

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

When asked to define history, what comes to mind is a systematic and expository record of past events, their causes, their effects, their peaks and their declines. History deals with people, institutions and relationships as a study in humanities. So the historical interaction and encounter define and distinguish people and their societies from others. History as an aspect of culture is all embracing and encompassing. Suffice it to say that every group, every institution and in fact, everything has its own history. It is a historical reality that no group of people with a particular culture encounters other people's culture and remains the same. There must always be a give-and take or accommodation in order to co-exist peacefully. The reverse is the case when there is intolerance, indoctrination, ambivalence and fanaticism. It could be observed from the above that history is dynamic in extolling the African cultural values of truth, honesty, hard work and love which have a unifying dynamic force on Ogidi people. That is to say that the same culture has its own merits on the people. No wonder Achebe (1958) opined that "the white men have put a knife on the thing that held us together and things have fallen apart and the centre cannot hold" (p. 62). Ogidi people's contact with the Christian Missionaries initially called for accommodation which seemed to have led to an improved understanding of Ozo institution and widowhood practices. Ozo institution and widowhood among others are dealt with here. The Catholic Church was in the fore-front of this accommodation. Ozo

Institution is one of the highest political class, in Ogidi before the coming of missionaries. Ozo institution brings one to lime light in the society age notwithstanding. Without being an Ozo title holder, one cannot be eligible to become a member of Igwe's cabinet. They settle cases, make peace on the other hand, while in recent times, some use Ozo to intimidate others.

In many places in Igboland functions attached to Ozo Institution are immense despite its conflicts with organizations like the Christian religion and Partisan politics. The Ozo title man in Ogidi is seen as the highest social paradigm to which people aspire. Ozo title is one of the greatest social achievements one can make, for this reason, some parts of Igbo land like Awka, Nnobi, Nkpor, Oba, Obosi, Nri, Ihiala, Abatete, Alor and others, Ozo titled men are usually regarded as one who worked hard throughout their life before coming to the present position. The holder of Ozo title is protected against indignities from anybody. This is as a result of his new status in the society. He plays an important role in the maintenance of law and order in the society. He has the authority to inflict prescribed punishment on any person who commits a serious crime, like murder, rape, stealing etc.

Normally, only the male gender who are freeborn of the villages are allowed to take the title, in other words, Ozo title taking is limited only to the male of the community. An "Osu" cannot be an Ozo person in Igboland generally. On the other hand, widowhood is focused on the practices that are oppressive and humiliating to women as a result of the death of their husband. Women in Ogidi are meant to suffer stressful situation when their husbands die. They suffer a lot of emotional, physical, mental and spiritually problems Widows were also neglected. Widowhood practices in Ogidi, originally were a major fora to control women who lost their husbands by death. The vision was bastardized by corrupt

traditional leaders who used obnoxious treatment like shaving of hair, denial of their husbands rights in the family, and others on the women just to, subjugate them in the family.

With the coming of the Christian churches especially the Anglican Church, the Roman Catholic, the Pentecostal churches such as the Living faith church and the Assemblies of God, things began to change in a positive direction. The level of religious tolerance became a problem. The Christian missionaries in Ogidi kicked against some rituals in Ogidi tradition, especially Ozo rituals, political bureaucracy, poor leadership, ritual killing and inhuman treatment of widows. Christian historians have did everything possible to reduce these obnoxious religious practices as they relate to Ogidi in Anambra State. The preaching of the early Christian missionaries coupled with the colonial system of justice shook the very foundation of the Ozo Institution and Widowhood practices in Ogidi. This situation called for an improved and balanced understanding of the Igbo world view which anchored on Ozo Institution and Widowhood practices and the purported obnoxious religious practices in Ogidi.

The foregoing indicates a conflict of culture because the Christian ideas were opposed to Ozo Institution and Widowhood practices and other religious practices. Some aspects of the two religions really had a serious conflict. This conflict was unhealthy and was compounded by the approach the early Christian missionaries adopted which did not reflect a proper approach to reconciliation of the divergent views. It was observed that the Christian missionaries clung to Western thoughts which were claimed to be superior and better than Igbo traditional world-view. The missionaries were using derogatory names like heathen, idol worshipers and others. Anxious to propagate the message of salvation to the people, according to Nnamdi (1999) the missionaries, therefore, not only condemned the

local culture but also tried to destroy it. Nwodo (2014) says “By so doing, the Christian missionaries presented a one side view of Christianity to the people” (p.3). There is no need to cry over spilt milk. What the Christian missionaries had, they gave to Ogidi people. It is now the responsibility of Ogidi sons and daughters together with historians to look into the historical dynamics of the interaction of Christianity with Ozo Institution and Widowhood practices in Ogidi. History has it that the ambivalent life of Ogidi people could be traced to the evangelization approach of the early Christian missionaries especially the Anglican Church Missionaries. The new converts were taught to despise their own traditions and culture in order to embrace the new religion. The interaction made by the early missionaries to study and understand the cultural moral values of Ogidi Ozo Institution and Widowhood practices was not encouraging and there was no corresponding effort to incorporate some of the values into the Christian moral values. Consequently serious conflict of identity arose not only between the converts and their kits and kin, but it became obvious to recognize Christian and Ozo Institution and Widowhood practices in order to satisfy both adherents of religions.

The above situation has created a dilemma in the life of the Ogidi people. This sweeping confusion gave rise to a burden on the Ogidi Christians whether to belong fully to the Christian faith or to Ozo Institution. It has also been observed according to. J.Ofodili, (personal communication July 1, 2015) that several severe crises between the Christians and the Ozo Institution and widowhood adherents in Ogidi gave rise to some cases of physical assaults which occurred and in some other areas, people have sustained injuries as Christians and traditionalists, struggled over traditional rites or practices and Christians practices in Ogidi..

Could it be true that these Ozo Institution and Widowhood practices organized cultural values inimical to human development? The traditional festivals were therefore despised including new yam festivals which Nwogu (1985) describes as “the cream of most festivals in Igboland” (p.4). Despising traditional festivals was also a subject of ridicule because the Christian church did not understand the social bond it promoted in Ogidi. The noble work and faith of our early Christians are fast passing out of memory for lack of records. The present generations especially the young Christians do not yet know the historical interaction of Christianity with Ozo Institutions and widowhood practices in the history of Ogidi town. There is also the need to look into what ordeals the early founders and converts had to undergo to preserve the mission work which is being enjoyed today. Thus most of the young Christians do not know what life looked like before the coming of missionaries as to be able to appreciate what contributions the Christian faith made to the civilization and progress of Ogidi town and the interaction between traditional institution and Christian religion.

The central place of religion in the life of Ogidi and the Igbo people in general is upheld by Idowu,(1973) who attempted to portray the unreasonability of being irreligious when he said that:

Religion cannot wisely or safely be ignored or neglected as it is by frivolous persons today. Even if defective or obsolete scheme of religion will serve the individual better than none at all. This is why so many old-fashioned persons possess in spite of their defective views on some topics a wholesome and completeness of character which is absent from the ultra-moderns. (p.1)

Like in any other Igbo society, religion forms the basis of the socio-cultural life of the people of Ogidi. Religion was interwoven, if not synonymous, with culture. Individuals and groups in the society were guided by moral codes that emanated from the traditional religion. Obedience or disobedience to ethical norms were not only a mere individual affair but had a communal and collective connotation. Ozo title is one of the greatest social achievements one can make. For this reason, Ozo title is highly revered in Ogidi and some parts of Igbo land like Awka, Onitsha, Nnobi, Nkpor, Oba, Obosi, Nri, Nnewi, Ihiala, Alor, Abatete etc. An Ozo titled man is usually regarded as a person who has worked hard throughout his life before he came to the present position. The Igbo, according to Baseden (1983) demonstrate a kind of superiority complex when they have achieved their title rank. (p. 20).

In Ogidi, the Ozo title holder is protected against indignities from anybody. This is as a result of his new status in the society. He plays an important role in the society. He has the authority to inflict any punishment on any person that commits offence like murder, rape, stealing etc. They are therefore regarded as men of proven worth. Christianity has helped to bring colonial rule, civilization and development of education. The Ozo today are more enlightened than men of yester years.

Normally, only the male gender who are free born that are allowed to take the title. In other words, Ozo title taking is limited to the male of descent origin. An “osu or ohu” cannot take Ozo title in Ogidi and Igboland in general. Every organization or association has rules or regulations guiding their members and so it is with the Ozo title, that is why a holder is exempted from all manual labour and is safeguarded from all bodily assaults which may tarnish the image of the organization. Also, the Widowhood practices are age long practices in Ogidi. They are practised till today. They have there merit and demerit, but the Christians

have helped to shed some light into the Widowhood practices. This dissertation is therefore set out to analyze how Christianity interacted with Ozo Institution and Widowhood practices.

In essence, therefore, the work deals with the traditional life of the people of Ogidi before the advent of Christianity, the missionary interaction and its spread. Finally, the interaction of Christianity with Ozo Institution and Widowhood practices and socio-cultural life of the people of Ogidi till date were observed to have created some problems within the community. Conflicts existed between the Ozo cult members and some Christian Churches. Ozo title members are recognized more in the society than none members. The Ozo cult introduced intimidation and wickedness that calls for solution. Also, the practice of shaving of hair, wearing of black/white cloths sleeping and sitting on the floor or mat, being refrained from bathing for a number of days, seclusion and being made to swear with husbands' corpses, among the widows were considered a difficult life. This constitute a source of emotional and psychological stress which requires a period of time to overcome. The cultural conflict which was in the highest peak in 1960 started to take a better shape when Bishop Onyemelukwe in 1985, appointed cultural issue committee. They looked into the interaction of Christianity with Ozo Institution and Widowhood practices. With time, better understanding started to come in, to an extent that there is Ozo Uka today. (today Christians can go into the Ozo institution without being involved in idol worship)

1.2 Statement of the Problem

The Ozo institution is not a common place among the Igbo. The titleship is recognised mostly in Ogidi due to the social recognition people give to them. It has been observed that

Ozo title taking has created some problems within the community and outside. There is conflict which exists between the Ozo cult members and ungodly set of people by some Christian churches.

In Ogidi, the kind of discrimination that exists between the Ozo members and non-members is not encouraging. The non- Ozo members feel inferior in any gathering that comprises both Ozo titled men and non-Ozo members. Consequently, the rights of these sets of people are somehow serviced from them. For instance in the case of spiritual heads, some of them cannot associate very well for the simple reason of not being members of Ozo cult. Then, again in some social gatherings more honour is accorded to these titled men

Also bereavement associated with widowhood (death of ones husband) is generally considered to be a difficult life which constitute a source of emotional and psychological stress. It requires a period of time to overcome. This is further complicated by the inability of family members and society to realistically assist the widow through the bereavement process. Apart from the fact that the widow is usually disadvantaged in the distribution of the late husband's property, she is also subjected to some unpleasant widowhood practices. Such practices include shaving of hair, wearing of black/white clothes, sleeping and sitting on the floor or mat, being refrained from bathing for a number of days, seclusion and being made to swear with husband's corpse, among many others. The missionaries did a lot of good work to interact with the tradition of Ogidi to come up with good result. However, the converts remained strong in their faith while others willingly sent their children to church to represent them in the new faith. Achebe (1958) has it that "Ezulu sent *Oduche* to represent him in the new faith and to bring back their share if there is anything in the new religion" (p.111). The people felt that the interaction of Christianity with Ozo institution and

Widowhood practices was an attack on their culture while Christianity saw it as throwing light into darkness. The political and social sit are recognized mostly in Ogidi due to the political and social recognition people gave to them. Consequently, the rights of this set of people are somehow sacrificed from them. For example in some social gathering, more honour is accorded to these titled men irrespective of their age than the non titled men. Also the widows in Ogidi are maltreated and neglected.

The question was the possibility and interactions between Ozo Institution, widowhood and Christianity. The Church is working out modality for the rich, wise and knowledgeable ones to be part of Igwe's cabinet without any other attachment. Hence the historical dynamics of interaction is moving from level to level.

The researcher therefore attempted to offer solutions and recommendations to the above mentioned problems. The discussion on both the positive and negative effects of Ozo title men and widowhood to educate our readers.

1.3 Purpose of the Study

The study aims at investigating the prevailing problem of Christian relationship with the Ozo institutions and Widowhood practices in Ogidi. This research is an attempt to shed the much needed light in an unnecessary dark corner of Ogidi history, so as to clarify this aspect of church history which has played a good part in shaping African church historiography. The historical dynamics of interactions of Christianity with Ozo Institution and Widowhood practices in Ogidi is geared towards reconstructing the history of the church. The researcher is concerned with the missionary interactions, its historical perspective and prospects of the original missionary agents who came to Ogidi town in 1892. This study also aim at

stimulating some awareness and changes /dynamics in the present day Christianity. The aim of this work is to attempt to point out the effect of Ozo title and Widowhood practices in Ogidi community.

To access the inputs that Christianity has made on the Ozo Institution and Widowhood practices in Ogidi

To expose the function or significance of Ozo position in Ogidi community

To identify the position of Ozo title, the cultural setting of the rural people.

To evaluate our forefathers traditional pre-occupations

To expose the distinction between title holders and non-title holders

To assess the influence of Ozo title and widowhood practice in modernity. The research will examine the effect of education, modern technology and urbanization of Ozo title holder and Widowhood practices .

To give suggestion for further research study.

This work is also aimed towards making recommendations that guide the historical dynamics of interaction of Christianity with Ozo Institution and Widowhood practices in Ogidi (1985-2015). To seek explanation of historical dynamics of interaction of Christianity with Ozo Institution and Widowhood practices in Ogidi (1985-2015).

1.4 Scope of the Study

Christianity came to Ogidi in 1892 and since then has made tremendous impacts on the life and culture of the people. However, this study focus on investigating the impacts of Christian religion on major traditional institutions and widowhood practices in Ogidi. This is not because Ozo is the only traditional institution in Ogidi, but because they are the institutions mostly affected by Christianity in Ogidi. The study begins in 1985 because it marks the application of Bishop Onyemelukwe's seven man committee policy on traditional institution to Ogidi and other towns within the Diocese.

The research takes into consideration the historical dynamics of interactions of Christianity with Ozo Institution and Widowhood practices in Ogidi between 1985 and 2015. The historical changes between the missionaries and religious traditional institutions from their arrival in 1892, when inhuman activities from the Ozo Institution and Widowhood practices cannot be over emphasized, till now when Christianity has challenged the situation. The research work affects the Ozo Institution and widowhood practices of the Igbo in a deep sense with some level of attempt at studying the religion and culture of Ogidi people distinctively. The work also aims at examining the historical changes that have taken place in Ogidi between 1985 to 2015 as a result of their encounter with Christianity. This research work admits the interaction of Christian religions in Ogidi. It will also show the result of challenges of both religions, that is Christianity and Ozo Institution and Widowhood practices. This work therefore admits African Ozo Institution and widowhood as practised by Igbo people as being wholly and purely the religion of the people. Furthermore, it does not contain details of the missionary activities in Ogidi town. The Scope covers the Anglican Church, the Roman Catholic Church, and Pentecostal Churches

with special references to Assemblies of God and Living Faith Churches. It covers from 1985-2015. The period was a time when the then Bishops struggled to set up a cultural issue committee which allows the Christians to go into the Ozo without being involved in Idol worship.

1.5 Significance of the Study

The work is an attempt to provide an account of historical dynamics of interactions of Christianity with traditional institution and widowhood practices and missionary interactive presence and its impact on the traditional people of Ogidi. Therefore, the history of Ogidi as a people and missionary interaction with Ozo Institution and Widowhood practices has to be documented, in order to be studied, understood and appreciated by Christians and non-Christians alike. This will benefit the society. It tends to bring an end to religious intolerance that has characterized the relationship between Christians and Traditionalists over Ozo Institution and widowhood practices in Ogidi. It will also be of immense importance since it aims at forging a synthesis between Christianity and traditional religion in Ogidi thereby bringing about what can be called authentic Igbo Christianity.

The study therefore is a humble contribution to the quest for a better understanding of the cause of historical setting: Christianity in Ogidi and an attempt to unravel the full Christian vocation among the people of the area. It also serves to challenge the present day Ogidi Christians with the contribution of our Christian fore bears with a view to motivating them into more committed Christian witness to Christ in our present day society. For instance it creates room for more research, a tradition of patience and tolerance, continuous evangelization and education of the present people for better development. The missionaries

are to use dialogue to create a good atmospheric condition which will raise a better relationship between the two culture.

1.6 Methodology

This study made use of both primary and secondary sources of data collection. Okeke (2002) states that “the nature of a research problem determines the choice of methods (p.9) Osuala (1991) asserts that “primary sources are data provided by actual witnesses to the incident in question (p.141). The research is essentially descriptive in approach. There is no doubt that the authority and authenticity of any tradition depend on how far it is supported or given credence to by primary as well as secondary sources. In view of this, the methods used by the researcher are the two above –Oral(Primary) and Written (Secondary) sources. There is much reliance and dependence on oral sources and this is justified by the need to achieve and maintain originality as opposed to adulterated information.

Primary sources consist of oral traditions and archival records found in the national Archives. Interview was widely used in the reconstruction of the historical dynamics of interaction of Christianity with Ozo institutions and widowhood practices in Ogidi. Oral interviews with elders representing different interests and other young but literate or knowledgeable men and women in the town were conducted. Oyefeso (1987) says that interviews boost enough confidence in the respondents so that reliable responses could be tapped in most cases.

The secondary sources comprise published and unpublished mainline studies or simply works on the aspects of the history of the people of Ogidi in particular and neighbouring Igbo communities in general. Such published works include books, journals

articles and monographs written by indigenous Nigerian and foreign authors. The complementary material is essential for testing validity of evidence in filling the gaps, and correcting some erroneous impressions left by writers and commentators on the land and people of Ogidi.

1.7 Definition of Terms

The basic terms used in this study is operationally defined for better understanding. Such terms are Missionary, History, Historical, Dynamics, Historical Dynamics, interaction, Traditional Institution and Widowhood Practices.

Missionary is defined by Hornby (1970), thus, “Someone who attempts to convert others to a particular doctrine or programme. More specifically, someone sent on a mission especially a religious or charitable mission to a foreign country. (P752). Packer (1948) opines that missiology is the Christian church’s mission. As such, it is a discipline within theology, incorporating a number of strands. Biblical study investigates the basis of the churches mission in the mission (P.434).

History

History is variously defined by scholars from different spheres of life. Curry (1961) defines it as a “continuous process of interaction between the history and its facts” (p.30). History is seen from the perspective of what the historian is doing to the historical facts and what they are doing to the historian. Thus the said facts are seen as determining what the historian will present.

In a related definition, Agha (1979) has it that history is the story of human destiny and the discipline that deals with the development of human societies in time and space. Kalu (1996) puts it more aptly when he maintains that “history is the interpretation of remote

and contemporary events” (p.6). This analysis of historical reconstruction and interpretation has full emphasis on the historian’s explanation of the past events. History is the past and contemporary events reconstructed and interpreted in order to serve some purpose in the present and in the future. History directs and gives meaning, purpose and interpretation. Mairi (1998) sees history as “an account of past events and developments” (p.637). It is the academic discipline of understanding and interpreting past events. It is a past full of events of more than common interests in the historical dynamics of interaction of Christianity with Ozo Institution and Widowhood practices in Ogidi (1985-2015) in reconstructing their past history for the purpose of interpreting historical dynamics of Christianity with Ozo Institution and Widowhood practices present history and give meaning to their historical development and growth and its eventual results.

Historical

Mairi (1998) defines historical as an adjective referring to or about history, relevant to or about people or events in history and said of the study of a subject based on its development over a period of time.

Dynamics

Turchin (2013) opined that it is the scientific study of any entity that changes with time. One aspect of dynamics deals with a phenomenological description of temporal behaviours. But the heart of dynamics is the study of mechanisms that bring about temporal change and explain what is observed. A place like Ogidi is a dynamic entity because various aspects of it change with time: towns can grow and decline. Many historical processes are dynamic. Populations grow and decline. Empires expand and collapse.

Religion spread and wither. This is a process or system characterized by constant change activity or progress e.g. a dynamic government. This is also of a person positive in altitude and full of energy and new ideas, e.g. ‘a dynamic young advertising executive’. Synonymous; energetic, Spirited, actives, lively, zestful , vital, vigorous, strong, forceful, aggressive, driving, pushing, bold, entertaining, etc.

Historical Dynamics

Turchin, (2013) stressed that many historical processes are dynamic. Populations grow and decline Empires expand and collapse. Religion spread and withers. Turchin develops hypotheses from a wide range of social, political economic and demographic actors, geopolitics, factors affecting collective solidarity, dynamics of ethnic assimilation/ religious conversion and the interaction between population dynamics and socio-political stability.

Interaction

This is an English word which involves two or more people. Hornby (2000) states that “to interact is to communicate with somebody especially while you work, play or spend time with them.”(p.444). Christian interaction in our case study stretched to the work and activities of the missionary, in the making of Ogidi Religious historical change. The interaction between the white men and the traditionalists in the early times of Ogidi. The acceptability and changes that came in can be called interaction.

Traditional Institution

The phrase traditional institution can be defined as a process of leadership and interaction in the society. They are concerned with

- 1 Chieftaincy power structure. Whether locally based traditional institutions match this description, given their continuing importance in respect to local justice, land and others.
- 2 Ozo as an outstanding Institution in the society
- 3 The burial, festivals, funerals and others within the society.

Scholars said that, there is growing interest in the search for more authentic and socially embedded civil society actors. Renewed interest is being shown in community development activities. These traditional institutions interact with Missionaries during the advent of Christianity and later with forces of globalization to shape the economic mobility and welfare of particular groups of individuals in the new economy

The nature of traditional Institutions especially chieftaincy to the transformation of African economies and governance systems is highly disputed in post-colonial Africa. One highly sceptical view is that chieftaincy is anachronistic, a hindrance to development and transformation of the continent. It is undemocratic, divisive and costly. Examples of the scepticism are: some did not go to school but they are in the position of power because of title. They can do favouritism against the non-members of Ozo title holders, and they are not democratic. Scholars and Political analysts advocate that traditional institutions were corrupted by the colonial regimes as well as by the despotic postcolonial era and thus no longer subject to accountability to the populace. Since Africa seeks to build and strengthens

its democracies, there is a need to address the dual existence of traditional leadership and modern political leadership. This will require among other actions, aligning and harmonizing traditional governance institutions with the modern state.

Widowhood Practices

A woman becomes a widow at the point of the death of her husband. In a town like Ogidi, every widow is subjected to a particular type of life style according to the tradition of the land. It is clear that every culture has a way of life. The widowhood practices are done according to Ogidi tradition for example, there is the shaving of hair by the widow, the widow will not see the corpse of the dead husband, the widow will be restricted from daily movement and other inhuman practices that continued until the coming of Christian missionaries. The inhuman practices include, shaving of hair, sleeping/sitting on the flour, denial of husbands property, eating with rejected plate, seclusion or lack of free movement, not bathing for a number of days and many others.

Culture: The word culture from the layman's perspective could be described as a way of life of a particular group of people which guides their daily activities within their local milieu.

Culture is used in this context in a holistic, dynamic but non-neutral manner. According to Ahonsi (1997), culture and customs refer to the totality of the way of life in a society as shaped by the material conditions therein, history, systems of beliefs, political organization and legitimation. It is thus all the material and ideational or intellectual equipment of a people through which they satisfy their biological and social needs and adapt themselves to their environment. Shehu, Onasanya, Baba (2010) defined culture as those activities performed by people in all races and language throughout the world. However, it is believed

that the activities of people predicate the norms and values of a group of people which could be observed in their mode of dressing, worship, marriage, burial rites and naming ceremonies; among others. The major function of culture is that it prescribes the ways members of a society should behave and those who control the means by which these ways are acquired over time succeed in transferring their ways of life to the majority who then depend on them.

Closely related to the concept of culture is the word

Custom which means any habit socially learned, socially performed and socially transmitted, whereby the associated practices have gradually become accepted as appropriate modes of behaviour (Ahonsi, 1997). Ahonsi further stated that Tradition, also closely related to culture is an ideology used to legitimize or rationalize practices that may not match with prevailing socio-economic realities. In this regard, a lot of the customary practices that dehumanize widows are harmful not merely because they are relics from the remote past, but rather because they no longer serve the economic and social purposes that they did when Nigeria was largely a rural agricultural society. In other words, what constitutes tradition is the ideology of the dominant group in a society as it is used to maintain existing relations of inequality and to make the subordinate groups to believe and accept as normal the prevailing structure of inequality (Imam, 1991).

CHAPTER TWO

LITERATURE REVIEW

It is important to note that for an improved and balanced understanding of the research topic, a critical look into the existing literature would shade light on how far scholars have contributed to it. Simpson (1963) maintains that:

A research worker about to launch into investigation of a particular topic needs first to know what has already been published on that topic both as a basis, for his work, and in order to try to ensure that he is not duplicating research work that has already been done (p.33).

There is substance in maintaining that a survey of previous literature is an essential preliminary to any research work. In this study, it offers a useful technique in the art of gathering information from diverse sources and equips one with a true knowledge of the historical dynamics of interaction of Christianity with Ozo Institution and Widowhood practices in Ogidi (1985-2015). This review of literature is classified under conceptual framework, theoretical framework, empirical studies and summary of literature review.

2.1 Conceptual Framework

Historical dynamics is difficult to conceptualize. A critical look at historical dynamic does not help in resolving the problem. Nwogu(2006) calls it “knowledge of the state of the art in the area he is working “(p.30).The topic ‘historical dynamics of interaction of Christianity with Ozo institution and widowhood practices in Ogidi,1985-2015’ is a virgin ground so far as Ogidi is concerned. Howbeit there are literature books like Achebe,Achunike, Adiele, Agha, Ekechi, Ibemesi, Ifemesia, Obiefuna Okeke and many others that can be looked into for this topic, and will necessarily serve as our materials for

the study. It is pertinent to note that for a historical perspective of a people for a period spanning several hundreds of years, the task is certainly not an easy one. The exercise is further compounded in the case of Igboland where there is a dearth of written material for the period before 19th century. As Ijeoma (2002) opined that Igbo history is “neglected and very intractable area of enquiry”(p.39). (Achebe’s book, *Arrow of God*, is one of the greatest works of literary art written by an Igbo.) Part of its greatness is the author’s objective presentation of the clash between two cultures –the culture of the black race represented in the novel by the people of Umuaro and Okperi and the culture of the colonialists. Achebe’s magnificent exploration of the sociological matrices of native culture (the world view of the Igbo) in the novel should never go unnoticed, for it contributes to the greatness of the novel. The sociological matrices of the native culture as presented in the novel can be evaluated from different perspectives.

In the first instance, Igbo system of calendar as shown is in consonance with that of orthodox tradition. The Igbo calendar is made up of twelve months. This is made evident in the twelve yams from which Ezulu takes one to eat at the appearance of every new moon, signifying the beginning of a new month. In the system of weeks, the Igbo have four weeks in a days – Eke, Oye, Afo and Nkwo – with Eke being the first day of the week. In many instances , anyone born on a particular week day is likely to be named after that day. Ezulu’s son Nwafor must have been born on Afor day.

In the second place, the Igbo society, as presented in *Arrow of God* is but a superstitious society. This is not pejorative because every civilization was once primitive and superstitious. With the appearance of the new moon, the superstition of the native culture is played out. This is manifested in Matefi’s and Ugoye’s welcoming of the new moon with”

Moon, may your face meeting mine bring good fortune”(p.2), addressing the moon as if it would respond. The superstition of the native culture is more highlighted with Ugoye’s concern about the posture of the new moon; if it sits awkwardly it will bring bad fortune: if otherwise it will bring good fortune. Besides, Achebe, through his mastery arrangement of events and situations in *Arrow of God*, portrays the native Igbo society as agrarian. Achebe(1958) in his other book, *Things Fall Apart* narrated the tragic, emotive and sadistic story of the African encounter with European system of government and religion, and unwarranted instruction of the white man and his culture into the Igbo traditional religion and cosmology. Mbanta a village in Umuofia, an example of Igbo society being the first recipient of white man’s religion and culture was bedevilled with problems. Achebe asserts that “the advent of the missionaries with their religion and values had caused a considerable stir in the village of Mbanta”. The process of evangelization and Christianisation of Umuofia had brought Umuofia (Africa) and European cultures into contact. Both cultures had experienced reciprocal shocks. One will agree with Hasting (1967) that African culture has suffered greater disadvantages. Thus:

The early planters of Christianity did not seek to enter into the third world and patterns of the Africans into their religious psychology, their ethos and ethical conceptions and values. Struck and shocked by those gross and transient aspects of our culture, the missionaries shuddered and glossed over the positive merits of our cultural institution (p.60).

Indeed there was vestige of Christian presence in Umuofia. The whiteman brought government and system of running it. In fact, Christianity, schools, trading and government are the new realms happening to Umuofia as a result of civilization which reinforced and combined to discredit the older order. The change was spontaneous and concurrent to the

extent that when Okonkwo returned from seven years' exile he could hardly recognize Umuofia. There is no doubt that there is no understanding of Umuofia people and above all, Christianity has not been presented to the people adequately through their cultural theatre. Also there are internal dynamics of the Igboman that rocked Christianity to the root. For example, lack of understanding of changes, and why of change and the satisfaction they derived from the present. If these issues had been reflected upon and understood definitely the centre will reasonably hold, and things would not have fallen apart. Agha (1997) observation and findings in the study of historiography cannot be neglected. According to him:

It is not always possible for a historian to give accurate and undisputed account of the Past .Even when the historian strives to achieve this objective, such an effort cannot go uncriticised by others. No historian can for certain conclude that this work is done once and for all nor can he assert that his picture of the past is adequate by his own conception of what it ought to be. Historians are thus limited in other accounts because each writes with some form of bias. It is doubtful whether an unbiased history is possible. This bias determines the selection and interpretation of facts.(p.3)

Agha's book is a hallmark to a full length study in Igbo historiography in particular and West African historiography in general.

Achunike(1995) delineated five thesis under which historians examined the Igbo people's response to Christianity.

a. **Missionary Historiography**

This considers the task of Christianization as hard exercise done for God under difficult conditions to redeem the benighted Igbo. It therefore regrets the difficulties and

imputed blame on the adamancy of the people and consequent cultural influence on them. Therefore missionary historiography gloats on success

b Nationalist Historiography

This propagates religious change by appealing to materialist causes. Missionaries succeeded because of aid given by the colonial government and traders and that therefore missionaries were handmaids and pathfinders to imperialists. Nationalist historiographers believe that some Africans saw the deception of the missionaries and reacted, others felt there was this mutual deception, yet some saw them as agents of rivalry and evangelical strategy; then in the persistence of African traditional religions, some hail the advent of independent churches as true representatives of African spirituality.

c Culture – Interactionist

This historiography paints the view that the Igbo had their own salient cultural forms before the advent of Christianity. It goes further to analyse the impact of Christianity on various cultural forms as a way of explaining religious change. Next, it gives the impression that only Christianity had an impact on Igbo culture. Christianity gained patronage and acceptance because of its nature and its picture of Igbo culture in isolated pieces and focuses on culture conflict and power encounter. The interactionists embrace a mono-causal analysis where there is the existence of multi-causations and they neglected internal sources of change in cultures and time.

d. The finger of God in Religious Change:

What is the nature, pace and direction of change? To satisfy the questioner's external manifestation in socio-economic and political changes must be brought into focus. Religion

does not operate in a vacuum. Political, economic and social factors influence reaction to Christianity. The ecology determines the influences, the pattern of both vertical (staking of large territories, church buildings etc) and horizontal (routinization or conversion) expansion of Christianity. There have been the independent churches and the charismatic groups, all making different claims and challenging the efficacy of the main line churches.

Thus, Christian presence has grown among the Igbo at various paces, through time, with inexplicable and mysterious power. The bible has an explanation of how the gospel causes change and creates new covenant. The 'inexplicable' is the finger of God as is contained in Mark 4:27 "But no one can enter a strong man's house and plunder his house".

Horton (1975) has tried to explain the changes which occur in life of people as they come into contact with a different culture imbued with a different worldview. The perception of the world assists a community to explain why things are the way they are and to produce and control space-events. Enlargement of scale in the society's development often shifts the focus of religious enthusiasm. The missionary world view and under girding culture were not necessarily biblical. Horton describe it "as the cultural baggage with which 'Christianity' as an institution, diminished the force of the 'Kerygma'". In the work, there has been an eclectic attempt to explain the culture contact or interaction. The core assumption is that the Igbo had their own salient cultural forms before the incursion of Christianity. Horton proceeds to analyze the impact of Christianity on various forms as a way of illustrating religious change. For instance, nuclear family subverted extended family systems, monogamy assaulted polygamy and created prostitution, monotheism destroyed polytheism, while cultural ingredients such as masquerades, secret societies, dances and songs came under the anvil. Respect for political rulers and the different systems collapsed. So did social

control models as the power base shifted, Horton did more job in highlighting the dynamics of religious change in Africa; but his approach appears to neglect the fact that Christianity or Islam can bring about some novel ideas into the African religious store house.

Indeed, Turchin (2003) contends that many historical processes are dynamic. Populations grow and decline. Empires expand and collapse, religions spread and wither. Natural Scientists have made great strides in understanding dynamics processes in the physical and biological worlds using a synthetic approach that combines mathematical modeling with statistical analysis. The concept of historical dynamics of Ogidì and the Igbo cuts across politics taking up the problem of territorial dynamics. One could ask why some politics at certain times expand and at other time contract. The answers to the above issues went by historical dynamics of religious view points, that is to say that changes to some territories depend on the leadership. In this view, Turchin maintained that a wide range of social, political, economic and demographic factors were responsible for these specifics were what he identified as geopolitics, factors affecting collective solidarity, dynamic of ethnic assimilation, or religious conversion, and the interaction between population dynamics and socio-political stability. He then translated these into a spectrum of mathematical models, investigating the dynamics predicated by the models and contrasts model prediction with empirical patterns. The inadequacy of the above analysis are based on the fact that Ozo Institution and Widowhood practices have been positively affected by historical dynamics in Ogidì in areas such as population, expansion and missionary work. It means that missionary work went on in the midst of traditional institutions. The strength of Turchin's findings suggests that the synthetic approach which we advocate can significantly improve the understanding of historical dynamics of the interactions of Christianity with Ozo Institution

and Widowhood practices in Ogidi. Historical dynamics is described as the struggle between fast entropy and the resistive forces which results in large scale behaviour of major historical societies. A better understanding of such dynamics is essential to allow humanity to meet its unprecedented challenges. Historical dynamics is a multi disciplinary area of research that focuses on mathematical modelling. Historical dynamics is a process that changes with time .The relevance in this assertion is that Ozo Institution and Widowhood practices is dynamic in adjusting to change within a specified time and situation.

Buxton (1940) proposed the “reinforcement of the naval squadron to operate not only along the coast but into the interior through the large water ways and the measures were aimed at striking the slave trade at its root, and the promotion of the legitimate trade” (p.50). This was done through the establishment of model farms in the interior so as to teach Africans how to develop their interior, and their natural resources and to supplant the slave trade with legitimate trade: He advocates that the Missionaries should take the plough and hoe into the interior while they preach the gospel. Kalu, (1980) posits that:

The missionaries were also to be in expedition, while agricultural experts would also go with the plough to set out a model farm for the growing of cotton and other economic crops and anthropologists were to be included to study the language of the people (p.49).

Isichei (1976) remarks that “the history of Christianization of Igboland began in 1841 when Simon Jones, an Igbo, who was sold into slavery was freed and resettled in Sierra Leone spent three weeks at Abo, Western Igbo of Nigeria” (p.15).

The interaction between Igbo religion and Christianity cannot be concluded without reflecting on the person of Chinua Achebe. According to Ruth (2008) Achebe’s novels falls

on the traditions of Igbo society.(p.36). The effect of Christian influences and the clash of western and traditional African values during and after the colonial era. His only style relies heavily on the Igbo oral tradition, and combines straightforward narration with representations of folk stories, proverbs and oratory.

Achebe (1958) describes a similar area called the “evil forest” where the Christian missionaries are given as a place to build their church. (p.56). Exploring the terrain of encounter between Igbo traditional and Christian doctrine, he returns to the themes of his earlier stories which grew from his own background. Like the predecessor, it explores the intersections of Igbo tradition and European Christianity. He was startled by the cultural sophistication of the Artefacts. A prevalent theme in Achebe’s novels is the intersection of African tradition (particularly Igbo varieties) and modernity especially as embodied by European colonialism. The village of Umuofia in *Things Fall Apart* for example is evidently shaken with internal division when the white Christian missionaries arrived.

Achebe (1958) said that “Belief in either radicalism or orthodoxy is too simplified a way of viewing things Evil is never all evil; goodness on the other hand is often maintained with selfishness.(p.74) Speaking on the historical dynamics of interaction of Christianity with Ozo Institution and Widowhood practices in Ogidi, said that everything in Ozo Institution and Widowhood practices is not all evil and not everything in the Christian missionaries is all good. Edward (2010) asserts that:

Christian missionaries were initially portrayed as invisible saints, exemplars of ideal piety in a sea of persistent savagery” However, by the time the colonial era drew to a close in the last half of the twentieth century missionaries became viewed as “ideological shock troops for colonial inversion whose zealotry blinded them. (p.130)

He also asserts that:

Historians have traditionally looked at Christian missionaries in one of two ways. The first church historians to catalogue missionary history provided hagiographic descriptions of their trials success and sometimes even Martyrdom. Missionaries were thus visible saints, examples of ideal piety in a sea of persistent savagery. However, by the middle of twentieth century, an era marked by civil rights movement, anti-colonialism, and growing secularization, missionaries were viewed quite differently. Instead of godly martyrs, historians now described missionaries as arrogant and rapacious imperialists. Christianity became not a saving grace but a monolithic and aggressive force that missionaries imposed upon defiant natives. Indeed, missionaries were now understood as important agents in the ever-expanding nation state or ideological shock troops for colonial inversion whose zelotry blinded them. (p.131)

Jake (2015) said that:

Some Christians have tried to make sense of post-colonial Christianity by renouncing practically everything about the Christianity of the colonizers. They reason that if the colonialist understanding of Christianity could be used to justify rape, murder and theft then this will inform them that their understanding is completely wrong.(p.37)

Lamin (1987) said

That much of the standard Western scholarship on Christian missions proceeds by looking at the motives of individual missionaries and concluded by faulting the entire missionary enterprise as being part of the machinery of Western cultural imperialism As an alternative to this view he presents a different perspective arguing that missions

in the modern era have been far more and far less than the argument about motives customarily portrayed (p.18)

Wood (2000) asserts that “the indigenous peoples considered to be human beings and that the colonizers were shaped by “centuries of Ethnocentrism, and Christian monotheism, which espoused one truth, one time and version of reality” (p.20).

Madu (2014) observed that “Ozo title was one of the greatest and most popular of the titles taken in Obosi and was very highly regarded as coveted in the town (p.94).

According to Ilogu (1974) “Ozo was a social Institution an association into which men were initiated with one of their wives, with very expensive ceremonies’ (p.55) Ilogu (1974) said that: The Ozo title was an honour and a special achievement of ones father. This was so because a man could acquire the Ozo title both for himself as well as for his first or other sons (p.56)

Ilogu (1974) summed up these privileges and powers. According to him:

Ozo men held political offices and represented their families and lineages in the village group council, of cases making of covenants and the establishment of new cults. Socially, they belonged to those holding that position. They also took precedence in all public entertainments and feasts irrespective of their age (p.97).

Idowu (1973) on his part described the socio-political significance of Ozo title holder thus: the Ozo title holder occupies a position in Igbo land comparable to the peerage of the English society with the same prestige as the Lord in the society”(p.60).

Madu (2014) observed that: “in the olden days, part of the rites required for Ozo initiation was the Isa Ile, by which the Ozo initiate swore to tell the truth at all, times” (p.61).

Madu (2014) said that:

An Ozo titled man was indeed a member of the nobility in Obosi, by all intents and purposes. No wonder why, “no matter how wealthy a man was in Obosi, he was regarded as irresponsible until he had taken the Ozo title (p.61)

In spite of the social dynamics created by the imposition of colonial rule, urbanization and Christianity and other Western influences in Ogidi, the Ozo Institution has remained resilient and has refused to wave or die out. Rather, it has continued to be used in defining a man’s status among the people in Ogidi town. The name Ndi-Ichie was a title of the highest grade in Ogidi. It was conferred on people who must have rendered meritorious service to Ogidi community and must have taken the Ozo title as well as acquired the same for their sons.

Apart from Ozo Institution among men, there are other titles in the form of Ozo among women. They are Iyom and Ekwe. Iyom was inherited from Onitsha tradition but Ekwe is for Ogidi women who are not Christians but are wealthy and influential. Initially, the only people whose right it was to be Ekwe were Ogidi daughters, married in Ogidi. If any one wanted to enter into Ekwe, the husband of the aspirant would invite Ozo titled men from the kindred and the items needed would be spelt out. In the Igbo societies, human greed exist in many families and the death of a male member of the family offers an opportunity to the other males of the family to increase their holding of the scarce and inelastic commodity-land. The commodity now in question can expand to other items of property. Nwogu (1985) controls the treatment of widows (p.38) other activities serve the same purpose and any mystification and other rituals, superstitious sanctions are geared to the operation of the widow.

Basden, (1982) described the practice among the Niger Igbo in the 1930s, it is when the moment of death arrives that:

the tumult begins. There is an out-burst of wailing, the woman particularly giving full vent to their grief. Sometimes a wife or a mother will rush from house heedless of direction, waving arms and beating her breast as she bemoans her loss at the top of her voice such as one will wander aimlessly for hours crying the same words until she becomes an automation. Eventually after possibly being out all night, she struggles back to her but, physically and mentally exhausted. (p.270)

Before the burial and immediately after the burial, up to seven to fourteen weeks while funeral visits still take place, the widow is supposed to be secluded in a most restricted manner. Basden, (1982) described *ino na nso* as taking place in the Awka and Ogidi area of Anambra State (p.243)

Afigbo (1975) said that:

Seclusion and general isolation of the widow for a certain period from the community or village is a wide spread practice in Africa. But its intensity and duration varies. In the Islamic Zed Community of West Africa, this period was known as Iddat or Idda (the period of continence between being a widow and being allowed to remarry if a widow were so minded and still marriageable (p.10).

According to Islamic law, the widow should observe Idda for three periods of legal purity or four months, ten days during which she may not remarry. A slave wife observes half the period. If the widow is pregnant the period is extended till her delivery. Custom varies slightly, in some places, it is four moons; in Housa land some five months, others 130

days and others 122 days. Nupe said that their own is 115 days. In the Timbuktu region at least five months and fifteen days. Basden (1982) specifically says four days after the death of her husband, he goes on to say that:

The widow moves from her husband's house to a small hut in another part of the compound. While dwelling in perhaps a rag, she must sit on a block or wood and nowhere else, instead of sleeping mat, a banana leaf must suffice ...she is prohibited from washing her body or combing her hair (p.25).

One of the beliefs connected with this phase is that the husband is still hovering around and still seeks contact with his wife. So the widow, if she has any reason to go out of the house or compound, in order to avoid contact with the husband, never leaves and enters through the same gate or door through which the man's spirit may be moving. Indeed, the widow is given her kitchen knife or stick to hold in order to chase away the spirit of her husband if he should try any contact with her. In discussing the seclusion and isolation of the widow generally, mention has been made in passing that one other feature of widowhood practice in most African societies is the neglect of personal hygiene and the denial of many basic human comforts. We have already seen that in various parts of Igbo land, the widow may not bath or wash her personal effects for the first few days. Washing and bathing during this period calls for punishment of the widow because she is assumed to be beautifying herself (Icho mma) in most cases in the past, the widow could have only one set of mourning dress (akwa mkpe) This is usually a black cloth which she must wear whenever she was in public. I observed during my field work that some people normally put on white cloth instead of the traditional black cloth. It was also observed that today most mourners do not

use black if the deceased died in old age. Some Igbo Christians also increasingly associate black with evil, tradition and custom and would rather wear white mourning cloth.

Afigbo (1981) noted that” among the Igbo widowhood is a by word for defenselessness. Thus when you assault one who manages to fight effectively, she would taunt you saying that, perhaps, you thought you were dealing with a widow. Ibezim (2002) concludes that:

It is impossible to discuss this matter of death without taking into consideration the question of witchcraft, according to popular estimates nearly every death is in the first instance, at all events, attributed to or associated with the accused magic (p.48).

Ilogu (1974) said that ‘I have not come across any death that any Igbo accepts as a natural and biological end” (p.40). Afigbo (1981) concluded in this matter that almost in all cases, the immediate or remote causes, is sought in the wicked machinations of a human enemy or of a malevolent ancestor, ghost or juju”. (p.61).

According to Ottenberg (1959):

Some observers believe that the missionaries did great good in Africa providing crucial social services such as education, and health care that would have otherwise not been available to the Africans. He said that in societies that were traditionally male-dominated female missionaries provided women in Africa with health care knowledge and basic education. (p.58)

Madu (2014) observes that:

The coming of Christian missionaries initially was not too smooth. Also, missionaries who came with a camouflage that they were Christians brought out their selfish ambitions, which was not the main reason of their mission works.(p.66)

All the same, the interaction started with dialogue between Christians and Ozo Institution and Widowhood practices. With the above scholarly work, one can begin to address the historical dynamic of interaction of Christianity with Ozo institution and widowhood practices in Ogidi.

2.2Theoretical Frame work

Theory could be referred to as set of ideas that are intended to explain the happening or existence of a thing. That is, theory aims at explaining or giving a clearer interpretation of something with the aid of some ideas. According to Faleti (2012), “a theory is an idea or belief about something arrived at through assumption and in some cases a set of facts, propositions, or principles analyzed in their relation to one another and used, especially in science to explain phenomena” (P. 37).

Some of the theoretical explanations of the historical development in literature hitherto depicted in theories of social change, interactionalism, Relative Deprivation and Social Exclusion. These theories e.g. Firstly, social change, is a theory which explain the changes in the society in a given area. It has some relationship with Sociology. Secondly, interactionalism is a theory which explains the relationship between two entities. Thirdly, theory of Relative Deprivation; American sociologist Robert K. Merton was the first to use the concept of relative deprivation in order to understand social deviance. Fourthly, Social Exclusion, social exclusion relates not simply to a lack of material resources but also matters like inadequate social participation, lack of cultural and educational capital, inadequate access to services and lack of power.

Theories of Social Change

The five theories of social change are as follows: 1. Evolutionary Theory 2. Cyclical Theory 3. Economic (Mandan) Theory of Social Change 4. Conflict Theory 5. Technological Theory.

A variety of reasons have been offered throughout history to explain why social change occurs. The problem of explaining social change was central to nineteenth century sociology. Many earlier theories of society that claimed to be scientific were in fact theories of change. They sought to explain the present in terms of the past. Auguste Comte, the French sociologist, who coined the term 'sociology' described society as starting from the 'logical' stage, passing through a 'metaphysical' stage and finally reaching a 'positivistic' stage.

Many different theories were propounded to define and explain social change. Broadly, theories of nineteenth century may be divided into theories of social evolution (Saint-Simon, Comte, Spencer, Durkheim etc.) and theories of social revolution (Marx).

Among the general theoretical explanations offered for understanding social change are geographical, biological, economic and cultural.

1. Evolutionary Theory:

Despite the wide variety in the possible directions change may take, various generalisations have been set forth. Because the lot of mankind generally has improved over the long term, by far the most numerous classes of theories of the direction of change comprise various cumulative or evolutionary trends. Though varying in many ways, these

theories share an important conclusion that the course of man's history is marked up 'upward' trend through time.

The notion of evolution came into social sciences from the theories of biological evolution. With the advent of Darwinian Theory of biological evolution, society and culture began to be regarded as undergoing the same changes and demonstrating the same trends.

It was conceived that society and culture were subject to the same general laws of biological and organism growth. Some thinkers even identified evolution with progress and proceeded to project into the future more and more perfect and better-adapted social and cultural forms.

Charles Darwin (1859), the British biologist, who propounded the theory of biological evolution, showed that species of organisms have evolved from simpler organisms to the more complicated organisms through the processes of variations and natural selection. After Darwin, 'evolution', in fact, became the buzz word in all intellectual inquiry and Darwin and Spencer were the key names of an era in the history of thought.

Herbert Spencer (1890), who is known to be the forerunner of this evolutionary thought in sociology, took the position that sociology is "the study of evolution in its most complex form". For him, evolution is a process of differentiation and integration.

Basic Assumptions And Distinctive Features Of The Evolutionary Change: The basic assumption of this theory is that change is the characteristic feature of human society. The present observed condition of the society is presumed to be the result of change in the past. Another assumption is that change is inevitable or it is 'natural'.

It was assumed that the change is basically the result of operation of forces within the society or culture. Underlying all theories of evolution, there exists a belief of infinite improvement in the next stage over the preceding one.

All these assumptions can be summarised as under:

1. That change is inevitable and natural.
2. That change is gradual and continuous.
3. That change is sequential and in certain stages.
4. That all successive stages of change are higher over preceding stage, i.e., evolution is progressive.
5. That stages of change are non-reversible.
6. That forces of change are inherent in the object.
7. That the direction of change is from simple to complex, from homogeneity to heterogeneity, from undifferentiated to the differentiated in form and function.
8. That all societies pass through same stages of development.

All thinking of early sociologists was dominated by a conception of man and society as seen progressing up definite steps of evolution leading through every greater complexity to some final stage of perfection. The notion of evolutionary principles was extremely popular with British anthropologists and sociologists of nineteenth century.

Such as Morgan (1877), Tyler (1889), Spencer (1890) and Hobhouse (1906). Although evolutionary theory in sociology is attributed to Herbert Spencer, it is clear that it was taken

for granted by writers as diverse as Emile Durkheim, Karl Marx, Friedrich Engels and V. Gordon Childe.

The fact that it was used by both radical and conservative theorists is indicative of the profound cultural importance of evolutionism in the nineteenth century thought. The conception of evolution was applied not only to the development of societies but also to art, literature, music, philosophy, sciences, religion, economic and political life (state) and almost every other achievement of the mind of man. Both Spencer and Durkheim employed the concept of structural differentiation to indicate that as society develops more functions, it becomes structurally more complex. This perspective has been elaborated more recently by Talcott Parsons.

The general evolutionary model of society is represented by a large number of specific theories. C.H. Saint-Simon, one of the earliest founders of sociology, along with Auguste Comte, for example, put an evolutionary idea of social development, as a sequential progression of organic societies representing increasing levels of advancement.

His three stages were later elaborated in Comte's evolutionary scheme. Comte linked developments in human knowledge, culture and society and delineated the following three great stages through which all societies must go—those of conquest, defense and industry. Societies passed through three stages—the primitive, the intermediary and the scientific, which corresponded to the forms of human knowledge (thought).

He conceived these stages as progressing from the theological through the metaphysical to arrive ultimately at the perfection of positive reasoning. He argued all

mankind inevitably passed through these stages as it developed, suggesting both unilinear direction and progress. Spencer also displayed a linear concept of evolutionary stages. He argued that the trend of human societies was from simple, undifferentiated wholes to complex and heterogeneous ones, where the parts of the whole become more specialised but remained integrated.

William Graham Sumner (1934), who has been labelled as a ‘Social Darwinist’ also used the idea of evolution, as had Spencer, to block efforts at reform and social change, arguing that social evolution must follow its own course, dictated by nature. He said: “It is the greatest folly of which a man can be capable, to sit down with a slate and pencil to plan out a new social world.”

The evolutionary approach to social development was also followed by radical thinkers, such as Marx and Engels, who were greatly influenced by the work of the anthropologist L.H. Morgan, who sought to prove that all societies went through fixed stages of development each succeeding the other, from savagery through barbarism to civilisation. Marx and Engels maintained that each stage of civilisation, such as feudalism, prepared the ground for the next.

It contained within itself “the seeds of its own destruction”, and would inevitably be succeeded by that stage next ‘higher’ on the scale of evolution. On this basis they concluded that the next stage in social evolution after the stage of capitalism could be attained only by violent revolution. All these theories are referred to as unilinear theories of social evolution.

Durkheim's view of the progressive division of labour in society and German sociologist Ferdinand Tonnies' view of *gemeinschaft* and *gesellschaft* types of society to some extent also represent the evolutionary perspective but their schemes of classifying societies are less sweeping and less explicit, and are, therefore referred to as quasi-evolutionary theories. For Durkheim the most important dimension of society was the degree of specialisation, as he called it, "the division of labour".

He believed that there was a historical trend, or evolution, from a low to a high degree of specialisation. Durkheim distinguished two main types of society on the basis of this division of labour—the first based on mechanical solidarity and the second on organic solidarity. Durkheim believed that this second type always evolved from and succeeded the first as the degree of specialisation, the division of labour, increased.

Tonnies' *gemeinschaft* type of society corresponded quite well to Durkheim's mechanical solidarity and the second *gesellschaft* to organic solidarity. Numerous other scholars put forth similar ideas. The scheme of the American anthropologist Robert Redfield, who elaborated on the contrast between 'folk' and 'urban' society, reiterates the same basic dichotomy of social types suggested by Durkheim and Tonnies. Modern theorist Talcott Parsons also viewed social change as a process of 'social evolution' from simple to more complex form of society. He regards changes in adaptation as a major driving force of social evolution. The history of human society from simple hunting and gathering band to the complex nation-state represents an increase in the 'general adaptive capacity of society.

Types of Evolutionary Theory:

There are three main types of evolutionary theory:

(1) Theory of Unilinear Evolution:

It postulates the straight-line, ordered or progressive nature of social change. According to this theory, change always proceeds toward a predestined goal in a unilinear fashion. There is no place of repetition of the same stage in this theory. Followers of this pattern of change argue that society gradually moves to an even higher state of civilisation which advances in a linear fashion and in the direction of improvement. The pace of this change may be swift or slow. In brief, linear hypothesis states that all aspects of society change continually in a certain direction, never faltering, never repeating themselves.

Theories of Saint-Simon, Comte, Morgan, Marx and Engels, and many other anthropologists and sociologists come under the category of unilinear theories of social evolution because they are based on the assumption that each society does, indeed must, pass through a fixed and limited numbers of stages in a given sequence. Such theories long dominated the sociological scene.

(2) Universal Theory of Evolution:

It is a little bit variant form of unilinear evolution which states that every society does not necessarily go through the same fixed stages of development. It argues, rather, that the culture of mankind, taken as a whole, has followed a definite line of evolution.

Spencer's views can be categorised under this perspective who said that mankind had progressed from small groups to large and from simple to compound and in more general terms, from homogenous to the heterogeneous. The anthropologist Leslie White has been a leading exponent of this conception.

Similar ideas were greatly elaborated by William Ogburn, who stressed the role of invention in social change. On this basis he gave birth to the famous concept of 'cultural lag' which states that change in our non-material culture, i.e., in our ideas and social arrangements, always lag behind changes in material culture, i.e., in our technology and invention.

(3) Multilinear Theory of Evolution:

This brand of evolutionism has more recently developed and is more realistic than the unilinear and universal brand of evolutionary change. Multilinear evolution is a concept, which attempts to account for diversity. It essentially means identification of different sequential patterns for different culture or types of cultures. This theory holds that change can occur in several ways and that it does not inevitably lead in the same direction. Theorists of this persuasion recognise that human culture has evolved along a number of lines.

Those who share this perspective, such as Julian Steward (1960), attempt to explain neither the straight-line evolution of each society, nor the progress of mankind as a whole, but rather concentrate on much more limited sequences of development.

It does identify some social trends as merely universal: the progression from smaller to larger, simpler to more complex, rural to urban, and low technology to higher technology

but it recognises that these can come about in various ways and with distinct consequences. This theory is related to what is known as episodic approach, which stresses the importance of accidents and unique historical, social and environmental circumstances that help to explain a particular course of social change. Later on, the views of Leslie White and Julian Steward were named as neo-evolutionism. This theory is suitable as we look at an Ozo man and a widow when they change their environment to another, eg; when an Ozo man or a widow moves from village setting to urban setting, their philosophy of life will change, the person will reason differently. The practice of culture and custom is lower in the urban than the village.

Criticism of Evolutionary Theory:

Evolutionary scheme (gradual and continuous development in stages) of any kind fell under both theoretical and empirical attack in the last century. It was criticised heavily on many grounds but mainly for its sweeping or over-generalisation about historical sequences, uniform stages of development and evolutionary rate of change. The biological evolution, from which the main ideas of social evolution were borrowed, provided somewhat clumsy and unsatisfactory answers.

Such explanations came under attack for lack of evidence. Evolutionary scales were also questioned from a somewhat different, but more empirical source. The easy assumption that societies evolved from simple to complex forms, was mainly based on a scale of predominant productive technology turned out to be unwarranted.

The doctrine of 'cultural relativity' inhibited even static or cross-sectional generalisation, provided a new basis for satisfying the common features of societies. The evolutionary scheme also failed to specify the systematic characteristics of evolving societies or institutions and also the mechanisms and processes of change through which the transition from one stage to another was effected.

Most of the classical evolutionary schools tended to point out general causes of change (economic, technological or spiritual etc.) or some general trend to complexity inherent in the development of societies. Very often they confused such general tendencies with the causes of change or assumed that the general tendencies explain concrete instances of change.

Because of the above shortcomings, the evolutionary theory is less popular today. A leading modern theorist Anthony Giddens (1979) has consistently attacked on evolutionism and functionalism of any brand. He rejects them as an appropriate approach to understanding society and social change. Spencer's optimistic theory is regarded with some skepticism. It is said that growth may create social problems rather than social progress.

Modern sociology has tended to neglect or even to reject this theory, mainly because it was too uncritically applied by an earlier generation of sociologists. In spite of its all weaknesses, it has a very significant place in the interpretation of social change. The recent tentative revival in an evolutionary perspective is closely related to growing interest in historical and comparative studies.

2. Cyclical Theory:

Cyclical change is a variation on unilinear theory which was developed by Oswald Spengler (*Decline of the West*, 1918) and Arnold J. Toynbee (*A Study of History*, 1956). They argued that societies and civilisations change according to cycles of rise, decline and fall just as individual persons are born, mature, grow old, and die. According to German thinker Spengler, every society has a predetermined life cycle—birth, growth, maturity and decline. Society, after passing through all these stages of life cycle, returns to the original stage and thus the cycle begins again.

On the basis of his analysis of Egyptian, Greek Roman and many other civilisations, he concluded that the Western civilisation is now on its decline. The world renowned British historian Toynbee has also upheld this theory. He has studied the history of various civilisations and has found that every civilisation has its rise, development and fall such as the civilisation of Egypt. They have all come and gone, repeating a recurrent cycle of birth, growth, breakdown and decay. He propounded the theory of “challenge and response” which means that those who can cope with a changing environment survive and those who cannot die.

Thus, a society can grow and survive if it can constructively respond to the challenges. Cyclical theory of change or sometimes called ‘rise and fall theory’ presumes that social phenomena of whatever sort recur again and again, exactly as they were before in a cyclical fashion.

A variant of cyclical process is the theory of a well-known American sociologist P.A. Sorokin (Social and Cultural Dynamics, 1941), which is known as ‘pendular theory of social change’. He considers the course of history to be continuous, though irregular, fluctuating between two basic kinds of cultures: the ‘sensate’ and the ‘ideational’ through the ‘idealistic’. According to him, culture oscillates like the pendulum of a clock between two points.

The pendulum of a clock swings with the passage of time, but ultimately it comes to its original position and re-proceeds to its previous journey. Thus, it is just like a cyclical process but oscillating in character. A sensate culture is one that appeals to the senses and sensual desires.

It is hedonistic in its ethics and stresses science and empiricism. On the other hand, the ideational culture is one in which expressions of art, literature, religion and ethics do not appeal to the senses but to the mind or the spirit. It is more abstract and symbolic than the sensate culture.

The pendulum of culture swings from sensate pole and leads towards the ideational pole through the middle pole called ‘idealistic’ culture, which is a mixed form of sensate and ideational cultures—a somewhat stable mixture of faith, reason, and senses as the source of truth. Sorokin places contemporary European and American cultures in the last stage of disintegration of sensate culture, and argues that only way out of our ‘crisis’ is a new synthesis of faith and sensation. There is no other possibility.

In Sorokin's analysis of cultures, we find the seeds of both the theories—cyclical and linear change. In his view, culture may proceed in a given direction for a time and thus appear to conform to a linear formula. But, eventually, as a result of forces that are inherent in the culture itself, there will be shift of direction and a new period of development will be ushered in. This new trend may be linear, perhaps it is oscillating or it may conform to some particular type of curve.

Vilfredo Pareto's (1963) theory of 'Circulation of Elites' is also essentially of this variety. According to this theory, major social change in society occurs when one elite replaces another, a process Pareto calls it 'circulation of elites'. All elites tend to become decadent in the course of time. They 'decay in quality' and lose their 'vigour'. According to Marx, history ultimately leads to and ends with the communist Utopia, whereas history to Pareto is a never-ending circulation of elites. He said that societies pass through the periods of political vigour and decline which repeat themselves in a cyclical fashion. There are things which are not fashionable in our present day society especially in Ozo title taking and widowhood practices, this cyclical theory of social change takes care of this.

Functionalism and Social Change:

Functionalism, as a new approach of study of society, developed mainly as a reaction to evolutionism, in the early years of twentieth century. Critics of evolutionism advocated that there was no use to know the first appearance of any item of culture and social behaviour. They called it the "fruitless quest for origin". One of the most significant assumptions of functionalists is that society (or culture) is comprised of functionally interdependent parts or the system as a whole.

These theorists believed that the society, like human body, is a balanced system of institutions, each of which serves a function in maintaining society. When events outside or inside the society' disrupts the equilibrium, social institution makes adjustments to restore stability.

This fundamental assumption became the main basis of the critics of functionalism to charge that if the system is in equilibrium with its various parts contributing towards order and stability, it is difficult to see how it changes. Critics (mostly conflict theorists) argued that functionists have no adequate explanation of change. They cannot account for change, in that there appears to be no mechanism which will disturb existing functional relationships.

Thus, functionalists have nothing or very little to offer to the study of social change as this approach is concerned only about the maintenance of the system, i.e., how social order is maintained in the society. G. Homans, in one of his articles "Bringing men back" (1964) stressed that the dominant characteristic in the functionalist model is an inherent tendency towards stability. Society may change, but it remains stable through new forms of integration.

The functionalists responded to this charge by employing concepts such as equilibrium and differentiation. For instance, a leading proponent of functionalist approach, Talcott Parsons approaches this problem in the following way: He maintained, no system is in a perfect state of equilibrium although a certain degree of equilibrium is essential for the survival of societies. Changes occur in one part of society, there must be adjustments in other parts. If this does not occur, the society's equilibrium will be disturbed and strain will occur. The process of social change can therefore be thought of as a 'moving equilibrium'.

Parsons views social change as a process of 'social evolution' from simple to more complex form of society. Social evolution involves a process of social differentiation. The institutions and roles which form the social system become increasingly differentiated and specialised in terms of their function. As the parts of society become more and more specialised and distinct, it increases the problem of integration of parts which in turn set forth the process of social change and social equilibrium.

Some followers of functionalism argued that if it is a theory of social persistence (stability), then it must be also a theory of change. In the process of adaptation of social institutions in a society, change is a necessary condition or rather it is imminent in it. Thus, one can explain changes in the economy as adaptations to other economics or to the polity, or changes in the family structure in terms of adaptation to other institutions, and so on. In an article 'Dialectic and

Functionalism' (ASR, 1963), P. Van den Berghe states that according to functional theory change may come from three main sources:

1. Adjustment to external disturbances such as a recession in world trade.
2. Structural differentiation in response to problems within the system, e.g., electoral reforms in response to political unrest.
3. Creative innovations within the system, e.g., scientific discoveries or technological advances.

3. Economic (Mandan) Theory of Social Change:

Owing largely to the influence of Marx and Marxism, the economic theory of change is also known as the Marxian theory of change. Of course, economic interpretations of social change need not be always Marxist, but none of the other versions (such as Veblen who also stressed on material and economic factor) of the doctrine are quite as important as Marxism.

The Marxian theory rests on this fundamental assumption that changes in the economic 'infra-structure' of society are the prime movers of social change. For Marx, society consists of two structures—'infra-structure' and 'super-structure'. The 'infra-structure' consists of the 'forces of production' and 'relations of production'.

The 'super-structure' consists of those features of the social system, such as legal, ideological, political and religious institutions, which serve to maintain the 'infra-structure', and which are moulded by it. To be more clear, according to Marx, productive forces constitute 'means of production' (natural resources, land, labour, raw material, machines, tools and other instruments of production) and 'mode of production' (techniques of production, mental and moral habits of human beings) both and their level of development determines the social relation of production, i.e., production relations.

These production relations (class relations) constitute the economic structure of society—the totality of production relations. Thus, the socio-economic structure of society is basically determined by the state of productive forces. For Marx, the contradiction between the constantly changing and developing 'productive forces' and the stable 'production relations' is the demiurge of all social development or social change.

Basic Postulates:

Change is the order of nature and society. It is inherent in the matter through the contradiction of forces. Marx wrote: "Matter is objective reality, existing outside and independent of the mind. The activity of the mind does not arise independent of the material. Everything mental or spiritual is the product of the material process." The world, by its very nature is material.

Everything which exists comes into being on the basis of material course, arises and develops in accordance with the laws of motion of matter. Things come into being, exist and cease to exist, not each independent of all other things but each in its relationship with others.

Things cannot be understood each separately and by itself but only in their relation and interconnections. The world does not consist of permanent stable things with definite properties but of unending processes of nature in which things go through a change of coming into being and passing away.

For Marx, production system is the lever of all social changes, and this system is dynamic. Need system determines production and the technological order, i.e., mode of production. It is man's material necessities that are at the root of his productive effort, which in its turn is the basics of all other forms of his life. Marx believed that change occurs through contradiction of forces and this is present throughout the history in some or the other form.

In the 'Preface' of his monumental work *Capital: A Critique of Political Economy* Marx's whole philosophy of social change is summarised: "At a certain stage of their development, the material forces of production in society come into conflict with the existing relations of production or with the property relations within which they had been at work before. From forms of development of the forces of production these relations turn into their fetters. Then comes the period of social revolution with the change of the economic foundation, the entire immense superstructure is more or less rapidly transformed."

Thus, the main thrust of the Preface is the emphasis on changes in the economic base (mode of production), and these in turn produce ideologies which induce people to fight out social struggles. As it stands, this materialist conception of history certainly encourages us to regard 'evolution' of the economic base as the key to social change—what Engels called 'the law of development of human history'.

Marx viewed the course of history (social change) in terms of the philosophy of 'dialectics'. (An idea borrowed from Hegel but Marx called it materialistic. According to Hegel, evolution proceeds according to a system of three stages—thesis, antithesis and synthesis). Accordingly, the change, development, and progress take place by way of contradiction and conflict and that the resulting change leads to a higher unity.

In particular, Marx viewed the class struggle and the transition from one social system to another as a dialectical process in which the ruling class viewed as 'thesis' evoked its 'negation' ('antithesis') in the challenger class and thus to a 'synthesis' through revolutionary transformation resulting in a higher organisation of elements from the old order. In the dialectical point of view of change, sharp stages and forces are abstracted out of

the continuity and gradations in the social process and then explanations are made of the process on the basis of these stages and forces in dialectical conflict.

Marx believed that the class struggle was the driving force of social change. For him it was the ‘motor of history’. He states that “the history of all hitherto existing society is the history of class struggles” (Communist Manifesto, 1848).

Society evolves from one stage to another by means of struggle between two classes—one representing the obsolescent system of production and the other nascent (new) order. The emerging class is ultimately victorious in this struggle and establishes a new order of production; within this order, in turn, are contained the seeds of its own destruction—the dialectical process once more. Change will only occur as a victory of the exploited class.

Marx believed that the basic contradictions contained in a capitalist economic system would lead to class consciousness. Class consciousness involves a full awareness by members of the working class of the reality of exploitation, a recognition of common interests, the common identification of an opposing group with whom their interests are in conflict. This realisation will unite them for proletarian revolution.

The proletariat would overthrow the bourgeoisie and seize the forces of production—the source of power. Property would be communally owned. Now, all members of society would share the same relationship to the forces of production. A classless society would result. Since the history is the history of the class struggle, history would now end. Economic level speaks on the status of would be Ozo title holder and the person that is a widow in the

society. If the economy is good, somebody may be willing to belong to Ozo. Also a good economy allows a widow to live a better life.

Critique:

Marx is often charged for his deterministic attitude toward society and its change. There is some controversy as to whether Marx really meant to assert that social and cultural phenomena are wholly or only determined by economic or 'material' conditions. His various statements are not fully reconciled and are susceptible of either interpretation. In his later writings he has objected to the interpretation of his ideas that makes other than economic factors purely derivative and non-causal (Selected correspondence). But he holds to the position that the economic situation is the foundation of the social order and this is the gist of Marxian theory.

Few deny that economic factor influences social conditions of life. Its influence is certainly powerful and penetrating. But, it cannot be regarded as a sole factor affecting social change. There are other causes also which are as important as the economic factor.

To say that the super-structure of society is determined by its infra-structure, i.e., production system (economic system) of a society is going too far. The link between the social change and the economic process is far less direct and simple and sufficient than the Marxian psychology admits.

Moreover, Marx oversimplified the class structure of society and its dynamics of social change in the form of class struggle. Dorothy S. Thomas (1925) commented that "it is not difficult to establish correlation between social changes and economic changes, though it is

harder to interpret them". Thus, economic determinism does not solve the major problem of social causation.

4. Conflict Theory:

Social theorists in the nineteenth and early twentieth century's were concerned with conflict in society. But, the label of conflict theorists is generally applied to those sociologists who opposed the dominance of structural-functionalism. These theorists contend that in functionalism there is no place of change and as such it cannot explain change.

They have neglected conflict in favour of a unitary concept of society which emphasises social integration. By contrast to functionalist approach, conflict theorists contend that institutions and practices continue because powerful groups have the ability to maintain the status quo. Change has a crucial significance, since it is needed to correct social injustices and inequalities.

Conflict theorists do not believe that societies smoothly evolve to higher level. Instead, they believe that conflicting groups struggle to ensure progress (Coser, 1956). Conflict theorists assert that conflict is a necessary condition for change. It must be the cause of change. There is no society, changing or unchanging, which does not have conflict of some kind or another. Thus, conflict is associated with all types of social change in some way or other.

The modern conflict theory is heavily influenced by the ideas of Karl Marx. It may be regarded as the offshoot of his economic theory of social change which states that economic change only occurs and produces other change through the mechanism of intensified conflict

between social groups and between different parts of the social system. Conflict would ultimately transform society. While Marx emphasised economic conflict. Max Weber based his arguments on conflict about power. Ralf Dahrendorf (1959), although critical of Marxist notions of class, tried to reconcile the contrast between the functionalist and conflict approaches of society.

He contends that these approaches are ultimately compatible despite their many areas of disagreement. He disagreed with Marx not only on the notions of class but on many other points also. Marx viewed social change as a resolution of conflict over scarce economic resources, whereas Dahrendorf viewed social change as a resolution of conflict over power. Marx believed a grand conflict would occur between those who had economic resources and those who did not, whereas Dahrendorf believed that there is constant simultaneous conflict among many segments of society.

Commenting on this theory, Percy S. Cohen (Modern Social Theory, 1968) writes: “This theory is plausible, but it is not necessarily true. The contention that group conflict is a sufficient condition for social change is obviously false. It is arguable that structured conflict, when it involves a fairly equal balance of forces, actually obstructs change which might otherwise occur.

For example, in societies where there are deep divisions between regional, ethnic or racial groups, there may be little possibility of promoting economic development or welfare policies; such ‘ameliorative’ changes require some degree of consensus. The simple point is that conflict may lead to impasse not to change. It should be emphasised that social conflict is often as much the product of social change as the cause. And it is commonly a great

obstacle to certain types of change.” The interaction between Christian and traditional religion is a typical example. Its positive and negative relationship produces conflict for better life in the society.

5. Technological Theory:

When the average person speaks of the changes brought about by ‘science’, he is generally thinking of ‘technology’ and the manifold wonders wrought thereby. The ‘technology’ refers to the application of knowledge to the making of tools and the utilisation of natural resources (Schaefer and Lamm, 1992). It involves the creation of material instruments (such as machines) used in human interaction with nature. It is not synonymous with machinery as it is understood in common parlance. Machines are the result of the knowledge gained by science but they themselves are not technology.

Social change takes place due to the working of many factors. Technology is not only one of them but an important factor of social change. When it is said that almost whole of human civilisation is the product of technological development, it only means that any change in technology would initiate a corresponding change in the arrangement of social relationships.

It is believed that Marx has attached great importance to technology in his scheme of mode of production, which forms the main basis for the change in society. For Marx, the stage of technological development determines the mode of production and the relationships and the institutions that constitute the economic system. This set of relationships is in turn the chief determinant of the whole social order.

Technological development creates new conditions of life which forces new conditions in adaptation. W.F. Ogbum, in his article, 'How Technology Changes Society' (1947), writes: "Technology changes by changing our environment to which we, in turn, adapt. This change is usually in the material environment, and the adjustment we make to the changes often modifies customs and social institutions." Anthropologist Leslie White (Science and Culture, 1949) held that "technology, particularly the amount of energy harnessed and the way in which it is used, determines the forms and content of culture and society". Technology affects directly and indirectly both.

Certain social consequences are the direct result of mechanisation, such as new organisation of labour, destruction of domestic system of production, the expansion of the range of social contacts, the specialisation of function etc. Its indirect consequences are the increase of unemployment, the heightening of competition etc. Conflict between the states, as they strive for dominance, security or better prospects are the result of competition.

The invention of wheel, compass, gunpowder, steam engine, printing press, telephone (now mobile phone), radio, TV, internet, aeroplane, motor car and so many other inventions in medical and other fields have revolutionised the human life. Advances in agricultural technology, ranging from the iron-tipped plow to the tractor technology and the three-crop rotation system made possible the creation of a surplus. One of the earliest books on social change written by W.F. Ogbum (1922) has analysed such changes in detail.

He has narrated about 150 such changes (both immediate and distant social effects) in social life brought about by the invention of radio alone. Ogbum gives many illustrations of this kind. He suggests, for example, that the invention of the self-starter on automobiles had

something to do with the emancipation of women. The self-starter gave them freedom of a kind. Similarly, many labour saving devices in the home have also contributed to the emancipation of women.

In this connection, Ogburn and Nimkoff (1958) argue: “An important invention need not be limited to only a single social effect. Sometimes it exerts many influences which spread out in different directions like the spokes of a wheel.” Technological developments have affected a lot of changes in attitudes, beliefs and even in traditions. These influence almost all aspects of our life and culture. These include social customs and practical techniques for converting raw material to finished products.

The production and use of food, shelter, clothing and commodities, physical structures, and fabrics all are also aspects of society’s technology. The most important aspect of technology in that a man thinks rationally and objectively about things and events. Man has become more pragmatic in his outlook. He is more disciplined (time-oriented) in his working habits. New forms of transportation and communication, which have contributed to significant changes in social life, are all due to the change in technology.

There is a greater mobility of population today than that was in the nineteenth or twentieth century because of the modern rapid means of transport. The life of the modern man is always on wheels. It is an important factor in the determination of spatial aspect of social relationships. Changes in communication devices (e-mail, internet, mobile phones etc.) have also influenced all aspects of social life (work, leisure, family, friendship, sports etc.) enormously. The basic function of all communication and transportation devices is the conquest of time and space. Shrinking space and time through the speed and low cost of

electronic communication and air travel has developed a new phenomenon called 'globalisation'.

“Any technological change which is great enough will produce some other social change as a consequence” (Cohen, 1968). This is summum bonum (gist) of this theory. For example, new techniques of manufacture are found to affect social relations in the relevant industry. A single invention of geared wheel has produced thousands of inventions which in turn affected social relations enormously. The automobile has brought number of social changes which have altered individual lifestyles. Computers and the Internet are the latest of a long line of developments to prompt Utopian and anti-utopian visions of a world transformed by technology.

Computers have affected almost all aspects of our life from reservations at the railway ticket window or registration for hospitals or colleges to the maintenance of accounts in banks and large business corporations. The popularity of science fiction (Harry Potter) and the films like Jurassic Park are other indicators of the mythical and abundant power which technology can have in the modern world.

Modern technology has also revolutionised the concept and quality of the systems of production, communication, social organisation and various processes of acculturation and symbolisation in societies. Technology helps in realising of our goals with less effort, less cost and with greater efficiency. Technology creates desire for novelty and innovation. Novelty is sought everywhere and transient interests give a corresponding character to social relationships.

Technology has advanced in leaps and bounds over the last 25 years and the single invention that has had the greatest impact on our lives is the cell phone. It is now not only used as a means of communication but it has enabled us to operate home appliances and entertainment devices, monitor our home's safety, customise our internal home environment.

In the light of these technical advances the anthropologist Peter Worsley (1984) was actuated to comment, "until our day, human society has never existed", meaning that it is only in quite recent times that we can speak of forms of social association which span the earth. The world has become in important respects a single social system as a growing ties of interdependence which now affect virtually everyone. The idea of 'global village' developed by Marshall McLuhan (1960) reflects that the world is becoming more integrated in economic, political and cultural terms. The more there is technological advancement, there is bound to be changes in the interaction between Christianity and traditional religion. Technological changes can move Ozo man, a widow and a Christian to a more dimensional life.

Critique:

The goals and consequences of technology and the production of material goods are being seriously questioned today. Does a high level of technology increase happiness and improve our family life? Do complex technologies bring us clean air, pure water and help us conserve natural resources? Do we not think that the rapidly changing technology is the cause of our all types of environmental degradation, pollution, health and social problems? People do not hesitate to say that modern technology (science) is responsible for moral degradation of our society. Medical advances that prolong life, for example, may surpass our

ability for elderly or an honourable life for them. Technical advances have often been portrayed as routes to heaven or hell—a source of deliverance of damnation.

Every new factor, whether it is a creed or a machine, disturbs an old adjustment. The disturbance created by mechanism was so great that it seemed the enemy of culture. The wealth-bringing technology brought also ugliness, shoddiness, and haste standardisation. It brought new hazards, new diseases and fatigue. That was not the fault of the technology (machines). It was due to the ruthlessness and greed of those who controlled these great inventions. But human values started reasserting themselves against all types of exploitation (economic, ecological or social).

Though technology is an important factor of change, it does not mean that technological change alone can produce social changes of all types. Nor technological change always a necessary condition for other social changes. It may be that certain technological conditions are necessary before other factors can produce certain changes, but these need not precipitate social change. For instance, it required no change in technology to bring about a democratic society in India. Moreover, culture in turn seeks to direct technology to its own ends. Man may be master as well as the slave of the machine. Man is a critic as well as a creature of circumstance sociology

Interactionism: Interactionism is a significant theory in this study. It is micro-sociological and strongest believe that meaning is produced through the interactions of individuals. According to Haralambos and Holborn (2008) “interactionism is concerned with interaction which means action between individuals” (p. 12). As a social animal, man cannot survive without interacting with his social environment which includes the people around him, the

norms and values of his society and the environmental facilities around him, interactionism emphasizes that social interaction is symbolic in nature and that social reality is constructed by people's perceptions.

Interactionism is also known as symbolic interactionism which is one of the major theoretical perspectives in sociology. It began with the German sociologist and economist, Max Weber (1864-1920) and American philosopher, George H. Mead (1863-1931), both of whom emphasized the subjective meaning of human behavior, the social process and pragmatism, the idea behind symbolic interactionism is that human actions and interactions are understandable only through the exchange of words or symbols that have a common frame of reference for all concerned.

Ogunbameru (2010) observes that "Blumer who popularized Mead's ideas believed 'that human act toward things and towards others, based on the meaning that they have for them. Meaning comes from social interaction, not from within the object. Human chose to act; they are not caused to act" (P. 98). Interactionist therefore see human beings as active, creative and pragmatic actors who continually adjust their behaviour based on what they see and hear; hence the main ideas of Symbolic interactionism the objective world has no real meaning for humans except for subjective definitions we give to things. Human are able to adjust their behaviour and actions only because they are able to interpret or denote them symbolically and treat the actions.

According to Blumer (1969) symbolic interaction refers to the peculiar and distinctive character of interaction as it takes place between human beings. The peculiarity consists in the fact that human beings interpret or "define" each other's actions instead of

merely reacting to each other's actions (p.36). Their "response" is not made directly to the actions of one another but instead is based on the meaning which they attach to such actions. Thus, human interaction is mediated by the use of symbols, by interpretation, or by ascertaining the meaning of one another's actions. Blumer (1969) said that: "This mediation is equivalent to inserting a process of interpretation between stimulus and response in the case of human behavior" (p.76).

Oguejiofor (1996) defined interactionism as a "social constructionist approach used in understanding social life that focuses on how reality is constructed by active and creative actors through their interaction with others"(p.71). Green (1964) defined Religion as a "system of symbols which acts to establish powerful permeable and long lasting moods and motivation in men by formulating conceptions of general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic" (p.38).

Franklin (2008) describes a symbol as

"that which stands for something else, particularly, a relatively concrete explicit

Representation of a more generalized, diffused, intangible object or group of objects.

A large part of social processes is caused on by the use of symbols excites reactions similar to, though perhaps not quite as intense as those created by the original object"(p.314).

Ejizu, (1968) sees symbolism as the basis of human communication, since man is by nature, 'a homo symbolicus' a symbolizing, conceptualizing and meaning seeking animal. Symbolic interactionism rests on three primary premises and they are:

First, that human beings act towards things on the basis of the meanings those things have for them. This first premise includes everything that a human being may note in their world, including physical objects, actions and concepts. Essentially, individuals behave towards objects and others based on the personal meanings that the individual has already given to the items.

Secondly, that such meanings arise out of the interaction of the individual with others. Blumer, identified two traditional methods for accounting for the deprivation of meaning and highlights how they differ from the interactionist approach. The meaning is taken to be innate to the object considered. In this view meaning is given and no process is involved in forming an understanding of it, one needs only to recognize what is already there.

Thirdly, interpretative process is used by the person in each instance in which he must deal with the things in his environment. This distinguishes interactionism from other schools of thought, so far as it is the actual process of interpretation that is primary to Blumer's explication of the formation of meaning. He equally view the use of meaning as being simply the calling upon and application to specific situations of previously established meanings.

While the social world is built around and composed of material and objective features, what distinguished humans is their extensive and creative use of communication through symbols. The history, culture, and forms of communication of humans can be traced through symbols and it is through symbols that meaning is associated with interpretation, action, and interaction. At one level, symbols may seem fixed, but the

symbolic interaction perspective emphasizes the shifting, flexible, and creative manner in which humans used symbols.

The symbolic interactions perspective considers people as active agents, but quite different from the rational, self-centred, autonomous, individual of nineteenth century liberalism. People are actors or agents and the social world is an active one with constant adjustment and organizations essential features of social interaction. The self is created through such interactions, but it is not necessarily a fixed and inflexible self, but one that is constantly adjusting to others, and requires interaction and communication with others.

In terms of an overall perspective on the social world, this approach is concerned with “collective behaviour” and the social world as active and interactive.

Perhaps one of the main reasons that symbolic interaction has remained an important theoretical influence during most of the twentieth century is its attention to how individuals interact in social situations and what occurs as human interaction. This perspective is never distant from social action in everyday life, and does not produce abstract, universal, theoretical musings. As a result, the symbolic interaction perspective may seem to lack well developed concepts, logical models, rigor, or an integrated theoretical perspective, it compensates by studying social interaction of people in the social world. Given that it concerns human interaction, which is something that any student of sociology is to study. That requires careful observation, an ability to pay attention to detail, and a consideration of the accepted routine. While it may be difficult to abstain from the perspective of each sociologist, empirical study must move beyond the prejudice and bias of the observer. In the case of writers such as Mead, Goffman, Hochschild, or Denzin, it is the

careful attention to social detail, circumstances, and processes that make their analysis valuable and insightful.

A Critical Look at the strengths of interactionism will bring out its relevance to interactions of religions in Ogidi. It implies that the Christian interaction with the Ozo Institution and Widowhood practices has its pros and cons. It was the interaction that brought about the health care facilities like Iyi-enu hospital and others; the schools and colleges including tertiary institutions like (Paul University Awka) which was formally at Iyi-Enu before it was transferred to Awka. Most of the development which we see now and other commerce and industry are all products of missionary interaction. On the other hand, it was the interaction that brought about some divisions in the families and kindred. Before the interaction, there was no such division.

The theory of interactionism is strong, in that it provides a basis to understand the establishment of meaning. For instance, symbolic interactionism falls under the category of a humanistic theory. It has creative meaning, interaction gives humans meaning. It has free will every human has meanings which can change at any time.

It has emancipation, individuals are free to find their own meaning, and it also has rules for interpretation of meaning, language and thought. It uses ethnography to find meaning. Interactionism also meets the five humanistic standards that makes a good theory. There is the aesthetic appeal, the theory is in three parts, the community of agreement and there is a reform of society because meaning comes from interaction, interaction must be for granted. It enables us to understand the meaning of things drawing from an analysis of actual human interaction. Where functionalism and conflict theory attempt to explain social reality

from the macro point of view, interactionism takes a much more micro perspective to analyze the definitions within groups and how these definitions vary from group to group and person to person. The weaknesses of interactionism cannot be Ignored especially in establishing the relevance of the theory as it affects religious interaction with traditional institutions in Ogidi, Anambra State.

Symbolic interactionism is often criticized for being overly impressionistic in research methods and somewhat unsystematic in their theories. Additionally, due to the fact that the theory lacks testability, some theorists have a problem with symbolic interaction theory. These objects, combined with the fairly narrow focus of interactionist in research on small-group interactions and other social psychologist.

Critics of interactionism have charged that it is unable to deal with social structure (a fundamental sociological concern) and macro sociological issues. A number of symbolic interactionist have addressed these topics but their works have not gained as much recognition of influence as the work of those focusing on the interactional level.

For example, before the emergency of British rule, there has been scholars argument to ascertain the nature of interaction of religion in Igbo land. Some believe that Igbo lived a democratic life. At this time, there is little doubt that typical Igbo communities have no good measure of interaction. This in no way implies that they were lawless or were example of Hobbestians state of nation.

Omoyajowo (1994) states that, "Igbo basic political organization follows the segmentary structure of patrilege called "Umunna"(p.20). Political power is the diffused and highly democratized. Then" Umunna" system encourages political dialogue, equality and

egalitarianism at all levels of lineage segment. There was no centralized authority such as community interaction”. Ottenburge (1959) views that community spirit is very strong among the Igbo. Almost from the first individual is dependence on his one kin group and community. He realized that necessity of making his contribution to the group to which he owes so much .He seldom, if even becomes really detached from that group wherever he may live.

Oguejiofor (1996), asserts that : (*Umunna*) is made up of a number of families or groups(*Ngwulu or Ama*).The larger families are made up of nuclear families with (*Okpala*), the most important, with limited power. The function of (*Okpala*) is to exercise control with other elders in these kind of primus interprets in matters relating to the (*Umunna*),(p.31). He acts as a representative of his (*Umunna*) and other part lineages and does not interfere in the internal affairs of different families of the (*Umunna*, except if he is called to use his personal influence to settle dispute. Nzomiwu (1999), supports this by affirming “the government of each community was in the hands of the elders (*Ndi Ichie*), whose permanent members were the family heads. But every male adult had the right to attend a meeting of the elders” (p3). It is evident from this allusions that the Igbo and Ogidi people are both individualistic and collectivistic. An attempt would be made to expound as well as reconcile this paradoxical characteristic of Ogidi people’s lives, since an understanding of this goes a long way in explaining the Ogidi interactive leadership. The missionaries interacted with the Ozo Institution and widowhood practices.

Theory of Relative Deprivation

American sociologist Robert K. Merton was the first to use the concept of relative deprivation in order to understand social deviance (Runciman 1966). However, succeeding researchers have thrown more illumination on the concept. According to Townsend (1979) Relative Deprivation is the lack of resources to sustain the diet, lifestyle, activities and amenities that an individual or group are accustomed to or that are widely encouraged or approved in the society to which they belong. This definition allows an objective comparison between the situations of a widow compared to the rest of the members of the society. Relative deprivation may also be seen as the experience of being deprived of something to which one believes oneself to be entitled to (Walker and Heather, 2001). Thus the widow who is entitled to her late husband's property is denied such property thereby rendering her powerless and voiceless.

Furthermore, Shaefer (2008: 69) defines relative deprivation as the conscious experience of a negative discrepancy between legitimate expectations and present actualities. Consequently the term has important consequences for both behaviour and attitudes including stress, political attitudes and participation in collective action of a widow that will bring about community development. Hence the behaviour and attitude of a widow who lost her husband to death change over night from wealth to poverty, clean to unclean as perceived, good woman to evil widow. However, this situation of discontent ought to push a widow into joining social movements to end it but widows we know are prone to conflict – avoidance, are short term oriented and they believe that imminent life difficulties may arise since there is no guarantee that in their life – improvement will result from social action. This is a true condition of denial, marginalization, and exclusion of a widow.

Social Exclusion Theory

Walker, (1997) and Duffy (1995), stress on the multidimensional nature of social exclusion. According to them, social exclusion relates not simply to a lack of material resources but also matters like inadequate social participation, lack of cultural and educational capital, inadequate access to services and lack of power. Social exclusion theory refers to persistent and systematic multiple deprivation of individual or group resulting to disempowerment and alienation and the way the resultant dynamics affect the individuals or groups in the society (Hills, 1998). Thus in widowhood practices, widows are excluded by their late husband's relatives from inheriting their husband's property thereby plunging the widows into a sudden state of powerlessness leading to lack of material resources and inadequate social participation thereby making contribution to community development difficult. In this research work, for the purposes of clarity, we are going to use interactionism theory to see the relationship and interaction between Christianity and Ozo institution with widowhood practices in Ogidi. With the dynamism and interaction between the Christianity and Ozo traditional institution the level of change noticed is no longer the same. For now, there is better understanding as we work through with this interactionism.

2.3 Empirical Studies

There is this step – by – step replacement of and the graduation of the deities with the Christian God. In the words of Horton (1995) which states that:

It would appear, then that the beliefs and practices of the so – called world religions are only accepted where they happened to coincide with responses of the traditional cosmology to other non – missionary factors of the modern situation. Where such

beliefs and practices have no counterpart in these responses, they tend to be weakly developed or absent from the life of converts. (p. 104).

In Horton's view in the world religions: Christianity and Islam are almost playing "the role of Catalysts," that is stimulators and accelerators of change which were "in the air" any way or which happen to be in vogue or around the corner in any case. The Boko Haram in the North and other parts of the world are for a change and that the world may be turned to Islamic religion. Though Horton's view appears to neglect the fact that Christianity has brought many novel ideas into African religions, he did a nice job in highlighting the dynamic of religious change in Africa. Ilogu (1974) claims that "Africans have transformed Christianity, making it their own and appropriating it to serve their specific needs and controls using their own insight to it" (pp.36-37) For instance, Christianity has shed light into Nigeria system of government bringing democracy, education, civilization and evangelization. They all brought a positive change into Ogoni and beyond. The historical dynamics of interaction of Christianity has brought a good experimental change to the original system of traditional institutions.

Within this well researched book, Gray (1992) touches on the question of syncretism. "This is precisely proved by the way the educated and the uneducated masses perceived Christianity" (p.62). A few of the educated Africans saw the kingdom of Heaven in terms of overcoming the evils of racial discrimination and political oppression. These have helped to build hope in African nationalism. The masses have often seen Christianity as immensely relevant to a very different dimension of evil. The sufferings associated with disease, poverty and death as well as the misfortunes inherent in human experience. They have seen in Christ the gospels and in the work of the Holy Spirit a source of healing and salvation here and

now. Therefore an attempt to weed these two ideas of evil to combine and produce an effective synthesis results in syncretism. Syncretism is understood differently by different people. Writing on the religious change among the Yoruba, Peel (1968) insists that “A syncretism is a man who sees some good, as many Yoruba have done in his Ozo Institution and Widowhood practices and beliefs, identified as such, and attempt to synthesize them with new belief in a harmonious religious system” (p. 54).

This appears to be one of the meaning or interpretation of the word syncretism according to Peel. Another definition as contained in the Encyclopaedia, Ezeanya (1970) said that syncretism is:

The development process of historic growth within a religion by accretion and coalescence of different and often as understood by Christian theology, the religious attitude which hold that there is no unique revelation in history, that there are many different ways to reach the divine reality, that all formulations of religious truth or experience are inadequate expression of that truth and that is necessary to harmonize all religious ideas and experiences so as to create one universal religion for mankind (P.845).

Kato (1985) says without doubt of its seriousness felt syncretism that both inside and outside the church circles. For Ottenberg (1959):

Many of the so called separatist or indigenous movements in Sub – Sahara Africa form easy bridges back to nativism. They are neither Christian nor traditionalist, but a syncretism of both, and thus a new religion by people who stand in the old and select

from the new, lead to syncretism, pure and simple of the Aladura churches, church of the Lord, a clean bill of theological health (p.91).

Chuta (1980) made it clear that:

The African whose psychic disposition is easily tempted circumstantially towards the African astronomy will continue to be a man of two worlds. If for instance, he is convinced that he has been bewitched and has no recourse in religious instructions which he has been converted takes to the traditional remedy and yet feels he has committed no sacrilege. Secondly, this state of affairs will move than succeed, as it has long succeeded in giving boost to the preponderance of independent spiritual churches (p.4).

This is to suggest that African and of course, Nigerian Christians have no genuine conversion. Isichei (1982) claimed that:

Today most Igbo have been baptized and traditional religions is the preserved of a small ageing minority. Although, they often spoke and wrote in phrases which now become unfashionable, the Nigerian Christians of the first generation, accepted Christianity with a literalness which changed their lives. (P.7).

Thus, Isichei and Okorochoa are together in the generation approach to the explanation. Mode of Igbo responses to Christianity When one wonders why Christianity made rapid progress among the Igbo and why the epochal experience of the first, second and

third generation Christians, Isichei replied that: The short answer to this is that when the society is endangered conquered and subject to sudden and violent changes, the beliefs which are inseparably linked with it seem suddenly to have a limited relative and perhaps exhausted validity. (P. 212).

Today, the situation is different, Christian converts go to church but in the face of any difficulty, they fall back to the traditional beliefs, they consult the diviners or the oracles. No wonder Ezeanya, (1970) said:

The outcome is that it is difficult to remove the Africanness of an Igbo man from him especially at difficult times. Some have actually burnt their charms, yet they are looking for another replacement. This is the frequency and case with which some Christian converts return to the idol worship practices which they came out from as Christians. Pastors are often disappointed to see or hear that those they convert as fervent Christians secretly consult diviners or oracles to ascertain some hidden events perform pagan sacrifices to obtain some favour from the gods or ancestors and wear charms and armlets for protection (P.20).

2.4 Summary of the Literature Review.

The historical dynamics of interaction of Christianity with Ozo Institution and Widowhood practices in Ogidi (1985-2015) demonstrated its practical sense. From the above literature, it is evident that Christianity found its feet in Igboland as far back as 1857, and it reached Ogidi in 1892.

The fact that the C.M.S. came very much earlier to Igbo - land was very big advantage to them to have established well and have interacted with Ogidi history and have built churches, hospitals, schools and more converts were won for Christ.

No wonder Okeke (2006) said that:

Taylor's labours in translation introduced the Igbo to the art of reading. This in turn enables them to master English language and opened up for them the immense wealth in literacy. Here it is clear that with missionary's interaction, Ogidi people had been re-structured in trade, education, and Christian life. That was why Ekechi in Okeke , 2006 argued that "the C.M.S. education policy in Igboland was based on trade oriented education that the Anglican authorities sought to copy from black schools in America" (p.87).

Okeke (2006) while narrating the contributions of Taylor's Apostleship on the improvements, advancement, changes and observations has this to say:

The origin of education in Nigeria is the class of religious instruction in which ordinary people were taught to read the scriptures. Gradually schools become available in which, at least some of the children, could learn reading and develop their education generally. (p.90).

Evidence proved beyond reasonable doubt by scholars, is correct to say that the contributions of missionary interaction with Ogidi history cannot be over-emphasized. In spite of the achievements recorded by Christianity from its inception, historians have not articulated the interactions of Christianity with Ozo Institution and Widowhood practices in Ogidi; 1985 - 2015 Many historical processes which are dynamic in highlighting the

interactions of people, institutions and relationship in the light of contemporary scholarship seem to have been ignored. There is need to identify these gaps and fill them with better resource materials made available by the field study.

When the missionaries came in 1892, the interaction between Christian missionaries and Ozo institution and widowhood practices was not well accepted. There was still that kind of doubt; what they came to do, was it to take over? Some white missionaries were killed in the process of the interaction. The Igwe Walter Amobi 1, helped the situation by doing every thing possible to stop the obnoxious practices of killing.

In the present time there has been a high level of interaction, for instance in 1975, during the tenure of Onyemelukwe, the then bishop on the Niger, when a cultural issue committee was formed to checkmate the interaction between Christianity and Ozo Institution and Widowhood practices in Ogidi. Ogidi was one of the communities that accepted the cultural issue committee plan for a good interaction.

CHAPTER THREE

HISTORICAL BACKGROUND OF OGIDI

3.1 Geography of Ogidi

Ogidi is a town which is situated between kilometer eight and sixteen along the old Onitsha - Enugu Trunk "A" road: in the north, Ogidi is bounded by Ogbunike and *Umudioka*; on the east, by *Umunachi*, *Eziowelle* and *Abatete*; in the south, by *Nkpor-Uno* and *Umuoji*, and on the west, by *Oze* and *Nkpor Agu*. The town Ogidi has an annual rain fall of 1,100mm and 1,300mm. The rainy season under normal circumstances last from April to October. The dry season lasts from November to March. The grass is always green and fresh during rainy season and dusty during dry season. Map below shows Ogidi area

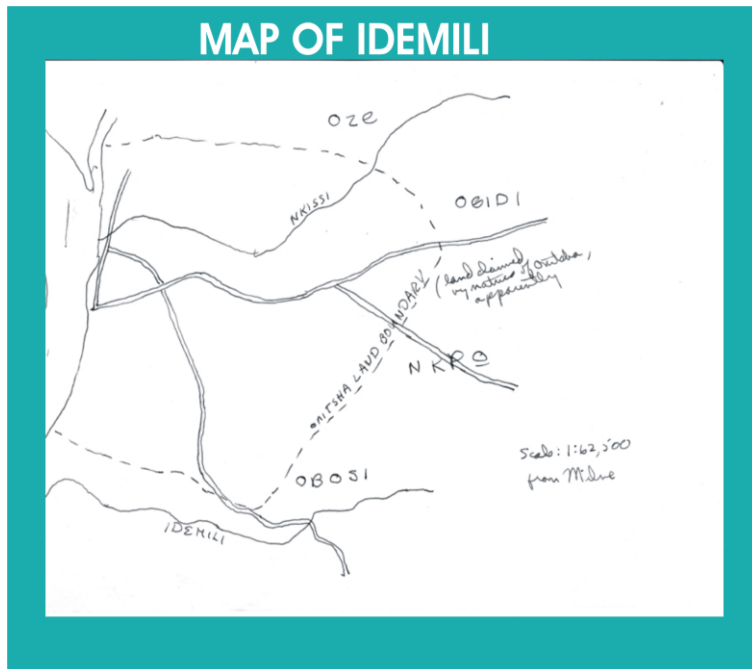
Figure 1: shows Map of Ogidi



Soure: Ibezim Survey 2016

The old Onitsha-Enugu Trunk “A” road runs nearly vertical the lengths of Ogidi while two other state roads transverse across the town. They are the seventh mile – *Ogbunike – Nkwelle – Ezunaka* and the *Ugwu Nwasike – Abatete - Oraukwu* roads. These roads form the main arteries of road networks connecting Ogidi with other towns within and outside the Idemili Local Government Area. Map below shows old Idemili Local Government Area.

Figure 2 : shows Map of Idemili



Source: Ibezim Survey, 2016.

Generally, much of Ogidi land is low-lying with a spate of up-lands (hills) towards *Oze* and *Ogbunike* escarpment on the north-west *Ibemesi* (1995) said that being in the forest zone, the town has its good share of forest and has the Iyi-Enu Spring (p vii) *Nkpikpa*,

Akamala and *Obodo* streams from the *Oze* hills. Apart from these most of Ogidi natives also obtain their natural irrigate supply from other streams and spring within Ogidi like *Isi Mmili*, *Ododo* and *Nwangene* and from those in neighbouring towns: *Ogbunike (Ota, Ochichi and Kisa)*; *Umudioka (Mili-Agu)* and *Mgbuke-Umunachi (Onyekozulu)*. With the sinking of numerous private boreholes in various parts of Ogidi, it is now served by potable water supply.

The 1992 census puts the population of Ogidi at an estimate of (70,000) Seventy thousand people. Its Longitude and latitude is at 6.9N 6°52 E. Since Ogidi, is an Igbo town, it is pertinent to underscore the challenges generally applicable to history. The origin of the Igbo, as Ilogu (1974) underscored, remain for a long time a matter of conjecture because of the absence of reliable or accurate archaeological findings by which the settlement or place of origin would be determined.(p.68)

3.2 Historical Origin of Ogidi

The word ‘Ogidi’ is not an ordinary word. It is the name of the community but historically it is the name their grand ancestor gave to Ogidi. Initially, the origin of the Igbo people was not clear. Scholars vaguely pointed to the East, Israel in particular as the probable original homeland of the Igbo people. Others looked outside the present geographical area occupied by the Igbo people for clues. Fortunately now, some eminent historians, anthropologists and scholars present a clear picture for example, Ifemesia (1972) says that:

Igbo tradition suggest that there was an early homeland in what is now the Awka-Orlu-Owerri areas, and parts of Okigwe heartland from where the people dispersed at

various to the north and north- east; tto the south and south-east, to the west, down the left bank of the Niger, across the river,and south toward western Delter; and back again to the left bank.(p.1).

Another factor which has helped to confirm the aboriginality of the Igbo people in the core areas they now find themselves is archaeology. Excavations made in several parts of the Igbo area have yielded even more materials for the reconstruction and for Igbo history. For instance, excavations made in the Eziukwu Ukpa Rock shelter near Afikpo town have artefacts of stone tools and pottery shined whose date indicate the presence of human habitation and exploitation of the area for several thousand years. Similar artefacts of the same late stone age have been recovered in the Isi-Ugwu Obukpa Rock shelter, and on the University Agricultural farm site both in Nsukka area. With the remarkable excavations made at Igbo-Ukwu in Aguata Local Government Area of Anambra State, which revealed a storehouse of shrine, a burial chamber, and an ancient clay pit displaying bronze objects, iron weapons and implements, pottery vessels and other antiquities, the picture has been made clearer as these materials have been radio-carbon-dated to the 9 century AD

More so, oral traditions collected by field workers and indigenous researchers in recent times, in most parts in Igboland, east and west of the Niger have greatly supported the claim of Igbo heartland area. The importance of oral tradition in the present African historiography cannot be overemphasized. In fact, its use in the reconstruction of the history of most peoples has gained tremendous acceptance. Furthermore, a close look at most Igbo communities (east and west of the Niger) shows certain common links. Some of the communities either refer to themselves as *Umu Nri* (Children of *Nri*) or of *Nri* descent. Others have the Eri or Nri derivatives in their names. For instance, the *Nri* connection is

evident among a number of communities in some local governments around *Nri – Awka* areas who claim direct relationship or descendantship to *Eri* the progenitor of most Igbo people. Such communities are found in *Njikoka, Omambala, Idemili, Oyi, Awka* and *Aguata* Local Government Areas (east of the Niger) and some communities in *Oshimili* and *Aniocha* Local Government Areas of present Delta State (west of the Niger). These connections signify stability and immemorial nature of Igbo people’s claim as aboriginal inhabitants of their present abode. Since *Eri* is said to be the progenitor of *Umu Nri* clans, villages, quarters and towns in Igboland, east and west of the Niger, most of the communities have the *Eri, Nri, Eshi, Oshi, Ashi, and Ori* elements in their names. For example, we have *Aguleri, Ora eri, Umueri, Umuoshi, Amaori, Ogwashi*, and so on.

To be more specific, in the Anambra, *Oyi*, and *Awka North* Local Government Area of Anambra State, the following towns claim the “*Eri* relationship: *Aguleri, Igboariam* and *Amanuke*. *Amanuke*’s daughter, *Iguedo* bore the fathers of *Nteje, Nando, Ogbunike, Umueri, Awkuzu* and *Umunya* in the present *Oyi* Local Government Area of Anambra State. In the same vein, some communities in *Njikoka* and *Anaocha* Local Government Area of Anambra State claim the “*Eri*” descent as they refer to themselves as “*Umu Nri*”.

In the *Idemili* Local Government Area, communities which trace their ancestry to *Nri* include *Nnobi, Oraukwu, Abatete, Nnokwa, Alor, Ideani, Uke, Umuoji, Ogidi, Abacha* and *Nkpor*. It is therefore, understandable why *Ogidi*, like other communities in the Local Government Area, trace their tradition of origin to the “celebrated” Igbo heartland of *Nri*. However, some local traditions in *Ogidi* and other communities in the same local Government area do claim, that their progenitor materialized from the sky or emerged from the ground. Hence, there are popular Igbo adages: “*Epulum epu*”, “*Adughim*”, meaning “I sprouted from the soil and not from the stems of

the tree” In fact some other Igbo groups would even add: “*Anyi wu mpu n’ani*”, meaning “we have our roots from the ground/soil.” These are metaphoric expressions to assert that they derived from nowhere else, that they have been in their present abode or homeland since time began.

Whether some Igbo groups claim that they derived from Nri (already considered as a major Igbo heartland area) or that they have their roots from the soil where they now find themselves, the important thing is that there were series of migrations away from and into the Igbo core areas which now metamorphosed into various settlements where the Igbo people now find themselves.

Again these mass movements of people and their final settlements were not accomplished in one century. These episodes in history took many centuries to accomplish. The time lag and indeed some of the variances and in congruencies event in oral traditions, go to show the extent which human memory can recollect accurately, particularly in societies where keeping of records is a recent phenomenon, less than a century.

Ogidi natives and their immediate neighbours, especially in the *Idemili* River Basin, from which the present local government area derive its name, have lived in their present abode for many centuries now, having derived from *Nri* as earlier explained. A common parlance in Ogidi is the reference made of the town as “*OgidiEbo Teghete*”, that is Ogidi is made up of nine quarters. These quarters bear the names of the nine children of the progenitor of the town. Various oral traditions collected in Ogidi attest to the fact that the founder of the town was a man known as Ogidi. For instance, according to Okudo (personal communication 13th August, 2014) the first man sent by God to our homeland was called *Ezechuamagha* (alias *Ebekuedike*). *Ezechuamagha* married a woman called *Anum-Ubosi* and they had an only son called *Inwell*. Later, *Inwelle* married a wife (whose name is not remembered) and had a son “on the twenty-eight day of April, that year, he was named OGIDI, meaning Ide or Ogidi, that is, a strong pillar, the central beam

which supports a building. Ogidi, married two wives namely: *Duaja* (the first wife) and *Amalanyia* (the second wife). *Duaja* had the following five children *Akanano*, *Uru*, *Ezinkwo*, *Umu-Udo* and *Ama-Okwu*. *Amalanyia* had four children as follows – *Ikenga*, *Nne-Ogidi*, *Uruagu* and *Achalla-Ogidi*. The nine children of Ogidi as enumerated above formed the original “*Ebo Teghete*” (nine quarters). Other oral traditions in Ogidi confirm personal communication (12th May, 2015) Okudo’s version especially those given by Agulefo and Okudo 17th Sept. 2014.

Migration out of Ogidi Abode

Ogene, J. in a (personal communication 17th September, 2014) was of the view that during the course of various migrations, five out of Ogidi’s children moved away in different directions and settled in other places. Only four of the children stayed back and they now form the main quarters one finds in Ogidi today.

Movement of *Umu-udo*

Umu-Udo, the fourth child of Ogidi’s first wife, migrated away to other villages/quarters in Ogidi and to nearby towns especially, to *Umunya* in the present *Oyi* Local Government Area. We are told that the surviving off shoots of *Umu-udo* in *Umunya* form one of the prominent families in the town. According to *Nwosu Okudo* (personal communication September. 12, 2014) said that: the original abode of the *Umu-Udo* is the very land where we have the Girls’ Secondary School; Ogidi very close to the school compound is the *Ofia Udo* (the *Udo* bush) which marks the relics of the *Umu-udo* quarters. It is also gathered that some of the *Umu-Udo* family spread to other villages and quarters in Ogidi. Presently some of them are located in *Anugwo* village in *Ikenga* where their survivors are the *Patrick Okwuonu* family while some of them settled in *Uru-oji*, *Uru*

quarter from the *Nduanya* and *Umegbu* families. Till today some people still refer to the *Ofia Udo* as *Ofia Udo Unegbu* in memory of the original owners of the land.

Movement of Ama-Okwu

Scholars have it that most of the descendants of *Ama-Okwu*, the fifth son of Ogidi's first wife, were either sold off into slavery or got integrated into more viable families in other parts of Ogidi. But surprisingly, survivors of *Ama-Okwu* were found to begin some family settlements in *Odida* village in *Ikenga* quarter where they are evidenced in the *Aniechita Ifedigbo* family who are said to have settled with their *Ikwu-nne* (maternal parents).

Movement of Nne Ogidi

Okoye (personal communication 20th September, 2014) said that Ogidi's second wife had a child known as *Nne-Ogidi* (Probably, a female of some recommendation) who was believed to have settled on the embracement of *Agulu* lake in *Agulu, Ana Ocha* Local Government Area. A source from *Agulu* also confirms that the father of *Nne-Ogidi* was *Inwelle* and this nostalgia is still cherished till today in songs sung by *umu ada* (daughters) of *Nne-Ogidi, Agulu* at their periodic meetings and gatherings. We are also told that the natives of *Nne-Ogidi* still refer to themselves as "*Inwelle Abogu n'Ogidi*. The reason for settling there is not clear but there is a pointer to the fact that *Nne-Ogidi* settled there during one of the early mass movements away from the supposed "Igbo heartland, a place we have already recognized as Nri in present Aniocha Local Government Area. Today *Nne-Ogidi* is a thriving village in *Agulu*. Some called it *Ire Agulu*, others called it a different name.

Movement of Uruagu

The children of *Uruagu* quarter were said to have migrated out of their abode and settled in far-away Nnewi in present Nnewi North Local Government Area where they have now prospered to form a distinct quarter of their own. But on the contrary, Uruagu-Nnewi people deny any such claim of relationship with Ogidi people.

Movement of Achalla Ogidi

This group was said to be great and talented elephant hunters who on one of their long hunting expeditions, lost their way and finally settled in some parts of present day Okija in Ihiala Local Government Area. An oral tradition from Okija confirms this blood relationship with Ogidi. It is also said that the name “*Okija*” is derived from *Oka Ije Achalla* Ogidi, meaning master travelers from *Achalla* Ogidi. The source adds that some natives of *Okija* still nursed that nostalgic feeling of their roots from Ogidi, probably, that may account for why some natives of *Okija* (especially those from *Umuhu (Umuru)* and *Uhuawere (Uruowelle)* decline to break kolanut in a gathering where there is a native of Ogidi.

There are some villages in *Okija* which bear similar names like those in Ogidi (except for dialectical differences in spelling and pronunciation). For example, we have *Umuhu* in *Okija* while there is *Umuru* in Ogidi; *Uhuowelle* in *Okija* and *Uruowelle* in Ogidi. Also there is a great similarity in some peculiar family names answered in both towns: For instance, there are *Anene, Anyaeji, Obika, Onyido, Oragudosi, Nduka, Anaeriobi* and other family names in *Okija* like we have them in Ogidi.

Other Migrations out of Ogidi

There are several accounts of other migrations of some large family groups out of Ogidi who eventually settled elsewhere, for instance, the *Umuanugwo* in Njikoka Local Government Area, are said to have come from *Umuanugo* in *Uru-Ogidi*. The *Umuanugwo* were believed to be good hunters who in one of hunting expedition, found good spring water and settled there. Another reason for the migration of this group was attributed to fear of extinction and apparent hostility from other sub-groups in Ogidi. The source also has it that the *Umueze-Aro* in *Uruezealo*, Ogidi. It is not clear why they left Ogidi and settled in *Umunya*. But it is gathered that one of the off-shoots of *Umueze-Aro* in *Umunya* is the *Anyaeji Asubanze* family are fully aware of their relationship with their kith and kin in *Uruezealo* in Ogidi, especially with David Okudo and Kenneth Onyekwelu families.

From all the various traditions discussed above, it has become very clear that some family groups in Ogidi migrated out of the town and settled either in nearby or far-away towns where they have prepared and formed their separate identities. It is necessary to note here that some of the reasons adduced for the various migrations out of Ogidi should be accepted with some caution since these events took place many centuries ago.

3.3 Development of Ogidi

Ogidi was the son of Inwelle, hence the term “OgidiInwelle” for as long as can be remembered Ogidi has been divided into villages and families. We have nine villages in Ogidi (*OgidiEboteghete*) named after the nine sons of Ogidi. They are as follows: Ire, (the eldest), *Abor*, *Uru*, *Ajilija*, *Umuru*, *Nkwelle* Ogidi, *Ikenga*, *OgidiAni* and *Ezu-Ogidi*. Each of the villages and families has its own leader. There is the village head who is commonly referred to as *Onye isi Ogbe*. It is sometimes the eldest, the most intelligent and well behaved person that is chosen to lead the village. He is a man of integrity. He presides over

all village meetings and delivers judgment after the trial of any case. The executive members are made up of representatives from various families who also are men of unquestionable characters with honours. Minor cases are tried in the families *Umunna*- under the family heads “*Ndi isi Umunna*”

There is also the Town Union known as Ogidi Union Nigeria, and the Igwe’s cabinet. The office of the traditional ruler – is not hereditary. The Town Union sees to the development of the town and social amenities such as the provision of roads, electricity, water and many others. It is the responsibility of the Igwe’s cabinet to see to customary and traditional matters such as marriage, age grade formations, festivals, burial ceremonies and funeral, etc; cases relating to customs and traditions are settled by the Igwe’s cabinet while the Town Union settles criminal and civil cases and sees to the development of the town in general. Before the coming of Christianity, Ogidi people were traditional worshipers who practiced all sort of traditional rites in their worship. They had such deities as *Oyi*, *Idemili*, *Aro*, *Ani*, *Okwuchi*, (female deities, *Ogbu*, *Ekwo*, *Ufiejioku*, *Ogwugwu* and *Ngwu*). All of these deities had their shrines located at different places in the town. The chief deity was *Idemili (Isi alusi)* to which people went for confessions of sins and to obtain deliverance from wicked dead persons. Beside *Idemili*, there are other stronger deities. *Aro*, *Udo*, *Akpu*, *Oji*. These were regarded as more powerful and dreaded by all. The others like *Ebenebe*, *Erulu*, *Ogbu*, *Ngwu* were regarded as having lesser powers but were dangerous and also dreaded by people. In the event of sickness of any kind of trouble in the family, the head of the family firstly consults the oracle to know the reason for the catastrophe. When he discovered it, he would appease the minor deities in the compound. But if this did not keep him, he would then move to the more powerful deities appeasing them one after the other. It

was a general believe that the superior deities would accept his appeasement and his trouble would cease. The reason for individual appeasement of the deities was that they believe that every deity had its own peculiar way of dealing with people. There was also strong belief that the gods did consult one another to decide on whom to destroy or save. It was only in exceptional cases that chief deity *Idemili* was necessary. Chief *Igweagu Onyedi*, the chief priest (*Eze Idemili*) told the researcher that “this happened when the more powerful, gods untidily objected to accept the offering or appeasement of any particular family or person. If *Idemili* accepts the offerings and libations of the person, the trouble ends but if it rejects him and his offering; the result must be death or a more disastrous event because *Idemili* was regarded as the ultimate judge.

However, the setting up of shrines in families were for the purposes of protection. It was only when the deities were angered that they could begin to react and appeasement would be in the form of offering of cooked food and a cock especially white one or goat slaughtered before the shrine. Kola nuts and palm wine are also offered to the deities. The blood of the animal is poured to the individual deity. Generally, the deities are venerated once in every normal condition annually. This was to honour them so that they would offer proper and adequate protection to the members of the family or the individual. Appeasement is only necessary when the deities became aggressive. In other words, the deities could love and hate. At the coming of missionaries, there was transformation with their interaction.

The Ogidi people are more or less agricultural people. They believe in agriculture for their sustenance. That is why the people venerate two deities, they regard as important, for the fertility of the soil. The deities are “*Aro*” and “*Ufiejioku*”. Before the planting

season, these deities are venerated at village levels because their shrines are located at the village squares.

Before the harvest begins, these deities are again venerated to ensure that no harm is done to the harvesters. In the event of a bumper harvest, families take the following items to these two shrines, one he-goat, one cock, eight big tubers of yam, four pieces of kola nut, one big calabash of palm wine and a lump of white chalk (*nzu*). These are presented to the deities who give directives on how the meat and food would be shared. After these two deities had been attended to or venerated by each individual family, then the *Ani* and the *Ufiejioku* festivals will follow. These annual festivals hold late October every year. The festivals are celebrated in families and they are occasions for rejoicing and merry making in which people thank the gods for sparing their lives from anger during the tedious planting season.

3.4 Town Unions

Ichie Okudo, (personal communication October 5, 2015) said that the Ogidi Union Nigeria (O.U.N.) started in the 1930s through the efforts of some Ogidi sons based in Lagos and Port-Harcourt . Late Chief E.O. Nwoka (Obijiaku) became the first President general. Late James Okoye Oyibo and Late Chief G.B.B. Ibemesi. From that time to late 40s, the headquarter of the Union was outside Ogidi. Meetings of the Union were held rotationally in various cities like Lagos, Port-Harcourt, Aba, Onitsha and others. By early 50s, the headquarter moved to Ogidi at the Nkwo Eziudo, the present site of central school, Nkwo Eziudo while the various branches continued to organize their meetings at branch levels. The meetings of the Union later moved from Nkwo Eziudo to Ogidi Town Hall during the

tenure of Mr. A.C. Ekpechi (Later Chief) as the Chairman of the caretaker Committee of the O.U.N (1977-79). It was this time that the first batch of 500 seats were procured for use during meetings in the hall.

Fig 6 Shows Ogidi Town Hall



Source Ibezim Survey, 2016

The O.U.N. is the natural rallying point of all Ogidi adult male citizens (and by extension, also of all their sisters and wives). Membership does not derive from joining or registering in the Union, because according to Ogidi Union Nigeria Revised Rules and Regulation (1983),” the natives... shall be and is deemed for all purpose to be a member...” membership is for life and cannot be called off by resignation. Ogidi Union Nigeria has branches throughout the federation. The current president-General of Ogidi Union Nigeria is (Chief Chuka Onubogu).

3.4.1 Development Union

Ibemesi (1995) said that Ogidi Union Nigeria has the responsibility of the general overseeship of Ogidi community as a whole in all matters relating to the following: the general development of the town, like road, pipe born water, control of erosion etc.

The promotion of understanding, respect, co-operation, and good neighbourliness with the neighbouring towns assisting in the preservation of the town's cultural heritage. The Ogidi Union Nigeria is a highly sophisticated cultural organization in Ogidi.

3.4.2 Achievement of Ogidi Union Nigeria

Ogidi Union Nigeria has a catalogue of achievement to its credit, a few of the achievements may be enumerated as follows:- Award of university scholarships to deserving Ogidi sons.

In the early 1904 Ogidi Union Nigeria introduced a University scholarship scheme in which deserving sons of Ogidi were awarded university scholarships which enabled them to study various courses in some universities overseas (United Kingdom and America in particular).

Some of the Ogidi sons who benefited from the scholarship scheme include the followings:

- (i) Barrister (Late Chief Magistrate) Maxwell Onwunyi – Law
 - (ii) Barrister Henry N. Osakwe, – Law
 - (iii) Engineer Harold Onubogu(Late) – Engineering
 - (iv) Engineer Maduegbuna Unobagha – Engineering
- One of the main reasons for sponsoring deserving Ogidi sons to acquire university

education was for the town to produce specialized manpower who were seriously needed for the general development of the country and Ogidi in particular as well as spur well-to-do

parents to send their children for higher education. Secondly, there was the need to train people up to the university level since Ogidi had before that time, produced many people who have acquired secondary school education

Provision of basic infrastructures in Ogidi; the next area of achievement was the provision of basic infrastructures in Ogidi like postal and telegraphic services: telephone lines, portable water supply and rural electrifications. In this regard, a modern post office was built at Iyi-Enu which served as a major communication link between Ogidi and the outside world. People post and receive letters in Ogidi, and were also able to reach other people both within and outside Ogidi through the use of telegraph and telephones which were installed in Ogidi. Much later, a second post office was build at Afor-Igwe. By embarking on the provision of portable rural community in the former Eastern Nigeria to embark upon port able rural water supply. Thereafter, Ogidi Union Nigeria embarked upon rural electrification of the town. Not much progress was registered in this area until after the end of the Nigerian civil war when the project was vigorously pursued and today all the parts of the town enjoy either the national grid of the rural- based electricity supplies.

It is important to note that Ogidi Union Nigeria was able to fund these projects through donations and development levies on Ogidi adults. These were collected through the Union branches located in all the major urban areas in the country. Ogidi Union Nigeria ensured that there was peace within and outside Ogidi. The national body saw to it that peace pervaded also with the various branches of the Union, ensuing matters were promptly handled as opposing parties pacified. In this area, the union made its greatest mark in settling land disputes threatening to disrupt the peace of the entire town.

Befitting burial ceremony was accorded to the Igwe Amobi III: One of the outstanding achievements recorded by the Ogidi Union Nigeria within the last three decades was the befitting burial ceremony accorded to the Late Igwe B.V.O. Amobi III in February, 1986 after the Igwe was brutally murdered by unknown persons in October, 1985. Some well meaning citizens of Ogidi attributed the success of the burial to the able way the affairs of the Ogidi Union Nigeria was administered at that time, under Chief Obi W. Anoliefo.

Successful installation of Igwe Amobi IV: Ogidi Union Nigeria also had pat on the back for ending the protracted Igweship tussle within the Amobi family which nicely plunged Ogidi into a state of anarchy and chaos. At the end of it all, the immediate past traditional ruler was elected from Amobi family and was coronated in 1993 as the Igwe Walter Nnamdi Ifediora Amobi IV of Ogidi. Today Ogidi Union Nigeria embarking on a worthwhile exercise of holding a census of all Ogidi taxable adults which would enable the Union have a near – correct statistics needed in effective and meaningful development planning of the town. When completed the exercise would be one great achievement by Ogidi Union.

One of the organs of administration adopted in Ogidi to achieve development after the establishment of Ogidi Union Nigeria (O.U.N) was the Ogidi Youth League (O.Y.L.) formed in the late 1950s. They were very helpful in fostering development. Membership in the league was automatic for the Ogidi males between the Okpatu and Ije Ego Age Grades “Ogbo Ino” (Okpoko, Umu- Oyibo, Gooment and Ijego). They are used in moving Ogidi Union Nigeria into action for more development.

3.5 Political setting before Christianity

Village Council

After the initial settlement of Ogidi people in the present places of abode people evolved several systems of administration some of which include rule by *mmo* (masquerades), *alusi* (deities), age grade and titled elders in concert with the obodo.

Mmo

Mmo or masquerade made laws as well as executed whatever decision that were reached. *Mmo*, dealt with anybody who went contrary to the decisions and norms of the society. For instance, disciplinary measures included fines ranging from physical cash, seizure of household property and domestic animals. Other forms of punishments were destruction of one's household property (house, crops, animals), banishing an offender from his family abode for a special number of years and in extreme case, death sentence.

In *Ikenga* quarter for instance, such powerful masquerades that executed decisions were *Odogwu – Acho* and *Okwesili-Eze*. They were regarded as “*Mmo nekwu okwu*” other quarters in Ogidi had similar masquerades and their specific names

Alusi

The next rule or council was by *alusi* or deities powerful deities include *Idemili*, *Erulu* and others. For instance, where there was a dispute over the ownership of anything,

the parties swore to an alusi altar which the perjurer (false claimer) is expected to die after a specified period. The rule by alusi also took care of issues bothering on customs, traditions and individual welfare. In this regard, decisions are final and any default may result in the death of the defaulter or in the extreme case, mass death in the family of the dissidents. It is interesting to note that this system of council, especially in the settlement of disputes, persists till today as a last resort, where modern machinery for settling such issues and even the influence of Christianity would be seen to have failed. Below is picture showing the deity of *Erulu Ogidi* where women gather together with other people.

Fig1: Shows the deity of Erulu Ogidi



Source: Ibezim Survey, 2016

Fig: 2 Shows the Chairman and the Secretary Ogidi Traditional Medicine Men and Women



Source: Ibezim Survey, 2016.

Members of traditional medicine men and women in Ogidi meeting in Ogidi Town Hall (Sept 2015)



Source: Source: Ibezim Survey, 2016

Titled Elders

The council by titled elders was in concert with the Eze Obodo in each of the four quarters (*Ogbe*) in Ogidi. Each quarter had some villages, kindreds, extended families (*Umunna*), several *Umunna* (descendants of one mother), and family units (*Obi*). Titled elders were in the apex of each village council which consist of all titled men (*Nze na Ozo*), elders, family representatives and all the male adults. A general meeting was usually convened in an open village square or outside the shrine house of the village deity. In such a gathering an eloquent man is chosen as the spokesman for the occasion. In some occasions, a village council meeting is held in the house of the eldest man or the highest titled man (an *Ichie*) in the village.

Deliberation is done in the open and anyone voices his opinion. When all had had their say, the inner circle members comprising the most titled ones and the oldest members, retired in a different corner to consult together until they come up with an unanimous decision. Decisions of the council are highly respected and carried out to the last letter. Defaulters are seriously dealt with according to the dictates of the opinion of members. Serious offences are led to the selling of the offender into slavery. Very rarely, appeal goes up to the quarter council where the villages in the quarter are represented and decisions affecting the entire quarter are taken.

It is important to note that at the apex of each quarter is the *Eze Obodo*. On the whole, there are four *Eze Obodo* in Ogidi. The “President” or Chairman of the whole system is the *Eze Inwelle* (the King of the *Inwelle* Deity) whose official title was “*Igwe*” on the general outlook, the instance, in an emergency like going to war, the four *Eze Obodo* meet with the *Eze Inwelle* – in – council and take necessary decision. On the quarter level, the *Eze Obodo* meets with titled men representing their various villages, and take decisions affecting

the quarter. Usually, their meeting place is the main village square of the eldest village in the quarter. The quarter council served both administrative, judiciary and executive arms of the quarter's government. It takes decision on how the quarter should be governed and hears cases from the various villages making up the quarter and executes the decisions. Some of the decisions are on boundary disputes between villages, clearing of bushes, building new markets, constructing new roads and foot-paths and so on.

However, Stone (1932) presented another format which showed what "the early traditional rulership institution in Ogidi looked like. According to him, the system was based solely on – the title system with no admixture of united elders" (p.7). The title taken then were in order of seniority as follows: *Chi ufiejioku, Ekwe, Ozo, Ndichie, Idemili* or *Omalo* and *Erulu*. Up to and including *Ozo*, these titles are taken in turn of strict order. But there were some variations in practice in different quarters. Stone (1932) confirms that "there is an *Eze* for each quarters whose title could be taken after the completion of all other titles and is restricted to one man from a certain family in the quarter" (P.9). Stone adds that there was strictly speaking no "*Eze*" title for the whole town that is, one person who ruled the entire town as we have today.

Stone further posits that the village (town) council was composed of four Ezes and the *Ozo* title holders who at the time, numbering between 200 and 300, and every family is represented. The *Ozo* men who had taken no other title act as the messengers and executive agents of the council, they are collectively known as "*agbala*". General meetings of the council for administrative purposes are summoned by the senior members acting as consultants and are held in the open space outside the shrine of the *Erulu* deity. Concluding, Stone said that the procedure at meeting of the council was as follows: the council members

sit in the inner circle surrounded by their advisers and the young men stood on the out skirts. Anyone speaks his opinion and when all have had their say , the council retires and consults together until they come to an unanimous decision. It is expedient to note that all the systems discussed above dealt together with administration and judicial matters. While minor offences are dispensed at once, very serious matters are thoroughly investigated and settled. For instances, inter village disputes are settled by the elders of the villages; concerned land disputes are settled and dowry disputes in the houses of the middlemen who arranged the marriages.

3.5.1 Umunna / Kingship

The kindred which is popularly called “*Umunna*” in Ogidi is a group of people that could trace their relationship to a common forefather. There are one hundred and ten (110) kindreds existing in all the villages in the four quarters of the town. Each of the kindreds has a unique name identical to it. In most cases, the name is made up of two parts. The word “*Umu*” (children) precedes the other words with the father. The “*Umu*” attached to the Israel name signifies that families that made up the kindred are blood relations through a common fore father. As time went on, there might be the need for the lineage to break into smaller numbers, while maintaining the close brotherly blood links which kindred were seriously expected to maintain. When such a case occurs, the kindred will be recognized by the society. The society will cease to recognize such a kindred if it did not satisfy the basic prerequisites of a kindred. When recognized, the lineage will be given its rightful position according to seniority in the village concerned.

Obi (1996) said that “it is pertinent to note that kindred was formed in Ogidi according to a lineage traceable to a man and not a woman”. (p.40). On no account will a true son of the town dream about tracing his lineage to his mother (a woman). Land and property in a family are shared among the male children of a man according to seniority. It is not part of the culture of the town to share the family belongings especially land among the male and female members. This is so because the females are said to be “*Ezi ama onye Ozo*” by this, it means that the women will get married to men from other families and will live with their husbands,’ so it is argued that they should not inherit the property of their father since they will not be in the family to look after them. This shows that it is fool hardy of man to dream about forming a kindred from his mother’s lineage.

Membership of *Umunna* / Kinship

The male members of the kindred constitute the membership. Any son born in the kindred by the member are said to be eligible for membership. The son is to register officially as a member when he must have attained the age to enrol in the suitable age grade for his age. At this juncture, the member is recognized and must obtain his own part of goods and services shared at any point in time among the members of the kindred. In the same vein, he must contribute materially and otherwise to the cooperate existence of the group.

When a member gets married, the wife is automatically recognized as an affiliate member. Likewise the daughters born by the man are said to belong to the kindred. All the rules and regulations of the kindred concerned are binding on the wives and their daughters. The most significant unification symbol of members of kindred is that there should be no

sexual intercourse among them. It is only a husband rightly married to a wife (wives) from another family that has the right/privilege to interact in that aspect. This is kept to ensure procreation in the kindred concerned. The consequence of defaulting the order is to invite a man from *Nri* or *Adama Nri* specifically for the cleansing ceremony called “*Ikpu alu*.” An *Nri* man is invited when the abomination (*aru*) committed is severe.

Again, members of the kindred are expected to be their brother’s keepers. They are expected to contribute immensely to the development of each and every one of them. Any member who tries to block the progress of another member by a process known as “*Mgbachu*” will be punished severely. Depending on the type of *Mgbachu*” exhibited, the culprit might be instructed to invite a native doctor (*dibia*) for appeasement. The types of “*Mgbachu*” that are in existence are as follows, “*Mgbachu Nwanyi, Mgbachu olu, Mgbachu asam niru*” etc. Members of the kindred are not expected to kill themselves no matter the prevailing circumstance at that time. Any member who consciously defaultes the order is to be killed or banished from the town for ever.

Kindred in Akanano

Originally, the kindreds in *Umuru*, the forth son and village in *Akanano* are two, *Umuogbogu* is the elder kindred while *Umuezerulu* is the younger kindred. Out of *Umuogbogu* there are six autonomous kindreds in *Umuru*. *Umunte* was the most senior while *Umuezerulu* was the youngest. In recent times there were seven kindreds in *Umuru*. “*Nru*”(homage) was made to *Umunte* by the remaining six kindreds. It is the duty of *Umunte* kindred to take the “*Nru*” from *Umuru* to *Umuezeani* Ogidi kindred in *Ire*.

Table I Below is the List of all the Kindreds in Akanano

S/N	IRE	EZIOGODI	ABO	UMURU
1.	Umueze Ogidi	Umuezeani	Isieke	Umunte
2.	Umuezenwelle	Umuobataosu	Urugebeda	Umuuba
3.	Umuokam	Umugbo	Uruowelle	Umuaja
4.	Umuenyokwa	Umuduogba		Umuifuno
5.	Umuebe			UmuofuOzo
6.	Umuonyezuna			Umuchimaa
7.	Umuezenire			Umuezerulu
8.	Uruokpa			
9.	Umutazi			
10.	Uruezenokwu			
11.	Uruene			
12.	Umuojiekwe			

Kindred in Uru

There are forty-seven kindreds in *Uru* quarter of Ogidi. Except *Ntukwulu* village which is said to be the most senior, other villages in *Uru* recognize *Ajilija* village as their eldest brother. For this reason, *Nru* from these six villages in *Uru* (*Adazi, Uruezealo, Uruoji, Umudoma, Ogwugwuagu, and Umuanugwu*) was made to *Ajilija*. *Ajilija* then takes the “*Nru*” to *Ire*, the eldest of all the villages in Ogidi. *Ire* kindred is the eldest while *Umuarumodu* kindred is the youngest. The three younger kindred are to pay tribute of

Umuezeani. It was the privilege of *Uru-muezeani Ntukwulu* to receive, “*Nru*” from other villages in *Uru* through *Ajilija* village. *Ajilija* village originally had two kindreds. The kindreds are *Umujidofa*, and *Umuezeobodo*. *Umujidofa* kindred was later divided into three. This brought the number of kindreds in *Ajilija* village to four. *Umuezeobodo* kindred being the eldest, has the privilege of accepting “*Nru*” from the three younger kindreds in *Ajilija*. Also other villages in *Uru* except *Ntukwulu* are expected to bring their “*Nru*” to *Umuezeobodo* kindred in *Ajilija* village. It is the duty of this kindred, on behalf of the villages to take the “*Nru*” to *Ntukwulu* village in *Uru* Ogidi.

The kindreds in *Adazi* village are four. *Umunneoma* kindred is the eldest while *Umuezeisiogwu* kindred is the youngest. The younger kindreds are to give “*Nru*” to *Umunneoma* to take the “*Nru*” of *Adazi* village to *Umuezeobodo* kindred in *Ajilija* village.

Uruezealo has five kindreds. *Urueji* kindred was said to be the eldest while *Umunebo* kindred was the youngest. It is the second kindred in *Uruezealor* called *Umundaa* that has the right to receive “*Nru*” from the three younger kindreds. It is the duty of *Umundaa* kindred to present the “*Nru*” to *Urueji* kindred while it is the duty of *Urueji* kindred to take the “*Nru*” to *Umuezeobodo* kindred in *Ajilija* village. There are thirteen kindreds in *Uruoji* village. Originally, there were two kindreds in *Uruoji*. The kindreds are *Umuowaogige* and *Umukpeke*. Four kindreds emerged from *Umuowaogige*, while nine kindred emerged from *Umukpeke* kindred. *Umuenechi* is the eldest while *Umunkiti* is the youngest. It is the duty of *Umuagu* kindred to present the “*Nru*” from *Umudoma* village to *Ajilija* village who would then take it to *Ntukwulu* village. Two kindreds were existing in *Umuoma* village, *Umuagu* kindred is the eldest. *Umuagu* kindred has the right to receive “*Nru*” from *Umuodogwu* kindred. It is the duty of *Umuagu* kindred to present the “*Nru*”

from *Umudoma* village to *Ajilija* village who would then take it to *Ntukwulu* village. There are four kindreds in *Ogwugwuagu* village. *Umuokpu* is the eldest while *Umuezeakpu* is the youngest, *Umuakpu* kindred is to receive “Nru” from the kindreds in *Ogwugwu*. *Umuakpu* kindred on behalf of *Ogwugwu* village has the right to present “Nru” to *Ajilija* village.

In *Umuanugo* village, there are eleven kindreds. Originally, there were two kindreds in the village. The two kindreds are *Uruowa* later five kindred emerged from *Uruama* and six from *Uruoma* respectively of all these kindreds *Umuokocha* is the eldest hence it has the privilege of receiving “Nru” from the other kindreds. *Umuokocha* in turn presents “Nru” to *Ajilija* village on behalf of the entire *Umuanugwo* village.

Table II Below Shows all the Kindreds in Uru

S/N	Ntukwulu	Ajilija	Adazi	Uru	Uruoji	Umudoma	Ogwu	Umuanugo
1.	Umuezeani	Umuezeobodo	Umudom					

Kindred in Ezinkwo

There are twenty-one kindred in Ezinkwo quarters of Ogidi. The kindreds respectively exist in the four villages of Ezinkwo. The eldest kindred is *Umukokwulu* in *Ogidiani Etiti* village while *Umuodia* kindred in *Uruowelle Nkwelle-Ogidi* village is the youngest. In *Ogidiani Etiti*, the eldest village in Ezinkwo, there are six kindreds. *Umukokwulu* is the eldest kindred while *Urudiora* is the youngest. The five younger kindreds present “Nru” to *Umukokwulu* kindred. This is so because the mentioned kindred is

the most senior in the village. It is the duty of *Umukokwulu* to present the “Nru” from the kindred and the entire villages in Ezinkwo quarter to *Ire*, the eldest village in Ogidi.

Four kindreds are existing in Ogidiani-Ukwu village. The eldest is *Urueze*. It is the privilege of the kindred to receive “Nru” from the three younger kindred in the village. Its duty is to present the “Nru” from the village *Umukowulu* kindred in *Ogidiani Etiti* village. *Ezinkwelle Nkwelle* Ogidi village had five kindreds originally. There were four kindreds in the village. The number increased to five because *Okperi* the second kindred was sub-divided into two. *Mgbuke* kindred is the eldest of all the kindreds in *Ezinkwelle* Ogidi. It is the right of the kindred to receive “Nru” from the four younger kindreds in the village. Also it is its right to receive “Nru” from *Uruowelle* village *Nkwelle* Ogidi, the younger village. The duty of *Mgbuke* kindred is to present *Nru* from the entire *Nkwelle* Ogidi to *Umukokwu* kindred, the eldest kindred in *Ezinkwo* quarter.

The youngest village in *Ezinkwo* quarter of Ogidi called *Uruowelle Nkwelle* Ogidi is made up of six kindreds. Originally, there were only three kindreds in the village. The number increased to six because the eldest kindred, *Umuezeani* was sub-divided into four. *Umuntuka* which is the eldest kindred in *Umuezeani* then became the eldest in the village. It is the duty/right of *Umuntuka* kindred to receive “Nru” from the five younger kindreds in *Uruowelle* village; also, it is the duty of the kindred to present the “Nru” from the village to *Mgbuke* kindred in *Ezinkwelle, Nkwelle* Ogidi.

TABLE III: Below Shows all the Kindreds in Ezinkwo Quarter

S/N	OGIDIANI ETITI	OGIDIANI UKWU	EZINKWELLE NKWELLE	URUOWELLE NKWELLE OGIDI
1.	Umukokwulu	Urueze	Mgbuke	Umuntuka
2.	Amaogbu	Ezealor	Umuosodi	Umuobubo
3.	Umuezearo	Umuokam	Uruoga	Umubelo
4.	Umumaunu	Umuezegolu	Amanwoke	Umude
5.	Dumuna		Amangwu	Umuokwagu
6.	Urudiora			Umuodia

Kindred in Ikenga

Ikenga, the last quarter of Ogidi is made up of sixteen kindreds. The kindreds are found in the four villages of the quarters. Obodokwe village, the eldest village in Ikenga is made up of four kindreds. Akpara kindred is the eldest. The kindred has the right to receive “Nru” from the three younger villages in the quarter. Akpara ought to present “Nru” from Ikenga to Umuezeani Ogidi kindred in Ire village. In Anugwo village there are four kindreds, Ekenabo kindred is the eldest. All “Nru” from other three kindreds in the village were made to it. It is the duty of Ekenabo to present “Nru” from Anugwo village to Akpara kindred in Obodokwe village. Four kindreds exist in Nanri village. Umuibe kindred is the eldest. The kindred was favoured with the privilege of receiving “Nru” from the three younger kindreds in the village. Umuibe, on behalf of the kindreds in Nanri village, has the duty of presenting “Nru” to Akpara kindred in Obodokwe village. *Umudualo* kindred is the eldest kindred in

Odida village. There are four kindreds in Odida. Isiuzo kindred is the youngest and the last kindred in Ogidi. It is the privilege of Umudalo kindred to receive “Nru” from the three younger kindreds in Odida-Umudualor has the duty of presenting “Nru” from Odida village to Akpara kindred in Obodokwe. Table IV below contains the kindreds in Ikenga quarter of Ogidi.

Table IV – Kindreds in Ikenga

S/N.	OBODOKWE	ANUGWO	NANRI	ODIDA
1.	Akpara	Ekenabo	Umuibe	Umudalo
2.	Dike	Agbala	Umuodegwu	Umueze
3.	Dualo	Okwuidu	Urudalor	Okpuani
4.	Dueze	Umuobata	Umuonwum	Isiuzo

In Ogidi, kindredship is a major avenue for promoting fraternity and good neighbourliness among the members. The members see each other as blood relations. Since blood relationship is regarded and held in high esteem in the town, the members make effort to keep the spirit alive. Ogidi community at large was administered through the kindreds and Age Grade. Before 1943 when Ogidi Union Nigeria (OUN) came into existence, it was the leaders and titled men in the kindreds and age grades that were deliberating on matters concerning the community. In recent times, revenue for the administration of the villages or town is collected through the kindreds or the age grades.

3.5.2 Political Setting After Christianity in Ogidi

Ibemesi (1995) said that; towards the closing years of the 19th century, the traditional system of administration changed with the coming of the Whiteman to Ogidi. That was when one Okafor Amobi, later known as Walter Amobi, came into the political scene of Ogidi.

Fig3: Shows Igwe Walter Amobi



Source: Amobi family diary

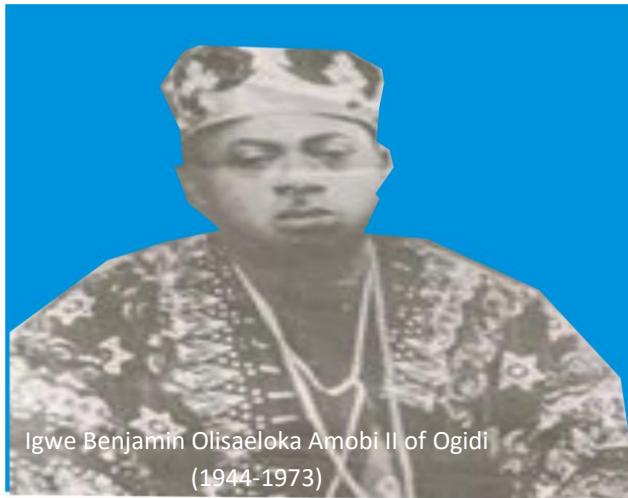
Walter Amobi was born about 1836 to *Abraham* and *Hannah Amobi* of *Ajilija Uru* who settled in Ogidi Ani. Walter Amobi grew up in the palace of Obi of Onitsha and had his early education there, he was the only man in Ogidi who understood the language of the Whiteman (colonial master). Our source has it that Walter served as a link between the Whiteman and the four Eze's from four quarters in Ogidi. It was in this process of interpreting what the colonial masters said that the *Eze's* in Ogidi ceded as it were, their

political rights, to govern the four quarters to Walter Amobi. In this way he assumed the political functions of both the *Eze's* and that of the *Eze Inwelle* whose official title was *Igwe*.

In 1903, Walter Amobi formally returned to Ogidi and took the title *Kwochaka* to make him acceptable to the generality of Ogidi. In 1904, Walter Amobi (alias *Kwochaka*) became the first recognized ruler of Ogidi and took the title: *Igwe Walter Amobi I of Ogidi*. His reign lasted till 25th December, 1925 when he joined his ancestors. Under his regime Ogidi became a monarchy. Scholars said that *Igwe Walter Amobi I* ruled Ogidi and all the neighbouring communities. His areas of influence extended nationally to *Oji River* (in Enugu State) which was the boundary of the late famous Chief *Onyeama* of *Eke*. In administering these vast areas, *Igwe Walter Amobi* made use of *Ndichie* and some warrant chiefs who were appointed from Ogidi and nearby communities including *Abatete*, *Eziowelle*, *Abacha* and others in line with the prevailing indirect rule system introduced in the country early in the 20th century.

Other kings are as follows: *Igwe Benjamin Olisaeloka Amobi II* (1944-1973), *Igwe Benedith Vincent Obiora (BVO) Amobi III* (1975-1985), *Igwe Walter Ifediora Nnamdi Amobi IV* (1985-1998).

Fig4: Shows Amobi II



Source: Amobi family diary

Fig5: shows Amobi III



Source: Amobi family diary

3.5.3 Igweship tussle in Ogidi.

Since 1998, the community has witnessed a traumatic situation. The Igweship stool has been vacant till this day. The tussle and vacancy have adversely affected the progress of the town. There is lack of peace; families and villages are tied down with squabbles and quarrels. The town has lost its representation in the local and state governments. The community bank approved for some towns in Nigeria was not developed. Hospital projects, dilapidated school structures were abandoned. The Igwe's palace construction, the roads, markets and other social centres were neglected, even the #500 development levy which was supposed to be paid by all male adults was completely boycotted. The council of elders in the community, which comprises Ndiichie Imeobi, Ndiichie Ume, Ndiichie Ogidi and members of Igwe's cabinet with other groups like Church etc. Have made efforts to resolve the situation but not much have been achieved before the case was taken to court. The case has been in high court of idemili judicial division at Ogidi under Prof. Ilochi Okafor, for more than 15 years and the judges didn't give their verdict. The case file with suit No HID/171/2005 between the plaintiffs;

1. Prof. C.C. Amobi
2. Lawrence Ajulue Amobi
3. Louis Amobi
4. Cyril Amobi
5. Sunday Nwabufo Amobi. (for themselves and on behalf of Igwe Amobi 1 family of Ogidi) and defendants;

1. Chief Albert Obi Ezegbo and

2. Representatives from each of the remaining three quarters (Akanano, Ezinkwo and Ikenga villages) of Ogidi. In statement of defense signed by G.C. Oputah Esq., defendant's counsel on 2nd February, 2006 with the claim of defendant avers as follows:
 - a. Igweship of Ogidi does not vest or reside in the family of Amobi or any other family in Ogidi, as it is not hereditary.
 - b. As far as 1921 Igwe Amobi 1 organized some warrant chiefs to write a petition requesting that (Walter Amobi) be recognized as paramount chief of Ogidi. The content of the petition by the plaintiffs (Amobi family) challenges the defendant for usurping their right to throne of Igwe. Reacting to the petition, the lieutenant governor, southern province of Nigeria (H.C. Moor – house) in his letter dated 6th February, 1923, stated that Walter Amobi's request to be made the paramount head over towns or villages; he has no hereditary right. it is contrary to the custom of the Ibo people, therefore the request will not be acceded to. The researcher has observed that for Ogidi people to catch up with a good governance and development, they should do everything possible to have their own Igwe.

3.5.4 Election of the new Igwe

The election which was conducted at the community town hall Umuru Ogidi attracted who is who including the natives of the town in diaspora, but few hours into the commencement of the election, the contestant with the Igwe elect, Chief Albert Obi Ezegbo , having read the hand writing on the wall and in order to allow peace to reign in his town ,humbly, in the public , announced his withdrawal from the race, thus stepping down for the new Igwe elect Chief Alexander Uzo Onyido. The stepping down of Chief Obi Ezegbo, was

learned, brought about endless joy in Ogidi community as youths,elders,women and even octogenarians danced to the to glory of God.

Fig..6 : shows HRM IGWE PHARM ALEX UZO ONYIDO. (EZECHUAMAGHA 1 OF OGIDI)



Source Ibezim Survey, 2016

In his acceptance speech, Chief Alexander Uzo Onyido, thanked Ogidi people for calling him to serve them. Onyido, U (personal communication September 14 2016) said that “It is with deep sense of responsibility and humility that i stand before you all today to communicate my acceptance to hold the highly exalted office of Igwe Ogidi “, he said :I sincerely promise to discharge the duties of that office faithfully, zealously, conscientiously

and to the best of my ability, to the glory of God Almighty and to the welfare of Ogidi people in general.

During Amobi ii's long reign, he ruled wisely and like his father, he maintained cordial relations with the rulers of other kingdoms and provinces including HRH The Oba of Benin, HRH The Obi of Onitsha, Ojiako Ezenne of Adaziani, HRH The Oni of Ife and HRH The Oba of Lagos. His eldest son HRH (Dr) Benedict Obiora Amobi became Igwe Amobi iii after the death of Igwe ii in 1975. When he died 1986, HRH (Engr) Walter Nnamdi Ifediora Amobi ascended the throne as Igwe Amobi iv of Ogidi until his death in 1996.

In August 27, 2016, after 18 years of Igwe tussle, the people Ogidi elected a new Igwe, HRH Chief Alexander Uzo Onyido. The Igwe is a pharmacist who was trained at Ahmadubelo Zaria, Kaduna State, and he rose to the rank of Chief pharmacist with Kano Government under Federal ministry of health. He was before his ascension to the throne the chairman of PAL group.

3.6 Social Setting

These are those issues concerning social life of Ogidi community. Example is traditional wrestling, marriage etc. These are the things that form the social life of Ogidi.

3.6.1 Traditional Marriage Institution

In *Ogidi*, the religious aspect of marriage include the preliminary divination by which the young man who sought for a wife was enabled to find out from what clan or lineage his '*chi*' (guardian spirit) permitted him to take a girl as wife. As continued by Madam Benice *Iloabachie*. (Sept. 21th, 2013) when the diviner pronounced the clan or village or lineage from which the future wife would be taken, he also mentioned the sacrifices to be offered to the

ancestors to prosper the young man and help him chose a “good wife”. This invariably meant a woman who would bear children. When the girl was found, her own parents consulted the diviner to ensure that the girl’s own ancestral spirit permitted her to marry the young man.

The issue of knowing whether the man or the girl came from an ‘*osu*’ family had to be settled before any approach couldbe made to the diviner. These social vices are not said aloud as Christianity is whipping it away gradually. This ‘*osu*’ caste system, according to scholars is similar to caste system in Buddhism whereby a human being is dedicated to an idol. The person thus dedicated has no social or religious interactions whatsoever.

When all the preliminaries were completed and the bride price was paid, the girl was ready to go and settle in her husband’s home. At the mother would promise to give to her daughter the ‘*chi*’ cults symbol. But the promise would be fulfilled only after the birth of her first child. Truly after, the birth of the girl’s first child, the ‘*chi*’ cults was ceremoniously installed by the mother of the wife. When Christianity came, it became obvious that marriage starts after wedding in the Church.

3.6.2 Traditional Wrestling

Traditional wrestling in Ogidi has not been so pronounced. It has been a gathering where the strongest are identified in the village square. They are few of them who were known for wrestling. Hunting was more pronounced than wrestling. In coming out for wrestling women use it to select the strong men for their choice of marriage. There is usually a wrestling context during *Nwafor* festival in Ogidi. Women look at strength of men who can help them in the farm land. When the CMS came, some young men diverted and began to join in

other useful activities. There were other yielding economic ventures, introduced by the missionaries like education, industries etc. Those activities that were not much yielding were laid aside. Wrestling per say was more or less done during Nwafor festival. *Okonkwo* in *Chinua Achebe* was said to be one of the wrestlers. During the gathering, judges will say the best wrestlers.

3.6.3 Interaction of traditional festivals

Festival stems from joyous moments. Hornby, (1977) defines festival as ‘day or season for rejoicing, public celebration’. (p.316) From this it can be for any group or organisation, Christians, Islam and African Traditional Religious. It can also be for a particular group festival. Hence we are much concerned with African traditional religious festivals such as

- a. New Yam festival,
- b. *Nwafor*,
- c. *Ofalla* festival.

New Yam festivals

Across *Igbo* land and among the Igbo of Nigerian in the Diaspora the months of August as it is now is gladdened with the celebration of new yam called ‘*I wa ji*’ and ‘*iri ji Ohuru*’. This is best pictured in the framing of the ceremony by *Chinua Achebe*’s work as far back as in the 1950’s

As *Chinua Achebe*’s *Things fall apart* (1958) describer’s “the pound yam dish plod in front of the partakers of the festival was as big as

mountain people had to eat their way through it all night and it was only during the following day when the pounded yam had gone down that people on one side recognized and greeted their family members of the first time. (p.99).

This brief submission explains the significant of the bountiful nature of meals for commensality in the celebration of new yam festival in *Igbo* society and among the *Igbo* where ever they may live, especially the *Ogidi* people. New yam festival in *Igbo* – land of Nigerian or among the *Igbo* and their friends in diaspora is always, marked with pomp and pagentry. The occasion of ‘*iwa ji*’ and ‘*iri ji Ohuru*’ or new yam eating festival is a cultural feast with its deep significant. The individual agrarian communities or subsistence agricultural population groups have their days for this August occasion during which a range of festivals mark the eating of new yam. To the *Igbo* therefore the day is symbolic of enjoyment after the cultivation season. Yam culture is momentous with hoe-knife life to manage the planting and tending of tuberous requirements. Yam in *Isu Njaba* of *Igbo*- land know this well. Drawing from *Nri* the ancestral clan of *Igbo* land, Dr. *Okechukwu ikejia* states that to break new yam is observed as a public function on certain appointed days of the year. It is the feast of new yam, the breaking of the yam, and harvest is followed by thanksgiving. As offering is put forward and people pray for renewed life as they eat the new yam. An offering is made to the spirits of the field with special reference to the presiding deity to the yam crop. In the olden days, fowls offered as sacrifice must be carried to the farm and slain there with the blood being sprinkled on the farm. Yam is cut into sizes and thrown to the gods and earth with prayers for protection and benevolence. When the

ceremony is completed everything is taken home, the yams are laid up before the “*Alusi*”(deity) together with the farm implement, while the fowls boiled and prepared with yam for soup (*ji awii, ji mmiri oku*) are taken at the subsequent feast. Everyone is allowed to partake in this and those who are not immediately around are kept portions of the commensally meal.

Another significant aspect of the ritual not discussed by writers in this field is the preparation of children to partake the eating and celebrating of the new yam called ritual body wash '*imucha ahu iri ji mmiri*' (consequently, '*ji mmiri*' connotes fresh yam new yam). The belief is that in anew thing into the body, it is important to cleanse the body and in this case a new yam deserves a clean body achieved through dedication and purification ritual.

Today, *igbo* people in urban centers and in foreign lands celebrate new yam with equal amount of curiosity and zeal to re-engage their like world and cosmological values not long ago, the six geo-political states of the *Igbo* gathered at the National theatre in Lagos and uniquely celebrated the new yam festival with Chief Chukwuemeka Odumegwu Ojukwu and other leading the rite as a unique heritage and integral thing for the *Igbo* world. In celebrating the new yam festiva, the whole community share in this harvest and thanksgiving called “*Afia-ji oku*” celebration is extended to the open market sqaures and streets where spectacular dances songs and running around in organized groups including all forms of jubilations role reversals are played out and hailed in a carnival mood (*ima ijere/Ima ahia*)

As the biggest of yam communal rites,it is described as '*Iri ji ohuru, iri ji mmiri, Iro- ofo, ofala* and *ibu ji aro*' (the later being common among the people of Ehime in Mbano Imo

State). The '*Ibu ji aro*' is the largest market outing fan fare where a unique yam called "*ji aro*" is jubilantly carried to the big market when it is in full session on a chosen traditional big market day and time by the very head leader of *Ahiajoku* deity of *Umezeala* community in Ehime area.

In *Igbo* society, especially *Ogidi*, the culture of cutting '*Iwa*' and eating '*Iri*' of the first yam is performed by the oldest man in the community or the Eze or King, priviledged by the elder – ship and title – ship positions in the society, it is believed the senior members of the community mediate between the ancestors and gods of the land.

The totality of rituals around the new yam eating express the community's appreciation and renewal with the gods for making the harvest of yam yields possible and successful. As confirmed by Dr. Okechukwu Ikejiani and other observers and informants, new yam is not eaten until due rite is accorded to the god of yam called *Ahiajoku*, *Ufejioku* and *ajoku*, *Igbo* people answer names rooted to the deity of yam such as *Njoku*, *Nwanjoku*, etc. Also titles are taken after the deity for distinguished farmers such as *Eze – ji*, *owa – ji* and *mma – ji*.

In 1979 when Prof. Michael Echeruo delivered the inaugural lecture he carefully observed the deep significance of yam and yam festival as though a male crop, it identifies with a beautiful *Igbo* cultural identity and heritage. Varieties of yam tuber were introduced to *Igbo* land in the late 19th century by the portuguese traders and explores of farm produce. Along the West African coastal belt, yam cultivation and celebrations is also well known. But why new yam festival is highly pronounced in *Igbo* even more than in other none *Igbo* commodities is best explained to mean how the *Igbo* cherish, adore and intensively farm the

crop as a key staple commodities with a masculine fan fare of course there are several nuances associated with 'ji' yam, King of crops as a male crop. Marriage in Igbo land cannot occur without 'ji' as male power, to behold cocoa yam in a supporting crop – king of yam much as male is to female.

Celebrating this new yam feast is common with energetic men, women and children cultural dance tropes, in addition to fashion display, role reversals, Igbo masquerade jamboree, heavy drinking of palm wine, folktales commensality and reciprocity all of which are synomous with the 'iwa ji' and 'Iri ji ohuru' in Igbo life and culture.

Missionary interaction came with first fruit harvest. In it your samples of agricultural products will be taken to God for thanks giving during the first fruit harvest. We thank him for giving a good field in that season.

Nwafor Festival

This was an annual festival celebrated by both men and women of the town. But it is commonly referred to as men's festival. This is because of the nature of the festival which includes wresting and the whipping of one another with sticks by the fellow young men. Acrobatic displays also feature prominently in the village squares before thousand of spectators. Masquerades paraed the street and winding roads and finally converge at the village squares.

They are accompanied by young men in their various age grades. That in the square will coverage both masquerades and their followers with srong (aloanyasi) whips carefully

cut from the bushes and prepared for the occasion. Whipping is a show of power and strength among men. Wrestling is also a show of power and spectators watch with great interest to see who would throw his opponent down. Any one who threw down his opponent is carried shoulder high by his supporters.

Nwafor Festival has continued to exist in Ogidi until today. It was originally a heathen festival but today, the majority of the inhabitants of Ogidi are Christians. However the festival has remained with us because as a result of Christian influence. Although, generally the heathens still sacrifice to their gods in respect of "Nwafor festival". Some years back 'Nwafor' had a shrine which was venerated but today with Christian interventions and interaction, the shrine no longer exist. Rather an individual heathen in my town sacrifice to their shrine during this festival. This festival is still much alive in Ogidi despite Christianity.

The statement (the Ogidi emesia we rie Nwafor) stems from the idea that no activity or even the death of the Igwe of the land can stop Ogidi from celebrating Nwafor festival. The age grade and extended family meeting use to meet. Although it is no longer the same because of the presence of Christianity.

Ofalla Festival

In a personal communication, (Sept. 12th, 2012), Chief Okeke Odum of Umudioka was of the opinion that the chieftaincy title is almost as old as Ogidi itself. The first traditional ruler of the town was His, Royal Highness Walther Amobi- the Igwe 1 of Ogidi. The ofalla festival in Ogidi started with his coronation as the Igwe Ogidi since then, the festival has been held in the month of July every year. The Igwe is the ceremonial father of all the people of Ogidi. Every section of the community is the ceremonial father of all the people of Ogidi.

Every section of the community is involved in ofalla preparations. It was the responsibility of the people to contribute, village by village, all the necessary things needed for ofalla. In the words of another personal communication, Anekwudo Okeke, (July 7th, 2013,) He said that during ofalla season, any man who killed a grass cutter, Antelope or even a tiger would not announce that he killed it but would secretly deposit the animal in Igwe's house for an announcement to be made that the Igwe himself had killed it. Also the Igwe was free during the ofalla season to take any beautiful girl of his liking free that is without the customary payment of a dowry. This was one of his powers as the Igwe of the town. Villages contributed goats, fowls, yams, money, palm wine and kola nuts for the ofalla. Girls at village level scrub the Igwe's palace. It was at this time that he picked the most beautiful of them. No person dared refuse to work in Igwe's palace or to bring his contribution. The punishment for such an offence was either death or banishment. Some had voluntarily exiled themselves in order to escape the rigorous demands of the Igwe.

Invitations were sent to people in different towns and it was expected that almost all the people invited would attend. To this end, food and meat were cooked abundantly, palm wine and kola nuts were more than enough. Goats and fowls would be reserved as gifts for prominent invitees. Invitees came to the ofalla from different places and people from all walks of life. Most of them, especially traditional rulers from other communities, presented goats or cows to the host Igwe as gifts for homage. The Igwe would make his first public appearance dancing round the ofalla arena led by his own traditional dancing group with their music "Igba Eze". The Igwe would disappear to give masquarade and other entertainers the chance to perform. Before they close for the benefit of those who arrived at the ofalla arena. This was his final public appearance for the day. Meriment would continue till dusk

and eventually the arena would become a quiet place again. The ofalla festival in the time of Igwe Amobi was notorious for masquaraded poisoning and manipulating one another with the charms and magical arts.

3.7 Religious Background of Ogidi

Every community has its own religion before the coming of Christianity. Here we have to enumerate those religious background.

3.7.1 Belief System

Metuh (1985) postulated that “African do not have systematic doctrines on the Origin of God or the origin of the universe, but they do have stories which tell of the beginning of things (p.26). These stories, in a very simple way, attempt to explain to the origin of some of the fundamental realities of African experience, and culture. Did this visible world have any beginning?. How did the world come into existence. What is the origin of God?. The synthesis of the answers Africans have given to these _and their related questions may be referred to as their theogony and cosmogony. A full account of African beliefs about the origin of the universe matter can only be obtained by examining every aspect of Africans beliefs and his culture ;but these are condensed in the creation stories and cosmogonic myths. These narratives have been handed down to us in the form of myths and therefore speak in mythical language.

Many writers have emphasized the importance of myths in the study of the beliefs of pre-literate people. Jeffreys (1956) said that Hermann Bauman studies 2500 African myths and arrived at a similar conclusion. He thinks that a man's myths is a clear presentation of the outlook of people living in communities. It is their objective and permanent philosophy of

life (p.119-131). Myths definitely do tell us about certain realities including religious truths. A people's understanding of their environment, their geography, history, medicine and their social and political institutions could be easily revealed in their myths.

Some of these popular stories draw from facts and ideas already familiar to the people themselves, their environments, patterns of life and ideas of God and the mysterious forces which influence man. Thus one would expect that the myths of the desert peoples would mirror desert surroundings and the conditions of desert life. Similarly, myths of agriculturists, fruit-gatherers, pastoral peoples, those with simple societies and those with centralised government would variously reflect these different situations. This enhances their value as authentic vehicles of religious beliefs, since such beliefs would enjoy an appreciated degree of authenticity. In pre-literate societies, this role is seen as being very important because in the absence of writing myths are among the most effective means of conserving, preserving and transmitting religious beliefs. The creation myths in the book of Genesis, for example, contain many fundamental religious beliefs on which is based the development of the history of salvation throughout the Bible. One can therefore conclude that in general, the religious beliefs contained in myths enjoy a high degree of authenticity, though this could be contested in particular cases. The study of myths is therefore essential for the understanding of the role of religion in traditional African societies. For instance, in Igbo cosmology and African world view holds that one of the characteristic features of traditional is that God is usually approached through the intermediary of the deities and ancestors and rely through the direct worship. Metuh (1972) said 'this has led to the extreme view which calls the African God the 'Withdrawn God' a *Deus Otiosus*, inactive God, or a *Deus absconditus*, hidden God (p.78) Myths from several parts of Africa which refer to a

golden age when God was near and accessible to man but later withdrawn into the distance sky because of the faults of some men or beasts ,appears to bear out this theory .A similar Igbo myth attributes God's withdrawals to a fault of man.

Ogidi people in general according to Ibemesi(1995) hold that belief system depends on what tradition predicts in the land.The belief in ancestors (Arusi),idoln deities and other intermediaries speaks volume on every Ogidi man until the coming of the missionaries . monotheism(belif in one God) started to apply (p.92).Ogidi people still, are traditional men ,for instance,a little case with your fellow Ogidi,they will tell you that he will take you to shrine to swear an oath .Where is the Christian faith? Most of the traditional festivals in the land ,you will see a Christian patronising them.otherswill ask remove your slippers to swear to god of the land that you are saying the truth.It means that in general ,in every African man,there is always Africannes in him.

3.7.2 Belief in God

God in the African world view is virtually the same with belief in God in Ogidi.it is clear that God called Chukwu, hold a central position in Igbo beliefs.He is the creator and organiser of the world and its creation,including the deities. Metuh (1999)said that common stories alone do not give us a clear picture of the world as the African sees it.The question is, is there world limited to the visible,or Is there,a realm beyond the visible world?.What, according to them, is the structure of the universe?,what kind of beings exist in the world? (p.76) have the dieties a seperate world of their own?. What are the relations between the

difference beings in the world?,Between God and the world,God and dieties,God and man,deities and the man,the living and the death? A reply to this question in some details will give us insight into the African world view.including Ogidi people.

It is generally believed that every African man believes in God as it is in Ogidi.Some belief in God directly and indirectly as it is observed in Ogidi.Directly,in the sense that they belief in the creator and worshipped him.The indirect beliefs stand, hanging on intermediaries like :Arusi (dieties) ,carved idol (Okwu-chi). God of the sun (Anyanwu), earth(ala). In relating with these,the Ogidi man will ask the ancestor to plead on his behalf through these intertmediaries for help.Here,the point must be made that although a people's traditional world-view draws heavily on their surroundings and their culture past in the same way that the other traditional concepts do;It is by all means static .It is constantly being re-interpreted and formulated in the light of new experience in the community,and stimuli from external contacts.

The traditional Igbo (Ogidi) believe in God is described here as it is today.Among,both Igbo Christians and adherents of the traditional religion ,the traditional world view is juxtaposed with the Christian world view ,so that the ordinary Igbo belongs to two worlds he draws from the one or other according to the circumstances and easily combines them.The traditional world view has changed in some aspect where such influences have been accepted and intergrated with the traditional beliefs For example,It is generally clear that most Africans with African blood,behave like African man.African man or typical Igbo man believes that for him or her to come out of any bad circumstances like problems or sicknesses will find solution either through traditional means or Christian way,or both of them combined. However, the Ogidi man believes that God ,the creator of every thing

transcends the world and at the time is immanent through the dieties who are his messenger and representitives in nature,and especially through (Chi) the spirit guidians provided as manifestations for his self residence in every creature.The coming of the missionaries brought a very big light into the people's belief in God .lbemesi said that in general believes in God,like every other African man is like a contract affair. Prayers are not observed as Christians.

3.7.3 Belief in Divinities

Metuh said that Igbo divinities are very much liked with nature and natural phenomena (p.81).The interactions of missionaries with Ogidi history at the end of 19th century,changed alots of attitudes and beliefs .In the first place ,the world "Divinties" accoding to Horbi (2001)is the quality of being a god or like God,the study pof the nature of God and religious belief.In Christian faith ,we have three in one God,but ion our traditional set-up,we have'Chi-uku' and other intermidaries like guidaian spirit and spirit forces.'chi-uku' ,the big God;"Chim" "Chi ezi na ulom" smaller gods.In every family ,there is always a smaller god that looks after the family which can be called family god .There are collections of "*Chi's*" gathered together_ - that is idols. Each person has his god .Interviewed with lbemesi(2014) reveals that Ogidi people describe those smaller gods as follows:-

(a)"Nka bu Nnaa"

(b)"Nkaa bu Nna Nnaa"

(c)"*Nkaa bu Chim*"It means that each person in the family has his or her gods .At the demise of each person,the eldest one collects all the '*Chis*' that will be left for the most

eldest to keep for the family. All the 'Chi' that are collected in a wooden image of their ancestors of our people knew that they have many gods but they can not interpret it.

When the missionaries came people were able to accept them, because they would not want the slave trade and killing of twins to continue. The other reason why they allowed them was like what St. Paul said "to an unknown God". In Paul's statement. "for as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription :to an unknown God .now what you worship as something unknown, I am going to proclaim to you"(Acts 17 :23). With the statement above, the missionaries were able to penetrate the land. Ibemesi (personal communication 2nd August ,2013) said that his father Ibemesi Idu ,a warrant chief was very close to the missionaries. As the community leader, he helped the missionaries to locate their feet before David Okoye who took over as the next community leader, with the coming of Christianity, the idea of divinities becomes very superstitious among the people. It was difficult to preserve the tradition, in the written form, yet it can be told according to the four fathers till today, no record can be seen as record of our tradition in terms of beliefs in divinities. Some said it was a fixation action of the mind.

3.7.4 Belief in Spirits

Generally Metuh(1985) said that there are vast number of Spiritual beings in the traditional African world-view perhaps this is more true of west African, for many writers have noted a significant difference between the two world-view.(p.80)in their cosmology, writes Edwin Smith, the Bantu appear to give a lesser place than the Sudanese Negroes to these spirits. The spirit of Bantu are mostly those of human beings who continue to live in the land seen

world. (72) In West African where nature is full of vitality, these natural spirits are numbered in their hundred's. The enormous number of Yoruba deities is symbolically presented by an Ifa divination verse which speaks of the one thousand four hundred and four divinities.

The world as Igbo know it – is full of spirits there world is not limited to the material world of visible beings but includes the realm of invisible things. Metuh, (1985) also said that deities are believed to inhabit certain physical phenomenon with which they are associated. Anyanwu, the sun, a deity, inhabits the sun, which is also called '*Anyanwu*'. Igwe', the sky deity, inhabits the sky', Igwe'. Amadioha, linked with thunder and lightning is also a sky deity (p.81). The water has its own spirit called 'Mamad Spirit, an imported water spirit is shown here as another typical example of those spirit.

Ogidi people like other Igbo people actually believe in spirits. *Ibemesi* in an interview said that when a strong man dies, the spirit hovers around and does not leave *mmuo* until when the spirit is satisfied, especially when the person is a titled man. The spirit may likely hover around until he is given a befitting burial which will lead then to enter into the realm of their ancestors for peaceful atmosphere in the land of the dead.

With the coming of the Church most of these things changed. For instance in 1954 a ball of fire was seen moving with speed, and when inquired were made with the elders, they said that such, moving spirit was called "*Ogbuagaliodo*". If this spirit hits anybody, that person dies. It is believed that it was a powerful charm by our forefathers which has started to move in the form of spirit. The *Ogbuagaliodo* is no longer in existence as people no longer believe in it.

Ibemesi said that his uncle who lives in port-Harcourt around 1945 told the brother to bury him at Port-harcourt when he dies. At his demise, the brother tried to carry him home on three occasions but all failed because his corpse refused to move with the vehicle. He was buried at port-Harcourt because of the Second World War, carrying corpses around was not permitted easily.

Latter on members of *Ibemesi* family began to hear some big sounds matching on top of the Zinc. People interpreted it to mean their inability to give their dead uncle a place of rest at home. The family members started to plan for the second burial. The second burial was chaired by *Dike Ibemesi*. The last day after the burial, around 7.30pm a sparkling moving light was observed moving round the family house for good three times and disappeared. An elder interpreted it by saying "He has entered into the realm of his ancestors for rest". There are spirits, both dead spirit and other spirits but the missionary interaction with the people has made people to look at those things on the fixation of the mind, and many do not believe in them any longer, instead people think more about the spirit of God.

3.7.5 Belief in Ancestors

The doctrine of reincarnation according to *Metuh*. (1999) implies that the life of man extends beyond his sojourn in this world and includes the after life and the prenatal state. Life is an interminable cycle of birth, death and rebirth, the same spirit, '*Mmuo*', the real person, passes through the three stages and reincarnates again (at least partly) to continue the process. However, *mmuo* attains full maturity and status when it becomes an ancestor. Passage from one stage of existence to another is marked by rites and finally the 'burial rites' which usher the person home to the *Ala Mmuo*, or spirit land where he takes his

place among the ancestors. So one finds that the three rites of passage form a linked process by which the spirit, *mmuo*, acquires its full 'ancestor' status. (p.118)

The ancestor is believed to inhabit '*Ani mmuo*' land of the spirit, which is believed to be inside the ground where the ancestors lie buried. *Ogidi* people associate them with our great grand parents who have been given befitting burial after their death.

The cult Africans give to their glorified dead has often been described as ancestor worship. Iberg (1936) has argued that no African prays to his dead grandfather anymore than he prays to his living father. (p.120)

The ancestors in *Ogidi* are given offering of food and fresh blood, the form of prayers are similar, and the attitude of the worshiping shows very little difference. In some prayers and sacrifices, ancestors are involved along with the supreme Being and the deities. The *Ogidi* people look at ancestors as intermediaries to the creator God in recognition at the vital role they play.

Nevertheless in *Ogidi*, even though the ancestors acquire greater powers which put them next to the deities in the ontological order, so that they become mediators between God and man, yet, they are still members of their families, and are best called the living-dead as Mbiti (1970) suggested. Consequently, the living approach them in the same very way they did when they were alive. The respect given to them is often incongruously mixed with the casual manners of a normal family gathering. They are approached as comrades and elder kinsmen who have as much interest in the welfare of the family as their living kinsmen.

Offerings made to the ancestors are called by the *Igbo* “*inye fa nni*” feeding them. Ancestors may be persuaded to grant a request by promises of a more generous offering or by a threat of starving them should they fail. Sometimes the relationship with the ancestors is believed to be governed by the principle of reciprocity.

The *Igbo* says, ‘*Aga na achu aja, ka ikpe na-ama ndi mmuo*, ‘we shall continue to make offerings so that the fault will lie with the ancestors’. This notwithstanding, the *igbo* and *Ogidi* people are very close to their ancestors. The coming of Christianity made *Ogidi* people to have a second thought looking at their belief in ancestors. The missionaries made it clear to *Ogidi* people that only Jesus can stand as intermediary not the death. Heb. 9:27 said “after death comes judgement”. Christianity does not believe in reincarnation, instead, they believe in the resurrection of Jesus Christ.

It is true that according to *Igbo* cosmology ancestors are thus symbols of peace, unity, and prosperity in the family. At the same time, as protectors of traditional laws and customs, *Omenani* and the welfare of their families, the ancestors may punish any offender. Colossians 1: 15-17.

Christ is the image of the invisible God the first born over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rules or authorities; all things were created by him and for him. He is before all things and in him all things hold together.

3.7.6 Belief in Personified forces

Besides *chukwu*, the deities, *Arusi*, *Ndichie*, and the evil spirits, there are two other mystical forces which feature prominently in the lives of the *Igbo*. There are ‘*Ogwu*’ medicines and *Amusu*, witchcraft. These forces are not spirit – forces; they live in the world of man and are completely within the control of man, but whereas *Ogwu* can be used for good or for evil, *Amusu* is always used for evil ends.

3.7.7 Religious Functionaries

Metuh, (1999) said that Beings, in the *Igbo* world view are not all of the same kind, nor are they of equal importance. They are differentiated according to their kind and importance (p.82). They can accordingly be arranged in a hierarchy, depending on their power and the role they play in the ontological order in nature. All beings known in the *Igbo* hierarchy can be grouped into five categories: ‘Okike’, creator, *Mmuo*, deities, *Arusi* spirits, and *Uwa*, the material, physical world. **Chukwu, Creator**

First in the hierarchy, *Chukwu*, the Creator (*Okike*) of everything, transcends the world, and at the same time is immanent through the deities, who are his messengers and representatives in nature; and especially through ‘*Chi*’ – the spirit – guardians regarded as manifestations of Himself which reside in every creature.

3.7.7.1 ‘*Mmuo*’, Deities

The *Igbo* term ‘*Mmuo*’ is not adequate because it also literally covers all invisible spirit beings including the creator, the *Arusi* and the Ancestor, reserve ‘*Mmuo*’ for them. Popular language sometimes refers to the deities as ‘*Arusi*’. But ‘*Arusi*’ belong to a different

category of beings. The Igbo deities form the great circle of non-human spirits, who came next to God with ontological hierarchy and one believed to be his agents, helping him to shepherd different sections of his creation. Some have their abode in the sky and are believed to be very near to Chukwu; others live below and come under Ala, the Earth –mother. However, the deities are more often conceived with reference to the service they render to man; Chukwu who created them, assigned them specific functions. Anyanwu; the sun bring good fortune; *Ala* herself is the custodian of law and morality and guarantor of political stability. “Chi” assures fertility and provides guidance and protection; ‘Agwu is the deity of medicine and is also responsible for spirit possession prophecy and divination. Ofo is a symbol of justice; ‘Ikenga’ symbolizes the strength of a man’s right hand and brings good luck and success. *Ekwo-Omumu* god of fertility for all the married family members. *Ekwensu*’, often identified with devil. Provokes people to violence and is therefore invoked during wars.

3.7.7.2 ‘Arusi’, Spirit Forces

Although we used the term ‘spirit to translate ‘Arusi’, they are not fully personal and may be better described, and this distinguishes them from the deities. An informant, Nweke Ezeamalu of Oba, (personal communication 12th June, 2015) explained the difference between the deities and ‘Arusi’ thus: whenever you invoke Arusi on somebody it blindly kills him whether he is at fault or not.’

The ‘Arusi’ are numbered in hundreds. Besides its deities, each village in Ogidi has its pantheon of Arusi. And ‘Arusi’ can be the property of a clan, family, or even an individual, An informant explained to me that ‘Arusi’ can be man-made, but usually an

object becomes an 'Arusi' when a spirit begins to manifest itself through it. Divination confirms that such an object has become the permanent abode of a spirit-force.

Ndi Muo, Disembodied Spirits

- Personal interview with Nnamdi Okoye a native doctor shows that this is the army of disembodied spirits of the dead. The spirits of good men who have reached '*Alamuo* the spirit-land are Ndiche, Ancestor. The spirits of evil men, and all who have not reached *Ani mmuo*, roam around restlessly in '*Ama Nri Mmuo* and *Mmadu*,' an intermediate state between the spirit-land and visible world of men. These are evil spirits, and they include '*Akalogoli*,' *ogbonuke*, *ogbanje* etc. Associated with evil spirits are '*Amusu*', witches, and '*ogwu*' medicine men.

3.7.7.3 'Uwa', the visible world

The visible world is the world of daily experience. It consists of the sky above and the earth below. It is the world of man and human institutions. Man lives out most of his cycle of life in the visible world. His birth, his life in society, his death, his reincarnation, all take place in this life. Only a tiny fraction of this life-cycle, i.e. his brief and temporary sojourn in the ancestral world, takes place in the invisible world. This may be one of the reasons, why African traditional religion is life affirming rather than life-denying. Long life with prosperity, plenty of children, wishes and large number of relations and friends is a sign of blessedness, and consequently the constant theme of prayers and petitions to God and the deities.

In John. 4: 24 the scripture said “God is spirit and his worshipers must worship in spirit and in truth.” The idea of personal forces, the missionaries emphasized more about the spirit inherent in following Jesus Christ. No wonder Ibezim (2002) said that “the missionaries victory were seen in the way they burned the idol forces of some native and many repented and came back to God. (p.27)

Nwala, (1985) affirms that religion involves some rituals, myths, symbols, sacrifice and worship (p.112). Christianity is an imported religion. Our fore-fathers were true and core members of the traditional religion. In the beginning, they did not have any religious rivals. The significant thing to note about the two religious groups is that they recognize, bless and worship the Almighty God. Both of them have beliefs that the Almighty Father created heaven and earth. They also believe that he created men and everything on earth. They believe that God exists everywhere but on abode in heaven.

3.7.7.4 Religious Rites and Ceremonies

When we talk about religious rites and ceremonies, we are reflecting on certain passage of life like, burial, funerals, Izu Asa’, Mmalu-uno etc. A distinction must be made between death rites and ‘funeral rites,’ the purpose of the ‘death rite’ is simply the interment of the corpse, whereas the purpose of entrance to the spirit – land. The Igbo say, ‘*ka owere laruoulo*, so that he may reach home.’ It is therefore a rite of passage.’ When a man dies he goes to the spirit-land, it is clear to every Igbo man that entrance to the spirit land is impossible without the funeral rites befitting one’s status in life – A simple interment is not enough and those who have no grown-up children are deeply worried because their entrance to the spirit-land is not assured. Igbo funeral rites can best be appreciated if they are

viewed as symbolic acts of leading a person home, '*Olarubeghi ulo*'; such a person becomes a wandering ghost and an evil spirit and the peace, status and honor due to the ancestor are lost to it forever. This, for the Igbo, represents a state of punishment in the after-life. According to Jordan. (1971):

The spirit of the dead was restless and confused in the next world if it did not get the type of burial it demanded... the anger and amazement at the thought of the poor spirit wandering aimlessly. "Poor soul", they said, "poor soul...he will be lonely and friendless forever. (p.126)

Hence it is regarded as a dreadful misfortune to die and be buried away from home. Such a death is called (*Onwu Nnwuchu*), the death of a lost soul. All this explains the smugly unnecessary expense and inconvenience undertaken to hundreds of miles away. Those who work in outstretched over the grave they name all physical deformity is bad habits the deceased had when alive, and ask the deceased not to return with these in his reincarnation. The grave is then filled up and some yams are left on it. These are supposed to be the yams he will plant in the spirit-world. Yam-growing is the principal occupation of the Igbo especially the Ogidi people. I have no reason at all to doubt Mr. Achu's (1975) explanation of the significance of the rite. The sacrifice is offered on this occasion to ask God to receive the dead and to keep him in peace (p.14).

Life, death, and reincarnation are directly and completely under the control of God. It is generally taken for granted, argues Basden, (1966) "that when men have run their course on earth, they return to" (p.283). But the goal of life after death is not fully achieved by *Ilaru ulo*, going home to the creator. One has to reincarnate and reincarnation is completely

controlled by *Chukwu*. The anxiety of Ogidi people over their lot in the after life is further heightened by the fact that reincarnation is more or less subject to the good behaviour of the spirits in the *ala mmuo* or spirit-land. Basden (1966) said that, “should they be so unfortunate as to arouse the ira of their master, (God) they are in danger of being, banished to ‘*Ama nri-ma madu* an intermediate state between this material world and spirit- world”. (P.286). this retribution is the after life has its place in their cyclic conception of existence.

Going home to the spirit-land is not a terminal stage, as the more fortunate among those reaching home would be allowed by the creator to reincarnate. The eventful world of the living with its bright sunlight and its fascinating traditional life is preferable to gloom and monotony of the spirit-land. Evil conduct in this life may be punished by either exclusion from the spirit-land, banishment to ‘*Ama-nri mmuo na mmadu*, being forbidden to reincarnate or being given a bad chi during the next term of life on earth. This last option would bring a series of misfortunes and could eventually end with the victims exclusion from the spirit-land and from the life-cycle. This is probably what Basden means in the passage quoted above. The Igbo think of the after-life as essentially dynamic.

Funeral rites for *onwu ojoo* (bad death). The funeral rites for victims of *onwu ojoo* differ in many ways from those of *onwu chi*. The distinction made between the one and the other bears out the fact that one’s status in the affairs –life is dependent on moral conduct. This becomes evident when one examines funeral rites for victims of bad death in defects, for the normal funeral rites are preceded by lengthy and elaborate rites of absolution and purification in the case of bad death. Not all victims of bad death are given the final funeral rites: sorcerers’ witches, notorious criminals, those killed by lightning suicides, leprosy and cholera are not given funeral rites at all. Their evil lives are thought to provide enough

evidence for them not to be admitted to the spirit-land. They are damned and will forever remain wondering evil spirits.

Final funeral rite however, are of great value for some kinds of bad, death especially those which result from the involuntary breaking of taboos those who die on an *Afo* – and victim of dropsy, smallpox, death in child birth and so forth. Absolutions and purifications feature very prominently in these funeral rites, which may not begin until a full year after the victims' death.

3.7.7.4.1 Izu Asaa

The '*Izu asaa*' was seven market days into seven. This is the time after the burial of the dead, the family members will come together with members of the deceased family. It was a period of settlement, it was a time debtors can identify and those the person owned can as well looked into, either for sharing or to be better organized. In those days, the traditional canopies will be removed the same day. With the coming of the Christian mission, transformation and revivals changed some inhuman practices and laws.

3.7.7.4.2 Nmalu – Uno

It was for the father of the girl to visit the in – law, with the wife to familiarize the family of the daughter. '*Nmalu-Uno*, if it was not done, the mother of the girl will not eat in that family when the daughter put to bed. During the *nmalu – uno*, the in-laws, that is the place when the girl is being married to, will prepare food, wine and other gifts to offer to the in-laws.

3.7.7.4.3 Economic Setting Of Ogidi

The social change of the people boosted their economy and made Ogidi to interact with big cities like Onitsha, Benin and others. They changed from petty trading of buying and selling. By late 80's Ogidi had produced very many people travelling abroad for both business and education. There are various professions scattered in diaspora who can be found performing creditably well in those cities of the world, like America, United Kingdom, Japan, Australia, India, Dubai, Israel, Greece, China, and other parts of the world.

In educational sector, there are lecturers in various institutions of higher learning. There are legal practitioners, engineers, Architects, Medical doctors, economists, town planners, traders of standing order, journalist, educationist, teachers, and very many others. Today, statistics has shown that Ogidi has the greatest number of priest and teachers in the media sector, they are there. Most people still do subsistence farming. They produce vegetable and fruits all the year round. They sell in all the market days in the week:- *Eke*, *Afor*, *Nkwo* and *Orie*. Most of the things listed above would not have been possible without the presence of the missionaries who made the light shine into darkness, personalities, like Prof. Chinua Achebe, Rev. Anyaegbu, Rev. Ikpeze, and a host of others. Economically, Ogidi can be counted among the first five (5) in the whole of Anambra State. It is difficult to go to any part of the world under one (1) month, without seeing somebody from Ogidi, professor Chinua Achebe is not only a national figure, but he is also a world man who has placed his feet in the sands of times and in the annals and history of the world through writing.

3.7.7.4.4 Agriculture

They are into subsistence farming. They are well known for seed yam and cultivation of cassava, cocoyam, and Vegetables. The Ogidi people go to Oze, to get more land for their farming. They are also involved in some domestic animals like goat, fowl, sheep etc. They are not good at mechanized farming. They have some economic trees like orange, mango, pear, Kolanut, Palm trees, ogbono, ugili and very many others. Food from Ogidi man's farm are sold locally in the local market, while others are exported to international market. For example, garri, vegetable and fruits are exported to countries like America, Japan and London. In the middle 80's, Emeka Okoye Odu's affluency came up as a result of his ability to dry some food like bitter leaf, bread fruit and parts of Europe. Agriculture in Ogidi is one of the sources of economic increase till today.

3.7.7.4.5 Commerce

Commerce and industry in Ogidi cannot be mentioned without mentioning the foremost commercial people like E. O. Mbekwe, who before the 1970's and immediately after the Nigerian civil war entered into motor business of transportation and later joined it with other commercial ventures. A.C Ekpechi has his alpha paper mill, which he started late 70's . The industrial fame, spread all over Anambra state and beyond . There are Ephraim Mmuanyas chains of commerce and industry .

Sir Fred Unachukwu in the middle 80's made Ogidi people proud in the commerce and industry, especially in the Onitsha main market. Also, he did well in the banking industry. In the late 80's, the KP beverage industries started and today, the industry who produces both beverages and drugs have made wave in the state and in nation in general.

There are most of others too numerous to mention in the area of commerce and industry. Ogidi people have some prospects in commerce even when they are not remembered by the Government of Anambra state in constructing roads that lead to their farm lands and business but when their roads are constructed ; there will be a boom in their commerce

3.7.7.4.6 Craft

Before the Nigerian Civil War in 1965 there were men in arts, carving industry sawing and others. in the life and times of Alexander Udora, he started the cottage industry at Oraukwu. He trained people in carving, sowing, knitting and other crafts work. He was producing pull over and stockings for schools. He had a retinue of staff who can boast their ego in their crafts workshop today. It was the zeal of missionary mind that made Evangelist Alexander Udora to start that cottage Industry. Before his demise, his crafts vision made him to become one of the foremost musical composers Ebenezer Church Ogidi ever had. There was the weaving, plating of hair, making of basket with palm front Materials and rubber materials. There was a man known for making of and producing brooms in a very Large quantity.

3.8 Christianity in Ogidi

Early in 1892, Five Anglican missionaries led by Rev Henry Dobinson arrived in Amafor Akaodo in Etiti Ogidi Ani where the parents of Walter Amobi were then living. The missionary group, were with some early Igbo converts: Thomas D.I. Anyamene, Theophilus B Akpan, Joshua Kodilinye and Judge, priests in Ogidi (1913-16). Meanwhile, Walter Amobi's parents, Jideofor and Ojeuga who were later known after their baptisms as Abraham and Hanna respectively, provided accommodation for the visitors.

Ibemesi (1995) opined that the missionaries had some difficulties before they finally settled down. The people around were at first not friendly towards them and their message. It is said that a resistant group from *Odida* Ikenga and other quarters from Ogidi tried to destabilize the missionaries based at Ogidi-*Ani* and dissuade the early converts. Some converts were pressed to renounce their Christian faith or face the wrath of the people. One of the victims Abraham Ajemba had to take refuge in *Amagu* in *Nkwelle Ezunaka*. Nevertheless, the converts managed to form a small congregation and built a small church at Amafor Akaodo in 1892, Mr. Joshua Kodilinye, a native of Obosi was left behind to carry on the work of instructing the new converts.

After he came, Mr. Walter *Amobi* as the next Anglican agent (1895). On leaving school, Walter Amobi had served on board of the Royal Niger Company as in the company's constabulary force. After the British declaration of the protectorate of Southern Nigeria on 1st January 1900, Amobi acted for a while as a British political agent at Asaba, before he joined the C.M.S. Niger missions as a church and school teacher. *Amobi* had earlier been posted to the mission's stations at *Obosi* and *Ogbunike (Amawa)* before he returned to Ogidi in 1895.

The small church built in *Amafor* Ogidi-*Ani* in 1892 soon became a beehive of activities. Regular church service and other Christians activities were held there. It also served as a school. For sometime during the first fifteen years, the mission compound was placed under the leadership of the first agent Joshua *Kodilinye* who returned after Walter *Amobi* became King, and remained until 1907, when two new separate churches were built. It was also in the same 1907 that *Iyi Enu* hospital started. Other churches like St. Philips Anglican Church Ogidi 1892 became parish in 1945, Ebenezer Church started in 1943 and

became parish in 1970. St. Paul's started in 1976 and became parish in 1989 . In effect those churches have recorded tremendous development in the area of education, church development and human development.

3.8.1 The Origin of Church Missionary Society in Ogidi

The Church Missionary Society (C.M.S) was a child of the 18th century evangelical revival. It was formed in 1799. This revival attracted followers from various church bodies as well as members of the Church of England. The Church Missionary Society was from the start a purely Anglican association whose aim is to take the gospel to the remotest part of the world. The principle on which the CMS was founded differed especially from those of the London Missionary Society (LMS), the Society for the Propagation of the Gospel (S.P.G.), The Society for Promoting Christian Knowledge (SPCK) or the Baptist Missionary Society (B.M.S). They rejected the S.P.G and SPCK as being too much under the influence of the Bishops and the "High Church". The CMS insisted that the injunction to spread the Gospel was to all Christians as individuals, and not merely to the church as an organization.

It was towards the end of 18th Century and in the middle of 19th century when there was a great out cry on the evils of slave trade throughout Europe and many societies were not only formed but were instrumental in mobilizing, sensitizing and appealing to the consciences of fellow citizens to accept and uphold true humanism. This led to the formation of many charitable and philanthropic mission organizations in Europe, which contributed by sponsoring the going into West Africa to check the human trade and to spread the gospel to the Africans. Okeke (2006) observes that "various thoughts were in pipeline on how to be Africa panorama into the European worldview: the end of slavery and slave trade: the institution of centralized governments; and setting in motion of civilizing agencies" (p.48).

One of the organizations was the society for the extinction of slave trade and civilization of Africa founded by Sir, Thomas Buxton. Okeke (2006) has it that “the association, therefore, was of the people with altruistic, materialistic and religious motivations, was to create the opportunity, which was to transform for better, the history of the lower Niger Basin” (p.4). He went on to say that the power behind this new attempt was the forceful, persuasive and persistent argument of Thomas Buxton. His scheme was devised to involve the British government, the humanitarians, interested businessmen and the Missionary Societies in a corporate endeavour. They were to explore the possibilities for the economic expansion along the Niger Basin. Concomitant with the expected gains, implicit in such a venture, there was the aim to call for the best in men from the proposed areas of exploration.

Buxton (1940) proposed “the reinforcement of the naval squadron to operate not only along the coast but into the interior through the large water ways and the measures were aimed at striking the slave trade at its root, and the promotion of the legitimate trade” (p.50). This was done through the establishment of model farms in the interior so as to teach Africans how to develop their interior, and their natural resources and to supplant the slave trade with legitimate trade. He advocated that the missionaries should take the plough and hoe into the interior while they preach the gospel.

Ayandele (1995) posits that:

The missionaries were also to be in expedition. While agricultural experts would also go with the plough to set out a model farm for the growing of cotton and other economic crops and anthropologists were to be included to study the language of the people (p.49).

Isichei (1976) remarks that “the history of Christianization of Igboland began in 1841 when Simon Jones, an Igbo, who was sold into slavery was freed and resettled in Sierra Leone spent three weeks at Abo, Western Igbo of Nigeria” (p.15). The first expedition according to Adiele (1996) who said that:

sequel to the Bustom’s inspired Niger Expedition of 1841 which ended in fiasco, the British colonial, commercial and religious (Christianity) agents were not in a hurry to embark on a new one due to high death rate of the white members of the crew.(p.13)

It was when the concerned agencies were bemoaning their fate that the first ever enduring missionary enterprise was undertaken in Nigeria among the Yoruba – speaking people. That was in 1842 in response to the Macedonian call from the returnees who wrote and requested for the service of a priest. The Methodist team was lead by Rev Thomas Birch Freeman while that of the Anglican communion was headed by the Rev. Henry Townsend. The Rev. Samuel Ajayi Crowther who was ordained in the same 1842 later joined the full CMS Mission to Yoruba in 1846. Except the general secretary of the CMS who nursed the ambition of giving Rev. Crowther higher responsibility, nobody knew it was the ex-slaved boy that was destined to head the Niger mission.

After the Yoruba, the next group of settlers in numerical strength was the Igbo. They were naturally very anxious to trace and return to their ancestral home after the Yoruba had accomplished the feat. Each wished he had a place which he could proudly point at and say- “this is my native land” this was more disturbing against the background that in spite of all their efforts, strivings and contributions in Sierra Leone they were never appreciated as other settlers. This partly explains why one is not petitioned the local CMS committee suggesting that it takes advantage of the mail boat to extend Christianity to the Niger – “as it had done

to the Yoruba country” As a result of this petition, in 1853, the CMS directed the Rev. Edward Jones, the Principal of Fouray Bay College, a West Indian by birth to lead an expedition to Igboland. He set out with three Igbo to explore the possibility of missionary work and prospects awaiting Igbo emigrants there. At the end, the party did not reach the Niger Valley as directed and stopped at Fernando Po.

The Rev. Jones claimed that his interview with the naval officers including Beecroft who had good knowledge of the Niger convinced him that it was not possible for them to ascend the River to Aboh by mail boat. Steamer was a better alternative. Beecroft however directed them to Calabar where they met a good number of Igbo people who were originally meant for the slave market but abandoned following the prohibition of the slave trade. They could not trace their homes as a result of the circumstance under which they were captured and taken to Calabar. Calabar was the route through which slaves caught through the Ibini Ukpabi (Long *Juju* of Arochukwu) were transported to the West Indies.

But between 1854-1857, the British Government sent out other expeditions, which were successful due to the invention of quinine, to cure malaria. In July 26th, 1857, Samuel Ajayi Crowther got to Onitsha in the company of Rev. J.C Taylor, Simon Jones and Augustus Radillo. Henry Venn, the secretary of C.M.S gave Crowther the mandate to open a mission at Onitsha and Rev J.C Taylor was to take charge of the mission. Okeke (2006) has it that “under the leadership of Dr. William Baikie, the party arrived at Onitsha on July 26th 1857. On the 27th, the king of Onitsha Obi Akazua and his elders-In-council gave them a formal welcome” (p.23).

It was not until the 1857 Niger expedition that the desired ambition of establishing the Niger Mission was attained. The Rev. Samuel Ajayi Crowther who joined the expedition from

Sierra Leone led the CMS team with him were the Rev. John Christopher Taylor, Catechist Simon Jonas and Augustus Radillo, all of them born of Igbo ex-slaves resident in Sierra Leone. In this expedition, Crowther was given a definite instruction by the CMS to found the Niger Mission unlike in the 1841 and 1854 expeditions. The team landed at Onitsha on Monday, July 27, 1857.

The early missionaries encountered many difficulties. In spite of the geographical and climatic problems, the environmental and geographical position of Igbo land favoured the breeding of mosquitoes and the resultant malaria led to high mortality rate.

Adiele (1996) records that:

Out of 144 Europeans and one African who went on trip to West Africa, 48 died out of malaria's attack and other illness and that the only African (a Nigerian in particular) among them by name, Samuel Ajayi Crowther survived the journey (p.23).

Other major problems faced included personnel, transport and communication as well as linguistic barrier. Hostility of the natives need not be mentioned as it was naturally expected. The health problems having been checked with the discovery of quinine and other problems gradually surmounted, winning of converts now became the priority.

Isichei (1976) writes that:

The bulk of the first Christian converts were drawn from the poor, the needy and the rejected, the mother of twins, women accused of witchcraft, those suffering from disease such as leprosy and such may be seen as evil (p.40).

From Onitsha, the gospel started its slow, but steady journey into the hinterlands. Slow because the missionaries had very great and many problems to grapple with/and transportation was extremely difficult because there were virtually no roads only winding tracks were in use. Agha (1996) has it that:

The Africans had no good roads at the arrival of the missionaries. Therefore, it was difficult if not impossible for them to transport heavy building equipments inland. However, there were in the forest narrow paths which were trodden single file by natives during hunting or in emigrating from one settlement to another (p.102).

Along these bush paths, there were fear of wild animals and slave raiders. Going further Agha, (1979) maintains that none of the various dialects within the mission fields was written because there was no books before the 19th century in which most of the dialects were written, yet there were some dialects that were not written.

In spite of the hazards of those times, many adventurous and industrious people in Igboland had trade connections with the cosmopolitan town of Onitsha. One of these early Igboland traders was Okechukwu Okafor. It is worthy to note that some people accepted Christianity because of material gains, others for novelty and many more wanted protection from both brutality of some government agents and the caprice of the native gods. This view was very much related to what Achebe (1958) wrote where he described the position accorded the missionaries when he said: if a gang of “*efulefu*” decided to live in evil forest, it was their own accord and the evil forest was a home for such undesirable people (p.11).

Here, Achebe was expressing how some people saw Christianity as something evil and did not want to associate with the early converts. However, the converts remained strong in their faith while other willingly sent their children to church to represent them in the new

faith. Achebe (1958) has it that “Ezeulu gave Oduche to represent him in the new faith and to bring back their share if there is anything in the new religion” (p.111).

There were others who just went in to see what gains they would get from Christianity and when they did not see any immediate gain reverted to their traditional belief. The people did not only want the missionaries for social upliftment but for other gains. Adiele (1995) records that” it was in the man as a demand for the knowledge and the secrets of the whiteman’s greatness” (p.37). Ayandele (1966) confirms that “Christianity was considered the best way of greatness and material posterity and a promoter of human excellent and true progress” (p.35). That notwithstanding, few cases of conflict often arose from the provocative activities of some converts who broke some of their taboos as a test of their faith. From the sociological point of view, the converts became a lawless group. Ekechi (1971) says that: Converts in turn become quite fanatical and threw caution to the wind. Induced no doubt by their teachers they began to cut down sacred trees in the evil groves and shrine as a test of their honesty in religious commitment (p.36).

Cult objects of the Ozo Institution like sacred trees, such as “Ofo”, oracle trees and so on. Which were dedicated to the shrines, were cut down by some over-zealous Christians. Some of the missionaries even tried in vain to stop these irrational rigid traditions of the new converts. The significant result of this endeavour was the emergence of educated personalities and a general adjustment of the community’s life style. The first batches of educated personalities were sent out as catechists, Lay leaders, stationmasters, teachers and clerks in the government. The missionaries were also very instrumental to the abolition of some of the social ills in the pre-colonial society in other parts of Igbo land. It would be of use to note that before the advent of the missions, there were a lot of social ills prevalent in

the town of Onitsha and its surrounding towns. Ayandele (1966) confirms this by saying “that they sought the creation of completely new social order which would wipe away most of the customs and institutions of the old society” (p.19).

Formally, it was customary to destroy twins for it was thought to be an abomination among the people. They were either thrown away or killed and their mother would have to undergo certain cleansing or be killed along with the twins. Serious efforts came in progress through the efforts of some missionaries to correct such ills. Okeke (1991) has it that “if the rituals were not performed, it was believed that the land had been desecrated and could incur the wrath of the ancestral spirits against the land” (p.45). Today, such activities have been stopped and have become a thing of the past through the activities of Mary Slessor who started the fight against such inhuman practices.

Okeke (2006) asserts that:

The 1877 trouble was sparked off by the determination of the converts to save the twins of Daniel Odiegwu. Over 300 able-bodied men trooped into the homes of the converts, killing a few and ravaging their property, as well as the property of the foreigners (p.148).

He further said that two leading converts John Iweobi and Edward Emejuru were martyred while trying to defend the twins and to justify the godly intention to preserve life.

Ilogu (1974) writes that:

One of Odu’s wives, an important chief of Onitsha delivered twins and they were destroyed”. However, the idea of killing twins gradually stopped by the missionaries and today, it is no longer an abomination in our community for women to deliver twins in Ogidi rather a blessing (p.64).

They influenced the modification of some festivals, title-taking institutions etc. It was for this obvious reason that the traditional new yam festival has now been replaced by the yearly annual bazaar and harvest thanksgiving ceremony. The missionaries have also influenced greatly, traditional title taking institutions such as “Ozo”, “Ichies”, “Nze”, and others which have now been imbibed and reformed to suit Christians.

The missionaries also helped to check the issues of “Osu caste system”, slave trade and slavery, witchcraft and, in very strong terms, condemned human sacrifices, which were among some of the social ills in the traditional community, and elsewhere. During this era in Igbo land, heroes or titled men were buried with slaves, who they believed that it will continued to serve the master in the spirit world.

The missionaries immensely altered the medical system by building hospital at Iyi Enu, Ogidi etc the medical system and teaching the people health and better sanitary habits. The value of their better medical facilities cannot be over emphasized. Today, we have clinics, maternity homes, dispensaries and hospitals. The idea of architecture, carpentry, and masonry skills were learnt by the people while they constructed and designed churches, schools, and residential homes. More were learnt about ventilation and the need to beautify our homes. Again, the missionaries discouraged polygamy and other rigorous traditional practices associated with marriage which included the pump and pageantry involved in the preliminary preparations for marriage by young men. The attempt to abandon this method contributed to early Christian men marrying girls; and it was widely believed that such marriages were doomed. But contrary to expectations, the Christian couples who wedded began to have strong and healthy lovely children. This further encouraged the disregard and

abandoning of traditional held beliefs and practices. The greatest missionary enterprise was on the culture.

One significant aspect was relegation of our traditional life to the background. Africa culture even though religious was trampled upon by the missionaries who felt it was an impediment to their objectives. This had led to the condemnation of the polygamous marriage institutions, customs, values and traditions and in its place, monogamy was encouraged. Religion and tradition of the people were denounced and supplanted by the new religion. Okeke (2006) writes that the above made the people give up their traditional practices and symbols of worship in defiance of the taunts of their brethren and kings.(p.67)

Ayandele (1960) adds that:

Lastly there is the fact that in those days when the Africa heritage is being studied sympathetically, the anthropologists and sociologists whose purpose differs widely from that of the missionaries cannot resist the temptation to give the missionaries hard knock in the attempt to destabilize the traditional society (p.25).

Thus, the demand of the people is that they need an education that will leave undisturbed our race peculiarity. Madu (1999) sees theology as a” clarification, an explication and an interpretation of the word of God in a methodological systematic way in line with geographical, cultural, historical and political nuances(p.21). One can also state that the missionary advent resulted in churches, families being disrupted as some professed Roman Catholicism others Anglicanism. This led to general misunderstanding, misinterpretation and the influence of secret societies such as the masquerade cult, age grades and the kingship ties in the homes that were broken by Christianity. The social impact has to a large extent been enormous.

On the economy of the pre-colonial times subsistence agriculture and trade by barter were the were of business. They were also noted for their craftsmanship, hunting, trading and farm domestication of animals and so on. There was lack of adequate means of transportation; for in those days, people travelled very far distances on foot to buy and sell their goods. The advent of the missionaries led to a total change. For this obvious reason, they improved a lot on the subsistence farming, therefore, producing goods in large quantities. They encouraged mechanized farming and so made subsistence farming to give way to commercial economy.

Okeke (1991) observes that:

Based on these views, one would not fail to mention that the impact of the introduction and adoption of exotic plants and crops to Umuaga stays longer. These new crops include pineapples, paw-paw, onions, oranges, mangoes, cashew and rice especially the upland variety (p.46).

The missionaries revolutionized the agricultural and animal rearing techniques of the people. Another significant cultural impact was the introduction of a new medium of exchange to counter the barter system and the use of cowries, shells, and manilas. Its advantage rests on portability and divisibility and its value cannot be over emphasized.

The Christians complemented the early missionaries who enlightened the entire citizenry on the mode of communication through the traditional means of dispatching information.

Information was carried out through errand boys, town criers etc. But these were inadequate. The advent of the missionaries brought an entire new system of communication. These include the use of post offices, radios, and televisions and the importance of these systems are immense. The people use them not only for entertaining but they provide

information on the daily events in Nigeria and other parts of the world. Furthermore, Christianity, which brought with her Western education, negatively affected local crafts and industry. Ifemesia on his lecture titled “the social and cultural impact of Christian missionary activities in West Africa” in the 19th and 20th centuries held that indigenous local crafts held a little hope of survival in the face of imported textiles, furniture, cookery and hardwares for these are commodities which the people tend to prefer. Instead, almost every home is flooded with imported enamel wares, ceramics and plastic wares. The impact of Christianity on local crafts has completely disrupted the local patterns of crafts on one hand and on the other hand, it has modernized some of the crafts and industries making for increase and better production.

In fact, political, economic, social cum religious influences of the missionaries can be felt within and around the neighboring towns of Igbo land. The missionary activities also have much impact on the banking system, craftsmanship, agriculture, provision of clinics, hospitals, maternity homes and so on thereby eliminating traditional mediums. Despite the merits of the advent of the missionaries, it also had some shortcomings, the most significant being the relegation of our culture and agricultural production techniques to the background. The attitude of the youths to agriculture now became unproductive. They regard agriculture as an unlucrative venture fit only for the poor and aged who stay at the village. This attitude was attributed to the attitude of the early-educated youths. Ukeje (1966) writes that it was because of the little attention which the colonial schools paid to agriculture, despite the fact that it is the mainstay of the economy of the people and the country; they were able to improve the funding of the school programmes (p.41). There is lack of respect for our world views and a crave for white collar jobs which has led to rural-urban migration. With the

coming of the missionaries, most of the forests which they had considered the abode of deities were destroyed, exposed and cleared for church activities.

They wasted no time in doing damage to the shrines dedicated to the deities and carted away with some of the relics found in the shrines. These they carried away in pretence that they were going to throw them away. The advent of the missionaries brought to a halt, our traditional craftsmanship which was neglected and some of the artifacts were stolen by the whites who insisted that our people are worshipping man-made deities. In fact, today every part of the life of the people had been touched and overhauled by the civilizing programmes of the missionaries. The philosophy of the concept of the Igbo especially in Ogidi is a continuous study.

3.8.2 The Roman Catholic Mission (R.C.M.)

Ilogu (1974) points out that in 1885, the Roman Catholic Mission arrived at Onitsha, Rev Fr. Joseph Lutz was the pioneer Missionary of Roman Catholicism in Igbo land. The emergency of Roman Catholic Mission compelled drive into the interior by the missionaries. This drive led to missionary rivalry and the intervention of the British Colonial administration in apportioning areas of influence for the missionaries in order to reduce tension, conflicts and struggle for supremacy among the missions. Missionary activities in Igbo land ranged from evangelism, establishment of Primary and Secondary Schools through Higher Institutions, provision of health services, social justice as well as social, economic, political and agricultural education (Annual Report 1935).

Western or Mission education, like Islamic education, were religious in its orientation in terms of content. The main thrust of Missionary education was on learning to read the Bible and win Africans for Christ. In order to achieve the above objectives, it

became necessary to teach the people how to read and write. Both the Church Missionary Society (C.M.S.) and The Roman Catholic Mission (R.C.M.) paid great attention to industrial education as well as agricultural education. Metuh (1973) has it that the Missions also promoted government policy on mass and adult education in Igboland. According to Agha (1979). The Missionaries made great contributions to the social and economic development of the Igbo through restoring the dignity of man, elimination of ignorance and superstition as well as the killing of twins as human sacrifice” (p.25).

Considering the political contribution, the Missionary education introduced by the missions academically disposed the people to adjust to receive the English Law and participate in political administration at the local level. The Warrant Chief system transformed the traditional political system. Many were highly sceptical and therefore antagonistic because they feared that the new religion came to intrude and probably dislodge their traditional beliefs and practices. The movement was steady because the gospel did not cover under the lash of the above adverse circumstances. Chime (2003) asserts that:

The ugly experience like uneasy transportation was probably why it took the gospel such a long period of about thirty five years to get to Ogidi, from where it spread like wildfire through Obosi to Nkpor our closest neighbours in 1917. (p.10).

Agwukalu (1996) was of the view that” the first Roman missionary sent to Nigeria was Fr. Lutz” (p.27). He went straight to Eastern Nigeria where he built a mission station each in various parts of Eastern Nigeria including Obosi, Aguleri, Ogidi and Nkwele-Ezunaka. He lived in Onitsha for 12 years.I. Emekaekwu.(personal communication Feb,5 2014) revealed that though Ogidi town is not far from Onitsha, from where the pioneer

Roman Catholic missionaries evangelized Igboland in 1885. It was not a Roman Catholic domain before 1912 when a determined step was taken to plant the church. It then means that R.C.M. arrived Ogidi in 1912 and the pioneer missionaries are as follows: Rev.Fr. C Iddance , C,O Donogbue,A. Bubend, F.J. Delaney and A.Bishesch. Men who supported the move of the missionaries are men like Chief Okeke Ozode, Peter Okafor, Obianyo Udgbe, Cyprian Onochie and Ilokwe Onyimba The C.M.S. had already established their mission station successfully in Ogidi. Many prominent citizens including the traditional ruler Igwe Amobi I had embraced the C.M.S. church which itself had established schools as well as a hospital in 1907. Those who wanted to bring Roman Catholic Church into the town were initially not accepted into the town, and obstacles were placed on their ways, especially in the matter of acquiring land. Today Roman Catholic Churches in Ogidi are St. Vincent R.C.M Ikenga, Our Lady's R.C.M Ire-Ogidi, Holy Trinity R.C.M Ogidi-Ani, St. Monicas R.C.M Ikenga ; St. Johns R.C.M Uru Ogidi and Roman Catholic Church at Nkwelle Ogidi.

The present Ogidi Boys Secondary school established by the Ogidi Union Nigeria as technical school in 1965, became Ogidi Boys Secondary School from 1971. Today, it is called Archbishop Heery Secondary School Ogidi. This Church became missionary minded, that was why they started to plant Churches since they came in 1912. Ogidi has raised many Roman Catholic priest and they are working in various locations of the nation.

V. Agwude. (personal communication Oct. 12, 2014) reveals that the obstacles in Ogidi in 1912 came from Nkpor, which for some time had served as a common center for such neighbouring towns like Ogidi, Umudioka, Abatete, Umuoji, Obosi, Nnobi and others. this success was due largely to the effort and strong support given by men like Chief Okeke Ozoade, Peter Okafor, Obianyo Udegbe, Cyprian Onochie and Ilokwe Onyimba. By 1914,

the R.C.M. had been successfully established at Ilo Odida, establishing St. Vincent's Church, Odida Ogidi, from there it was transferred to its present site Ilo Ngwodo. Early in 1913, a move to build another church was pioneered by Chief Ogbuefi Anyansi and Aniebue Ojechi, the new church was named Our Lady's Catholic Church. The early missionaries who came from Onitsha with this mission include Rev. Fr. C Iddance, C.O. Donoghue, A. Bubend, F. J. Delaney and A. Bishsch. Meanwhile the young church came under Nnewi district in 1934 and remained there till 1940 when it joined other neighbouring towns to form a newly created Dunukofia Parish under Rev. Fr. Michael Tansi, an Igbo man as parish priest.

The labour of Fr. Tansi and that of the early missionaries was not in vain, shortly after his departure, Roman Catholic church in Ogidi blossomed as evidence by the following developments. In 1925, the two R.C.M schools in Odida and Uru-Ogidi gave birth to R.C.M. school at Nkwo-Eziudo. St. Vincent Central School got its standard six class in January 1953 with late Mr. A.N. Udeogalanya as its first headmaster. The civil war (1967-70) caused a temporary setback to the church. The technical school which opened in 1966 was closed after the war in 1972, but reopened later in 1973 and was taken over by the government. On April 17 1971, Ogidi gave the Roman Catholic Church its first indigenous priest Rev. Fr. Francis A. Akwue, on 29th April 1974, another priest of Ogidi origin, Rev. Fr. Sabastin Emeka Ekwue, was ordained.

History of the growth of the Roman Catholic Church in Ogidi would not be complete if we fail to mention some of the friends and well-wishers of the young parish. Notable among them were the Catholic community of Germany which on 11th September, 1975 formally established special relations of Christians partnership" with St. Vincent Parish

Ogidi, till today, the Roman Catholic mission is strong in Ogidi though the Anglican has a better influence in Ogidi.

3.8.3 African Independent Churches

Most of the African Independent Churches came to Ogidi after Biafran/Nigerian civil war. The Cherubim and Seraphim near Nkwo Ogidi market came in 1978. Christ true Mission came in 1982. These two Churches were not as strong as Anglican Church and Roman Catholic Church. They also contributed to the development of the town.

3.8.4 Pentecostal Churches

After the Nigerian/Biafra civil war, Scripture union started in 1971. That was interdenominational programme. The people were looking for solution to their problems as they were hungry and homeless. They helped in developing the young Christians. There were some African indigenous churches in Ogidi in the late 1970's/80's, but some did not survive. The Grace of God Church close to Ogidi girls came to Ogidi in 1982. Deeper life came in 1983. Assemblies of God mission came into Ogidi in 1999. But in the recent times there came the Living Faith Church founded by Bishop David Oyedepo at Lagos State in 1990's. It just came down to Ogidi in the year 2010 at Nkwelle Ogidi, near St. Philip's Anglican Church Ogidi. It is along the Enugu Onitsha Road. They make their converts gradually and they also contribute to the development of the town.

The Uni- Faith came in 2004-led by Pastor Innocent Oke Orimili. This Church did not grow because there were certain taboos which the Pastor engaged himself, and also he married from his kindred which is an abomination in Ogidi. Full Gospel Business Men

Fellowship International (FGBMFI) came into Ogidi in 2013. They all helped for development of Ogidi.

Within these few years, Pentecostalism has spread in Ogidi like wild fire. Some of our brothers and sisters who live in the township do attend Pentecostal Church but when they come home, they still go to their local Churches. Pentecostalism gave rise to considerable controversy among evangelicals in the first half of the 20th century, especially over baptism in the spirit as a second experience after conversion and the availability today of the supernatural gifts of the spirit, especially speaking in tongues and divine healing. The emergence of Pentecostal church in Ogidi has wakened up the orthodox churches in Ogidi. The activities of the Assemblies of God and living faith is gradually spreading in Ogidi.

3.8.5 The Growth and Development of Christianity in Ogidi

After a strong foundation was laid at St. Philips Anglican Church Akpakogwe, Anglicanism soon found softer grounds in which gospel and education could be planted and made to spread to all the nooks and crannies of Ogidi and to the neighbouring towns. The mode of evangelism of the time was open-air preaching on Eke days from one quarter to another. The popular hymn song on those preaching tours was: *Ejekom na obodo nke zion, kam uso ra obu Jesus Okpuzo nenwe wanyelili, ka kuzo ra, obu Jesus* Chorus: *Jesu! Jesu! E, ka Uzo ra Obu Jesu!*

(Ukwe 158 S.S. and S No 269:1. I am my journey up soon celebration which rotated from town to town with every school, competing in the march-past, drills, athletics and concert shows. These activities attracted non Christians, local people, some of whom got interested in the church and school activities through this way and eventually were converted and became ardent Christians.

By 1911, the Anglican Church in Ogidi was making good progress both numerically and spiritually. Testimonies of people were called about. Between 1914 and 1930 there was tremendous growth in evangelism and expansion of education in Ogidi. Apart from the slump period the First World War (1914-1918) when not much was achieved. The period up to 1930 was very prosperous for Ogidi, for example, during the period many Ogidi sons and daughters acquired primary education. Some were already serving as teachers in primary schools in and around the area or as civil servants in the colonial government administration. A few others were in various post-primary schools while about five persons were ordained priests by 1920.

Events in the history of St. Philips Church during the next ten years confirmed the cheering impression gained in 1934 by Archdeacon Basden. One was rapid growth in church membership, and such steady fastness in church support resulted in St. Philips becoming a Church District (Parish) in 1945. From then on, St. Philips District encompassed a number of other churches, most of whom before long also achieved parish and district status. These include: Ebenezer Church, Uru-na-Akanano, Ogidi Parish (Parish in 1968 and District in 1970 St. Mark's Church Ogbunike; St. James Church Awkuzu; Holy Trinity church, Abatete; St. Michaels Church, Umudioka to mention but a few. In the mean time, between 1948 and 1956 a new St. Philip's Church building was constituted, a more commodious and more imposing edifice which befitted the enhance status of the church.

As a dynamic church parish, people come from far and near and this made St. Philip's grew by leaps and bounds. The records show that in 1912, the total number of communicants in St. Philip's church alone were 500 while figure for 1990 was over 2, 000. Similarly a total of 3, 000 children attended the children's morning services in 1970, while the figure for

1990 was over 50, 000 in various outstation in Ogidi. The responsibility of the parish to the diocese increased in measure. A brief look at the yearly church parish finance assessments will give a clearer picture of the situation. In 1970 the district paid a total of £792, while the amounts paid for 1990 were N225, 976. 00 and N135, 755 in 1992 respectively.

In the area of evangelism, St. Philip's Church has been making its mark in that respects, the Parish has functional arms of the church strictly charged with evangelism. For example, there are the Evangelical Fellowship in the Anglican Communion (EFAC), Bible Society, Men's and Women's prayer meetings, Boys and Girls Brigade, the Anglican Youth Fellowship (A.Y.F.), Girls Guild, Women's Guild, Mothers Union and so on. To commemorate the founding of the first Anglican church in Ogidi that owns primary school, aptly named St. Peters Primary School and church. In fact, St. Peter has been able to maintain its own church teacher. In 1984, the foundation stone of a new church building was laid and was dedicated on November 6, 1992. In January 1998, he received his first priest in the person of Rev. E.A.C. Ibezim. In 2004 it was upgraded to a parish. The first parish priest was Rev E.M. Anusionwu.

Another expansion which the Anglican Church in Ogidi made was the opening of a kindergarten (Ntakala) in the fifties at Ogbe-Otu Ikenga area. It was founded by a lay-reader, Late Mr. Beniah Nwaju. The school later became the base for the establishment of a full-fledged primary school and church. In 1971, the church which was transferred to another area in Ikenga quarter, was renamed St. Paul's. The expansion was very rapid in terms of membership, and they maintained its Church Teacher. St. Paul's church can boast of one of the most modern church buildings in Ogidi and its environ. The new St. Pauls church

attained district status and was dedicated on September 30th, 1989. It has a very good personage for the parish priest inside the church compound.

On 1st February 1992, the Ogidi Archdeaconry was inaugurated with St. Philips Church as its headquarters. The Venerable C.C. Moughalu (Late) was collated as the first Archdeacon. Parishes under the Archdeaconry are St. Philip's Ogidi (1945), Holy Trinity Abatete (1968). Ebenezer Ogidi (1970), St. Michaels Umudioka (1983), St. John's Eziowelle (1987), St. Paul's Ogidi (1989) and Emmanuel Church Umunachi (1991). With the carving out of new churches and parishes from St. Philip's parish, it has new status as the headquarter of Ogidi Archdeaconry. The church has today a three-church parish, namely: St. Philip's, All Saints Church Ogidi and Church of Pentecost Ogidi.

The Roman Catholic Church established in 1912, has made a mark in the area of building of other Churches like St. Vincent R.C.M. Ikenga Ogidi, Our Ladys Roman Catholic Church , Holy Trinity R. C. M ,St Monica's R.C.M, St John's R.C.M. Ajilija Ogidi,Holy Spirit R.C.M. Nkwele Ogidi.

Other Pentecostal Churches in Ogidi have tried to establish their worshipping places. The Grace of God, spread from Uru Ogidi to Nkwele Ogidi, Deeper life spread from Uru Ogidi to Nkwele Ogidi. Assemblies of God spread to three locations in Ogidi. Living faith are still worshipping in personal house of someone, since 2010.

The Sabbath Churches pulled weight in Ogidi in the early 1970's. Today each of them are doing everything to survive, while others closed down for lack of membership. Yet, they are still making impact.

3.8.5.1 Establishment of Schools in Ogidi

St. Philip's Central School or Central School, Akpakaogwe as it is generally called – grew in population as more parents and guardians became aware of the need to acquire Western education, which was then one major criteria for measuring development and progress in this part of the world. At the early stages, the pattern of education was geared towards training mission works, like catechists and agents. Later, there were the needs to train people who would assist the British administrators, merchants and their agents as messengers and interpreters, clerks and secretaries in the meantime, it was becoming the practice for many more young people to attend secondary schools. More of Ogidi sons and daughters then passed standard six and went to secondary schools in faraway places. So it was necessary to open a secondary school in Ogidi. Anglicans had the tradition of funding post-primary institutions in the area around. They set up the prototypes of teacher training institutions for boys first in Ogidi in 1896, and then in Awka in 1903 and girls in Ogidi in 1903, and then in Ogbunike in 1896. Then Anambra State, established in 1925. Thus it was proper to say that Ogidi was known for its pursuit in education. Within the area it should take another leading stride in education by establishing the first Girls' secondary school in the area.

In 1957 an approval was given by Ogidi Union Nigeria to the request of the Anglican mission to provide land for the building of the school. The selection of appropriate site was granted to the Uru quarter and immediately, the Girls' Secondary School, Ogidi was started on a piece of land measuring about 60 acres belonging to the Uru – oji and Uru-ezealo villages. The history of Girls' Secondary School, Ogidi will not be complete without mentioning the efforts of two Uru-Ogidi Anglicans, Mr. R.A Okwuosa and Mr. G.A

Iloabachie both of whom played very important roles in acquiring this large portion of land for the Anglican missions. The missions representatives then were the late Ven. Dr. B.C. Nwosu of Ozubulu who was the Archdeacon of Onitsha; and up till around 1904, Central school, Akpakaogwe was about the only primary school in the vicinity which had classes up to standard six. Pupil attended classes, there from the neighbouring towns, such as; Ogbunike, Umudioka, Umunya, Umannachi, Eziowelle, Abacha, Abatete, Alor, Oraukwu, Uke, Nkpor, Oze, Nkwele- Ezunaka, Awkuzu, Umuoji, Ideani and others. In those days, primary schools were divided into three major categories: Grade III, made up of standard one and two; Grade II- Standard Three and Four; Grade I- standard five and six. Depending on the grade of the school in each town around, pupils went from there to Central School, Akpakaogwe, when they had completed their studies in the school in their home towns. As time went on, however, these towns gradually upgraded their schools step by step to standard six, with the result that children no longer had any need to come to Akpakaogwe.

Nevertheless, Central school, Akpakaogwe still cherished the prominence it enjoyed in terms of the standard academic work and the discipline for which school was known over the years. To crown it all, God has blessed the school through the former president of Nigeria Goodluck Ebele Jonathan with president of Ghana who donated heavily for the upgrade of Akpakogwe Primary School in 2015 . There was a great demand for girls secondary school in Uruoji Ogidi. It is worthy of note that because of the continuous demand for more acres of land from the owners by the other side during the negotiations that the people nicknamed the school site Acres, the name by which Girls Secondary School, Ogidi is known among many in the neighbourhood to this day.

By early 1958, the first batch of students were admitted under the leadership of an English missionary, Miss Worsfold as its first principal. One of the first tutors was Late Mrs. J. Mgbemena. In 1962, the pioneer students sat for the Cambridge West African Examinations. Since then, the school has maintained enviable records in West African School certificate (WASC) Examination, General Certificate of Education (G.C.E) and other similar examination conducted in the country today. Some of the pioneer students of the school include Dr. Obiageli Okaro (nee Onubogu, the medical Director of Hilda's Hospital in Enugu) and late Mrs. Uche Offia-Nwali (nee Onwujekwe), a onetime commissioner in the former Anambra State to mention but a few. In fact, Girls Secondary school Ogidi, with its imposing structure/buildings and beautiful layout is still the pride of all Ogidi and a great source of joy to the Anglican mission on the Niger. The Ilo Ngwodo primary school was established after establishment of Roman Catholic Church in 1912. Ilongwodo primary school has produced a lot of educated people in Ogidi. There was then Ilo Ngwodo Primary School, established by the St. Vincent Roman Catholic Church later on Ogidi boys came in 1965 and in 1971, it became really Boys Secondary School, Ogidi. Ogidi has produced numerous numbers of priests, and pastors too numerous to mention. Some of these Pentecostal Churches owned Schools where their children are trained. There are also qualified teachers among them.

3.8.5.2 Establishment of Hospitals

Ibemesi (1992) in presenting a report to the 1983 Synod noted that: “in 1896 not long after the arrival of the pioneer missionaries in Ogidi, the Anglican set up a station in Iyi-Enu Ogidi, some eight kilometers east of Onitsha on the Onitsha Enugu Road” (p.20).

At that time Walter Amobi was the church agent in Ogidi initially, the station opened as training college for boys and embryo theological college but was later in 1903, moved to the present site of St. Paul's College, Awka. On the transfer of the theological institution, the mission compound was occupied by a Girls Boarding school, which itself was transferred from Onitsha. The girls school soon developed under the leadership of Miss Edith Warner. By 1906, it was given a more suitable site about eight kilometres away, upon a hill on a scheduled spot in Ogbunike, called Ugwu-Ogba (Hill Cave), later known as St. Monica's School. The establishment and removal of these two successive institutions, each of which was later to become removed in the area in its own right, directed early attention to their common site, and paved the way for the founding of an Anglican Medical Institution whose service and fame were to be given much wider and greater than those of its predecessors.

In 1907, the year after the removal of the Girls school to Ogbunike, the Anglican Medical Centre at Ozalla, Onitsha moved in to occupy the vacated mission compound. The hospital was reopened on the site and took the name Iyi-Enu Hospital. Straight away the hospital continued its service as a full fledged medical institution. It was the first in Igboland, and it was to serve areas extending far North as far as Idah and Otukpo; Owerri and Aba in the South-East; down to Port Harcourt in the South, and to Sapelle and Warri in the West. As was the case with the boys school and the girls school the help of Igwe Walter Amobi, who provided some money and mobilized Ogidi people to provide the labour.

Over the years, this day, Iyi-enu has been pioneering many important medical programmes, a few of which include; Maternal and child care, of which it dominated the field for over sixty years in this part of the country; establishment of village maternity homes which developed into the Niger Diocesan Maternity Services (NDMS), a travelling doctor service;

and the systematic treatment of leprosy which led to the planting of a leprosy settlement at Oji River in 1936.

3.8.5.3 Iyi-Enu Hospital

As a training school, Iyi – Enu hospital was the first medical institution in Nigeria to graduate Mid-wives. It was one of the earliest, under the Chairmanship of Sir Louis Nwachukwu Mbanefo to start training nurses. Fig 8 shows picture of the first Chairman of Iyi-Enu hospital. At present, the hospital trains both nurses and mid-wives, and runs a postgraduate programme for the training of doctors for the specialists qualification in general medical practices (GMP) for which the hospital was the first to be recognized in Nigeria, according to Fig 8. Since 1970s, Iyi-Enu hospital has Extended its Programme in both rural and urban health services. Because of their activeness, they were led to former Anambra State Government’s primary health programmes in the spheres of the Expanded Programme on Immunization (EPI) and Family Planning in Anambra and Uzo-Uwani Local Government Area.

Before all these however, in 1927 good water supply was provided for Iyi-enu Hospital from the High spring at the bottom of the hill near the hospital compound. People living in quarters of the town around the hospital compound. People in Ikenga and Nkwele-Ogidi, benefited immensely from the pipe born water provided. In addition, the presence of the hospital brought about the development of “roadside market”, *Afia waya*, which was developed into a daily market and a host of retail shops have sprung up there. By 1938-1939, a telephone was installed in Iyi-Enu Hospital. This provided a communication link between the hospital (Ogidi) and the rest of the country, and the wider world. It prepared the way and facilitated the future installation of a telephone exchange.

Since the establishment of Iyi-Enu Hospital, people from the immediate neighbourhood, especially, Ogidi have derived benefits from the existence and operation of this time honoured medical institution. Apart from the fact that the hospital afforded the people the opportunity of having Western Medical treatment and care, a good number of the first group of Medical personnel labourers, night watchmen, lawyers (women cleaners), dressers, boiler attendants, etc., were usually recruited from Ogidi and its neighbours. They have continued to patronize the hospital, and many still work there. In the recent past, the year 2002, a medical team from America through the instrumentalist of the Bishop on the Niger, Rt. Rev. Ken Okeke, Bishop Chukwuka of Isukwuato and Mr. Onwunyi visited Iyi-Enu Hospital. When they arrived, people from all walks of life, attended to their ailments free.

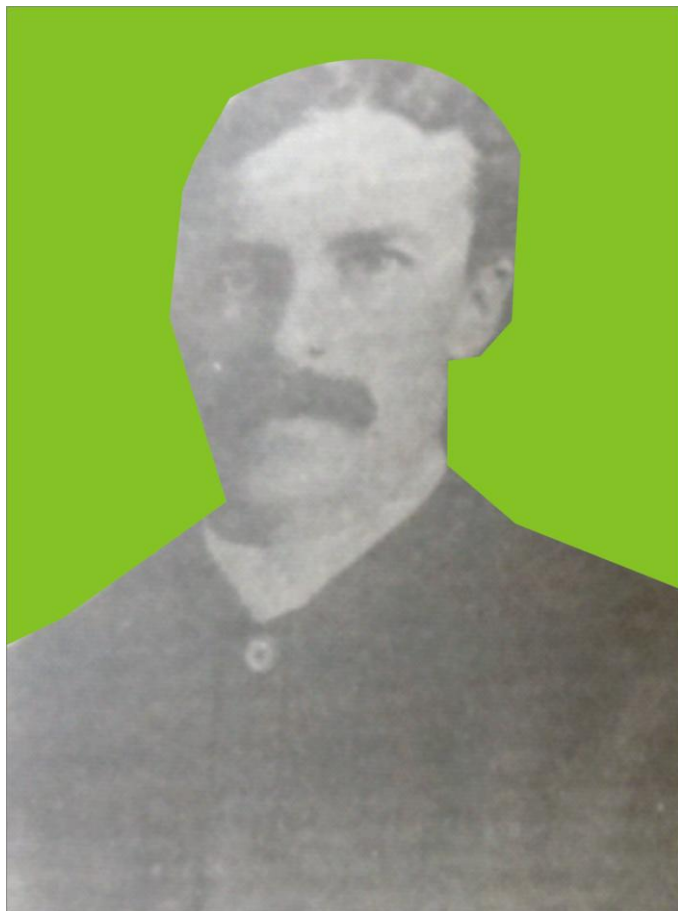
Ibemesi (1992) said that “side by side with the churches and schools, Iyi-Enu is among the greatest legacies of missionary endeavour of the Anglican church in Ogidi and its neighbourhood and in fact in Igboland as a whole”(p.22). Its establishment and operations closely accorded with Christ famous injunction to his disciples to go out to all the nations of the earth, preaching the gospel and healing the sick. Indeed, in its ceaseless services to humanity, the Anglican Hospital at Iyi-enu encompassed over ten of the remaining hospitals in the nation of the present day Nigeria.

Before the war, in 1967 there were rumours of war and some missionaries withdrew from some parts of Ogidi, and the work of mission was slow. Between 1967 and 68, people from Ogidi migrated to various locations like Uke, Umuoji, Abetete etc, as refuge. This was because the Enugu Onitsha road was target, and not much was done by the church. The relief materials which were seldom sent to the churches were not always used as people or members of the church often abandoned them to save their lives. In the year 1970, Rev. P.N.

Ukachukwu was at Ebenezer Church as their Parish Priest. Iyi-Enu Hospital was functional but with very few nurses as an after effect of the war. Some visiting doctors were not willing to come, except in some cases of emergency. The structures of the hospital were badly damaged.

See pictures showing the first missionary leader, first chairman board of governors, Hospital Administrator, current board chairman, staff, hospital wards, OPD, mortuary and other hospitals equipments and houses.

Fig: 7 The Leader and founder of C.M.S. Medical Mission Onitsha.



Source: Iyi-Enu – Archives

Fig8 shows the first Chairman of Iyi-Enu hospital Board of Governors



Source: Iyi-Enu – Archives

Fig9 Shows the current administrator of Iyi-Enu Hospital



Source: Ibezim 2016 survey

Fig10 shows the Emergency Ward



Source: Ibezim 2016 survey

Fig11 Shows the Out Patient Department



Source: Ibezim 2016 survey

3.8.5.4 Missionary Strategies

The missionaries in Ogidi adopted various strategies and features relating to their field work as a whole.

1. Adaptive Strategy

The missionaries adopted different methods of work in Ogidi. From the methods they used in India, Persia, China and Japan who already had civilization. Then Ogidi had their own civilization and culture which were difficult for the missionaries to adopt and develop. They had to reduce the language to writing, established social customs and institutions. They formulated some moral codes and introduced the first rudiments of education. The Ogidi Christians used dialogue, continuous evangelism and discipleship. In the multifarious society like ours, where the culture is doing everything to swallow Christianity. They adopted prayers and faith in Christ. Prayer drove away their fears and gave them the grace of continuity.

3.8.5.5 Medical Missionary Strategy

There was great need for medical missions or work in Ogidi than any other place because of the unhealthy climate, the prevalence of malaria, badwater and other deadly diseases. The Iyi-enu Hospital was established to take care of the diseases. The importance of medical work in Ogidi can hardly be over-emphasized. 'Again the hospital was used as well as investment purposes and employment opportunities for the converts and non-converts.

3.8.5.6 Training Schools:

Training schools were introduced: Sunday School, Kindergarten which later graduated to nursery school and other primary and secondary schools were introduced. It became necessary that some Ogidi people had to be trained to enhance the responsibilities of the native teachers for the evangelization of the difficult places among the Ogidi people. Hence, the establishment of training schools for native workers. Some of Ogidi sons and daughters graduated in various disciplines like Medical Doctors, Engineers, Accountants, Architects and Priests.

3.8.5.7 Native Christian Converts

The use of natives in the evangelization of Ogidi people was a rewarding strategy. We had some Ogidi natives who started as catechists, local agents and the like. They were not discouraged by the fact that some converts had backslidden. Their openness of mind and simplicity of faith formed the source of their acknowledgment of Christ as their lord and saviour. Some Ogidi indigenous priests were used to serve in some difference area in Ogidi. Other unhealthy strategies like, trade pact, conversion of the ruling monarch, bribery and giving of gifts, were used. In some cases force was used to compel the Ogidi people to destroy their shrines and the destruction of the people's native religion was not uncommon.

3.8.6 Challenges to Christianity in Ogidi

3.8.6.1 Political challenge

When the missionaries arrived, there was no king and to coordinate Ogidi was not easy. This can be used to compare 1998 when there was no king in Ogidi till 2015. That was a big challenge to the missionaries. There was not comfort and effective governance for the missionaries. It is difficult for Ogidi to receive government grant as they do not have king.

3.8.6.2 Conflict with Traditional Religious Institutions

The existence of Ozo Institution and widowhood has produced a big influence on the activities of the missionary. They were hostile to missionary thereby posing a big challenge to them. Because of the culture and its persistence, the missionaries are still under struggle to meet up with the pressure of the culture. For instance there is what is called imantu in Ogidi. This is done during funeral ceremony. If you did not put on the ntu, the natives will not be happy with you as it shows attack on the tradition.

master of mission (Jesus Christ), there is show of self or what I may call “denominationalism”.

3.8.6.3 Religious Intolerance among Christians in Ogidi

There was intolerance among missionaries. The missionaries from different denomination find it difficult to accommodate one another. Also the Ozo Institution and widowhood was very intolerant to Christian religion at the initial stage. However, as time goes on, there was understanding and mutual interaction.

3.8.6.4 Lack of Accommodation

There was lack of accommodation for establishment of mission station. The only accommodation given to the missionaries are always bad bush. On the other hand, when any land or accommodation is given by the community, their financial demand will be high.

3.8.6.5 Hostile Environment

D. Okeke. (personal communication October 12, 2015) opined that the nature of hostility was unbearable to the missionaries on arrival as they met the traditional institution of Ogidi. They started to interact with Ozo title Institution, Age grade, widowhood, burial

institution and many others. the interaction continued until the environment changed and there was better understanding.

3.8.6.6 Indoctrination

Some denominations teach their members some doctrine that will make them hate other denominations, some hate the sights of other , likewise some denominations are not at close relation with the other denominations. There is need for good interaction as to spread the gospel to other people. Indoctrination reduces level of interaction and relationship with one another.

3.8.6.7 Fear

At the arrival of Christian religion, there was fear from Ozo Institution and widowhood that these people came to destroy their religion. The Ozo Institution and widowhood result to attacks against the missionaries. Thank God for the word interaction. As the interaction goes on, the Ozo Institution and widowhood discovered that the Christian missionaries came to develop, the land by building schools and hospitals and other developments. With the help of interaction between the two religions, the rising trend of fear was drastically reduced.

3.8.6.8 Ignorance

The Ozo Institution and Widowhood practices, express their ignorance in their reluctance to accept the missionaries when the missionaries came, they came with the light of Christ, development of Churches, development of schools and civilization of the entire community. Most of their children went to their school and attended their hospital. At the point of interaction, their ignorance were reduced.

3.8.6.9 Missionary Heroism

In Ogidi, the only two prominent denominations are Anglican and Roman Catholic Churches. Initially, the Anglicans came first, followed by the Roman Catholic Church after twelve years (12). There was fair co-operation as it was discovered that the Anglican Church had great influence in Ogidi. Sabbath Churches had very little co-operation with the main line churches like Anglican and Roman Catholics. The Pentecostal Churches interact with the Anglicans through inter changing of pulpit and other Christian gatherings. They also interact by sharing testimonies during burials and crusades. The Anglicans interact with the Roman Catholics through visit in yearly general harvest, burials, marriage and events like dedication of new Churches and parsonages. Rivalry is always observed in the area of doctrinal issues where both the Anglicans and Roman Catholics will castigate each other with derogatory words. The Pentecostal Churches will do everything to show both the Anglican and Roman Catholic Churches that they read the Bible more than them and that they are in the right standing with God more than them. Instead of focusing on the

CHAPTER FOUR

OZO INSTITUTION AND WIDOWHOOD PRACTICES IN OGIDI

4.1 OZO INSTITUTION IN OGIDI

Ozo institution is a political class in Ogidi. Wealthy people in the community are initiated into Ozo. Ozo Ogidi is a type that gives one a big influence both politically and traditionally.

4.1.1 Origin of Ozo institution in Ogidi.

The origin of Ozo title taking in Ogidi started before the coming of the missionaries. However, some of the elders interviewed could not say precisely how it started. They rather said it was a kind of cultural heritage passed down from one generation to another. However, the new generation of Igbo intellectuals have started to reconstruct a new social order. It was in this regard that a lot of speculations came up about Ozo title institution.

Ilogu (1974) said that Ozo title grew out of the need for priests who would preside over the extended family and lineage worship and supervise the cult of the ancestors and keep the Ofo staff (p.76). Another school of thought believed that title taking grew out of the economy where young men who could invest their agricultural wealth into taking of title as they derive much dividend from the new entrance. In other words, title taking is a sort of investment. It grew out of the need for farmers to dispense of their agricultural surpluses. When the missionaries came, the interaction began between the missionaries and the Ozo traditional institution.

4.1.2 Features of Ozo Institution

The basic features of Ozo institution were seen in their dressing code which comprised the red cap and other regalia disclosing them as men of wealth. Red cap adorned with eagle feather was not a common feature in Igboland particularly in Ogidi where everything about title is highly respected. In any special occasion, for instance Ozo title taking ceremony, the members of Nze na Ozo are well dressed with their eagle feathers on their red caps. They held in one hand a high round hand fan made with leather or hide, it bears boldly the title name of the holder and the date he took the title. It is carried by the Ozo man for prestige. He strikes its face on chairs before sitting down in order to clean the chair of any foul and waves it occasionally to create a peaceful atmosphere around him.

Another important feature of Ozo title is the title name. Every member of Nze na Ozo has his distinguished title name by which he is addressed. The name is given to each of them on the day of his title taking as a mark of respect and recognition. These name must be attached to their names whenever their names are written or pronounced especially in traditional occasions or ceremonies. The title, "Ichie" (Chief) is attached to their names in recognition of their Ozo titles. Ofo staff is yet another good feature of Ozo title. This is a stick from Ofo tree that symbolizes authority, particularly of the ancestors. It is the symbol of justice in Igbo land. An Ozo man says his traditional prayers with his ofo staff in his hand indicating his purity of heart and his being bound by justice and equity in all his doings.

An Ozo titled man has his Ikenga which is a wooden figure of a ram horn representing his guardian angel. At the second burial of an Ozo title man, his Ikenga is buried in the ground before his age mates, to symbolize their separation from the deceased. Every Ozo

man has a sacred treasure wooden box known as “Okpulukpu” for storing sundries like kolanuts, native chalks (Nzu), eagle feather and sometimes money, as no one is expected to touch it.

Notably, Ozo title holders have their main feature as people who are always on the side of truth and justice. In other word, they do not tell lies, they are said to be people who “washed their tongues” (*ndi sara ile*). This means that they have vowed that their tongues will always say the truth and will never use their tongues to tell lies. Also, their distinguished ways of doing things present them more dignified than ordinary man. Their dance is a particular dance reserved for the Ozo title, as it is not allowed for every other person to partake in “uhie” dance. A non-Ozo is not invited in every occasion. It appears only in an occasion in which Ozo title holders will feature very well like in an Ozo title taking ceremony or in the burial ceremony of an Ozo title holder. As they dance, they hold their walking sticks and their ‘Azuzu’ (hand fans) In the air and shake themselves with it.

Worthy of note is that the way an Ozo man shakes another Ozo title man is different from the way he would shake a non-ozo titled man. When the burial of an Ozo titled man is taking place, the food is usually not prepared like others. it must be prepared by one of the wives of member of Ozo institution as to prepare and put under careful supervision.

According to Vincent Agwude, (personal communication August 17, 2016) Ozo title members are required to observe and conform to certain ethical codes and regulations and their words are final. Thus:

- a. It is unlawful for an Ozo man to steal, fight or eat in the public.
- b. It is unethical for an Ozo to engage in tale bearing gossips.

- c. It is unlawful to do Isacha Ozo (re-announcing of Ozo title after initiation).
- d. It is unlawful to show unruly acts like drunkenness, or '*ibu oke*' (scrambling for edibles in a gathering).
- e. It is unlawful to wear red cap while masquerading.
- f. It is unlawful to commit abomination '*alu*' in the society.

Furthermore, he states that: "In the present society, the Nze na Ozo have organizational structure which includes the executive council, the National congress committees of various departments. Finance, antiquities and social department. All these organs aid to promote and foster development, peace and progress of the political activities" An Ozo titled man distinguished himself in any occasion by marking six chalk lines on the ground and in some places like Nnobi, the "*uhie*" music must be present in the funeral ceremonies and there must be burial of "*Okwuchi*" as well as "Ikenga" during the second burial. Symbolic objects of his future shrine were collected as follows:

Eagle feathers for adorning his cap. Eagle is the king of birds and its feather never tarnishes. The feather symbolizes that the Ozo titled man must always shine with virtue. If he transgress, he must take immediate steps to self cleansing.

Osisi (star apple stick or staves) representing the staff of office like a bishop's Cestar. The stars are two in number. The superior one which is bound with an iron ring and which is deposited in the family's shrine after the Ozo man's death for his commemoration, the inferior one (*osisi afulu*) is broken into two at the man's severances of all ties with his conferences. The deceased Ozo man continues to share in the Ozo title fees according to his village.

Ofo Staff: This is a stick from Ofo tree symbolizes authority from the ancestors. When this is held at hand for prayers the person takes himself as being pure in heart and bound by justice and equity in all his doings. Only in this stage does he consider himself fit to ask for favour.

Ikenga: The wooden figure of a horn representing the man's guardian angel. It is split into two by his age mates and buried in the ground to symbolize the parting of ways with the deceased. This happens at the second burial.

Okposi: Six egbo sticks tied together representing the ancestor. The Ogidi traditional religion consists mainly on sharing communion with the spirits of the ancestors to whom prayers are made as intermediaries and to whom offering of atonements liberations are occasionally made. An Ozo title men no longer do this as it is in accordance with modern ideologies.

Okwuchi: This is spiritual vessel which is great taboo to many Christians. It contains nothing but five wooden pots placed together and representing the Ozo mans spirit. It is called the *Nkpuluchi* and always kept white by being smeared with the native chalk to show that the Ozo man's soul must always be in state of purity. The Ozo titled man of course, at the night of his institution confronted the *Nze* (symbol of purity, truth and justice) and vowed to uphold these cardinal virtues in life.

The '*Nkpuluchi*' remains white through his life. It is only at his second burial that the '*nkpuluchi*' is sprinkled with blood and buried with *Igbudu*. To emphasize the degree of purity the Ozo titled man must endeavour to attain, it is an undefiled young girl that carries

the item during the initiation ceremony. The sprinkling of blood and the burial of the *nkpuluchi* are meant to show that the soul has returned to the maker.

Egwu Ozo (Ozo dance)

The highlight of the ceremony is reached in the afternoon. This time member of the *Nze na Ozo* are dressed with their white and their staff in their hands and feathers in their hats.

4.1.3 Ritual Ceremonies Involved in Ozo institution in Ogidi

Ozo title taking involves an elaborate and rigorous process that can last as far as mens life span. An Ozo titled man attracts tremendous respect and honour from his position and rank. According to Joseph Okoye (Personal Communication August 12, 2015) who said that an Ozo title man in Ogidi perform some rituals as follows.

Inyedo Mmuo

This is for the initiate's of the immediate family only. When a person wishes to take the title, he first announces his intention in a family meeting. It is then followed by *Inyedo mmuo*, which is a sort of notification to the ancestors and a plea for their blessing. The ceremony is done with the following items, one she goat, one hen, one egg, 20 kolanuts, bowels of yam *foo foo*, some amount of money, which is about a hundred thousand naira, one bottle of whisky, one gallon of palm wine and finally a parting gift of about twenty thousand naira, known as "*iba uno*". These ceremonies vary from village to village after this ceremony, comes "*igbo mmuo*"

Igo Mmuo

Here the man is led by the family members to his mother's village and his father's maternal kindred to announce his proposal. Prayers are therefore offered for by the *Okpala* (first son) for God's blessings and the support of their ancestors so that the proposed title may be taken successfully.

This is done in their family's shrine and it is done with the following items: One bottle of gin, one pot of palm wine and ten kolanuts. During these first two ceremonies, they announce the day of the payment that is known as "*Ibu Ego Ozo*" The performance on that day is exclusive for Ozo titled men both of the kindred, group and those from other villages, although non-titled men, friends and well wishers/relatives of the candidates could be present as spectators. The ceremony begins with prayer by the presiding "*Okpala*" he breaks the kola-nut and pours libation after which drinks are generally served the lists of items are called out for the candidate, fifteen bottles of gin, six pots of palm wine, five goats, and a very substantial amount, all is substituted with money which is about one hundred and fifty thousand naira and which must be paid that day.

This ceremony according to Nnamdi Okoye (Personal Communication 12, August, 2015) entitles the initiate to undergo the first session of the initiation. The initiate bears the name '*Eze Ozo*' until the final day of this initiation when he takes a permanent Ozo title name . According to him, before the close of the ceremony, the *okpala* will announce the day when the initiate will complete the ceremonies.

The eagle feathers on his head gear surrounded by other dressed *nze na ozo*. The new member, however, dressed feather on his headgear with his two staff in his hands. Young

virgin girls would begin to sing round the family relations and the girls would in turn be given money. The episode would start from 12 mid night to the following morning which is the celebration day. The girls will end their dancing programme by 5.00 am. The new member is then in singing procession to his family for homage. The new member is then led to the arena for the occasion where a large crowd of invited guest are standing in a circle. The initiate is to buy clothes for all his married and unmarried relations both boys and girls. They are to wear the uniform he bought for them in this very occasion.

The new Ozo man and members of his society enter the area where series of dances are staged amidst the oration of the crowd entertaining the guests. They sing out praises to the new Ozo man and his family. At this time people will be addressing the initiate by his title name and blowing the trumpet and horns in honour. The scenario created by the dance itself is one of the profound contempt for those who have not taken the title. This can be seen in some of the words of the songs which accompany it.

During the song, any Ozo titled man thump his staff on the ground before a non-titled as a gesture of arrogance and it is said that elderly non-titled men around do not attend this ceremony because of their frequent humiliation. The dancing continues till embracing period, when the first son, daughters and finally, the wife graciously embrace the husband three times at intervals. Here, the wife come with gifts for the members of Nze na Ozo.

4.1.4 Process of Ozo Institution

The process one should go in Ozo title institution is shrouded with secrecy, if somebody is told exactly what it takes, he will stop further actions. Only the strong hearted will always

be through. Initially you found out that the process you will go will be so rigorous for somebody to take that title.

- a. One will be upright, clear minded, philanthropic, meeting with the demands of the family and others. It is always the prerequisite.
- b. In the olden days a lot of rituals like visiting the idles of the land, swearing before the Idemili idol that you will not desecrate the land and many others are involved. These rituals are those things that stop Christians from being part of the institution. Although from 1980 there was a dialogue between Ozo and the Church in the then Bishop Onyemelukwe administration. The dialogue brought in a lot of concession. The traditional institution members decided to wave off some rituals, because with the rituals a serious minded Christian will not take the title. Those things that were waved off include: Idol worship, swearing in of oaths. For example, Dike Ibemesi was the person that read the Oath taking in 1988 when the uncle took the Ozo title.

Awalaka Ozo was performed the night before the main Ozo title taking. The Awalaka Ozo include singing, dancing, merry making. These merry making were set around the initiate compound. Ozo title taking is financially tasking although you can still receive your reward through “*nju alo*”. *Nju alo* is like pension in Ozo title. That person will take *Oma alo* which anybody including Ozo *uka* can take and Idemili which only non-Christians can take before he gets to the level of pension. The Christians refused the Idemili because of what they consider to be idol worship involvement and goes to take *Oma alo* or *aka ka aka*.

In the olden days, a good Ozo man will enter into *íwu erulu*. The erulu forms the four kings that rule the land of Ogidi

1. Akanano
2. Uru
3. Ezinkwo
4. Ikenga

One of them called Eze erulu is leading Ogidi in War. Eze Erulu always come from Akanano.

4.1.5 Influence of Ozo in Ogidi

- a. It shows class in Ogidi, there is great distinction that if you do not belong to it, it makes you a lower person
- b. It always say in Ogidi, *Nze nwe okwu* you become a spokesman immediately you become an Ozo

Ozo society is egalitarian, in preferred meetings Ozo person will be allowed to speak and after he might have spoken people will call him his Ozo name whether he made a reasonable statement or not.

- c. In sharing in society, the Ozo person picks his share first, age notwithstanding.
- d. You don't start any gathering without them.

From 1985 a lot of people started to change. In those days there was more polygamous marriage than monogamy, many children were born and those children were of big help to their farm land. It was purely heathen people that patronized Ozo. During the enlightenment, the Ozo people were nowhere to be found even in colonial administration. It was those Ozo that were made warrant chiefs who work with the colonial masters. After the

time the traditional Ozo institution has received some level of changes, people like Odumegwu Ojukwu from Nnewi was recognised just because of his educational background and political influence.

In the early 1970, very many people objected to the idea of going for any ritual or sacrifice to any shrine before the end of any Ozo ceremony insisted, they opted to remove those rituals and sacrifices. The Church nearly lost some financial and influential members because of Ozo issue. In late 1970s groups of five were allowed to enter into Ozo title from 1980 to 1999. That was a period of dialogue between the Church and Ozo and based on such dialogue, there was a waver. Some fraudulent young men with questionable characters entered into Ozo, bribed the Christians and started to harm themselves and paved their way through. Because of this questionable character of this fraudsters, some Christians refused to take the Ozo title. From 2000 – 2015 Ozo title taking was still powering but Christian minded people stood their ground and persisted on their faith. It is obviously clear that Ozo person cannot be called a poor man in Ogidi society because it is assumed that he cannot be neglected in the society, he is respected with a high level of freedom of speech. It all implies that no matter what happens, an Ozo is a wealthy man. Because of the caliber of people that enters into Ozo institution. Personalities with high level of social change and Christian mind cast down on the integrity of some Ozo title holders. However, some peoples interest are growing low in Ozo institution. Punishment is set out for offenders in Ozo institution like fine, making people back benches etc.

4.1.6 *Isa ile* in Ozo Institution

From 1892-1960 was a time when Ozo person are said to wash their tongues (*isa ile*). The statement means that it was an obligation that the Ozo person must speak the truth. It was

believed and trusted that he must say the truth. They were respected and there was law and order in the then Ogidi society. Cases were well settled both in families and in village councils. The end of colonialism brings in things that brought corruption into the system of Ozo. Today, *isa ile* is no longer en vogue.

4.1.7 Ozo Uka

Ozo uka are those who accept the conditions given by the Church. Ozo uka has taken over the entire system. In as much as Ozo uka has taken over, yet it is not the priest that gives the red cap. It is still those leaders in the system that gives the red cap. For today, it is Ozo uka that is en vogue and about 90% is Ozo uka today. Madu (2014) opined that “Ozo title were one of the greatest and most popular of the titles taken in Obosi and was very highly regarded and coveted in the town, the same thing is applicable to Ogidi ” (P.94). Ozo, according to Ilogu (1974) was “a social institution or association into which men were initiated with one of their wives with very expensive ceremonies” (p.55). The Ozo title was an honour and a special achievement which could come to one either through his effort or through the achievement of one’s father. This was so because a man could acquire the Ozo title both for himself as well as for his first or other sons. There were various stages of Ozo in Ogidi land. These were known as *Ozo Ani-uno*, *Iwalu Ozo Ikwunne*, *Ozo Ogidi nile* etc.

The Ozo Ogidi *nile* is the highest Ozo title grade in Ogidi society. An Ozo title aspirant should first inform Ozo title members of his family about his intention to take the Ozo title with an he-goat and a cock, some drinks including two gallons of palm wine (Nkwu), three gallons of raffia palm wine (Ngwo) and one bottle of alcoholic drink, sixteen tubers of yams, sixteen pieces of kolanut and alligator pepper each. He would then indicate when he intended to perform the Ozo ceremony. He would also indicate the level of Ozo title

he wanted to take. On the appointed day for the Ozo title taking ceremony, the aspirant would provide three he-goat, thirty-two kolanuts, thirty two alligator pepper, pounded yam, *foofoo* with soup, rice and drinks. These provisions were deemed adequate for each or all of the first four levels of Ozo title. However, if the aspirant wanted to perform ceremonies for all the stages of Ozo title-taking (that of Ozo Ogidi stage inclusive) he would be required to provide one extra he-goat. For all levels of Ozo title, a certain amount of money agreed upon by the Ozo title members is stipulated. This amount should be paid by Ozo initiate.

The Ozo-initiate on presenting these items would undergo certain purification rites which is against Christian practice and would be given the *Ofo* by an appropriate Ozo title holder from his family. A cock would then be killed on the *Ofo* and then prepared and eaten. Next, the head of the Ozo group in the family would sit the Ozo initiate on his Ozo chair or stool, place an Ozo cap on his head and put a feather on the Cap. A rope (*Ihi Ukwu*) would also be tied round his ankle. Only those who had taken *Iwalu-Ozo Ikwunne*, Ozo Ogidi *nile* would wear the *elili Ukwu* and according to Ogidi custom, the *elili Ukwu* to be cut and removed before the Ozo title man is buried. With the performance of the above ceremonies, the first round of Ozo title taking in Ogidi, known as Ozo-ani-uno would be concluded.

Next, the new Ozo initiate and his people would inform the head of the Ozo group in his village about his initiation and ask to be given the list of items to be provided for the *Nkwu Agbo and Ewu Ala* ceremony which would mark the second round of the Ozo title ceremony known as Ozo Nnukwu or Ozo Obodo. This ceremony is usually held on Nkwo market day during which all the villages who took the Ozo title would be in attendance. Non-Ozo title holders could also attend the ceremony but would be required to stay at a separate place in the compound of the new Ozo initiate. Sumptuous meals would be

provided with assorted drinks for all and sundry .On the *Eke* market day, following the above ceremony, the *Nkwu Agbo* ceremony would be performed. The latter ceremony is followed on the next market day, *orie*, with the performance at the *Ewu Ala* ceremony which is accompanied with feasting and merrymaking and marked the end of Ozo title taking activities in Ogidi .

In traditional Ogidi society, and to some extent today, the acquisition of the Ozo title bestowed various privileges on the recipients and conferred certain powers on them. Ilogu (1974) summed up these privileges and powers, according to him:

Ozo men held political offices and represented their families and lineages in the village group council, presided over settlement of cases making of covenants and the establishment of new cults. Society, they belong to the noblemen's rank aa social status worked out by the honour accorded to those holding that position. They also took precedence in all public entertainments and feasts irrespective of their age (P.59).

All in all, the Ozo title man is highly respected and is looked upon as the custodian of the customs and traditions, norms and values of the society. In olden days, part of the rites required for Ozo initiation was the *Isaile*, by which the Ozo initiate swore to tell the truth at all times. His Ozo regalia which include a red cap with an eagle feather, together with a cow skin mat, a bag and a fan which he carries marks him out in a special way in the society. An Ozo title man is a member of the nobility in Ogidi by all intents and purposes. The acquisition of the Ozo title equally imposed certain obligations on the recipients. The holders of the title are customarily required to observe certain taboos. For instance, an Ozo title man should not be hired as a labourer, no matter how poor he is. He is also not supposed to eat in public places. And he was required to speak the truth always and to uphold the principle of

fair play, equity and justice. In spite of the social dynamics created by the imposition of colonial rule, urbanization and Christianity and other western influence, the Ozo institution has remained resilient and has refused to wane or die out. Rather it has continued to wax stronger and stronger and has equally continued to be used in defining a man's status among the people of Ogidi town. The title name is given to the person at the successful end of the title-taking. Whatever was its political, social and economic significance, the missionaries understandably educated their converts to have nothing to do with it, because most of the Ozo rites of initiation are associated with "pagan" practices.

Ozo title holders at conversion were called to renounce their title and burn the insignia of the title as well as the cult objects associated with it. The Roman Catholic Church started with antagonism to Ozo but in recent times they seemed to have worked out some acceptable modalities of accommodation. Ilogu (1974) made this observation: "for Shanahan in 1911 suggested that Christians should be organized to form their own kind of Ozo society as a counter and a way of ignoring the traditional one" (p.72). In the Anglican denomination, it could be recalled that in the 1970s, many Anglicans desired to be initiated into the Ozo society. The church spoke against it vehemently because of some idolatrous practices involved.

This caused a havoc among the Christians that associated themselves with the Ozo title taking. The then Bishop on the Niger, Anglican Communion, Onyemelukwe instituted what he called Niger Diocesan Cultural Issues Committee headed by Amos E.D. Mgbemena (of blessed memory). The aim of the cultural committee was to formulate a guideline for Ozo title taking and remove anything unchristian in it. In fact, the form and content of this title were fearfully drawn up in principle totally acceptable to the church. It was not merely

a matter of stripping the traditional title of pagan features here and there, but of creating a totally new Christian form having regard of course for the aesthetic value and taste of each community. This is also why, in the first place permission is not general, and no Anglican should rush to take a title in his community if agreement has not yet been reached with the cultural issues committee. This is also why Anglicans who hold Ozo titles should not believe themselves automatically absolved from the tradition.

Indeed the church set up the standard that anyone wishing to be initiated should follow but it is still noticed that even up till date there are some deviants. Infact there are some traditional rituals associated with Ozo that look ‘paganistic’. Despite that teachings of the church and the efforts made to take Ozo in Christian way failed and most Christians in Ogidi still continue and persist in ‘traditional form of Ozo title taking. This is only a tip of the iceberg of historical dynamics of interactions of Christianity with Ozo Institution not entreating inside the rank and file of Ogidi with the effect that it has not taken deep root.

However, the Christian interaction with Ogidi traditional institution is still on going and the processe is on in Ogidi till today.

4.2 Historical resume on Widowhood in Ogidi

There is a growing evidence in many parts of Nigeria especially Ogidi that most widows whose husbands die live in abject penury, because their in-laws who are supposed to cushion the effect of the loss, often deprive them of their husbands properties and subject them to a lot of dehumanization.

Yvonne Browning (2002) confirmed by Nwosu (2007) who said that when one’s marriage partner dies, the surviving partner, if a woman, becomes a widow, if a man becomes a widower (p.54) But for either party, the death of a partner is such a traumatic

experience that it is better imagined than experienced much more for the widow. When Rita Marley the wife of legendary Bob Marley sang the song titled “who feels it knows it” after the death of her husband she perhaps could really assess the suffering and the pains, the impact and the devastating effects of losing a dear one, while her opinions would represent to a large extent those of the widows of the world, who more often than not are at the receiving end bear the brunt of the loss, worst still in Africa. Widowhood is an unpleasant experience. It is degrading when widows are subjected to untold hardship and maltreated by in-laws and by the society in general. Their situation is quite awful, they are poor and uncared for by people who are supposed to give them succor and help.

However, the status of the widow under the law depends on the type of marriage in question. There are about four types of marriage contract in Nigeria, namely, that of Court Registry marriage based on government law, traditional customary based on the traditions or customs of the people under question, Christian marriage based on Christian beliefs and Principles and Islamic marriage based on Islamic beliefs and principles.

The principles of law applicable to each of these marriages differ considerably. For a woman married under the Marriage Act, her rights after the death of her husband are spelt out, without a valid will. A widow under customary law is not entirely without right in her husband’s estate, she has a legal right to retain the use and possession of the matrimonial home subject to the good behaviour of the widow.

But it is a well known fact that the native law and customs of some people in Nigeria that a wife could not inherit her husband’s properties since she is like a chattel to be inherited by a relative of her husband. In other words, in most cases the widow’s brother in-

laws go further assume their late brothers personal relationship with his wife and when she says no, the problems becomes complex.

Eweluka (2002) also noted that the customary law permits and perpetuates discrimination on the basis at gender especially in family relations (p.37). Women experience and suffer marital frustration and depression than men and those continues even at the demise of the husband, where a woman will have to take series of dehumanizing treatments from the in-laws, with the claim that she killed her husband.

Olakikike (2009) expressed that these widowhood practices vary from one place to another and many of these practices violate a woman's human right (p.43). This is because from time immemorial societies across the globe have been male dominated and still remain so especially in Africa. Hence, Nwosu (2007) opined that the disorganizing and traumatic experience which accompanies death of husbands, tends to be greater on women than that of men when they lose their wives (p.29). For instance, while the wife immediately becomes the primary suspect for her husband's death, the man is immediately offered an appropriate substitution to comfort him upon the loss of his wife. Nwanegbo (1996) said that:

in some places the widow will be taken to an isolated place where she will have her food in broken earthen pot while her hair will either be left unkempt or be completely shaven off, while in some other places, ten men will have to lie with the widow after her husband's death and she has to cry very early each morning and call her husband by his name, this she will do for one month. (p.62)

4.2.1 Widowhood practices in Ogidi

Widowhood, traditionally, is a long established religious and sociological practice observed in different societies by women that lost their husbands. A woman becomes a widow when her husband dies, and it is from that point of the death of a husband that Widowhood practices start. Nwoye (1996) opined that these practices are sets of expectations as to actions and behavior by the widow and rituals performed by or on behalf of the widow from the time of death of her husband. Women all over Igbo-land dreaded widowhood because of the rituals which widows were forced to undergo.

Before the advent of Christianity and even now that Christianity is taking root in our soil. In Ogidi, some widows were forced to drink the water that was used in washing their dead husbands as a mark of proving their innocence of the death. Some widows were not allowed to see the dead bodies of their husbands. Alor episode of trying to deny a widow of the husbands business is a typical example. In some places the widows were forced to sleep on bare floor with ordinary mats for months. The widow's movement was restricted. Even when she was going to ease herself one of the female relatives of the deceased husband must accompany her. In other places, the widow would be led naked to a shrine at night by men where she would be made to undergo rituals which would make her actually "*Ajadu Nwanyĩ*" or "*Ifeajana*". Before the shrine, the woman will pledge her loyalty to the land. That she will not abandon her children and will remain obedient. She will finally swear by that shrine. This ritual is enough to instill fear on "*ajadu*". In that shrine they were addressed violently and intimidated because of the feeling alleged that any widow is responsible for the death of her husband. In some towns, the widow might be forced to eat and drink from old rejected plates and cups..

In some places, the widow would not be allowed to wash her body for months. In some other places, while the dead man was still lying in state, the widow would be assigned to another man who would have sexual intercourse with her as a part of ritual. If she refused, it would be counted as abominable; and the sanction would be ostracism. In some places, the widow and her children would be forced out of their matrimonial home if the father-in-law was still alive, on the pretext that the woman and her children had committed an abomination. These practices in Ogidi on widows are just to checkmate and to resist the future occurrence of sudden death of men in Ogidi. Agwude .V. (Personal communication, August 7, 2015) said that widowhood is to show women in ogidi that men have value and that any time any man dies, in the land, the people see it as a very big loss. Scholars were of the view that Ogidi people introduced the widowhood treatment to instill fear on the women. It is also for them to give their living husband honour and take very good care of them when they are still alive.

With the coming of Christianity, widows were treated with dignity. People were meant to understand that the death of beloved should not cause extra trauma to the people concerned. Jesus denounced people who were outwardly religious but did not look after the widow. “ Woe to you who devour widows houses” (Luke 20:47, Mark 12:40). In Timothy 5:1-16, Paul pointed out that whatever the cultural situation in Ephesus, the church must look into the plight of the widows. They should be properly looked after either by their children or by the church. The church realized that they have a responsibility under God to care for the vulnerable parts of Christ’s one body. A widow must be allowed to have a free hand in how she mourns her husband under God. However, despite the crusade made by Christianity in response to the unchristian treatment of widows the experience attached to

widowhood persists in Ogidi today. It was observed that in some places around Ogidi the widow would be forced to choose a man that will take care of her. It is called “*Ikuchi ajadu*” She will perform the “*ikuchi ajadu*” ceremony. The relations of the late husband would gather at the husband’s place with drinks and food prepared. The climax is where the “*ajadu*” will stand before the man she had chosen and take an oath of respect, loyalty and acceptance. From that day the “*ajadu*” is under that man and the man will feel free to have the “*ajadu*” customarily. If the “*ajadu*” refused to make a choice, a man would be imposed on her, and she will be forced to raise the children for the man. This is often done to keep the woman within the family and for protection.

On no account could she arrive late in the night. This is still in practice today despite the coming of Christianity. Although the idea of checking her is to avoid being harrassed by other men. In Ogidi, a widow will never stay with elders of the town and discuss sensitive issues that affect her. For instance, a widow will train her daughter, cater for her and see to her education. When it comes to giving her in marriage she will not be consulted in some places and her contribution in the discussion is not welcomed. There, the widow will recognize how insignificant she is.

This would remind her about her plight in the society. Also if any man or any woman whose husband is still living quarrel with a widow, the issue needs not to be discussed, the widow has to be punished immediately. This is injustice under which the widow is subjected. Indeed the Christian teaching on the obnoxious treatment of widowhood is still shallow. Thus widows are treated with impunity and lack of love that their woes and agony continues.

4.2.2 Widowhood Rituals – Igba Nkpe

Looking at widowhood in most African societies, it may not be possible to give an immediate verdict on the matter. This would be a one-line economic interpretation. In Igbo society as in many other societies, human greed exist in many families and the death of a male member of the family offers an opportunity to the other males of the family to increase their holding of the scarce and inelastic commodity-land. The commodity now in question can expand to other items of property. All other activities serve the same purpose and any mystification and other ritual, superstitious sanctions are geared to the oppression of the Widow. The widow became more amenable to keep silent over the forms of oppression which end up ultimately as economic disposition.

If we examine the comments of two widows, this would appear to be the only reason. Nwasike N. (personal communication 12th August 2015) a 75 year old widow recounts her experience when she lost her husband in 1978. I was ordered home from Lagos to explain the cause of his death. After I had granted everything to them (in-laws, they asked for his pass book (bank savings book) and other valuable items which I gave over to them.

Okoye .M a second informant, a 35 year old widow and mother of 4, noted ; our entire property was confiscated. A lorry was sent from home to come and pack all the merchandise in his supermarket. All his electronic items were also packed away. For the past year the house has been like a battle ground between me and them. Okafor, (personal communication August 12, 2015) has noted that in certain places in Ogidi. The widow's ordeal begin immediately the death of her husband is announced. The in-laws demand a list of the man's

property, holdings, investments, bank accounts etc. She is further required to take an oath as a proof that she has not concealed any relevant information on her husbands wealth.

All we can derive from the above is a one way economic interpretation. But I think that it is a rather complex matter in most African societies. If we look at the matter rather in detail and into its various stages, it is my belief that a better understanding of the reason for the activities will emerge. It can also give greater credibility to the past and thus, help us understand what changes that are taking place.

4.2.3 Rituals at Death and Funeral

Okafor,J (Personal communication Sept 16, 2015) a female perspective found out that Widowhood practices in certain part of Igbo begins after the burial ceremony but among Ogidi people, a woman becomes a widow (*Isi mkpe*) as soon as her husband dies. It is from this point of death of the husband that a woman begins to go through the rituals associated with widowhood. However there are a lot of similarities in the rituals like shaving of heir, sitting on the floor, ikuchi ajadu and others undergone by widows in the different parts of Igbo society. These practices, define behaviour of the widow action by others towards ritual performed by on behalf of the widow from the time of the death of her husband.

Later phases of these practices include issues of inheritance, the status of the widow, the remarriage of the widow and levirate relationships. Basden (1996) described the practice among the Niger Igbo in the 1930s; it is when the moment of death arrives “that the tumult begins. There is an out-burst of wailing among the women particularly giving full vents to their grief.(p.270) Sometimes a wife or a mother will rush from the house heedless of

direction, waving arms and beating her breast as she bemoans her loss at the top of her voice such as one will wander aimlessly for hours crying the same words, until she becomes an automation

Eventually after possibly being out all night, she struggles back to her hut, physically and mentally exhausted (p.270). The wife or wives of an ordinary man is expected to go into traumatic wailing immediately, to beat her chest, fling around her arms and go into falling down. Other women will force her to sit down on the ground where they sit around her. This kind of bitter wailing is expected to go on until the remain of the man has been buried. After that, the wife or wives are expected to react a wail or two every morning between the hours of 5.00am and 6.00am for upwards of four days or more. Our example can be extended to by reference to the comments of widows interviewed among the Ogidi people.

Okoye, J (personal communication Sept, 16, 2015) noted it was on orie day that the husband died. The *Umuokpu* gathered and accompanied her to her village where she was to cry and wail to inform the people about the death of the husband. After his burial the Christian mothers shaved her hair and instructed her to cry every morning and evening for four days after which may or may not cry again. Okafor, p. (personal communication Sept 16, 2015) recounted her experience. Each morning after the burial my mother in-law took me out to the back of the house I heard a bath with very cold water. This was done early in the morning when it was still cold that I must be crying and calling my husband the name I use to call him when he was alive. This lasted for four days. I stayed home for the next three months mourning him without going out. I however came across a woman widowed in 1979 who neither cried nor performed the rituals associated with widowhood. She said that she was a born again Christian. But this was frowned upon by the women in the village and no

one would speak to this widow. For over a year, nobody bought or sold to her in the village. They even asked the spirit of the dead husband to deal with the woman

Okoye, R. (Personal Communication, 12th Sept, 2015) said that she was accused of causing the death of her husband because the Umu-okpu and other in-laws said that she was too healthy to have lost her husband. According to them, it did not show on her that she felt her husband's death. Okonkwomma said that she was locked up with the dead husband for three hours, with the belief that if she killed him, she would die there. Nweke said that the landed property of the dead husband was taking away from her. Egbunike that the love the in-laws had on the dead husband was transferred to her. The above course is not a universal experience for all widows in Igbo society. Although widowhood rituals must be performed. They are not spiteful always, sometimes the deceased family can as well love the living wife of the deceased, it varies.

4.2.4 Ritual Seclusion – *Ino na Nso*

Before the burial and immediately after the burial, up to seven to fourteen weeks while funeral visits still take place, the widow is supposed to be secluded in a most restricted manner. It was described as *Ino na Nso*. What was described as taking place, in the Awka area of Anambra State agrees with what Basden (1988) described in the early part of this century there (p.271). While some of these practices show genuine reaction to the loss of the husband, others help to clear the widow of any suspicion of killing her husband.

Ritual seclusion and general isolation of the widow for a certain period from the community or village is a wide spread practice in Africa. But its intensity and duration varies. In most parts of the Igbo society the early parts of this period are usually the most

rigorous . During the first 28 days the widow is not allowed to go to the stream or the market or enter the farm land. Certain rituals must be performed at the expiration of the twenty eight days before the widow can perform normal activities. Most of the women interviewed in Ogidi left a description of what happened to a widow in the first few days of the mourning period. In the first few days before the man is buried, she must refrain from washing, sits on the ground. Her food is prepared separately and she is fed by another widow from either a broken or an old plate.

These pots and plates are used because they are thrown away after the period of seclusion. They may be handed over to an older widow who assisted the new widows during this period. Holding a kitchen knife, or broomstick, she is not allowed to touch any part of her body with her hands but must use this knife or stick. At this time she is regarded as unclean. The knife or stick is also used to protect her from the spirit which may attack her during this period.

Okafor,B. (personal communication 25th August 2015) said that the preliminary seclusion lasted for four days and she was required to cry in the morning and at night for these four days. She remained in the house for three months without moving out. This helped to make widowhood a horrible experience for her. At the end of the three months, the umuokpu performed the ritual of “ *Mkpopu ezi*” (bringing out) she cooked for them after which they dressed her with the mourning cloth. She used this for the remaining seven months. The practice is about the same for most Igbo communities. In Ogidi, a widow Nwanonye, (personal communication July 18, 2015) said that before the advent of Christianity in Ogidi, widows were not allowed to take bath for about twelve or more days following the death of their husbands. The widows were denied food during the twelve day

period, the widow goes to a bad bush dedicated to evils and scrape her hair with a blunt razor, thereafter she may take a bath as she likes.

In discussing the seclusion and isolation of the widow generally, mention has been made in passing that one other feature of Widowhood practices in most African societies is the neglect of personal hygiene and the denial of many basic human comforts. We have already seen that in various part of Igbo land, the widow may not bath or wash her personal effect for the first few days. Washing and bathing during this period calls for punishment of the widow because she is assumed to be beautifying herself (*Icho mma*). In most cases in the past, the widow could have only one set of mourning cloth which she must wear whenever she was in public. During my field work that some people use white cloth instead of the traditional black cloth.

I understand that today most mourners do not use black if the deceased died at old age. Some Igbo Christians also increasingly associate black with evil, tradition and custom and would rather wear white mourning cloth. No informant could offer any other reason for this change. At the end of *nso* period the widow goes through a ritual cleansing. The above is a brief description of what constitute the widowhood practice in Igboland. This perceived weak position and defenselessness of the widow comes out most prominently in the fact that she has no legal right to property of her husband. It was perhaps because of this universally acknowledged weak position of the widow that most cultures permitted her to remain at the expiration of the official mourning period. That this practice has continued over time calls for some comment. Why some of these practices have survived in spite of the impact Western influences have had on the Igbo will be our concern.

4.2.5 The persistence of Widowhood rites in Ogidi

Many reasons could be adduced to be responsible for the prevalence of widowhood practices in Ogidi.

a)Superstitious Beliefs

There is the wide-spread belief in African societies including Nigeria and Ogidi that without all these rites and practices, the spirit of the dead man will not have rest, instead his soul will be wandering around and some cases the dead man's spirit will be destroying things and hurting people in the community so, the wife has to go through all these widowhood practices to appease the dead.

b)State of joblessness of the wife

This is another contributing factor level after the death of their husbands as other members of the extended family would want to lay claim to the deceased husbands properties. If women are economically empowered, they would be able to stand up and refuse to compromise to these obnoxious widowhood practices.

c)Lack of Education

Ignorance, people say, is a disease. Most of the women who are victims of these widowhood practices believed in their culture and are very hard to convince. Also, there are still some sections of the country that do not strongly believe in educating girls. An educated women would not succumb to be maltreated as a widow. Education of the girl

child therefore becomes very important as it may serve as future security against various forms of violence against women especially widowhood practices.

d) Failure of Men to Write a Will

Most husbands do not bother to write a will before their death and when a mere suggestion is made by the wife, this might attract a village or family council meeting on the basis that she is planning to kill the husband so as to inherit his properties. Lack of any written will pertaining to disadvantaged position since the in-laws would want to confiscate their brother's properties in show antagonism to the wife and evict her from the family house.

e) Lack of Respect for Women

This is another cause of these obnoxious practices. Africa is being seen to be "a man's world" due to our patriarchal background therefore, women are being treated as an article like chattel that was purchased, which you can drop or transfer. This belief makes the in-laws to treat the wife without respect when the husband dies.

g) Bad Character of the Wife

Though traditionally this should not be a reason, but the attitude of the wife contributes to the kind of treatment she will receive from the in-laws at the death of her husband. If a woman is of no good attitude, the in-laws used the avenue (these practices) to get their own pound of flesh. Conclusively, Ozo institution and widowhood practices, dynamically started to receive transformation at the coming of Christian mission and Ozo and widowhood are no longer the same.

CHAPTER FIVE

THE EFFECT/IMPACT OF MODERNITY ON THE INTERACTION OF CHRISTIANITY WITH OZO INSTITUTION AND WIDOWHOOD PRACTICES IN OGIDI (1985-2015)

5.1 The Origin of the Interaction of Christianity with Ozo and Widowhood Institutions in Ogidi

This chapter takes a systematic and expository look at the effects of the impact of modernity on the interaction of Christianity with Ozo Institution and Widowhood practices in Ogidi between 1985-2015. In this historical discourse are Ozo Institution and widowhood beliefs, practices and institutions in Ogidi within the period under review. Others include reason for choosing (1985-2015), origin of Ozo Institution and Widowhood Practices, the history, development, characteristics and the dynamics of the interactions of Christianity with Ozo Institution and Widowhood practices in Ogidi. This functional social analysis will bring the historical dynamics to bear on actions, influence of Christianity or Christians on Ozo Institution and Widowhood practices or traditionalists in Ogidi.

The historical dynamics of interactions of Christianity with Ozo Institution and Widowhood Practices in Ogidi 1985-2015 has shown that the central place of religion in the life of Igbo people which include Ogidi could be clearly seen in every aspect of their being cultural, political, social, spiritual, material, domestic and others. In Ogidi, religion forms the basis of the socio-cultural life of Ogidi people. Religion is interwoven, if not synonymous with culture in the people's concepts and context, prior to the coming of Christianity individuals as well as groups in the society were guided by moral codes that emanated from

the dynamics of traditional religious interaction. Before the coming of missionaries, there was peace and harmony in the community as Ozo title holders form part of leadership of the people. With their leadership, there was no good civilization and development of infrastructures.

The missionaries came and instead of recognizing some good cultural values in Ozo, they started to use derogatory attitude in condemning the Ozo Institution as being in darkness. Yet, those people are the influential part of the people in the town. In 1960 it became a law that before one becomes an Igwe of the town, the person must be an Ozo title holder, also one becomes member of Igwe's cabinet by becoming an Ozo title holder. The implication was that it was only the Ozo people are the town's policy makers. This was a big slap in the face of Christians as they were outside the policy making of the town.

On the other side, widowhood practices in Ogidi was in a way to control and moderate the life of those who lost their husband by death. This practice was acceptable by the town, but at the long run, wickedness crept in. The obnoxious and inhuman treatment of the widows like shaving of their hairs, denial of their marriage right, being confined in a place after the burial of their husband for a period of weeks and other battles surrounding widowhood in Ogidi. The Ogidi people had good intentions on the widows like checking their excesses, leadership, help and co-ordination.

However, the cultural issues committee in general started in the Diocese on the Niger was actually set up in 1985 by Onyemelukwe the then Bishop on the Niger. He did everything possible to see the flow of interaction between Christianity and Ozo/Widowhood practices in Ogidi. The historical dynamics of interactions of Christianity with Ozo

Institution and Widowhood practices in Ogidi is geared towards bringing out the good thing in the Interactions and to forge a synthesis that will make us to come up with what we called the authentic Igbo Christianity.

5.1.2 Effects of the Interaction on Ozo Institution

a) Social Effects of the interaction on Ozo Institution.

A complete Ozo man in Ogidi is seen as a father and the institution is seen as a higher social paradigm which people aspire to belong. An Ozo man is usually seen as one who worked hard throughout his life before he acquire the position. The Igbo, according to Basden (1966) who “demonstrate a kind of superiority complex especially when they have achieved their title rank” (p.33). The holder of Ozo title is insured against insults and indignities from any body. Ozo men are given kolanut first in any gathering.

As Igbo, we know the rites of native kolanuts in our society. Therefore, as it is commonly said that he who brings kolanut, brings life, it is believed among the people of Ogidi that the life of the Ozo title men is more precious than that of the men without title.

Hence, the kolanut is given first to the Ozo title man. This is also used in sacred and sacrificial rituals. Ozo man is seen as sacred and holy by virtue of having been initiated into the Ozo title institution.

The Ozo man as part of their social interactive significance, receives important dignities into the town. It is their duty to receive and entertain visitors. When an important personality visits the town, Ozo title members meet and deliberate on the proper way to receive him, they will also be there physically to welcome the visitor.

An Ozo title man is one who has made it in the society. As such they are not looked upon as leaders rather they are regarded with respect and admirations.

Before now an Ozo man is regarded as a holy man in Ogidi and in order to maintain that regard, he stays clear from certain things like adultery, telling lies, cheating and others. In the traditional sense, an Ozo man should play the role of a father. He is expected to be loyal in any place and also in dealing with his fellow human beings. Far and wide, over in the contemporary times, an Ozo man erodes a high degree of prestige and instinct respect. He avoids all things that will profane his character and personality in the society.

b) Economic Interaction Effects

For one to be Ozo titled man, certain factors like birthright and wealth, especially the latter, plays great part. This is because titles are not free gifts of nature that are bestowed on individuals. They are paid for and his singular factory makes title taking, an exclusive thing because not every man can embark upon such an expensive venture.

Ozo institution as investment, development venture which contribute a lot in the development projects in the society. For instance, they could utilize that collective resources towards the accomplishment of certain projects like community schools, postal agencies, health care centre and village halls.

As an investment venture, the title acts as insurance to the members in their old age. This is because they are assured of regular revenue from new members who join the Ozo title. The dividends from the entrance fee of these new members help to sustain the old members.

The martial rewards accruing to an Ozo man are attached to their functions as dispensers of justice, they are rewarded with material things, either in kind or in cash. Moreover, in the olden days booties accruing from wars or from any other avenues are shared disproportionately among the citizens. The Ozo titled man and the Ichies are given large part of these booties.

c) Political Interaction Effect

Ozo title or institution is an embodiment of political activities in Igbo land. They are the community leaders or the rulers of their communities. It is from among them that the king is often chosen from and the kings select his cabinet members from them. They are usually the politicians of any community, hence the popular saying that “ala adighi mma bu uru ndi nze” (that is the title holders benefit the land when there is crisis in the land). They constitute the members of Ogidi town council in fact it is the basic qualification based on which town council members of many communities in Igbo land are selected.

They settle disputes especially marriage disputes and land disputes as the leaders of the community because they are regarded as trustworthy individuals, their decisions are final. They form the main decisions making body in the society, major issues are deliberated upon and solutions are proffered. They lead the people in times of wars and natural disasters. In contemporary times, because of the emergence of modern state machineries, most of those powers have been curbed. Before this time, Ozo title holders in their works “*Ndi Oji Ani*” helped very well in the maintenance of order and rule of law in the society thus, helping towards peaceful co-existence of members of the society.

d) Culture/ Religious Interaction Effects

Ozo title taking is part of Igbo culture. The rituals associated with it reflect the Igbo traditional religions beliefs and practices. The religions of an Ozo is very crucial as the Ojiofo (the holder of authority and holies), he pleads and makes sacrifice to the ancestors for the general well being of his society. When an abomination like murder, incest etc is committed, the person has to cleanse the land and it is the duty of either the Ozo title man or a dibia (a native doctor) to perform the cleansing.

They fix dates and declares open, traditional religious ceremonies like the *Iri ji* (yam harvest) *iri ede* (cocoyam harvest) *emume ihiajioku* (ihiajioku festival) This is usually done by performing some requisite rituals together with the king in his palace (Obi) or at the village square, as the case may be. They are the custodians of the people's custom and tradition. In addition to this, they deliberate and after certain aspects of the customs that are no more of benefit to the community. The ability to dispense justice without bias and the uprightness of the Ozo man has raised him to high extent in the eyes of the people.

5.2.1 Influences of Modernity on Ozo Title Taking in Ogidi

a) Influence of Ozo Titled Man in the Society

Ozo title is a prestigious traditional Igbo title that enhances one's status in the society. It is highly revered in Ogidi land and it entitles the holders to many privileges. Ozo title holders are regarded as men of proven integrity in the society and therefore are insured against insults and indignities from anybody. Their popularity is an advantage to Ogidi community.

More recognition and respect is accorded to Ozo title holders. Thus in some social gatherings, more honour is accorded to them irrespective of their ages compared with those of non-titled men. Ozo title creates high status for one in the society. It automatically changes one's position from ordinary person to be aristocracy class. They are the aristocrats of the land who rule the land and control the judicial system. As the leaders of the land, they are entrusted with every affairs of their communities and they consequently control these aid the development of Ogidi powers. It is in fact the highest degree of social standing that elevates the holder to a superior of social status. Hence they sit in the forefront of any gathering together with the elders.

Influences of Education

Part of the influence of Western type of education is the undermining of the religious beliefs of Igbo traditional religion. Today, Ozo titled men have arisen from the level of local and community politicians in which they used to be, to politicians at all levels be it National or State.

Many of Igbo politicians are titled men but because they are equally educated, they are as capable as any other educated elite to handle any position in Nigeria. Acquisition of Western education together with Ozo title make one more reputable, dignified and respected. An educated Ozo titled man can speak anywhere or at any occasion he is called upon to do so.

The effects of Western education in Ogidi is today overwhelming. When an Ozo man pursues his political ambition as an educated man, he partially abandons the tenets of Ozo title and stops being conservative about them and becomes more liberal in observing the rules. For instance the regulation that forbids an Ozo titled holder to lie or

eat food cooked by a woman in her menstrual period can hardly be observed for that is very difficult. Therefore, western education affects Ozo title in Ogidi in both positive as well as negative ways.

b) Influences of Religions (Christianity and Islam)

Christians belief is that Ozo is idolatrous and therefore no Christian should have anything to do with it. Although there have been lots of contention over this issue. The missionaries understandably educated the converts political, social and economic significance. This is because most of the Ozo rites of initiation were associated with many religious rites.

According to Godfrey (1996) No society and no religion is static though they may appear to change little for long period in modern time, all societies are undergoing rapid change and they have religion and their under guiding principle. The Church as a body in Ogidi view Ozo title as something ungodly and tries to Christianize it (p.38). A lot of changes have therefore been noticed in the process of Ozo title taking rituals owing to the fact that Ozo title and other Igbo traditional religious practices have been Christianized, Ozo title is still held in a high regard in Igboland particularly in Ogidi.

Hence the fact remains that if the Igbo after more than a century of Christianity and all the influence of secularization still find Ozo a very useful and functional central cultural institution of the Igbo people as part of the strategy for the Christianization of Igbo life. This can also be seen as the infiltration of Christian normative principles into the cultural life of Igbo.

Indeed, Christianity has helped to play down upon some of highly cherished practices and custom traditionalists in Ogidi which to the modern mind are primitive and irrational Ilogu (1974) confirmed that “Before the arrival of Christianity, Igbo land was a place in which the traditional religion laid the basis behaviour”(p.76) With the coming of missionaries and traders, the old patterns change while the new pattern become distorted. These changed pattern influence the practices in Ogidi. The numbers of people who desire to take the Ozo title have been greatly affected by the Western religion. For instance, some people prefer to take a titles in the Church than to take an Ozo title. Titles like Knight in Roman Catholic main line Churches, and others are preferable by the people in Ogidi as against Ozo title.

The impact of Christianity sank into the people through the establishment of certain ranks in the church including mission schools through those titles can be achieved. Through these agents of the gospel the church has put more enlightenment in the people’s attitude in understanding the Almighty God, Roman Catholic Fathers, Canons, Pastors, Brothers as the case may be rather than Ozo title.

Therefore Christianity has welded great influence on traditional beliefs and practices and today, the influence is growing stronger and thereby being replacing with new and acceptable ones to the modern civilization.

Influences of Science and Technology on Ozo Title Taking

The existence of science has affected African traditional religious belief and practices. Man has gone a long way to reach the moon that he saw the universe and know what it looks like. Man also is able to direct the natural causes and effects which have made him not to fear supernatural phenomena. His medical achievement such as

rules of hygiene, hospital, health centres and maternity homes have alleviated the people who depend on the superstitious beliefs and magical rites for their health and other problems. For instance man has known that it is safer to prevent small pox by vaccination than by consulting diviners. Before now, farmers removed destructive insects in the farm by using their hands and appeased the god whom they believed is the cause. But now, the reverse is the case because science however, has made man to use insecticides and chemicals in destroying the insects.

This has gone a long way in getting them more informed, which further equips them for the proper organization of their communities information they acquire everyday via the use of modern technologies has made them more advanced in wisdom. Today, in Ogidi, the Ozo title holders are among the people who use the most expensive GSM phones cables and other technologies because they are obviously wealthy.

c) Influences of Urbanization and Industrialization

Urbanization and industrialization have affected the people of Ogidi in their traditional practices. The practice of Ozo title taking has been cajoled by others who as a result of their experience in urban areas disregard the traditional practices.

Shrines where the living offer sacrifices for the dead members of their families or where the ancestors are venerated have been looted in the course of the building of industries, schools, halls, hospitals, markets etc. Also the construction of some major roads in the town led to the demolition of some shrines.

As a result of urbanization and industrialization, many Ozo titled men are departing from the traditional tenets of the institution. For instance, an Ozo titled man is not supposed to eat new yam until he has celebrated the new yam festivals (Iwa ji) in his

community. Today, an Ozo titled man who is a staff in an industry who may not obtain the permission to go his village and efficiently celebrate the Iwa ji festival would be forced to eat the new yam against the custom. Moreso, an Ozo titled man who is in urban area does not question the hotel attendants where he goes for lunch whether she is in her menstrual period before he eats their food. This would be absorb and timid to do so. Other instances abound but the fact still remains that urbanization as well as industrialization have exerted both positive and negative influence on the practice of Ozo title in Ogidi.

Conclusively, Igbo traditional religious practices especially Ozo title taking has been an integral part of Ogidi people. But since the invasion of modern Ogidi by modern forces of social changes like Western education, Christianity, science and technology, and urbanization and industrialization, the Igbo traditional practice of Ozo title taking has been disrupted.

Ilogu (1971) wrote that with the arrival and spread of Christianity, technology and socialization, the values and moral code supporting them started cracking up, because the new experiences have become too expensive for the code and its supporting religious beliefs (p.77). The growth of new towns with its concentration of people from various clans and distinctive sub-cultural distinct, coupled with the demands of the economic, political and educational activities, further complicates the situation.

This complications has reached such an extent that it now becomes difficult to discern easily what values influence people's decisions or what rules provide guidance for socialization of the young or lay the "rules" for what people should expect from each other or provide patterns of the attitudes people should develop to enable them play

roles like those of the teacher, the politician, the public or commercial administrator and the executive. Idowu (1994) sums up thus:

Direct and indirect colonial indoctrination have been so effective in many areas that the aborigines have come to see themselves as grasshoppers in their own eyes and have become so morally despising wholeheartedly their own culture and religious values and ultimately abandoning them and forgetting their basic tenets and practices (p.33).

This is the case with Ozo title practice in Ogidi. The Ozo titled men suffered a total loss of honour and respect and dignity with the introduction of Western Education and Christianity, yearly membership has reduced drastically since then.

5.2.2 Implications of the Practices on Ogidi Widows

Widowhood is an unpleasant experience. It is degrading when widows are subjected to untold hardship and maltreatment by their in-laws and by the society. Widowhood practices have destabilize effects on widows as could be seen below.

a) Economic and Dehumanizing Effects

The widows are pour and cared for by people who are supposed to give them succour, and help. Thus, many widows face extreme poverty, discriminating and dehumanizing treatment. They were miserably deprived of their social security and family support. Their children too are isolated, often in unhealthy condition, physically abused and at times without inheriting any property.

b) Psychological and Health Effects

Another unpalatable effect of these widowhood practices is that many widows become emotionally deranged and physiologically unstable and are prone to shock, temporary or even permanent loss of memory and sense. Health wise, they are prone to any kind of diseases, especially after drinking the disgusting water used in bathing a corpse. Many widows are diagnosed more hypertensive due to the burden they bear alone.

c) Social Effects

Widows are being avoided in the society as if it is an abomination to be a widow. Most of them lose their friends and they finally become loners and they are highly prone to committing suicide to end their sufferings.

d) Political Effect

Politically, many widows cannot seek for political offices because of their status and due to the fact that men and women in the society will not respect them. However, some widows who know their rights and refused their being made silent in the society usually fight and achieve what they want to achieve in the society, their status notwithstanding.

5.3.1 Interaction of Christianity with Ozo Institution and Widowhood practices (1985-2015)

Achebe(1958) said that "he the whiteman was very clever . He came quietly and peacefully with his religion. We were amused at his foolishness and allowed him to stay"(p.62). It was discovered by Ogidigbo people that the missionaries came to bring division in the land of Ogidigbo and some traditional rulers were not very comfortable. That was why the missionaries who came with the gospel of peace in Christ started to receive some level of suspicion and attacks as such that by 1960, Parterson, the then bishop and the Archbishop of

West Africa started to have a feeling of concern about the Church and its future. The Igwe's cabinet were only title holders. There was the obnoxious practices in burial and funeral practices. There was the issue of pouring libation during marriage which has spiritual connotations against Christians. There was a serious battle between Christians and the Ogidi Ozo Institution and Widowhood practices . Between 1985-1995, Bishop Partason appointed a seven man committee to look into the relationship between Christian missionaries and Ozo Institution and widowhood in Ogidi. Agwude Vincent (personal communication Sept. 12, 2014) said that pouring libation on the ground was to inform the god of the land that a particular person was getting married, Abraham Okoye (personal communication Sept. 12, 2014) believe that the issue of pouring libation has resulted to infertility on some people. Others believes that having contact with the god of the land was not Christian practice. The effort of the seven man committee notwithstanding, the battle was increasing especially in the treatment Christians receive during burial.

The widow of a dead man were accused of killing the husband thereby forcing her to drink the water that was used to bath the dead man. The woman must mourn the husband for two years. Within these two years, that woman cannot be seen outside the compound later than 6.00 p.m. There was the issue of (Ikuchi nwanyi) that must be forced on the woman. That is another man who comes in to look after both the woman and the children. Abraham Okoye (personal communication Sept. 12th, 2014) said that was not Christian practice. There was this notion that when a traditional ruler die, people inside and outside Ogidi must begin to miss as there was tendency that that traditional ruler must be buried with human head. They normally do this secretly that ordinary person may not understand what happens.

This period was a period when there was Nigeria Biafran civil war and very many Ogidi people were rendered homeless. Many ran for their lives to other communities nearby like Uke, Umuoji, Imo State and others. The civil war ended in 1970 and many people come back to begin life afresh. The battle between the Ozo Institution and widowhood and Christians were becoming weak as times were hard and difficult. It become survival of the fittest.

Bishop and Archbishop Jonathan A. Onyemelukwe was on the Niger. There was a serious issue that Christians and none Christians must be swearing oath in a particular native shrine. Some Christians who cannot be patient enough involve themselves in those practices like swearing oath in the shrine, entering into Ozo title in the very traditional way, just to enable them to be part of decision making body. These Christians who joined traditional Ozo in the traditional way and others who were involved in swearing an oath in the shrine were suspended from receiving holy communion in the Church. Those Christians who refused to be part of Masquerade in their age grade were excommunicated from their age grade (Ochanja).

From 1981-1985 Bishop Onyemelukwe set up a cultural issue committee as discussed above. The committee was headed by Mgbemena A.E.D. Ogidi community, including Ozo titled holders and Ndi-Ichie accepted the cultural issue documents and signed same. The agreement in the cultural issue, states that all the idol worship practice in the Ozo title be removed. Although it was not easy to come by until 2000.

There was a serious interaction with controversies. The word of God was used to challenge some native principle that was standing in opposition to the Church. Late bishop Onyemelukwe called those that was given knighthood in the church to renounce both their

cultism practices and their Ozo title. There was a great wave in the Church as to be able to stand Christians in the face of those challenges.

From 1996-2006 was termed decade of evangelism. That was the topic of discussion in the Lambeth conference. Lambeth conference was a meeting attended by all the Anglican bishops in the world and their delegates. During the decade of evangelism, the gospel was taken to various places in the riverline area, namely, Orom-etiti, Aguleri, Akili-Ozuzo, Anam, Omoh etc. The gospel shook the root and foundation of Ozo Institution and widowhood in Ogidi. Some schools were built, better development and civilization introduced by the missionaries increased. Many evangelists, pastors and priest were ready to die for the gospel. Personalities like late Rev. Ekwufolu, Late Dan. Anene died during those period for the course of the gospel.

From 2007-2015 the then Bishop Ken Okeke ignited fire in the evangelism to an extent that it challenged the suffering of the widows in the communities including Ogidi. There started to be better understanding between Christians and the traditional institutions. There was what was called (Ozo uka) that is Ozo for Christians. there was prevailing interaction that most traditionalist were sending their children to schools and churches, some of their children were sent to over sea for further studies.

From 2011-2015, Eric Anozie (personal communication, August 10, 2015) said that it is not easy to remove the Africanness in the life of every African man. Bishop Owen Nwokolo took up the mantle of leadership in the Diocese. His focus happens to be more on Iyi-enu Ogidi. His activities attract Governor Peter Obi who came on board and helped in a great deal not only giving Iyi-Enu a face lift, helping to build some edifice at Iyi-Enu Ogidi,

but he also gave them a big bus for their student. In fact, education and school system in Anambra was superb.

The year 2014 was Emeka Anyoku's (former U.N. secretary general) birth day. He was born at Iyi-Enu, he chose to raise fund for the up keeps at Iyi-Enu. This singular act at Iyi-Enu attracted people from all walks of life. God has helped the missionaries to have interacted with traditional institutions to an extent that the difference is clear.

Presently, the Igweship of Ogidi is still under tussle since 1998, after the death of the last Igwe. However, we cannot assess the interaction of the Igwe's cabinet, and it is not easy to compare the interaction. All the same, the research on Ofhia (done during burial) has received a warm welcome by the Ndi-Ichie Ogidi. Owen Nwokolo (personal communication June 19, 2015) opined that priests can freely organize night vigils during Nwafor Festivals. Also, Ofhia is no longer allowed in the burials instead canopies. The Ndi-Ichie Ogidi came to the researcher to inquire why Ofhia should not be practiced in Ogidi again, the researcher gave them the report how the synod 2015 condemned the practice of Ofhia as an idol worship practice. Those Ndi-Ichie were convinced about the answer. This has shown that the interaction is permeating.

The interaction is an ongoing thing as well as a process of getting people convinced about the person of Jesus Christ. The interaction of Christians with Ozo Institution and widowhood institutions was not an easy one, it was not smooth. Though the missionaries activities were on top yet the traditional institutions persist side by side till today. There is still hope for the Church to win finally, especially now that new president general of Ogidi (Chief Chuka Onubogu) has taken the mantle of leadership with qualitative manifestoes. The interaction was deep and sensitive as well as ongoing.

5.3.2 Economic Dynamics of the Interactions of Christianity With Ozo Institution and Widowhood Practices in Ogidi.

Nwankwo, S. (personal communication May 1, 2015) said that there was trade by barter in the early period. This was later replaced by exchanging goods with money. The Ozo Institution people introduced the market days like *Afor*, *Oye*, *Eke*, *Nkwo* market days. Each market day both Ozo Institution and widowhood people and Christians will go to the market to trade, to buy and to sell. Originally, every market has a particular shrine which the traditionalist venerate as to keep the market. Both Christians and non Christians sweep the market as at when due. It was when Christians decided to react that some stopped going to sweep the market just because of the shrine in the market.

The Christians introduced printing press where news papers and other book materials were printed. With this both Christians and none Christians interact by buying of the news papers and book materials produced by the Christians. The Christians established school, colleges and hospitals, schools like Akpakogwe primary school, Ilo Ngwodo, Uru na Akanano primary school, Ogidi Boys and Ogidi Girls secondary schools. The children of both Christians and none Christians attend and pays the school fees. From the above, both the Ozo Institution and widowhood people and Christians generate their income. Teachers are employed and other civil servants earn their salaries. There was the Ogidi Women Lagos branch established hospital, close to Ogidi town hall in the 90's. Both Christians and none Christians attend the hospital as well as pay their hospital bills.

Ogidi people have good land for agriculture and they are good in farming. From their farm produce, they sell in the market and make their money. In Ogidi, they produce Palm oil, vegetable, cassava, yam, cocoyam, bitter leave and many others. there are other economic

trees like mangoes, Ogbono, pear and others. The church raise their fund for Church projects from Philanthropists and members of the Church. When the missionaries came, they have three things in mind- Civilization, Commerce and Christianity. With the above, their economic dynamics is rated highly.

5.3.3 Psychological dynamics of the Interactions

Nnamdi Chukwunonso (personal communication 7th February, 2015) said that the tolerance of the missionaries, initially was like war field. Later, the eccumenism welded in a situation when Christians and non Christians can sit together in family, kindred and age grade meeting. There is also the festivals like: *Nwafor, Iwa ji, Mgba-agbogho, Ufiejioku*. The Christians are not finding it easy with the traditionalist as there are some Idol worship connotation in them. Although, presently those shrine they normally venerate are no longer there yet ,Christians are not free to join in those practices.

Today, there is Ozo title taking problem in the Church. The Church members are not allowed to belong to Ozo, but the only way to belong to Igwe's Cabinet is when you become a member of Ozo title institution. Even when there is cultural issue committee spelt out by the Bishops, some Ozo Institution refuse to remove those idol worship practices. Nwokolo, (personal communication March 15, 2015) said that Christians should avoid *Ima-Ntu* during burials. He also said that the Church should organize night vigil during Nwafor festivals to stop our children from attending the festival. Psychologically, Christians are doing everything possible to influence Ozo Institution and widowhood people for instance during traditional marriage ceremonies Christians object to pouring libation and other traditional practices that are not in consonant to Christian ethics and practices. Also in marriage, they inter marry. Scholars said that the only way out is to look at the contributions of Christian

forbearers in education, economy, industry and other areas. So that Christians should be considered into Igwe's cabinet without Ozo title. The very trauma which the widows experience, has reduced tremendously.

Again, clergy relationship with other clergy in other denomination are on their average. Sometimes no good relationship and other times no relationship at all. The relationship between the Anglican clergy and Roman Catholic Clergy are not smooth. The relationship between Pentecostal Pastor and Roman Catholic and Anglican are not smooth too. There is need to smoothen the relationship. People should stop thinking that some clergy are inferior to others. It is clear that ordained men of God are ordained men of God. There is need for ecumenism. When they co-operate well, things will move on well in the community. However, psychological dynamic of interaction needed to be attended to as to rectify level of relationship.

5.3.4 Political Dynamics of the Interactions of Christianity With Ozo Institution and Widowhood practices in Ogidi.

Politically, the Ozo Institution and widowhood practices operate in the hierarchy as follows: *Nwagbala*, age grade member, Ozo person, *Ndi-ichie*, *Onowu* and *Igwe Ogidi*. The leader of the family meeting is always the most intelligent and wise person. The person will as well be an influential person likewise the person to be honoured with Ozo title will have the same qualities. Sometimes there may be power tussle to get to that point. In the Anglican Church, the hierarchy is as follows, Deacon, Priest and Bishop. Inside the Priesthood, there is preferment and that preferment is bishops prerogative to give to whoever he thinks qualified to have it. Based on this, there may be character assassination against a fellow priest as to get to the top. The preferment are as follows:

Cannon, Archdeacon or Provost or Dean of the Cathedral. In the Roman Catholic Church, Emekekwe, O. (personal communication May 20, 2015) said that they have a Reverend Fathers, Monsignor, Holy ghost Father, Bishops and others. In the Pentecostal or New Generation Churches they have their Pastors, General Oversea and Bishops. Because they believe so much in the activities of the Holy Spirit thereby can accept anything as the work of the Holy Spirit.

There is always politics in the Church. Sometimes good ones and other times bad ones. Where ever there is good and positive politics in the Church, there is always a recognized Church growth in the areas of project, spirituality and in relationship. There is need for Christians to get involved in State politics as the scripture has it that if the righteous is on the throne, the people rejoice but when the unrighteous is on the throne, Christians weep. Consider the present federal government, that immediately he ascended the throne, he removed most of the Christians and Igbos in Key positions. Conclusively, whether, in the Church or in the State, Christians should be part of the politics as to make sure that there is law and order in the State. For instance in Ozo title institution there is political and administrative information in Ogidi. The aim of the cultural committee was to formulate a guideline for Ozo Institution and Widowhood practices as to be able to remove anything unchristian in it.

In fact, the form and content of this title taking and Widowhood practices were fearfully drawn up in principles totally acceptable to the Church. It was not merely a matter of stripping the traditional title or Widowhood practices of pagan features here and there, but of creating a totally new Christian form having regard of course for the aesthetic value and taste of each community. This also why permission is not general, and no Anglican should

rush to take a title in his community if agreement had not yet been reached with the cultural issues committee. This is also why Anglicans who hold Ozo titles should not believe themselves automatically absolved. Indeed, the Church set up standard that anyone wishing to be initiated follow , but it is still noticed that even up till date there are some deviants. Frankly speaking there are some traditional rituals associated with Ozo and traditional Widowhood practices that look ‘paganistic’. Despite that teachings of the church and the efforts made to take Ozo Institution and widowhood in Christian way it failed. Most Christians in Ogidi still continue and persist in traditional form of Ozo title taking and Widowhood practices . This only a tip of the ice berg of historical dynamics of interaction s of Christianity with Ozo Institutions and Widowhood Practices not entreating inside the rank and file of Ogidi with the effect that it has not taken deep root. However, the Christian interaction with Ozo Institution and Widowhood practices is still on going until it completely take hold of Ozo title taking and Widowhood practices in Ogidi.

5.3.5 Spiritual dynamics of interaction

The belief system of the Ozo Institution and widowhood people are more of on their guardian god, like *Chi* and idol. They break their morning kola-nut and pour their libation in the form of prayers. The Christians do their morning prayers, sing song. This happens in the Anglican Churches, Roman Catholic and New generation Churches. Both Anglican Churches and Roman Catholic Churches are known for their Holy communion. In the Roman Catholic Church, they believe in transubstantiation, that is when they bless the Holy communion, they believed that the body and blood are real body and blood of Jesus Christ. Scholars observed that it is the real faith to believe in the realities of Christ. The Anglicans

will say “ do this as often as you do it to remember that Christ died for you” some New Generation Churches give Holy communion while others do not.

When the A.T.R. people break their kola-nut and pour their libation through the *Chi-Uku* and when Christians pray to their God, it is the same God. Also, when the Muslims pray to Allah. It is still the same God. All effort is to make sure that there is peace in the land. Technically, Scholars observed that among the Ogidi people, there is the practice of Syncretism. Also Ndukwe (personal communication July 2, 2015) said that some native doctors visit prayer houses and some Christians visit native doctors for spiritual help.

All the same, it is true that there is missionary impact on the spiritual dynamics of Ogidi people, but those Ozo Institution and widowhood elements still persists.

5.3.6 Judicial Dynamics of the interaction of Christianity with Ozo Institution and widowhood Practices in Ogidi

Oath taking or swearing an oath (Inu Iyi) was another dominant cultural practices among Ogidi people which had implicit religious connotation. Oath taking according to Nwosu (1985) was one of the notable social control mechanism and a powerful means of ensuring the safety and security of life and property in Africa traditional societies (P. 38).

In Ogidi, individuals, groups or parties in a dispute that suspected each other or one another might have remorse to one firm of oath or the other in order to establish just claims or to re-establish trust. Specifically, an oath was taken to determine one’s innocence or to establish a claim of ownership in the case of a disputed claim. An oath was also administered among persons who suspected that someone had poisoned another or had carried out any other foul play in their midst.

Oath taking was usually conducted in a traditional manner, often before the shrine of a god or deity and administered by a traditional religions priest who used ritual objects in the

process. In case of disputed land, for example, it was usually the practice to place the deity on such land when the oath was taken. A typical oath taking ceremony or swearing an oath in Ogidi was conducted in two ways namely: by means of *Iri okuku Ani* and by *Ibu Arusi*. In the case of *Iri okuku Ani*, the oath was taken by requiring accused among other things, to pick kolanuts and roasted chicken parts with his mouth from the ground.

Oath taking involving *Ibu Arusi* required the accused to take the oath before the deity in whose shrine the oath was administered. The general belief in Ogidi was that if the person who took an oath did not die, one year after the oath-taken he or she would be deemed innocent and his innocence would be confirmed. Another form of Oath-taking was the *Igba ndu*. In this case individuals or groups suspicious at poisoning or foul play between each other or among one another, as the case may be would be required to take an oath or have an oath administered on them to declare their innocence. It was believed that any one who took the oath falsely or violated the terms of the *Igba-Ndu* would surely face severe consequences, among which was possible death. Christians stand is still “do not swear with the heavenly or earth or even your hair” “let your yes be yes” the idea of “I must take action sometimes has forced Christians to join the Ozo Institution and widowhood people in their own kind of oath taking. Christianity brought light in the judicial system in Ogidi. However, historical dynamics of interaction is still on going and there is hope that the dream will come through.

The interaction became very dynamic that there was better understanding between the two cultures. Presently, there is a debate in Ogidi today to amend their constitution to sooth both Christian and non Christian alike.

5.3.7 Why These Practices Have Persisted

Enforcement of harmful widowhood practices is violence against women. Dehumanizing widowhood rites and practices are prevalent gender-based violence practices extensively perpetrated against widows among the Igbos in South-Eastern Nigeria. Alutu (1995) pointed out that because of the cultural and religious norms, superstition, fear, and traditional resistance to cultural changes, the victims who are women condone such violence and seen to be complacent. Secondly, women not only condone such violence but also perpetrate and perpetuate them by enforcing traditional laws and customs that infringe on the human and reproductive rights of widows (Ilika and Ilika 2005). From the findings of their study it was discovered that though women are the victims of violence, they are surprisingly also perpetrators and astute enforcers of the practices, as well as those who vehemently oppose any form of change. What a paradox?

Again Alutu (2005) stated further that organized women groups, civil societies and even the churches and religious leaders also seem to lack the courage or initiative to tackle the problems because of anticipated or imagined obstacles, conflicts, recriminations or reprisals often associated with breaking through such age-long and deep rooted cultural structures. The case of widowhood rites is further complicated and shrouded by its association with death, burial, myths and superstitious beliefs. Women in Igbo land had made efforts to demand their rights in the past. The Aba women riot of 1929 is a typical example of such efforts when Igbo women confronted the British Colonial government in protest against the rumoured plan of percapita taxation. One therefore, wonders why these women allow themselves to be traumatized, marginalized and violated all in the name of culture. These harmful practices and their persistence are also explained by the woman to demonstrate

considerable public grief over the death of her husband. In some cultures though, it is believed that the woman is usually responsible for the death of her husband hence the harmful practices are designed to elicit remorse, impose punishment on the woman as the culprit and also to purify the widow by means of these practices (Genyi and George-Genyi, 2013). This is in support of Okoye (1995) assertion that these practices are rooted in the belief that every death is unnatural and therefore the widow must pass through these rituals to prove her innocence and purify herself and also protect herself from further defilement.

Death stings and strips the widow bare and exposes her to humiliating physical and psychological violence, often in the name of culture, usually by those who should console her and support her in her time of bereavement. Because these practices are carried out as part of culture, anyone who fails to fulfil the requirements of the rituals risks social exclusion and family or personal calamity.

5.3.8 REFLECTIONS ON INTERVENTIONS

In view of the preceding discussions so far, reflections on various intervention efforts are imminent.

5.3.8.1 Igbo Customary Law and Widowhood

Igbo customary law is represented in ethnic groups to dictate to the people the way and manner by which the affairs of the people are to be run. There are various customs as there are ethnic groups with some similarities. Hardly would you find a group of people who conduct their affairs in the same manner except when generic issues are to be considered. It is the same with the treatment of women who have lost their husbands to the cold hands of death. There are progressive customs and there are archaic and clearly backward customs

that need to be revisited to protect the widow. The thing to note is that these customs are not exactly universal with regards to the Igbo tribe but their fundamental beliefs are the same. Igbo customary law has therefore not done much to help the widows, in fact its applications have affected widows negatively.

5.3.8.2 The Widow and the Nigerian Constitution

The law as espoused in Section 34 (1) of the Constitution of the Federal Republic of Nigeria, 2011 as amended, clearly states that “*every individual is entitled to respect for the dignity of his person...*” and goes on to say in sub-section (a) that “*no person shall be subjected to torture or to inhuman or degrading treatment*”.

From the foregoing, it is clear that the grundnorm that is the Constitution, which is a set of laws that other laws must bow to, enshrines the fundamental right to dignity for any Nigerian, including widows. It is unlawful therefore for a widow to be treated in an inhuman way that diminishes her person and strips her of her dignity. Therefore, the Nigerian constitution protects the widow.

5.3.8.3 Faith-Based Organisations and Widowhood Practices.

5.3.8.3.1 Anglican Communion and Widowhood in Igboland

It is worthy of note that the Anglican Church has always been at the forefront of the fight against dehumanization of all kinds of harmful widowhood practices since its advent in Igboland in 1857. For instance on the diocese on the Niger a number of mechanisms have been set up to support, defend and protect the widows from various obnoxious and barbaric experiences they are subjected to. The various women organizations such as Mothers’ Union, Women’s Guild and recently Young Wives Association have provided the women a

platform to be empowered to be able to stand the tide of widowhood practices whenever it comes their way.

Recently, the diocese set up a Committee tasked with the responsibility of entertaining complaints from widows who are passing through some bizarre widowhood experiences. They were also charged to investigate same and recommend necessary steps that the Church would take to give the victims succor. Sometimes, legal actions have been taken on behalf of the widows at no cost on them. This committee has long gone into action and it is yielding the expected results. At some point, the diocese had gone as far as re-uniting some widows with the family members of their late husbands and access to the properties of their late husbands restored. It is also worthy of mention that the diocese built houses for some widows to enable them have a home of their own especially in case their late husbands did not build any house while alive. At Church levels which portend grass root influence, the Anglican Church has clearly engaged in outright opposition to the cruelty against widows. At the instance of any death of a husband, the members of the various women organizations of the Church arrange themselves in a form of roster to be visiting the bereaved member throughout the delicate period of the mourning. With this development they provide support to the widow and also defense against the perpetrators of the wicked acts. In 2012, during the Synod of the diocese, it was resolved that a widow is empowered by the Church to mourn her late husband for one month. With this the widow can leave for any economic activity in order to provide for the family. The diocese promised to stand to defend any widow that may be persecuted on account of that. It was also announced that wearing of mourning cloth and cutting of hairs are no longer compulsory but by choice. If a widow wishes to do so, let it be. But if not any attempt to force her into it should be reported to the

diocese. The legal department of the diocese has been charged to swing into action if the need arises to protect and support the widows. The diocese sees it as an aspect of evangelism and they are not leaving any stone unturned. Although their coverage for now is just within the members of the diocese, there is hope that in the future with coalition of other interest groups or organizations, it may be extended towards those outside the diocese.

The widows in diocese on the Niger are not yet completely supported, defended and protected but no doubt, the much the diocese has done is encouraging. There is no doubt that the way it is going, widowhood practices that are inimical, obnoxious, dehumanizing and barbaric will be reduced to the barest minimum if not completely wiped away.

5.3.8.3.2 The Presbyterian Church of Nigeria and Widowhood

The 169 year old Presbyterian Church of Nigeria, born by the grace of God, through the efforts of the Church of Scotland Mission from Jamaica and the Chiefs of Calabar is a Church with strong Reformed roots of Sola Scripture [the scripture alone], Sola Gracia [Grace alone] and Sola Fidei [Faith alone] respectively. This important root of the church strongly predisposes it to the total emancipation of all human persons from all forces that impede the effective realization and expression of their full humanity. In order to achieve this divine mandate, the church has established arms and or organizations along demographic lines, one of which is the Women's Guild.

The Women's Guild is organized from the congregational level through the Presbyteries and the Synods with elected women leaders from those courts of the Church, under the coordination of the Women's desk department of the General Assembly, which was established in 1992. According to the pioneer Chairperson of the Women's desk, Rev. Dr. Nene Amogu, it is established to mobilize women to "discover and develop their full

potentials as women and leaders, and to become interested in ministries of justice, peace, and quality of life on behalf of women worldwide”, among others. The Department continues to work tirelessly toward the realization of these worthy goals. Widowhood is one of the front burner issues on the table of the Women’s Desk of the Church. This is confirmed by a former chairperson of the Central working committee of the Women’s Guild, Elder Chief Mrs. Eme Nwankamma- Okoro, a widow herself, who is firmly committed to the total liberation of the widow, as evidenced in her interview response on her obligation to the widow? “I would stand in the position to defend her against the accusations. I would also help her materially so that she doesn’t suffer lack. I will also help her to stand on her own, not depending on others”.

The Church has always organized and observed an annual week of emphasis on women during which relevant issues have been discussed under the auspices of the Women’s Guild. For example, the 2004 edition of the Women’s week program prominently featured this topic: “To abuse a woman is to abuse a nation”. The following reactions were recorded from women across the nation as “issues of concern” arising from the program: the culture of silence; maintaining marriages in the name of reconciliation while psychological violence goes on; ignorance of the various dimensions of violence; economic disempowerment; cultural expectations of men’s role that makes men with inferiority complex to react in violence, among others. The women articulated a policy proposal to the Church from these reactions which was presented and discussed at the General Assembly meeting in August 2004. Highlights of the policy document is a call on the “The church to maintain a biblical standard on issues relating to widowhood, polygamy and domestic violence; Women should partner with the church and resist harmful traditional practices against them; Women should

organize interactive sessions with men to find out directly from the women how they think the issue of violence can be tackled (G.A. Reports 107-109). The General Assembly unanimously adopted the proposal as a Church policy document on August 24, 2004, thereby registering a key milestone in its commitment to women development according to Biblical principles. Before this landmark decision was taken, the church had made earlier decisions along the same lines as revealed in Minute G A 0640 of the 12th General Assembly of the Presbyterian Church of Nigeria, held in Calabar which stipulates that “No Presbyterian shall be involved in traumatizing widows by way of forcing them drink water used to bathe the corpses of their deceased husbands, or any other traditional ordeals which widows are subjected to” (PCN Policies, 2004: 113). These commendable developments reveal that the Presbyterian Church of Nigeria acknowledges the presence of widows in its membership and the society; acknowledges with concern the precarious challenges of its widows in the society; detests and condemns these precarious challenges of the widow; and is therefore committing both itself and its entire membership to humane and godly treatment of widows. This seems to follow in the tradition of its forebears like Mary Mitchell Slessor who fought hard to abolish the killing of twins and the torturing of their mothers: socio-cultural developments that greatly challenged the ethics of the Gospel at the time. Furthermore, interviews in the course of this research with many Presbyterian ministers in Igboland appreciably reveal their inspiring efforts at ministering to the needs of widows in their respective congregations. Many pastors spoke of welfare programs that involved presentation of gifts in cash and in kind during annual harvest thanksgiving services, Christmas and New Year seasons, scholarship schemes for their children ; visitation,

counseling and prayers; advocacy; establishment of widows forum in their congregations, among others. Verbatim snippets of these Pastoral responses would be appropriate here:

In my Church we motivate the youths to assist them [Widows] in their domestic and farming work. We take care of them when they are sick and raise funds to assist them. We also have a missions group which also takes care of widows,...in my church, we go out to defend the widow, making sure that she is not robbed of her husband's property, we also organize widows' forum where we pray, counsel and encourage them, scholarships are given to children of widows,'...we have a welfare and poor Fund [scheme] to which members contribute. It is a kind of insurance [scheme] so that at the end of the year, the church would visit and support the widow from the accrued resources in this fund,...as an individual, I think of establishing a trust fund for them in the church,...we organize seminars, and workshops in my church for widows..." These encouraging responses essentially reveal that many Presbyterian Pastors in Nigeria faithfully appreciate, embody and reflect the Church's concern for the welfare of the widows. In deed, their godly attention and commitment towards widows is clearly evident. Beyond these, however, it also shows that many of them would love to do more, and/or see more than is currently happening in this area of ministry in the Church; further showing their desire for a ministry with widows instead. By ministering with Widows, we essentially mean the provision of ample opportunity for the widow and or widows to harness their Godgiven talents and resources as human persons in the society to contribute towards addressing their challenges as widows in the family, church, and society as well as the challenges of other people [non-widows] in the society, accompanied and supported by the family, the church, the government and the society at large respectively. In other words, ministering with widows' means giving Widows, the

voice and space to harness and express their God-given resources in addressing their own challenges as well as those of other people in the family, church and society with the support and presence of these persons and groups. The Rev. Dr. Benebo Fubara-Manuel, a former Principal Clerk of the General Assembly of the Presbyterian Church of Nigeria aptly captures the mood in this poser: “how can we be benefited by the spirituality of widows, what do they [widows] have to offer spiritually to the church? In other words, if we are ministering with widows, then it is not just what the Church can do for them, it should really be, what can the church do [together] with them or what can they do for the Church? He responds to the same questions by suggesting as follows: “One of the things I think widows can do would be to spend some time [the time they now have as older widows] to discuss with the younger women some of their experiences as older women in life, thereby serving as [their] counselors. They can also be counselors of youths generally...advising them on how to properly conduct themselves in [pre-marital] relationships. Beyond that, because many widows do not have the burden of husbands, widows become very powerful vehicles for evangelism, they become more available because they have more time, particularly, the older widows...” His views above do not only depict the Church’s intention to minister with widows, but further shows three major areas of ministry the widows can be effectively involved in the Church’s life: counseling, mentoring and evangelism. This creates the need for the organization of the widows in the church into a corporate body, as already suggested by other ministers above. The existence of several parish groups of widows under a “forum” is therefore a step in the right direction, as these issues can be further analyzed and articulated by the widows themselves.

In recent times, the General Assembly of the Presbyterian Church of Nigeria [its highest ruling court] has continued to show its commitment to addressing the challenges of widowhood in its membership by resolving among others that 1. The Ministers Wives Fellowship should immediately incorporate an NGO for Widows in the Church. 2. Church Courts should set apart a regular part of their income for the support of widows within its bounds respectively. It can be deduced from the foregoing that in spite of the patriarchal environment in which the Presbyterian Church operates in Nigeria, it is struggling to embody and reflect Christ's principles of equal and fair treatment of women and widows along with their male counterparts. Nevertheless, the Church has a lot of job in its hands, the hope however lies in the further development and implementation of some of the key structural steps it has taken, as outlined and discussed above.

5.3.8.4 Igbo Cultural Widowhood Practices

5.3.8.4.1 Identification:

The church through the various congregations and Parishes identifies with the widows and their challenges. This she does through a widow's ministry in most Parishes which is carefully organized to give the fellowship a sense of belonging attention to the plight of the widows.

5.3.8.4.2 . Welfare:

There are some scholarship schemes for the widows and/or their children but this welfare scheme is hindered by lack of funds facing the church. The ministers' wives fellowship recently mobilized gift items and donations and organized foundation for the widows. Other welfare packages include Christmas, Easter and Mothering Sunday gifts.

5.3.8.4.3 Preaching and Prayers:

The gospel has remained the weapon of defense which the church has continued to use against the obnoxious practices against widows in Igbo land. Exodus 22:22 says, “*Ye shall not afflict any widow, or fatherless child*”. The Presbyterian church of Nigeria believes and preaches equality and liberty of all persons before God.

5.3.8.4.4 Seminar/Workshops/Teachings:

The church sponsors programmes through the Presbyterian Development Services to promote women liberation from social influences that have limited their status. During the just concluded 2014 Medical Week, the topic of the sermon on that Sunday was: “Women should be treated equally with men”. So the church emphasizes gender rights, fairness and justice.

5.3.8.4.5 Counseling Services:

Through counseling, widows receive attention that offers them both spiritual and legal guidance that could be of great help to them, especially to those who may have been socially abandoned, neglected and frustrated by in-laws and members of the community.

5.3.8.4.6 PeaceTalks:

As part of the contributions to defend widows, the Presbyterian Church often engages in peace talks with families of widows affected by certain obnoxious practices and such moves have often resulted to conflict resolution.

To support, defend, assist, protect and help widows is a noble cause and a worthy “fight” with great physical and eternal rewards. The Presbyterian Church as an agent of peace and social transformation is concerned with the peace, joy, comfort and stability of homes.

Furthermore, the objective of the church is to use her spiritual authority to defend the widows in the spiritual realm and use the riches of Christ to support them physically and materially.

5.3.8.5 The Living Faith Church (a.k.a Winners Chapel) and Widowhood

The Living Faith Church has no clearly defined mandate for widows but nevertheless, the church cares for the widows extensively. This church has three categories of widows in accordance with the Scriptures and these include:

- (a) The young widows who are not up to 60 years old who are encouraged to remarry if they want;
- (b) Those who are up to 60 years but are wealthy and can take care of themselves and their children;
- (c) Those who are up to 60 years but are indigent.

5.3.8.5 .1 Welfare packages:

1. Financial support to the member to off-set her husband's medical bills during the time such is hospitalized.
2. In the event of the death of the man, a partial scholarship scheme is provided for the children.
3. The last Sunday of every month is usually observed as thanksgiving and dedication day of offering. Most of the items brought by members of the congregation are given to widows.
4. After the normal church offering in every second Sunday of the month welfare offering is collected for widows' welfare.
5. The Samaritan Day is also a day set aside by the church for members to bring gift items and money for the widows. It was however suggested that the church as a whole needs to be more proactive because the more we are, the less powerful the perpetrators would become.

5.3.8.6 The Roman Catholic Church and Widowhood Practices in Igbo Land

The formation of Widows' Association in every Parish/Diocese.

The Immaculate Heart Sisters Widows' Apostolate is doing a lot to help combat the dehumanizing treatment meted out to widows in our society. St. Rita's Widows' Association in particular has created awareness of the needs of the widows and given them a sense of belonging and awareness to their human rights. It gives privilege to the widows to come together, discuss their problems and see how to solve them, sometimes by reporting to the Priests. However the attention paid to the widows by the church varies according to Diocese, Parishes, and Priests involved. The Catholic Church frowns at any custom/practices that infringe on the Human rights of widows. The church has taken the towns/villages to court to defend the rights of their members/widows. In Awka Diocese for example, the church has gone the extra mile of fighting the practice of widows not seeing the corpses of their husbands, not actively participating in their burial, like throwing sand into the grave, etc. The church fought this battle and won against the villages in Awka where this is practiced. Another instance is that at Nanka, where Charismatics staged a solidarity march in support of widows who are being denied their rights. During this march, a lady called Austica, and another charismatic were shot by the villagers during the burial. However, the church stood beside the widow in participating in her husband's burial and thereafter erected a secondary school in honour of those who lost their lives for upholding of widows' rights. The Catholic Church has banished the wearing of black by widows for mourning. The widows can wear white. Also the shaving of the hair is not compulsory. The church does not want widows to be compelled to do this, unless the widows want to on their own accord or the family chooses to. This is also the case with the period of mourning (depending on the widow or the

family). The Church is also trying to cut down on some unnecessary expenses made towards burial since such expenses will be to the financial detriment of the widow and family after the burial.

5.3.8.7 GOVERNMENT INTERVENTIONS

a) Federal House of Representatives and House of Senate

At the House of Representatives, so far there is no law enacted on widows. The bill has failed to scale through second reading but may be represented in future. Then at Senate, as at the time of compiling this report, no law has been enacted at the Upper House as well.

(b) Anambra State House of Assembly

The law was enacted by the Anambra State House of Assembly. This law may be cited as the malpractices against widows and widowers (prohibition) Law, 2005 and shall come into force on the 17th day of February, 2005. Any person who discriminates, contravenes or conspires with, aids, counsels, procures or assists another person to contravene the provision of Section 4 of this Law commits an offence and shall be liable on conviction to a fine not exceeding N20,000.00 (Twenty Thousand Naira) or to jail term not exceeding six months imprisonment or to both such fine and imprisonment

5.3.8.8 THE JUDICIARY (EXCERPTS OF THE SUPREME COURT OF NIGERIA JUDGMENTS)

The Judiciary is the third arm of Government in Nigeria, with the Supreme Court as the Apex Court. Two cases discussed below clearly depict the position of the Apex Court on the Cultural infringements of women/widows' fundamental human right in Nigeria and Igbo land in particular.

(a) Case One

Mojekwu v Mojekwu (1997) 7 N.W.L.R. PART 512 P. 283 (Nigeria, Court of Appeal)

Summary of Facts

The appellant, Mr. Augustine Mojekwu, relying on the *Ili-Ekpe* custom of some parts of South-East Nigeria, had instituted action against the respondent, Mrs. Caroline Mojekwu, claiming that he was entitled to inherit her deceased husband's property. The basis for this claim was that the deceased, his paternal uncle, was survived by the respondent and two daughters. Being all women, they were excluded from inheriting property under the *Ili-Ekpe* customary laws applying to the deceased. The appellant's Counsel argued that the *Ili-Ekpe* custom allowed the deceased's closest male relative inheritance if he had no son. The closest male relative would have been the appellant's father, who was also the deceased's brother. However, the appellant's father was dead and the appellant had become his heir. As a result, the appellant claimed ownership of the deceased's house situated in the town of Onitsha, which the deceased had built on the land he had acquired from the Mgbelekeke family of Onitsha. The respondent claimed that her son, Patrick, who had predeceased his father, had fathered an infant son who should inherit the property. Disputing this fact, the appellant claimed that Patrick had died without a son.

(b) Summary of the Court of Appeal's discussion

Based on the facts and evidence adduced, the Court of Appeal found that the *Kola Tenancy* (*Kola Tenancy land tenure system effectively meant that a single premium was paid for permanent occupation. It is a Europeanized variation of the Onitsha version of pre-colonial Igbo land tenure rites which enable tenants to gain variable term use rights in a piece of land while the grantors retain their spiritual relationship with the Mother Earth*

Spirit of the space) governed the devolution of the house. As a result, despite the disputed fact whether Patrick had a son at the time of his death-recognizing the Kola Tenancy as the applicable customary law rendered the absence of a male heir irrelevant since it allowed the respondent's daughters to inherit their father's property. Furthermore, the Court determined the *Ili-ekpe* custom to be repugnant and applied the Repugnancy Doctrine. This doctrine prescribes that the courts shall not enforce any custom as law if it is contrary to public policy or repugnant to natural justice, equity and good conscience. The Court also pronounced the custom contrary to human rights guarantees in the Nigerian Constitution and in the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), which prohibit discrimination on the ground of sex.

(c) Comment

This Court of Appeal's pronouncement/decision represents a turning point in Nigerian jurisprudence, as the judiciary scrutinized the customary laws of inheritance through a human rights lens. As a result, the case has been cited severally by women's human rights activists and proponents. However, this pronouncement also formed the basis for the criticism made by the Supreme Court when the case was appealed to it.

Appeal of *Mojekwu v Mojekwu* to the Supreme Court of Nigeria: *Mojekwu v Iwuchukwu* [2004] 4. S.C. (Pt.II). 1. (Nigeria, SupremeCourt)

The case was further appealed to the Nigerian Supreme Court. The names of the parties to the case changed because, when the decision was delivered in 2004, Caroline Mojekwu, the original party to the case, had died. As a result, her daughter, Mrs. Iwuchukwu, was substituted as a party to the case.

(d) Judgment at the Supreme Court

Faced with the same facts and legal issue, the Supreme Court argued that the rules of procedure precluded the Court of Appeal from determining whether *Ili-ekpe* was repugnant since neither of the parties to the case brought the validity of the custom as a legal issue before the court. The Supreme Court, led by Justice S.O. Uwaifo, criticized the Court of Appeal pronouncement as follows:

“I cannot see any justification for the court below to pronounce that the Nnewi native custom of ‘ili-ekpe’ was repugnant to natural justice, equity and good conscience... the learned justice of appeal was no doubt concerned about the perceived discrimination directed against women by the said Nnewi ‘ili-ekpe’ custom and that is quite understandable. But the language used made the pronouncement so general and far-reaching that it seems to cavil at, and is capable of causing strong feelings against, all customs which fail to recognize a role for women. For instance the custom and traditions of some communities which do not permit women to be natural rulers or family heads. The import is that those communities stand to be condemned without a hearing for such fundamental custom and tradition they practice by the system by which they run their native communities.

(e) Judgment at the Supreme Court

However, the Supreme Court upheld the Court of Appeal’s judgment since, in their view, it did not result in a miscarriage of justice, as the *kola tenancy* was indeed the applicable law, and thus the respondent and her family were rightfully held to be the owners of the property in issue.

The Court of Appeal erred in holding that the *Ili-ekpe* custom is repugnant to natural justice. However, the Respondent and her family were entitled to the property under the *Kola tenancy*.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Summary

The historical dynamics of interactions of Christianity with Ozo Institution and Widowhood Practices in Ogidi, Anambra State have been looked into. Ogidi was the son of Inwelle whose father Ezechuamagha (alias Ebekuedike) was the progenitor of the town. Today, Ogidi has surviving sons who are believed to be the founders of the quarters in the town. We have also seen the position of Ogidi vis-à-vis the myth of Igbo heartland and the relationship Ogidi enjoys with their communities who claims the same ancestry rooth with Nri. From Idemili group of communities Ogidi's position is clear and its close blood relationship with some of the communities is also appreciated.

Over the years, Ogidi has fashioned out unique customs and traditions which have made her stand out easily among her equals in the Idemili North Local Government Area. Moreso, Ogidi's role in the social, economic and political activities of Anambra State in particular and Nigeria in general, cannot be easily overlooked, especially now the town has been granted an urban status. We have placed on record the concrete achievements Ogidi has made and also noted some of the short comings of the people. With the awakened interest of Ogidi people in the historical changes and interactions of Christianity with ozo institution and widowhood practices, one can summarize with joy of hope for the town. There is a renewed physical and spiritual growth in Christianizing and tolerating our cultural heritage.

This work falls under the discipline that records and interprets past events involving human beings in order to forecast the future. In the light of this Christianity with a solid foundation and Ozo Institution and Widowhood practices will at least value their

interaction for a better change and progress of the entire community. Idowu (1973) supported this view by saying “Religion cannot wisely or safely be ignored or neglected as it is by frivolous persons today ...” (p.1)

However, the historical dynamics of interactions of Christianity with Ozo Institution and Widowhood practices in Ogidi town, Anambra State, though had its challenges but the successes outweighed the shortfalls. We saw the legacies for the future generation, the output and what it generates cannot be over looked. This research work is limited to the existing sources, and there may have been some changes with time.

Metu (1999) said that “religious change like conversion is a continuing process and complex phenomenon which cannot be adequately explained by a monocausal factor...”(p.xiv). Since oral interviews were employed in this work, biases and prejudices presented themselves, and in an attempt to interpret them with a view to providing a clear insight of what actually happened, the work was subjected to further limitations in form of factual misrepresentation. In consequence of the limitations of this study, only few chapters with a limited number of sub-headings were written. The introduction brings about the background and review of available related literature on the subject of study thereby providing some basis for this work.

This is an attempt to portray the interactions for Religions in Ogidi (1985-2015) were looked into. We also looked at the dynamics of interactions of religions in Ogidi. The researcher finally concludes the study by assessing the historical dynamics of interactions of Christianity with Ozo Institution and Widowhood practices in Ogidi with suggestion for further studies.

Throughout the research work, effort has been concentrated on the social political economic and religious dynamics of interaction effects of Ozo Institution and widowhood practices in Ogidi Community. It is noted that modernity has helped to modify a lot of things within the Ozo Institution and widowhood practices. However, while the structure of the traditional Ozo and widowhood has been modified, the core aspect of it remains secured since the society is a dynamic one, change in the social structure are obvious. Nevertheless the researcher found that the essence of the title is still intact. The belief of the researcher is that the numerous limitations of this work notwithstanding, will be able to provide some reflections among the present day Christian interaction with Ozo Institution and Widowhood practices in Ogidi and will also be capable of shaping their general attitude to the message of Christ as well as helping future Christians to interact well with the traditional institutions and to forge ahead in a more objective and meaningful response to Christianity and good cultural values.

6.2 Conclusion

In this research, we tried to x-ray the historical dynamics of interactions of Christianity with Ozo Institution and Widowhood Practices in Ogidi,(1985-2015). We have done this by first examining what Ogidi Society looked like prior to the coming of Christian missionaries and what it has been like in the midst of the cultural heritage since after the arrival of the missionaries in the late part of the 18th and early part of 19th century and the subsequent spread of the Christian message to every nook and cranny of the town. From every indication, the historical dynamics of Christianity with Ozo Institution and Widowhood practices has been very succesful. But the big question is “How successful is

the historical dynamics of interaction between Christianity and Ozo Institution and Widowhood practices in Ogidi.

From 1892, Christianity made strenuous efforts to destroy the old traditional beliefs and practices of the people of Ogidi. But it has been observed that many of them still persists. In 1985, the Seven (7) man committee set by Bishop Onyemelukwe to look into cultural issues in Ogidi especially Ozo Institution and widowhood practices, worked out modalities of asking most communities especially Ogidi to remove idol worship practices in some of their culture particularly Ozo and Widowhood as to allow the Christian participation. It is in the light of this and understanding of that, that we face the changes and challenges of the future yet, the blessings, joy, good names, education, salvation civilization earned to us by the Christian interaction with traditional institutions cannot be over looked. From the afore stated, attempt has been made to give a retrospective examination of widowhood practices in some Nigerian societies.

The research noted that widowhood practices varies from one Nigerian community to another, but the general patterns involved in the practices are exhibited. In the research work, widows were subjected to a lot of dehumanizing practices, mainly to patrilineal nature of Nigerian society that is male dominated, while the customary laws of the society are also skewed favourably towards men and women have been disadvantaged from time immemorial. This explains why the society always pity men and seek to offer succour for them when they lose their spouse, while the same society suspected women over the death of their husband. However, in the contemporary time factors like modernization, education, involvement in industrial and other bureaucratic jobs, Christianity and high level of exposure

of the women have gone a long way in alleviating most of these harmful widowhood practices.

The historical dynamics of interaction of Christianity with Ozo Institution and Widowhood practices and its contributions to knowledge cannot be over emphasized. In the area of education, the missionaries trained most of the renowned teachers, catechists, and priests in Ogidi. The first educated elites are in the following disciplines: Engineering, medicine, law, teaching, farming/agriculture, industries etc were trained by the missionaries. Secondly a dissertation of this type has provided to the present and tomorrow's historians. Thirdly this is the first Ph.D work in this field. This work reveals a very important aspect of Igbo culture Ozo title taking and Widowhood Practices, this will give the reader adequate and sound information on the subject. Also the reader will learn the influence and significances of Ozo title holders and widowhood practices and the objects they have in their possession. The reader will be exposed to the meanings, origin, significances and effects of Ozo title and widowhood practices in Ogidi, Anambra State.

Ozo title taking and Widowhood practices in Ogidi from 1985-2015 has received some level of dynamism that today, the church and town can understand each other better than what happened before 1985, which led to the actions of the Church to form cultural issue committee. However, ozo title holders in the community are very important people that the Church cannot attempt to miss. The widows in Ogidi community can as well praise God that the yesteryears woes of widowhood has been overtaken by event of dynamism.

Conclusively, today, the mission of Christ and its gospel has become the centre of history in Ogidi.

Sages and philosophers have long written that life is a mosaic of contrasts. Without pain, there can be no joy; without dark, no light; without suffering no growth and there would be only a monotonous sameness. A widow proceeds through the dark pain to light and to some level of joy. It is only by turning your suffering into strength that you can move forward and grow. A widow should not dwell on what she has lost; instead, she should rise above her grief and take pride in how far she has come. The silence must be broken and this is a critical step to take. Hongwe (2005) reported that the most difficult aspect of widows' abuse is the taboo on 'telling the tale' which prevents widows from speaking of their experiences. The ill-treatment of a widow is considered a punishment, a test of fidelity and a cleansing exercise. If a widow fails the test, she will be deemed responsible for her husband's death. Therefore, as long as the violence is hidden, unspoken and uncontested, it will continue. Widowhood is a phenomenon that touches every individual directly or indirectly. One must not experience it to believe and accept that these practices do exist. It is possible for one to either through the process of active imagination or by personal or biological affinity to a widow understand what widows go through. It needs more than any kind of 'evolution'.

Having lasted for so long, what is required is a 'revolution' and now is the time. Men and women need a radical change of attitude by refusing to give their support to these harmful practices that dehumanize widows. Good intentions are not enough. Thoughts and practices are still ways apart. Until these postulations and enactments are firmly entrenched and practicalized, these ugly weapons of retrogression will still be used to mete out punishment on helpless widows. It is only then that solutions will be provided.

6.3 Recommendations

The social advantage of the Christian interaction of missionary enterprise with Ogidi traditional institution cannot be skipped in a study of this nature. Ogidi society like the entire Igboland is a place where the social, the cultural, political etc and the religious are all fused together so much so that the political, social and economic life in the pre-Christian period were under pinned by a religion which worshipped pantheon of gods and venerated the ancestors.

Conversion to this religion or the other, therefore was merely a matter of exchanging new ideologies for the old and also assuming a new form of other factors that helped to transform Ogidi socially and medically wise in services that tend to reduce cost drastically, Iyi-Enu Hospital may not be enough, but hard thinking and practical experience show that much more were done through education.

Education estranged and withdrew school children from physically participating in those traditional school events and celebrations within their cultural milie. This helped in no small way in sharpening the individual and enlightening and developing the society. The researcher opines that the avidity of the Igbos to become as expert as the British in changing their physical world was a quality derived from Christianity via education. Through education, missionaries both the C.M.S and R.C.M. were able to train many sons and daughters of Ogidi to become clerks, teachers, engineers, medical and academic doctors, etc. Nevertheless, like other communities in this part of the country, Ogidi has been equally affected by the jolt triggered off by the prevalent social, political and economic situations. For example, the poor economic activities experienced by Onitsha the only vibrant business town in the vicinity has slowed down economic activities in Ogidi and other communities

around. People rarely undertake new economic ventures. More business has failed and in extreme cases folded up those still striving depends solemnly on their past glories. Businesses that utilize foreign exchange are the hardest hit. Ogidi town is not spared by the rippling effects of these trends. People have thrown virtues to the dog and are now prepared to do other things which they consider more money yielding.

The rate at which young boys within the Idemili Emirs or Idemili North Local Government Area particularly have abandoned education in search of dollar “on the high seas” as they say is very alarming. Male enrolment in boys’ secondary schools within the entire area is appalling, as young boys have shunned educational pursuit in preference to quick businesses. Whatever that means. The present situation is that female population are fast overtaking that of males in the school system. This domination of women is also evidence in the nursing and teaching fields where young men have abandoned the professions at moment. If this is not redressed in time, the educational advancement of males in our society would be in great jeopardy.

Again, some of our youths, especially young men, do not go to church yet they are Christians and any form of spiritual upliftment as unfashionable and regarded them as issues left for the females and the aged. Even most of our educated young men are disenchanted with paid employment that they shun them; and when compelled to take them up, want to turn them into business venture for wealth, at all costs.

Another aspect where attention should be paid is the fact that there are fewer Ogidi natives occupying top government position in the State and Federal Services as was the case in the sixties, seventies and early eighties. In the uniformed services, like the military and the police, Ogidi is not spared. Is it to say that Ogidi has incurred the displeasure of those in

Government or that they did not make the right connections or are they not interested in public service? With the seemingly down turn in the present fortunes of most Ogidi people, our neighbours have misconstrued our position as weaknesses. With the above we hereby recommend as follows:

I recommend Ogidi response to the Christian message in accordance with her existential situations, be it political, economic, spiritual or cultural.

Again, there are those cultures that need to be modified and there are those that need to be maintained and treasured for posterity in order that our human dignity and identity as Ogidi people may be maintained. We need to treasure those things that make us unique or distinguish us from other Igbo people e.g. simple, honest life and trust, not desiring to acquire money or wealth by all means or at the expense of human life, ethics of hard work, cultural dances and games. It is important that we disabuse our minds from the erroneous concept that money is better than good name. Honesty had been a part of Ogidi culture we should allow the light of Jesus to enter into our culture. The light will make our culture to be high and above all stand the test of time.

Nevertheless every Ogidi citizen, should be proud of his or her native name for it is on that you can boldly claim to be a citizen of Ogidi. There is no gain saying the fact many a man today finds a carious compensations under gross oppression and exploitation striving to expunge their antecedents and identifying themselves with alien cultures. The consequences at that is the death of their native culture and identity. The adaption of foreign names by the young people at the expense of their native names need to be re-examined. Maintain full native names in order to uphold and maintain your identity, dignity and family trees.

As we all are aware, some of the knowledgeable repositories of Ogidi Oral traditions have all died and more are at the verge of dying out. We therefore say that one of the way forward is that we begin today to retrieve it in a written document. Meanwhile, there should be a thorough screening of any person who wishes to take the Ozo title especially as it pertains to one's sources of income are not clearly defined into the association. Furthermore, membership of Ozo Institution should be restricted to men who have attained at least 35 years of age. In other words, Ozo title should be for both boys and men but strictly for men in addition for age qualification, moral disposition and response to civil and communal duties, obligations and responsibilities should form the criteria for admission. In effect, the Church should look into the affairs of widows in our society. Programs like widow forum as well as prayers should be organized further.

However we advocate co-existence between Christian theology and non Christian theology. No side should stand on the way of the other for all of us are Ogidi people. Peace, unity and esprit de corps should continue to exist between the two parties. Ogidi people must eschew those actions that bring division and discord by emphasizing those things that build up and deemphasizing those things that destroy progress and unity.

In evangelization and conversion process "Anglicans or Roman Catholics" or "Pentecostals" should be removed from Ogidi Christianity. The common denomination should be Ogidi Christians. This will stop denominational rivalries. Husbands are advised to make adequate provision for their wives by leaving behind a Will. This will save their family from a lot of psychological, physical and financial embarrassment and trauma. There should be increasing assistance to widows by non-governmental organizations such as MUMS and

Widows Association (WA) Widows Support Centre (WSC), Churches and well-meaning individuals. Women (wives) should also exhibit good conduct towards their in-laws.

Prayer is essential tool that is capable of galvanizing the entire community including the churches together as scholars said “A praying man is a powerful man.” However, the introduction of western education, the abolition and eradication of certain barbaric and inhuman practices from the people’s culture, the weakening of Osu caste system, the introduction of Christian system of mourning and family life in Ogidi town, etc can go a long way in showing that Christian missionaries interaction with Ozo Institution and Widowhood practices in Ogidi was indeed successful. Though the success is not total and absolute, the fact remains that the missionary ventures of the C.M.S. and R.C.M. were not a failure.

6.4 Suggestion for Further Studies

Ogidi Christians have over the past century, built up a tradition of patience and tolerance of charity and magnanimity, and it behoves their present heirs and successors to uphold these ideals. In this connection, as it has been the case generally our watch word should continue to be dialogues within and without. Another challenge we have to face in future is continued evangelization. Even within Ogidi itself, despite the long time of the existence and operations of Christianity there are still many whose Africnnes cannot be stoped. The situation becomes more disturbing in view of the numerous happenings around us every day which bear no relation to any Christian principles. Indeed we need evangelism, expansion in high, breath and dept that will allow the spirit of Christ to occupy all the recess of our being and make us live very much in Him. This is correct in a world of this nature were there is practice of homosexuality and lesbianism. The gospel is the solution. The

research through detailed may not have adequately represented the whole-of Ozo title and widowhood practices in Ogidi, Anambra State. This is largely so because of limitations already identified viz lack of texts on the origin and short facts of unwritten stories that formed the main story. A further work for a longer time can be given for greater literature review, personal communication will be illuminating and educative.

Again the research has posited that Ogidi people had a strong regard for Ozo title. This regard to a very large extent, however has been eroded by modernization in religious beliefs and widowhood practices, education and cultural changes that have taken place so far in Ogidi and its environs. A further research on the effects of modernization can make a good reading. There is the need for further research on Ozo title aiming at finding out the spiritual effect of Ozo title on the holders and the widows that are involved, whether or not title leaves an indelible mark, on the souls of the holders, as it is believed of the sacrament of Baptism, confirmation and Holy orders in both Anglican and Roman Catholic Church will also be useful.

Furthermore, the church has survived for more than two thousand years on earth, for this reason, it is the duty of Ogidi Christians in our changing times to seek to reinterpret the Christian message in the light of truth according to the will of God. To do this, Ogidi Anglicans, Roman Catholics particularly the leaders, should be knowledgeable they have to be fully aware of the things happening around them, (near and far away) and their implications. They have to listen with their hearts and spirits to the speechless language of peculiar actions and illuminations to enable them understand and those to whom, and for whom they need to reinterpret and record matters for the survival and progress of the

Christian faith. A study need to be made an enculturation, trains more missionaries for more revival.

Finally, from the foregoing, these is no doubt that the historical dynamics of interactions of Christianity with Ozo Institution and Widowhood practices in Ogidi town was a total blessing to the people, despite the initial problems of intolerance, fear and hostilities from the native which initially, hindered missionary activities, for these were taken care of. However, there was a huge success: schools, hospitals and other social amenities were established. Some unhealthy cultural practices of the people were diplomatically dominated. Looking at the trend of things, there is need to organize a welfare body that will take care of less privileged as well as scholarship scheme. There is also the need to go into investment, just to sustain the church for the future. For instance, stocks and shares, industrialization and others could be embarked on. If the Roman Catholics and the Anglicans with other Christians should work closely with other churches, the much observed evangelism must have been achieved and a legacy be left for our successors. All the same, all the efforts made so far, much more times are needed since we are in the computer age.

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APPENDIX II

INTERVIEW SCHEDULE

1. The coming of Christianity has imparted on Ogidi people. Do you agree?
2. In what ways has Christianity imparted on Ogidi people, between 1985-2015?
3. What are the activities of Christian Churches in Ogidi (1985-2015). How have these influenced the Ozo Institution and Widowhood practices in Ogidi.
4. What are the contributions to Ogidi people.
5. What role did Gospel Churches play in the dynamics of Ogidi?
6. How do you access the interactions between Christianity and Ozo Institution and Widowhood practices in Ogidi?
7. The civilization of Ogidi was brought about mainly by the historical dynamics of interaction of Christianity with Ozo Institution and Widowhood practices ; True or False?
8. Are there Ozo Institution and Widowhood practices in Ogidi. If Yes, State them.
9. Traditional Ozo title institution has been accepted by the Christian Churches in Ogidi. Why?
10. How can you rate the tolerance of Ozo Institution and Widowhood practices with Christianity in Ogidi.
11. Can you shade light on social dynamics of the interaction between Christianity and Ozo Institution and Widowhood practices in Ogidi from 1985-2015.
12. What do you consider as the religious dynamics of the interaction between Christianity and Ozo Institution and Widowhood practices in Ogidi between 1985-2015.
13. What are the challenges faced in the historical dynamics of interaction between Christianity and Ozo Institution and Widowhood practices in Ogidi.
14. What strategies did the missionaries use and to what extent did it work out for them.
15. Is Christianity dynamic in interacting with Ozo Institution and Widowhood practices in Ogidi? Give reasons for your answer.
16. How are the widows treated in your locality.

APPENDIX III

INTERVIEW LIST

S.N	Name	Age	Occupation	Date of Interview	Place of Interview
1.	Mr. Ofodili	58	Civil servant	1/7/2015	Ire
2.	Achebe	65	Engineer	19/12/2015	Ikenga
3.	Sharky	77	Carpentry	27/12/2015	Umuru
4.	Vincent Okudo	56	Farmer	13/8/2014	Nkwelle Ogidi
5.	Ogene	98	Rtd. Civil Servant	17/9/2014	Ezi-Ogidi
6.	Nwosu Okudo	87	Farmer	12/9/2014	Umuru
7.	Ojinna Okoye	66	Educationalist	20/9/2014	Ikenga
8.	John Amobi	56	Trader	12/9/2014	Uru
9.	Okudo Vincent	84	Rtd. Civil Servant	5/10/2015	Ikenga
10.	Ichie Okudo	76	Farmer	5/10/2015	Ire
11.	Iloabachie Bernice	48	Civil Servant	21/9/2013	Nkwelle Ogidi
12.	Agwude	63	Farmer	12/10/2012	Abo Ogidi
13.	Dike Ibemesi	85	Rtd Civil servant	7/8/2014	Ezi Ogidi
14.	Ibemesi	42	Civil servant	16/1/2015	Uru Ogidi
15.	Sis Grace	49	Trader	12/9/2013	Ire Ogidi
16.	Okoye	88	Farmer	6/8/2012	Ire Ogidi

17.	Anekwudo Okeke	55	Teacher	12/10/2015	Abo Ogidi
18.	Umeokenwa	49	Lawyer	13/9/2015	Nkwelle Ogidi
19.	Andu J.	63	Police Officer	20/3/2012	Nkwelle Ogidi
20.	Sunday Okonkwo	56	Doctor	14/2/2015	Ikenga Ogidi
21.	Anozie	90	Rtd. Civil Servant	11/6/2014	Ire Ogidi
22.	Nwankwo S.	61	Teacher	1/5/2015	Adazi Ogidi
23.	Nnamdi Chukwunonso	57	Surveyor	7/2/2015	Ajilija Ogidi
24.	Nwokolo	40	Engineer	15/3/2015	Ogidi Ani
25.	Emekekwe	56	Native Doctor	20/5/2015	Umuru Ogidi
26.	Ndukwe	80	Rtd. Civil Servant	2/7/2015	Adazi Ogidi
27.	Unachukwu Fred	62	Lawyer	18/9/2012	Ikenga
28.	Amobi Mike	56	Engineer	14/9/2014	Ikenga Ogidi
29.	Chief Emma Oji Okonkwo	76	Rtd. Civil Servant	12/9/2014	Nkwelle Ogidi
30.	Okechukwu Ikejia	59	Farmer	12/7/2015	Ezi Ogidi
31.	Michael	72	Business man	12/7/2015	Adazi Ogidi

	Echeruo				
32.	Okeke Odum	56	Native Doctor	12/8/2015	Ikenga Ogidi
33.	Agwude Vincent	77	Shoe Mender	12/9/2014	Ogidi Ani
34.	Abraham Okoye	48	Carpenter	12/9/2014	Ire Ogidi
35.	Anozie	67	Teacher	10/8/2015	Abo Ogidi
36.	Canon Iyke Okwosa	60	Reverend Canon	12/10/2015	Ikenga Ogidi
37.	Owen Nwokolo	50	Bishop	19/6/2015	Umuru Ogidi
38.	Dike Ibemesi	56	Lawyer	4/8/2014	Ikenga Ogidi
39.	Mr. Ofodili	49	Farmer	1/7/2015	Ezi Ogidi
40.	Achebe	65	Engineer	19/12/2015	Ikenga Ogidi
41.	Joseph Okaro	76	Farmer	16/02/2015	Ire
42.	Nwankwo Okoye	74	Traditionalist	16/02/2015	Abo
43.	Ven. Obi Ubaka	56	Priest	10/10/2015	Ikenga
44.	Joshua Okoye	69	Trader	20/2/2015	Unudioka
45.	Mrs. Elizabeth Okanmelu	77	Rtd. Teacher	20/2/2015	Adazi Ogidi
46.	Samuel Ibezim	78	Rtd. Banker	16/03/2015	Ire Ogidi

47.	Nwafor Okoye	79	Traditionalist	18/03/2015	Ezi- Ogidi
48.	Nwachukwu Okoye	73	Traditionalist	18/03/2015	Ezi Ogidi
49.	Nnamdi Eziokwu	76	Traditionalist	18/03/2015	Ire Ogidi
50.	Emeka Nworah	80	Traditionalist	19/03/2015	Abo Ogidi
51.	Chukwudi Akujieze	65	Trader	25/03/2015	Ire Ogidi
52.	Izundu Nweke	48	Brick Layer	28/03/2015	Uru Ogidi
53.	Joseph Mbamalu	88	Rtd Civil Servant	28/03/2015	Uru Ogidi
54.	Ikechukwu Nweze	80	Lay reader	02/04/2015	Abo Ogidi
55.	Moses Okafor	79	Rtd. Civil Servant	04/04/2015	Abo Ogidi
56.	Okudo J.F.	79	Teacher	31/10/2013	Uru
57.	Rev Can. Anozie	46	Priest	16/12/2013	Adazi Ogidi
58.	Mrs. Iwuora	89	Wife of a Rtd. Clergy	02/02/2014	Nkwelle Ogidi
59.	Ibemesi D.	63	Civil servant	04/02/2014	Ezi Ogidi
60.	Very Rev. Fr.	60	Rev. Father	04/02/2014	Nkwelle Ogidi

	Uzuakpundu J.				
61.	Okonkwo O.E.	72	Priest	07/02/2014	Uru Ogidi
62.	Umeokenwa E.	82	Civil Servant	07/03/2014	Nkwelle Ogidi
63.	Arinze, F.A.	84	Farmer	07/03/2014	Ezi Ogidi
64.	Sir Obinna	64	Civil Servant	03/04/2014	Nkwelle Ogidi
65.	Ven. E. Ejianya	45	Priest	03/04/2014	Ikenga Ogidi
66.	Very Rev. Fr. Uzuakpundu J.	60	Rev. Father	04/02/2014	Nkwelle Ogidi
67.	Izuora J.	86	Rtd. Civil Servant	07/05/2014	Ogidi Ani
68.	Vincent Okudo	66	Teacher	13/07/2014	Ire Ogidi
69.	Okudo Obi	78	Trading	24/06/2012	Umuru
70.	Okudo Obi	79	Civil Servant	25/07/2012	Umuru
71.	Chief Nwabueze Udeagwu	82	Carpenter	17/06/2012	Uru Ogidi
72.	Madam Benice Iloabachie	85	Rtd. Civil servant	06/07/2012	Ire Ogidi
73.	Udo, H.B.O.	83	Trader	24/03/2012	Nkwelle Ogidi
74.	Amobi F.N	85	Rtd. Civil Servant	24/03/2012	Nkwelle Ogidi
75.	Ibezim W.N.	88	Carpentry	11/07/2012	Ire Ogidi

76.	Mrs. Enedo J	77	Educationalist	15/07/2013	Ikeja
77.	Umelogu Sunday	68	Civil Servant	18/07/2013	Ezi Ogidi
78.	Nwike P.	83	Rtd. Civil Servant	14/08/2013	Ezi Ogidi
79.	Okeke Odum	86	Native Doctor	10/09/2013	Umudioka
80.	Udokwu N.	75	Rtd. Civil Servant	10/9/2013	Uru Ogidi
81.	Anekwudo O.	95	Farmer	10/09/2013	Nkwelle Ogidi
82.	Chief Nwoba Okudo	99	Rtd. Civil Servant	31/10/2013	Uru Ogidi
83.	Godwin Okafor	64	Pastor	6/9/2015	Grace of God Ikenga
84.	Peter Nwachukwu	45	Pastor	8/10/2015	Assemblies of God Ogidi
85.	Mathew Okoye	76	Pastor	11/7/2015	Nation Builder Church Ogidi
86.	Emmanuel Okechukwu	40	Pastor	11/7/2015	Living faith Ogidi
87.	Frank Okolo	73	Pastor	3/10/2014	Scripture Union Ogidi
88.	Evan. Oli	58	Pastor	3/10/2014	Full Gospel Ogidi