

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Throughout the Missionary activities of the Europeans, Igboland was evangelized to the extent that by the time of the first world war in 1914, Christianity had been planted in Igboland and precisely when the second world war broke out, Christianity in Igboland had acquired foothold not in its numerical strength but also in the socio-economic, religious and political life of the people (Ilogu, 1985, p.49).

Therefore, the present acquisition of footholds by the Christian Missionaries in most parts of Edem-Ani; and the impacts the Missionaries have had on the community so far, motivated this study. Most of these Christian Missionaries that evangelized Edem-Ani were drawn from the following denominations, Roman Catholic Mission (R.C.M), Church Missionary Society (C.M.S), Pentecostals, and Presbyterian Mission.

Edem-Ani prior to the coming of Christianity in the community, had a very strong cultural and traditional practices that had bound them together. They also had strong belief in the Supreme Being (Chukwu) also called "Ezechitoke", the all-powerful. According to Oduenyi (2012) it was not the emergence of the Christian Missionaries that laid foundation to the practice of religion, culture and ethics among the natives. The indigenes were already acquainted to the practice of indigenous religion before the coming of the Church, and establishing of their Missions in various places within the community. Most of the traditional and cultural practices of the people before this time were all embedded in their religion. There were practices like human sacrifice, killing of twins, banishments, Osu caste system, slavery, etc.

Therefore when the Missionaries came to the community, they did not accept the already existing way of life, because the new religion was associated with enlightenment, civilization and a new social order. Physically, Churches were built, Schools and Hospitals were established, education flourished and there grew number of converts who appeared civilized and fashionable.

Christian Missionary attributes abolished in Edem-Ani most of the socio-political, cultural and traditional practices of the people and transformed some aspects to reflect Christian teachings. The Christians at this time condemned every practice that is not pertaining to Christianity.

1.2 Statement of the Problem

The coming of Christianity in Edem-Ani has made impacts on the people, in the aspect of religion, culture, tradition, education and politics; for instance in traditional and cultural aspect, Christianity has made impacts in terminating some superstitious practices like, killing of twins, sacrifice of human beings to idols, female genital mutilation, caste system. And in the aspect of religion, politics and education, Christianity has also restructured the system. Therefore, the issue here is that there is lack of literary documentation of these impacts of Christianity in Edem-Ani.

1.3 Aim of the Study

The purpose of this research is to examine the impacts of Christianity on the people of Edem- Ani .It has other objectives as follows:

- (i).** To understand what the world view of the people of Edem-Ani was like, before the introduction of Christianity in the area.
- (ii).** To find out how indigenous religion, culture and traditions of the Edem-Ani have resisted the change.

(iii). To uncover activities of the Church in Edem-Ani community.

(iv) To highlight the achievements of the Church in the community.

1.4 Significance of the Study

This research work is significant in the sense that it would help those who have not known much about how the various Christian denominations in Edem-Ani came to be; to know.

Furthermore, this work would be of use to the student of the following discipline: Religion and society, church history and finally African traditional religion. This is because; it contains so many things about the subject that would help them to research more about this topic.

However, this research work is also significant to the people of Edem-Ani, especially people that are involved in Church work.

1.5 Scope of the Study

This work is limited to the geographical area of Edem-Ani in Nsukka local government area Enugu state. It assessed the impacts that Christian Churches have made, and are making in Edem-Ani. The study focused mainly on the impacts made by the Roman Catholics and Anglican Churches.

1.6 Research Methodology

The researcher made use of primary and secondary sources of data collection. The primary sources include: oral information (interviews) gathered from the elders in Edem-Ani. The secondary sources include: journals, textbooks and online materials. Phenomenological

method of research; which is used in interpreting a particular phenomenon was used. This method of research is preferred because it suits the subject under investigation.

1.7 Definition of Terms

There were some ambiguous and strange words used in this research which includes, Christianity, Worldview, Charm, Reincarnation, Progenitor, Osu, Ohu, Tradition, Culture, etc.

some of these terms would be clearly defined as follows:

Christianity: According to Charles (2008), Christianity tend to be beliefs, particularly beliefs about Jesus; it came to regard Jesus as in some sense God's presence in human form.

Christianity according to Fowler (1998) is a religion that came to regard Jesus as in some sense God's presence in human form.

Ugwu (1999) noted that Christianity is the religion of the Missionaries, holding that Christ messages is intended for the whole world and not just for a particular area of people.

(p.10)

Onyeneke (1993) defined Christianity as a Christ-like religion under the umbrella of a group called "Christians".

Tradition: Advanced English dictionary defined tradition as part of culture passed from person to person or generation to generation, possibly differing in detail from family to family.

Culture: E.B Tylor (1871) defined culture is "that complex whole which includes knowledge, belief, art, law, morals custom, and any other capabilities and habits acquired by man as a member of society." But culture should be distinguished from society. Cultures are "learned behavioral patterns and perceptions while societies are groups of interacting organisms." This supports the assertion that culture is human enterprise while society is what both human persons and animals possess though each does that according to its nature.

Amaegwu (2013) defines culture as "the human capacity to express in symbols, for oneself and for others, the reactions and relations of individuals and human groups with their environment and their interaction with it."

Malinowski (1931) defined culture as: “a vast apparatus partly material and partly spiritual, and partly human, by which human societies are organized into permanent and recognizable groupings”.

Okere (2005) gives an elaborate description of culture as that which is specifically human, and which starts from the natural but culminates in man’s free activity and creation. He puts it thus: “culture in contradistinction from nature is that part of his milieu which man has himself created”. He gave an instance with the longing for food which is natural in every man but its fulfillment with either cassava or okro soup or with bread and tea is a matter of culture. He also notes that culture “is learned and not instinctive”.

Impact: according to European commission (E.C), the term impact describes all the changes which are expected to happen due to the implementation and application of a given policy option/intervention. Such impacts may occur over different timescales, affect different actors and be relevant at different scales (local, regional, national and EU). In an evaluation context, impact refers to the changes associated with a particular intervention which occur over the longer term.’

According to United Nations Development Group (2011), impact Implies changes in people’s lives. This might include changes in knowledge, skill, behavior, health or living conditions for children, adults, families or communities. Such changes are positive or negative long term effects on identifiable population groups produced by a development intervention, directly or indirectly, intended or unintended. These effects can be economic, socio-cultural, institutional, environmental, technological or of other types.

World-view: According to Kalu (1978) and Kraft (1979) a worldview can be understood in terms of a unified picture of the cosmos explained by a system of concepts, which order the natural and social rhythms, and the place of individuals and communities in them. A

worldview has been referred to as how people perceive and explain their world, or the ways things are or change in their environment.

In other words, a world-view reflects people's basic assumptions about, and perceptions of the universe, which give orientation and value to their lives. A people's worldview stands for their source of explanations for the ways things are in the world, including their theories of illness, death, and misfortunes, and how human afflictions and problems can be resolved.

Animalu (1990) sees worldview as a cosmological framework which refers to a people's way of organizing their activities which explain the how and why of daily existence.

According to Animalu, worldviews are products of experiences so pregnant with drama that such experiences give rise to symbols or totems of some sort.

CHAPTER TWO

REVIEW OF RELATED LITERATURES

The review of the literatures that linked the topic of the research would be grouped into the following sub-topics and namely: impacts of Christianity in Nigeria, impacts of Christianity in Igboland, and impacts of Christianity in Nsukka Northern Igboland.

2.1 Impacts of Christianity in Nigeria

The first contact of Christianity in Nigeria was through the activities of a set of Missionaries from Portugal in the fifteenth century, with the aim of evangelizing the people and convert them to Christianity (Ryder, 1969, p.72).

According to Adeware (1991) the impact of Christianity was later felt in Nigeria as far back as the early 19th century. He notes that the foreign organizations that were involved in the establishments of the Church at the early period were the Methodist Mission, the Church Missionary Society (C.M.S), the Roman Catholic Mission, the Presbyterian Mission, and the Baptist Mission, among others. As these Churches have strong hold in different parts of the country, schools were established and used as powerful agent for social, economic and territorial control.

Nwanunobi (1992) pointed out that before the introduction of Christianity in Nigeria; the traditional society had their own organized institutions that were sustaining them. Christianity took further steps for achievements in Nigeria, when some of the returning slaves who sailed from Sierra Leone to Lagos and Badagry, finally came back and settled in Abeokuta. They had the opportunity of acquiring the education offered by the Church Missionary Society (C.M.S).

Furthermore, supporting the above points made by Nwanunobi on the impacts of the Christianity on the past slaves in Nigeria, Turaki (2001) opined that the slaves also practiced Christianity and preached the gospel to their families and kinsmen;

Olaniyan (2001), observed that when the Anglican, Methodist, Catholic and Baptist Missionaries brought Christianity to Nigeria in the 19th century; their doctrines were directed to a total observance of Christianity as a religion. He noted particularly that all music that was not spiritually uplifting were discouraged or completely banned. Therefore, converts were not allowed to play any indigenous musical instruments or perform musical knowledge; Instead, Christian hymns were preferred.

The above observations did not concern only musical art. The manner of the dressing of the people was also put to constant check, particularly in the Church and in social systems. This was one of the reasons the Missionaries provided textile materials for the converts, particularly the ones that should be worn to the school and Church. The 20th century also witnessed a new Pentecostal revival among the Churches in Nigeria with the result that numerous Pentecostal Churches were established in most parts of Nigeria.

The above scholars have also believed that the Christians that impacted so much in Nigerians are not just from one denomination, instead they included denominations like: the Baptist Mission, the Roman Catholic Mission, the Methodist Mission, the Church Missionary Society (C.M.S), the Presbyterian, etc. these denominations impacted in one way or the other on Nigerians as a whole.

2.2: Contributions/Impacts of Christianity in Igboland

Achebe (1958) told a tragic and sad effect of the African encounter with the European system of government and Religion, and unwarranted intrusion of the White-man and his

culture into the Igbo traditional Religion and world view. To Achebe, Mbata (a legendary village in Umuofia) which may serve as a veritable African society was the first recipient of the white man's Religion though not without difficulties. The arrival of the Missionaries had caused a considerably stir in the village of Mbata. There were six of them but one was a white man. The white man preached to the villagers through an Igbo interpreter, about Jesus Christ and the holy trinity, and then sang a song. They however made some converts and encountered some crises also. Achebe continued thus:

The young church in Mbata had few crises early in its life. At first the clan assumed that it would not survive; but it has gone on living and gradually becoming stronger. The clan was worried but not overmuch.....The evil forest was a fit home for such undesirable people. It was true they were rescuing twins from the bush, but they never brought them into the village.....three converts had gone into the village and boasted openly that the gods were dead and impotent, and that they were prepared to deify them by burning all their shrines. The men were seized and were beaten until they streamed blood. After that, nothing happened for a long time between the church and the clan (pp.17-18).

Later, the Christians were accused of killing a sacred python. To kill the sacred python earned one a severe punishment; one of which was to bury the python like a human being. It was an abomination. To this, Okonkwo answered back (according to Achebe) thus:

If a man comes to my hurt and defecates on the floor, what do i do? Do i shut my eyes? No, i would take a stick and break his head. This is what a man does. These people (Christians) are daily pouring filth over us, and Okeke said we

should pretend not to see?; this is a womanly cleanly thought. Such a thing could never happen in my father land Umuofia (p.18).

The suggestion given by Okonkwo earned Christians the mildest punishment (ostracism); while the Missionaries made more converts. The Christians had grown in number and were now a small community of men, women and children; self-assured and confident (Achebe, 1958, p.18).

The Missionaries did not only stop at admitting the outcast and the common people, they also converted a titled man to Christianity. Achebe further stressed on the above statement thus;

The Church (Christianity) had come and led many astray; not only the new born and the outcast but sometimes a titled man had joined it ;Such a man is Ogbuefi Ugonna, who had taken two titles and who like a mad man, had cut the anklet of his title and cast it away to join Christians. The white Missionaries were very proud of him; and he was one of the first men in Umuofia to receive the sacrament of Holy Communion (pp.18-19).

Furthermore, Obierika (Okonkwo,s friend) seemed to have understood the changing society of Umuofia more than his friend. He observed his own thus:

It is already too late. Our own men and sons have joined the rank of the strangers. They have joined his Religion and have helped to uphold his government. If we should try to drive out the white men in Umuofia,we should take it easy. There are only two of them; but what of our people who are following their way and have been given power?; How do you think we can fight them? ; Our own brothers have turned against us. The white man is very clever. He came quietly and peacefully with his Religion; we were amused at

his foolishness and allowed him to stay. Now he has worn our brothers, and our clan can no longer act like one. He has put a knife on the things that held us together, and things have fallen apart (p.19).

Isichei (1977) claimed that today, most Igbo have been baptized and traditional religion is the preserve of a small ageing minority. Then concerning the lived Christian experience, she noted that although they often spoke and wrote in phrases which now became unfashionable, the Nigerian Christians of the first generation accepted Christianity with literalness which changed their lives.

Ayandele (1969) also showed the impacts of Christianity in Igboland. He was able to dedicate a whole chapter to what he called “the collapse of pagandom in Igboland”. The chapter was aimed at reviewing Ekechi (1972) work on “Missionary enterprise and rivalry in Igboland 1857-1914”; and also to demonstrate how it was crazy for the Igbo to turn to Christianity because of a barrel of gun.

Mbiti (1982) reviews the poor response of the traditionalists to Christianity. He support the view by saying that in this form of Christianity, the traditionalist way made no positive attempt to incorporate ancestors songs and dances of their tradition in Christian scheme.

Ozigbo (1985) felt that the Igbo lack a true response since it depended on importation and corruption of European religious thought and initiatives. He traced this malice to the problem of inadequate leadership. He would want the “Igbo touch” and the Churches in

Igboland to be truly Igbo in character and in outlook. Writing on the monastic life of the church in Igboland, Ozigbo asserts that:

Africans import and “ape” western monastic models largely because they lack imagination, adequate information and sufficient will power. The current transplantation of western monastic structures, without proper modifications adaptations is not in the best interest of emerging Igbo Catholicism (p.34).

The Igbo also responded to Christianity through hospitals built and run by Christian Missionaries. Initially the Igbo had no interest in the Missionary Medicare, and therefore responded negatively. But with the advent of influenza and yaws and other common maladies, the Igbo sought the medical aid of the Christian Missionaries.

Supporting the above points; Chuta (1992) highlighted that:

The medical Mission maintained by Fr. Lutz on the outbreak of influenza at Onitsha during the introduction of Roman Catholicism there paid off. With such prevailing sickness as leprosy, yaws, worms and common sores; western Medicare was soon applied by Roman Catholic (Christians) to demonstrate its superiority to Igbo traditional medicine. This appeal was irresistible (p.34).

Iwe (1985) presented a historical factual and analytical reflection on the topical elements and aspect of our evolving Africa and (Igbo) culture against the Christian background aspiration and hope. He said that Africans in the grips of cultural transformation and in the throes of ecclesiastical and socio-political underdevelopment and disabilities. He opined that:

The Igbo response to Christianity is in form of conflict between the western cultural vessels in which Christianity have been conveyed to Africa and the authentic values and honest institutions of the African cultures as a result

of the task of Africanization and indigenization , becomes more difficult and urgent (p.193).

Achunike quoting Okorochoa (1987) used a general approach similar to that of Elizabeth Isichie (1977) to explain the patterns of Christianization. He continued thus;

The first generation Christians (mostly illiterates) approached Christianity with a quit enthusiasm and with a total rejection of all the external forms of the old order and a tendency to emanate from religious forms and the association of purity and power. The second generation Christians treasured education and western civilization and arrived at a compromise (syncretism and eclecticism) which formed a background for the third generation Christians (who insist on purity and conduct by their application of radical Biblicism) which now reviews Christianity with the mind that people made the same demand as they did to the primal religion and expected Christianity to be more efficacious (p.31).

Okeke (1990) view that every African always maintained his identity as an African. He continued by saying that:

“No matter how you Christianize Africans (Igbo), they still maintain their Africinity”.

This is true because in some parts of Africa today, there are several traces of African cultures that have been earlier on, tagged as timid and outdated by the white Christian Missionaries during their Missionary activities in Africa.

Achunike(1995), made effort in finding out the historical background of the advent of Christianity in Igboland. He focused mostly on denominations like Roman Catholics, Anglicans, Methodists and other Pentecostal Churches. It is important to know that prior to the

coming of Christianity in Igboland, the people were known for their practice of superstitious acts and other inhuman practices such as slavery, osu caste system, killing of twins, etc.

The Niger expedition of 1841 included some C.M.S Missionaries and it materialized because of Fowell Buxton's account of the economic and commercial potentials of central Africa, and his forceful, persuasive and persistent argument that the best to put an end to slavery and regeneration of Africa was through the three Cs: Christianity, Commerce and Civilization (p.43).

Ajayi Crowther and his team, together with their commercial counterparts of 1841, arrived as far as Aboh on the western coast of the Niger where they were all received by Obi Ossai (the king); though they came without motive for commercial and material gain; this expedition was quit unsuccessful. On 26th July 1857, some C.M.S Missionaries arrived at Onitsha. They established their stations in Ossomala (1873) and Asaba (1875), and Obosi in (1882); which served as an outstation of Onitsha.

The Protestant Missionaries along the Niger bank of the Niger Delta and the other parts of the Cross-River decided to take evangelism (Christianity) to a place that they would not have much challenges, and also concentrating their efforts on the trading posts of the individual merchants and the British trading companies. There is a probability that the Catholic (Christian Missionaries) outstroke the Protestant Missionaries in their method of evangelism. The mere presence of these Protestant Missionaries despite their areas of interests more than provided for the underground work of disposing the minds of the Igbo for the immediate reception of Christianity.

The coming of Fr. Lutz and Fr. Horne at Onitsha on Friday 5th 1885 made them to become the first Roman Catholic (Christian) priests to settle in Igboland on the eastern side of the Niger. With the coming of the Catholic Missionaries, the traditional Religion seemed changed. Change also occurred in the map of Christianity in Igboland. So due to the fact that

the style of Christianity between the Roman Catholic Christians and the rest of other denominations were different, it changed the people's comprehension of Christianity in Onitsha and possibly, other parts of Igboland (Achunike, 1995 p.41).

Achunike (1995, p.42) quoting Ozigbo, categorized the 19th century Missionary method of evangelism into four, they includes:

- (i)** The provision of medical service
- (ii)** Redemption and rehabilitation of slaves, social outcast and helpless
- (iii)** Education in literary and vocational training
- (iv)** The deliberate play on the psychological aesthetic susceptibilities of the evangelized.

In the aspect of “medical care” impact of the Missionary Christians on the Igbo Achunike (1995), pointed out that the medical ministrations started early in the life of the Catholic Church in Igboland. This is as a result of many sicknesses that were prevalent those days – fever, dysentery, leprosy, sores and wounds. The efforts of these Christian denominations yielded some results in terms of hospitals, maternities, etc. All these establishments are still there rendering the same services to the people.

In terms of education, Christianity (through Missionaries) built and equipped the schools, paid the school fees of their children; and wards and different communities built schools for the teachers; but today, education is no longer what it used to be. A great deal of change has occurred; there are almost innumerable nursery schools in many places. Primary schools are great in number, secondary schools exists particularly in every community in Igboland.

Though the planting of Christianity was the primary purpose of the Christian Missionaries in Africa, Nigeria, and Igboland, but economic activities were also in their minds; and that is why “The Holy Ghost Congregation” outlined in their constitution as follows:

Although the Missionaries' special purpose is the salvation of souls, they must take great care to their share in promoting a well-planned civilization to those whose conversion is entrusted to them, by inspiring them with an extreme and love for work and teaching with the aid of the brothers, planned agriculture and the most useful art and craft (Pp.50-51).

Achunike (1995) quoting Ayandele was able to remark that the Christianization of the Igbo was nothing sort of an epic. He further asserts that:

With the systematic destruction of the long juju by the British invaders in the 1900s and 1902, the Bible ruled through Igboland like juggernaut; crashing the gods to atoms. This picture of the defeat of gods in Igboland remains substantially authentic, notwithstanding the nostalgic desire of the Mbonu Ojikes for the traditional Religion in the forties and continued prevalence of jujunism or instincts for the supernatural or beliefs in the ancestral spirits portrayed in the works of Igbo novelists like Chinua Achebe and John Munonye (pp.20-21).

Even though Ayandele was equipped with the facts, he still appeared to be making wrong interpretations and weeping statements against the igbos. He acknowledged the religious practices in Igboland today but pointed out that the Igbo went head long into Christianity when the whites compelled them.

Though there was a conquest in Igboland in 1915 by the Christianizers, but still this author argued that it was not this singular factor that opened a way for the Igbo receptivity of Christianity; but rather, he maintained that the Igbo are probably more receptive to cultural change and more willing to accept western way of life than any other large group in Nigeria. It is also important to know that the Igbo culture provides more alternative in terms of

skills to be acquired or knowledge to be gained. Based on these alternatives, an Igbo man develops in taking decision which goes to prove or establish his own position in life and chances for success. So therefore, in this line of thought, Ayandele pointed out that we can safely say that:

The introduction of Christianity was given greater religious choice and characteristically, many Igbo have accepted Christianity without rejecting all their traditional beliefs. The whole pattern of culture contact by its very nature introduces new cultural alternatives. Although this is usually the case, the Igbo traditionally accustomed to thinking, acting and making decisions in terms of a range of alternatives, are more at home in culture contact situations than their members of other societies with different orientation (p.22).

Kalu (1998) devoted two chapters to Pentecostalism in Igboland. He gave a typology with which Christian bodies will be studied. Writing about the Christianization processes in Igbo land, especially during the Nigerian civil war, he maintained that Pentecostalism was not the serious Christian form in Igboland. He observed that in the pre-civil war times, a number of neo-Pentecostal organizations emerged in Igboland and gradually faded away as they came.

Kalu also observed the arrival of the two British evangelists (Idris Vanghan and Pastor George Perfect) who started exorcism under the axis of the Christ Apostolic Church in Efik land in the late 1930s. They did not succeed either; but the influence of their ministry reached Aba through the activities of some traders. Some evangelical groups like the Scripture Union, Student Christian Movements, etc existed in secondary and tertiary educational institutions, but those were not Pentecostal Christians.

Kalu examined the impact of Pentecostalism on the Mainline Churches in Igboland. He believed that from 1985 when Reinhard Bonke conducted the five conventions with the call

that Africa must be saved; showed the salvific interest of the Pentecostal Churches towards the salvation of Africans connecting to the Igbo. The independent churches and other Pentecostal sects that came to Igbo land held prayer and healing session. They practiced exorcism, vision, spoke in tongues, prophesied and predicted the future.

Onyeidu (2001) observed that Christianity has made some for reaching changes in Onitsha. These changes according to Onyeidu are made noticeable in their world view, social institutions, pursuit of agriculture, and western criteria. Christianity through the gospel has transformed the language habits, customs, and even norms of Onitsha people (p.24).

Bishop Ajayi Crowther during his Missionary activities in Onitsha (Igboland), was able to acknowledge both the chiefs and the people even though they still worshipped idols; after which the influences of their preaching were felt and the people later looked upon their worship of idols as something that is of no value. The Onitsha people through the impact of Christianity were able to forbid the killing of twins, human sacrifices as well as rescuing the people from superstition and barbarism. It was from Onitsha that the light of the gospel was able to spread to other parts of Igboland.

Christianity impacted humility on the chiefs and titled men in Igboland; most especially in Onitsha to be précised. The author (Onyeidu) puts it thus:

At Onitsha, it was customary to greet the chiefs according to their titles such as: Omodi, Awuma, Onowu, ofia etc. but as a result of the influence of the gospel, when such chief is greeted in the traditional way, he responds thus: ta keme tsuku ;meaning away with you, first salute God (p.26).

These chiefs were able to stop their relatives from burying them alongside with a human being. This is to show the impact of Christianity in their lives; trial by ordeal, first and second

burial, holding domestic slaves, polygamy etc, were also among the customary practices that Christians were able to wipe out completely in Onitsha (Igboland).

The impact of Christianity in Onitsha according to Onyeidu, did not only focus on traditional Religion alone, it also tried in the introduction of western education and encouraged the habit of industry, especially in the agricultural sphere.

According to Onyeidu (2004), due to the impact of Christianity in Asaba, Obi Onyebuobi who was the oldest king of Asaba , was baptized in 1909, when he was about 90 years old. Obi Onyebuobi was the father of Naomi Nkoaka (a zealous Christian). The old king was baptized by the name of Isaiah. By the year 1899, Asaba Mission station had made some important progress; among other things, Onyeidu stated that:

There are now four school chapels in different parts of Asaba (Igbland); three of which have been built recently by Asaba Christians. The largest of these is called “St Pauls”has been for the greater part of the year under the care of “Lazarus Odibosa”.the other three is managed by the institution students and the members of the Holy Trinity Congregation (p.20).

According to Bishop Ajayi Crowther, among the factors that hindered the progress of the gospel at Asaba were ambition to become great men of titles, to have many wives (through acquiring large cowries), and to have many slaves. At first the people regarded Christianity which preached against these cultural practices as a stumbling block to be avoided.

For Onyeidu, the slaves were the first to embrace the gospel of Christianity in large numbers. Therefore, because there were discrimination between the slaves and the free born, it took few Christians against many years of labor to convince the free born that Christianity is a religion of freedom.

The impact and response of Christianity in Asaba could be seen in the way the people embraced western education, the rejection of their primal religious systems, and the burning of cult objects associated with them. The zealous Christians in Asaba no longer entertain the idea of reincarnation of people as before. They have been indoctrinated to believe that man is born once, and that after death, judgment follows. Christianity has also condemned the traditional rite of Ikpu Akwa, dancing, and second burial ceremonies. The impact/influences of Christianity in Asaba (Igbo land) made the people not to respect totems like: ekwuro (peacock) and edi (caveat cat) which the indigenes have been sparing from being killed. The Missionaries encouraged the people to be hunting those animals.

In the aspect of marriage, Oheneba (2006) opined that in the past, many Igbo men practiced polygamy. The polygamous family is made up of a man and his wives and all their children. Men sometimes married multiple wives for economic reasons so as to have more people in the family, including children, to help on farms; but due to the advent of Christianity, there is now a huge change in the marriage system of the Igbo. Igbo people now tend to enter monogamous courtships and create nuclear families, mainly because of Western influence. Some Western marriage customs, such as weddings in a church, take place either before or after the Igbo cultural traditional marriage.

Speaking on the issue of “Osu” (outcasts) in Igboland, Ogbuehi (2014) opines that: “there are group of people who are called “Osu” (outcasts) who were sacrificed to the gods but they are “living sacrifice. The outcast (osu) were sacrificed to the gods as a means of averting the wrath of the gods upon the community, and they were seriously discriminated against by the freeborn”. It was on arrival of Christianity that this attitude was sermonized against.

In summary also, the impacts of Christianity in Igboland is a one-way impact; in the sense that the Missionary Christians only focused mostly in wiping out both the religious,

socio-cultural, political and other aspects of the way of life of the people; forgetting to reform the good aspects of the peoples practices and way of life.

Scholars like Chinua Achebe and other also told stories of what Christians passed through in the cause of converting the people; for instance, Achebe used a legendary village of Mbata to back-up his argument. Other scholars argued that some of the Igbo traditionalists responded poorly to Christianity at the initial stage, but later gave up their religious practices and embraced Christianity, which then led to the establishments of various schools, health care centers, Churches and other facilities in most parts of Igboland today.

It is also important to know that these impacts of Christianity on the Igbo were not just based on the aspect of positivity, there were also other negative aspects that accompanied these impacts on the natives of Igbo.

2.3 Impacts of Christianity in Nsukka Northern Igboland

Presently, Nsukka is a town comprising of three prominent communities, namely the Nkpananor community, the Ihe n'Owerre community and Nru Nsukka community; and each of the communities is made up of villages headed by an Onyishi and other title holders. Nsukka people even before the coming of Christianity in the area was known for their earlier practice of indigenous religion and culture that have been sustaining them all the while. This was defined by Idowu (1973) as the religion that resulted from the sustaining faith held by forbearers of traditional religion.

A number of festivals are celebrated by the people of Nsukka, including the Omabe Masquerade Festival; the Onwa Eto, or Onwa Ito (the 3rd moon) Festival, which is characterized by the slaughtering of several fowls in each household for each child in the household and in memory of deceased family members; the Onwa Ise (the 5th moon Festival

– which is also known as the moon that marks the beginning of the harvesting of yams (some people call it the New Yam Festival in English Language); Onwa Esa'a (the 7th moon Festival); the Onunu Festival which is a sort of carnival characterized by the going to the 'Nkwo' market Arena (where the 'Oromme' Dance, traditional wrestling, etc., was performed); The Onwa Esa'a (the 7th Moon Festival) is noted as the period for the commencement of the eating of cocoyam. Of the numerous festivals by which Nsukka was known, only the Omabe festival is still being widely celebrated in the town. (en.wikipedia.org)

According to Anene (1981) when the Church Missionary Society (C.M.S) came to Nsukka in the year 1892 they (the Missionaries) went to the then Isi-Udo (Orji Ozumba) and sought permission to establish Churches in Ezele village. He further stated that:

When the good news increased, the traditionalists brought out allegations that the Missionaries would eat the boa-constructor (Eke Idemili) which was one of the greatest taboo among the Oba people of Nsukka. This Isi Udo (the Udo priest) actually allowed the Missionaries to stay, but that was for a short period of time; and also told them to pack and go, which they did. This was because of the massive converts that the Missionaries were recording in the community, and their condemnation of some traditional and cultural practices of the people.

Anene (1981) also stated that it was Chief Obienu of Isu Umuezedum that later received the Missionaries, and was known as an outstanding figure that played a prominent role in bringing about the C.M.S Christians in Nsukka. The Missionaries stayed in this man's house for a long period of time before moving to the "Mgbu bush" in Oba; but before that, the Missionaries was believed to have had a lot of impacts on the natives; like for instance, it is believed that before the coming of Christianity in the area, the natives (especially parents) had their traditional methods of educating their children which is seen in their proverbs,

folktales, and most at times, their songs. But the introduction of western education (sometimes formal education) by the Missionaries helped in countering illiteracy among the natives. The people were formally taught/educated traditionally in the line of becoming native doctors, porters, sculptors, advisers to the king, and also taught the symbolisms of some of the traditional artifacts.

It was the introduction of this formal education that made Nsukka, starting from Oba people, to be aware of some disciplinary occupations like being a doctor, engineer, teacher, lawyer, etc; which were all introduced by the Missionary Christians. It was also in the Mgbu bush at Oba Nsukka that the first and the oldest C.M.S Church was erected, and was named “St. Paul’s Church Oba” till today.

The impact of Christianity in some parts of Nsukka like, Obukpa, Amaeze, Eha-Alumona, Umakashi, Nru, etc; during the emergence of the Missionaries, is a thing that can never be forgotten, due to how it has added and also subtracted some things in the religion, culture and other attributes of the people. Therefore, the impact of Christianity in Nsukka Southern part of Igboland was seen in both political, religious, social, economic, and educative aspects.

Anene (1981) opined that Christianity through her Missionaries, had stamped out the immolation of slaves during title taking, coronation of kings, burial ceremonies of some important men, and during the periodic cleansing of the town from sin of omission and commission. The above inhuman practices has been graphically described by William (1987). He writes:

The burial ceremony of king Nwaboro took place today, and I went there to witness the scene. We met there an old gray-headed Ibo man, about the age of 60 or 70 years called “Oyuma” a name given to anyone that is prepared for

sacrifice , tied fast to the ground with his ofo (a piece of joint stick); pointing it upwards, and called upon the heavens and the earth to come and witness his fatality (p.174).

The attitude of man's inhumanity to his fellow man through the practice of Osu caste system, killing of twins, killing of deformed babies, isolating some people as "Ohu", etc; by some communities in Nsukka were mostly addressed by the Christian Missionaries on their arrival at Nsukka area.

Chukwukamma (2001) on the contributions of Anglican Church in Nsukka, asserts that the impacts of Missionary Christians in Nsukka town cannot be dived into without remembering her origin. According to him the Anglican Mission was commissioned first at Alor-Uno in Nsukka local Government area Enugu State. In his words, he opined that:

In the year 1921, the Anglican Mission was established in Alor-Uno by the Missionary activities of John Enyi, a native of Mgbuji village in Eha-Amufu, who combined his work as a sawyer with that of Missionary. Subsequently, Anglican Mission was established in Nsukka, which by then, already had a good number of Christians. In 1928, the Anglican Church in Nsukka which was christened St. Paul's and which became the head quarter of the Nsukka district of the Anglican Mission was planted (p.17).

The establishment of St. Paul's Anglican Church through Missionary activities also gave rise to the impacts on education and establishment of some schools like: Nsukka High School (government-run) school with Anglican Church heritage, St Cyprian's Special Science School Nsukka (an all-science boarding school for girls), etc. The Church was also against some superstitious practices done by most communities in Nsukka, and also preached the Gospel of repentance.

Google Wikipedia outlined some of the impacts the Roman Catholic Missionaries (R.C.M) have made on education in the past which is now yielding some educational institutions in Nsukka today; It is outlined as follows: “Nsukka now have some of the most recognized educational institutions in South-Eastern Nigeria. St. Theresa's College, Nsukka (all boys) is one of the oldest schools in Nsukka and is situated right at the heart of Nsukka town. It is run by the Catholic Church of Nsukka Diocese. Queen of the Holy Rosary Secondary School is an all-girls school, also operated by the Catholic Church of Nsukka Diocese. St Catherine Secondary School (all girls) is also operated by the Roman Catholic Church of Nsukka Diocese and is located very close to the St Theresa's Cathedral Nsukka Diocese”. (en.wikipedia.org)

The impact of this Missionary drive in Nsukka was not limited to the spiritual sphere alone; it also made its in-road into the health apostolate. The Catholic Church believes in the restoration of the health not only of sick souls but also bodies. In 1938 Bishop Charles Heerey established a maternity clinic at Nsukka to serve all the areas that now belong to Nsukka Diocese.

This is the clinic which later became a full-fledged hospital, and was named after Bishop Joseph Shanahan in 1943. Presently, the Diocese is blessed with four health institutions: Bishop Shanahan Hospital, Nsukka; Our Lady Health of the Sick Maternity Hospital, Adani; Queen of Peace Maternity House, Ugbene Ajima; DDL Health Centre and Maternity, Umabor Eha-Akumona, and an annex of Bishop Shanahan Hospital at St. Mary's Parish, Enugu-Ezike.

In general summary: of the impacts of Christianity in both Nigeria, Igboland and Nsukka as reviewed by scholars, it is therefore important to know that most of these impacts are seen today in both the religious, cultural, political and social lives of the people today.

The Christian Missionaries also focused mostly on the traditional activities of the people of Nsukka, and tagged most of these practices bad names that discouraged most of the traditionalists from further practicing of their indigenous religion.

Therefore today, the traditional practice of masquerades (Omaba and Odo), Onunu, Iru Mgbede, Onwa Eto, Onwa Ise, Onwa Esaa, etc (in Nsukka) have now been minimized because of the effect of Christian religion; as most of the traditionalists and custodians of the traditions and culture of the people have been converted to Christianity.

Therefore, the introduction of Christianity in Nigeria right from the 19th century, which later circulated round the major parts of Igboland down to Nsukka; is a thing that can never be forgotten, due to the impacts it has given to the people so far.

The above scholars have also made efforts in pointing out most of the positive impacts of Christianity in Nigeria, Igboland and Nsukka; but have failed in outlining some of the negative aspects of these impacts, and how it has affected the initial ethical aspects of the culture and traditions of the people.

CHAPTER THREE

HISTORICAL BACKGROUND OF EDEM-ANI

3.1 Origin and People of Edem-Ani

In a personal communication with the eldest man in Umuchagwu as at the time of this research (Mr. Attama Iyioku), he stated that all the villages in Igboland today bearing different names, didn't just start bearing the names normally, he made it clear that the names symbolizes something; either how the village came to be or how the villages or communities fought their ancient wars or lived their lives in the ancient times; which gave birth to the name (s) that the communities are bearing.

Therefore, Edem-Ani is one of those villages that her main name (Edem) came as a result of the movement, settlement and occurrences that happened in the past, which were carried out by some fellow men and women as at that time.

According to the Onyishi (Mr.Attama Iyioku), Ogidi Mbu also known as Ogidi Odobo was the father of three children (two sons and a daughter); namely: Nrobo Odobo, Nomeh Odobo, and Edem Odobo. Among these three children of Ogidi, Edem was the first to act independently by leaving his father's abode to a place where he could call his own; established his own family and started a fresh life there. That place that Edem Odobo settled, now became known as the present day "Edem".

Later, Odobo Edem had offspring named: Owa, Ozi and Edem-ani. So, due to the fact that Owa was the eldest of the three sons, he had the privilege to inherit all his father's properties. Ezegwu Cletus (personal communication) supporting the above point, opined that this was why Ozzi and Edem-Ani left their father's land and went to a separate place.

The eldest son of Edem Odobo even later became uncontended with what his father left for him, he left his father's territory and went and settled with his family in a place called "Akpa – Edem" today. Igoro, Obeke, and Ozara (clans in Akpa), came about as a result of their founding fathers: Ezemadu, Ezike Amoke, Dimaazu and Ezenyiko (who were the sons of Owa).

According to Thomas Ezugwu (personal communication) one of the sons of Owa; probably "Ezenyiko Utazi" separated from his brothers due to the nature of his vocation (hunting) and went to a place that nobody could trace till today.

When Edem-ani died, his sons agreed that the place where their father first settled should be a sub-village called Odojo (after Edem-Ani,s first son), while the five sub-village groups of Odojo,Isu,Umuchoke,Uwani,and Amenu should be called Edem-Ani (after their father).

In a separate opinion, Ozara, the sixth sub-village in Edem-Ani was founded by Ezenyiko Utazi (the second son of "Owa",Edem-Ani,s brother).

According to tradition, Ezenyiko Utazi was a hunter, and during one of his hunting activities, he discovered a forest area which was suitable for farming. So he gave up hunting as a profession and settled down as a farmer at the site which he called "Ozara" meaning an area that was not previously inhabited by people.

The first six Edem-Ani villages discussed above, namely: Odojo, Isu, Umuchoke, Uwani, Amenu and Ozara have a common origin. All of them had descended from Edem (the founder of Edem clan). Consequently, they regarded themselves as "nto n' ani" (the aborigines) of Edem-Ani. The remaining five sub-villages of Edem-Ani, namely: Nkofi, Amogwu, Owerre, Ubogidi and Umuchagwu; are not the descendants of Edem. They were later immigrants to Edem-Ani. Although the order of their arrival is unknown, tradition

maintains that the founder of Nkofi village arrived before those of other sub-villages. The people of Nkofi (the seventh sub-village of Edem-Ani) trace their origin from Ugbene Ajima, a village group about eight kilometers South Edem-Ani (Ezema, 1986, p.5).

Traditionally, their founder Diakpoke left Ugbene with his wife and two brothers in search of food and farmland. When they came to the present site of Nkofi, they discovered a large quantity of Uwuno (sweet potato) and were happy to find out that the land was good for agriculture. Consequently, Diakpoke and his group settled down at the new site which later developed into the sub-village called Nkofi.

Furthermore, according to the traditions of Odojo, Isu, Umuchoke, Uwani and Ozara villages, the people of Amogwu (the eighth sub-village in Edem-ani), are the descendants of a man called Onarenyi, who came from Aku, a town in the present Igbo- Etiti local government area. It is said that Onarenyi rendered valuable services to “Edem” when she was engaged in a war against Nsukka-Asadu. For this service, he was rewarded with a piece of land in Edem-Ani for settlement. The settlement later developed into a village called Amogwu today.

However, according to the tradition of the Amogwu people, Onarenyi (the father of Amogwu) was a descendant of Edem-Ani and was the elder brother of Odojo (the son of Edem-Ani, founder of Edem-Ani village). Other also believe that Amogwu the son of Onarenyi was not truly a descendant of Edem, but was fortunate to be counted as one due to the accommodation given to his father by Edem for his contributions during the war with Nsukka Asadu.

There are evidence that the “Amogwu people” claim of affinity with Edem is untrue, and that it is nearer the truth to believe that Amogwu had its origin in Aku. An investigation made, shows that there is in Aku, a sub-village called Amogwu from where Onarenyi, the father of “Amogwu” in Edem-ani is said to have migrated.

The Amogwu people of Edem have cultural ties with the Amogwu of Aku. Both groups regards “Aku” (termites) as a totem which should not be killed or eaten as food. Moreover, the Amogwu of Edem-Ani is sometimes referred to as Amogwu-Aku and never as Amogwu Tazi. This goes further to show that they originated from Aku and therefore, not related to Odojo who descended from Tazi (the father of Edem).

The people of Ubogidi (the 9th village of Edem-Ani) claim to have originated from Ohom in Orba (Udenu local government area). Traditionally, the people of Ubogidi descended from an Ohom man called Ikweze, who was a blacksmith by profession. Ikweze left Ohom because there was war between Orba and Eha-Alumona people. The war made it impossible for him to practice his trade. Consequently, he left Ohom in search of a place where he could settle down peacefully with his family and practice his business. On arrival at the present site of Ubogidi, he discovered that the land is fertile. He therefore settled down at the site as a blacksmith-farmer and called the place Ubogidi. Ikweze had two sons, Dianevu and Dimamu. Umuchagwu, the 10th sub-village in Edem-Ani claims to have originated from Ekwegbe.

According to tradition, the people who found Umuchagwu left Ekwegbe as refugees at a time when Ekwegbe and Opi were at war with the Igala people. After about four day’s journey, the refugees arrived at the present site of Umuchagwu village. At the time of their arrival, the place was unoccupied. Consequently, they settled down there and called it Umuchagwu; meaning the settlement of those who had escaped from an enemy.

According to Cletus Ezegwu (personal communication), the Umuchagwu claim of Ekwegbe origin appears credible. Ekwegbe was a battlefield in the 18th century, (the period of Igala extension Southwards). This is therefore the reason to believe that the migration took place during this period and that the Igala war of conquest forced the people out of their former settlement.

Owerre , the 11th village of Edem-Ani claims Igala origin. The Owerre people maintain that Dikwo, the founder of the village, came from Idah in Igala as a professional herbalist in Edem-Ani, at a place called Owerre. Most of the people in Owerre today are skilled in traditional medicine and earned their living by treating sick people from various parts of Edem and beyond. They claim that their knowledge of medicine came from their ancestor. The people believed that Dikwo had blood relationship with the mother of Agban the first chief of Igala. They maintained that when Agban died without a male successor, the right passed to one Ezeanyi from Owerre.

However, It should however be noted that the name Owerre is an Igbo name and that there are other Owerre villages in Igboland today. Thus, it is possible that the people of Owerre migrated from one of the Owerre group in Igbo heartland. Consequently, it is difficult to accept the unsubstantiated claim that the founding father of Owerre was of Igala origin. Moreover, there are no Igala traits in the culture of Owerre people. Edem tradition had confirmed that Idah was not reputed for traditional medicine. If Dikwo had come from Idah, then the institution of kingship in Edem would have had some relationship with the Igala kingship system. It is possible therefore that the claim of Igala origin resulted from the desire of the people to associate themselves with the old Igala Empire and its more advanced culture.

“Ozzi” the third quarter of Edem consists of four villages namely, Ama-Ogu, Ezi-Ozzi, Umoko and Iyewuru. None of the villages in Ozzi claims to have descended from Edem, (the founding father of the clan). According to Ozzi tradition, the founder of each of the villages migrated to Edem from other areas; but it is still presently maintained that Ozzi is the brother of Edem-Ani and Owa; who are sons of Edem Odobo.

According to Ezema (1986), the founder of the Ama-Ogu village, “Dimanu” was the first to settle at Ozzi. He came from Ubogidi, one of the villages in Edem-Ani. “Dimanu” left his

brother “Diavenu” at Ubogidi and went away in search of food. He came to a place now called Ama-Ogu where he discovered very good species of Uwune (sweet potato). This interest he showed in the potatoes made him to settle permanently at the site for the cultivation of the discovered crop. His descendants today constitute of the village group called “Ama-Ogu”.

The people of Ezi-Ozzi, the second village in Ozzi, remember very little about the origin of the village. It was also believed that the founder of Ezi-Ozzi (Ezike Nike) had come from Nike in Onitsha, and that Ezi-Ozzi had always been referred to as “Ezi-Ozzi Nike Onitsha” meaning Ezi-Ozzi from Nike in Onitsha.

Conclusively, it is noted that though the people of Ezi-Ozzi have almost forgotten their origin, but still a word or two may still be said about their claim of Onitsha origin (Ezema, 1986, p.7-8).

The Geography of Edem

Edem has common borders with Obimo on the South, Nsukka on the East, Ibagwa Ani on the North and Nrobo on the West. The community is located at the heart of Nsukka town in Enugu state Nigeria. Other border towns includes: Okpuje near Owa and Egu Amegu, Abbi near Egu Amegu, Abbi Ugwoke Ugwuanyi near Egu Amegu, Alor Uno near Edem-ani (Ezema, 1986, p.24-25).

Furthermore, most of the hilly zones in Edem is characterized by its acquisition of spring water beneath, where the people in the area goes to fetch water. Most of these areas includes: Iyi Oku hill, Iyi Ezi hill, Iyi mpi hill, etc.

These Natural hills divided Edem into three main sections and clans, which have corresponding hills. Though fragmented; but geographically, the clans are historically linked.

In Akpa Edem section, the following hills exist:Ugwu Ezugwu, Ugwu Ufie, Ugwu Agu ana-achu, Ugwu Ovo, Ugwu Enyanwu, Ugwu Okpookwu, Ugwu Eze, Ugwu Uguru, Ugwu

Egwuru, Ugwu Iyi nzu, Ugwu Aho, Ugwu Mgbene, Ugwu mgburi, Ugwu Iyiobe, Ugwu Mgboto, Ugwu Ukpa, Ugwu Adiko, Ugwu Iyi Amiani, Ugwu Onokobo, among others.

The most famous deep valley in Edem is from Ama-Oha in Akpa Edem through Okiti , Nkawushi, Amadimba, Amankwa, Obeke to Owa-down towards Okpuje town.

The major plain is the whole of Agbo Edem of which some clans such as Uwani Edem-ani , Amaesumesu, Umuchiagwu, Umuchioke and Imilike Ubogidi are flooded during the rainy season. The drainage is down to Ibagwa Ani. The next plain extends through Owa Edem towards Ovogovo.

Edem is among other villages in the society that is richly blessed with a whole lot of useful trees that bears fruits and also used as herbs; for instance palm trees, neem trees, mango trees, cashew trees, etc. these trees were used by God to beautify the external parts of the geography of Edem.

3.2 Traditional Religion and Cultural Practices of Edem-Ani before Christianity:

Ugwuoke (2018) observed that before the coming of Christian religion in Edem-Ani around 1933, Edem-Ani was purely a traditional society, whose existence was actually dictated by traditional religion.

Prior to the coming of Christianity in Edem-Ani, the people had so many belief systems embedded in their religion which includes their belief in Chukwu and different gods, belief in ancestor. They also masquerade cult. Chukwu according to the belief system of the people, is the creator of everything visible and invisible and the source of lesser divinities; he is also referred to as Chineke.

According to Ajibo Francis (personal communication) supporting the above point, said that Chukwu according to Edem-Ani people is genderless and is reached through various spiritual forces mainly under the spirit class of Alusi who are incarnations of the high god; no

sacrifices, however, are given to Chukwu and no shrines and altars are erected for him. This was why the people had so many deities like, Dimeje, Ebu Amegu, Iyi Oku, Iyi Ezi. These deities was believed by the people to be intermediaries. Therefore, these gods and deities were given sacrifices of various kinds by the people, believing that it is getting to Chukwu. They natives practices both human and animal sacrifices.

Onah (2018) also argues that the traditional and cultural practices of EdemAni was based on the parts of idol worship, festivals and marriage. As at 1962 when elder Albert Ugwoke returned from his sojourn from Ibadan, the practice of African traditional religion was the order of the day. By then, there were so much compromises among professed Christians in other parts of Igboland; they were found to meddle with the worship of so many deities and gods in the land.

In the ancient times, before the coming of Christianity, the traditional Edem man or woman revered greatly the various deities (gods) who were attributed to be the protector , guardian, rewarder, disciplinarian and avenger of the good and evil. As a result, the natives payed obeisance and great devotion to these gods in a bid to receive their blessings and even punishments (Onah, 2018, p.110).

Furthermore, due to the ethical and moral nature of traditional Edem, the people lived in peace and love with one another. They also had great reverence to the gods and deities, which were termed as the maker and the progenitors of Edem.

Talbot (1916) believes that there were various beliefs of today among the traditionalists which were mostly affected by yesterday. In line with this point, the people of Edem-Ani also believed in the existence of ancestor.

The belief in ancestor according to Ela (1995), is the believe in the saints in traditional setting. Therefore, the people of Edem-Ani had so much belief in the existence of an ancestor. Ancestor here refers to the living dead; that is those righteous individuals pertaining to a particular clan that have died. For one to become an ancestor among the Edem people, he must have lived a good life, died a good death, he must also be a good and reputable person among the people. According to Ogbanya Ugwu (personal communication), the ancestors among the people were venerated by various clans among Edem-Ani people; and When these ancestors are offended either directly by depriving them of their recognition or indirectly by defiling the land, propitiatory offerings and purification rituals are celebrated to appease them and the land”.

In the issue of securing properties, the Edem people of old and even now, use to place a symbol of a god or deity on a property for safe keeping. The natives also call this in their local term “Ibe Ma”. Therefore, anybody that tampers with the goods, items or properties, would be in danger of the wrath of the gods, and to avoid that, nobody would dare tamper or trespass on the items or properties. The people also practiced magic and charms as a means of hurting their fellows or to change a particular phenomenon. The community also had the concept of reincarnation as part of their belief system and practices. The Edem people before the emergence of Christianity in the community, had some other traditional religious practices that the natives used to backing-up their history today.

According to Ejum (2018) long past, her ancestors were believed to have prepared a charm for their protection. The charm became too troublesome, and was dumped in a tiny forest beside the Ajie Hill, near the now desolate Low Cost Housing Programme and abandoned. The Alor people picked the charm, which started to protect them. This charm later became the notorious Adoro Ero deity that is today tasking the wits of scientists, sociologists and even religious bodies. Those early men from Owerre Ugwu Edem that brought the spirit

of Adoro Ero to existence, it is also believed that they have hand in preparing the charm of other neighboring communities like: Ohe Nrobo, Eshi Avurugo, Obata Okpuje.

The Edem people even before the emergence of Christianity in the area also had this communal culture of cleanliness (sanitation); which they do by clearing some of the bushy areas that prevents people from entering the community. Also in the aspect of sweeping the village square; places like Otobo Umuchagwu, Otobo Uwani, and other Otobos (village square), were always made a top priority among the natives.

The people also practiced the use of tribal marks on their newly born children, with the belief that these marks can help in preventing some dangerous diseases from affecting their newly born babies. One of the diseases that the natives feared in the ancient times (according to Ajibo James) -personal communication- was a disease known as “convulsion”. This tribal marks to the Edem people is regarded to as “Ngwume”. It can be given to a new born baby either in the upper part of the left and right chin, or on the chest.

Edem-Ani people right from the beginning, had their own concept of traditional and ethical culture of greeting, respect for elders, obedient to the tradition of the land; and most especially is their culture of peaceful co-existence and unity. The people believed so much on the symbolism of the four market days in Igboland as a whole; and most of their traditional and cultural practices or activities were organized around these four market days. Supporting this point, Onyishi Titus (personal communication) opined that the feast of Onunu (Egba Onunu) is a type of cultural celebration that occurs in the process of families coming together to discuss on various issues bothering them. This “Egba Onunu” according to him, has a specific month that it is been organized; probably in the month of April, and may also fall into any of the four market days in Igboland.

In the aspect of burial rites in traditional Edem-Ani, it was believed that when someone's mother dies and is being buried, there is normally a cow that is taken to the maternal home of the woman. How it was done was that the day the woman's body would be buried, the cow would be taken to her maternal home and be killed and shared to her people. This practice according to Titus Onyishi is not superstitious or pertaining to the people's religion.

In the aspects of cultural festivals, the ancient Edem people believed so much in masquerades and derived so much joy in their entertaining nature. The natives had both the visible and invisible types of masquerades. Therefore, their well-known invisible masquerade was known as the *Onyekurunye*. This this masquerade was a nocturnal spirit that uses images to communicate to the Edem people. It is an aspect of Omaba festival (the famous traditional festival of Edem people that are celebrated in turns among the three component units of Edem. The spirit *Onyekurunye* operates at night and uses satire and occasionally mocking songs to indict people whose conducts are not satisfactory.

The main purpose of the *Onyekurunye* cult is to communicate through the use of images, effigy and scarecrow. In doing this, the spirit causes amusement to people. The *Onyekurunye* provides an outlet for recreation. During the Omaba festival and when the *Onyekurunye* is on ground, the people would usually stroll to the major roads in the community early in the morning to see the wonderful images the spirit had mounted the previous night. These images can range from the use of grass to form human images; or the use of iron materials, sacks and cloths to form images (Obetta, 2018, p.134).

Similarly, there are also other festivals related to that of *Onyekurunye*. The most close is that of "Owonwonye masquerade festival". In Edem traditional festival, the *Owonwonye* masquerade is an institution that oversees the activities of the people, bringing to highlights

activities/behaviours that are not in line with the norms of the people. It acts as a watchman and a cartoonist that leaks people's wicked acts in a humorous ways. *Owonwoye* is a faceless spirit and therefore, is at liberty to speak about a person's iniquity without fear of molestation. Moreover, the law of the town and the tradition confers some immunity to the masquerade, as the people believe that it is doing its important job of sanitizing the society of bad behavior.

The *Owonwoye* comes out once in three years in each of the three quarters of Edem (Akpa, Ozzi, and Edem-Ani). Owo is also associated with the Omaba festival that also rotates among the three communities that formed Edem. More so, the language of *Owonwoye* as believed by the people, ranges from funny giggles, innuendo, and even mocking songs to deliver its messages.

The outing of Owo usually coincides with the dry season; (a resting period in Edem that follows the farming period. This period is also a time for sundry festivals, and a period of relaxation. Also most at times, the Owo goes in the company of other Owos and earthly followers (Asadu, 2018, p.138-139).

Other traditional masquerade festivals that the people of Edem are known for are the Omaba masquerade festival, the Esato masquerade, the Otu Nju masquerade, the Ego Ego masquerade, Ebule masquerade and Okporopi masquerade.

It is important to know that the *Onyekurunye* masquerade that has been discussed above, "was" well practiced by the Amogwu and Uwani people in Edem community, but it is mostly known to belong to the Amogwu village in particular. The Ego Ego masquerade also was practiced, and more peculiar to Amogwu clan in Edem today.

Furthermore, the people of Edem had so many cultural practices in the ancient times which were mostly seen embedded in their way of life and living. For instance, coming to

their pattern of marriage, the natives had so many types of marriage that are totally different from that of monogamy and polygamy. The natives were known for their practice of “teenage marriage”; this is a situation whereby children (especially girls) are given out formally in marriage at a tender age between seven to nine years. At this period, there was nothing like courtship or relationship between youths before marriage; the consent and approval of marriage was done by the parents. Other kinds of marriage ranges from: levirate marriage, ghost marriage, widows marriage, etc.

Levirate marriage in Edem is the type of marriage whereby the younger brother of a dead brother remarries the widow of his dead brother and raises children in the name of the brother. The offspring (children) in this type of marriage were not owned by the younger brother, but belongs to the dead one.

Ghost marriage among the Edem people was regarded to as a sacrificial type of marriage. This was because the elder or younger brother marrying a new wife for his lost brother, may not have also gotten married, but due to the love he has for his brother; would make him to marry a new wife for his brother that was either lost in the forest or in the course of travelling; and raises children in the name of the lost brother instead of his own name. This type of marriage was not so rampant among the natives of Edem; it was mostly done by few of them.

“Ghost marriage” according to Ngwu Nwaona (personal communication) was done to serve as a memory or remembrance of the dead. Widows’ marriage among the Edem people was the one that was so rampant and common. This is the type of marriage whereby either the younger/elder brother of a dead brother remarries the widow of his brother, and raises children in his own name. What differentiates this type of marriage from others was because, the person remarrying raises offspring in his own name and not in the name of his brother.

The people of Edem also had other traditional and cultural practices pertaining to marriage, that were prevalent as at that time that the Christian religion has not been introduced to the community. And the most popular one was the practice of a woman that is yet to be fully married; going to her husband's place; in the name of what the natives called "Ije Di". The woman does this in order to showcase her wife materialism to her husband's people; which also comprises of showing her in-laws her ability to cook, take care of homes, help out in farming activities, and most especially, is her ability to be submissive and taking care of her husband.

According to Ajibo Francis (personal communication) this practice of "Ije Di" was done mostly in the purpose of finding out if the woman is fit in producing of springs for the husband.

This practice really favored the people, as there were less issue of infertility and chaos in families; as the issue of making babies were the top priority among the natives.

Before the advent of Christianity in Edem, to safeguard the marriage intention of a couple, women were made to take an oath before shrines or deities to be chaste; any contravention results to madness, strange sickness or even death. Any offender in order to avert the wrath of the gods, confesses openly and fulfils all the requirements of the gods with the promise to steer clear of such abomination in future, otherwise she would face disaster.

3.3 The Economic and Political Activities in Edem-Ani

In the aspect of economy, the people of Edem-Ani according to the meaning of the name, are people of (from) a fertile land; who also depends on the produce from the farm land (Ala) for survival. Therefore, the economic base of the people of Edem-Ani is mostly on their farmland. They believes that the fertility of the soil is a blessing from Chineke Abiama

(God).According to Okwume (2018) agriculture in Edem is traditional, it is generally characterized with poverty; and it is also a sector for the old and drop-outs from schools, or a means to argument economic livelihood.

The key economic empowerment in Edem-Ani rendered by Christians lies in improving agriculture, which is a sector that had already been established right before the emergence of Christianity in the community.

Edem-Ani is predominantly an agricultural community as well as a rural setting. There is no economic activity one is engaged in Edem-Ani, without being involved in agriculture at least at subsistent level. It is a way of living of the people. More than 70% of the population is engaged in agriculture, while 30% of the household depends on agriculture as their main livelihood and almost two third of the produce are destined for their consumption.

Edem-Ani has a diverse agricultural production system. Roots and tubers (cassava, yam and cocoyam) are the largest crop produced, and among the roots and tubers, cassava is the major crop, followed by yam and cocoyam. Many cereal crops such as maize, beans, Bambara nuts; are produced in Edem-Ani, but maize thrives better and possesses higher economic power. Vegetable crops are very important in the agricultural production in Edem-Ani. According to Okwume (2018), Less than 20% of the natives engage in vegetable production such as yellow pepper, garden egg, telfaria with amarantus are among the highest sources of livelihood of the people.

Livestock production as an economic activity in Edem-Ani is less important than crop production. It is consist of the traditional livestock system of raising manure to support crop production. This is a system where two household keep two to three sheep/goat, and five to ten fowl for consumption or to meet economic emergency while raising farmyard manure. It is only of recent that few natives engaged in piggery and poultry farming. With the improved

breed and farm management techniques, this sector is becoming one of the leading economic power of the people.

Another economic activity of the people of Edem-Ani is also seen in the aspect of processing palm fruit into palm oil. This is mostly peculiar to the women; while men are known for tapping of palm wine. This sector of economic activity keeps men and women busy throughout the season.

Considerable achievement has been made in domestication of fruit tree crops such as native pear, avocado pear, oil palm, coconut, mango, breadfruit, cashew, plantain, bananas, and citrus cola. Cash crop production is the highest source of income in most household in the community. Though there is no dam in Edem-Ani that may help in irrigation of the soil in the dry season; the two well-known streams (Iyi Ezi and Iyi Oku) are serving the people in the course of their farming activity.

Therefore, for the fact that the community is made up of a large land mass, they practiced homestead and farmstead farming. Homestead is a system of farming where a farmer raises crops and livestock on the tracks of land around the home. His barns, silos etc are within the living environment. It is characterized with small holdings and therefore practice continuous cropping. This is where a piece of land is put into crop production year after year. This practice is associated with mixed intercropping.

The farmstead farming system is that practice where the farmers leave home and move to the farm to erect house, barns in order to maintain his farm. This type of farming is characterized by large farm holding vis –a-viz shifting cultivation. The farmers open a farming site together and leave the same together after individual farmer has worked on his plots for some years.

According to Omeje (2018) one of the major problems facing the Edem-Ani people today is that of making possible way to survive economically. Some noted Edem-Ani (Edem) traders of the past travelled to as far places as Orakarami, Igala in search of economic successes. Some of these noted traders traded on gun powder and other articles of trade most often in commercial quantities that boosted their status economically.

Edem-Ani people are known for garri processing and as such, produce garri in large quantity. This wonderful engagement of producing garri in large quantity made the women in the community economically viable. Also, the community is famous in the production of staple food. She has become the food basket of the area in Nsukka and its environment.

The people produce cash crops such as colanut, fruits such as tangerine, lemon, lime, grapefruits and oranges, cashew, avocado pear, guava, paw-paw, pineapples, banana, plantain, water melon, mangoes, pears, African star apples, black apple, blue apples, sour sop. Therefore, the people of Edem-Ani engaged in the production of almost all the crops in abundance which essentially and basically improved their economic survival.

Therefore, the economy of Edem-Ani is regarded to as agro-based. The practice of agriculture in the community is as old as Edem with special attention to crop production and animal husbandry. The agricultural practice though not of a commercial quantity, cannot be said to be solely subsistence because, the farmers produce enough for their families' consumption and for market.

The economic activity that Edem-Ani people is also known for is the production of quality gravels, stones and sands for building houses and construction of roads. Tourism also helps in boosting the economy of Edem-Ani people. Omeje (2003) states that this tourism is an important source of foreign currency for the community and also creates employment

opportunities for the youths. The people are also known for their production of timbers for the construction of buildings and some local bridges.

According to Ugwuoke (2018) another important and crucial sources of Edem-Ani economy and living is their practice of herbs. The art of herbal medicine-making originated from the fore-fathers of Edem, known as Taaz, who came to Edem in the ancient times and stayed and also left after impacting the wisdom of herbalist work to some people while he was staying with them. So the herbal prowess of Edem people was another anchor of their traditional economy.

Political Activities:

In the aspect of politics, it is important to know that even before the coming of Christianity with attendant modern influence, the natives of Edem-Ani had already known how to organize themselves politically. Though the community is divided into three quarters ranging from Akpa, Ozzi and Edem-Ani; it is still ruled by one king.

Therefore, discussing the political activities in Edem-Ani, would have to comprise the entire Edem as a whole. According to Joseph (2018) it is only the stool of the Onyishi (eldest man) of Edem who is regarded as the “spiritual head” that does not change or rotate among their respective quarters or hamlet. The title is concentrated on a particular quarter (Akpa).

Furthermore, in the history of the political activities of the Edem-Ani people, it was stated that a man known as Agbana Eze was the first “Eze”. There were other four successors after him before the Ezeship (kingship) was later transferred to one Ezeanyi Oshogwu of Owerre Agbo Edem-Ani. After this king, the political system of the people changed from multiple successors to just a single successor.

According to Ezema (2006, p, 31), the following were the recognized “Ezes” (kings) that the community of Edem (Edem-Ani) had:

(i) Agbana Eze (from Igoro Akpa Edem): plus four successors

(ii) Ezeanyinwa Oshowu: plus one successor

(iii) Dimeje Ogori

(iv) Eze Agiri

(v) Mbakwu Ayori

(vi) Umude Dimeje

(vii) Eze Ukwunne

(viii) Ezeken Ugbobe

(ix) Ugwuanyi Nwaechara

(x) Onah Idenyi Areji

(xi) Ogan Ukwunne

(xii) Dimanyi Eze Ejma

(xiii) Eze Nwa Ugwuda

(xiv) Ayigbo Ugwuanyi

(xv) Eze ngwoke Eze

(xvi) Francis Ugwoke Asogwa

(xvii) Christopher Nwabueze Ezea; (ruled between 1977-1999).

(xvii) Asogwa S.O.

Therefore, for the fact that Igwe Christopher Nwabueze Ezea was crowned the successor of Francis Ugwuoke Asogwa on 26th November 1977 and died in the year 1999, depicts that other past kings of Edem ruled within the period of 1976 down.

The political system and activities of the Edem-Aniis said to have been borrowed from the Igala speaking people, through the famous Attah of Igala,s influence on the Igbo (Nsukka zone) , including Edem-Ani. Similarly, the neighboring communities close to Edem-Ani; Okpuje, Ibagwa Ani, Ogurugu, Ojkor, Obimo, Lejja, Nsukka, Obukpa, etc. observe the position of Eze in local administration till date. Before the 1976 Chieftaincyedict, Edem-Ani had kingship stool with the central Oha Edem as the legislative,executive and judiciary body.

3.4 The Coming of Christianity to Edem-Ani

According to Cletus and Thomas Ezegwu (personal communication), Christianity was introduced to the Edem-Ani people around 1929. The introduction of Christian Churches in Edem-Ani was the efforts of some notable indigenes of Edem-Ani. According to Andrew Ezema (personal communication), Eze Ngwoke-Eze was the most outstanding past king of Amenu Edem that his memories and contributions towards the development of Edem-Ani cannot be forgotten in a hurry. This was because of the role he played in projecting Catholic Church in Edem-Ani. He did this by sending for the Missionaries that had already come and settled in Nsukka in the year 1929. These Catholic Missionaries were headed by Rev. Father Vincent Davey.

However, before the coming of the Roman Catholic Missionaries to Nsukka, The Church Missionary Society (C.M.S) had already sent their Missionaries and had established

their Missions in several places in Nsukkalike, Okutu, Obimo, Okpuje, Opi-Agu and Ibagwa-Ani.

Therefore, when king Ngwoke met with these Catholic Missionaries through reverend father Vincent Davey, he pleaded with them to extend their branches to other places in Amenu including Edem-Ani, and to come and equip the people with new ideas; reason being that his people are ready to listen to their message. This invitation by the king does not mean that the people were without their own religion, Rather the people yearned for the new religion because they were eager to benefit of the new faith. Father Vincent Davey later considered the invitation of the king and told one of his Catechist (Mr Okafor) to send any Missionary teacher to Amenu (the palace of the king). Mr. Okafor arrived at Amenu in September 1929. According to Andrew Ezema (personal communication), It was through the coming of this Catholic Missionaries in Amaenu that laid the foundation for Christianity in Edem-Ani. This was followed by the establishments of other Christian denominations like the Anglican Church, the Methodist, and the Pentecostal Churches all over Edem-Ani as it is seen today.

According to Amoke (2018), the establishment of C.M.S Mission in Edem-Ani in 1930 was through the effort of Chief Ugwu Asogwa Ozioko, the father of Ven. C.N. Ozioko. Therefore, most of the Anglican Churches Churches in Edem-Ani today includes: St john's Anglican Church Edem-Ani, Our Savior's Anglican Church Obinagu Owerre, Emmanuel Anglican Church, Orue Edem-Ani and Mount Zion Anglican Church Edem-Ani.

According to David Ajibo (personal communication), Edem in Nsukka local government area Enugu state, is made up of 37 communities; among these communities, it was also divided into quarters comprising of Akpa-Edem, Ozi Edem and Edem-Ani. Christianity is one of the main religion in Edem. Amongst all the denominations, the area is largely dominated by Catholics. Regardless, almost all the major Christian denominations have a presence in Edem-Ani. Hither to Edem-Ani was steeped in traditional religion. It is also important to know that

Anglican Church as well as Roman Catholic Church are the most notable denominations of Christian Church in Edem-Ani. Amoke (2018) opined that it was after the welcoming of the Anglican Missionary Christians in the year 1930 by Chief Ugwu Asogwa Ozioko of Edem-Ani, that led to the spread of Anglican (Christian) denomination in the area. This was because the warrant Chief accepted the Missionaries and even gave them a place to start their worship, and even gave them a general council hall to begin their school activities. The establishments of this two main Christian denominations in Edem- Ani has done so much to impact the people both in their socio-political, economic and religious lives. This was achieved because of the dominance of Christianity in the community.

According to Ajibo Francis (personal communication) Edem-Ani during the ancient times was known for their practice and the worship of deities, slave trade, cast system, human sacrifices. However, the emergence of the churches have been able to stop these practice thereby introducing new doctrinal practices and putting to an end some superstitions ,cultures, and traditions that were prevalence as at that time. The natives engaged in all these practices before the coming of Christianity due to their concept of worldview and understanding of what religion, culture and tradition is all about. According to Ejizu ((1987) all forms of individual and group religious practices occur within the broad outline of their worldview. That is to say that most of the religious, political, cultural and economic activities of the people of Edem-Ani during the time that Christianity came, did not just start occurring by accident, it came about as a result of their worldview. The natives of Edem-Ani just like other communities in Igboland, believes that there is a supreme being that always controls the affairs of man, who also make laws to his people through his messengers and deities like (Iyi Oku, Iyi Ezi, etc). According to the people's understanding of the world, illness could be interpreted in so many ways by the people. For instance, the traditionalists sees illness as either an affliction by the gods or sometimes the evil spirits, for a reason that is best known to

them. They can also interpret it in different ways depending on the type of sickness. For instance, any sickness connecting to swelling of the stomach, swelling of penis, etc; is believed by the natives to have come from the gods of the land to the person as a way of punishment.

The observation of Eliade (1987) stated that Christians to some degree always had its converts from previous beliefs and practices, also played out in Edem-Ani. The first indigenous converts from Edem-Ani were drawn from the indigenous religion. Later, (together with the Missionaries), introduced another way of organizing faith and life.

CHAPTER FOUR

IMPACT OF CHRISTIANITY IN EDEM-ANI

4.1 The Religious Impacts of Christianity in Edem-Ani

The coming of Christianity in Edem-Ani in the past was one of the major occurrence that the people of the community have at heart. This was because of the effect and changes that the Missionaries have had in their traditional religion. This religion of the people contains a lot of practices that the Missionaries did not support when they came to the community.

The advent of Christianity in Edem-Ani led to the phasing out of such evil traditional religious practices like: human sacrifices, killing of twins, killing of deformed babies, etc. Therefore due to the nature of the people's religion and their belief system, they believed that when a woman bears more than one child at a time that it simply signifies disaster either to the community or the family of the woman; likewise when the person gives birth to a child that is deformed. Most of these babies were sacrificed to the deity so as to appease them and to purify the land of any calamity that would befall it.

Before the coming of Christianity in the community, traditional religion was known to be the order of the day, in the sense that the natives worshiped so many idols and deities like: Iyi Oku, Iyi Ezi and Dimeje. Most of the natives also believe that true worship is not necessarily on the religion one is in, but ones dedication to his worship, knowing that he/she is communicating to the Supreme Being. This was why when the Missionaries came to the community, and preaching about true worship, they were not fully accepted by the natives; due to the fact that the people already had the belief that the Supreme Being (God) appreciates their own traditional way of worship.

As at that time, the traditional Edem-Ani man and woman revered mostly the various gods or deities; who were attributed to be the disciplinarian, avenger, guide, rewarder and the

protector of the good and the evil. Therefore, the natives' payed great devotion to these deities, believing that all blessings and punishments come from them. The natives had their traditional way of worship which is done by pouring libation and making some pronouncements to the deities, believing that their worship, prayer and supplications would be heard by God whom they referred to as Chukwu or Chineke. The traditional Edem-Ani man or woman during prayer, makes use of Kola nut, this is because it represents peace and clear heart. The native were condemned in their way of worship and prayer by the Christians as unacceptable in the Christian tradition. Therefore, the above belief system of the people was in line with what Clark (2003) said, that religion is the bedrock of the entire way of life of the people.

With the coming of Christianity, the practice of traditional religion were reduced to its lowest minimum. According to Thomas Ezegwu (personal communication), most of the shrines and worship centers that the people of Edem-Ani had before were totally burnt and brought to condemnation by the Missionaries. This was because the people initially go to these places to offer sacrifices to the deity to keep protecting them from any danger or affliction that may befall them and their families. The people normally back it up with the sacrifices of either goat, hen or cow. Therefore, the Christian Missionaries was able to wipe these practices among the people through their efforts in converting the traditional political office holders. It was some of these titled men that gave the Christian Missionaries a helping hand in evangelizing others to abandon their traditional religion and embrace Christianity.

Therefore, the traditional ethical cultures and practices like the respect for elders through bowing in greeting, obedience to some positive traditions of the land, clearing of roads during traditional festivals, traditional way of taking a marriage vow of faithfulness etc, that were derived from the traditional religion of the people, were totally condemned by both the Roman Catholic Mission (R.C.M), Church Missionary Society (C.M.S) and other

Christian denominations. Christians saw everything connected to traditional religion as idolatrous and fetish.

According to Onah (2018) Assemblies of God were the third Church on the roll that came to Edem after which, other Pentecostal Churches infiltrated all nooks and crannies of the community. This affected the religion of the people. Various traditional religious festivals which were commemorated annually, bi-annually, monthly or weekly, were diversely affected. For instance the Christians saw the traditional masquerade festival celebration as a fetish practice that should not be involved in by any Christian, claiming that it is idolatrous, that is to say that any Christian that partakes in masquerade festival celebration is actually practicing idolatry, in the sense that the festival originated from the traditional religion of the people. This festival and also others like the festival of Onunu and Iri Ji were all affected and condemned by the Missionary Christians. Therefore, most of these traditional festivals have been discouraged by the Christians in Edem-Ani, and people no longer pay much interest in it.

Many shrines and deities that have received patronage from all classes of members of the community have been deserted as their premises have been converted to either Churches, schools, markets or farmland. The Missionaries converted most of these places to Mission centers so as to discourage the the traditionalists that their gods are powerless. According to Ngwu Nwaona (personal communication), it was when the traditionalists saw that the lands given to the Christians to establish their Missions, did not have any diabolical effect on the Christians; that made most of them to accept the Christian faith. This was because most of these lands were demanded by the Christians, even when they knew that the area is owned by a deity. The Christians demanded for these areas in establishing their Missions, to show the supremacy of Christian God over other smaller gods.

4.2 Impacts of Christianity on the Political Structure of Edem-Ani

According to Ngwu Nwaona (personal communication) it was the past king of Edem (late Mr. Ngwoke Eze) that pioneered the coming of the Missionaries in Edem (Edem-Ani), by first visiting his kingdom at Amenu; and also allowing the Missionaries to make some amendments in the political structure of Edem as a whole, comprising of Akpa, Ozzi and Edem-Ani.

Ngwu Nwaona asserts that the Missionaries did not only stop at preaching the Gospel, but also condemned some other traditional political posts that is spiritually connected and abolished also some traditional practices that followed their installations.

It is important to understand that discussing about the impact of Christian religion on the political structure of Edem-Ani; that it should be narrowed across the entire Edem as a whole; in the sense that though the entire three quarters in the community (Akpa, Ozzi and Edem-Ani) have been granted autonomy presently by the state government, yet the entire community are still one in terms of king, political culture and tradition. The political structure of Edem-Ani is therefore unified in the sense that the entire community conducts most of their traditional political activities as one community.

In Edem-Ani, there are so many political positions that some of the natives are occupying; for instance the position of Ozor, Onyishi, Attama Iyioku, Lolo Anyi, Onowu, and most prominently is the kingship position. Most of these traditional political positions held by some individuals in Edem-Ani (Edem) community had been of great impact on the community both in the aspect of culture, tradition and morality through its holders.

According to Ugwuoke (2018) another important position respected by Edem-Ani people and the entire Edem community is the position of Attama Tazzi, a position that is

occupied by the eldest man from Isu village. This position and that of the Eze (kingship) are no longer viable because of the inability of the Edem people to understand that there is a significant difference between “Ezeship” and “Chieftaincy title”. Therefore, while Ezeship (kingship) is traditional and as old as Edem land, the Chieftaincy stool is artificial creation by the colonial masters. Chieftaincy is therefore not traditional to the people of Edem-Ani with reference to the Missionaries.

According to James Ajibo (personal communication), this first Christian encounter with the community came as a result of the effort of the past king in Edem, known as “Eze Ngwuoke Eze” in 1890; who called on the Christian Missionaries that were still evangelizing Nsukka at that time to come and preach the Gospel. Therefore, in the cause of preaching the gospel by the Missionaries, the political structure of the community was also reformed. It was the effort of this late king that led to the intervention of the Christian Mission in Edem-Ani; which now brought about their impacts on the political structure and system of the community.

James Ajibo asserts that Edem-Ani and the entire Edem community before the coming of Christianity, had their traditional way of installing an individual to occupy the position of Onyishi. When the Onyishi is being installed to a person, there is this staff that was handed to him called Arua that serves as a symbol of authority. This staff is gotten from a piece of wood cut from Ofo tree tied with red and white linen. The Christians according to Mr. Ajibo James came through the Church Missionary Society (C.M.S) and abolish the practice of giving the Arua, claiming that it is fetish and unacceptable to Christian belief. The Christians came and advanced this system of installing Onyishi; whereby a pastor or a priest would come and pray for the Onyishi, his friends and well-wishers present; and after that, the celebration ends without nothing given to the Onyishi in place of the Arua.

It is still seen in Edem-Ani today where the traditionalists would still proceed ahead with their traditional rite of installation of Onyishi, even after the prayer that may be offered by the Christians. This is a case of syncretism.

These Christian Missionaries did not understand that most of these traditional political posts have various positive contributions on the lives of the natives. For instance, the position of Lolo Anyi, a position held by only women; whereby the woman would be called and addressed as “Lolo Anyi”. A woman given this position is not just an ordinary member of the community, but a distinguished one. She uses her position to address some discriminatory practices and marital issues facing women. The Christian Missionaries came and condemned this traditional political position of a “Lolo” claiming that no woman is above the other in terms of status, and that any woman that distinguishes herself to go for the position, is going against God.

In the aspects of “Ozor” as a political position, it is well known that the feathers that the Ozor titled men put on their red cap signifies that such a person is a title holder, and also reminds the Ozor of the vow of uprightness of character he took. Christianity therefore, did not consider these ethical characteristics surrounding the people’s politics; but instead the entire system was condemned. This is why some of the Ozor title holders in Edem-Ani today do put on the feathers on their red cap any longer, because they have been influenced by the Christians.

4.3 Effect of Christianity on the Social Life of Edem-Ani People

The introduction of Christianity in Edem-Ani and Edem as a whole in the past, has had so much impacts on the social lives of the people so far. For instance in the issue of Osu caste system, Ohu (slavery), marriage and education.

According to Cletus Ezegwu (personal communication) the people of Obeke in Akpa Edem were known for marrying themselves before the coming of Christianity in the community. This is because of the fact that the people were regarded to as “Ohu” (slaves) in the past and even now. But due to the coming of Christian Missionaries in some parts of the community, the social isolation that other clans in Edem has against the people (Obeke people) started diminishing; in the sense that some Christians among the other clans in the community, started associating with the Obeke people to some extent and even engaging into marriage with them.

Edem-Ani is made up of 14 clans namely: Ozara clan, Ubogidi, Amaesumesu, Ogbodu, Umuchioke, Umuchiagwu, Uwani, Nkofi, Owerre Agbo, Owerre Ugwu, Odojo, Isu, Amenu and Amogwu clans. Among these clans in Edem-Ani and other parts of Edem, there were some elements of social isolation between them. For instance, the people of Ogbodu village are being discriminated against “socially” by other clans, claiming that they are “Ohu” (slaves).

James Ajibo, (personal communication) supported the above point when he said that the Ogbodu clan was regarded in the past as slaves who were bought in the past by the Edem people as prisoners of war, when the community was at war with other communities.

The social isolation, discrimination and disunity were used by a clan against the other in Edem-Ani in the issue of marriage. The clans that see themselves as pure species of Edem community, vehemently refuse to allow their people to engage marriage with those they refers to as “Ohu”. Even when it comes to social gathering and sharing of anything, there is still some elements of discrimination. For instance in any social gathering where they are sharing anything like meat, yam; portions of land etc, the other clans believed not to be Ohu most at times gets the lion share.

In Edem-Ani and other parts of Edem, there was this practice of killing of twins, human sacrifices, etc. Also in traditional Edem-Ani, women were degraded by men for a reason that was not tangible; like in the aspect of title taking, equality in gender and status, social gathering, punishment of adultery, etc. But with the advent of Christianity, such social behavior was put to an extinction. What Christianity did as it came to Edem-Ani was trying to bridge this social gap that were existing among the people.

Christianity helped in raising the status of women in Edem-Ani. This was because the traditional Edem-Ani society had no much opportunities for women to rise to a high social position, the only position then for the women was that of the Lolo. But with the advent of Christianity, the phenomenon drastically improved for better. Women can now be seen and heard. They are no longer regarded as mere chattels to be given in marriage according to the decision of parents only. Therefore, the Christian Churches have deeply influenced the marriage system of the people and also the status of women in Edem-Ani and beyond.

In Edem-Ani, the traditional social institutions like the family, marriage and the age grades were totally different from that of Christian religion. Christianity came and turn for instance “the age grade into Christian youths, and also introduced another type of marriage different from traditional marriage.

According to Thomas Ezegwu (personal communication) the coming of Christianity in Edem-Ani had a great effect and impact on the marriage pattern of the natives. The natives were mostly used to a polygamous type of marriage. However, the advent of various Christian denominations in Edem-Ani paved way for the practice of another type of marriage known as “monogamy”.

The Missionaries advised the natives; especially men to stick to one wife and avoid marrying more than one wife; as it is against the doctrine of Christianity.

More so, according to David Ajibo (personal communication) in the pre-Christian era in Edem-Ani, there was nothing like secular personality models like business tycoons, influential politicians and the school teachers. People with secret legitimization like the Ozor titled men and the Ofor holder played the key role in each quarter (Edem-Ani for instance) because the divinity selected them. But with the emergence of Christianity, there are now secular personalities; who exercise undue authority in the community.

Edem-Ani people now have influential businessmen, teachers, lawyers and even technicians who dominate the social life of the community till today.

In the aspect of education, The advent of Christianity so far in Edem community have had so much impacts on the educational sector of the Edem-Ani people. Though the colonial masters that came with some Missionaries (in Igboland) established the educational institution; but initially, this institution was believed to be accorded only to men; and Edem-Ani was not an exception.

The community in the olden days had the concept of education, but it had not been established in the community. That was why only the influential people in the community then like the chiefs and the kings sends their sons outside the community to go and acquire the western education.

According to James Ajibo (personal communication) girls (women) were not included at this time, because the natives believed that education was only meant for men not women.

With the advent of the Missionaries and the establishment of schools in various parts of the community, this mindset of education towards girls was changed. The educational opportunities have now been extended to the women too. Girls can now leave their

communities to other place to acquire educational jobs. There are now many women teachers, engineers, politicians, doctors, professors etc.

Similarly, it is also important to know that some of the schools that were seen in Edem-Ani today were founded by the Church Missionary Society (C.M.S) through the personal effort of Ugwu Asogwa Ozioko (a chief from Umuchiagwu Edem-Ani) in 1932.

Therefore, when the Missionaries came to Edemland, some hectares of land were given to them by the Ohas to establish and build schools for the community.

4.4 The Economic Impacts of Christianity in Edem-Ani

It is important to know that the economy of Edem-Ani community is agro-based. It is so in the sense that the community most renowned source of income is mostly through agricultural activities. Therefore, as a community that is prominently known for their agricultural activities, it is believed that the natives practiced both homestead and farmstead types of agriculture, which yielded them so many varieties of crops like: cassava, water yam, cocoyam, yellow yam, etc.

The introduction of Christianity in most parts of Igbo communities were not just based on the preaching of the gospel, that is to say that the Christian Missionaries also brought with them other things that would help stabilize the lives of the entire communities in Igboland; and Edem-Ani was not an exception. According to Titus (personal communication) when the Christian Missionaries (C.M.S) came to Edem through the help of “Eze Ngwoke Eze” from Amenu Edem, they discovered that the economic focus of the natives were based on agriculture and handcrafts. New crops were introduced to the people and they include: climbing beans, Bambara nuts, okro, mucuna, melon, etc. The Missionaries also introduced other kinds of vegetables that the natives have not seen before such as: pumpkin leaves, scent

leaves, new species of water leaves. Plantations were also set up and new methods of producing and preparing farm products were taught.

It was further stated that it was through the introduction of agriculture and other social amenities by the Christians Missionaries that paved way for the smooth introduction of Christianity in Edem-Ani. In the traditional Edem-Ani, in the absence of cowries, their economic system was directed by simple necessities of life through the extended family community, rather than of an individual.

The Christian Missionaries through their efforts, were able to introduce another system of farming known as commercial farming. Prior to this, Edem-Ani people were only practicing subsistent type of farming. The advent of Christianity in Edem-Ani led to the establishment of industries, markets, road networks which facilitated the movement of farm produce from the farm to the markets.

Therefore, it should be understood that the Christian Missionaries in the course of practicing their faith to the people, impacted positively on other economic lives of the people, not only on agriculture.

CHAPTER FIVE

SUMMARY AND CONCLUSIONS

5.1 Limitations of Study

The researcher encountered problem with the oral information gathered from people; this was because, some of the information gathered were later lost due to the viral infection that corrupted the device the researcher was using to record interviews. Therefore, this made the researcher to go back again and start re-interviewing the same people, and most of the information gathered at this point were not as authentic as it was in the previous interviews.

Another limitation was on the side of the interviewees. Most of them were scared of giving out the original information they have, with the fear of being exposed. Most of the interviewees were not too specific in the information that they gave out, and some of them also were not quite sure of the dates that a particular event took effect, therefore, they were mostly engaged in a guess work.

The issue of lack of documentation of some literary materials on impact of Christianity in Edem-Ani also limited the smooth success of this research. The researcher also had the challenge of translation; this was because most of the terms the interviewees used in giving out information were mostly ambiguous. Therefore, this made the researcher to go into series of translations to come up with a comprehensible term for the readers.

5.2 Recommendations

It is very important for the Church to acculturate some of the good aspects of the religion, culture and traditions of the people of Edem-Ani into Christianity, because that would go a long way in encouraging more traditionalists to join the Christian faith. Acculturation here, can also mean reviving some of the good traditional practices and ethical culture of the

people, which had been sustaining them even before the emergence of Christian religion in the area. These practices should therefore be incorporated into Christianity for a better understanding of the people.

The researcher found out that the Missionaries in the course of their Missionary activities have over-stepped their bounds thereby injuring the traditionalists in the aspect of their politics, for instance the condemning of the position of Ozo, Onyishi and Lolo without considering their positive impacts and roles to the community. Therefore, the researcher recommends that these traditional political positions should be revitalized as it does not have any interference to the true practice of Christianity.

Christianity in the past through her Missionaries have made efforts in abolishing some traditional practice Osu caste system, Ohu, ghost marriage; therefore, the researcher recommends that the present Christians in Edem-Ani should do more in looking into these practices presently, reason being that there are still traces of such practices in Edem-Ani.

The Christian Missionaries in the area of evangelism in Edem-Ani have tried so much, but the researcher discovered that most of these impacts have not been extended to other parts of Edem. Therefore, it is recommended that there should be an extension of Churches to these areas to encourage traditionalists to embrace Christianity.

5.3 Suggestion for Further Research

Any upcoming researcher that would research on a similar topic should please try his/her possible best to get in details, the literary documented impacts of Christianity on particularly the people of Edem-Ani, and how different Christian denominations was introduced in Edem-Ani, and other quarters of Edem as a whole. The researcher should also try in finding out the exact year that these introductions were made; for the purpose of getting

a concrete research work. The researcher also suggest topics like: impact of Pentecostal churches in the development of Edem-Ani, impact of Methodist Church Mission in Edem-Ani. These topics were suggested by the researcher to be researched on because, the interviewees focused on only the impacts of the Roman Catholic Mission and the Church Missionary Society (C.M.S); thereby making little reference to the impacts of other Church denominations on the community.

5.4 Summary

Summarily, the research topic is on the impact of Christianity in Edem-Ani. Chapter one is the introduction. This is where the background of the study was discussed. The researcher outlined what motivated the embarking on the research, and this motivation was gotten in the course of trying to find out the impacts that the Christian Missionaries in Edem-Ani have had on the community so far. Other key concepts discussed in chapter one includes: statement of the problem, aim of the study, significance of the study, scope of the study, research methodology and definition of terms. In the statement of the problem, the researcher writes that it is lack of literary documentation of the impact of Christianity in Edem-Ani. The aim of the study includes, to understand what the worldview of Edem-Ani was like before the coming of Christianity in the area, to find out how indigenous religions, culture and tradition of Edem-Ani have resisted the change, to uncover the activities of the Church in Edem-Ani community, and finally to highlight the achievements of the Church in the community. In the significance of study, the researcher talked about how the work would be significant to those that have not known about how the various Christian denominations in Edem-Ani came to be, it would also be significant to student in religion and society, Church history and African traditional religion; and finally those involved in Missionary work. The scope of the study focused on the impacts made by the Roman Catholics and Anglican Churches. Chapter one finally talked about the definitions of related terms. This is where all the ambiguous terms

used in the work were defined. These terms includes: Christianity, tradition, culture, impact and worldview.

Chapter two of the work is on review of related literatures. This is where literatures reviewed by scholars on impact of Christianity in Nigeria, contributions of Christianity in Igboland and impacts of Christianity in Nsukka Northern Igboland were discussed.

Chapter three is on the historical background of Edem-Ani. In this chapter, the researcher discussed sub-topics like: origin and people of Edem-Ani, traditional religion and cultural practices of Edem-Ani before Christianity, the economic and political activities of Edem-Ani, and finally the coming of Christianity in Edem-Ani.

Chapter five discussed the impacts of Christianity in Edem-Ani. This chapter discussed the religious impacts of Christianity in Edem-Ani, the impacts of Christianity on the political structure of Edem-Ani, effect of Christianity on the social life of Edem-Ani people, and also the economic impacts of Christianity in Edem-Ani.

Chapter five is titled summary and conclusions. This chapter contains the limitations to the study, recommendations, and suggestions for further research, summary, conclusions and references. Limitations of the study discussed about the challenges the researcher encountered in the course of the research. In the recommendation, the researcher gave his view of what Christianity have done in Edem-Ani and what the Missionaries are yet to do. The suggestions for further research is where related topics were suggested by the researcher for upcoming researchers. In the conclusion is where the researcher summed up the statements about the research.

5.5 Conclusion

Edem-Ani is a village that was well known for her practice of traditional religion and other cultural practices right before the establishments of Christian Missions in the community. This shows that the people had the concept of God (religion) at the early stage. Therefore, it should be said that the natives only needed a guide on how to carry on with their religion; Thus the coming of Christianity in the community did not only stop at evangelizing/educating the natives on the right way to practice their culture and religion, but instead, the Christian religion was placed above the traditional religion of the people; thereby minimizing the practice of traditional religion in the entire Edem.

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ORAL INTERVIEWS

NAME	AGE	OCCUPATION	ADDRESS	PLACE	INTERVIEWER	DATE
Cletus Ezegwu	70	Headmaster	Agu-Eke	Nsukka	Researcher	21/01/2018
Ajibo Francis	67	Rtd Headmaster	Ofulonu	Nsukka	Researcher	22/12/2017
Onyishi Titus	68	Driver	Agu-Eke	Nsukka	Researcher	13/02/2018
Thomas Ezegwu	73	Farmer	Agu-Eke	Nsukka	Researcher	21/01/2018
David Ajibo	71	Rtd Civil Servant	Umuchagwu	Edem	Researcher	11/03/2018
Ogbanya Ugwu	79	Trader/Farmer	Agu-Eke	Nsukka	Researcher	3/01/2018
Thomas Asadu	77	Farmer	Onuiyi	Nsukka	Researcher	28/01/2018
Sylvester Ukwuaba	60	Catchiest	Ofulonu	Nsukka	Researcher	10/12/2017
Attama Iyioku	107	Palm-Wine Tapper	Umuchagwu	Edem	Researcher	27/02/2018
Ajibo James	72	Civil servant	Agu-Eke	Nsukka	Researcher	28/02/2018