

NAME: OBINALI JUDITH IFUNANYA.

REG.NO. 2016/236410

TOPIC: SHOULD HUMANITY AVENGE DIVINITY.

The question should humanity avenge divinity? Is a question that the answer is as clear as crystals. If one should know that "divinity" is a celestial being, inferior to the supreme God, but superior to man, then he/she should not indulge in a dangerous rout in the name of avenging divinity. Humanity is inferior to divinity and on that note divinity should be allowed to avenge itself.

To elaborate more on this matter, I have to make use of Reuben Onyishi's 'Clash of divinity' and China Achebe's 'Dead men's should path'. In Reuben Onyishi's 'Clash of divinity', as the name implies is talking about the clash between two divinities, the Ekpo diety and the God of the church of Assembly. The Imobi people were good worshippers of Ekpo diety. The Omaba masquerade festival was one of the most highly valued ceremonies of Imobi community. The people really have regards for the Omaba festival because it was a biennial festival that saw to the massive return of Imobi indigenous people who lived outside the town. During the return of Omaba to the spirit world, every woman must be indoors and await instructions because they believed that Omaba had gone naked. Pastor Udo, the pioneer pastor of Assemblies Divine always cancelled every church service during this festive period of the Imobi community. He was doing this in order to avoid a clash of the divinities. He never wanted a conflict between the district council of Assemblies Divine misunderstood him to be a weak pastor and changed him with pastor Dinma. The new posted pastor Dinma saw the Imobi people's as a devilish act and he had to preach against it. Imobi people had placed the deference of dynasty on Omaba, to the extent that people made law to it. No matter what the pastor preached, they still went deep into their culture.

Pastor Dinma never allowed God to fight for himself rather, he imposed morality to the people of Imobi, ignoring the fact that everything is not forcefully done. Pastor Dinma had to fix a service on the day of the return of Omaba to the spirit world. Belief, fanaticism, syncretism, faith and zeal had been brought into a riotous conflict in the spiritual growth of the members of Assemblies Divine church of Imobi extraction. On that day (Omaba festival), the women of Assemblies Divine Imobi, came out in a group, singing and dancing as they trusted to the same route through which the Omaba spirit was escorted. What would have been a bloody clash that would have led to the beheading of some men and women was averted by divine intervention. The women of Assemblies Divine mocked Omaba's power as needed inferior one. Some tough men of Omaba on hearing this decided to fight the people of Assemblies Divine even after

the wearing of Ozo Elihe of Amuzu persisted to fight for Omaba. This was the very mistake they made trying to avenge the divinity Omaba, instead of letting him to avenge himself. Although they carried out their evil plans of humiliating pastor Dinma, raping the wife and destroying the church of Assemblies Divine. They did this thinking that divinity would not avenge itself. Some of the young men went and pleaded for his forgiveness and the others did not. At the end of the story, divinity had to avenge for pastor Dinma by the mysterious killing of those involved, that did not plead for forgiveness.

Analysing that of Chinua Achebe's dead men's path, humanity tried to avenge divinity when the new headmaster tried to avenge divinity when the new headmaster by name Michael Obi tried to close the villagers footpath that was in his school compound. The footpath was very important to the villagers as it connects the village shrine with their place of burial. Despite the warnings that were given to him by the teachers that have been in the school before him no to close the path as it caused an uproar sometime ago when they tried to do the same. After the whole advice, he insisted on closing the footpath. Three days after he closed the path, the priest of Animals visited the school and told him to open their ancestral path which he closed, and after the dialogue they had, the priest left him with the saying, "let the hawk perch and let the eagle perch". After their priest's visit, Michael Obi still insisted on not opening the footpath he closed. After a couple of days, Obi woke up among the ruins of his work. Everything he worked for in the school compound was destroyed. The white supervisors came to the school to inspect and wrote a nasty report about the school and about the tribal war situation developing between the school and the village. All these were as a result of the misguided zeal the headmaster had. He tried to fight against the divinity but the priest of Ani left the divinity to avenge its course in the issue.

Both stories are trying to illustrate that no matter how hard humanity tries to avenge divinity, it will always fail. Divinity is superior to man and therefore should be allowed to avenge itself.