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SHOULD HUMANITY AVENGE DIVINITY?

The concept of Humanity. Humanity is a virtue associated with basic ethics of altruism derived from the human condition. Humanity differs from mere justice in that there is a level of altruism towards individuals included in humanity more so than the fairness found in justice. That is, humanity, and the acts of love, altruism, and social intelligence are typically individual strengths while fairness is generally expanded to all.

The concept of Divinity. In religion, divinity or godhead is the state of things that are believed to come from a supernatural power or deity, such as a god, supreme being, creator deity, or spirits, and are therefore regarded as sacred and holy. Such things are regarded as "divine" due to their transcendental origins or because their attributes or qualities are superior or supreme relative to things of the Earth.^[1] Divine things are regarded as eternal and based in truth,^[1] while material things are regarded as ephemeral and based in illusion. Such things that may qualify as "divine"

are apparitions, visions, prophecies, miracles, and in some views also the soul, or more general things like resurrection, immortality, grace, and salvation. Otherwise what is or is not divine may be loosely defined, as it is used by different belief systems.

It is clearly not the position of humans to fight or avenge divinity especially when the fight is divinity against divinity.

“Is it that Omaba can’t avenge himself or what? Why do you young man of Ezenagu want to bring curse upon yourselves and generation” (Page 133). An extract from clash of divinity. A quote by Ozo Ehihe a member of cult of nine, who scolds the people of Imobi not to fight a fight meant for the gods. He rightly said, it is not our duty to avenge the spirit of Omaba. Rueben uses his work to address the issue of clash of two religion and divinity as well.

Before the coming of the church of the assemblies divine and even after the coming of the new religion, the people of Imobi had a system of worship. The people of Imobi are highly religious and have tradition which they uphold. They have some social functions and traditional festivals which they celebrate. Even after the coming of the new religion which seems to contradict with theirs, the people never complained, they applied one of Nwishi’s proverb “Live and lets

live”. Since the new religion never disrupts theirs, they had no problem with it and Pastor Udo was the one who understood the people very well unlike Pastor Dinma.

Things started falling apart when the new radical Pastor was transferred to Imobi. Pastor Dinma never put into consideration the traditions of this community, he drastically changed things, introduced tithes and stopped gifts with farm produce. Pastor Dinma seem not to care about the reaction of the people towards the new changes, he rather care about genuine love for Christ and sieving the wheat from the grain. The number of the congregation started decreasing but Pastor Dinma did not bulge. He did not care about the tradition of the people as his last action brought to the clash. This clash was as a result of negligence of the people of Omaba’s festival. Instead of hiding in their houses, the church women came out and marched pass the Omaba festival arena and signing “Jesus power super power”. Instead of giving the gods the chance to avenge itself, the people of Imobi took power in their hands and assaulted Pastor Dinma and his wife. This is clearly where the people went wrong because it wasn’t their battle to fight and not their cause to retaliate. Obviously the people did not listen, they fought for the gods and left the gods with no options but to be quite since the humans has become more powerful than the divine.

On the other hand, the church of assemblies divine did not fight for their gods. They gave him the chance to avenge the insults on the anointed. The men

that carried out the action paid dearly for it, all of them died mysterious and shameful death. Seventeen Ogbuagidi, Nwalugwu Paulinus and so many others paid with their lives because the church knew it was not their fight and their god proved to them that it was not really their fight.

Similarly, the people taking actions into their hands in Dead Men's path makes the god defenseless. If a god is not allowed to fight for himself that god is symbolical or ceremonial. It is a god just as the implication nothing more attached, no power and no action. A god is meant not to defend only himself but also the people, so the people fighting for the god in Dead Men's path is slap on the god it renders the god useless. The people can be custodians of their believe but not fighting for their god all they need do is call on their god in times of need and not fight for them.

Michael obi is appointed the headmaster of Ndume central school in small town in Nigeria in 1946. His plan is to modernize the school in a progressive European way contradicting to tradition and beliefs of his people. His wife Nancy obi is strongly influenced by his ideals and aims and she supports him in his mission.

The school is built on the ancient path connecting the village shrine with the village burial place. This path is a very important part of the people's lives as it

represents birth, death and link between them and their dead relatives. When Michael decides to close the path in order to prohibit people from walking through the school he starts a serious conflict within the village. The people out of annoyance took power in their hands thus fighting a battle meant for the gods.

A fight between divinities should be left for divinities alone, the stronger one should win. Humans interference is a thing of curse as Ozo Elihe rightly put it. Thus human should not fight for the gods let the clash between divinities be between divinities.