

THE RELEVANCE OF *QGBU CHI* TO WOMEN IN IGBO TRADITIONAL RELIGION

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Abstract

Chi is an individual's personal god which accounts for the fortune or misfortune that befalls the individual in his life time. A man's or woman's chi has a special hold over him or her such that no other spirit or powers can control. In Igbo culture, a married woman fully stabilizes in her husband's home after some years of marriage when she has instituted her Ogbu chi – a sacred tree, the absence of which could result in marital hiccups, misfortunes and marriage instability. In recent times, modernity has truncated the idea of this personal chi. Also, Christianity is trying to overshadow and abolish a lot of traditional heritage which invariably has affected the Ogbu chi. Hence, this study is aimed at the process of Irata/Irota/Imawata chi/Ime Ekwe in Umunri Igbo in Njikoka Local Government Area and Ikem in Nando in Anambra East Local Government Area both in Anambra State. It also delves into the installation, traditional worship of and reverence to Ogbu chi. The study examines the relevance of Ogbu chi to womanhood in Umunri Igbo and Ikem, Nando. It equally evaluates the current attitude of these married women in Igbo traditional religion in Umunri Igbo and Ikem, Nando towards Irata/Irota/Imawata chi and Ime Ekwe after the advent of Christianity and finally, investigates how Christianity, harmful human practices/activities like felling of trees to erect structures in family compounds and natural disasters like flooding and erosion in flooding and erosion prone areas have destroyed this totem Ogbu tree. The researcher sourced information from the library and conducted oral interviews. Emile Durkheim's feminist theory of religion (1973) was used because the study was based on married women in Igbo traditional religion. Some men and women of Umunri Igbo in Njikoka Local Government Area in Anambra Central Senatorial District and Ikem in Nando in Anambra East Local Government Area in Anambra North Senatorial District were also interviewed to collect information about the Ogbu chi. The research was based on historical and survey methods. The significance of the study is to re-emphasize that Ogbu chi invariably makes the women folk of the Igbo traditional religious worship complete in their husbands' homes in Umunri Igbo in Njikoka Local Government Area and Ikem in Nando in Anambra East Local Government Area, Anambra State. This is because in the Igbo traditional religion, a person's chi is his other identity in the land of the spirits which complements his physical existence and the need to encourage and sustain this traditional religious worship among the married women in Igbo traditional religion in Umunri Igbo in Njikoka Local Government Area and Ikem, Nando in Anambra East Local Government. It was however found out that because of the advent of Christianity, the women in Igbo traditional religion in Umunri Igbo and Ikem are playing down on the installation and possession of Ogbu chi. Instead, they make use of the mobile wooden image (the effigy) or the Ido chi to conceal their chi and make it less conspicuous.

1.0 Introduction

The Igbo people mostly settle in the South Eastern part of Nigeria and are mainly made up of five states namely: Abia, Anambra, Ebonyi, Enugu and Imo States. They speak Igbo Language and their area of settlement is called Ala Igbo. They are known as The Igbo (Kaharine, 2016). The Igbo land of the South Eastern Nigeria also extended its boundaries to the South-South. This part shares a common

cultural heritage and language of the Igbo. The lower River Niger dissects this area geographically into two to make up eastern and western parts. The Igbo land is densely populated in culture and language.

The Igbo have two major religions which are Christianity and Traditional Igbo Religion (*Odinala*) but the Igbo are mostly Christians. Ala Igbo is approximately 40,000km or 16,000sq ml and has a population of about 40,000,000 Ezeilo (2016). These people speak their indigenous language which is Igbo, their mother tongue, and in various dialects. And then, English Language as a second language. Several Southern Nigerian states of Igbo land add up to the political structure which culturally have also added the Anịoma, Aro, Ekpeye, Ezza, Ibeku, Ikwerre, Mbaise, Ngwa, Ogbu, Ohafia, Ohuhu Omuma and Oyigbo.

The Igbo traditional society has the belief in one supreme God whom they call *Chi Ukwu* which means the Great God, the Highest God, and the Omnipotent God. It is then believed that because of the greatness of this particular God (*Chi*), there should be some smaller gods through which they reach this big master. It is then also believed that these smaller gods would be the servants of this great master and then through them, they reach the mighty master. This should be likened to the Igbo idea and system of monarchy in which they believe that every king must have servants and attendants. In the same vein, they arranged their pattern of traditional worship to be in line with having smaller gods through which they reach their master. And so, they have *Ogwugwu*, *Udo*, *Agwu*, *Ngene* and a host of others.

Apart from all these, they still have the need to have and maintain personal *chi*. For this, they use the traditional religious trees like *Ogbu*, *Oha*, *Ogirisi*, *Echichirii*, *Ngwu*, *Akpu* and others to represent this personal *chi*.

Generally, it was the married women of traditional religious worship that had and maintained this *chi* represented by this sacred *Ogbu* tree which gave it the name “*Ogbu chi*” for their spiritual protection and to grant their requests. The *Ogbu chi* was usually seen in front of these women’s homestead- the first thing that meets the eye of an entrant.

1.1 The Meaning of *Ogbu* as a Totem Tree

According to some of the resource persons like Okafor, I.K., a traditionalist from *Umuatuora*, *Enugwu-Ukwu*, *Ogbu* is a religious tree in Igbo land use for Igbo traditional religious worship popularly by married women in Igbo traditional religion in their husbands' homes. He stated that *Ogbu* is symbolic through which these women have access to their personal *chi*. He continued by saying that it is one of the religious trees that are used for Igbo traditional religious worship and a tree that can survive all adverse conditions and has a very long life span which is why it is called “death never kills” - “*onwu egbu*”. He added that the seed of this particular *Ogbu* tree can survive on top of any other tree like the palm tree, oil bean tree, iroko tree and others, when it is dropped by birds or bats which usually storm on the ripe seeds day and night. He further states that there are three types of *Ogbu* tree which are:

- a. *Ogbu Igbo* or *Ogbu Udene*
- b. *Ogbu Oyibo*
- c. *Ogbu Okooko*

The *Ogbu Igbo* or *Ogbu Udene* is the one that can survive all sorts of adverse conditions and which ripe seeds can germinate and grow on other trees. This *Ogbu Igbo/Ogbu Udene* seeds germinate on these other trees and send their veins, via these host trees to the soil for survival. Most times, these host trees, like the oil bean, wither and die but the *Ogbu* tree takes full possession of the host’s stump and continues to survive having out-lived the host tree. This is one of the sterling qualities of this religious tree which makes it survive for generations. The *Ogbu* can even start sprouting, producing fresh shoots from its roots to form more trees. Because of its strong nature and longevity, it is called “death never kills” – “*onwu egbu*” (as mentioned earlier). This is the only *Ogbu* that can be used for traditional religious worship. It has a unique dark green symmetrical thick leaves and smooth edges with the usual veins. It can, as well, grow into a very big shady green tree of its own providing a cool and comfortable family shelter if left for years untrimmed. This is the particular *Ogbu* that is used for *Ogbu chi*.

The *Ogbu Oyibo* has no relevance in Igbo traditional religion and so, is never recognized as a totem tree. Its main value is providing shades in places like village squares, family compounds or market places (where there is no *Ogbu chi*) and in recent times, in parks and recreation centres because it usually grows into a very big tree of leafy branches. It flourishes with broad luxuriant dark green leaves of slightly corrugated rims that are lighter in weight than the *Ogbu* Igbo leaves.

The *Ogbu 'okooko'* is the one used for ornamentation and aesthetics in the environments ('*okooko*' in Igbo means 'flower'). It is used for hedges and beautification of family compounds, offices and parks. It is characterized by tiny light green symmetrical leaves and does not grow into big trees but trimmable shrubs. The size in height is determined by the owner.

2.0 Empirical Review

Ogbu chi, a fundamental concept in Igbo cosmology, refers to the divine spirit or personal god that guides an individual's destiny. The intersection of *Ogbu chi* and womanhood in Igbo traditional religion and culture yields both empowering and limiting effects, reflecting the nuanced context-dependent nature of this spiritual framework. It equally explores how women navigate their roles, responsibilities and identities within the same context.

Existing researches highlight the complex and multifaceted nature of *Ogbu chi* and its implications for the Igbo women in Igbo traditional religion. *Ogbu chi* provides Igbo women with a sense of purpose and spiritual connection and fosters a deeper understanding of their roles and responsibilities. Women's understanding of *Ogbu chi* can empower them to make decisions and take actions that align with their personal values and goals. *Ogbu chi* also reinforces Igbo cultural heritage, allowing women to connect with their ancestral roots and community.

Okonjo, (1992) did a study on "Women's Initiative in Igbo Culture" In "Feminist Perspectives on African Culture". The writer aims at exploring the agency and empowerment of Igbo women in traditional and modern contexts. In her theoretical framework, she contributes to the development of African Feminist theory emphasizing the importance of cultural context and women agency. The writer, in her work, challenges stereotypes of African women as passive and powerless and instead highlights their strategic initiatives and contributions to Igbo society. She states that *Ogbu chi* provides women with a sense of purpose and spiritual connection. Okonjo however found out that Igbo women play crucial roles in social and cultural aspects in kinship, marriage and childcare and generally shape families and the society at large. She challenges the dominant discourse on African women and promotes a more nuanced understanding of their lives.

Amadiume, (1987) investigates "Male daughters and Female husbands". She aims at exposing the complex gender roles and relationship in Igbo Society of Nigeria – challenging Western notions of gender, sexuality and marriage and highlights the fluidity and diversity of Igbo cultural practices. Her theoretical framework contributes to the development of African feminist theory emphasizing the importance of cultural context. In her work, she discusses the flexibility in gender roles, where women can assume male roles and vice versa. She equally discusses *Ogbu chi* in the context of Igbo culture and its significance in understanding Igbo cosmology, gender roles and identity, personhood and individuality, and spiritual destiny and purpose. Specifically, Amadiume explores how *Ogbu chi* influences Igbo notions of personhood and identity, reinforces patriarchal norms which limits women's autonomy and agency, shapes gender roles and expectations, intersects with seniority and age in determining social status and how it relates to the concept of "*chi*" (personal spirit or destiny). She states that *Ogbu chi* refers to personal spirit or destiny, divine or ancestral guidance, and individual destiny and purpose. She explores *Ogbu chi*'s significance in Igbo gender relations, particularly in the context of "Female husbands" where she argues that *Ogbu chi* plays a crucial role in validating female husband's identities and social status. In "Male daughters", she finds out that *Ogbu chi* influences male daughters' roles and responsibilities while in "Gender fluidity", *Ogbu chi* allows for flexibility and gender roles and identities. Still in her findings, she states that Igbo women's roles are not limited to domesticity. They participate in trade, politics and spirituality.

Oyewumi, (1997) examines “The Invention of Women: Making an African Sense of Western Gender”. She aims at having an African-centered approach to understanding gender, emphasizing the importance of cultural context. In her theoretical framework, the book critiques Western Colonialism impact on African culture and knowledge production. It challenges the dominance of Western knowledge system and contributes to the development of African feminist theory. She challenges the Western Feminist theories and their application to African societies. In this write-up, Oyewumi argues that the Western gender discourses are not universally applicable and instead, reflects specific cultural and historical contexts. She contends that Western gender concepts are culturally constructed and cannot be imposed on African societies. She also argues that African women’s experiences are marginalized or invisible in Western feminist discourse. She also examines Yoruba culture (Nigeria) to illustrate the limitations of Western gender framework. In her findings, she states that *Ogbu chi* refers to an individual’s spiritual identity, emphasizing its importance in Yoruba cosmology. In her findings, she consolidates on the complex of the multifaceted nature of *Ogbu chi*’s influence on Igbo women’s lives.

2.1 The Relevance of *Ogbu Chi* to Womanhood

Ogbu chi is connected to womanhood because a married woman in Igbo traditional religion institutes this altar of her *chi* with the sacred religious *Ogbu* tree physically representing her personal *chi* which she runs to in times of need. Whatever happens to one, his personal *chi* knows. This woman consults her *chi* through this sacred religious tree to mediate for her in cases of difficulty in her marital life or venerates her *chi* in the physical representation of the tree to appreciate it when things are moving well. The woman can make consultations with her personal god and makes some prayer requests promising her *chi* what she can do for it if it grants her requests. The promises are fulfilled when the *chi* answers her prayers but calamity is likely to strike in a case of promise and fail.

Ogbu chi has a significant relevance to womanhood because it gives the married woman in Igbo traditional religion the confidence that she has her guardian angel in her husband’s home and so, she has the satisfaction and fulfillment that she is not alone but always in the company of her *chi*. Thus, the presence of *Ogbu chi* in the homestead of every woman makes her a complete bride.

According to Chief Nwaagbọ, Oloolo n’Ikem, *Ogbu chi* forms the basis for the interrelationship of a woman and her married daughters and their husbands because during the period of *Alomchi*, all these married daughters come to visit their mother with all their husbands and children for this feast of *Alomchi*.

Before this altar, all her sons-in-law and her daughters, and even unmarried children, drop her gifts during the *Alomchi* ceremony. In *Umunri* Igbo, it is worthy to note that during the course of *Igba Akụ Nwaanyị*, the son-in-law is informed categorically that he must do the ‘*Ibu Alomchi*’ for his mother-in-law for, at least, two times. If the son-in-law is in good terms with his in-laws, he performs this ceremony on yearly basis instead of restricting himself to the two-times initial agreement. He carries a long basket of yams (*abọ ji/ukpa ji*) and other gifts to his mother-in-law. Most times, the content of this *abọ/ukpa* is not necessarily a long basket full of yams but the contents of this basket are two good tubers of yams at each end of the long basket, a cock and a keg of palm wine in the center of the basket.

This singular *Alomchi* and *Ibu chi* ceremony adds to so many other reasons why a married woman in Igbo traditional religion must have a great and inseparable attachment to her *chi* thus, the relevance of the symbolic sacred and religious *Ogbu chi* to womanhood in *Umunri* Igbo and Ikem. During the pre-colonial days, this compulsory *Ibu chi/Ibu Alomchi* that was negotiated for, during the paying of the bride price, to be done at least for two times, was meant for the *Umunna*.

2.2 The Current Attitude of Women towards *Irata Chi* and Possession of *Ogbu Chi* in *Umunri* Igbo and Ikem after the Advent of Christianity

With the onset and spread of the Christian religion, most married women in Igbo traditional religion are playing down on the use of *Ogbu chi* in *Umunri* Igbo and Ikem. Because of shame and fear of being cajoled or caricatured, most married women who are still interested in the Igbo traditional religion have

devised and adopted some means of indirectly instituting and reverencing the *Ogbu chi* without making it conspicuous or noticeable.

The resource persons interviewed confirmed that most modern married women in Igbo traditional religion do not make the veneration of their *chi* conspicuous or publicly. According to them, these women adopt two methods which are;

- i. Use of the mobile wooden image (effigy)
- ii. *Ido chi*

a. The Use of the Mobile Wooden Image (Effigy)

Some of these women make use of the mobile image (effigy) made from the Ogirisi tree. It is usually carved by a renowned local carver. It is carved in such a way that it balances on the ground on its own. The woman sees and recognizes this carved wood as her *chi*. Whenever she wants to venerate and appreciate her *chi*, she brings it out from the secure place where she keeps it constantly for safety.

She follows the usual procedure of cleansing herself with *Ogirisi* leaves and seeds of alligator pepper and also cleanses this image with flesh ogirisi leaves and alligator pepper seeds. She discards all these items used for the cleansing as mentioned earlier; the essence of which is to prepare herself and her *chi* for the forthcoming sacrifice. During this process of sanctifying the image, she has balanced it on the ground; on the floor of her room, or parlour or even outdoors in front of her homestead as the case may be. She can now talk to her *chi*. She thanks it for all the blessings it has bestowed on her family and pleads with it to give her and her family peace, protection, good health, long life, breakthroughs and more. She uses the white chalk (*nzu*) to draw some marks of straight lines before her *chi*; stretching each line with some incantations and prayers to her *chi*. She also uses a kola nut for her prayers and a lad stands by to break the kola nut after her prayers with the kola nut (for a woman does not break kola nuts in Igbo land according to Igbo tradition). She drops some lobes of the kola nut for her *chi* and eats the remaining lobes with those there with her. She kills a hen and sprinkles the blood on the image. She also drops some of the feathers on the image which eventually stick onto the blood. She then uses the hen to cook any food of her choice; yam porridge or soup and foo-foo which she will feed this image with some after which she brings the remaining food for those with her or her invitees.

She then picks the image safely, puts it back in a plate or bowl (calabash) or even in a bag that can accommodate it comfortably. If the bowl contains more than one image, she can mark her own by tying a piece of marked wrapper around it to differentiate it from other images. She then puts it away for the next period of need. In this case, people who eat after she must have concluded the rituals and packed her *chi*, including her visitors, may not know what had happened but eat and rejoice with her.

b. *Ido chi*

The second method these married women in Igbo traditional religion may adopt in place of *Ogbu chi* in the modern time after the advent of Christianity is *Ido chi*. In this method, all the processes narrated earlier in *Ido chi* or *Ido Anj chi* are observed except that the *Ogbu chi* is never installed which does not make the shrine or the altar so conspicuous or attract attention. The altar remains silent and almost unnoticed but still very viable and serves the desired purpose.

2.3 The Influence of Christianity, Harmful Human Practices and Natural Disaster Have Militated Against the Totem Tree

The advent of Christianity has actually affected this aspect of Igbo traditional religion adversely. This is because a lot of these married women in Igbo traditional religion have converted to Christianity. There are not many fresh adherents of the Igbo traditional religion among them who think of *Irata/Irota/Imawata chi* or *Ime Ekwe*. Christianity sees much of these traditional religious worship as idol worship and tries to indoctrinate the married women on the difference between culture and tradition, versus idol worship. Christianity has however adopted parts of Igbo tradition and culture which are devoid of idol worship and then condemned idol worship in its entirety because the Christian doctrine has it that no one will have another god besides the Almighty God. Suffice it to say that these resource persons are still of the opinion that the married women in Igbo traditional religion are still regrouping, trying to bring themselves together to form formidable teams to continue with the Igbo

traditional religion. They organize meetings to discuss some common factors that will help them forge ahead for continuity because, according to them, our culture will not die. *Omenala Igbo ga-adi*. But Christianity has still suppressed their voices.

The advent of Christianity has also bedeviled the traditional religious worship and reverence to *Ogbu chi* which is usually so glaring during the period of the traditional *Alomchi* ceremony. This is because Christianity introduced Mothers' Sunday (*Uka Nne*), which has taken the place of the Igbo traditional *Alomchi*. During this Mothers' Sunday celebration, the Christian mothers embark on the same process of christianized *Alomchi* during which all the processes of the festivity of the traditional *Alomchi* are observed except the veneration of the woman's *Ogbu chi* because they do not institute the *Ogbu chi* again as majority of these women are into Christianity. Instead, they make out time to perform their religious activities in their various churches, visit the less privileged homes, prisons, schools, hospitals and the likes to share in their joy by providing these less privileged people with abundant food items; cooked and raw food items and other material gifts in the spirit of the celebration of *Uka Nne*. It is further seen that during the Mothers' Sunday celebration, the Christian woman's children, male and female, married and single and even her in-laws, still present her with a lot of gifts which are not dropped at the altar of the *Ogbu chi* because there is none. She carries all the gifts away to herself as against the spirit of the traditional *Alomchi* during which the first two *Ibu Alomchi* for the woman are meant for the *Umunna* thereby breaking the traditional bond of solidarity, oneness and happiness in sharing amongst the *Umunna*. The modern Mothers' Sunday (*Uka Nne*) of the Christian religion has truncated this interesting bonding of communal living because during the Mothers' Sunday (the Christianized *Alomchi*), all these gifts are solely meant for the woman in question as her *Ibu Uka Nne*.

Harmful human practices like felling of trees in family compounds to erect structures has jeopardized the existence of the totem tree. In the pre-colonial days, the altar of deities for traditional religious worship were never destroyed because the destruction of these altars would wreak havoc, caused some untold repercussions and nemesis. According to one of the resource persons, an altar of a deity can only be relocated and never destroyed. According to him, before an altar is relocated to a more convenient place, a seasoned spiritualist, a traditionalist and a custodian of culture will be invited to do the needful. In *Umunri* Igbo for instance, the resource person said that *Nwa Nri* was handy to appeal to the spirit of the deity, pet it and friendly explained to it reasons for its relocation. Some items like four tubers of yam, a native he-goat, a local cock, four kola nuts and a gallon of up wine (*nkwuenu*) and some amount of money will be required for the rituals before the relocation. After the appeasement of this deity in prayer and supplication with a kola nut, the native he-goat is slaughtered on the altar of the deity, sprinkling the blood on its altar. The *Nwa Nri* would relocate the altar of the deity to a more convenient place after which he would cart away the local cock, the four tubers of yam and the money. The people that witnessed the ceremony, including the males whose deity had been relocated, would roast and share the animal of sacrifice. But in our modern times, people destroy these altars with impunity especially in family compounds when they want to erect structures and even destroy town and village shrines when they build roads. Onyekelu, and Onuorah, (2021:23) confirm that;

the traditional religion of The Igbo is at stake. The big trees that were the objects of worship are felled during deforestation and there were no points or centers for their shrines and ancestral worship. This jeopardized their communication with the dead which had been the culture of the people which was handed down by their fore fathers. This implied that, there were no shrines where they prayed to their ancestors, give thanks to the benevolent spirits and appease the malevolent spirits which could endanger their existence on earth according to their beliefs.

Flooding and erosion have not spared this totem tree in flooding and erosion prone areas in *Umunri* Igbo and Ikem. The religious *Ogbu* tree has been endangered by flooding and erosion and is almost going into extinct in the flooding and erosion prone areas. Heavy rainfalls and storms have been very unfriendly to these totem trees. Most times, heavy flooding, during the rainy seasons, wash the land

surface in slopes in the erosion prone areas and these sacred trees are broken, uprooted and flushed down the gullies and erosions in these areas of study.

3.0 Summary

The researcher having successfully conducted oral interviews for this study, summarize the findings here under:

The Igbo tradition and culture have great reverence for the Almighty God whom they refer to as *Chukwu* (the great God). They also have a very strong belief in him that they also address him as *Chukwu Okike* (the God who creates/God the creator), *Obinigwe* (the one that lives in heaven) and so many other names they address him with. They liken God to a great man who deserves some servants to run errands for him. This is because in the Igbo tradition and culture, the kings have servants who run errands for them. This is the import of this *Ogbu chi* for the women in Igbo traditional religion which case study is Umunri Igbo and Ikem, Nando who use this *Ogbu chi* as a means to reach their *chi* who they cannot reach directly.

This is to maintain that respect, reverence, honour, and dignity to their *chi* who they believe must be accorded the due respect they use to accord their rulers and kings especially during the pre-colonial period.

4.0 Conclusion

The worship of *Ogbu chi* in Umunri Igbo and Ikem, Nando by the women in Igbo traditional religion is therefore not idol worship but a traditional religion. This is because they reach the *Chi Ukwu* through that smaller servant - the totem tree and the totem tree is not the *chi* itself. They still have a very strong belief in the omnipotence of one supreme and one true God in heaven whom they call *Chi Ukwu*.

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Oral Interview Questions

- i. What is *Ogbu*?
- ii. Are there types of *Ogbu*?
- iii. Which type of *Ogbu* is used as the totem tree?
- iv. What is *chi* in Igbo cosmology?
- v. When does the totem *Ogbu* tree become *Ogbu chi*?
- vi. Who is qualified to have *Ogbu chi* among the women of Umunri Igbo and Ikem?
- vii. How does the qualified woman go about getting her *Ogbu chi*?
- viii. What items are required for getting the *Ogbu chi*?

- ix. Does the woman attract any gift from her hostess who gave her the religious totem tree?
- x. Who accompanies her to the place where she gets the *Ogbu* seed?
- xi. Who installs the begotten *Ogbu chi*?
- xii. What items are needed for the installation of the *Ogbu chi*?
- xiii. How is this *Ogbu chi* cared for?
- xiv. What are the benefits of this *Ogbu chi* to the married women in Igbo traditional religion in *Umunri* Igbo and Ikem, Nando?
- xv. What is the current attitude of these married women in Igbo traditional religion in *Umunri* Igbo and Ikem towards *Ogbu chi* after the advent of Christianity?
- xvi. How have harmful human practices like felling of trees to erect structures in family compounds and building of roads adversely affected the totem tree?
- xvii. Have natural disasters like flooding and erosion in flooding and erosion prone areas mitigated against the preservation of this sacred religious tree?
- xviii. Has Christianity encouraged these married women in Igbo traditional religion in *Umunri* Igbo and Ikem, Nando to continue this practice of worship and reverence to *Ogbu chi*?

APPENDIX

I

Names of Those on Whom I Administered Oral Interview

Akayana, O. (62yrs), Ikem, Nando, Anambra East Local Government Area, Anambra State. 12th February, 2022. A Farmer by occupation.

Anedo, A. O. (62yrs), Ikem, Nando, Anambra East Local Government Area, Anambra State. 1 2th February, 2022. A Lecturer by occupation.

Nnatu, N. O. (80yrs), Ikem, Nando, Anambra East Local Government Area, Anambra State. 12th February, 2022. A Farmer by occupation.

Okafor I. K. (60yrs), *Umuatuora*, Enugwu-Ukwu, Njikoka Local Government Area, Anambra State. 25th April, 2022. A Traditionalist by occupation.

Okonkwo, C. A. (72yrs), *Urualo*, Nawfia, Njikoka Local Government Area, Anambra State. 14th April, 2022. A Housewife.

Nwokoye, C. A. (48yrs) Nri, Anaocha Local Government Area, Anambra State. 16th October, 2023. A Trader by occupation.

Nweke, C. M. (78yrs), Diodo, Nri, Anaocha Local Government Area, Anambra State. 16th October, 2023. A Farmer by occupation.

Udegbum, E. C. (84yrs), Diodo, Nri, Njikoka Local Government Aarea, Anambra State. 16th October, 2023. A Farmer by occupation.

Ikegbunem, E. (84yrs), *Uruofolo*, Nri. Anaocha Local Government Area, Anambra State. 16th October, 2023. A Retired University Librarian.

Nwoye, F. N.(65yrs), Obeagu, Nri, Anaocha Local Government Area, Anambra State.16th October, 2023. A Trader by occupation.

Okafor, O. O. (34yrs), *Umuatuora*, Enugwu-Ukwu, Njikoka Local Government Area, Anambra State. 25th April, 2022. A Housewife.

Onije, M. (68yrs), Enuagu, Enugwu-Ukwu, Njikoka Local Government Area, Anambra State. 25th April, 2022. A School Matron by occupation.

Nwude, A. N. (60yrs), Ire, Enugwu-Ukwu, Njikoka Local Government Area, Anambra State. 25th April, 2022. A Cook by occupation.

Okoye, J. N. (73yrs), Ifiteani, Enugwu-Ukwu, Njikoka Local Government Area, Anambra State. 25th April, 2022. A Farmer by occupation.

Onuorah, A. U. (65yrs), *Umuiriam* Obunese, Nawfia, Njikoka Local Government Area, Anambra State. 14th April, 2022. A Businesswoman by occupation.

Chidebe, C. (84yrs), *Umuiriam* Obunese, Nawfia, Njikoka Local Government Area, Anambra State. 14th April, 2022. A Business woman by occupation.

Nwankwo J. O. (83yrs), *Urualo* Nawfia, Njikoka Local Goovernment Area, Anambra State. 14th April, 2022. A Traditionalist by occupation.

Onwujekwe, I. (64yrs), *Uruoji* Nawfia, Njikoka Local Government Area, Anambra State. 14th April, 2022. A Businessman by occupation.

Okoye, U. N. (58yrs), Nọomụ, Enugwu-Agidi, Njikọka Local Government Area, Anambra State. 19th October, 2023. A Trader by occupation.

Nwankwo, O. C. (60yrs), Achalla, Enugwu-Agidi, Njikọka Local Government Area, Anambra State. 19th October, 2023. A Farmer by occupation.

Okoye, I. N. (65yrs), Ifite, Enugwu-Agidi, Njikọka Local Government Area, Anambra State. 19th October, 2023. A Retired Civil Servant.

Okafor, U. O. (70yrs), Achalla, Enugwu-Agidi, Njikọka Local Government Area, Anambra State. 19th October, 2023. A Farmer by occupation.

Onubogu, F. (82yrs), Ifite, Enugu-Agidi Njikọka Local Government Area, Anambra State. 19th October, 2023. A Retired Civil Servant.

Udeagu N. (76yrs), Ikem, Nando, Anambra East Local Government Area, Anambra State. 12th February, 2022. A Farmer by occupation.

Udemezuo, G. (78yrs), Ikem, Nando, Anambra East Local Government Area, Anambra State. 12th February, 2022.