

## **EDDY NAWGU HEALING MINISTRY: IMPLICATIONS FOR THE PEOPLE OF NAWGU, DUNUKOFIA L.G.A**

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### **Abstract**

*Eddy Okeke a.k.a Eddy Nawgu has been an enigmatic figure in Nigeria. He has a healing ministry located at his country home Nawgu, Dunukofia Local Government Area of Anambra State. The ministry was structured in a way to accommodate all and sundry. For instance, it has an element of African Traditional Religion, Islamic as well as Christianity. Being an alleged prophet of God, he healed people, made many rich and performed other miracles in his time. As a philanthropist, he helped many in cash and kind. It was discovered that he used his wealth and spiritual position to influence socio-political appointments. One of the salient discoveries was that items such as staff and scapular from the prophet boosted the recipients' economic status. This paper however sets out to critically examine the implications of the ministry to the lives of the people of Nawgu in Dunukofia Local Government Area of Anambra State. Data for this work were collected from both primary and secondary sources. It adopts phenomenological approach which brackets researcher's bias and allows data gathered to speak for themselves in the course of analysis. The work reveals that despite his demise, spiritual activities, healing and deliverance are skeletally going on in the ministry for those who held the ministry in high esteem.*

**Keyword:** Eddy Nawgu, Healing, Ministry, Nawgu, Dunukofia Local Government Area

### **Introduction**

The emergence of Eddy Nawgu's Anioma Healing ministry in Nawgu was a turning point in the socio-political and religious life of the people of Nawgu and her neighbours. The ministry ushered in a new socio-religious psyche and ideological framework in the town, which dislocated the religio-cultural and socio-political fabric of the hitherto homogenous people of Nawgu. The ministry which was constituted and established as a healing centre and a city of refuge which brought healing to many sick people in Nawgu and beyond, and also provided hope and succour for many depressed and oppressed people, later turned to become a thorn in the flesh of the host community.

Socially, the ministry affected the psyche and the general life-style of our people. The large influx of people that trooped into Nawgu for the ministry's weekly activities brought a lot of corrupt practices into the town. There were many reported cases of teenage pregnancies of our young girls who were taken advantage of by men from urban cities who deceived them with cheap gifts. Not only that there were cases of family break ups resulting from the promiscuity of some married women who frequent the healing centre, and were thus lured into prostitution and infidelity by strangers in the healing home, and this has caused the dissolution of their marriages due to their extra-marital affairs with these strangers. Politically, things fell apart between the traditional ruler of Nawgu, late Igwe G.N Nwegwu who at a time had to disagree with Eddy on critical issues particularly on the persecution of widows for non-observance and performance of traditional rites for their dead husbands. Eddy literally hijacked the politics and governance of the town union. Religiously, Eddy's ministry favoured the Anglican Communion especially the one at Nawgu, where he worshipped. Eddy brought revival in the church. The Catholic Church suffered stiff opposition from Eddy where he often terrorized and even imprisoned many of the Catholic faithfuls. Many people were even afraid to practice their religion. This by extension is an infringement on the fundamental human rights of the people, which includes freedom of worship. Nigerian constitution has provisions made for freedom of religion.

Consequently, this was not healthy for the town and the citizens that should be marching towards progress and development. It therefore becomes expedient to assess the merits and demerits of Eddy Nawgu's Healing Ministry in view of the wide spread condemnation, as well as commendation from various quarters. Edward Okeke (**Nke onye metalu**) aka Eddy Nawgu had minima education and later joined the business world as a timber merchant in Jos, Plateau State. It was in the course of normal daily routine as a businessman that he received a call, which he interpreted to be from God. In order to fulfill this purported divine assignment, he hurriedly came down to Nawgu to establish the Anioma Healing Ministry. Eddy operations at Nawgu have cultural, religious, economic, social and political implications.

### **Cultural implications**

The activities of Eddy Anioma healing ministry impacted positively and negatively in the culture of the people of Nawgu town. When Eddy commenced his ministry, within a short time, he was able to attract large followership that cut across the young, the old, the educated, the illiterate and the Igwe's cabinets. The

youthful zest and energy of prophet Eddy impacted positively on the culture of Nawgu people. (Anizoba, personal communication Aug. 20, 2008) observed that the new yam festival “Ihejioku” which was fast becoming a by-gone issue was revived resulting to large home call by men and women of diverse age groups every year to celebrate with their relations.

According to him, this event also afforded the town the opportunity to launch several developmental projects to alleviate the suffering of the downtrodden. It also served as a get together for family members to strengthen relationship tiers. C. Nneboliseh, (personal communication, Oct. 1, 2008) observed that “**Onwa asato**” festival celebrated around October annually also received a facelift. This festival afforded the young men level playing ground and also a medium of peaceful co-existence. In the same vein I. Onwubuya, (personal communication, Aug. 8, 2008) added that Onwa asato festival has been a very fest, which the people of Nawgu used as a medium of peaceful co-existence among various relations. According to him, this promoted peace, love and unity among extended families, friends, relations and in-laws both at home and abroad are normally invited for the annual festival of Onwa asato.

Conversely, Eddy later turned the entire course of Onwa asato into something that was dreaded, Chaos, violence and thuggery became the wider of the day that eroded the peaceful atmosphere enjoyed by the people during this annual festival. S. Okafor, (personal communication Aug. 8, 2008) lamented that Onwa-asato to which before this time was solely a sporting social event became a festival where charms and dangerous weapons were used freely. He added that at time came during the life time of Eddy when the entire traditional pattern used for the festival gave way to prophet Eddy skilful single handed manipulations. He argued that Eddy transformed himself into Onwa-asato oracle, a position that enables him to dictate the timing and even the sitting of the festival. He also brought non-indigenes into a festival, which was a purely Nawgu affair.

In the same vein, S. Mmaduka (personal communication Jul. 8, 2008) has this to say:

“That the people of Nawgu town has many culture which were then promoted and later annihilated by the late prophet, for instance, the popularly known Nawgu traditional religious festival called Onwa-asato was absolutely diverted to Eddy’s activities”

At this juncture, Uzuakpunwa (1990) was right to say that Christianity affects our culture, using Nawgu as a case study, the negative impact associated with the coming of the late prophet and his activities in Nawgu cannot be over emphasized, was influenced by the activities of the prophet. For instance, the Onwa-asato festival was diverted to Eddy's activities. Abugu (1990) observed that Ananbra State government has banned the worship of Ajana shrine by Christians in Nawgu. According to him, these measures were announced by then the commissioner for special duties, Dr. Anene Uzuakpunwa. In other words, this belief and worship of Ajana deity in Nawgu town was immensely promoted by the late prophet activities. This obnoxious beliefs and practices is a sympathetic situation where by a widow was forced to go naked at mid-night to one small shrine called Ajana for certain rituals to prove that she has lost her husband. F. Okafor, (personal communication, Aug. 5, 2008) observed that the men who accompanied her seem to present some gift to the shrine or the deity so as to be saved to associate with the widow and have affairs with her.

That was why Anene (1993) was right to report that in January, 1996, the pagans or the traditional worshippers, the adherents of Eddy Okeke with the strong backing off the said Eddy and the president of the town union then, chief Emmanuel Chiaghana bent on attacking the Roman Catholic widows who vehemently objected to the worship of "Ajana deity" at the death of their husbands. According to him, these Catholic widows were restricted from coming to Afor market for their business transactions. In the same vein, on 20<sup>th</sup> January, 1996, there was crisis at Afor Nawgu market as some traditional women adherents of Eddy which included Madam Okwuchukwu, Udeozor, Onwuebe Emecheta and others were forcing one Catholic widow, Mrs. Caroline Maduka out of the market simply because Mrs. Caroline refused worshipping the traditional deity called Ajana after the death of her husband in 1994.

Adeji (2000) observed that the then parish priest of St. Michael's Catholic Church parish, Nawgu, Rev. Fr. Paul Ezejemagwa reported the incidence to the Divisional Police Station, Abagana Police Command. According to him, as at that time, Eddy was a formidable threat and a force to reckon with. Hence, the report did not see the light of the day. D. Ude, (personal communication, Sept. 11, 2008) added that many people of Nawgu community went through torture and some were chased out of their houses. He maintained that, Christian widows who refused because of their faith to perform the ritual at "Ajana" were mercilessly attacked and tortured. Indeed, Eddy dealt with the widows who refused to bow to his idols severely. He persecuted them with all manner of dastardly wicked

acts, which included ostracisation, molestation, physical assault, beating by masquerades and things. These faithful widows were also banned from selling or buying from the local market.

### **Religion implications**

Nneboliseh, (personal communication Aug. 7, 2008) observed that Anioma healing ministry passed a serious religious challenge to the entire citizenry. It enthroned a new dimension of corruption and false worship in the town and beyond. To bring his point home, Nneboliseh added that, for prophet Eddy Okeke who was an Anglican faithful, to openly encourage people to worship idols is to say the least is confusion in the religious class.

Eddy could pass for a modern day hypocrite who serves God on Sunday and worship the devil all the weeklong. It might interest one to know that while "Anioma" healing ministry lasted before the demise of Eddy, thus controversial human being had consistently attended Sunday service at St. Andrew's Anglican Church, Nawgu. E. Odo, (personal communication, Jul. 5, 2008) stated that Eddy was also an agent of persecution to members of other religious groups that opposed his manner of operations particularly the Roman Catholic Church. Anglican Church experienced an all time high turnover and influx of worshippers occasioned by mass exodus of people from Catholic Church and other Pentecostals that joined the communication in an attempt to avoid persecution from Eddy. According to him, the reason for this was not far-fetched; it is in response to the carrot that Eddy regularly dangled before unsuspecting and boneless Christians. These Christians who are devoid of any spiritual muscle readily without coercion dropped their conviction on the altar of mean and drink.

S. Okeke, (personal communication, Sept. 10, 2008) lamented that, at a point, Eddy Okeke was purportedly responsible for physical assaulting some Roman Catholic members who refused to yield to his advances, which he tortured to idol worship under various guises. He argued that, this unrestrained and uncurbed exercise of religious zeal on the part of Eddy brought catalogues of conflicts between him and Roman Catholic Church. At this juncture, Anene (1993) has this to say that

To a limited extent, Prophet Eddy exploited the church, manipulated it, corrupts it and finally polluted it. But in some places, he encountered opposition with the true members of the

mainstream churches both Roman Catholic and Anglican denominations. (p.10).

According to him, the opposition came from the Roman Catholic Church, Eddy whose business was sustained on falsehood, was quick to propagate the beliefs that such opposition was rooted in the Roman Catholic Churches traditional hostility to the Anglican faith. Anene added that, prophet Eddy used his finances to its fullest advantage of exploitation and usurpation of the people's right. F. Okafor, (personal communication, Aug. 10, 2008) observed that as at the time of his death, Prophet Eddy had some long-standing court cases with various religious groups. This according to him contradicts the very tenet of the Christian religion, which is peace and love. One would have supposed and expected the self styled prophet to foster harmony, togetherness and unity among the people. Instead, Eddy a.k.a. "**Alusi na eje Uka**" which literally means "Idol that goes to church" was the main propagator of history, rancour and violence among the people.

In the same vein, P. Ezejemegwa, (personal communication, Dec. 27, 2008) has this to say that Eddy of Nawgu, due to the ritualistic and occult nature of his ministry has disturbed the peace and security of the mainly Christian populace of Nawgu. Ezejemegwa Paul (Rev. Fr.) who was the parish priest of St. Michael's Catholic Church parish Nawgu then, reported that on the 26<sup>th</sup> November, 1995, that day Catholic churches all over the world celebrated the "Solemnity of Christ the King," the parishioners of St. Michael's Catholic Parish Nawgu like their counterparts all over the world, had their own celebration of the great feast. According to him, as the whole assembly was on public road moving with melodious songs and prayer, some masquerades and things of the "Prophet" Eddy Okeke brutally attacked the Roman Catholics at worship with dangerous weapons, such as short guns, clubs, daggers and so on.

He added that, they exploded gunshots randomly and recklessly beat up some members of the Roman Catholic Church. Consequently the windscreen of the Rev. fathers car was smashed by one of the Eddy's thugs, it could be noted according to J. Nwosu, (personal communication, Aug. 10, 2008) that before this great feat, the Parish priest then rev. Fr. Paul Ezejemegwa wrote a letter on 22<sup>nd</sup> November, 1995 to the chairman or the president of the town union of the coincidence of the traditional religious festival called Onwa-asato on the day of the "solemnity of Christ the king", and the need for the masquerades appearing during Onwa-asato festival to stay clear from the Christian worship.

However, T. Nnamego (personal communication, Sept. 20, 2008) stated that contrariwise, prophet Eddy revived the practice of idol worship and African Traditional religion with surplus wealth which he readily splashes on the traditional worshippers and their chief priests. Consequently, traditional beliefs and practices flourished and spread beyond one's widest imagination.

### **Social implications**

Prophet Eddy ministry wielded much in the social life of the people of Nawgu. Before the advent of his ministry, P.N. Okeke, (personal communication Sept. 8, 2008) observed that the life style of the people was very primitive and relatively backward. According to him, the influx of faithful loyal to Eddy's ministry brought about an improved and polished behavioural pattern that compares favourably with what obtained in urban centres. E. Odo, (personal communication, Aug. 7, 2008) shares the view, that the ministry brought great exposure to the communication which afforded our people the opportunity to related with people from other cultures and by so doing, cross fertilization of ideas were made possible. Worthy of note at this juncture was the issue to inter-marriage that took place during the life span of Eddy's ministry. M. Mgbeoye, (Personal communication, Jul. 5, 2008) added that before the era of Eddy's ministry, our people were grossly involved in intra marriages. Marriages merely existed between villages in Nawgu, but inter marriage, which still flourished years after the demise of Eddy.

Nevertheless, this discourse would be lopsided without mentioning the negative social implications that the healing centre caused the people of Nawgu. The presence of the ministry encouraged youth restiveness and thuggery activities. M. Okafor, (personal communication, Aug. 8, 2008) observed that, this is because Eddy recruited some able bodied and vibrant youths as thugs and bodyguards. It is also appealing to state that some of this youths later graduated to the next level of arm robbery, rape and other repulsive social vices. No doubt, Eddy divided the town into two camps (one for Eddy and the rest for the church) a situation that created rivalry, rancour and bitterness between the two groups in the area.

Ekenna (2000) stated that one of the Anambra State Commissioner for special duties Dr. Anenen Uzuakpunwa, once declared that the greatest problem in Nigerian rural communities is superstition. It was not the abstract mental state called superstition, mental state called superstition was the problem. But the social damages that resulted from it, mutual distrust and brutal assault were derived from irrational fear and belief. Using Eddy Nawgu and his healing

ministry as a case study, Ekenna argued that, it was easy to see why the rural community and rundown urban areas have the ideal psychological setting for religious fraudsters and why the first causality of their negative parches was human rights. F. Arinze, (personal communication, Jul. 5, 2008) lamented that the position was compounded by the fact that majority of the members of our rural community was not fully informed to understand, whether their right is being violated at all. Even among the few who are sufficiently informed, only a negligible percentage was prepared to seek redress. Indeed, it was a taboo in many rural communities, to take up any case of human right abuse that result from juju ritual, traditional divination, witchcraft or oracle verdict such cases are never taken to the police or court.

E. Odo, (personal communication, Aug. 7, 2008) was right to say that, the victims of medicine men's or witch doctor's verdicts are tortured and at times to death, and nobody would raise any dust because it is believed that such unfortunate people are getting their deserts. He lamented that, Nawgu town, if proper record was kept, reported police cases on Eddy was the highest anywhere in the country today. These should include the cases against things and agents working for him. In fact, Nawgu has been destabilized families disorganized and even some courses of nature like streams and spring greatly tempered with. J.I. Nwankwor, (personal communication Aug. 8, 2008) added that prophet Eddy erected some shrine at major spring waters that supply water to the indigenes. Many of the spring waters are used for drinking purposes and other domestic uses. Just to mention few of the springs like "**Miri Nwaawo**" and "**Nwa Ofutalu**"

According to him, the implication of the shrine sited in these springs by prophet Eddy was that those springs were desecrated which resulted to total abandonment of those springs by the indigenes. This in turn causes draught during dry season. C. Nneboliseh, (personal communication, Aug. 10, 2008) observed that socially, the ministry affected the psyche and general life-style of our people. According to him, the large influx of people that trooped into Nawgu for the ministry's weekly activities brought a lot of teenage pregnancies of our young girls who were taken advantage of by men from urban cities who deceived them with cheap gifts. Mmaduka, (Personal communication Sept. 8, 2008) added that there were cases of family break ups resulting from married women who frequent the healing centre, when these women who are predominantly poor received advances from men in their parch cars, they got beguiled like Eve thereby leaving the husbands for extra marital affairs.

Ekegbo, (personal communication Dec. 10, 2008) cited one of the examples of the social hazard created in the area as a result of the advent of Anioma healing ministry. He argued that before the return of the “prophet” from Jos, there has been an age long miss-understanding between the traditional religion and the Christians, over the mode of mourning of deceased husbands by Christians widows. According to him, the traditional religion had insisted that the Christians must perform the traditional cleaning. They believed that non-performance of the Ajana rituals by widows exposes the entire community to some impending doom, bad lucks and possible deaths. Nwachukwu, (Personal communication Aug. 1, 2008) observed that, it is as a result of this superstition that every widow must visit Ajana. According to him, this is because they feel that even their lives are in jeopardy and at great risk. To ensure compliance, they beat up the widow, ostracize them, deny them from participating from weekly market and any method integrity calculated to compel them to yield to Ajana.

However, the Christians total rejection of the Ajana diabolical cleansing has its backbone on the fact that cleansing follows after defilement and since there is no defilement, there is virtually no need for cleansing. S. Okafor, (personal communication Sept. 5, 2008) asked, what crime has a woman committed for losing the husbands? Death is common to all. Should there be need for cleansing? Why it is the exclusive reserve of widows? What of the widowers? According to him, the one sided nature of the cleansing suggests the ill motive of the men folk who are bent on exploitation the weak widows. He added that, Eddy who claimed to be a prophet as a mere camouflage had full support to the traditionalists. This is because no right thinking Christian will hold such base belief.

### **Political implications**

Man by nature is a political animal and Prophet Eddy Okeke of Anioma Healing ministry is not an exception. I must sincerely submit that from the onset of his ministry, Prophet Eddy was completely neutral to politics. Nevertheless, as Eddy waxed stronger fame and influence he gradually went into the deep waters of politics. Prophet Eddy was madly involved in politics in these forms. Nneboliseh, (personal communication Aug. 8, 2008) observed that Eddy craftily bulldozed his ways into the town union government, hijacked the executive and installed his loyalist as a president. According to him, he got involved in the politics of funeral rites, pouring mayhem on them that opposed his nefarious activities. He single handedly ostracized some people out of their villages.

In the same vein, Okafor, (personal communication Sept. 20, 2008) added that Eddy grew wind with excessive manifestations of practical will. Anyone that dared say no to him will first of all get the beating of his life by Eddy's thugs. The helpless person would be bundled later and brought to state CID headquarters for torture until he had learnt the bitter lesson that Eddy need not be challenged by any living immortal. In fact, Eddy was so intoxicated with power that he made himself a little god. He was a threat and terror to the whole town consequently; he assumed the popular name of **Okara mmadu, okara muo** (half human, half spirit)

While reflecting on the political implications of the ministry, Mmaduemesi (2000) observed that prophet Edward Okeke alias Eddy Nawgu was a victim to local politics in Nawgu. Where he was allegedly plotting the removal of the traditional ruler of the town, late H.R.H Igwe G.N Nwegwu. According to him, there were speculations of ritual killings and harboring of criminals in his fortress. S. Okeke, (personal communication, Aug. 4, 2008) observed that prophet Eddy's quest for political control led to the over-throw of he dully constituted town union executives. He was not just content with manipulating and stage-managing the conduct and affairs of the town union. According to him, Eddy has no regard for the people of Nawgu or for the constitution of the Nawgu Development Union. He single handedly dethroned the serving executives and appointed new executives from his healing centre. The new town union executives have Mr. Emmanuel Chiaghana as the president. He added, that Eddy was also spear heading who get what in the political scene especially the councillorship election, where only Eddy loyalist get the so called mandate of the people.

No wonder Ekenna (2000) was right to say that: The alleged killing of Edwin Okeke, popularly known as prophet Eddy Nawgu by the dreaded Bakassi Boys at Onitsha roundabout, Anambra State has opened the door for a critical examination (p.10)

According to him, investigations showed that many prominent Nigerians, who benefited from the Man's spiritual works made frantic efforts to ensure that he was freed.

### **Economic implications**

In all fairness and objectivity, the economy of the Anioma healing ministries. The thousands of people that visited Nawgu for one religious ritual or the other turned Nawgu to an urban centre, economically speaking. N. Nnadozie,

(personal communication, Sept. 10, 2008) observed that, Agricultural products which used to remain in the hands of traders during market days exchange hands with speed. Traders got better price for their goods instead of the former practice of merely dishing them out at give away price just as to avoid carrying them back home. Trading became more attractive and lucrative too. There were restaurants in Nawgu, which were graciously patronized by religious faithful loyal to Prophet Eddy.

S.T. Okafor. (Personal communications Aug. 8, 2008) added that other service oriented endeavours also emerged, like barbing salon, Hair dressing salon and vehicle mechanics which were hitherto absent in the town. According to him, the people were better off economically because prophet Eddy do occasionally distribute food items to the six villages that made up the town especially during festive periods like Christmas. Reflecting on the Economic Importance of Eddy's ministry in the area, D. Ude, (Personal communication, Dec. 10, 2008) maintained that, Prophet Eddy at a time in his ministry was personally responsible for paying the school fees of all Nawgu indigenes from JSS1 to SS3 in the Community Secondary Schools. The impact of this philanthropic gestures and good will was that parents had more to spend on their families from the savings made from the children on school fees, which translated to better economy for families.

However, at a point Anene (1993) observed that Edward Okeke (**alias prophet Eddy Nawgu**) felt that he was acquired enough spiritual and financial power to bend the will of our people to his ultimate objectives. He has resorted to "divide and rule" tactics causing trouble, pandemonium and disaffection aimed at destabilizing the constituted committee, which was duly and constitutionally elected in December 1987. No doubt, he organized gangs of thugs made up mostly of minors and had been using them to destabilize the functions of the town union among the member of the community. At this juncture S. Ezeana, (Personally communication, Aug. 1, 2008) observed that Eddy was magnanimous enough to be donating huge amount of money in any launching he has invited in the town. He maintained that, most of these thugs were made rich by the prophet, by given them rings for money, staffs and crosses and successful business trips.

Ibegbu (2001) observed that, death of Eddy spelt doom to many business men and women who received occultic staffs and rings purported to secure undue favour to many of them that are drug barons, contractors and local pastors. According to him, the economic life of the people was also adversely affected but

his death. Many of the barbing salons, restaurants, mechanic workshop that spring up because of the sire in the population of Nawgu which was made up of mostly non indigenes. Against this backdrop, Ebekue (2001) added that, many building projects started by the self-style prophet has remained in their uncompleted state since his death. Worthy of mention are the Anglican parsonage building project, at St. Andrews Anglican Church, Nawgu, the building of chief priest of Ajana deity, aka Ezeana, Mr. Nnadozie Sunday, Cassava milling projects in the area and so on.

## **Conclusion**

Prophet Eddy Nawgu's Anioma Healing Ministry has its up and down, sweet and bitter sides, the positive and negative implication on the general life style and preoccupation of the people of Nawgu and its environs. Eddy's operation like any thing in life favoured a selected class and impoverished the other group. It brought stiff persecution of Christian faithful and brought the highest form of revival of the traditional religion and heathen worship. The ministries in proved the socio-economic life style of the people while at the same time spread an incurable state of moral decadence, which has remained with the people year after his demise.

Many no doubt benefited from his large but ill intention heart of generosity and benevolence, which in the long run turn out to be their worst undoing. Many that sang his praised and roll out their drums at the beginning of his ministry later saw the demon behind his ministry and opted out though not without some sorry tales and unsavoury experiences. Eddy brought Nawgu town to highlight and popularity how be if it was purely on the negative side. In terms of that tangible measurable indices of development like power supply, good motor able road, water, hospital and so on, Eddy's existence in his over 15 years of operation did not reward his host community if not for anything, for giving him hectares of land free without any financial obligations.

Conclusively, the undoing of Eddy was in his deviation from what he was originally called to do. His faith is in venturing into village politics and his becoming power-drunk. Had Eddy concentrated on his initial call and ministry, he would not have ended in the hand of bakassi boys who were instruments in the hands of the then Governor of Anambra State, **Dr. Chinwoke Mbadinuju**

## **Recommendation**

- Nigerian alleged Prophets or Ministers of God should avoid combination of all the Religious beliefs and practices in their ministries for easy comprehension of the ministry.
- Alleged Prophets or Ministers of God should not be involved in the village politics, since Prophets are not always recognized in their country home.
- They should be humble, and loyal to a constituted Authority, using Eddy Nawgu Healing Ministry and Nawgu Development Union as a case study.
- Society should also guide against imposters that called themselves prophets or ministers of God to avoid anarchy resulting in that particular area.

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