



CHRISTIAN MISSIONARY ENTERPRISE IN OLD OHAOZARA, 1880-1996.

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ABSTRACT

The study investigated the activities of the Christian missionary enterprise in old Ohaozara, 1880-1996. The study was carried out in the Old Ohaozara zone of Ebonyi state. This study is a survey research design that made use of 506 respondents to investigate the activities of Presbyterian missionaries in the old Ohaozara. The researcher developed five research questions and two hypotheses. The five research questions were used to develop thirty-four items used to answer the research questions and the hypotheses. The results of the analysis revealed that; the Presbyterian Christian Missionaries helped the poor and the needy, they build churches and schools, they constructed roads in the areas of their operation, they treated the people of their different sicknesses and diseases free of charge, they trained the children of their host communities and also offered job opportunities to some of the pupils they trained in their schools. The study also revealed some of the challenges faced by the missionaries which include; how the indigenes could not accept them because of language and other differences, difficulties in getting where to site their schools and churches, task they faced in erecting their schools and churches in the evil forest the indigenes offered them, the problem posed to them by the indigenous culture and traditions that differed from their own, the serious running battle faced by the Presbyterian missionaries with the other Christian denominations in the old Ohaozara at the inception of their enterprise, issue of not understanding their host language and dialects was a big challenge to them and no or poor road network was one of their most serious challenges. On the hypothesis there was no significant difference between the mean rating of Presbyterian and other churches on the impact of the Presbyterian Missionary enterprise in Old Ohaozara.

Keywords: Christian Missionary, Presbyterian Church, Enterprise.

INTRODUCTION

Background to the Study

Presbyterian Mission arrived old Ohaozara, which was regarded as upper Cross River, by 1880 and established mission stations at Unwana, Afikpo, Okposi and Uburu. The Aro expedition of 1901-1902 paved way for the mission to enter Arochukwu and its environs.

By 1888, Rev. J.F. Gartshore had already built a dispensary at Unwana. The hospital was temporarily closed down in 1894 but resumed work in 1898.

The initial opposition of the colonial authority by Edda people warranted what Njoku called the three military punitive expeditions on Ohaozara clans. These attacks notwithstanding, entry of the Presbyterian missionaries in Old Ohaozara was delayed because it was not considered safe for mission work until 1913, that the Presbyterian joint hospital Uburu (formerly designated, church of Scotland Mission hospital) took off. It was founded by Dr John William Hitchcock of the church of Scotland Mission, Dr. Hitchcock was a man of many parts. In addition to being a medical doctor, he was a gifted Evangelist

and an educationist. He founded the Presbyterian Church in Uburu in 1912 and the school (now central school Uburu) in 1913. The hospital which he started in a small mud house in March, 1913 was able to move to its present site in 1915, when the outpatient department was erected with prefabricated building materials shipped from Scotland. At the time the people were very skeptical of Western medicine and its ability to cure diseases, rather, they had a strong belief in the long juju oracle and in the work of native doctors, the killing of twins was the order of the day; records show that within two years of its take off, that the Uburu joint Hospital treated 40 in patients and over 8,000 outpatients. With the coming of Doctor A.B. Macdonald and Doctor Harry Hastings with the treatment of yaws, the Uburu hospital got its popularity in the Old Eastern Region. Doctor Hastings spent twenty-five years at Uburu treated patients with yaws, with a drug called neo-salvarsan injections, which in most cases injured him with his hands blistered and bandaged as a result of the acidic contents of the drug.

In 1916, the Presbyterian Mission extended



to Isuokoma Community with Isuachara as their first settlement village. Within a few years, it extended its activities to all the villages in the whole of Isuokoma clan. It got to Okposi in 1920, OnichaIgboeze in 1922, Ishiagu in 1924, Akaeze in 1925, Oshiri clan in 1927, and between 1938 and 1947, the activities of the Presbyterian Church has extended to Abaomege and Ukawu. In all these clans in the Old Ohaozara, they were engaged in establishing schools and na out-station of the joint hospital. However, Uburu was the very first place in the Old Ohaozara that the activities of the Presbyterian Church started. The establishment of the Presbyterian hospital in 1913, in Uburu enhanced their presence in Old Ohaozara, the hospital was later named the Presbyterian Joint Hospital Uburu, in 1967, through the works of Dr. John William Hitchcock of the church of Scotland Mission, today the Presbyterian Mission can boast of over three presbyteries, 22 parishes, and over 96 congregations in Old Ohaozara spread across the ten clans that comprised Old Ohaozara which are: Abaomege, Akaeze, Ishiagu, Isu, Okposi, Onicha, Oshiri, Uburu, Ugwulangwu and Ukawu which are in these three Local Government Area of Ebonyi State which are Ivo, Ohaozara and Onicha Local Government Area

Statement of the Problem

The problems of the study include:

- Ø The falling standard of activities of the Presbyterian Missionaries in Old Ohaozara as the first mission and why the Presbyterian Missions which was dominant in Old Ohaozara lost most of her members to other Missions who came even later in the area and also the reasons why they (the Presbyterian Mission authorities later lay off their employed members from their church and school services.

Purpose of Study

The purpose of this study is to find out the impact of the Presbyterian Missionary enterprise in Old Ohaozara of Ebonyi State, Nigeria, specifically in the following areas:

1. To determine the level of the activities of the Presbyterian Missionary enterprise in Old Ohaozara.
2. To determine to what extent the people of Old Ohaozara welcomed the Presbyterian Missionaries.
3. To find out how far the indigenes

encouraged the establishment of the Presbyterian Missionary activities in the Old Ohaozara.

4. To determine the challenges of Presbyterian Missionary activities in the Old Ohaozara.
5. What were the remedies to the challenges of the Presbyterian mission in Old Ohaozara.

Significance of the Study

This study will serve as a guide and an eye opener for developmental programmes that may be initiated toward improving the socio cultural life of the people of Old Ohaozara. It will also be very relevant to researchers, scholars in history who may be interested in carrying out more researche(s) on the Presbyterian Missionary presence in Old Ohaozara. The research will add to the little existing corpus on the Old Ohaozara history and culture. In Old Ohaozara, the early Presbyterian Missionary activities (Enterprise) made many people kept aloof from Christian churches, they were afraid that the traditional gods would be offended if they abandoned them and in their anger they may be cursed or ruined their communities.

The people would recount the benefits gotten from the Presbyterian Missionaries who scorned upon the indigenous institutions from their pulpits, and counseled under pain of ex-communication against participation by converts in community organizations and their activities some of their doctrines seriously misguided the overzealous converts who exhibited flagrant disregard and disrespect for the long time honoured traditions and customs and its practices such as age grades, initiation rites, native marriages, traditional festivals, etc. it is pertinent that people should learn from this work the differences between Christian religion and traditional religion as many of them may not know what the Bible says concerning giving to Caesar that which belongs to Him and to God that which belongs to Him also, as they are two different and distinct parts. Many of the Christian new converts did some abominable acts such as killing and eating of sacred water animals, clearing and farming in sacred forests and prohibited farm and burnt down religious shrines, which the missionaries were supposed not to have interfered as stated above.



Scope of the Study

This study is limited to finding out the influence of the Presbyterian and the other Christian Missionary activities in the Old Ohaozara area of Ebonyi State. The areas of the Old Ohaozara include: Abaomege, Akaeze, Ishiagu, Isu, Okposi, Onicha, Oshiri, Uburu, Ugwulangwu and Ukawu. The work also covered from 1880 to 1996. The two dates are significant historical landmarks in two major respects. The base year, 1880, marked the formal arrival of the Presbyterian Mission in Old Ohaozara which was regarded then as the upper Cross River, and by that year established mission stations at Unwana, Afikpo, Okposi and Uburu. The choice of 1996 was also unique in its own way because it marked the creation of Ebonyi State from where the name Old Ohaozara emerged.

Research Questions

This study sought to answer the following questions:

1. What are the levels of activities of the Presbyterian Missionaries in Old Ohaozara?
2. To What extent did the people of Old Ohaozara welcome the Presbyterian Missionaries?
3. What are the efforts of the indigenes to encourage the establishment of Presbyterian schools and churches in Old Ohaozara?
4. What were the challenges of the Presbyterian Missionaries in Old Ohaozara?
5. What are the remedies to the challenges of the Presbyterian missionaries in Old Ohaozara?

Hypotheses

The following hypotheses were formulated to guide the research questions at 0.05 significant level.

- Ho₁ There is no significant difference between the mean rating of Presbyterian and other churches on the influence of the Presbyterian Missionary enterprise in Old Ohaozara of Ebonyi State, Nigeria.
- Ho₂ There is no significant difference between the mean rating of male and female on the impact of the Presbyterian Missionary enterprise in Old Ohaozara of Ebonyi State, Nigeria.

REVIEW OF RELATED LITERATURE

Conceptual Framework

Concept of Missionary

The concept of missionary is derived from a latin, missionem (nom, mission), meaning “act of sending” or mittere, meaning “to send”. The word was used in light of its biblical usage: in the latin translation of the Bible, Christ uses the word when sending the disciples to preach in his name. The term is most commonly used for Christian missions, but can be used for any creed or ideology.

However, a missionary is a member of a religious group sent into an area to proselytize and/or perform ministries of services, such as education, literacy, social injustice, health care and economic development. The work “mission” was used by the Jesuits when they sent members abroad in 1598.

In Christianity, missionary can be defined as “one who is to witness across cultures” and to form a viable indigenous church planting movement” as can be found in many countries around the world. The Portuguese sent missions into Africa, the Old Ohaozara inclusive. While some missions accompanied imperialism and oppression, others were relatively peaceful and focused on integration rather than on cultural imperialism.

Concept of Enterprise

The concept of enterprise lies on the ability to think of new activities or ideas and make them work. It is about the practice of starting and running small companies. Enterprise may be a large and complicated piece of work, especially one that is done with a group of other people in the form of company, organization or business. Like in the case of the Presbyterian Mission enterprise in Old Ohaozara, the church established: hospitals, schools, churches and other money making ventures to satisfy their colonial government abroad. Mariam Webster defined enterprise as a project of undertaking that is especially difficult, complicated, or risk. A systematic purposeful activity. Readiness to engage in daring or difficult action. The Presbyterian enterprise in Old Ohaozara was not without the enterprise mission of the colonial peoples.

Theoretical Framework

Abdullah defined theory as an explanation of a phenomenon or an abstract generalization that systematically explains the relationship among given phenomena, for the purpose of explaining,



predicting and controlling such phenomena. The theoretical framework of a study is a structure that can hold or support a theory of a research work. It provides a point of focus for attacking the unknown in a specific area. As a professional historian. A.T. John observed that for significant progress to be made by historians, the use of theories and models are to be seriously considered and adopted in analysis. Ade-Ajayi pointed out that theories and models serve as a perceptive guide and a resting base to any form of analysis.

Based on the foregoing explanation the study adopted the modernization and conflict theories. Modernization theory postulates that change is an evolutionary and continuous process in human society.

Modernization denotes changes and progress where these phenomena are seen to mean an improvement in the social, economic and political conditions of the people. The determinants of the modernization process would then include:

- i. Individual and institutional transformation
- ii. Increased social mobility
- iii. Widespread literacy and a network of mass media
- iv. Some degree of self-sustaining growth
- v. Improved material standards of living and secularization.

Secondly, conflict theory is an aspect of the social sciences that seeks to analyze the political, economic and social inequalities within cultures. Conflict theory is associated with Marxism, but has been used within social science theories such as functionalism and positivism. Religion is largely an attempt to add structure and understanding to the universe, and as such will seek to explain noticeable inequalities that exist in human culture. The natural cultural conflicts that emerge in culture are played out within different religious communities, because social groups tend to be of the same religious tradition, group identification will tend to overlap with religious identifications.

Thus, the conflicts between religious groups are often based upon conflict between the groups themselves for other social, political and economic reasons. This is true especially where one religion is dominant over others. In traditional Igbo society, Old Ohazara inclusive, the people vehemently resisted the missionaries and their Christianity. But certain group of people who were marginalized in the society accepted them at least to enhance their

status.

Empirical Studies

Writing on the Presbyterian church of Nigeria and the Reformed Tradition, E. Ilogu, in his book titled Christianity and Igbo-culture, opined that Presbyterian Church of Nigeria is part of the worldwide Presbyterian tradition which was born through struggles of the protestant reformation. Presbyterianism is linked particularly to John Calvin and the reformation in Switzerland. Through the influence of John Knox in Europe, (particularly Scotland), that Presbyterianism spread to other parts of the world. The Church of Scotland gave birth to the Presbyterian Church in Nigeria. The Presbyterian church in order to popular protestant watchwords “sola gratia” meaning “grace of God alone”, “sola scriptura” meaning “scripture alone”, and “sola Christus” meaning “Christ alone”.

Ilogu stressed that the Presbyterian Church in Nigeria remains true to the basic affirmations of the reformed tradition, which include the affirmation of the majesty, holiness, and providence of God who creates, sustains, rules and redeems the world in the freedom of sovereign righteousness and love.

Writing on why a Presbyterian hospital was sited at Uburu in the early second decade of the twentieth century, Marjorie Ross in her work titled, New Life in Uburu reiterated that, the Uburu was at that time, one of the centres of trade for Eastern Nigeria. Thus establishing that the slave trade had just been put on hold, but trade in other commodities was as brisk as ever, and export of salt from the salt lake in Uburu gave the town a steady source of wealth. Marjorie Ross stated that Uburu as a people for a long time had been in contact with the white men in relation to trade and bearing in mind of British military expedition against Uburu which took place earlier in 1905.

Aja Nwaobasi who wrote on “Light in Uburu” analyzed that the coming of Dr. John William Hitchcock and his team into Uburu had resulted in the successful establishment of a formidable three-pronged approach to mission work (church, school and hospital) for the dissemination of the work of God, the fight against superstition, ignorance and disease, in Uburu and the environs. He tried to analyze also the struggle to overcome the apathy of many parents in sending their children to school.

In a work titled, Uburu, the city of the Salt Lakes, 1900-2014 by Aja Nwaobasi, the author



noted that one of the factors that attracted the missionaries in Uburu was population concentration. The author pointed out that Uburu was one of the most populated towns in the Eastern Region of Nigeria. In the book, Presbyterian Joint Hospital Uburu 1913-1988, NwaonyeObini elucidated much on the activities of Eze Dr. Akanulbiam as it involves education and politics and how he transformed Uburu hospital.

According to him, the period of Eze Dr. Akanulbiam in Uburu hospital marked the beginning of a very important period in history. He noted that in May, 1952, Ibiam came to Uburu though as a medical missionary, but he was very conscious of the work as part of the broader development of his country, so that he maintained an active interest in education and political affairs.

RESEARCH METHODOLOGY

This section presents the methodology of the study thus: Research design, Area of study, Population of the study, Sample and Sample techniques, Instrument of data collection, Validity of instrument, and Reliability of instrument and Method of data collection of Method of data analysis.

Research Design

The design of this study is a descriptive survey research design. This design was adopted because according to Ezeh (2005), it enables the researcher to use reliable techniques to collect data from a well-defined population or systematically selected segments of a population for the purpose of determining the attributes of the population. Ezeh (2005), explained that in survey research design, the purpose is usually to identify the characteristics of a defined population with respect to specific variables. Hence the study seeks to find out the events of the Presbyterian Church. This design helps to describe vividly the events as they occur.

Area of Study

The area of this Study is Old Ohaozara comprising of; Ivo L.G.A, Ohaozara L.G.A and Onicha L.G.As, these three local government areas are made up of ten clans not autonomous communities. These local government areas are in Ebonyi South senatorial (Afikpo Education) zone of Ebonyi State of Nigeria.

Population of Study

The population of this study comprise of

the population of Presbyterian church, Catholic and other denomination adherents totaling about 10, 125 members.

Sample and Sampling Techniques

The study made use of 506 sample size that cut across all the denominations. This number was arrived at using 5% of the total population. This is appropriate because according to Nwana (2005), for several tens of thousands, 5% will be adequate. Also a sample random technique was used to draw the sample.

Instrument for Data Collection

The instrument for data collection of this study was a structured questionnaire developed by the researcher, titled Christian Missionary Enterprise in Old Ohaozara Area (1880-1996), (CMEIOOA). It has two sections: section 1 is about the bio/demographic data of the respondents, while section 2 is the questions that were arranged in four Likert format or scale.

Validity of Instrument

The draft instrument (questionnaire) were given to the experts in the department of history, who did the face and content validity. The researcher made the final copies from their corrections.

Reliability of Instrument

The instrument was trial tested on 20 respondents who were not part of the study sample, and the result computed using Cronbach alpha statistical formula to determine the reliability index.

Method of Data Collection

The researcher with the help of research assistants administered the questions to the respondents after two days and collect them back to ensure 100% return.

Method of Data Analysis

The research questions were answered using mean and standard deviation. That is the mean response of the respondents to each item in the questionnaire was used to determine the answer to each question. The null hypotheses was tested using t-test statistics at 0.05 alpha level of significance. Decision on the hypotheses was based on:

- Reject H_0 if $t\text{-cal}$ is greater than $t\text{-crit}$.
- Accept H_0 if $t\text{-cal}$ is less than $t\text{-crit}$.



PRESENTATION AND ANALYSIS OF DATA

This section deals with the presentation and analysis of data generated from questionnaire on impact of the Presbyterian Missionary enterprise in

Old Ohaozara of Ebonyi State, Nigeria. The chapter is organized according to the research questions and hypotheses used for the study.

Research Question One

What are the levels of activities of the Presbyterian Missionaries and other churches in Old Ohaozara?

Table 1: Mean ratings of the responses of the respondents on the enterprise of the Presbyterian Missionaries in Old Ohaozara?

S/N	ITEMS	PRESBYTERIAN = 283			OTHER CHURCHES = 223		
		\bar{X}	SD	RMK	\bar{X}	SD	RMK
1	They helped the poor and the needy.	2.76	1.20	A	2.54	1.26	A
2	They build churches and schools.	3.17	0.99	A	3.10	0.89	A
3	They constructed roads in the area of their operation.	2.81	0.80	A	2.61	0.90	A
4	They treated the people of their different sicknesses and diseases free of charge.	2.81	0.79	A	2.71	0.71	A
5	They trained the children of their host communities.	3.28	0.93	A	3.22	0.91	A
6	They offered job opportunities to some of the pupils they trained in their school.	2.99	1.16	A	3.00	0.86	A
7	They introduced new food and few crops in their immediate environment.	2.24	1.10	D	2.16	1.14	D
	Grand Mean	3.43	1.00	A	2.98	0.94	A

Note: \bar{X} = Mean; SD = Standard Deviation; SA = Strongly Agreed; A = Agreed; N = Total Number of Respondents.

Data presented in Table 1 showed that the mean ratings of the responses of the respondents on 6 out of the 7 items in the table ranged above 2.50 which showed that the respondents agreed that those six identified items are some of the activities performed by the Presbyterian Missionaries in Old Ohaozara.

On the other hand, the mean ratings of the responses of the respondents of the remaining of item, number 7 in the table ranged below 2.50 which implied that the respondents disagreed that the Presbyterian Missionaries in Old Ohaozara introduced new food and few crops in their immediate environment. The standard deviation values of the 7 items in the table ranged between 0.71 the lowest to 1.26 the highest which indicated that the responses of the respondents are very much divergent opinions.



Research Question Two:

To What extent did the people of Old Ohaozara welcome the Presbyterian Missionaries?

Table 2: Mean ratings of the responses of the respondents on the extent the people of Old Ohaozara welcome the Presbyterian Missionaries?

S/N	ITEMS	PRESBYTERIAN = 283			OTHER CHURCHES = 223		
		\bar{X}	SD	RMK	\bar{X}	SD	RMK
1	They built hospital and treated people with different diseases and sickness free.	2.90	1.07	A	2.71	1.00	A
2	Because they fought and stopped slave trade in the area of their operation old Ohaozara people happily welcome them.	3.06	1.21	A	3.01	1.12	A
3	They introduced christianity which helped to change the people of the area.	2.36	1.13	A	2.51	1.02	A
4	They introduction of foreign culture and their civilization made the people of old Ohaozara to welcome them..	2.92	0.79	A	2.12	0.98	A
5	They offered weapon of warfare to warring communities and such made all the communities in old Ohaozara to demand them to come to their own domrmines.	2.52	1.12	A	2.71	0.87	A
6	They idea of training and employing both pupil and nursees they trained, seriously made old Ohaozara people to welcome them.	3.05	0.96	A	3.15	0.92	A
Grand Mean		2.80	1.08	A	2.87	1.10	A

Note: \bar{X} = Mean; SD = Standard Deviation; SA = Strongly Agreed; A = Agreed;

N = Total Number of Respondents.

Data presented in Table 2 showed that only item number 3 has a mean rating below 2.50 which showed that the respondents agreed that the other five items are some of the activities performed by the Presbyterian Missionaries in Old Ohaozara.

On the other hand, that item number 3 was rejected by the mean ratings of the responses of the respondents. The standard deviation values of the other items in the table ranged all high indicating that the responses of the respondents are of divergent opinions.



Research Question Three

Table 3: What are the efforts of indigenes to encourage the establishment of Presbyterian churches in old Ohaozara. Mean ratings of the responses of the respondents on the effect of the indigenes to encourage the establishment of Presbyterian schools and churches in the old Ohaozara.

S/N	ITEMS	PRESBYTERIAN = 283			OTHER CHURCHES = 223		
		\bar{X}	SD	RMK	\bar{X}	SD	RMK
1	They indigenes encouraged the Presbyterian missionary in establishing their schools, churches and hospitals by donating some evil forests to them.	2.85	1.14	A	2.55	1.16	A
2	The indigenes sent their sturborn children to their schools and churches.	3.09	1.04	A	3.19	1.00	A
3	The indigenes later donated good lands to them for their enterprise.	2.98	1.02	A	2.68	1.08	A
4	Attendance of missionary churches was compulsory for all their pupils in order to keep one encouraging them.	2.37	1.33	D	2.17	1.39	D
5	The indigenes encouraged the presbyterian missionary in establishing their schools and churches when they noticed their onslaught against superstitions, diseases and ignorance in the area.	3.26	0.83	A	3.06	0.91	A
6	The establishment of the missionary churches in some dangerous forest that helped to ward off evil spirits made the indigenes to encourage them.	2.77	1.11	A	2.71	1.14	A
7	The indigenes encouraged the Presbyterian missionaries establish their missions in their different areas in order to be protect them against external enemies.	2.77	0.96	A	2.74	0.98	A
Grand Mean		2.87	1.02	A	2.67	1.16	A

Note: \bar{X} = Mean; SD = Standard Deviation; SA = Strongly Agreed; A = Agreed; N = Total Number of Respondents.

Data presented in table 3 showed that the mean ratings of the responses of the respondents on 6 out of the 7 items in the table ranged above 2.50 which showed that the respondents agreed that those six identified items that the indigenes to encourage the establishment of Presbyterian schools and churches in the old Ohaozara as stated. On the other hand, they disagreed on item number 3 in the table which means that the respondents disagreed on the statement of that item. The standard deviation values of the 7 items are all high which indicates that the responses of the respondents are divergent.



Research Question Four

Table 4: What were the challenges of the Presbyterian missionaries in old Ohaozara. Mean ratings of the responses of the respondents on the challenges of the Presbyterian missionary in the old Ohaozara.

S/N	ITEMS	PRESBYTERIAN = 283			OTHER CHURCHES = 223		
		\bar{X}	SD	RMK	\bar{X}	SD	RMK
1	How the indigenes could accept them because of language and other differences.	2.70	1.21	A	3.01	0.91	A
2	The difficulties they faced in getting where to site their schools and churches.	3.01	0.91	A	2.72	1.16	A
3	The big task they faced in erecting their schools and churches in the evil forest the indigenes offered them.	3.26	0.89	A	3.16	0.92	A
4	The problem posed to them by the indigenous culture and traditions that differed from their own.	2.90	1.13	A	3.40	1.01	A
5	The serious running battle faced by the Presbyterian missionaries with the other christian denominations in the old Ohaozara at the inception of their enterprise.	2.73	1.16	A	2.75	1.24	A
6	The issue of not understanding their host languages and dialects was a big challenge to them.	3.41	1.01	A	2.94	1.05	A
7	The problem of no or poor road network imposed one of their most serious challenges.	3.08	1.04	A	3.61	1.07	A
	Grand Mean	3.01	1.05	A	3.08	1.04	A

Note: \bar{X} = Mean; SD Standard Deviation; SA = Strongly Agreed; A = Agreed;
N = Total Number of Respondents

Data presented in Table 4 showed that the mean ratings of the responses of the respondents of all 7 items in the table ranged above 2.50 which showed that the above stated challenges are actually the challenges faced by of the Presbyterian missionary in the old Ohaozara.



Research Question Five

Table 5: What are the remedies to the challenges of the Presbyterian missionaries in old Ohaozara. Mean ratings of the responses of the respondents on the remedies to the challenges of the Presbyterian Missionaries in the Old Ohaozara.

S/N	ITEMS	PRESBYTERIAN = 283			OTHER CHURCHES = 223		
		\bar{X}	SD	RMK	\bar{X}	SD	RMK
1	Land for the building of schools and churches were at last donated free to them and in a good environment.	3.04	1.12	A	3.14	1.08	A
2	Converts were no longer forced to attend schools or whitehouse churches.	3.25	0.96	A	3.15	0.98	A
3	Their foreign culture and tradition were accepted in place of our indigenous own today.	2.27	1.21	D	2.21	1.31	D
4	Today every indigene of old Ohaozara has embraced both christianity and their education freely.	3.13	1.02	A	3.10	1.02	A
5	The issue of language and dialect had been solved amicably.	2.43	1.21	D	2.33	1.24	D
6	The challenge of poor or no good road networks have been fully taken care of in old Ohaozara.	3.15	0.90	A	3.10	0.92	A
7	The church rivalry have given way to peace and good understanding among different denomination in old Ohaozara area .	2.81	1.16	A	2.85	1.14	A
	Grand Mean	2.87	1.08	A	2.80	1.17	A

Note: \bar{X} = Mean; SD = Standard Deviation; SA = Strongly Agreed; A = Agreed;
N = Total Number of Respondents

Data presented in table 5 showed that the mean ratings of the responses of the respondents on items 1, 2, 4, 6 and 7 ranged above 2.50 which showed that the respondents agreed that statements of those five items on the remedies to the challenges of the Presbyterian Missionaries in the Old Ohaozara as stated.

While items 2 and 5 were rejected by the respondents as not being remedies to the challenges faced by the Presbyterian Missionaries in the Old Ohaozara. The standard deviation values of the 7 items are all high which indicates that the responses of the respondents are divergent.

Results of Hypotheses

Ho₁ There is no significant difference between the mean rating of Presbyterian (male and female) and other churches (male and female) on the impact of the Presbyterian Missionary activities in Old Ohaozara of Ebonyi State, Nigeria.



Table 6: The mean rating of Presbyterian and Other Churches on the impact of the Presbyterian Missionary activities in Old Ohaozara of Ebonyi State, Nigeria.

DENOMINATION	N	\bar{X}	SD	Df	Ls	Z-CAL	Z-CRIT	REMARK
Presbyterian	283	3.43	1.00					
				504	0.05	0.02	1.96	Accepted
Other Churches	223	2.98	0.94					

Note: \bar{X} = Mean; SD = Standard Deviation; **Df** = Degree of freedom; Ls =Level of Significance; Z-Cal= Calculated Value; Z-Crir =Critical Value;N = Total Number of Respondents

Table 6: The above table shows that there is no significant difference between the mean rating of Presbyterian and other churches on the impact of the Presbyterian Missionary enterprise in Old Ohaozara of Ebonyi State, Nigeria as the Z-calculated of 0.02 is much less than the C-Critical of 1.96 other parameters are also in the agreement to this opinion.

H₀₂ There is no significant difference between the mean rating of male and female on the impact of the Presbyterian Missionary enterprise in Old Ohaozara of Ebonyi State, Nigeria.

Table 7: The mean rating of Presbyterian and Other Churches on the influence of the Presbyterian Missionary enterprise in Old Ohaozara of Ebonyi State, Nigeria.

DENOMINATION	N	\bar{X}	SD	Df	Ls	Z-CAL	Z-CRIT	REMARK
Presbyterian	283	3.01	1.05					
				504	0.05	0.06	1.96	Accepted
Other Churches	223	3.08	1.04					

Note: \bar{X} = Mean; = Standard Deviation; **Df** = Degree of freedom; Ls =Level of Significance; Z-Cal= Calculated Value; Z-Crir =Critical Value;N = Total Number of Respondents

Table 7: Above shows that there is no significant difference between the mean rating of Presbyterian and other Churches on the challenges of the Presbyterian Missionary in Old Ohaozara of Ebonyi State, Nigeria as the Z-calculated of 0.06 is much less than the Z-Critical of 1.96 other parameters are also in the agreement to this opinion.



RESULT FINDINGS AND DISCUSSION

The result of findings revealed Christian Mission Enterprise in Old Ohaozara 1880-1996 under the following; their level of activities, relationship with the indigenous people, effect of the indigenes on them, their challenges and remedies to the challenges of the Presbyterian Missionaries in the Old Ohaozara. In particular this revealed that;

LEVEL OF ACTIVITIES OF THE PRESBYTERIAN MISSIONARIES IN OLD OHAOZARA

On the level of activities of the Presbyterian Missionaries in Old Ohaozara the study revealed that; they helped the poor and the needy, they build churches and schools, they constructed roads in the areas of their operation, they treated the people of their different sicknesses and diseases free of charge, they trained the children of their host communities and also offered job opportunities to some of the pupils they trained in their school.

OLD OHAOZARA AND THE PRESBYTERIAN MISSIONARIES

Their interactions with the indigenous people include; built hospital and treated people with different diseases and sickness free, fought and stopped slave trade in the area of their operation old Ohaozara, introduction of foreign culture and their civilization made the people of old ohaozara to welcome them, offered weapon of warfare to warring communities and such made all the communities in old Ohaozara to demand them to come to their own Clans or domains in order to train and employ both pupils and nurses, their serious training made old Ohaozara people to welcome them.

EFFECT OF THE INDIGENES OF OLD OHAOZARA IN THE ESTABLISHMENT OF PRESBYTERIAN SCHOOLS AND CHURCHES.

The effort of the Old Ohaozara people in establishing Presbyterian Schools and Churches include; encouraged the Presbyterian missionary in establishing their schools, churches and hospital by donating some evil forest to them, sending their stubborn children to their schools and churches, indigenes later donated good lands to them for their enterprises, the indigenes encouraged the Presbyterian missionary in establishing their schools and churches when they noticed their

onslaught against superstitions, diseases and ignorance in the area, establishment of the missionary churches in some dangerous evil forest, that helped to ward off evil spirits made the indigenes to encourage them and indigenes encouraged the Presbyterian missionaries establish their missions in their different areas in order to be protecting them against external enemies.

CHALLENGES OF THE PRESBYTERIAN MISSIONARY IN THE OLD OHAOZARA

The opinion of the respondents shows that the challenges of the Presbyterian missionary in the old Ohaozara included, how the indigenes could accept them because of language and other differences, difficulties in getting where to site their schools and churches, task they faced in erecting their schools and churches in the evil forest the indigenes offered them, the problem posed to them by the indigenous culture and traditions that differed from their own, the serious running battle faced by the Presbyterian missionaries with the other Christian denominations in the old Ohaozara at the inception of their enterprise, issue of not understanding their host language and dialects was a big challenge to them and problem of no or poor road network imposed one of their most serious challenges.

REMEDIES TO THE CHALLENGES OF THE PRESBYTERIAN MISSIONARIES IN THE OLD OHAOZARA

The remedies to the challenges faced by Presbyterian Missionaries in the Old Ohaozara included, land for the building of schools and churches were at last donated free to them and in a good environment, Convert were no longer forced to attend schools or whitehouse churches, indigene of old Ohaozara later embraced both Christianity and their education freely, challenge of poor or no good road networks have been fully taken care of in old Ohaozara and church rivalry have given way to peace and good understanding among different denominations in old Ohaozara area.

SUMMARY OF FINDING

The main finding of this study is that the Presbyterian Christian Missionaries helped the poor and the needy, they build churches and schools, they constructed roads in the areas of their operation, they treated the people of their different sicknesses and diseases free of charge, they trained the children of



their host communities and also offered job opportunities to some of the pupils they trained in their school. The study also revealed some of the challenges faced by the missionaries which include; how the indigenes could accept them because of language and other differences, difficulties in getting where to site their schools and churches, task they faced in erecting their schools and churches in the evil forest the indigenes offered them, the problem posed to them by the indigenous culture and traditions that differed from their own, the serious running battle faced by the Presbyterian missionaries with the other Christian denominations in the old Ohaozara at the inception of their enterprise, issue of not understanding their host language and dialects was a big challenge to them and problem of no or poor road network imposed one of their most serious challenges. On the hypothesis there was no significant difference between the mean rating of Presbyterian and other churches on the impact of the Presbyterian Missionary enterprise in Old Ohaozara.

CONCLUSION

The work is a study of Christian missionary activities in old Ohaozara, 1880-1996. It investigated the arrival of the Presbyterian Church in the area, the challenges it encountered in the hands of the traditional worshippers as well as from other mission bodies. The work also examined the factors that enabled the Presbyterian mission to weather the challenges it faced to emerge as the dominant mission body in the entire old Ohaozara. The study provided relevant information on how the people would recount the benefits gotten from the Presbyterian missionaries who scorned upon the indigenous institutions from their pulpits and counseled under pain of ex-communication against participation by converts in community organizations and activities. It is pertinent that people should learn from this research the differences between Christian religion and traditional religion as many of them may not know what the bible says concerning giving to Caesar that which belongs to Him and to God that which belongs to Him also, as they are two different and distinct.



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