

**AN APPRAISAL OF OSU AND ORU CASTE SYSTEMS IN NNOKWA COMMUNITY
ANAMBRA STATE**

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ABSTRACT

The paper choice of this topic was made due to the prevailing dehumanizing experiences the victims suffer in Igboland. Although many attempts have been made to abolish the practice of Osu and Oru caste systems in Igboland which started with the colonial administration, then the East Central State government and later the traditional Igbo leaders yet the stigma attached to the caste systems, affect the relationship of people in the society. This prevailing situation necessitated the need to investigate why these obnoxious, dehumanizing practices of Osu and Oru caste. stems still persist in the society despite the advent of Christianity and technological advancement. The paper appraised and made recommendations on how best to abolish such practices were made.

Keywords; Christianity, osu and oru caste system, dehumanizing, and igbo traditional rulers

INTRODUCTION

The history of the science of society reveals that the sociological problem of caste systems is as old as any human society. In Igbo societies, the two outstanding caste systems are the "Oru and Osu" castes. Apart from being the two outstanding class distinctions that are being discriminated against, the human rights as well as the freedom of the victims are denied them. These two stratification systems also have very dehumanizing influence on all races where they are practiced. The affected men and women are victims of the circumstances of their birth, wickedness/ jealousy and man's inhumanity to man.

Nnokwa town which is the area of focus, within which these two caste systems, namely, "Osu and Oru" caste system, are deeply religious people. They communicate and relate with the Supreme Being, God which they call Chukwu and also communicate with some lesser god such as "Eke and Idemili" in very peculiar ways. Most times, any breaches of the law against the Supreme Being or other gods or deities attract the anger of God or the deities. To atone for the offences, Nnokwa people use animals to sacrifice to the deity or god but where the gravity of the offence is severe, human sacrifices are performed. In this case, such a victim becomes a living sacrifice, Osu. one can voluntarily dedicate himself or herself to a god or deity in order to run away from foreseeable calamity, therefore becomes the property of the god (osu). Thus, people refrain from having any form of contact or association with such victims. The caste system oru also emerged from captives brought through intertribal wars. Nnokwa people fought many inter-tribal wars and many captives were brought back as slaves.

Some became slaves Oru as a compensation for any town that killed somebody from Nnokwa and some were bought to serve. Slave Oru has no right, unless the one accorded him by the master. Indeed, the slave Oru also lives under sub-human conditions The difference between the two caste systems, that is, Osu and Oru, is that while the former is the property of the gods, the latter is the property of his master, .../- Whether they belong to the gods or to the master, they are treated as subhuman beings because of their position in the society. This project sets out to examine the immoral, dehumanizing and discriminating treatment given to the victims as well as the persistent existence of Osu and Oru caste systems.

ORIGIN OF NNOKWA TOWN-

Oral traditional story had it that, a man called Erl established his presence in Anambra "OMAMBALA" RIVER, His accurate origin is not known but he is believed to have come down from the sky as "God" made man to offer divine leadership to Igbo people. The "Goodman" married three wives but only the history of

the two is known. His first wife Mgbankwo gave birth to the first son who took the title Eze Nri King of Nri. His other two brothers were Agulu of Agulu En and Igbo Ariam. The second wife Mgboye bore him Igalla tribes and nothing is known of the third wife.

The first son Erl migrated from Anambra to Ezu shore known and referred to as Idemili, that is, the source of water. Today, Ezu or Idemili is known as Aguiu lake. He settled there and gave birth to many sons including Agukwu, Ifeakandu and Nnamoko. He noted that Agukwu his first son was not kind to his younger brothers from Mgboye. He advised Ora-Eri and Nnokwa to leave the palace shrine three days after his burial. He pointed out some instruments of authority and some parts of his regalia and treasures which he wanted these sons to remove to their maternal home for safe keeping. In keeping with the instruction given them, by their father, very early on the third day of the death of Nri, Nnokwa and Ora- Eh slipped into the palace where all the regalia and instruments of authority were spread on display and carefully removed what thve*^father advised them to remove for safe keeping and ran to Adazi- Enu. Their father told them that those properties were not for their persona! ownership but to be kept on trust for the dynasty. Also that Ora-Eri and Nnokwa should leave a staff of royalty for Agukwu and Otunsi and Ofo to be taken away by the two brothers, that is, Ora-Eri and Nnokwa. They removed as many treasures as they could carry and when the two brothers arrived Adazi- Enu; they hid the Ofo, Otunsi and other treasures in a near-by forest and went to settle in their maternal home. Not long after, strange phenomena began to happen to Adazi- Enu. For instance full grown Iroko trees uprooted and fell without any rustle of wind, strange birds appeared in the sky and cocks crew the whole night. The local community went and consulted oracles and were told that Nnokwa and Ora~Eri hid several materials in a nearby forest. They were held before the elders to explain and they admitted keeping some sacred materials in the forest, but told their maternal home relations that they had no evil intentions. From that day they were ordered out of Adazi-Enu with their ritual instruments and treasures. They went out and settled at a nearby area around the present site of Ora-Eri town and erected a hut and made a home for themselves and their inheritance. When they settled, they made huts for their shrine and treasures.

In no distant time, communities around led by seers and diviners came to welcome the Nri princesses and consulting with them on some issues when they needed Nri services. Nnokwa was the younger brother, and was more pushful, enterprising and wealthy enough. He later told Ora-Eri to contribute some goods and materials to enable them secure a wife for Ora-Eri, that is, the elder. Ora-Eri however solicited with his brother to help him out as he had not the means or the money. Finally a wife was married for Ora-Eri and the woman was mothering them. After some time, things changed and the woman became discriminatory. She was feeding only the husband and leaving Nnokwa to starve. It boiled down that when Nnokwa noticed this, he was not happy at all. The strained relation came to a breaking point on the Onwa-Asato festival day, when Nnokwa provided meat and food as usual and went for a short mission on that festival morning. On his return in the afternoon, Ore-En and his wife" had eaten enough and were tipsy. Nnokwa asked the woman of the house to serve his launch but the woman pleaded ill. Ora-Eri cut in and said that his wife was ill. He told Nnokwa to make something to eat till the wife recovered. Nnokwa was very angry because he knew that the woman was quite fit. He told Ora-Eri that he got him a wife and both of them are starving him- Nnokwa- to death. From that day he told Ora-Eri that he would not help him to achieve anything again and likewise that he did nit want his help in any form and that none of them or their descendants will benefit from one another. He also said that their descendants can never inter marry or cohabit, or prosper with any gift or present from either side and that it was only food to eat and water or wine to drink that they exchanged that can be of benefit , otherwise they are parted forever.

Nnokwa walked into the shrine and removed the Ofo and some materials which Nri advise them to take away. This Ofo is the Ofo Ana Igbo that is, Ofo of all Igboland. The Ofo is still in existence in Nnokwa and the custody of this Ofo made Nnokwa Ike, that is, Nnokwa ji Ike Nri, Nnokwa left the palace shrine with Ofo Ana Igbo as his share of authority.

Consequently, after Nnokwa and Ora-Eri parted, Nnokwa moved down beyond Adazi- Enu and put up a hut and married a wife with whom he lived and settled. He gave birth to Nnaku, Etitl and Ifite. Nnokwa had many children's children of which some left for hunting and settled where they found rich and fertile land. One of the children Azuigbo became a hunter and a farmer. The three sins of Nnokwa who were Nnaku, Etitl and Ifite, were the founding fathers of the three quarters of Nnokwa which expanded to comprise Nnaku, and Ogonogo, Etitl, Isi-Mgbede, Umuide, Aboh, Ubiii, Odumodu, Ifite, Eziana Umuefi and Umudim. The land mass of Nnokwa is about 30 square miles in circumference and has about 50, 000 inhabitants. Nnokwa people being at the heart of Igboland speak Igbo as their language.

STATEMENT OF PROBLEM

The problems are as follows:

- (a) The problem of Oru and Osu is worrisome due to the way the victims are discriminated against as sub-human beings because either they are the property of a god or property of individuals or master.
 - (b) The practice of Oru and Osu caste systems are problems in traditional Igbo society especially with the influence of Christianity and civilization, on the discrimination against the victims has led to many conflicts and misunderstandings on issues bothering on marriage, title taking, holding traditional offices .such as Igwe, Obi etc; even holding traditional religious posts.
 - (c) The Oru and Osu systems are sources of societal problems and disunity in Nnokwa communities at various times. ^heir existence cause disaffection, frustration and enmity and they fan the embers of social discord and hinder progress generally.
 - (d) Obviously the victims of Oru and Osu caste systems today are innocent; since they are not party to the crime of their fore-fathers who were Osu and Oru for one reason or the other.
 - (e) Finally, the problem of Oru and Osusystems are sociological quagmire in Nnokwa society and are abhorred and were not favourably disposed to respond to questions.,
- iii. Time, finance and access to the subjects constituted constraint to the study.

DEFINITION OF TERMS

OSU is a human person sacrificed or dedicated either voluntarily or involuntarily to an Alusi deity in Igbo society to appease the gods.

ORU is a human person captured or people kidnapped or sold, abandoned children picked up or the slaves bought with money during slave trade. Just as some body would freely decide to sell one of the children in order to feed the rest.

OUTCAST A people set apart or discriminated against in any human society; again, an outcast is a person who is not accepted by other people either as a result of disease or -nomination committed by him or her and the family.

FREBORN This is the son of the soil in Igbo terminology. Freeborn is regarded as a noble human person who has every right to take any socio-cultural and political status in Igbo society unlike the Osu, Freeborn could be used "interchangeably with Nwafor or Nwala. He is the freeborn :-" in Igbo cosmological phenomena.

ALUSI An Aiusi is the Igbo traditional religious name given to a communal deity. Aiusi or Alushi is a deity that forms the superior god in the Igbo traditional religion and belief. It has its abode in a shrine which is usually at the centre of the town that possesses it. Finally, the Igbo designation for the host of divine forces they worship besides *Chi is Alusi or Alusi*.

Some claims about the origin of Osu and Oru caste systems in Igboland have been advanced by some people. Dureke (1981), claims that, the system of Osu was introduced in Igboland in the 14th century when the god "Kamalu" informed a Juju priest that the land had been defiled and needed purification with an able bodied man who should be brought in the Ofo- Ukwu market square and publicly dedicated to the gods and the ancestors to atone for the sins of the living, Dureke also claimed that, apart from their guaranteed personal safety and freedom because to kill or harm any of them would incur the wrath of the deity that owned him or her that the outcastes also have free access to the goods or presents offered to their deities such as drinks, money, animals, etc. Due to these privileged status conferred, people began to offer themselves freely as Osu to specific deities. Such victims belonged to those who did not want to be taken as war captives or sold away as slaves. Continuing, Dureke observed that, the issue of Osu caste took a wide spread dimension through various means which included captives through inter- tribal wars. Caste-system he also observed existed in Igboland long before the arrival of the Europeans in Nigeria. Equally, he claimed that inter- tribal wars were common phenomena in Igboland in which many people were killed while others were captured alive. Those captives were taken to the land of their captors and treated as slaves (Oru) and they lost their freedom. They were kept in the house of their captors whom they served as slaves (Oru). Since they had to lose all their rights and privileges they were reduced to the level of irrational animals. They were subjected to doing the entire menial and sub-human jobs available. He also claimed that the status of these slaves was similar to that of domestic animals and due to their low status; their captors could easily dedicate them to their gods or use them as sacrifices. He further stressed that, in those primitive days, human sacrifice was a prevalent practice and some of the war captives were sacrificed to gods and goddesses. These victims when dedicated alive became the Osu and they lived in the shrine of the god or goddess rendering services to the deity and hardly would he or she regain his or her freedom because he or she is a property of the god.

Nwadinigw (1999) maintains that Osu system has a lot implication. For him, Osu caste system is a kind of sanction introduced by our fore-fathers to victimize oppress their enemies. In Igbo traditional religious system, the Osu is used for ritual. Nwadinigwe further lories, that the youths of today suffer more of the impact r this system in Igboland in issues of marriages and the system for him is oppressive and devoid of the human of the Osu. Equally, Isichei (1976) observed that Osu are the living sacrifices, in the social life of the because the Osu forms the victim of oppression in the rituals to placate the deity. (Alusi) she concluded that is a grave immorality to victimize someone because he is an enemy.

Also Okeke (1986) agrees with Nwadinigwe on the moral implication of the Osu system. In his view on the moral implication of Osu system, Okeke holds that majority of I the people accept and embrace the Osu system as part and parcel of the custom of the Igbo. This is because according to him, the Osu concept is taken as one of the most enriching ingredients of the traditional religion.

people could not dare to advocate for its demise because for one to venture that, amounts to exposing oneself to wrath of the gods. He further argues that, ignorance immorality blind folds the populace into failing to see the immense demerits of the social and immoral cankerworm that had so permeated the social, moral and political rank and file of the Igbo culture. Ejlzu (1986), in his view laments that due to ignorance many igbos had the view that God must have made certain classes of human beings sub-human, without regards to the moral law. He further stressed that Osu caste system should be an outdated system that would have been forgotten by now. He wondered if it is morally right and for any reason to still harbour the Osu caste system and practice in this present age of civilization and technological advancement in entire Igboland. Metuh (1985) arguing in line with Okeke opines that; Osu is indeed an immoral cankerworm and that unless this is understood by Igbo people, Osu victims would remain an ostracized class. According to Elias (1981) who is more descriptive in his notion about the moral implication of Osu caste system in Igboland, observed that, .an Osu is more or less like the untouchables of India and probably in worse position. He selected that, an Osu is regarded as a degraded human being, not fit for companionship and association with decent and respectable people in the society and that an outcast is fit only to be sacrificed to the idols for the benefit of the gods. He maintained that, there is no justifiable right to change a person into a non person for the sake of the community's idol. Mgbobukwa (1996), noted that, Alusi, Osu and Oru in Igbo religion have their moral implication. Most of those regarded as Osu at present never had anything to do with any deity from their childhood. They are often silently reminded of the status of their ancestors who were not known to have committed any abominable evil. Equally, Diala (1985) observed that, a good number of the Osu were victims of inconsistency. He stressed that Osu is seen as an accused human being sacrificed to a deity in Igboland. unfortunately, Osu is made to be the absorber of the iniquities, weakness, problems and death of the freeborn. He concluded by stressing that the Osu system in Igboland is completely unjust and inhuman and that the practice has a lot of moral flaws that should be questioned. Achebe (1958) supported this view when he asserted that, Osu is a class set apart as a taboo forever "eluding the descendants. This implies that Osu of today are outcastes who are isolated in Igbo society for the evil they do not know about. To further point out the inherent moral implication of Osu system, he observed that when the life of an Osu was spared, he was considered dead in all aspects of social life, because any one interacting with him (Osu) is believed to incur a ritual impurity, which bears a consequence of social contamination. Arinze (1970) argued that, the Osu cannot interact with the living and thus could not attend the assembly of the free born. Another dehumanizing attitude towards the Osu is the fact that, "they (the Osu) belong to no common ancestral lineage and have no symbol of a common real and known ancestor. Continuing he said that, man offered a fellow man to the angry spirit as the highest victim that ne could offer in order to be at peace with the spirit. The man offered in propitiation of the angry spirit becomes an escape goat. He would carry all the troubles that would have come to the man that offered him to the spirit. He also claimed that, voluntary self dedication to a god under a varied circumstances could compel one into belonging to Osu caste and that in some circumstances, it was partly Because of the privilege which the status conferred that made people began to offer themselves willingly as Osu to deities. Also, that voluntary self-dedication to a deity could be caused by a desire to escape a calamity or misfortune like those who did not want to be taken as war captives or sold away as slaves. In his words, no one 3 a red harm, mutilate or worse still kill an Osu. People are afraid to touch them or give them hair cut; hence the Osu goes about with bushy hairs. The point he claimed is that, blood must not be let out of an Osu. Onwubiko (1993), solicits that, Osu practice should be eradicated because it is an evil concept.

Commenting on Osu system, Onyenso (1993), said that, some people choosing between two devils, declare themselves properties of gods instead of dying everyday in the hands of the oppressors in order to escape a death penalty. He observed that, people dreaded Osu people because anybody who injures an Osu

has to perform certain traditional religious rituals. In the case of murder, Eno religious rituals are needed but a human substitute and when the murderer failed to provide the substitute, he would surrender himself to the god and so would be an Osu. It was because of this that people feared even to touch them hence they are untouchables. Basden (1966) observed that, sometimes a particular god or goddess might have more than one Osu. The god might have male and female Osu and these Osu might intermarry among themselves. The Osu belonging to a god could intermarry with those of other gods. The Osu couple still belongs to the god that possessed the male Osu and they live together in the shrine of the god. They live as husband and wife and bear children. These children born by the Osu ipso facto are Osu. As these children grow up people know them and stayed clear from them due to the gods their parents are dedicated to. They are excluded from normal activities of the other people. They are regarded as castes. This is one of the ways caste systems started and spread in Igbo society he said, it was also observed that if one is dedicated to a god as Osu that it does not end with him but extends to his generation. Therefore, all the children born by the Osu are ipso facto of the god. Equally, he claimed that any person who has carnal knowledge of an Osu belongs to the caste by that very act. There is no secrecy about it for the Osu will reveal the whole secret should the offender fail to declare himself or herself a member of the caste. For him, marriage between an Osu and a freeborn is impossible otherwise the freeborn would lose his freedom. If however such a marriage takes place, not only that the freeborn partly becomes an Osu but all their offspring are ipso facto members of the caste. Basden further highlighted that steps were taken by the government to depreciate and diminish the practice and also there was need to adopt some legislation which may serve as an amendment to the slavery law which will not depreciate the system but will also make it illegal or perhaps bring about the end of the Osu system in all its ramifications, although the origin of Oru and Osu caste systems is either unknown or obscure yet people regard the system as the worst type of caste system because the gods to whom the Osu is believed to be dedicated to may be a grasping god who delights in destroying what does not belong to it while tending to augment what belongs to it by fair or foul means. It was usually believed that if an Osu lived near anybody that the person would begin to suffer losses in one way or another. The losses could take the form of death of relations or death of domestic animals such as goats, fowls or dogs. In this regard, Jinehu in support of Nwadinigwe holds that Osu caste system has caused terrible havoc, anti social stigma, immoral act and disaffection in many Igbo communities where the practice still exists.

Okafor (1993), decrying this immoral caste system lamented that, it is difficult to find reasons why the churches have not been able to address the issue of caste systems. This he said is because, these religious leaders who are supposed to be against the practice are afraid not to lose the favour of their congregation and the society at large. He further advocates that, to allow this Osu caste system to co-exist with the gospel is to build on explosive powder. He further argued that the isolation of the Osu in the issue of marriage and sex relations forced the females among them to sojourn to distant places where their identity could not be easily traced to get themselves sexually satisfied. This situation he claimed encouraged and popularized prostitution among the Igbos particularly in communities where this human and wicked practice exists.

According to Onwubiko (1993), an Oru is a person who is alienated from his real home either because he/she was a war captive or was kidnapped. His only disability is that he is owned and that he is not a freeman. Unlike the Osu he enjoys the company of the people and is not stratified and discriminated against in the society. He lives in the same home with his master. He claimed that despite the despicable condition in which the Oru lives, there is the possibility of he/she being absorbed in the family of his master through marriage. He also observed that although the Oru could enjoy some relationships but that there are certain titles he is not allowed to take and these include, Ozo title, priest of deity (Atama), traditional ruler, etc; because an Oru is regarded as not being a freeborn of the community in which he lives. The major characteristics are that the Oru does more work than other members of the community. Unlike Osu who is extremely despised and feared as his person is regarded as a taboo an Oru is not. Any freeborn whatever his position may marry an Oru's daughter. Furthermore he said that there is the possibility of this inhuman condition with the death of the Oru. Also he observed that, the burial of chiefs and wealthy men with some of their slaves was a common practice in Igboland and those who could not own and keep slaves for their funeral rites, had to purchase human beings for the rites before they died. He claimed that as late as 1911, chief Onaku of Owerrinta was said to have been buried with eight of his slaves. He also said that, family might not be in need of money but if any of the children proved to be a wet blanket after repeated warnings that he or she would be sold into slavery, Or/7 (1991), observed that Oru enjoy some liberty as they were hardly sold into slavery. He also

added that slaves who are born and domiciled in households were not sold under extreme necessity. He further said that it is the sub-human condition in which the Oru are subjected to that actually distinguishes them from the rest of the people and also the Oru have no right and privileges except the ones obliged them by their masters. Therefore, while Osu is bounded to a deity the Oru is really a servant in temporally servitude and can regain his freedom when circumstances permit as several known prominent Igbo families were able to do.

SOCIAL STRATIFICATION

Social stratification pervades all aspects of social life. He claimed that social ratification applies to the ranking or grading of individuals and groups into hierarchical layers and this represents structured inequality in the allocation of rewards, privileges and resources, in every society there is separation of statuses and roles and this requires that people should be distributed within the social structure so that the various statuses are filled and their accompanying roles performed. They claimed that social stratification could be open or closed systems.

They claimed that when people can change their status with relative ease, the stratification system is an open system but here people have great difficulty in changing their statuses, this arrangement is a closed system of stratification. This closed system of stratification they claimed are mostly found in the Hindu caste arrangement in India. Under the traditional Hindu caste system, people inherit their social class status at birth from their parents and cannot change it in the course of their lives. Members of the lower castes in India such as the slaves and serfs claimed are considered inferior, scorned, snubbed and oppressed by the higher and superior caste members. Rigid rules of avoidance operated within the caste systems because contact with the lower caste members such as the slaves and serfs were believed spiritually to pollute defile the upper -caste members. This rules of settlements, diet, housing, employment, courtship even mobility were enacted as to keep the members of the slaves and serfs castes in check.

CONCLUSION

A very useful attempt has been made in this research project to bring into focus the evils associated with Osu and Oru caste systems in Nnokwa community of Anambra State. The research was limited in scope, since it covered only Nnokwa community. It is hoped that the revelations made so far in this survey would go a long way in bringing into limelight some of the facts associated with the practice of Osu and Oru caste systems in Nnokwa community in particular and Igboland in general. The researcher has therefore put forward some recommendations, which we hope will help in abolishing the discrimination and stigma occasioned from the continued existence of Osu and Qru caste systems in any form in any human society.

Finally, the researcher hopes that this study will be of benefit to subsequent researchers who will investigate similar issues in future.

RECOMMENDATION

Following the findings of this research, and taking cognizance of the fact that Osu and Oru castes systems are controversial social problems in Nnokwa in particular and Igboland in general, the following recommendations of how to get rid of the systems are hereby made.

1. The government of Anambra State should make it a point of duty that any traditional ruler in any section of the state where the system is still being practiced should be de-stooled. The government should also punish traditional rulers who discriminate against their subjects for whatever reason as this does not show a mark of good ruler ship.
2. Since most communities in Anambra state depend on government efforts for their development, the government should ensure that no community gets any government patronage if Osu and Oru caste systems still operate in its territory. This is because since most communities cannot achieve any meaningful development without government support, they may be forced to refrain from Osu and Oru practices.
3. The 1956 law abolishing Osu and Oru practices should be revisited and the 1999 constitutional provision on freedom of association should be enforced by the government. Despite the constitutional provision and the law enacted by the then Eastern House of Assembly, the Osu and Oru systems are still practiced in some parts of communities and to ensure strict application of this law, the town unions, customary courts, and various town associations and non-governmental associations and in fact every citizen of Igboland should show interest un stamping out all forms of discriminatory practices by prosecuting and applying some penalty against the defaulters of the law.

4. People should form themselves into an association to be called the association for the eradication of Osu and Oru practices. The association will be responsible for documenting series of discriminations being meted out to the Osu and Oru by the freeborn. This they will present to the members of the public from time to time through radio, television and the news papers, and may even bring them to the notice of the leaders at various levels in the federation, it is interesting to note that one such association has been formed in Owerri led by Dr. J. O. I. Ezeala a lawyer by profession.
5. All the churches should seriously rise against this form of discrimination in Igboland. Some churches have been accused of being guilty of complicity in this practice of Osu and Oru castes systems. Many church ministers tend to refrain from addressing the problem for fear of reprisal from their members who themselves are freeborn. But a prosecuting and applying some penalty against the defaulters of the law.

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All the churches should seriously rise against this form of discrimination in Igboland. Some churches have been accused of being guilty of complicity in this practice of Osu and Oru castes systems. Many church ministers tend to refrain from addressing the problem for fear of reprisal from their members who themselves are freeborn. But a few others such as Archbishop obinna ani of Archdiocese of the Catholic church, Francis Cardinal Arinze, and Olubumi Cardinal Okojie respectively have continuously decried the Osu and Oru castes systems and had called for their abolition.

There is the need for mass education and enlightenment programmes which will go a long way in educating the masses for the need to abolish certain customs and practices that are inimical and a barrier to good neighbourliness, enhancement of love, peace and harmony as well as cooperate co-existence and affective development of the society.

Traditional rulers should show good example by giving out their sons and daughters in marriage to the Osu and Oru.

The family as an institution and the community should re-examine their traditional practices and values and should socialize their children to enable the need for love and embracing one another. If the above recommendations are accepted and effected, it is hoped that Osu and Oru castes systems will be total abolished in the society and Nnokwa in particular.

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