

**THE IMPACT OF GLOBALIZATION ON NIGERIAN PEOPLE: A CASE
STUDY OF OSOSO COMMUNITY**

BY

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF HISTORY AND
INTERNATIONAL STUDIES IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF BACHELOR OF ARTS (B.A)
HONOUR DEGREE IN INTERNATIONAL STUDIES AND DIPLOMACY
UNIVERSITY OF BENIN
BENIN CITY,
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JULY, 2021

CERTIFICATION

This is to certify that this project was carried out by **ESTHER-ANN OGBORUBOR**, in the Department of History and International Studies, University of Benin, Benin City, under my supervision.

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DEDICATION

This research work is dedicated to the Almighty God, for His mercies, protection, grace, favor, and for making my academic dreams and visions come to pass against all odds.

ACKNOWLEDGEMENTS

My gratitude goes to my heavenly father who in His unlimited mercy never failed to show his mercy and love, for his guidance, protection, and provision all through my stay in the University of Benin.

My special and unreserved thanks go to my supervisor Mr. E. Toby, whose criticisms; corrections, suggestion, and close supervision made this research a reality. I also appreciate my lecturers, Prof. Eddy Erhagbe, Prof. Ehimika Adebayo Ifidon, Prof. Osariemen Benson Osadolor, Dr. Charles, Sister Nwaka, Dr. Odion Osiki.

My profound gratitude goes to my dearest parents Mr. Justina Ogborubor for her all-round support, prayers and for being the major brain towards achieving this dream, to the best sisters in the world,. And to my uncles Mr. Ayo Ogborubor and Mr. Essien Etim I want to say a very big thank you for your support and encouragement throughout my days in school, God bless you

My appreciation will be incomplete without appreciating my dearest friends, Deborah Nkulo, Ebube Mbonu, Sean Cedric for their care, love, support, and encouragement.

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CHAPTER ONE

BACKGROUND OF STUDY

Introduction

Globalization is a worldwide phenomenon, which means different things to different people and different things to the same people across time and space. However, it refers to the growing interdependence of the world's people. Globalization is about increasing interconnectedness and interdependence among the world's regions, nations, governments business, institutions, communities, families and individuals.¹

According to Elizabeth U. Anyahola, Globalization is defined as a phenomenon that evolved over time but has suddenly accelerated in the last quarter century by revolutionary developments in technology.² It represents the emerging worldwide interdependence of individuals and countries which characterized the various economies, political, cultural and social relative.³

Over the time, globalization has been related to increasing social, economic and political interrelation across political and cultural boundaries. Covering a wide range of distinct political, economic and cultural trends, the term "globalization" remains crucial to contemporary political and academic debate. In contemporary

discourse, globalization implies the ever expanding web of interstate interaction and connections that cut across political, social and economic issues, supported by international institutions as emerging norms⁴

Globalization influences changing cultural patterns, too. Technology has now created the possibility and even the likelihood of a global culture. The internet, fax machines, satellites, and cable TV are sweeping away cultural boundaries. Global entertainment companies shape the perceptions and dreams of ordinary citizens, wherever they live. This spread of values, norms, and cultures tends to promote western ideals of capitalism. Local cultures have inevitably fallen victim of this global "consumer" culture.⁵ The African cultures and world view have continued to be affected by the forces of globalization, of which the Ososo culture is inclusive. Local or indigenous cultural values of countries are malignantly relegated to the background because of globalization.⁶

The impact of globalization on Ososo culture cannot be overemphasized. It has led to cultural degeneration in Ososo land. The challenging task is on how to blend the Ososo cultural values with the trends of globalization. It is obvious that globalization is actually affecting the mindset of the Ososo man on how to take the good things of globalization and still maintain the uniqueness of his cultural identity. The method of this is analysis. This will break the negative

impact and influence of global culture over Ososo cultural values with the rise of global culture, Western Culture, western norms, and practices are gradually being transported across the globe as the standard and acceptable way of behaviour. This work therefore, is an attempt to assess the impact of globalization on Ososo cultural values, this reveals that the Ososo culture is fast running the risk of cultural degenerate consequent of the current logic of globalization.

Literature Review

In the course of this research, certain materials or document were reviewed in order to do justice to the research topic. "The impact of globalization on Nigerian people focuses on Ososo community." These materials reviewed are textbooks, articles, journals, books written by historians. In addition to these; online resources, resolutions of international organizations, Below are the documents reviewed;

Maufred B. Steger and Paul James "*Globalization and cultures*". It stated that for culture to become globalized, it must involve the formation of shared norms and knowledge with which people associate their individual and collective cultural identities. This work is relevant to this research because it explains the context of

which a culture is said to have become globalized; what it takes for a culture to become a globalized culture.⁷

AbderrabmanHassi and Giovanna Storti: "*Globalization and culture*". This work stated how globalization penetrated into cultures of people, as a result of urbanized metropolitan cities and commercial activities among different peoples. This work is relevant as it acquits us with the knowledge and genesis of the global effect on cultures.⁸

Fulbright Alumni's Book of Readings, "*Globalization and National Development in Nigeria*", explains the details the concept of globalization. its manifestation and the contributions in this national development in Nigeria. It also outlined both the positive and negative effects of globalization in the development of Nigeria and how government and citizens of Nigeria has responded to it. This work however, is very important to the research because it helps us to identify and get more informed about the subject matter especially as it relates to our country (Nigeria).⁹

"*Globalization and Economic Management in Africa*". This is a book written by Mike I. Obadan, in which the economic effect of globalization was critically analysed. In the book, it also explained globalization on the economic dimension.

This book is relevant to this work because it helps to explain one of the aspects of dimensions of globalization especially as it affects the African states.¹⁰

Suru, Cyrus Damisa, *The Ososo Marriage Punitive Dance Paradigm*: This work acknowledges the inviolability of dance as an expression of life and the primordial means of check and balance known to the Africans. Therefore, continuous and sustain research interest into this genre of theatre is imperative to unearth and bring to the fore those hidden forms and models of dance in the Ososo traditional societies. The Ososo marriage dance model has artistic, academic, religious and socio-political themes inherent in traditional African dances. These themes developed from a historical consciousness on the practicability of dance as organic instrument of change and continuity. This form of dance shows clearly the treatment of social themes, marriage in particular. The dance should be promoted in order to cement the existing social relationship in the society and the promotion of a lasting marital engagement. The Federal Government, Edo State in particular, should take it upon itself to do more studies on Ososo dances so as to bring other hidden dances to limelight for people, particularly tourists, as this will enable us to keep abreast with and appreciate part of the cultural endowment of Nigeria. They should be developed, preserved and propagated as well by the various tiers of government.¹¹

Haruna Hakeem, *A Cultural History of Ososo People: Implications for Counseling* considered the origin of Ososo cultural history with the aim of highlighting the implications for church and community relations as means of promoting peaceful co-existence. In his investigation, he isolates certain cultural rites which are considered rituals observed at various periods of life or season to communicate achievement of developmental tasks or changes in the environment as required by the community's philosophy of life. The content of this work is relevant to our study because it helps to explain church and community relations as means of promoting peaceful co-existence among the people.¹²

ImoageneOshoma, *Know Your Country Series: Handbook of Nigeria's major culture area*. At the beginning of his work, he tried to give the various historical accounts on the origins of migration, who trace their origin to the east, which is the direction of Egypt and Arab. Another origin of myth claims that the first inhabitant of Benin was the youngest son of God, and together with his eldest brother (founder of *Ile-Ife*) had been ordered by their father (God) to colonize the world. Imoagene explained that the Etsako clan migrated from Benin during a period of oppression, which led to the development of numerous towns and villages of Etsako division. The impact of the Nupe in the 1850s and how it affected the political and economic aspect of Etsako land was pointed out.

Although, inter-marriage existed between the Etsako and her neighbors, the *Ososo* people in Etsako division who are principally a race of black smiths and gunsmiths are severely alone. The Etsako neither marry from, nor give their daughters out in marriage to them. This work is very important to this study of inter-group relations of the Ososo and her neighbors, which makes it obvious that there was cordial relationship between Ososo people and their neighbor before globalisation.¹³

However, as authoritative as these works are, there is much to be covered on the subject of social institutions of Ososo before globalization especially as touching its changes and realities from pre-colonial times till date. This research work therefore seeks to update and cover areas such as the changes and realities of the social institutions of Ososo before globalaization ruleas a case study.

Aim and Objectives

The aim of this project is to examine the impact of globalization on Ososo cultural practices, political, and economics of Ososo community. Again, for the sake of clarity and emphasis, the study will critically analyze the following objectives;

1. To examine the concept of globalization and its various dimensions
2. To examine the influence of globalization on cultures
3. To enlighten more on the Ososoo cultural practices before the advent of globalization
4. To show and educate on the influences or impact of globalization on Political Institutions of Ososo People
5. To highlight the responses to the global effect on the Ososo Economy.

Methodology

The methodology adopted in the course of this research or project is historical. This is so in the sense that it involves a narrative and analysis of the subject matter from ancient tradition to the contemporary. Again, it involves the usage of both primary and secondary sources of materials and information. The primary source is evidenced by the conduct of oral interviews on Ososo women and men who peradventure had encountered both directly or indirectly the issue on ground.

The secondary sources used comprises both written, published and unpublished works such as books, journals, articles etc. It should be noted however, that due to the problem of insufficiency in gathering of collection of data from written sources, the internet was also consulted.

Primary Sources;

Primary sources like oral interview will make up our main sources for information. Also, oral interviews will also be conducted with indigene of Ososo community. Important photographs will also serve as sources in this project.

Secondary Sources:

Secondary sources like books, journals will help to set up the materials gathered from primary sources.

Scope of Work:

This study focuses on the impact of globalization on Nigeria people: case study of Ososo community. Their tradition of origin, political institution, social activities and economic activities. It basically involves the entire way of life of Ososo people

Chapters

Chapter One: Introduction

This is an introductory aspect of the work. The background of study, aim and objectives, scope of study, methodology, literature review and chapterisation is covered.

Chapter Two: Historical Background of Ososo People

The chapter focuses on the historical background of Ososo people

Chapter Three: Introduction of Globalization on Political Institutions of Ososo

The chapter focuses on the Political Institutions

Chapter One Four: Impact of Globalization on Economic Institutions of Ososo

The chapter focuses on the Impact of Globalization on Economic Institutions

Chapter Five: Conclusion

This chapter examines the general overview of this research work

Endnotes

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CHAPTER TWO

HISTORICAL BACKGROUND OF OSOSO PEOPLE

Geographical Location of Ososo

Ososo is one of the 15 clans in Akoko-Edo local government area of Edo state. It is geographically situated on a plateau-one of the highest points on the Somorika hills. The quiet town lies within the mountains of Edo north but shares boundaries with Okene to the north, Okpella to the east, Makeke to the west, Ojah to the south and Ogorri to the north-west. It is a boundary town between Edo and Kogi States, with an approximated population of 47,000 and a combined population density of 5,111 per 7 km radius, it is one of the largest towns in the Local Government Area. The town is blessed with natural beauties and of course, a health restoring weather second to that of Jos. Ososo weather is so welcoming that during summer, Tourists troop into the town.¹

The People of Ososo

The origin of Ososo people like most African people is preserved in oral traditions, largely due to the absence of written records. Although, some writers have been able to come up with few written documents on the origin of the Ososo people. There have been no archeological excavations to authenticate and

augment the accounts of origins of the people and the territory known as Ososo. In spite of these problems, oral traditions have been found to be indispensable source of reconstructing the history of none literate people.²

It is important to know the traditions of origin of the Ososo people. There is one predominant traditions of origin among the Ososo people which is.

The tradition of origin from Benin

Ososo originated from Ogbe quarter in Benin City. The ancestors left Benin City during the reign of Oba Ozolua. In the course of migration, the ancestors went through series of hardship and suffered losses. They went through the then Owan division and some Yoruba lands including Ikare, Oba Akoko, and Idoani in the then Owo division. They settled temporarily settled at the place called “Unuame” (that is Waterside). At Uneme, life was uncertain and unsafe owing to incessant death of children, torrential rainfall and destruction of their farms. This led to the need for them to leave Unuame, and they migrated to Idah in Igala, east of the River Niger .³

Ososo has four communities and they migrated from one source, ancient Benin kingdom, settling and resettling in almost the same land mass. These four communities are Ani, Egbetua, Okhe and Ikpena. The Ikpena and Ani communities came through the place called “Uniamhe”, that is the River Niger

bank of present day Ajaokuta/Okene axis. Others like Egbetua and Okhe communities of Ososo came through Okpella, and Makeke routes. They were almost completely settled when the Idah war of 1515-1516 between the Binis and Idah people began and Ososo people were driven away. The search for settlement took them across the Niger and settled on the forested level ground of “Orugbe”.⁴ The most senior of these groups of hunters and peasant farmers was called Eni who died shortly after settlement at the present site of Ani quarter while the hunter, Oshioso moved to the “Osuno” where he had much of games and served as a spy view on approaching enemies.

Also records have it that Ososo was likely founded in 1681 after so many years of migration. There seemed to have been peace in Ososo until 1875 when the Yoruba came pillaged and sacked the town. The people fled in confusion abandoning all they had and their houses burnt down by the vandals.⁵

After six months of absence, the people returned and rebuilt their houses. They were again attacked after two years by the Nupes. The Nupes did not use much tactic before Ososo people humbly surrendered to them because they were tired of bloodshed. With their surrender, an accord was reached that the Ososo people must pay allegiance to the Nupes by providing them with twelve slaves yearly. Nupes collectors came annually to take away the slaves even though the

number was later reduced to six and subsequently cash payment substitution stayed two to four years.⁶

These collectors were called Azalomo and Idimawo respectively. It was Ekule who stayed for five years. The town supplied them with the necessities of life including concubines. Although young girls were never allowed except old women. In appreciation, the Azalomo used to present the head of the town with horses and cloths. This marked the establishment of the external relations of Ososo people with their neighbours.

After the exit of the Nupes on the advent of the British rules over the Niger areas during the first decade, Ososo people sent emissary to the District officer at Ikerram in the then Owo division, and the two subsequently merged with Kabba District. Under British rule, history revealed that until 1918 Ososo people were regarded as subjects of Attah of Idah and were required to attend court at Okene in Kogi state. It was during this period that they were included in the then newly formed kukuruku (Etsako) division after subsequent re-organization and boundary re-construction. With the headquarters first located at Fugar and later at Auchi for Etsako Igarra for Akoko-Edo and Afuze for Ivhiotsakon in 1920 until the division was divided into a number of districts under District Heads in 1945. Presently, Ososo is made of four quarters Ani,

Ikpena, Okhe, and Egbetua quarters with Yola and Okhesegunw hich are yet to be recognized as quarters.⁷

Socio-Political Institutions

The nature of pre-colonial system in most part of Nigeria was such that, there was no formally established government institution to compel obedience and ensure law and order as it being observed in the present times but what is paramount is the fact that they were all recognized, well established and had well structure framework that was supposed to serve as a caricature government system. The primary ministers (using contemporary government terms) were represented in the institution of the chief. There were also other officials who in one way or the other assisted in the governing process. It was from this leaf that Ososo borrowed from and other African states and culminated in what could be literally referred to as socio-political institutions, because politics can hardly be divorced from social setting of any given society⁸.

Nevertheless, in the course of the growth of any traditional community or settlement, various institutions which in time become associated with the community are established. Some of the traditional (socio-political) institutions could be said to be as old as the very town itself. If this is the case

of such important institution that have come to gain wide prominence and acceptance in the institutional framework of Ososo people before 1900 is the *Ososoship*⁹.

Pre-colonial Ososo Economy

As was the case with most of the societies in pre-colonial Nigeria, the Ososo society in the period before colonial rule was characterized by series of economic activities. These included trade and Commerce, manufacturing in various forms, agriculture, bead making, cloth weaving and Pottery, craft works, etc. The diverse forms of economic activities in pre-colonial Ososo certainly engaged the support and services of the citizenry, and the survival of the state was based on the strength of its economy. It can be argue that the involvement of women folk to a large extent enhanced the successful conduct of most of these economic activities in the pre-colonial Ososo. For example, evidence shows that such economic practices provided the state, individuals and groups with the resources to establish control over the society and contribute to its advancement, provided the ruling elite with a power base to exercise their authority effectively, and gave the right stimulus to the process of establishment and promotion of inter-group and inter-state relations.

Ososo from time past is the center of agricultural activities in Akoko Edo, they engaged in both home and distance trade which contributed in enhancing inter group relationship between the Ososo's and their neighbouring communities. Agricultural produce such as yams, cassava, rice, and both palm oil and palm kernel were the major occupation of the people. Farming formed 80% of their income; while hunting and fishing formed 20% of their income. From the onset, agricultural products were taken to the village square to be exchanged with other needed commodity through the principle of barter. With the establishment of market and introduction of money, products were taken to the market to be sold. Meats and fishes were also sold for monetary terms.¹⁰

Operation of Market Cycles: There were different types of markets that existed in pre-colonial Ososo society. These included the daily markets, the 5-days markets, the 9-days markets, the periodic markets, and the night markets. The Ososo women naturally played a leading role in the operation of such markets as they conducted series of commercial activities in the markets on daily or periodic basis. Several enterprising Ososo people had no stalls to operate or goods to sell due to their inability to mobilize enough resources equally registered their presence in the markets for daily survival as they

served as carriers, sales attendants, porters, hawkers of farm produce and other petty items as well as artisans/apprentice in one form of trade or the other.¹¹

Ososo kindreds are as follows:

Ososo have Olehe with three kindreds. vis

OLEHE	EGBETUA	IKPENA
Ughedu	Obiomokiye	Udu
Oporipo	Uduoke	Oshemi
Ubereni	Anni	Ode

The Pre-Colonial Ososo Indigenous Religion

Like all other God-fearing, God-respecting and God-loving pre-colonial Nigerian and African ethnic people, the Ososo were (and still are), a highly religious people. The Ososo people had succeeded in reviving the veneration of their ancestral spirit and deities and other aspects of their religious practices in their emergent locations. They did modified some structures of the religion to suit the geographical and ecological environment which they met in their new abode. Such changes, however did not devalue the essence or integrity of the religion, rather they helped reinforce it. This indeed was the situation up to the nineteenth and early twentieth centuries, when the two alien religions of Islam and Christianity spread to Ososo societies, festivals and allied rites and rituals

were adopted and developed (as was the case with the deified Ososo men and women) in remembrance, recognition and commemoration of the significant events through which various entities or objects deified had made their contributions to the progress and general well-being of Ososo society in Benin during the period. Notable among those which certain major festivals rites, sacrifices and rituals had been established for their propitiation and veneration, are the divinities now referred to as the Ososo gods and goddesses of iron. War protection, fertility, procreation, bounty harvests, good health, etc.¹¹

Marriages

Marriage is the union between man and woman which is culturally and morally acceptable in a society¹². Before marriage in Ososo culture is said to be properly contracted, takes place in the ancestral home of the girl or a patrilineal relation of the girl as agreed by the family on an agreed day¹². Before the day of the marriage, the groom is expected to have seen the bride's father and give him money "*ighoameroro*". This money is considered as the money the groom ought to pay for seeing the bride's father face to face. And also he is to give the bride's mother money "*gberanre*". This money is paid to the bride's mother for carrying her for 9 months and also making her sit at the fire side after birth. On the marriage day, the groom is expected to come

with his family and friends with a keg of palm wine, a keg of Ogogoro (gin) and 12 shelling (*esenikperevabvolele-enio*). And “*Adanwuegwemese*” bag of salt for the village women, as they are seen as the people that brought the bride up together with her parents. And also “*egbotor*”, a bag of salt for the women in the bride’s family. It is on that day that the girl's parents give their formal approval to the marriage and pour the gin brought by the fiancée as libation to the father's ancestors to bless them with health, children and wealth. It is only after these marriage rites that the husband can claim a refund of money (bride price) if the marriage breaks down. It is believed that the ancestors were witness to the marriage. It is only the physical body that is sent to her husband in the marriage, her *Erhi* (spirit double) remain in family home. This explains why she is brought back to her family home when she dies.¹²

Age Group

Ekulwewere

Is an age group of early and tender adolescents who have little or nothing to contribute in terms of communal discussions and communal efforts and other related work; they are seen as potential future elders.

Ekuabhoko

At this stage of " Ekuabhoko" are regarded as an age of young adults they fetch themselves several times as they will group and dismember as many times as possible before they can find their feet to the next stage of age group "Ekuabhirebho". have no right of place where the elders are sharing food, drinks even at labour

Ekuabhirebho

This age group has responsibilities in terms of the social life of the community; they are ripe enough to court a female of their choice .They could also marry depending on individual life style. They act as lieutenants to their immediate (elders} senior age group "Ek.ualretonorugbe". The general sanitation of the irebho "Town Square" is their tasking duty. This is the more reason they are named after the "Town Square" irebho. At any of their duty period at the irebho, they refresh themselves with pitto and chicken (fowl) meat slaughtered and cooked right there at irebho with pitto substituting for water since no female Comes in to do the cooking or dressing of the chicken for their consumption. The reasons for using pitto as substitute for water is that no female partakes in the

entire exercise of the Irebho. All the cooking utensils used by them are kept away from females during this exercise until it is all over.¹³

Ekuawereya

Ekuawereya as their name implies meaning those having their (Rest) they are considered to have worked so much throughout their seven years as Ekuairebho they are to rest for another seven years ahead in readiness for Iretonorugbe this group graduates from Irebho to Awereya they are exempted from every communal labour which remains for seven years after which they shall face with Iretonorugbe Clearing from Egbovie to Iretonorugbe is their tasking duty and they are bound to cook three pots of pitto provide kola and wall nuts as much as possible because of their exemption from communal labour and other activities they are never conspicuously seen or heard amongst other groups.¹⁴

Ekuairetonorugbe

Is the group that is most useful to the community. They are seen and heard all the times as they are vocal, forceful and energetic. This is why they are used for most of the communal works; they are seen as the defendants of the community in terms of war or against invaders. Every year they move out for local

pilgrimage. They help the entire community in clearing their farm roads. Perhaps this is why they are named after Iretonorugbe. The major farm lands were found in the Orugbe area then. Iretonorugbe is known to Okhe group as a place where the clan Head of Ososo had his farm settlement. This venue, therefore, is used as a terminal point of the clearing by the age group who did the good keeping of the farm road to Iretonorughe. A heap is made at the foot of the Hill where other farmers divert to their farms.

Ekoadomi

Ekoadomi are those who take batten from those who passed out to the council of elders. They own special allegiance to their immediate senior group. The Ekoadomi rehearses every year by each providing a bowl of pounded yam, pitto and delicious egusi soup dressed with dried bush meat especially for the occasion. The pounded yam and pitto are taken to “Unukhuat Osuno” then, known to be the seat and assembly place for elder’s council in Okhe “Unukhu Osuno” is traced to one of the prominent Chiefs in Ososo where decisions were taken in those days for war and communal jobs. This had to do with okhe quarter in particular.¹

On the eve of the rehearsing day the group P. R.O goes round to members' house to collect (10) ten Kola nuts each and putto gather for sharing at the end of the ceremony. Every member pays a kobo on the rehearsing day to make him a participant of that year, otherwise his food and pitto would be rejected penalty of ten kobo also awaits any low quality pitto before it can be accepted.¹⁵

Songs Used Before and During the Celebration of Itakpo

- i. All the (7 years) seven years of the preparation goes with Akharoregbemu-2ce meaning we should be getting ready. No other song is allowed
- ii. On the celebration, songs like "Odumaduke, Odumaduke". This is an inspiring song which reminds the community the task ahead of the celebration
- iii. Aghana miegbe otunu fiebe Aghana mieqbe: Meaning this is the time to prove it to those who are mouthy. For those who were accused of not being capable to participate in the celebration due to resources whether in cash or in relations, this song reminds them that
- iv. Kanadhoya Omomanerneh Kanadhoya: Meaning open your eyes clearly to me those of you who do not know me in other words those of you who under rate me watch me do it.

- v. Ememekhi Uqboti akhenabhojio Ememeh: Meaning I am the pricking thorns in the palm nuts that every one avoids to avert being injured.
- vi. Aqbodhe nameo Bhadimefia: Meaning those of you my fans thanks for cheering me, this is also an inspiring song that is common with the women and girl dancing round the town.
- vii. On the day of decamping both males and females spectators sing Eneyibo Ejieseo: Meaning those who traveled to the white man's land are back. These are the songs amongst others commonly used Meanwhile the Ekuairetonorugbe who shall take over from them continually sing Akharoregbemu all times because of the task ahead for them
- viii. Enegbunuo Eqbunuo: Meaning that this is wonderful this song is used when the bowl of pounded yam and pot of soup decorated with assorted dried bush meat is being carried to the camping square
- ix. Agbodhenameo Bhadwriefia: Meaning those of you who are my fans. Thanks for cheering me
- x. Igele Oyiokiobo Ame Igeloyiokiobo Ame: Meaning a beautiful woman's scaff that went to an International market and return successfully
- xi. Enekhifame bhukhe Elkoeklmeo: Meaning if I can survive these (expenses) break through let it not repeat is self anymore¹⁶

Language

The people of Ososo have a unique dialect of the Ghotuo-Uneme-Yekhee. This is a dialect of the language branch of the Edoid linguistic lineage. Although this is the situation, there are dialectal variant's

Meaning and origin of the name Ososo

Oshioso which was the original name of the town was corrupted to Ososo by the British tongues because of the inability of the Britain to pronounce the name of the ethnic group properly.¹⁷

Festivals in Ososo

Emomorhe Festival

Itakpo festival of Ososo, Emornorhe is celebrated in Enwan clan, to elevate citizens from Umadheghe to Okhitoya age-group the group of the elders. Besides, the festival affords opportunity to Enwan community to pay homage to Ogua who is believed to protect them. It is celebrated between March and April every 40 years. It lasts for a total of four weeks. Only males who have attained the ages of from 55 to 100 years are qualified to be initiated into the 'Okhitoya' or elders

group. As this is the last and highest ladder in age groupings in Enwan clan, initiates are regarded as elders and can be conferred with titles. A total of up to 200 persons are initiated during the festival, depending on the number of those who have attained the required age. During the purification period the would-be Okhitoyas are properly cared for by their relatives and the Umadheghe the next age group to be initiated into Okhitoya age group. They ensure that the rites of the shrines of Eguahi and Ogua are properly observed, kept and followed

At the end of the purification period, all those to be initiated are instructed by representatives of the elders of the community on what is expected of them as would-be elders of the community. They, then, get gaily dressed as masqueraders. They wear beads and hold their royal scimitar 'Ashe' (sword of office) and are led in a procession into the town. They are received at Ekpari by various dancing groups. After the departure of the newly installed elders from Ezeri-Ogua shrine, women of the clan dance Ikperema dance. It is during this time that young bachelors who want to get married choose their future wives. The peak period of the festival is when the 'Emomorhe' celebrants, accompanied by their relatives and well-wishers, show themselves up to the spectators in order to be recognized before the dance at Ezeri-Ogua shrine.¹⁸

Itakpo Festival

This is the father of festivals celebrated every seven years by each of the four quarters in Ososo namely Anni, Egbetua, Okhe and Ikpena. Since the inhabitants of Ososo celebrate this festival in turns members from other quarters are eligible to participate and celebrate with same age group in the hosting quarter but have to be of the same kindred amongst the group. Due to the elaborate way this festival is celebrated brothers of the same mother do not at one period belong to one and the same age group This arrangement does not hold half brothers back. This exception, perhaps, was handed down as an economic relief and conveniences (but not forbidden except for the cost and what it involves for the family to be able to handle).

Itakpo festival is lavishly celebrated throughout the period of three months. There is always cooperation amongst the family showing sense of belonging of the participants in the family circle. This festival was regarded as the costliest in Ososo. During this period visitors as well as relations from far and near are feted with food and with assorted drinks. This is allowed to continue for three months where all celebrants are known and addressed as “OKHOGBE” (HERO'S) they

dress in native wears and coral beads and must be in a cap of choice throughout the period carrying with them the traditional Horse tail¹⁹

Aba Festival

The Aba festival is celebrated once in every six calendar years. The festival is made up of several ceremonies, which are not less than twenty five. For example, beating of Aba drums, Manhood Dance

(Ututanebe), etc. The origin of the festival has been traced to Anafuas who were the aborigines of the present day Igarra. The Anafuas were said to be dwarfish, but diabolical race. The Anafuas were said to have posed a serious threat to the existence of the Igarra people, hence they later saw to it that the race was completely annihilated. It was said that before they were finally wiped out, they thought the Igarra people the secret of the Igarra festival, which has to do with the administration of the communities.

The festival has two faces; the traditional rites and the ceremonies. The traditional rites are inherent in the festival and serve as the core of such a festival while the ceremonies are outward, serving as a cloak. In the Irepa festival, the traditional rites are shared among the families. There is no family or person that has overall authority on the traditional rites of the festival. However, the

ceremonies are enjoyed by all the people. The traditional rites and the beating of the Aba drums, which is the climax of the ceremonies, are best known to the Ezia-Kuta family. The drums are usually beaten in August of every ""Aba festival period to herald the beginning of the festival. The traditional rites is the beginning of the festival. The traditional rites is done in the beginning of the second Aba drums (Ofuofifu), in January of every ""Abafestival or period at Ugbogbo; it is controlled by the Anona family. The Anoseri, Eghimozoko and the Eghinagada families control the traditional rites of beating the Arido drums. The traditional rites is the beating of the last Aba drums (Okukuku), in the last ceremony before taking of elders titles (AZEGBANI) is controlled by the Anonyete Family. The ceremonies flow into one another without hindrance from the start to the end²⁰

New Yam Festival

This festival was organized to mark the beginning of the harvest of new yams in every Ososo community. Unlike the new yam festival, it provided the forum and the communication channel, used by the elders and leaders of Ososo communities for informing and directing their subjects to feel free to eat the emergent new yam produced.¹³ Besides, unlike the situation during old yam

festival, in time of the new yam festival, specific and pre-eminent roles were not assigned to either the orphans or other groups of persons in Ososo society to perform. However, like the old yam festival, it encourages and ensured that pounded yam, served with either melon soup or ogbono (draw) soup, dominated the food items utilized for the celebration of the festival.²¹

Conclusion

This chapter is a thematic as well as theoretical evaluation of the evolution pre-colonial Ososo people. Different traditions of origin of the Ososo people was enumerated. The traditional myths and folktales that talks of the origin of the people was also highlighted. Also, the chapter examined the political structures of the people and the system of kingship looking at the early system of rulership. The chapter also captioned the Age grade system and the acquisition of titles. In precolonial African society, there existed different forms of traditional religious worship and this was also captioned in the Ososo pre-colonial society. The chapter was brought to a close with the illustration of the Ososo economy and the various market structure.

Endnotes

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CHAPTER THREE
INTRODUCTION OF GLOBALIZATION ON POLITICAL
INSTITUTIONS OF OSOSO

Introduction

Globalization of Africa by European countries was a monumental milestone in the development of Africa. The Africans consider the impact of globalization them to be perhaps the most important factor in understanding the present condition of the African continent and of the African people.¹

As widely argued before colonialism, the Africans had rich traditions of political, institutions that dealt with the allocation of resources, law making and social control. Traditional institutions, which are still operational in the rural Africa are complex and vary from place to place. Therefore, before the advent of colonialism some parts of Africa had developed centralized systems of governance with Chiefs and kings, often times the power of these rulers were restricted by various arrangements, including the institution of councils. In most Africa, however, political task such as socio control were not carried out solely by the state. Some of them were assigned to other organizations, based on other organizational principles, particularly to families, villages, communities, age sets and religious congregations. One of the characteristic

that is commonly found among many of the decentralized African traditional institution of governance is the consensual nature of decision making in the areas of resources allocation and law-making. The political structure in pre-colonial Ososo could best be described as segmentary.² then existed on fewer than three differently typologies of segmentary systems in pre-colonial Nigerian and African societies, of which the Ososo in Benin had been an important part in the period under discussion. The first, for instance, encouraged and ensured that it was the Odion, as the oldest man in the community that emerged the most respected and most powerful leader and ruler of the community. It is this typology of the segmentary system that has often be described as the Odionwere or Edionwere system in some of Edoid communities, such as Ososo. In this system therefore, the holders of titles, their different titled-societies or association, as well as members of the indigenous priestly organizations and the age-grades, played a limited role in the government and politics of the community.³

The second category of the segmentary system had ensured that enormous respect, responsibility and recognition were bestowed upon the holders of titles, and on the titled-societies or associations, the priestly organizations, and the age-grades.⁴ In this system, therefore, it was “the titled men and women, the religious

leaders and the various sets of the age-grades that had emerged, which was often regarded as the first class citizens of the villages and clans⁵ In essence, in these communities, precedence or seniority in government was determined by title age, rather than by biological age. Because of the great emphasis laid on title age, any person who was fortunate to live long enough to become the oldest man in his community, but who did not perform the necessary rites and rituals to take the title, which members of his age-set had taken, was not allowed to assume the leadership and leadership of the community. Rather, it was the man who had taken such title at the appropriate time, and who had emerged the oldest (in relation to other members of his age-set) in the community, that was usually eligible, elected and installed as the leader and ruler of the community.⁶

The third example of the different patterns of the segmentary system concerns that which the elders and titled-societies, as well as members of the different sets of the age-grades, had combined to play important roles in the day-to-day administration of their communities. It was the third brand of segmentary system and the second that were practiced by Ososo communities before and after C.1370 A.D.

However, the Ososo administrative system could best be described as a gerontocracy which is understood to refer to the rule by the oldest man in a

ruling family.⁷ It has indeed been pointed out that under this system, the oldest man who belonged to the most senior set of the age-grade in Ososo society, served as the Olososo of Ososo, or the ruler of the Ososo village or clan. Every Olososo of Ososo was assisted by a council of elders, which had comprised not only the most senior citizens of the community, but also the holders of the oldest titles in the village or clan. Such councils of elders, could therefore be described in a way has a councils of (the most senior) title holders in the community. They include the example earlier cited, such as the **Edion-Evuiru** council, the **Edion-Ezighale** council and the **Edion-Useniughere** council. However, these various social political institutions and others had performed the functions of central administration in each of the Ososo villages and clans were they had operated. Thus functions had included

- i. Formulating policies aimed at ensuring and sustaining the welfare and general well-being of the people in each of the Ososo communities.
- ii. Processing such policies for adoption, as laws, and for effective implementation.
- iii. Assisting in the dissemination of information about the laws made and other major regulations affecting the people, for the benefit of every community.

- iv. Ensuring the promotion, preservation and development of the peoples cultural heritage, including their moral and ethnic values.
- v. Ensuring positive checks and balances between the different major organs of the government of every Ososo communities.
- vi. Ensuring the protection of the constitutional and natural rights and privileges of both the masses (or the ordinary people), and their leaders and rulers.
- vii. Helping to regulate the external relations of each communities, especially on matters concerning the export supply and distribution of the farm produce
- viii. Ratification of treaties in conjunction with the Olososo of Ososo, as head of the Ososo communities.⁸ etc.

It is clear from the foregoing, that even though the Ososo communities practiced the segmentary system, they (like several Edoid communities, which were similarly accommodated by the Edo (Bini) which also were unable to evolve the monarchical structures during the period), had developed certain institutions that carried out duties which, intrinsically and practically were similar to those performed by councils of chiefs in monarchical societies. three examples of such councils of chiefs in some of the major kingdoms and Empires

that had emerged in different parts of pre-colonial Nigeria during the period are: the Uzama (in Benin), the Ogboni (in Egba-Yoruba) and the Oyomesi (in the Old Oyo) Beside, like in each of the non-Ososo segmentary societies that emerged in the Benin area and elsewhere in what is now Nigeria and Africa during the same period, in every Ososo community, the Olososo of Ososo as ruler of village or clan presided over meetings of the council of elders. Because the various component family lineages, compounds, quarters and kindreds in each of the Ososo communities, especially the senior title-holders at the meeting of the council of elders it could be said and rightly, too that the Ososo in the pre-colonial period had in fact developed and practiced their own brand of democracy, which derived its roots from their indigenous social political culture and related experiences. More significant for our attention, however is that the Ososo people were able to adapt these aspects of their culture to their places of present location in Akoko-Edo where we have Ososo.⁹

It is largely expected that there be a system of governance and rulership in any society and pre-colonial African societies, where heads of each towns come together to help support and build the Ososo nation. In the 18th centuries, different heads of each town in the **Ososo clan** come together to talk on how to develop the clan and also to make sure that there are

peaceful coexistence among one another. Only the oldest men and council of chiefs are permitted to be a part of this kind of meeting, The women are seen as the home builder and are expected to stay at home and watch the children and most times go to farm to feed their families, due to the fact that women were had no voice when men speaks¹⁰. Their main objective is to make sure that the rules and tradition of the clan is adhered to.

The nature of pre-colonial system in most part of Nigeria was such that, there was no formally established government institution to compel obedience and ensure law and order as it being observed in the present times but what is paramount is the fact that they were all recognized, well established and had well structure framework that was supposed to serve as a caricature government system. The prime ministers (using contemporary government terms) were represented in the institution of the chief. There were also other officials who in one way or the other assisted in the governing process. It was from this leaf that Ososo borrowed from and other African states and culminated in what could be literally referred to as socio-political institutions, because politics can hardly be divorced from social setting of any given society.¹¹

In all, it is noticed that the introduction of foreign **influence** to Ososo brought about changes in the town in terms of education, development and religion. As Ososo is getting developed and civilized, the people of Ososo are not left out. The wave of global trends in terms of economy, fashion, information technology, entertainment and so forth, Ososo people are not left behind, they explore this change in their lifestyle to the fullest and little in their tradition.¹²

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CHAPTER FOUR

IMPACT OF GLOBALISATION ON THE ECONOMIC INSTITUTIONS OF OSOSO

Nigeria ethnic groups had achieved a high level of integration prior to the colonial conquest. Long distance trade, migratory movements and socio-economic inter-group relations had helped made ethnic and cultural integration an integral part in the evolution of modern Nigeria.¹

Inter-group relations presupposes contact and interaction between groups, each of which has an identity to make some inputs into the relationship. In short, each of which has some scope and area of autonomous action.

During the colonial era which lasted between 1861 and 1960, education was a very powerful weapon for transporting the Nigerian society. Colonial education called into questions the very humanity and essence of African people. Also called into question were many institutions and cultural practices.²

African religion, medical practice and family as an institution were regarded as “traditional” and hence, were also regarded as “backward”.³ On the other hand, orthodox western medical practices, European ways of thinking,

speaking, eating and dressing were regarded as ‘modern’ or “progressive”. The family came under serious scrutiny. Generally, “progress” was defined by how closely traditional institutions and practices were adapted to the European ways of life.

Since progress was defined by Western standards, many elements of the traditional family came under very serious attacks. Polygamy was viewed as illegal and barbaric, the extended family was regarded as tyrannical, mate selection which, hitherto was done by parents was regarded to as a violation of individual rights to choose partners and the patriarchal system was viewed with suspicion as it choked the rights of women.

Progress within the family was measured by how much men and women shared the hitherto patriarchal power which had already become diffused. Change from the traditional to modern was also measured by how freely children interacted with their parents.⁴

After the colonization of the white men (Britain) in Nigeria which ended in the year 1960, in which Nigeria was declared an independent “Nation”, some of the white men culture which is known as globalization entered into every home, families, villages and town of the country. As they (Britain) brought their

western education and tradition (lifestyle). This did not go with them when they left the country.

The western lifestyle of the white brought so much change in the life style of the people of Ososo. As globalization became vaster, Ososo people were not left behind. This also changed their ways of doings and living life some of their customs were also not so strong and held in high esteem as of the old. The women of Ososo, they became liberated than before and exposed.

Trading/Market

There is no society who since inception has been totally self-sufficient that it did not depend on its neighbors. Reasons being that, no nation or ethnic group exists in isolation and has been dependent on its economic, social and political life, such that it did not have anything to do with its neighbors. Among different nations, there exists a system of dependency on one another for the existence of their social, economic and political wellbeing.⁵

Nations and communities are not equally endowed with natural resources, some communities are more endowed with natural resources more than the others, as such, and they have to depend on those who have more than enough to meet their shortfall. It is a known fact that the type of goods produced by a

people is contingent on the natural and material resources available in their environment.

The economic relations between Ososo and its neighbor, *Ibie, Ebira, Okpekpe, Okpella, Unemeh and Uzairue* was before globalization was mainly through trade and exchange. This could be best explained in the level of trade carried out between them through inter-group exchange. The people of Ososo were predominantly farmers, they cultivated a number of crops such as yam, plantain, maize, cassava, potatoes as well as other food crops which met their immediate needs for consumption and exchange with its neighbours. Some farmers have plantations of palm, from which palm oil, kernels and *Uden*, an indigenous cream and soap manufactured with the use of palm kernel seeds were made. Kola nuts was also produced in large quantities which they exchange with their neighbors.

Through these activities, an intricate system of economic relations was developed between Ososo and her neighbors. The implements used for farming such as cutlass and hoe, were made by the *Uneme hsas* they possess special talent in metal smiting and melting.⁶

Another thriving economic enterprise in the Ososo community before globalization was hunting. Hunting has remained one of the major economic

engagements in the region. This is usually carried out both at individual and commercial basis. Some people set traps while others burn the bushes, running after any escaping game and club it to death. In the face of an existing deadly animal that poses a threat to the life of the people in Osoyo or any of the neighboring villages, hunting has always been an activity for men.⁷

During the period under consideration, there was no fast means of transport, the means of transporting goods was through the use of head portage. Trading activities during this period took the form of barter. The people of Osoyo were predominantly subsistence farmers. Excess produce from their farms were then taken to the market to be exchanged for needed goods which they could not produce.



Photo of Traders at the Market

Services were similarly exchanged for services since there was no money for such transactions. The goods were sometimes taken to inter-community borders for exchange. The Ebira exchanged their salt, bonga fish and locust beans at *Obu* with Ososo yams. *Ukpake* also in Kogi State whose occupation was mainly fishing, gave their fishes in exchange for yams to Ososo.⁸

Oki Okugbe was the market place where the goods were assembled by individuals and sold or exchanged. The North *Ibie* also find Ososo with its relatively large population a ready market for their farm produce which include coconuts, oranges as well as other products of which clay wares and other handicrafts are prominent.⁹ The Ebira were producers of textile which were sold and exchanged in *Okugbe* market and beyond.

Subsequently, the use of *Amukpagolor* was introduced as a monetary payment for goods exchanged. The Ebira who occupied a very rocky territory in Kogi State, split into small farmsteads and scattered across *Ososo* and *Okpella* lands. This is because they did not have enough land for cultivation of crops and their land was not very fertile and was very rocky as well. This has led to migratory movement of some of the people away from their original home to the host community. They paid tribute to the rulers of Ososo to the present royal father of Ososo Kingdom. Some are still settlers in Ososo till date, who never

returned back to their villages. The *Ibie* people are also in this category of immigrants.

They are all integrated into the activities, cultures and practices of the people and inter-married, that they are likened to Ososo people.¹⁰

There were also few others lesser economic engagements of the people which helped to augment their local economy. The most notable of which was the weaving industry. There was a cylindrical type of cane plant found in the rain forest and also the one from raffia palm and oil palm, they were used for weaving mats used for sleeping and baskets of various designs used at home and for carrying farm produce were also made. Clay pots for storing drinking water for cooking and for other purposes were made by the *Ibie* and *Ogirameh* people.

The Impact of Globalization on the Economic life of the Ososo People

In the aspect of the economy of the Ososo people, colonial rule had a great impact on their indigenous industries such as the farming which was the life wire of their economy. As earlier mentioned though the Ososo people practiced agriculture and trade it was done on a small scale. Their agriculture was subsistence (little for immediate consumption) and trade was based on the exchange of their farm produce¹¹. The era of British rule witnessed the decline of

the Ososo farm produce which was the bedrock of the Ososo indigenous economy¹¹

The introduction of legitimate trade witnessed a new trend in the pattern of economic exchange between Europeans and Africans. This trend was represented by increases in supplies of manufactured goods, among which are metal crafts and also by a relative reduction in the rates of prices of such goods and services. The reasons for this changes in price derived about by the emergence of the “Industrial Revolution” with its large scale production of items at cheaper rate than the pre-industrial revolution rates. Besides most of the new goods turned out to be superior to those produced in Africa through the use of indigenous technologies. They were also better in terms of finishing aesthetics, packing, durability dependability and efficiency.

Evidently, because of the reasons outlined above the Ososo produce and blacksmithing production industries did not have the capacity and where withal to compete with the emergent Western technologies associated with large-scale industrial production. This was how the Ososo farm produce dived into painful decline and collapsed. The factors of cheaper and superior European products also accounted for the collapsed of the indigenous cloth industry of the Ososo people¹².

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CHAPTER FIVE

CONCLUSION

The research work has extensively dealt with the impact of western influence on the socio-political and economic institutions of Ososo. Thus looking at the scope, there is no doubt that the research has explored the rich traditional institutions that adorned Ososo before the coming of western colonizers elements of globalization. There have been significant transformations in all these institutions that existed in Ososo and once displayed the glory of the land. One way that African culture, tradition and sacred institutions have been altered extensively is the way and manner at which the influence and introduction of western influence have asserted itself and this is what the research work is basically anchored towards.

In addition the research has taken all necessary effort in accessing the various socio-political and economic institutions that had existed in Ososo up to 1900. Interestingly, these institutions have been essential in serving as a guiding mechanism on how Ososo should be governed and how things should go in. its most vivid explanation, the existence of these institutions before the coming of the white men is a clear attempt to debunk the impression of the white on African continent-one that also extends to Ososo. It has been acclaimed in various foreign literatures that the people inhabiting this part of the world are misfits who are largely unable to do anything

except with the help and assistance of the white men. Little wonder C.G. Selogmen sufficiently gathered that all good things and achievements in Africa have direct origin to the contribution of the Europeans.

Accordingly, evidence has shown that Ososo possesses a well structure socio-political and economic institutions with defined and specific functions which they effectively play. For instance, in the realm of socio-political institutions, there is the Olososo of Ososo position who is otherwise seen as the king, there are also other subsidiaries that assist the king in governing the people. There is also the council of chiefs and age grade council with various functions, entitlements and responsibilities. They have various alters and shrines upon which they perform their various sacrifices to commemorate various occasions. For instance, the Agberen dance which is usually performed at funeral rites and the popular Omotekpokpor festival which is usually perform annually from February-April. All these and more other institutions which have been extensively discussed in successive chapters was indeed the hallmark of Ososo society prior to the emergence of the white colonizers.

However, it should be noted that the coming of the British to Ososo predates the 1990's. Hence there were certain factors that made this

incursion possible and one of such major factors was the proximity of Ososo with River Ethiope from where the whites actually gained entrance, Ososo was defiled. And they gained full entrance into Ososo. Though tried commence slave trade but the Ososo people fought it as they didn't believe in the idea of slave trade. While this was going on, they established certain practices and institutions that was rather alien to people. A new religion was brought in the form of Christianity; which came first through the Christian missionary society and later Roman Catholic mission. This religion outrightly shun certain practices that was seen as customs and traditions of the forefathers. For example the burying of kings with the heads of seven (7) virgins. When Christianity came in, sooner or later this killing was abolished. And also the shaving of widows head during their husbands burial. These were some of the most visible changes that western influence had on the tradition, practices and institutions of Ososo.

In addition to this, there was also the introduction of Western Education one that was seemingly strange and different hence the people saw it as a deliberate waste of time to send their children to these western established schools where there is still fishing and farm work to do. But

later the chief's children were allowed to go to school to become interpreters and intermediary between the Ososo people and the western colonizers.

The emergence of western influence in Ososo also had effect on the occupation and economic institutions, the behavior of the people by encouraging dishonesty and suspicion. It also affected the manner at which agriculture was done with the introduction of mechanized farming and more importantly, it had effect on the pattern of dressing. Essentially, these effect and changes were not one that was easily swallowed. There was some form of resistance from the indigenous people, one of such prominent resistance was the trade in slaves. The changes and contributions that came with the introduction of western influence has been a continuous process that is still ongoing.

As a result of these changes and contributions, greater attention have been paid to western education, the new religion has gained enormous acceptance, the practice of killing virgins during the burial of a king and diabolical practices have been partially abolished. In the same vain, in place of some traditional rites there is now replacement of financial payments. Hence one could pay the financial; equivalent of these practices and desist

from actually carrying them out. Some traditional and socio-political institutions have also gone into extraction.

Western influence, western culture and western way of life has sufficiently infiltrated on traditional way of life of the people of Ososo. These changes, the process involved, the highpoints and the nature of resistance has been sufficiently covered in this research work. What should not be forgotten in the midst of all these is that the tradition of the people still hold reasonable amount of momentum among the people up till present day.

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2	Akhigbe Ademola	75	Farmer	Ososo	03/05/2021
3	Omoarebun Akhator	56	Civil Servant	Lagos	05/05/2021
4	Patrick Ogbukiri	56	business man	Lagos	30 th /10/2020
5	Samuel Mosueh	73	Retired Civil Servant	Afo-Okpella	05/03/2020

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