

**IMPACT OF EGGON CULTURAL PRACTICES ON EGGON
CHRISTIANS IN NASARAWA STATE, NIGERIA**

BY

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M.Ed/EDUC/5082/2011-2012**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY,
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AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA**

AUGUST, 2015

CERTIFICATION

This thesis entitled “Impact of Eggon Cultural Practices on Eggon Christians in Nasarawa State, Nigeria” by Michael John Gbogyess meets the regulations governing the award of the degree of the Master in Education (Christian Religious Studies) of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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..... Prof. A.Z. Hassan (Dean, School of Postgraduate Studies) Signature Date
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DEDICATION

This research work is dedicated to my beloved wife: Mrs. Margret John and our three loving children: Mercy, Faith and Mendose who stood by me to ensure the completion of this academic work. Your contributions to the success of this work cannot be quantified.

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ABSTRACT

Since the advent of Christianity in Eggon land, the church has been growing in leaps and bounds. However, there is cultural contrasts between Christianity and the African Traditional Religion (ATR). Most followers of ATR who accepted Christianity are at threshold, that is, neither here nor there and hence they live a double life. This study set out to identify the impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. To do this, three objectives were formulated. They are: find out the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians; examine the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians, and; examine the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State, Nigeria.

A survey research design was adopted for this study with a population of 200,000 in the state. A form of questionnaire divided into two parts with close-ended interview capable of identifying the impact of Eggon cultural practices on Eggon Christians in Nasarawa State was designed and distributed to 800 respondents. Descriptive data analysis was adopted using means, t-test and one-way Anova.

The major findings of the study are: there is a significant difference between the opinions of rural and urban respondents with regards to the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. This is because some Eggon Christians are still being negatively influenced by their culture since they do resort to cultural means if found with issues of witchcraft, infertility, and are being syncretic; there is a significant difference in the views of the members of the various church denominations with regards to the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. This is because they also have some positive cultural practices that should be upheld

and promoted such as societal values: obedience, hard work and many others; and there is a significant difference in the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State, Nigeria.

Conclusively, most Eggon Christians are still being negatively influenced by their culture; Eggon culture also has some positive aspects which influenced their Christians life; and some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity.

From these findings, the following recommendations were made: efforts by the clergy men, ministers and church elders should be intensified towards educating Eggon Christians on the need to discard their negative cultural practices. This can be achieved through sound teaching, organizing seminars and educative Christian programmes in towns and villages where they reside; efforts should be intensified by clergy men, ministers and church elders on the need for all Eggon Christians to strongly uphold the positive aspects of their culture. This can be done through sensitization on Christian literature, newsletters and tracts in Eggon language. This will help them to remain faithfully to one religion and avoid serving two masters.

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Abbreviations

LGAs	-	Local Government Areas
S.N	-	Serial Number
ATR	-	African Traditional Religion
IECPEC	-	Impact of Eggon Cultural Practice on Eggon Christians
NS	-	Nasarawa State
ECWA	-	Evangelical Church Winning All
ERCC	-	Evangelical Reformed Church of Christ
SIM	-	Sudan Interior Mission
RCM	-	Roman Catholic Mission
Pastor	-	This is a person who is ordained or recognized by a religious community as a Spiritual Leader. This term is mostly used in churches like ECWA, ERCC and Baptist churches where Eggons do worship.
Minister	-	This is a person who is authorized to perform religious functions in Christian church e.g this is recognized in most of these Pentecostal churches where some Eggons worship too.
Eggons	-	They are one of the most dominant ethnic groups in Nassarawa State of Nigeria that cherish their culture up to date.

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

Christianity came to Nasarawa State around 1920 through South African and Dutch Missionaries. They did not find it easy with the people of the state because the religion was seen as foreign and contrary to the practices of their culture. Among the early ethnic groups that accepted Christianity in Nasarawa State from the missionaries were the Eggon people. Both missionaries and early converts experienced stiff opposition and persecution in an attempt to prevent its acceptability and spread in Eggon land by both community leaders and parents of the converts (Emmanuel, 2006).

The missionaries did not relent in spreading the gospel despite the strong opposition they encountered. They started planting churches anywhere they reached and got converts. Among the denominations that were embraced by the people of Eggon during the mission works were: Evangelical Church Winning All (ECWA), Evangelical Reformed Church of Christ (ERCC), Baptist Church and Roman Catholic Church. These early churches planted by the missionaries were warmly embraced by the people of Eggon because they adopted the principles of establishing schools for free education, building of hospitals and provision of free medication, clothes and food to their converts. Similarly, they began to preach against killing of twins, casting away of people suffering from leprosy, chicken pox, small pox and a host of other diseases. That apart, the missionaries taught the converts virtues such as faithfulness, honesty, purity, peace, love, unity, hard work, justice, forgiveness, obedience, meekness, humility, impartiality, hospitality and spirit of sharing and urged them to practice them. In view of that, adherents of Christianity in Eggon land were supposed to live in accordance with these virtues so as to make a difference with those who were yet to accept Christ. This is because the virtues promote practical Christian living and holistic service to

God. The converts viewed these teachings as a welcome development and freedom from bondage on the cultural beliefs they firmly adhered. This paved room for easy acceptability of Christianity wherever the missionaries set their foot in Eggon land.

As a result of these sound teachings from the late 1980s to date, the proliferation of churches was highly witnessed in Eggon land. Among the denominations that sprang-up from the early established churches in Eggon soil are: Coccin Church, Apostolic Church, Assemblies of God's Church, Cherubim and Seraphim Church, Celestial Church of Christ, Deeper Life Bible Church, Living Faith Church, Grace of God Mission Church, Word of God International Church, God's Heir Mission Church, Christ Embassy Church, Redeemed Church of God, House- Hold of Love Church, The Chosen Church, Faith Redemption Church and many others.

Christianity that was strongly opposed became accepted and is found in most parts of the state and where by most other ethnic groups in the state coming from an animistic background want to be considered Christians today because of the spiritual values enjoyed by the Eggon believers. Though Christianity is now found in every nook and cranny of Eggon land which has brought the good news of Christ's salvific work to the people and equally redeemed the Eggon people from their traditional religion and beliefs, it was not easy for the people to leave their old religion (traditional practices) for a new one (Christianity) due to cultural practices they so much cherished and up till now, they find it difficult to depart totally from. There are elements of such activities like polygamy, witchcraft, magic and traditional medicine, syncretism and a host of others whose impact affects Eggon Christians to render their holistic service to God in our churches today.

Hence, some Eggon Christians still find it difficult to drop these anti- Christian practices in their life time. This cultural inclination is interfering with the laid down doctrines of the church and thereby constitutes a barrier to their holistic service to God.

1.2 Statement of the Problem

Ilori (2009) observes that Christianity seems to experience a tremendous growth compared to the African Traditional Religion and other religions in the rich African soil. Since the advent of Christianity by the Western missionaries, there has been a great change as many left their old traditional religion for Christianity. This contributed to the formation and proliferation of churches in every nook and cranny of the continent. Despite that, African Christians which include Eggon converts are in a dilemma because the teaching of the new religion is not in agreement with the practices of the inherent culture. To them, the gospel is often not seen as offering resources for life's most deep experiences and when faced with death, famine, infertility, witchcraft, sorcery and a host of others, many Eggon Christians resort to traditional rites and beliefs.

Though, there are many contributory factors that hinder many Eggon Christians in Nasarawa State from living according to the Christian precepts despite its good values; one among them is syncretism. This is seriously making so many Eggon Christians to live a double standard life which is making some of them not to grow spiritually and also affecting the growth of the church and the entire society. Instead of them to experience a genuine growth in their spiritual life, practical Christian living as the gospel propagates, the reverse is the case.

The rate of negative cultural practices found in the church today by Eggon Christian believers is affecting their spiritual growth. This is because many Eggon Christians in the state are faithful to their cultural practices at the detriment of Christianity, thereby, living a confused and double life. They are constantly faced with the challenge of who to serve more. They want to incline to the biblical teachings of Christianity, but are scared of the immediate consequences that will befall them from their traditional practices.

Since the advent of Christianity in Eggon land, the church has been growing in leaps and bounds. However, there are cultural contrasts between Christianity and the ATR. Most members of the ATR who accepted Christianity are at a threshold-neither here nor there and hence they live a double life.

This double life has made most Eggon Christians in Nasarawa State not to experience genuine growth in Christ and therefore their inability to serve God holistically. This situation makes so many Eggon Christians in Nasarawa State to look more of traditional religious adherents than Christians. This worrisome situation places many Eggon Christians in a constant battle as they are confused and faced with the problem of whom to serve. It is this challenge that has prompted the researcher to attempt finding out the impact of Eggon cultural practices on Eggon Christians as it affects their spiritual life.

1.3 Objectives of the Study

The major objective of the study is to identify the impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. The specific objectives include the following:-

- i. find out the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria
- ii. examine the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria
- ii. examine the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State, Nigeria.

1.4 Research Questions

The following research questions are formulated as a basis for inquiry into the topic under study:

- i. What are the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria?
- ii. What are the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria?
- iii. Is there any difference in the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State, Nigeria?

1.5 Research Hypotheses

The following hypotheses are formulated towards identifying the impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria:

- i. There is no significant difference in the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.
- ii. There is no significant difference in the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.
- iii. There is no significant difference in the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State, Nigeria.

1.6 Significance of the Study

It is hoped that this study will open the eyes of Eggon Christians who are yet to comprehend the danger of imbibing the negative elements of their culture. It is expected that the result of this study will bring about a genuine spiritual growth of the Eggon Christians and the entire Christians in Nasarawa State, Nigeria for a better service to God and their fellow human beings. This study will enlighten not only Eggon Christians specifically but

other Christians to see the effects of compromising their Godly standard in favour of their culture.

This research work would be a reference material for Christian religious teachers in the state and other parts of the world and lovers of knowledge who are interested in teaching culture as a programme of study for effective delivery to learners. It will aid them gain more knowledge on people's culture, particularly the Eggons and that of other ethnic groups as it relates to their faith.

The result of the study will guide and enlighten learners who do not know the danger of being in syncretism and imbibing other negative cultural practices such as polygamous life style; drinking of alcohol; resorting to cultural means when faced with issues such as poverty, examination failure, famine, infertility, sickness and death; not consulting your wife or female counterparts during naming, giving of daughters to marriage and taking of family major decisions; maltreating of widows and orphans to change and be faithful to God since these practices are un-Christian and have adverse spiritual implications.

The findings of the study will help the entire Christians to uphold the positive aspects of Eggon culture such as believe in one Supreme God; life after death; worship of one God; using of stories and proverbs as means of communicating information; and societal values such as love, caring, hospitality, hard work, obedience, peace and a host of others since they aid one experience genuine spiritual growth and live a pleasing and glorifying life.

1.7 Scope of the Study

As a survey research, the study covered the thirteen local government areas of Nasarawa State which comprises the Eggon-speaking people. The research work would have

covered all the states in Nigeria, but the study is limited to only the Eggon-speaking people to enable the researcher have a comprehensive look at the impact of their culture on their Christian adherents. As a dominant tribe in the state where most of them are Christians, it appears what is obtainable in their culture may be applicable to other tribes and their respective cultures in the state.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter examines the contributions of various authors on the impact of African culture on Christians in which Eggon culture happens to be one among the diverse cultures in Nasarawa State of Nigeria. Apart from the background information on the subject matter, the literature review is carried out under the following sub-headings: the advent of Christianity in Eggon land, definition of culture, theories of culture, some elements of Eggon culture in Nasarawa State and empirical studies.

2.2 The Advent of Christianity in Eggon Land

The history of Christianity in Eggon land has to be seen in relation to the early missionaries as they came to Nasarawa State around 1920 through South African and Dutch missionaries. The main Christian missionary bodies that operated in Eggon land were the Sudan Interior Mission (SIM) and Roman Catholic Mission (RCM). The team of missionaries headed by Dr. Jackson and Sir Cyril Sanderson settled and started their mission assignment in Eggon land like Kagbu, Izzi, Anmebwashenta, Eklu, Wazhi and Agbro. They spread and opened stations in these villages of Eggon land (Emmanuel, 2006).

The missionaries aimed at organizing intensive evangelism, health centres and education. They had the objectives of reforming the society and to destroy the existing Eggon negative moral, social, religious and cultural institutions so as to create a new order like stopping pagan practices to the real existing God of Christianity who answers prayers and rewards people abundantly. They taught against the killing of twins and how to love and stay in harmony with one another. They built schools and gave them free education to eradicate illiteracy among the people.

Christianity spread far and wide in Nasarawa Eggon, Lafia, Obi, Akwanga and other parts of Eggon land with no small measure. The missionaries actually suffered untold hardship in Eggon land as the African Traditional Religion (ATR) took diverse cultural means to resist their presence by causing terrible epidemic of influenza which led to the death of thousands of them.

Efforts from the British colonization process made the operation of Christian mission successful through much support. Missionaries and converts were assured of maximum protection and security by the British soldiers (Patrick, 2008). With such assurance, the converts were coopted as evangelists, interpreters, teachers and African missionaries in their locality. One among such people is Mr. Emmanuel Adagazu Envuladu who served as a teacher, pastor, evangelist, interpreter and church planter in Eggon land (Joseph, 1983).

However, the advent of Christianity in Eggon land brought some positive change in the life of some Eggon people. This is because most of them left their traditional religion, paganism to worship the Supreme God. Schools were built and that is why in Nasarawa State, the Eggons are said to be the most educated tribe. Hospitals and churches were built and that contributed to why most of them are Christians and churches found in every nook and cranny of their land with so many denominations like ECWA, ERCC, Baptist Church, Living Faith Church, Roman Catholic Church, Assemblies of God's Church and many others.

2.3 Definition of Culture

There are different cultures in Africa in which Eggon culture of Nasarawa State of Nigeria is not exempted.

Adeji (1992) defines that culture as the way of life of a people which involves the complex whole of man's acquisition of knowledge, morals, habits, beliefs, arts, ideas, customs, technology, folklore and music which are shared and transmitted from generation to generation. Similarly, Otite and Ogionwo (1979) defined culture as "the complex whole of

man's acquisition of knowledge, moral, belief, art, custom, technology, which are transmitted from generation to generation." Also, UNESCO (2000) defined culture as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group that it encompasses, in addition to art and literature, life styles, ways of living together, value system, traditions and beliefs.

On the other hand, Ogunbameru (2006) viewed culture as derived from three elements namely; values, norms and artifacts. According to him, each culture has different methods called sanctions for enforcing its norms. Similarly, Oosthuizen (1968), Mbiti (1969), Partains (1986), Freeman (2001), Fuller (2001), Lar (2002), Kore (2002), David (2005), Perry (2011), Nworgo (2011), and Bartholomew (2012), all agreed that culture is "the way of life of a people". Viewing the above scholars' definitions of culture, they are in agreement with each other. They have a similar opinion on the concept because it embodies a similar idea and characteristics such as a way of life of a particular people.

The researcher observes it in almost the same direction, though, culture seems similar in her features, there are little variations from one tribe to another. This is because, what a particular culture accepts, may not be the case with other cultures in the state. For instance, Eggon culture has some slight difference in her practices with those of Mada, Gbagyi, Ham, Nyankpa and a host of others in Nasarawa State. However, for the purpose of this research, Eggon culture is defined as the predominant attitudes, values, norms, behaviours, beliefs, arts, language, norms, music, heritage, signs and activities that characterize the functioning of an Eggon man. It is a way of life of the Eggon people.

The contributions of the above scholars show that culture is evolved from man's thoughts and ideas. It contributes immensely either positively or negatively to man's survival and well-being. It means that culture determines how members of a society, family or church think and feel. It directs our actions and defines our outlook in life. From the above

definitions of culture, one will see how difficult it is for an Eggon Christian to live a holistic and glorifying life. This is because he is faced with dualistic cultures while struggling in between despite his conversion.

2.4 Theories of Culture

Roger (1985) opines that culture is a product of human beings and that individuals acquire characteristics from their culture. Theories of culture agree that culture encompasses some of the following elements: Language, religion, arts and styles, customs, norms, family structures, attitudes towards sex and gender, property, boundaries of the self and other elements.

Many theorists suggest that culture itself links together all these elements and make sense of them or exhibit them by exhibiting laws that explain them. Therefore, culture theory is the branch of comparative anthropology which offers scientific explanations of cultural and social phenomena (Roger, 1985). Roger further presents some of the following theories of culture which have a relationship with the researcher's study, particularly, theories of Margaret Mead and Ruth Benedict.

2.4.1 Evolutionary Theory

This theory was founded by Edward Tylor in 1871. The theory states that culture changes over time as an adaptive response to stimulus. This is an indication that all societies pass through the same stages, therefore, enabling different cultures to be placed at different points on the same scale. He believes that one can compare features of cultures across time and space which have reactions to environment (Edward, 1871).

Ben (2008) asserts that cultural evolution presumes that culture changes such as the rise of social inequalities. He stresses that cultural revolution was considered directional, that is, as human populations transform themselves, their culture becomes progressively complex.

Today, the theory of cultural evolution (often unstated) under pinning for other more complex explanations for culture change and for the most part, archaeologists believe that social change are not driven by biology or an adaption to change but by a complement of social environmental and biological factors.

This theory shows that cultures varies from one ethnic group to another. Also, culture changes over a period of time according to the willingness of a people just as environment undergoes process of change. This is an indication that one can leave his primitive culture (tradition) to a more civilized one (Christianity). This is witnessed on how one leaves African traditional religion to Christianity.

2.4.3 Historical Particularism Theory

This theory was founded by Franz Boaz in 1968. The theory believes that each culture has its own particular and unique features which is being studied and treated distinctively (Harris, 2001). He further argued that each society is a collective representation of its unique historical past. He stands against parallel evolutionism, the idea that all societies are on the same path and have reached their specific level of development the same way all other societies have. Instead, historical particularism showed that societies could reach the same level of cultural development through different paths.

Boaz suggested that diffusion, trade, corresponding environment, and historical accident may create similar cultural traits. He buttressed three traits that explains cultural customs: environmental conditions, psychological factors, and historical connections, history being most important of all helps greatly in determining one exacts culture among other ethnic groups if their cultural data is collected.

This theory is unique and relevant in this study because the theory helps in given a clear picture of the practices of a particular tribe, for instance the Eggon cultural elements

through their customs, norms, artifacts and a host of others. The theory aids one to determine the degree of influence that culture may have on the civilized culture (Christianity) and the way they relate with other people around them who are not of the same nor share similar cultural traits.

2.4.3 Ruth Benedict's Theory

She upholds the idea that cultures have patterns. She made her illustration of Appolonian v. Dionysian which portrays that one man's culture can be good and her core values emulated if different from that of yours or others. She emphasizes that there is a relationship between culture and individual unlike Kroeber who opined that culture could allow an individual to rebel against it as opined by Ruth Benedict on her theory (Benedict, 1934).

She buttresses that there is no society or a group of people that exist without culture and therefore the world or society itself is cultural. This culture too has important patterns and thereby influence one's existence. In patterns of culture, Benedict presents sketches of three cultures, the Zuni, the Dobu, and the Kwakiuti, and uses these cultures to elaborate her theory of "culture as personality-writ-large". She emphasizes that "what really binds one together is their culture, the ideas and the standards they have in common".

Benedict (1934) affirms that "A culture, like an individual, is a more or less consistent pattern of thought and action". She further stressed that the nature of the trait will be quite different in the different areas according to the elements with which it has combined. She added that if we are interested in cultural processes, the only way in which we can know the significance of the selected detail of behaviour is against the background of the motives and emotions and values that are institutionalized in that culture.

According to her, every culture has a system of beliefs, the ideas and standards, the institutionalized motives, emotions, and values that enables internal coherence. This theory links individuals, almost like fractals, to the general cultural shape in which they participate. She opines that a culture can be understood. As an individual personality, each person within a culture can be understood in relation to the patterns, traits, or types which characterize their particular culture.

She asserts that cultures are supposed to be compared and evaluated in relation to each other, thereby emphasizing the cultural differences. She suggests critical study of people's cultures and the role it plays in a human's life. According to her, such help us to differentiate between those responses that are specific to local cultural types and those that are general to mankind. Beyond this, they help us to gauge and understand they immensely play an important role in one's behaviour.

This theory captures the researcher's aspect of study in this research work. This is because, Eggon as an ethnic group in the state has their peculiar cultural traits and patterns which affects their behaviours and ways of life. Similarly, this affects them on the way they think of other cultures like the civilized one (Christianity) which was brought to them.

2.4.4 Margaret Mead's Theory

This theory focused particularly on child bearing as the means by which culture is installed in an individual right from birth. She illustrated this in the book: "Coming of Age in Somoa", a most popular anthropological work ever. She argued that a stressful adolescence was a cultural artifact, not a natural experience. She studied differences in gender roles in three cultures (Egalitarian Arapesh, Violent Mundugumor and Tchambuli). She upholds her views that culture can be installed, oriented and protected on any person right from birth (Mead, 1979).

Mead in her study of different cultures further stressed that human's personality, behaviours and life pattern has great influence from one's culture which determines one's life. Furthermore, she found gender roles to be culturally determined rather than innate, noting that behaviour regarded as masculine in one culture could be considered feminine in another. This theory is in line with this research work because one's culture determines the outcome of one's behaviour and personality, that is why it influence man in every aspect of his/her life.

The researcher is in support of the perspectives of the above culture theorists, that is, historical particularism, evolutionary, Ruth Benedict, and Margaret Mead who pictured culture as having relationship with individuals. The theorists viewed culture as part of man's life which influences man's existence either positively or negatively. It, therefore, contributes in determining the way of life of a particular person in any given environment. These views are in line with the researcher's study on Eggon culture. This is because the way they stick to their culture is affecting their total loyalty to the civilized culture (Christianity) that was brought to them.

2.5 Elements of Eggon Culture in Nasarawa State

Eggon as a people in the state have so many cultural elements. In view of that, the researcher shall be discussing some of the elements of Eggon culture in Nasarawa State of Nigeria.

2.5.1 Dominant attitude of man over a woman

Kore (2002) reveals that African cultures perceive a man in terms of marriage as a husband, father and superior in every way to that of a woman. According to him, many ethnic groups regard a man as a "king", a "boss" and even a "semi-god" while a woman is being perceived as a "slave". Some view husbands as terrors and dictators and the wife must obey her husband in everything, whether good or bad. No one has the right to question his

authority. He buttressed that African cultures perceive women as quite inferior, source of sexual satisfaction for man, and an industry for child production. He further stressed that:

Women are just like man's property...being treated like slaves... like what husbands bought with money". Some husbands even address their wives as "stupid things" or "dogs" and view them as "incomplete human beings. This result some religions such as ATR to consider women as inferior to men, while some cultures looked down on husbands who happen to live intimately with their wives. Some cultures view such men as "woman wrapper" or fools... (Kore, 2002:3-4, 33).

Also, Pofi (2005) affirms the high placement of man's position in the African culture. In his observation, he speaks of African culture taken pleasure in undermining and maltreating their wives. He stresses that African culture derives joy by viewing their wives not as partners, helpers, companions but treat them as second class citizens, slaves or properties.

David (2012) and Kuzhe (2012) assert that when naming babies, giving of daughters in marriage and making of major decisions at home, women (wives) are not normally consulted and the outcome of such decisions remain unquestionable by them. According to them, women are not allowed to take grains from the granary.

There is agreement on the opinions of Kore, Pofi, David and Kuzhe on the domineering attitude of men over women just as is obtainable in Eggon culture. The researcher is not in total support on such opinion because this attitude is not generalizable to all cultures in Nasarawa State. Though, such attitude is well exhibited in Eggon culture, that does not warrant its generalization.

The researcher further observes that today in Eggon land, hardly do you see a male and a female who are married bathing or eating together because of the cultural belief of man's superiority over a woman. To most of them, it is a taboo; no matter their faith. Similarly, women are not usually consulted during naming of babies, giving of daughters in marriage and home's decision making. To them, any consultation by a man on a woman on such issues is considered as uncultured by some Eggons. Nevertheless, in Nasarawa State, not

all the tribes practice it. For instance, there are tribes like the Ham people in the state who do not display this domineering attitude of man over a woman. They consider their female counterparts as helpers and companions as Christianity advocates (David, 2012).

2.5.2 Power of negative names given to children

In the observation of Thompson (2005) concerning the power of names given to children without bearing its negative consequences, he contends that most African Christians when blessed with children after marriage do give their children names which bear their traditions or ancestral meanings. Some of such names are sometimes manifested in children as they grow into manhood while Karl and Wilfred (2006) opined that most cultural names do have demonic implications and meanings and therefore have negative impacts on children's life. This is because children sometimes grow and begin to exhibit a particular feature of a particular given name at the detriment of the parents.

Also, Kulp (2009) posits that many African Christians like the Eggons' among other diverse tribes in the state give names to their children during child's dedication in the household of God for cultural identification. As Thompson stressed, there is power that accompanies a name that a child bears. Karl, Wilfred and Kulp are in agreement that most negative names have demonic meanings and implications which may not be of good help to children. Though, it is not biblically stated that such a name is bad or sinful, Christianity affirms to power that is in the tongue. Similarly, the Bible advises all her followers to desist from anything that is bad or evil.

In Nasarawa State, most Eggon Christians still give negative names to their children. Example of such names given by parents to children without bearing in mind the negative consequences that will befall such a name include: 'Ewu' meaning suffering; 'Iku' meaning death; 'Ekmo' meaning corpse; 'Embyebgu' meaning famine came (Kuzhe, 2012).

2.5.3 Bride price and marriage

Bride price and marriage are striking issues that seem to affect so many Christian homes today. Kato (1976) and Kore (2002) observed that hardly does bride price and marriage takes place in African land no matter the faith of that person without cultural involvement just as what is practised in Eggon ethnic group. According to them, it is an aspect where many Christian homes do compromise their spiritual standard in order to satisfy their cultural heritage. Pofi (2005) observes that in almost every African Christian home, the issue of bride price and marriage is not the entitlement of the biological father of the child, but the relatives irrespective of their faith. In the process, cultural items are demanded and such items must be complied with by the grooms' parents whether they are scriptural or not, for instance, in Eggon tribe, alcohol, un-cultured dress items such as beads, eye shadows, and host of others are among many cultural items that seem contrary to the Bible that are mostly brought and used in many marriages.

Kore (2002) and Pofi (2005) postulate that most Christian marriages or weddings are characterized by ungodly activities, unglorifying traditional dances with Christians participating directly or indirectly. Alcohol is being made by many Eggon Christians or money is given to buy instead irrespective of the culture of the intended groom. On the wedding day, some weak Eggon Christians drink under the umbrella of exhibiting joy which is against some doctrines of their churches. Kore (2002) and Baiyewu (2003) observed that some cultures select wives for their children. Kunhiyop (2008) observes too that some cultures place certain criteria for their children to consider in picking or choosing a life-partner such as tribe or financial background of the groom to be which is being practiced today.

The opinions of Pofi, Kato and Kore on the involvement of certain unbiblical items and strict cultural demands from the intended groom are similar. Equally, the types of

ungodly activities that are exhibited are glaring. On the other hand, the views of Baiyewu and Kore on the selection of wives or husbands for their children did not gain the researcher's total support. This is because such influence is no longer practised among the Eggon people of Nasarawa State. However, the excessive charges of pride-price and certain cultural items during marriages is still cherished among them. Kuzhe (2012), observes that the excessive cultural demands and involvement in ungodly items such as beer, local alcohol (burkutu), pigs, goats, dogs, head-pans of beans apart from several hens based on family's negotiations has scared and is still scaring so many Eggon sons and daughters from marrying from Eggon; rather, they go to other tribes of the state where such is not obtainable. He stressed that such attitude affects the Eggon people in general.

The researcher agrees with Kuzhe's observation. This is because, the Eggon people of Nasarawa consider marriage as a source of economic empowerment for the family of the bride. They rejoice greatly when they give birth to female children because of marital benefits. Sometimes, if these items are not brought during marriages, the husband faces different challenges such as frequent sickness (the wife get sick), miscarriages and a host of others. This excessive charge is scaring both the tribe and others not to have interest in marrying their wards and at the end, most of their ladies remain unmarried, and such frustrations lead to prostitution, robbery and other social vices.

2.5.4 The concept of inheritance and traditional treatment of orphans and widows

Karl and Wilfred (2006) viewed inheritance as a right or privilege in someone over a person or property. The practice of widow inheritance means that a widow could easily be remarried within a matter of months to the deceased relation. Similarly, property of the deceased person belongs to the relation and not the wife or the children. The most unfortunate situation is that when the deceased happened to be wealthy, his departure seems not to be a major problem as all eyes and thoughts are on how to grab and share his belongings or

property (Kunhiyop, 2008). He further stressed that widows and orphans may sometimes suffer injustice and maltreatment in traditional communities. They are subjected to inhumane and immoral treatment. For instance:

I was widowed almost three decades ago. My properties were taken away by clan members in what was referred to as property inheritance, not minding that I had four sons and four daughters to be taken care of. I had dropped my job with the police force to take care of our children but after the death of my husband, I was forced to look for another job. Though I did not manage to get back to the force, luckily enough, having been in medical field, I got the job with a local mission hospital. I learned that beside severe poverty, there are other major problems facing widows in our rural communities which include domestic violence, sexual abuse, indecent funeral procedures and rites, eviction and homelessness, violation of human rights and freedom, ignorance, to mention but just a few (Kunhiyop, 2008:260).

He made some of the following observations in respect to the plight of women in African culture irrespective of the person's faith: she may be suspected of having contributed to her husband's death. To prove her innocence, she may have to perform unhygienic rituals such as drinking the water used to wash her husband's corpse; she may be seen as impure, a potential source of danger and defilements. The cleansing ritual may involve being bathed naked before the crowd during the funeral ceremony. It may also involve intercourse with a relative of her husband so as to prevent "the spirit of the deceased coming to seek sexual union, which is believed to be both positive and dangerous; she may be treated as an outsider, a mere spectator at the burial of her husband with no say in what is done.

Her only role is to acknowledge condolences and act as instructed by others; she may be inherited by a relative along with her husband's property, or she may have to marry someone from the husband's family so as to continue bearing children in his name. She may be forced into such a marriage regardless of whether she likes the man or whether he has a wife already or several wives; she may be forced to immediately surrender all her husband's property to his relations; his cheque books and all household goods such as cars, bicycles,

clothes and shoes. In some instances, even the house is taken and the widow driven away, especially if she has no children or has only female children.

It is very common to hear a woman testifying: “I and my children were beaten and kicked out of our house by the brothers-in-law. We live by begging, in continual fear.” She may have to allow her young children to be sent to live with various family members; she may be required to bear all the financial cost of the funeral rites and ceremonies, including providing food, drinks, alcohol and tobacco for the participants, and gifts of food for those performing the rituals to take home after the funeral. She may be expected to borrow money to cover these costs. This financial indebtedness further contributes to her enslavement. Some Christians normally make ungodly interferences when their relation passes away. They take part in the sharing process of the deceased property to their own favour instead of the immediate family of the deceased (Kunyahop, 2008).

Orphans in Africa have fared no better as the traditional structures that used to provide for them have crumbled. Today, they have not only lacked fathers and mothers but also food, clothing, homes, discipline and education. Many are abused, abandoned and rejected, with no family to call their own. The result has been the high rise in the number of child-headed homes, child soldiers and street children (Thagale, 2010).

The position of Kunyahop’s on the plight of orphans and widows captures the reality of what is being experienced today in Eggon tribe of Nasarawa State. Similarly, the pitiable situation of orphans as observed by Thagale cannot be quantified. The researcher observes that almost all the Eggon people, no matter their faith, are involved in the ill- treatment of orphans and widows. This situation has prompted the researcher to raise doubts whether an Eggon man truly cares for the passing away of the deceased or the property.

2.5.5 Polygamy

Polygamy seems to stand at the top of the list of cultural practices that hinders many Eggon people in Nasarawa State to become Christians and even some Eggon Christians to become committed in their faith. Idowu (1973) and Barrett (1968) predicted the continuity of polygamous life in Africa because of the belief an African man has in it. Kunyiyop (2008) observes that polygamy will not die off in the African soil. It is still practised by old and young, educated and uneducated, religious and pagans, Christians and non-Christians. Kore (2002) views the unfortunate plight of some people who are advocating the acceptance of polygamy and baptism of second or more wives in the church today.

Kuzhe (2012) asserts that the act of a man keeping more than a wife in a matrimonial home is cultural in Eggon land. According to him, it is one of the ways that boosts the wealthiness and popularity of such a person. Also, he buttressed that marrying only a wife is an emblem of poverty by such a man.

The contributions of Barret, Idowu, and Kuzhe on the continuity of polygamous life of an African man is true. They hold this view as a result of how an African man, particularly the Eggons respects polygamy in their life. This results to the unfortunate position of the church today as opined by Kore that if care is not taken, polygamy may not die off because of the way an African man cherishes it. The researcher is also in agreement with such views as seen in Barret, Idowu and Kuzhe because in Eggon land, many Christians keep a wife at home but have other concubines or girl friends outside their marital homes. Some do abandon their church positions in order to satisfy their extra-marital desires.

2.5.6 Cultural revival

There has been an outcry in the African Continent to go back to our cultural heritage in which the Eggon people are not exempted. Here in Nigeria, 1977 is fondly remembered for the National Festival of African Arts and Culture which was hosted by the Nigerian

government. Most of the promoters of these programmes were Christians. Such programmes are not free from having spiritual implications. Kato (1976) observes that there is emphasis on cultural renaissance in all corners in Africa with some countries persecuting Christians to death, necessarily causing suspicion in the minds of the public. Kato further buttressed that “Culture is the magic word for black assertion today.” In schools, the call for African culture at conferences is stressed. Cultural revival is one of the factors involving Christians into the practice of ATR.

Mbiti (1969), Kato (1976) and Kore (2002) observed that today, almost every tribe in Africa has a specific day set aside for the institution of their annual festival. During the occasion, members of the community leave their residential places to grace the occasion. Such organized activities have adverse spiritual implications in Christians’ lives. For instance: Eggon Cultural Day” for the Eggons seems to be more cherished by them than even the Christmas and Easter festivities. During their cultural day, all the sons and daughters of Eggon leave other commitments and move home for the cultural show (display) irrespective of one’s religion or faith. Furthermore, during the period, cultural activities with cultural colouring costumes are worn with dancing exhibition under the umbrella of joy no matter its consequences. During festivities like Easter, Christmas, marriages and host of others, one hardly distinguishes between the Eggon traditional believers and Eggon Christians. This is because what the Eggon ATR believers are doing in form of joy, you will equally see their Christians doing same.

The observation of Mbiti, Kato and Kore agree because almost every African tribe, particularly, the Eggons are emphasizing their cultural renaissance. The researcher is also in support of their views, because in Nasarawa State today, it is a period where some Eggon Christians seem to take their male children to the shrine for cultural initiations. Similarly, the

money some of them do spend or contribute to ensure the success of the occasions may be more than what they give in the church.

2.5.7 Alcoholism

Jatau (2002), Kore (2002) and Shorter (2004) viewed alcohol as a drink which is liquid that is intoxicating and constitute of wine, beer, spirits which is dangerous to man's health. Kore (2002) observes that alcoholism is a common issue that poses a great challenge to many Christians. According to him, most African Christians come from pagan homes where most of their activities and festivities are associated with alcohol and the few Christians who have accepted Christ as their personal Lord and Saviour find it difficult to disassociate themselves from it. He said that most ATR cherish alcohol to the core just like the Eggon people of Nasarawa State. During their activities like marriage and cultural revival days, alcohol is highly demanded. As a Christian from such homes, it is cultural to either make it, contribute or buy and any attempt not to comply as a member of the family is being faced with spiritual torments. The above scholars have a similar opinion on alcoholism. This is because they view it as a liquid drink which is intoxicating and that African cultures cherish it.

Similarly, the researcher is of the same view with other scholars; this is because in Africa, particularly, in Eggon land, no occasion can be successfully hosted without alcohol. Also, if the drinks (alcohol) are not provided when demanded, it may lead to negative consequences such as death.

2.5.8 Witchcraft

Generally speaking, Africans see magic and witchcraft as having amazing effects on fear, farming, famine, poverty, diseases, accidents, business failures, earthquakes and other unfortunate events in life. Sorcery is the answer to anything unexplainable such as accident or destruction that falls out of an ordinary realm of explainable truths. Positive and negative

witchcraft exist among the people of Africa, having complete control over their lives. According to him, many Christians are being found with such practices due to one of the enumerated reasons (Perry, 2011).

Idowu (1973), Offiong (1991), Fuller (2001), Kore (2002), Abbas (2006), Lawrence (2007), Shaw (2008), Kunhiyop (2008), Azibalua (2008), and Smith (2009) contend that almost all African societies believe in witchcraft in one form or another. As a result of this strong belief which is held, it has influence on Christians who claim to have pulled out of the ATR practices when they are met or faced with one problem or the other. According to them, the so-called Christians cannot endure or withstand any evil challenge, rather, they end up embracing witchcraft as a final solace and solution to life-problem in which they feel the Christian faith seems not to proffer solution to. Another way of explaining the ultimate cause of any evil, misfortune or death in the African cultural context is:

Barren women, people whose children die at birth, women with irregular menstrual flow, accident victims, traders who suffer losses, office workers who fail to get promotion, a political candidate who fails to get elected, a student who fails examinations, a person who notices scratches on his or her baby, a hunter or fisherman who fails to bring home meat, a farmer with bad crop yields, a football team that consistently loses matches – all suspect witches as the cause of their misfortune. Even those who are most successful in their business or profession constantly fear being bewitched by envious relatives or friends (Kunhiyop, 2008:377).

The researcher agrees with the above assertion due to the type of belief that is held by an Eggon man with regards to the issue of witchcraft. In Eggon land, the people do not believe on God's supremacy on things that happen to one. According to them, any thing negative or bad such as poverty, famine, sickness, barrenness or any misfortune that occurred to one, it is traced down to witchcraft befalling such a person. They hardly believe that God can allow something bad to happen to some one for the glorification of His name.

Abbas (2006) opines that witchcraft is the ability of people or a person who uses magic means and bewitch others to make things happen to convince people of his powers

which is unnatural to make things happen unnatural, and make it look like supernatural so that people will trust, fear and believe in him. In his submission, he postulates that such practices and its powers are being equated to that of our Supreme Being by many people. In view of that, many are tempted to indulge in witchcraft for recognition, popularity and excessive authority at the detriment of their spiritual standard with the Supreme God.

David (2012) observes that most Eggon Christians are facing the challenge of totally pulling off from witchcrafts after their conversion because of lack of trust in the Supreme God. The views of the above scholars on witchcraft in Eggon land and almost the entire Africa seem similar. The researcher is of the same opinion because hardly do you enter an Eggon house without hearing of cases of witchcrafts and that many of their prominent sons and daughters have died as its result.

2.5.9 Infertility

Infertility is the opposite concept of procreation in which an Eggon man seems to fear most when married. According to Kunhiyop (2008), when an African man is married, he is convinced that the aspects of marriage that followed is love, companionship and sexual pleasure with the expectation of a child to inherit him. To him, African culture sees infertility as a negation of life, the destruction of the individual and the community. Kunyihop's opinion is in agreement with that of the ancient Hebrews who regarded death without offspring as a terrible fate (Ps. 109:3). Similarly, it was part of the suffering of the Suffering Servant that His premature death meant that He had no descendents (Isa 53:8).

In view of that, for an Eggon man who is proud of his culture to endure the shame of infertility, they will go to any great length so as to conceive. Even Eggon Christians do consult witch doctors and all sorts of medicine men and women in an attempt to solve the problem, regardless of the cost. If these attempts fail, many may resort to divorce or polygamous relationships.

2.5.10 Death and burial

Several terms have been suggested to describe the spirits of the departed human beings. They include spirits, ghosts, ancestral spirits, ancestors or the living-dead. Of all these terms, Mbiti (1975) and Metuh (1987) agreed that the living-dead is most appropriate as it encompasses all the categories of the departed. However, not all dead persons can be regarded as ancestors. In other words, there are spirits of the dead children, brothers, sisters, barren wives, childless men and other members of the family who can in no way be regarded as ancestors.

In the African religion which the Eggon culture strongly upholds, an ancestor occupies a special category among spirits of the departed human beings. Although, they are dead, Eggon and most Africans believe that they are still living and are interested in the affairs of family members who are living in the physical world (Baiyewu, 2003). Partains (1986) opines that deceased ancestors are integral to the traditional African social structure. In a culture where tribe, clan and family are of utmost importance, ancestors are the most respected members of the family and to be cut off from relationships with one's ancestors is to cease to be whole person as obtainable in Eggon culture.

Moreover, the Eggon ancestors sanction their society's customs, norms and ethics and without which the Eggons are left without moral guidelines or motivation and such a society becomes powerless to enforce ethics. Idowu (1973) and Mbiti (1978) agreed that it is in line of the above as opined by Partains that rites for the dead are done. According to them, it is in the process that the presence of the "living-dead" is often acknowledged, particularly at meals or when drinking. In the process, small portions are set aside or spilled on their behalf. In times of extremity, expensive gifts may be offered to them to gain relief or enlist their help.

In the observations of Kore (2002) and Kunhiyop (2008), the anniversary celebration or one year and above remembrance of the deceased of our loved ones which most Christian

families and the Eggon Christians in particular joyfully celebrate today is of no significant difference with what is obtainable in the rites for the dead by the ATR.. Kore (2002) affirms that there are African Christian tribes in this continent, for instance, the Eggon race do not rush in burying their people until certain cultural investigations are made. The researcher is not in total support of Kore's opinion because such experiences were only found in Eggon homes before and not now.

2.5.11 Magic and medicinal practices

Mbiti (1975) views magic as the ability of some human beings to tap, control and use the invisible mystical powers and forces that exist or are believed to exist in the universe. In other words, some people pose such ability and knowledge of how they can release these forces for a particular usage through words or rituals. In most African families like the Eggons, magic is been practised through invocation, though, others have a peculiar way of doing theirs, but they act in seeking to bring the spirit under control to persuade the spirit to act for those who need their services.

To an Eggon man, he believes that magical power helps him to find solution to his existing problems in his society. Timothy (2003) observes that problems which seem not to profound solution in the Christian faith immediately are finally resolved to magical means such as infertility, death, sickness, rudeness, protection, deformities and a host of others. Mbiti (1978) postulates that when things are wrong in the society, people just do not become contented with the cause but try to find solutions, cure or prevention for future occurrences. This then leads them to the practice of traditional medicine. In doing so, that aids such a Christian or an Eggon Christian to return to his former state. As Mbiti stressed, "when things go wrong, people try to put them right, to heal, to cure, to protect, to drive away evil and to interact or neutralize the evil mystical forces which ends them using traditional medicine that have demonic influence." Fuller (2001) and Benny (2004) concurred that the patronage on

magic and medicine by the Eggons, Christians and other faithful have given so many men and women a satisfying job in an attempt to get life solutions to their problems.

The contributions of the above scholars are gearing towards the same focus on the dilemma of witchcraft in Eggon land of Nasarawa State. The researcher is not exempting himself in the direction they are. This is because it is an issue that seems not to have solution among the Eggon people in the state. Today, hardly can you count one or two houses of Eggon people without hearing the worrisome cases of their magic and traditional medicine. Many prominent sons and daughters of Eggon who are supposed to genuinely serve God and contribute their quota to the growth of the church are not able to do so because of their involvement in magic and traditional medicine.

2.5.12 The Dilemma of Syncretism

In our churches today in Nasarawa State, many people proclaim to be Christians but are normally being faced with the problem of syncretism. This is well seen among the Eggon people of the state. Karl and Wilfred (2006) opined that many Christians try to combine their faith with some aspects of the animistic religion in which African culture that encompassed the Eggon people is not exempted. They buttressed that most people however, slip into syncretism unknowingly. They worship God as Christians and do not intend to worship other deities or spirits, however, they find themselves confronted in everyday life with many problems and fears for which the “traditions of home” offer certain solutions through divinations, sacrifices and charms in which the churches or clergymen usually do not address these problems. Consequently, many turn to these pagan practices for help and start to live double lives. They look to their Christian faith for final salvation but look to pagan practices for present help. The opinions of Karl and Wilfred are similar, particularly; the Eggon Christians of Nasarawa State seem not to have absolute trust on the Supreme God but do resort to other gods for powers and protection.

The researcher is in support of the views presented by the scholars. This is because the way most of the Eggon Christians are not having absolute trust on their Supreme being is not pleasing. This ugly situation has led many Eggon Christians in Nasarawa State today to associate themselves with their traditional society, named `Ombatse`, meaning time has come or reached for protective measures. They value the society and speak of it even more than the issues of God. They claim that all their protection comes from the society. Today, in the state we may not distinguish an Eggon Christian from an Eggon unbeliever, because they disagree outside and end up together at the same Ombatse society for the same purpose.

On the other hand, Eggon or African culture cannot be ruled out to be completely bad. This is because there are aspects that are good and positively influence Eggon Christians spiritually for effective service to God and mankind. Achenemou, Raymond, Moyo and Bill (1996) in their submission affirmed the total wrongness of viewing culture to be bad. This is because there are some cultural values that are biblical and therefore aid Christians' growth in their faith in which the Eggon culture is inclusive. They cited instances such as: Jesus recognizes and keeps good culture; Jesus rebukes Simon for not being cultural (Lk. 7:36-50); Daniel and his friends show the principles of accepting and respecting one's culture while in Babylon (Daniel 1:1-21); the principle of accepting one another is being bicultural (Rm. 14:1; 15:7). All these are evidences that there are very important aspects that have impact on Christians. Such cultural aspects advocate the normative order or rules of right and wrong and punish wrongs, if it prevails over rights.

Bates (1973) reveals that norms are cultural values which speak of rules that are widely accepted in a social institution and specifying behaviour that is appropriate or required of designated persons to strictly adhere to. As observed by Mbiti (1975), culture "is the patterned way in which people do things together." Christianity according to him is a culture, but a civilized one because it is totally devoid of negative features. He stressed that when

cultures, particularly differ from each other just as African culture and that of Christianity, one ought to have impact on the other either positively or negatively. He observes that despite the negative influences of Eggon culture on Eggon Christians' spiritual commitment, there are aspects of it that are good and therefore recommended for their preservations by all means in which the researcher is of the same view with the above scholars since it advocates good values that promote good relationship with God and with one another. For instance:

2.5.13 Existence of one Supreme God

Karl and Wilfred (2006) opined that most, if not all African cultures also recognize the existence of one Supreme being; Eggon culture is inclusive. He is often referred to as God, the Creator, who made man and the world they live in, including the spiritual powers. According to them, the Creator is believed to be remote from man. He is not readily available to help man, rather, man has to help himself using the means God has put into this world. They believe that God is not to be disturbed with everyday problems of life. They are to do that through appropriate rituals and sacrifices so that man can relate to the spirits in his environment to appease them or manipulate them while Otijele (1991) postulates that "African concept of God is one."

Similarly, Mbiti (1975), Kato (1976), Imasogie (1982) and Fuller (2001) had a contention that "God is being viewed as one Supreme being." There are different terms that are used to qualify Him as the one God in African tradition. For instance, the Supreme being, the Alfa and Omega, the Creator and a host of others while Otijele (1991) insists that whatever qualification or term used, the significant thing is that African tradition or culture gives recognition to the existence of only one God, the Supreme Creator of heaven and earth, who is an absolute sustainer and controller of all beings whether physical or spiritual. This is an affirmation to the similar view shared:

In the African Tradition Religious System, the idea of a God is fundamental, they believe in the existence of a supreme primordial Being, the Lord of the Universe which is His work... and notwithstanding the abundant testimony of the existence of God. It is practically on a vast pantheism, a participation of all elements of the divine nature which is as it were diffused throughout them all...Although deeply imbued with polytheism, the blacks have not lost the idea of the true one God; yet their idea of Him is very confused and obscure...God alone escapes both androgynism and conjugal association, nor have the blacks any statue or symbol to represent Him. He is considered the Supreme primordial Being, the Author and the Father of the gods and... (Idowu, 1973:140).

There is similarity of opinions on the perspective of viewing God's existence as one God by the above scholars. From their contributions, we are made to comprehend that the idea of one supreme God seems not to be strange to Eggon people and the entire Africans in their traditional life. In most of the African tribes like the Eggons, each of them has a name for this one God they believe in. For instance, the Eggons call God 'Ahogbhre'.

This example of God's name in Eggon culture makes the researcher to also agree with other scholars' opinions of viewing God's existence as one God. Despite the different names by different tribes they may have for one God, they all refer to Him as the Creator of heaven and earth, whom every creature should worship or serve.

2.5.14 The concept of worship

An Eggon man believes in worshipping his god just like any other African man. Robert (2004) contends that an ideal African which includes an Eggon man also, begins, continues and ends his day with god. The first thing he does in the morning is to pray to his god. He commits the new day into the hands of his god. The morning prayers are offered by every house head at his ancestral shrine if there is one. This he does before he speaks to any one in the morning. The researcher is agreeing with the assertion given by Robert on the concept of worship. This is because the experience is similar to what is found in our Christian churches and homes. Churches encourage morning devotion at home while some daily

morning services are offered so as to commit the ways of their members to the hands of God before the commencement of their daily activities.

2.5.15 The mystery of evil

There is no categorical statement that God is responsible for evil, yet it is implied. In ATR, an African believes that God is all powerful and is the absolute sustainer and controller of all human beings, and all spirit beings (good and evil), that diseases, natural calamities and other forms of atrocities, sufferings, pains are inflicted by wicked people, divinities and ancestral spirits; that all these beings are under the subjection and control of the Supreme God (Karl and Wilfred, 2006).

This also is strongly upheld in Eggon culture in Nasarawa State. According to them, except God permits any being or evil occurrence, just as in the life of Job, that being cannot inflict or cause any evil or bad to occur. Therefore, God is ultimately aware of all that happens to His creatures in which the experience of evil by human beings is not excluded. The researcher is in support of the scholars' views since all creatures are under His control. He may not be responsible for such an act but He will have His permissive will since He is an all-knowing God.

2.5.16 God's distance from man

Robert (2004) submits that there is a general believe in ATR which shows that God is very distant from man, at least as far as His involvement in man's affairs. The Eggon people of Nasarawa State also uphold this same view. This concept or belief overlaps partially with the spiritual teachings of God's distance from man because of sin. In most African cultures like the Eggons, it is not exactly known why God is so distant but Shaw (2008) asserts that in some cultures, there are traditions of God haven been close to man in the distant past, but, later withdrew in anger because of some offences committed by man in which Eggon culture is among such tribes. However, he opines that ATR completely lacks the concept of God

seeking for the fallen man to bridge the lost relationship or reconcile with him. The opinions of Robert and Shaw are the same on God's distance from man. The researcher is in support of this view because God's holy nature cannot be compared to man's sinful nature. He does not associate Himself with any evil.

2.5.17 Life after death

Karl and Wilfred (2006) observe that the practice of offerings and sacrifices to spirit beings is very central to ATR. Offerings of food and drinks that are frequently brought to keep gods and ancestors appeased is well cherished in Eggon culture, similarly, in some cases, animal sacrifices are made. The underlying idea of the sacrifice is that the life of an animal is given as a substitute for the life of a person, so that the spirits will be appeased and the person freed from their clutches.

Furthermore, they revealed that the person requesting the sacrifice is usually required to confess the wrongs he committed before the elders that makes the spirits angry while Adasu (2007) observes that even though, the sacrifices in ATR are made to spirits and not to God, the very idea of substitution and confession in ATR makes it easy for the traditional Eggon person to understand the biblical truth of the substitutionary death of Christ and how to appropriate it personally through confession. The scholars' contributions gained the researcher's support because the essence of the Eggon man having a home's shrine apart from the communal one for sacrifices and other initiations is an attestation to having the same idea on the concept of life after death.

2.5.18 Societal values

Nwuzor (2002) views cultural values as those worthwhile and acceptable aspects of non-material of people which help in moulding the character of the people. These cultural values are the bedrock of the society. The values held in the society help in shaping the

behavior of the people. These values, because of their goodness are transmitted from generation to generation.

Fuller (2001), Shaw (2008), and Karl & Wilfred (2006) stressed that the need of preserving African values for the sake of maintaining perfect relationship between the person and his fellow human beings, gods and Supreme God is a necessity. This is because values give birth to unity, purity and peace and respect which are highly regarded in Eggon culture. These values are also biblical, though, ATR, just like the Eggon culture differs from the biblical faith on how to achieve them. Eggon culture relies largely on the fear of the spirit-beings in charge of the various domains of life to enforce its system of values. The biblical faith relies rather on the Holy Spirit who regenerates fallen man and sets him free to serve God honestly and to love his fellow man.

These values will be incomplete without the societal and community spirit. Fadipe (2009) opines that an African man cherishes his society. This is because it is where a human person is being in relation to his kindreds. This attitude is well demonstrated in Eggon culture. They believe that no one is an island unto himself. Otijele (1991) asserts that the human person is complete only when he relates proper with other human beings, superhuman beings and Supreme Being.

Mbiti (1978) in his submission re-instated by saying: "I am because we are, and since we are, therefore, I am." This is a clear indication that for the traditional African, the reality of the divine-human community overrides that of the individual human persons. The idea of "I" is inferior to the "we" and "I" is dependent on the "we". This seems to be in conformity to the corporate solidarity living that is stressed in the Bible by the societal people. Therefore, the significance of interpersonal relationships of mankind cannot be quantified and should be emphasized since no one is an island.

This is a reminder to every African that the spirit of unity is well known in their culture. This confirms why Eggon people refer to themselves as ‘Eggon kyekyen’, meaning, the “Eggons are one.” This spirit goes beyond individualism or nuclear family but also the surrounding members of the communities in Eggon culture. Members of each community come together not only for work and recreation but to amicably solve disputes if there is any (Gana, 2007). According to Mbiti (1969) and Gana (2007) this type of virtue is called a corporate existence of African society. This is an attestation that the successes and failures of any community member concern the entire community.

Furthermore, the fear of God is another societal value that is respected and advocated in Eggon culture. Shaw (2008) observes that African culture emphasizes the need of all her adherents to fear God or gods totally in all their dealings. This is because any attempt to offend him or spirits will result to instant punishment. This is also applicable to the Christian race as the fear of God is strongly advocated. McCain (2006) opines that the fear of God is one of the ways that will make every creature to depart from sinful act in order to live a glorious life.

Also, obedience is one of the societal values that Eggon culture advocates her members to strictly adhere to. Olowola (1991), Pofi (2005) and Kunyihop (2008) assert that African culture is well cherished because it stresses the need for all her members to be obedient to the norms and values of the society. This attribute of obedience is also seen in Eggon culture of Nasarawa State of Nigeria while Jakonda (2001), Brown (2011) and Stevens (2012) revealed that the ability of the members of African culture and Christianity to be obedient to God will make their lives better for effective service.

Equally, Eggon culture will be incomplete without the spirit of hospitality within her members and even others. Grenz and Smith (2003) viewed hospitality as the practice of taking strangers, travelers or the sick with the intention of providing safety, food, shelter and

other essentials. The spirit of hospitality is well cherished in African culture. According to Gana in Mbiti (1969), Maquet (1972), Egbuna (1973) and Nkrumah (1975) concurred that Africans are well known with the culture of hospitality, particularly, the Eggon people of Nasarawa State. Then, one can move in one's yard or compound and do anything good without any fear. There was total commitment, dedication and concerted efforts for the sake of unity, progress and development of the society without compromise. This is in line with what McCain (2006) opines that Christians equally have a similar virtue of hospitality to prove their Christian practical life.

Adeji (1992) views African culture to be well known with the spirit of hospitality by her members. According to him, African culture forbids material individualism. He speaks of hospitality as an act of giving which societal values promote in African culture. There is no significant difference with what is practised in Christianity. Wilmington (1984), Sylvester (2004), Oyedepo (2011) and Kumuyi (2012) opined that Christians too are hospitable and such spirit is Godly and helps one to grow spiritually.

Eggon culture encourages the spirit of hard work just as the entire African culture. Evidence of how an individual acquires his wealth or treasure must be shown. It encourages her members of the society to put extra effort in order to better their life and shun corruption and other social vices (Gana, 2007). Lawrence (2007), Edmond (2008) and Smith (2009) assert that Christians should embrace the habit of hard work as advocated by St Paul in his Epistles to Thessalonians (11 Thess. 3: 6-15). He urges them to be hard working so as to live useful lives to themselves and others.

Discipline is among the Eggon cultures that their society values. Eggon culture is well known for the spirit of discipline. A disciplined life is one of the most cherished traditional values that is buttressed in African culture. This virtue promotes peace and harmony in the society and the Bible stresses same to her adherents. According to Nyerere (1968), a

disciplined society or individual will not experience criminal activities such as theft, murder, fornication, abortion, false swearing and breach of the law or covenant. In African culture, disciplining one's child is doing same to yours. Admin (2010) asserts that any Christ's adherent that lacks self-discipline may not bring others to Christ. This virtue is in line with what Edmond (2008) reveals that Christians should be disciplined so as to serve as examples to non-Christians in our community.

The researcher upholds the contributions of the above scholars in their view of societal values in African context. This is because with the strict adherence to societal values by the members, the society was then united, peaceful and social vices were not experienced until the interference of Western culture where the reverse became the case.

2.5.19 Methods of communication

In African traditional society like that of the Eggons in particular, images, proverbs, myths, legends and stories are frequent means of communication. These mediums are directed towards making the traditionalists understand and internalize the information conveyed to him through the means (Kore, 2002).

This also has its elements as the proverbs, psalmist, dreams, prayers as media of message conveyance in the scripture. Even though, Otijele (1991) calls for the church of God in Africa to learn and gain much on how to improve on their communication pattern from the African cultural practice. Kore and Otijele's opinions on cultural methods of communication are similar. This also calls for the support of the researcher's views on the subject matter. This is because there is commitment and loyalty when messages are directed to their members compare to the way Christians do respond to messages of God. Viewing these positive aspects being stressed in African culture and Eggon in particular, the Christian religion teaches same, thereby, making the two cultures to have impact on each other

positively for the enhancement of their spiritual lives, good relationship with their neighbours and effective propagation of the gospel.

2.6 Empirical Studies

Several studies have been conducted by various authorities relating to the impact of Christianity on African culture of which Eggon culture is inclusive. Others viewed it in an opposite direction, that is, how culture influenced Christianity instead of Christianity influencing respective cultures. These studies have revealed that either culture or Christianity has great influence on one another which equally affects one's spiritual life either negatively or positively.

Asoso (2010) studied the "Danger of Culture in the Life of Christians in the Rinze Development Area of Nasarawa State." In his study, he adopted the survey design with a population of all Christians in the study area aged 20 years and above. With the largeness of the Christians in his research work, he resorted to sampling. He used a sampling respondents of 500 with the used of questionnaire and oral interview as his instruments for data collection. Furthermore, he adopted simple percentages for analyzing his research questions while t-test for his hypotheses for data interpretation and analysis.

He came out with some of the following findings:

- i. Many Christians may lose their true position as being God's children due to cultural inclination in their life pattern.
- ii. Many Christians are hardly distinguished from traditional believers, because what the ATR adherents do, the same are not differentiated from Christians who claimed to have pulled-off from their cultural beliefs.
- iii. So many medicine men have gotten cheap jobs, easy source of income and living comfortable because of the way they are being patronized if one is faced with problems such as famine, poverty and sickness.

- iv. Many innocent souls have been beaten to death or eliminated silently as a result of accrediting cases of witchcrafts on them whenever a beloved relation passed away (died).
- v. Barrenness and infertility are mostly seen as man-made factors.
- vi. Many homes (Christians inclusive) cherished the use of charms as a means of protection due to lack of trust in our Supreme God.

This study seems related with that of the researcher, this is because the research work involved large population which resorted to sampling and the use of instruments for data collection such as questionnaire and interview. Similarly, in the hypotheses in this research work, t-test was employed for hypotheses 1 and 3, this is because it has two variables to be compared.

His study dealt with the people's culture and how it affects their Christianity which has bearing with this study since it is also on a tribe in the state to see how their culture influence their Christian lives.

The researcher is in support of Asoso's view. This is because what the ATR takes pleasure in doing; some Christian adherents seem to do even more. They made no distinction from those who are yet to accept Christ as their Lord and personal Saviour. Though, the above empirical studies have revealed that Christianity has played a significant role by influencing culture. Despite that, the menace of culture seems to have an impact on Christian members. This made the researcher to attempt to identify the impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.

Afolabi (2000) in his research work "Impact of African Culture on Christianity in Christ Apostolic Church, Ile-Ife, Osun State" surveyed of the opinions of ministers and laity of Christ Apostolic Church in Ile-Ife, Osun State. He adopted a population of 7,000,361 and with the largeness of this; he resorted to the sampling of 660 respondents. He adopted only

questionnaire as an instrument to collect his data for analysis. He employed percentages and frequencies for analyzing his research questions while t-test was adopted for treating the variables in the hypotheses.

The study revealed some of the following findings:

- i. The church practised so many cultural things in their mode of worship which equally affects their spiritual life.
- ii. The type of Christianity practised in the assembly is greatly influenced by the culture and custom of the people.
- iii. Some of the cultural methods of communication such as dreams, proverbs, psalms and host of others are also applied in Christianity as means of effective communication.

His research work is in line with the researcher's study on the impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria because of the adoption of survey design, sampling, questionnaire as an instrument for data collection and t-test for treating variables in analyzing data. Similarly, the choice of culture impacting Christianity in Christ Apostolic Church in the sample area either positively or negatively is in line with the current study on cultural practices on Eggon Christians in Nasarawa State, Nigeria.

The researcher is of the opinion that greater work has to be done in order to reduce the negative influence that culture has on the Christian members of the Christ Apostolic Church. Though there are positive aspects of African culture, Christianity as a welcome faith by any Christian assembly ought to be manifested most at the detriment of any culture if our mode of worship is to please and glorify our Supreme God.

Another survey research was carried out by Dogo (1991) on the "Factors Responsible for Christians' Involvement in Cultural Practices in Kwoi District of Jema'a Local Government Area of Kaduna State". He used Christians aged 15 years and above in the study area as his population, and because the population is large, the researcher resorted to the

sampling of 500 respondents. Questionnaire and personal interview are the two instruments adopted in order to collect data. Frequencies and percentages were the statistical tools employed for analyzing the data.

He discovered the following findings:

- i. There is high cry by the government and even some of the Christians to revive African culture from total decline.
- ii. The practice of magic powers is amongst the traditional elements joyfully practised by some Christian members in the study area.
- iii. Syncretism and secularization is still practised and witnessed by most Christians in the study area.
- iv. Initiation of male children in their respectful shrines is still witnessed among the people of Jema'a Local Government Area of Kaduna State.

This study is in line with the study of Dogo because the research work involved cultural practices of a group of people. Also, because this research work employed survey design, large population, sampling, questionnaire, interview, mean as instruments for collecting data and analyzing the result. The researcher agrees with the views of Dogo. This shows how many Christians are still exhibiting a double-life standard in our churches which deters their spiritual growth and effective service to God.

Daniel (1991) carried out an investigation on the "Impact of Traditional Beliefs and Practices on Christianity among Kuturmi People in Kachia Local Government Area of Kaduna State". He used survey designed to sampled the opinions of the respondents. Similarly, a sample of 400 respondents was adopted. Questionnaire and oral interview were adopted as instruments for data collection. Also, simple percentages and mean were equally adopted for analyzing research questions while t-test was employed to analyzed the hypotheses.

He came out with the following findings:

- i. Despite the coming of Christianity in Kuturmi land, cultural beliefs such as witchcrafts, magic and traditional medicine are still practised.
- ii. Annual festivals of the people are strongly upheld despite their acceptability of Christianity.
- iii. Polygamy is a thing of joy among some Christian faithful in Kuturmi land of Kachia Local Government Area of Kaduna State.
- iv. The people of Kuturmi also believe in one Supreme God just as most African tribes.
- v. The Kuturmi people prohibit lying, cheating, murder, stealing and encourage societal oneness, harmony, peace and hospitality which are virtues African culture advocate.
- vi. Despite the challenges posed by the traditionalists in Kuturmi land, the coming of Christianity in the area has redeemed most people from their barbaric religion. In essence, many of them have accepted Christ as their personal Lord and Savior.

His study is in line with the researcher's present study as he employed survey design. Also, questionnaire and interview were used as instruments for data collection which is relevant to the present study. Mean and t-test statistical tools adopted in analyzing research questions and hypotheses are equally employed on the current study. That apart, the impact of traditional beliefs and practices on Christianity is in line with the impact of Eggon cultural practices on Christianity on a particular tribe, for instance, the Eggons of Nasarawa State, Nigeria.

The researcher agrees with the findings recorded by Daniel. This is because Christianity is viewed as a foreign religion and not easily acceptable by the people. Nevertheless, Christian converts should continue to make efforts to overcome all forms of threat from those who are yet to be converted.

Viewing the above empirical studies, they are in line with the researcher's present study. For instance, the adoption of survey design, large population which do resort to sampling, instruments adopted such as questionnaire and interview for data collection and the use of mean for analyzing research questions and t-test, and one way Anova for testing and the treatment of the variables paved a good way for the success of this research work and gave good ground on the design, sampling, instrument and statistical tools to adopt in this study.

2.7 Summary

This chapter reviewed relevant related literature on the "Impact of Eggon Cultural Practices on Eggon Christians in Nasarawa State, Nigeria." Efforts to state the advent of Christianity in Eggon land in Nasarawa State, theories of culture, definition of culture as they relate to the subject matter were made. Some elements of Eggon cultural practices on Eggon Christians were reviewed such as the domineering attitude of man over a woman, power of negative names given to children, issues of inheritance and treatment of orphans and widows; polygamy, syncretism, bride price and marriage, witchcraft, magic and traditional medicine, societal values and God as a Supreme being and a host of others. Similarly, empirical studies were examined.

From all indications, the inability of Eggon Christian believers to detach fully from their inherent cultural practices is leading most of them not to meet up God's standard. This in turn affects their spiritual lives in the church and the society in general. The researcher feels that those aspects of Eggon culture that are good should be preserved at all cost. Despite that, Eggon Christians should embrace the virtues of Christianity and desist from the cultural elements that may affect or influence them negatively so as to meet-up God's requirements in their mode of worship for effective propagation of the gospel.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter examines the research methodology and procedures adopted for the study. The main focus in this chapter includes: the research design, population of the study, sample and sampling procedure, instrumentation, validity, pilot study, reliability, procedure for data collection, and method of data analysis.

3.2 Research Design

This is the detailed plan of what the research is and how it was conducted. Olaofe (2010) defines research design as the plan, mode or the conceptual structure of the research and the type of approach adopted in the study. He further stated that research design is a blueprint for the measurement of variables, collection and analysis of data. In view of that, the researcher adopted a survey research design. This is because it is the most appropriate for this type of research with a large population. In a specific term, a sample survey was employed to enhance better analysis.

Also, Nwocha (2007) defines a sample survey as a study which is carried out on a carefully selected representative of the population under survey. This is in conformity with what Bello and Ajayi (2000) opined on survey design, that is a method usually adopted when handling a large population especially on issues of the moment that involve systematic collection of data from population of study through the use of questionnaire and interview.

3.3 Population of the Study

This is the target group which the researcher studied, obtained information and drew conclusions in the research work. Nkpa (1997) views population as all the elements in a well defined collection or set of values while Olaofe (2010) defines it as the area or the total number that the research is expected to cover, going by the area specified in the topic. He

stressed that population is the complete collection of all elements or units that are of interest in a particular investigation. This is in conformity to the postulation advanced by Amin (2005) that a population is the aggregate or totality of objects or individuals, having one or more characteristics in common, that are of interest to the researcher and where inferences are to be made. According to him, the target population is the one from which the researcher ultimately wants to generalize the results.

In view of the above, the researcher's population comprised all the Eggon Christians in Nasarawa State of Nigeria. However, the target population consists of mature members of all the Eggon in the churches aged 18 years and above that are located both in rural and urban areas. Nasarawa State is such that Eggon people are the majority out of all the tribes in the state and many of them are Christians. They embraced different and many denominations, among the teaming ones are: Living Faith Church, Christ Embassy Church, Omega Fire Ministry Church, Gothruden Mission Church, Dunamis Church, Kairos Gospel Mission Church, Heirs of God Church, Grace of God Mission Church, Mountain of Fire Ministry, Seventh Day Adventist, Evangelical Church Winning All (ECWA), Cherubim and Seraphim Church, Church of God Ministry, Celestial Church of God, Anglican Church, Methodist Church, Evangelical Reformed Church of Christ (ERCC), Redeem Church, Christ Apostolic Church, Word of God International, Deeper Life Bible Church, Baptist Church, Assemblies of God's Church, Coccin Church, Roman Catholic Church, Oasis of God International Ministry and a host of others (Christian Association of Nigeria, Lafia, 2010).

Furthermore, the state is made up of three (3) Senatorial zones with thirteen (13) LGAs, namely: Nasarawa - North Senatorial Zone is made up of Akwanga, Nasarawa Eggon and Wamba: Nasarawa - South Senatorial Zone consists of Awe, Doma, Keana, Lafia and Obi while Nasarawa – West Senatorial Zone has Karu, Keffi, Kokona, Nasarawa and Toto with the population figure of one million, eight hundred and sixty- three thousand, two

hundred and seventy- five (1, 863, 275) based on the 2006 Population Census. On the other hand, the Eggon population alone in the state out of the diverse tribes is about two hundred thousand (200, 000) (Ethnologue, 2010).

There are many and different churches in each of these LGAs they belong to. Amongst all these churches mentioned earlier, the ones that are prominent, common, popular and located both in rural and urban areas in the state that the Eggon people warmly embraced are: Evangelical Church Winning All (ECWA), Evangelical Reformed Church of Christ, Roman Catholic Church, Assembly of God's Church and Baptist Church. With the largeness of Eggon Christian members involved in the study, the researcher resorted to sampling.

3.4 Sample and Sampling Procedure

This is a portion of a population which is carefully selected and taken as being representative of the entire population in the study. Ihemje, Umeh and Ogbanje (2011) define sampling as the process of drawing a sample from the population. Therefore, a sample is a limited number selected from a density population. In line with this, the state is made up of three (3) clusters corresponding to the senatorial zones. Two LGAs each from the two senatorial zones will be purposively sampled since they are where the Eggons are mostly found. The LGAs in the two zones form the strata. The two (2) LGAs selected from the two zones gave a total of four (4) LGAs. Each of these LGAs is further stratified into rural and urban. In each of the five (5) popular denominations (churches) purposively selected, ten (10) males and ten (10) females were sampled, giving a total of twenty (20) subjects per denomination in rural in each LGA and twenty (20) subjects in urban area in the same LGA, giving a total of forty (40) subjects per denomination. This implies that the researcher has a total of (40 x 5) 200 respondents per LGA. This gave a grand total of (200 x 4) 800 respondents.

As a result of the large population, cluster random sampling was adopted. Gay (1980) and Nkpa (1997) viewed cluster random sampling as a sampling where groups, not individuals are randomly selected. This implies that the use of this technique will yield greater representatives. Similarly, stratified random sampling is one of the techniques that was adopted because it is most appropriate since the study requires a comparison of sub – groups. Simple random selection of members from each sub – group was undertaken in such a way that the proportion of each sub - group in the population is reflected in the sample. This is good because it aims at ensuring proportionate representation of the sub – group as indicated in the sampling frame below to represent the entire population of the study. Similarly, a total of one hundred (100) males and females were interviewed. A stratified random sampling of twenty (20) opinions of both males and females from the five (5) church denominations were sampled for the interview.

3.4.1: Sample frame

S/N	SENATORIAL ZONE	LGA	DENOMINATION	LOCATION				TOTAL					
				RURAL		URBAN		M	F	Total Church	Per	Grand Total	
				M	F	M	F						
1.	Nasarawa North	-	Akwanga	Assemblies of God	10	10	10	10	20	20	40	200	
			Baptist Church	10	10	10	10	20	20	40			
			ECWA Church	10	10	10	10	20	20	40			
			ERCC	10	10	10	10	20	20	40			
			Roman Catholic Church	10	10	10	10	20	20	40			
			Assemblies of God	10	10	10	10	20	20	40			
	Nasarawa-South	-	-	Nasarawa Eggon	Baptist Church	10	10	10	10	20	20	40	200
				ECWA Church	10	10	10	10	20	20	40		
				ERCC	10	10	10	10	20	20	40		
				Roman Catholic Church	10	10	10	10	20	20	40		
				Assemblies of God	10	10	10	10	20	20	40		
				Baptist Church	10	10	10	10	20	20	40		
Nasarawa-South	-	-	Lafia	ECWA Church	10	10	10	10	20	20	40	200	
			ERCC	10	10	10	10	20	20	40			
			Roman Catholic Church	10	10	10	10	20	20	40			
			Assemblies of God	10	10	10	10	20	20	40			
			Baptist Church	10	10	10	10	20	20	40			
			ECWA Church	10	10	10	10	20	20	40			
Nasarawa-South	-	-	Obi	ERCC	10	10	10	10	20	20	40	200	
			Roman Catholic Church	10	10	10	10	20	20	40			
			Assemblies of God	10	10	10	10	20	20	40			
			Baptist Church	10	10	10	10	20	20	40			
			ECWA Church	10	10	10	10	20	20	40			
			ERCC	10	10	10	10	20	20	40			
Total = 02		04	05	200	200	200	200	400	400	800	800		

3.5 Instrumentation

A research will be incomplete without instrumentation. Therefore, instrumentation is a tool or device used in measuring, obtaining or recording data in a research. A research instrument is a data collection tool that is used to elicit information in order to achieve the desired research objectives (Ihemeje, Umeh and Ogbanje, 2011). There are two instruments the researcher used in order to collect data for this study, namely:

- (i) Questionnaire
- (ii) Interview

Questionnaire

Questionnaire titled: Impact of Eggon Cultural Practices on Eggon Christians (IECPEC) was used. The essence of choosing this instrument is because it is the most effective method through which readable and less bias information can be generated. The IECPEC was divided into two parts. Part ‘A’ consists of three (3) items which required the bio-data of the respondents’ information such as: residential, gender and denomination.

Part ‘B’ consists of twenty – two (22) items which covered questions on three marked sub-sections. One has to do with the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians which affects their spiritual lives; sub-section two deals with the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians thereby aiding their spiritual growth; sub-section three covers the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity.

Questionnaire items in part; B' was adjusted on modified four-point Likert scale as rated below that requires the respondents to indicate their levels of agreement on their opinions on the topic under study as indicated below:

Strongly Agree	(SA)	-	4
Agree	(A)	-	3
Strongly Disagree	(SD)	-	2
Disagree	(D)	-	1

Interview

In addition to the questionnaire on IECPEC, twelve (12) items of a structured and planned interview was used to obtain more data for the study. This instrument made the researcher to obtain other relevant information on the subject matter. The essence of adopting the instrument is to cater for the respondents who may not be able to read and write effectively. The interview pattern was a close-ended direct question technique so as to enable the researcher have a uniformity of responses and restrict respondents to limited alternatives for easy analyses of results.

3.6 Validity of the Instruments

An empirical study of this nature must exhibit and appreciable measure of validity. Olaofe (2010), sees validity as the ability of the research instrument to measure, as adequately as possible, the variables purported to be measured while Nwocha (2007) defines validity of an instrument as the degree to which it measures what it sets out to measure. The researcher employed face and content validities in this study. This is because they are among the various methods and kinds through which the validity of a test can be established. To establish this, the questionnaire of the study was given to two

(2) senior lecturers in the department; the thesis' supervisors and a statistician, they are: Dr. John Na' Allah Kwasau and Rev. Fr. Dr. Peter Bauna Tanko of the Department of Arts and Social Science Education, Ahmadu Bello University, Zaria and Mr. Olumide Agbede (the statistician), Nasarawa State University, Keffi, for scrutiny. These experts haven screened the instruments, their observations were considered and corrections carried out and pilot test for reliability followed.

3.7 Pilot Study

A pilot study was undertaken to assess the effectiveness and the appropriateness of the research instruments. The questionnaire was responded to under the same conditions as would be done for those in the sample of the study. The essence is to give an opportunity for testing the validity and reliability of the research instruments. In the course of the pilot study, where discoveries of some items that were not properly responded to, probably because of their ambiguity, such discovered complex and ambiguous words were either modified or eliminated.

The pilot study was carried out among the five different churches where the Eggons worship both in rural and urban areas in Keffi Local Government Area of Nasarawa State, Nigeria. The instrument was tested using twenty (20) of both male and female respondents. However, the data was collected through (IECPEC) which was analyzed using mean to determine their reliability. The mean response of males and females during the pilot study indicates that 50.4 of the males and 49.6 of the females engaged in cultural practices and that influenced their practical Christian life as seen in the result below.

3.7.1: Result of the pilot study

S/NO	LGA	DENOMINATION	MEAN		
			M	F	Mean
01	KEFFI	Assemblies God's Church	48.9	51.1	50
		Baptist Church	47.2	52.8	50
		ECWA Church	54.2	45.8	50
		ERCC	49.3	50.7	50
		Roman Catholic Church	52.3	47.7	50
		Total	251.9	248.1	250
	Mean	50.4	49.6	100.0	

Formular: Spearman – Brown Split – half method:

From correlation carried out:

$$\begin{aligned}
 Y^{1/2} &= 0.64 \\
 Y^{1/2}Y^{1/2} &= \frac{2Y^{1/2}}{1+Y^{1/2}} = \frac{2 \times 0.64}{1 + 0.64} \\
 &= \frac{1.28}{1.64} \\
 &= \mathbf{0.78}
 \end{aligned}$$

The figure 0.78 is high, showing that there is reliability in the instruments used.

3.8 Reliability of the Instruments

For any instrument to be accepted and used in an empirical research of this nature, the instruments must be reliable. Olaofe (2010) defines reliability as the consistency of the instrument in measuring what it is meant to measure while Stangor (2004) views reliability as the extent to which the instrument is free from random error, thus measuring consistently overtime the variables purported for. The reliability of the instruments used for this study was found at 0.78, using split-half method by Spearman and Brown. This is the coefficient of internal consistency. The interview schedule and the questionnaire were

both faced-validated by the experts mentioned under sub- section 3.5, thereby adjudged the instruments to be reliable and thus satisfactory for use in this research study as opined by Olaofe (2010).

3.9 Procedure for the Data Collection

To administer the validated instruments of the study, an introductory letter was collected from the Head of Department and presented to leaders of the churches. The cooperation of each leader was solicited for easy accomplishment of the questionnaire administration. The researcher administered the questionnaire with the help of research assistants who waited and collected the filled copies immediately.

Also, the researcher visited each of the five (5) church denominations sampled where at least twenty (20) randomly selected respondents were interviewed. About 90% of the instruments distributed were collected for result analysis. This percentage was considered adequate for the successful research work.

3.10 Method of Data Analysis

The analysis of data for this study was done based on the hypotheses formulated. Descriptive data analyses were presented. Measures of relationship between the variables were carried out using mean, t-test and Anova statistical tools. The mean was used for research questions while 1st and 3rd hypotheses involved the use of t-test. This is because the t-test on the two hypotheses are comparing two variables each before the decision is made while one-way analysis of variance (Anova) is used in hypothesis 2 because the data on the five different churches are classified on the basis of one factor. The essence of adopting these statistical tools was to test whether there will exist some significant differences or not and either to retain or reject the null hypotheses. All the hypotheses

were tested at 0.05 levels of significance like what is being done in other Social Sciences.

CHAPTER 4

DATA PRESENTATION, ANALYSIS, INTERPRETATION, FINDINGS AND DISCUSSION OF RESULTS

4.1 Introduction

The purpose of this chapter is to report the findings of the analysis, interpretation and discussion of the data collected through the research instruments utilized in the study. The data collected here were subjected to a t-test statistical techniques and one-way analysis of variance (ANOVA). These statistical techniques or tools were used to test the hypotheses formulated while the research questions framed were analyzed using mean. Eight hundred (800) copies of the questionnaire were administered and only seven hundred and fifty (750) were returned. From the responses of the findings; strongly agree and agree represented positive affirmation (results) while strongly disagree and disagree are for negative responses. Information from the bio-data revealed the following:

4.2 Bio-data Information

Table 4.2.1: Location

S/N	ITEM	RESPONSES
		F
A	Urban	390
B	Rural	360
	Total	750
	Mean	375

Table 4.2.1 indicates the total number of respondents in urban and rural areas. From the table, a total number of 750 were involved (390 in urban and 360 in rural respectively). Also, it is observed that the overall mean obtained for rural and urban areas is 375.

Table 4.2.2: Gender

S/N	ITEM	RESPONSES
		F
A	Male	380
B	Female	370
	Total	750
	Mean	150

A look at Table 4.2.2 shows that 380 of the respondents were males while 370 were females. This gives a total of 750. A mean data of 150 was obtained from the responses of both male and female's respondents.

Table 4.2.3: Members of the various church denominations

S/N	ITEM	RESPONSES
		F
A	Assemblies of God's Church	133
B	Baptist Church	152
C	ECWA	156
D	ERCC	155
E	Roman Catholic Church	154
	Total	750
	Mean	150

It is observed from Table 4.2.3 that 133 respondents' views were sought from members of the Assemblies of God's Church; the views of 152 respondents were sought from the members of Baptist Church; ECWA Church members had a total respondents of 156, while ERCC and Roman Catholic Church members had total respondents of 155 and 154 respectively. In all, a total number of 750 respondents' views of members were sought in all the churches used for the study as shown in Table 4.2.3 and the mean value obtained in this data was 150 for all the respondents.

4.3 Analysis of Research Questions using Mean Statistics

Research question 1: What are the opinions of urban and rural Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria?

Table 4.3.1: Opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria using mean

S/N	ITEM	RESPONSES				
		SA	A	SD	D	Mean
1.	Eggon men do not have domineering attitude to women	06	29	405	310	1.64
2.	Negative cultural names given to Eggon Christian children do not have any bad effects on them	07	16	650	77	1.93
3.	The way bride price and marriage is practised in Eggon culture does not have an adverse effect on their Christian members	02	03	555	190	1.76
4.	Eggon Christians do not inherit their departed relations' wives or property	11	44	207	488	1.44
5.	Widows are not usually maltreated in Eggon culture	04	33	105	608	1.24
6.	Eggon culture believes that God does not distance Himself from man	20	30	450	250	1.76
7.	Eggon Christians today are not involved in the celebration of their annual cultural days	12	27	445	266	1.71
8.	No Eggon Christian is still engaged in witchcraft	09	32	99	610	1.25
9.	Eggon Christian believers do not resort to cultural means if found with infertility problem	05	15	558	172	1.80
10.	Eggon Christians do not observe the remembrance of their departed loved relations in our churches today	20	80	250	400	1.63
11.	Eggon Christians do not engage in the practice of magic and traditional medicine	03	07	263	477	1.39
Grand mean						1.60

Table 4.3.1 indicates the views of respondents (rural and urban) on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. As observed from the table, most of the respondents with a mean of 1.64 disagreed to the

statement that Eggon men do not have domineering attitude towards women. Most of the respondents disagreed with the statement that negative names given to Eggon Christian children do not have any bad effects on them with a mean response of 1.93. Most of the respondents disagreed with the statement that the way bride price and marriage is practised in Eggon culture does not have an adverse effect on their Christian members with a mean of 1.76.

Also, most of the respondents disagreed with the statement in item 4 with the mean of 1.44 which states that Eggon Christians do not inherit their departed relations' wives or property. On whether widows are not usually maltreated in Eggon culture, most of the respondents disagreed with the mean of 1.24. Many of the respondents disagreed with the statement that Eggon culture believes that God does not distance Himself from man with a mean of 1.76. On whether Eggon Christians are not involved in the celebration of their annual cultural days, most of the respondents disagreed with a mean of 1.71. Majority of the respondents disagreed with the statement that no Eggon Christian is still engaged in witchcraft with a mean response value of 1.25.

Similarly, most of the respondents disagreed that Eggon Christians do not resort to cultural means if found with infertility problem with a mean of 1.80. Majority of the respondents further disagreed with the statements on items 10 and 11 which yielded mean values of 1.63 and 1.39. Hence, it can be concluded that Eggon culture has a negative impact on Eggon Christians in Nasarawa State, Nigeria, because a grand mean value of 1.60 was obtained which is lower than the acceptance mean value of 2.5.

Research question 2: What are the views of members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria?

Table 4.3.2: Various church denominations on the positive impact of Eggon cultural practices on Eggon Christians using mean

S/N	ITEM	RESPONSES				
		SA	A	SD	D	Mean
1.	Eggon Christian believers are also members of their famous Ombatse traditional society.	100	600	10	40	3.01
2.	Eggon culture believes in one God.	500	200	20	30	3.56
3.	Eggon culture believes in the mystery of evil	650	70	05	25	3.80
4.	Eggon culture takes proper care of their departed relations' children	15	185	250	300	2.22
5.	Eggon culture teaches societal values like obedience, hard work, discipline, hospitality and unity	680	50	03	17	3.86
6.	Some Eggon Christians are polygamists	688	45	04	13	3.88
7.	Eggon culture believes in worshipping God	182	553	08	07	3.21
8.	Some Eggon Christians drink alcohol	671	56	04	19	3.84
9.	The idea of man's spiritual nature is also found in Eggon culture	690	47	02	11	3.89
10.	Eggon culture does apply similar methods of communication like stories and proverbs in conveying messages	697	33	06	14	3.89
Grand mean						3.52

Table 4.3.2 shows the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. Based on the results in item 1, the respondents (various church denominations) agreed to the view that Eggon Christians are also members of their famous Ombatse traditional society with the mean value of 3.01 while only few disagreed with this view. The respondents also agreed with the statement that Eggon culture

believes in one God with a mean response of 3.56. On whether Eggon culture believes in the mystery of evil, the respondents agreed with the mean response of 3.80. The respondents disagreed with a mean of 2.22 on the view that Eggon culture takes proper care of their departed relations' children. On whether Eggon culture teaches societal values like obedience, hard work, discipline, hospitality and unity, the respondents agreed with the view with a mean response of 3.86.

Also, the respondents agreed that some Eggon Christians are polygamists with a mean of 3.88. On whether Eggon culture believes in worshipping God, the respondents agreed with a mean of 3.21. The respondents agreed with the statement that some Eggon Christians drink alcohol with a mean response of 3.84. The respondents agreed with the statement that man is spiritual in nature according to Eggon culture with a mean value of 3.89. Finally, on whether Eggon culture applies similar methods of communication like stories and proverbs in conveying messages, respondents agreed with a mean of 3.89. Thus, based on the results, it can be said that Eggon cultural practices has some positive impact on Eggon Christians as seen in the views of the members of the various church denominations because the overall mean obtained was 3.52 which is above the acceptance level of 2.5.

Research question 3: What are the opinions of urban and rural Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria?

Table 4.3.3: Opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria

Variable	Sample size N	Mean \bar{X}	Standard Deviation SD	\bar{SEX}
Rural	360	27.52	12.87	2.97
Urban	390	22.81	13.41	5.20

Table 4.3.3 indicates the analysis of the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria using the mean statistic. Result from the table shows that the mean values based on the responses of rural and urban Christians yield values of 27.52 and 22.81 respectively. It is observed that the mean value for rural Christians is higher when compared to that of the urban Christians. This shows that a disparity exists in the opinions of rural and urban Christians regarding the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.

Table 4.3.4: Views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians

Variable (Church denominations)	Sample size N	Mean \bar{X}	Standard deviation SD	\bar{SEX}
Assemblies of God's Church	133	25.94	18.58	1.61
Baptist Church	152	25.98	19.87	1.60
ECWA Church	156	27.01	20.52	1.64
ERCC Church	155	27.12	20.52	1.65
Roman Catholic Church	154	27.23	12.13	0.98

Table 4.3.4 shows the summary responses and mean analysis of views of the members of the various church denominations. Therefore, 750 in number responded to the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. The result is as follows: Assemblies of God's Church (25.94), Baptist Church

(25.98), ECWA Church (27.01), ERCC Church (27.12) and Roman Catholic Church with the highest mean response value (27.23). It is observed that there are some disparities in the values of the means based on the responses of the members of the various church denominations.

Table 4.3.5: Views of male and female respondents on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity

Variable	Sample size N	Mean \bar{X}	Standard deviation SD	\bar{SEX}
Male	380	31.98	9.56	0.49
Female	370	32.82	15.01	0.78

Table 4.3.5 indicates the mean analysis of the views of male and female respondents with regards to whether some Eggon Christians still engage in their cultural practices despite their conversion. Mean values from the male and female respondents are given as 31.98 and 32.82 respectively. It is observed that the mean value for female respondents is higher when compared to that of the males. Hence, there is a disparity (difference) between the views of male and female respondents regarding whether some Eggon Christians still engage in the practices of their culture despite their conversion to Christianity.

4.4 Testing of Hypotheses

In this section, the three hypotheses formulated were tested. Hypotheses 1 and 3 were tested using t-test statistical technique while hypothesis 2 was tested using analysis of variance (ANOVA), that is one-way Anova. They were tested at 0.05 level of significance. The calculated values and table values were compared before decisions were arrived at and conclusions drawn.

Hypothesis 1: There is no significant difference in the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.

Table 4.4.1: Opinions of urban and rural Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria

Variable	N	X	SD	SEX	Df	t_{cal}	t_{table}	Decision
Rural	360	27.52	12.87	2.97	748	4.61	1.96	Significant
Urban	390	22.81	13.41	5.20				

$$\alpha = 0.05$$

Table 4.4.1 shows the t-test analysis of the opinions of urban and rural Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. Findings from the analysis showed that mean values of 27.52 and 22.81 respectively were obtained for rural and urban respondents' responses with standard deviations of 12.87 and 13.41. The calculated value of t was given as 4.61 while the table value (from statistical table) was given as 1.96 when comparing the calculated value of 4.61 with the table (critical) value of 1.96, the hypothesis 1 is, therefore, rejected since the calculated value is higher than the table value. Hence, there is a significant difference between the opinions of urban and rural respondents on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. This means that Eggon Christians differ in their opinions on this issue. In other words, they seemed to disagree, while some believe that Eggon culture has a negative impact, since they still drink alcohol; resort to cultural means if found with infertility, sickness, famine, poverty and are even members of their famous Ombatse traditional society.

Hypothesis 2: There is no significant difference in the views of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.

Table 4.4.2: Views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria

Sources of variation	Degree of freedom DF	Sum of squares SS	Means square MS	F_{cal}	F_{table}
Between means	(K-1) 4	133.28	33.32	13.44	2.37
Within means	(N-K) 745	1850	2.48		
Total	749	1983.28			

$$\alpha = 0.05$$

Table 4.4.2 shows the one-way analysis of variance test (ANOVA) for determining the degree of difference between the views of the members of the various church denominations regarding the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. Findings from the analysis shows that the calculated value of F also known as F-ratio was given as 13.44 while the table (critical) value of F (using statistical table) was given as 2.37. The degree of freedom was 4 and 745 respectively and the hypothesis was tested at 0.05 level of significance. Findings from the analysis showed that the calculated value of $F_{13.44}$ is higher than the table (critical) value at $F_{2.37}$. hence, hypothesis 2 is rejected; meaning that there is a significant difference in the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. Therefore, members of the various church denominations seemed to differ in their views on the positive impact that Eggon cultural practices has on Eggon Christians.

This means that, while some church denomination members hold the views that Eggon culture has a positive impact on Eggon Christians, others hold it that it has no positive impact on their Christian believers.

Hypothesis 3: There is no significant difference in the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State, Nigeria.

Table 4.4.3: Opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State

Variable	N	\bar{X}	SD	SEX	Df	t_{cal}	t_{table}	Decision
Male	380	31.98	9.56	0.49	748	5.58	1.96	Significant
Female	370	32.82	15.01	0.78				

Table 4.4.3 shows that the t-test analysis had significant difference between the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity. Findings from the analysis indicate that the mean values for male and female respondents are 31.98 and 32.82 respectively, while the standard deviations are 9.56 and 15.01 respectively. The calculated value of t was given as 5.58 while the table value (critical value) at 0.05 level of significance at degree of freedom of 748 is given as 1.96. It is observed that the calculated value ($t_{5.58}$) is greater than the table value ($t_{1.96}$); hence, hypothesis 3 is rejected; meaning that there is a significant difference in the opinions of the male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity.

4.5 Major Findings

Based on the hypotheses tested at 0.05 levels of significance in this study, the following findings were made or arrived at:

- i. There is a significant difference between the opinions of rural and urban respondents with regards to the negative impact of Eggon culture on Eggon Christians in Nasarawa State. It was observed that the calculated value of t (table) was given as **4.61** while the table value (from statistical table) was given as **1.96**; meaning that the calculated value is higher than the table value; hence, the hypothesis is rejected. This is because the result showed that some Eggon Christians are still being negatively influenced by their culture because they still drink alcohol, take part in their annual day celebration (festivals); resort to cultural means if found with issues of witchcraft, famine, infertility, sickness; women not consulted during naming, giving out of daughters to marriage and not involved in major decision making; men have domineering attitude on women; engaged in ungodly activities and demands during bride price and marriage; giving ungodly traditional names to children and are even members of their famous Ombatse traditional society (being syncretic). Regards to the above, only few disagreed to the above opinions.
- ii. There is a significant difference in the views of the members of the various church denominations with regards to the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. The result showed that the calculated value of $F_{13,44}$ is higher than the table value (critical) value at $F_{2,37}$; hence, the hypothesis is rejected. The result showed that though Eggon culture has

some negative cultural practices that affects their spiritual lives, they equally have some positive cultural practices that should be imbibed, preserved, upheld and promoted such as, it belief in the existence of one Supreme God; it makes use of stories and proverbs as a means of communicating information; it believes in imbibing societal values such as obedience, hard work, hospitality, discipline, peace, spirit of sharing and unity. All these aspects of Eggon culture, influenced their Christians followers positively and are in line with the Bible which is the word of God.

- iii. There is a significant difference in the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State, Nigeria. It was observed that the calculated value was given as **5.58** while the table value (from statistical table) was given as **1.96**; meaning that the calculated value is greater than the table value; hence, the hypothesis is rejected.

4.6 Discussion of Results

Analysis of research question 1 based on Table 4.3.1 showed that, most African men, Eggon men too are not exempted have a domineering attitude towards women. This finding agrees with the studies of Kore (2002) which explains that African culture perceives man in marriage as a husband, father and is superior in every way to women, Eggon culture is not exempted also. African culture (Eggon inclusive) perceives women as quite inferior and as a source of sexual satisfaction for men. This is in line with the views of Kore (2002) and Pofi (2005) on the perception in which women are being viewed in Eggon culture and Africa as a whole.

Also, findings in Table 4.3.2 showed that negative cultural names given to Eggon children have bad effects on them. Thompson (2005), supports these findings when he observed that, most African Christians give their children names which bear traditional or ancestral meanings just as seen in “Ewu” meaning suffering; “Iku” meaning death; “Ekmo” meaning corpse and a host of others. Item 3 was disagreed upon by most of the respondents. They disagreed with the statement that the way Eggon culture practises bride price has no bad effects on Christian members. This finding agrees with the views of Pofi (2005) which observed that, some cultural items which are not scriptural are usually demanded during the payment of bride price in Eggon culture. He noted that alcohol, beads, eye shadows are among the many items that seem contrary to the Bible but are mostly used.

Most respondents disagreed with item 4 which explained the fact that Eggon Christians do not inherit their departed relations’ wives or property. This finding agrees with Karl and Wilfred (2006), who posited that a widow can easily be re-married within a matter of few months to the relations of their dead husbands and if she refuses, she is being threatened. Findings to item 5 which showed that widows are usually maltreated in Eggon culture is supported with the findings of Kunhiyop (2008) who stressed that widows and orphans may sometimes suffer injustice and maltreatment in traditional communities. He stressed that orphans in Africa are often abused, abandoned and rejected with no family to call their own. Findings from Table 4.3.2 also revealed that Eggon culture teaches social values like obedience, hard work, discipline, hospitality and unity. This is in agreement with Olowola (1991), Pofi (2005) and Kunyihop (2008) who noted

that African culture is well cherished because it stresses the need for her members to be obedient to societal norms and values.

Findings showed that some Eggon Christians are polygamists. This supports Kore (2002), who observed the unfortunate plight of some people who are advocating for the baptism of second or more wives in the church. Such practice is also common among some Christians in Eggon land. Table 4.3.1 (views of the members of the various church denominations) shows that Eggon Christians were also members of their famous Ombatse traditional society. Also, the majority of the respondents are of the view that Eggon culture believes in one God. This is in line with the views of Karl and Wilfred (2006) who opined that most African cultures recognize the existence of one Supreme Being which is God, the Creator of heaven and earth.

Results in Table 4.3.2 indicate that Eggon culture believes in the mystery of evil. Karl and Wilfred (2006) complemented this view when they explained that God is all powerful and is the absolute sustainer and controller of human beings and all spirit beings (good and evil) and that no evil, sickness, diseases or calamities can be inflicted by evil people or ancestral spirits who are not under the control of the supreme God. Finding based on item 4 (Table 4.3.2) also indicates that Eggon Christians do not take proper care of the children of their departed (dead) relatives. This finding buttresses the observation of Thagale (2010) whose findings from the study also showed that some Eggon Christians drink alcohol. This is why Kore (2002) observed that alcohol has posed a challenge to many Christians in the African setting who find it difficult to dissociate themselves from drinking even after accepting Christ as their personal Lord and Savior.

Findings in the study based on Table 4.3.2 also indicate that Eggon culture applies similar methods of communication used in the Bible such as stories and proverbs in conveying messages. This is why Kore (2002) noted that in African traditional society like Eggon in particular, proverbs, myths, legends and stories are frequent means of communication. With regards to Table 4.3.1, findings showed that Eggon Christians still resort to cultural means if found with infertility problem. This supports the views of Kunhiyop (2008) who noted that, an African man believes that procreation is necessary in marriage and if he cannot have children, he can go to any length, including seeking cultural means to have children. Some Eggon Christians seem to consult witch doctors and all sorts of medicine men and women in an attempt to solve infertility problem.

With regards to hypothesis 1 that was tested, findings showed a significant difference between the opinions of urban and rural respondents on the negative impact of Eggon culture on Eggon Christians in Nasarawa State. Therefore, this finding is contrary to the views of Mbiti (1969), Kato (1976) and Kore (2002) who observed that Christians cherish their cultural practices, festival days irrespective of their religious beliefs or spiritual faith.

Based on hypothesis 2, the finding showed that there is a significant difference in the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. This finding supports Thagale (2010) who posited that Eggon widows and orphans are often and usually abandoned, maltreated and not well taken care of. This shows that culture has a negative impact rather than a positive impact since some Christians are also involved in such acts. On the contrary, Poti (2005) and Kunhiyop (2008) noted that, African culture

encourages obedience and respect for African values which is an indication that Eggon culture still has some level of positive impact on the Christianity of their people.

Findings from the analysis of hypothesis 3 showed that there is a significant difference in the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State. David (2012) observed that some Eggon Christians, in spite of their conversion to Christianity, find it difficult to pull off out-rightly from witchcraft and trust the Supreme God for help and protection. This negative act affects their Christian lives and makes many of them live a double-life standard, resulting in some of them not glorifying God.

An interview was also conducted to seek the views of the members of the various church denominations on the impact of Eggon culture on Eggon Christians in Nasarawa State. Based on the interview conducted, 87 persons attested to the fact that Eggon men have a domineering attitude towards women while 13 responded by saying no to the statement. On whether cultural names given to Eggon Christians have any bad effects on them, 79 persons answered yes while 21 individuals said no. This agrees with what Kore (2002), posited that African culture perceives a man in terms of marriage as a husband, father and superior in every way to a woman in which Eggon culture is not exempted. Similarly, on the issue of negative cultural names, Thompson (2005) observed that most African Christians give their children names which bear traditional or ancestral meanings for cultural identification just as seen in “Ewu”, meaning suffering. On whether widows are usually maltreated in Eggon culture, 82 persons responded yes while 18 responded no in the course of the interview. This is because the relation of the deceased do seized the

left properties from the wife and children, leaving them with nothing to take care of themselves and the end result is hardship. This is in line with the views of Kunhiyop (2008) who stressed that widows may sometimes suffer injustice and maltreatment in traditional communities. On whether Eggon Christians do resort to cultural means if found with infertility problem, 93 persons answered yes while 07 said no to the statement to oppose the views of Kunhiyop (2008) who noted that an African man believes that procreation is necessary in marriage and if he cannot have children, he can go any length, including seeking cultural means in order to have one. Furthermore, 69 respondents answered yes to the fact that witchcraft is still found among Eggon Christians while 31 answered no to it. This agrees with Kunhiyop (2008), who noted that some Eggon Christians still consult witch doctors and all sorts of medicine men and women in an attempt to solve problems that befall them.

Among the respondents interviewed, 76 answered yes to the fact that Eggon Christians are involved in the celebration of their annual cultural days while 24 said no to the question. This is in line with the view of Kato (1976), who observed that Eggon Christians cherish their cultural practices and festival days irrespective of their religious beliefs or spiritual faith. On the question whether the Eggon Christians are also members of their famous Ombatse society, 63 persons answered yes while 37 said no to oppose the observation made by David (2012) that some Eggon Christians inspite of their conversion to Christianity, find it difficult to pull-off out rightly from witchcraft and trust the Supreme God for help and protection. On whether Eggon culture believes in one God, 93 answered yes while 7 responded no. This is in line with the views of Karl and Wilfred (2006) who opined that African culture recognizes the existence of one Supreme Being

which is God, the Creator of heaven and earth. On whether Eggon culture teaches social values like obedience, hardwork, discipline, unity and hospitality, 90 of the respondents' interviewed answered yes while 10 said no to it. This is in line with the assertion of Olowola (1991), who noted that African culture is well cherished because it stresses the need for her members to be obedient to societal norms and values.

In responding to the question, do some Eggon Christians drink alcohol?, 88 answered yes to it while 12 said no to it. This is in agreement with the studies of Thagale (2010), who observed that some Christians in the Africa still drink alcohol despite their profession of Christianity where some church doctrines they belong forbids. On whether Eggon culture believes in worshipping God, 94 responded yes while only 6 responded no. This is in line with Karl and Wilfred (2006) who opined that African culture supports the worship of one Supreme Being who is God. Finally, with regards to the interview question which says "Do some Eggon Christians practice polygamous life style?", 89 answered yes to the question while 11 responded no to it. This agrees with the studies of Barret (1968) and Idowu (1973) who predicted the continuity of polygamous life in Africa because of the belief an African man has in which Eggon Christians are not exempted as also potrayed by Kuzhe (2012).

Findings from the study shows that most Eggon Christian converts are more faithful to their culture compared to Christianity. This is because they prefer doing what their culture advocates to Christianity. They are more of nominal Christians than genuine Christians and there is a need for them to be re-Christianized by pulling off and detaching themselves fully from their negative cultural elements to embrace the positive aspects so

as to enhance their spiritual growth for the promotion and propagation of the gospel as the Bible advocates.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

To identify the impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria, the researcher employed respondents' location (rural and urban) areas, gender (male and female) and the five various church denominations that are found in both rural and urban areas where the Eggon Christians mostly worship (Assemblies of God's Church, Baptist Church, ECWA Church, ERCC and Roman Catholic Church).

Chapter one identified the problem of the study where three objectives were highlighted. Similarly, three research questions and hypotheses each to which answers were sought in this study were looked into. The research questions and hypotheses were formulated on the negative and positive impact of Eggon cultural practices on Eggon Christians and lastly, to inquire whether some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State, Nigeria.

Chapter two of this study reviewed some relevant related literature on the subject matter. The researcher adopted conceptual literature review in discussing the advent of Christianity in Eggon land, four theories of culture such as evolutionary, historical particularism, anti-naturalism and others were examined, definition of culture, some elements of Eggon culture in Nasarawa State such as the domineering attitude of man over a woman, negative cultural names given to children, syncretism, societal values and a host of others were equally discussed. Lastly, four empirical studies were examined. This paved a good way and materials for discussing the findings of the work in Chapter four.

In Chapter three, the research design and methodology for the work were discussed. The researcher adopted survey design. Eight hundred (800) respondents who came from rural and urban locations, made up of male and female and worship in the five (5) different church denominations were purposefully selected from the two (2) senatorial zones, where two (2) LGAs each were sampled for the purpose of the study since they are places where the Eggons mostly dominate in Nasarawa State. The population of the study comprised all mature Eggon Christians aged 18years and above with about two hundred thousand (200,000) population figure in the state.

The instruments used for data collection were questionnaire and close-ended interview which were developed by the researcher and validated by three (3) experts in which two of them were the researcher's supervisors who are from Christian Religious Studies' Section, Department of Arts and Social Science Education, Ahmadu Bello University, Zaria, while the third expert is a statistician from Nasarawa State University, Keffi. The instruments were pre-tested in Keffi Local Government Area of Nasarawa State and found reliable. These instruments were equally divided into two (2) parts in which part 'A' consisted of three (3) items which required information such as residential (location), gender and denomination while part 'B' consisted of twenty-two (22) items which covered questions on three (3) marked sub-sections: one dealt with the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians, two (2) covered the views of the members of the various church denominations on the positive impact of Eggon cultural practices on Eggon Christians while three (3) dealt with the opinions of male and female Christians on whether some Eggon Christians are still engaged in their cultural practices despite their conversion to

Christianity. The researcher employed modified four Likert scale rating and administered the questionnaire with the help of research assistants.

In Chapter four, descriptive data analysis was used. Measures of relationship between the variables were carried out using means for research questions, t-test for hypotheses 1 and 3 and one – way ANOVA for hypothesis 2. Out of eight hundred (800) administered copies of questionnaire, seven hundred and fifty (750) were returned while only fifty (50) were not. Three null hypotheses were tested and all were rejected at 0.05 level of significant, meaning, there were significant differences between the treatment of the variables.

5.2 Conclusions

This study which was carried out to examine the impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria came out with the following conclusions:

- i) Eggon culture has some negative impacts on Eggon Christians in Nasarawa State. Indications from the results of the study showed that some of the Eggon Christians are still being negatively influenced or impacted by the culture because they still drink alcohol, take part in their annual day celebrations (festivals), resort to cultural means if found with the problem of infertility, sickness, famine, and are even members of their famous Ombatse traditional society.
- ii) Eggon culture still has some essential aspects which have positive influence on their Christians. Further indications from the results of the study still show that, Eggon culture has some positive influence over the lives of Eggon

Christians in Nasarawa State. For instance, the culture believes in the existence of one Supreme God; it makes use of stories and proverbs as a means of communicating information; it believes in imbibing societal values such as obedience, hard work, hospitality, discipline, peace and unity. All these aspects of Eggon culture, when evaluated are in line with the Bible which is the Word of God.

- iii) Some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in Nasarawa State. For this reason, there is a need for Eggon Christians to imbibe those aspects of their culture that may have positive influence on their Christian life while those aspects that can impact or influence them negatively should be discarded.

5.3 Recommendations

Based on the findings of this study, the following recommendations are made:

- i. Efforts by the clergy men, ministers and church elders should be intensified towards educating Eggon Christians on the need to discard their negative cultural practices such as syncreticism; drinking of alcohol; participating in their annual cultural day celebrations (festivals); giving of negative (ungodly) names to children; resorting to cultural means if found with the problem of infertility, sickness, famine and poverty; involving in polygamous lifestyle; maltreating of orphans and widows; women not consulted in decision making; naming and giving out of daughters to marriage; demanding for ungodly items during bride price and marriage; and, believing, practicing and being members of witchcraft and their famous traditional society (Ombatse). This can be achieved through

- sound teaching, organizing seminars and educative Christian programmes in towns and villages where Eggon Christians reside.
- ii. Efforts should be intensified by clergy men, ministers and church elders on the need for all Eggon Christians to strongly uphold or imbibe the positive aspects of their culture such as believes in the existence of one Supreme God; the use of stories and proverbs as a means of communicating information; the worship of one Supreme God; the believe of life after death; and practicing of societal values such as obedience, hard work, hospitality, discipline, peace and oneness (unity). This can be done through sensitization on Christian literature, newsletters and tracts in Eggon language. This will help them to remain and stick faithfully to one religion and avoid serving two masters.
 - iii. Since some Eggon Christians are still engaged in their cultural practices despite their conversion to Christianity in the state, there is need for the church through pastors, ministers and church elders to organize proper discipleship classes and training programmes so that they would uphold their positive cultural aspects while discarding the negative ones.
 - iv. A supervisory team should be established by the church to strictly monitor and control the negative aspects of Eggon culture that are incorporated during worship. This will assist in checking and minimizing the inclusion of anti-Christian practices in the church.

5.4 Suggestions for Further Study

The following suggestions are made for further studies. This study examined the impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria. It is hereby suggested that:

- i) Other research works should be conducted or examined the impact of cultural practices of other tribes in Nasarawa State, Nigeria on their Christian lives.
- ii) Similar study should be carried out in other states within Nigeria.

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APPENDICES

APPENDIX A: INTRODUCTORY LETTER

Department of Arts and Social
Science Education,
Christian Religious Studies'
Section,
Faculty of Education,
Ahmadu Bello University,
Zaria.

Date: _____

Dear Respondent,

QUESTIONNAIRE ADMINISTRATION

This researcher is a student of Ahmadu Bello University, Zaria who is conducting a research titled: Impact of Eggon Cultural Practices on Eggon Christians in Nasarawa State, Nigeria. He wishes to request your assistance in filling the questionnaire.

Kindly exhibit your honesty in responding to the questions. Your information will be treated with high confidentiality which will solely be used for only academic purpose.

Thanks in anticipation for your maximum co- operation.

Sincerely Yours,

GBOGYESS, John Michael.
(08038444388)

APPENDIX B: QUESTIONNAIRE ON THE IMPACT OF EGGON CULTURAL PRACTICES ON EGGON CHRISTIANS IN NASARAWA STATE, NIGERIA

Part A: BIO-DATA OF THE RESPONDENTS ON THE IMPACT OF EGGON CULTURAL PRACTICES ON EGGON CHRISTIANS IN NASARAWA STATE, NIGERIA

INSTRUCTION

Carefully read the questions below and answer all of them by ticking the appropriate space provided in each column.

1. Gender:
Male
Female
2. Residential Area:
Rural
Urban
3. Denomination:
Assemblies of God
Baptist Church
ECWA Church
ERCC
Roman Catholic Church
Others

**PART B: SUB-SECTION ONE: QUESTIONS ON THE NEGATIVE IMPACT OF
EGGON CULTURAL PRACTICES ON EGGON CHRISTIANS IN
NASARAWA STATE, NIGERIA**

<i>S/N</i>	<i>ITEM</i>	<i>RESPONSES</i>			
		(SA)	(A)	(SD)	(D)
1.	Eggon men do not have domineering attitude on women				
2.	Negative cultural names given to Eggon Christian children do not have any bad effects on them				
3.	The way bride price and marriage is practised in Eggon culture do not have an adverse effect on their Christian members				
4.	Eggon Christians do not inherit their departed relations' property or wives				
5.	Widows are not usually maltreated in Eggon culture				
6.	Eggon culture believes that God does not distance Himself from man				
7.	Eggon Christians today are not involved in the celebration of their annual cultural days				
8.	No Eggon Christian is still engaged in witchcraft				
9.	Eggon Christians do not resort to cultural means if found with infertility problem				
10.	Eggon Christians do not observe the remembrance of their departed loved relations in our churches today				
11.	Eggon Christians do not engage in the practice of magic and traditional medicine				

PART B: SUB-SECTION TWO: QUESTIONS ON THE POSITIVE IMPACT OF EGGON CULTURAL PRACTICES ON EGGON CHRISTIANS IN NASARAWA STATE, NIGERIA

<i>S/N</i>	<i>ITEM</i>	<i>RESPONSES</i>			
		(SA)	(A)	(SD)	(D)
1.	Eggon Christians are also members of their famous Ombatse traditional society				
2.	Eggon culture believes in one God				
3.	Eggon culture believes in the mystery of evil				
4.	Eggon do take proper care of their departed relations' children				
5.	Eggon culture teaches societal values like obedience, hard work, discipline, hospitality and unity				
6.	Some Eggon Christians are polygamists				
7.	Eggon culture believes in worshipping God				
8.	Some Eggon Christians drink alcohol				
9.	The idea of man's spiritual nature is also found in Eggon culture				
10.	Eggon culture does apply similar methods of communication like stories and proverbs in conveying messages				

(22) Please, kindly state your opinion on whether some Eggon Christian believers are still engaged in their cultural practices despite their conversion to Christianity.

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APPENDIX C: INTERVIEW QUESTIONS ON THE IMPACT OF EGGON CULTURAL PRACTICES ON EGGON CHRISTIANS IN NASARAWA STATE, NIGERIA.

1. Do Eggon men have any domineering attitude on women?
2. Do cultural names given to Eggon Christian children have any bad effects on them?
3. Are widows usually maltreated in Eggon culture?
4. Do Eggon Christians resort to cultural means if found with infertility problem?
5. Do Eggon Christians still engaged in witchcraft?
6. Do Eggon Christians involved in the celebration of their annual cultural days?
7. Are Eggon Christians also members of their famous Ombatse society?
8. Does Eggon culture believes in one God?
9. Does Eggon culture teaches societal value like obedience, hard work, discipline, unity and hospitality?
10. Do some Eggon Christians drink alcohol?
11. Does Eggon culture believes in worshipping God?
12. Do some Eggon Christians practiced polygamous life- style?