



Imeobi
Onitsha Traditional Council
P.O. Box 1,
Onitsha

Meeting of Obi-in-Council with the Executive Committee of Otu Odu Onicha on Tuesday 10 June, 2025 at Ime Obi Onicha

A. Preamble.

The meeting was summoned and presided over by me for the purpose of reviewing the status of implementation of the judgements on two cases affecting Otu Odu Onicha, namely:

- i. Enyi Rita Areh versus President of Otu Odu Onicha, Enyi Florence Osoka, of 24 January, 2023; and
- ii. Otu Odu Onitsha USA (OOO USA) Crisis of 04 July 2024.

The expanded Executive Committee of Otu Odu comprising the five principal officers and ten others were present at the meeting. Obi-in-Council was represented by seven Ndichie comprising two Ume, four Okwa and one Okwareze, three of whom were members of the Obi-in-Council ad-hoc working group on the OOO USA crisis. The following issues arising from both judgements were discussed.

B.1. From the January 2023 Judgment, whether natural justice, fairness and equity were duly served by the exclusion of Inyeme Ndichie as a class from holding office in Otu Odu by virtue of being married to Ndichie.

During the adjudication in January 2013, the President of Otu Odu had submitted that due to some unwholesome developments, at a general meeting of the Society, *"a decision was taken and a resolution passed to the effect that in order to ensure order and preserve the integrity and independence of the Otu Odu, wives of Ndichie should not hold executive office in Otu Odu"*. However, the ruling on the matter was that ***"The resolution should . . . be rescinded and***

Inyeme Ndichie should be free to contest for executive offices in the Society like all other members."

It transpired at this meeting that the resolution has not been formally rescinded even though Enyi Rita Areh, Inyeme Ndichie, freely contested election for the office of president in 2023 following the ruling. However, for the sake of good order and posterity, it remains absolutely necessary that the ruling should be given effect. Therefore, the subject resolution should be rescinded with another resolution soonest in the same manner as the earlier resolution was adopted.

B.2. From the January 2023 Judgment, whether Enyi Florence Osoka, by virtue of being married to a non-Onitsha indigene and, by extension, whether all Otu Odu members married to non-Onitsha indigenes, were qualified ab initio to be President of Otu Odu Onicha.

Enyi Rita Areh had submitted that Enyi Florence Osoka, being married to a non-indigene of Onitsha, was not qualified to be President of Otu Odu Onicha for reasons adduced in her petition. However, it was ruled that ***"based on Articles 3 and 5.c of the Constitution of Otu Odu Onicha and Onitsha customs and traditions, Onitsha women married to non-Onitsha men and non-Onitsha women married to Onitsha men who are members of Otu Odu are eligible to contest for any elective office in the Society under the same terms and conditions applicable to all other members of the Society, subject to the amendment of Article 6 of the Constitution of Otu Odu Onicha. In particular, Enyi Florence Osoka is well qualified to run for office of President of Otu Odu under the same terms and conditions."***

The current situation is that Enyi Florence Osoka contested the last election and was duly elected President. However, Article 6 of the reference Constitution (2006 Edition) of the society was not amended to conform to the ruling above. Article 6 states in part that *"The President must be an indigene with no less than ten years' experience of membership and who shall be literate."* Instead of amending the clause as ruled, the new Constitution of 2017, in article 9.1, reinforced the situation by stating categorically that *"Aspirants for President and Vice President must be indigenes of Onitsha by birth."* This is a consistent violation of the above ruling of January 2023 and a serious affront to the constituted traditional authority of Onicha Ado n'Idu represented by the Monarch. Clause 9.1 of the extant Constitution of Otu Odu Onicha, dated 2017, should be expunged or amended to reflect the ruling on the matter.

B.3. The Primacy of the Constitution.

The ruling in the matter of January 2023 was as follows: ***"The adjudication of this case has relied as much as possible on the Constitution of Otu Odu Society, and rightly so. The Constitution of any organization is the basis for its self-administration, including the resolution of issues not immediately covered by the Constitution. It is therefore necessary that Constitutions are kept reasonably up to date at all time through reviews and amendments. The extant Otu Odu Constitution was last revised in 2006. There are indications that a revision is currently in progress and a target of end of June 2023 is hereby set for the new edition to be completed, adopted and made operational. The procedure for the amendment of the Otu Odu Constitution is well stated on Section 26 of the Constitution and should be followed at all times rather than by petitions to the Obi in Council."***

It transpired at the meeting that the target date of end June 2023 set for the new edition of the Constitution to be completed, adopted and made operational was not met. No explanation was rendered to the Obi-in-Council for that default. It was not until the crisis in Otu Odu Onitsha USA of June/July 2024 that Obi-in-Council became aware that a new Constitution, dated 2017, had since become operational. Part of the ruling on the matter of OOO USA Crisis of 2024 stated that ***". . .the Obi-in-Council was under the impression early in 2023 that the governing Constitution and Laws of Otu Odu Onicha was the 2006 edition. It has transpired that a revised edition of the Constitution and Laws of the organization dated 2017 has been operative but apparently not ratified by members or duly signed into effect. Whilst this does not affect the rulings on this case, immediate steps must be taken to formalize this document including appropriate endorsement by Obi-in-Council."***

Accordingly, ambiguities regarding the Constitution of Otu Odu have arisen as follows:

- i. When the matter of Enyi Rita Areh Versus Enyi Florence Osoka was under consideration in January 2023, the leadership of Otu Odu submitted the 2006 Constitution to Obi-in-Council as the governing document at the time, hence the ruling that set the target date of end June 2023 for the revised Constitution to be completed, adopted and made operational.
- ii. However, the revised and printed Constitution of 2017 states on Appendix 4, Approval Page, that ***"This revised Constitution was produced, approved and***

distributed by Otu Odu Onicha Ado N'Idu". It bore the stamp of the society and was signed by the five principal officers and dated 14 day of May, 2017. As this edition was thus available since 2017, why was the Obi-in-Council seemingly misguided by the Executive Committee by submitting a lapsed 2006 Edition in January 2023? The President, Enyi Florence Osoka, explained at this meeting that the revised Constitution was dated 2017 because that was the date when the review started, not the date it was approved and made operational. This explanation contradicts the signed statement by the principal officers on Appendix 4 of the document which is clear and unambiguous. It is, or should be, common sense that documents, such as, Constitutions, legal agreements, and MOUs, etc, which are subject to several iterative editing before adoption, should only become effective on the date of adoption, not the date of commencement of the review, which could be years apart as in the present situation.

iii. The revised Constitution (2017) stipulated that the principal officers must have a minimum academic qualification of National Diploma to qualify for office. With such an educational background the Executive Committee should be able to discern the proper effective date of the revised Constitution.

iv. Furthermore, the membership of the Constitution Review/Drafting Committee on Appendix 3 included at least two lawyers, in addition to Enyi Florence Osoka, President of Otu Odu. Since there was enough knowledge and experience-base to take the correct decisions, it can only be assumed that the actions of the Executive Committee were deliberate to suit its ends. Unfortunately, it has opened the Pandora's box.

v. If the revision of the Constitution started in 2017 and had not been completed during the case of January 2023, why was Article 6 of the 2006 Edition not amended in line with the judgement on the case and reflected in the new edition?

vi. Further, if the matter of OOO USA crisis did not erupt, is it conceivable that the 2017 Edition would have remained unknown to the Obi-in-Council? This is despite the requirement that all Constitutions of constituent groups should be presented to the Obi-in-Council for ratification so as to avoid potential variance with Onitsha customs and traditions, rules and regulations, before final adoption and operability.

vii. All in all, therefore, there is clear evidence of a conscious determination to defy the rulings of the Monarch and obfuscate that defiance by manipulating the two editions of the Constitution. This is a direct affront to the constituted traditional authority of Onicha Ado n'Idu.

B.4. The 2017 Constitution of Otu Odu Onicha.

Article 1.2, **Supremacy Clause**, of the 2017 Constitution states that *"This Constitution is supreme and its provisions shall have binding force on all members of Otu Odu. If any other law is inconsistent with the provisions of this Constitution, then the Constitution shall prevail and that other law shall to the extent of the inconsistency be null and void"*. This is an innovation since the 2006 Edition did not include such a clause. The expression of **"any other law"** as stated in the 2017 Constitution of the society is clear in plain English language. Thus, with regard to Otu Odu members domiciled in Onitsha, **"any other law"** would include laws, such as, Onitsha Rules and Regulations, Anambra State laws and edicts, and the Nigerian Constitution and laws. Members domiciled elsewhere, particularly in foreign countries, would also be subject to laws of the city, county, state and federal authorities in their legal jurisdictions of domicile. Thus, members of Otu Odu Onicha, as anyone else in such circumstance, would on occasions have to navigate through multiple legal jurisdictions, and have usually done so successfully. However, the clause as stated above is an affront on many legal entities that are superior to Otu Odu Onicha. The provision placing the society's Constitution above **"any other law"** in occasions of inconsistency is simply obnoxious and untenable and must be expunged immediately.

B.5. From both Judgments, the leadership style of the President and Executive Committee of Otu Odu, and the Heavy Penalties Imposed on Erring Members were addressed.

On the matter of January 2023, it was ruled that *"leadership style was a matter of human relations which is not justiciable. If the leadership style of the officers is unacceptable, members are advised to apply tact and wisdom in reaching out to them to offer good advice and counsel. The ultimate solution to unsatisfactory leadership is to vote them out as prescribed by the Constitution."*

The issue came up again in the OOO USA crisis of 2024 and the following observation was made in the ruling on that matter: *"On the other hand, whilst the Executive Committee of the parent body was intact and acted together, it sometimes sounded magisterial in issuing orders instead of ruling by love and tenderness so as to carry the members along rather than instill fear in them. This image is typically illustrated by the Memo of 17 April 2024 from the President to all members of the organization at home and in the diaspora,*

titled, POINTS TO NOTE. That Memo read like a riot act and an over-reaction to the situation at hand."

Some excerpts from the above Memo titled, POINTS TO NOTE, read as follows:

- *"The affairs of the branches eg OOO USA and OOO Europe is run by COORDINATORS who are answerable and report to the parent body I.e the President (Please refer to Article 24 Paragraphs 3 & 4 of the Otu Odu Constitution)." The said paragraphs of Article 24 of the 2027 Constitution have no bearing to the reporting relationship of the Coordinators to the parent body (the President) and read as follows:*
 - Paragraph 3:** *"It (Otu Odu Onicha Ado n'Idu) shall not be dissolved, partitioned or dismembered.";*
 - Paragraph 4:** *"Any attempt by any member or members to act in concert with one another or with other person(s) outside the society to break up Otu Odu is guilty of a grave offence punishable on proof thereof, with expulsion."*
- *"The President does not need to be invited by any branch before she can embark on any trip to the said branch and it isn't open to debate."*
- *"The letter from the planning committee to OOO USA for the President's proposed trip is not an APPEAL letter rather it is a DIRECTIVE informing the OOO USA of its financial obligation and logistical responsibilities."*

The leadership style was discussed considerably at the meeting along with the heavy penalties often imposed on erring members. For instance, Enyi Rachel Akpom was suspended by Otu Odu for ten years at the end of which she would still pay a fine of \$3000 (N5,000,000) and present a letter of apology. Whilst the Obi-in-Council advocated a more humane and corrective approach (soft power) on disciplinary matters, the Otu Odu Executive Committee insisted that the only approach appropriate for their society was the hard, punitive approach. The Executive Committee explained further that such long suspensions were often subsequently reduced if the erring member showed marks of good behavior going forward. The committee added that all suspensions had been lifted except for the three members who physically disrupted the last general election of the society, and another member who sued the society in a case pending at the High Court.

On the level of punishments, the Judgment of July 2024 on the OOO USA crisis reinforced the humane approach as follows: *"The suspension of the Coordinator of OOO USA, Onyechibolueze Rachel Akpom, by Otu Odu Onicha is upheld but the duration should be reduced from ten to three years, including a fine of \$1,000 at the end of suspension. In the light of this, all other subsisting suspensions by the parent body should be reviewed downwards on a case by case basis. Also, the provision for early review of suspension based on subsequent good behavior should remain in effect.*

This decision is based on the principle that, being a subscription organization, participation in its activities should not be denied to members for an unusually long period, even as the organization must enforce good conduct among members in line with its Constitution and Laws. Other modes of sanction should be utilized more often, mindful that sanctions should be as corrective as they are punitive."

B.6. Disregard for the Directives and Authority of the Obi of Onitsha.

The judgment of 04 July, 2024 on the OOO USA crisis stated as follows: *"From the foregoing time line, the President of Otu Odu Onicha, Ugobueze Osoka on 11 June 2024 received and acknowledged the letter from Obi-in-Council conveying the directives of Agbogidi that all actions by all parties be put on hold and a return to the status quo ante to enable Ime Obi to work with all parties for a peaceful, just and equitable outcome. Unfortunately, and to the disappointment of the Obi-in-Council, she issued a letter of suspension to the Coordinator, Onyechibolueze Akpom on the following day. In the interaction between the Obi-in-Council Committee and the Executive Committee of Otu Odu Onicha, the President explained that she issued the letter under pressure from her colleagues on the Executive Committee who were upset by the offensive notes emanating from the Coordinator. She expressed remorse to the Obi-in-Council Committee for her action. That was not a satisfactory excuse since the prudent action in the circumstance would have been to bring such materials from the Coordinator to the attention of Obi-in-Council for possible sanction."*

The judgment further stated that *"The President of Otu Odu Onicha, Ugobueze Florence Osoka, on behalf of the Executive Committee of the organization, will tender a well-considered apology to Agbogidi and Obi-in-Council for disregarding Agbogidi's directive that all actions by all parties be put on hold and a return to status quo ante while the case was being considered by Obi-in-*

Council. The letter should reach the Chief of Staff to Ime Obi within one week from the date of this judgment, Thursday, 04 July 2024."

Subsequent to that Judgment on the OOO USA crisis the President of Otu Odu sent a letter dated 15/10/2024 titled LETTER OF ACCEPTANCE to Enyi Rachel Akpom. The letter referred to a letter from Enyi Rachel Akpom dated 17th June 2024, cited paragraphs 4 and 6 on page 2 of the letter, and stated that *"The Executive committee of Otu Odu Onicha after carefully reading your letter and having duly deliberated on it wishes to assure you that Otu Odu Onicha believes in freedom of association which of course is your fundamental human right and so cannot compel or force anyone to remain member of our revered Prestigious society against their wish. Please note that by your action/decision you have willfully delisted yourself from membership of the Prestigious Otu Odu society of Onicha Ado which is totally acceptable to the society. This takes immediate effect."*

Paragraphs 4 and 6 of page 2 of the letter of 17 June 2024 by Enyi Rachel Akpom drew attention to the fact that the OOO USA, being a registered body with the Government of the State of Texas, has certain obligation and rights applicable to OOO USA as a body, as a consequence. A few points are relevant from the two correspondence, namely:

- i. The paragraphs in the letter of 17 June 2024 under reference neither spoke of the person of Enyi Rachel Akpom, nor indicated or implied that she had self-deleted herself or resigned from Otu Odu Onicha.
- ii. In any case, the letter of Enyi Rachel Akpom was dated 17 June 2024 well before my Judgment of 04 July 2024 which brought the matter of OOO USA crisis to a closure. On 28 August 2024, the Executive Committee of Otu Odu held a meeting, the full minutes of which were made available to the Obi-in-Council. According to the minutes, the Executive Committee effectively opened a re-trial of Enyi Rachel Akpom based on her alleged offences which were already covered in the review and judgment on the OOO USA crisis by the Obi of Onitsha. The letter of 15 October 2024 signed by the President was an outcome of that re-trial and, therefore, disregarded and violated the judgment and ruling on the OOO USA crisis by the Obi of Onitsha. The argument at the meeting of 10 June 2024 by the Otu Odu Executive Committee that the committee was following the disciplinary process of the society's Constitution is not tenable because the consideration and judgment by the Monarch had superseded all the actions prior to the judgment in the interest of reconciliation and peace.

The conclusion of the judgment on the OOO USA crisis stated as follows: ***“Finally, these rulings are made in the best interests of the Prestigious Otu Odu Onicha and its members. It is hoped that peace and love will prevail in the organization going forward. It is also hoped that the organization comprising some of the most distinctive women of Onitsha will henceforth as much as possible solve its challenges internally. Life should best be seen as a matter of compromise rather than winner-take-all.”*** It, thus, appears that three months after the judgment, the leadership of Otu Odu was not seeking to engender compromise, mutual understanding and peace as leaders should rightly do. Rather it was still seeking for a pound of flesh, not caring that it was violating the rulings of the Obi of Onitsha.

C. Escalating Cost of Social and Traditional Ceremonies in the Domain.

Besides the above matters relating to the two judgments, opportunity was taken to briefly discuss the escalating cost of traditional and social functions and the associated lavish entertainment and conspicuous consumption in the domain. Some points that emerged in the discussion were:

- i. The situation runs against the drive for the re-orientation of our core values as a community with regard to less manifestation of opulence and more investment to grow individual and communal wealth for the future.
- ii. All social and traditional functions, such as, Ozo and Odu title taking, Ikpoko Mmuo and Inyedo Mmuo, weddings and funerals, etc, are involved to varying extents in this escalating situation.
- iii. Purely traditional rites and ceremonies are fast losing their meaning and significance as indigenes now often see them as mere social events and opportunity for revelry.
- iv. There is need for an economic study of our events and ceremonies to determine the sources and disposition of the monies involved. For instance, how much of the monies expended are anchored, circulated, and leveraged within our community's economy through the provision of supplies and services by our indigenes rather than non-indigenes?
- v. It was also observed that the dire national economic situation is distinctly contributory to the growing poverty and hunger within the community such that celebrants are pressured to meet the demands of their villages, kindreds and societies over and above the provisions of the ***Rules and Regulations***.

In summary, I noted that this was the first of similar discussions that will be held with the leaders of other constituent groups with a view to determining the way forward.

D. Observations.

1. Otu Odu Onicha, though a membership by subscription society like some other constituent organizations in the domain, does not belong to the members personally or collectively. In every society, members are sojourners and custodians of the ethos, ideals, and wellbeing of the society for the time being, benefiting from their membership whilst also striving to hand over to their successors a better society than they inherited. All Onitsha constituent groups exist by virtue of the existence of Onicha Ado n'Idu as an ancient entity with its governance structure. However, membership by subscription societies govern their affairs in accordance with their Constitution, provided that it always conforms with the laws, rules and regulations, and customs and traditions of superior entities, in this case, Onicha Ado n'Idu. That is to say, that a part cannot override or countermand the whole within which it exists. In the customs and traditions bequeathed by our founding fathers, the organic entity of Onicha Ado n'Idu comprised of its villages, kindreds and constituent bodies, remains inviolate under the leadership of the monarch, supported by Ndichie, Ndi Diokpa, and all the constituent groups. There is no scope whatsoever for the existence of independent or autonomous constituent entities outside the purview and authority of traditional leadership of the Onitsha indigenous community.

2. On the one hand at the above meeting, the Otu Odu president and a few other members passionately justified the Executive Committee's draconian governance style with heavy fines and long suspensions, and the general atmosphere of fear and submission, as the only way to achieve discipline in the organization. On the other hand, the same Executive Committee has consistently ignored or overridden the rulings and directives in two judgments personally signed and delivered by the monarch for two and half years and one year, respectively. Thus, the Executive Committee appears to be stealthily and rapidly leading Otu Odu Onicha towards becoming an independent and autonomous body outside the responsibility of the constituted traditional authority of Onicha Ado n'Idu. This cannot be and must come to a halt. Although a membership by subscription organization, its licence to exist derives exclusively from the larger community, at the helm of which is the monarch,

with customs, traditions, norms and practices, which every individual and constituent organization are bound by.

3. The fact the several daughters and wives of Onitsha are seeking to join Otu Odu Onitsha has been frequently mentioned as a measure of the current popularity and success of the society as if these are happening in isolation. Indeed, Otu Odu Onitsha is part and parcel of the greater community that, by the grace of God, has been regaining its gravitas over several years through collective actions as a community. Thus, similar positive phenomena are occurring in other aspects of our community life, such as, Ozo title taking, Ofala Onitsha, Golibe Festival, OnAF programs and activities, physical re-development of Ime Obi and the two Okwu Eze, the exemplary response to the COVID 19 pandemic, more entrepreneurial activities amongst our youth, more frequent home visits by our indigenes in the diaspora, and a growing general good feeling in the community. Indeed, no single organization can claim credit or praise itself in isolation. Onitsha is moving along as one organic community which we should appreciate with sheer humility.

4. A leader must lead from the front to provide the best guidance and direction to the body or organization the he or she leads; should lead by love and compassion, not by fear; and should create a conducive environment for members to genuinely express their views and not suppress feelings. Being at the helm, the leader must have the courage to accept responsibility for the faults of the organization that he or she leads. A leader must be sensitive, have a listening ear and the capacity to admonish and counsel tactfully in order to obtain the desired corrective results. A leader must have a forgiving heart and remain calm and accommodating and not be distracted by petty provocations that may occasionally occur in the affairs of the organization. Focused leadership tempered with modesty can be disarmingly effective in resolving difficult situations. When the leader is led or misled by the organization, he or she loses the moral right to lead. On the other hand, arbitrary exercise of power and authority merely builds tension and disdain in the organization in the long run.

5. Ugobueze Florence Osoka has been at helm of Otu Odu Onitsha for some ten years from the time she was selected by her peers in the Caretaker Committee as the Chairperson. There is no doubt that she inherited a fractious organization which has now become a disciplined body under her leadership. Membership has more than doubled during her leadership, and pending initiation ceremonies have spilled over well into 2026. Financial management has improved such that the society has completed a brand-new secretariat building on

Ugwunaobamkpa Road, even as the annual bonus to members has also increased. Unfortunately, a growing immodesty of the same leadership has become distinctly manifest to the extent that due directives from the constituted authority of our kingdom are constantly not complied with, either through ignorance or as deliberate acts. Either way, this is below the expectation from the leadership of a prestigious society such as Otu Odu Onicha. It is extremely worrying. If not redressed immediately this drift would irreparably distort both the society and the kingdom.

6. The following pending action have been distilled from the meeting of 10 June 2025 between the Obi-in-Council and the Executive Committee of Otu Odu Onicha:

i. The imperative of changing the date of adoption of the current Constitution of Otu Odu Onicha from 2017 to 2023/4, ie, the actual date of approval and adoption by the general meeting of the society. A corrigendum in that regard should be issued to all members who have already acquired copies of the printed Constitution.

ii. The imperative of expunging Article 1.2, Supremacy Clause, of the extant Edition of the Constitution of Otu Odu Onicha.

iii. The imperative of adopting a resolution and recording it in the minutes book to rescind the earlier resolution barring Inyeme Ndichie from contesting for elective offices in Otu Odu Onicha. That is to say that Inyeme Ndichie may contest for any elective office of the society.

iv. The imperative of expunging or amending Article 9.1 (i) of the extant Edition of the Constitution of Otu Odu Onicha which states that aspirants for the positions of President and Vice-President must be indigenes by birth.

v. The imperative of rescinding the letter of 15 October 2014 to Enyi Rachel Akpom which stated that she had self-deleted herself from the membership of Otu Odu Onicha. Her membership of Otu Odu Onicha should therefore be restored accordingly, even as she is still under suspension.

vi. The recognition that the loyalty and obligations of every Odu titled woman of Onitsha are primarily and directly to Otu Odu Onicha which is the entity recognized by the constituted traditional authority of our kingdom. Also, branches of Otu Odu Onicha may only be set up with the approval of the parent

body in Onitsha. However, both the Constitution of the parent body and the By-laws of the branches should be amended to provide explicitly that membership of branch organizations would be optional to Odu titled persons domiciled within the geographical sphere of the branch, provided that such persons remain in good standing with the parent body.

E. Final Rulings.

1. For disregarding and overriding the authority of the Obi of Onitsha by a re-trial of Enyi Rachel Akpom at its meeting of August 28 2024 leading to the letter of 15 October, 2024 from the Executive Committee to Enyi Rachel Akpom despite the Judgment of 04 July 2024 by the Obi of Onitsha which brought closure to the matter of OOO USA crisis, the Executive Committee of Otu Odu Onicha will tender a considered letter of apology to Obi of Onitsha and the Traditional Council. Further, being the second time within about eighteen months that due directives by the constituted traditional authority of our Kingdom have been disregarded and overridden by the Executive Committee, a fine of Six Million Naira (N6,000,000) is imposed on the Executive Committee payable into the Onitsha Development Trust Fund bank account within one week from the date of this Judgment. Evidence of payment should be presented to the Chief of Staff of Ime Obi for due acknowledgment.

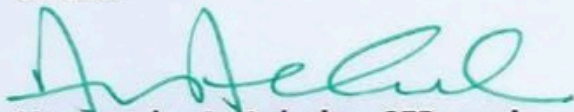
2. Immediate steps should be taken by the Executive Committee to complete all outstanding actions listed under paragraph 6 of the Observations above within six (6) months from the date of this Judgment. The Executive Committee should maintain regular contact with the Obi-in-Council as implementation progresses.

3. For repeated failure to guide the Executive Committee properly and allowing herself to be pressured by the committee on matters of compliance with the directives of the constituted traditional authority of our kingdom, and in order sustain a focused yet humble environment for the implementation of the necessary changes in Otu Odu Onicha Constitution and processes, and to engender a softer environment without compromising discipline and good order in the society, Enyi Ugobueze Florence Osoka is hereby suspended temporarily as President of Otu Odu Onicha with immediate effect and until further notice. In order to ensure continuity in the affairs of the organization, the First Vice President will assume the leadership of Otu Odu Onicha in the interim and exercise the full constitutional responsibilities of the President. All activities and programmes of the society will proceed under the First Vice President as planned. As proof of her continuing loyalty to the prestigious Otu Odu Onicha,

Ukpo Ezechima and Onicha Ado n'Idu, Enyi Florence Osoka should transfer all instruments of authority of the President, including bank signature, to the First Vice president within one week from the date of this Judgment.

4. Otu Odu Onicha is one the socio-cultural pillars and pride of our community with distinct impact on the lives of our people in general, and its members in particular. It has an impressive history with membership comprising some of the most distinguished women that Onitsha has produced in various fields of human endeavor. Its well-being is, therefore, a matter of interest and concern to the generality of our kingdom. We trust that the entire membership will appreciate and abide by the above measures, and cooperate with the leadership of their society and Obi-in-Council to ensure the sustenance of normalcy in the prestigious organization.

These rulings and directives above were delivered by me on Monday, 23 June 2025 by virtue of the powers and authority vested in me as the natural and traditional ruler of Onicha Ado n'Idu. They are binding and take immediate effect.



Nnaemeka A. Achebe, CFR, mni
Obi of Onitsha
Agbogidi

Dated: Monday, 23 June, 2025

Circulation:

1. Obi-in-Council
2. Enyi Ugobueze Florence Osoka
3. Executive Committee of Otu Odu Onicha for Members
4. Ogbo so achi Ani