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- **Professor Solo Chukwulobelu**
Secretary to the Government of Anambra State
And Secretary, Anambra State Executive Council
Office of the SSG, Government House, Awka
Dated: Thursday, June 19, 2025
Your Honor,

Special Letter To Anambra State Executive Council

A Special Guide For Protection And Preservation Of Ancient Communal Deities And Allied Traditional Institutions, Their Chief Priests And Custodians In Anambra State And Specific Strong Call For Protection Of 600-Year-Old Udo-Orie Uga Deity And Her Chief Priest In Accordance With International Freedom Of Religion Or Worship Or Belief-Pursuant To Section 38 Of Nigeria's 1999 Constitution, Article 18 Of UDHR (1948), Article 18 Of ICCPR (1976) And Article 8 Of ACHPR (1981)

Purpose Of This Letter

The purpose of this letter to the Anambra State Executive Council through the SSG is for it to be forensically looked into and well considered during the weekly State Executive Council Meetings or Sessions, chaired by Governor of Anambra State, His Excellency, Prof Charles Chukwuma Soludo. The letter is meant to serve as "an expert guide" for the State Government in the management of security challenges in the State and need to protect and preserve the State's traditional institutions particularly ancient communal deities and allied traditional institutions, their chief priests or custodians at all times. It is further reminded that these sacred institutions were sacredly instituted and preserved from the time immemorial to ensure collective or common security and safety, moral decency and management of values and interests including trade and commerce, customs and traditions and norms and values.

Therefore, activation, protection and preservation {not wanton destruction} of such ancient traditional security and safety mechanisms are very necessary especially against the backdrop of ongoing egregious threats and fears facing defenseless Trado-Judeo-Christian citizens of the State and beyond, in the hands of invading and rampaging Jihadist Herders that seem to have defied defensive gun-culture and allied mechanisms; no thanks to gross partisanship of the country's federally controlled security forces particularly the military.

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The letter hereby recommends, strongly, for an investigative or research-based management, enforcement and operationalization of “the Anambra State Homeland Security Law 2025” to ensure that such sacred ancient communal deities and allied others and their custodians across the State are not carelessly and wantonly torched or razed or desecrated in the name of “fighting violent criminals and their charms providers”. According to **the Intersociety** research findings, “about 99% of communally instituted deities and allied institutions in Igbo Land are incapable of being publicly harmful or causing harms to their owner-communities except in situations of violation of their codes or neglect and abandonment”.

Our further research findings showed that “evil use of deities including for violent crimes in the State is not largely traced to chief priests or custodians of such communally instituted deities but to the owners of private evil shrines including evil seers, evil herbalists, herbalists offering evil or satanic sacrifices and minutest number of chief priests engaging in evil spiritual intercessory and fortification; who constitute only about 20% of the private native doctors across the State. That is to say that good or benevolent private native doctors across the State are still in commanding majority with not less than 80% as against evil traditional medicine practitioners who constitute about 20% and should be the target of the State Government.

There are four major categories of good or benevolent traditional medicine practitioners: “Ndi Dibia Aja”, “Ndi Dibia Afa”, “Ndi Dibia Ogwu” and “Ndi Dibia Muo (Chief Priests)”. There are also those in malevolent or evil traditional medicine practice and they include: “Ndi Ajo Dibia Aja”, “Ndi Ajo Dibia Afa”, “Ndi Ajo Dibia Ogwu” and “Ndi Ajo Dibia Muo (rarely exist or found)”. In all these, communal deities’ chief priests are the most sacred, harmless and morally upright; except few exceptions whereby divine processes of their emergence or selection are brazenly manipulated or concocted or doctored.

Strong Call For Protection Of The 600-Year-Old Ancient Udo-Orie Uga Deity:

The International Society for Civil Liberties and Rule of Law (Intersociety), Nigeria’s leading research and investigative advocacy Organization campaigning for religious tolerance and freedom of worship or belief as well as civil liberties and rule of law since 2010; is making a strong call on Prof Charles Chukwuma Soludo-led Government of Anambra State to ensure round-the-clock protection and safety of the sacred Udo-Orie Uga Market Deity, situated at the Sacred Heart of the “Orie Uga Market” in Uga Community, Aguata Local Government Area of Anambra State. The revered ancient Market Deity shall also have her harmless sanctuary activities allowed, protected and preserved at all times.

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The Prof Charles Chukwuma Soludo-led Government of Anambra State is also called upon to extend the same security and safety measures to Chief Custodian/Chief Priest of the sacred Market Deity, Nze Chukwunenye Okoli, who also holds the traditional title of “Akajiugo N’ Uga and presently the 31st Chief Priest of the Udo-Orie Uga Market Deity; having been spiritually pronounced and chosen in 2008, fifteen years after his grandfather (Chief Okoli-Udo) joined his ancestors in 1992 as the 30th Chief Priest of the respected ancient Market Deity. The revered Market Deity was found to have been without a substantive Chief Priest for fifteen years or from 1992 to 2008 after the passage of the 30th Chief Priest. The “31 Chief Priests” recorded in the lineage of traditional priesthood of the revered Market Deity also represents average of 30 years of custodianship for each of her 31 Chief Priests in the estimated past 600 years of her existence or since AD1700s.

It is also our investigative finding that the current Chief Priest of the revered Udo-Orie Deity (Nze Chukwunenye Okoli-Udo) is a respected herbalist by occupation and co-founded the trio of: “AMALA-UGA MEETING”, “ODINANA-NA-OMENALA MBU N’ ALAIGBO”, and “EZUMEZU NDI AKAJIOFO N’ ALAIGBO”; with the “Kindred/Village-Custodianship” of the sacred Udo-Orie Uga Market Deity belonging to “Agbako Kindred of Awarasi Village” in Uga, from where the “Chief Priesthood” of the sacred Market Deity falls on the “Okoli-Udo Family Lineage”. The Uga Community in Aguata, Anambra State is widely regarded as “a warrior and ancient community” of estimated 800 Years of existence which is about 200 years older than the sacred ancient Udo-Orie Uga Market Deity and her Market. The Community was believed to have been founded around AD1400s and is one of the ancient Igbo communities with lineages of kingship between 1000AD and 1750AD and from 1750AD to 1906AD under the Nri Priest-Kingship which was founded around 1230BC.

The Uga Community is also likely to have an ancient kingship stool of the “Obi or Ezeala of Uga” courtesy of the Nri Priest-Kingship through the ancient “Eze-Ofu Ana Arrangement” that likely existed between 1750AD and 1916AD. The ancient stool of the “Obi of Uga” was later changed by British colonial masters to “Warrant Chief/Igwe” following the “Uga-Anglo War of 1916”. The sacred and ancient stool is also likely to have existed for centuries before the British colonialists’ military attack on the Community in 1916, about six years after the Kingdom of Nri was attacked and subdued in 1910. During such attacks, communities with lineages of kingship in Igbo Land were targeted. The 1916 Uga-Anglo War also marked 100 years in 2016 at Uga and the war is also remembered every Dec 26 with a festival of “Obu-Ofo Uga”. The ancient stool is also likely to have been instituted centuries ago with the Village of “Umueze” holding it till date, producing not less than twenty “Obis or Ndi Eze Ala of Uga”.

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The Intersociety also found that the misuse of “the Anambra State Homeland Security Law 2025” and enforcement thereto is increasingly rising to an apogee across the State, to the extent that several ancient communal deities and allied traditional institutions and their custodians have been framed up and falsely accused including linking them to violent crimes and evil and criminal traditional religious and herbal practices. Several community leaders including PGs, Vigilante leaders and Market authorities of the culpable communities have been accused of not only interfering with the sanctuary activities of such communal ancient deities and their custodians but also pieces of evidence abound showing that such sacred and revered traditional institutions, their sanctuaries and custodians including chief priests have been threatened with attacks using false labeling and accusations, criminalization and stigmatization or hearsay conclusions.

Typical cases in point include ongoing threats of violence or attack against the ancient Udo-Orie Uga Deity and her Chief Priest, Nze Chukwunenye Okoli-Udo (AKAJIUGO N’ UGA) and undue interference in the affairs and activities of the sacred Deity and her Chief Priest; all leveled against leaders of the Uga Improvement Union (UIU), headed by Nze Romanus Umenze as PG and the Orie-Uga Market leadership led by Mr. Williams Umendiego who doubles as Chairman of “Oka Village Meeting”, among others. Apart from constant threats, harassment and intimidation so meted, the revered Market Deity and her Chief Priest have also come under threats of attack including threat to demolish the ancient Market Deity.

The Orie-Uga Market Deity’s Chief Priest has also received series of frivolous summons or invitations to appear before “Uga PG’s Committee on Ndidibia”. Some leaders of the “Udo Gachi/Agunaechemba Security outfit” have been instigated to unjustly arrest the Chief Priest and have him and his sanctuary activities falsely labeled; with intent have his ancient Market Deity razed or burned down using “Okeite ritual” and “provision of criminal charms to violent criminals” as a cover. It is also strongly suspected that leaders of “the Uga Fanatical Born Again Christians”, among other malicious characters are remotely involved as instigators and conspirators. The flurry of threats above highlighted have become thickening and alarming that the sacred Udo-Orie Uga Market Deity’s Chief Priest was recently issued with a threat of total ban reportedly by the duo of the leaderships of the Uga Improvement Union led by Nze Romanus Umenze and the Orie-Uga Market led by Mr. Williams Umendiego except the stops all forms of traditional religious activities at the Sacred Heart of the ancient Deity or face being framed and arrested by Udo Gachi/Agunaechemba Security Outfit and have the Deity linked to “Okeite money ritual practices”.

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Thirteen Years Attacks And Attempts To Destroy “Ancient Udo-Orie Uga Deity”:

The Prof Charles Soludo-led Government of Anambra State is reminded that apart from ongoing attacks on the revered ancient Market Deity and her Chief Priest, the revered Deity has also been visited with several violent attacks in the past thirteen years or since 2012, during which the revered Deity received more than five of our advocacy interventions including those of 2012, 2015, 2016, 2018, 2020 and 2021. Such violent attacks then were orchestrated by fanatical “born again Christian crusaders and their conspirators within the Uga Community” especially fanatical members of the Catholic Charismatic Renewal, in conjunction with Crusader-Priests (sobriquet “business priests/pastors”) and fanatical others belonging to the Evangelical Fellowship in Anglican Communion (EFAC) and the Pentecostal Fellowship of Nigeria (PFN). The above is to the extent that the Community’s sacred “IKORO” or “war gong” was set ablaze in 2015 and the ancient Udo-Orie Uga Market Deity viciously attacked and nearly burned to ashes in the New Year Eve of Jan 2016, during which other ancient communal deities like **Idemmili-Nneahia Deity** located at the Sacred Heart of the Nkwo Uga Market Square, among others were torched and their sacred artifacts and other symbols and objects destroyed or carted away. Such attacks were later challenged before the Awka Division of the Federal High Court by the “AMALA-UGA” which went in favor of the persecuted traditional religionists and costs awarded to them.

Chief Udoka Ejimu, Owner Of Govt. Demolished Udoka Golden Point Hotel, Oba, Spends Five Months Or 150 Days At Awkuzu Police SARS Without Trial

It is to the attention of Prof Charles Chukwuma Soludo-led Government of Anambra State that a multi-millionaire businessman and Enugu State-born Chief Udoka Ejimu (CEO of Udoka Golden Point and Suites Limited, Oba) is spending five months or 150 days without trial at the State CID Annex, “Awkuzu Police SARS”. The above is after having never been arraigned in any court of competent jurisdiction since January 25, 2025. We at **Intersociety** hereby seriously frown at the above which is nothing short of grave violation of Section 35 (4) of Nigeria’s 1999 Constitution under the “Fundamental Human Right to Personal Liberty” and allied provisions contained in the country’s Regional and International Human Rights Treaty Laws including the **International Covenant on Civil and Political Rights of 1976-ICCPR** (signed and ratified by Nigeria in 1993) and the **African Charter on Human and People’s Rights of 1981-ACHPR** (signed, ratified and domesticated by Nigeria in 1983).

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The Prof Charles Chukwuma Soludo-led Government of Anambra State and the Anambra State Commissioner of Police (CP Itioye Orutugu are further reminded that Section 35 (4) of Nigeria's 1999 Constitution places or sets 60 days maximum detention period (for purpose of conclusive investigation) for citizens arrested and detained over suspicion of committing offenses of violent street crimes such as kidnapping, armed robbery, culpable homicide, terrorism, treasonable-cultism, ritualism, among others, which attract 20 years imprisonment to life imprisonment or death penalty as case may be. The referenced Constitutional Section also provides that in the event an arrested and detained citizen is held in detention for maximum of 90 days without trial or administrative police bail, he or she must be released unconditionally by the detaining authority and be discharged and acquitted. Therefore, the referenced arbitrary detention is not only extra jus, extralegal and extrajudicial but also a clear confirmation that detained Citizen Udoka Ejimu has no case to answer under any written criminal law and its procedural provisions in Nigeria or any part thereof including Anambra State.

It must be recalled that Chief Udoka Ejimu, a successful old motor spare parts dealer at Onitsha or its environ was arrested and taken into the custody of the dreaded "Awkuzu Police SARS" on January 25, 2025, after which his multi-million naira hotel facilities (Udoka Golden Point and Suites Limited) located at Oba, Idemmili South of Anambra State were bulldozed and reduced to rubble by the Government of Anambra State. The Prof Charles Chukwuma Soludo-led Government of Anambra State claimed to have "demolished the Hotel following discovery of over 30 human graves at the top decking of the Hotel". The State Government further accused the Hotel CEO of "using his hotel facilities to harbor ritualists and kidnapers and engaging in violent crimes of ritualism, kidnapping and armed robbery".

It is our further information that on our several investigations it was found that the hotel facility was previously owned by an indigene of the area (Oba) who later sold it to its new owner, Chief Udoka Ejimu, an old motor spare parts dealer. It was also discovered that as it has become the tradition of property owners in Oba, Citizen Udoka Ejimu was violently approached by some persons suspected to have belonged to the camp of the former owner(s) after he had procured the facilities and demanded for "re-purchase of the facilities", failure of which "he will be severely dealt with". The refusal of Udoka Ejimu to cave in resulted in his being framed up using Prince Ken Emeakai-led Udo Gachi/Agunaechemba Security outfit and a flurry of false labeling and allied others thereto.

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The Intersociety had in the course of its several investigations spoken to a carpenter who re-roofed the hotel immediately after the facilities were purchased by the new owner and he disclosed that the partitioned block holes at the Hotel's top decking were fish ponds used as "point and kill" by the former owner (s). We also succeeded in locating and speaking with Chief Udoka Ejimu including speaking with him five times from his Awkuzu SARS cell, during which he told **the Intersociety** that he "was arrested since January 25, 2025 and has not been granted administrative bail or taken to court since then".

We spoke with him again in the morning of Saturday, June 14, 2025 and he restated his earlier stance regarding the facts of the matter as follows: ***The hotel has never been involved in kidnapping. Those things they are calling graves were partitioned fishponds. I bought the property from the original owner, who constructed it as it is, and the top floor was converted into a fishpond before I acquired it. The fishpond was designed to allow easy oversight of the fish and for them to be used at the hotel's bar for barbecue. Since I purchased the property, some interested parties have been upset and wanted to revoke its sale. When that failed, they started manufacturing troubles for me. I'm a legitimate businessman who deals in motor parts, land and property. You can enquire from the traders in the community.***

The Prof Charles Chukwuma Soludo-led Government of Anambra State and the Anambra State Police Commissioner (CP Itioye Orutugu) are hereby called upon to unconditionally release Citizen Udoka Ejimu and refrain from turning the State into "a police State: sobriquet Decrees 2 and 4 of 1984" under Buhari's Military's inglorious epoch. Similar despicable act above highlighted also occurred during the Peter Obi Administration in 2013; during which the Onitsha Upper Class Hotel of No. 8 Old Market Road and its owners (the Mokwes) were framed and falsely labeled by some interested parties of the Onitsha origin on August 1, 2013; leading to the hotel being pulled down and demolished by Obi's Government using Awkuzu Police SARS headed by CSP James Nwafor over claims of "discovery of human heads". In the end, the claims turned out to be false. As if that was not enough, the inherited owner of the Hotel, Chief Bonaventure Mokwe was arrested and thrown into Awkuzu SARS dungeon where he was tortured and held for 88 days.

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Archived Statistical Research Findings:

Going by our extensive research findings, long lasting communal deities and institutions and their sanctuaries and custodians must be exempted at all times from “demonized security and safety policy of the Government”; especially against the backdrop of the fact that they are found to have been established from the time immemorial for purposes of moral sanctity and public or collective good and interests. Going by Nri tradition, the oracular Igbo era central custodianship of the Igbo People, cited in Prof Angulu Onwuejeogwu’s lecture at the University of Benin in November 2002; many Igbo communities were still clamoring to have their own kings or “okwa eze” through the ancient policy of “*eze ofu ana*” which was as at 1750AD to 1906AD. Then Eze Nri was granting *eze ofu ana* to aspiring communities sparingly. As a result, an aspiring community must meet all requirements including by having a specific number of ozo titled men, a stated number of principal shrines and a required number of eze alusi (powerful shrine priests) and eze ji (industrial yam producers). Through *eze ofu ana* arrangement, kingship quest by an aspiring community can only get established by the Nri Kingdom after such community met all the conditions set out. Until such conditions are met, a community will remain under the Nri influence with its *di-okpa* or *okpala* serving as titular head.

Such community aspiring for kingship must also have close alliance with other villages for marketing and keeping the rules of *nso* (abomination) and *alu* (taboo); avoid the bloodshed through wars, murder, suicide, poisoning, human sacrifice, cannibalism and killing of dwarfs for up to two generations using Igbo four market days as counting calendar. It was also recorded that not many Igbo communities were able to achieve the status of *eze ofu ana* or autonomous kingship or be allowed to crown their own ezes or kings. It was a slow process of evolution into kingship or *eze ofu ani*. It needed movement towards peace and natural spirituality to attain the status of a kingdom. This was the rule under the authority and influence of Nri Priest-Kingship. The Igbo Oracular Society looked up to Nri to take the decision which involved discipline, politicking and diplomacy between aspiring communities and Eze Nri court. *It is further noted that* before the British colonialists and Christian missionaries forced Eze Nri Obalike to abrogate and abolish sacred “Igbo Codes of Taboo and Abomination” on Eke Market Day in 1910AD, there were about 67 Igbo communities with lineages of kingship out of about 150 ancient Igbo communities then-now increased to 1,940, with Anambra having 183 autonomous communities, Enugu 190, Imo 700, Abia 771 and Ebonyi 96. Apart from granting of “okwa eze”, the Nri Priest-Kingship and its “Pre-Christian Papacy” were also responsible for: cleansing of taboo and abomination, institution of Igbo four markets *Eke, Nkwo, Ori and Afor) and their guardian deities and issuance of spiritually sanctified and fortified “ofor” staffs to new kings and chief priests of principal deities.

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It is further educative and instructive to inform that communal deities in Oracular Igbo Land were instituted for different collective purposes such as **worship, land and child fertility, war and self-defense, cleansing of taboos and abominations, oath-taking, protection, peace treaty, healing, security, masquerade cult**, among others. The remarkable characteristics of communal deities in ancient Igbo Land are rested on collectivism including collective justice, collective defense, collective security, collective welfare and collective peace and harmony. For instance, the existence of 'Ekwensu War Deity' is still traced to Anaku Community in Aghamelum (Ayamelum) Local Government Area of Anambra State. Other deities of war in ancient Igbo Land include 'Agwaazi Deity' in Umuoru Uga and 'Abba Deity' of Agulu. There is still a clan called 'Umu Ekwensu' Clan located in Obingwa Local Government Area of Abia State. 'Ekwensu' originally means 'provoke me into a war and face or see the wrath or consequences'. In Oraifite, Ekwusigo LGA of Anambra State per Chief Chuks Mmuomah, SAN, there still exists in Umudala-Mkpakara-Dike Clan with two benevolent clan deities: Omumu (god of fertility) and Egbu-Dike-N'Ogu (god of war). Generally in Igbo Land, 'Ikenga Deity' is the most popular Igbo god of war.

In Uga Warrior-Community of Aguata, Anambra State, among its ancient communal deities are: **Udo Orié Uga Deity** located at the Orié Uga Market's ancient square, **Idemmili-Nneahia Deity** located at Nkwo Uga Market, between the boundaries of Umueze, Umuoru and Awarasi Villages; **Agwazi Nnenwanyi Deity** located in Umuoru Village, **Obizi River Deity** located in Umuoru Village, **Ojukwu Dimaya Deity** located in Umueze Village, **Idemmili Deity** located in Umuoru Village, **Ogwugwu Ama Deity** located in Umuoru Village, **Ogwugwu Dialuka Deity** located in Umuoru Village, **Ogwugwu Obiaeriaku Deity** located in Umueze Village, **Udo Oka-Ala Deity** located in Oka Village, **Eze Ogwugwu Deity** located in Oka Village, **Okwaragwu Ezeojiako Deity** located in Awarasi Village, **Okwaragada Deity** Located in Awarasi Village and **Ulasi Oji Umunaocha Deity** located in Awarasi Village.

Yours Faithfully,

For: International Society for Civil Liberties and Rule of Law (InterSociety)

Emeka Umeagbalasi, MSc.
Criminologist, Lead-Researcher/Head
International Society for Civil Liberties and Rule of Law

Date:.....

/s. C. Umeche

Chinwe Umeche, Esquire

Human Rights Lawyer/Head, Democracy and Good Governance

International Society for Civil Liberties and Rule of Law

/s. A.L. Okoli

Chief Anayo Leonard Okoli

Distinguished Media Practitioner/Member of the Board

International Society for Civil Liberties and Rule of Law

/s. C. Nwajiaku

Comrade Chibueze Nwajiaku

Deputy Head, Policing and Law Enforcement Department

International Society for Civil Liberties and Rule of Law

/s. S. Kamanyaoku

Comrade Samuel Kamanyaoku

Head, Field Data Collection and Documentation Department

International Society for Civil Liberties and Rule of Law

Digital Contacts:

Mobile/WhatsApp Lines: +2348100098016, +2349130156872

Email: info@intersociety-ng.org

Website: <https://intersociety-ng.org>

CC:

1. Rt. Hon Somtochukwu Udeze, PhD., Speaker, Anambra State House of Assembly
2. Prof Sylvia Chika Ifemeje, Anambra State AG and Commissioner for Justice
3. CP Ikiye Orutugu, Anambra State Commissioner of Police
4. Director Victor Akeh, Director of DSS, Anambra State Directorate
5. Dr. Law Mefor, Anambra State Commissioner for Information
6. Hon Don Onyenji, Commissioner of Culture, Entertainment and Tourism
7. Hon Tony Collins Nwabunwanne, Commissioner for Local Government and Chieftaincy Affairs

Date:.....

8. AVM Ben Chiobi (Rtd.), Special Adviser on Security to Governor of Anambra State
9. Kenneth Emeakai, Special Adviser on Community Security to Anambra Governor
10. Prince Chukwuemeka Onyeso, Okpala Eze-Nri/Oba Agbalanze N' Nri
11. Nri Regent, Prince Ikenna Onyeso (Eze Nri Enweleana 111)
12. ACP Albert Dike, Area Commander, Aguata Area Command, Uga
13. His Royal Highness, Igwe Chidi Ezenwugo, the Obi of Uga
14. Nze Romanus Umenze, President General, Uga Improvement Union (UIU)
15. Chikwado Umeakunne, Commander, Uga Central Vigilante Group
16. Anthony Ezenwa, Chairman, Umueze Village Meeting
17. Williams Umendiego, Chairman Orie-Uga Market/Oka Village Meeting
18. Stephen Obiabaka, Chairman, Awarasi Village Meeting
19. Festus Nnanaemere, Chairman, Umuoru Village Meeting

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  intersociety  @intersociety7  intersociety_  (+234)810 0098 016
(+234)817 4090 052

 info@intersociety-ng.org

41 Miss Elena Street, Fegge, Onitsha, South-East Nigeria