

## **ROLE OF DIVINATION PRACTICE ON PSYCHOLOGICAL WELLBEING OF OMAMBALA NATIVES IN ANAMBRA STATE**

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**ABSTRACT:** *The study examined role of divination practice on psychological wellbeing of Omambala Natives in Anambra State using 66 Omambala natives (17 women and 39 men) from Anambra North senatorial zone of Anambra State, Nigeria. The age of the participants' ranged from 18 to 78 with mean age 22.8 and standard deviation 11.4. The study's instruments were Divination Practice Questionnaire, and Ryff's Psychological Well-being Scale. The design was correlational, while statistics was Multiple Linear Regressions. Findings were that divination reasonableness significantly but negatively predicted psychological wellbeing, while divination efficacy and irrationality significantly and positively predicted psychological wellbeing among Omambala natives in Anambra State. Recommendation was that psycho-education programme should be put in place in every towns and community to educate the masses on psychological and health implications of divination practices and its efficacy in promoting psychological wellbeing.*

**KEYWORDS:** Divination Practice, Psychological Wellbeing, Omambala Natives, Anambra State, Nigeria

### **INTRODUCTION**

Literature revealed that absence of life happiness is known to have a profound effect on the psychological well-being of individuals (Bennett, Hughes & Smith, 2015; Maciejewski, Prigerson & Rosenheck, 2016; Somhlaba et al., 2018). Psychological well-being involves a person's current state of subjective wellbeing, social, and psychological dimensions, health-related behaviours, and practices that add meaning to an individual's life and allow them to attain their maximum potential (Ryff, 2014; Ferrari et al., 2015; Lun & Bond, 2016; Friedman et al., 2017; Brim et al., 2019). Divination is a practice targeted towards attaining psychological well-being among Omambala natives, Anambra State, Nigeria. Divination is the act of foretelling future events or discovering things secret or obscure by supernatural means, unusual insight or intuitive perception.

Numerous problems faced by Omambala natives are stress, anxiety, depression, harassment, family problems, poor social functioning, and adjustment. These are life challenges which affect the psychological health of Omambala natives. Psychological well-being in Omambala has been associated with social interaction needs, often met within the immediate social context like traditional function. In

Omambala, there is penchant for divination practices which are also used as distraction and evasion practices against factors that impede healthy living (psychological wellbeing). Consequently, Omambala natives with higher levels of well-being tend to focus their energy on personal satisfaction and fulfilment, whereas Omambala natives with lower levels of psychological well-being tend to focus on social activities and divination practices (Nwuneli, 2017; Onwuejeogwu, 2018).

Opoku (2018) observed that the practice of divination is closely associated with psychological. According to him, divination covers every facet of life and helps the natives to cope with their problems and improve psychological wellbeing. Hence, matters pertaining to psychological wellbeing are not only about health but also about preservation of life and this invariably falls in the realms of divination. Assimeng (2018) argued that there is a close relationship between the practice of divination and the psychological wellbeing. It is believed divination practice is enhanced if there is good relationship between men and other human beings and between men and the powers that control the universe.

Hence, Senah (2018) writes that as soon as people begin to feel unwell, they first diagnose

'fever' (malaria) and seek for antimalarial tablets from a chemist. According to Senah (2018) if the condition is not improving, the people next point of call is the village clinic or they resort to the use of herbal concoction. When there is still no improvement then, the relatives will employ the services of a diviner, traditional healer or spiritualist.

Therefore, Assimeng (2018) explained that in the course of human development, human beings are able to explain and adjust to certain experiences in their daily lives, through the use of common sense, that enhances psychological wellbeing.

Consequently, Lutheran and Federation (2018) asserted that Africans, like other people, believe in faith and express fear of the unknown. African religion provides a variety of protective rituals, magical powers and charms. These they designed to guide victims against witchcraft, sorcery, evil spirits, bad luck, infertility, thieves and promoting recovery from illness and misfortunes and forestalling failure in life (Gyekye, 2016). Thus, Opoku (2018) intimated that Africa recognised the existence of mystical forces and men with special knowledge and ability can tap them to their advantage.

There are as many supernatural agents believed to be responsible for the causes of many illnesses (Awalu, 2009). These supernatural forces can only be understood by supernatural means (Abotchie, 2017; Adongo, Philips, & Binka, 2018; Nukunya, 2014). Health encompasses not only the physiology of the body but also interpersonal interactions and temperamental well-being of a person.

Since, Hall, Bacheller, and Desir (2018) intimated that witchcraft, sorcery and magic are cultural practices used to control flow of power, resources, wealth and possibly enjoyment of good psychological wellbeing. According to the Hall et al., (2018) witchcraft, sorcery and magic are security measures people employ to ensure survival and protection in the society.

### **Statement of the Problem**

In all indications, Igbos are known for their curiosity tendencies and Omambala natives are exceptional considering the problem facing some of them such as marital distress, financial

insecurity, depression, chronic illnesses, and functional abilities (Anedo, 2018; Ilechukwu, 2018). This often leads some of these natives to take steps to resolve the issues affecting their psychological wellbeing by consulting a diviner for spiritual diagnosis. This is with the hope of discovering the source of the problem and the appropriate action.

Divination practice maybe key to cope with such challenges like poor social functioning, anxiety, self-esteem, self-actualization, and stress which invariably is likely to reduce the problem and enhance psychological well-being among them (Bahamón et al., 2019; Cabrera et al., 2019; Mehmood, & Shaukat, 2017). As such, this study explored the significance of divination practice and its predictive impact on psychological wellbeing of Omambala Natives in Anambra State, Eastern Nigeria. Literature on divination practice so far has not examined divination in relation to psychological wellbeing. The majority of the studies examined the phenomena in relation to the general role of divination in the society. Existing literature do not take into cognisance the effects it will have on psychological wellbeing of people.

### **Purpose of the Study**

The purpose of the study is to:

1. Find how reasonable divination practice will predict psychological wellbeing of Omambala natives in Anambra State, Nigeria.
2. Determine if efficacy of divination practice will predict psychological wellbeing among Omambala natives in Anambra State.
3. Explore the predictive role perceived irrational divination practice on psychological wellbeing among Omambala natives in Anambra State.

### **Research Questions**

1. In what way does reasonable divination practice in Omambala predict psychological wellbeing of the natives?
2. To what degree will efficacy of divination practice predict psychological wellbeing among Omambala natives in Anambra State?

3. How is perceived irrational divination practice predict psychological wellbeing among Omambala natives in Anambra State?

### **Significance of the Study**

1. This study will provide information on whether divination practice can help individual's psychological wellbeing and also help communities thrive.
2. This study will also help religious leaders in knowing how reasonable divination practice might likely promote individual psychological wellbeing and efficacy.
3. This study will aid in establishing link between divination practice and psychological wellbeing. With this knowledge, the populace will know value and non-value of divination practice and its connection with their psychological wellbeing.
4. Experts through these findings will derive policies that will help people in wisely engaging in divination practice since it might likely affect their psychological wellbeing.

### **Operational Definitions of Study Terms**

**Divination Practice:** Refers to seeking of help to know what is responsible for causing certain misfortunes to a person, community, and property as measured with Divination Practice Scale by Muzata (2014).

**Psychological Well-Being:** Refers to as a positive person's perception of various dimensions of individual and social life, autonomy, positive relationship with others, and dominance over the environment, personal growth, purposefulness in life, and self-compassion as measured with Ryff Psychological Well-being Scale by Ryffs and Keyes (1995).

## **LITERATURE REVIEW**

### **Theoretical Review**

#### **Divination Practice Theory**

##### **Cognitive Theory by Tremlin (2006):**

Cognitive theory is a theory of psychology that attempts to explain human behaviour by understanding the thought processes. The assumption is that humans are logical beings who make the choices that are most sensible to them. "Information processing" is a commonly used

description of the mental process, comparing the human mind to a computer. Tremlin, the author of *Minds and Gods – The Cognitive Foundations of Religion*, answers in his book the questions of why people believe in supernatural beings and specifically, why they believe in particular beings. The answers Tremlin offered in his book indicate that gods are described not primarily as theological concepts or as social or cultural constructs but as the products of human cognition (Tremlin, 2006: 6).

The cognitive science of divination holds for our understanding of human divination – man can only accommodate divination ideas which his brain can precipitate, and that divination concepts can easily become personally compelling (Tremlin, 2006). There are several standard sceptical answers to the perennial question of why divinations exist. They are said to provide explanations for natural phenomena, dreams, the origin of the world and the presence in it of human beings, or the existence of evil and suffering; they provide comfort in the face of suffering and death. They help to hold society together and give a basis for morality; or they are simply an expression of human gullibility and willingness to believe anything (Boyer, 2001).

##### **Sensitivity Theory by Reiss (2000):**

This is a comprehensive, psychological theory of divination. The theory emphasizes that people are attracted to divination practice due to felt needs. It suggests that there are 16 basic propensities in man that influence the psychological appeal of divination behaviour. These desires include: power, independence, curiosity, acceptance, order, saving, honour, idealism, social contact, family, status, vengeance, romance, eating, physical exercise, and tranquility. Reiss, the author of this new theory says that: These basic human needs – which include honour, idealism, curiosity and acceptance – can explain why certain people are attracted to religion; why *human beings*, God's images express psychologically opposite qualities, and the relationship between personality and divination experiences (Reiss, 2000).

Reiss (2000) suggests that the quest for independence is a key psychological desire that separates divination practitioner and non-

practitioner people. Similarly, Reiss (2000) observed that divination practitioners expressed a strong desire for interdependence with others (mostly Christians), but those who are not practitioners, however, showed a stronger need to be self-reliant and independent. People embrace those aspects of divination imagery that express their strongest psychological needs and deepest personal values. For him, people who have a strong need for order should enjoy ritualized religious experiences, whereas those with a weak need for order may prefer more spontaneous expression of faith.

### **Psychological Wellbeing Theories**

**Wanting Theory by Davidson (1994):** The theory suggests that psychological well-being is determined by the pursuit of desires or goals. The wanting theory illustrates that the journey (wanting) is more important than the destination (pleasure from fulfilment of the goal). Davidson (1994) distinguished affect gained from pre-goal attainment from that which was received through post-goal attainment. The prior concerns the pleasure gained when working towards the goal while the latter typifies pleasure from achieving the goal. Davidson presented that the most pleasure comes from the progress towards a goal rather than the fleeting feeling of contentment when the prefrontal cortex reduces its activity during the accomplishment of a goal.

There is no expectation that satisfying one's preferences will lead to affective pleasure or satisfaction and no affective pleasure required (Moore & Crisp, 1996). Having satisfied preferences is thus different from feeling satisfied. Well-being is defined in terms of observed choices (Kahneman, 1999). Given that money generally enables individuals to satisfy their preferences and that increased wealth is accompanied by more abundant choice, this approach adopts money as a suitable indicator of preference.

**Liking Theory by Peterson, Park and Seligman (2005):** Liking theory represents a hedonic focus. The Liking or Hedonic Happiness theory focuses on maximizing pleasure and minimizing pain (Peterson, Park & Seligman, 2005), which was purported by Aristippus who recommended immediate gratification as the path

to a meaningful life (Watson, 1895). Hedonic Happiness considers what makes events and life pleasant or unpleasant, interesting or boring, joyous or sorrowful (Kahneman, 1999). Most laypeople equate happiness with "feeling good" although such a characterization is simplistic (Haybron, 2008). Hedonic accounts in psychology centre on subjective reports of positive emotions, life satisfaction, and happiness, and they assess how people feel and think about their quality of life.

Some commentators equate subjective wellbeing (SWB) with hedonic pleasure, emphasized its dual nature: "SWB includes diverse concepts ranging from momentary moods to global judgments of life satisfaction, and from depression to euphoria" (Diener et al., 2004, p.188). High SWB is associated, and may be causal, of quite a number of benefits (Frederickson, 2001; Lyubomirsky, King, & Diener, 2005): high SWB individuals tend to have better health and possibly even longer lives (Danner, Snowden, & Friesen, 2001). In addition, Diener (2000) found that people from a wide number of countries valued SWB above income.

**Needing Theories by Maslow (1943), Sen (1999) and Nussbaum (2003, 2011):** The needing classification of subjective wellbeing (SWB) presents a set of elements that every human needs, regardless of his/her values, which is essential to attaining subjective well-being. Maslow (1943) suggested that a hierarchy existed of five levels of basic needs—starting from physiological needs, safety, love/affection, self-esteem, to self-actualization—that must be satisfied in order, one after another. Wilson (1967) suggested basic universal needs exist, which the prompt fulfilment of those needs causes happiness while the needs that are left unfulfilled result in unhappiness.

Moreover, need-based theories catalogue the objective list of goods required for "well-being" or a "happy" life. Needing accounts were grand-fathered by Aristotle's (350 BC/1998) "flourishing" account of well-being.

### **Instruments for Divination**

The act of divination was not practiced by every member of the society. It was rather practiced by those who had special calling either

by the spirit of divination (Agwu) or by practicing as apprentices under renowned diviners. These diviners were not alone in their work. They used certain instruments which according to Aniello (1992) were complex, ranging from natural objects to non-natural instruments. Some of these natural objects mostly used were animal teeth, fish bones, tortoise shells, seeds of trees, wooden plates, earthen pot, calabash, wooden gong and others. It was inexhaustible. It depended on the society and religious denomination within which it was practiced. To the diviner, each item carries a lot of meaning.

Mbiti (1975) confirms that diviners, oracle and medicine men use various parts of plants and crops for divination and medical practice. They helped to wake god of divination into action. However, the diviner according to Nwala (1985) usually is not told why a client has come to consult him, rather by the process of manipulation of his divining instruments-charms, beads, nuts, etc, he stumbles on the clients' problem(s). Some of these instruments served as messengers of diviners. It implied that without these instruments, the diviners would not see clearly. They usually got their information through the instruments. And because these instruments were believed to be sacred and were capable of eliciting information from the spirits, the diviners relied on them for proper information.

Kalu (2002) observes the use of these instruments that some diviners manipulate different types of material objects, usually known as mkpulu afa (afa seeds). Some diviners used mystical means to ascertain information from gods some consult magic mirror (Dennett, 1968) and some others use tortoise shells in addition to the shoulder blades of Oxen (Oxtoby, 2002). During any diving session, these materials were showcased for easy access. Each of them had a duty to perform. Hence, Bascon (1959) says method of divination is primarily the fall of cowries' shells or kola nuts. The instruments used depended on the method applied. Bascon (1959) further says that among the numerous divining techniques, the most common one is to throw a handful of palm nuts on the ground and prognosticate by examining the pattern they form.

Bascon (1959) mentioned among the instruments, a statue showing the face of Christ and the Bible. In this aspect, divination was Christianized and as such many Christians directly or indirectly engaged the services of diviners in their life affairs. Other instruments for divination according to Benton (1964) were the divining rod, water, suspended ring, Bible and key. These instruments were mainly found from Europe to China and Japan and had now been adopted by some Igbo diviners. Benton (1964) further mentioned dice, knuckle bones and coconut among divination instruments.

In addition to these, Hastings (1954) confirms that Northern Asian use drum in divining, but in some other cases the possessing spirit speak by the mouth of the wizard, as among the Tehi-speaking people, whose priests are possessed, not by spirit, but by gods. Drum here acted as a mover to the gods of divination. It rekindled the spirits' interest during the divination session. It then served as a medium to welcoming the gods to participate in the divination. The participation of the gods therefore added to the efficacy of the instruments and the divination proper. To confirm this,

Bascon (1969) affirms that the god is consulted by means of palm nuts, a kind of divinatory instruments. The use of palm nuts among the Yoruba was believed to have come with the sixteen persons who founded Yoruba. They were said to have brought palm nuts that produced a tree with sixteen branches on mountain Ado, which was the residence of the chief priest of afa (god of divination). Similarly, the Igbo used four chains of sixteen seed each of which has a name. To Okodo (1991), divination uses shells as its main paraphernalia. These shells mostly chained were cast on the ground and from the configuration, the diviner obtained information which he interpreted to his clients. In concert with Okodo, Basden (1966) avers the diviner commences operations by placing an inverted tortoise shell on the ground which contains the afa, the medium of divination commonly called 'charms'.

In some instances, the tortoise shell served as a container into which the afa seeds were collected while at some other areas it served as a medium through which the diviner received

information from the gods. To engage in more serious consultation of the spirits, Oxtoby (2002) says there is the divination chair. A miniature modern chair held upright before an altar while incense is burned and the spirit is asked to descend into the chair, which then crashes into a prepared table and traces messages from the possessing deity. This assertion got to explain that some instruments were used to invoke spirits capable of giving out information to the diviners.

As a result of this, there was invocatory or incantational system of divination different from mechanical system. In a further explanation of the instruments used in divination, Williamson (1972) admits that the objects include human and animal teeth, cowries, seeds, coins, pieces of bones, and seeds of certain plants. It should be noted that this collection was kept in a container. Then at the beginning of divination, the diviner dropped them on the floor. He picked them up and repeated the throwing, one or several times. He then gave his verdict.

In what seemed a summary of instruments of diviners, Aniello (1992) gave the list of agwu's instruments as ugiri, ikenga agwu, iyi agwu, ufo, ekpili, mpi ene (the horn of a antelope) tortoise shell, ofo, udene agwu (vulture) and nkita agwu (dog). These personal and non-personal instruments were believed to be of help to both agwu and the diviner in deciding the secret information. According to Aniello (1992), while some people use beads, cowries, many use mirror and water, sticks, divining boards and other materials. It was therefore noteworthy that the different types of material for divination were as a result of involvement of different types of people and culture or religion in the profession. But whatever object people used, the common term was divination.

### **Methods of Divination**

Most definitions of divination pointed to the fact that divination had super natural backing. The dibia afa (diviners) believed that they were never alone in their divining work because there were spirits that guided them in the interpretation of afa beads. Such spirits therefore revealed the concealed to the dibia afa who then through the interpretation of afa beads, rendered solution to the clients' problem(s). Considering this, Arinze

(1970) confirms that the vocation to be a dibia is possession by agwu spirit, who is the special spirit of ndi dibia, healers. Agwu therefore was the patron spirit of divination and diviners.

Divination was practiced in all grades of culture. Information received during divination was believed to have come from superior, non-human sources. There were methods of getting this information from the superhuman beings. According to Okodo (1991), one of them is the case whereby the findings are relayed to the client through the possessed. It was a situation whereby the superhuman being reveals the information through the diviner. Sometimes it came in form of vision. Sometimes it came as a result of series of actions by the diviner. Hence, there are many methods of divination were identified in Igbo culture area. These methods were classified into internal and external methods or forms following the criteria defined by Benton (1964).

**Internal Method:** The results of these methods depended on sensory or motor automatisms or mental impressions. Among sensory automations, crystal gazing was analogous to dreams except that the vision was voluntarily initiated, through little, if at all, under the control of the scryer. In addition to sensory automations and dreams, other methods under this classification (i.e. internal method) were divining rod method; water divining or dowsing; sieve held suspended; suspended ring; Bible and key. In using the Bible and key method, the book suspended by a key tied in with its wards between the leaves and supported on two persons' fingers and the whole turns round when the name of the guilty (Benton 1964) was mentioned. Trance speaking as an internal method was also on use in Igbo culture area.

This method involved the formation of mental impression of problematic issues and voicing out what the diviner had visualized. In a high stage these utterances were termed or called oracles. Other methods were divining through palmistry and lying of cards. The diviners normally formed mental impression of the palm and or the card and as Benton (1964) explained, through the aid of mental impressions akin to clairvoyance, fortunes were told successfully by means of palmistry or by laying the cards.

**External Method:** External divination involved making inference from external facts. Methods under this classification were many. For instance, Polynesia method according to Benton (1964) involved spinning coconut like a teetotum to discover a thief. Similarly, at Ikem (a community in Omambala) Ita was a method through which a culprit was detected through the use of water and cow tail. Here the suspects were asked to get water from anywhere and pour it into a plate. Thereafter, they came one after the other and knelt before an ofo shaped-like object and uttered some words. After this, the cow tail was dipped into the water which would be dropped into the suspect's two eyes. If the water turned to chichangene (little bean seed with black and red colours), the suspect would be adjudged the real culprit. Other examples of methods of divination included haruspication, or the inspection of entrails of animals; scapulomancy or divination by the scapula or shoulder blade; divination by foot prints in ashes; observation of the behaviour and cries of birds such as owl, and meeting with omnivorous animals. All these methods involved the ability of the diviner in interpreting the implications of each omen.

O'Boyle (1966) classified divination into natural divination and artificial divination or inductive divination. It was discovered that O'Boyle and Bascon did the same classification but differed in the use of terminologies. Despite the differences in terminologies used by Benton and O'Boyle, the following methods of divination were also discovered.

Other methods are **Ornithomancy:** Ornithomancy was divination based on the flight, crying, and eating of various species of birds. **Dedonomancy:** This was divination by observation of human signs, actions and utterances. Examples included sneezing (which the Igbo believed to be a bad sign from enemies), twitching of hand, lips and eye lids. **Extipicy:** Extipicy was divination based on the examination of the entrails of animals. **Pyromancy or Empyromancy:** This involved observation of the actions of wood, bone, eggs, flour, or incense when flown on a sacrificial fire. **Hydromancy:** Hydromancy was divination by the use of water. According to O'Boyle (1966, p. 914), "The actions of springs and fountains are observed as

offerings are thrown into them." If the offering did not sink, it was regarded as very bad sign. It was commonly practiced with a dish or a basin. **Meteorological Divination:** Meteorological divination involved the interpretation of the heavenly bodies and events. For instance, sometime, among the Igbo shooting stars were interpreted as a sign of a wealthy man's exit from the face of the earth.

There are also **Astrology:** This had to do with planets and the stars and their supposed influence on the lives of man. According to O'Boyle (1966), this had been developed in the near East and spread throughout the Greco-Roman world with further elaboration after the conquest of Alexander the Great. In Astrology, the general direction of one's life was interpreted from the direction or position of the stars at the time of one's birth. **Okwe:** Okwe divination is based on the principle of direct vision. In this method, some diviners used to gaze into a mirror, some dropped some liquid from herbs into their eyes, some used to gaze into an empty clay pot and then tell their clients what had happened or would happen to them. Some of them like the Igbo group among the Delta Igbo and Omambala people of Anambra state, at the climax of their worship, went into trance and voiced out whatever they saw concerning any of the worshippers. This form was analogous to Benton's internal methods and O'Boyle's natural method.

**Ugiri:** Some Igbo called this Ikpukepara: Ikpukepara according to Ugonna (1984) based on the principles of the sixteen configurations of mkpuru afa (afa seeds), this method also was analogous to Benton's External method and O'Boyle's Artificial or Inductive method. It was scientific in the sense that it was physically observed and could be traced and re-examined by another diviner using the same device.

On the other hand, Bergher (1978) says many divinatory techniques are basically by mechanical devices that result in predictable statistical distributions of events. An example of this was Yoruba Ifa divination based on 256 "heads or tails" contributions of eight sequentially ordered seeds, and "Ikpukepara based on the principle of the sixteen configurations of Mkpuru afa (afa seeds)" (Ugonna, 1984). To each

combination was attached a set of verses which were interpreted by the diviner. Ugonna (1984) actually confirmed dualism in divinatory method among the Igbo.

According to him, In Ozubulu, as in most towns in the central Igbo, two forms of divination (afa) is practiced. The two forms were Ikpukpara and okwe. Ikpukpara was a mechanical form based on the principle of the sixteen configurations of seeds. This was said to be scientific in that it was traceable. It was practiced the same way anytime, anywhere; giving the same result as far as it was observed and interpreted by experts. Okwe on the other hand, was based on the principle of direct vision either by gazing into a mirror, water, empty pot or anything else.

In most societies according to Fried (1968), all these forms of divinatory methods can be considered a religious activity in the sense that it deals with the supernatural, and involves an attempt to control the universe. To control the universe, many things were involved. There were many forms of rites and manipulations. This informed Turnbull (1976) to state that there are many forms of divination, mostly involving actions and manipulations designed either to impress the gullible or to actually invoke spiritual assistance." Others were scientific in that they were believed to rely on inherent qualities of objects that always fell in certain patterns under certain circumstances. The objects included the shells, ugiri, cola nuts, stones, bits of wood, et cetera. However, whichever method one adopted, Ekwealor (1988) says the ultimate goal is to communicate with the supernatural being to obtain solution to man's problems.

### **Divination Session**

A typical divining session was divided into nine stages. These stages are:

**Display of Divining Instrument:** - The diviner would bring out his afa instruments called ugiri or ogbono aga, small ofo otherwise called ugu. Both the ugu used by the diviner and that brought by the client signified human spirit or the spirit involved in divination. In explaining the display of instrument of afa, Basden (1966) says diviner starts by placing tortoise shell which contains charm that runs errand for afa on ground.

He went further to place symbol of agwu, small ikenga (symbol of strength) whose energy and support enabled the diviner to reveal the secret without fear. The diviner also brought in small clay pot of water known as udu arobinagwu from which he received the messages sometimes; he brought in drum (Igba egede agwu) and ekpili. He faced the position of his arobinagwu and placed his consecrated calabash (okuku) in front of him.

### **Offer of cola to the Client:-**

Immediately the diviner finished with the display of his divining instruments, he offered cola to his client. This was to show the client(s) that he or she was welcomed and therefore should feel free to tell the diviner his or her problems. When the cola was broken, it would be shared by the diviner and his client (s). **Payment of Divination fee:** - This was the third stage in a typical divination session. It involved a request for a favour from the spirit of divination. The client normally dropped whatever he or she had as a fee on ground. Diviners did not charge much money for their services though some do. That was why Bascon (1959) observes, if divination fees are too high, the diviners will lack clients. However, it was the belief that the fees paid by clients were for the Aro deities hence the reason for dropping them on ground.

### **Invitation of the Divination Spirit:**

Basden (1966) explained that before a diviner started his work, he could squat and start chanting. In consonance with this, Ekwealor (1988) quoted Ogbalu as the incantations were words uttered as the diviner dropped the ugiri on ground on and on. In form of a poem, the diviner beckoned on the Almighty, the deities, gods and ancestors to come around in order to help him have a successful divining session. As the diviner sang his song, he also beat the tortoise shell in order to charge the environment to accommodate the spirits that were invited. He shook the cowry shells from one hand to the other, combining it with whistling. This was believed to condition the hearts of the spirits to friendly mood. The diviner after this, chanted again for a while and then informed the client(s) that Aro deity had come to take part in divination (Arobinagwu bialu n'afa). He then went on to welcome the Aro with the shaking of the cowry shells (ekpili) thus "yom, yom, yom, kpom, kpom kpom."



**Inquiry about Diviner's Life:** - Now that the diviner had succeeded in inviting the spirits he inquired into what the day could bring, good or bad? Another thing the diviner did was investigating into his own life. He consecrated himself using alligator pepper by touching it on all parts of his body, asking for ancestral protection during the divining session and throughout the day. **Client's Presentation of Problem:** - After making inquiries concerning the day's favours and his own life, the diviner then asked his client to present his problem(s). However, in some cases like internal method or natural method of divination, the diviner did not need to ask the client to present his problem(s). He just stumbled on client's problem(s) hence the diviner usually is not told why a client has come to consult him (Nwala, 1985). In external or artificial method of divination, the diviner went further to divine for the life of his client. This in Igbo was called *ina ndu*.

**Response by Client:** - After the client had inquired into his own life and the life of his family, the diviner picked up his *ugiri* and threw them down. He asked them question about his client's life. He then called on the client to greet *ogwugwu*. The client greeted *ogwugwu* as he was told. The diviner asked his client to raise his palms up in order to enjoy long life. The client was also asked to stand on his or her feet and repeat this sentence thus: "I have received my life in this world."

**Invitation of Other Spirits:** - The client, having done and said all the things which the diviner told him to do and say, was asked by the diviner to touch a horn of antelope (*mpi ene*) which the diviner was holding. By touching the *mpi ene* according to a respondent, everything about the client was no longer concealed to the spirits invited. With these chants, the diviner then invited other spirits especially the spirits in charge of the four Igbo market days viz: Eke, Orie, Afo, and Nkwo. Other spirits invited were earth goddess (Ala), Aro, *Ogwugwu*, *Ovuve*, *Idemmili*, *Iyieri*, *Omalagba*, *Iyiojii*, *Uko*, *Okpanso*, *Okpalionaa*, *Otuuvio*, *Inyiaruru*, *Akpamavia et cetera*. The names of the deities invited depended on the environment. Whatever name, the purpose was to calm the malevolent ones down and spur the benevolent ones into

action. Thus, now we invite you to come before this altar (Oxtoby, 2002) and divine the cause of the evil weighing so heavily upon the people (Dennett, 1968).

**Divination Proper:** The diviner would pick the small *ofo* and touch the client. He then would start receiving the revelation. As he received this, he voiced out the revelation in *afa* slang and went on to interpret same to the client. In recognition of the stages of a divination session, Turner (1968) states, several distinct stages are involved in divination: the recognition of problem; the decision to appeal to divination; the divination ritual itself; perhaps an additional ritual to confirm the verdict; and appropriate repressive ritual.

**Divination for a Client:** Here the divining event where a client wanted to know the profession that would benefit him in life was presented. The client asked the diviner to tell him which profession - academics or trading would bring him prosperity. The process was summarized and presented thus. When the client wanted to know his fate in going into trading, the diviner said that the client would be robbed if he (client) took to trading. But he had to go to a witchdoctor and obtain a charm that would prevent robbery. The diviner told the client that that was the only way for him to succeed in trading. When the diviner was asked about taking to academic, he said that it was a nice thing rather it had no end. It was because he would like to obtain one certificate after another. Another thing was that the client would be a teacher. A man going to a diviner did not go with his family. When he got there, he made inquiries over every one's life, one after another. This was called *ika ugu* or *ika ute*. This *ugu* brought by a client represented client's soul. One could take any stick as *ugu* though it was better if it was *ogilisi* (*newboldia*) or *omu* (palm frond).

Supporting this, Mbiti (1975) says, diviners use various parts of plants and crops for divination and medical practices. It was observed that before this stick brought by a client, could represent the client's soul, the client had to kiss it and drop sand on it. Before a diviner would commence inquiry concerning every soul, he first used his own *ugu* to touch on other *ugu* brought by the client. It was believed that sometimes,

these afa seeds might not be telling the diviner the truth. The diviner understood this trick when the ugiri did not speak the language which the diviner could understand.

According to a respondent, when this happened, the ugiri afa (afa instrument) was made to swear an oath. It usually swore by the big ofo which stood for truth and justice. In recognition of divination for a client, Gibbs (1965) says when a person falls ill, the Suku will not immediately resort to divination. The patient will at first be given the ordinary herbal medicines. Should all these fail, divination becomes necessary. A professional diviner is selected and his diagnosis is acted on. If all these attempts fail, another diviner may be tried, and sometimes a third. If the client did not accept what the diviner told him, he had option to try another diviner.

**Afa Ikpo (Group Divination):** Group divination was usually held when there was serious confusion in a situation. Afa ikpo was the type of divination where more than one diviner converged at a time to take decision on a particular situation. Here, one of them, read out the fall of the ugiri of all of them one after the other. At the end, the majority decision was upheld for onward solution of the situation. Divination of this type resembled a “Nations Court of Appeal”. During the afa ikpo the diviners usually sat in a circle, facing one another with a set of ugiri in front of each of them.

According to Ogbalu (1972) sometimes, many diviners come together where each of them spreads his ugiri, one of them will be an interpreter and he reads out the minds of the different sprits. Ogbalu went further to say that if eventually, they did not reach consensus in the various messages of their various ugiri, they fixed another day for proper and more diligent session. A case of this type arose when it concerned many interest groups of people. During the divination, all the diviners usually picked up their ugiri at the same time and spread them the same time. Ndi dibia afa ikpo na-achilite mkpuru afa ha. (Group of diviners picking their afa seeds up): When they did this, each of them read out the message of his ugiri. When all of them had read out their various ugiri’s messages, one of them then stood up and summarized the whole messages as the afa message. This was called ike afa (literarily -

sharing of divination but meaning – pronouncement of verdict). Investigation into a difficult problem was never insurmountable in this type of divination.

Onwuejeogwu (1981) says diviner picks two lines of afa with right hand and another two with left hand and drops them straight on the ground. In Nando, diviners made use of four lines of ugiri at times, one could use eight lines. The important thing there was that the number of lines determined the period each afa session would take. Using only two lines would take longer time for one to get the minds of the gods. Group divination was used in solving group rather than individual problem. For instance, in Ikem, when an age group, kindred or village wanted to find out the cause of youth death, deadly diseases and other difficult problems, they would adopt afa ikpo (group divination). When an individual client could not get solution to his problems, he resorted to group divination. The importance of group divination relied on clearing all problems and knowing the truth.

**Afa Instruments:** There were a lot of artefacts which a diviner made use of in his profession. Some of these were peculiar to him. These instruments varied according to the society in which the diviner practiced. It also depended on the type or method of divination being used by the diviner. For instance, mechanical system of divination employed different instruments from that used in invocatory or incantational system. In invocatory system, sometimes the diviner used raffia fronds to demarcate the darker part of his shrine where he stayed from the outside room meant for his clients. The client was only expected to hear and not see the diviner during the process of divination. It was only on special arrangement and much persuasion that the diviner accepted to show up his face from his hideout.

Nwala (1985) from early morning till perhaps the end of the day, you find, in the chamber of the diviner, several people lined up and waiting in turns, (as if in a waiting room of a medical consultant) to consult the oracle. Some diviners used oji (cola nuts), some used water while some used mirror, animal entrails, reading of lines of human palms and interpretation of ugiri beads. All these helped the diviner in the effective dispensation of his duty by interpreting

the minds of the spirits. Zahan (1979) says that afa instruments are like media between the diviners and the Supreme Being. Certain processes were involved in using these instruments and each of them had its values. It was discovered that:-

**A Calabash:** Small sized calabashes would be brought singly by the clients who came to find out which of their ancestors reincarnated into the newborn baby. A piece of this calabash would be in turn given to clients who had new born babies before they entered their homes. The piece of the calabash would be placed in front of the door to the woman's house and water would be thrown up to the roof of the house and be allowed to drop on the calabash. The woman who had just given birth, would match on the calabash and smash it to pieces. This was believed to be capable of protecting the new baby and its mother from evil spirits and people with evil intentions towards them.

**Tortoise Shell:** The diviner usually used a tortoise shell which was claimed as the major instrument of divination. It was said that spirit forces came to inhabit the shell immediately diviner started beating it during divination. Philips (1971) subscribes to this view hence his statement, "In the shang dynasty, shoulder blades of oxen and the bottom shells of tortoise were inscribed and heated. A message was derived from the pattern of cracks formed across the inscription after heat was applied.

**Surcer Full of Cowry Shells:** Cowry shells in a surcer were used by some diviners for divination. Some diviners put these in an earthen pot. In certain areas especially the Delta Igbo people and the people of Omambala in Anambra state, cowry shells were used to determine who actually was called to serve the spirit of divination. During the process of confirming a person called by the spirit of divination, the possessed would be pushed into the place where the shells were dropped. The person then was expected to use his animal skin fan (azuzu) to draw about forty pieces with one deep of the fan into the heap of cowries. The cowries would be counted. If they were exactly forty in number after they had been counted by a group of seers, the person was confirmed to be true "seer". During divination, the cowries were believed to

help in the interpretation. The cowries performed the same function as the ugiri bead.

**Ugiri Shells:** In Igbo communities, ugiri is the most commonly used afa instrument. Booth (1977) showcased ugiri as what helped the diviner to commune with the ancestors and thereafter interpret the problems of his clients. The shells were made from ogbono seed. They were usually sown together with bones of a type of fish called usolo in four rings. The shells that were sown in four separate ropes would be sixteen in number. These were called ikpukpara or afa seed. Ugonna (1984) rightly points out when he says, "The ikpukpara is based on the principles of the sixteen configurations of mkpuru afa (afa seeds). They were ogbi, akwu, ogeli, odii, ululu, agali, obala, okala, ijite, ora, aka, atulukpa, otule, etc, ose and ovu."

After the preparation of afa seeds, the next was a rite of consecration. This involved taking the mkpuru afa to the market or village square where the dibia, medicine man, would chew cola nut and spit on it, dig a hole at the center of the square and bury it. This was to enable it to understand the language of both the spirit and those people that passed through the square. The ikpukpara would stay in the hole for days after which it would be collected and washed with egg (akwa okuko). Thereafter, the diviner would start using it in his divination to interfere and reveal the future.

This was why Zahan (1979) says the interpretation of 'afa' seeds bring in 'afa' instruments and things that help him to fulfill his thought and the authority he has to reveal the future. He solves the problems of the sick through the help of all these. This interpretation involved reading and voicing out whatever each of the ugiri shells said. Each of them represented a word and at the same time meant something to the diviner. A respondent was of the opinion that afa was equivalent to reading a book. In doing this, diviners displayed intelligence. As intelligence was important in education so it was in the interpretation of afa because one diviner could be said to know afa more than another.

A diviner could interpret the names associated with these ugiri shells when they opened and when they closed. The afa alphabets were: ogbi, etc, otule, obala, ora, ose, okala, ijite,

odii, ogute, ogheli, atulukpa, ovu, aka, ululu and aghali. It was these alphabets that the diviner interpreted as they fell and from there told his client what his or her problem was and how to solve it.

**Feathers** (Ugbene Okuko): Diviners used bunch of feathers which was believed to be aiding them during divination. The bunch of feathers exposed the minds and thoughts of spirits during divination. **Water:** Benton (1964) says that water divining or dowsing has been widely used". Actually, even among the Igbo, water was a very useful instrument of divination. It was believed that a greater number of strong spirits lived in the waters. That was why some diviners drew water from the rivers and kept them either in a plate, clay pot or in the hole dug at the centre of their shrine. They did this on the belief that since that water was drawn from the rivers where the spirits lived; there was the possibility that spirits were drawn as well. These spirits usually stimulate the third eyes of the diviners and helped them to understand and interpret effectively the minds of the unseen.

**Mirror:** Some diviners who made use of mirror in their work claimed that they used the mirror to draw whatever spirit they wanted closer to themselves. This was why they normally focused their eyes on the mirror as they went on interpreting the minds of the spirits to their clients. **Ofo:** Ofo was a symbol of truth and authority. It was therefore used during divining session to intensify the authority bestowed on the diviner. The diviner, realizing the implication of this, usually said nothing but the truth concerning the minds of the earth, ancestors, and spirits during divination. He would be in trouble if he deviated from the truth. **Gong:** Gong was used to wake the spirits up and to call their attention to the questions being directed to them by the diviner. According to Hornby (2001), gong is a round piece of metal that hangs in a frame and makes a loud deep sound when hit with a stick. When this was hit in order to make sound, it elicited information from the spirits.

**Ogwu:** This was any type of small stick picked to represent a suspect during divination. **Ufo or Okwa:** Ufo or Okwa was a type of carved wooden plate used in storing the local chalk called nzu. **Nzu:** Nzu was a symbol of

cleanliness, open mindedness and purity. It therefore signified the purity, cleanliness and open mindedness of the diviners. Diviners used it to draw four lines on the ground signifying four Igbo market days; Eke, Orie, Afo, and Nkwo. The nzu therefore was used to invoke the spirits that owe the four days so that they would contribute to the solution of the problem being sought. The diviners also used it to paint their eye lids because it was believed to be capable of ensuring clearer spiritual vision during divination.

**Ekpili:** Ekpili was made of ekpili bean seeds. It introduced melodious music which the diviner usually employed during divination to invite the spirits. The spirits were believed to be enjoying music. Thus, as they were in relaxed mood, they would expose every hidden problem being sought. **Oji:** Oji (cola nut) is used during divination. It was used to appease the gods and seek for their favours in the solution of the clients' problems. Breaking of cola nut was the first rite normally performed before ascertaining from the clients the reason for their mission. It was a symbol of love and accommodation or hospitality. It was like what Idigo (2002) says, after these inquiries, the father of the house calls the wife to present the visitor with a cola nut.

**Igba Egede:** Igba egede was a twin long drum used to wake the spirits of divination and ginger them into action. It was the belief that sometimes the spirits seemed to be asleep and therefore needed to be stirred up into action. The two drums (two in one) produced male and female sounds. Female sound was light while the male was heavy. Sometimes the diviner recited some chants while beating the drums melodiously. This melodious music also affected the clients by psychologically lessening their trouble at that moment. In support of this, Hastings (1954) writes: "Northern Asian use drum in divining, but in some other cases the possessing spirit speak by the mouth of the wizard, as among the Tehi-speaking people, whose priests are possessed, not by spirits, but by gods.

**Ring:** Some diviners used ring as one of the afa instruments. In doing this, the ring would be suspended and the movement in the air interpreted. Benton (1964) acknowledged this as he says that the instruments for divination are the

divining rod, water, suspended ring, Bible and key. **Bible:** It was discovered that due to the impact of Christian religion on Igbo traditional belief system, some diviners in Igbo culture area used the Bible, status of Jesus Christ and that of the Blessed Virgin Mary as divination instruments. These diviners did so in order to convince their suspecting clients of Christian denomination that they, the diviners had added powers. To Bascon (1959) diviners have adopted new techniques as the result of European influences, they employ dice, playing cards and dominoes in a variety of ways to prognosticate. Younger diviners called upon the Christian God to give them added power, and when Christians consulted them, objects of Christian religion like statue of Jesus were utilized.

Some diviners threw the cross on the ground and posed a question. Whenever the figure of Jesus faced up, the answer was “yes”, but when it faced down, it was “no”. Another method involved opening the Bible at random and reading the advice contained on the page. Though most diviners could not read, they professed the ability to ascertain the message from God by using the Bible which revealed the answer to the clients’ problems. **Key:** Some diviners also used key as part of their instruments of divination. Here, the success and failure of such divining affair depended on how freely or hardly the key locked or unlocked. If the key locked freely, it implied success but if it locked or unlocked with difficulties it implies failure. All these were divining instruments used by diviners of various culture areas of Igbo land. It should be understood here that it was due to the various types of divining instruments that led to many forms of divination being practiced. There should therefore be need to analyze the various forms of divination.

### **Psychological Wellbeing**

Psychological well-being refers to positive mental health (Edwards, 2005). Research has shown that psychological well-being is a diverse multidimensional concept (MacLeod & Moore, 2000; Ryff, 1989b; Wissing & Van Eeden, 2002), which develops through a combination of emotional regulation, personality characteristics, identity and life experience

(Helson & Srivastava, 2001). Psychological well-being can increase with age, education, extraversion and consciousness and decreases with neuroticism (Keyes et al., 2002). In terms of gender, research has suggested that there is no significant difference between men and women on measures of psychological well-being (Roothman, Kirsten & Wissing, 2003). Furthermore, the perception of physical health and spirituality can mediate the relationship between context and psychological wellbeing (Temane & Wissing, 2006a, 2006b).

Psychological well-being has undergone extensive empirical review and theoretical evaluation (Wissing & Van Eeden, 1998). There is currently no single consensual conceptual understanding of psychological well-being. Bradburn’s (1969) initial understanding of psychological well-being provided a depiction of the difference between positive and negative affect. Preliminary research was mainly concerned with the experiences of positive and negative affect, subjective well-being and life satisfaction that were formed around the Greek word ‘eudemonia’, which was translated as ‘happiness’ (Ryff, 1989b). Happiness was described as the equilibrium between positive and negative affect.

**Hedonism:** Hedonic psychologists are concerned with people’s experience s of pleasure versus dis-pleasure. According to Headey and Wearing (1992), individual differences in adaptation to life events may be explained by referring to a theorized base line of well-being that is determined by one’s personality. Personality trait studies show that extroverts and introverts are influenced by different types of stimuli, pleasant and unpleasant (Larsen & Ketelaar 1989, 1991). In addition, Fujita’s (1991) findings showed a correlation of .80 between extraversion and positive affect.

Diener, Suh and Oishi (1997) does people’s ability to adapt not mean that events in people’s lives do not have a prolonged impact in their subjective because adaptation does not occur in all situations. In a more recent study, Seligm and Diener (2002) found that extraversion, low levels of neuroticism and low levels of psychopathology are necessary but not sufficient for happiness. Myers and Diener

(1995) concluded that there may be cultural differences in the interpretation of life events and situations, that is to say some cultures explain the world as good and controllable and others stress negative emotions as normal.

Resources as money and intelligence have been found as moderately strong predictors of subjective wellbeing (SWB), while resources as family support and social skills are in general more strongly related to SWB (Diener & Fujita 1995). Diener and Fujita (1995) found also that resources correlate more strongly with SWB when they are relevant to an individual's idiographic personal strivings, that people have a tendency to choose personal strivings for which they have relevant resources and that the degree of congruence of individuals' goals with resources predicted SWB. Myers and Diener (1995) concluded that happiness grows more from the commitment to valued goals and advancement towards them, than from the submissive experience of desirable circumstances.

**Eudaimonia:** "Eudaimonism is the belief that well-being consist of fulfilling or realizing one's true nature" and defines well-being as full engagement and optimal performance in existential challenges of life (Ryan & Deci 2001, p 143). Hence, research focus on what makes people healthier and successfully adjust, psychologically, to changes in the environment. Jahoda's (1958) earlier studies tried to describe what means to be psychologically healthy basing the concept of positive mental health on developmental psychology theories as Erikson's psycho-social stages (1959), Maslow's conception of self-actualization (1968), Allport's formulation of maturity (1961), Roger's depiction of the fully functioning person (1961) and Jung's account individuation (1933).

The relationship between affects and psychological wellbeing (PWB) is also inquiring. Urry et. al. (2004) hypothesized that eudaimonic behaviour (engaging with goal-directed stimuli) should contribute to well-being. Urry et. al. (2004) tested the hypothesis by investigating correlations between individual differences in baseline prefrontal activation and both SWB (operationalized by SWLS) and PWB. The

results validated the hypothesis and affect, especially approach related PA (e.g. "excited", "strong"), emerged as an important factor in the prediction of both hedonic and eudaimonic well-being.

**Holistic Wellness:** Wellness is more than just a physical issue (Ardell et al., in Hermon & Hazler, 1999). The wellbeing comprehensive definition is evaluated by the amount the person is engaging in meaningful activity, regardless of the absence or presence of monetary gain (Hermon & Hazler, 1999, p. 342).

Dimensions of psychological wellbeing are **Self-Acceptance (having unconditional positive regards for oneself)**, **Positive Relations (having a fulfilled relationship)**, **Autonomy** (regulation of one's own behaviour through an internal locus of control), **Environmental mastery** (choosing and controlling the surrounding and imagined environment through physical and/or mental actions), **Purpose in life** (the perceived significance of one's existence and involves the setting and reaching of goals, which contribute to the appreciation of life), **Positive relations with others**, (having positive relations with others is an essential component in the development of trusting and lasting relationships as well as belonging to a network of communication and support), **Personal Growth**, (the ability to develop and expand the self, to become a fully functioning person, to self-actualize and accomplish goals) (Ryff, 1989b; Ryff & Keyes, 1995).

### **Empirical Review**

#### **Divination Practice**

Leung and Pong (2021) tested the relationship between psychological wellbeing and divination practice in Hong Kong. Cross-sectional data were collected from  $N = 500$  students (aged 17–24; 279 women). Hierarchical Multiple Regression showed that together the three domains of psychological wellbeing explained 79.9%, 71.3% and 85.5% of the variance in divination practice, depression, anxiety and stress respectively. Božek, Nowak, and Blukacz (2020) explored the relations between divination, health-related behaviours, and psychological well-being in the context of acquired education.

Basileyo (2019) explored the relationship between divination and psychological well-being. By utilizing descriptive and explanatory correlational method through Hayes Process Macro 3.0, the study examined undergraduate students ( $n=222$ ). Four vital results were derived from the study. First, it revealed that divination acted as a significant positive predictor of psychological well-being ( $\beta = 0.64$ ,  $t = 9.80$ ,  $p < 0.00$ ). Second, it showed that spirituality acted as a significant negative predictor of pessimism ( $\beta = -0.80$ ,  $t = -7.66$ ,  $p < 0.00$ ). Third, pessimism was found to be a significant negative predictor of psychological well-being ( $\beta = -0.17$ ,  $t = -4.11$ ,  $p < 0.00$ ). Fourth and the last, this study showed support that the relationship between divination and psychological well-being cannot be fully explained by the influence of pessimism ( $\beta = 0.51$ ,  $t = 7.13$ ,  $p < 0.00$ ). Pessimism slightly affects the relationship between divination and psychological well-being rendering partial mediation.

Malik (2018) examined the relationship between divination practice and psychological well-being among Muslims and Christians adolescents and young adults. Daily Spiritual Experience Scale and Warwick Edinburgh Mental Well-being Scale were used to examine the study variables. The study was carried out on the sample of ( $N = 254$ ) i.e. Muslims ( $n = 123$ ) and Christians ( $n = 131$ ). The sub sample of Muslims and Christians were further divided into males ( $n = 48$ ) and females ( $n = 75$ ). Similarly, Christian males ( $n = 60$ ) and Christian females ( $n = 71$ ). The instruments used to measure the variables possessed satisfactory reliability i.e. spirituality ( $\alpha = .80$ ) for Muslims and ( $\alpha = .92$ ) for Christians and psychological well-being ( $\alpha = .82$ ) for Muslims and ( $\alpha = .84$ ) for Christians. Results of the study revealed that divination not only had significant positive correlation with psychological well-being but also found to be significant positive predictor of psychological well-being among Muslims as well as Christians. Additional findings of the study further revealed that significant differences exist in the terms of gender and age.

Vitorino, Lucchetti, and Leão (2018) investigated how different levels of divination and religiousness (high spirituality and high

religiousness –S/R, high spirituality and low religiousness –S/r, low spirituality and high religiousness s/R and low spirituality and low religiousness – s/r) are associated with quality of life, depressive symptoms, anxiety, optimism and happiness among adults. A cross-sectional study was carried out among 1,046 Brazilian adults. Concerning the different levels of spirituality and religiousness, 49.2% had s/r, 26.5% S/R, 17.2% S/r and 7.1% S/R. Participants with S/R had better outcomes as compared to those with s/r and those with S/r in WHOQOL Psychological, Social Relationship and Environment, Optimism and happiness. Participants with s/R had better outcomes as compared to those with s/r in WHOQOL Psychological and Social Relationship, Optimism and happiness. Participants with S/r were different from those with s/r, with higher levels of WHOQOL Environment and happiness but also anxiety. The results revealed that, having higher levels of both divination and religiousness were more correlated to better outcomes than having just one of them or none of them. Likewise, having higher levels of religiousness in detriment of higher levels of divination was also associated with better outcomes in comparison to others.

### **Psychological Wellbeing**

Browning et al., (2021) examined psychological wellbeing of university students: Risk factors across seven states in the United States. Cross-sectional data were collected through web-based questionnaires from seven U.S. universities. Representative and convenience sampling was used to invite students to complete the questionnaires in mid-March to early-May 2020. The participants involved in the study 2,534 completed responses, of which 61% were from women, 79% from non-Hispanic Whites, and 20% from graduate students.

Exploratory factor analysis on close-ended responses resulted in two latent constructs, which we used to identify profiles of students with latent profile analysis, including high (45% of sample), moderate (40%), and low (14%) levels of psychological impact. Bivariate associations showed students who were women, were non-Hispanic Asian, in fair/poor health, of below-average relative family income

experienced higher levels of psychological wellbeing. Students who were non-Hispanic White, above-average social class, spent at least two hours outside, or less than eight hours on electronic screens were likely to experience lower levels of psychological wellbeing.

Multivariate modeling (mixed-effects logistic regression) showed that being a woman, having fair/poor general health status, being 18 to 24 years old, spending 8 or more hours on screens daily, and knowing someone infected predicted higher levels of psychological wellbeing when risk factors were considered simultaneously.

Villani, Pastorino, and Molinari (2021) investigated psychological well-being in a cohort of Italian university students. Villani *et al.*, (2021) conducted a cross-sectional survey in the period immediately after the first lockdown through the administration of a questionnaire on the personal websites of students attending their undergraduate courses at the Università Cattolica del Sacro Cuore.

The study used the Patient-Health-Engagement-Scale, Self-Rating-Anxiety-Scale, and Self-Rating-Depression-Scale to assess engagement, anxiety symptoms, and depression symptoms of our sample. Villani *et al.*, (2021) reported that 501 subjects, of which 35.33% were classified as anxious and 72.93% as depressed. Over 90% of respondents had good understanding of the preventive measures despite over 70% suffered from the impossibility of physically seeing friends and partners. Around 55% of students would have been willing to contribute much more to face the pandemic. An increase in the occurrences of anxiety was associated with being female, being student of the Rome campus, suffering from the impossibility of attending university, being distant from colleagues, and being unable of physically seeing one's partner. Performing physical activity reduced this likelihood.

The Dawel *et al.*, (2020) examined mental health and wellbeing in a representative sample of Australian adults. In the study, Dawel *et al.*, (2020) reported data ( $N = 1,296$ ) from the first assessment (Wave 1, 28–31 March 2020). The sample size requirement estimate was based on planned power analyses for finding an effect of  $f^2 = 0.1$  in linear and logistic regression

models, setting  $1 - \beta = .95$  and  $\alpha = .05$ , and taking into account variations in the prevalence of binary outcomes and attrition over the stages of the longitudinal survey, and an allowance for 10% unusable data. Dawel *et al.*, (2020) sample of  $N = 1,296$  was only 2% less than our target sample of  $N = 1,320$ . Only 2–3% of the data were unusable for the present analyses. However, depression, anxiety, and psychological wellbeing were measured with well-validated scales (PHQ-9, GAD-7, WHO-5).

Using linear regression, they tested for associations between mental health and psychological wellbeing of the participants. Depression and anxiety symptoms were substantively elevated relative to usual population data, including for individuals with no existing mental health diagnosis. However, depression and anxiety, although bushfire smoke exposure correlated with reduced psychological wellbeing. In contrast, pandemic-induced impairments in work and social functioning were strongly associated with elevated depression and anxiety symptoms, as well as decreased psychological wellbeing. Financial distress, rather than job loss *per se*, was also a key correlate of poorer mental health.

De-Juanas, Bernal Romero and Goig (2020) examined the Relationship Between Psychological Well-Being and Autonomy in Young People According to Age.. Ryff's Psychological Well-Being Scale and the Transition to Adulthood Autonomy Scale (EDATVA) designed by Bernal *et al.*, were used with a sample of 1,148 young people aged 16–21 from Madrid, Spain, and Bogotá, Colombia. The results show that almost all the dimensions on the Psychological Well-Being Scale correlate significantly and positively with the dimensions on the EDATVA scale. Specifically, moderate correlations were obtained between self-organization on the EDATVA scale and purpose in life ( $r = 0.568$ ;  $p = 0.01$ ) and environmental mastery ( $r = 0.447$ ;  $p = 0.01$ ) on the Psychological Well-Being Scale.

In turn, autonomy on Ryff's scale obtained the highest correlation ( $r = 0.382$ ;  $p = 0.01$ ) with understanding context on the EDATVA scale. It was also found that the older 18–21 age group obtained higher scores than the



younger 16–17 age group in all dimensions on both the EDATVA and the Psychological Well-Being Scale.

Leite, Ramires, De Moura, Souto, and Marôco (2019) examined psychological well-being and health perception: predictors for past, present and future. The sample comprised 1,155 respondents, being 69% female. The average age was 31.53 years-old (ranged between 18 and 79 years,  $SD = 13.53$  years old). The sample was a convenience non-probabilistic sample, so, it is not representative of the population. Findings revealed that psychological well-being dimensions' impact differently on prior, current, and health outlook perceptions. Furthermore, the dimension depressed mood influences current health perception; in turn, current health perception is the strongest predictor for psychological well-being.

Roslan, Ahmad, Nabilla, and Ghiam (2017) determined the level of psychological well-being among postgraduate students. The study also aimed to assess the relationship between psychological well-being and demographic factors, such as age and field of study. Psychological well-being questionnaires were administered to a sample of 192 Master of Education students. The findings demonstrated that Master of Education students possessed a slightly high level of psychological well-being. Differences were found in students' psychological well-being across age groups,  $F(4, 167) = 3.178$ ,  $p = 0.01$ , and field of study,  $F(8, 163) = 2.668$ ,  $p = 0.01$ , respectively. According to the results, students in the age group of 41 years and above possessed the highest level of psychological well-being ( $M = 5$ ,  $SD = 0.71$ ).

### Hypotheses

1. Divination reasonableness will not significantly predict psychological wellbeing among Omambala natives, Anambra State, Nigeria.
2. Divination efficacy will not significantly predict psychological wellbeing among Omambala natives in Anambra State.
3. Divinization irrationality will not significantly predict psychological wellbeing among Omambala natives in Anambra State.

### METHOD

**Participants:** A total of 66 Omambala natives from Anambra North senatorial zone of Anambra State served as participants for the study. The study comprised of 17 women and 39 men. The age of the participants' ranged from 18 to 78 with mean age 22.8 and standard deviation 11.4. Simple random sampling technique was used to select the towns, while accidental sampling technique was used to select the participants of this study. Because the selection of the participants was based on availability, accessibility and willingness of the participants to participate in the study.

**Instruments:** Two instruments were used in the study. Divination Practice Scale by Muzata (2014), and Ryff's Psychological Well-being Scale by Ryff and Keyes (1995). **Divination Practice Scale developed by Muzata, K.K. (2014)** contained 71 items designed to measure three dimensions of divination practice such as reasonable divination practice, efficacy of divination practice and perceived irrational of divination practice. The scale is rated on four-point format: 1=Not reasonable at all; 2=Reasonable sometimes; 3=Reasonable, and 4=Very reasonable, and discriminant validity of 0.82 with aggression scale. The overall scale has Cronbach of 0.77, whereas the subscales has Cronbach of 0.76 for reasonable divination practice, 0.82 for efficacy of divination practice, and 0.74 for perceived irrational of divination practice. The researcher conducted a pilot test using seventy-three (73) adults in Umunya and obtained a Cronbach alpha of 0.93 for the overall scale. The subscales has Cronbach of 0.86 for reasonable divination practice, 0.88 for efficacy of divination practice, and 0.91 for perceived irrational of divination practice.

**Ryff's Psychological Well-being Scale developed by Ryff and Keyes (1995)** contained 48 items designed measure of psychological well-being, with an overall life satisfaction convergent validity of 0.88. The Ryff's scale of psychological well-being (RPWB) has six components of psychological functioning: Self-acceptance, positive relations with others, autonomy, purpose in life, environmental

mastery and personal growth. The calculated scores of these six factors (i.e., autonomy, positive relationship with others, dominance over the environment, personal growth, purposefulness in life, and self-admission) are calculated as a general score for psychological well-being.

The test is a kind of self-assessment tool that is answered in a 6-point continuum from 1 (quite agree) to 6 (completely disagree), a higher score indicating a better psychological well-being. The overall Cronbach's alpha  $\alpha=0.85$ . The subscale intercorrelations was reported (in absolute value) among latent variables—particularly between self-acceptance and purpose in life at 0.976, self-acceptance and environmental mastery at 0.971, and environmental mastery and purpose in life at 0.958. Personal growth also correlated highly with self-acceptance at 0.951, purpose in life at 0.958 and environmental mastery at 0.908.

In Nigeria, Okpala (2018) reported Cronbach alpha of 0.67 for Ryff's overall scale, while the subscales indicated Cronbach alpha of 0.68 for self-acceptance, 0.76 for autonomy, 0.70 for purpose in life, 0.81 for positive relationship, 0.91 for environmental mastery and 0.87 for personal growth. In this study, the researcher conducted a pilot test using seventy-three (73) adults in Umunya and obtained a Cronbach alpha of 0.89 for Ryff's overall scale, while the subscales indicated Cronbach alpha of 0.82 for self-acceptance, 0.71 for autonomy, 0.80 for purpose in life, 0.83 for positive relationship, 0.84 for environmental mastery and 0.61 for personal growth.

**Procedure:** The participants of this study were made up of Omambala natives from Anambra North senatorial zone in Anamra State. A combination of simple random sampling techniques and accidental sampling techniques was used to select to the towns in this senatorial zone area and the participants for this study. To select to the towns, the names of the towns was written down in pieces of papers and the towns picked were selected and used for the study. This is to enable a true representation of Omambala natives across the senatorial zone. After selecting

the participants', rapport was established with the participants from each of the selected town and consent was taken from the participants, and they were assured of confidentiality of their responses. They were briefed about the study and that there are no wrong or right answers as per the instructions given in the questionnaire. On the whole 66 questionnaires were properly answered.

**Design and Statistics:** The study was a cross-sectional design because data was collected using survey method (questionnaire). Cross-sectional surveys are observational surveys, conducted in situations where the researcher intends to collect data from a sample of the target population at a given point in time. Researchers can evaluate various variables at a particular time. Data gathered using this type of survey is from people who depict similarity in all variables except the variables which is considered for research.

Whereas correlational design was employed for the study because the objective of the study is to establish significant relationship between independent variables (Divination dimensions: reasonable, efficacy, and perceived irrational divination practice) on the dependent variable (psychological well-being) and Multiple Linear Regressions was used to analyse the hypotheses: Because the study is geared towards ascertaining predictive effect of variables (IV) on another variable (DV).

**Ethical considerations:** Before completing the questionnaire, the purpose of the study was explained to the participants. First, the informed consent was established and they were assured of confidentiality, anonymity, no deception, and privacy. At consent stage, written consent was obtained prior to issuing of questionnaires and the participants were well-informed about opportunity and right to withdraw from the study at any time. While at confidentiality stage, they were assured that whatever they responded to must be maintained confidential at all times and each participant in the study were assigned anonymity in order to maintain privacy.

## RESULT

The analyses were done with the IBM SPSS version 25.

**Table 1: Descriptive Statistics Correlations for Divination Practice Perceptions and Psychological Wellbeing**

	N	Mean	Std. Deviation	Skewness	Std. Error	Kurtosis	Std. Error
Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic
Divination Reasonableness	66	78.9091	11.53687	-1.199	.295	3.448	.582
Divination Efficacy	66	52.5152	8.90850	.228	.295	1.354	.582
Divination Irrationality	66	40.4848	5.90760	.416	.295	-.545	.582
DIVINATION PRACTICE PERCEPTION	66	171.9091	18.36278	-.158	.295	1.706	.582
PSYCHOLOGICAL WELLBEING	66	150.8333	18.27616	.369	.295	-.167	.582
Valid N (listwise)	66						

**Source: Questionnaire Primary Data**

The skewness was negative for divination reasonableness (-1.199) indicating divination practice as being unreasonable, as was further shown with negative result of general divination practice perception (-.158). Nonetheless, there was positive for divination efficacy (8.90850) and divination irrationality (.416), indicating the belief the divination is efficacious notwithstanding its perceived irrationality. The standard deviations vary so much indicating inconsistency in the performance of the participants. Psychological wellbeing was positive (.369) indicating perceived positive effects of divination practice. The kurtoses were

negative for divination irrationality (-.545) away from the kurtosis 3-point benchmark, indicating non-outlier (consistent) perception of the irrationality associated with divination practices. Similarly, the negative psychological wellbeing (-.167) indicated consistent perception of the role that divination plays in people's lives. Divination reasonableness (3.448), divination efficacy (1.354), and divination practice perception (1.706) were all positive. Divination reasonableness had pronounced outlier above the 3-point benchmark, indicating much participants' performance inconsistency.

**Table 2: Correlations for Divination Practice Perceptions and Psychological Wellbeing**

		PSYCHOLOGICAL WELLBEING	Divination Reasonableness	Divination Efficacy	Divination Irrationality	DIVINATION PRACTICE PERCEPTION
Pearson	PSYCHOLOGICAL WELLBEING	1.000				
Correlation	Divination Reasonableness	.158	1.000			
	Divination Efficacy	.547**	.561**	1.000		
	Divination Irrationality	.286*	-.030	-.203	1.000	
	DIVINATION PRACTICE PERCEPTION	.457**	.891**	.772**	.204*	1.000

\*\* significant @  $P \leq .001$  or \* significant @  $P \leq .05$  for  $N = 66$ : Source: Questionnaire Primary Data

Table 2 above showed that divination practice perception significantly and positively correlated with psychological wellbeing ( $P \leq .001$ ,  $r = .457$ ,  $N = 66$ ). It indicated that divination practice perception had relationship with psychological wellbeing. Divination efficacy significantly and positively correlated with psychological wellbeing ( $P \leq .001$ ,  $r = .547$ ,  $N = 66$ ). It indicated

that the divination efficacy had positive relationship with psychological wellbeing. Divination irrationality significantly correlated with psychological wellbeing ( $P \leq .05$ ,  $r = .286$ ,  $N = 66$ ), indicating that participants still favour divination notwithstanding its irrationality perception.

**Table 3: Regression Results for Divination Practice Perceptions and Psychological Wellbeing**

DV – Psychological Wellbeing	$\beta_1$	$\beta_2$	$\beta_2$
1. Divination Reasonableness	.158 (.196)	-.218 (.197)	-.271* (.170*)
2. Divination Efficacy		.670** (.255)	.788** (.225**)
3. Divination Irrationality			.438** (.281**)
R Square	.025	.332**	.514**
Adjusted R Square	.010	.311**	.491**
$\Delta$ R Square	.025	.307**	.182**
$\Delta$ F	1.639	28.966**	23.258**
Std Error	(18.18691)	(15.17172**)	(13.04180**)
Df	1; 64	1; 63	1; 62
N	66		
Durbin-Watson	1.995		

\*\* significant @  $P \leq .001$  or \* significant @  $P \leq .05$  for  $N = 66$ : Source: Questionnaire Primary Data

**For Hypothesis One:** It states that “divination reasonableness will not significantly predict psychological wellbeing”. Result of table 3 showed that divination reasonableness significantly but negatively predicted psychological wellbeing ( $P \leq .05$ ,  $\beta = -.271$ ,  $N = 66$ ,  $df = 1;62$ ). Divination reasonableness contributed only 2.5% to the natives’ psychological wellbeing.

**For Hypothesis Two:** It states that “divination efficacy will not significantly predict psychological wellbeing”. The finding showed that divination efficacy significantly and positively predicted psychological wellbeing ( $P \leq .001$ ,  $\beta = .670$  &  $.788$ ,  $N = 66$ ,  $df = 1;63$ ). However, divination efficacy contributed 33.2% to the natives’ psychological wellbeing. The  $\Delta$  R Square Change from 2.5% to 30.7%) indicated that there was a significant improvement in the natives’ psychological wellbeing, which was significantly caused (predicted) by divination efficacy ( $\Delta F = 28.966$ ).

**For Hypothesis Three:** It states that “divination irrationality will not significantly predict

psychological wellbeing”. The findings showed that divinization irrationality significantly predicted psychological wellbeing ( $P \leq .001$ ,  $\beta = .430$ ,  $N = 66$ ,  $df = 1;64$ ). Divination irrationality contributed 51% to psychological wellbeing. Conversely, divination irrationality made reduced contribution of 18.2% to the natives’ psychological wellbeing.

The Standard (Std) Errors (15.17172 and 13.04180) being significant showed that the performance of the participants sampled can be generalized to the population of study. The Durbin-Watson (1.995) showed autocorrelation not adverse to the analyzed data. The Durbin-Watson produces a test number range from 0 to 4. Values closer to 0 indicate a greater degree of positive correlation, values closer to 4 indicate a greater degree of negative autocorrelation, while values closer to 2 suggest less autocorrelation. An autocorrelation of +1 represents a perfect positive correlation, while autocorrelation of -1 represents a perfect negative correlation.

**Table 4: Residuals Statistics for Divination Practice Perceptions and Psychological Wellbeing**

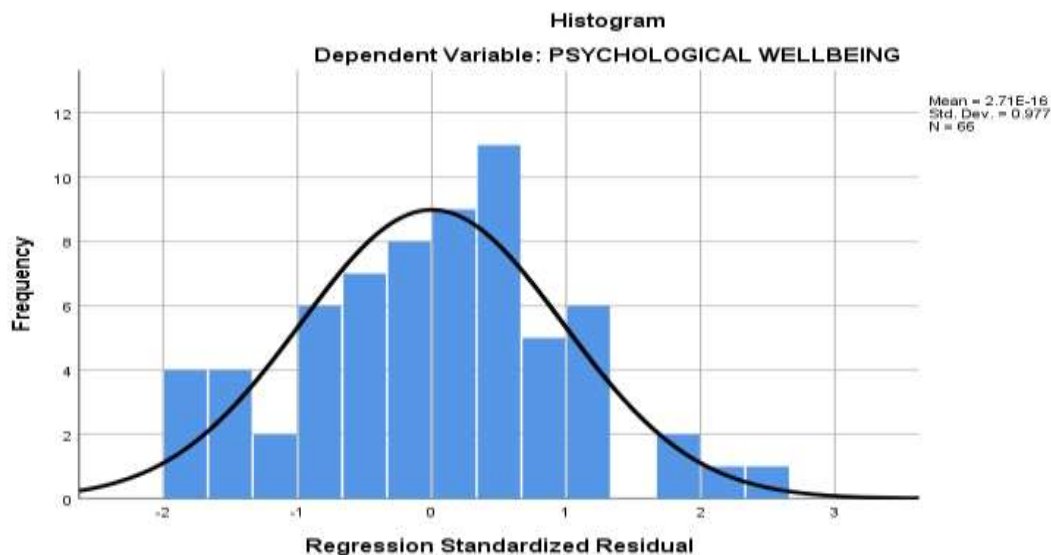
PSYCHOLOGICAL WELLBEING	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	125.7514	179.7353	150.8333	13.10647	66
Residual	-24.50403	30.43886	.00000	12.73728	66
Std. Predicted Value	-1.914	2.205	.000	1.000	66
Std. Residual	-1.879	2.334	.000	.977	66

Source: Questionnaire Primary Data

Table 4 showed the residual mean being .00000 indicating that the data were normally distributed. Outrageous data that could have adversely

affected the result were absent. A standardized residual with an absolute value greater than 3 is considered to be an outlier.

**Figure 1: Histogram for Divination Practice Perceptions and Psychological Wellbeing**

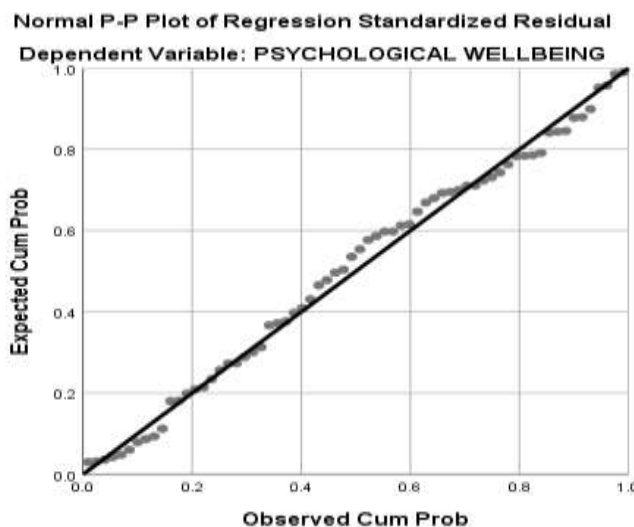


Source: Questionnaire Primary Data

Figure 1 showed very few parts of the histogram being an outlier. The histogram is symmetrical within the normal curve. This performance

indicated that divination practice perception impacted substantially on psychological wellbeing of the participants.

**Figure 2: Normal P-P Plot for Divination Practice Perceptions and Psychological Wellbeing**



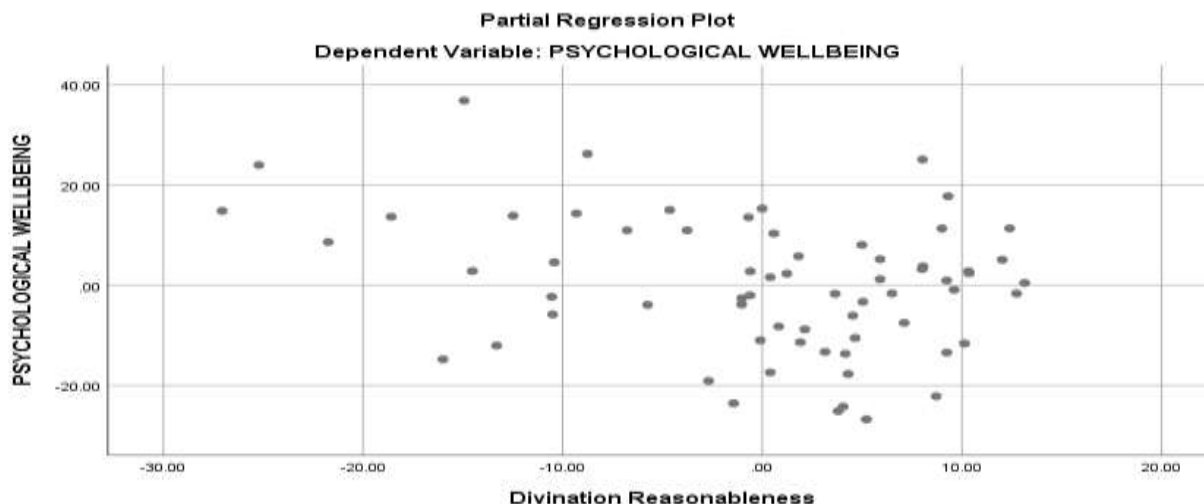
Source: Questionnaire Primary Data

Divination Practice Perception

Figure 2 showed the regression plot along the linear graph. The divination practice perception had slight deviations away (above and below average) from the graph line. It showed lack of perfect fit. This indicated that some participants have reservations for divination practices and its

psychological wellbeing effectiveness. The psychological wellbeing was strictly on the graph line before the midpoint. It indicated that psychological wellbeing brought about divination practice was below the average.

**Figure 3: Partial Regression Plot for Divination Reasonableness and Psychological Wellbeing**

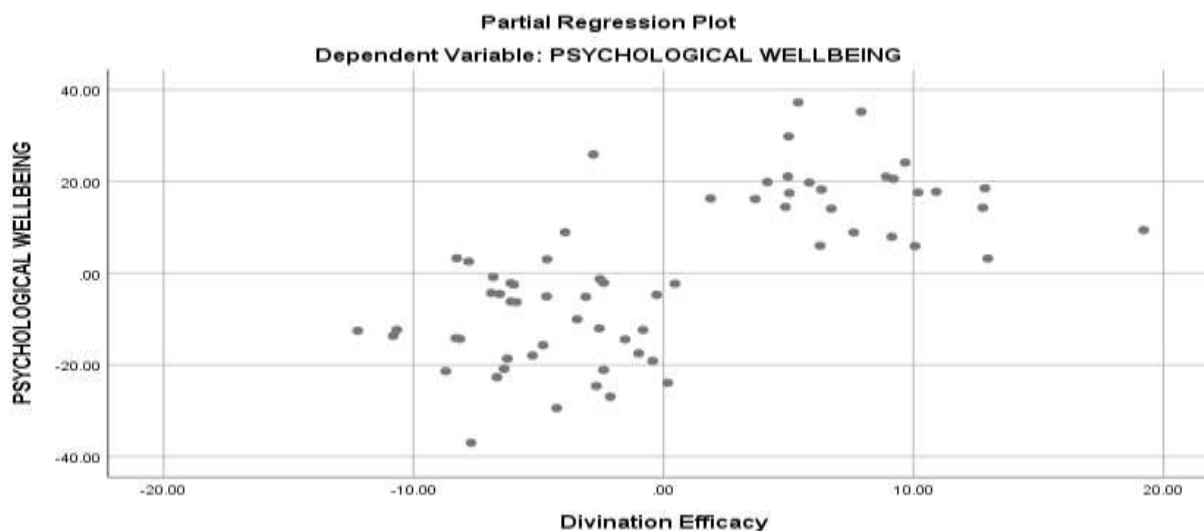


Source: Questionnaire Primary Data

Figure 3 showed the partial regression scattergram divination reasonableness and psychological wellbeing. The plot showed that much of the perceived reasonableness of

divination is positively skewed. Again, few outlier performances were witnessed on the negative side. The graph therefore showed substantial positive perception of divination as being reasonable.

**Figure 4: Partial Regression Plot for Divination Efficacy and Psychological Wellbeing**

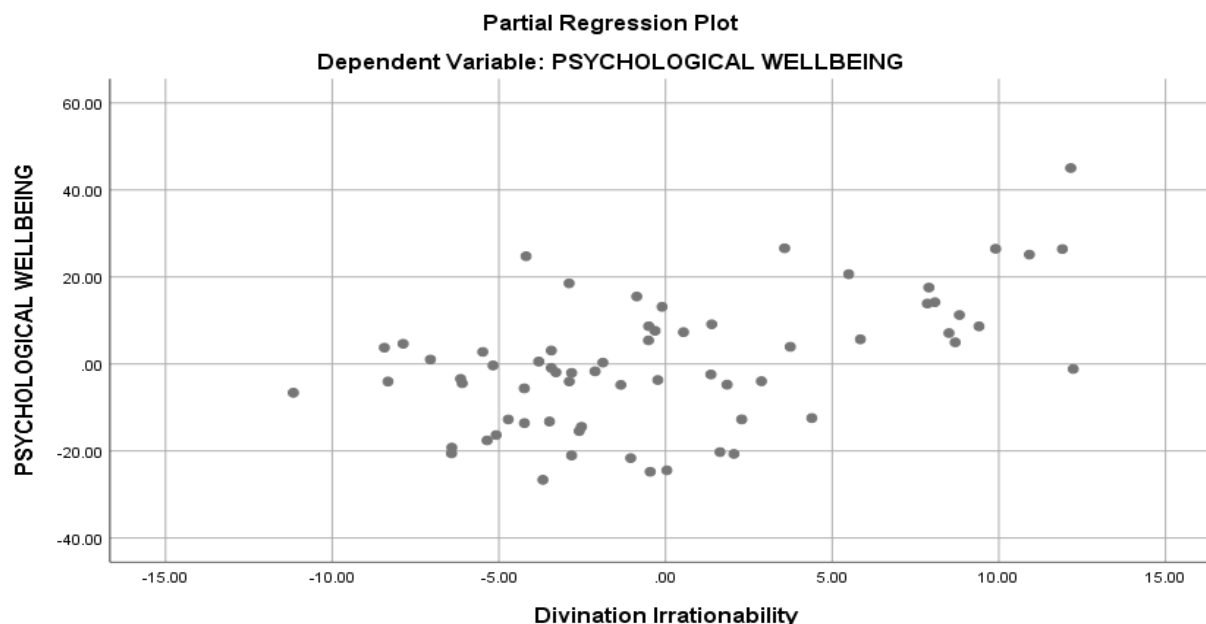


Source: Questionnaire Primary Data

Figure 4 showed the partial regression scattergram divination efficacy and psychological wellbeing. The plot showed a symmetry of perceived efficacy of divination on

both the positive and negative sides of the graph. it indicated a subjective perception of the efficacy of divination practice among the natives.

**Figure 5: Partial Regression Plot for Divination Efficacy and Psychological Wellbeing**



Source: Questionnaire Primary Data

Figure 5 showed the partial regression scattergram divination irrationality and psychological wellbeing being on the continuum. The plot showed that the perceived irrationality of divination being undulating from negative to

positive. Again, few outlier performances were witnessed on the positive side. The graph therefore showed inclusive finding on the perceive irrationality of divination practice on psychological wellbeing.

## Summary of Findings

### Hypotheses Testing

1. Divination reasonableness significantly but negatively predicted psychological wellbeing.
2. Divination efficacy significantly and positively predicted psychological wellbeing.
3. Divinization irrationality significantly and positively predicted psychological wellbeing.

### Other (Fallout) Findings

4. Divination practice perception significantly and positively correlated with psychological wellbeing.

5. Divination efficacy significantly and positively correlated with psychological wellbeing.

6. Divination irrationality significantly correlated with psychological wellbeing.

## DISCUSSION

The study investigated divination practices and its predictive impact on psychological wellbeing among Omambala natives in Anambra State. The first hypothesis was not confirmed because divination reasonableness significantly but negatively predicted psychological wellbeing. This means as divination reasonableness decrease psychological wellbeing increase. Božek, Nowak, and Blukacz (2020) asserted that both divination reasonableness and health-related behaviours are

positively related to psychological well-being, and that the relationship with divination reasonableness was also mediated by health-related behaviours. For divination reasonableness seems to display a stronger relationship with psychological well-being. This is because psychological well-being dimensions' is linked differently on prior, current, and reasonableness perceptions. Furthermore, the dimension depressed mood influences current reasonableness perception; in turn, current reasonableness perception is the strongest predictor for psychological well-being (Leite, Ramires, De Moura, Souto, & Marôco, 2019).

The second hypothesis was not accepted. This is because divination efficacy significantly and positively predicted psychological wellbeing. This shows that as divination efficacy increase psychological wellbeing increases. This affirmed Basileyo (2019) emphasis that divination self-efficacy is associated with psychological well-being; because, it showed that spirituality acted as a significant negative predictor of pessimism. For pessimism was found to be a significant negative predictor of psychological well-being. Due to self-efficacy slightly affects the relationship between divination and psychological well-being. This revealed that religiosity and existentialism are keys to psychological well-being. Further, it was revealed that existentialism was a better factor affecting psychological well-being (Hall, Bacheller, & Desir, 2019).

The third hypothesis was confirmed. Since divinization irrationality significantly and positively predicted psychological wellbeing. This denotes that as divination irrationality increases psychological wellbeing increases among Omambala natives. Theoretically, this emphasizes that people are attracted to divination practice due to felt needs. It suggests that there are basic propensities in man that influence the psychological appeal of divination behaviour irrationality. These desires include: power, independence, curiosity, acceptance, order, saving, honour, idealism, social contact, family, status, vengeance, romance, eating, physical exercise, and tranquility. This makes Reiss (2000) to assert that divination irrationality promotes a strong desire for interdependence

with others (mostly Christians). Hence, people embrace those aspects of divination irrationality and imagery that express their strongest psychological needs and deepest personal values. For people who have a strong need for order should enjoy ritualized religious experiences, whereas those with a weak need for order may prefer more spontaneous expression of faith (Reiss, 2000).

### **Implications of the Study**

1. The outcome of this study indicated that experts like social psychologists will benefit from this study since divination practice predicts psychological wellbeing of Omambala natives. Hence psychologists having clear understanding of connection between divination practice and psychological wellbeing will provide useful information as regards to psychological variables that makes divination practice impact psychological wellbeing.
2. These findings will help Omambala natives at the vantage position of understanding psychological wellbeing and other factors that affect it, since study manipulating variables indicated significant effect on psychological wellbeing.
3. Theoretically, enhanced theories reviewed in this study basically, sensitivity theory by Reiss (2000) served as anchor theory for the study. Since the theory was able to unify divination practice and psychological wellbeing together. According to the theory people are attracted to divination practice due to felt needs that promotes their psychological wellbeing.

### **Conclusion**

The study investigated divination practices as predictors of psychological wellbeing of Omambala natives in Anambra State. Literatures were reviewed, hypotheses formulated, data was generated and carefully analyzed. The result of the study was cautiously and meticulously interpreted. Implication of the study, limitation of the study, recommendations and suggestion for further study were established.



Consequently, the researcher concludes based on the findings that divination reasonableness significantly but negatively predicted psychological wellbeing, while divination efficacy and irrationality significantly and positively predicted psychological wellbeing among Omambala natives in Anambra State.

### **Recommendations of the Study**

1. Based on the outcomes of the study, the study recommended that psychologists (social and other psychologists) begin massive enlightenment programmes to educate the natives on the psychological implications of divination practices on their psychological wellbeing.
2. There is need for integration of divination practices and psychological principles: Since, divination practices impact the natives' psychological wellbeing. With the integration, these natives will always maintain good wellbeing and understand psychological implications of divination practices.
3. Psycho-education programme should be put in place in every towns and community. The sole aim should be to educate the masses on psychological and health implications of divination practices and its efficacy in promoting wellbeing.
4. Legislation should be made on the need of inculcating divination practice in academic curriculum. This will enable people with limited knowledge on divination practice and its importance on people's wellbeing to gain insight about it.
5. Omambala natives should understand that in as much as divination practice increases their psychological wellbeing, it can also decrease their wellbeing if not properly practice.

### **Limitations of the Study**

1. The study is based only on data gathered in Omambala area, Anambra State, Nigeria. The result therefore must be taken with caution and consideration when comparing to other countries or

other ethnic groups in Nigeria putting cultural differences into account.

### **Suggestions for Further Study**

1. Researchers also can check the effect of other variables such as, social support, economic support, age of Omambala natives, and circumstances of divination practice.
2. Moreover, there is need for future researchers to follow qualitative approach in studying Omambala natives' psychological wellbeing.

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## APPENDIX 1

### CONSENT FORM/AGREEMENT

I am above 18 years of age. I have read and understood that the information contained herein is for research purpose. I therefore voluntarily chose to participate and respond to these questionnaires. Tick in any of the boxes below:

Agree----- Disagree-----

## SECTION B

### Divination Practice Scale

#### Reasonable Divination Practice Subscale

**Instruction:** Please tick (□) or fill in the corresponding box appropriate to your response. How do you feel each of these items stated below is reasonable for divination? (1) Not reasonable at all; (2) Reasonable sometimes; (3) Reasonable, (4) Very reasonable

S/N	Items	1	2	3	4
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	<b>Reasonable Divination</b>				
1	A related to me was very sick.				
2	I had lost my sight suddenly after coming from school.				
3	My brother/ sister died in an unknown circumstance.				
4	My health wasn't ok for over half a year				
5	Doctors failed to heal an illness.				
6	I was forced to do so.				
7	To break the yoke of poverty.				
8	Because it was the answer to everything.				
9	By then I was a sinner, I never knew Christ.				
10	Concurrent sickness of my children.				
11	Continuous illness.				
12	My mother-in-law was saved from death by a diviner.				
13	My brother died of chest pains and slimming drastically.				
14	I was bleeding continuously for three days.				
15	My grandson died of unexpected circumstances.				
16	My mother was suffering from swollen legs believed to have been set for her sickness that led to her death.				
17	My brother had a sudden illness after dreaming having swallowed something.				
18	My son was suffering from epilepsy.				
19	I lost my inverter and a welding machine.				
20	I wanted to know if the sickness was from God or witches.				
21	I needed a job.				
22	I was Bewitched, both legs were swollen, hospital failed.				
23	Severe malaria that doctors failed to find.				
24	A severe painful arm which did not respond to modern medicine.				
25	My mother developed a short left shoulder which hospital failed to diagnose				
26	One of my relatives was accused of being a wizard.				
27	Death of my father after short illness.				
28	I continued crying when I was given a wrong name at birth, but after divining I stopped crying.				
29	My family members died consecutively.				
30	Poverty throughout my life.				
31	Mysterious death of my wife.				
32	Marital problems.				
33	My husband abandoned me for another woman.				
	<b>Efficacy of Divination Practice Subscale</b>				
34	I was able to find employment after divining.				
35	A sexually impotent man was healed by traditional healer after being told it was his former wife who did some magic to stop him from marrying.				
36	The accused agreed that he was the one who wanted to kill someone.				
37	My relative was Bewitched for years every time he was taken to hospital there was no progress but once the diviner was called he discovered the cause and offered herbs and there was complete cure.				
38	My niece was Bewitched I'm after divination the accused people admitted and they were strongly promised to free her and a few days later she was set free.				
39	When I was shown the person that caused my sights to go off, he also confessed and wanted me to forgive him.				
40	My grandmother confessed that she was responsible for the death of my friend's sister.				
41	When some stolen goods were found.				
42	When one of my neighbours had his bicycle stolen then we went to see a designer and after that his bicycle was found.				
43	The diviner used a mirror to show me everything that was happening to me and witch.				
44	A barren woman was also conceived and produced a child after divination and correct medicine given against the misfortune.				
45	A girl in our community was said to be bewitched by the father and that she would give birth only after the father died and it is true she's giving birth now after the father died six years ago.				



46	Some people have been healed through some practices and others have shown the real cause.				
47	Sometimes there is proof because there is evidence, tools used to murder are brought forward and they admit.				
48	Revealing of what occurred in my home and mentioning the mysterious happenings. E.g, tattoos done on the body of mine wife why she was fast asleep, neighbour pleaded guilty to being a witch.				
49	I witness a diviner accusing a suspect and through his powers he went to the house of the accused and found a calabash in the roof of the house containing medicines and accused admitted.				
50	When my wife was killed, I contacted the diviner who discovered pants and other materials inside the house of the accused.				
51	The diviner reviewed items used by witch and witch explained his responsibility for various misfortunes in the community.				
52	One man lost his property and a diviner was invited to find out who her taking it; it so happened that the man who stole it was revealed.				
53	A radio was stolen and the diviner told us where it was.				
54	My brother who was sick was healed and my sister who was barren now has children because he consulted the diviner.				
55	There was an incident where my cousin mysteriously got lost search for two days, to no avail even after consulting diviner and police.				
	<b>Perceived Irrational Divination Practice</b>				
56	The diviner failed to explain objects people have hidden to prove his accuracy.				
57	Money was hidden motive but he mentions the illness.				
58	Divination practice doesn't give accurate results:				
59	People are just accused and the "people with knowledge should help others finish the madness".				
60	People still suffer from disease/problem they had after divination.				
61	Divination results are false because they used lies and they tell you to bring sacrifices so that we become part of them.				
62	It does not give a clear picture of any misfortune.				
63	Diviners are just interested in money because sometimes they tell lies in order to get money.				
64	I have no confidence in diviners as they would in most cases, ask you questions which will lead him/ her to the conclusion.				
65	There was a time when one of my relatives had the misfortune and consulted a diviner who told her very wrong descriptions of her problems				
66	I have no confidence in divination because the outcomes are somehow faulty.				
67	There was a diviner found one accused guilty of witchcraft but when they accused went to another diviner, he was found innocent.				
68	There was a businessman who lost his properties and then he went to a diviner but following the diviners results up to now, the properties have not been found.				
69	I have no confidence as earlier stated because I serve God. And I witnessed a situation where a certain woman was accused of killing her daughter by a diviner after consulting a doctor the medical doctor said the daughter died of HIV/AIDS.				
70	I have no confidence in the recent diviner because it has been turned to be a source of income only. But in the past things happened and I witness my neighbour's child almost killed but rescued by a diviner.				
71	I have no confidence because diviners are money lovers.				

Developed by Muzata, K.K. (2014)

### SECTION C

#### Psychological Well-Being Scale

**Instruction:** Please indicate your degree of agreement (using a score ranging from 1-6) to the following sentences. 1=strongly disagree, 2 = disagree somewhat, 3 = slightly disagree 4 = slightly agree, 5= agree somewhat, 6= strongly agree

S/N	Items	1	2	3	4	5	6
	<b>Autonomy</b>						
1	I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.						
2	My decisions are not usually influenced by what everyone else is doing.						
3	I tend to worry about what other people think of me.						
4	I tend to be influenced by people with strong opinions.						
5	I have confidence in my opinions, even if they are contrary to the general consensus.						

6	It's difficult for me to voice my own opinions on controversial matters.						
7	I judge myself by what I think is important, not by the values of what others think is important.						
	<b>Environmental Mastery</b>						
8	In general, I feel I am in charge of the situation in which I live.						
9	The demands of everyday life often get me down.						
10	I do not fit very well with the people and the community around me						
11	I am quite good at managing the many responsibilities of my daily life.						
12	I often feel overwhelmed by my responsibilities.						
13	I have difficulty arranging my life in a way that is satisfying to me.						
14	I have been able to build a home and a lifestyle for myself that is much to my liking.						
	<b>Personal Growth</b>						
15	I am not interested in activities that will expand by horizons.						
16	I think it is important to have new experiences that challenge how you think about yourself and the world.						
17	When I think about it, I haven't really improved much as a person over the years.						
18	I have a sense that I have developed a lot as a person over time.						
19	I do not enjoy being in new situations that require me to change my old familiar ways of doing things.						
20	For me, life has been a continuous process of learning, changing and growth.						
21	I gave up trying to make big improvements or changes in my life a long time ago.						
	<b>Positive Relations</b>						
22	Most people see me as loving and affectionate.						
23	Maintaining close relationships has been difficult and frustrating for me.						
24	I often feel lonely because I have few close friends with whom to share my concerns.						
25	I enjoy personal and mutual conversations with family members or friends.						
26	People would describe me as a giving person, willing to share my time with others.						
27	I have not experienced many warm and trusting relationships with others.						
28	I know that I can trust my friends, and they know they can trust me.						
	<b>Purpose in Life</b>						
29	I live life one day at a time and don't really think about the future.						
30	I have a sense of direction and purpose in life.						
31	My daily activities often seem trivial and unimportant to me.						
32	I don't have a good sense of what it is I'm trying to accomplish in life.						
33	I enjoy making plans for the future and working to make them a reality.						
34	Some people wander aimlessly through life, but I am not one of them.						
35	I sometimes feel as if I've done all there is to do in life.						
	<b>Self-acceptance</b>						
36	When I look at the story of my life, I am pleased with how things have turned out.						
37	In general, I feel confident and positive about myself.						
38	I feel like many of the people I know have gotten more out of life than I have.						
39	I like most aspects of my personality.						
40	In many ways, I feel disappointed about my achievements in life.						
41	My attitude about myself is probably not as positive as most people feel about themselves.						
42	When I compare myself to friends and acquaintances, it makes me feel good about who I am.						

Developed by Ryff, C.D., & Keyes, C.L.M. (1995)