

EVENT PROGRAM

THE 19TH ANNUAL INTERNATIONAL CONFERENCE  
OF THE  
IGBO STUDIES ASSOCIATION (ISA)

Second Virtual Conference  
May 12-14, 2022

Theme:

*Onye Aghana Nwanne Ya*  
*(Everyone Counts)*

Dr. Chidi N. Igwe  
Program Chair

[www.igbostudiesassociation.org](http://www.igbostudiesassociation.org)  
[conference@igbostudiesassociation.org](mailto:conference@igbostudiesassociation.org)

## **MISSION**

To promote and encourage scholarship on Igbo history, culture and society in African studies as inaugurated and initiated at the African Studies Association (ASA) Conference in Philadelphia, Pennsylvania, on November 8, 1999. To forge intellectual links and network with scholars, policy makers, and activists inside and outside Nigeria. To participate actively and collaboratively in continental and global debates with interested organizations in Nigeria, the U.S. and other countries on issues specifically relevant to Igbo studies. To work actively for the promotion of Igbo language with interested organizations and/ or institutions in diverse regions of the world.

## **MEMBERSHIP**

Membership is open to individuals who are interested in the issues related to the Igbo people. Membership is open to Igbo scholars everywhere committed to engendering and promoting scholarship in all disciplines in Igbo studies. Registration fees shall be paid annually by all members of the Igbo Studies Association. Dues are for the membership year January 1 to December 31. The differentiated levels of registration fees due and payable by members of the organization are as follows:

### **MEMBERSHIP, REGISTRATION, OTHER FEES**

#### **CONFERENCE REGISTRATION FEES**

Regular member	\$100
Regular Africa	\$70
Student member	\$50
Life member	\$100
Non-member	\$120

#### **MEMBERSHIP REGISTRATION AND ANNUAL DUES**

Regular member	\$50
New Regular member	\$75
Student member	\$30
New Student member	\$55
Life member	\$1,000

**THURSDAY, MAY 12, 2022**

**PLENARY SESSION 1: Opening Ceremony / Call to Order**

**Time:** 10:00 am – 12:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**PLENARY SESSION:** Opening Ceremony / Call to Order:

**Moderator:** Rev. Chijioke Azuawusiefe, PRO, ISA

**Ecumenical Invocation:** Rev. Chijioke Azuawusiefe, SJ

**Opening Remarks:** Prof. Chidi Igwe, Conference Chairperson

**Welcome Remarks:** Dr. Chielozona Eze, President, ISA

**Breaking of the kolanut:** Ezenwanyi, Professor Ada Azodo, Ex-President, ISA

**ISA Review and Publications:** Dr. Chima Korieh

---

**THURSDAY, MAY 12, 2022**

**Panel 1: Marginalization, secession, and self-determination**

**Time:** 12:00 pm – 2:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Ezeigbo, Akachi T**

\*\*\*\*\*

**Scheduled Papers**

1. *Post-Civil War Nigerian Military Government Politics of Port Decongestion: Untangling Controversies and Hinterland Communication Concepts*, **Chilaka, Edmund**, Centre for Multimodal Transport Studies, University of Lagos, Akoka, Lagos, Nigeria; **Agugua, Augustine O.**, Department of Sociology, University of Lagos, Lagos, Nigeria; **Ege, E. Emmanuel**, Centre for Multimodal Transport Studies, University of Lagos, Akoka, Lagos, Nigeria.
2. *Perceptions of Marginalization 50 Years after the Nigeria-Biafra War: The Claims of Ndi-Igbo*, **Ezeigbo, Akachi T.**, Alex Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria.
3. *Avoidable Conflict and Victimization – Textual and Contextual Appraisal*, **Nwosu-Okoli, Ifeoma**, Alex Ekwueme Federal University, Ndufu-Alike, Ikwo, Ebonyi State, Nigeria.

4. *Contemporary Igbo Leadership, Syndrome of Defeatism and the Paradox of Biafran Secession*, **Nwaezeigwe, Nwankwo T.**, Institute of African Studies, University of Nigeria, Nsukka, Nigeria.
- 

**THURSDAY, MAY 12, 2022**

***Panel 2: Resource extraction, control, and redistribution***

**Time:** 12:00 pm – 2:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Njoku, John D**

\*\*\*\*\*

**Scheduled Papers**

1. *Ndi-Igbo and Terrorism: The Politics of Redefinition in the Nigerian Security Discourse*, **Agbo, UcheChukwu**, Department of English, Southern Methodist University, Dallas, Texas, USA.
  2. *Collective Memories of Selected Nigerian Ethnic Groups and the Formation of Sub-group of Superordinate Identity*, **Asekun, Wakil Ajibola**, Department of Psychology, Faculty of Social Sciences, University of Lagos, Akoka, Lagos, Nigeria.
  3. *Participatory Democracy and Social Justice among Igbo Indigenous People*, **Onah, Rita Ujunwa**, Department of Archaeology, Memorial University of Newfoundland, St. John's, Canada; **Onah, Ifeanyi**, Ohanaeze Ndigbo Canada, St. John's, Canada.
  4. *Temperature Anomaly and Response by Rainforest Cover: Potential Implications for Food Availability in Igboland*, **Njoku, John D.**, Department of Environmental Management, Federal University of Technology, Owerri, Nigeria.
- 

**THURSDAY, MAY 12, 2022**

***PLENARY SESSION 2: Keynote Address***

**Time:** 3:00 pm – 5:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

\*\*\*\*\*

**KEYNOTE SPEAKER**

Professor Uchenna Okeja, Director of the Emengini Institute for Comparative Global Studies

**Topic: Concepts, Creativity and Meaningful Life**

\*\*\*\*\*

---

**THURSDAY, MAY 12, 2022**

**Panel 3: True federalism, decentralization, and inclusive government**

**Time:** 5:00 pm – 7:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Umejiaku, Nneka**

\*\*\*\*\*

**Scheduled Papers**

1. *The Punitive Control of Mkpuru Mmiri Abuse among the Youth in Igbo Land: A Sociological Concern*, **Okeke, Miriam Charity Ogadinma**, Margleo International Secondary School, Nkwumeato, Ihitte Uboma, Imo State, Nigeria.
2. *Drug Use, Abuse, Effects, and Control of Mkpuru Mmiri*, **Okolo, Ikemefuna Oluwasegun**, Open University of Nigeria, Nigeria.
3. *The Impact of Drug Abuse on Igbo Culture and Youth in Nigeria: A Legal Appraisal*, **Umejiaku, Nneka**, Department of Commercial and Property Law, Faculty of Law, Nnamdi Azikiwe University, Awka, Nigeria.
4. *The Rise of “Unknown Gunmen” in Igboland: A Regional Time Bomb*, **Ijeudo, Nnamdi Ugochukwu**, Department of Religion and Cultural Studies, University of Nigeria, Nsukka, Nigeria; **Unachukwu, Daniel Clement**, Department of Religion and Cultural Studies, University of Nigeria, Nsukka, Nigeria.
5. *Restorative Approach to Justice in Nigeria: Lessons from Northern Ireland*, **Onah, Ifeanyi**, Ohanaeze Ndigbo Canada, St. John’s, Canada.

---

**THURSDAY, MAY 12, 2022**

**Panel 4: Wealth accumulation, merited and unmerited accolades**

**Time:** 5:00 pm – 7:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Okide, Ujubonu J.**

\*\*\*\*\*

**Scheduled Papers**

1. *Influence of Pentecostalism on the Attitudinal Disposition of Students in the Federal College of Education, Eha-Amufu, Enugu State*, **Ezeh, Ebere Ifeyinwa**, Department of Christian Religious Studies, Federal College of Education, Eha-Amufu, Nigeria; **Unachukwu, Daniel Clement**, Department of Religion and Cultural Studies, University of Nigeria, Nsukka, Nigeria.
2. *Our Culture as the Instinct that Guides Our Existence*, **Iwuagwu, Ekene Patrick**, Institute of Oceanography, University of Calabar, Calabar, Cross River State, Nigeria.
3. *Cultural Views of Wealth in Traditional and Contemporary Igbo Society: Perspectives from Maduekwe's "Ego na-ekwu"*, **Okide, Ujubonu J.**, Department of Linguistics, African and Asian Studies, University of Lagos, Akoka, Yaba, Lagos, Nigeria.
4. *Gịnị ka a na-azọ! The Colonized Were Indoctrinated to Reject their World and Embrace that of the Colonial Power*, **Onah, Rita Ujunwa**, Department of Archaeology, Memorial University of Newfoundland, St. John's, Canada.

**FRIDAY, MAY 13, 2022**

***Panel 5: Entrepreneurship and economic development***

**Time:** 10:00 am – 12:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Aghanya, Ikenna Obumneme**

\*\*\*\*\*

**Scheduled Papers**

1. *Tackling Poverty, Unemployment and Crime in Nigeria by Encouraging and Growing Small and Medium Scale Enterprises (SMEs) amongst the Nigerian Youth*, **Aghanya, Ikenna Obumneme**, School of Arts, Design and Printing Technology (S.A.D.P.T), Federal Polytechnic Oko, Oko, Anambra State, Nigeria.
2. *Entrepreneurship and Economic Development*, **Ikechukwu, Elijah Chiemerie**, Abia State Polytechnic, Abia State, Nigeria.
3. *African Architectural Identity in Time of Globalization: The Example of Obi Building Style of South East Nigeria*, **Njoku, Moses Oñugadi**, Department of Fine and Applied Arts, Nnamdi Azikiwe University, Awka, Nigeria.
4. *Umunna Nwezuoku Aku: The Igbo Cultural Philosophy of Wealth and Progress*, **Onuorah, Anselm C**, Anchor Book Publishers Africa; **Azotani, Chuks Francis**, Fmr. Special Adviser on Domestic to the Governor of Anambra State.

**FRIDAY, MAY 13, 2022**

**Panel 6: Culture and Igbo philosophy of progress**

**Time:** 10:00 am – 12:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Ugbor, Gloria Ngozi**

\*\*\*\*\*

**Scheduled Papers**

1. *Paremiological Analysis of Anti-Proverbs in Oshagenyi Azegba's Imaryima Folksongs of Ezikeoba Igbo*, **Agbedo, Chris Uchenna**, Centre for Igbo Studies, University of Nigeria, Nsukka, Nigeria; **Ugbor, Gloria Ngozi**, Centre for Igbo Studies, University of Nigeria, Nsukka, Nigeria.
2. *Symbolism of Names in Igbo*, **Edeoga, Patience Nonye**, Department Of Linguistics, African and Asian Studies, University Of Lagos, Lagos, Nigeria.
3. *Emerging Trends in the Cultural Conceptualization of Igbo Names*, **Egenti, Martha Chidimma**, Department of Linguistics, Nnamdi Azikiwe University, Awka, Anambra State, Nigeria.
4. *The Scientific Process of Breaking Kolanut (Iwa Oji) in Igbo Land: A Breakthrough in Our Cultural Philosophy*, **Nnadozie, Okafor Obinwanne**, Centre for Scientific Research and Development (CSR), Commercial Area G, Owerri, Imo State, Nigeria.

---

**FRIDAY, MAY 13, 2022**

**Panel 7: Language endangerment and preservation**

**Time:** 12:00 pm – 2:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Dimebo, Ifunanya Nzubechukwu**

\*\*\*\*\*

**Scheduled Papers**

1. *Amaghị Ntughari: Akamgba Nyeere Mgbasaozi N'asusu Igbo N'ụwa Ohuru*, **Dimebo, Ifunanya Nzubechukwu**, Department of Linguistics and Nigerian Languages, Alex-Ekwueme Federal University, Ndufu-Alike, Ikwo, Nigeria.
2. *The Place of Christian Song Choruses in the Teaching and Learning Indigenous Languages in the Diaspora*, **Etire, Daniami**, DIPATO Capability Management Consultants Ltd, Port Harcourt, Nigeria.
3. *Creation of Igbo Folktales in ICT Games as a Veritable Contrivance in Child Training: Using Traditional and Modern Approaches*, **Eze, Nneka Justina**, Department of Arts

And Social Science, Ebonyi State University, Abakaliki, Nigeria; **Ude, Uchenna**, Department of Arts Education, University of Nigeria, Nsukka, Nigeria.

4. *Language Endangerment and Preservation*, **Obi, Egwunwoke Chibueze**, Ambassadors Communications/Publishers, Ikeja, Lagos, Nigeria.

---

**FRIDAY, MAY 13, 2022**

***Panel 8: Translation, language education, teaching and learning of languages***

**Time:** 12:00 pm – 2:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Nkoro, Ihechi**

\*\*\*\*\*

**Scheduled Papers**

1. *Documentation of Igbo Riddles and their Translation into English and French Languages*, **Chidi-Mbah, Nkechinyere O.**, Abia State University, Uturu, Abia State, Nigeria; **Ume-Ezeoke, Dorothy**, Gregory University, Uturu, Abia State, Nigeria.
2. *Constituent Question Construction in Igbo and English*, **Emejulu, Obiajulu**, Department of Communication Studies, National Institute of Nigerian Languages, Aba, Abia State, Nigeria; **Chukwu, Ebere Mercy**, Department of Languages and Communication, Abia State Polytechnic, Aba, Abia State, Nigeria.
3. *Omissions in Igbo-English Fictional Translation: Bell-Gam Translated by Ezeh*, **Nkoro, Ihechi**, Department of Foreign Language and Translation Studies, Abia State University Uturu, Nigeria.
4. *Effects of Globalization and Modernization on Igbo Language, Communication and Culture*, **Odionye, Chinwe Mirian**, Department of Mass Communication, Edwin Clark University, Kiagbodo, Delta State, Nigeria.

---

**FRIDAY, MAY 13, 2022**

***Panel 9: Leadership and development***

**Time:** 12:00 pm – 2:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Okoye, Ugochukwu**

\*\*\*\*\*

### Scheduled Papers

1. *An Analysis of Traditional Igbowomen Leadership: A Case Study of Omu Anioma*, **Azubuikwe, Chibuzor**, Kansas State University, USA; **Attamah, Amarachi**, Syracuse University, New York, USA.
2. *The Archetypal Leadership of the Tortoise: A Key to a Quality Leadership of the Igbo*, **Echebima, Helen Chijiago**, Department of Linguistics and Communication Studies/Igbo, Abia State University, Uturu, Abia State, Nigeria.
3. *Conflict in Parental Imposition of Career Choices on their Children: A Discourse Analysis of Emmanuel Ibekwe's Ndi Nwe Egwu*, **Mba-John, Chinyere Nwanne**, Department of Linguistics and Nigerian Languages, National Institute for Nigerian Languages, Aba, Abia State, Nigeria.
4. *Igwebuikwe as the Operative Condition of Igbo Relational Ethical Theory*, **Kanu, Ikechukwu Anthony**, Tansian University, Umunya, Anambra State, Nigeria.
5. *Cooperation or Co-optation? Hybrid Governance, State Alliance, and the Crises of Local Autonomy within Town Unions Government in Igboland*, **Okoye, Ugochukwu**, Department of Sociology and Anthropology, Carleton University, Ottawa, Canada.

---

\*\*\*\*\*

**FRIDAY, MAY 13, 2022**

***PLENARY SESSION 3: Featured Speech***

**Time:** 3:00 pm – 5:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair:** Eze, Chielozone

**FEATURED SPEAKER**

Dr. Cyril Obi, Program Director at Social Science Research Council

New York

**Topic:** *Social Science Research Council (SSRC) in Africa: Supporting Social Research and Bridging the Knowledge-Policy Gap*

\*\*\*\*\*

---

**FRIDAY, MAY 13, 2022**

***Panel 10: Religion, morality, and immorality***

**Time:** 5:00 pm – 7:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Njemanze, Philip C.**

\*\*\*\*\*

### **Scheduled Papers**

1. *Global System for Mobile Communication: The Church and Moral Development of the Youth*, **Ezeh, Ebere Ifeyinwa**, Department of Christian Religious Studies, Federal College of Education, Eha-Amufu, Nigeria.
2. *Igbo-African Concept of the Meaning of Life: An Igwebuike Perspective*, **Kanu, Ikechukwu Anthony**, Tansian University, Umunya, Anambra State, Nigeria.
3. *Discovery of the Temple of Solomon and Wailing Walls in Owerri*, **Njemanze, Philip C.**, Chairman, International Institutes of Advanced Research and Training, Chidicon Medical Center, Owerri, Nigeria.
4. *Onye Aghana Nwanne Ya: Towards Embracing Unity and Peace in Divided Igbo Families and Igbo Land for Sustainable Development*, **Onyejebu, Maureen Nwando**, Institute of African Studies, University of Nigeria, Nsukka, Nigeria.

---

**FRIDAY, MAY 13, 2022**

### **Panel 11: Education and development**

**Time:** 5:00 pm – 7:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Eze, Roseline Ifeoma**

\*\*\*\*\*

### **Scheduled Papers**

1. *Mmetụta Akụ Na Ụba Nne Na Nna Na Mmeta Nke Oma Umakwukwo Sekondiri Senjo N'ideta Asusu Igbo*, **Eze, Roseline Ifeoma**, Arts Education Department, Department of Linguistics, Igbo and other Nigerian Languages, University of Nigeria, Nsukka; **Onyebuchi, Aruah Virginus**, Arts Education Department, Department of Linguistics, Igbo and other Nigerian Languages, University of Nigeria, Nsukka; **Idoko, Fadila Nwadinmpa**, Arts Education Department, Department of Linguistics, Igbo and other Nigerian Languages, University of Nigeria, Nsukka.
2. *Teaching Children to Read in Igbo Language: A Step to Holistic Development in our Environment*, **Ohaike, Nkechinyere**, Department of Linguistics and Nigerian Languages, National Institute for Nigerian Languages, Aba, Abia State, Nigeria.

3. *21st Century Skill Requirements by Business Education Students for a Successful Business Entrepreneurship in Delta State, Nigeria*, **Udoye, Rita Nneka**, Federal College of Education (Technical) Asaba, Delta State, Nigeria; **Chukwudi, Mozia Andrew**, Federal College of Education (Technical) Asaba, Delta State, Nigeria.
- 

**FRIDAY, MAY 13, 2022**

***Panel 12: Being Igbo abroad***

**Time:** 5:00 pm – 7:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Okorji, R. I.**

\*\*\*\*\*

**Scheduled Papers**

1. *Peripeteia in Chidera Igwe's The Carnival Boy*, **Igwe, Chidi Nnamdi**, Igbo School Online, Regina, SK Canada, [www.igboschool.com](http://www.igboschool.com).
  2. *Between 'akụ luo ụnọ ...' and 'ebe onye bi ...': The Dilemma of Disporan Ndi Igbo as Represented in Uchenna Nwosu's "The End of the Road and Wrapped Soil"*, **Muo, Adaobi**, Department of General Studies, National Institute for Nigerian Languages (NINLAN), Aba, Abia State, Nigeria.
  3. *Mkpagbu Na Mmekpaahụ Dị Iche Iche Ndị Jidere Nchawapụta Asụsụ Igbo Na Mba Ụwa*, **Udechukwu, Chinwe Nwaudu**, Humanities Unit, School of General Studies, Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria, Nsukka, Nigeria; **Okorji, R. I.**, Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria, Nsukka, Nigeria; **Ahamefula, Ndubuisi O.**, Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria, Nsukka, Nigeria; **Akumjika, Chikamma Michael**, Department of Linguistics and Communication Studies, University of Calabar, Nigeria.
- 

**SATURDAY, MAY 14, 2022**

***Panel 13: Family, kinship, and village associations***

**Time:** 10:00 am – 12:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Onah, Rita Ujunwa**

\*\*\*\*\*

### Scheduled Papers

1. *The Challenges of Marital Statuses and Dynamics of Igbo Identity Crises in a Contemporary World*, **Njoku, John D.**, Department of Environmental Management, Federal University of Technology, Owerri, Nigeria.
2. *A Postmodernist Evaluation of the Principle of Egbe Bere, Ugo Bere in Igbo Ethics*, **Nwankwo, John Justice**, Department of Philosophy, Faculty of Humanities, Rivers State University, Nkpolu, Port Harcourt, Nigeria.
3. *Persistence of Slavery in Human-Spirit Conjugal Relationship: Adoro Goddess and Igo Maa Ogo in Nsukka Northern Igboland*, **Okwor, Christopher O.**, Department Of Religion and Cultural Studies, University Of Nigeria, Nsukka, Nigeria; **Okoli, Anuli B.**, Department Of Religion and Cultural Studies, University Of Nigeria, Nsukka, Nigeria; **Ijeudo, Nnamdi U.**, Department Of Religion and Cultural Studies, University Of Nigeria, Nsukka, Nigeria; **Eze, Ekenedirichukwu**, Department Of Religion and Cultural Studies, University Of Nigeria, Nsukka, Nigeria.
4. *Who are we? Tracing our Ancestors for Identity Construction*, **Onah, Rita Ujunwa**, Department of Archaeology, Memorial University of Newfoundland, St. John's, Canada.
5. *The Ups and Downs of Being an Igbo Student in the United States of America*, **Ene, Christopher**, Business Administration, Regis University, United States of America.

---

**SATURDAY, MAY 14, 2022**

**Panel 14: Feminism, gender, and human development**

**Time:** 10:00 am – 12:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nid0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Azodo, Ada Uzoamaka**

\*\*\*\*\*

### Scheduled Papers

1. *Revisiting Motherism and the Role of the 21st Century Nigerian Writer: Exploring the Relevance of Catherine Acholonu's Messages in Today's Nigeria*, **Acholonu, Nneka Egbuna**, Catherine Acholonu Research Centre (CARC), Nigeria.
2. *Love and Marriage in Qla Comes of Age, a Literary Nonfiction by Comfort Chisaraokwu Nwabara*, **Azodo, Ada Uzoamaka**, School of the Humanities, Indiana University Northwest, Gary, Indiana, USA.
3. *Traditional Historical Narratives and Emotions to Colonization and their Role in Gender Subjugation and Disparity in the Igbo Culture*, **Okolie, Chidera**, University of Nigeria, Enugu Campus.

4. *The Politics of Pulchritude: Igbo Ethno-aesthetics and the Concept of Female Beauty*, **Opara, John Kelechi**, Department of Fine and Applied Arts, Imo State University, Owerri, Nigeria; **Ehirim, Sussan Nkem**, Department of Fine and Applied Arts, University of Nigeria, Nsukka, Nigeria.
5. *Kinship Ties Among the Igbo: A Sociolinguistic Perspective*, **Oyeka, Chiamaka Ngozi**, Department of Linguistics, African and Asian Studies, University of Lagos, Lagos, Nigeria.

---

**SATURDAY, MAY 14, 2022**

***Panel 15: Youth and women empowerment***

**Time:** 12:00 pm – 2:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Okafor, Ebele Eucharia**

\*\*\*\*\*

**Scheduled Papers**

1. *The Modern Nigeria Woman as an Object of Male Gaze in the Nigerian Mass Media*, **Aghanya, Ogechukwu Patricia**, Principal Assistant Registrar, Paul University Awka, Anambra State, Nigeria.
2. *Women and Children in Oral Literature: A Survey of Two Igbo Folktales*, **Okafor, Ebele Eucharia**, Department of Linguistics, African and Asian Studies, Faculty of Arts, University of Lagos, Akoka, Yaba, Lagos, Nigeria.
3. *Youth and Women Empowerment as a Contemporary Issue Facing the Igbo in Nigeria and Diaspora*, **Okoye, Chinwe J.**, National Open University of Nigeria, Nigeria.
4. *Can the Youth Engage their Leaders? Assessing the Nigerian Youth's Capacity to Demand Accountability*, **Ugwuozor, Felix Okechukwu**, Department of Educational Foundations, University of Nigeria, Nsukka, Nigeria.
5. *Women's Right to Inheritance in Contemporary Igbo Society*, **Wachuku, Ukachi Nnenna**, Alvan Ikoku Federal College of Education, Owerri, Nigeria; **Ukwuije, Chima Bonaventure**, Alvan Ikoku Federal College of Education, Owerri, Nigeria.

---

**SATURDAY, MAY 14, 2022**

***Panel 16: Trade, craft, apprenticeship system and economic development***

**Time:** 12:00 pm – 2:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Chikezie, Elijah Chinonso**

\*\*\*\*\*

### **Scheduled Papers**

1. *Trade, Craft, Apprenticeship System and Economic Development*, **Chikezie, Elijah Chinonso**, Imo State University, Owerri, Nigeria.
2. *The Role of the Church in Alleviating Poverty among the Igbo Youth*, **Ezeh, Ebere Ifeyinwa**, Department of Christian Religious Studies, Federal College of Education, Eha-Amufu, Nigeria; **Unachukwu, Daniel Clement**, Department of Religion and Cultural Studies, University of Nigeria, Nsukka, Nigeria.
3. *The Cultural Value of Oso Ahia Marketing Strategy in Igbo Communal Existence*, **Okeke, Miriam Charity Ogadinma**, Margleo International Secondary School, Nkwumeato, Ihitte Uboma, Imo State, Nigeria.
4. *Social Participation as Metaphor for Grassroot Communication and Governance in a Contemporary Igbo World*, **Njoku, John D.**, Department of Urban and Regional Planning, Federal University of Technology, Owerri, Nigeria; **Njoku, Francis V. C.**, Department of Surveying and Geo-Informatics, Federal University of Technology, Owerri, Nigeria.

---

**SATURDAY, MAY 14, 2022**

***Panel 17: Social infrastructure and development***

**Time:** 3:00 pm – 5:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2Nld0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Udoye, Rita Nneka**

\*\*\*\*\*

### **Scheduled Papers**

1. *Interrogating Disruptive Innovations and the Dynamics of In-Group Solidarity and Identity Construction of Ndigbo*, **Agbedo, Chris Uchenna**, Centre for Igbo Studies, University of Nigeria, Nsukka, Nigeria; **Krisagbedo, Ebere Celina**, Use of English Unit, School of General Studies, University of Nigeria, Nsukka, Nigeria.
2. *Assessment of Folk Media as an Instrument of Rural Development in Bomadi Local Government Area of Delta State, Nigeria*, **Odionye, Chinwe Mirian**, Department of Mass Communication, Edwin Clark University, Kiagbodo, Delta State, Nigeria; **Omoshue, Joe Okpako**, Department of Mass Communication, Edwin Clark University, Kiagbodo, Delta State, Nigeria; **Carter, Tamaraumiene Mercy**, Department of Mass Communication, Edwin Clark University, Kiagbodo, Delta State, Nigeria.

3. *Challenges and Prospects of Cryptocurrency in the Nigerian Financial System*, **Udoye, Rita Nneka**, Federal College of Education (Technical) Asaba, Delta State, Nigeria; **Chukwudi, Mozia Andrew**, Federal College of Education (Technical) Asaba, Delta State, Nigeria.
4. *Creating Terms of the New COVID 19 Pandemic in Igbo Language: Practical Examples*, **Okeogu, Chidinma Ihuaku**, National Institute for Nigerian Languages (NINLAN), Aba, Abia State, Nigeria.

---

**SATURDAY, MAY 14, 2022**

***Panel 18: Nollywood, visual art, and representation of reality***

**Time:** 3:00 pm – 5:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Okonkwo, Christopher N.**

\*\*\*\*\*

**Scheduled Papers**

1. *Framing the Past, Preserving the Future: Film Production and the Preservation of Igbo Cultural Heritage*, **Anyachebelu, Adaora L.**, Department of Linguistics, African and Asian Studies, University Of Lagos, Lagos, Nigeria.
2. *Triggers of Non-Communality in Igbo Existence: A Retrospective Reading of the Film, The Widow and the Way Forward*, **Anyiam, Hope Ihuoma**, Imo State Ministry of Housing and Urban Development, Owerri, Imo State, Nigeria.
3. *Nollywood, Visual Art, and Representation of Reality*, **Ezinwa, Elijah Chinazo**, University of Ibadan, Ibadan, Nigeria.
4. *Migration and African Values: Visual Arts Dimension*, **Osita, Williams A.**, Department of Fine and Applied Arts, Faculty of Environmental Studies, Abia State University, Uturu, Nigeria.

---

**SATURDAY, MAY 14, 2022**

***Panel 19: BUSINESS MEETING AND CLOSING CEREMONY***

**Time:** 5:00 pm – 8:00 pm (Lagos, Nigeria Time)

**Venue:** Zoom

<https://us06web.zoom.us/j/83648328478?pwd=a2lKU2NlId0lIdjBicEJ5WTNncWFGUT09>

Meeting ID: 836 4832 8478

Passcode: 978308

**Chair: Eze, Chielozone**

\*\*\*\*\*

**AGENDA**

*(The secretary will circulate a comprehensive agenda and meeting materials)*

- (I) Sponsors of the ISA Publication Prizes
- (II) Center for Igbo Studies: Activities, Endowment (Nkuzi Nnam)
- (III) Treasurer's Report
- (IV) Plans for 2023 Annual Conference and Business Meeting
- (V) Vote of Thanks

## 2022 Virtual Conference Abstracts

(in alphabetical order by last name)

### Revisiting Motherism and the Role of the 21<sup>st</sup> Century Nigerian Writer: Exploring the Relevance of Catherine Acholonu's Messages in Today's Nigeria

**Acholonu, Nneka Egbuna**

Catherine Acholonu Research Centre (CARC)

Nigeria is currently facing one of the worst humanitarian crises in the world, the effects of which are underreported by Nigerian writers and artists. As a largely patriarchal society with beliefs deeply rooted in religion and culture, Nigeria is also experiencing a clash with the feminist movement, which has seen heavy resistance to promoting gender equality policies in the country. Acholonu, in her works, reminds writers of their roles as change agents in mirroring the society and pointing the direction to a better future. With the uncertain times faced in Nigeria, it has been argued that writers have abandoned their humanitarian roles. According to Acholonu, the feminist movement adopted by Nigerians and Africans in general is confrontational, anti-nature, anti-unity, and anti-men and as a result, not sustainable. She argued that feminism was a concept alien to Africa, because traditional African societies already dignified women and accorded them equal status with men. She therefore suggests the need to tap into the African cosmology for a re-defined view of the women's movement. She introduced "motherism" as a contextualized, African alternative to feminism, where men and women are equal partners and complement one another, for sustainable, peaceful societies. The paper will explore Acholonu's works *Motherism: The Afrocentric Alternative to Feminism*, and *Towards a New Literary Theory for the 21st Century*, where she reminds writers of their role in the society and as demi-gods who have the power to create the world they want to see. The paper is expected to promote gender partnership as a soft pedal for the feminist movement, promote acceptance of gender equality policies, as well as encourage more writers to use their art to advocate for transformative change in the country.

---

### Interrogating Disruptive Innovations and the Dynamics of In-Group Solidarity and Identity Construction of Ndigbo

**Agbedo, Chris Uchenna, PhD**

Centre for Igbo Studies, University of Nigeria Nsukka Nigeria

**Krisagbedo, Ebere Celina, PhD**

Use of English Unit, School of General Studies

University of Nigeria Nsukka-Nigeria

This paper examines the sense of fellowship and communalism of Ndigbo captured by onye aghana nwanne ya dictum within the context of debilitating impacts of disruptive tendencies of contemporary times on the primacy of Igbo language and culture as catalysts for in-group solidarity and identity construction. The research problem identified suggests that colonialism and its disruptive agencies has divested the typical Igbo society of this ontological principle. Here, we explore the extent to which Clayton Christensen's theory of disruptive innovation can suffice as an interpretive framework for examining the supplantation of language and culture as veritable tools for fostering in-group solidarity and identity construction of Ndigbo. The principles of qualitative method guided our data elicitation and analysis, the results of which accord well with the contemporary realities of all disruptive innovations.

Given the issues and challenges surrounding the dynamics of language and culture in fostering in-group solidarity and identity construction of Ndigbo, we conclude that language and culture are veritable tools of in-group solidarity identity construction; the factor of colonialism and its disruptive agencies have divested them of their significance, thereby weakening in-group solidarity and engendering identity construction crisis among Ndigbo. To reverse the negative trend, we recommend that Ndigbo redouble efforts at rediscovering their linguistic and cultural roots; reconsider disruptive tendencies of contemporary times; reimagine Igbo language and culture as indispensable integers in in-group solidarity and identity construction equation and leverage them for fostering unity and development in Alaigbo.

---

### **Paremiological Analysis of Anti-Proverbs in Oshagenyi Azẹgba’s Imaryima Folksongs of Ezikeoba Igbo**

**Agbedo, Chris Uchenna, PhD**

Centre for Igbo Studies, University of Nigeria  
Nsukka, Nigeria

**Ugbor, Gloria Ngozi, PhD**

Centre for Igbo Studies, University of Nigeria  
Nsukka, Nigeria

This paper engages paremiological perspective in accounting for the stylistic features of Mieder’s Antispruchwort (anti-proverb) term in imaryima folksongs of an Igbo minstrel, Oshagenyi Azẹgba. Unlike the Indo-European languages that have experienced considerable boom in anti-proverb research, African languages, particularly Igbo have hardly enjoyed even scant attention from paremiologists and paremiographers. Against the backdrop of this research gap, the purpose of this paper centres on how Oshagenyi uses imaryima folk songs to parody Ezikeoba Igbo proverbs to reflect the realities of his immediate environment in historical and contemporary times and how their reinterpretation in innovative ways can create humour, and sarcasm. It examines the different types of anti-proverbs related to religion, poverty, governance/politics, and men-women relations and how semantic incongruity deriving from juxtaposition of traditional proverbial sayings with parodied mutants skew the audience’s standard expectations about traditional values and order. It argues that anti-proverbs have the same function in everyday usages as traditional proverbs, except that the textual and thematic alterations subsist as an effective means for birthing novel semanticity. The results of data analysis show that these anti-proverbs provide justification to consider proverbs primarily as texts of social practices rather than solely statements of wisdom as have been argued by some scholars. The outcome of this study provides further useful insights into anti-proverb scholarship and suffices as a response to Mieder’s call for more research on anti-proverbs that compels language users into a more critical process and activates them into overcoming the naïve acceptance of traditional wisdom.

---

### **Ndi-Igbo and Terrorism: The Politics of Redefinition in the Nigerian Security Discourse**

**Agbo, UcheChukwu**

Department of English  
Southern Methodist University, Dallas, Texas

The designation of the Indigenous People of Biafra (IPOB) as a terrorist organization by the Nigerian government, and the consequent reluctance of the same to declare the killer herdsmen and the rampaging

bandits terrorists, have elicited various responses from several Nigerian social analysts. While some argue that this yields credence to the allegation that the current government is being meticulous in her dispensing of justice, others insist that it only serves to accentuate the striking commitment of the Buhari-led administration to the wanton marginalization of certain parts of the country, particularly ndi-Igbo. In his defence of the current government, Nigeria's Attorney General and Minister of Justice, Abubakar Malami, SAN, dismissed these allegations as mere myths, noting that there are certain parameters, as established by the United Nations, that must be present before an organization can be declared terrorist by any government. This presentation works along these tangents to analyze those parameters that Malami refers to, negotiating how they interact to complicate reflections on the concept of terrorism, particularly in the Nigerian context. We will navigate the relationship between myths and terrorism to highlight how the two interact to further inflate or elucidate what can be defined as terrorism. After revealing the relative ambiguity inherent in the United Nations' definition of terrorism, this presentation concludes that except specificity is imbued into the global conversation on terrorism, governments such as Nigeria's will always hide behind socially constructed myths to protect violent organizations that employ terrorist means towards attaining their envisioned ends.

---

### **Tackling Poverty, Unemployment and Crime in Nigeria by Encouraging and Growing Small and Medium Scale Enterprises (SMEs) amongst the Nigerian Youth**

**Aghanya, Ikenna Obumneme**

Chief Lecturer

Dean, School of Arts, Design & Printing Technology (S.A.D.P.T),

Federal Polytechnic Oko,

Oko, Anambra State,

Nigeria

With the rate of unemployment and crime towering high in the country, lack of business and managerial skills or knowledge as well as fear of the unknown have crippled a lot of Nigerians, most especially the youths. This development has hindered them from venturing into private businesses that could have encouraged self-employment. This paper focuses on tackling unemployment through vocational/entrepreneurship education as the way to get out of the present financial predicaments that a lot of Nigerians find themselves in, today. It is in the light of this that this paper examines the role and contributions of vocational/technical education to employment generation in Awka town, Anambra State, Nigeria. It is obvious from my interactions during the course of articulating this academic paper, that youths found great value in skills acquisition believing that the fight against poverty and unemployment cannot be won by just receiving stipends of financial hand-outs from wealthy individuals everyday or every month, rather they should take from them wealth-job creating skills through vocational education for self-sustenance, because anybody who wants to be successful and productive, rather than being fed and dependent must start his/her own business. At the end, this paper recommends among other things, the need for training and re-training vocational/entrepreneurial skills for youths especially those that have dropped-out-of formal employment or education, must be facilitated to banish hunger, poverty and crime in the Nigerian society.

## **The Modern Nigeria Woman as an Object of Male Gaze in the Nigerian Mass Media**

**Aghanya, Ogechukwu Patricia**

Principal Assistant Registrar,  
Paul University Awka,  
Anambra State  
Nigeria

The portrayal of the modern Nigerian woman as an object of male gaze in the Nigerian mass media has a long sorted history. Critics, however, argue that such an analysis is an exaggeration, which they dismiss along with most feminist critiques of our society. This paper however argues that the image of an “ideal” Nigerian woman (as presented by the media) is harmful. It employs quantitative and qualitative methodology to explore the impacts, on a micro and macro level, of absorbing sexist media that presents the audience with unattainable or objectified images of femininity. This paper analyzes the increasing rate of cosmetic surgeries, eating disorders, and related deaths to reveal how mediated images of the ideal Nigeria woman affect our female self-image, especially in Nigeria tertiary institutions, with reference to Paul University, Awka, Anambra State, Nigeria. This paper looks at magazines, television and social media/online advertisements of Nigerian women role models, actresses, fashion models, athletes, singers, socialites etc and tries to analyze the very disturbing trend of how an ideal Nigerian woman is depicted in these various mass media. These trends are then illuminated with statistics regarding violent crimes and sexual activities. Using a sociological perspective, the paper explores how the media’s objectification of the modern Nigerian woman, if continued unabated, would impact on the Nigerian society as a whole.

---

## **Framing the Past, Preserving the Future: Film Production and the Preservation of Igbo Cultural Heritage**

**Anyachebelu, Adaora L., PhD**

Department of Linguistics, African and Asian Studies  
University Of Lagos, Lagos

Film industry is one of the media through which people’s culture can be documented, preserved and transmitted. One of such films is titled ‘egwu onwa’ which is a visual adaptation of Igbo folk performance ‘Igbo moonlight activities’ in the traditional Igbo society. It attempts an interpretation, recreation and transportation of the pre-existing conventional form of ‘egwu onwa’ as a means of documenting, preserving and transmitting the Igbo cultural elements. This paper therefore, examines the adaptation of the film from its original space and oral form in the society into visual media. The objectives include to identify the egwu onwa elements represented in the film, to assess the degree of their right and wrong representations of egwu onwa in the film and to suggest other means of preservation and transmission of Igbo cultural elements. The film ‘egwu onwa’ is purposively selected for the analysis of this study. Theory of adaptation is applied in the analysis of this study. The study reveals that the film ‘egwu onwa’ is an attempt at portrayal of the activities that feature during the moonlight game in the ancient Igbo society. It also reveals that some of the scenes featured in the film are not true representations of what transpires during moon light games. The study therefore concludes that the film industry is a good avenue of preserving and transmitting the rich Igbo cultural heritage; caution must be taken to avoid negative portrayal of Igbo culture.

## **Triggers of Non-Communitality in Igbo Existence: A Retrospective Reading of the Film, *The Widow and the Way Forward***

**Anyiam, Hope Ihuoma**

Permanent Secretary

Imo State Ministry of Housing and Urban Development, Owerri

Imo State, Nigeria.

The quest for harmonious existence and communal living in Igbo land predates this generation. A people who are predominately domiciled in the south-eastern region of Nigeria and once revered far beyond their territory for their commonness of goals and tenacity to upholding brotherhood above every other thing, are today fast becoming the reference point of infighting, strife and disunity. Despite several efforts to address this unhealthy development, recent occurrences show that the trajectory is far from changing. Hence, the need for an inquest into the possible causes of this unwanted, anti-developmental scenario. In this regard, the film, *The Widow* becomes a valuable tool for scholars and others alike, to analytically decipher the reasons for the continued existence of this ugly trend. To this end, the study therefore hinges on the combination of Bandura's social learning theory, Dialectics and the theory of instructional cinema in analyzing the film in relation to the subject matter. In conclusion, it suggests an investment in mass re-orientation and unflinching commitment to reinforcement of core Igbo values at all strata for a paradigm shift to curb these triggers and salvage the Igbo race from the ravaging menace.

---

## **Collective Memories of Selected Nigerian Ethnic Groups and the Formation of Sub-group of SuperOrdinate Identity**

**Asekun, Wakil Ajibola**

Department of Psychology, Faculty of Social Sciences

University of Lagos, Akoka, Lagos, Nigeria

Collective memories which shape identity determine how groups perceive and relate with members of other groups and even the government. A study was conducted among 310 participants to examine shared and collective memories. It was conducted among the two major ethnic groups in southern Nigeria which included Igbo and Yoruba. They were requested to respond to a questionnaire in which they were to name three historic events that have occurred during the lifetime of people that have had the greatest impact on their country (Liu, 2020 et al). The questionnaire also measured the participants on collective action. The result of the study showed that the participants from the two ethnic groups have mostly collective negative memories which make them express strong identification with their ethnic groups but weak identification with the superordinate group i.e., the country. Further to this, the result indicates that participants significantly scored high on tendency to engage in collective action which suggest that they are willing to involve in reasonable efforts against perceived memory of injustices against their ethnic groups in the past. The study discusses how these dynamics influence attitudes and behaviors towards the government and recommend addressing issues of injustice in the polity in order to erase collective negative memories.

## **Love and Marriage in *Qla Comes of Age*, a Literary Nonfiction by Comfort Chisaraokwu Nwabara**

**Azodo, Ada Uzoamaka, PhD**

School of the Humanities

Indiana University Northwest, Gary, Indiana, USA

Literatures of Africa mostly treat legacies of (neo) colonization and imperialism, but are subtle about, if not mute on, love relationships and marriage. Do writers in the few representations of traditional love relationships and marriage impart any knowledge about fidelity, parental and extended family attitudes and involvement, gender privilege, responsibilities, family social, political and economic interests, and changing relationship norms in modernity? This paper will seek to demonstrate that choice, gender equity and mutuality in traditional marriage alliances depend on the customary beliefs and worldview of indigenous populations. Specifically, traditional Igbo community environment, a moiety of consanguine male relatives (Umunna) and female relatives (Umuada), constructs a complex village set-up in its structure and functioning in which marriage is mainly a business deal to be followed possibly by love and romance as secondary sequels. To wit, Family Ecology theorist Comfort Chisaraokwu Nwabara affirms in her literary nonfiction, *QLA Comes of Age*, that individual and group behavioral interactions with the natural and built environments affect obligations (inputs and throughputs) and possessions, payments, and disposal of waste and refuse (outputs and unproductiveness). The authorial double voicing employs prose, diary, letter, journalistic jottings and confessional styles to create a remarkable first-person narrative about persons, places, and events without altering facts, and decries Igbo traditional love and marriage norms while it eulogizes modern times that now accept choice and romance as concomitants of marriage imbued with respect, fairness, gender equity and mutuality.

---

## **An Analysis of Traditional Igbowomen Leadership: A Case Study of Omu Anioma**

**Azubuike, Chibuzor**

Kansas State University

**Attamah, Amarachi**

Syracuse University

Gender construction in pre-colonial Igbo cosmology has been distorted to the extent that it adopted toxic patriarchy influenced by western modernization. Consequently, gender discrimination affected the position of women in a negative light in present times. Ndigbo practised the philosophy of dualism as evident in metaphysical and physical realities, which was reflected in the saying, *ihe ni ne di abuo abuo*. In all these the female position was revered, for instance, Ani, the female deity for land was sacred. Women's leadership was revered in tradition, culture and religion. However, what we have today in the Igbo setting put women in a position of powerlessness and dispossession. Yet, regardless of the havoc caused by colonialism, the Omu of Anioma, female leadership remained unshakable reflecting the agency of the pre-colonial Igbo woman. The Omu of Anioma is a woman who is a traditional Igbo leader that is not exempted from any cultural practise exclusive to men, such as breaking of kolanut. Scholars have focused on the gender roles of women in pre-colonial times, others have looked at how colonialism destroyed authentic African values. However, not much has been done in regards to how the Omu of Anioma, survived amidst colonial interferences. This paper will analyse her position in present-day Igbo traditional settings. This qualitative research is a case study that will employ an analysis of the her leadership role, gathering from an in-depth interview with the Omu and relevant resources. This paper concludes that the current Omu of Anioma is a reflection of women's leadership in the

pre-colonial times. Findings from this research shows that there was gender balance in Igbo cosmology and what is currently obtainable in present-day Igbo society is a hybrid culture, influenced by colonialism.

---

## **Documentation of Igbo Riddles and their Translation into English and French Languages**

**Chidi-Mbah, Nkechinyere O.**

Abia State University Uturu, Abia State, Nigeria

**Ume-Ezeoke, Dorothy**

Gregory University Uturu, Abia State, Nigeria

This work is documentation of igbo riddles and their translation into English and French languages. The Igbo language is endowed with beautiful culture which is inherited from our forefathers. Riddles known as “gwam gwam gwam” in Igbo and “les devinettes” in French, form part of the wealthy heritage embedded in the Igbo oral literature. The problem of these riddles is that they are seriously going into extinction. The aim of the study is to document these riddles to prevent extinction. These riddles are also translated into two international languages namely: English and French so as to showcase and transport the Igbo cultural heritage. In any type of translation the translator is bound to encounter difficulties. The riddles were gathered from igbo books and elderly men and women of igbo origin. In order to effectively translate these riddles, we followed the process of reading, deverbalization, and re-expression (translation) after which we judged our translation. The entire process is based on Eugene Nida’s theory of Principles of Correspondence. The study reveals that the translation of an Igbo literature (riddles) as a substratum of Nigerian literature is dominantly a cultural translation both in terms of figures of speech and anthroponyms. The research recommends that translators of Igbo literature must be competent in Igbo language, the linguistic culture of Igbo as well as other forms of usage of the Igbo language.

---

## **Trade, Craft, Apprenticeship System and Economic Development**

**Chikezie, Elijah Chinonso**

Imo State University

Amongst all the tribes in Nigeria, the Igbo tribe is described as most industrious tribe when it comes to socio-economic development in Nigeria. Prior to independence, Ndi-Igbo (The Igbo people) are rich in man power and skills of technical know-how which they used to build and develop their geopolitical region without the aid of any external bodies. It is within the bloodstream of Ndi-igbo to help each other, educate, tutor, mentor and direct each other when it comes to business, craftsmanship and apprenticeship in business. Hence, a typical Igbo business man won’t give you fish rather he would teach you how to catch fish. This suggests that an Igbo man would not want you to be dependent on him neither would he want you to remain a boy rather he would love to make you industrious and financially independent as a man. History has it that during the Nigeria-Biafra civil war of 1967-1970, there was massive destruction of lives and property of Ndi-igbo. In fact the bank accounts of Ndi-igbo were practically confiscated and they were left with nothing thus, they were left to perish in penury, hunger and starvation. After the war, the Igbo land was highly in the state of cataclysm and anomaly. But one interesting thing was that Ndi-Igbo began afresh with the merger given to them by the government. The mystery behind Igbo industriousness marveled other tribes in Nigeria. This stems from the fact that Ndi-igbo were fastest growing tribe after the civil war. Ndi-Igbo never relented after the war, neither were they feeble. My

motivation for this work was to acquaint myself with the resilience of the Igbo people using various authentic sources and resources.

---

## **Post-Civil War Nigerian Military Government Politics of Port Decongestion: Untangling Controversies and Hinterland Communication Concepts**

**Chilaka, Edmund M., Ph.D**

Centre for Multimodal Transport Studies,  
University of Lagos, Akoka, Lagos

**Agugua, Augustine O., Ph.D**

Department of Sociology, University of Lagos

This paper argues that on the heels of cessation of hostilities in the Nigeria-Biafran war, the 1970 Apapa Port congestion became an albatross for the fledgling military junta as Nigeria, heavily import-export dependent, grappled with immediate postwar economic difficulties, and the port problem threatened the peace dividend. This is tritely so, especially when viewed in the light of the Post-war declarations of the military government of the day bordering on the three Rs of Reconciliation, Rehabilitation and Reconstruction, which was observed in the breach as signified by the Port Congestion imbroglio. Desperate for solutions, the regime turned to an alienated officer, Colonel Benjamin Adekunle, the no-nonsense former head of the 3rd Marine Command that was reputed to have broken the backbone of the Biafrans' resistance at Port Harcourt, which accomplishment enhanced Nigeria's military gains in the war. However, this gallant soldier was noted to have been untidily sidelined in 1969, based on the arcane spoil-system politics of the country then, and the nature and character of the nation's ruling military elite. On grounds of exigency and circumstances beyond the control of the ruling military cabal, Adekunle was unavoidably appointed the military Port commandant. Using archival, primary and secondary data sources, the paper examines the major problems of Nigeria's sociopolitical fault lines in the case under purview, by applying relevant theoretical frameworks. Invoked also were Adekunle's rare oral interview as well as the interrogation of the controversies of the time, and an x-ray of the accomplishments of the military Port Commandant-in-Council. The paper concluded by looking at how similar, but fine-tuned, interventions can resolve present port-hinterland communication challenges bedeviling the country presently.

---

## **Amaghị Ntugharị: Akamgba Nyeere Mgbasaozi N'asụsụ Igbo N'ụwa Ọhụrụ**

**Dimebo, Ifunanya Nzubechukwu**

Department of Linguistics and Nigerian Languages  
Alex-Ekwueme Federal University, Ndufu-Alike Ikwo

Isiokwu a bụ “Amaghị Ntugharị: Akamgba nyere Mgbasaozi n'Asụsụ Igbo n'Ụwa Ọhụrụ” bụ iji leba anya n'otu n'ime ihe ndị na-ama mgbasaozi n'asụsụ Igbo aka n'ihu n'ụwa ọhụrụ. Ọ bụ nghoṭaghie ndị na-ege ntị na-enwe oge ọ bụla a na-agbasaozi n'asụsụ Igbo tumadụ mgbe ha gechara nke Bekee kpaliri mmụọ ọchọcha ide edemede a. Ebumnobi edemede a bụ iji gbaa n'anwụ ka amaghị ntugharị si eme ka akụkọ ụwa n'asụsụ Igbo na-ada aja aja nyere ndị na-ege ntị ma kọwapụta ụzọ isi gbochie ma ọ bụ belata ọṅọdụ dị otu a. Ọchọcha gbara mmadụ iri atọ ajuju ọṅụ nke gụnyere mmadụ iri na-arụ ọrụ n'ụlọ mgbasaozi na mmadụ iri abụọ ndị na-ege ntị iji nweta ngwa eji dee ederede a. A gbasoro usoro sọvee wee nwetakwa ihe ndị ọzọ nyere aka maka ederede a ma were usoro nkọwa ziputa ha. A chọputara n'ọtụtụ ndị

na-agbasaozi n'asusu Igbo bu ndi amaghi asusu Igbo nke oma ma ya fodusia igu ya di ka e si agu asusu ndi ozu na mahadum maka mgbasaozi. Edemede a ga-eme ka aghota onodu asusu Igbo na mgbasaozi ma were ya kporo ihe. O ga-abara Igbo nile uru ma mee ka onodu asusu Igbo gbagote tumadu na mgbasaozi.

---

## **The Archetypal Leadership of the Tortoise: A Key to a Quality Leadership of the Igbo**

**Echebima, Helen Chijiago**

Department of Linguistics and Communication Studies/Igbo  
Abia State University Uturu Abia State Nigeria

Archetype in a broad spectrum is a pace-setter. It is a prototype or model from which all others take their inception. This work studies the archetypal leadership qualities of the tortoise which make him a good and outstanding leader. This research employs the analytical approach using some folktales where these leadership characters of the tortoise are exhibited. The study identifies that lack of oral tradition brings a collapse in the leadership of a people and the study recommends that more attention be paid to the Oral tradition of the people and that such should be included in the curriculum of education right from the basics and if possible be made compulsory for students in the secondary and tertiary education. The paper concludes that leaders and aspiring leaders in the Igbo land and world over should emulate the tortoise by copying his leadership qualities as we are able to discuss in this work by so doing, both the led and the leader will be carried along for it is said in Igbo land “ **Onye Aghala Nwanne Ya**”

---

## **Symbolism of Names in Igbo**

**Edeoga, Patience Nonye**

Department Of Linguistics, African and Asian Studies,  
University Of Lagos,  
Lagos, Nigeria

The human specie is laced with the unique trait of language. The instrument of language is so strong that it can be used to manipulate peoples' thought and understanding. One notable form of language use is “symbolism”. Symbolism is the art of or use of symbols which are often manifested as objects or words to represent an idea or qualify a person or an event. When symbolism is used in an expression, a symbolic meaning is implied. One aspect of language where symbolism is manifested is in names. Name as an element of language and culture in the Igbo society is used to pass information about a person. The basic purpose of human naming is to provide a symbolic system of individual identification. The Igbo as a people name everything around them including peoples' character and physique which are usually depicted with symbolic names. The interest of this study is to examine the appropriateness of some symbolic names given to individuals in the Igbo (Eha-Amufu) society in their different contexts of use. Findings reveal that the Igbo use symbolic names to commend and condemn peoples' good or bad character or physical appearance (physique). The use of symbolic names helps to promote good behavior as well as correct bad character/behavior among members of the society.

## Emerging Trends in the Cultural Conceptualization of Igbo Names

**Egenti, Martha Chidimma, PhD**

Department of Linguistics  
Nnamdi Azikiwe University, Awka  
Anambra State – Nigeria

There is a growing sociocultural change in the formation of Igbo names. The new trend demonstrates the innovations that result from the fact that names accepted in the past by reason of cultural values, religious and contemporary sociocultural considerations are now being rejected and/or modified by some members of contemporary Igbo society. This paper is focused on this changing trend in Igbo society with a view to determining the factors that account for it. A total of one hundred Igbo proper names have been purposively selected from the nominal registers of undergraduate male and female students of Linguistics in Nnamdi Azikiwe University, Awka – Nigeria and and pupils of Kingdom Heritage Nursery/Primary School Awka. Oral interviews were also carried out in some Igbo communities from ages between 20-30, 40-60 and 70-80 years in order to ascertain the possible reasons for the change. The surnames which culturally had been the first names of the forbears have been observed to be more affected in the transformation. Some of them have been abbreviated or clipped, while some parts of some surnames which depict a deity in Igbo traditional religion, are dropped and replaced with *Chukwu*, which is the Igbo name for God that actually arose through the Bible and Christianization. This change arises from conceptualizing the names from the traditional deities as negative and/or old and unfashionable. The result of this trend is that such bearers not only lose their Igbo identity as in some cases, but that some of the names become so opaque that they change the original perspective of the name, making some affected Igbo names to be only interpretable as “possible” English names. This implies that in future some of Igbo names may not be recognized.

---

## Constituent Question Construction in Igbo and English

**Emejulu, Obiajulu**

Department of Communication Studies  
National Institute of Nigerian Languages  
Aba, Abia State  
Nigeria

**Chukwu, Ebere Mercy, PhD**

Department of Languages and Communication  
Abia State Polytechnic, Aba  
Abia State, Nigeria

The aim of this study is to compare the syntax of constituent question in Igbo and English using Chomsky’s Principles and Parameters theory. Data for analysis were collected from grammar books in English and Igbo. Insights from literature review and data collected show that Igbo and English permit wh-movement in constituent questions. Data analysis reveals that Head C nodes in English and Igbo require their EPP (Extended Projection Principle) to be satisfied. Data analysis also shows that Head C is a strong node in both English and Igbo constituent questions and therefore needs to be filled. Whereas Head C in English is satisfied with a morpho-syntactic element, Head C in Igbo is filled with *ka* complementizer which introduces *ka*-clauses in Igbo constituent questions. The paper concludes that constituent questions in Igbo and English display greater similarities than dissimilarities and therefore

may not pose serious syntactic difficulty for Igbo-English bilinguals in their construction of constituent questions in both languages.

---

## **The Ups and Downs of Being an Igbo Student in the United States of America**

**Ene, Christopher**

MBA (Master of Business Administration) Student  
Regis University  
United States of America

I hail from the eastern part of Nigeria, the Igbo tribe. Going to the University to begin my undergraduate studies in Florida was an experience I thought would be challenging because it was the first time I lived in a country I didn't fully understand. In the past, I had visited America for vacation with family during holidays for a month or two but now having to live in America and understanding their culture and the culture of other people was an adventurous experience I felt challenged by, but was excited about it. No doubt, this would be a very significant 4-year span of my life. So far, it has been exceptional in every sense. Arriving at the University of Central Florida, I was stunned by its beauty and the atmosphere of the campus. Driving by the campus and taking in the different buildings, apartments, and sports facilities and how they integrate with the community in such a fashion that it appears the school flows naturally into the community was fascinating. The fact that you could be on Main Street and be minutes away from the campus and apartments shows how much emphasis the University places on balancing work and life. That was indeed an excellent first impression of my new home. Indeed, more was to come as I assimilated to my new environment. My few months at UCF were as fascinating as I hoped they would be. I was filled with anxiety and anticipation, as I had no clue what to expect. UCF well constructed the classroom to match the class size compared with the class size of classes in Secondary school. The pace of the classes was quite fascinating as there was so much material to cover in every course. From weekly home works, individual presentations every fortnight, quizzes every month, and midterms. It was indeed a marathon experience that was draining. One other interesting experience was getting my taste buds receptive to the menu at American restaurants. American cuisines were far off from typical Nigerian or African food. Joining social groups like the African Student Organization and other clubs helped me gain friends from Nigeria and other parts of the world aided my transition. Through diverse activities that foster interaction and the opportunity of meeting new people, I have been exposed to life in America. In general, this paper chronicles my experiences as a young Igbo student in the United States of America.

---

## **The Place of Christian Song Choruses in the Teaching and Learning Indigenous Languages in the Diaspora**

**Etire, Daniami**

DIPATO Capability Management Consultants Ltd,  
Port Harcourt, Nigeria

The purpose of this paper is to highlight the way Christian song choruses enhance the teaching and learning of Indigenous languages in the diaspora. The process hinges on the principle of repetition to ensure maximum retention of the theme of the song. The target audience is children and interested non-natives, especially in regions with a large Christian population. It aims to address the problem of inability of such children to speak their mother-tongues. Singing of song choruses is common in churches in Nigeria where the tunes are repeated to either emphasize the theme or melody. The human brain thrives

on repetition and linguists and teachers of various professions use repetitive exercises to make learning easily memorable and enhance the effectiveness of the learning delivery. The theoretical framework is based on Bloom's Taxonomy (1956) with focus on the knowledge, comprehension, and application levels. The reason for this choice is that it is outcome-based. Furthermore, it is important to select an appropriate cost-effective method for delivering the specified content of the Indigenous language learning outcomes and facilitate learner achievements. The Woji-1 Section made of eight churches in Northern Rivers District of Assemblies of God Nigeria serves as case study. Its members are from various language groups such as: Abureni, Andoni, Edo, Efik, Ekpeye, Engenni, Ibani, Ibibio, Igbo, Ikwerre, Ishan, Isoko, Izon, Kalabari, Nembe, Nkoro, Ogba, Ogoni, Okrika, Urhobo and Yoruba. The data gathering was by Questionnaires and face-to-face communication. The study concludes that the repetitive nature of popular song choruses enables both native and non-native speakers of a language to learn, sing and share choruses from a point of understanding, irrespective of their origin. We anticipate that the use of song choruses in congregations would subtly complement the traditional education methods of teaching and learning Indigenous languages.

---

### **Creation of Igbo Folktales in ICT Games as a Veritable Contrivance in Child Training: Using Traditional and Modern Approaches**

**Eze, Nneka Justina, PhD**

Department of Arts And Social Science  
Ebonyi State University,  
Abakaliki

**Ude, Uchenna**

Department of Arts Education  
University of Nigeria  
Nsukka

This study explores the relevance of folktales in Igbo child training using the traditional and modern approaches to arrive at achieving a welcomed goal. Folktale is a very important genre of traditional literature which plays a significant role in imparting tradition, culture, religious, education and social ideologies of the society to growing children. Hence, children learn mostly by play way method. We can easily see folktales that fulfil these functions, stories that explain the origins of a particular practice or idea, and stories that include morals or warnings about how to behave. There are many more functions of folktales, or any kind of folklore, than just these. However, despite these sterling qualities of folktales, the traditional approach is being endangered with extinction giving way to modern approaches which is culturally empty or irrelevant. The folktale can be carefully programmed in the computer games, whereby the information will be passed. This can make the morals to be joyfully accepted. The need therefore arises for contrasting the traditional methods and modern approaches where the latter intervenes in the propagation of good morals in children and its sustenance in society. It is observed that children stand to benefit from lessons derivable from ICT folktales. The study concludes that folktales have various lessons imbibed in them. Some of these lessons include discipline, love, boldness, moral uprightness, hard work.

## **Mmetụta Akụ Na Ụba Nne Na Nna Na Mmeta Nke Ọma Ụmakwụkwọ Sekọndirị Senjọ N'ịdeta Asụsụ Igbo**

**Eze, Roseline Ifeoma**

Arts Education Department  
Department Of Linguistics, Igbo And Other Nigerian Languages  
University Of Nigeria, Nsukka

**Aruah, Virginus Onyebuchi**

Arts Education Department  
Department Of Linguistics, Igbo And Other Nigerian Languages  
University Of Nigeria, Nsukka

**Idoko, Fadila Nwadinmkpa**

Arts Education Department  
Department Of Linguistics, Igbo And Other Nigerian Languages  
University Of Nigeria, Nsukka

E mere nchọcha a ichọputa mmetụta akụ na ụba Naijiria na mmeta nke ọma ụmakwụkwọ sekọndirị senjọ n'ịdeta asụsụ Igbo, na zonu Edukeshonụ Nsukka, Steti Enugwu, Naijiria. Nchọcha a gbasara usoro "Expo Facto" e ji klasị atọ wee mee. Ajuju nchọcha atọ na ụmaokwu atọ ka onye nchọcha guzobere maka ya bụ nchọcha. E ji usoro stratified" họtuta ụmakwụkwọ dị otu nari na iri abụọ (120). Ngwaa nchọcha abụọ ka e ji mee nchọcha bụ ule n'asụsụ Igbo (UAI) na njumaza n'ọnọdụ akụ Akunuba (NOA) nke ndị ọkammuta na ngalaba asụsụ Igbo na :measurement and Evaluation nyochara ma kwenye na ọ dabara na nchọcha e ji ya eme. Ntụkwasi obi UAI na NOA n'usoro ihe omume mmalite na nke mmecha nke nyere aka 0.72 na 0.74 n'otu oge kwado ya bụ nchọcha. Nchọputa gosiri na ụmakwụkwọ ndị ogbenye nwere mgbakọ akara dij elu n'asụsụ Igbo. Nchọputa gosikwara na ụmakwụkwọ ndị nwaanyi metara nke ọma karija ndị nke nwoke, ndị nọ n'obodo mepere emepe mere nke ọma karija ndị nọ n'ime obodo, ebe ụmakwụkwọ ndị nne na nna nwere akunuba nke ukwu (High socio-economic status) emetaghị nke ọma, n'ebe ndị nne na nna ha enweghị akunuba nọ. Aro ndị nchọcha tụtutara gosiri na ndị nkuzi, asụsụ Igbo ga-etinye ndiiche ndi ahụ dij n'etiti abum nwoke na nwaanyi ndi nọ n'ime obodo nakwa obodo mepere emepe n'orụ mgbe ha na-akuzi Asụsụ Igbo, Gọmentị ga-agba mbọ iguzobe ọgbakọ semina ebe a ga-akowara ndi nne na nna nwere ego na asụsụ epum bara uru nyee ọgaranya ma ogbenye, Ndị gọmentị ga-agba mbọ weputa ihe onyinye na nkwardo nke ga-eme ka ụmụaka nwee mmasi igu asụsụ Igbo n'ụlọ akwụkwọ.

### **English version**

The study examined the influence of socio-economic status on students' achievement and interest on Igbo language in Senior Secondary Schools, in Enugu State Nigeria. The study used expo-facto research design involving three intact classes. Four research questions and four hypotheses were formulated to guide the study. Stratified random sampling technique was used to sample 120 students. The two (2) instruments used were the pre-test / post-test of Igbo Language Achievement Test (ILAT) and Igbo Language Inventory Test (ILIT) which comprises ten questions. The instruments were developed by the researcher and validated by three experts who are relevant in the study. The instruments conducted using IGAI and IGII yielded a reliability index of 0.72 and 0.74 respectively. Both instruments were positive and high enough and considered usable. The result showed that children from low socio-economic status performed higher than those of high socio-economic status, female students performed higher than the male students. Students in the rural areas performed better than those in the urban area when taught Igbo language. Recommendations were therefore made on the basis of the findings of this study. It was suggested among others that teachers should consider those differences amongst the socio-economic class, male and female, urban and rural while teaching Igbo language. The government should organize seminars where rich parents will be sensitized on the importance of Igbo language on the part of both the

rich and the poor. The government should approve grants to students studying Igbo language in order to encourage and motivate their interest in studying the subject in school.

---

### **Global System for Mobile Communication: The Church and Moral Development of the Youth**

**Ezeh, Ebere Ifeyinwa, PhD**

Lecturer, Department Of Christian Religious Studies,  
Federal College Of Education, Eha-Amufu

The study was designed to examine the Global System for Mobile Communication (GSM), the church and the moral development of youths in Nsukka urban, Enugu State, Nigeria. Six research questions were raised to guide the study based on the specific objectives which anchored on identifying the level of ownership/possession of GSM by the youths, identifying the extent of utilization of GSM by the youths, determining the effects of GSM on the Christian youths' moral standard, appraising how the church is using and can use GSM to influence the moral standard of the youths, identifying the problems associated with using GSM to control youths' behaviour and identifying the ways of curbing the negative effects of GSM on Christian youths by the church. The descriptive survey design was used to conduct the study on a sample of 55 youths among the Roman Catholic and Anglican Churches in Nsukka Urban which was selected using the proportionate stratified random sampling technique. The major instrument employed for data collection was a questionnaire. The interview was also used to complement the questionnaire responses. The data collected was analyzed using mean and standard deviation for the respective research questions. The report of the interview was analyzed qualitatively. The findings of the study indicate that among registered Christian youths of the Roman Catholic and Anglican churches in Nsukka urban youths own or possess GSM and that the extent of utilization of GSM by the Christian youths is high, which affects the moral standard of the Christian youths. Based on the findings, it was recommended among others that the Churches should establish or develop an application that will educate the youth on good moral standards and also encourage the youth to engage their GSM for activities that enhance good moral and good social well-being,

---

### **Influence of Pentecostalism on the Attitudinal Disposition of Students in the Federal College of Education, Eha-Amufu, Enugu State**

**Ezeh, Ebere Ifeyinwa, PhD**

Lecturer, Department Of Christian Religious Studies,  
Federal College Of Education, Eha-Amufu

**Unachukwu, Daniel Clement**

Postgraduate Student, Department Of Religion and Cultural Studies,  
University Of Nigeria Nsukka

This study investigated the influence of Pentecostalism on the attitudinal disposition of Students at the Federal College of Education, Eha-Amufu, Enugu State. The survey design was adopted in the study. The study comprised of 250 students who were randomly selected from different departments in the Federal College of Education, Eha-Amufu. The instrument for data collection was a questionnaire and the analysis was done using the mean and standard deviation on a 4 category Likert scale. The results of the study revealed that students from the Pentecostal churches have materialistic tendencies, and as well they have problems with decency in dressing. The results of the findings further showed that wrong

indoctrination of Pentecostal churches have also caused severe relationship breakdown between the students who are their members and the students who belong to Orthodox churches. The behaviourist theory was used and measures such as sound biblical teachings, effective use of the gift of the Holy Spirit, biblical seminars on ideal Christian lifestyles, among others were suggested as recommendations.

---

### **The Role of the Church in Alleviating Poverty among the Igbo Youth**

**Ezeh, Ebere Ifeyinwa, PhD**

Lecturer, Department Of Christian Religious Studies,  
Federal College Of Education, Eha-Amufu

**Unachukwu, Daniel Clement**

Postgraduate Student, Department Of Religion and Cultural Studies,  
University Of Nigeria Nsukka

Southeastern Nigeria (dominated by the Igbo) is currently embroiled in a web of economic difficulties, which has resulted in a high proportion of unemployment and poverty, particularly among its youth. The impact of poverty on the Igbo youth was investigated in this research and the role of the church in alleviating this social ill. However, the fundamental focus of this paper is to challenge the church as a model and vital social institution to use its gifts, abilities and experiences to help young Igbo people in becoming useful and productive. From the data obtained from oral interviews and journal articles, it was discovered that a larger number of the Igbo youths lack almost all the basic things needed for a standard of living such as meaningful employment, clothing, formal education etc., despite several poverty eradication and alleviation programmes established by both federal and state governments in the region. Based on the above findings, the paper, therefore, contends that government alone cannot alleviate poverty among the Igbo youth, hence the inability of the government to resolve this problem calls for all the social and religious actors to be involved in handling the issue. The paper recommends, among others, that to alleviate poverty among the youth in Nigeria, the church should set up skill acquisition programmes and also network with both the government and private sectors to make funds available to budding and existing entrepreneurs in the southeastern.

---

### **Perceptions of Marginalization 50 Years after the Nigeria-Biafra War: The Claims of Ndi-Igbo**

**Ezeigbo, Akachi T.**

Alex Ekwueme Federal University Ndufu-Alike, Ebonyi State

Between July 1967 and January 1970, a fratricidal war, the Nigerian civil war also known as Nigeria-Biafra War, raged for some thirty months, consuming millions of lives, destroying property, impoverishing millions of people and inflicting psychological damage to many more, especially Ndi-Igbo who were direct victims of the conflict. The effects of the war are still evident in the level of trauma, resentment, disenchantment and anger exhibited by not only the direct victims but also subsequent generations of Ndi-Igbo. 2020 marked the fiftieth anniversary of the end of the war. The painful memory of the war has lingered so starkly that it would appear that the war has really not ended. Its long-term effects are still felt mostly because the causes of and lessons from the war have neither been addressed nor taken into consideration in the way and manner that the Federal Government has run the affairs of the nation. Since the war ended, individuals, groups and even governments have perceived and described the war, interpreted and commemorated it differently. In this paper, I intend to examine the claims of

marginalization that people have made, especially Ndi-Igbo, since the war ended and these claims have guided people's reactions to the war and its aftermath and enduring impacts, and fed their memory of the traumatic experience. The claims of marginalization have motivated the actions and reactions of groups such as MASSOB and IPOB – made up of young men and women who did not witness the war firsthand but whose lives have been impacted or traumatized by its socio-political, cultural and economic fallouts. The analysis – using the theory of perception – will entail a close and critical assessment of the war's impacts across generations of Ndi-Igbo, exploring social malaise as well as upheavals, eye-witness accounts and other kinds of evidence that drive the claims. Okwudiba Nnoli's theory of perception and Sigmund Freud's theory of selective perception will be used as theoretical framework to throw more light on the importance of perception as a driving force in people's or groups' action on and reaction to a phenomenon or an event. The paper will also examine the prolonged effects of the war that have maximized the potency of the claims and suggest ways to counter or checkmate these seemingly unending negative impacts.

---

## **Nollywood, Visual Art, and Representation of Reality**

**Ezinwa, Elijah Chinazo**

University of Ibadan

Offering a mix of urban scenes and village encounters, reaching out to local audiences in several Nigerian languages including Igbo, Nigerian Pidgin and English, Nigerian films have long spilled out of Nigeria to reach the rest of Africa and beyond. While most of those films, produced in Lagos, Onitsha and now Enugu and Aba, are set in large towns, Igbo protagonists still tend to adhere to ancestral beliefs and carry on with most of rural traditions. The ancestral village that nurtured these beliefs never disappears entirely - it is nearly always the scene of at least a few family encounters. Several films relate stories firmly rooted in villages and set in the distant past, with all the paraphernalia of tradition: traditional architecture, attire and body adornment, traditional music and group dancing, festivals, daily occupations, and leisure activities (farming, local wars, moonlight plays, music, wrestling, storytelling, traditional medicine and divining). The perceived aim of these films, a popular version of Nigerian history books, is to help viewers re-discover their history and take pride in their traditions, and they usually present an upbeat, very positive picture of the past. Other films seek to feed into current debates on more controversial aspects of Igbo culture such as polygamy, widowhood practices or the *osu* system. This article, based on the study of more than thirty films produced/directed by Igbo men and women between 1991 and 2013, considers the various ways in which the Igbo heritage is presented in Nollywood. It reports on Diasporic Igbo audiences' response, evaluates the impact of these films on the Igbo abroad, and discusses the place of Igbo language in these films.

---

## **Peripeteia in Chidera Igwe's *The Carnival Boy***

**Igwe, Chidi, PhD**

Igbo School Online

Regina, SK Canada

[www.igboschool.com](http://www.igboschool.com)

When a young lover of the carnivals mischievously sneaked out of her parents' hotel room during a vacation in Florida, all she had in mind was the alluring beauty and explorable mysteries of the carnivals. Nothing would deter her from pursuing the curiosity of her teenage years and exploring the mysteries

behind the doors of a dilapidated building. In his Poetics, Aristotle conceived peripeteia as a change by which the action veers round to its opposite, a shift of the protagonist's fortune from good to bad. In other words, it is a reversal of fate, the turning point in a literary work, after which the plot moves steadily to its denouement. This study will explore the use of this literary technique in Chidera Igwe's novel, *The Carnival Boy*. By retracing the protagonist's path and analyzing her decision-making processes as she traveled, the study will explore how the unavoidable fate of the main character evokes a feeling of pity and fear as the protagonist's fate unfolded.

---

### **The Rise of "Unknown Gunmen" in Igboland: A Regional Time Bomb**

**Ijeudo, Nnamdi Ugochukwu, PhD**

Lecturer, Department of Religion and Cultural Studies  
University of Nigeria, Nsukka, Nigeria

**Unachukwu, Daniel Clement**

Postgraduate Student, Department of Religion and Cultural Studies  
University of Nigeria, Nsukka, Nigeria

The increasing spread of nefarious activities of unknown gunmen which involve the destruction of lives and property in Igboland, southeast Nigeria, have created a state of palpable tension and fear in the region and beyond. And the reaction of the Federal Government concerning this issue has been tepid. This paper critically examines this group's growth, the government's efforts in addressing the issue, and the effects on the southeastern region. The descriptive research method was adopted. And the main focus of the inquiry includes both oral interviews, and relevant data from secondary sources purposively sampled from newspapers, journal articles, the internet, and books. It was discovered that the upsurge of unknown gunmen in Igboland was a manifestation of cumulative deprivation, frustration and aggression caused by corruption, poverty, unemployment, bad governance, economic deprivation and marginalization of the southeast region in Nigeria. The study concludes by stating that the menace of unknown gunmen particularly in Igboland is not insuperable, hence recommends that Federal Government must not leave the Southeastern region to its devices at this critical moment. Nigeria cannot afford to have the South-East going the way of the North-East.

---

### ***Igwebuike* as the Operative Condition of Igbo Relational Ethical Theory**

**Kanu, Ikechukwu Anthony, PhD**

Tansian University, Umunya, Anambra State

Ethical theories are attempts by individuals or schools of thought to provide clear and unified accounts of what our ethical responsibilities are or what we are obliged to do. They help to create the fundamentals of obligation suitable and applicable to professional and personal conduct of a person in his or her everyday life. Ethical theories also help in understanding moral dilemmas, in terms of making moral decision at certain points, justifying obligations and ideas, relating morality and also explaining the difference in terms of responsibility. A cursory glance at the development of the history of Western philosophy reveals a variety of ethical theories: the golden mean ethical theory, rights-based ethical theory, divine command ethical theory, deontological ethical theory, feminist ethical theory, the ethics of care theory, etc. This work focused on the quest for an African ethical theory, one that would capture and express the African basic principles of morality. To achieve this, it studied *Igwebuike* as the operative condition of

Igbo-African ethical theory. *Igwebuike* as a complementary philosophy understands life as a shared reality, and this complementarity, solidarity, relationality, communality, etc., are the principles that shape the African ethical theory. This ethical theory is hoped to be a systematic cross-cultural engagement with Western ethical theories that are individualistic and non-relational. For the purpose of this piece, the hermeneutic, analytical and critical methods of inquiry will be employed. It discovers that the distinctive character of *Igwebuike* Igbo ethical theory is its communal and relational character which makes the African contribution to the discourse on ethics.

---

## **Igbo-African Concept of the Meaning of Life: An Igwebuike Perspective**

**Kanu, Ikechukwu Anthony, PhD**

Tansian University, Umunya, Anambra State

One of the questions that loom at the horizon of human existence is the question bordering on the meaning of life: does the universe have any meaning of purpose? Does human life have any purpose of meaning? If my life has meaning, is this meaning dependent on me as an individual? Is it possible that life has no meaning at all? If life has meaning at all, what form or forms does this meaning take? This piece focuses on articulating what makes the life of the human person meaningful from an Igbo-African perspective, and this would be based on what meaningful conditions have in common among the Igbo people of Eastern Nigeria. This paper will employ the *Igwebuike* holistic method of interpreting the reality of the meaning of life; and this interpretation will mediate between the super-naturalistic concept of the meaning of life, which understands the meaning of life from the angle of engaging in the right way with God and the naturalistic perspective, which holds that the human life is meaningful in a world that is merely physical. The *Igwebuike* perspective is an eclectic perspective of both positions. It discovered that from the Igbo-African perspective that the human life has meaning, and that this meaning is not detachable from the nature of the Igbo-African worldview.

---

## **Entrepreneurship and Economic Development**

**Ikechukwu, Elijah Chiemerie**

Abia State Polytechnic

Abia State, Nigeria

The advent of European colonialism radically altered the Igbo consciousness and compelled them to draw upon opportunities of the 'new order' to meet social and economic demands. The twentieth century was a period when the Nigerian people had to come to terms with the 'new order' introduced by their forceful integration into the global capitalist system. New music had been introduced; new dance steps were required. Whereas education and development are sine qua non to life, this study examines education and development in the Nigeria's Igbo community and among her indigenes resident in Nigeria and in diaspora. The challenge of unstable educational system in Nigeria is grossly felt on the quality of graduates as well as educational apathy among some 21<sup>st</sup> century Igbos who believe they can succeed without education. Nigeria development has been marred by MIS-governance resulting from corruption/marginalization of the Igbo ethnic group, and lack of vision, etc. This study examines how the Igbo, in response to and in spite of, these dynamics carved a distinct place for themselves in Nigeria's social and economic development. Indeed, the nature of the place of the Igbo vis-à-vis the country's socio-economic evolution provokes intellectual fermentation. Are they taking their place in the sun or are they hewers of wood and fetchers of water in the Nigerian superstructure? What factors have shaped their

development? To what extent have external dynamics shaped the Igbo socio-economic factor? What are the omens for the future? My motivation for this work was borne out of pure love for the Igbo race not because I identify with this race but also to have an in-depth knowledge of this peculiar race from relevant sources and resources.

---

## **Our Culture as the Instinct that Guide our Existence**

**Iwuagwu, Ekene Patrick**  
Institute Of Oceanography  
University Of Calabar, Calabar  
Cross River State, Nigeria

The custom and the beliefs of our existence as a tribe has been that which shows the conscience of love for one another. This had been our attitude and behavior handed down from our forefathers to the generation present, with a moral precept and spiritual tenets that were taught to us from our infancy. Though now there are different concepts from borrowed culture which may be acceptable or unacceptable, due to much influence of modern technology and civilization. As an inheritance from our existence we need to check and adjust our moral and spiritual thought. This acceptance and unacceptance many times lead to misunderstanding or rebellion against traditional values and its drive downward to moral autonomy, greed and self-gratification. The realities of this act brings mistrust, insecurity, failed relationship, children growing up without a father or a mother, pandemics of sexually transmitted diseases, unwanted pregnancies, drug addiction, and violence. The purpose of this paper is to activate and rekindle our muted moral value which had been abused with our greed and self-gratification. These can be corrected by a change of attitude and forgiving one another freely in order to restructure the true essence of our existence. The reality of this paper is that our customs and beliefs which made us peculiar as a people should be rekindled. Again our conscience should be readjusted to the true essence of love for one another freely. Though civilization and modernization have become the tide that alters our cultural behavior, we need to use them wisely.

---

## **Conflict in Parental Imposition of Career Choices on their Children: A Discourse Analysis of Emmanuel Ibekwe's *Ndi Nwe Egwu***

**Mba-John, Chinyere Nwanne**  
Lecturer, Department of Linguistics & Nigerian Languages,  
National Institute for Nigerian Languages,  
Aba, Abia State, Nigeria

The motivation for proposing this research work is to define the place and role of parents in their children's choice of career and to encourage parents to effectively play that role in assisting their children make the right career choices. A career is a chosen pursuit or course of business activity or enterprise, especially one's professional life or employment that offers advancement and dignity. Career choice is a fundamental decision-making matter which has a far reaching impact throughout one's life. This paper x-rays the dilemma which Echiebuka, the chief character of this book, *Ndi Nwe Egwu*, experienced as a result of opposing the career choice his father imposed on him. The statement of the research problem is that parents imposition or undue influence on the career choice of their children in most cases does not augur well with them and usually result in lack of self-actualization and fulfillment, disorientation, mediocrity and regret in life. The methodology adopted for this research is the descriptive approach while

theoretical framework is based on Karl Marx's theory. It was found that Echiebuka suffered untold hardship, rejection, deprivation and family ostracism as a result of opposing reading Law which his father wanted him to read in the university. He, instead, read *The Foundation of Igbo Language and Customs* which he was interested in. Against all odds, he persevered, graduated in flying colours, secured a lucrative employment in his career field which brought him to the limelight and found fulfillment in life. It concluded by recommending that parents should guide, encourage and support their children in making the right career choices rather than imposing or unduly influencing their children's choice of career.

---

### **Between 'akụ luo ụnọ ...' and 'ebe onye bi ...': The Dilemma of Disporan Ndi Igbo as Represented in Uchenna Nwosu's *The End of the Road* and *Wrapped Soil***

**Muo, Adaobi, PhD**

Department of General Studies

National Institute for Nigerian Languages (NINLAN), Aba, Abia State, Nigeria

Ndigbo are, indubitably, compulsive migrants as a greater percentage, chiefly propelled by socio-economic factors, lives outside their southeastern Nigerian home-land. Thus, the Igbo are a highly migratory ethnic group and Alaigbo major migrant-sending region of the world. Therefore, the populations of several non-Nigerian/non-Igbo societies are co-constituted by Ndigbo who contribute considerably to the development of their countries of immigration. Additionally, scholarship discovers that home societies benefit significantly from diaspora remittances. The observed simultaneous commitment to host-land and home-land tends to situate diasporans in a state dilemma as they, though possessed by the universal spirit of 'ebe onye bi, ka o na a wachi,' are equally culturally compelled to conform to 'aku luo uno o kwuo onye kpatara ya' dictum. Therefore, this essay, regulated by Adams et al's study of diaspora remittances, primarily examines the nature and functions of diaspora transmittals in relation to socio-economic developments of home societies using Nwosu's *The End of the Road*, and *Wrapped Soil*. First, it re-acknowledges the dynamic presence of Ndigbo in foreign lands, without ignoring the facilitating factors. It then identifies and discusses their income-generating activities, attendant remittances back home and impact of such on the existential conditions of individuals and groups. Furthermore, the research submits that migration, especially external voluntary migration, has become a major source of developmental funding for migrant-sending societies and thus suggests the establishment of a more strategic collaborative system, among Igbo abroad and at home, towards achieving sustainable developments. Lastly, it concludes that diaspora remittances are potent twenty-first century demonstration of the enduring and indomitable Igbo communality code of *onye agha na nwanne ya*.

---

### **Discovery of the *Temple of Solomon and Wailing Walls* in Owerri**

**Njemanze, Philip C.**

Chairman, International Institutes of Advanced Research and Training,  
Chidicon Medical Center, Owerri.

Temple of Solomon & Wailing Walls, Part 1, Igbo Mediators of Yahweh Culture of Life Volume V, has its setting in Owerri, Imo State, Nigeria. It is the first accurate account of the location of the Ancient City of Jerusalem (Igbo language: *iyī érusala m*, meaning 'evil should not touch me') and its outer walls as reconstructed by the prophet Nehemiah. This assertion is supported by a map titled '*Ìlú Yèrúsàlémì ñnwèrè Yèésú'* meaning 'Capital City of Jerusalem at the Birth of Jesus Christ', believed to have been

made by anonymous Yoruba King from Dahomey modern Benin. The city was surrounded by the inner Wailing Walls (Igbo language: *ihi e ti eti*, meaning ‘the wailing wall’; Oweri dialect: *uhu e ti eti*, meaning ‘the wailing wall’) built around the Heart of the Capital City of Ancient Jerusalem which was the home of King David to this day called Amawom (Igbo language: *ama Owe m*, meaning ‘the settlement of my Leader [King David]’). The walls enclosed the Royal Palace of King David (Igbo language: *Di wu edo*, meaning ‘the man who is fair in complexion’), the Old Temple of King Solomon (Igbo language: *isi e lo ama ana*, meaning ‘the head that thinks wisely for the land’), the Houses of the Chief Priests and Scribes, and houses of the indigenous people within the area traversed by the Sea of Galilee (Igbo language: *ogo li elu*, meaning ‘the districts on heights’).

---

## **The Challenges of Marital Statuses and Dynamics of Igbo Identity Crises in a Contemporary World**

**Njoku, John D., PhD**

Dept of Environmental Management

Federal University of Technology Owerri, Nigeria

Igbo people are known for their adherence and affiliation to cultural traits, norms, mores and commitments which are founded on the fear and obedience to God the Creator. Though, these Most of these traits and commitments are flayed and disdainfully practiced and obeyed. The marriage institution has been brazenly affected. It is uncommon, these days, to see a young lady remarry after the eventual, unsalutary loss of her husband. Many ladies are no longer committed to the gains of marriage, and prefer to stay as a single mom, than to marry a man of their choice. These two postures are heavily criticized, in Igboland, because it contravenes the Igbo identity and creates a crisis and a challenge to the acclaimed Igbo identity. It is suspected that women economic power propels ladies to behave in a manner portraying them as independent. Literature was copiously searched and evidences abound. This is to the extent that they do not depend on men for their needs. Data were also collected using questionnaire. Results of the survey indicate that these ladies, indeed, many young mothers see marriages as a bondage which is not worth entering twice. Others are scared away from marriages at first instance. In each category, they prefer to stay alone in own apartments to raise their own kids or give men kids. This emerging trend is gradually becoming the norm, thereby, making the Igbos lose their identity as a people. This trend is, certainly, affecting the Igbo world view, and perception, in the contemporary world.

---

## **Temperature Anomaly and Response by Rainforest Cover: Potential Implications for Food Availability in Igboland**

**Njoku, John D.**

Dept. of Environmental Management

Federal University of Technology, Owerri, Nigeria.

The study investigated the role of temperature anomaly on the depletion and loss of forest condition, resources and services in Igboland, Nigeria. It examined the health, loss of status and condition of the forest cover against the backdrop of climate change and variation and ubiquity and variety of timber and non- timber forest products, and other forest ecosystem services. These products and services are threatened in a climate change regime. Satellite imageries and climatic data were analyzed and used to compute the Normalized Difference Vegetative Index, and to assess and project the degree of influence on the forest cover, by climate change and variation. The result showed accelerating stress and declining condition of forest cover quality and health amidst observed rise in the mean annual temperature. Further

forest health assessment showed reduction in vegetal vigour, to be very minimal, presenting a minimum and trending value, getting more worrisome from the base year to twenty years thereafter. A 20- year moving average projection showed that the health status, and thermal and moisture crises of forest cover and environments in southeastern Nigeria may deteriorate further to increasingly, adversely, affect arable, sedentary farming and poultry keeping. This is bound to impact food production, food crises, hunger and poverty in the forthcoming years. The result indicates imminence of severe shortage of nuts and non-timber forest products, including forest resources, products and services due to diminishing forest vegetal quality, forest depletion and degradation arising from the anomaly.

---

### **Social Participation as Metaphor for Grassroot Communication and Governance in a Contemporary Igbo World**

**Njoku, John D.**

Dept. of Urban and Regional Planning,  
Federal University of Technology, Owerri, Nigeria.

**Njoku, Francis V. C.**

Dept. of Surveying and Geo-Informatics,  
Federal University of Technology, Owerri Nigeria

The Igbos of southern Nigeria are known to be ingenious and participatory in evolving governance and development methods and practices at local levels. These go by different names, but their goals are largely the same. The *Ala di mma* (Let the land be good) system of communication of social development is a response to failures of the diverse current and previous methods of social, local administration and governance in parts of Igboland, e.g., the ‘Villagers’ and ‘Abroadians’ dichotomy. This paper submits that the *Ala di mma* system of participatory democracy, is germane and assures equal participation of adult male and females in the streamlining of community development efforts, satisfies the dynamic expectations of the people in a changing world. Literature were cursorily searched, interviews were conducted, and 300 copies of questionnaires were administered to adult males and females of 10 communities in Imo State of Nigeria, to determine methods of operation and relevance of the system in ensuring grass root development and bottom up approach to social and community development. The result showed that the system is a preferred strategy of development communication and governance in Igbo land since all adult persons have a say in the community affairs. The system also embodies collective effort of the people in decision making, project planning and execution, given that all members of the community are bona fide beneficiaries. The submission of this paper is a crusade and deliberate effort, whereby the *Ala di mma* system is introduced or replicated in all parts of Igbo land, to ensure and assure speedy and satisfying development in all communities in a changing Igboland.

---

### **African Architectural Identity in Time of Globalization: The Example of Obi Building Style of South East Nigeria**

**Njoku, Moses Oñugadi**

Assistant Lecturer,  
Department of Fine and Applied Arts, Nnamdi Azikiwe University, Awka

Over the years, African Traditional architecture has evolved and continues to go through various forms of evolution and hybridization as a consequence of acculturation and culture mix. In this cornucopia,

identities are lost and new ones are taken up, while some are upcycled to take up new functions. Architects and builders in Africa continue to borrow and integrate mostly foreign architectural elements into building projects, some of which are considered purely cultural in function. This is the situation of the practice of designing and construction of the obi building type in South Eastern Nigeria today. The architectural style of obi as is obtained in South East Nigeria has undergone changes both in design and in relevance and no appreciable amount of scholarly attention has been given to it. As important as the obi is to the Igbo worldview and identity, it has undergone several modifications over the years; changes not yet documented chronologically, taking into care the several regional differences in design, location and tradition. This is the major focus and motivation for this study. To do this, David Apter's cultural categorization theory is applied to guide the study. It is based on the hypothesis that the Obi is still culturally relevant to the contemporary Igbo.

---

### **Omissions in Igbo-English Fictional Translation: *Bell-Gam* Translated by Ezech**

**Nkoro, Ihechi, Ph.D**

Reader (Associate Professor), Department of Foreign Language and Translation Studies,  
Abia State University Uturu, Nigeria.

Translation is one of the media that ensures intercultural communication through written messages. Due to human imperfections, no translation is ever perfect. This presupposes the evaluation of existing translations for revisions and improvement. The writer has observed from careful reading of translated texts from and into English, French and Igbo, that there are cases of omissions in passing from the source text (ST) to the target text (TT). The study sets out to investigate the cases of omissions in Ezech's English translation of Bell-Gam's Igbo fiction *Ije Odumodu Jere* (1963) as *Odumodu's Odyssey* (2014) and its implications for translators and trainee translators. The theoretical framework for the work rests on Nida's dynamic equivalence (1964, 2006) that emphasizes equivalent effect in source and target readers; and Newmark's (1981) view that there is a measure of loss in the attempt to reproduce the meaning and style of a message in one language in another language. The methodology for the study will be content analysis based on a comparison of excerpts from the source-text and the target text to identify cases of omission in the target text. Other references for the study include evaluations of translated texts by Simpson (1978), Aire (2002), Hosseinnia (2014), Nkoro (2017, 2019), Koko (2020), and Mahmud and Bayusena (2022). The study concludes that omissions are avoidable through careful revisions by the translator.

---

### **Contemporary Igbo Leadership, Syndrome of Defeatism and the Paradox of Biafran Secession**

**Nwaezeigwe, Nwankwo T., PhD**

Institute of African Studies, University of Nigeria, Nsukka

Contemporary Igbo leadership can be classified into three epochs of modern Igbo history. The first epoch which could be defined as the age of nationalist history runs from the beginning of Igbo State Union in 1930 to the outbreak of the Nigerian civil war in 1967. This was the age of Igbo pride of place in the Nigerian nation constructed through the common sentimental identity, hard-work and solidarity. The second epoch runs from 1967 through 1970 to 1999, which could better be described as the age of marginalization and crass defeatism. It was an age when Igbo leaders accepted the syndrome of their defeat in the civil war as a *fait accompli* to the status of second fiddle in the Nigerian Federation. It witnessed the gradual shift from the inherent Igbo character of independence founded on historic ethnic pride to that of subservience that saw them linking their political advancement to the blessing of their

arch-foes—the Fulani oligarchy. Finally, the third epoch which runs from 1999 to present describes the rise or in another sense, the reaction of the younger generation against both the inherent marginalization of the Igbo and the syndrome of subservient leadership through the emergence of a nationalism founded on the spirit of Biafran separatism. There is no gainsaying the fact that this rise of Biafran nationalism presents a paradox onto itself and to those leaders who believed that the political emancipation of the Igbo ethnic nation within the context of the present Nigerian State can only be achieved through the North at the behest of Fulani oligarchy. It is this paradox therefore that the present paper is set to address.

---

### **A Postmodernist Evaluation of the Principle of *Egbe Bere, Ugo Bere* in Igbo Ethics**

**Nwankwo, John Justice (Rev. Fr)**

Department of Philosophy  
Faculty of Humanities  
Rivers State University  
Nkpolu Port Harcourt

Egbé beré, Ugò béré is an Igbo proverb, built on the philosophy of live and let others live as well. It is developed along the principle of peaceful co-existence in human society. Yet, today there seems to be increasingly the act of war even in places unknown to be in war and quarrels among siblings, friends, colleagues, and so on. The world is not a stranger to the existence of wars and turmoil both domestically and internationally. Wars come with loss of lives, destruction of properties, rupturing of relationships, disappearance of peace, environmental pollution and other forms of crimes against humanity. Hence, the need for a peaceful co-existence cannot be over-emphasized. This research work, therefore, is an effort to discover factors that build us up into unity and to uphold them at the expense of factors that divide us. It will adopt a hermeneutical-descriptive method of inquiry and intends to use the principle of Egbé beré, Ugò béré to influence the general public on ways of achieving peaceful co-existence. In the course of this research work, expected challenges include lack of sufficient written materials to execute the task and also the difficulty of having a consensus ground on the generality of this proverb's application in different parts of Igbo land. However, it intends to initiate a continuation of this discussion that its necessity cannot be over-emphasized in a generation overtaken by various forms of violence.

---

### **Avoidable Conflict and Victimization – Textual and Contextual Appraisal**

**Nwosu-Okoli, Ifeoma**

Alex Ekwueme Federal University,  
Ndufu-Alike, Ikwo, Ebonyi State,  
Nigeria

This paper examines issues related to conflict or war-like situations with special emphasis on the adverse effects they have on the populace. It examines how the able-bodied men and women, who are potential nation builders, are naturally distracted, by war or any other kind of violence, from their noble roles of helping to make life worth living. This is usually manifested under various platforms, especially war. The ethnic/religious wars, the incessant terrorist attacks as well as genocide injustice and their adverse effects on national development constitute the problem of this study. This paper examines, with special interest, how some “Trouble Mongers” have tried to pour the “Oil of War” into a Peaceful nation in general and into the lives of the victimized in particular. In other words, it surveys, generally, the emotional turmoil and terrible havoc caused by man-induced violence as clearly portrayed in the above- mentioned war-like

situations. From the New historicism approach to literature, this paper discusses how violence can overheat the polity and probably wreck the unity of the country, especially in a situation where the violence is planned and executed by malevolent individuals whose selfish interests override the national interests. Through reconstruction by our present perspective, it also seeks possible ways of arresting and resting such atrocious situations that impair national development.

---

## **Language Endangerment and Preservation**

**Obi, Egwunwoke Chibueze**

Ambassadors Communications/Publishers, Ikeja, Lagos.

No. 2 Fadera Street, Ogba, Ikeja, Lagos

I grew up to discover that there is a serious and fast erosion of core Igbo values and cultural heritage, which language is one the most important. Igbo men teach their children English at home. They are happier that their children are speaking English at home more than their own language. In secondary school days, there was a rule that Igbo speaking was not allowed in schools and so fines were paid if you did so. It continued and even till date. If I should toe the line of honesty in this paper, I have to submit that the Igbo alphabets are not even known by the Igbos. Many Igbos cannot write Igbo alphabets. Then, how can they write idioms or proverbs well, not to talk of understanding it? Comparing this whole situation to that of the Yorubas and Hausas, it gives me more concern that these other two brothers of Igbos in Nigeria have developed systematic syllabuses of their culture and traditions, holding their languages so sacred and would not compromise its sanctity. This gave a lot of credit to their culture and traditions. Their languages are secured and enjoyed by their children. They have documents too. Renowned professors of Yoruba origin can always talk for hours with their languages, but an Igbo professor tells you that using vernacular is hard for. These are true constants in Igboland today, and thus, their celebrated language, wisdom and strength in line with culture and tradition has nose-dived. These issues drove me into reading Igbo books more, starting from the Igbo alphabets, to Igbo books and the Igbo Bible, to draw from the well of their wisdom, laced with what I already had from my forefathers to write books and preserve the language.

---

## **Effects of Globalization and Modernization on Igbo Language, Communication and Culture**

**Odionye, Chinwe Mirian, PhD**

Department of Mass Communication

Edwin Clark University, Kiagbodo, Delta State

One advantage of globalization is the fact that the world has become a global village, whereby contents, ideas, etc are shared across countries and information happening in one country is automatically known by people across the world as a result of the emergence of information and communication technology. These contents shared across the globe facilitate and enhance exchange of information and news of daily events, new ideas, peoples' heritage, languages, culture etc. However, such exchange of ideas or contents oftentimes negatively affects people's values, beliefs and cultural heritage, as people of developing countries unconsciously adopt foreign beliefs, languages and culture leading to endangerment and extinction of their heritage, as in the case of Igbo language and culture. Igbo language is a means of expression of Igbo culture. It preserves and transmits such culture from generation to generation. However, Igbo language, one of the three major Nigerian languages, has been listed by UNESCO in 2012 as an endangered language. The study reviews the effects of globalization, highlighting its positive and negative implications on Igbo language, communication and culture. The research adopted a library-based

method which essentially entails a review of extant literature as the basis for understanding the research issue and making necessary inferences. The review of literature has shown that globalization is a critical factor to the endangered state of Igbo language and culture. This study therefore, contributes in promotion of Igbo cultural heritage by suggesting strategies for revitalization and preservation of Igbo language, communication and culture which include among others: constant portrayal of Igbo language and culture in both local, national and international media for adoption by Igbo indigenes at home and in diaspora, consciousness of Igbo language- speaking by every individual in Igbo families; policy formulation and implementation by Nigerian government to make major Nigerian languages compulsory in schools and at every level of education. It is believed that these recommendations, if effectively adopted, would help towards preventing extinction of Igbo language and culture.

---

### **Assessment of Folk Media as an Instrument of Rural Development in Bomadi Local Government Area of Delta State, Nigeria**

#### **Odionye, Chinwe Mirian, PhD**

Department of Mass Communication  
Edwin Clark University, Kiagbodo, Delta State

#### **Omoshue, Joe Okpako, PhD**

Department of Mass Communication  
Edwin Clark University, Kiagbodo, Delta State

#### **Carter, Tamaraumiene Mercy**

Department of Mass Communication  
Edwin Clark University, Kiagbodo, Delta State

This study assessed folk media as an instrument of rural development in Bomadi Local Government of Delta State. The study aimed to: identify the different folk media for rural development; to determine how folk media is used for rural development in Bomadi LGA and to identify challenges inhibiting the use of folk media in the development of Bomadi LGA. The study was anchored on the Development Media Theory. Descriptive survey design was used to study 400 respondents drawn from Bomadi LGA. The instrument used for data collection was the questionnaire. Data collected were analysed using frequency tables and simple percentages. Findings revealed that the different types of folk media communication for development includes; folk theatre, folk song, fairs and festival, folk dances and folk tales. Also, some of the ways in which folk media has helped in rural development of Bomadi LGA include: serving as a communication tool to various people in the community; as a communication vehicle for promoting and improving dialogue which the common people or rural farmers employ to deliver their messages; in educating the rural people about the consequences of social evils. Findings equally revealed that the challenges inhibiting the use of folk media in the development of Bomadi LGA include: lack of encouragement to talented artists leading to decline in folk media; perceiving the traditional media as outdated and irrelevant by the present generation, and threat to traditional folk media with the development of film industry, radio and television and social media. Consequently, it was recommended that the government through the Ministry of Information and Culture should encourage the role and importance of indigenous media; indigenous media production should be made consistent with the needs of social context and related to the customs and beliefs of the communities.

## **Teaching Children to Read in Igbo Language: A Step to Holistic Development in our Environment**

**Ohaike, Nkechinyere, PhD**

Department of Linguistics and Nigerian Languages  
National Institute for Nigerian Languages, Aba, Abia State, Nigeria.

The purpose of this paper is to propose the teaching of reading in Igbo language as a subject in primary schools. Reading as a subject cuts across all subjects. Language, culture, scientific and technological development have been almost a mirage in most African countries. One of the greatest challenges in being abreast with current developments and at par with developed countries is the use of foreign language in teaching and learning within our environment. A holistic and rapid development, in all facets of life, is rapidly achieved when children are taught to read in their indigenous language. Reading is a means for language acquisition, communication, development, sharing information and ideas.

Many factors determine teaching children to read in their indigenous language. Among these factors are: trained teachers, native speakers' attitude to their language, availability of reading materials, appropriate scope and sequence, government and parents' attitude. Some primary schools in Aba and Umuahia metropolis were selected. Results show that most schools do not teach reading as a subject. Lack of trained teachers, materials and value for Igbo language, time and financial constraint, and choice of English over Igbo language are all constraints. This paper calls for the teaching of reading in Igbo language at the lower primary, implementation of the Language Policy of National Policy on Education and development of reading materials in Igbo language. These will no doubt bring rapid holistic development in our environment and the world at large.

---

## **Women and Children in Oral Literature: A Survey of Two Igbo Folktales**

**Okafor, Ebele Eucharika (PhD)**

Department of Linguistics, African & Asian Studies, Faculty of Arts,  
University of Lagos, Akoka-Yaba, Lagos, Nigeria.

Igbo Folktale is one of the genres of oral literature which reflects Igbo cultural norms and the realities of Igbo society. Folktales mould character and life of the young ones and adults who listen to them, by way of bringing to their subconscious, the consequences and rewards of evil and noble deeds. This paper postulates that folktale is to uphold moral values in Igbo society, especially, women and children. Two stories, "Ede Nwa na-Enweghị Nne" and "Nwata na Opi Ya" were purposively selected from Ugochukwu's et. al. *Omalinze: A Book of Igbo Folktales*. The two stories reflect the polygamous nature of Igbo society, and the belief in the relationship between the living and the dead. The first story reveals the effects of the maltreatment of a motherless child. The second wife who maltreats her dead co-wife's daughter met her own death, along with her seven children, in the cause of it. However, the second story exposes the consequences of hatred and jealousy between co-wives. It shows that children's moral upbringing by parents, especially mothers, is of utmost importance in the family. The second wife's uncaring attitude towards her son's moral behaviour leads them to death, while her co-wife's, the first wife's, son is rewarded by the King of the spirit for his noble and good character. Folktales uphold the principle of retributive justice. It is pertinent to encourage the use of folktales in training children to minimize misfortunes in the family, and indeed society at large.

## **The Scientific Process of Breaking Kolanut (Iwa Oji) in Igbo Land: A Breakthrough in Our Cultural Philosophy**

**Okafor, Obinwanne Nnadozie**

Senior Research Scientist,  
Centre for Scientific Research and Development (CSR),  
Commercial Area G, New Owerri.  
Affiliated to Federal University of Technology,  
Owerri, Imo State.

Breaking of kolanut (iwa oji) is a serious cultural process which goes with certain scientific procedures in Igboland. It involves certain processes with strict procedural adherence, which if violated results in worrisome effects. Prof. Animalu in his scientific analysis of Chinua Achebe's *Arrow of God*, opines that there are scientific contours in every aspect of Igbo culture because the Igbo believe in the practicality of their thought system. Although many scholars have written on the cultural, sociological and the anthropological implications of kolanut breaking among the Igbo people but none to the knowledge of this research has examined the scientific processes of kolanut breaking among Ndiigbo. It involves a tri-dimensional process which results from the hypothetical basis of kolanut presentation (izi oji), kolanut breaking (iwa oji) and kolanut sharing (ike oji). It involves numerical and diachronic rules, which makes the process of kolanut breaking strict, sturdy and severe. The process is practical with set hypothetical rules like:  $M(E)+M(Y)-W(E\&Y)$  where  $M(E)$  is elderly Men,  $M(Y)$  is young Men and  $W(E\&Y)$  are the elderly and young women who are restricted from the process. There are other rules in this process which will be studied. In this paper, the scientific processes of kolanut breaking and its practical effects on the Igbo people will be critically examined and analyzed.

---

## **The Punitive Control of Mkpuru Mmiri Abuse among the Youth in Igbo Land: A Sociological Concern**

**Okeke, Miriam Charity Ogadinma**

Principal, Margleo Int'l Secondary School  
Nkwumeato, Ihitte Uboma  
Imo State, Nigeria

Drug abuse among the youths has been a global concern. The menace of *Mkpuru Mmiri* (Crystal Meth) among the youths in Igboland has been of grave concern to many moral and human capacity conscious Igbos and even the government. There have been expositions of how many villages through the various youths' associations have been meting out punitive measures like flogging, beating, ostracizing and destroying of the houses occupied by the addicts and sellers of *Mkpuru Mmiri*. The question on every lip is: How effective have been such punitive measures as deterrent to *Mkpuru Mmiri* abuse? Many scholars and researchers in drug abuse have opined that drug abuse is better controlled through a rehabilitative process followed by a systematic withdrawal method. A drug addict is not forcefully rehabilitated. A drug addict is a social misfit. The addiction rate of *Mkpuru Mmiri* is so high that the punitive approaches could turn the addicts to monsters. In this paper, we will study the implications of the communal concern over the menace and the reasons for the punitive measures as related to Igbo communal belief system. However, the end result of the punitive measures on the addicts and the implication of the control measures will form the thematic concern of this paper.

## **The Cultural Value of *Oso Ahia* Marketing Strategy in Igbo Communal Existence**

**Okeke, Miriam Charity Ogadinma**

Principal, Margleo Int'l Secondary School  
Nkwumeato, Ihitte Uboma  
Imo State, Nigeria

*Oso Ahia* is a marketing and/or trading method that originated from Igbo culture of co-existence. The Igbo believe that no one has it all and that people can use what they have to empower others. The Igbo act of *Ije Ozi* (messenger), *Igba Odibo* (apprenticeship) and *Izu Ahia*. (trading/marketing) are intertwined in the process of wealth building among the Igbo. *Ije Ozi* brings in humility and trust, *Igba Odibo* brings in experience and mentorship while *Izu Ahia* is the practicality of commerce through experience and humility. Thus, *oso ahia* is the result of the culture of humility and experience through mentorship. The practitioners of *oso ahia* are at peace with the community (the marketplace) because they are seen as people to be trusted to sell the goods that are not theirs and return the profits even as they have made profits too. The community (marketplace) deals with a highly moral person with integrity for *oso ahia* because Igbo culture abhors *agwa ojoo* (criminality and immorality). In this paper, there will be a critical study of the socioeconomic implication of *oso ahia* marketing strategy and the economic values in Igbo commerce and domination in business and community service.

---

## **Creating Terms of the New COVID 19 Pandemic in Igbo Language: Practical Examples**

**Okeogu, Chidinma Ihuaku (PhD)**

Ag. Dean, School of Social Sciences  
Director Centre for Translation Studies  
National Institute for Nigerian Languages (NINLAN), P.M.B 7078, Aba, Abia State, Nigeria

The World Health Organization (WHO) declared the Corona Virus (COVID 19) a pandemic. This pandemic started towards the end of 2019 at Wubarn in China. The spreading of the virus was very alarming. As citizens of a developing country, Nigerians are supposed to know the terms of this virus in their indigenous languages: the Igbo language for example. The way the pandemic has been spreading makes it necessary that terms in this area be created in the indigenous languages. Our work is based on the creation of terms of the new Pandemic COVID 19 in the Igbo language. Our aim is to create the corona virus terms that we collected from a French-English dictionary, and from daily news into the Igbo language. This will enable the Igbos to be able to use these terms in their language correctly and help them to understand what the terms are all about. It will equally help them to express themselves well when discussing the COVID 19 and the health issue involved. We equally intend to explain each term created in the Igbo language.

---

## **Cultural Views of Wealth in Traditional and Contemporary Igbo Society: Perspectives from Maduekwe's "*Ego na-ekwu*"**

**Okide, Ujubonu J. Ph.D.**

Department of Linguistics, African & Asian Studies  
University of Lagos, Akoka, Yaba, Lagos, Nigeria.

Wealth is a social capital pursued by people in order to boost their status or enhance their livelihood in virtually every human society. However, wealth has the tendency of becoming a tool of power and control in society. Many Igbo writers have written on cultural conflict, as a result of colonialism, but inadequate attention has been paid to impact of wealth in Igbo culture. Consequently, the present study examines the values attached to wealth in traditional Igbo world in contrast to the contemporary period. This is with a view to evaluating the attitudes and behavior of the wealthy coupled with the influences they exert in the society. The study is guided by the Social Conflict Theory. Maduekwe's poem titled "Ego na-ekwu" was purposively selected from *Utara Nti*, a compilation of Igbo poems by Nolue Emenanjo. The result shows that, in traditional Igbo society, elders, the custodians of Igbo culture, were venerated, as they upheld truth and other virtues that promote growth and development of society. In contrast, in the contemporary period, the erstwhile elders have been displaced by a class of wealthy few who are now the objects of reverence and adoration. This displacement has brought about social and cultural dislocation in the Igbo society. The poet opines that the pursuit of the white man's wealth has upset the balance of power and Igbo socio-communal order to the point that wealth is literally in control of the society, and those possessing the material god are the wielders of power in contemporary times. It is the poet's tacit conclusion that a society controlled by the nouveau rich rather than cultural sages and judicious intellectuals is doomed.

---

### **Traditional Historical Narratives and Emotions to Colonization and their Role in Gender Subjugation and Disparity in the Igbo Culture**

**Okolie, Chidera**

Graduate student

University of Nigeria, Enugu Campus

It has become evident that in examining the emotions to sex and gender in Igbo culture today, the colonization was not just an event, it is a deeply rooted structure and the continent still struggles to free itself from the deep legacies of colonialism and patriarchy. The emotions of Igbo women continue to spurn conflicting opinions to the extent of their socio-economic rights pre- colonization in contrast to the current realities of ingrained gender discrimination and subjugation and the ties therein. This article seeks to bring to fore, the nature of gender disparity in the pre-colonial, colonial and post-colonial rule in Igbo culture as well as the roles played by women in the fight for the independence of Nations notwithstanding the dousing of their rights. The emotions to gender segregation in Igbo culture is examined in the light of residues of colonialism, exploring the role of resulting emotion in shaping male and female experiences and actions in the Igbo culture today and transformational visions to bring about positive reformations.

---

### **Drug Use, Abuse, Effects, and Control of *Mkpuru Mmiri***

**Okolo, Ikemefuna Oluwasegun**

Open University of Nigeria

There are numerous trending videos on social media platforms from different communities in Igbo land of young men, and in some cases, women and under-aged, being tied to beams and trees at public squares, beaten mercilessly for dealing in and taking *Mkpuru mmiri*. Information emanating from the zone shows that many Igbo youths are going insane, even as some have completely gone mad after drug use. And these are the future of the society. According to population projections by the United Nations for 2020, about 43 per cent of the Nigerian population comprised children 0-14 years, 19 per cent aged 15-24 years

and about 62 per cent are below age 25 years. By contrast, less than five per cent is aged 60 years and above. This makes Nigeria a youthful population with a median age of about 18 years, which is lower than African and world estimates of 20 and 29 respectively. With the above statistics, it is believed that the energy that will power Nigeria into a prosperous future will come from her teeming, vibrant youths. However, with a worrisome escalation in the rate of drugs abuse in the country, this generation of youths may not live to achieve their God-given potentials. Faced with this existential threat, many stakeholders, and prominent individuals of Igbo extraction, including politicians, celebrities, and community leaders, have expressed concerns over the effects of deadly substances and lending their voices for a concerted effort to stem the tide that can wipe a generation of Igbo from the surface of the earth. They are aware that if urgent action is not taken, the Igbo race could be annihilated, and the land becomes desolate.

---

## **Youth and Women Empowerment as a Contemporary Issue Facing the Igbo in Nigeria and Diaspora**

**Okoye, Chinwe . J.**

National Open University of Nigeria, Nigeria

Although the Igbos have been recognized as a highly industrious people regardless of their location, it is important that issues as critical as youth and women empowerment faced by them must be addressed with urgency. The Igbos hail from the Southeastern region of Nigeria with an estimated population of about 40 million. There is an adage that suggests that if an Igbo man is not found in any community around the world, it is an emphasis on how uninhabitable such place is. Igbos have a high rate of migration both within Nigeria and across continental borders however, with such cultural exposure, so much is expected in areas that advance youth and women empowerment. Without doubts, no society can function effectively if women are relegated to the background. Despite the various individual success stories of empowered Igbo women across the globe, not much collective progress of women empowerment has been recorded by the Igbos. The *Umuada* structure, a group of Igbo women comprising all daughters whose ancestry are traced to a village/town, has been in existence for decades. Although the structure creates room for women, even at the grassroots level, to have their voices heard, there is still room for strategic advocacies such as kicking against cultures like female genital mutilation, early marriage, widow oppression, gender gaps in education and political/elective positions etc. Consequently, when women/girls are actively empowered, they lead fulfilling lives and become significant contributors in driving a more sustainable Igbo community for everyone, everywhere. Also, youth empowerment should be non-negotiable. The success of the *IMU-AHIA* apprenticeship model can be replicated across all spheres of the Igbo community, from politics, leadership to education, in order to secure the future. Youth and Women empowerment are therefore tools in actualizing a more prosperous, functional Igbo land, where no one is left behind.

---

## **Cooperation or Co-optation? Hybrid Governance, State Alliance, and the Crises of Local Autonomy within Town Unions Government in Igboland**

**Okoye, Ugochukwu**

Department of Sociology and Anthropology  
Carleton University, Ottawa

The focus of literature on informality in hybrid governance systems has been on whether or not the activities of informal actors undermine efforts to consolidate formal institutions of the state. However, in

hybrid systems where the state actively cooperates with informal actors to enhance its capacity to deliver public goods, little attention has been paid to the unintended consequences of state patronage on the agency and autonomy of informal governance institutions. Drawing on empirical data from field study and extant literature on informality and hybrid governance, this research focuses the relationship between Town Unions and the Anambra state government as a context to understand how the logic of public service delivery frames interaction between the state and non-state actors and alliances with the state shapes autonomy of informal institutions within hybrid governance arrangement. Thus, contrary to the characterization of informal actors as spoilers to the consolidation of formal institutions of the state, this paper argues that in the face of changing forms of relations with the state, the agency and autonomy of non-state actors interacting with the state becomes susceptible to political dynamics within the state. In highlighting the interesting ways in which alliances with the state can transform local politics within informal institutions, the paper offers a critical understanding of the nature and character of rising cases of conflicts within town unions and traditional institutions in Igboland.

## **Persistence of Slavery in Human-Spirit Conjugal Relationship: Adoro Goddess and *Igo Maa Ogo* in Nsukka Northern Igboland**

**Okwor, Christopher O., PhD**

Department Of Religion & Cultural Studies, University Of Nigeria, Nsukka

**Okoli, Anuli B., PhD**

Department Of Religion & Cultural Studies, University Of Nigeria, Nsukka

**Ijeudo, Nnamdi U., PhD**

Department Of Religion & Cultural Studies, University Of Nigeria, Nsukka

**Eze, Ekenedirichukwu, PhD**

Department Of Religion & Cultural Studies, University Of Nigeria, Nsukka

Attempts to have all forms of slavery abolished by change agents in northern Igboland have met with resistance in certain institutionalised traditions supervised by deities. Igo maa ogo, is one of such traditions associated with deities, mostly female ones, in northern Igboland. It is a practice which subjugates victims to conjugal relationships with deity both as wives or husbands and by extension, as in-laws. Adoro deity of Alor-Uno and Alor-Agu communities is notorious for the practice of iko maa ogo. In literature, the socio-political and spiritual factors leading to the creation of Adoro deity, the practice of iko maa ogo, and Adoro's challenger have been discussed from gender and outsider perspectives. Using the Insider theory, this study approached the phenomenon in the context of slavery and emancipation. It brought to limelight, in addition to re-examining those issues already discussed, the unexamined aspects of iko maa ogo such as Adoro's husbands, the emancipators of Adoro's victims and the concept of Nwa Ero around which iko maa ogo revolves. Observation and Key Informant Interviews were principal data collection techniques. The study discovered that Adoro's influence/power, her role in criminal justice, oracular prescriptions, feeling of insecurity and intimidation are measures of exposure to iko maa ogo in the contemporary experience. Efforts of some individual Christians and the church have liberated some victims of iko maa ogo and have exposed the deity's weakness. The practice of iko maa ogo has stalled efforts to emancipate victims of all forms slavery in the 21<sup>st</sup> century Igboland.

---

## **Restorative Approach to Justice in Nigeria: Lessons from Northern Ireland**

**Onah, Ifeanyi**

Barrister and Solicitor

Ag. Secretary General, Ohanaeze Ndigbo Canada

St. John's Canada

The Nigeria legal system remained largely unchanged from what it inherited from her British ex-colonialists. The adversarial approach to Justice. Nigeria fought a civil war against the defunct Republic of Biafra, which makes up its present-day Eastern region. The war was as a result of perceived marginalisation by the Northern controlled federal government against then Eastern region. At the end of the civil war, a "No Victor, No Vanquished" was declared by the Federal Government and the process of rehabilitation, reconstruction and reconciliation began. Going forward, the cry for marginalisation has become as loud, if not louder than that it was that led to the 1967-1970 civil war, thus, the recent agitations for self-determination by the Eastern region of Nigeria. The Federal Government Forces are clamping down on these agitators, making massive arrests and summary convictions and illegal incarcerations. Instead of nipping the agitations, the Federal Government offensive had rather aggravated

it. This is so, because the government had in its desperation to nip the rising agitations, failed to observe the rule of law with continued infringement of the fundamental human rights of the agitators. This research hopes to advance the adoption of restorative approach to justice, against the retributive and punitive approach in addressing the age long distrust and conflicts among the ethnic nationalities that make up the Nigeria Federation. It shall also analyse lessons from the Northern Ireland example. It shall recommend among other things, the setting up of a Truth and reconciliation Commission backed by Law to address the issues of marginalisation and implement a National healing program.

---

## **Who are we? Tracing our Ancestors for Identity Construction**

**Onah, Rita Ujunwa**

Department of Archaeology

Memorial University of Newfoundland, St. John's Canada

In the quest for identity construction, the meaning of diaspora comes to play. From the time of slavery, some of our ancestors lost the track to be traced. The nature of their dislocation and ongoing experience was undoubtedly traumatic. Their numbers were dispersed widely, and subsequent generations were barred from returning; thus, some of our ancestors lost trace of identity construction. As neither essentialized identity nor an absolute rupture from culture and history, cultural mixture and ethnogenesis were rarely neutral exchanges among people of equal power. Through these hierarchies of power, collective identities emerged and evolved (Horning 2015), resulting in wandering Africans without a trace of identity. The diaspora concept allows us to explore the self-conscious reference and reproduction of distinctive identity among the enslaved and their descendants. The history of Igbo diaspora currently refers mainly to the experiences and processes of relocation. This paper seeks to discuss the need for identity construction as a part of parenting for an Indigenous person in the diaspora. The best gift to give is tracing our roots; knowing our family history builds resilience. In learning about our ancestors' lives, we can see patterns of overcoming failures and surviving hard times. This paper will adopt the method of Igbo identity tracing through kinship, clans, village and community to learn our cultural background and where we came from to help us develop a strong sense of who we are. How we relate to our family stories and create our narratives about ourselves helps establish our unique, authentic core identity.

---

## **G̃n̄j̄ ka a na-az̄o! The Colonized Were Indoctrinated to Reject their World and Embrace that of the Colonial Power**

**Onah, Rita Ujunwa**

Department of Archaeology

Memorial University of Newfoundland, St. John's Canada

African setting emphasized power to control over identity while also stressing that identification with significant ancestors is liberating; this reveals how and why the past exists in the present and the value for a future meaningful existence (Andah 1990). The Igbo in Africa is still lying in the regeneration process after colonialism. From our names to our language and other forms of knowledge emulates the colonizers; For many indigenous peoples, colonial education was the primary agency for imposing positional superiority over knowledge, language, and culture. So, the question is 'G̃n̄j̄ ka ha na-az̄o d̄i'? It appals us that the west can desire, extract and claim ownership of our ways of knowing, our imagery, the things we create and produce, and then simultaneously reject the people who created and developed those ideas and seek to deny them further opportunities to be creators of their own culture and nation. This paper

discusses how the colonial approach of control over our being has not left our consciousness because we still reject our world. Using interview data, I will present a disheartening analysis of how we are losing our heritage and an encouraging trend of how it is still firm on people. This paper aims to create awareness on the need to return or journey back to our homes, natural, social and spiritual, or our yesterday so that our present will accede to merge with our past and emerge from the past in an enlarged future.

---

## **Participatory Democracy and Social Justice among Igbo Indigenous People**

**Onah, Rita Uju**

Memorial University of Newfoundland, Canada

**Onah, Ifeanyi Emmanuel**

Barrister and Solicitor

Ag. Secretary General Ohanaeze Ndigbo Canada

The pre-colonial Igbo political system practiced equal representation according to different fragmented groups. There was no disparity in representation as it ensured equity, diversity and inclusion from the Umunna, Umuada, Otu-Ogbo and general Oha n' Eze. This system promoted Indigenous communal practices in Igboland. With colonialism, the Igbo are left with the struggle to assert and claim humanity which has been a consistent thread of anti-colonial discourses on colonialism and oppression. This discourse on humanism, the appeal to human rights, the notion of being capable of creating history, and the ability to possess our possession are all linked to the Igbo system of representation. This paper argues for a decolonial political system in Igboland, where we can reinstitute the powers of equal representation among ourselves. Using Indigenous Archaeology methods of investigating and the application of customary law, this paper will address certain cases where the Igbo representative system is still marginalized and suggest ways to appropriate these ills severed by colonialism and now propagated through Neocolonial actors. The ultimate goal is to advocate for reinstitution in our Indigenous political systems, decolonize our minds and be true to our Igbo identity in a diversified society.

---

## **Umunna Nwezuo Aku: The Igbo Cultural Philosophy of Wealth and Progress**

**Onuorah, Anselm C, (Ph.D, Hc)**

Anchor Book Publishers Africa

**Azotani , Chuks Francis**

Fmr. Special Adviser on Domestic to the

Governor of Anambra State

One of the parameters of accessing the accumulation of material wealth and bigmanism in Igbo culture is the ability of the wealth to be extended to other members of one's (at least) immediate family members. In pre-colonial Igbo society, people are identified as making progress and wealthy through the level of poorer lives they were able to assist; the extent to which they are able to teach and extend some level of generosity to those around them. Accordingly, a successful person in Igbo land is one who is able to use his/her wealth for the benefit of the people. While acquisition of titles, full yam ban and other physical infrastructures indicate wealth and nobility; poverty for the Igbo people is not only the absence of money, food, clothing and shelter, but one's inability to give some portion of his wealth to the needy is considered

as a sign of poverty of the mind among the Igbo people. The concept of *umunna nwezuoku, ubiam ana* portrays the Igbo understanding that true progress and wealth creation is adjudged when everyone has enough to eat and share especially among one's kinsmen. In this paper, we will do an exposé of the true Igbo cultural philosophy of progress in the concept of *umunna nwezuoku*, the true spirit of *Onye Aghana Nwanne Ya* (Unity is strength). It will further show the entrepreneurship spirit of an Igbo person and the Igbo apprenticeship system, Igba odibo as factors that mitigate the spread of wealth among relatives (Umunna) and the community at large as a sign of true progress in Igbo culture.

---

### ***Onye Aghana Nwanne Ya: Towards Embracing Unity and Peace in Divided Igbo Families and Igbo Land for Sustainable Development***

**Onyejegbu, Maureen Nwando, PhD**

Research Fellow/Lecturer  
Institute of African Studies  
University of Nigeria, Nsukka

Onye aghana nwanne ya is a slogan among the Igbo descendants that talks about genuine love and assistance to one another both in times of need and plenty. For many years past, Ndigbo and the entire southeast region where Igbo land is located have been known as a group of peaceful and loving people and as a most peaceful region in the country Nigeria respectively. In recent times, there are more chaos, quarreling, disunity, fight and restlessness amongst many families and in various communities in the southeast. In some families, there are some members who are in age-long animosity. Reviving this trend is important for progress to resuscitate in Igbo land once again. This study narrates the causes and the problems associated with this new development. The paper is of the opinion that despite the challenges in the southeast, the abode of the Igbo people, peace, unity and tranquil environment remains the only thing that can lead to sustainable development. The meaning of unity and peace is explained to strike home the point towards progressive goals in the area. From the findings, the paper is of the opinion that the foundations of peace and unity made by the forefathers would revive the area otherwise this location and the people will head towards degradation in all its sectors of development. The paper recommends that all Igbo families and communities who are presently at war and enmity should discontinue, resolve their differences and cohabit in love and unity for better human and community development in Igbo land.

---

### **The Politics of Pulchritude: Igbo Ethno-aesthetics and the Concept of Female Beauty**

**Opara, John Kelechi, PhD**

Department of Fine and Applied Arts  
Imo State University, Owerri, Nigeria

**Ehirim, Sussan Nkem**

Department of Fine and Applied Arts  
University of Nigeria, Nsukka

Across cultures and times, ideals of female beauty have remained a dynamic human concept. This is even more true in today's increasingly visually oriented culture where beauty has become an ethical imperative especially for women. Among the Igbo, traditional standards of beauty, broadly encoded in the concept of "Mma" have been central to the construction and maintenance of feminine identity and gender roles since

antiquity. In contemporary times however, this cultural aesthetic framework has been significantly eroded by a pervasive media campaign that commodifies the female body and pressures women to aspire to an illusory Eurocentric beauty myth. Needless to say, this insidious mainstream archetype has occasioned identity crises for today's Igbo women. Despite these sweeping changes, scant scholarly attention has been devoted to understanding Igbo cultural standards of female beauty within the context of these shifting socio-cultural perspectives. In the light of the above, this paper attempts a nuanced examination of traditional Igbo concept of normative female beauty with a view to understanding its key paradigms. Using qualitative data gathered from fieldwork interviews as well as information from secondary sources, it draws primarily from a variety of theoretical perspectives in traditional Igbo arts, language and philosophy, to (re)interrogate Igbo cultural concept of female beauty vis-a-vis its utility in building and subverting assumptions of female identities within the context of contemporary cultural hybridity. The paper finds that traditional Igbo concept of female beauty remains a relevant site for the construction and contestation of contemporary feminine identities. It therefore recommends it as a viable aesthetic and ethical model for negotiating current anxieties experienced by women trapped in an endless cycle of aspiration to unrealistic Eurocentric standards of beauty peddled by contemporary media and popular culture.

---

### **Migration and African Values: Visual Arts Dimension**

**Osita, Williams A. Ph.D**

Department of Fine and Applied Arts

Faculty of Environmental Studies

Abia State University, P.M.B. 2000, Uturu, Nigeria

Migration is considered a global phenomenon which may be regarded as essential human and animal characteristics which includes the effective existence of man and the society. It is a global trend, facilitated by environmental factors – politics, religion, economics, culture, education and others. The study considers migration as a good development as it is also detrimental to African values and considers visual arts a creative metaphor that may usher in a new horizon and a sustainable pedestal that may positively change the narratives. Primary and secondary sources of data collation, including unstructured interviews are used to achieve the objectives of the study. Some of the findings include: Africa seems a dumping ground for primitivism, inefficiency, ritualism and backwardness hence unavoidable upsurge of migration and loss of values. Again, in Nigeria today, incompetence and mediocrity seem to be worshipped and celebrated above other virtues and values. The study concludes with a call for a sense of urgency to decolonize, deconstruct, deemphasize colonial interest and ideology, so that the African mind may be redefined and capable of rational reasoning including others and recommendations.

---

### **Kinship Ties Among the Igbo: A Sociolinguistic Perspective**

**Oyeka, Chiamaka Ngozi, PhD**

Department of Linguistics, African and Asian Studies,

University of Lagos,

Lagos, Nigeria

Kinship is a concept that cuts across different cultures of the world. Every society has its own definition of Kinship. Observation shows that Kinship ties are dwindling among the Igbo people of Nigeria. This work sets out to identify the types of Kinship ties the Igbo has, how the Kinship ties are maintained, the

reason(s) behind the dwindling of the ties and the way forward. A qualitative approach was adopted and primary data was sourced through interviews. Sixty male and female respondents from different Igbo communities were purposively sampled and interviewed. Findings reveal that westernization, urbanization, and religion have a negative influence on Kinship relationships among the Igbo. The paper advocates that Kinship ties should be given adequate attention and equally be maintained based on the numerous advantages it has on the Igbo society.

---

## **Mkpagbu Na Mmekpaahụ Dị Iche Iche Ndị Jidere Nchawapụta Asụsụ Igbo Na Mba Ụwa**

**Udechukwu, Chinwe Nwaudu**

Humanities Unit, School of General Studies, Enugu Campus &  
Department of Linguistics, Igbo and Other Nigerian Languages, U.N.N.

**Okorji, R. I.**

Department of Linguistics, Igbo and Other Nigerian Languages, U.N.N.

**Ahamefula, Ndubuisi O., PhD**

Department of Linguistics, Igbo and Other Nigerian Languages, U.N.N.

**Michael, Akumjika Chikamma, PhD**

Department of Linguistics and Communication Studies, University of Calabar, Nigeria.

Ọ bụ ihe igba anya mmiri na u'ubochi taa, asusu Igbo enwebeghi onodu o kwesiri inwe na mba uwa. O bu ya bu ebe ihe nchocha a gbanyere mkporogwu ya. Ihe omumu a na - eziputa otutu ihe ndi nke na-adoghachi aka elekere azu dika o si metuta agamniihu nke asusu Igbo ma n'ime obodo anyi, ma na mba uwa. O lebara nnogo anya n'uzo di iche iche nke ndi Igbo be anyi si jiri aka anyi na-apigbu asusu Igbo ime ka o nyuo ka oku. Uzọ ndi a gunyere ikwusi umuaka isu asusu Igbo n'ulo akwukwo, igwakorita asusu Igbo na asusu ndi ozọ onu, ileda isu asusu anyi anya n'ogbakọ ga, idi nkọ n'inabata asusu bekee site n'iji ya akuzi ihe n'uloakwukwo. Nchoputa a di n'udi nchocha nkowa ma gbado ukwu ya n'akwukwo "Amaghi Igbo asu Oyibo" nke Okeke Chika Jerry dere. Ebe o bu na ibu anaghi anyi danda, ihe nchocha a bekuru ndi Igbo ka ha hapu iwusa owara ebe oku nyuru, kama ka ha jisi ike mee ka oku asusu Igbo nwusaa nke oma na mba uwa niile. Onye obula ga-ejisi ike n'uzo niile o nwere ike ka anyi malite kwoo ya bu mmiri ugbo a o ka di anyi n'ukwu tupu o rinyuo anyi anya.

---

## **Challenges and Prospects of Cryptocurrency in the Nigerian Financial System**

**Udoye, Rita Nneka, PhD**

Federal College of Education (Technical) Asaba, Delta State

**Mozia, Andrew Chukwudi**

Federal College of Education (Technical) Asaba, Delta State

The study will examine the evolution of Cryptocurrency, an encrypted, peer-to-peer network without a central bank or a single administrator. It is a technology developed ten years ago in 2009. Cryptocurrencies are not likely to replace traditional fiat currency like Naira. Yen and dollar, they could change the way Internet-connected global markets interact with each other, clearing away barriers surrounding normative national currencies and exchange rates. The authors believe, it's clear that

cryptocurrencies are not legal tender in Nigeria, they are not regulated by the CBN and they are traded in an unregulated platform in Nigeria as well as all over the world. Recommendation will be given based on the findings.

---

## **21st Century Skill Requirements by Business Education Students for a Successful Business Entrepreneurship in Delta State, Nigeria**

**Udoye, Rita Nneka PhD**

Federal College of Education (Technical) Asaba, Delta State

**Mozia, Andrew Chukwudi**

Federal College of Education (Technical) Asaba, Delta State

This research study investigates the 21st Century Skill Requirements by Business Education Students for Successful Business Entrepreneurship in Delta State, Nigeria. The study adopts a descriptive survey research design; hence three research questions will guide the study. The population consists of eighty-two (82) Business Education lecturers in the two Colleges of Education - College of Education, Warri and College of Education, Agbor precisely. A sample of 36 respondents will be used for the study. A-30 items structured questionnaire to gather necessary information. The instrument will be validated using face and content validity and a reliability figure to be realized. Data analysis will be done using mean and standard deviation. Findings to be achieved and recommendations will be made as there are various innovative, digital and critical thinking skills required by Business Education students for successful entrepreneurship businesses.

---

## **Can the Youth Engage their Leaders? Assessing the Nigerian Youth's Capacity to Demand Accountability**

**Ugwuozor, Felix Okechukwu, PhD**

Department of Educational Foundations  
University of Nigeria, Nsukka

The purpose of this paper is to assess Nigerian students' capacities to demand accountability from their political and non-political leaders. Their disposition to issues of leadership and governance is either indifference (apathy) on one end or violent protests on the other. The former disposition is often the case since they will be repressed by the Military or Police if they resort to the latter. Most students therefore are in quandary. It is unclear if students possess capacities to demand accountability from their leaders since they most likely to resort to either indifference (apathy) to issues of governance and leadership or violent protests when the former situation is protracted. They seem not to possess the skills to generate and articulate policy data and evidence, to use the Social Accountability Tools (SATs). This skillset is the option for engaging leadership that lies between apathy and violence. The study adopts the Ordinal Logit Model which examines demographic and behavioural factors that motivate students' levels of willingness to engage their political and non-political leaders. It is observed that most of the students had never engaged their leaders, and their sources of evidence are more from friends and colleagues than from research, albeit they claimed they have high capacity to generate policy data and evidence. However, most of them showed high level of unwillingness to demand accountability from their political leaders than from non-political leaders. And among the few that may, their ability to generate evidence and use the SATs is crucial and significant.

## **The Impact of Drug Abuse on Igbo Culture and Youth in Nigeria: A Legal Appraisal**

**Umejiaku, Nneka, PhD**

Department of Commercial and Property Law  
Faculty of Law  
Nnamdi Azikiwe University, Awka

The impact of drug on igbo youths and children cannot be over emphasized. The aim of the study is to ascertain the various consequences of drug abuse on the society and make serious advocacy for protection of igbo youths and children from drug abuse. The author adopted mixed method i.e the qualitative and quantitative method of research to arrive at her findings. The work x-rayed various legal and institutional framework that provide for regulation of drug use in Nigeria. The work analyses the factors that exacerbate drug abuse in Nigeria. The work revealed that despite plethora of laws on drug regulation, that many people between the ages of (15 to 64 years) are trapped in the web of drug abuse. The work discovered that drug abuse has health, social, economic and cultural implications. Socially, more than 20 million youths and children have dropped out of school in Nigeria as a result of drug abuse. It's health implications include HIV/AIDs, heart disease etc. Economically, drug abuse impoverishes the society, because, the youths that ought to be agents of change and productivity are trapped in poverty hence destroying themselves and dragging the society into decadence and penury. Culturally, our tradition places stigma on drug victims thereby restricting them from accessing medication. The work further observes that there are paucity of facilities for rehabilitation of drug victims. The work recommends review and implementation of extant laws such as National Drug law Enforcement Agency (NDLEA Act) National Agency for Food and Drug Administration and Control Act etc. all hands should be on deck to arrest this monster by creating awareness in every strata of the society.

---

## **Women's Right to Inheritance in Contemporary Igbo Society**

**Wachuku, Ukachi Nnenna, PhD**

Alvan Ikoku Federal College of Education, Owerri, Nigeria

**Ukwuije, Chima Bonaventure**

Alvan Ikoku Federal College of Education, Owerri, Nigeria

Under Igbo Customary Law, inheritance is patrilineal. This means that a woman cannot inherit the estate of her deceased father or husband. If she is unmarried, a woman is under the jurisdiction of her father, or his brother(s) in the event of his death. As she is considered a temporary member of the family since she may eventually get married and join her husband's family, she is not entitled to any part of her family's wealth. Upon her marriage, a woman comes under the jurisdiction of her husband, or the male members of his family in the event of his death. Her difficult situation as a widow is aggravated if she happens not to have any male children. However, the Supreme Court of the Federal Republic of Nigeria has, in recent times, made some landmark rulings in favour of the inheritance rights of female children and widows. On the basis of feminist theory, this study investigates the customary inheritance laws among the Igbo as they affect the right of widows to inheritance using a basic interpretive qualitative study design. A descriptive survey primarily based on the oral interview of selected widows from Owerri Zone of Imo State, Nigeria is the instrument of data collection. The study attempts to establish the extent to which patriarchy continues to be a factor in the inheritance practices of contemporary Igbo society.