

# IGBO STUDIES ASSOCIATION

# ISA



## ANNUAL INTERNATIONAL CONFERENCE (HYBRID)

Theme

***Ndu na Odimma Ndi Igbo: Igbo Life and Wellbeing***

*Dominican University,  
River Forest, Chicago  
Illinois, USA*

May 11-13, 2023

**20<sup>th</sup> Annual International Conference**  
**of the**  
**IGBO STUDIES ASSOCIATION**

**(HYBRID)**

Theme:  
*“Ndu na Odimma Ndi Igbo: Igbo Life and Wellbeing”*

Dominican University  
River Forest, Illinois, USA

May 11-13, 2023

**PROGRAM CHAIR**

Dr. Chidi Igwe  
University of Regina, Canada

**2023 CONFERENCE PLANNING COMMITTEE**

Dr. Chijioke Azuawusiefe  
Dr. Chielozona Eze  
Dr. Bellarmine Ezuma  
Dr. Chidi Igwe  
Dr. Nkuzi Nnam  
Dr. Ijeoma Nwajiaku

# Igbo Studies Association

## 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 Ndi Igbo. Membership is open to Igbo scholars everywhere committed to engendering and promoting scholarship in all disciplines in Igbo studies. Membership dues shall be paid annually (January 1 - December 31) by all members. Please refer to page 2 of the constitution for the different categories of membership and their annual dues:  
<https://igbostudiesassociation.org/images/pdf/constitution.pdf>

## ISA EXECUTIVE OFFICERS

*President:* Dr. Chielozona Eze  
*Vice President:* Dr. Ijeoma Nwajiaku  
*Secretary:* Dr. Uchenna Onuzulike  
*Treasurer:* Dr. Bellarmine Ezumah  
*PRO:* Dr. Chijioke Azuawusiefe  
*Program Director:* Dr. Chidi Igwe

## Advisory Board

Professor Chikwendu C. Ukaegbu  
Mr. John Sherman  
Professor Akachi Ezeigbo  
Professor Apollos Nwauwa  
Professor Obiajulu Emejulu

**2023  
CONFERENCE PROGRAM**

## WEDNESDAY, MAY 10, 2023

### 4:00 PM–6:00 PM: Arrivals and Conference Registration

Venue: Meeting Room, Holiday Inn Express & Suites

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### 6:00 PM – 8:00 PM: Welcome Event/Dinner

Venue: Meeting Room, Holiday Inn Express & Suites

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## THURSDAY, MAY 11, 2023

### 8:00 AM – 9:00 AM: Conference Registration Continues

Venue: Parmer Atrium

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### 9:00 AM – 10:30 AM: OPENING PLENARY SESSION I

Venue: Parmer 108

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

#### **Call to Order:**

Moderator:	Chijioke Azuawusiefe, PRO, ISA
Ecumenical Invocation:	Chijioke Azuawusiefe, PRO, ISA
Welcome Remarks:	Nkuzi Nnam, Chief Host
Welcome Remarks:	President Dominican University, Dominican University
Presentation/Breaking of Kola nuts:	Representative of Igbo Community of Chicago
Welcome Remarks:	Chielozona Eze, President, ISA
Opening Remarks:	Chidi Igwe, Conference Chair, ISA

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### 10:30 AM – 12:30 PM: CONCURRENT SESSIONS

#### **Panel 1: LITERARY APPRECIATION OF IGBO MUSIC AND FOLKLORE**

Venue: Anambra Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Uzomah, Michael Chiedozie**

1. *Egwu Oḍinala Igbo: Ngwaorū E Ji Azulite Umụaka, Isidienu, Ifeyinwa Cordelia*, Department of Igbo, African and Communication Studies, Nnamdi Azikiwe University, Awka, Nigeria.
2. *Ndu Na Oḍimma Ndi Igbo: Ntucha Na Nziputa Isiokwu Akukoneegwu Mike Ejeagha a Hoḡoro, Nnyigide, Nkoli*, Nnamdi Azikiwe University, Awka, Anambra State, Nigeria.
3. *Translating Igbo Oral Literature for Literature Classroom, Nwosu–Okoli, Ifeoma*, Alex Ekwueme Federal University, Ndufu–Alike, Ikwo, Ebonyi State, Nigeria.
4. *‘The Subalterns Speak!’ Humour, Mimicry and the Inversion of Social Hierarchies in Women’s Egwu-awhua – New Yam Folksong Performance of an Igbo Society, Orji, Bernard Eze*, Alex Ekwueme Federal University, Ndufu-Alike, Abakaliki, Ebonyi State.

5. *Musical, Socio-Cultural, Ideological and Historical Approaches to Igbo Pop Music: An Analysis of Jenifer Eliogu's "Onulu ube Nwanne"*, **Keke, Maria Trinitas Oluchi**, Department of Music, University of Nigeria Nsukka; **Uzomah, Michael Chiedozie**, Department of Music, University of Nigeria Nsukka.

**Panel 2: NOLLYWOOD, VISUAL ART, AND REPRESENTATION OF REALITY**

Venue: Enugu Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Ezinwa, Elijah Chinazo**

1. *Igbo Folktales and Social Symbolic Representations*, **Anyachebelu, Adaora**, Department of Linguistics, African and Asian Studies, University of Lagos, Lagos, Nigeria.
2. *Nollywood, Visual Art, and the Representation of Reality*, **Ezinwa, Elijah Chinazo**, University of Ibadan, Nigeria.
3. *Visual Arts: Igbo People And Culture*, **Osita, Williams A.**, Department of Fine and Applied Arts, Faculty of Environmental Studies, Abia State University, P.M.B. 2000, Uturu, Nigeria; **Osita-Williams, Amarachi C.**, Urban Model School, Ubaha, Okigwe, Nigeria.
4. *Conceptualizing African Womanist Film Theory*, **Onuzulike, Uchenna**, Department of Communications, Bowie State University, Bowie, MD, USA.
5. *Portrayal of the Nigeria Woman as an Object of Male Gaze in the Nigerian Mass/Social Media*, **Onwuasor, Ugochukwu Gene**, Neshome Nigeria Limited.

**Panel 3: THE BIAFRA-NIGERIA WAR**

Venue: Abia Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Agbo, UcheChukwu**

1. *Retelling the Story of Biafra: Understanding the Representation of the Nigerian Civil War in American Newspapers between 1965 and 1971*, **Agbo, UcheChukwu**, Department of English, Southern Methodist University, Dallas, Texas.
2. *Remembering 1982: Willful Forgetting, Reconciliation, and Partitioned Memory in Post-Civil War Nigeria*, **Ezeuwa, Kingsley Chidimma**, Department of History, Marquette University, Milwaukee, USA.
3. *The Nigerian Civil War: Maka Ndu na Odimma Ndi Igbo*, **Kanu, Ikechukwu Anthony**, Department of Philosophy and Religious Studies, Tansian University; **Okoye, Precious Onyekachi**, Department of History and Diplomatic Studies, University of Abuja.
4. *Revisited Biafran Futures: An Examination of Biafran Rememories*, **Otuonye, Chinonye**, City University of New York, Graduate Center.

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**12:30 PM – 1:30 PM: LUNCH**

Venue: Parmer Atrium

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**1:30 PM – 3:30 PM: CONCURRENT SESSIONS**

**Panel 4: IGBO PEOPLE AND CULTURE**

Venue: Anambra Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Anyachebelu, Adaora Lois**

1. *Ogboo Eswi Society in the Pre-colonial Ikwo Political Organization*, **Amiara, Solomon Amiara**, Department of History and International Relations, Ebonyi State University, Abakaliki.
2. *Oratory and Power: An Insight into Igbo Proverbs*, **Anyachebelu, Adaora Lois**, Department of Linguistics, African and Asian Studies, University of Lagos, Nigeria; **Oyeka, Chiamaka Ngozi**, Department of Linguistics, African and Asian Studies, University of Lagos, Nigeria.
3. *Igbo People and Culture*, **Ikpekaogu, Chioma Sylvaline**, School Librarian, Christian International School, Owerri, Imo State.
4. *Upholding and Preservation of the Igbo Cultural Heritage*, **Korie, Christian**, Imo State University, Owerri.
5. *Igbo People and Culture*, **Nwokeaka, Promise M.** Imo State University, Nigeria.

**Panel 5: LANGUAGE ENDANGERMENT AND PRESERVATION**

Venue: Enugu Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Umezi, Patrick Ik**

1. *Ilu Di Ka Usoro Mwulite Asusu Na Ndu Ndi Igbo*, **Amamgbo, Onyinye Constance**, Ngalaba Amumamu Igbo, Afrịka na Nzikọrịkọzi, Mahadum Nnamdi Azikiwe, Oka, Najirja.
2. *Igbo Language as an Endangered Language: Causes and Possible Solutions*, **Ibeh, Florence U.**, Department of Igbo, African and Communication Studies, Nnamdi Azikiwe University, Awka, Nigeria.
3. *Language Endangerment and Preservation*, **Nwokeaka, Chinemerem Chukwudi**, Abia State University, Nigeria.
4. *Language Endangerment and Preservation*, **Obi, Egwunwoke Chibueze**, Ladder Press Nigeria Limited, Ikeja, Lagos.
5. *Asusu Igbo: Enyo Ngosiputa Ndu Na Njirimara Ndi Igbo*, **Umezi, Patrick Ik.**, Ngalaba Amumamu Igbo, Afrịka na Nzikọrịkọzi, Mahadum Nnamdi Azikiwe, Oka, Najirja.

**Panel 6: IGBO PROGRESS, AGE GRADES AND COMMUNITY ASSOCIATIONS**

Venue: Imo Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Wycliff, Samuel**

1. *The Nativization of Igbo Names in Abureni and its Socio-cultural Impact*, **Etire, Daniami**, DIPATO Capability Management Consultants Ltd, Port Harcourt, Nigeria.
2. *Igbo Community Association in the Society of Northern Nigeria, 1913–2015 AD: The Example of Katsina and Kano*, **Wycliff, Samuel and Otuu Vincent Uhere**, Department of History, Ahmadu Bello University, Zaria-Nigeria.

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**3:30 PM—5:00 PM: SPECIAL PLENARY SESSION II**

IHECHUKWU MADUBUIKE ANNUAL KEYNOTE LECTURE

Prof. E.C. Osondu, Professor of English at Providence College in Rhode Island

Venue: Parmer 108

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

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**6:30 PM-8:30 PM: DINNER**

Venue: Meeting Room, Holiday Inn Express & Suites

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## **FRIDAY, MAY 12, 2023**

### **8:00 AM – 9:00 AM: Conference Registration Continues**

Venue: Parmer Atrium

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### **9:00 AM—11:00 AM: CONCURRENT SESSIONS**

#### **Panel 7: IGBO AND DIASPORA EXPERIENCE**

Venue: Anambra Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Nwajiaku, Ijeoma C.**

1. *Igbo and the Diaspora Experience: Complexities of Migration in Okey Ndibe's Never Look an American in the Eye*, **Nwajiaku, Ijeoma C.**, Department of Languages, Federal Polytechnic, Oko, Anambra State, Nigeria.
2. *Reconstructing the Diaspora: Tragedy and the Dispossession of Igbo Indigenous Identities in Chimamanda Adichie's Half of a Yellow Sun*, **Okolie, Mary J. N.** Department of English and Literary Studies, University of Nigeria Nsukka; **Joakin-Uzomba, Iheoma B.**, Department of English and Literary Studies, University of Nigeria Nsukka.
3. *Marketing the Igbo Language to the International Community*, **Onyeacho, Obinna Kingsley**, House 1 D Close, 331 Road Gowon Estate Egbeda Ipaja, Lagos State, Company: Ri – Kovic Global Projects.

#### **Panel 8: LEADERSHIP AND DEVELOPMENT**

Venue: Imo Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Okonkwor, Oby C.N.**

1. *Top-Down Leadership Versus Servant Leadership Model of John 13:4-5: Addressing the Leadership Crisis in Nigeria*, **Aboekwe, Mary Emilia**, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State, Nigeria.
2. *Ntughari echiche ka o bu ntapia mkpuruokwu na amumamu asusu Igbo*, **Nwankwo, Onyinye Anne**, Dept. of Linguistics and Nigerian Languages, Alex Ekwueme Federal University, Ndufu-Alike, Abakaliki, Ebonyi State.
3. *Issues in Igbo Women Leadership: Implications for Sustainable Development Goals (SDGS), with Emphasis on Sports Development*, **Okonkwor, Oby C.N.**, Department of Human Kinetics and Public Health Education, Nnamdi Azikiwe University, Awka Nigeria.

#### **Panel 9: TRUE FEDERALISM, DECENTRALIZATION, AND INCLUSIVE GOVERNMENT**

Venue: Abia Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Osondu, Chukwudi Solomon**

1. *Dysfunctional Federalism and Over-Centralization of Power: Implications for the Development of Post Nigeria-Biafra War South-Eastern Nigeria*, **Osondu, Chukwudi Solomon**, Federal Polytechnic, Oko, Anambra State, Nigeria.
2. *Democratic Education in a Deeply Divided Nigerian Society*, **Ugwuozor, Felix Okechukwu**, Department of Educational Foundations, University of Nigeria, Nsukka.



3. *Igbo Humanness And Nigeria's Development, 1970-2015*, **Uhere, Christopher Ike**, Department of Social Sciences, Akanulbiam Federal Polytechnic, Unwana.

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### **11:00 AM—1:00 PM: CONCURRENT SESSIONS**

#### **Panel 10: SOCIAL INFRASTRUCTURE AND DEVELOPMENT**

Venue: Enugu Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Michael, Akumjika Chikamma**

1. *Igbo Community Association in Kaduna since 1914: Cradle for Socio-Economic Development*, **Aghu, Celestine**, Department of History Ahmadu Bello University, Zaria, Kaduna State, Nigeria.
2. *Symbolic Motifs on Igbo Fabrics: A Socio-semiotic Appraisal*, **Michael, Akumjika Chikamma**, Department of Linguistics and Nigerian Languages, University of Calabar, Calabar, Nigeria.
3. *Re-Inventing the Igbo Socio-Economic Security Gadget through the Wheel of Ohaka*, **Okpalike, Chika JB Gabriel**, Department of Religion and Human Relations, Nnamdi Azikiwe University, P. M. B. 5025, Awka, Anambra State, Nigeria.
4. *Education and Development: Visual Arts Dimension, Southeastern Nigeria Example*, **Osita, Williams A.**, Department of Fine and Applied Arts, Faculty of Environmental Studies, Abia State University, P.M.B. 2000, Uturu, Nigeria.
5. *Igbo People and Culture: A Narrative Account of Oji Igbo, Umunze Long-Standing Tradition and Sculptural Overview*, **Ugochukwu, Ephraim**, Department of Fine and Applied Arts, Alex Ekwueme Federal University, Ndufu-Alike, Ebonyi State Nigeria.

#### **Panel 11: JUSTICE, DRUG USE AND CONTROL OF MKPURU MMIRI**

Venue: Imo Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Okoro Ukaogo, Victor**

1. *The Socio-Religious Approach in Tackling Mkpuru Mmiri Drug Crisis in South-East Nigeria*, **Nwoga, Chinyere Theresa**, Department of Religion and Cultural Studies, Faculty of the Social Sciences; **Nwoga, Sochima Ejike**, Department of Computer and Robotic Education, Faculty of Vocational Teacher Education.
2. *Our Sons Have Gone Mad! Ozuitem Youth, 'Mkpuru-Mmiri' and the Menace of Drug Abuse in Nigeria's Rural Community, 2015-2022*, **Okoro Ukaogo, Victor**, Department of History and International Studies, University of Nigeria, Nsukka; **Ekemezie, Ugochukwu**, Department of History, University of Windsor, Canada.
3. *The Cure for Police Violence under the Law: America in Comparative Experience*, **Kez, Ugbor Gabriel**, Adjunct Professor of Behavioral Science & Criminal Justice, Bowie State University, Bowie, MD, USA.
4. *Origin and Dynamics of Policing and Community Policing in Igbo Land: The Ehugbo Village Group*, **Okotu, Chukwuemeka Nnachi**, Department of Modern War Studies, University of Buckingham, United Kingdom.
5. *Decolonising Igbo Judicial System*, **Onah, Rita Uju**, Memorial University of Newfoundland, Canada; **Onah, Ifeanyi Emmanuel**, Ag. Secretary General Ohanaeze Ndigbo Canada.

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### **1:00 PM - 2:00 PM: LUNCH**

Venue: Parmer Atrium

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## **2:00 PM—4:00 PM: CONCURRENT SESSIONS**

### **Panel 12: COMMUNICATION AND LITERARY APPRECIATION OF TEXTS**

Venue: Anambra Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Nkoro, Ihechi**

1. *Igbo Historical and Cultural Innuendos in Chimamanda Adichie's The Thing Around Your Neck*, **Uwakwe, Uchenna David**, Directorate of General Studies, Federal University of Technology, Owerri, Nigeria.
2. *Self-Translation and Intercultural Communication: Anyaehie Translated By Anyaehie (L'Aurore / The Dawn)*, **Nkoro, Ihechi**, Department of Foreign Language and Translation Studies, Abia State University, Uturu, Nigeria.
3. *Communication and Culture: Igbo Names as Media of Everyday Language and Articulations of History*, **Azuawusiefe, Chijioke**, Catholic Institute of West Africa, Port Harcourt, Nigeria.

### **Panel 13: PERSONAL LIFESTYLE, PREVENTIVE MEDICINE AND WELLBEING**

Venue: Enugu Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Ukaegbu, Raymond**

1. *Knowledge, Acceptability and Willingness to Receive HPV Vaccine among Women in Owerri Municipal, Imo State, South Eastern Nigeria*, **Dozie, Ugonma Winnie**, Department of Public Health, Federal University of Technology Owerri Imo State, Nigeria.
2. *Preventive Medicine and Well Being in Igboland*, **Onyeacho, Amaka Linda**, Consultant Chief Pharmacist, University of Nigeria Teaching Hospital, Enugu State.
3. *Anyaukwu na Ekworo: Nziza Zara Ezi N'Agumagu Ndị A HỌỌRỌ*, **Anagor, Chioma. C.**, Nnamdi Azikiwe University, Awka, Nigeria.
4. *Personal Health Lifestyle among the Igbo in Igboland: A Life Chance Perspective*, **Njoku, Glory**, Department of Physiology, University of Port Harcourt, Nigeria; **Njoku, Okechukwu**, Loyola University Chicago.
5. *The Interpretation of Clothing through Cultural Lenses: A Study of the Igbo People of South-Eastern Nigeria*, **Ukaegbu, Raymond**, Ph.D. Research Candidate, Faculty of Arts and Society, Charles Darwin University, Australia.

### **Panel 14: ENTREPRENEURSHIP AND ECONOMIC DEVELOPMENT**

Venue: Anambra Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Aghanya, Ikenna Obumneme**

1. *Branding and Packaging Designs for the Breadfruit (Ukwa) Products*, **Aghanya, Ikenna Obumneme**, Chief Lecturer, Dept. of Fine & Applied Arts, Dean, School of Arts, Design & Printing Technology, Federal Polytechnic Oke, Oke, Anambra State, Nigeria.
2. *Study of the Use of Igbo Language in Nigerian Commercials of Noodles and Toothpaste*, **Ahamefula, Ndubuisi**, Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria Nsukka; **Udechukwu, Chinwe Nwaudu**, Humanities Unit, University of Nigeria, Enugu Campus & Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria Nsukka; **Okonkwo, Ogechukwu Peace**, Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria Nsukka.

3. *Igbo Livestock Husbandry in the Context of Nigeria's Livestock Space Contestation*, **Azuwike, Okechi Dominic**, Department Of Geography and Environmental Management, Imo State University, Owerri, Nigeria.
4. *Creating Deforestation Awareness Using Textile Design Approach*, **Ekwezia, Awele Vivian**, Anambra State Polytechnic Mgbakwu, Awka, Anambra State, Nigeria; **Chikezie, Njideka Rita**, Anambra State Polytechnic Mgbakwu, Awka, Anambra State, Nigeria.
5. *Entrepreneurship and Economic Development*, **Ikechukwu, Elijah Chiemerie**, Abia State Polytechnic, Abia State, Nigeria.

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#### **4:00 PM—6:00 PM: CONCURRENT SESSIONS**

##### **Panel 15: BANKING AND LOANING SCHEMES**

Venue: Abia Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Ohajunwa, Chukwuemeka Emmanuel**

1. *Credit Contribution Club (Isusu): A Veritable Indigenous Source of Capital Formation among the Igbo of Southeast Nigeria, 1905 – 2022*, **Ohajunwa, Chukwuemeka Emmanuel**, MSc.
2. *Poverty: A Threat to Housing Security among Igbo Households in Igboland*, **Okere, Blessing**, Capella University, Minneapolis, MN, Okere, Kingdom, Professional Architect, Rivers State University, Port Harcourt, River State, Nigeria.
3. *Throwing the Baby with the Bath Water: Rethinking and Redefining Stereotypical Perceptions of Gender Specific Taboos in Igbo Culture*, **Ofoha, Ugonna Nwanneoma** and **Patrick, Kenneth Obinna**, Department of Linguistics and Communication Studies/Igbo, Abia State University, Uturu.
4. *The Place of the DIBUNO and Masculinity Amidst Contemporary Insecurity and Economic Crisis In Nigeria: Implications for Igbo Families*, **Ohia, Christiana Nkiru**, **Ogiri, Happiness Kaodichinma**, **Ohia, Nneka Joan**, Institute of African Studies, University of Nigeria, Nsukka.

##### **Panel 16: TRANSLATION, LANGUAGE EDUCATION, TEACHING AND LEARNING OF LANGUAGES**

Venue: Abia Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Ibeh, Florence U.**

1. *The Phenomenon of Semantic Prosody and Negative Positivism: Insights from Igbo*, **Egenti, Martha Chidimma**, Department of Linguistics, Nnamdi Azikiwe University Awka, Anambra State.
2. *Language Variations in Ahíázù-Mbáísé Community and its Correlation to the Social Variable of Age: Implication for Language Development, Preservation and Endangerment*, **Enwere, Obioma Bibian**, Department of Nigerian Languages, College of Education PMB 05 Akwanga Nasarawa, State Nigeria; **Opara,, Modesta C.**, Secondary Education Management Board Owerri, Imo State Nigeria.
3. *Mburu Dị n'Aha Ọtutu Ụmụnwoke na Nsirihu Ndị Igbo n'Usoro Amụmamụ Asụsụ Ncheke*, **Ibeh, Florence U.**, Ngalaba Igbo, Afrịka na Nzikọrịtaozi, Mahadum Nnamdi Azikiwe, Ọka, Naijiriya.
4. *Humour and Risible Elements in Igbo Postpoverbials*, **Lemoha, Ositadinma Nkeiruka**, Department of English, Faculty of Arts, University of Lagos, Nigeria.
5. *The Use of Popular Igbo Folk Tunes as an Effective Means of Teaching and Learning the Igbo Alphabets in Promoting and Preserving Igbo Language and Culture*, **Uzomah, Michael Chiedozie**, Department of Music, University of Nigeria, Nsukka; **Keke, Maria Trinitas Oluchi**, Department of Music, University of Nigeria, Nsukka.

##### **Panel 17: TRADE, CRAFT, APPRENTICESHIP SYSTEM, AND ECONOMIC DEVELOPMENT**

Venue: Anambra Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Okpalike, JB Gabriel**

1. *Trade, Craft, Apprenticeship System and Economic Development*, **Chikezie, Elijah Chinonso**, Imo State University.
2. *Strengthening Technical and Vocational Education and Training for Skills Development for a Green Economy in Anambra State, Nigeria*, **Mozia, Andrew**, Federal College of Education (Technical) Asaba, Delta State.
3. *Ingenious Generative Technology Incubation System Worldview: A Focus on Blacksmithing Apprenticeship -Mentorship Entrepreneurial Culture of the Igbo Race*, **Okafor, Osinachi Chidinma**, Graduate Assistant, Nnamdi Azikiwe University, Awka, Nigeria; **Nnedum, Obiajulu Ugochukwu**, Associate Professor, Nnamdi Azikiwe University, Awka, Nigeria.
4. *Re-Examining the Food Security Paradigm in Traditional Igbo Communalist Economy as a Model to tackle Food Crisis in Eastern Nigeria*, **Okpalike, JB Gabriel**, Department of Religion and Human Relations, Nnamdi Azikiwe University, P. M. B. 5025, Awka, Anambra State, Nigeria.

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### **7:00 PM-9:00 PM: DINNER**

Venue: Meeting Room, Holiday Inn Express & Suites

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## **SATURDAY, MAY 13, 2023**

### **8:00 AM-9:00 AM: Conference Registration Continues**

Venue: Parmer Atrium

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### **9:00 AM—11:00 AM: CONCURRENT SESSIONS**

#### **Panel 18: FEMINISM, GENDER, AND HUMAN DEVELOPMENT**

Venue: Enugu Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjJ4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Azodo, Ada Uzoamaka**

1. *Emancipation and Proper Placement of Women in the Scheme of Things: A Review of Igbo Culture*, **Apakama, Lucy Mgbengasha**, Department of Nigerian Languages & Linguistics, Alvan Ikoku Federal College of Education, Owerri, Imo State, Nigeria.
2. *Love and Marriage in Comfort Nwabara's Literary Non-fiction, OLA: The Passage of an Igbo Girl*, **Azodo, Ada Uzoamaka**, School of the Humanities, Indiana University Northwest, Gary, Indiana, USA.
3. *Repositioning of Igbo Textbook Stories for Early Grade School Children against Gender Stereotype in Career Choice in Igbo Land*, **Eze, Nneka Justina**, Department of Arts and Social Science Education, Ebonyi State University, Abakaliki - Nigeria; **Ude, Fabian Uchenna**, Department of Arts Education, University of Nigeria, Nsukka.
4. *Collective Feminine Development: Snail-Sense Feminism as a Workable Concept for Decolonization*, **Ezeigbo, Akachi Theodora**, Professor of English, Alex Ekwueme Federal University Ndufu-Alike, Ebonyi State, Nigeria.
5. *Women at the Cross-Border: Challenges and Possible Solutions to Authentic Women Empowerment in Igbo Cultural Milieu*, **Okafor, Ebele E**, Department of Linguistics, African and Asian Studies, Faculty of Arts, University of Lagos, Akoka-Yaba. Lagos, Nigeria.

#### **Panel 19: YOUTH AND CHILD EMPOWERMENT**

Venue: Imo Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Umejiaku, Nneka**

1. *Emume Ngabiga Umụaka n'Omenaala Igbo*, **Ephraim-Chukwu, Anthonia C.**, *Onyenkuzi na Ngalaba Igbo, Afika na Nzikorịtaozi, Mahadum Nnamdi Azikiwe, Oka, Naijiria, P.M.B.5025.*
2. *Youth and Women Empowerment as a Contemporary Issue Facing the Igbo in Nigeria and Diaspora*, **Okoye, Chinwe J.**, *National Open University of Nigeria, Nigeria.*
3. *Udo na Iḥunanya n'Alaigbo: Mwebata Udo n'Alaigbo Site na Mbem Mmanwu*, **Onuora, Ngozi Theresa**, *Department of Linguistics and Nigerian Languages, Alex-Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria; Nnebedum, Ngozi Theodora*, *Department of Linguistics and Nigerian Languages, Alex-Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria; Nnadozie, Ikemefuna Fidelis*, *Department of Linguistics and Nigerian Languages, Alex-Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria.*
4. *Analyzing the Right of Children in Nigeria*, **Onwuaju, Chinelo**, *Faculty of Law, Nnamdi Azikiwe University, Awka, Anambra State.*
5. *Youth and Child Empowerment in Nigeria: A Legal Appraisal*, **Umejiaku, Nneka**, *Department of Commercial and Property Law, Faculty of Law, Nnamdi Azikiwe University Awka; Ada E.*, *Department of International Law and Jurisprudence, Faculty of Law, Nnamdi Azikiwe University, Awka; Odinaka E. Okeke*, *Department of International Law and Jurisprudence, Faculty of Law, Nnamdi Azikiwe University, Awka.*

#### **Panel 20: EDUCATION AND DEVELOPMENT**

Venue: Abia Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Okafor, Obinwanne Nnadozie**

1. *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.*
2. *Unraveling Unconscious Gender Bias in Academia: A Bibliometric Analysis of the Extent of the Awareness*, **Okeke-Uzodike, Oboanuju E.**, *Durban University of Technology, KZN, South Africa; Anwana, Emem O.*, *Durban University of Technology, KZN, South Africa; Okeke-Uzodike, Ufo*, *Durban University of Technology, KZN, South Africa/African Heritage Institution.*
3. *Aha Onye Na-Achoje Ya: Nziputa Ya N'ejije Iko Onye Ji Ama*, **Okeyika, Juliet Ifunanya**, *Department of Igbo, African and Communication Studies, Nnamdi Azikiwe University, Awka.*
4. *A Piggyback of Our Indigenous Calendar System*, **Onah, Rita Ujunwa**, *Department of Archaeology, Memorial University of Newfoundland, St. John's Canada.*
5. *Education and Development*, **Onuoha, Joy Ifesinachi**, *Department of Public Administration, Federal Polytechnic Nekede, Owerri, Imo State, Nigeria.*

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#### **11:00 AM—1:00 PM: CONCURRENT SESSIONS**

##### **Panel 21: FAMILY, KINSHIP, AND VILLAGE ASSOCIATIONS**

Venue: Anambra Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Echebima, Helen Chijiago**

1. *Intercultural Relations in Ikwuano: A Historical Appraisal*, **Atuonwu, Chiedozie Ifeanyichukwu**, History Unit, School of General Studies, Michael Okpara University of Agriculture Umudike.
2. *A Gbaa E Kuru Nwa Social Songs of Mbaise Women, Getting to the Nation through the Family*, **Echibima, Helen Chijiago**, Abia State University Uturu, Nigeria.
3. *Untamed Aspects of Igbo Burial Rites: An Assessment of Ngwa Burial Rites*, **Nwamuo, Bright Enyinnaya**, Department of History and Strategic Studies, Alex Ekwueme Federal University, Ndufu Alike, Ebonyi State, Nigeria.
4. *Dynamics of Forced Marriage in Igbo Society: Perspectives from Ubesie's Ukpaka Mijiri Onye Ubiam*, **Okide, Ujubonu Juliet**, Department of Linguistics, African and Asian Studies, University of Lagos.
5. *Age Grades System as Strategy for Rural Development in Igboland: The Afikpo Village-Group in Focus*, **Unya, Ikenna Ukpabi**, History Unit, School of General Studies, Michael Okpara University of Agriculture, Umudike, Umuahia, Abia State, Nigeria; **Okereke, Ikenna**, Department of Library and Information Science, College of Education, Michael Okpara University of Agriculture, Umudike, Umuahia, Abia State, Nigeria.

### **Panel 22: RELIGION, MORALITY, AND IMMORALITY**

Venue: Enugu Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Okafor, Obinwanne Nnadozie**

1. *Elements of Igbo Traditional Religious Practice*, **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.
2. *Reverse Evangelism: Igbo Art and the Revitalization of European Christianity*, **Opara, John Kelechi**, Department of Fine and Applied Arts, Imo State University, Owerri, Imo State, Nigeria.

### **Panel 23: POVERTY AND HUMAN SECURITY**

Venue: Abia Room

Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>

Meeting ID: 926 8507 6144; Passcode: 762891

Chair: **Onuora, Ngozi Theresa**

1. *Enweghi Nchekwa Ndu N'Ala Igbo: Nhujuanya N'Oge Ugbua*, **Nwokoye, Nkechinyere**, Ngalaba Asusu Igbo, Afrika na Nzisaozi, Mahadum Nnamdi Azikiwe, Okà, Anambra, Naijiria.
2. *Udo na Ihunanya n'Alaigbo: Mwebata Udo n'Alaigbo Site na Mbem Mmanwu*, **Onuora, Ngozi Theresa**, Department of Linguistics and Nigerian Languages, Alex-Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria; **Nnebedum, Ngozi Theodora**, Department of Linguistics and Nigerian Languages, Alex-Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria; **Nnadozie, Ikemefuna Fidelis**, Department of Linguistics and Nigerian Languages, Alex-Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria.
3. *Umunna Nwezuoku Aku: The Igbo Cultural Philosophy of Wealth and Progress*, **Onuorah, Anselm C.**, Anchor Book Publisher Africa/Chairman, Anambra East LGA, Anambra State, Nigeria; **Azotani, Chuks Francis**, Chukwuemeka Odimegwu Ojukwu University, Igbariam, Nigeria.
4. *Postcolonial Africa and the Challenges of Human Rights in the Digital Age: The Nigeria Example*, **Onyejebu, Maureen Nwando**, Institute of African Studies, University of Nigeria, Nsukka.
5. *Security Challenges and Entrepreneurial Sustainability in Achieving Development Goals*, **Udoye, Rita Nneka**, Federal College Of Education (Technical) Asaba, Delta State; **Mozi, Andrew**, Federal College of Education (Technical) Asaba, Delta State.

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### **1:00 PM-2:00 PM: LUNCH**

Venue: Parmer Atrium

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**2:00 PM – 4:00 PM: PLENARY SESSION III (SPECIAL ROUNDTABLE)**

*Topic: **The Igbo and the 2023 Nigerian Elections: The Challenges to Democracy and Ethnic Cohesion and the Way Forward***

*Venue: Parmer 108*

*Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>*

*Meeting ID: 926 8507 6144; Passcode: 762891*

*Sponsored by the Center for Igbo Studies*

***Panelists:***

Prof. Apollos Nwauwa - Chair

Prof. Chielozona Eze

Prof. Obiajulu Emejulu

Prof. Akachi Ezeigbo

Prof. Victor Ukaogo

Prof. Nkuzi Nnam

Dr. Philip Aka

Dr. Kanayo Odeluga

Dr. James Robinson

Rev. Father Austin Okigbo

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**4:00 PM-6:00 PM: PLENARY SESSION IV: ISA BUSINESS MEETING**

*Venue: Parmer 108*

*Zoom: <https://uregina-ca.zoom.us/j/92685076144?pwd=ZmRHTnN2OTZHOHR1UllzWjl4REt2Zz09>*

*Meeting ID: 926 8507 6144; Passcode: 762891*

*Chair: Chielozona Eze, President, ISA*

*Agenda: TBA*

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**8:00 PM –Midnight: CLOSING DINNER**

*Venue: Meeting Room, Holiday Inn Express & Suites*

## PAST KEYNOTE SPEAKERS

- 2022:** Professor Uchenna Okeja, "*Concepts, Creativity and Meaningful Life*", May 12, 2022.
- 2021:** Professor Joy Ngozi Ezeilo, "*Uwa Ndi Igbo (Igbo World, Igbo Condition)*", June 17, 2021.
- 2019:** Mazi Emmanuel Onua, "*Towards a Return of Igbo Intellect and Wealth to Igboland*", May 10, 2019.
- 2018:** Professor Chimalum M. Nwankwo, "*Retrospectives and Projections: Igbo Cosmogony and Sustaining Epistemologies for the Future*," May 11, 2018.
- 2017:** Professor Ernest N. Emenyonu, "*OUR IDENTITY, OUR DESTINY: Who Do People Say We ARE ... and?*", June 9, 2017.
- 2016:** Professor Thomas Onuoha Chukwujike Ndubizu, "*The Future of Ndi Igbo: Osondu Agwu Ike*", May 13, 2016.
- 2015:** Professor Okey Ndibe, "*Rethinking Proverbs as Ethical Imperative*," April 9-11, 2015.
- 2014:** Professor Felix E. Ekechi, "*Uwa Ndi Igbo Uwa is Us*," May 23, 2014.
- 2013:** Professor Obioma Nnaemeka, "*Igbo Humanism: Mapping Horizontal Reasoning and Theology of Nearness*," June 28, 2013.
- 2012:** Professor Obinkaram Echewa, "*Uwa Ndi Igbo*," April 12-14, 2012.
- 2011:** Professor Ihechukwu Madubuike, "*Nkeiruka: The Challenges and Prospects of a Nation in Search of Recovery*," April 7-9, 2011.
- 2010:** Senator Uche Chukwumerije, "*Ndi-Igbo: The Sacrificial Lamb of a Deformed Nation*," April 9-10, 2010.
- 2009:** Professor Pita Ejiofor, "*A Snap Shot of the Bad Health Condition of the Igbo Language*," Otu Suwakwa Igbo, Nigeria, presented by Prof. G.N. Uzoigwe, Mississippi State University, Starkville.
- 2008:** Professor Pat Utomi, "*Ozoemena: Igbo Human Rights Experiences: At Home and Abroad*," April 4-5, 2008.
- 2007:** Dr. Sylvester Ugo, "*Ezi n'ulo: Concept, practice, values and history of the Igbo family and community*," April 3-4, 2007.
- 2006:** Professor Ogbu Kalu, "*The Rain and the Sojourner: Igbo Scholarship and the Challenge of Contemporary Igbo Experience*," March 31 to April 1, 2006.
- 2005:** Professor Emmanuel Obiechina, "*Nke Anyi Bu Nke Anyi: Consolidating the Intellectual Harvests in the Field of Igbo Studies*," April 1-2, 2005.
- 2004:** Professor T. Uzodinma Nwala & Professor M.J.C. Echeruo, April 2-3, 2004.
- 2003:** Professor Adiele Afigbo: "Future Directions in Igbo Studies," April 4-5, 2003.



## ABSTRACTS

### 2023 IGBO STUDIES ASSOCIATION CONFERENCE, CHICAGO

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#### ***Igbo People and Culture: A Narrative Account of Oji Igbo, Umunze Long-Standing Tradition and Sculptural Overview***

**Ugochukwu, Ephraim**

Department of Fine and Applied Arts  
Alex Ekwueme Federal University  
Ndufu-Alike, Ebonyi State Nigeria

The kola nut celebration is one of Igbo most cherished and sacred celebrations. The activity is unified and of the same pattern, even though studies have shown that the kola nut has several traditional significances amongst the diverse culture of the Nigerian people. Research has proven that there are other types of the kola nut and that of the Igbo is unique and respected by the people. However, this study attempts to combine both the literal and three dimensional visual representation to emphasize and document the Igbo 'kola nut' and not any other type. There also appears to be a different narrative and philosophy, more pristine practice, among the people of Umunze in Orumba South local government area of Anambra State, Nigeria. The paper discusses how important number seven is to an Umunze person and how it is cherished. The research methodology adopts the practice based research where the artistic practitioner engages self in studio exploration, scholars like Graeme Sullivan, Christiana Thompson, Charles Garoian, Eze Ngene, among others support the view on how artistic creation can be a form of research. The study focuses on a more engaging literary, visual and concrete documentation of this long standing tradition and how the creative works that are inspired by the Igbo kola nut can be used for indoor and environmental beautification and generate revenue.

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#### ***Re-Inventing the Igbo Socio-Economic Security Gadget through the Wheel of Ohaka***

**Okpalike, Chika JB Gabriel**

Department of Religion and Human Relations  
Nnamdi Azikiwe University, P. M. B. 5025, Awka  
Anambra State, Nigeria

The South-Eastern part of Nigeria, the area dominantly occupied by the Igbo ethnic group has been plagued by insecurity since after the Nigerian civil war which includes food, economic, job, environment, life and social. Through assassinations, armed banditry, armed robbery, gangsterism, fraud, murder, kidnapping and so forth, the insecurity in the area keep changing forms. Given the schemed impoverishment of the Igbo immediately after the Civil War, many who found it difficult to genuinely break into the economic space for obvious incapacitations especially from unaddressed PTDS (Post Traumatic Stress Disorders) to unchecked post-war acquired savagery, these were different ways some Igbo persons have tried to fix themselves back into the Nigerian economy. Before that war, the Igbo were the principal drivers of this economy, but at the behest of the war were pushed to its lowest ebb. For more than five decades the insecurity situation had continued to metastasize and has come to full circle that the very human conditions which caused the war in the first place are playing out again. The survival of the Igbo race returns to the front burner of discourses at various levels. This work gleaned the concept of Ohaka from the socio-cultural dynamics and disposition of the Igbo before that war inspired by the position of Onwubiko (1991) that the supremacy of the society is in itself the fundamentals of security in Africa. This suggests ways the socio-ethical values and demands of Ohaka can be re-invented in the present times to restore the peace and conviviality in the Igbo environment. Through existing literatures, the writer brings active participatory experiences to literary analysis in a qualitative form.

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***Examining the Food Security Paradigm in Traditional Igbo Communalist Economy as a Model to Tackle Food Crisis in Eastern Nigeria***

**Okpalike, Chika JB Gabriel**

Department of Religion and Human Relations  
Nnamdi Azikiwe University, P. M. B. 5025, Awka  
Anambra State, Nigeria

**Obiekwe Ngozi Josephine**

Department of Agricultural Economics and Extension  
Nnamdi Azikiwe University, Awka, Nigeria

In the traditional Igbo communalist economy, there existed a socio-ethical mechanism which ensured that no one begged for food and that there was enough food to keep the community going at all times. It was an agrarian economy dominated by a single product (Yam), yet there were other products which were systematically placed within the agrarian calendar to ensure the availability of food all year round. The combination of farming system, egalitarian and competitive economy and pervasive religious principles ensured that there was enough food to circulate among inhabitants, encouraged start-ups, incited investment for the benefits of aristocrats and offered opportunities to the poor to invest. This work examines the communalist socio-economic system of the traditional Igbo society which includes the system of agriculture, the social drivers of the economy and the religious symbols/demands on the people. It is a multidisciplinary research work which brings Agriculture, Economics, Philosophy and Religion to scrutinize a system which has been overtaken by a capitalist economy which did not build on it. The work aims at gleaning possible socio-ethical and subsistence farming techniques which can still work in the present economy to ensure food security among the Igbo of eastern Nigeria. The work is a qualitative study which sourced data from existing literatures and applied contextual analysis and active participatory experiences of individual contributors.

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***Igbo Community Association in Northern Nigeria, 1913–2015AD: The Example of Katsina and Kano***

**Wycliff, Samuel**

Department of History  
Ahmadu Bello University, Zaria-Nigeria

**Otuu Vincent Uhere**

Department of History and War Studies  
Nigerian Defence Academy, Kaduna-Nigeria

This study examines the growth and development of Igbo Community Association (ICA) in Northern Nigeria as well as their contributions to Igbo unity in diversity, enhancement of entrepreneurship and the indigenous society during the period, 1913–2015. One of the objectives of the study was to examine the nature and character of the ICA and how their activities affected Igbo migrants in particular in relation to their political and economic activities. The methodology used for the study was the Historical Research method. Primary and secondary sources were used to analyze and evaluate the roles of the Igbo in the socio-political and economic development of Northern Nigeria. Interviews were conducted with traders, entrepreneurs, and government and market officials as well as with traditional rulers to elicit the necessary information. Archival sources were also used for the study. Secondary sources included books, theses, journals and seminar papers. The study revealed that, Igbo had contributed greatly to the socio-political and economic development of Kano metropolis. It was noted that, there are other Nigerian migrant communities such as the Yoruba, Nupe, Idoma, Igala, Epira, Tiv, Bajju, Kilba, Bachama, and Za'ar ethnic identity with their own types of community association, also contributed in one way or the other to the indigenous community development of Northern

Nigeria, especially cities, though the work was not on these groups but on the Igbo migrant community in Northern Nigeria. The justification for this study was to shape our understanding of the nature of socio-political and economic activities of the ICA and Igbo migrant community generally in Northern Nigeria using Katsina and Kano as example.

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### ***Throwing the Baby with the Bath Water: Rethinking and Redefining Stereotypical Perceptions of Gender Specific Taboos in Igbo Culture***

**Ofoha, Ugonna Nwanneoma**

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

**Patrick Kenneth Obinna**

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

Culture is summarily defined as the way of life of a people. The Igbo like every other ethnic nationality in the world, is governed by a set of traditionally instituted beliefs that define their general life pattern and activity. These beliefs, also known as their culture, form the world view of the Igbo people and hence enunciate what is acceptable or not in the traditional Igbo society. It is nonetheless factual that succession in generations of a society witnesses a form of deviation from the underlying tenets of the beliefs of the people; this is predicated on the inevitability of change and the common knowledge that the world and human activities experience either spontaneous or gradual dynamism. Taboos are a subset of these beliefs that dictate the dos and don'ts of the society. Studies on Igbo taboos have for a long time, dwelt on basically exploring their occurrence in different Igbo nationalities, and sometimes, go further to state the perceived negative gender biases of these taboos. In this study, the researchers examine the effect negative perceptions of the taboos have had on legislating taboos in Igbo cultural and traditional institutions, with a bid to explicate that the negative and disdainful view so held about taboos when seen from the flip side of positivity, will show the potency of taboos in ensuring a more humane and mutually progressive society as it is originally intended to.

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### ***Language Endangerment and Preservation in Igboland?***

**Nwokeaka, Chinemerem Chukwudi**

Abia State University, Nigeria

As part of cultural heritage, Igbo language is very rich with proverbs, folklores, etc.

But in recent times, it's sad to note that Igbo language has been endangered severely by Ndi-Igbo themselves. This is because in the school curriculum, our children choose other languages like French/others against their own language and both parents and teachers see nothing wrong with it. Also, during Umunna village meeting English Language is preferred to our own language dialect. This is nothing but a crime against ourselves.

However, it is the aim of this paper to call on all well meaning sons and daughters of Igbo land to rise up to this challenge to salvage and preserve Igbo language from this harmful effect. This could be made possible by discouraging the use of English Language instead of ours, Igbo dialect at homes, churches and social gathering in Igbo land. All schools in Igbo land, from Nursery to secondary level must compulsorily study and pass Igbo Language as a Subject. All these will go a long way to preserve our dear language from dying.

Finally therefore, every Igbo man and woman must be exceptionally proud of our language because it will be a taboo against us and a great damage to our culture if we allow Igbo language to go into extinction.

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### ***Elements of Igbo Traditional Religious Practice***

#### **Okafor Obinwanne Nnadozie**

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

It is a known fact that the elements and/or principles of Igbo traditional religion have so much been neglected. Therefore before us is a platform for rational dialogue and the process of inculturating Igbo religious values in their right perspectives. Since every religion is built on the pillars of faith, morality and worship, Igbo traditional religion is, therefore, a valid religion. It is a response to the Divine. From the above caveat, Prof. Okeke's 'Art and Igbo traditional Religion' observes that Art manifests the greatness of God through the symbolic forms. Art represents the ordered contents of religious ideas and facts. Art in traditional Igbo religion signifies the maintenance culture for the sense of the sacred. Okonkwo J., in his work; 'Language and Evangelisation', opines, from the religious language of the Igbo folk-media view point, that effective missionary work depends on the active participation expressed through the competence and performance of the 'Evangeliser' in 'press' of the people; therefore, any theology that is culture-free and does not speak the 'ordinary public language' of the people is logically odd. With these elements of Igbo traditional religion, critically analyzed, among other contributions, the paper shall conclude by highlighting the philosophy behind ritual symbolism in traditional religion, mentioning the conflict between Christianity and Igbo traditional religious practices, reviewing also the Igbo concept of perfection through 'Ofo na Ogu'.

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### ***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 (CSRSD)  
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.

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## ***Entrepreneurship and Economic Development***

**Elijah Chiemerie Ikechukwu**

Abia State Polytechnic, Abia State  
Nigeria

European colonialism has changed traditional Igbo society in remarkable ways. This new dispensation has initiated a new quest for meaning among the Igbo. This need has over the years brought the entrepreneurial skill of Igbo people to limelight.

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 21st century Igbos who believe they can succeed without education. In recent times, the entrepreneurial performance of the Igbo people of Nigeria has become outstanding. This is as most increasing numbers of small and medium scale enterprises (SMEs), as well as large business enterprises (LBEs) which underscore growth of the Nigerian economy are owned and managed by the Igbo people.

The Igbo understands entrepreneurship as a potent economic force, and a core element in the development efforts of an individual and the nation at large. This is why despite the dynamic multiplying socio-political and economic challenges in the modern world, the Igbos exhibit overwhelming entrepreneurial strides. This paper analytically investigates peculiar sources, circumstances and skills that are the fulcrum of increasing socio-economic performance of the Igbo people.

Thus, in Igbo understanding of life, every true Igbo abhors idleness and tangibly contributes to the wellbeing and growth of the community.

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## ***Security Challenges and Entrepreneurial Sustainability in Achieving Development Goals***

**Dr Rita Nneka Udoye**

Federal College of Education (Technical)  
Asaba, Delta State

**Andrew Mozia**

Federal College of Education (Technical)  
Asaba, Delta State

Nigeria is besieged with several national issues such as insecurity of life and property, robbery, assassination, kidnapping. These issues have brought about a set back to sustainable national development. Insecurity is a state whereby a nation is incapable of overcoming multi-dimensional threats to the apparent well-being of its people and its survival as a nation or state at a given time by not balancing all instruments of state through government. Why security is freedom from resilience against potential harm caused by others. Hence, the focus of this paper is on insecurity and entrepreneurial sustainability. Data for this paper were collected by reviewing relevant literature from various media to ascertain the state of insecurity in relation to business sustainability and stability. The purpose of this paper is therefore to determine the effect of insecurity on entrepreneurship and business sustainability. The paper further analyzes the effects, the existing situation of insecurity holds for business sustainability and makes recommendations that can assist in promoting entrepreneurship and business sustainability.

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## ***Strengthening Technical and Vocational Education and Training for Skills Development for a Green Economy in Anambra State, Nigeria***

**Andrew Mozia**

Federal College of Education (Technical)  
Asaba, Delta State

**Rita Nneka Udoye**

Federal College of Education (Technical)  
Asaba, Delta State

The study determined ways for strengthening technical and vocational education and training for skills development for a green economy in Anambra State, Nigeria. Two research questions guided the study. Descriptive survey design was adopted for the study and the population of study comprises 188 lecturers of Technical and Vocational Education from the tertiary institutions in Anambra State, Nigeria. The instrument of data collection was a validated researcher developed questionnaire. The test of reliability using Cronbach Alpha yielded co-efficient values 0.87 and 0.85 for clusters 1 and 2 respectively with a general reliability co-efficient of 0.86. Mean and standard deviation was used to answer the research questions. Finding revealed that skills required of technical and vocational education and training graduates for jobs in a green economy in Anambra State, Nigeria include adaptability skills, leadership skills and transferability skills among others. Findings also revealed that the strategies for strengthening technical and vocational education and training for skills development for a green economy in Anambra State, Nigeria include incorporating the principles of sustainable development and environmental awareness into education at all levels, training teachers and trainers in sustainability issues, and on how to integrate them into their daily practice among others. The researchers therefore recommended among others that the federal government should design a green technical and vocational education and training (TVET) framework that covers the plan, strategies and implementation process for all level of TVET institutions.

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## ***The Socio-Religious Approach in Tackling Mkpuru Mmiri Drug Crisis in South-East Nigeria***

**Dr Chinyere Theresa Nwaoga**

Department of Religion and Cultural Studies  
Faculty of the Social Sciences

**Mr Sochima Ejike Nwaoga**

Department of Computer and Robotic Education  
Faculty of Vocational Teacher Education

For some time now, literature has been churning out thought-provoking narratives on the political, psychological, and economic perspectives of the Mkpuru Mmiri drug crisis in Igbo land. Unfortunately, there is a dearth of literature on the socio-religious approach to the crisis. This study looks at the contemporary Mkpuru Mmiri drug crisis in Igbo land, with the focus on approaching the problem from a socio-religious lens. Mkpuru Mmiri is a crystal narcotic hallucinogen, medically known as Methamphetamine or by its street name, Crystal Meth. It is a new and dangerous drug that is already sending many young people to an untimely death. Findings reveal that the substance has led to memory loss, madness, mood swings, anxiety, indulging crimes, and even death amongst the youth. They can also increase wakefulness and physical activity, decrease appetite, induce faster breathing, rapid and/or irregular heartbeat, and increase blood pressure and body temperature. The reasons for youth intake of the drug range from the perception that it makes them stronger, bolder, and fearless, to the fact that it makes them intimidating. Also, Mkpuru Mmiri causes a rush of good feelings, but then users feel edgy, overly excited. As a matter of recommendation, the governments of the various states and local government areas in Igbo land should, as a matter of urgency, begin the creation of

jobs for the increasing population of youths to give them little chance of indulging in crimes and taking illicit drug substances such as Mkpru Mmiri.

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***Our Sons Have Gone Mad! Ozuitem Youth, 'Mkpuru-Mmiri' and the Menace of Drug Abuse in Nigeria's Rural Community, 2015-2022***

**Prof. Victor Okoro Ukaogo**

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**Ugochukwu Ekemezie**

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This study examines the nexus between rising psychotic disorder among Ozuitem youths in Abia state, Nigeria's rural community and the high use of illicit local brews. It examines evidence of this malaise and other health implications affirming that victims in most cases were ignorant of the dangers inherent in their addiction. It sheds light on stringent community responses to drug abuse while trying to raise awareness on illicit drug use and associated health challenges in rural communities. It investigates the patterns of drug use, the content of 'mkpuru-mmiri' and the character of youths affirming in the process that the desire to get 'high', peer pressure, frustration, poverty, lack of parental supervision manifest as factors underpinning drug use and its aftermath. The study, contributing to the debate on drug use/abuse adopts a qualitative approach in methodology and applies a historical narrative model for its analysis; utilizing both primary and secondary sources of data.

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***Igbo Humanness and Nigeria's Development, 1970-2015***

**Uhere, Christopher Ike**

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Within a decade of her independence the Nigerian state had an internal uprising that culminated into the Nigeria Civil War, which lasted from 1967 to 1970. This war was fought by the Nigerian state against the Igbo, a section of the country that had declared itself independent as a path-way to rescuing and sustaining the Igbo humanness which the Igbo felt was seriously threatened in the Nigerian state. A no victor, no vanquished was declared at the end of the war. One would have expected that with such declaration, the different groups of people that make up Nigeria would be reconciled and placed on the same pedestal, harnessing the potentials and ingenuity of one another in building the Nigerian state. The Nigerian state's policies and activities have tended to downgrade the Igbo contributions and humanness in the process of nation building despite the Igbo exhibition of interest in building the Nigerian state through their investment in all parts of the country among other things. Harnessing both primary and secondary data, this paper dwells on the Igbo humanness and Nigeria's development from 1970 to 2015, arguing that despite the relegation of the Igbo by other groups, the Igbo remains the ethnic group that has sacrificed and contributed more than others in building the Nigerian state but has remained the most unappreciated and marginalized. The paper concludes that until the Nigerian state recognizes and restores the Igbo humanness and accord the Igbo a chance in piloting the affairs of the country, absolute nation building and Nigeria's development will remain a mirage.

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***Untamed Aspects of Igbo Burial Rites: An Assessment of Ngwa Burial Rites***

**Nwamuo Bright Enyinnaya**

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Alex Ekwueme Federal University, Ndufu Alike  
Ebonyi State, Nigeria

In every Ngwa family, the burial of a deceased member of the family is regarded as an important obligation. During burials, certain rites accompany the burial of a deceased person and they are seen as obligatory by the people. In Ngwaland there are different levels of funerals and the nature of the funeral indicates the social class or position of the deceased. Burial rites in Ngwaland are as important as any other traditional rite. Most families take this seriously since it is believed that the spirit of the dead should be properly escorted to its resting place. It becomes embarrassing when such expectations are not met. During the pre-colonial period, people were immediately buried or buried after a day. However the dead can be buried twice (first burial and second burial); this study interrogates burial rites in Ngwaland, nature of these rites, cultural values, secrecy and their relevance to the contemporary society. Burial rites in Ngwaland have not adequately enjoyed robust scholarly attention, a gap this study intends to fill. The study adopted primary and secondary methodology of data collection to be able to deepen our understanding of burial rites. The study reveals that there are certain rites that have persisted even with the presence of Christianity.

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***Ogboo Eswi Society in the Pre-colonial Ikwo Political Organization*****Amiara, Solomon Amiara**

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Ogboo eswi is a class distinction. It started when men began to celebrate Njioke as a sign of affluence and women who had excelled in the society sought to be classified by killing cows also, to the extent that it marked class distinction in Ikwo clan. This study situates Ogboo eswi as cultural in Ikwo historical context. It argues that Ogboo eswi is popular age grade system that exists with cultural symbols but has its members ready to checkmate men dominance in Ikwo political organization. It traces its origin to be as old as Ikwo itself and restricts its membership to only women who might have made cow sacrifices to their parents during and after burial. Through this process, Ogboo eswi becomes a socio-cultural group that challenges men dominated society in Ikwo. This study uses both primary and secondary data to chronicle Ogboo eswi society before the advent of Christianity in Ikwo. It found that Ogboo eswi society was formed as a response to women degradation by prominent Ikwo men who had attained certain material wealth by declassifying the women as being culturally dependable hence, the reason for to women organize themselves into political class. The methodology adopted is thematic, analytic and historical description. The study concludes that Ogboo eswi is a society that exists to address class distinctions.

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***The Place of the DIBUNO and Masculinity amidst Contemporary Insecurity and Economic Crisis in Nigeria: Implications for Igbo Families*****Ohia, Christiana Nkiru****Ogiri, Hapiness Kaodichinma****Ohia, Nneka Joan**

Institute of African Studies  
University of Nigeria, Nsukka



This paper examines the place of the Dibuno (head of the family) masculinity, manliness and gender socialization among the Igbo of South East Nigeria where men are conceived as being superior in the hierarchy of genders just like in most African societies. This is why they are seen as heads of families having the responsibility of protection, provision, and security of women and children, livestock in their families, and other property entrusted to them. The Nigerian nation is currently bedeviled by insecurity which simply means the state of being open to danger or threat occasioned by serious violation of standardized ways of behaviors, customs and traditions of the people as approved by the society and the laws of the land. This is manifested through kidnapping, raids by bandits, herdsman attacks, killings by unknown gunmen, police brutality, destruction of property by Mkpulummi addicts and other sundry crimes resulting to loss of lives, property, and sources of income which often calls masculinity to question in the contemporary era. The study adopted qualitative survey research designs to explore the place of the Dibuno and masculinity and how it is being threatened by the dynamics of insecurity and economic crisis in Nigeria, with the aim to proffering solutions that could sustainably manage the debilitating effects of these scourges in Igboland. The paper envisages relevant findings that would influence logical and pragmatic recommendations that could sustainably tackle the challenges of insecurity and economic crisis and their implications on the Igbo family.

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### ***The Biafra War: Maka Udo na Odinna Nigeria***

**Kanu, Ikechukwu Anthony**

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Tansian University

**Okoye, Precious Onyekachi**

Department of History and Diplomatic Studies  
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There is a plethora of literature on the Nigeria-Biafra war (1967-1970), fought between the secessionist Biafra and the Federal Military Government. Scholars have made a tremendous effort to examine the factors leading to the war, the course of the war as well as different players in this conflict, however, little attention has been paid to the lessons the Nigerian state could learn from its darkest history. Hence the focus of this study is to unearth the lessons from the war for the Nigerian state and people. Through the study, we explore how these lessons can influence governance and the management of diversity in the nation. One of the most important lessons for Nigeria is that intolerance and chauvinism have severe repercussions and that no region of the country can impose itself on another without consequences. Furthermore, the importance of dialogue, negotiation, and historical knowledge cannot be overlooked without making a slew of errors. For the purpose of this essay, the historical, thematic, critical, and analytical methods of inquiry were employed. The ecological model and the scuffle framework, consider conflict as a situation resulting from a people's behavior and experiences, serve as the theoretical framework around which the work is woven. This essay argues that the Nigerian Civil War has significant lessons for Nigeria that cannot be brushed aside.

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### ***The Nigerian Civil War: Maka Ndu na Odinna Ndi Igbo***

**Kanu, Ikechukwu Anthony**

Department of Philosophy and Religious Studies  
Tansian University

**Okoye, Precious Onyekachi**

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University of Abuja

It has been over five decades since the Nigeria-Biafra war (1967-1970), the thirty months war fought between the predominantly Igbo of defunct Biafra and the Federal Military Government of Nigeria. With heavy consequences on the secessionist Igbo ethnocultural group, especially the loss of an estimated one million people, there have been several efforts in literature and conferences to understand the causes of the war and its impact on the Igbo people. As the topic infers, the underlying goal of this research is to examine the Nigeria-Biafra War in order to glean important lessons for the Igbo people. This study is significant as it could offer answers to the ongoing cries of Igbo marginalization. It may be necessary to revisit history in order to better predict the future course. The historical, thematic, critical, and analytical methods of inquiry were adopted for this study. The scuffle framework and the ecological model, which understand conflict as a context arising from a people's behavior and experiences, form the theoretical framework around which the work is woven. This piece contends that the Igbo will need to reconsider their approach to national issues in order to avoid repeating past mistakes.

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### ***Revisited Biafran Futures: An Examination of Biafran Rememories***

**Otuonye, Chinonye**

City University of New York, Graduate Center

The past haunts and has a voice that extends beyond temporal and spatial bounds. As Toni Morrison reminds us with her notion of Rememory, that we are all subjects of the past, present, and future simultaneously. Thought through along with Derrida's notion of hauntology, rememory brings to light the ways in which there exists competing variations of the past and projected futures grounded on assumptions of justice. In that way, this paper aims to explore the National War Museum, Umuahia as a rememory that allows us to think through the types of citizens, nations, and selves that are produced within the post-Biafran contemporary. Biafra, though officially ended in 1970 has lingered in strong ways within the Nigerian landscape and Igbo conception of identity. In this way, Biafra make explicit the pastness of the present (Scott, 2008). However, the various legacies of the past highlight the multiplicity and flexibility of the haunting. Biafra within this temporal moment, forces us to ask, what are the generational tensions of the past and who gets claims over said past. However, it also encourages us to ask what projected national futures allow us to understand about the haunted and haunting of the past.

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### ***Emume Ngabiga Ụmụaka n'Omenaala Igbo***

**Ephraim-Chukwu, Anthonia C.**

Onyenkuzi na Ngalaba Igbo, Afịka na Nzikorịtaozi  
Mahadum Nnamdị Azịkiwe, Oka, Najirịa, P.M.B.5025

Ebumnobi nchọcha bụ ka e ziputa emume ngabiga ndị a na-emere ụmụaka n'ala Igbo dị ili otubo na ihe na ihe na-eso nwa nakwa uru ha bara. O bughị asị ma e kwuo na omenaala Igbo nọ n'ọnyụ ọnwụ, o bụ nke kpalitere mmụọ onye nchọcha a ka e were detuo omenaala ndị a n'akwụkwọ ka ọgbọ na-abia n'ihu nwee ike gụọ ya n'ihu na imelime ụmụafọ Igbo amaghị ihe gbasara isiokwu a. O bụ eziokwu na ndị ọkammụta dị iche iche e delarị ọtụtụ akwụkwọ n'omenaala Igbo, mana edemede a na gbakwasị ụkwụ naanị n'emume ụmụaka n'omenaala Igbo iji wepụtacha tịtị na rịrị niile dị n'emume a.

Nchọcha a bụ nke a gbasoro usoro nnyocha mee n'obodo Ọgwụ dị na Steeti Enugwu, A gbara ndị mmadụ ajuju ọnyụ iji chọpụta ihe ha maara gbasara emume ndị a ma tūlekwa ihe e derela n'isiokwu a iji kwado ihe a na-edebanyere ya. E jiri atụtụ ọmụmụ ngosiputa ọrụ nke Emile Durkheim wee tūchaa nchọcha a ka e were gosiputa ọrụ emume ndị a na ndụ ndị Igbo. Ka emechara nchọcha a, a chọpụtara na ihe kpatara ndị Igbo ji eme emume ngabiga ụmụaka a bụ ka o nyere ha aka na ndụ ha i bụ 'mma ndụ' zuru oke dị mma l binyere ndị ọzọ n'obodo. Nchọcha na-atụ aro ka ndị Igbo na-eme ejije nakwa ndị na-akụ egwu na-ewebata emume ndị a n'ihe ha na-

eme, nke a ga- enye aka ime ka ụmụafọ Igbo na-amata maka omenaala ha. Na nchịkọta, ọ dị mkpa ka ụmụ afọ Igbo niile nabata ma lughachi azụ n'ime omenaala ha ọkachasi ndi di mma di ka emume a, n'ihi na onye omenaala ya furu, onye ahụ e fuola.

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### ***Personal Health Lifestyle among the Igbo in Igboland: A Life Chance Perspective***

#### **Njoku, Glory**

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#### **Njoku, Okechukwu**

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There seems to be a correlation between personal lifestyle and health outcomes. Health behavior often comes across as an activity undertaken within the domain of atomized individuals. Thus, whether or not individuals decide to exercise, consume healthy and nutritious food and beverages, engage in smoking, alcohol or substance abuse, and so on, all these and other health-related activities show a person's health lifestyle. During the twentieth century, an epidemiological transition occurred which considered chronic rather than communicable diseases as the major causes of human mortality and, in many instances, linked such causes to health lifestyle practices. On the surface, this position seems to suggest that the responsibility for one's health falls solely on one's own self, that lifestyle practices are determined by individual choice. It seems to create a binary in which case, a person either chooses to pursue a healthy lifestyle or not.

In this paper, we contend that granted the individual plays a part in choosing a lifestyle, what seems ignored is the question of the constraining effect on choices by the life chances and social situations in which individuals find themselves. In terms of health lifestyle in Igboland, the question is: Are the decisions that individual Igbos make regarding food, exercise, health care, smoking, and the like largely a matter of unfettered choice or are they mainly influenced by macro social structural variables that are beyond the individual's control? This paper will have three sections. The first conceptualizes lifestyle as a choice by embedding it within a broader social structural matrix of life chance. The second examines some structural factors shaping the health lifestyle of Ndi Igbo in contemporary Nigerian socioeconomic, political, and cultural milieu. Finally, some recommendations for bridgebuilding between the Igbos' agentic health lifestyle choices and social structures that enable health, longevity, and prosperity for Ndi Igbo.

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### ***Women at the Cross-Border: Challenges and Possible Solutions to Authentic Women Empowerment in Igbo Cultural Milieu***

#### **Okafor, Ebele E.**

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Women are a major force behind development in any society. They play a leading role in the emergence of groups, organizations and movements worldwide. They also play active roles in their communities, governments and the international arena. In Igbo society, women's roles in governance and development have changed contemporary society by bringing new priorities and perspectives to the political process and the organization of society. The universal gender discrimination of women presents obstacles to women's participation in leadership and decision- making processes. Raising the status of women and a girl child

within the Igbo milieu will improve their economic and social development. The present study examines the challenges women encounter in their quest for empowerment, especially their rights as human beings in the family and Igbo society. The paper proffers new directions in women's roles in governance and social organizations. The Feminist Sociological theory will be used in the study.

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### ***Dynamics of Forced Marriage in Igbo Society: Perspectives from Ubesie's *Ụkpaka Mịrị Onye Ụbiam****

**Okide, Ujubonu Juliet**

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University of Lagos

Igbo Society contracts marriages on the basis of the consent of the two principal partners. However, in some cases, a young man or woman may be forced into marrying someone they do not approve of for one reason or another. This study therefore examines the practice of forced marriage in Igbo society. This is with a view to delineating the basis of conflict, the underlying rationale, forms of coercion and effects of the practice on the individuals concerned and the society. The Family Power Theory was used as a guide for the study. Tony Ubesie's *Ụkpaka Mịrị Onye Ụbiam* was purposively selected for its thematic thrust on the subject matter. The result shows that the basis of conflict in the family of Nna Chinyere was that he wanted her daughter to marry a rich old man, named Umeadi against her own will, having initially chosen a young man and lover named Amadi. The rationale for the father's choice was friendship with Umeadi's father, his daughter's comfort and the sacrifices he made in the past to train Chinyere. The forms of coercion he used on Chinyere include bribery, his retirement status, disowning her daughter, and threats to die. The adverse effects of the practice were seen in Chinyere's constant subjection to embarrassment by Umeadi, shaming by her school mates, withdrawal from society, depression, and eventually her own death. The novel exposes the wrong use of power in the family by the family head, without due consideration for the welfare of other members of the family. It is recommended that, in matters of marriage and spouse selection, although the parents' input and guidance is required, ultimately the son or daughter in question should be given freedom to make their own choice.

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### ***Marketing the Igbo Language to the International Community***

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This study centers on marketing the Igbo Language to the international community. Igbo language is one of the three major languages in Nigeria. The Igbo language is spoken by the Igbo ethnic group, who occupy the South East geo-political zone of Nigeria. Recent Studies have shown that among the three major languages, Igbo language is the most neglected due to the wrong attitude of the people who speak the language. The Igbos do not give adequate attention to the language. The language is not fully recognized within the geo-political zone, not to talk of giving it any international recognition. In spite of the efforts of some notable Igbo language writers among whom are F.C. Ogbalu, Nolue Emenanjo, Donatus Nwogu, Adiele Afigbo, this paper still perceives that a lot still has to be done to promote the language. There is a need to embark on more intensive mobilization of people to support the already existing groups in propagating the Igbo language. Meaningful Igbo scholarly publications and research should be done and uploaded on the internet and published in reputable journals for easy accessibility of the language and related materials at any point in time. The Igbo language should be redefined and fine-tuned in a way that it will be acceptable to all and sundry. This paper propagates the need to have definite words and meanings for all the English words in Igbo language. The future is here, today.

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## ***Igbo People and Culture***

**Ikpekaogu, Chioma Sylvaine**

School Librarian

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The topic 'Igbo People and Culture' is not a strange one in the sense that we all have our origins and acceptable ways of life. In different parts of the world, many cultures and belief systems exist. Because of the natural endowment of different regions of the world, there is bound to exist differences in the way the people think and live their lives. Therefore, it is not a surprise that what one part of the world practices and holds firm may not be acceptable in other parts of the world.

From observation, without being stereotypical, most Igbo people who have migrated to the western world have mostly accepted the westernised norms and culture and abandoned their own. This, in most cases is seen as living contrary to the good values and norms for which Igbo people are known for. It is on this background that the researcher seeks to propose this paper. This paper will cover the location of Igboland in Nigeria, Some Igbo cultural values, Religion, Family, and Attire in the theoretical framework. These sub-topics are chosen because of their relevance in every aspect of people's lives and culture. Reviewing these sub-topics will help to boost culture appreciation in both the elderly and youth of Igboland. This paper is aimed at reminding the Igbo people of their rich cultural heritage which should not be allowed to be totally overshadowed by western cultures, rather, should be passed on from generation to generation. This paper will also help the Igbo people understand their culture better and go a long way to preserve and protect them.

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## ***Retelling the Story of Biafra: Understanding the Representation of the Nigerian Civil War in American Newspapers between 1965 and 1971***

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This is a story of blood, plain and simple. It is a testament of Biafra, from the angle of those who were not close enough to hear the sound of the civil war. How was the Nigerian civil war made legible to the American readership, and what informed this depiction? Was it a simple matter of narrative digestibility, or was there something a bit more sinister undergirding their representation? Being that the war was happening during the peak of the civil rights movement in the United States, and at a time when American rifles still rattled in Vietnam, how might these contexts have influenced the way American newspapers depicted the Nigerian situation? These are the organizing questions around which this presentation will revolve. We will work through American newspapers between 1965 and 1971 to reveal the omissions inherent in the way that the causes, events and aftermaths of the Nigerian civil war were communicated to the American public, and how this helped to influence public opinion concerning the victims and the aggressors of the three-year conflict. After unraveling the narrative ellipsis that pervades the United States account of the Nigerian civil war of 1967-1970, this presentation concludes that this selective history constitutes a chain of recollective violence, which still structures the American foreign policy vis-a-vis Nigeria, till date.

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## ***A Piggyback of Our Indigenous Calendar System***

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The resilient nature of the Africans kept our culture and traditions alive despite colonialism. This paper is focused on Igbo traditional methods of recording time and event which is similar to all tribes in Africa. Using market days and Iguafu system as analysis to deconstruct recent narratives which can be a form of neocolonialism, such as using new methods and justifications for its purposes to eliminate or degrade Indigenous methods. The Western education system believes that it is the most legitimate, informed, and effective way of learning, and that it is the only education system that can teach the skills that people will need in the modern world. Similarly, Western medicine, technology, science, housing, transportation, and every other part of Western society consider themselves inherently superior to traditional Indigenous society and practices. Although sharing Western practices and beliefs may be done as a charitable act and with the best intentions, it can also be an act of violence to Indigenous heritage. Our Indigenous methods must be preserved at all cost.

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### ***Decolonising Igbo Judicial System***

**Onah, Rita Uju**

Memorial University of Newfoundland, Canada

**Onah, Ifeanyi Emmanuel** (Barrister and Solicitor)

Ag. Secretary General Ohanaeze Ndigbo Canada

Igbo gathering settings are a way of life that permeate every element of communal living. Similar to any other African Indigenous groups. However, the Igbo communal judicial system of problem-solving has suffered since the arrival of colonizers in Igboland. Using the kinship gathering system in Igbo communities to analyze the customary laws and Jurisprudence in application in Igbo society. This paper will analyze the use and need for adjustment in ontology and philosophy of laws in relation to African philosophy - in which the ultimate goal is to dispel the colonial imprint on indigeneity in a cultural context. Our discussion will focus on how Indigenous colonized can successfully engage with the process of decolonization and embrace the new and exciting opportunities it offers once these colonial tropes are recognized, understood, disentangled and expunged. Hence, the cultural underpinning of African philosophy is re-writing African history to imbibe African agency.

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### ***Igbo People and Culture***

**Nwokeaka, Promise M.**

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The purpose of writing about Igbo people and culture is to help preserve and promote the culture, bring attention to social or political issues facing the Igbo people, such as cultural assimilation or discrimination, share my unique perspective about the Igbos with others as I have an interest in Igbo culture. The Igbo culture is complex and multifaceted, with many different dialects, traditions, and customs, and offers a rich and rewarding subject for study and exploration. If Igbo people have a rich and diverse cultural heritage, then they will have a strong focus on community, family, and tradition.

The Igbo have made significant contributions to the arts, literature, and sciences, which have earned them a vibrant contemporary culture.

Some key theoretical frameworks that will be used to study and understand Igbo culture and society in this study include; Structural functionalism, Conflict theory, Cultural ecology. In the context of Igbo culture, structural functionalism would focus on how traditional institutions such as the extended family, the village

council, and the market function to support the overall functioning of the community. Conflict theory might focus on issues such as gender roles, economic inequality, and political power struggle. Cultural ecology might focus on how traditional farming practices, land use patterns, and resource management strategies are shaped by the local environment and climate. Despite facing significant challenges, the Igbo have a deep sense of pride in their culture and history and continue to make important contributions to the cultural and political landscape of Nigeria and beyond.

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### ***Education and Development***

#### **Onuoha, Joy Ifesinachi**

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The notion of development has preoccupied the minds of scholars right from time immemorial. This is borne out of the fact that development is associated with social progress. And education which has been described as instrument per excellence remains the key to both human and societal development. As a subsystem of society, education inculcates the necessary skills, knowledge and values into individuals. It builds the personality of individuals which helps them to develop their respective communities. It illuminates the minds of individuals thereby leading them out of foolishness to wisdom, from darkness to light and from ignorance to knowledge. Consequently, it enables people to be better equipped to contribute to the socio-economic development of their society. This study therefore examines the role of education in development. It seeks to explore how education has contributed to the socio-economic development of Igbo society right from the formation of the Nigerian state till date. The study is also concerned with the challenges affecting increased access to formal education by Igbos especially tertiary education and how they are able to withstand these challenges. This is based on the fact that despite all odds, Igbo people are ranked amongst the highly educationally advanced ethnic groups in Nigeria. The theoretical framework that underpins the study is modernization theory. The study utilizes purposive sampling technique to select the sample size and the data for the study are to be collected using questionnaire administration and in-depth interview method. Based on the findings, the study is going to be concluded that indeed, education helps individuals and groups to contribute significantly to development.

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### ***Branding and Packaging Designs for the Breadfruit (Ukwa) Products***

#### **Aghanya, Ikenna Obumneme**

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Over the years, indigenous food producers in Nigeria have been using different types of packages for the sale of their products on the local market. This paper has observed that enough efforts have not been made by the various stakeholders in the packaging and export sector to solve the problem of poor packaging of indigenous food products. Therefore, this paper studies the packaging design, branding and production of prototype packages for the breadfruit (“ukwa”) snack varieties, produced in four major towns in Anambra State, namely Awka, Onitsha, Nnewi and Ekwulobia. The paper aims to identify the challenges inherent in the packaging design and production chains of the indigenous snack packaging industry in Nigeria; find out methods which indigenous snack manufacturers could use to get customers' input for their products packaging design concepts and development; ascertain locally-sourced, readily-available and affordable materials that would be used to design suitable packaging for the various breadfruit (“ukwa”) products; identify the effects and influence of verticality cues (i.e. the various upward and downward camera angles of images used for the designs) and background imagery or non-imagery background designs in the Package Design for breadfruit

("ukwa") products; discover suitable design elements and principles for the design process and packaging styles of the various breadfruit ("ukwa") products, which could guide indigenous snack product manufacturers in Nigeria, in their products packaging design concepts/development; and finally produce various prototype package designs for breadfruit snack products. This paper also tested the feasibility of Kano's Theory of Attractive Quality and Packaging in determining customer quality requirements for packaging concepts and development. The researcher employed the quantitative and qualitative methods of research in this study. The paper unearthed some of the problems and challenges in the packaging design and production sub-sector in the Nigerian packaging industry. Proposed solutions to the problems identified in the study were made.

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### ***The Phenomenon of Semantic Prosody and Negative Positivism: Insights from Igbo***

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Semantic prosody involves the tendency of words to line up with either positively or negatively evaluated words. In addition, this possibility of negative or positive associations of words could be confused with the phenomenon of negative positivism, which has been established for the Igbo language by Romanus Egudu. However, despite the various advances in the study of semantic prosody in mostly European and Asian languages, there has been no attempt to study this phenomenon in the Igbo language. The purpose of the study is to examine the realisation of the phenomenon of semantic prosody in the Igbo language. It relates this to cross-linguistic findings on the phenomenon, in addition to distinguishing it from the well established phenomenon of negative positivism. Sixteen Igbo literary works constituted the corpora used for the study. The AntConC software was used to elicit the data as they occurred in context. The concordance lines of *mé* 'happen' was analysed through both descriptive approach and the application of the theoretical framework of Extended Unit of Meaning-Oriented approach to demonstrate that *-mé* 'happen' displays negative evaluative meaning. In addition, extracts of negative positivism that were analysed reveal that negative positivism differs from semantic prosody because its meaning is basically on figurative usages. On the basis of the examined data, it could be established that the phenomenon of semantic prosody exists in the Igbo language. Hence, the Igbo language confirms the view that semantic prosody is a cross-linguistic, natural phenomenon in human language. Finally, this also helps to further distinguish the phenomenon from negative positivism, which seems to be a peculiar Pan-Igbo attribute.

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### ***Emancipation and Proper Placement of Women in the Scheme of Things: A Review of Igbo Culture***

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The Igbo are found in the southeastern part of Nigeria, an indigenous homeland for the Igbo. It is a similar and peculiar lingual region, composed of various states like Anambra, Enugu, Imo, Abia, Ebonyi and other minor parts of Delta, River States. What defines them mostly is their tradition and culture, such that gives men upper hand in the running of the community affairs, springing to the governmental affairs. This is a major concern for the writer, who calls for a better future of Igbo land if the Igbo women are fully emancipated. But this does not mean that they are in chains or shackles, the writer is convinced that there is more to what they can do compared to what they are currently doing. The Igbo woman is a strength-filled woman, hardworking, knowledgeable, a warrior in nature, ever ready to oppose forces working against her and her society. Recall the Aba Women riot of 1929, where women stood their grounds to oppose the



excesses of the Warrant Chiefs. This should ring a bell; it was a determination for freedom which most men may have chosen to ignore. In today's world, these women can be addressed as feminist. The writer views them as 1929 feminist. A typical Igbo woman has so much to offer her society, but at the same time, culture and norms have tied her hands and legs down. She cannot be allowed to partake in decision making concerning the village she lives in because she is not one of Ndi nze na ozo. She is only relegated to a group known as the Umuada. All that is expected from marriage, child raising and then farming, for those in the rural areas. Oftentimes, widows suffer oppression and rejection. Women are tagged inefficient beings, low brain power and no good politically and generally, cannot be trusted to rule. Think of Okonjo Iweala, Stella Oduah, Chimamanda Adichie and many others who against all odds have risen up in their career. In Nigeria, Igboland records the highest number of influential women. Think about how far the Igbo can go technology-wise, socially, academically, culturally, if women are given the enabling platform to explore. This calls for a shift in paradigm. The 21<sup>st</sup> century needs those who use their brains, intellects, movers of the society and not gender merchants. An intelligent woman should be given a chance just like an intelligent man. They should put heads together and make Igboland great, greater and even greater. Cultures are good, but they should not be allowed to ride on the development of our society. Emancipate a woman today and liberate the society for tomorrow. The Igbo should have a rethink.

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### ***Youth and Child Empowerment in Nigeria: A Legal Appraisal***

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Youth empowerment is a process where children and young people are encouraged to take charge of their lives by addressing their access to resources to transform their consciousness through their beliefs, values and attitude. This is in tam dem with the mandate of United Nations sustainable development goals. When youths are empowered, they have requisite skills and opportunities to positively impact their nation. Study advocates for youth empowerment and examines the various legal framework that provides for their protection [1]. The work revealed that despite youth empowerment programmes sponsored by the Government, many youths and children still wallow in poverty due to many challenges that hinder their development. The work showed many factors that exacerbate lack of empowerment, such as population bloat, social economic and cultural factors. Further, the work discovered that despite the legal framework that provides for their empowerment that there are many lapses inherent to our laws that make it virtually impossible for the realization of their development. The work discovered that youth and children's development is a catalyst for sustainable development in Nigeria [2]. Furthermore, the work found that youth and children's development is precedent for national growth and development. Hence, failure to empower them will increase the rate of social vices in Nigeria such as kidnapping cultism peddling, organ harvesting etcetera. The work recommends that government should make policies that will enhance entrepreneurial activities. Review of extent laws like Child's Right Act [3], 1999 Constitution [4]. . The government should eradicate every factor that is mimical to youth and children empowerment.

Keywords: youth, child, empowerment, Nigeria.

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### ***Analyzing the Right of Children in Nigeria***

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Child's rights in Nigeria is complex, The Constitution provides for the protection of the rights of children, but there are still challenges that needs to be addressed to ensure that these rights are fully realized. This paper

briefly provides an overview of the present situation in Nigeria, including an examination of the legal framework, the challenges faced and recommendations.

#### MOTIVATION

The motivation behind this work is to explore the current state of child-rights in Nigeria, identify the challenges faced, and suggest solutions to help strengthen children's right in Nigeria.

#### THESIS

Despite the laws protecting children's right in Nigeria, there is still enforcement difficulties, leading to a continued violation of child's right in Nigeria.

A child is a person who hasn't attained age of majority. and by the constitution, age of majority means 18 years. The child rights act provides for rights of a child, vitally, the right to education, parental care and freedom from discrimination, which has also been affirmed by our courts, as seen in Williams v Williams. Aside from the legal-framework, there exist some institutions improving children's right such as NAPTIP. International instruments as well exist such as convention on the right of child aimed at improving children's situation in Nigeria. However despite all these, the situation remains dire.

Child rights being a multifaceted issue requires increased action, it is necessary to strengthen NGO's fighting for the child, increase awareness on child rights, create quality healthcare for the child, etc.

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### ***Reconstructing the Diaspora: Tragedy and the Dispossession of Igbo Indigenous Identities in Chimamanda Adichie's Half of a Yellow Sun***

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The bulk of African diasporic studies fix critical lenses on the European landscape as the most viable diasporic port wherein the dispossession of African identity and loss of indigenous authenticity occurs. However, this paper takes a recourse towards re-constructing the diasporic narrative and bringing the diasporic experience home, applying equal principles to the enormous nation-state which consists of different cultures, tribes, beliefs and ideals. In such social space, there are equal, if not higher tendencies for the dispossession of indigenous identities. This formative may thus be narrowed into the phrase 'native diaspora' wherein homogenous entities experience equal dispersion into the terrains of other nearby cultures and as such, witness similar diasporic experiences. In the fictional universe of Adichie's Half of a Yellow Sun, the coordinates are easily traceable in the lives and the actions of the characters of Igbo sect residing in the north. This study thus adopts both the postcolonial theoretical leaning and theories of tragedy in identifying the native diasporic experiences of migrant Igbos in the northern part of Nigeria, such that the dispossession of Igbo indigenous identities partakes wholesomely in the formation of a tragic sequence within the text.

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### ***Language Variations in Ahíazù-Mbáísé Community and its Correlation to the Social Variable of Age: Implication for Language Development, Preservation and Endangerment***

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Languages change, which themselves are caused by some dynamism created by differences in usage, (social variables), are inevitable. These changes, often in forms of morphological and semantic manipulations, have caused changes in lexical/vocabulary items and at times meanings, in any language. This paper which examines age as a social variable causing differences in language use in Ahíázù-Íbáísé community, and its effect on Íbáísé-Ígbò, a dialect of the Igbo language; deals specifically with how age influences and shapes variations; highlighting some of the linguistic choices/habits of members of this speech community according to their age groups. This identifies how age affects who speaks what and to whom at different occasions: - in the homes, at the kindred/village levels; and their implications for language development, preservation, or possible endangerment. Areas of differences in language use among the age groups, their implications and the attendant linguistic changes are emphasized. Methodologies are qualitative ones; based on oral traditions, personal observations and secondary sources: anchored on the theoretical framework of traditional theories of language change. Observations show changes whereby the younger generation of speakers tends towards the Standard variety to the detriment of the local dialectal variety and restrictions in their use of some adult varieties, especially, languages of initiation/taboo. Less patronage of the adult varieties also places them on the verge of endangerment and eventual extinction. The ideas and notions about variations in youth and adult usages may be valuable in language planning and vocabulary development in the dialect and in Standard Igbo, and for preserving the dialect and the culture of the community. They may also be useful in compiling vocabularies and placing the lexicographic items of any language appropriately. This in turn may engender further studies on the effects of language variations and change. Íbáísé is a people, a dialect and a culture in Ígbò land of Eastern Nigeria.

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***Portrayal of the Nigeria Woman as an Object of Male Gaze in the Nigerian Mass/Social Media***

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Neshome Nigeria Limited

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.

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***Repositioning of Igbo Textbook Stories for Early Grade School Children against Gender Stereotype in Career Choice in Igbo Land***

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This paper explores the awareness of gender in Igbo textbook stories for early grade school children to influence their career choice and to eliminate gender stereotype in professions. To spur the early grade school children into seeing the possibility of becoming the same person that is seen in the pictures from the text. This is to ensure that whatever profession a boy child can embark upon academically or otherwise, a girl child can too. When such is depicted in various texts they read at that stage it will inculcate in them the desire to pick interest in such professions of their choice not minding their gender. For instance, when a female doctor is taking care of a patient in the hospital and a male nurse assisting her may be in the theatre. The possibility of a lady engineer working in a company as the director, having some male workers under her in the story or picture. The picture or story about a father cooking in the kitchen, nursing a baby. The significance of this work is that it will affect or reset the mindset of the early grade school children towards every profession, seeing that gender has nothing to do with one's profession. Hence, creating more awareness to parents and teachers of the early grade school children to know that there should be no gender stereotype in career choice or in every profession. This work will be done in the five Eastern states of Nigeria.

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***Creating Deforestation Awareness Using Textile Design Approach*****Ekwezia, Awele Vivian**

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Trees found in large numbers in the forest around the world are under threat from deforestation. They are fastly being felled indiscriminately, sometimes either left as logs or cut into pieces as wood and left to rot away. The major purpose of this study is to create awareness against deforestation in Igboland, in other to conserve and preserve the ideals of forestry and forestry products. The study aims at developing motifs from the woods cut at different locations at Mamu Forest Reserve in Anambra state and adapting the motifs for creating textile designs. This work adapted five different textile techniques including tie&dye, printing, painting, batik and mixed media. The adaptation produced several textile designs which could be used to effectively address and showcase issues of deforestation. The research, therefore, recommends that awareness creation studies should be done using textile design mediums.

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***Issues in Igbo Women Leadership: Implications for Sustainable Development Goals (SDGS), With Emphasis on Sports Development*****Okonkwo, Oby C.N.**

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In spite of an increase in sport participation in Nigeria, the Igbo women have not been accorded adequate recognition. Evidence is clearer when one goes through the recent appointments in top hierarchy appointments in sport circles (Okonkwo, 2007; 2011; 2012; 2013; 2014; 2015). When one walks into a sports establishment and glances down the staff roster or appointment lists, one finds that the number of females holding leadership positions is far less than that of males. My personal experience in sport leadership appointments is a glaring example. As a lecturer in the Department of Human Kinetics for 21 years, I never worked with any other female. As a member of Nigerian University Games Association (NUGA), there was never any other woman for 13 good years because no other University appointed a woman as Chairman and Director of sport. At the National level, no woman has become the Minister of sport, Director General/Permanent Secretary or Chairman of Sport Federation Board. In the past, women participation in sport was hampered by societal perception of women's traditional roles and expectations. Discrimination and general negative attitude towards women perceived to be venturing in area known to be male domain were discouraging. The international Sport Movements for women (ISMW) have increased steadily and the Women Sport International (WSI) has been working with other international associations like ICHPER.SD, AAHPERD, ICSSPE, Africana International Troupe (AIT), Visa Health and fitness centre etc. to improve the advancement of women in sport. In realization of these objectives, important international conventions have been organized in the past few decades. The Brighton international Conference on women sport held in October, 1994; the Egypt International Conference on women sport held in October 1995, the Cuban 17<sup>th</sup> World Congress held in April 2013; the IWG International Conference held in Helsinki, Finland, 2014, and IWG Conference in Botswana 2018, to mention but a few. Adeyanju (2018), Ladani (1992), Okonkwo 2007, 2010, 2014, and 2019 have studied women participation in sport in Nigeria and Africa. The present paper focuses on participation of women in sport leadership. In Igbo land for realization of sport development objectives and achievement of Sustainable Development Goals (SDGs).

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### ***Poverty: A Threat to Housing Security among Igbo Households in Igboland***

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#### **Okere, Kingdom**

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Poverty can be defined narrowly by linking it simply to a problem of culture and patterns of human behavior conceptually disembedded from institutional structures of inequality. Or, it could be defined more broadly in terms of more economically, socially, and politically rooted structural patterns of stratification and inequality. The former definition tends to "blame the victim" and easily leads to shifting the boundaries of responsibility for dealing with the problem of poverty solely to the individual and personal. The latter, on the other hand, frames macro and institutional structures as creating the constraining chances that limit people's life choices. Indeed, the world of the poor is a universe in which the socio-economic and political aspects are basic but not all-inclusive. In the final analysis, poverty entails "lack of food and housing, the inability to attend to health and education needs, the exploitation of workers, permanent unemployment, the lack of respect for one's human dignity." The above situation makes clear the importance of seeing poverty as having a social dimension and thus needing, not merely individual responsibility, but a more robust social and public (government) approach to addressing the problem.

This paper explores more specifically the impact of poverty on housing security among Igbo households in Igboland. The paper will be divided into four sections. The first section conceptualizes poverty in the light of its complex dimensions and problematizes it as mainly a socio-economic and political problem rather than merely as an individual psychological issue. Section two will examine the structural root causes of poverty in Igboland, including its links to colonial legacy and its reproduction via neocolonialism. The third section will focus on the impact of poverty more specifically in view of housing security among Igbo households in Igboland. In the final section, I will proffer some recommendations for addressing the teething social problem of poverty in terms of shifting the boundaries of responsibility from the merely individual and personal to the more robust social, public, and institutional angle.

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***Credit Contribution Club (Isusu): A Veritable Indigenous Source of Capital Formation among the Igbo of Southeast Nigeria, 1905 – 2022.***

**Ohajunwa, Chukwuemeka Emmanuel**

From the pre-colonial era to date (2022) the challenge of capital formation (finance) among Africans, especially those in the rural communities, cannot be overemphasized. Lack of capital adversely affected the growth of economic activities, which also negatively impacted on the standard of living of the people, leading to inequality, unemployment, and poverty, among others. In Nigeria, colonial and successive governments tried to address this issue without success.

They established different types of financial institutions, which more or less served the interests of minority government officials, government employees, elite, and other such groups in the country. For the Igbo of Nigeria, credit contribution clubs were, and still are, veritable sources of capital formation, even before the emergence of colonial rule. In the face of economic challenges, especially in the area of capital formation, credit contribution clubs (Isusu) have been widely used to access funds over modern finance institutions (Banks, Stock exchange, and others).

The focus of this work is to bring to the fore the indigenous institution, Isusu, which has been source for pooling capital (funds) for the benefit of the members. The popularity of this informal institution for capital formation amongst the people, even the successful elite, in our area of study will be emphasized. The paper concludes that contribution clubs (Isusu) is one of the non-agrarian pre-colonial institutions for capital formation that contributed immensely to the development of the economic activities of Igbo people.

The scope of this paper is the Igbo of Southeast Nigeria. The approach adopted and in writing this work are the descriptive and analytical method. The period covered by the paper is between 1900 and 2022. **KEYWORDS:** contribution clubs, indigenous, capital formation, institution, veritable, pre-colonial, fund.

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***Education and Development: Visual Arts Dimension, Southeastern Nigeria Example***

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Education may be seen as a product and or process of effecting desirable change in behavior of those committed to it through formal or informal arrangement. It is a systematic process of restoring the dignity of humanity. The study posits that the whole essence of education is impartation of knowledge and values. On the other hand, visual arts is a systematic process of conceptualization, interpretation and translation of ideas into something tangible and concrete (creativity and technology). In southeastern Nigeria, education, which ought to be massive route to sustainable knowledge, power, and development is reduced to idiocy, mediocrity, pauperization, penury and indigence to the extent that certificate acquisition is more glorified than skill acquisition. There are different but effective ways of acquiring education beyond the colonial administrators' ideology (Certificate Oriented) like visual art enterprise, traditional education and apprenticeship methods. These avenues were effectively utilized in igbo land before the emergence of colonial masters who brutally altered the entire system. Participant observation, primary and secondary sources of data collation are employed to achieve the objectives of the study against the backdrop of formalism and art historical theories. Some of the findings include: Traditional education is a valid education,

technology could be developed through visual arts enterprise. There is a huge loss of cultural and national values emanating from colonial ideology and others.

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### ***Visual Arts: Igbo People and Culture***

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Within the context of this study, Igbo people are dynamic, unique, culturally intellectually and technologically endowed humans, situated and located within the present southeastern Nigeria geopolitical zone. The study may not focus on historical account of Igbo people in terms of origin as there are different schools of thought on the subject. However, ndigbo are predominantly acclaimed for the quality of their visual arts, religion, festival, masks, masquerades and other cultural values, some of which are battling with extinction today hence the study. Visual arts is seen as a process, and or product of conceptualization, interpretation and translation of ideas into new reality. The study finds and highlights the negative impacts of colonial administrators and the politics of postcoloniality in the present Igbo socio-cultural realities. Primary and secondary sources of data collation are used to achieve the objectives of the study. Some of the findings also, include: Igbo are capable of advancing creativity, technology and frontiers of knowledge, however, the weaponization of poverty by the present Igbo elites and leaders in favor of the Fulani masters has left the contemporary Igbo bereft and endangered species.

Infiltration of alien culture, religion and integration of same into Igbo politics and education have torn and turned Igbo history, values and culture apart. In conclusion, the study calls for new Igbo agenda devoid of sabotage, greed and avarice. Recommends total reformation of the education process to reflect the core Igbo culture and true value system and quick reconstruction of western ideology and systematic synthesis of cross cultural values and few other recommendations were advanced for futuristic focus.

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### ***Unraveling Unconscious Gender Bias in Academia: A Bibliometric Analysis of the Extent of the Awareness***

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Unconscious gender bias has been widely researched and documented across the continuum of academic activities, purporting diverse challenges within the space. Ample research suggests that these challenges are far from sufficiently addressed. There seemed to be relatively paucity of literature focusing on raising

awareness as a key intervention strategy addressing unconscious gender bias academic practises. In this regard, the authors of this paper attempted to review some extant literature to discuss evidence supporting this proposition. Bibliometric data about awareness of unconscious gender bias identified in publications indexed in SCOPUS database till 2022 were extracted and analysed. The purpose of the bibliometric analysis is therefore, to identify, discuss and combine research findings around awareness in multiple facets of unconscious gender bias within the academic space. Using the keywords, “unconscious gender bias”, “awareness” and “academia”, prominent themes identified in 100 publications offers a map of knowledge within the field of the study. The article offers a retrospective analysis of the content mostly published around unconscious gender bias. With the present state of knowledge, more research about the awareness of unconscious gender bias in academia is needed. The authors offer policy implications and research opportunities to provide references for future studies.

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### ***A Gbaa E Kuru Nwa Social Songs of Mbaise Women, Getting to the Nation through the Family***

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More often than not, most people of the Western world of Europe and America consider works, Arts and Culture from Africa as primitive, crude, rural, primordial, uncivilized, ritualistic and fetish. In fact these African works are good only for compilation and exhibition in hardcover books, with little or nothing to explore their qualities that may equate them in structure, meaning and significance with those of the Western world. In this work, the researcher undertakes the study of the expressivity, aesthetics, the evocative nature and meaning of a gbaa e kuru nwa social songs of Mbaise Igbo women. The study adopts a qualitative paradigm and the method of data collection is content analysis. From the findings of the researcher, the themes of good marriage, child bearing and proper child upbringing are prevalent and recurrent in the songs of these women. Human beings who are the family we are talking about are at the receiving end of this national unity that emits from the songs of the women. The study then concludes that **A gbaa e kuru nwa social songs** can go a long way in bringing sanity to the family, to the society it thrives and the Nigerian Nation in general. When this happens, there is togetherness which we herein call integration.

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### ***Knowledge, Acceptability and Willingness to Receive HPV Vaccine among Women in Owerri Municipal, Imo State, South Eastern Nigeria***

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The aim of the study was to determine the Knowledge, acceptability and willingness to receive HPV Vaccine among women in Owerri Municipal Imo State. A cross sectional study design was adopted for this study. A multi stage sampling method was using in recruiting 424 women for the study and the Statistical Package for Sciences the Social (SPSS) version 20.0 was used in the analysis of the study. Data was obtained using a pretested semi structured questionnaire. Results from the study showed that majority of the women were of Igbo origin 65.8% (280) and for the knowledge of HPV Vaccine, 78.9% (335) of the respondents agreed they had heard about HPV vaccine, while 21.0% (89) denied. When the women were asked if they accepted HPV vaccine, majority of the respondents affirmed they would accept HPV vaccine if offered a chance (85.9%), while others said otherwise. It was revealed that, 41.2% (175) of the women, agreed that they would accept HPV vaccination only if they were assured of its safety, also, when the women were asked about the factors affecting their willingness to receive HPV Vaccine, majority 41.5% (176), listed lack of information and minority 5.1% (22), of the participants chose religious norms. Based on the association between Socio demographic Characteristics and willingness to receive HPV Vaccine among women, Marital status (P =



0.0042) and educational level ( $P = 0.0015$ ) had a statistically significant relationship with willingness to receive HPV Vaccine among women. In conclusion, this study established that even though a number of women showed considerable knowledge of HPV vaccine, several others are deficient of relevant information and this finding is evident in the willingness to receive HPV vaccines among respondents. Women should be counseled on the safety of HPV vaccine to improve their willingness to receive the vaccine.

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### ***Igbo Community Association in Kaduna since 1914: Cradle for Socio-Economic Development***

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With the conquest and colonization of Nigeria by the British and with the creation of Kaduna in 1913 as the center of Northern Nigeria and seat of power by the colonial government in Nigeria, there was a massive influx of Igbo and other groups into Northern Nigeria, especially Kaduna. This paper therefore examines and analyze the activities of Igbo Community Associations in Kaduna towards the growth of social and economic activities of the Igbo and the host communities of Kaduna state. The paper pointed out that the influx of Igbo into Northern Nigeria, especially Kaduna gave rise to social and economic development in the aspect of trade and commerce, cultural diffusion, intergroup relations, diplomatic tied among others between the Igbo and other groups in Kaduna Beginning from 1913. These associations created a link between the 'home communities' and the Diaspora Igbo community for the growth and development of both Igbo and other Nigerians. The paper In terms of methodology, used two principal sources broadly categorized into primary and secondary, comprises of oral interviews, archival materials and other printed and non-printed materials such as textbooks, articles, journals, dissertation, projects among others. The paper adopts a historical and multidisciplinary approach. In the finally analyses of this paper, attempts were made also to show that the activities of Igbo community Associations recorded successes for home town communities and Diaspora leading to large and small-scale economic ventures, local investments social and political development Even though there are challenges, there were element of continuity and change in the activities of these Igbo community Associations in Kaduna State up to 21st century.

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

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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 the 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. A few films relate stories firmly rooted in villages and set in the distant past, with all the paraphernalia of tradition: traditional architecture, attire, 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.

Based on the study of more than thirty films produced/directed by Igbo men and women between 1991 and 2013, this article considers the various ways in which Igbo heritage is presented in Nollywood. It reports on Diasporic Igbo audiences' responses, evaluates the impact of these films on the Igbo abroad, and discusses the place of the Igbo language in these films.

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

**Chikezie, Elijah Chinonso**

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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 anolmy. 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.

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### ***Ingenious Generative Technology Incubation System Worldview: A Focus on Blacksmithing Apprenticeship -Mentorship Entrepreneurial Culture of the Igbo Race***

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Blacksmithing is as old as the Igbo cultural apprenticeship system found among Awka indigenous people in Anambra State, Nigeria. It had existed from about 500 - 400BC during the Iron age of Sub-Saharan Africa, even though it got a greater boost in AD 100 when Nebuzo migrated to Awka from his native Agulu Umana in the present-day Ezeagu cultural area of Enugu State. He imbibed the apprenticeship-mentorship entrepreneurial culture of "Nneuzu" Master smith and "Nwauzu" apprentice culture to proliferate the craft quite faster. Blacksmithing waned and declined. Its final departure remains one of the regrettable aftermaths of the Nigerian-Biafran civil war of 1967 to 1970. While there is abundant literature on the art of blacksmithing of the Igbo race, especially the Awka people, many studies on this paid latent but insufficient attention to their apprenticeship-entrepreneurial culture, making it seem as though there were no such practices in the past and at present. The major concern of this study is to describe and analyze the sustained blacksmithing apprenticeship-mentorship culture of the Igbo people, their evolution and contributory

landmarks to the development of their art practice and discourses today. A diachronic approach is adopted to discover the relationship of one historical epoch to another and to take cognizance of the elasticity of the normative culture. However, participant observation, photographs, interviews, literature and archival records were the research instruments utilized in this study, while qualitative analysis was adopted for the analysis of the real-life data. This study concludes that blacksmithing indigenous technology among Awka people is under threat of extinction. Consequently, the study recommends that the government should establish indigenous technology incubation systems in schools to ensure the sustainable generative proliferation of creative skills centres for increased employment outlets and wealth-creation channels among the people of colour.

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### ***Intercultural Relations in Ikwuano: A Historical Appraisal***

**Atuonwu, Chiedozie Ifeanyichukwu**

History Unit, School of General Studies  
Michael Okpara University of Agriculture Umudike

The Igbo of southeast Nigeria is known globally for their strong attachment to their traditional way of life, belief systems, and celebration of numerous cultural festivals. These traditional and cultural festivals form the basic foundation of the rich heritage of the Igbo people. Most of these celebrations begin from birth. Usually, the birth of a newborn baby is greeted with joy and fanfare by his/her parents and their relatives. The celebrations continue till the period of transition (death); from puberty to adulthood, marriage, title taking, old age till one rejoins his/her ancestors, then comes the final celebration. Ikwuano is one of the Local Government Areas in Abia State that shares a border Annang and Ngwa communities respectfully. It is made up of four clans that have different histories. The people have numerous traditional and cultural festivals which form the nucleus of their intercultural relations with each other. In fact, the cultural festivals depict the rich cultural heritage of the people and are used to show in most parts, the ancestral link between the four communities. This paper seeks to demonstrate the import of these traditional and cultural festivals to the nature of the relationship prevalent between the Ikwuano people of southeast Nigeria. The work adopts the orthodox historical method of narrative and analysis. The data are presented descriptively. It expresses the fact that Igbo traditional and cultural celebrations are not merely for entertainment, but are deep-rooted mechanisms for human interaction, progress, and societal wellbeing which can be reflected upon as we struggle to harness our diversities for nation-building and national cohesion.

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### ***Collective Feminine Development: Snail-Sense Feminism as a Workable Concept for Decolonization***

**Ezeigbo, Akachi Theodora**

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In the late 20<sup>th</sup> century, Feminist scholars, researchers and writers in Africa and the African Diaspora bonded and promoted the emancipation, empowerment and liberation of women from institutions and patriarchal structures that subjugated them and limited their self-actualization. Feminist theorists such as Chikwenye Ogunyemi, Molaria Ogunidipe, Cathering Acholonu, Obioma Nnaemeka propounded theories and wrote books to challenge patriarchal practices, advocate the liberation of the African woman and analyze critically the writings by African women, including Flora Nwapa, Ama Ata Aidoo, Bessie Head, Buchi Emecheta, Grace Ogot and Zaynab Alkali. Theorizing African women, paying critical attention to women's writing and researching into the lives of women have intensified in the 21<sup>st</sup> century. More theories have emerged, including my own home-grown indigenous model known as Snail-sense feminism which redefines African feminism in many ways. It advocates inclusivity, equality and balance, and encourages the retrieval of past indigenous

knowledge about women's leadership roles and their crucial civic duties to themselves, their families and communities. Snail-sense feminism, which is based on Igbo philosophy of co-existence, challenges religious conservatism and patriarchal traditionalism which are products of a colonial legacy that disrupted Igbo worldview by subjugating women and marginalizing them. The theory privileges negotiation, dialogue, sensitivity and empathy to achieve desirable goals in human relationships. This paper argues that the decolonization of knowledge can be achieved when women look inwards to reinvent themselves and ask questions like: Who are we? Where are we coming from and where are we going? The paper concludes by encouraging women to partner not only with other women but also with men on the basis of equality in order to dismantle patriarchal practices that harm, restrict, limit and oppress women and truncate their desire to grow and develop their potentials.

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### ***Upholding and Preservation of the Igbo Cultural Heritage***

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Igbo is a society with abundant rich cultural heritage. These cultural heritages include language, marriage rites, burial rites, birth rites, dressing, greeting, music, folklore, religion, and other tangible cultural monuments, natural sites and cultural landscapes. Some of these cultures have died due to western cultural influence and therefore needed to be revitalized. There is serious lack of co-ordination of Igbo cultural heritage between the Igbo-states government and the ministry of culture. Many Igbos are not aware of their culture because cultural knowledge and practices are not included in Igbo state education curricula. This paper looks at the various forms of the Igbo values that have been so far assailed or modified by globalization, stating out how and by what means. It also, looks at the ways these effects can be cushioned or ameliorated. This paper starts with explaining the meaning of culture and cultural heritage of Ndi Igbo. It discusses the relevance's of some of the material culture of Igbo people, and how such materials could be preserved and conserved. The development, preservation and presentation of Igbo art, symbol, mask, Igbo literature, festival and ceremonies become necessary for advancement. A look at archival materials on Igbo art, led to the submission that the Igbo artists can as a matter of fact, draw inspiration from our rich arts and culture for better performances. This paper captures the sustaining essence of the fundamental strands of belief, which is held across the Igbo nation. "Nkeiruka" as a generic concept, is a well-adopted axiom, which signifies hope as a factor that drives the undying itinerant spirit of Ndi Igbo. It further expounded the contributions of Ndi Igbo in the contemporary world affairs, identifying Ndi Igbo as industrious, energetic, explorative and culturally conscious people that have contributed and are contributing most significantly to the advancement of human civilization in the areas of policies, economics, commerce, science and technology. Globalization which is the dominant paradigm in the new world order, has inspired a compelling need for a rigorous appreciation, understanding and re-conceptualization of Igbo life, thought and world view. The continued search for Igbo identity is obviously gathering steam in the turn of the century. Scholars are urged to re-appraise the fundamental traits and characteristics that can convincingly define 'Igboness'. The misleading approach of relying on western oriented paradigms in the critical assessment of origin of Ndi Igbo culture, belief system and socio-economic life should be discouraged.

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### ***The Rights of Children in Nigeria***

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Nnamdi Azikiwe University

MOTIVATION

The motivation behind this work is to explore the current state of child-rights in Nigeria, identify the challenges faced, and suggest solutions to help strengthen children's right in Nigeria.

#### THESIS

Despite the laws protecting children's right in Nigeria, there is still enforcement difficulties, leading to a continued violation of child's right in Nigeria.

#### THEORETICAL-FRAMEWORK

A child is a person who hasn't attained age of majority. And by the constitution, age of majority means 18 years. The child rights act provides for rights of a child, vitally, the right to education, parental care and freedom from discrimination, which has also been affirmed by our courts, as seen in Williams v Williams. Aside from the legal-framework, there exist some institutions improving children's right such as NAPTIP. International instruments as well exist such as convention on the right of child aimed at improving children's situation in Nigeria. However despite all these, the situation remains dire. This paper briefly provides an overview of the present situation in Nigeria, including an examination of the legal framework, the challenges faced and recommendations.

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### *Origin and Dynamics of Community Policing in Igbo Land: The Ehugbo Village Group*

**Oko-Otu, Chukwuemeka Nnachi**

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The discourse around community policing ties its development to a western origin. However, while the concept of community policing is relatively novel, its application in Igbo land predates the colonial era in Africa. Did the strategy and structures of community policing emerge out of European contact or was it embedded in the traditional systems of administration of different African societies? Was the function of the police necessary to sustain leadership structures in pre-colonial and colonial Africa and how has the concept of community policing evolved in African history? These questions were interrogated in this research, in the process of examining the origin of community policing in Africa using the Afikpo village group. The paper shows that several societies in pre-colonial Africa had unique systems, models, and instruments of community policing but the infiltration of western patterns of security and policing eroded these indigenous models, particularly as European ideas of state and state-building became widespread.

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### *Top-Down Leadership Versus Servant Leadership Model of John 13:4-5: Addressing the Leadership Crisis in Nigeria*

**Aboekwe, Mary Emilia**

Chukwuemeka Odumegwu Ojukwu University  
Igbaram, Anambra State, Nigeria

In all ramifications, Nigeria seems to be a failed country. She has almost fallen apart and the centre cannot hold. There is hunger everywhere, insecurity, people are being massacres as would animals. Education is not given priority as the lecturers are not taken care of. The state of the country is contradictory to a country that is richly blessed with huge human and natural resources. Those at the helm of affairs, whose duty it is to pilot the affairs of the country have consciously dragged the giant of Africa to the mud. This paper therefore, using the periscope John 10:11-15 which deals with the parable of the Good Shepherd, examines the leadership qualities of Jesus Christ and recommends it to Nigerian leaders. It will further examine the text to ascertain its theological implications. The study shall trace two kinds of leadership operated in Nigeria (military and civilian) since after independence. While emphasizing the need for moral education and constant value re-

orientation as the means to surmount the Nigeria's leadership challenges. Hence the recommendation among others, the urgent need for paradigm shift in our social system in order to restore value based Nigerian society that would directly translate to value based leadership.

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### ***Preventive Medicine and Well Being in Igboland***

**Onyeacho, Amaka Linda**

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This paper will discuss an increase in the prevalence of modifiable health risk factors such as diabetes, hypertension, cancer etc which has become a serious public health issue in Igboland. The paper will reveal that practice of preventive medicine and well being remain the best method to reduce these drastically. It will examine factors affecting the practice of preventive medicine and well being and the way forward. Research will be carried out on people living in rural areas of Igboland by random sampling. It will also discuss the factors influencing the practice of preventive medicine in Igboland which include: gender, age, low income, people's belief, stigma, non availability of functional health care centres and health personnel, lack of social amenities, lack of health insurance and others. The present challenge of preventive medicine and well being in Igboland has increased the need for persons to embark on individual practice of prevention and well being. Preventive medicine and well being can be practiced effectively in Igboland by governmental agencies, primary care, physicians and individuals. This work will prove that preventive medicine and well being are not well practiced in Igboland due to high cost, lack of awareness, poor diet, lack of sleep and sedentary lifestyle.

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### ***Ndụ Na Ọdịmma Ndị Igbo: Ntụcha Na Nziputa Isiokwu Akụkọneegwu Mike Ejeagha a Họpọrọ***

**Nnyigide, Nkoli, PhD**

Nnamdi Azikiwe University

Awka, Anambra State, Nigeria

Ederede a na-eleba anya n'ufodu akụkọneegwu Mike Ejeagha. Akụkọneegwu bụ otu n'ime akụkọ ọdịnalala dị iche iche ndị Igbo nwere. Ọ na-adịkarị n'udi egwu. Mmewere akụkọneegwu ndị Igbo na-abụkarị nkwenye, omenala, nsirihụwa, ụkpụrụ, echiche, nghota, amamiihe na usoro obibi ndụ ndị Igbo. Mike Ejeagha bụ nnukwu nwaafọ Igbo e ji akụkọneegwu mara. Ọ gbara mbọ pụrụ iche ma tūnye nnukwu ụtụ n'ikwalite agụmagụ ọnụ Igbo. N'oge gboo, akụkọ ọdịnalala ndị Igbo dị iche iche bụ isi sekpu ntị n'usoro ha si azulite umuaka ha. Mana n'oge ugbua, ọtụtụ ndị Igbo enwekebeghi mmasị n'otutu akụkọ ọdịnalala ndị Igbo. Nke a mere na isiokwu, echiche, ụkpụrụ, nkuzi, ozi, ihe mmụta na usoro obibi ndụ ndị Igbo a na-eziputa na ha bụzi ihe e legbara anya. Ọ bụ ọnođụ a kpalitere ederede a, nke na-atụcha ma na-eziputa isiokwu na ihe mmụta ndị pụtara ihe n'akụkọneegwu Mike Ejeagha ndị a: "Elulubelube", "Obiakọ" na "Ife Uwa bụ a na-eme ọ di ka a di eme". A gbasoro usoro atutu agụmagụ fónshonalizim n'itucha akụkọ ndị a họtọ. A chọtara na akụkọneegwu Mike Ejeagha ndị a ziputara ụkpụrụ na ihe mmụta di iche iche ga-enye aka kwalite ndụ na ọdịmma ndị Igbo n'oge ugbua, di ka ihunanya, eziokwu, igba mbọ, dgz. A na-atụ anya na ederede a ga-enye aka wulite mmasị ndị Igbo na ọhannaeze n'ebe ọtutu akụkọ ọdịnalala ndị Igbo di iji mee ka ha hapu ifuchasi na inwu kpankpan nakwa iji kwalite usoro obibi ndu na ọdịmma ndi Igbo n'ala Igbo, ala Naijiria na mba uwa ndi ozọ.

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*Anyaukwu na Ekworo: Nziza Zara Ezi N'Agumagu Ndị A Họtọrọ*

## **Anagor, Chioma. C.**

Anyaukwu na ekworo bu nziza zara ezi n'ụwa taa n'ihina o bu agwa no n'ime mmadu nke anaghi ahụ anya beluso mgbe o ziputara ya n'omume. O na-amalite mgbe mmadu kwusiri inwe ihunanya ebe mmadu ibe ya no na enweghi afo etu ihe si diiri ya wee chowa ka o di ka agbataobi ya maobu tawa Chi ya uta ihe o jighi kee ya ka o di ka onye ozọ ihe na-agara nke oma n'uche ya mana o maghi n'onye obula nwere nsogbu na-arahunyere ya n'ute nke ego agaghi ewepunwu. Anyaukwu na-akpobata ejima ya bu ekworo nke oru ya bu ikpali mmadu ime ihe obula o nwere ike ime iji napu onye ozọ ihe ya n'ike maobu wepu ndu ka uwa buru naani nke ya. N'ụwa taa, nwanne na-egbu nwanne, enyi na-egbu enyi ka o nwee napu ya ihe nketa ya maobu ebe ha na-achọ ka o buru naani ha ka ihe oma na-emere, ha achoghi ka onye ozọ ka ha ya mere nwanchocha ji gbaso usoro nkowa wee lebaa anya n'agumagu Igbo ndi a horo (Enyi Mere Enyi Ya, Ihe Anyaukwu Mere Enyi Abuo na Onye Anyaukwu Na-Ebute Agba Enyi) iji huta ka ndi odee agumagu Igbo si eziputa ha n'agumagu na gosiputa oghom ha na-ebute na ndu ha. A choputara na anyaukwu na ekworo sitere n'enweghi afo ojuju, enweghi ntukwasị obi n'onwe ha na n'ebe Chi kere mmadu no, oke ochicho na obi ojoo. A hukwara oghom o na-ebute di ka itisa enyi na enyi, ikatọ mmadu na iwepu ndu.

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### ***The Interpretation of Clothing through Cultural Lenses: A Study of the Igbo People of South-Eastern Nigeria***

**Ukaegbu, Raymond**

Ph.D. Research Candidate

Faculty of Arts and Society, Charles Darwin University, Australia

The Igbo people of South-Eastern Nigeria believe that each and every ceremony is an opportunity to wear a one-of-a-kind article of clothing, such as the Ishi-agu fabric, the Akwaete fabric, okpu-agu (war-hats), royal beads, and other types of regional adornments. This study was an investigation into how the Igbo people of South-Eastern Nigeria communicate their indigenous culture and identity through the clothing they wear in modern times. Specifically, the focus of this study was on how this communication takes place through the use of traditional and modern garments. The purpose of the study was to determine the ways in which Igbo people dress, the cultural significance of those patterns, and the factors that contribute to the cultural identity that is conveyed through the Igbo people's choice of clothing.

The Afrocentric framework provided the people of South-Eastern Nigeria with a platform from which they told their own stories from their own points of view and within their own contexts, served as the theoretical basis for this research and served as the study's theoretical foundation. This study made use of post-colonial research methodologies, and the research instrument used was photo-elicitation. It also made use of direct observations as well as in-depth interviews in order to give participants the opportunity to tell their own stories through their own lenses. Thematic analysis was used to analyze the data. The study unpacked the significance and cultural communicative elements that are found in clothing of the Igbo people of South-Eastern Nigeria, as well as how they use those clothing to convey their culture and identity.

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### ***Love and Marriage in Comfort Nwabara's Literary Non-fiction, OLA: The Passage of an Igbo Girl***

**Azodo, Ada Uzoamaka**

School of the Humanities

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African literatures boldly embrace legacies of (neo) colonization and imperialism but are subtle on love relationships and marriage. How does traditional love and marriage treat fidelity, parental and extended family attitudes and involvement, gender privilege, responsibilities, family, social, political and economic

interests, and changing norms in modernity? This paper will 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 Nwabara affirms in her literary nonfiction, *OLA: The Passage of an Igbo Girl* 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 eulogizing modern times that now accept choice and romance as concomitants of marriage imbued with respect, fairness, gender equity and mutuality.

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### ***Igbo Historical and Cultural Innuendos in Chimamanda Adichie's The Thing Around Your Neck***

**Uchenna David Uwakwe**

Directorate of General Studies

Federal University of Technology Owerri, Nigeria

Literary expressions have become a veritable medium of historical and cultural reportage. In the ages of English literature for instance, the historical epochs and accompanying cultural transcendence received measurable elucidation. It is in the appreciation of literature as “mirror of society” that critics explore the very societal elements that take the upshot in the considerations of writers whose works come under such criticisms. The first generation of African writers paid very close attention to the processes of history and how they had impinged on cultures and values of given African peoples. While it has been adduced that Chimamanda Adichie occupies a monumental placement in another generation of African creative writers, her works have also been laced with the echoes of history which continue to recollect the core structures in African writing. In the criticism of *The Thing Around Your Neck* as the short story sub-genre which has often been matched with the African folktale narrative tradition, it requires to be appraised, how Adichie repositions the short narrative posture of the Igbo especially. Moreso, it might also contribute in untangling certain precursory conflicts as well as knots within the African writing style. Nonetheless, the distillation of certain contents are perceived to effuse within a historical epoch in which certain cultural values would have been discarded. It is in this regard therefore that this paper examines the prominent indications that Adichie does not only pay due regard to Igbo history and culture but that she devotedly accommodates them within the precincts of her literary creativity.

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### ***The Interpretation of Clothing through Cultural Lenses: A Study of the Igbo People of South-Eastern Nigeria***

**Raymond Ukaegbu**

Ph.D. Research Candidate

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### ***Enweghi Nchekwa Ndu N'Ala Igbo: Nhujuanya N'Oge Ugbua***

**Okankuzi (Prof) Nkechinyere Nwokoye**

Ngalaba Asusu Igbo, Afrika na Nzisaozi.

Mahadum Nnamdi Azikiwe Oka

Anambra, Naijiria

Enweghi Nchekwa bu okwu a kpu n'onu n'oge ugbua na mba uwa niile. Isi akwa anozighi ebe a runyere ya. Enweghi ezi nchekwa buzi nsogbu nye ala Naijiria karisja ala Igbo. Ndu na Akunabua bu ihe a naakwafu ubochi dum. Ihe kariri pacent iri ato bu ndu ndi mmadu e gbugoro na mpaghara ala Igbo n'ih i enweghi ezi nchekwa. Otutu Steeti di n'ala Igbo ndi di ka Enugwu, Imo, Anambara, Ebonyi buzi ebe ndi oga egbe amaghi ndi ha bu na ndi Fulani na-achi ehi wakporo ma gbuo otutu mmadu ma chuo otutu mmadu oso ukwu eru ala. Ala Igbo aburu ebe ndi bi n'ulo na-agba oso ndu apu ezi. Nchocha a ga-agbaso usoro Sovee iji choputa onogugu mmadu e gburu ya na obodo ebe e gbugasiri ndi a. Nchocha a ga-enye aka gbaa n'anwu onodu ojoo a ribidoro ala Igbo ma tunye aro etu a ga-esi ebeleta nsogbu enweghi ezi nchekwa na ihe ndi a ga-eme ka nchekwa di na ndu na ala ndi Igbo. A ga-ahoro Steeti ano n'ime Steeti Ise mejuputara ala Igbo jiri mee nchocha a. A ga-agba otutu mmadu ajuju onu ma lebane anya n' otutu akwukwo ogugu ebe e deputara ihe gbasara enweghi nchekwa. Atutu Nchocha a ga-agbaso bu atutu Saikoanalysis nke Sigmund Freud na atutu Kewuzie. Nchocha a ga-enye aka ighota onodu ala Igbo no ma mee ka ndi Goomenti gbatara Ala Igbo oso enyemaka.

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### ***Igbo Language as an Endangered Language: Causes and Possible Solutions***

**Florence U. Ibeh**

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This paper tries to examine the reason why Igbo language has been classified as one of the languages that will be endangered within the next five decades. An endangered language is a language that is at the risk of going into extinction as its speakers die out or choose to speak other languages instead of their own. Language preservation on the other hand is the taking care of endangered language. Therefore the major objectives of the study are to x-ray the causes of Igbo language endangerment, the steps government and some individuals have taken to avoid the endangerment and the possible measures to be adopted to avoid the language being endangered. The paper adopts Ethnolinguistic Vitality Theory of Bourhis, Giles and Taylor (1977). The work is a descriptive survey one and the data for the work are sourced from relevant literature. Findings of the paper show that influence of foreign culture, negative attitude of the owners of the language, migration among others contributed to the endangerment. Hence the study suggests that government should improve upon the existing efforts through the provision of incentives and award of free scholarships to candidates that

intend to study Igbo language at higher levels and also create job opportunities for them. In addition, more days should be added to the one day already earmarked per a week for the promotion of the Igbo language and culture in the Igbo land and finally authors and writers in different aspects of the language should be celebrated as an encouragement.

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### ***Communication and Culture: Igbo Names as Media of Everyday Language and Articulations of History***

#### **Chijioke Azuawusiefe**

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“Chim-bu-oyim” (my personal god is my friend), a name that spotlights the contemporary religious culture of the Igbo people, illustrates the depth, richness, and complexities inherent in Igbo personal names. A closer look at the name reveals the audacity contained in its use of the double possessives in “chi m” and “oyi m.” It is not any other chi, but “my chi”; and this chi is not just a friend, but “my friend.” Chimuoyim, in this instance, offers a glimpse into the state of mind of the parents (of a child so named) that must have warranted their making such a bold declaration of divine friendship in their child. Chinua Achebe (1975) encapsulates such an essence of Igbo names in his apposite statement that in order to understand “how life has treated” an Igbo person, one need not look any further than the names the Igbo give to their children. The people’s “hopes, [their] fears, [their] joys and sorrows; [their] grievances against [their] fellows, or complaints about the way [they have] been used by fortune; even straight historical records, all are there,” Achebe aptly points out in *Morning Yet on Creation Day: Essays* (pp.164-165). Using critical analysis, this paper interrogates select Igbo names, their meanings and the discourse around them, how the practice and lore (narratives) of naming and name bearing construct culture and transmit histories, as well as how they communicate the postcolonial realities of the Igbo world. It argues that, for the Igbo, beyond demonstrating personal, familial, and communal aspirations and worldviews, names also articulate and communicate culture, cultural values, and histories of the people.

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### ***Age Grades System as Strategy for Rural Development in Igboland: The Afikpo Village-Group in Focus***

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Age grade system is one of the Igbo indigenous methods of social and political organizations that survived the European colonialism and the erosion of traditional values and culture. The system was used to maintain peace and execute public projects in traditional Igbo communities before the arrival of the Europeans in Africa. The age grade institution survived the onslaught from the Euro-American development model because of the failure of the governmental structures inherited from the colonial government to bring about sustained progress in the areas of security and the provision of infrastructure in the rural Igbo communities. Thus, the age grade system became a veritable socializing agent that provided an alternative development model. The aim of this study is to assess and evaluate the contemporary relevance of age grade system to the development of Afikpo communities in particular, and the Igbo societies in general. Basically, the study is qualitative, utilizing mostly personal experience, oral and written sources. The findings of the study are that

age grades system have been important agents of community development and that age grade system is dynamic and not static, purging itself of those variables that can lead to its extinction. Thus, the study concludes that age grades are valuable institution in Afikpo and recommends the establishment of the office of the age grade at both the local government and the State's ministry of local government and chieftaincy affairs in order to foster more partnership between the communities and the government. The age grade institution must also embark on constant reforms of the system in line with the changing and dynamic environment in order for the system to continue to serve as an instrument of social cohesion and development among the people.

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***The Place of the Dibuno and Masculinity amidst Contemporary Insecurity and Economic Crisis in Nigeria: Implications for Igbo Families***

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This paper examines the place of the Dibuno (head of the family) masculinity, manliness and gender socialization among the Igbo of South East Nigeria where men are conceived as being superior in the hierarchy of genders just like in most African societies. This is why they are seen as heads of families having the responsibility of protection, provision, and security of women and children, livestock in their families, and other property entrusted to them. The Nigerian nation is currently bedeviled by insecurity which simply means the state of being open to danger or threat occasioned by serious violation of standardized ways of behaviors, customs and traditions of the people as approved by the society and the laws of the land. This is manifested through kidnapping, raids by bandits, herdsmen attacks, killings by unknown gunmen, police brutality, destruction of property by Mkpulummi addicts and other sundry crimes resulting to loss of lives, property, and sources of income which often calls masculinity to question in the contemporary era. The study adopted qualitative survey research designs to explore the place of the Dibuno and masculinity and how it is being threatened by the dynamics of insecurity and economic crisis in Nigeria, with the aim to proffering solutions that could sustainably manage the debilitating effects of these scourges in Igboland. The paper envisages relevant findings that would influence logical and pragmatic recommendations that could sustainably tackle the challenges of insecurity and economic crisis and their implications on the Igbo family.

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**Egwu Ọdinala Igbo: Ngwaọrụ E Ji Azulite Ụmụaka**

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Egwu nwere ikike dị egwu n'iji zisaara ọhaneaeze ozi dị mkpa, ma bụrụ otu ụzọ e si azulite ụmụaka n'ihe g-abara ha uru na ndụ. Ọ bụ ihe na-agba anya mmiri, nleghara anya ụfọdụ ndị na-elekọta ụmụaka legbara iji egwu ọdinala na-azulite ụmụaka na-etolite etolite n'oge ugbua. Ọnọdụ a so ebute agwa ọjọọ dị iche iche a na-ahụ n'etiti ndị na-etolite etolite. Ebumnobi bụ isite na nchọcha a, zipụta ụzọ a ga-esi kwalite egwu ọdinala Igbo dika ngwaọrụ a ga-eji na-azulite ụmụaka na-etolite etolite n'ikpa ezi agwa maka ọdịmma obodo. Nchọcha a ga-emekwa ka ọnọdụ egwu ọdinala Igbo kwudosie ike. A gbasoro Atụtụ Nzulite Ụmụaka nke Erik Erikson. (1950) dere. A gbara ndị mmadụ ajụjụ ọnụ site na mpaghara ala Igbo dị iche iche iji chikọta egwu ọdinala maka ụmụaka. A gbadoro ụkwụ n'ajụjụ nchọcha ise wee nweta ngwaọrụ e ji mee nchọcha a. Ha bụ: (a). Olee

egwu oḍinala dī iche iche e ji azulite umuaka n'oge gboo? (b). Ndī na-elekota umuaka aka ji egwu oḍinala azulite umuaka n'oge ugbua? (ch). Kedū mkpa egwu oḍinala dī, dīka ngwaorū e ji ahazi akparamagwa umuaka? (d). Olee oghom ileghara egwu oḍinala anya wetara n'onodu umuaka? (e). Ziputa uzọ a ga-esi kwalite egwu oḍinala ka onodu ya wee kwurū chim? A choputara n'otutu ndi na-elekota umuaka anaghizi enwekebe mmasi n'egwu oḍinala, mezia ka imuta ezi agwa n'ebe umuaka no na-ama afo n'ala. Nchocha a ga- enye aka n'ihazi akparamagwa umuaka maka odimma obodo. O di mkpa ilaghachi azu n'iji egwu oḍinala azulite umuaka ka obodo wee nwee agamniihu. Egwu di nnkwu mkpa ma buru ihe mmadu apughị ileghara anya na ndu.

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### ***Igbo Folktales and Social Symbolic Representations***

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The Igbo of Eastern Nigeria have their oral literature, through which they educate their children and also teach them the values and norms of the society. One of such oral literature is the Folktale. Folktale is very symbolic in Igbo society. There are lots of symbols in Igbo tales that are very significant and relevant to the Igbo, yet not much work has been carried out on them. The aim of this study is to look at some symbolic elements in Igbo folktales. While the objectives include to identify some of the symbols in Igbo folktales; analyze the symbols; evaluate the social relevance of the symbols to the Igbo. Data for this study are purposively selected from some extant compilations of Igbo folktales. Symbolist theory is employed in the analysis of this study. The study reveals that some of the tales symbolize communalism, belief system, profession and hard work. The analysis of the tales also reveal that the symbols in Igbo tales provide a true reflection of values, ethos and the philosophy of the Igbo. Hence, if the symbols are abstracted and analysed, they become useful tools in the proper training and indoctrination of the younger members of the society. The study concludes that unless the numerous symbols contained in Igbo folktales are abstracted and analyzed, the full essence of the tale will not be realized.

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### ***Oratory and Power: An Insight into Igbo Proverbs***

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Proverbs are witty wise sayings that are used in discourses with the major aim of teaching and educating the audience. Among the Igbo of Eastern Nigeria, proverbs are used for sundry purposes which include encouragement, praise, advocacy, dispute resolution and admonition. A good orator among the Igbo is marked by his good application of proverbs in speech; hence Achebe's reference to proverbs as 'the palm-oil with which words are eaten'. Proverbs contain both literal and underlying meanings and are mostly context bound. It has been observed that people sometimes misappropriate proverbs, both in oral and written discourses, thereby distorting their meanings. This study sets out to examine the interpretations and misinterpretations of proverbs among the Igbo people of Nigeria with a view to finding out such proverbs that are often misinterpreted, reason(s) behind their misinterpretations, the implications and the way forward. Mixed method was used to source data for this study. Findings reveal that some misappropriations and misinterpretations of Igbo proverbs are largely due to ignorance while others are done purposely in a bid to justify a personal claim or conviction. The misinterpretations pose a great challenge to some native

speakers and the non-native speakers of Igbo by sending erroneous messages to them. The study advocates the appropriate use of proverbs at all times.

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### ***Mputara Aha Otutu Umụ Nwoke Na Nsirihu Ndi Igbo N'usoro Amumamu Asusu Ncheke***

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Mburu n'amumamu ncheke putara otu uzọ osu asusu si eji ihe nburunanya wee na-aghota ihe nburunuche. Aha otutu n'aka nke ozọ putara aha mmadu riiri onwe ya site n'echichi maobu nke ndi nwe mmadu rinyere ya di ka ha siri huta onye ahụ. Ufodu ebumnobi nchocha a bu ikowa mburu n'amumamu asusu ncheke, ichoputa udi aha otutu umunwoke di iche iche, mputara aha otutu ndi ahụ na otu ha siri nweta maobu rie aha otutu ndi ahụ. Nchocha a bu nke a gbasoro usoro nnyocha mee n'okpuru ochichi Idemili not na saut di na Steeti Anambara. A gbara ufodu ndi mmadu ajuju onu ma tulekwa ihe ndi e dere n'udi isiokwu a maka nkwardo ihe a na-edede. Atutu nchocha bu atutu ndina ncheke nke Lakoff na Johnson (1980) na atutu Njirimee nke Wittgenstein(1953). Ufodu ihe a choputara na ngwucha ihe omumu a bu na aha otutu umu nwoke na-aza di otutu, ufodu aha ka ha zaara onwe ha, ufodu buru nke ndi nwe onye ahụ riwere ya di ka ndu ya siri di. Ozọ bu na aha otutu ndi a niile na-enwe echiche na nghota so ya. A choputakwara na aha otutu na-enye aka ichikwa omume mmadu. Nchocha a na-atu arọ ka umunwoke tozuru etozu gaa n'ihu na-aza aha otutu maka nchekwa omume na akparamagwa di na ya.

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### ***Remembering 1982: Willful Forgetting, Reconciliation, and Partitioned Memory in Post-Civil War Nigeria***

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The purpose of this paper is to analyze the socio-political relevance of 1982 in the history of Nigeria-Biafra relations. It was the year that Chukwuemeka Odumegwu Ojukwu, the ex-governor of the defunct Eastern region of Nigeria was granted amnesty after civil war, 1967-1970. The Shehu Shagari-led Second Republic envisaged that the presidential reprieve would ultimately appeal to the disgruntled Igbo and therefore catalyze the post-civil war reconciliation process. But despite the overwhelming jubilation that accompanied Ojukwu's return, his apparent 'repentance' from exile created a partitioned memory. Whereas the presidency alongside other patriots, saw it as a symbol of triumph for 'one Nigeria,' pro-Biafrans perceived Ojukwu's post-war reorientation as a betrayal. This paper argues that despite initiating the Nigeria-Biafra hostility, Ojukwu died and was buried a pan-Nigerian. The consequence was that his political dynamism, just like Robert E. Lee, his approximate counterpart in the American Civil War, emblemized the futility of a future rebellion against the Nigerian state. The work adopts a qualitative method of historical analysis, and sources are drawn from but not limited to newspapers, journal articles and books. It chiefly utilizes the works of three major theorists of historical memory including Guy Beiner's forgetful remembrance, Rebecca Graff-McRae's commemoration hypothesis, as well as Michel Foucault's framework of power, silence, and the politics of subjugated knowledge. A combination of these theoretical templates is crucial to evaluate politics in 21st century Nigeria to understand how government efforts at fostering civil war amnesia created unforgiveness among the Igbo.

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### ***Ilu Di Ka Usoro Mwulite Asusu Na Ndu Ndi Igbo***

### **Onyinye Constance Amamgbo**

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Asusu bu usoro mwulite ndu ndi Igbo ma buru uzo puru iche mmadu na ibe ya si enwe mmekorita. Ilu di ka otu n'ime nka asusu bu mmanu ndi Igbo ji eri okwu nke a na-esite na ya ahuta ndu nwaafu Igbo o bula kpomkwem. Nchocha a bu maka ilu di ka usoro mwulite asusu na ndu ndi Igbo. Ndi Igbo na-esite n'asusu ha akowaputa onwe, onodu, ekpemekpe, echiche, nkwenye na akparamagwa ha di iche iche, nke a mere o ji di mkpa na onye Igbo o bula ga-ama nka okwu a bu ilu. N'ih na a na-eji ilu agwa ofeke okwu iji kpolata akonuche ya. O bu oke ihe nwute na n'oge ugbu a, umuafu Igbo e jighikwa ilu agwarita onwe ha okwu n'ih na ha amaghi atu ma o bu akowa ilu Igbo.

Ebe nwanchocha gbakwasiri ukwu nchocha a bu atutu njieme na atutu nsinagburugburu. Nchocha ga-agbaso usoro nkowasi site n'igba ndi okenye Igbo ajuju onu n'uzo puru iche. Ihe nwanchocha bu n'uche bu ikowaputa mputara ilu, ichoputagasi ilu di iche iche na etu ilu ndi a si enye aka iwulite asusu na ndu ndi Igbo. Aru nchocha a bu na ndi nne na nna ga-enye aka ziputa udi ndu di iche iche, akparamagwa na njirimara ndi Igbo na odimma ha n'ebe o puru iche ma mee ka ndi Igbo buru ndi nwere obi mmekorita mmadu na ibe ya na izulite umuaka ha, wulite onodu azumaahia, agumakwukwo, alumdi na nwunye nsa omenala di iche iche. Ozo ndi okenye ga-agba mbu jiri ilu were n'okwu tumadi ebe umu n'ogbaku ndi ntoroobu. Nchocha a ga-abia n'isi njedebe site n' ichoputasi ihe ga-enyere ndi Igbo aka igba n'ihu ma mee ka ha buru ndi e ji ezi aha mara.

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### **Language Endangerment and Preservation**

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A lot of languages are threatened into extinction in the world today, if nothing is done to stop it, as Igbo language is one of them. But with what UNESCO has submitted in their research, India is the worst hit. They also predicted that in 2025, our language, Igbo, would get into extinction, which is just few years from now. That is a noble sentiment, which could be factual but not realistic. We are there already, with just three years left. This paper would seek to show what is threatening the language into extinction and what could be done to preserve it. It should be conscious efforts made by the Igbo people and communities to see how to remedy the decline of the language and up our games in preserving it.

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.

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 language at home. They are happier that their children are speaking English language 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 the 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.

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

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One of the parameters of the accessing 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. 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, 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 Nwezuo Aku, ubiam ana portrays the Igbo understanding that true progress and wealth creation is adjudged when everyone have enough to eat and share especially among one's kinsmen. 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 extend they are able to teach and extends some level of generosity to those who need them around them. Wealth and Progress are not individualistic in Igbo land. Those who have excelled in their endeavours are expected to make conscious efforts to assist and teach other relatives (Umunna) on how to progress and create wealth too. In this paper therefore, we will do an exposés of the true Igbo cultural philosophy of progress in the concept of Umunna Nwezuo Aku, 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 larger as a sign of true progress in Igbo culture.

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### ***Dysfunctional Federalism and Over-Centralization of Power: Implications for the Development of Post Nigeria-Biafra War South-Eastern Nigeria***

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This work examines the development in South-Eastern Nigeria since 1970 the Nigeria-Biafra War ended, and compares it with the consequential pre-war development. The end of the Nigeria-Biafra War in 1970 marked a watershed in the development of the South-Eastern Region of Nigeria. Apart from struggling to rise from the crushing effects of the War, the reorganization of the governance structure of the Nigerian Federation, first under the various military and the subsequent civilian regimes, to a very large extent defined the developmental attainments of the federating units could go. When the War ended in 1970, the official policy of the Nigerian Government was the 3Rs – Reconciliation, Reconstruction and Rehabilitation. The above

policy which was targeted at reintegrating and reinventing the Eastern Nigeria has since been seen to be a failure. With the long military governance in Nigeria, the over-concentration of power at the centre, and the consequent race of every political actor to get to the centre, the South-East Nigeria was abandoned to fate. The region has once again descended into an alienated, marginalized, and underdeveloped region, losing its post-war gradual but steady development.

This paper argues that development of South-East Nigeria will remain elusive if the Nigerian federalism continue with the enormous power concentrated at the centre with federating units playing less significant roles. It observes that the Nigerian polity as organized today, has continued to deepen into a clientèle system and elite state capture. The paper goes ahead to recommend the restructuring of the Nigeria polity, giving the federating units – the states – the control of resources in the respective states, and allowing each state to dictate its development pace.

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### **Study of the Use of Igbo Language in Nigerian Commercials of Noodles and Toothpaste**

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This paper studies the use of Igbo in Nigeria commercials of noodles and toothpaste brands. It focuses on the South East region. Respondents used are within the age range of 25 to 65 years and they comprise mainly of business people, artisans and students. Random sampling technique is used. Descriptive approach and qualitative research method for data analysis are adopted. Interviews were used for the collection of data. The study finds out that there are paucity of adverts done in Igbo. Realising the importance of advertising in the South Eastern part of Nigeria using the Igbo language which is the major language of the people there, it speaks volumes on the level of hampering done to the growth of Igbo language. It is even worse that most residents in the South Eastern part of Nigeria do not and will not even think of advertising their products in Igbo language. Their major constraint lies in the fact that some of the Igbo indigenes resident in Igboland do not even understand Igbo language. Moreso, their target audience are not just the Igbo people. It is concluded that the use of Igbo in Nigerian advertisement is not at its peak as one of the major languages in Nigeria. This is a major concern on the background of UNESCO's prediction that the Igbo language and by implication, culture, may be heading for extinction by 2025.

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### ***Igbo Language as a Reflection of Igbo Life and Identity***

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This paper is about Igbo language as a reflection of Igbo life and identity. Having observed the high rate of decline in the use of Igbo language among the people of Igbo origin, the researcher was motivated to research



and bring to light how the Igbo language stands as the mirror that projects the life and identity of the Igbo people. As such, to lose Igbo language amounts to loss of the life and identity of Igbo race. The research was guided by communication theory of culture. In Igbo land, the validity of some cultural ceremonies lies in the ceremony being conducted in Igbo language. In translation of Igbo language either as a source language or a receptor language, the life and identity of the Igbo people come into play for proper semantic of the text. It is expected that at the end, the research will succeed in drawing the attention of Igbo people to love and speak Igbo language in order to protect and promote the Igbo identity. By and large, the Igbo people should guide, promote and protect Igbo language because extinction of the language means the extinction of Igbo identity.

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### ***Ntughari echiche ka o bu ntapia mkpuruokwu na amumamu asusu Igbo***

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AE-FUNAI

N'ụwa gbaa gburugburu, ntughari bu otu ụzọ mmadu nwere ike iji gbanwerita echiche site n'otu asusu gafere ibe ya. Ndaba ma o bu ndapu echiche ndi agbanwetara na-aputa ihe na mkpuruokwu asusu nnara(TL) . Nke a mere na o di mkpa ikpachapu anya mgbe a na- ahoro mkpuruokwu eji agbanwerita echiche a maka igosi ebumnuche. Agbanyeghi nke a, otutu mgbe, ndi na-eme ntughari adighi agbasotecha atutu na usoro ntughari ma o bu nomie oghom na uru mmetuta okwu ufodu nwere ike inwe n'etiti ndi na-amu asusu dika nke abuo ma o bu ato tupu etinye ya n'oru.. Nke a na-ebute nghotahie ma o bu ndi kwe na ndi ekweghi mgbe eji ha eme nkuzi nakwa nchocha . N'asusu Igbo, ufodu mkpuruokwu ndi e sitere na Bekee gbanweta ebutela ogbatauhie n'etiti ndi na-amu Igbo di ka asusu nke abuo ma o bu ato. Nchocha a tughari ntughari mkpuru okwu Igbo ufodu ndi na-ebute nghotahie na nchocha nakwa omumu Igbo. E sitere n'edererede di iche iche hoputa mkpuru okwu ndi ejiri mee nchocha a. Agbasotekwara Atutu ntughari asusu nke Vinay na Darbelnet iji tuchaa mkpuru okwu ndi a. A hutara na ezinaulo out mkpuke adabaghi n'usoro echiche ezinaulo ndi igbo; Okaa Nkuzi dabakwara adaba i nochite anya Professor ebe Okaa mmuta dabara na PhD. Mbuuzo dika preposition rikwere mperi na nke ya. Nchoputa ndi a ruturu aka na agbasotechaghi usoro ntughari ndi kwesiri ekwes mgbe e mere ntughari a. Nchocha a nyekwara ufodu ntuziaka na okwu ufodu dika nochite anya okwu ndi a atughari.

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### ***'The Subalterns Speak!' Humour, Mimicry and the Inversion of Social Hierarchies in Women's Egwu-awhua – New Yam Folksong Performance of an Igbo Society***

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The new yam festival in Akpoha is marked with a number of performances. The scenarios are canivalesque in nature where women are dressed humorously like men and act in ways that mimic and satirize authority and roles ascribed to men. These groups of women engage one another in performance skits and songs of the follies and unwholesome activities (of) men, during the previous year, in a manner characteristic of vaudeville and a medieval slapstick.

During these yearly performances, roles are reversed, authorities are subverted and there are inversions of social hierarchies. What was formally an exclusive preserve of the men are caricatured openly by the women. Based on a close reading of Gayatri Spivak's essay, "Can the Subalterns Speak?" this article interrogates the concept of female postcolonial temperament within a performance prism. The article will be anchored theoretically on Mikhail Bakhtin's theory of carnival and the carnivalesque, which examines the carnivalistic sense of the world and misalliances: excessive and expressive freedom, flouting of authority, temporary

suspension and inversion of social hierarchies, and wild laughter through exaggerated mimicry. This position is conspicuously exemplified in the new yam folk-song performances of Akpoha of Southeast Nigeria. The resources for this article were drawn from a wide range of ethnographic qualitative data sourced through participant observations, semi-structured interviews and group discussions with twenty-five participants, and carried out by analysing ten selected performance skits and songs. The study demonstrates from an ethno-poetic perspective and an African postcolonial feminist temperament that, the Akpoha women's new-yam folk songs are satirical innuendoes designed to support the dynamics of women 'speaking back' in a male-dominated society. The article identifies three major social tropes in which the performance skits and songs are designed viz: women and challenges of marriage, cultural practices and rights violations.

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### ***Asụsụ Igbo: Enyo Ngosiputa Ndụ Na Njirimara Ndị Igbo***

**Patrick Ik. Umezi**

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Nchọcha a bụ maka asụsụ Igbo: Enyo ngosiputa ndụ na njirimara ndị Igbo. Ihe nwanchọcha bu n'obi bụ igosiputa etu asụsụ Igbo si egosiputa ndụ na njirimara ndị Igbo. Ihe kpalitere nwanchọcha ime nchọcha a bụ na ọtụtụ ụmụafọ Igbo ejighi asụsụ Igbo kporo ihe. O bụ maka nke a ka nwanchọcha ji chọọ ime nchọcha a iji gosiputa na o bụ n'asụsụ Igbo ka ndụ na njirimara ndị Igbo gbadoro ụkwụ. Ya bụ na e wepu asụsụ Igbo, a mara na ndụ ndị Igbo enweghi isi. A bịa n'omenala Igbo, tupu ụfọdu emume adị ire, a ga-ejiriri asụsụ Igbo mee ha, dika emume oji na emume ndi ozọ. Ya bụ na echiche ndi Igbo na-agbado ụkwụ n'asụsụ Igbo. Atụtụ a gbasoro bụ atụtụ nzikọrịtaozi keomenaala (Communication theory of culture). E bu n'uche na mpụtara nchọcha ga-eweta mgbanwe n'echiche ụmụafọ Igbo gbasara asụsụ Igbo, ma mee ka ndi Igbo hu asụsụ ha n'anya ma na-asukwa ya n'ebe niile. Ya bụ na ndi Igbo kwesiri ikuli kwalite, chekwaa ma na-asukwa asụsụ Igbo; maka na asụsụ bụ ndụ mba.

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### ***Reverse Evangelism: Igbo Art and the Revitalization of European Christianity***

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The advent of the third millennium occasioned a portentous shift in the demographics of global Christianity. This is especially evident of its traditional heartland, Europe, where the multivariate threats of scientific thinking, moral relativism, secularism and a resurgent fundamentalist Islam, continue to sap the Christian faith of both intrinsic vigour and adherents. One far-reaching implication of this transformative shift is an emergent "reverse evangelism" pattern where African missionaries, paradoxically, are now working to revitalize Christianity in the European countries that originally proselytized them. The ramifications of this cultural and theological reorder among other things, include the collateral exportation of African Christian visual traditions to Western climes as a medium for articulating and engaging the new reality of this spiritual brokenness. Using the works of contemporary Nigerian multimedia artist Tony Nwachukwu whose creative works adorn churches across Europe as an entry point, this study therefore specifically interrogates the utility of Igbo art as an indigenous agency for transformation in this mission of revitalizing Western Christian spirituality. Integrating primary fieldwork data and contextual analyses of select artworks and commissions, it weaves together compelling personal interviews and insider perspectives to specifically explore the plasticity and possibilities implicit in leveraging traditional Igbo visual idioms into universal Christian iconography. In the process, it also challenges traditional stereotypes of power relations between "dominant" and "subordinate" visual cultures in contemporary Christendom vis-à-vis this creative cross-fertilization. It concludes by affirming the utility of Igbo art as a vehicle for revitalizing the Christian imagination and

broadening the lexicon of universal Christian imagery while advocating for further similar creative excursions by other African artists within this milieu.

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### ***Translating Igbo Oral Literature for Literature Classroom***

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The paper investigates the pedagogic relevance of Igbo Oral Literature in Literature classroom. Literature in English refers to Literature (prose, play, poetry) written by African literary writers who use English in a second language situation. The paper generally argues that Literature of every speech community makes purposeful incursion into their oral literature; this is also true of Literature in English. It specifically argues that literature of the Igbo speech community not only makes a purposeful incursion into the Igbo oral literature but also mirrors the Igbo culture. Such incursion is expedient as Literature in English, besides being a consortium of African cultural experience from which learners tap, also documents for posterity the African heritage, which is being seriously eroded by western civilization. This work identifies this problem: African (particularly Igbo) oral literature is being seriously eroded, and if the erosion is not halted, it will likely result in the extinction of the people. To arrest the sad development, African and Igbo literary writers consciously document our oral literature into their literary works. Notable in this regard is Achebe, who sees it as a duty to teach and celebrate our indigenous culture through literature. This research is purely qualitative as it depends on original data from the field. The library, however, plays an important role as a secondary source of data for this work.

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### ***Mputara Aha Otutu Umunwoke na Nsirihi Ndị Igbo n'Usoro Amumamu Asusu Ncheke***

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Onye Nkuzi na Ngalaba Igbo, Afrịka na Nzikorịtaozi  
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Nchọcha a na-atụle mputara aha otutu umunwoke na nsirihi ndị Igbo n'usoro amumamu asusu ncheke. Asusu ncheke bu amumamu e keputara oheru ji nhota amu asusu Aha otutu n'aka nke ozọ putara aha mmadu riiri onwe ya site n'echichi maobu nke ndi nwe mmadu rinyere ya di ka ha siri huta onye ahụ. Ufodu ebumnobi nchọcha a bu inye nkowa aha otutu, ichoputa udi aha otutu umunwoke di iche iche, echiche di n'aha otutu ndi ahụ na otu ha siri nweta maobu rie aha otutu ahụ. Nchọcha a bu nke a gbasoro usoro nnyocha mee n'okpuru ochichi Idemili not na saut di na Steeti Anambara. A gbara ufodu ndi mmadu ajuju onu ma tulekwa ihe ndi e dere n'udi isiokwu a maka nkwo ihe a na-edede. Atutu nchọcha bu atutu ndina ncheke nke Lakoff na Johnson (1980) na atutu Njirimee nke Wittgenstein (1953). Ufodu ihe a choputara na ngwucha ihe omumu a bu na aha otutu umunwoke na-aza di otutu, ufodu aha ka ha riiri maobu zaara onwe ha site n'echichi, ufodu buru nke ndi nwe onye ahụ riwere ya di ka ndu ya siri di. Ozọ bu na aha otutu ndi a niile na-enwe echiche na nghota so ya. A choputakwara na aha otutu na-enye aka ichikwa akparamagwa mmadu tumadu ndi e riri site ka ndu onye ahụ na-ebi siri di. Nchọcha a na-atu arọ ka umunwokeruru ihe e ji mmadu eme gaa n'ihu na-aza aha otutu maka nchekwe akparamagwa di na ya.

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### ***Igbo and the Diaspora Experience: Complexities of Migration in Okey Ndibe's Never Look an American in the Eye***

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There is little doubt that issues pertaining to migration in contemporary society continue to revolve around the front burners of international discourse. Evidently, diverse factors (including economic considerations, unemployment, insecurity, wars, diseases, life struggles etc.), that educe migration remain prevalent in nations across the world. Thus, whether voluntary or involuntary, humans tend to change locations for a myriad of reasons and purposes. Migration in this study is perceived mainly as the crossing of the boundary of a predefined spatial unit by one or more persons resulting in the change of residence. Obviously, such major movements would invariably engender varying spectacular encounters that demand responses from the new comers. It is these often unprecedented encounters that form the basis of this study. The migrant's subsequent discovery that relocation goes beyond geographical translocation to include such factors as change in culture, social norms, environmental beliefs, value systems, even foods and religion, leave the immigrant in a state of utter bewilderment. Complex questions pertaining to claimed space and original identity arise to further confound the migrant. Consequently, several men and women of Igbo descent, now migrants in diverse parts of the globe, continue to interrogate the diasporic experience in their writings. Okey Ndibe's *Never Look an American in the Eye* is one such text. In this memoir, he chronicles personal encounters with beginning life anew in America. It is therefore against the background of Everett Lee's Push Pull Theory of Migration that we aim to study Ndibe's narrative. The objective would be to discover ways in which migrants respond to the unprecedented encounters presented by life in a new "homeland."

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### ***Youth and Child Empowerment in Nigeria: A Legal Appraisal***

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Youth empowerment is a process where children and young people are encouraged to take charge of their lives by addressing their access to resources to transform their consciousness through their beliefs, values and attitude. This is in tam dem with the mandate of United Nations sustainable development goals. When youths are empowered, they have requisite skills and opportunities to positively impact their nation. Study advocates for youth empowerment and examines the various legal framework that provides for their protection. The work revealed that despite youth empowerment programmes sponsored by the Government, many youths and children still wallow in poverty due to many challenges that hinder their development. The work showed many factors that exacerbate lack of empowerment, such as population bloat, social economic and cultural factors. Further, the work discovered that despite the legal framework that provides for their empowerment that there are many lapses inherent to our laws that make it virtually impossible for the realization of their development. The work discovered that youth and children's development is a catalyst for sustainable development in Nigeria. Furthermore, the work found that youth and children's development is precedent for national growth and development. Hence, failure to empower them will increase the rate of social vices in Nigeria such as kidnapping cultism peddling, organ harvesting etcetera. The work recommends that government should make policies that will enhance entrepreneurial activities. Review of extent laws like Child's Right Act, 1999 Constitution. The government should eradicate every factor that is mimical to youth and children empowerment.

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***Musical, Socio-Cultural, Ideological and Historical Approaches to Igbo Pop Music: An Analysis of Jenifer Eliogu's "Onulu ube Nwanne"***

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This paper exposes some of the ideas, views, opinions, beliefs, values, and norms of the Igbo about the universe, nature, life and foresight, embodied in the Jenifer Eliogu's song "Onulu ube Nwanne". Many popular and pure traditional music are produced based on events, stories, myths, and personal experiences which "Onulu ube Nwanne" portrays. Though the song has improved in content, it begs for further attention. "Onulu ube Nwanne" is originally a folk song of the indigenious Igbo people of which has evolved over centuries, passing from generation to generation. Tracing its origin, this paper amplifies the musical, ideological, and socio-cultural approaches to Igbo folklores. It will enrich to some extent the literary appreciation of Igbo music and folklores which contribute greatly to Igbo life and wellbeing.

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***Democratic Education in a Deeply Divided Nigerian Society***

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The purpose of this article is to examine the challenges and prospects in promoting democratic education within a deeply divided society. For the most part, the case of Nigeria is considered. Like most modern African independent states, Nigeria was a "patchwork" of the colonial power that foisted three major ethnic groups, which encompass over 250 widely varied cultures and modes of political organizations into one nation-state. This "amalgamation" was done unfortunately with minimal political and educational socialization for a stable and sustainable political culture. Arguably, the principal results of this include-- election results manipulations, vote buying, corruption, regionalism, endemic ethnic and tribal wrangling and dearth of political culture among others, which have been the heart of Nigeria's political trajectories since her independence in 1960. This paper argues that these enduring socio-political woes can neither be adequately addressed via reforms of the multifaceted matrix of political institutions and structures of power nor through the inherited educational system, which is part of the bigger problem. Instead, what is needed is democratic education rethought and recreated in a way that taps into the value potentials of the indigenous African educational and social philosophy. Drawing on communalism, the Igbo African social thought, the paper highlights some indigenous educational traditions of the Africans often neglected in the current education to conceptualize a democratic education curriculum for a deeply divided Nigerian State. In particular, using few cannons of orature, oral tradition, stories and anecdotes as perennial tools for education of the young on communalistic values to overtly provoke a great deal of reflection on the problematic aspects of the Nigerian society mentioned above and other local and global social, political and cultural issues – the paper theorizes an education for democracy curriculum and pedagogy consistent with a teaching methodology that supports positive forms of interaction and participation in group deliberation. Specifically, identifying the problems with the current education, for example contents that are alien, abstract and divorced from the needs and values of Nigerian local communities, the paper conceptualizes tapping from the indigenous African myths and stories grounded in the local ways of being, knowing and thinking, for example reviving the use of stories

such bat-myth and tortoise-myth among others that personify and explain the peculiar characters of these animal, which may likely help students learn about ethical values such as relatedness with the “other,” respect, responsibility, integrity, solidarity, interdependence, cooperation, reciprocal obligation and unwanted anti-social behaviors such as greed, violence, corruption, egotism, while exploring the potential contribution and the implications of such indigenized curriculum for the knowledge, skills, values, beliefs, and dispositions necessary for the coming generations of Nigerians to live side by side in relative harmony with each other and to respond efficiently to the challenges of living in a deeply divided Nigerian society. Finally, while recognizing the damages done to the indigenous African social and communalistic values, the paper argues that the remains of African tradition could provide a robust framework to advance a richer education needed to strengthen democracy in Nigeria.

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### ***The Use of Popular Igbo Folk Tunes as an Effective Means of Teaching and Learning the Igbo Alphabets in Promoting and Preserving Igbo Language and Culture***

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This paper examines the benefits of using popular Igbo folk tunes to teach children the Igbo alphabets and other areas of learning. Some games tunes and rhymes exist but very little has been done on the Igbo alphabets. Human beings, especially Africans enjoy the benefits of Music from birth to death. From the pure pleasure of listening to soothing sounds and rhythmic harmonies, to gaining new language and social skills, music can enliven and enrich the lives of children and the people who care for them. All thoughts and actions depend on ones understanding of language and the ability to use it. This paper argues for the consideration of composing simple, didactic songs/popular folk tunes that aid teaching and learning of Igbo language. It suggests that the use of popular folk tunes to learn and eternalize their knowledge of Igbo language which will go a long way to preserving and promoting it. This is demonstrated with a simple popular folk tune by Mrs Theresa Ngozichukwu Mbakamma of University School, University of Nigeria, Nsukka which she titled “The Igbo Alphabets turned into Music”. The music will be scored and documented for further research.

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### ***Aha Onye Na-Achoje Ya: Nziputa Ya N’ejije Iko Onye Ji Ama***

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Ọtụtụ ndị mmadụ amaghị na aha e nyere onye, na-edozi maọbụ emebi onye ahụ. Ndị Igbo nwere nkwenye ha nwere banyere ihe dị iche iche. Ha bụ ndị na-agba mbọ enwe echiche ha gbasara ihe ha kwenyere na ya. Nke a mere ha ji akpachapụrụ ihe ọ bụla ha na-eme anya, nke ịba aha so n’otu n’ime ha. Ha anaghị anọkata baa mmadụ aha n’amaghị mpụtara ya n’ihi na ha kwenyere na aha e nyere onye, ga-enweriri etu o si eso maọbụ achoje onye ahụ. A maara na ejije na-esi n’emereeme dị n’ime ya agbaziri mmadụ akparamaagwa ya. Ebumnobi nchọcha a bụ igosi ka odee ejije si kwenye na nkwenye a site na mbọ ọ gbara n’iji aha o nyere agwa dị n’ejije ya, egosi etu nkwenye ndị Igbo a siri metụta aha e nyere mmadụ n’ụwa a nọ n’ime ya. Nchọcha a, bụ usoro nkọwa ka ọ gbasoro n’ihi na e ji ejije Iko Onye Ji Ama nye nkọwa doro anya banyere isiokwu nchọcha a. Atụtụ agwa (behavioural theory) bụ atụtụ e ji mee nchọcha a n’ihi na ọ bụ akparamaagwa nke agwa ndị dị n’ejije a hōrō, kpara mere nkwenye a jiri dị ire. Ọzọ bụ na ọ bụ ya ka elebara anya iji gosi etu aha e nyere ha

siri ziputa akparamaagwa ha n'uzo di mma maobu n'uzo di njo. A choputara na ndi Igbo kwenyesiri ike na aha onye na-achojie ya. Ozo bu na odee ejije a horo kwenyere na nke a were nye agwa di n'ejije ya aha dabara na nkwenye a site n'ihe ha mere n'ime ejije a. A turu anya na nchocha a ga-abara ndi nne na nna uru ka ha mara na aha ha nyere umu ha nwere otu uzo maobu uzo olenaole o si achojie ha, na ka ha ghara ita onye o bu la uta mgbe mputara aha ha nyere ha ga na-aputa ihe. O ga-eme ka nne na nna kpachara anya ha, choo aha ga-edu umu n'uzo di mma n'ihu na agwa bu mma mmadu.

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### ***Udo na Ihunanya n'Alaigbo: Mwebata Udo n'Alaigbo Site na Mbem Mmanwu***

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Ufodu ndi mmadu n'ala Igbo taa hutara mbem na mmonwu di ka ihe aru ma o bu mmehie. Ndi ozo nabatara ya hutakwara ya ka naani egwuregwu na ihe ikpa umuaka ochi. Nke a meziri ka otutu uru nakwa oru mmanwu na-eweta buruzia ihe na-akpu afu n'ala. O bu nsogbu ndi a kpalitere mmuo nchocha a iji choputa etu a ga-esi were site na mbem mmanwu weta udo toro ato n'obodo digasi iche iche n'ala Igbo. E ji atutu mgbe-okpu were tuchaa njantule bu nke a chikotara site n'ama tumadi site na mbem mmanwu a na-akpo Otakaagu (mmanwu ndi obodo Nanka) mara. Mbem bu nke anyi maara na o bu abu puru iche e ji akpoku ndi dike na ndi odogwu. A choputara na: o bu ndi ntorobia bu isi sekpu nti n'ihe gbasra udo obodo, o bu ihe mmadu nutara na nti kachasi adi mmadu n'isi tumadi ihe ndi o nutara n'udi egbu (mbem) tinyere na ebe o bu na ihe gbasara mmanwu na-amasi ndi ntorobia Igbo nke ukwu, e nwere ike isite n'ima mbem were zie ha ozi di mkpa. Nke a meziri ka nchocha a gbado ukwu n'iweputa usoro nka okpu ahụ na-achoputa ufodu ihe ndi zuru oha onu nke na-aputakarị n'omume na echiche mmadu were zie ozi. Site na nkwenye ndi, a na-esite na omenala, odinala nakwa odibendi ha were gbazinye uzo obibi ndu nye ndi mmadu tumadi oge ugbo a tigbu na zogbue juru ebe niile. Nchocha tukwara aru ka e mere nchocha na-aga n'ihu iji hu na e sitere n'uzo odinala were weta udo na gburugburu niile maka na, e were ihe na-amasi onye choro onye ahụ aja, ma o ruru ma o rughị, onye ahụ na-anabata ya.

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### ***Postcolonial Africa and the Challenges of Human Rights in the Digital Age: The Nigeria Example***

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This paper examines the postcolonial Africa and the challenges of human rights especially in the digital age using Nigeria as the case study. The rate by which citizens in some African nations especially Nigeria is being trampled upon is regrettable. Injustice and wrong judgment have become a common practice that affects human rights and privileges of most Nigerian people in the country. The research method is qualitative and

analytical. The paper gathered useful data from relevant secondary materials. The paper showed that human rights is the right of everyone. It discovered that despite the digital technology prevalent in Africa in recent years, crimes and human right defaulters are not being detected fast and the problems solved as appropriate. The paper concludes that human rights of every Nigerian citizen must be preserved and the use of digital technology in detecting defaulters must be adopted.

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### ***Symbolic Motifs on Igbo Fabrics: A Socio-semiotic Appraisal***

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Fabrics represent important images of artifacts and symbolic communication. They are bearers of aesthetic attractions and socio-cultural meanings. This study examines the layers of significations embedded in motifs on Igbo fabrics in South-eastern Nigeria. The project adopts Kress and van Leeuwen (2006) socio-semiotic approach in investigating the linguistic, semiotic and socio-cultural significance of the motifs in selected Igbo fabrics such as Akwette, Isiagu and Ukara Igbo. It also examines the influence of modernization on the use of these fabrics and its implications on the Igbo culture. The project adopts ethnographic approach with forty (40) participants, who will be purposively selected in Abia State. The study will conclude that motifs on Igbo fabrics play important roles in Igbo cultural rituals and celebrations. They convey deeper thoughts, express emotions and articulate socio-political sentiments. This evidence reveals that fabrics have aesthetic, symbolic and social significance for the Igbo and the Igbo material culture.

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### ***Humour and Risible Elements in Igbo Postproverbials***

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Igbo proverbs are associated with and situated in the domain of the elderly. Hence, they are referred to as the wisdom from the elderly. Igbo Proverbs are not only meaning laden, they add cogency to conversations, therefore, they are said to be pregnant with meanings. However, youth incursion into the world of the elderly as a result modernization and urban migration has perverted the contextual and conceptual meaning of the proverbs as well as trivialize its original content and value. They produced Igbo proverbs rendered in humour and jokes. The risible Igbo postproverbial expressions trivialize the original form, thus pervert the model version. The perversion stems from the display of humour and jokes that send offence to morality in vulgar lexicons. This paper will therefore, examine risible elements in traditional Igbo proverbs and its postproverbial\distorted and perverted version and rendition. It will leverage on incongruity theory of humour in its analysis data.

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### ***The Cure for Police Violence under the Law: America in Comparative Experience***

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Drawing on a broader work in critical political sociology, we grapple with the problem of police violence and what aggrieved parties or potential victims can do about it notwithstanding extant ineffectual policy,



statutory and case-law frameworks from executive, legislative and judicial authorities. Conceptualizing the state as a compact of domination, we examine American police violence as state-organized terror through the triangulating lens of its invidious monstrosity, legalized oppression, and systemic architecture. We argue that police violence is the 'Devil on the Cross' of American law enforcement for the same reasons that racialized social oppression is constitutive of the American experience. Arguing that state-sponsored police terror is a tool for 'policing' or 'enforcing' unequal relations in America or elsewhere, we evidence with compelling data the disproportionate spoliation of Black and Brown bodies under the dictatorship of policing. Assessing that extant discourses of police reform and training have been largely discredited, we propose novel policy recommendations for controlling police violence, and prescribe a proprietary 'PAS-with-MAP' strategic toolkit as the cure for cop terror. Submitting that we either evolve toward an effective cure now or we revolutionize into a chaotic one later, we urge policy makers, public officials and civil society in general to get the 'Devil out the Cross' of law enforcement by dismantling rampant inequalities and racialized social oppression.

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### ***Igbo Livestock Husbandry in the Context of Nigeria's Livestock Space Contestation***

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Livestock rearing has the challenge of sustainably providing fodder and water and third party interests can be affected where livestock owners externalize negative effects of livestock maintenance. Within Nigeria's Political economy, Igboland appears an unwilling conscript in an alien version of open grazing different from Igbo practice of keeping livestock in pens or tethering them in fallow fields. Open grazing is destructive and involves heavy collateral damage out of roaming cattle's natural failure to discriminate between crops and forage. Igbo communities' resistance to the alien enterprise has come at heavy cost in invasions by aggrieved herdsmen, destruction of properties and death. Cattle rearing in Igboland have also continued to reinvent itself in adjustment, adopting features such as midnight movements while Nigerian Government push the idea of a national grazing policy of Rural Grazing Areas (RUGA). Are there lessons to inform policy in Nigeria from Igbo traditional livestock husbandry? This thesis is explored through focus group discussion among affected Igbo communities and also among cattle herders. Qualitative data has been generated and analyzed. The inquiry is underpinned by Garreth Hardin's Tragedy of the commons - the thesis that ungoverned spaces in which individual will and profit drive is given free rein will be doomed under the weight of their evolved unsustainable competitiveness. Whereas Igbo resistance to open cattle grazing by other ethnics has been largely interpreted as ethnic profiling, the Igbo do not among themselves countenance externalized livestock disincentives under some 'tragic commons' helplessness. Nigeria can leverage the welfare economics logic of the Igbo in fashioning an acceptable livestock grazing policy.

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

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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.

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***Musical, Socio-Cultural, Ideological and Historical Approaches to Igbo Pop Music: An Analysis of Jenifer Eliogu's Onulu ube Nwanne***

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This paper exposes some of the ideas, views, opinions, beliefs, values, and norms of the Igbo about the universe, nature, life and foresight, embodied in the Jenifer Eliogu's song "Onulu ube Nwanne". Many popular and pure traditional music are produced based on events, stories, myths, and personal experiences which "Onulu ube Nwanne" portrays. Though the song has improved in content, it begs for further attention. "Onulu ube Nwanne" is originally a folk song of the indigenous Igbo people of which has evolved over centuries, passing from generation to generation. Tracing its origin, this paper amplifies the musical, ideological, and socio-cultural approaches to Igbo folklores. It will enrich to some extent the literary appreciation of Igbo music and folklores which contribute greatly to Igbo life and wellbeing.

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***The Use of Popular Igbo Folk Tunes as an Effective Means of Teaching and Learning the Igbo Alphabets in Promoting and Preserving Igbo Language and Culture***

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This paper examines the benefits of using popular Igbo folk tunes to teach children the Igbo alphabets and other areas of learning. Some games tunes and rhymes exist but very little has been done on the Igbo

alphabets. Human beings, especially Africans enjoy the benefits of Music from birth to death. From the pure pleasure of listening to soothing sounds and rhythmic harmonies, to gaining new language and social skills, music can enliven and enrich the lives of children and the people who care for them. All thoughts and actions depend on ones understanding of language and the ability to use it. This paper argues for the consideration of composing simple, didactic songs/popular folk tunes that aid teaching and learning of Igbo language. It suggests that the use of popular folk tunes to learn and eternalize their knowledge of Igbo language which will go a long way to preserving and promoting it. This is demonstrated with a simple popular folk tune by Mrs Theresa Ngozichukwu Mbakamma of University School, University of Nigeria, Nsukka which she titled "The Igbo Alphabets turned into Music". The music will be scored and documented for further research.

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### ***Self-Translation and Intercultural Communication: Anyaehie Translated By Anyaehie (L'Aurore / The Dawn)***

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Literary translation ensures the diffusion and dissemination of literature across cultures. From ancient times humans who can read and write one or more languages labour to share ideas and thoughts expressed in one culture with other cultures through translation. The Bible is read in several languages of the world through the efforts of translators. Shakespeare, Bretch, Achebe, Beckett, Soyinka, Nwana, Nwapa Adichie and Anyaehie are among authors whose creative works are read in more than one language and in different cultures of the world. A literary work can be translated by the author of the work, by another person or by two or more persons. Therefore, there are self-translators, team translators and other translators. This paper focuses on self-translation. Anyaehie's French Play *L'Aurore* (1990) which he translated into English (1998) as *The Dawn* is the main data for the study. The study is based on Nida;s (2006) Functional and dynamic equivalence theory. The method of the study is analytical and comparative the source text and the target text are compared to determine their semantic equivalence from a target-reader's response. The study concludes that self-translation contributes greatly to the growth of international literature and should be encouraged. References for the study include Simpson (1978), Anyaehie (1998), Nida (2006), Nkoro (2013, 2015), Nkoro, Eke and Iwunze (2020), Dore (2022), Lyu and Han (2023).

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### ***Conceptualizing African Womanist Film Theory***

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There is a need for an African-centered film theory that (re) defines the presentation of African women. Thus, this paper conceptualizes African womanist film theory (AWFT) that (re) constructs African women's reality as it continues to evolve. Grounded on Ogunyemi's African womanist approach, AWFT explains that African women's images presented in African cinema and video should embody the prism of an African womanist standpoint. The AWFT suggests three assumptions which are (1) mindfulness comprising (a) acceptance, (b) negotiation, (c) rejection, (2) proactiveness, and (3) facework.

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### ***The Igbo and the 2023 Nigerian Elections: Matters Arising***

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In any viable democracy, free and credible national elections are considered sacrosanct. This is so because not only do elections represent an opportunity for the people to participate in choosing their next leaders, but they also offer prospect for a country to change a floundering administration. Hence, the euphoria that heralded the February 25, 2023, election in Nigeria was simply electric and predictable. Amazingly, a vibrant and promising presidential candidate of Igbo extraction captured national attention and consciousness resulting in the rise of a truly national political movement that transcended the usual ethnic, religious, and other cleavages, with the youths at the vanguard. A few months to the elections, unfortunately, Nigerians faced array of problems including endemic economic hardships, insecurity, restive youths, and PVC validation issues. These crises were exacerbated by the cash crunch foisted by the federal government through the swapping of old currency with new, but extremely scarce notes. The clamor for change of leadership became literally deafening. It was against this backdrop that the elections were held amidst great expectations that new, visionary leaders committed to the rule of law and national development would be ushered in. Nigerians are still in anguish over the conduct and “outcome” of the elections. The concomitant xenophobic and ethnic profiling against the Igbo became another index of the trouble with Nigeria. Foreign observers were bewildered. This panel will explore and assess the processes, conduct and the aftermath of the 2023 elections in Nigeria and their implications for Ndigbo in the Nigerian political landscape. What are the ways forward for Ndigbo and for Nigeria as united country?

Panelists:

- Prof Apollos Nwauwa - Chair
- Prof Chielozona Eze
- Prof Obiajulu Emejulu
- Prof Akachi Ezeigbo
- Prof Victor Ukaogo

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### ***The Nativization of Igbo Names in Abureni and its Socio-cultural Impact***

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The purpose of this paper is to highlight the way Igbo given names are nativized in Abureni, and how it impacts on the socio-cultural life of the people, vis-à-vis communication. Abureni is a non-Igbo language spoken in some boundary communities of Bayelsa State and Rivers State in the South-South geopolitical region of Nigeria. There is a long-lasting mutual relationship that exists between Abureni and Igbo people in areas such as trade, industry, inter-marriage, and ethno-geographical affiliations. One outcome from the foregoing interactions is that new names and loan words have entered Abureni vocabulary by nativizing them, some of which appear as distorted forms of the source language. Therefore, there is need to understand the way the investigated words are nativized and their meanings established, without creating apathy from either side.

The objective of the study is to ascertain the impact of Igbo-Abureni nativization on the interethnic communication, and its acceptability in the receptacle language. The data for the study is elicited from a list of Igbo given names and loan words that are common in Abureni as the people interact in the various vocations and linguistic domains. The study adopts the thematic and analytical method of study and applies functional theory in relation to translation and societal integration. The paper concludes that Abureni people absorb Igbo names and loan words into their culture by nativizing them to align with the phonological characteristics

of their language. The essay also notes that, instead of causing misgiving, such an approach enhances interpersonal relationship and mutual integration among the peoples of both cultures, and they should sustain it.