



# **Igbo Studies Association**

## **22nd Annual International Conference**

**#ISACHicago2025**

May 14-17, 2025

Theme:  
***Culture and Human Capital:  
Opportunities and Challenges***

Dominican University, River Forest, Illinois, USA  
and Zoom

**22nd Annual International Conference  
of the  
IGBO STUDIES ASSOCIATION  
#ISACHicago2025**

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Theme:  
***Culture and Human Capital: Opportunities and Challenges***

Dominican University  
River Forest, Illinois, USA and Zoom

**PROGRAM CHAIR**  
Chijioke Azuawusiefe  
Catholic Institute of West Africa  
Port Harcourt, Nigeria

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## **IGBO STUDIES ASSOCIATION SECRETARIAT**

Fine Arts Building, Room 321  
Dominican University  
7900 W. Division Street  
River Forest, IL 60305, USA

Telephone: (708) 488-5302  
Website: [www.igbostudies.org](http://www.igbostudies.org)  
Email: [igbostudiesassociation@gmail.com](mailto:igbostudiesassociation@gmail.com)

## **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://igbostudies.org/images/pdf/constitution.pdf>

## **EXECUTIVE OFFICERS**

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**CONFERENCE COLLABORATORS**

Dominican University, River Forest, Illinois, USA  
Center for Igbo Studies, Dominican University, River Forest

# CONFERENCE PROGRAM

## WEDNESDAY, MAY 14, 2025

### **4:00 PM–6:00 PM: ARRIVALS AND CONFERENCE REGISTRATION:**

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

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### **6:00 PM – 8:00 PM: WELCOME EVENT/DINNER:**

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

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## **THURSDAY, MAY 15, 2025**

### **8:00 AM – 9:00 AM: CONFERENCE REGISTRATION CONTINUES**

*Venue: Venue: Parmer Atrium, Dominican University*

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### **9:00 AM – 9:40 AM: OPENING PLENARY SESSION I**

*Venue: Parmer 108*

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

Moderator:	Dr. Chukwuemeka Oko-Otu, PRO, ISA
Ecumenical Invocation:	Fr. Chijioke Azuawusiefe, SJ
Opening Remarks:	Dr. Chijioke Azuawusiefe, Conference Chair, ISA
Welcome Remarks:	Dr. Chidi Igwe, President, ISA
Presentation/Breaking of Kola nuts:	T B A

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### **9:40 AM – 11:10 AM: PLENARY SESSION II – SPECIAL ISA EXECUTIVE ROUNDTABLE**

*Venue: Parmer 108*

Topic: ***Race Against Time: Sit-At-Home, Youth Unemployment, Ritual Violence, and Desecration of Igboland***

#### **Panelists:**

1. Prof. Apollos Nwauwa – Chair (Bowling Green State University, USA)
2. Prof. Akachi Ezeigbo (Alex Ekwueme Federal University Ndufu-Alike, Nigeria)
3. Prof. Chielozona Eze (Carleton College, USA)
4. Prof. Chima Korieh (Marquette University, USA)
5. Prof. Bellarmine Ezuma (Murray State University, USA)
6. Prof. Nkechinyere Nwokoye – (Nnamdi Azikiwe University, Nigeria)
7. Prof. Nkuzi Nnam – LOC Chair (Dominican University, USA)

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**11:10 AM – 11:30 AM: TEA BREAK**

*Venue: Parmer Atrium*

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**11:30 AM – 1:00 PM: PLENARY SESSION III – CENTER FOR IGBO STUDIES ROUNDTABLE  
(Sponsored by the CIS Advisory Board)**

*Venue: Parmer 108*

*Topic: Account of Our Stewardship; Igbo Landing and Others*

Panelists:

1. Nkuzi Nnam (Dominican University, USA)
2. Paula Otu (Dominican University, USA)
3. Erika Espinoza (Dominican University, USA)
4. Kanayo Odeluga (Franciscan St. James Health, USA)
5. Myiti Sengstacke (The Chicago Defender Charities, Inc. USA)
6. Gillian Richard-Greaves (Coastal Carolina University, USA)

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**1:00 PM – 2:00 PM: LUNCH**

*Venue: Parmer Atrium*

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**2:00 PM – 3:30 PM: PLENARY SESSION IV – KEYNOTE LECTURE**

*Venue: Parmer 108*

**IHECHUKWU MADUBUIKE ANNUAL KEYNOTE LECTURE**

Dr. Kanayo Odeluga

Franciscan St. James Health, USA

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**3:30 PM – 5:00 PM: CONCURRENT SESSIONS**

**Panel 1: Igbo Cosmology: Challenges I**

*Venue: Abia Room*

*Chair: Baldwin Chika Anyasodo, Alvan Ikoku Federal University of Education*

**Baldwin Chika Anyasodo, Alvan Ikoku Federal University of Education**

Exploring Histo-Cultural Heritage of Ndi Igbo: A Study of 'Nmonwu' Igbo Masquerades Arts

**Rosemary Akpan, Marquette University**

Non-Human Agency in Igbo Cultural History: Affective Entanglements between Humans, Animals, Spirits, and Technology

**Florence Uju Ibeh, Nnamdi Azikiwe University**

Igbo Religious Artefacts: An Instrument for the Promotion of Igbo Language and Culture

**Evarest Onyewuchi Ibe**, Nnamdi Azikiwe University  
Igbo Sculpture: A Tangible Symbolism of Traditional African Religion

**Panel 2: Igbo Cosmology: Challenges II**

*Venue: Anambra Room*

*Chair: Francis Nnamdi Ikwuegbu*, Imo State University

**Kingsley C. Ezeuwa**, Marquette University

Consecrated Spaces and Eco-1spirituality in Amagu-Ezza South, Southeastern Nigeria

**Francis Nnamdi Ikwuegbu**, Imo State University

The Okuko in Igbo Sculpture: Deconstructing Identity and Sacrifice in Nigeria's Hubris.

**John Okwudiri Obineche**, University of Port Harcourt

Opportunities and Challenges of Igbo Cosmology in Human Capital Development

**Akumjika Chikamma Michael**, University of Calabar

Man is the Price: Exploring Gender Ideologies in Igbo Personal Naming Practices

**Panel 3: Igbo Cosmology: Challenges III**

*Venue: Ebonyi Room*

*Chair: Maureen Nwando Onyejebu*, University of Nigeria, Nsukka

**Maureen Nwando Onyejebu**, University of Nigeria, Nsukka

Culture and human socialization in Igbo cosmology: gains and opportunities

**Ann C. Onyekelu**, Nnamdi Azikiwe University

**Anthonia C. Ephraim-Chukwu**, Nnamdi Azikiwe University

Nomenclature as a Factor of Marital Disputes in Igbo Cosmology

**Ononiwu A. Oparah**, University of Nigeria, Nsukka

**Anthony C. Ebunsi**, University of Ibadan

The Sanctity of the Kola Nut Ritual as a Symbol of Communion of Saints in Igbo Tradition

**Chiamaka Ngozi Oyeka**, University of Lagos

An Anthropolinguistic Perspective to Igbo Oji (Kola Nut Invocation) among the Igbo People of Nigeria

**Ijeoma Pauline Ogbonne**, University of Nigeria

Salvage Ethnography Study of Ikponyi Masquerade in Igbo-Eze South L.G.A., Enugu State

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

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

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**FRIDAY, MAY 16, 2025**

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

*Venue: Parmer Atrium*

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### **9:00 AM—10:40 AM: CONCURRENT SESSIONS**

#### **Panel 4: Knowledge Sharing as Growth**

*Venue: Enugu Room*

*Chair: Mary Chinturu Adindu, Abia State University*

**Mary Chinturu Adindu, Abia State University**

Cultural Education, Modernity and the Igbo Youth

**Lilian Ebenyi, Ebonyi State University**

Female Genital Mutilation: An Ancient Culture Detrimental to the Girl Child

**Oluchi Lynda Ikezuagwu, Sterling Bank, Douglas Road, Owerri**

**Chukwuebuka Carl Nwadinigwe, Techon Communication, Owerri**

Knowledge Sharing as Growth in Contemporary Society: Opportunities and Challenges

**Nwala, G. Chibuenyi, Michael Okpara University of Agriculture**

Didactics of Igbo Arts as Indigenous Knowledge Systems: Modern, Postmodern Meanings and Permits, Enjoyed as Co-Planetaries in the Art and Design World

#### **Panel 5: Leadership as Human Capital I**

*Venue: Imo Room*

*Chair: Nkechinyere Nwokoye, Nnamdi Azikiwe University*

**Chinyere Theresa Nwaoga, University of Nigeria, Nsukka**

Exploring the Interplay of Culture, Religion, and Human Capital in 21<sup>st</sup> Century Nigerian Society

**Fidelia Amara Duru, Abia State University**

Transformational Leadership Style and Human Capital Development: Path to Organisational Productivity in Abia State University, Uturu, Nigeria

**Okechukwu Onyinye Nwaubani, University of Nigeria, Nsukka**

**Ogochukwu Vivian Nwaubani, University of Nigeria, Nsukka**

Optimizing Entrepreneurial Culture Initiatives for improving Access to Quality Vocational Education among In-school Adolescents in South-East Nigeria

**Nkechinyere Nwokoye, Nnamdi Azikiwe University**

Igbo Literature and Human Capital: Opportunities and Challenges

#### **Panel 6: Leadership as Human Capital II**

*Venue: Igbo Ezuo Room*

*Chair: Akachi T. Ezeigbo, Alex Ekwueme Federal University*

**Akachi T. Ezeigbo, Alex Ekwueme Federal University**

Human Development in the Modern Age: Onyeka Onwenu's Socio-Cultural Interventions in Song

**Joy Ogechukwu Obiora, Federal Polytechnic Oko**

**Edith Oluchi Ogbuonye, Federal Polytechnic Oko**

**Lawretta Nweke, Federal Polytechnic Oko**

Efficacy of Culture and Human Capital in Synergised Antioxidant Potential of Natural Produced Seasoning Cube

**Nneka Umejiaku, Nnamdi Azikiwe University**

**Ngozi Chisom Uzoka, Nnamdi Azikiwe University**

The Igbo Love for Money: Advocating for Youth Leadership as Human Capital

**Esther Ogochukwu Akpulu, Mahadum Nnamdi Azikiwe, Oka**



Omenala Ariro: Aka Mgba Chere Oganihu Steeti Anambra

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**10:40 AM – 11:00 AM: TEA BREAK**

*Venue: Parmer Atrium*

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**11:00 AM – 12:30 PM: CONCURRENT SESSIONS**

**Panel 7: Art and Visual Culture**

*Venue: Abia Room*

*Chair: Chika Chudi-Duru, Nnamdi Azikiwe University*

**Chika Chudi-Duru, Nnamdi Azikiwe University**

A Fusion of Akwete-Igbo Woven Fabrics and Batik Inspired by Uli-Igbo Design Motifs for Contemporary Fashion: Imperative for Economic Sustainability

**Calista Oduchukwu Nwosu, Federal Polytechnic, Oko**

Capacity Building in Igbo Traditional Textile Culture: Problems and Prospects

**Chinonyelum Gloria Okonkwo, Nnamdi Azikiwe University**

Painting as an Activism Tool in Shaping Societal Norms and Values

**Williams A. Osita, Akanu Ibiam Federal Polytechnic, Unwana**

**Sands Adamu, Akanu Ibiam Federal Polytechnic, Unwana**

Art And Visual Culture: Dependable Route to Sustainable Development, Southeastern Nigeria Dimension

**Panel 8: Nollywood, Media, and Globality of Cultural Representations**

*Venue: Anambra Room*

*Chair: Chijioke Azuawusiefe, Catholic Institute of West Africa, Port Harcourt*

**Chijioke Azuawusiefe, Catholic Institute of West Africa, Port Harcourt**

Afamefula and Lionheart: Igbo Apprenticeship and Gender Questions in Business Leadership Succession in Nollywood Films

**Osinachi Immaculeta Okafor, Rice University**

(De)Masquerading the Feminine in Nigerian Cinema: A Comparative Analysis of Gender Performance in King of Boys (2018) and Lionheart (2018)

**Innocent Ebere Uwah, University of Port Harcourt**

Untying Colonial Knots Around Film in Africa: The Entrepreneurial Culture of Nollywood

**Juliet Ifunanya Okeyika, Nnamdi Azikiwe University**

Issues Relating to Money Lending: A Study of Ofo na Ogu; A Nollywood Play

**Panel 9: Igbo Music and the Shaping of Igbo Capitalist Mentality**

*Venue: Ebonyi Room*

*Chair Chukwuebuka Uchenna Oraegbunam, University of Ibadan*

**Onyinye Constance Amamgbo, Nnamdi Azikiwe University**

**Ifunanya Nzubechukwu Dimebo, Alex Ekwueme Federal University**

Asusu Igbo Bu Ogwu Mgbochi Ime Mmuo: Olile Anya Ya Site N'egwu Ndi a Hooro

**Chioma Chiazom Anagor, Mahadum Nnamdi Azikiwe, Oka**

Nziputa Ukpuru Afrika n'Uloqoru Nturundu: Nlegara Anya na Naijiria  
**Chukwuebuka Uchenna Oraegbunam**, University of Ibadan  
 Assessing Poetic Verses in Igbo Literature: Necessary Classifications and Evaluations  
**Nkoli Mercy Nnyigide**, Nnamdi Azikiwe University  
 Nziputa Omenala na Ukpuru Ndi Igbo n'Egwu Igbo:Ntucha Ufodu Akukonegwu Mike Ejeagha  
**Bibian Ugoala**, National Open University of Nigeria  
 Oke Ite as Anti-Human Capital Development: A Thematic Analysis of the Song "Ndi Oke ite Akalia"

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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 10: Cosmopolitan Thinking as a Challenge I**

*Venue: Enugu Room*

*Chair: Ada Uzoamaka Azodo*, Indiana University Northwest

**Ogochukwu A. Agbo**, University of Nigeria

"Japa" Syndrome and its Attendant Baggage: Irene Salami's Sweet Revenge as a Paradigm

**Ada Uzoamaka Azodo**, Indiana University Northwest

Mobility and Intersectionality in Transnational Spaces: The Case of Migratory Subjects in Resident

Alien and Other Stories: An Anthology of Immigrant Voices from Africa and the African Diaspora

**Philip Effiong**, Michigan State University

Reclaiming Precolonial Ties Across Nigeria's Former Eastern Region

**John D. Njoku**, Federal University of Technology, Owerri

**Francis Vincent C. Njoku**, Federal University of Technology Owerri

Conflicts in Ancestry and Alien Urban Climate Governance Strategies: The Metaphor of a Successful Paradox in Igboland, Nigeria

#### **Panel 11: Cosmopolitan Thinking as a Challenge II**

*Venue: Imo Room*

*Chair: Oby C. N. Okonkwo*, Nnamdi Azikiwe University

**Mary J. N. Okolie**, University of Nigeria

Navigating Constraints: Mobility, Agency, and Possibility in Nwaubani's I Do Not Come to You by Chance

**Ben Collins Onyedikachi Okwesili**, Institute of African Studies University of Nigeria, Nsukka

**Nkiru Christiana Ohia**, Institute of African Studies University of Nigeria, Nsukka

Interrogating the Nexus Between Sparse Population Distribution and Underdevelopment in Rural Communities: Causes, Consequences, and Pathways to Progress

**Oby C. N. Okonkwo**, Nnamdi Azikiwe University

Gender Issues in Healthy Ageing Among African Rural Women and Human Capital Development for Achievement of Sustainable Development Goals (SDGS)

**Gladys Ijeoma Akunna**, Independent Researcher, Philadelphia, USA

Understanding Depression and Suicide: An Africanized/Dance Movement Therapy Education Approach

### **Panel 12: Art and Philosophy**

*Venue: Igbo Ezuo Room*

*Chair: Helen Chijiago Echebima, Abia State University*

**Adaora Unoma Awaihi**, University of Nigeria

Promoting Environmental Sustainability: The Case of "Umuada" Music and Dance of Ogidi Women.

**Helen Chijiago Echebima**, Abia State University

Igbo Art and Philosophy: An Analysis of "Iwe dī m n'obi" by Nnamdi C. Olebara

**Alexander Kelechi Ekeamadi**, University of Lagos

**Olaitan Abolaji Atanda**, Federal University of Technology, Akure

Revitalising Igbo Textile Art Practice: Indigenous Design Aesthetics and Cultural Preferences as Catalyst to Navigating Market Dynamics

**Chidi Ejikeme Osuagwu**, Abia State University

Ndi Igbo, Culture and Traditional Retirement Pattern: A Study in Igboto Mma

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### **3:30 PM – 5:00 PM: CONCURRENT SESSIONS**

#### **Panel 13: Encounter as Capital**

*Venue: Abia Room*

*Chair: Uchenna David Uwakwe, Federal University of Technology, Owerri*

**Uchenna David Uwakwe**, Federal University of Technology, Owerri

**Omeh Obasi Ngwoke**, University of Port Harcourt

"Pacification" and the "You Personality" in Chimamanda Adichie's "The Thing Around Your Neck"

**Amaka P. Q. Uzodinma**, Ministry of Foreign Affairs, South-East Zonal Office

**Ebele Okeke**, Federal Secretariat Complex, Awka

Encounter as Capital: Catalyst for Peacebuilding with Focus on Igbo Cross-Cultural Marriages in the Diaspora

**Onyinyechi Priscilla C. Wariboko**, University of Port Harcourt

Reclaiming Igbo Cultural Heritage: Leveraging Traditional Practices to Address Gender Inequality in Enugwu-Ukwu, Anambra State

#### **Panel 14: Language as Capital**

*Venue: Anambra Room*

*Chair: Ambassador Obi Egwunwoke Chibueze, Ladder Press, Ikeja*

**Martha Chidimma Egenti**, Nnamdi Azikiwe University

Exploring Career Pathing Opportunities for Igbo Language Experts in Nigeria and the Diaspora

**Ambassador Obi Egwunwoke Chibueze**, Ladder Press, Ikeja

Language As Capital

**Maryjane Ujunwa Obodo**, Aguata Local Government Secretariat

**Leonard Ogbonna Okoro**, Enugu State University of Technology

Adapting English as Lingua Franca in Nigeria: Implications and Way Forward

**Onyemaeki Emmanuel Ogboi**, Delta State University

**Emmanuel Chukwuebuka Njoku**, Ebonyi State University

A Comparative Study of Standard Igbo Language and Igbo North Group of Dialect

**Ebele Deborah Uba**, Nnamdi Azikiwe University

**Goodness Ifechukwu Ajutura**, Nnamdi Azikiwe University  
Cognitive and Semantic Analysis of Igbo Proverbs Related to Human Body Parts

**Panel 15: Media, Religion, and Culture**

*Venue: Ebonyi Room*

*Chair: Ihechi Nkoro*, Abia State University

**Adaora Lois Anyachebelu**, University of Lagos

Nhachi Nwaanyi In Igbo Culture: A Critical 'Incest and Gender' Analysis of a 'Marriage' Practice in Film and Literature

**Kelechi Cosmas Anyanwu**, Federal University of Technology, Owerri

**Jahaziel Ikechukwu Ibe**, Federal Polytechnic, Nekede

The Socio-Cultural Impact of Oji Ezinihitte Mbaise: Implications for Modern Media

**Ihechi Nkoro**, Abia State University

Challenges and Opportunities of Old Age: A Comparative Study of La Fontaine's Fable 'Le Lion devenu vieux' and Ezeuko and Anowai's Poem 'Agadi Nwoke'

**Godstime Eze**, University of Nigeria

Peripeteia and Anagnorisis: The Dynamics of Filial Tensions and Conflict Management in Modern Igbo Drama

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

*Venue Meeting Room, Holiday Inn Express and Suites*

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**SATURDAY, MAY 17, 2025**

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

*Venue: Parmer Atrium*

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**9:00 AM – 10:40 AM: CONCURRENT SESSIONS**

**Panel 16: Entrepreneurship and Economic Development I**

*Venue: Enugu Room*

*Chair: Ikechukwu Cosmas Ahamefule*, Akwa Ibom State University

**Ikenna Obumneme Aghanya**, Federal Polytechnic Oko

Relics of the Biafran/Nigerian War: The Engineering Wonders of Colonel Ejike Obumneme Aghanya (Rtd) and the Research and Production (RAP) Group

**Ikechukwu Cosmas Ahamefule**, Akwa Ibom State University

Continuity in Indigenous Institutions for Capital Formation among the Igbo in Post-Colonial Nigeria, 1970 – 2020

**Faustina Chinwendu Amadi**, Fidelity Bank, Warri  
Entrepreneurship and Economic Development in Southeastern Nigeria  
**Ngozi Anyachonkeya**, Imo State University  
**Ifeoma Nwosu-Okoli**, Alex Ekwueme Federal University  
Igbo Apprenticeship System and Igbo Intelligentsia: A Dilemma

**Panel 17: Entrepreneurship and Economic Development II**

*Venue: Imo Room*

*Chair: Clement I. Ezeanyaeji*, Chukwuemeka Odumegwu Ojukwu University

**Gilbert Ogechukwu Nworie**, Nnamdi Azikiwe University  
**Fidelia N. Nworie**, Ukoro Odah Statisticals, Amansea, Nigeria  
Homepreneurship and Economic Wellbeing of Households: A Perspective Study of Selected Igbo Female Entrepreneurs in Ebonyi State  
**Kingsley Chukwudi Okafor**, Cubana Suites, Abuja  
Solving the Nigeria Youth Unemployment Crisis by using Entrepreneurial Education & Skills Acquisitions  
**Callistus Tabansi Okeke**, Nnamdi Azikiwe University  
**Clement I. Ezeanyaeji**, Chukwuemeka Odumegwu Ojukwu University  
**Chibuike R. Oguanobi**, Chukwuemeka Odumegwu Ojukwu University  
Igbo Apprenticeship (Igbo Boi) Scheme and Entrepreneurial Orientation in Anambra State, Nigeria  
**Charles Uka**, Maj Mega Projects, Lagos  
Tackling Poverty in South-Eastern Nigeria, by growing Small & Medium Scale Vocational Enterprises

**Panel 18: Politics, Leadership, and Government**

*Venue: Igbo Ezuo Room*

*Chair: Chinenye Viola Udeze*, Alvan Ikoku Federal University of Education

**Jonathan Chidomere Egesi**, Imo State Polytechnic, Omuma  
**Catherine Harold-Oparat**, Imo State Polytechnic, Omuma  
Politics, Leadership and Economic Development in the Contemporary Society  
**Chinenye Viola Udeze**, Alvan Ikoku Federal University of Education  
**Innocent Okwu Oporum**, Alvan Ikoku Federal University of Education  
Political Culture, Use of Power and Human Capital Flight in Africa: Expectations and Threats to Sustainable Regional Development  
**Victor O. Ukaogo**, University of Nigeria  
Re: Leaders, Leadership Failure and the Nigerian State  
**Obinna Chukwudi Okerefor**, Nigeria Security and Civil Defense Corps, FCT Command Abuja  
The Role of Security on Economic Growth and Development in Nigeria  
**Happiness Kodichinma Ogiri**, University of Nigeria  
**Ikechukwu Maxwell Ukandu**, Veritas University, Abuja  
Reclaiming Peace: Exploring Igbo Religious Capital and the Emerging Culture of Violence in Southeastern Nigeria

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**10:40 AM – 11:00 AM: TEA BREAK**

*Venue: Parmer Atrium*

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**11:00 AM – 12:30 PM: CONCURRENT SESSIONS**

**Panel 19: The Capital of AI, Big Data, and Internet of Things I**

*Venue: Abia Room*

*Chair: Chukwuemeka Chukwueke, Taraba State University*

**Stella N.I. Anasi**, Nnamdi Azikiwe University

**Chukwuemeka Chukwueke**, Taraba State University

Leveraging on AI for Preservation of Cultural Heritage in University Libraries in South-East, Nigeria:  
Opportunities and Challenges

**Ngozi C. Eli-Chukwu**, Alex Ekwueme Federal University

**Uma U. Uma**, Alex Ekwueme Federal University

Revolutionizing Through Digital Literacy: The Igbo Youth and Technology

**Nwabueze I. Elom**, Alex Ekwueme Federal University

**Ngozi T. Nnebedium**, Alex Ekwueme Federal University

Bridging Cultural Divides: The Impact of Technology on Cultural Exchange

**Chioma Ibeleche**, Start-Rite International Schools Abuja

Leveraging Digital Technologies to Revitalize Igbo Language and Culture among Young Nigerians:  
Opportunities, Challenges and Future Directions

**Panel 20: The Capital of AI, Big Data, and Internet of Things II**

*Venue: Anambra Room*

*Chair: Felicia King-Agboto, Captain Elechi-Amadi Polytechnic, Port Harcourt*

**Felicia King-Agboto**, Captain Elechi-Amadi Polytechnic

**Clifford O. Ugorji**, Nnamdi Azikiwe University

Exploring Opportunities and Challenges in Advancement of the Internet of Things in Higher  
Institutions in Rivers State

**Nwaohiri Ngozi Maria**, Kingsley Ozumba Mbadiwe University

**Dozie Chinomso Patricia**, Federal University of Technology, Owerri

Enhancing Student Engagement and Learning Outcomes in Higher Education Through Digital  
Knowledge Sharing

**Gerald O. Nweya**, University of Ibadan

Assetization of the Igbo Language in the Digital Age

**Chimezie Ann Okereafor**, Task Systems, Lagos

The Capital of AI, Big Data, and Internet of Things (IoT): Promoting Igbo Cultural Heritage and  
Economic Development through ICT Management

**Panel 21: Language, Literature, Skills and Social Mobility**

*Venue: Ebonyi Room*

*Chair: Ebele Eucharia Okafor, University of Lagos*

**Ebele Eucharia Okafor**, University of Lagos

**Oluchi Eugenia Nebolisa**, Alvan Ikoku Federal University of Education

The “Mother” Archetype in Igbo Literature: Perspectives from African Womanism

**Kelechi Thecla Okpe**, Federal Polytechnic Nekede

**Ugochi Rosemary Durueke**, Hollywood Travel Agency

Knowledge Sharing for Startups: Catalysing Growth and Sustainability  
**Ifeyinwa Cordelia Isidienu**, Nnamdi Azikiwe University  
Ebe Mmepụta Ọrụ Nka dị iche iche: Ohere dị Mkpà n'Ala Igbo  
**Ngozi Theresa Onuora**, Alex Ekwueme Federal University  
**Ethel Ebere Obiakor**, Alvan Ikoku University Education  
The Influence of Culture on the Learning of English as a Second Language: Igbo People as a Case Study

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**12:30 PM – 1:30 PM: LUNCH**  
*Venue: Parmer Atrium*

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**1:30 PM – 3:30 PM: PLENARY SESSION V: ISA EXECUTIVE MEETING**

Venue: *Parmer Atrium*  
Chair: Chidi Igwe, President, ISA  
Agenda: TBA

**7:00 PM – 10:00 PM: CLOSING DINNER & ART EXHIBITION**  
*Venue: Dominican University Library Block*

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## **May 18: DEPARTURE**

***Thank You for Participating at the 22nd ISA Conference!***  
***#ISACHicago2025***

### **#ISACHicago2025 Local Organizing Committee**

Nkuzi Nnam – LOC Chair (Dominican University, USA)  
Chijioke Azuawusiefe – Chair (Catholic Institute of West Africa, Nigeria)  
Kingsley Ezeuwa (Marquette University, USA)  
Chukwuemeka Oko-Otu (University of Buckingham, UK)



## PAST KEYNOTE SPEAKERS

- 2024: Professor Chinedu Nebo, May 9, 2024  
2023: Professor E. C. Osondu, May 11, 2023  
2022: Professor Uchenna Okeja, “Concepts, Creativity and Meaningful Life” May 12, 2022  
2021: Professor Joy Ngozi Ezeilo, June 17, 2021  
2020: (N/A: COVID-19 Pandemic)  
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 Emenyonu, “Our Identity, Our Destiny: Who Do People Say We Are ... and?” June 9, 2017  
2016: Professor Thomas O. Ndubizu, “The Future of Ndi Igbo: Osondu Agwu Ike,” May 13, 2016  
2015: Professor Okey Ndibe, “Rethinking Proverbs as Ethical Imperative,” April 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 8, 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

### **ISA Special Executive Roundtable**

#### **Race Against Time: Sit-At-Home, Youth Unemployment, Ritual Violence, and Desecration Of Igboland**

##### **Panelists:**

1. Apollos O. Nwauwa (Chair)
2. Akachi Ezeigbo
3. Chielozona Eze
4. Chima Korieh
5. Belarmine Ezumah
6. Nkechi Nwokoye
7. Nkuzi Nnam

Igboland has been hemorrhaging for the past two decades, with some parts more affected than others, especially since the imposition of the Sit-At-Home policy. Initially embarked upon by IPOB in commemoration of the declaration of the State of Biafra in 1967 and to protest the continued incarceration of Mazi Nnamdi Kalu, there is no question that this extrajudicial policy now harms Ndigbo more than imagined benefits. Since its enforcement, things have been no longer at ease as economic stagnation, youth unemployment, ritual/political killing, wanton bloodletting, and all sorts of dreadful evils have visited and desecrated Igboland. Increasing youth unemployment, complicated by other menaces such as yahoo-yahoo, kidnapping, money rituals, mkpuru miri and get-rich-quick syndrome have misled and dislocated Igbo youths. It is not an overstatement to affirm that today the Igbo seem morally, culturally, and economically bankrupt. This is a disturbing trend for a people once best known for their industry, innovativeness, and perseverance. Igbo politicians, both local and federal, have not helped matters. Not only do they appear helpless, but some are associated with much of the political killings that are often blamed on 'Unknown Gunmen.' Igboland is almost abandoned to its fate by Igbo leaders most of who have escapes to their Abuja homes in order to avoid being victims of the decadence that they have allowed to fester. Who did this to Ndigbo? How did Ndigbo lose sense of their legendary wits and sensibilities? How did Ndigbo get it so wrong? Are Ndigbo not hurting and killings themselves more under the sit-at-home practice that has outlived its merits? Each panelist will explore aspects of these maladies from their various vantage points and be sure to propose remedies or the way out for Ndigbo.

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### **Center for Igbo Studies Plenary Session**

#### **Center for Igbo Studies Roundtable**

##### **Account of Our Stewardship; Igbo Landing and Others**

##### **Panelists:**

1. Nkuzi Nnam (Dominican University, USA)
2. Paula Otu (Dominican University, USA)
3. Erika Espinoza (Dominican University, USA)
4. Kanayo Odeluga (Franciscan St. James Health, USA)
5. Myiti Sengstacke (The Chicago Defender Charites, Inc. USA)
6. Chineyere Odeluga (Methodist Hospital, USA)
7. Gillian Richard-Greaves (Coastal Carolina University, USA)
8. Okaey Ukachukwu (The William Everett Group, USA)
9. Francis Ikwuegbu (Imo State University, Nigeria)

#### 10. Chika Chudi-duru (Nnamdi Azikiwe University, Nigeria)

This is a roundtable panel discussion sponsored by the CIS Advisory Board, and the Black World Studies, Dominican University. It is a chance to listen to students talk about their awful experience at the Igbo Landing, St. Simon's Island, and much more. Members of the CIS Advisory Committee will equally discuss both the Nfencheta Art Exhibition and the CIS Endowment Funding.

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### **CULTURAL EDUCATION, MODERNITY AND THE IGBO YOUTH**

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Abia State  
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This paper highlighted the attitude or behavior of the youths consciously or unconsciously towards the moral values of Igbo traditions and culture. It x-rays the negative impacts of modernity on the Igbo tradition and culture and the nonchalant attitude of the society in safeguarding her culture. Applying the hypothetical analysis and observation, the paper demonstrated the trendy wave through which modernism have swept away morality from the face of Igbo society as a result of in-adequate cultural orientations to the youth. It detailed the consequences of the undermined roles of taboo which were meant to inculcate morals, corrective and disciplinary measures on the youths. One of the alarming consequences includes high mortality rate among the youths. The paper emphasized the urgency for cultural education among the 21<sup>st</sup> century Igbo youths. It tries to document some proper and acceptable traditions for sustainable posterity, and makes suggestions as a way out and recommendation which could help redirect and revive our culture for a beneficial and meaningful existence.

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### **“Japa” Syndrome and its Attendant Baggage: Irene Salami’s *Sweet Revenge as a Paradigm***

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Over the years, people have left their homes to other foreign countries in search of greener pastures. This is not restricted to young unmarried people, some married older people also migrate too. This is the situation with Sota Ojo who left his wife and children to sojourn in a foreign country and ended up in the arms of another woman. The study examines the effect of the “Japa” syndrome on marital relationships. It investigates how the separation and distance affect communication, intimacy, trust, and conflict resolution among couples. This research identifies that many studies on long-distance relationships have been conducted in Western contexts, with limited attention to the cultural nuances and values of African societies. While some studies have examined the emotional and psychological effects of long-distance relationships, there is need for more research on the specific mental health implications of “Japa” syndrome on women. Attachment theory developed by John Bowlby and Mary Ainsworth was used to explain how individuals form and maintain emotional bonds with others. The researcher concludes on the note that with the increasing use of digital communication tools, there is a need for more research on the role of technology in facilitating communication and relationship maintenance among Nigerian couples affected by the “Japa” syndrome.

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## **Relics of the Biafran/Nigerian War: The Engineering Wonders of Colonel Ejike Obumneme Aghanya (Rtd) and the Research and Production (RAP) Group**

Ikenna Obumneme Aghanya  
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My late father, Col. Ejike Obumneme Aghanya (Rtd) was the commander of the Research and Production (RAP) group, during the thirty months Biafran war. As a trained Engineer and a military officer, himself and some notable Igbo scientists/engineers like Engineer Seth Nwangwu, Dr. Ogbuehi, Engineer Willy Achukwu, Engineer Roy Umenyi, Prof. Gordian Ezekwe, Dr. Felix Oragwu, and many others were able to pull-out some amazing engineering wonders. The impact these notable Igbo men contributed in the survival and sustenance of the Biafran cause for thirty long months, is definitely worthy of emulation. This paper looks at the technological achievements made by the Research and Production group, headed by the Col. Ejike Aghanya (Rtd). It reaffirms the need for Igbos to take the positives from the Biafran war and look at ways to replicate those achievements made by the RAP group, even with the international blockade they faced at that time. This paper also looks at the various units of the RAP Group, the people behind these units, the reasons for setting-up these units and their various achievements. This paper is meant to inspire us as a people, so that we can look within, work around our challenges, create opportunities that would enable the Igbo people strategize ways in improving our human capita development. I am able to write this paper and to give the exact account of what transpired in RAP Group, because detailed information was gotten from the “horse’s mouth”, my father, Col. Ejike Obumneme Aghanya.

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## **Continuity in Indigenous Institutions for Capital Formation among the Igbo in Post-Colonial Nigeria, 1970 - 2020**

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For the capital formation among the Igbo of southeast Nigeria, there exist traditional institutions through which the people raised resources to attend to their community and individual needs. These included, among others, Contribution Clubs, Family and Extended Family Pools, Age Grade Associations, Title Taking/Societies, Pawning, Inheritance, Land/Economic Trees Pledging, Imachi Nkwu and other Fruit Trees, Ilu – Elulu (Keeping Custody of Domestic Animal) and Ili – Ichi (Burial of Umbilical Cord). This paper surveys those aspects of the traditional economic institutions that have remained essentially the same way they have always been, despite the confrontations. Both internal and external forces have affected the traditional institutions for capital formation among the Igbo of southeast Nigeria, mostly by the later. This has caused the indigenous finance institutions to be altered from their original states. The work concludes that in spite of the changes and modifications that have been occurring overtime, the indigenous institutions for capital formation have continued to exist. We discussed the factors that have sustained their existence in our area of study. The period covered is 1970 to 2020.

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## Non-Human Agency in Igbo Cultural History: Affective Entanglements between Humans, Animals, Spirits, and Technology

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This study examines the emotional connections between people, animals, spirits, and technology in Igbo cosmology, literature, and modern culture. The paper tends not to completely separate humans from non-humans in Igbo thought. It acknowledges the agency of spirits (*mmụọ*), sacred animals, ancestral artifacts, and things like *ọfọ* and *ikenga*, which have emotional, spiritual, and political importance. This article examines how emotional connections with non-human entities influence Igbo affective relationships by utilizing, folklores, colonial records, and contemporary narratives. It examines the role of sacred creatures such as the python, spiritual forces, and technological innovations as intermediaries of emotions, authority, and social advancement. Colonial and postcolonial disturbances, including missionary vilification of sacred groves and the advent of technology, may have altered Igbo perceptions of non-human creatures and their emotional importance. However, the Igbo tradition of viewing non-humans as powerful has not disappeared; they have rather formed similar relationships and, in most cases, adapted to modern technology and digital spaces. It is against this backdrop that I examine the intersection of traditional beliefs in non-human agency with contemporary technology breakthroughs, including films, social media and mobile devices, via the lens of Igbo cultural studies. This study ultimately demonstrates that the distinctions between humans and nonhumans are often ambiguous in Igbo society. It illustrates how affective personal links to spirits, animals, and technology have historically influenced and shaped contemporary Igbo social and emotional life.

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## Omenala Arịrọ: Aka Mgba Chere Ọganihu Steeti Anambra

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Ọtụtụ oge, ihe ọjọọ ụfọdụ na-amalite ma gaa n'ihu were ọnọdụ ka a ga-asị na ọ bụ ihe kwesiri ekwesị ma ọ bụ dịkwa ka usoro iwu nabatara. Ihe kpatara nke a bụ inabata omenala arịrọ. Omenala arịrọ bụ mmadụ irọ ka a ghara ita ya ahụhụ oge ọ dara iwu. Nke a bụ nnukwu ọdachi diiri ọganihu na mmepe obodo ọ bụla ọ kacha Steeti Anambra. Ọtụtụ oge, omenala arịrọ na-etinye ndi nchekwa iwu n'iri aka azu iji gbochie ntaramahụhụ nke kwesiri idakwasị onye dara iwu. N'uzo di etu a ọtụtụ mmadụ na-etinye aka n'imebi iwu n'ihu na ha maara na ọ ga-adiri ha mfe irọputa onwe ha. Ndi nchekwa iwu ụfọdụ na-adanye na nsogbu oge ha juru inabata arịrọ. Ebumnobi nchọcha a bụ ikowa ihe bụ omenala arịrọ, ichoputa ụzọ di iche iche omenala arịrọ si aputa ihe na etu o si echere ọganihu obodo aka mgba, tinyere ụzọ ndi e nwere ike isi gbochie ọnọdụ ọjọọ a. Nchọcha a gbasoro usoro nkowa. E ji atutu Nhazi Oha were tuchaa ngwa nchọcha. Nchoputa gosiri na inabata arịrọ ma leghara onye dara iwu anya n'uzo ime ebere na-akwalite omenala arịrọ n'obodo. A na-atu alo ka ndi oru nchekwa iwu di n'aka gbalisie ike n'ita onye ọ bula dara iwu ahuhụ etu o kwesiri na n'uzo ọ ga-esi buru ihe ido aka na nti nye ndi ozo. Nke a ga-eme ka a ghara idi na-arịota mgbanari ntaramahuhụ n'arịrọ maka na omenala arịrọ na-akwatu obodo.

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## Understanding Depression and Suicide: An Africanized/Dance Movement Therapy Education Approach

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A global health philosophy articulates that health is wealth. On a personal level, Mahatma Gandhi further emphasized that *health is real wealth, not pieces of gold or silver*. A healthy people build a healthy progressive society, hence the Igbo *Ndu nmiri*, *ndu azu* philosophy which projects that health and well-being in an extended sense involve people and their environment. Also, the Igbo worldview and Indigenous culture advocate that life must be handled with courage and as much joy as mustered. This suggests that under no condition must any individual yield to suicide, whether from broken heartedness or depression (*obi ojoo*), or trauma (*nsogbu*). Both language imageries incorporate deep significant health connotations, reflecting that a disintegrated mind-body relationship results from prevailing negative psychological influence and social conditions. The word, *Obi ojoo* translates to a 'bad heart or mind' in English, while *nsogbu* goes beyond the idea of trauma to incorporate any 'variable that mortifies the body. These variables must be tackled to achieve a healthy state of being for individuals and progressive communities. However, recent reports and events showcase world communities fraught with mental health issues with an undeniably high rate of suicide, with little understanding of the phenomenon and a highly delicate theme. In this psychotherapeutic research with the descriptive, methodological methodology, I present my devised Africanized Dance/ Movement Therapy as a model of healthcare steeped in Igbo cultural resources as a valuable platform for handling mental illness and suicide from a deeper culturally based mental health education perspective.

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## Entrepreneurship and Economic Development in Southeastern Nigeria

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This study examines the relationship between entrepreneurship and economic development in Southeastern Nigeria. Using a mixed-methods approach, combining survey data from 100 entrepreneurs and in-depth interviews with key stakeholders, this research investigates the entrepreneurial ecosystem, challenges, and opportunities in the region. The findings reveal that entrepreneurship has a significant positive impact on economic development in Southeastern Nigeria, contributing to job creation, income generation, and poverty reduction. However, the region's entrepreneurial ecosystem is constrained by inadequate infrastructure, limited access to finance, and regulatory challenges. The study recommends policies to support entrepreneurial development, including investing in infrastructure, providing access to finance and training, and streamlining regulatory frameworks. This research contributes to the understanding of entrepreneurship's role in economic development and provides insights for policymakers, entrepreneurs, and stakeholders seeking to promote economic growth in Southeastern Nigeria.

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## **ASỤSỤ IGBO BỤ ỌGWỤ MGBOCHI IME MMỤỌ: OLILE ANYA YA SITE N’EGWU NDI A HỌỌRỌ**

Onyinye Constance Amamgbo  
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Ifunanya Nzubechukwu Dimebo  
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Nchọcha a gbadoro ụkwụ etu asụsụ Igbo si agwọ ọ́rīa ime mmụọ na olileanya ya site n’egwu ndi a h́ọọrọ. Ndi Igbo bụ ndī ji asụsụ ha kpọrọ ihe mana echemi echiche ime Mgbe ọ bula ha na-etinye asụsụ ha n’orụ tumadi ebe ọ metutara ihe ime mmụọ. Onodụ dī otu a na-aputakarị ihe site n’egwu ụfodụ ndī Igbo na-agụ. Egwu bụ une nke na-eji nwayo edeba n’ime obi mmadụ dī ka ngwaorụ puru iche. Ihe kpalitere mmụọ ndī nchọcha bụ iziputa egwu ụfodụ ndī na-agwọ ọ́rīa ime mmụọ n’ebe ọ puru iche ma mee ka ndī mmadụ mata mkpa ọ dī na ndu n’ihi na onodụ ọ bula mmadụ nọ n’uwa nwere egwu kwesiri ya. Ihe ndī nchọcha bụ n’obi bụ ichoputagasi egwu ndī ahụ na-enye aka n’iwulite mmụọ, gwọọ ọ́rīa, gbaziere ndī mmadụ ụzọ ka mma. Atutụ mgbakwasa ụkwụ bụ atutụ mburuputaṅwa, nsinaṅburu na nsinagburugburu. Nchọcha a gosiri na ụfodụ egwu na-eme ka ndī mmadụ chemie echiche ime chikọta ime mmụọ ha site na inwe onodụ udo nke mkpuru obi nye ndī ahụ ma ọ bụ gwọọ ọ́rīa n’uzọ puru iche. Nchọcha a bụ nchọcha nkowasi na nkowami site n’egwu ndī a h́ọọrọ nakwa ndī nọburu na onodụ ahụ n’oge gara aga. N’ikpeazu, ndī nchọcha mejuputara ebumnoobi ha site n’ime ka ohanaeze mata na egwu apughị iweputa mma ya, ruo ọrụ ya ma ọ buru na o siteghị n’asụsụ.

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## **Nziputa Ụkpuru Afrīka n’Uloorụ Nturundu: Nlegara Anya na Naijiria**

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Mba Afrīka nke Naijiria nọ na ya nwere ụkpuru e ji mara ha nke ha na-akuziri umu ha, na-emeputa n’omume ma na-eziputakwa n’obibindu ha. Ha nwere otutu ihe ha na-asọ nsọ ma nwekwaa ihe ndī ha hutara ka ihe kwesirī nnomi. Ufodu ụkpuru ha gunyere; nwoke i na-eme ka nwoke, nwaanyi a buru nwaanyi, ezi agwa, ikwuba aka oto, igba mbo dgz. Mmalite nziputa ihe ederere na nke nkiri n’uloorụ nturundu wetara ma nke dī mma ma nke dī njo mana otutu ihe a na-eziputa ma na-edekwa eziputaghị ezi ụkpuru dī ka etu ufodu umu nwoke si ejizi ejiji ma na-akpakwa agwa ka nwaanyi, ighewe ahụ oghe n’udi ejiji, etu ufodu ndī selebriti si eziputa obibindu ezighī ezi, nziputa nsi na aja n’ejije, nziputa oke ochicho dgz. Ihe ndī a eduhie la otutu mmadụ ụzọ n’ihi na ọ bụ n’owa intaneetī ka otutu si aguta ma na-ahuta ihe ha ji ebi ndu. Ihe ndī a niile kpatara ederere a iji ziputa mkpa ọ dī ikato ihe ndī a tupu agburu na-abia echee na ọ bụ usoro obibindu ndī ala anyi. A ga-eji atutu ezi agwa nke Plato tputara wee tuchaa ederere a. A choputara na otutu ihe ndī a na-eziputa n’uloorụ nturundu bụ ụkpuru ndī ocha. O dī mkpa ka ndī isi na-ahụ maka ulooru nturundu lebaa anya n’otutu ihe anaghị eziputa ezi ụkpuru ndī mba Naijiria nke a na-eziputa n’uloorụ a iji hụ na azotara ndu ndī ntorobia ihe ndī a na-ala n’iyi.

## LEVERAGING ON AI FOR PRESERVATION OF CULTURAL HERITAGE IN UNIVERSITY LIBRARIES IN SOUTH-EAST, NIGERIA: OPPORTUNITIES AND CHALLENGES

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Artificial intelligence (AI) technologies are transforming the preservation and conservation of cultural heritage. The capabilities of AI technologies for digital replication and predictive maintenance have brought about a dramatic shift from conventional preservation practices.

The South-East geopolitical zone of Nigeria is dominated by Igbo ethnic group which comprise of Abia, Anambra, Ebonyi, Enugu and Imo States. This zone is endowed with outstanding and significant tangible and intangible cultural heritage. One of the mission and mandate of libraries as cultural heritage institutions, among others, are to collect, preserve, manage and disseminate tangible and intangible cultural resources to the potential users. Libraries and librarians can adopt AI technologies to enhance the preservation of cultural heritage. Despite the growing adoption of AI technologies in the preservation of cultural heritage, it is unfortunate that most university libraries in South-East still rely on conventional preservation practices. This paper therefore investigates academic librarians' perception of the capabilities of AI technologies in the preservation of cultural heritage. It will identify the barriers to the adoption of AI technologies in the preservation of cultural heritage. A survey method will be adopted for the study. Academic librarians in federal university libraries in South-East will constitute the target population. Questionnaire will be the research instrument. Data collected will be analyzed using descriptive statistics. The outcome of the survey hopefully would serve as input to policy that will emphasize the adoption of AI technologies for the preservation of cultural heritage.

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## ***Nhachi Nwaanyi* In Igbo Culture: A Critical 'Incest and Gender' Analysis of a 'Marriage' Practice in Film and Literature**

Adaora Lois Anyachebelu  
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In Igbo culture, *Nhachi Nwaanyi* ('Retention Marriage') is an age-long marriage practice whereby a man who has no male child retains one of his daughters for begetting male issues for lineage continuity. In Igbo society, when a man dies without begetting any male issue, his brothers inherit his property, not minding that the wife is still alive. In some cases, the widowed wife is also inherited as well. The nature of inheritance practice and the desire for lineage perpetuation in Igbo culture pave way for this system of marriage. Against the backdrop of gender roles and the importance ascribed to the male gender, this study investigates the practice of *Nhachi Nwaanyi* in Igbo society --the processes involved, its effects on females/womanhood, the examination of the existence cum the sexual nature attached to (male gender) procreation in Igbo society, investigate gender roles in Igbo society, and the implications in contemporary Igbo society. Selected works of fiction in Igbo and



English and the film ‘The Promise I Made’ will be analyzed using the ‘incest taboo theory’ and conventional critical approaches to gender studies. Individuals knowledgeable in Igbo custom are also interviewed. The study reveals that nhachi nwaanyi is a long-term marriage practice in Igbo society which still thrives even in the contemporary society.

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### **Igbo Apprenticeship System and Igbo Intelligentsia: A Dilemma**

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Igbo apprenticeship system (IAS) has been acclaimed the world over as masterpiece in wealth creation, accumulation and sharing. It is in tandem with cosmology of *unity is strength (Igwe bu ike)*; *when (we) urine together it produces foam; (Anyuko mmamiri onu, ogbaa ufufu)*, *live-and-let-live (Biri ma mbiri)*; and *let the one who hears distress call of a relative not run away (Onuru ube nwanne agbala oso)*. IAS applies in all walks of life as bestseller in growing knowledge, sharing and dissemination. The paper therefore inquiries into what extent Igbo intelligentsia follow the footsteps of their kinsmen among business entrepreneurship industry in disciple making of their young and upcoming academics to enable them to grow knowledge like them and in the process encourage knowledge sharing, growth and dissemination. The paper posits a hunch: *Igbo intelligentsia fail abysmally in emulating the laudable footsteps of their kinsmen in the entrepreneurship industry in growing their young as successors in the replication of knowledge sharing, growth and dissemination*. The study essentially is linguistic, anchored on sociolinguistics as sociolinguistics enquires into what we do with language in society among Igbo sophists, who relent to grow disciples towards knowledge-driven knowhow for knowledge sharing, growth and dissemination. The inquiry will be based on text explication of relevant literatures and data harnessed from purposefully selected University Portals.

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### **The Socio-Cultural Impact of Oji Ezinihitte Mbaise: Implications for Modern Media**

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Oji Ezinihitte Mbaise is a tool for authentically expressing the socio-cultural life of its people. It not only provides a platform for showcasing the rich cultures of the people but also serves as a tool for the cultural expression, preservation and socialization of its members. There is need, therefore, to ensure that its people residing outside the community are provided with rich opportunities to participate in their revered annual festival, particularly by integrating modern media into it. Modern media provides opportunity for giving diaspora indigenes a sense of belonging, integration and socialization of younger generations as a way of perpetuating the festival. This paper explores the socio-cultural impact of Oji Ezinihitte Mbaise in the modern media digital era- its roots and socio-cultural impacts on the people and how modern media can be of service in promoting them. Findings through study of extant literature, oral interviews and qualitative analysis show that Oji Ezinihitte showcases the rich traditions of its people, promotes social cohesion, community engagement, and peaceful co-existence. Modern media can help showcase it to younger generations and preserve it. Therefore, this study recommends that modern media be integrated into the yearly commemoration of the festival.

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### Exploring Histo-Cultural Heritage of Ndi Igbo: A Study of ‘Nmonwu’Igbo Masquerades Arts

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African art is conceptual, emotional, communal and symbolic of African cultures. The concept is the belief-system of the people. In most parts of Africa, particularly the Igbo geo-cultural areas of South-Eastern Nigeria, there is strong belief in “*Chi*” (God). They believe in life after death, in the spirit world 'Ana-mmụọ' or Ala mmụọ. They believed that their forefathers (ancestors) are alive in the spirit world watching how well their descendants are playing the game of life. This is why when a taboo is committed; there must be appeasement of the gods and the ancestors "Ikwa Ala". This explains why their arts is classified under two groups (i) the **man-regarding art** and (ii) the **spirit-regarding art**. African arts is utilitarian and highly aesthetic. Both the plastic and performing arts. This study focused on the masks and Masquerades of ndi Igbo of Nigeria. It discussed the role of these artifacts in the contemporary African society (Ndi Igbo). The study sets out to determine the extent of the impact of these art forms and ideas on the spiritual, legal and socio-political life of the people. It also discussed the impact of African arts in the Diaspora. The study acknowledges the inevitable role of language in the culture of the people. The Aim of the study is to explore the cultural and educational content of African arts for possible development and contribution to learning, for scholars interested in African studies particularly Igbo studies.

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### Promoting Environmental Sustainability: The Case of "Umuada" Music and Dance of Ogidi Women.

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The women of Ogidi, a town in Anambra State, South Eastern Nigeria, are concerned about the environmental degradation of their community. They blame this unprecedented level of environmental destruction on non-

observance of indigenous environmental protection measures, by contemporary members of the community. In other to draw attention to this aberration, during the annual 'Iwa ji' also known as New Yam festival, one of the most important festivals in that community, the women staged a protest using music and dance to inspire action and call for strategic environmental stewardship. This study showcased how Ogidi women- 'Umuada', through music and dance were able to communicate environmental concerns and their impacts on the community stakeholders. Employing the participants observation research method, utilising songs, texts, dances and dramatic movements, the research examined the effectiveness of these instruments of communication for calling attention to environmental conservation and sustainable development. The findings reveal that communicating environmental stewardship becomes more efficient and resonates in memory of the people through artistic facades as reflected in the concepts and practices of the "Umuada". This study no doubt convey important understanding about indigenous ethnomusicology as an instrument of social orientation and behavioural change to climate change and sustainable management of African human and natural resources.

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### **Mobility and Intersectionality in Transnational Spaces: The Case of Migratory Subjects in Resident Alien and Other Stories: An Anthology of Immigrant Voices from Africa and the African Diaspora**

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A paradigm shift in Afrodiasporic literatures in subject matter and chronicling tools has propelled African imagination and African transnational writers to a new level of innovation. This paper will examine the variations, complexities, and contradictions of mobility and intersectionality and their consequent effects on the quotidian experiences of immigrants in local and global spaces. What is the nature of the transnational writers stories? How does one explain the stranglehold of the homeland on the hostland? How does new technology buttress and enhance efficiency in message transmission? Indeed, what makes transnationalism imperative for literary criticism and conceptualization of Afrodiasporic literature today? A study of the seven authors, contributors to the anthology, *Resident Alien and Other Stories: An Anthology of Immigrant Voices From Africa to the African Diaspora*, along with their short stories, shall seek to throw light on mobility and intersectionality in transnational spaces vis-à-vis possibilities for contemporary migratory subjects, concluding with a forecast for a migratory African imaginary.

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### ***Afamefula* and *Lionheart*: Igbo Apprenticeship and Gender Questions in Business Leadership Succession in Nollywood Films**

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## **A Fusion of Akwete-Igbo Woven Fabrics and Batik Inspired by Uli-Igbo Design Motifs for Contemporary Fashion: Imperative for Economic Sustainability**

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The Akwete hand-woven fabrics produced by the Igbo and found in the southeastern part of Nigeria celebrate a rich tapestry of intricate and colourful designs that convey significant messages rooted in the Igbo worldview. Traditionally, these fabrics are reserved for special occasions in Igbo culture, where women typically wear them as two wrappers paired with a lace blouse, while men also incorporate them into their attire. It is uncommon to see Akwete fabrics combined with other materials in everyday clothing, underscoring their unique cultural significance. In addition to the Akwete fabrics, Uli traditional hand painting features over a hundred symbolic motifs drawn from Igbo idioms, slogans, and proverbs. Historically, these designs were applied to bodies and walls, serving both aesthetic and spiritual purposes. Unfortunately, the practice of Uli painting has been in decline, approaching a state of near extinction in recent years. Given the cultural importance of these motifs, this study posits that integrating Akwete fabrics with Uli-inspired batik designs in clothing construction can aid in their sustainability and revitalize interest in these art forms. Through qualitative research and studio exploration, the study produces sample apparel that highlights this synergy. The findings indicate that by incorporating diverse indigenous fabrics into contemporary fashion design, one can significantly bolster economic sustainability in Igbo land and beyond. Specifically, the combination of Akwete hand-woven fabrics and batik designs inspired by Uli motifs has the potential to enhance their marketability and longevity while simultaneously promoting cultural preservation.

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## **TRANSFORMATIONAL LEADERSHIP STYLE AND HUMAN CAPITAL DEVELOPMENT: PATH TO ORGANIZATIONAL PRODUCTIVITY IN ABIA STATE UNIVERSITY, UTURU, NIGERIA**

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The essence of any formal organization to channel its resources towards the development of human capital is aimed at achieving best results from both the organization and workers in a work setting. The paper examined how transformational leadership style that is oriented towards development of human capital had led to increased productivity in Abia State University, Uturu. The study made use of three research questions and three hypotheses. The population of the study was 4321 while the sample size was 366. Chi-square statistic was adopted. The instruments for data collection were questionnaire and in-depth interview. Situational theory was used to explain the work. The study discovered that transformational leadership style had impacted positively on the development of human talents which in addition led to organizational productivity that were measured by workers sense of commitment, cooperation, among other work positive behaviours. However, some challenges included the policy of Single Treasury Account by Abia State Government which negatively affected workers' periodic training to update their knowledge, lack of regular supply of light on the campus to enables workers discharge their official responsibilities. The recommendations included among others that the State Government should relax on its policy of single treasury account and the regular policy of

verifications of workers which were considered as distractions in the proper utilization of human capital for organizational performance and productivity.

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## **FEMALE GENITAL MUTILATION: AN ANCIENT CULTURE DETRIMENTAL TO THE GIRL CHILD**

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Female genital mutilation/cutting (FGM/C), locally known as 'ibe nwanyi ugwu' in Igbo language comprises all procedures that involve the partial or total removal of the external genitalia or other injury to the female genital organs for non-medical reasons (WHO). FGM/C is a deeply rooted cultural practice with profound physical, psychological and social implications for girls and women, particularly in regions where it is traditionally upheld. Among the Igbo people of Nigeria, FGM remains an entrenched custom passed down through generations, performed during infancy, adolescence, time of marriage, during her first pregnancy or even in labour. It is often viewed as a rite of passage into womanhood, a means of curbing promiscuity and preserving cultural identity. The operation is usually performed by an elderly woman specially designated, using special knives, scissors, razors or pieces of glass. The immediate complications of FGM are severe pain, hemorrhage, infections etc. while its long-term/ chronic complications include; dyspareunia, dysmenorrhea, keloid scars, child birth complications, PTSD, mental disorders, low self-esteem to mention but a few. About one quarter of the world estimated 115 – 300 million circumcised women reside in Nigeria. The three sorrowful milestones for the FGM survivor is the day of circumcision, her wedding night and the day she will be having her first child. This paper explores FGM within the context of the Igbo culture, examining its historical origins, perceived social significance and impact on the well-being of the girl child.

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## **Igbo Art and Philosophy: An Analysis of "Iwe dī m n'obi" by Nnamdi C. Olebara**

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This paper delves into the profound interplay between Igbo art and philosophy through an in-depth analysis of the poem "**Iwe dī m n'obi**" by *Nnamdi C. Olebara*. The poem, a poignant reflection of Igbo cultural and philosophical tenets, serves as a lens through which the rich tapestry of Igbo art and thought can be explored. The study begins by situating the poem within the broader context of Igbo artistic traditions, highlighting how Olebara's work embodies the aesthetic and spiritual values of the Igbo people. By examining the symbolic and thematic elements of the poem, the paper elucidates the ways in which Igbo art functions as a medium for philosophical expression and cultural continuity. Central to this analysis is the concept of "determination which propelled by one's Chi," 'Chi' being a personal spiritual guardian that influences one's destiny, and its representation in Igbo art and literature. The paper also explores the role of communal values, ancestral reverence, and the interconnectedness of life and death as depicted in the poem. Through a multidisciplinary approach that incorporates insights from literature, art history, and philosophy, this study provides a comprehensive understanding of how "**Iwe dī m n'obi**" encapsulates the essence of Igbo art and philosophy.

The findings underscore the significance of artistic expression in preserving and perpetuating the philosophical heritage of the Igbo people.

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### **Reclaiming Precolonial Ties Across Nigeria's Former Eastern Region**

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Areas referred to as the former Eastern Region of Nigeria (including today's Delta State) comprise ethnic nationalities that have been intimately connected for eons – linguistically, artistically and culturally. Even with occasional conflicts over land, these ties were historically sustained through trade and marriage. Subsequently, it wasn't uncommon for older generations to communicate in different languages across the region. This sense of ethnic commonality was a major reason why the women's anticolonial uprising of 1929, for instance, was successful. Sadly, ethnic politics and ensuing conflicts beginning in the 1960s destroyed a lot of this ethnic cohesion, creating territorial trappings of power. For people of this region, the lost sense of harmony must be regained in order to achieve self-determination and political power in a country that is increasingly becoming unsafe and resorting to repressive systems of governance. While a practical civic educational policy would be useful in this regard, the performative arts can also be instrumental in restoring and consolidating these vital ethnic ties, which would accelerate sustainable development in every sector.

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### **Exploring Career Pathing Opportunities for Igbo Language Experts in Nigeria and the Diaspora**

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Language is an important form of cultural and human capital. In today's world, the ability to speak different languages is becoming more and more important. One language that is gaining a lot of attention is Igbo, spoken as first language (L1) by over 30 million of people, mostly in Nigeria. This study explores the current and emerging career paths that are available for people who are experts in the Igbo language. It explores how these language skills can be used in various industries, both in Nigeria and in other countries where Igbo speakers live. Using a qualitative approach, the data for the study was collected from fifty Igbo language professionals to understand their experiences, goals, and the challenges they face. The findings show that Igbo language skills can be very valuable for jobs like translation, language teaching, and even international business. However, the study also reveals that sometimes organizations don't fully recognize the importance of Igbo language skills. This means that Igbo language experts may not have as many clear career paths or support available to them. The research suggests that if companies and organizations start to see Igbo language skills as an important part of their workforce, it could open up a lot of new opportunities. For example, they could create special training programs to help people improve their Igbo language abilities, or they could design jobs that specifically require Igbo language expertise. By investing in Igbo language specialists, organizations can become more connected to diverse cultures and communities. This can help them be more successful in Nigeria and in other parts of the world where Igbo is spoken. The study provides practical ideas for how companies and individuals can better support and develop Igbo language skills as an important form



of cultural and human capital. This could lead to exciting new career paths for Igbo language experts in Nigeria and around the world.

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### **Politics, Leadership and Economic Development in the Contemporary Society**

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Politics, leadership, and economic development are integral components that shape the trajectory of modern societies. The interplay among these facets significantly impacts national growth and prosperity. Cultural values and norms influence political ideologies and leadership styles, directly affecting how communities leverage their human capital for development. However, many nations contend with enduring challenges such as ineffective governance, widespread corruption, and insufficient investment in human capital, which impede growth, exacerbate economic disparities, and incite social unrest. This paper aims to investigate the complex interrelationships between political systems, leadership styles, and economic strategies, emphasizing the importance of cultural dynamics and human capital as they relate to societal advancement. By examining these connections, the paper seeks to reveal how societies can leverage their cultural assets to cultivate successful leadership practices and drive economic development. It underscores the necessity for inclusive governance, ethical leadership, and targeted investments in education and human resource development as vital mechanisms to tackle these persistent challenges and unlock pathways towards sustainable economic prosperity and social well-being. A qualitative research methodology will be employed, incorporating analyses of various political and leadership frameworks and their economic ramifications. The paper will draw on a diverse array of sources, including academic literature, textbooks, and empirical evidence, to distill insights into the nexus between cultural influences, human capital, effective governance, and economic strategies. This comprehensive approach aims to provide actionable recommendations for fostering societal improvement and addressing the barriers to growth in contemporary society.

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### **Revitalizing Igbo Textile Art Practice: Indigenous Design Aesthetics and Cultural Preferences as Catalyst to Navigating Market Dynamics**

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Textile industry in Nigeria has experienced a severe decline, with the collapse of 150 companies in 2023, leaving only two operational firms, both foreign-owned. This downturn is primarily attributed to the rampant influx of textiles, particularly from China, which has saturated the market and undermined local manufacturers' and designers' competitiveness. One of the most affected regions is the Southeastern Nigeria which houses the largest textile markets in West Africa and the once thriving Akwete textile art. This paper examines the interplay between Igbo textile aesthetics appeal, consumer preference and the socio-cultural dimensions of the Chinese imitation of indigenous textile design as cost-effective substitutes in the Nigerian textile markets. Data is collected from a survey involving 23 Nigerian respondents who patronize imported textiles. The findings highlight the cultural significance of indigenous textile patterns, deeply embedded in the identities and traditions of Igbo ethnic group, highlighting the need for local designers and producers to innovate and compete for consumer preferences. The paper also discusses the economic implications of the failing local textile industry, including job losses and capital flight and offers strategic recommendations for local manufacturers. Ultimately, this study emphasizes the importance of integrating traditional design aesthetics with contemporary trends to foster a sustainable and competitive textile sector in Nigeria.

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## **Revolutionizing Through Digital Literacy: The Igbo Youth and Technology**

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Technology has changed our daily lives in many ways, and one of the groups most affected by this change is the Igbo youth. Digital literacy has become a key factor in helping young people understand and navigate the modern world. This paper looks at how learning digital skills can help Igbo youth improve in areas like education, work, and social life. It also shows how technology is changing traditional Igbo culture while encouraging new ideas, business growth, and skill development. The Igbo community is known for being entrepreneurial, and more young people are using technology to grow their businesses. Digital platforms give them the chance to connect with others, work together, and create new opportunities for education and business. However, many Igbo youth, especially in rural areas, still do not have easy access to technology, which limits their potential. This paper looks at the challenges they face, such as poor infrastructure, lack of money, and gaps in education, and suggests ways to overcome these problems. The paper also explains how digital literacy helps Igbo youth gain important skills for today's job market, such as coding, online marketing, and e-commerce. With these skills, they can reach people around the world, take part in global markets, and contribute to local and international economies. The study also examines how technology can help preserve Igbo culture while also encouraging new ways of thinking and creative expression. In conclusion, the digital world offers great opportunities for Igbo youth to reshape their place in the world. By focusing on digital education, improving access to technology, and supporting entrepreneurship, the Igbo community can help its young people become leaders in the technological age, driving progress and change in their communities and beyond.



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## **Bridging Cultural Divides: The Impact of Technology on Cultural Exchange**

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The advent of technology has revolutionized the way people interact and exchange cultural ideas. This study explores the impact of technology on cultural exchange, focusing on how digital platforms have bridged cultural divides. The research examines the role of social media, online learning platforms, and digital collaboration tools in facilitating cross-cultural interactions and exchange. The findings suggest that technology has increased cultural awareness, understanding, and appreciation, ultimately bridging cultural divides. However, the study also highlights the challenges and limitations of technology-mediated cultural exchange, including issues of accessibility, cultural homogenization, and misrepresentation. The research concludes by emphasizing the need for a nuanced understanding of the complex relationships between technology, culture, and exchange.

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## ***Peripeteia and Anagnorisis: The Dynamics of Filial Tensions and Conflict Management in Modern Igbo Drama***

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Conflict is an integral part of human existence that is often fuelled by reversal and recognition of situation and uncovering of truth in literary works. As a mirror of the society, drama projects a people's way of life, their acceptable norms, likely actions and reactions based on social construct. Aristotle in his *Poetics* introduced the concepts of peripeteia and anagnorisis in classical drama as originators of conflict, these concepts have remained relevant in all ages of drama till this modern period. It is in this view that this study interrogates dynamics of filial tensions and conflict management through synergetic appropriation of peripeteia and anagnorisis in modern Igbo drama. This research posits a patriarchal undertone to the two concepts that affects conflict, management and resolution in Emeka Nwabueze's *Rainstorm in the Desert* and *Spokesman for the Oracle*. These plays are of Igbo persona, flora and fauna, and project some patriarchal ideologies prominent in the Igbo society. This study adopts Gerard Genette's postulation of narrative theory as its theoretical framework; for its methodology, it employs critical discourse analysis and comparative paradigm. It identifies elements of filial conflicts embedded in patriarchal ideologies, variations of gender-based conflict management and resolution in the plays.

## **Human Development in the Modern Age: Onyeka Onwenu's Socio-Cultural Interventions in Song**

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Onyeka Onwenu, a renowned Nigerian singer and actor, lived her life of activism, culture advocacy and making music as a consummate artist and intellectual, empowering youths, men and women, and preaching togetherness, love, peace and justice through her songs and through the roles she played as an actor. Her vision was to mobilize the people for positive change, transform society and redirect Nigerian (particularly Ndi-Igbo) and African men and women to use the knowledge of the past to reconfigure the present and shape the future for the purpose of cultural and moral rejuvenation and socio-political development. She accomplished much of this task through her songs and words, and through rekindling people's interest in folk culture, folk songs and re-memory of culture, especially Igbo culture. In this presentation, I try to show that Onwenu drew strength from her cultural tradition, and grounded her songs in Igbo folklore and folkways and fused them with modernity and national consciousness. Using the Snail-sense Feminist theory, this presentation argues that Onwenu was able to achieve her aim because she was seeded in culture and tradition as a true Igbo woman, but at the same time was conscious of the need to promote gender equality and positive modernization of the entire Nigeria for the purpose of unity, progress, justice and development for the whole country. The solid sense of patriotism that coloured and enriched her music will keep her legacy alive.

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## **Consecrated Spaces and Ecospirituality in Amagu-Ezza South, Southeastern Nigeria**

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Amagu is one of the multiple communities that constitute the Ezza South Local Government Area of Ebonyi State, Nigeria. Its people, from antiquity, have shown conspicuous reverence for environmental spaces such as Ogbuiyioke forest reserve, and Uruenyim, which arguably remains the largest cluster of organic ponds in Igboland. The aim of this paper is to draw from oral sources, personal experiences, and existing literature to reflect on the ecological and religious imperatives for the consecration of such spaces. I want to demonstrate how the application of sanctions by the custodians of sacred spaces in Africa could be interpreted as a form of environmental activism in the industrial age, a symbol of the people's understanding of the connections between nature and spirituality, as well as the capacity to transform a physical space into metaphysical dimensions of power and uniqueness. The study is intended to resonate with the environmentalist tone of *On Care for Our Common Home*, which was Pope Francis' second encyclical letter released in June 2015 to strengthen the nexus between greater commitment to the environment and sustainable development in the twenty-first century.

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## **Igbo Sculpture: A Tangible Symbolism of Traditional African Religion**

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This study projects Igbo sculpture by exploring African religion in the eastern part of Nigeria. Its focus is mainly on traditional Igbo religious sculptures and the beliefs of the Igbo people. It does not overlook the importance, functions, and sociocultural blends involved in the practice. The study is pivotal to Igbo cultural and religious continuity and adaptation, especially in light of the ongoing global revolution. The study adopted a desk report methodology. Its findings include that the Igbo people have a strong and active belief that devotional worship is given to sculptural symbols. In conclusion, the Igbos are creative and devotional when it comes to sculpture and religion.

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## **IGBO RELIGIOUS ARTEFACTS: AN INSTRUMENT FOR THE PROMOTION OF IGBO LANGUAGE AND CULTURE**

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Artefacts are man-made objects that have some kind of cultural significance. Igbo people are blessed with some cultural artefacts which shape their lives in accordance with their traditions. However, it has been observed that due to western education and civilisation, the younger generations tend to forget these artefacts which if studied will help in the promotion of Igbo language and culture; hence the topic: Igbo traditional religious artefacts as instrument for the promotion of Igbo language and culture. The paper is charged with the aim of analysing the Igbo religious artefacts and how they reflect Igbo values and traditions. The objectives include exploring the roles religious artefacts play in promoting Igbo language and culture, challenges faced by Igbo religious artefacts in the modern society and lastly how religious artefacts can be preserved for use by the future generation. The research method for this work is descriptive survey as data collected are through secondary sources and oral interviews from some elders mostly from Anambra State. Findings reveal that, Igbo religious artefacts if well preserved are fundamental elements needed for the promotion of Igbo language and culture. The paper is expected to be of relevance to scholars, teachers and the promoters of Igbo language and culture.

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## **Leveraging Digital Technologies to Revitalize Igbo Language and Culture among Young Nigerians: Opportunities, Challenges and Future Directions**

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As an Igbo language teacher and advocate for cultural preservation, I am eager to present my research on the intersection of technology, culture, and human capital in promoting the language, traditions, and values of the Igbo people. This presentation will explore how digital technologies, especially AI-powered tools and social media platforms, can enhance the preservation of Igbo language and culture among young Nigerians. While these technologies offer remarkable opportunities for cultural dissemination, they also present challenges,

such as lack of cultural heterogeneity, language extinction, and screen addiction. Drawing from my experiences as an Igbo educator and social media influencer, I will discuss strategies for effectively using digital tools in Igbo language education while addressing potential drawbacks. This presentation aims to contribute to the broader dialogue on culture and human capital by emphasizing the significance of preserving indigenous languages in the digital era. Additionally, it will provide valuable insights for educators, policymakers, and community leaders on how to collaborate in leveraging digital technologies for cultural preservation and promotion. As an advocate for the preservation of the Igbo language and culture, I am committed to preventing our traditions from becoming extinct. An appropriately recommended synergy will save the situation. I look forward to sharing my research and engaging in meaningful discussions with fellow scholars.

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### **Knowledge Sharing as Growth in Contemporary Society: Opportunities and Challenges**

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Knowledge sharing serves as a fundamental driver of growth and innovation in contemporary society, fostering collaboration, creativity, and the development of cultural and human capital. In an era marked by rapid technological advancements and globalization, the continuous exchange of ideas and skills is crucial for unlocking human potential and building resilient communities. However, significant challenges impede this process, including cultural barriers, lack of trust, inadequate infrastructure, and resource disparities, which limit the free flow of information and hinder collective progress. This paper highlights the dual nature of knowledge sharing, exploring both opportunities and challenges. Understanding the dynamics of knowledge sharing is essential for realizing its potential as a catalyst for development. By prioritizing open communication, trust-building, and leveraging technology, societies can transform knowledge-sharing practices into effective tools for advancement. Addressing prevalent challenges through inclusive policies, investment in digital infrastructure, and promoting a culture of reciprocity will empower communities to harness the benefits of shared knowledge. Employing a mixed-methods approach, this paper integrates quantitative and qualitative methodologies, utilizing surveys, interviews, and case studies to gather comprehensive data on knowledge sharing within various societal contexts. The investigation will draw on a diverse range of literature and sources to establish a robust theoretical framework and context. This multifaceted inquiry aims to provide actionable insights into enhancing knowledge-sharing practices, ultimately contributing to societal growth and innovation. By systematically analyzing the interplay between knowledge sharing and development, the paper seeks to inform strategies and initiatives that foster an inclusive and dynamic knowledge economy in contemporary society.

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## **The Okuko in Igbo Sculpture: Deconstructing Identity and Sacrifice in Nigeria's Hubris.**

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The Igbo people in Nigeria exhibit a dual personality—often perceived as both a blessing and a curse by other Nigerians. Since the 1914 amalgamation of the Northern and Southern protectorates under British colonial rule, the Igbo have faced persistent strife. European colonial interference, followed by Northern political dominance after the 1967–70 Biafran War, entrenched a legacy of marginalization, terror, and systemic oppression that persists to this day. Despite the post-war declaration of “no victor, no vanquished,” the Igbo continues to endure significant socio-political and economic challenges. While their skills, creativity, ingenuity, and industriousness are celebrated, their oratorical prowess, resilience, demands for equity, and insistence on accountability are often met with hostility and rejection. The Igbo are frequently cast as scapegoats, symbolized by the \*Okuko\* (cock), a sacrificial metaphor for Nigeria's \*hubris\*. The cock, traditionally a wake-up call for the Igbo to confront their challenges, is instead seen by Nigeria as a readily available sacrifice for national cleansing during moments of crisis. This paper examines the folklore, lifeworld, and worldview of the Igbo, as reflected in the symbolism of the \*Okuko\* in Igbo sculpture and visual expression. Using participant observation for data collection, the study deconstructs the \*Okuko\* as a metaphor for the Igbo experience in Nigeria. By exploring the positive and negative traits of the Igbo personality, the paper aims to provide insights that empower the Igbo to resist shock, embarrassment, and hatred, enabling them to stand tall amidst adversity.

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## **Ebe Mmepụta Ọrụ Nka dị iche iche: Ohere dị Mkpà n'Ala Igbo**

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Ndị Igbo bụ agbụrụ na-arụsi ọrụ ike. Ha na-akato ịda ngana n'ihì ya, onye Igbo ọbụla na-enwe ọrụ nka o jì mere akaorù. Mmadụ jì ọrụ nka enyere onwe ya aka, na-azụ ezinaụlọ ya, na inyere obodo aka. Iji igwe, osisi na aja ụrọ rụputa ihe, ịhazi nri maka nchekwa, ikwe akwa, bụcha ihe ndị Igbo na-eme iji nyere ndụ aka. Ọrụ nka ndị a nwere ụzọ dị iche iche e si emepụta ha, ma bụrụ ezi ohere e si enweta akaorù. Ugbu a, ihe agbanweela n'ihì nleghara anya a na-eleghara ọrụ nka nke mere ka ọ na-adaghachi azụ. Nchọcha a bụ iji kpọlitekwa ebe mmepụta ọrụ nka ndị a, kpọghachite uche ndị mmadụ azụ ka enweghị aka ọrụ nke so n'otu ihe cheere ọdịnihu obodo aka mgba wee belata. E jì ajujụ ọrụ na nleruanya wee chikọta ihe e jì mee nchọcha a. A chọputara n'ihè so ebute ndaghachi azụ ọrụ nka ndị Igbo bụ na ụfọdụ ndị Igbo anaghịzị enwe mmasị n'ọrụ nka ha, tinyere enwetaghị nkwardo n'ebe ndị gọmentị nọ. Nchọcha a ga-eme ka ewulite omenala Igbo, nke hibereisi n'ọrụ nka ha. Nke a ga-abụ ohere ọma nye ndị Igbo n'iji wulite ọdịmma ndị mmadụ; ma ọ bụrụkwa na e chekwaa ọrụ nka ndị a.

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## **Exploring Opportunities and Challenges in Advancement of the Internet of Things in Higher Institutions in Rivers State**

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The advancement of the Internet of Things has brought about numerous opportunities and challenges for higher institutions in Rivers State that are worth exploring. The study seeks to explore Opportunities and Challenges in the Advancement of the Internet of Things in higher Institutions in Rivers State. This study adopts descriptive survey research. Three research questions and three hypotheses will guide the study. The target population was 2988 comprised of faculty members, administrators, IT staff, and students in higher institutions in Rivers State. The sample size was 220. The stratified random sampling technique was used to ensure representation from different academic departments. The researcher instrument was structured using a Likert type of response with Strong Agree (SA), Agree (A), Disagree (D), and strongly Disagree (SD) options respectively. An instrument was validated by experts in measurement and evaluation. A reliability of 0.75 was obtained using the Cronbach Alpha coefficient. Questionnaires were distributed to academic staff, administrative staff, and students to gather information, and data was analyzed using descriptive statistics mean, standard deviation, and T-test. The findings of this study can provide valuable insights for higher institutions to utilize IoT while overcoming potential challenges. It is recommended that universities invest in continuous professional development for faculty and staff, focusing on IoT-related skills, certification programs, and online courses that cover both theoretical knowledge and practical IoT implementation skills.

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## **Man is the Price: Exploring Gender Ideologies in Igbo Personal Naming Practices**

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Igbo of southeast Nigeria is a patriarchal society, and this is evident in every aspect of the cultural practices of Igbo people, including naming practices. A name is a significant aspect of Igbo culture that communicates the society's values and belief system. The paper adopts an ethnopragsmatics approach, which studies how language performs social and cultural actions by reinforcing social norms to analyse the socio-cultural significance of Igbo naming practices and how names perpetuate patriarchy and gender discrimination in Igbo society. The paper examines gender ideology conveyed in Igbo names and the implications of Igbo naming practices for women's empowerment. Through ethnographic approaches like participant observation and semi-structured interviews involving thirty participants, 30 participants were selected purposively from the five core Igbo states of Southeast Nigeria: Abia, Anambra, Ebonyi, Enugu and Imo States. This paper argues that Igbo names and naming practices reflect the cultural values of the society, which encourage male dominance, lineage continuity, and inheritance. It also reveals gender expectations, social roles, power

dynamics and social control. The study concludes that Igbo personal naming impacts gender discrimination and power dominance, leading to social control.

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### **Conflicts in Ancestry and Alien Urban Climate Governance Strategies: The Metaphor of a Successful Paradox in Igboland, Nigeria**

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In southern Nigeria, city climate governance strategies are in transition, and showed conflicts of alien and ancestry cultures, norms and mores. As cities grow, expand and metamorphose to bigger urban milieu, the micro and macro climates vary and change overtime. The city infrastructures and amenities exemplify admixture of alien and ancestral objects and practices. The origin of these changes is suspected to be introductions and conflicts between these objects, cultures and practices. This has affected livability and livelihood in the aforementioned cities, whereby perception of the livability and variation of climate is influenced by what facilities and amenities are available. In some cities, earthen pots are used for cooling water, while in others refrigerators are used. Similarly, there are cities where native houses, constructed with local materials exist side by side with modern houses with ceiling fans. This creates dichotomy between cities and makes problematic the classification and comparison of cities, qualities of social amenities and physical infrastructure. Indigenous knowledge was assessed, aliens who introduced the cultures were determined and historical records were consulted to confirm the origin and extent of the coexistence and duality. Results revealed that patronage is determined by income level and status, cultures of residents, academic and extent of qualifications, etc. it also revealed the failure of governance in determination of standards and definitions of what constitutes livelihood in the city. Quality of life of city residents are uncertain and lacks definitive variables. It calls for more studies to decipher the extent of influence on livability of residents and perception of climatic variation as it affects urban residents.

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### **Challenges and Opportunities of Old Age: A Comparative Study of La Fontaine's Fable 'Le Lion devenu vieux' and Ezeuko and Anowai's Poem 'Agadi Nwoke'**

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Living and non-living things co-exist to make life worthwhile. Human capital and non-human capital interact in various ways in different places to sustain life. Whereas plants, animals and humans belong to the class of living things and grow from being young to being old, only humans can share the life experiences of all living things with other humans. Youthfulness and old age often attract the attention of scholars in different disciplines. Old age features prominently in world literature. This study focuses on the challenges and opportunities of old age from a literary perspective. The data for the study is Jean La Fontaine's 17<sup>th</sup> century



French fable ‘Le Lion devenu vieux’ and Ezeuko and Anowai’s 20<sup>th</sup> century Igbo poem ‘Agadi Nwoke.’ The study adopts a humanistic approach as it examines how humans can cope with the challenges of old age and enjoy the great opportunities offered by old age. The methodology for the study is content analysis based on a thematic comparison of the French fable and the Igbo poem. Other references for the study include: Mustric (1979), Ademowo (2011), Woko (2011), Anyanwu, Okome and Tugbokorowei (2017), Oró-Piqueras and Falcus (2018) and Nkoro (2024).

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### **Nzipụta Omenala na Ụkpụrụ Ndị Igbo n’Egwu Igbo:Ntụcha Ụfọdụ Akụkọnegwu Mike Ejeagha**

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Ederede a na-eleba anya n’ụfọdụ akụkọnegwu Mike Ejeagha. Akụkọnegwu bụ otu n’ime akụkọ ọdinala Igbo a na-ejikarị ngwa egwu ezipụta. Mike Ejeagha bụ otu n’ime odogwu ndị Igbo e ji akụkọnegwu mara. Akụkọnegwu ya na-agbadokarị ụkwụ n’akụkọ ọdinala Igbo ma na-eziputakwa omenala, nkwenye na ụkpụrụ ndị Igbo dị iche iche. N’agbanyeghị nke a, ọtụtụ ndị ntorobịa Igbo kara nwe mmasị n’egwu ọgbaraohụu ụfọdụ ndị Igbo na-etiputa n’oge ugwu a maka inweta ego na izara aha karịa ọtụtụ egwu Mike Ejeagha ndị nwere ụkpụrụ ndị Igbo dị iche iche ha na-akuzi. O bụ ọnọdụ a kpalitere nchọcha a nke na-eleba anya na ndụ Mike Ejeagha ma na-atụchakwa egwu ya abụọ ndị a: “Obiakọ” na “Ka e si lee onye isi oche”. A gbasoro atụtụ fọnsionalizim wee tucha egwu ndị a hoqoro. Site na ntụcha e mere, a choputara na nka egwu Mike Ejeagha puru iche ma na-anwaputa mmetụtaobi puru iche na na ndụ ndị ogee ya. Ozo, egwu ya na-eziputakarị omenala, nkwenye, nkuzi na ụkpụrụ ndị Igbo dị iche iche ga-enyere ọtụtụ ndị ntorobịa Igbo aka ibi ezi ndụ na ikpa ezi agwa ga-eweta uto na agamnihi n’ọhaobodo. Ya mere, ederede a na-atụnye aro ka ndị ntorobịa Igbo tinye uchu n’egwu Mike Ejeagha dika onye ejije mkpaamu a na-akpo Brain Jotter mere n’oge gara aga site n’iji akarangwa mgbasaozi ọgbarahụu dị iche iche wee na-agbasa egwu Mike Ejeagha. Nke a ga-enye aka mee ka ọtụtụ ndị mmadụ soro keta oke n’echiche, nkuzi na ụkpụrụ ndị iche iche egwu Mike Ejeagha na-eziputa.

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### **Didactics of Igbo Arts as Indigeneous Knowledge Systems: Modern, Postmodern Meanings and Permits, Enjoyed as Co-Planetaries in the Art and Design World**

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Actively, the importance of synergies and synthesis in art created as a result of planetary influences from traditional Igbo art forms in their cultural entities and harmonies, are culturally set as art canons that survives for art and design implications. Which by foremost is focused on the encounters that determines the aesthetic view as; motivates and realities to design consciousness, its interpretations are valid as indigenous knowledge system in the art and design world. Especially where this system places its interest on the distinctions that are imperatively made of visual elements seen as permits from traditional Igbo art forms, since their validations and extensions is of aesthetic inclinations that become part and parcel of what constitutes design in such standpoints where their combination as motifs, symbols and synchronization of discards on packages amounts to be the expressive containers in which visual language is created to communicate meanings. Much as they serve reasonably, to be the part of design elements applied into other art and design fields, generated and



fashioned to suit the change in trends of modern to postmodern conventions through mixed media painting exploration to graphics of comics, multimedia, and animation considered to be the modifications and commodification that acknowledges adjustment to such trends especially when this accepts the possibilities where such system shaped by an artistic knowledge, is appreciated alternatively as aesthetic conventions seen, enjoyed and understood as co-planetary situated within the context and quest that overrides artist implication to visibility of onlookers perception.

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### **Exploring the Interplay of Culture, Religion, and Human Capital in 21<sup>st</sup> Century Nigerian Society**

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This study examines the interplay between culture, religion, and human capital in 21st-century Nigerian society, focusing on the opportunities and challenges inherent in this relationship. The aim is to explore how cultural and religious practices influence the development and utilization of human capital and to assess their impact on Nigeria's socio-economic growth. The statement of the problem centers on the persistent tension between cultural and religious beliefs and the need for a dynamic workforce equipped to drive sustainable development. While culture and religion are vital identity markers, their restrictive interpretations can hinder educational attainment, gender equality, and workforce participation, thereby limiting the country's human capital potential. The study adopts a qualitative methodology, utilizing documentary data from scholarly articles, policy reports, and case studies to analyze the intersections of culture, religion, and human capital development. The findings reveal that while cultural and religious institutions play a significant role in shaping values and work ethics, certain practices perpetuate inequality, discourage innovation, and restrict access to education and employment, particularly for women and marginalized groups. The study concludes that fostering a balance between cultural and religious values and modern development priorities is essential. It recommends policy interventions, inclusive educational curricula, and partnerships with religious and cultural leaders to harness these elements for the collective growth of Nigerian society

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### **Enhancing Student Engagement and Learning Outcomes in Higher Education Through Digital Knowledge Sharing**

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Today's environment has to do with twenty-first century information resource users who are always residing online, and because they reside online, they are making use of web 2.0 technologies like Facebook, WhatsApp, TikTok, YouTube. These entertainment platforms are not part of their academic life, thus making them not to engage fully in their academics. Studies have shown that reading culture has really declined and is affecting their academics. Hence, this paper seeks to explore the pivotal role of Libraries and Educators in global initiatives to combat the declining reading culture amongst undergraduates of Higher Education and

emphasize the significance of using these digital platforms where these undergraduates reside, for knowledge sharing to enhance their learning outcomes.

**Objectives:**

1. To find out the key trends in digital pedagogy and knowledge sharing in higher education.
2. To ascertain how effective are web 2.0 tools in facilitating knowledge sharing and enhance learning outcomes.
3. To uncover how Educators and Librarians can cooperate to engage undergraduates using digital platforms.
4. To find out set-skills necessary for effective use of digital platforms for knowledge sharing.

**Methodology:**

This scholarly work will adopt extensive exploration of existing literature and real-world case studies obtained from various sources of information.

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**Optimizing Entrepreneurial Culture Initiatives for improving Access to Quality Vocational Education among In-school Adolescents in South- East Nigeria**

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The current quest for entrepreneurial education in Nigeria is predicated on the efforts of Governments and other relevant stakeholders to tackle youth unemployment in South-East Geo-Political zone., where poverty and related socio-economic challenges well as cultural beliefs in personal enterprise have encouraged legitimate traditional work skills among children. These factors in turn have led to high school drop- out rate which among other things forced school children prematurely into the labor market without requisite entrepreneurial skills. Against this backdrop, this paper seeks to articulate viable entrepreneurial education intervention initiatives required by In-school Adolescents to achieve their full economic potentials. The paper will further explore the conceptual and theoretical perspectives of Entrepreneurship education with a view to justifying its relevance to the labour market related needs of In - school Adolescents within the context of current global economic challenges and technological demands. It will also argue on how basic entrepreneurial skills could be sustainably integrated into existing school curricular at the Basic and Post - Basic education levels to effectively prepare school leavers who will adopt requisite mindsets of job and wealth creation to function optimally in a dynamic and competitive work environment influenced by global technological needs , demands and challenges as well as diverse socio-economic opportunities. Based on the foregoing, appropriate recommendations will be made on ways of using the proposed School - based entrepreneurship program to assist In-school adolescents acquire relevant entrepreneurial skills required for job and wealth creation as well as access potential economic empowerment opportunities.

## **Assetization of the Igbo Language in the Digital Age**

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Language is a tool for human communication but which plays in other role in the human society. Previous studies on the use of Igbo focus largely on the its grammar and role in cultural preservation with little attention paid to how contemporary users are deploying the language as digital is asset in the internet space. This study, therefore, examines the various ways by which individuals exploit the use of Igbo as digital asset with a view to determining what extent language constitute economic capital in the Igbo society. Data were collected via observation and indebt interview with twenty purposively selected speakers from different works of life such as teachers, linguists, traders and religious leaders. The study discovers that the knowledge of language could be of immense economic and social benefit to individuals or group in the society and is deployed by many in the digital space a capital for building a business or developing an existing one. We observed that language has been deployed in remote teaching (Igbo teaching online), language (verbling), learning (Kedu.org), AI (google translate, nkowaokwu, sabbi), security, trading, socialization (Igbo communities in diaspora,) journalism (BBC Igbo). The study concludes that even though the knowledge of Igbo language could be an economic capital, its economic value cannot be harnessed easily if it is not properly deployed with other forms of capital.

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## **Igbo Literature and Human Capital: Opportunities and Challenges**

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Creativity is a process of the mind articulating and giving room for its manifestation as skills, artifacts, crafts, books, writings etc. Creative skills have widened across globe and Igbo state is not left out. Artists in diverse genres have emerged thereby bringing to limelight the culture, politics, economy, agriculture and energy production of divergent populace meaning that literature mirrors the society. The writer searches out the subject matter within the experiences of society and these experiences are derive from socio-political and spiritual lives of the people that make up society. Igbo Literature is not divorced from the masses that make up Igbo society. The artist captures and account for the socio-political and cultural events and changes and how they affect the lives of people. So, there should be interaction between the literary creativity and the responsive audience The intersection of Igbo literature and human capital presents a unique platform for fostering cultural preservation, educational enrichment, and societal development within the Igbo community and beyond. This paper explores the opportunities and challenges associated with leveraging Igbo literature to enhance human capital. Opportunities include the promotion of literacy and critical thinking skills, the enhancement of cultural identity and pride, and the potential for economic development through literary tourism and cultural industries however, there are obvious challenges ravaging the geometric growth of adequate literary works in Igbo creative domains. These challenges persist in the form of declining interest in indigenous literature, limited distribution channels, and insufficient governmental and institutional support. Through a comprehensive analysis, this paper aims to highlight the critical role that Igbo literature can play in human capital development and propose sustainable strategies to overcome the existing challenges.

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## **Homepreneurship and Economic Wellbeing of Households: A Perspective Study of Selected Igbo Female Entrepreneurs in Ebonyi State**

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Igbo female entrepreneurs in Ebonyi State face numerous challenges, including limited access to capital, inadequate infrastructure, and a lack of business skills, which hinder the growth and sustainability of their ventures. As a result, their businesses struggle to thrive, leading to diminished income and restricted economic opportunities for their households. This not only affects their personal financial wellbeing but also limits broader socio-economic development in the region. In view of this problem, the study examined the extent to which homepreneurship enhances economic wellbeing of households in Ebonyi state. A descriptive survey research design was used. The sample consisted of 285 female entrepreneurs selected from a population of 994. Primary data were collected using a structured questionnaire. Analysis of research question and presentation of demographic profile of the respondents were done using frequency and percentage, respectively. Ordinal regression analysis was conducted to test the hypothesis. It was found that homepreneurship significantly enhances economic wellbeing of households in Ebonyi state (Wald = 6.209;  $\beta = .388$ ; p-value = .013). In conclusion, the growth of home-based businesses can lead to enhanced economic well-being for households, providing financial stability, improved quality of life, and a reduction in gender-based economic disparities. To enhance the skills and business acumen of Igbo female entrepreneurs, training programs on business management, digital literacy, and financial planning should be introduced through local community centers to ensure that women acquire the knowledge necessary to run sustainable and profitable businesses.

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## **Capacity Building in Igbo Traditional Textile Culture: Problems and Prospects.**

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Traditional textiles are known globally and valued as expressions of culture and creative economy of people, communities and nations. In Igbo society, traditional textiles constitute a great cultural wealth that can contribute to the sustainable and inclusive development of Nigeria. This study which is unsettled by the rising unemployment level in Nigeria believes that building the capacity of cloth weavers, particularly among the Igbo people, will help cushion the adverse effect of unemployment in the country. It is imperative to note that Igbo weaving culture which dates back to the pre-colonial times provided not just skills but served as a major source of sustainable income for families. Unfortunately, this once thriving industry has become a shadow of itself with little interest and patronage. This study aims to promote skilling and skill upgradation in *Akwa-*

*ocha* and *Akwete* traditional weaving industries. Methodologically, the study was based on ethnography and desk research. This approach made it possible to highlight on the impacts of capacity building on traditional textile culture and economy. The study recommends that traditional weavers should keep the distinctive characteristics of their fabrics while developing fresh ideas to attract new customers. It is also recommended that efforts should be made to document and promote cultural textiles in various settings; including formal occasions and cultural events. This will help preserve Igbo's rich cultural heritage and promote economic gain.

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## **Language As Capital**

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Whereas language is a constant in every community or environment; even the society at large, and so it is irreplaceable, since we have to communicate and exist and live, it could be said to be a social capital, as Igbo language is one of them. It is cultural capital useful in negotiation with speakers of other languages. The Igbo language as capital is considered an inherited wealth for native speakers and an object of desire for foreigners. It is also advantageous in the language politics of published books sold in the international market. A thought is a silent word and a word is a thought spoken or manifested. Language could be taken to mean chosen words, sounds and styles of communication between people in a given environment or society. It is a means of connection, understanding and unity between people as they relate to each other. This paper would seek to show what is inherent in the Igbo language as a capital and what we should do to preserve it. Conscious efforts should be made by Igbo people and communities to see how to remedy the decline of the language and up our games in preserving it. If the above is true and could form a discourse, why then are Igbo homes which should be natural language achieves be converted to havens for English language and their teachings?

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## **OPPORTUNITIES AND CHALLENGES OF IGBO COSMOLOGY IN HUMAN CAPITAL DEVELOPMENT**

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It remains obvious that the uniqueness of Igbo Cosmology which is rooted in the cultural, religious, spiritual and the philosophical world view of the Igbo people of Nigeria, offers unsurpassed opportunities and challenges in the ambiance of human capital development. This cosmology is premixed on communal values such as industry, education, and accountability which aligns with the principles of personal and collective responsibility “Igwebuike” (Strength of Unity), respect for hard work and entrepreneurship geared to develop sustainable strategies for capacity building and economic advancement. However, such challenges arising from the diminishing influence of traditional values, the homogenizing effects of globalization, and the marginalization of aboriginal knowledge systems intimidates its applicability in modern contexts. Addressing these pressures requires a nuanced approach to span traditional and cultural knowledge with contemporary developmental paradigms. From the historical and sociological perspectives therefore, this paper examines

how Igbo cosmological principles can be harnessed to stimulate resilience, innovation and inclusive development to subdue the obstacles to their integration into contemporary strategies for human development.

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### **Efficacy of Culture and Human Capital in Synergised Antioxidant Potential of Natural Produced Seasoning Cube**

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Culture is people's creative engagement with existence. In this present study, natural seasoning cubes were made from indigenous plant sources by standard methods. Anti inflammatory and antioxidant properties of the seasoning cubes are to reduce the tissue damage which is a central mechanism associated with numerous chronic disorders in human. The results of the Vitamins estimation on the formulated products gave vitamins A,D,E and K as 1.12 , 1.46 ,4.6 and 1.52 ( $\mu\text{g/g}$ ) in that order whereas standard commercial seasoning cube gave Vitamin A,D,E and K: (0.80 ,0.38 ,2.0 and 0.40 ) $\mu\text{g/ml}$  respectively . However, the results of the minerals contents showed Phosphorus (6.25 mg/g), Calcium (4.05 mg/g), Zinc (10.10 mg/g),iron(0.56) and slightly reduced Sodium content (0.18 mg/g) compared to the standard Knorr cube (Phosphorus: 4.33 mg/g, Calcium: 2.04 mg/g, Zinc: 1.31 mg/g, Iron(0.67) and Sodium: 2.05 mg/g) in that order. Therefore, higher levels of the antioxidants and minerals from the natural seasoning proved its efficacy in reducing oxidative stress caused by increase in cellular free radicals generation to the cell antioxidant levels by stopping the creation of imbalance towards shifting the cellular environment towards an oxidant. This could be as a result of the natural endowed nutritive components of our cultural/ native food additives. Therefore we recommend it to NAFDAC in balancing adverse effect of these free radicals through blockage or slowing down the reaction of a substance with the reactive oxygen species (ROS), thereby improving health and promoting human capital generation.

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### **Adapting English as Lingua Franca in Nigeria: Implications and Way Forward**

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The English language, introduced during colonial rule, has become the lingua franca in Nigeria, significantly impacting indigenous languages like Igbo, particularly among the youths. This study explores the influence of English and Western culture on the Igbo language and cultural identity of youths in southeastern Nigeria. It examines how the dominance of English, coupled with Western cultural ideals, affects the use and transmission of Igbo among younger generations. The problem lies in the gradual decline of the Igbo language, with youths adopting English as the primary medium for communication, even in informal settings. The study focuses on Igbo-speaking communities in the southeastern region, where English predominates in schools, social media, and daily interactions. A qualitative approach was adopted, utilizing interviews with Igbo youths between the ages of 15 and 25. These interviews aim to capture their attitudes toward English and Igbo, as well as the cultural shifts resulting from increased exposure to Western media. The study is anchored in the Linguistic Imperialism Theory, which examines how dominant languages can marginalize minority languages and cultures. Observations indicate a declining interest in learning and using Igbo, with many youths perceiving English as more modern and prestigious. The outcome reveals a concerning trend of language shift, threatening the survival of Igbo. The significance of this study lies in highlighting the need for policies and cultural initiatives to promote Igbo language revitalization among youths.

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### **A Comparative Study of Standard Igbo Language and Igbo North Group of Dialect**

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The multi dialectal nature of the Igbo language according to early researchers views the Igbo situation as somewhat chaotic. In recent times, however, a more rigorous investigation of the dialectal issue has been undertaken by linguists, leading to the identification of some dialect areas as ‘main’ dialects and others as ‘satellite’ dialects subsumed under them. Today, the continual need for mutual intelligibility among the Igbo speakers has re-awakened the interest of many scholars in the study of linguistic variation between dialect of speech communities, villages, towns, and cities of this particular language known as Igbo. The method adopted for this research is a comparative study. The study therefore seeks to investigate the dialectal differences between the standard Igbo and Nsukka speech communities of Igbo. The work adopts the theory of traditional dialectology developed by Gillierion and Edmont in the 19th century. The findings of the study reveal that both dialects maintain some significant differences in areas of phonology, morphology, but a slight difference in the area of sentences formation.

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## **SALVAGE ETHNOGRAPHY STUDY OF IKPONYI MASQUERADE IN IGBO-EZE SOUTH L.G.A., ENUGU STATE**

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This study explores the ethnography of Ikponyi masquerade, a means of social control in Igboeze South L.G.A. of Enugu State, Nigeria. In this clime, the Ikponyi masquerade is revered that whatever it pronounces represents the voice of the gods of the community. The religious, spirituality and social cohesion of Ikponyi as an instrument used to expose evil in the community is what this study intends to evaluate. Ikponyi as a spirit would appear deep in the night, hide within the premises of a perceived defaulter, it would mimic the voice of an animal to announce evils in the society such as murder, adultery, poisoning, theft, hypocrisy and back-biting to the hearing of everyone. Ikponyi was practiced within “uzo” communities in the local government. This research aims to document the masquerade’s historical activities, performances and practices as well as other roles in contemporary society through observations and interviews approaches of qualitative method of research. Ikponyi masquerade is not for entertainment but for education and conscientization, a complex cultural tradition that contains the values, beliefs and social structures in Igboeze South and the surrounding communities. The study intends to reveal the challenges faced by this tradition and the need for its preservation.

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## **Reclaiming Peace: Exploring Igbo Religious Capital and the Emerging Culture of Violence in Southeastern Nigeria**

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For about a decade, the South-East geo-political zone of Nigeria has been plagued by persistent insecurity, resulting in a profound peace and security crisis. Kidnappings, ritual killings, sporadic attacks, herders’ invasions, dogged separatist agitations and counter-military operations are recurrent decimals across Igbo communities. The frequency and duration of such acts of violence have given the situation a protracted and cultural status. This emerging culture of violence in the Southeastern region has shaken the religio-cultural and moral fibres of Igbo society to its roots, with diverse unsustainable attempts made to address the menace. Regrettably, the religious capital derivable from the Igbo indigenous religion has not been given adequate attention as a framework to curtail this anomaly. Hence, this study explores the complex relationships between Igbo religious capital, cultural norms, and the culture of violence in Southeastern Nigeria. Pierre Bourdieu’s cultural capital theory will be adopted in this study. Drawing on in-depth interviews and focus group discussions across three selected states of the zone, this study will investigate how Igbo religious (spiritual, social and cultural) capital can be mobilized to curb the perpetuation of violence and distort the values that



are manipulated to legitimize violent behaviour in the region. Thematic and descriptive analysis will constitute our method of data analysis. It is envisaged that pragmatic recommendations will be drawn logically from the findings that could provide insights into the ways in which peace can be reclaimed and sustained in Southeastern Nigeria.

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### **The “Mother” Archetype in Igbo Literature: Perspectives from African Womanism**

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In Igbo society, motherhood has always been visualised as a sacred role for women, which all women are expected to embrace and imbibe as their ordained responsibility from God. Mother archetype entails giving birth, nurturing, raising children, home management, caregiving of the immediate and that of the extended family, while dealing with personal development and societal expectations. This has been a typical reflection of the role of motherhood in Igbo literature, especially the early Igbo literature, anything short of is derided. The study attempts to analyse the mother figure in some selected early and contemporary male and female-authored Igbo literature to investigate how the authors portray motherhood in their novels by employing Acholonu's Motherism and Ezeigbo's Snail-Sense Feminism. It further attempts to examine whether the contemporary Igbo literature subverts and redefines the mother figure in which women assert their individuality and withstand in an androcentric society. Analysis of the selected literature reveals motherhood as a lifelong commitment. In the family, women are gripped with the upbringing of their children and grandchildren as portrayed in the early Igbo literature. Consequently, the contemporary Igbo literature discloses women who are actively involved in nurturing, guiding and supporting their children while negotiating the complexities of life. Motherhood is a rewarding experience which should be encouraged, but it should not hinder women from achieving their potentials, rather to shape women, allowing them to grow, develop, and ultimately find fulfilment and joy in the end.

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### **(De)Masquerading the Feminine in Nigerian Cinema: A Comparative Analysis of Gender Performance in *King of Boys* (2018) and *Lionheart* (2018)**

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This paper examines the representation of feminine masquerade in contemporary Nollywood cinema through a comparative analysis of two female-directed and produced influential films: *King of Boys* and *Lion Heart*. Drawing on Janice Morton's theory of feminine masquerade, we investigate how these films depict women's

strategic navigation of gender expectations in Nigerian society. The methodology adopted combines visual and textual analysis of the movie with a framework derived from feminist international relations theory, mainly focusing on the intersection of gender, power, and cultural representation in a globalizing context. The study reveals how Kemi Adetigba's *King of Boys* portrays feminine masquerade as a temporary strategy for gaining political power; while Genevieve Nnaji's *Lion Heart* presents it as a more internalized negotiation between tradition and modernity. Both films challenge conventional gender narratives in Nollywood, offering complex female protagonists who strategically perform and subvert femininity. This research contributes to international studies by illuminating the evolving dynamics of gender performance in African cinema and its implications for understanding societal change in Nigeria. It argues that these cinematic representations reflect broader shifts in gender relations and power structures within globalization and cultural exchange. The findings offer insights into how popular culture mediates and shapes international perceptions of gender roles in non-Western contexts, thus enriching our understanding of the interplay between local cultural productions and global gender discourses.

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### **Solving the Nigeria Youth Unemployment Crisis by using Entrepreneurial Education & Skills Acquisitions**

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#### **ABSTRACT**

Unemployment as a global phenomenon is on the increase especially in Nigeria. The rate of youth unemployment in Nigeria is put at 54% of the population [21]. It is also pertinent to note that this problem cannot be totally eradicated or solved but can be drastically reduced to its barest minimum through continuous education and the acquisition of entrepreneurial skills. Education is said to be the gradual acquisition of knowledge which is integrative in nature. Education as an on-going process does not end with acquisition of knowledge. The knowledge, understanding, skills, attitudes and competencies acquired must be constantly updated and stimulated through practical experiences and experiments. The practicality of the acquired knowledge births creativity and enterprise skills in the individual. This entrepreneurial knowledge gives the individual an added advantage for better understanding and improvement thereby promoting his self-esteem, self-efficacy and self-confidence. It is believed that the co-curricular character developed in the process of experiencing and experimenting makes the graduate to be bold enough to further venture into more risk by establishing a business of his/her own. All these will culminate into the employability of the Nigerian youth either by being more employable or being self-employed. Also, all these would definitely aid to reduce the rate of unemployment in our dear country, Nigeria.

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### **Igbo Apprenticeship (*Igba Boi*) Scheme and Entrepreneurial Orientation in Anambra State Nigeria**

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Anticipation of a promising future for the apprentices and quasi-success guarantee of Igbo apprenticeship (*Igba Boi*) scheme has placed it at the crest of entrepreneurial incubators. The study examined the relationship between the Igbo apprenticeship scheme and entrepreneurial orientation in Anambra state, Nigeria. The study was anchored on the social exchange theory (SET) to bring out the potency and the impact of exchange of activities between masters/*Ndi-Oga* and their apprentices/*Umu-Boi* through the mechanism of entrepreneurial orientation. Survey research design was adopted for this study. Structured questionnaire was used to elicit responses from members of micro, small and medium scale enterprises (MSMEs) that passed through the scheme and currently have their own apprentices. The hypotheses of the models were tested using E-View Software Ver.10. The findings from the study revealed that there is a significant relationship the dimensions of the Igbo apprenticeship scheme and the five dimensions of entrepreneurial orientation in Anambra state, Nigeria. This study therefore, concluded that the Igbo apprenticeship scheme is distinctive and dynamic since, at completion of the apprenticeship, the apprentices who pass through the scheme receive seed capitals/equipment to start their own businesses/workshops. The study proffers the following recommendations amongst others that; the Igbo apprenticeship scheme should be used to cultivate an innovative mindset: This equips them with the skills needed to thrive in competitive business environments, the Igbo apprenticeship scheme will be pivotal in nurturing a culture of proactiveness and resilience needed to embrace risk-taking as an essential aspect of entrepreneurship among business-owners.

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### **The Capital of AI, Big Data, and Internet of Things (IoT): Promoting Igbo Cultural Heritage and Economic Development through ICT Management**

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#### **Abstract**

The convergence of Artificial Intelligence (AI), Big Data, and the Internet of Things (IoT) presents transformative opportunities in ICT management, enabling smarter workflows, predictive analytics, and resource optimization. AI enhances decision-making and automates processes, Big Data generates actionable insights, and IoT fosters real-time collaboration, driving operational efficiency. In advancing Igbo culture, these technologies offer innovative approaches to cultural preservation, economic empowerment, and global promotion. AI can digitize Igbo language, folklore, and traditions, ensuring accessibility for younger generations and diaspora communities. Big Data can analyze tourism and economic activities, promoting regional growth, while IoT supports smart agricultural practices, craft production, and business ecosystems, boosting productivity and sustainability. By integrating these technologies, professionals can achieve operational excellence while contributing to the Igbo people's cultural and economic progress. This paper highlights actionable strategies for leveraging AI, Big Data, and IoT to foster innovation, bridge cultural gaps, and position Igbo heritage as a global cultural asset. Recommendations focus on cohesive strategies to implement these technologies in ICT project environments across southeastern Nigeria. By embracing AI,

Big Data, and IoT, Igbo professionals can lead innovation, ensuring growth, efficiency, and adaptability in an evolving digital economy.

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### **The Role of Security on Economic Growth and Development in Nigeria**

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Insecurity over the years has been a source of concern for keen observers of the Nation's security situation. Innovation, entrepreneurship and economic development cannot be fostered in an unstable nation with insecurity bursting at the seams. Of recent, the security situation of Nigeria has been called to question severally from political unrest, kidnapping, armed banditry, insurgency to incessant religious and terrorist groups making havoc on the Nation. Having at the center of this discourse is the role security architecture and its agents on the economic development and growth of the Nigerian nation. To what extent are they relevant and effective in curbing the excesses of securing threat and terrorist groups in Nigeria? How does a secure Nation bring about economic development? This paper looks at the role of security agents and their relevance and contribution to economic growth and development in Nigeria, especially the southern part of Nigeria which is the economic nerve center of the nation. We recommend that governments at all levels and key actors in policy formulation should adopt the culture of transparency such that funds allocated to the security sector are effectively utilized for equipping the security sector to meet 21<sup>st</sup> century standard and curb insecurity which would bring about greater entrepreneurial growth and economic development.

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### **Issues Relating to Money Lending: A Study of *Ofo na Ogu*; A Nollywood Play**

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This study advances on examining some issues related to money lending as portrayed through the plot of a Nigerian Igbo play. Films are reflections of personal creative vision of a director. The problems of money could necessitate the quest for borrowing, hence the need to meet a money lender. However, there appears to be a decline in the practice because of the mischievous dispositions of the two parties involved, especially the lenders towards the adequate execution of terms of agreement. The data for this study were collected from personal communications and a Nigerian Igbo Play titled *Ofo na Ogu*. This study adopts the Auteur Theory and theory of Narrativity. Findings posit that money lending has contributed immensely to both human and community developments in the society. Again that spiritual and physical implications are deeply associated with money lending which tend to create adverse effects on the parties involved. The suggestion of this study could give rise to the Igbo adage which says “mmadu kwesiri imu anya ka azu”. This study concludes that money lending in one way or the other is a life saver if devoid of all the negative elements associated with the process.

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## **Navigating Constraints: Mobility, Agency, and Possibility in Nwaubani's *I Do Not Come to You by Chance***

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Adaobi Tricia Nwaubani's *I Do Not Come to You by Chance* explores the interplay between mobility, agency, and possibility within contemporary Nigeria's socio-economic challenges. This paper expands the concept of mobility beyond physical movement, incorporating economic and social transitions that reveal the promises and perils of navigating an inequitable world. It examines how the protagonist, Kingsley, navigates the constraints imposed by systemic poverty, familial obligations, and limited career opportunities, ultimately seeking upward mobility through morally ambiguous means. This paper situates *I Do Not Come to You by Chance* within broader discussions of globalization and mobilities, highlighting how the novel critiques systemic inequalities and the precarious nature of survival in neoliberal economies. By examining the intersections of mobility, agency, and possibility, this study reveals how individuals negotiate pathways toward self-determination within a world marked by profound structural barriers. It argues that the absence of legitimate avenues for upward economic mobility results in alternative routes with significant ethical costs.

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## **Gender Issues in Healthy Ageing Among African Rural Women and Human Capital Development for Achievement of Sustainable Development Goals (SDGs)**

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Life expectancy has increased considerably and people are continually getting aware of the need to stay young, healthy, active and alive. In order to achieve these as we age, we need to adopt a healthy life style and diet suitable for each stage of later life. The African culture has its uniqueness due to many factors including the extended family system (EFS) where one is totally dependent on the off-spring and relatives at old age. On the other hand women generally live longer than men thereby having older women and widows in the society. Furthermore, the same African culture (like the Igbos of Nigeria) do not encourage old widows to remarry or socialize, thereby placing more economic, socio-psychological and health challenges on the aged women especially in the rural setting where the younger ones have abandoned their villages to urban areas for pursuit of "white collar jobs" The purpose of this paper is to discuss Gender issues in healthy aging among rural African women and Human Capital Development for achievement of the Sustainable Development Goals( SDGs). It is never too early or too late to work for healthy ageing. Therefore, the health social, psychological, economic and emotional aspect of life style adjustment for aging gracefully and happily shall be discussed. The paper ends with recommendations as strategies to equip individuals with useful skills for healthy, happy, active ageing for achievement of the Sustainable Development Goals (SDGs).

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## **Painting as an Activism Tool in Shaping Societal Norms and Values**

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Paintings are powerful visual sponsor for major peace and activist movements across the globe. Major streets of the cities and communities are lined up with paintings that were used to provoke thoughts, that inform, educate, protest beautify and communicate with the individual and entire society. Presently, in most places, painting functions as site for activism by catalyzing community action at their physical sites, creating a sense of global antislavery culture that extend into the streets and communities and help to create a narrative of empowerment over the victimization within the modern antislavery visual culture. Ironically, most people still see painting only as a mere tool for entertainment and decoration. This study aims at using painting as an activism tool for shaping the societal norms and values. Painting works that comment on the use of painting to enhance societal values and norms were analyzed. The study employs a qualitative research method and it reveals that painting could be used as a vehicle to mount an advocacy against some of the ill behaviours that contradicts good values and norms in the society. The study utilizes survey as its research design. It employs observation as its research instrument for the collection of data. This research call for more studies that will project painting as an activism tool from various view points.

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## **Knowledge Sharing for Startups: Catalysing Growth and Sustainability**

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The startup landscape is increasingly characterized by a strong culture of knowledge sharing which serves as a strategic advantage against competition .By fostering a cohesive team environment and leveraging diverse strengths, startups become more agile and responsive to market opportunities. However, without effective knowledge management, organizations face uncertainty, making it essential for all members to actively share best practices for immediate and sustainable growth. The unique identities of companies are shaped by the connections and information flows among individuals, which are vital for maintaining a competitive edge. Sustainable growth is linked to the successful recruitment and integration of new hires, who bring different knowledge and perspectives. Hence, proper training and orientation are crucial for these individuals to navigate the organization and contribute to its goals. Knowledge sharing involves instilling the right norms and attitudes with ongoing evaluation and clear targets to keep employees motivated. Small startups are particularly vulnerable to these challenges, especially after their initial product launch as they navigate rapid growth and market establishment. Objectives: To ascertain the importance of knowledge sharing in startups; To identify the barriers to knowledge sharing in startups; To find out Strategies for Effective and sustained Knowledge Sharing in Startups. Methodology: This scholarly work will review existing literature related to this topic . Furthermore, case studies of successful knowledge sharing in startups will be reviewed.

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## **Interrogating the Nexus Between Sparse Population Distribution and Underdevelopment in Rural Communities: Causes, Consequences, and Pathways to Progress**

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Population distribution is a key factor in assessing territorial development. Rural communities in Nigeria constitute the most backward areas of the country in multiple ways - education, politics, social and the economy. This paper seeks to interrogate the causes of sparse population distribution, including rural-urban migration, environmental constraints, and socio-cultural factors, explores the challenges sparse population pose on the development of rural communities with the view of proffering strategies for addressing them. It also examines the interconnected relationship between low population density and the socio-economic challenges faced by rural areas. The consequences of this phenomenon—such as inadequate infrastructure, limited access to essential services, and economic stagnation—are analyzed in details, highlighting how these challenges perpetuate a cycle of underdevelopment. The study predicts that these factors will lead to recycling of poverty, urban overcrowding, extinction of some rural communities, insecurity and domination by cattle herders. It relied on primary data through observation method, and adopted “Human Capital Theory” as its analytical framework. The study found that the key factors linking population distribution to underdevelopment include limited access to services and infrastructure, social and political marginalization, education and skill gaps, healthcare disparities, and economic vulnerability. The paper concluded with some recommendations to address the challenge such as investment in rural infrastructure, promoting sustainable agriculture, decentralization of services, free and compulsory education, building and sustaining rural schools, and encouraging rural entrepreneurship.

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## **The Influence of Culture on the Learning of English as a Second Language: Igbo People as a Case Study.**

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This study investigates the influence of culture on the learning of English as a second language among the people of Igbo in southeastern Nigeria. The research explores the linguistic challenges faced by Igbo speakers in acquiring English language proficiency. The population for this study comprises secondary school students and business people in Onitsha North LGA, where Igbo is predominantly spoken both at home, market places, churches, social gathering etc. Using a mixed-methods approach, data were collected through interviews from

business enterprise and structured questionnaires from secondary school students. The theoretical framework is based on the Interlanguage Theory, which explains the process of second language acquisition in a bilingual context, propounded by American linguist Larry Selinker in 1972. This theory explains the linguistic system that second language learners create as they progress in learning a new language. It highlights how learners' interlanguage is influenced by both their native language and the language they are trying to acquire. The findings reveal a significant interference of Igbo linguistic structures in the learning of English, particularly in areas of syntax and phonology. This interference often results in common errors and code switching in English usage among learners. The study concludes that a better understanding of these challenges can inform more effective teaching strategies to improve English proficiency among Igbo speakers and not by forcing even the wrong English grammar on the children at home.

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### **Culture and human socialization in Igbo cosmology: gains and opportunities**

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The paper explored the gains and opportunities in human socialization and interaction among the Igbo of Southeast Nigeria. Basic socio-cultural belief and ideology of the Igbo is the conviction that human associations, gathering and communications matters for socio-cultural wellbeing of individuals as well as the rapid development of the society. This paper examined the benefits and values which are gotten from good human relationship and associations which is naturally the practice of the Igbo people in the olden days. Secondary data is the source of data collection. Result shows that there are many opportunities and gains in associating culturally and socially with one another. The paper advocates for Igbo people to unite again and revitalize trust and love among themselves, and accommodate fellow kiths and kin for sustainable development in the area. Human synergy, good communication and assistance to one another are vital for unity and progress in Southeast Nigeria.

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### **Nomenclature as a Factor of Marital Disputes in Igbo Cosmology**

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The rate of marital disputes in Igbo communities are alarming. The Igbo leaders must become actively involved in serious solution and good policies that will reduce this alarming problem. The researcher interviewed participants drawn from married couples and children of a broken home in order to ascertain the possible causes of marital dispute in the Igbo communities. The researcher revealed that childlessness,



adultery, alcoholism, in-laws, quarrels and inadequate financial support could disintegrate couples but the kind of nomenclature attachment of this generation is causing more harm. In olden days, married women answered special names given to them by their fellow married women in the clan. Names like: Ifediya, Ugodiya, Oyiridiya, Osodieme etc to show that “*Di bu ugwu*” but since they started answering names like Baby in dollar, Asa Odogwu etc, marriage is no more what is used to be. The work also revealed that there were fewer marital disputes in earlier societies than in modern society. The researcher challenged the Igbo leaders to do more about answering names that promotes respect and increase good values and norms. The leaders have to re-evaluate its teaching techniques. The research findings demonstrated that love has the ability to strengthen and unite all families. The study concludes that globalization is making both positive and negative impact on the Igbo family system.

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### **The Sanctity of the Kola Nut Ritual as a Symbol of Communion of Saints in Igbo Tradition**

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In the heart of every religion and tradition of the world lies the recourse to using ordinary materials common to the people and conventionally accepted as a viable means to convey deep spiritual realities. This underscores the point that religion is in the nature of man and must naturally develop within the grasp of human relations with the physical and natural world. The sanctity and dignity of the kola nut in the Igbo traditional society merits being regarded as a sacred symbol that intersects all Igbo communities and by which the indigenous people commune with the ancestral world in a mutual relationship among other spiritual significance it represents. Although this unique phenomenon has gained the attention of researchers and scholars from different perspectives, there is a further need to discuss it, considering the doctrine of Communion of Saints in Christianity to add more meaning to its sanctity and dignity. Communion of Saints in Christianity is the belief in the perpetual union of all the faithful, the living and the dead, as one body under Christ the head, through the sacraments, particularly the Eucharist. This is no less so in the Igbo African version, where the Kola nut ritual, like the sacraments, unites the living and ancestral world of the Igbo and African society. A conscious effort to inculcate this rich heritage of the indigenous people is therefore recommended as an assured means of perpetuating the treasure custom and tradition of Igbo-speaking people.

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### **ASSESSING POETIC VERSES IN IGBO LITERATURE: NECESSARY CLASSIFICATIONS AND EVALUATIONS**

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Igbo poetry, a form of poetry written by the Igbo – one of the largest ethnic groups in Africa – in the Igbo language, represents the history, cultural heritage, and linguistic diversity of the Igbo. Despite its value, Igbo

poetry is largely understudied. Four decades have passed since the Igbo literary scholar, Ugonna (1982) sought to know about the existence of Igbo poetry and its characteristics; but his enquiries are yet to receive adequate attention in Igbo literary scholarship. Existing studies on written Igbo literature focused mainly on the prose and the drama genres, with scant attention paid to the study of written Igbo poetry (WIP) in terms of describing its rhythm, types of poetic titles and verses that predominate it. The present study, therefore, assesses poetic verses in WIP, making evaluations necessary for its title and verse classifications. The study shows that while rhythm in WIP is not metrical, it enhances the quality of Igbo poems. Poetic titles in WIP are found to either be literary or non-literary, while verses in WIP are classified into pseudo-Igbo poetry - that is, an alienated form of poetry, and standard-Igbo poetry. The study thus provides empirical answers to Ugonna's questions, hence promises to serve as a useful pedagogical resource for the study of written African poetry of African language expression, not just WIP. It also provides a structured framework for analyzing modern Igbo poetic works.

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## **ART AND VISUAL CULTURE: DEPENDABLE ROUTE TO SUSTAINABLE DEVELOPMENT, SOUTHEASTERN NIGERIA DIMENSION**

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This study seeks to situate Ndigbo as people who are notably acclaimed for their intellectual, creative and cultural values, globally. However, Ndigbo have remarkably excelled in Art and visual culture as exemplified in Igbo Ukwu bronze casting, Uli art (Art of body decoration), Mbari Art, Ikenga, Ekpe Masquerades and festivals, "Iwa-Akwa", Igbankwu, Iriji and others which in recent times are facing extinction, following colonialization and politics of post colonialism in Nigeria, indeed Africa. The study views culture as comprising peculiar ways of attitude of a people in relation to their traditional values and norms, faced with increasing demands of modern civilization which are also, vital lubricants for creativity and development in Southeastern Nigeria. The study finds that Art and Visual Culture provide suitable playground for human capacity, tourism, intellectualism, economic and socio-cultural development. Primary and secondary sources of data collation are adopted to achieve the objectives of the study. However, the study observes that Ndigbo have a complete way of life which encompasses arts and visual culture, philosophy and institutional legacies which give meaning and order to the Igbo communities and beyond. This was followed by conclusion and possible recommendations.

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## **NDI IGBO, CULTURE AND TRADITIONAL RETIREMENT PATTERN: A STUDY IN IGBOTO MMA**

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Ndi Igbo constitutes as one of the major ethnic groups in Nigeria with very rich cultural heritage. There is no Igbo community that does not parade very rich culture whether at home or in diaspora. In recent times and with the advent of globalization and development in modern communication system, it's easy to read and even view how Ndi Igbo in diaspora display their cultures in foreign land. As it were, culture being a way of life of a people, it is important to note that culture borrows and culture lends out. It is therefore not uncommon to see Ndi Igbo borrowing and adopting cultural patterns especially from their neighbors. Similarly, the Ndi Igbo neighbors also borrow certain Igbo cultures for their adaptations and development. However, what is very important and peculiar is that Ndi Igbo and their cultures are tied to development which is very unique. Thus, the paper Ndi Igbo and their Traditional Retirement Pattern: A Study In Igboto Mma shows how Igbo culture is tied to community development. In fact, this Igboto mma culture demonstrates the fact that prior to the western pattern of retirement and it's appetencies that Ndi Igbo had evolved traditional retirement culture that has enhanced human and capital development. The Igboto mma till date remains a cherished culture especially among the Cross River Igbo as it's capacity for community, human and capital development remains indelible.

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### **An Anthropolinguistic Perspective to *Igò Ojì* (Kola Nut Invocation) among the Igbo People of Nigeria**

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One of the outstanding features that mark Igbo culture is the kola nut. Traditionally, the kola nut goes through a ritual termed *igo oji* 'the kola nut invocation' before it is eaten. Research have been carried out by Igbo scholars on the kola nut custom, but inadequate attention has been paid to the invocation involved in the process. The present study examines the invocation process with a view to delineating the nature of the invocation, the structure and the manner of language used in the invocation in contemporary times. Twelve male adults were interviewed for this study. The choice of only males is based on the fact that in patriarchal Igbo society, kola nut is the business of men. The researcher equally observed *igo oji* in three different occasions. Information gathered from the interviewees and observations formed the data for this study. Analysis of data shows that, the process of *igo oji* is no longer strictly adhered to due to reasons of changes in religious inclination and orientation among the Igbo. The structure and language of the invocation are no longer followed. It is recommended that, to avoid conflict and disputations, Christians should restrict themselves to prayers over kola nut, while traditionalists should continue with kola nut invocation.

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### **COGNITIVE AND SEMANTIC ANALYSIS OF IGBO PROVERBS RELATED TO HUMAN BODY PARTS**

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This study delves into the rich tapestry of Igbo proverbs, exploring the intricate cognitive and semantic mechanisms behind the use of body part references. Focusing on a sample of 25 proverbs collected from 25 diverse Igbo speakers across 5 southeastern Nigerian states; Enugu, Anambra, Ebonyi, Imo and Abia states using pen, paper and a sound recorder. The research aims to unveil the deep-rooted cultural beliefs and values embedded within these linguistic gems. Through a meticulously designed study, the researchers employed a range of analytical techniques, including content analysis, metaphor analysis, and interpretative phenomenological analysis. The body parts explored are the head, heart, eyes, hands, back, leg, finger and so on. For instance, Aka aja ājā nà- èbute ọ̀nụ̀ mmanụ̀ m̄mānū̀. – A sandy hand brings about an oily mouth. This proverb conveys the idea that hard work and diligence can lead to positive outcome or reward. Aka aja ājā implies a hardworking man, while, ọ̀nụ̀ mmanụ̀ m̄mānū̀ implies reward of hard work. By dissecting the symbolic representations of the body parts, a fascinating window is opened into the Igbo worldview and their profound understanding of the human form.

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### **Political Culture, Use of Power and Human Capital Flight in Africa: Expectations and Threats to Sustainable Regional Development**

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The study examined the nexus between political culture, use of political power and human capital flight, by situating the expectations and threats of their interplay on the continent's quest for sustainable development. Descriptive –correlation research design was adopted to carry out a quantitative study based on survey data collected from primary and secondary sources. Guided by the complementary theories of institutionalism and developmental state framework, the data collected were analyzed through descriptive correlation and inferential statistical tools. The study revealed that human capital flight in Africa follow a structural pattern of astronomical increase annually, and significantly caused by abusive use of political power. The greatest threats to human capital retention in Africa are the institutions of government and the leaders who pilot the affairs of the states. Political culture is negatively associated with human capital flight in Africa. There is a positive relationship between level of abusive use of power among the regional clusters of Africa and annual distribution of level of human capital flight in the region. Since a nation's level of abusive use of power in Africa determined her annual distribution of level of human capital flight between 2014 and 2024. The expectation is that brain drain reversal is possible in Africa through effective implementation of developmental state programmes.

## **Oke ite as anti-human capital development: A Thematic analysis of the song “Ndi Oke ite akalia”**

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The quest for quick wealth by the younger generation in the South east is becoming worrisome as youths engage in vices like “Okeite” rituals and sacrifices to get quick wealth without hard work. Some societal vices are exposed and brought to the fore through medium like music. This study aims to examine how the craze for quick wealth is encoded in the lyrics of the song titled “Ndi oke ite Akalia” by Prince Chijioke Mbanefo from South east Nigeria. The song digs into the diabolical actions of internet fraudsters, stimulating reflection on the effects in the digital age. The song which served as data for this study was downloaded from the internet and transcribed, only the words of the song were transcribed. The thematic analysis focuses on patterns through which themes were derived, and how frequently the themes occurred in the song to foreground their importance. The research questions which this research provides answers to are: what are the themes in the song that show Oke ite as anti-human capital development, and how are the dangers of youths engaging in Oke ite encoded in the lyrics of the song? The findings of the study show that the alien culture of engaging in Oke ite imbibed by Igbo youths as revealed by the lyrics of the song are seriously against human capital development; as the involvement in Oke ite distracts one from harnessing ones hidden inner potentials which Igbo youths had been known for. The study recommends that societal vices should not be swept under the carpet; they should be criticized in mediums like songs in order to deter youths from engaging in them. The study concludes that music is a potent tool through which societal vices can be corrected; Igbo youths should not be swayed into getting rich quick through diabolical means.

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## **Tackling Poverty in South-Eastern Nigeria, by growing Small & Medium Scale Vocational Enterprises**

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With the rate of unemployment towering high in the south-eastern part of Nigeria, lack of business and managerial skills or knowledge as well as fear of the unknown have crippled youths from venturing into private businesses that could have encouraged self-employment. This paper focuses on tackling unemployment through vocational/entrepreneurship education as the way to get out of joblessness. It is in the light of this, that this paper examined the role and contributions of vocational education to employment generation in the five south-eastern states of Nigeria. It is obvious from the paper that youths found great value in skills acquisition believing that the fight against poverty cannot be won by just receiving money from rich people every day or every month, rather take from them wealth-job creating skills through vocational education for self-sustenance, because anybody who wants to be rich and productive rather than being fed and dependent must start his/her own business. At the end, the paper recommended among others that training and re-training vocational/entrepreneurial skills for youths especially those that have dropped-out-of formal employment or education be facilitated to banish hunger and poverty in the society.

## **Re: Leaders, Leadership Failure and the Nigerian State**

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Through an analysis of its historical foundations, current expressions, and significant ramifications for the state, this study delves into the complex aspects of leadership failure in Nigeria. Despite its abundance of riches and potential, Nigeria has struggled with enduring issues including social instability, bad governance, and corruption, which are mostly the result of incompetent leadership. The study emphasizes how public trust has been damaged and preexisting inequities have been made worse by leadership failures at all levels—political, economic, and social. It makes the case that these factors have encouraged a culture of impunity in which personal benefit takes precedence over public duty. The study also looks at the effects of poor leadership on security, economic growth, and national cohesion, showing how the absence of effective governance has resulted in a rise in violence, ethnic conflicts, and a reduction in public welfare. Through a critical analysis of empirical data and case studies, the study emphasizes how urgently revolutionary leadership that puts sustainability, inclusion, and transparency first is needed. In Nigeria, it promotes a rethinking of leadership models by highlighting the value of civic participation and the strengthening of grassroots movements. The study concludes by arguing that reviving the Nigerian state and promoting a more just and wealthy society depend on resolving leadership failure. Nigeria can successfully traverse its obstacles and realize its potential for a better future by adopting creative leadership methods and learning from its previous failures.

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## **The Igbo Love for Money: Advocating for Youth Leadership as Human Capital**

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Leadership as a human capital entails investing in youths through education, vocational studies, apprenticeship and mentoring for the purpose of development. While, Igbo's love for money is simply their culture, that propels them to work hard, create wealth and enjoy financial success. This study aims to strike a balance between Igbo youths' quest for materialism and the need to invest in leadership as human capital. The work investigates the nexus between materialism and hard work. The study examined different legal frameworks that provides for youth protection and empowerment. The work X-rayed legal frameworks and analysed factors that exacerbate materialism amongst Igbo youths and proffered solutions. The work found that Igbo's have natural infinity to wealth, which make them work hard to enjoy financial success and wealth. However, where these inclinations are not tailored appropriately, they engage in social vices. The study observed that currently, most Igbo youths wallow in poverty and crime due to lack of investment in leadership as human capital. Accordingly, the work recommends that the only solution that will emancipate the Igbo is to invest in leadership as human capital. Government intervention is critical in providing enabling



environment to develop the youths and eliminate hindrances to their investment. Review of extant laws like 1999 Constitution and Child's Right is very apposite.

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### **Untying Colonial Knots Around Film in Africa: The Entrepreneurial Culture of Nollywood**

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Cinema in Africa took off as an anti-colonial movement. Its vivifying oxygen at the time was pan-Africanism as a way of giving voice to the continent while decolonizing the western gaze on screen. So long as the struggle was ideologically foregrounded, it remains a tough turf to unpack in arguing that the pioneer filmmakers of the continent succeeded in achieving such a vision. However, unlike then, the Nollywood film industry of Nigeria has systematically gained global acclaim and popular sovereignty by dislodging the Euro-American hegemony and imperial intrusiveness that seemingly beclouded the first phase of film practice in the continent. This paper, while harping on the framework of historical analysis, explores how Nollywood has continued to untie the colonial knots through its new filmmaking culture. Although the protocol of decolonization in cinema may intrinsically be overwhelming since the tools, theories and language of instruction are mostly colonial bequeathals, the logic pursued here is in acknowledgment of a diffusion process that has given a voice to Africa in creative freedom and self-representation. In this paper therefore, I argue that re-imagining film practice through the lens of Nollywood currently vis-à-vis the avalanche of western bequeathed frameworks that is now being jettisoned is a form of decoloniality in praxis where the subaltern can be said to truly speak.

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### **“Pacification” and the “You Personality” in Chimamanda Adichie’s “The Thing Around Your Neck”**

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Chimamanda Adichie demonstrates a compelling consciousness of the epochs of the African history along with its besieging conflicts. Her literary engagements come with certain symbolic echoes of the cultural values associated with Africa’s eventful past, some of which she only came to discover in their dissipating status. The focus in this paper is on “The Thing Around Your Neck” which comes as Adichie’s lead story in her short story collection. In this work, an attempt is being made to elicit the subtleties in the perception of ‘pacification’, a term which came up at the concluding part of Achebe’s *Things Fall Apart*. Adichie’s own perception is that this term translates as condescension or appeasement on the status of the different classes of migrants to the US. In experimenting with the second person narrative, ‘you’ becomes an antecedent to

the protagonists name, Akunna and in a manner of extension to the audience. Perhaps, it also beckons on writings on Africa to seek compelling techniques to engage their audience. It is therefore imperative to interrogate how a symbolic reminiscence of the ‘pacification’ matter defines the connection between the African writing of the past and that of the contemporary epoch.

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### **Encounter as Capital: Catalyst for Peacebuilding with Focus on Igbo Cross-Cultural Marriages in the Diaspora**

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Encounter as a capital is an invaluable resource that can not be over emphasised in view of it's impact on social cohesion , mobility and socio economic development. Encounter as a capital being a catalyst for peacebuilding with a focus on Igbo Cross-Cultural Marriages in diaspora is found as a specific limited area in research, that the study here is set to interrogate the nexus between the encounter as a capital serving as peacebuilding leveraging in the cross- cultural marriages of Igbo in the Diaspora. The qualitative method was applied while , secondary sources of documentary, online and primary sources through survey by focus group discussion were used for data collections. The Transnational Theory is relevant to the theme of this study and was adopted for the framework for the analysis. The study revealed that encounter as a huge resource in terms of knowledge sharing, social networking, access to new markets, cultural exchanges, citizenship and residency, above all intermarriage capital value and on the premise of the above, they bring about social supports for stability facilitates peacebuilding for the migration communities and back home and as well affects relationships back home. It's not holistically fair, carrying its own challenges.. The study recommended that the population involved needs to be mindful of social isolation or disconnection where attitude changes .

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### **Reclaiming Igbo Cultural Heritage: Leveraging Traditional Practices to Address Gender Inequality in Enugwu-Ukwu, Anambra State**

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While considerable progress has been made in the quest for gender parity in Igboland, some issues of concern have remained recalcitrant and traced to the assumed sacrosanctity of culture. Igbo women therefore, continue to face significant challenges, including domestic violence, limited access to economic opportunities, education and decision-making positions. Hence, using a qualitative research approach and insights drawn from Obioma Nnaemeka’s Nego-Feminism theory, this ethnographic study explores the potential of deploying traits of Igbo cultural heritage in addressing gender disproportion in contemporary Igbo societies, using Enugwu-Ukwu in Anambra State as a case study. Data is gathered through literal readings as well as, oral histories through semi-structured interviews and focus group discussions. This research argues that when



certain aspects of Igbo culture are reclaimed and reinterpreted, rather than being a barrier to gender equality, can be leveraged to promote women's empowerment and challenge despicable patriarchal norms that foster and sustain gender disparity in contemporary Igbo societies. By examining historical cultural practices such as unparalleled honour for motherhood and maternal relations, religious traditions that recognize male and female deities as complementary, and social institutions such as “Ụmụada” and the influence they wield in Enugwu-Ukwu, this study identifies opportunities for cultural reorientation and transformation that prop gender equity. The findings of this study contribute to the development of culturally sensitive strategies for promoting gender equality, women's empowerment and social justice in Enugwu-ukwu and Igbo communities in general.

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