

# **Igbo Studies Association**

## **14th Annual Conference**



**Theme: *Ndi Igbo in the Global Context***

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

**CONFERENCE PROGRAM**

**May 12-14, 2016**

**Igbo Studies Association**

# Igbo Studies Association

## MISSION

To promote and encourage scholarship on IGBO history, culture and society in African studies as inaugurated and initiated at the African Studies Association (ASA) Conference in Philadelphia, Pennsylvania, on November 8, 1999. To forge intellectual links and network with scholars, policy makers, and activists inside and outside NIGERIA. To participate actively and collaboratively in continental and global debates with interested organizations in Nigeria, the U.S. and other countries on issues specifically relevant correlated 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 Ndigbo. Membership is open to Igbo scholars everywhere committed to engendering and promoting scholarship in all disciplines in Igbo studies.

Registration fees shall be paid annually by all members the Igbo Studies Association. All members will be expected to deposit a \$25.00 contingency fee. Dues are for the membership year January 1 - December 31. The differentiated levels of registration fees due and payable by members of the organization are as follows:

**1. Individuals**—Those persons eligible for membership who pay the annual dues set by the Executive Committee. Regular (Professionals and Scholars) - \$40.00 Members based in Africa - \$15.00 Students - \$20.00 **2. Sustaining** - Those persons or organizations that elect to pay the annual dues for this class as set by the Executive Committee.

## ISA EXECUTIVE OFFICERS

*President:* **Chima J. Korieh**, University of Nigeria, Nsukka  
*Vice President:* **Uchenna Nzewi**, University of Nigeria, Nsukka  
*Secretary:* **Ogechi E. Anyanwu**, Eastern Kentucky University  
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Canada

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Caroline Mbonu, PhD  
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Lucy Apakama, PhD



14TH INTERNATIONAL CONFERENCE OF THE IGBO STUDIES ASSOCIATION

Theme:

***“Ndi Igbo in the Global Context”***

Parmer Building  
**Dominican University**  
River Forest, Illinois, USA

**MAY 12-14, 2016**

**PROGRAM CHAIR**  
**Ogechi E. Anyanwu**  
Eastern Kentucky University, Richmond, KY

**ISA EXECUTIVE OFFICERS**

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Canada

**CONFERENCE PLANNING COMMITTEE**

Ogechi E. Anyanwu  
Chima J. Korieh  
Uchenna M. Nzewi  
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Ralph Njoku  
Ada Azodo  
C.J.B.G. Okpalike  
Douglas Chambers  
Nkuzi Nnam  
Kanayo Odeluga

# CONFERENCE PROGRAM

## WEDNESDAY, MAY 11, 2016

Arrivals and Conference Pre-Registration: 4:00 PM–6:00 PM  
(Venue: Meeting Room, Holiday Inn Express & Suites)

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

(Venue: Meeting Room, Holiday Inn Express & Suites- Courtesy of Igbo League, Inc)

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## THURSDAY, MAY 12, 2016

Conference Registration Continues (beverages: Tea/Coffee): 9:00–10:00 AM  
(Venue: Parmer Atrium, Dominican University)

### OPENING PLENARY SEASSION I: (9:30-10:00 AM: Venue: Parmer 108)

Call to Order:

Moderator:

**Chidi Igwe**, PRO, ISA

Ecumenical Invocation:

**Kanayo Odeluga**

Opening Remarks:

**Ogechi E. Anyanwu**, Conference Chair, ISA

Welcome Remarks:

**Chima J. Korieh**, President, ISA

Welcome Remarks:

**Nkuzi Nnam**, Chief Host

Welcome Remarks:

**Donna M Carroll**, President Dominican University

**Jeffrey Carlson**, Dean, RCAS, Associate Provost,  
Dominican University

**Jeffrey Breese**, Provost and Vice President, Dominican  
University

Presentation/Breaking of Kola nuts

Representative of Igbo Community of Chicago

### PLENARY SESSION II: SPECIAL EXECUTIVE ROUNDTABLE

Time: (10:15 AM-12:00 PM)—Venue: Parmer 108

(Sponsored by Executive Board, Igbo Studies Association)

**Topic: Biafra: Finished or Unfinished Business?**

**Panelists:** **Chair: Chima J. Korieh** (University of Nigeria, Nsukka, Nigeria)  
**Apollos Nwauwa** (Bowling Green State University, USA)  
**Gloria Chuku** (University of Maryland, USA)  
**Ukachukwu Anyanwu** (Imo State University, Nigeria)  
**Baldwin Chika Anyasodo** (University of Port Harcourt, Nigeria)  
**Augustine Okechukwu Agugua** (University of Lagos, Nigeria)  
**Kanayo K. Odeluga** (Franciscan St. James Health, USA)  
**Carol Ijeoma Njoku** (University of Nigeria, Nigeria)  
**Christine Ohale** (Chicago State University, USA)  
**Chikwendu Ukaegbu** (University of Wyoming & Dominican University, USA)  
**Lucy Apakam** (Alvan Ikoku Federal College of Education, Nigeria)

**LUNCH:** 12:00 PM—1:00 PM (Courtesy of Igbo Studies Association, USA): **Parmer Atrium**

## THURSDAY, MAY 12, 1:15 PM—3:15 PM (CONCURRENT SESSION)

### **Panel 1: BIAFRAN WAR, MEMORIES, AND LESSONS**

*Anambra Room*

**Chair: Augustine Okechukwu Agugua** (University of Lagos, Nigeria)

**Azuoma Ijeoma Akumefula** (Federal University of Technology, Owerri, Nigeria)

“Issues and Lessons of the Biafra-Nigeria War”

**Bernard Steiner Ifekwe** (University of Uyo, Nigeria)

“Biafran Radical Groups and the Quest for Sovereignty in the Nigerian Civil War”

**Iwu Ikwubuzo** (University of Lagos, Nigeria)

“Agha Biafra, Ncheta na Ihe Mmuta n’Iduuazi Tony Ubesie”

**Nkoli Mercy Nnyigide** (Nnamdi Azikiwe University, Awka, Nigeria)

“Biafran War, Memories, and Lessons: Insight from Ubesie’s *Isi Akwụ Dara N’ala*”

**Maria Trinitas Oluchi Keke** (University of Nigeria, Nsukka, Nigeria)

“Igbo Historical Songs: A Reflection of Igbo Value for Life in the Biafran War”

### **Panel 2: MIGRATIONS, CONNECTIONS, AND ENCOUNTERS**

*Niger Room*

**Chair: Obiwu Iwuanyanwu** (Central State University, Wilberforce, OH, USA)

**Ada Uzoamaka Azodo** (Indiana University, Northwest Campus, Gary, IN, USA)

“Omenuko, or Lessons on Sojourning for Ndigbo”

**Fidelis Ebere Onuoha** (Imo State University, Owerri, Nigeria)

“The Challenge of Migrationist Theory and the Antiquity of Ndigbo in their Present Environment”

**Sabina Chiaka Osuji** (Imo State University, Owerri, Nigeria)

“Consequences of International Migration and Impact on Development: A Case Study of Nigeria – USA”

**Chukwuani O. Charles** (Howard University School of Social Work, USA)

“An Exploration of the Mental Health Experiences of Igbo Immigrants in the United States: Adaptation Challenges and Coping Strategies”

**Justina Chika Alaneme** (Imo State Polytechnic, Umuagwo, Nigeria)

“Migration and Xenophobia in the Global Context: The Bitter Experiences of Igbo Migrants in Nigeria and Africa”

### **Panel 3: NKA NA UZU: SCIENCE, TECHNOLOGY, AND DEVELOPMENT**

*Oji Room*

**Chair: Nneka Umejiaku** (Nnamdi Azikiwe University, Awka, Nigeria)

**Godwin Chibundu Egbucha** (Imo State University, Owerri, Nigeria)

“Diversification of Science and Technology: A Call for for revisitation of Igbo Culture of Science and Technology”

**Chinedu Constance Chinasa** (State Universal Basic Education Board, Imo State, Nigeria)

“Technology, Globalism and Igbo Cultural Values”

**Ngozi G. Egonu** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)

- Chimebuka J. Egonu** (Federal University of Technology, Owerri, Nigeria)  
 “Nka na ụzụ: Science, Technology, and Development in The Advancement of Igbo Nation”
- Chimezie Korie** (Imo State University, Owerri, Nigeria)  
 “The Role of Traditional Skills and Techniques in the Development of Modern Science and Technology in Igbo Land”
- Ogochukwu Violet Okoye** (Federal Polytechnic, Oko, Nigeria)  
 “Blacksmithing: The Vernacular Technology of the Igbo of Southeastern Nigeria as seen through PA Nwankwo Udokwu’s Experience”

#### **Panel 4: AHUIKE: HEALTHCARE ISSUES IN IGBOLAND**

*Imo Room*

- Chair: Kanayo K. Odeluga** (Franciscan St. James Health, USA)
- Nkiru E Okoro (Nee Obodo)** (Ministry of Health, Enugu State, Nigeria)  
 “Study of Malaria Prevention and Cure in Anambra State of Nigeria”
- Jane Adanne Nweke** (Abia State University Teaching Hospital, Aba, Nigeria)
- Chidi Nweke** (Abia State College of Health Sciences, Aba, Nigeria)  
 “Strategies and Prospects of Improving the Global Perception of Igbo Traditional Health Practices”
- Baldwin Chika Anyasodo** (University of Port Harcourt, Nigeria)
- Ajaero Nwamaka Roseline** (Federal Medical Centre, Owerri, Imo State, Nigeria)  
 “Credo of Primary Health Care Administration in the Traditional Naïve Populace: An Igbo Community Experience”
- Ozuruonye Chioma Eberechukwu** (Imo State Oil Prod. Areas Dev. Comm. Owerri, Nigeria)  
 “Ahuike di Mma: A Critical Look at Healthcare Situation in Igboland”
- Iwuchukwu Afamdi Okwudili** (University of Nigeria Teaching Hospital, Enugu, Nigeria)  
 “Is Kolanut Losing its Relevance in Igbo communities?: A study on the modern day usage, social and health perspective among Igbo in Enugu state Nigeria”
- Queeneth Chinwe Iwewelem** (School of Health Technology, Orlu Nigeria)  
 “Traditional Health Care Delivery System of Ndi Igbo: A Compliment to Orthodox Medicine for Global Usage”

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**THURSDAY, MAY 12, 3:30 PM—4:45 PM (CONCURRENT SESSION)**

#### **Panel 5: AKO NA UCHE: DEMOCRACY AND MONEY POLITICS**

*Anambra Room*

- Chair: Chika J. B. Gabriel Okpalike** (Nnamdi Azikiwe University Awka, Nigeria)
- Carol Ijeoma Njoku** (University of Nigeria, Nsukka, Nigeria)  
 “Unmasking the Conflict of Power Contraction and Displacement in the Post-Colonial Igbo Nation”
- Amanze Christopher Njemanze** (Federal Polytechnic, Nekede, Owerri, Nigeria)  
 “The Impact of Corruption and Self-interest in the Leadership of Ndi Igbo”
- Anne Amuche Obiora** (Chukwuemeka Odumegwu Ojukwu University, Nigeria)  
 “Applying Ako na Uche to recapture Igbo past glory and Aura: A Legal Perspective”
- Nsolibe Ugochukwu Williams** (Federal College of Education [Technical], Umuozu, Nigeria)  
 “Godfather Politics and Vote Buying: The Problem with Nigerian Democracy”

**Francis Ogechi Doris Onyegbule** (National Institute for Nigerian Languages, Aba, Nigeria)  
“Igbo Traditional Philosophy of Law: Implications for Nigerian Constitution and Judicial System”  
**Chukwunonso M. Uchegbu** (CENCOD, Lagos, Nigeria)  
“Ndi Igbo and the Struggle for Nigeria’s President of Igbo Extraction, 1999-2019”

## **Panel 6: IGBO NAMES, PROVERBS, AND SOCIO-CULTURAL VALUES**

*Niger Room*

**Chair: Oby C.N. Okonkwor** (Nnamdi Azikiwe University, Awka, Nigeria)

**Ifeanyichukwu C. O. Ndubuisi** (National Youth Service Corps, Anambra State, Nigeria)  
**Oby C.N. Okonkwor** (Nnamdi Azikiwe University, Awka, Nigeria)

“The Use of Igbo Proverbs as Antidote to the Alleged Fear of Extinction of Igbo Language”

**Ngozi Gloria Adunchezor** (Nwafor Orizu College of Education, Nsugbe, Nigeria)  
“Contextual Use of Igbo Proverbs in Selected Plays of Onyeka Onyekuba”

**Happiness Ugochi Ikonne** (National Institute for Nigerian Languages, Aba, Nigeria)

**Nkechiyere B. Ohaike** (National Institute for Nigerian Languages, Aba, Nigeria)  
“The Beauty in the Proverbs of the Insane: An Overview”

**Stella Nwanyioma Dike** (Federal College of Education, Pankshin, Nigeria)  
“Nkwenye Ndị Igbo Dị ka O si Metuta ịgụ Aha”

**Nkechiyere Beatrice Ohaike** (National Institute for Nigerian Languages, Aba, Nigeria)  
“Nleghara Anya Nke Nne na Nna na Goomenti N’ezinulo: Odachi Nye Udo, Oganiihu na Akunuba Ala Anyi”

**Anselm Chukwudi Onuorah** (Nnamdi Azikiwe University, Awka, Nigeria)  
“Ofọ Ndụ, Ogu Ndụ; Hermeneutical Investigation of the Igbo Concept of Ogu Eji Ofọ Anu”

## **Panel 7: CONFLICT RESOLUTION, UNITY, AND SOCIAL SECURITY**

*Oji Room*

**Chair: Carol Arinze-Umobi** (Nnamdi Azikiwe University, Awka, Nigeria)

**Chijinwa Akakuru Ojiugo** (Alvan Ikoku Federal College of Education, Nigeria)  
“The Role of Gender, Class and Igbo Values in Conflict Resolution”

**Ngozi Megwa** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)

**Juliet Egesi** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)  
“Social Security and Stability in Africa: A Paradigm Shift”

**Peace-val Eze** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)  
“Changing English Food Consumption Practices in Igbo Land: An Imperative to Upholding Igbo Values”

**Mercy Afor Okafor** (Federal Polytechnic, Oko, Nigeria)  
“To the Unknown Chief”: Reflecting the symbolism and social dynamics of Rulership as revealed in Boniface Okafor’s Painting”

## **Panel 8: IGBO WRITERS AND AFRICAN LITERATURE**

*Imo Room*

**Chair: Christine Ohale** (Chicago State University, USA)

**John Sherman** (Mesa Verde Press, Indianapolis, IN, USA)

"The Urban/Rural Conflict in African Literature: An Examination of Selected Works by Igbo Authors"

**Ijeoma C.S. Madueke** (University of Alberta, Canada)

"Igbo Writers in the Global context: A Look at Igbo Authored Texts in Translation"

**Ijeoma Chinwe Nwajiaku** (Federal Polytechnic, Oko, Nigeria)

"(Ako na Uche), Rationality, Sagacity and Wisdom for Survival: The Igbo Experience in the Fiction of Okey Ndibe & Chimamanda Adichie"

**Nkechinyere Nwokoye** (Nnamdi Azikiwe University, Awka, Nigeria)

"Igbo Poets as Seers and Social Critics"

**Eucharika Ebele Okafor** (University of Lagos, Nigeria)

"Inscribing Women in Literary Canon: Agenda for Igbo Women Novelists"

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**Dinner: 6:00 PM-7:30 PM: Meeting Room, Holiday Inn Express & Suites**  
(Courtesy of Wawa Association of Chicago)

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## **FRIDAY, MAY 13, 2016**

**Conference Registration Continues: 8:00 AM–9:00 AM: (Parmer Atrium)**

### **PLENARY SESSION III: SPECIAL ROUND TABLE: 9:00 AM-10:00 AM**

**Time: (9:00 AM—10:00 AM)**

**Venue: Parmer 108**

**Topic: The Travails of Insecurity for Ndi Igbo: Where Do We Go From Here**

**Panelists: Chair: Ogechi E. Anyanwu** (Eastern Kentucky University, USA)

**Chinedum Nwajiuba** (Federal University Ndufu-Alike, Ikwo, Nigeria)

**Apollos Nwauwa** (Bowling Green State University, USA)

**Gloria Chuku** (University of Maryland, USA)

**Raphael Njoku** (Idaho State University, USA)

**Oby C.N. Okonkwo** (Nnamdi Azikiwe University, Awka, Nigeria)

**Ada Uzoamaka Azodo** (Indiana University, Northwest Campus, USA)

**Chima J. Korieh**, University of Nigeria, Nsukka,

**Carol Ijeoma Njoku** (University of Nigeria, Nigeria)

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## **FRIDAY, MAY 13, 10:00 AM—11:00 AM (CONCURRENT SESSION)**

### **Panel 9: GLOBALIZATION, LINKAGES, REPRESENTATIONS**

*Imo Room*

**Chair: Baldwin Chika Anyasodo (University of Port Harcourt, Nigeria)**

**Uchenna Justin Nwachukwu Harris** (Author, Publisher and International Consultant)

“Ndi Igbo in the Global Context: A Cross-Sectoral and Interdisciplinary Exploration of Our Options”

**Nkechi Okechukwu Ezinma** (Nigeria Copyright Commission, Port-Harcourt, Nigeria)

**Bellarmine Ezumah** (Murray State University, Murray, KY, USA)

“Demystifying the Myth: Identifying and Addressing the Local and Global Stereotypical (mis)Representations of the Igbos”

**Chidi Opara-Ibeleche** (Federal University of Technology, Owerri, Nigeria)

“Considering the Igbo Position in the Contemporary Global Economic Movement”

**Rose Nkechi Nwankwo** (Federal Polytechnic, Okoh, Nigeria)

**Madumelu H.C. Madubueze** (Chukwuemeka Odumegwu Ojukwu University, Nigeria)

“Ndi-Igbo: Opportunity Maximization and Risk Minimization in the Global Context: Problems and Prospects

**Uchenna Onuzulike** (Howard University, Washington D.C., USA)

“Negotiating ‘Igboness’ in America: Transnational Ties and Ethnic Identity Among Second-Generation Igbo”

**Lazarus Chukwunyere Daniel** (Danit Multi Investment Ltd, Abuja, Nigeria)

“Igbos as Giants in ICT in Nigeria and Beyond”

### **Panel 10: OGBU ARA OBARA: TERRORISM, POLITICAL VIOLENCE, AND SAFETY**

*Anambra Room*

**Chair: Chikwendu Ukaegbu** (University of Wyoming & Dominican University, USA)

**Solomon Sunday Duru** (Imo State University, Owerri, Nigeria)

“Security, Economic Investment and the Challenge of Criminality in Igbo Commercial Nerve-Centers”

**Jonathan Chidemere Egesi** (Imo State Polytechnic, Umuagwo–Ohaji, Nigeria)

“Ogbu Ara Obara: Effects and Implications of Terrorism and Political Violence on the Safety of Lives and Properties of Ndi Igbo in Nigeria”

**Uchenna Mariestella Nzewi** (University of Nigeria, Nsukka, Nigeria)

**Nkiru Christiana Ohia** (University of Nigeria, Nsukka, Nigeria)

“Boko Haram Terrorism and the Future of Education in Nigeria: Implication for Igbo Families”

**Nneka Umejiaku** (Nnamdi Azikiwe University, Awka, Nigeria)

**Chindo Umejiaku** (Zife Enterprises Ltd., Awka, Nigeria)

“Human Trafficking in Igbo Land: An Appraisal of Existing Legal Framework Aimed At Combating Human Trafficking”

## **Panel 11: WOMANHOOD, GENDER, AND CLASS**

*Niger Room*

**Chair: Gloria Chuku** (University of Maryland, USA)

**Chiedozie Ifeanyichukwu Atuonwu** (Michael Okpara Univ. of Agriculture, Umudike, Nigeria)

“Female Cults and Gender Equality in Pre-colonial Ikwuano Society”

**Ikenna Obumneme Aghanya** (Federal Polytechnic Oko, Anambra State, Nigeria)

“The Portrayal of the Modern Igbo Woman as an Object of Male Gaze in the Mass Media: Redeeming Female Self-image in a Male Dominated Culture”

**Emmanuel Amadi & Luke Amadi** (University of Port Harcourt, Nigeria)

“Exploring the Cultural Logic of Gender Inequality in Africa: A Case of the Igbo of Eastern Nigeria”

**Nkiru Christiana Kammelu** (Adeyemi College of Education, Ondo State, Nigeria)

“Igbo Attitudes to Women: Reflections on the Traditional Igbo Female Names”

**Chinenye V. Udeze** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)

“Gender Disparity, Class and Igbo Value System: The Owerri Municipal Experience”

## **Panel 12: INTERFACE BETWEEN IGBO THEOLOGY AND CHRISTIANITY**

*Oji Room*

**Chair: Iheanyi M. Enwerem** (Independent Researcher, Saskatoon, Canada)

**Maduawuchi S. Ogbonna** (Independent Scholar, USA)

**Caroline Mbonu** (University of Port Harcourt, Nigeria)

**Chieke E. Ihejirika** (Lincoln University, Pennsylvania, USA)

**Jones Ugochukwu Odili** (University of Port Harcourt, Nigeria)

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### **SPECIAL PLENARY SESSION IV:**

### **IHECHUKWU MADUBUIKE ANNUAL KEYNOTE LECTURE**

11:00 AM-12:00 PM (Parmer 108)

**Title: “The Future of Ndi Igbo: *Osondu Agwu Ike*”**

**Professor Thomas Onuoha Chukwujike Ndubizu**

Distinguished Professor of Agriculture and Former Deputy Vice-Chancellor (Administration),  
University of Nigeria, Nsukka, and Vice-Chancellor, Imo State University, Owerri

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<b>LUNCH: 12:00 PM-1:00 PM</b> (Courtesy of Igbo Studies Association, USA): Parmer Atrium
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## FRIDAY, MAY 13, 1:15 PM—2:15PM (CONCURRENT SESSION)

### **Panel 13: RETHINKING THE IMPACT OF BIAFRAN WAR**

*Imo Room*

**Chair: Chima J. Korieh** (University of Nigeria, Nsukka)

**Ukachukwu Anyanwu** (Imo State University, Nigeria)

“Is Biafra a Settled Issue?”

**Augustine Okechukwu Agugua** (University of Lagos, Akoka, Lagos, Nigeria)

“Post-war Trauma and the Socio-Political Implications on Igbo people of Eastern Nigeria”

**Victor Ukaogo** (Federal University Wukari, Nigeria)

“The Quest for a New Biafra: Right Thinking, Wrong Reasoning and the Predictable Outcome”

**Cletus Onyema Obasi** (University of Nigeria, Enugu Campus, Nigeria)

“The Biafra War and Its Implications to today’s Nigeria”

**Goodluck Okechukwu Onwubiko** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)

“The Nigerian–Biafra War, Memories and its Effects on the Igbo nation”

**John Kelechi Opara** (Imo state University, Owerri, Nigeria)

“Of Tragedy and Art: Contemporary Igbo Artists and Critical (dis)Engagement with the Biafran War”

**Baldwin Chika Anyasodo** (University of Port Harcourt, Nigeria)

“Biafra–Nigeria Conflict 1967-1970 and Veteran’s View: Experiences and Lessons”

### **Panel 14: CHALLENGES OF EDUCATING THE YOUTH**

*Anambra Room*

**Chair: Sabina Chiaka Osuji** (Imo State University, Owerri, Nigeria)

**Juliet U. Elu** (Morehouse College, Atlanta, GA, USA)

“Educational Challenges and Opportunities in Nigeria: The Case of Igboland”

**Chieke E. Ihejirika** (Lincoln University, Pennsylvania, USA)

“Cultural Education Gap and Current Igbo Identity Crisis”

**Okechukwu Paulinus Osuji** (Imo State University, Owerri, Nigeria)

“The Misconceptions of Higher Education and Youths’ Attitude to Entrepreneurship in Igboland”

**Obiwu Iwuanyanwu** (Central State University, Wilberforce, OH, USA)

**Cyril Ibe** (Central State University, Wilberforce, OH, USA)

“Teaching Chinua Achebe’s *Things Fall Apart* in the American Classroom: Perspectives of Two Nigerian American Professors from Their Experiences in American Grade School and University Classrooms”

### **Panel 15: TRADITIONAL ART, DANCE, AND DRESS**

*Niger Room*

**Chair: Caroline Mbonu** (University of Port Harcourt, Nigeria)

**Victoria Ifeoma Konkwo** (Imo State University, Owerri, Nigeria)

“The Relevance of Igbo Traditional Arts and Culture in the Nigerian Society”

**Happiness Ugochi Ikonne** (National Institute for Nigerian Languages, Aba, Nigeria)  
 “Igbo Traditional Dress; a Reflection of Igbo Personhood”  
**Oby C. N. Okonkwo** (Nnamdi Azikiwe University, Awka, Nigeria)  
 “Using Igbo Traditional Dances as a Strategy to Combat Common Psychological Disorders”  
**Williams Ago Osita** (Abia State University, Nigeria)  
 “Relevance of Visual Arts and Festivals in Promotion of Igbo Culture Revisited”  
**Chika Chudi-Duru** (Imo State University, Owerri, Nigeria)  
 “Woven Fabric in the Contemporary Ndigbo Fashion: Challenges and Prospects”

## **Panel 16: POLITICS AND POLITICAL INSTITUTIONS**

*Oji Room*

**Chair: Ikechukwu Anthony Kanu** (Augustinian Institute, Makurdi, Nigeria)  
**Chinasa Regina Okoye** (Federal Polytechnic, Oko, Nigeria)  
 “Republicanism in Igboland: A Critique of ‘Igbo Enwe Eze’”  
**Kingsley Nnamdi Ogbagbe** (Imo State University, Owerri, Nigeria)  
 “Enforceability of Igbo Customary Arbitration Processes Using Customary Institutions”  
**Chika Geraldine Okezie** (Michael Okpara University of Agriculture, Umudike, Nigeria)  
**Innocent Chukwuemeka Ekeagwu** (Michael Okpara University of Agriculture, Umudike, Nigeria)  
 “The Mbaise People in Igboland: A Critical Appraisal”  
**Emeribe Mary Joy Akuagwu** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)  
 “The Dynamics of Igbo Cultural Revitalization”  
**John Kelechi Opara** (Imo State University, Owerri, Nigeria)  
 “The New Iconoclasm and the Crisis of Igbo Traditional Artistic Heritage”

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## **FRIDAY, MAY 13, 2:30 PM—3:30 PM (CONCURRENT SESSION)**

## **Panel 17: ENTREPRENEURSHIP, SELF HELP, AND ECONOMIC EMPOWERMENT**

*Imo Room*

**Chair: Juliet U. Elu** (Morehouse College, Atlanta, GA, USA)  
**Frank Okoro** (Federal Polytechnic, Bauchi, Nigeria)  
 “Assessing the Level of Competencies of Igbo Apprentice Entrepreneurs towards Meeting Challenges of Contemporary Businesses in Nigeria”  
**Morgan Chineme Adiele** (Federal Capital Territory, Water Board, Abuja, Nigeria)  
 “Economic Stability and Social Security: Water as key to an Emerging Igbo Nation”  
**Jane Nneka Alor** (Federal College of Education (Technical), Asaba, Delta State, Nigeria)  
 “Entrepreneurship Development: Critical Success factors in Starting Small Scale Business Enterprises; the Igbo perspective”  
**Onu John Chigbo** (Federal Polytechnic, Oko, Anambra State, Nigeria)  
 “The Role of an Igbo in Nigeria Development”  
**Akachi Odoemene** (Federal University Otuoke, Nigeria)  
 “Autonomy Conflicts, Communal Re-invention and Self-Help Development in Igboland, Southeastern Nigeria”

## **Panel 18: HUMAN RIGHTS AND THE IGBOS IN NIGERIA**

*Anambra Room*

**Chair: Maduawuchi Stan Ogbonna** (Church of St. Peter, Monticello, NY, USA)

**Chukwuemeka Nwosu** (Imo State University, Owerri, Nigeria)

“The Right of the Igbo of the South-Eastern Nigeria to Exist”

**Angela E. Obidimma** (Nnamdi Azikiwe University, Awka, Nigeria)

**Emmanuel O.C. Obidimma** (Nnamdi Azikiwe University, Awka, Nigeria)

“Deprivation of the Human Rights of the Igbos of South East Nigeria: A Flagrant Breach of the Constitution of Nigeria”

**Chike G. Onyeacho** (Imo State Polytechnic, Umuagwo, Nigeria)

“Human Rights and Development in Igbo land”

**Tochukwu Ogoegbunam Chukwudi-Osondu** (Federal Polytechnic, Oko, Nigeria)

**Chukwudi Solomon Osundu** (Federal Polytechnic, Oko, Nigeria)

“Igbo Struggle for a place in the Nigeria’s Project: The Weak Link in Igbo Nationhood”

**Christiana O. Chukwu** (Ebonyi State University, Abakaliki, Nigeria)

“Ndi-Igbo: Mass Media, Principles and Practices of Human Rights”

## **Panel 19: LEADERSHIP AND SOCIAL SOLIDARITY**

*Oji Room*

**Chair: Ada Uzoamaka Azodo** (Indiana University, Northwest Campus, USA)

**Iheanyi M. Enwerem** (Independent Researcher, Saskatoon, Canada)

“Catholic Church Leadership in Igboland in Post-Civil War Nigeria: Underlying Issues and Challenges”

**John Chidebere Akahara** (Diocese of Ikeduru Catholic Church, Imo State, Nigeria)

**Jonathan Chidomerem Egesi** (Diocese of Ikeduru Catholic Church, Imo State, Nigeria)

“The Role of Pan-Ndi Igbo Political Organizations in the Fostering of Igbo Social Solidarity: A review of the Activities, Policies and Programs of Massob, Ohaneze Ndi-Igbo and Igbo Ezue Organizations”

**Chike G. Onyeacho** (Imo State Polytechnic Umuagwo, Nigeria)

“The Igbo Traditional Institutions as an Avenue for Mobilizing People for Communal Development”

**Ikechukwu Anthony Kanu** (Augustinian Institute, Makurdi, Nigeria)

“*Igwebuike* as an igbo-African Response to the Question of Personal Identity and Alterity”

**Kingsley Okoro** (Ebonyi State University, Abakaliki, Nigeria)

“The ‘Igboman’ in Search of Identity in an Inclusive Nigeria: A Histo-Philosophical Reconsideration”

## **Panel 20: UNEMPLOYMENT, CRIME, AND YOUTH UNREST**

*Niger Room*

**Chair: Chieke E. Ihejirika** (Lincoln University, Pennsylvania, USA)

**Obianuju M. Ezulofor** (University of Port Harcourt, Nigeria)

“Youth Unrest and Unemployment in South Eastern Nigeria”

**Amaka L. Egbo** (University of Nigeria, Nsukka, Nigeria)

“Illicit Wealth, Drug and Human Trafficking in Igbo Land”

## “Illegal Wealth Creation through Drug and Human Trafficking in Nigeria: A Shift in Traditional Igbo Value of Hard work”

### “Leadership among the Youth”

**Benjamin Chibuzor Ohakwe** (Alvan Ikoku Federal College of Education, Owerri)

## “Youth Restiveness and Unemployment in Nigeria: The Case of Egbema and Oguta People”

[illegible]

**Time: 3:45 PM-5:15 PM**

**Venue:** Parmer 108

**Chair:** Chima J. Korieh, President, ISA

**Agenda: TBA**

[illegible]

(Courtesy of Igbo Association of Chicago)

[illegible]

**Topic:** “*Egbe Bere Ugo Bere*: The Igbos and the Challenges of Coexistence in Nigeria and Abroad”

**Moderator:** Kanayo Odeluga

**Time:** 7:00pm-8:00pm

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

[illegible]

**Conference Registration Continues: 8:00 AM – 9:00 AM (Parmer Atrium)**

**SATURDAY, MAY 14, 9:00 AM—10:15 AM (CONCURRENT SESSION)**

## Panel 21: WOMEN, MARRIAGE, AND GENDER ISSUES IN IGBOLAND

*Niger Room*

**Chair: Ikenna Obumneme Aghanya** (Federal Polytechnic, Oko, Nigeria)

**Okezie Anthony Nwaorgu** (Michael Okpara University of Agriculture, Umudike, Nigeria)

**Chika G. Okezie** (Michael Okpara University of Agriculture, Umudike, Nigeria)

**“The Significance of Different Stages of Traditional Marriage (Ikpo nwanyni) in Umuahia-Ibeku”**

- Joy Ihuoma Metu** (National Institute for Nigerian Languages, Aba, Nigeria)  
 “Veritable Measures of Facilitating Co-habitation and Marriage of Convenience between the Igbo Traditional and Modern Mass Media in the Global Context”
- Hope I. Anyiam** (Imo State Water Corporation, Owerri, Nigeria)  
 “Women as Managers of Families in Igbo Land”
- Ekeocha Obii-Ekwonyeaso** (University of Port Harcourt, Nigeria)  
 “Maximizing the Gender Class and Igbo Values in a Socio/economic Context: Iru Mbibi the Ohuba Experience”
- Cletus Onyema Obasi** (University of Nigeria, Enugu Campus, Nigeria)  
 “The Role of Igbo Women in Governance and Peacebuilding in Nigeria and Diaspora”
- Felicia Anyogu & Carol Arinze-Umobi** (Nnamdi Azikiwe University, Awka, Nigeria)  
 “Contentious Issues in DNA Testing: A Legal Pointer to Igbo People and their Values”

## **Panel 22: THE GOSPEL, IGBO DEITIES AND SPIRITUALITY**

*Anambra Room*

**Chair: Raphael Njoku** (Idaho State University, USA)

- Chinyere S. Chukwu** (University of Port Harcourt, Rivers State, Nigeria)
- Daniel M. Chukwu** (University of Lagos Lagos, Nigeria)  
 “The Concept of God in the Igbo Traditional Religion: Contextualizing the Gospel among the Igbo People”
- Ngozi B. Chukwu** (Nnadi Azikiwe University, Awka, Nigeria)
- Emeka E. Chukwu** (Institute of Chartered Accountants of Nigeria [ICAN])  
 “The Gospel and the Igbo Traditional Religion: A Case of Enculturation”
- Nwankwo T. Nwaezeigwe** (University of Nigeria, Nsukka, Nigeria)  
 “Christianity Teaches but Deities Enforce: A Study of the Igbos”
- Chika J. B. Gabriel Okpalike** (Nnamdi Azikiwe University, Awka, Nigeria)  
 “Western Violation of Igbo Environmental Integrity: A Case of Misunderstood Eco-spirituality in Igbo Traditional Religion”

## **Panel 23: EDUCATION, IDENTITY, HUMAN CAPITAL DEVELOPMENT**

*Imo Room*

**Chair: Uchenna Mariestella Nzewi** (University of Nigeria, Nsukka, Nigeria)

- Ogechi E. Anyanwu** (Eastern Kentucky University, USA)  
 “Town Unions and Human Resource Development in Colonial Africa: A Case Study of OSU Progressive Union in Mbano”
- Gregory Ikechukwu Ibe** (Gregory University, Uturu, Nigeria)
- Austin Ndubuisi Orisakwe** (Gregory University, Uturu, Nigeria)  
 “Educational Challenges in Igbo-land today: The Possible Solution”
- Chioma I. Ikeanyionwu** (Federal College of Education (Technical), Umunze, Nigeria)
- Nneka R. Udoeye** (Federal College of Education (Technical), Asaba, Nigeria)  
 “Practical Entrepreneurship/Craftsmanship in Secondary Schools: A Panacea for Youth Restiveness and Unemployment”
- Regina Ngozi Obiageli Ogbonna** (Abia State University, Uturu, Nigeria)  
 “Educational Wastage in Universities in Igbo land”
- Rosemary N. Evans-Obinna** (Michael Okpara University of Agriculture, Umudike, Nigeria)  
 “Issues and Challenges of Southeastern Nigerian Women in Educational Management in the 21<sup>st</sup> century”

## **SATURDAY, MAY 14, 10: 30 AM—11: 45 AM (CONCURRENT SESSION)**

### **Panel 24: INDIGENOUS IGBO RELIGIOUS SYSTEMS**

*Anambra Room*

**Chair: Nkuzi Nnam** (Dominican University, River Forest, IL, USA)

**Anthony Chukwuemeka Eri** (Iduu Ime ObuGad Eri Kingdom, Enugu Aguleri, Nigeria)

“Spiritual Reconnections: African-Americans and their connection to Eri Kingdom”

**Rufina Ogechukwu Muoka** (Federal Polytechnic, Oko, Nigeria)

“The Place of Some Trees in Igbo Religion and Culture”

**Okechukwu C. Njoku** (Euclid International University, Nigeria)

**Glory Oluchi Njoku** (University of Port Harcourt, Nigeria)

“The Intersection of Igbo Relational Ethos and Cognitive Neuroscience: A Contribution of Igbo Religio-Cultural Heritage for Global Community Living and Collaboration”

**Chigozie Bright Nnabuihe** (University of Lagos, Nigeria)

“The Values of Kola-nut in African Religion and Spirituality: A Case Study of the Igbo of Nigeria”

**Francis Aabaluagu Egbujie** (Community Secondary School, Amozalla Affa, Enugu, Nigeria)

“Lessons of Indigenous Religion and Igbo Consciousness”

### **Panel 25: YOUTH, SPORTS, AND SOCIETAL CHANGE**

*Imo Room*

**Chair: Cyril Ibe** (Central State University, Wilberforce, OH, USA)

**Emeka E. Chukwu** (The Institute of Chartered Accountants of Nigeria, Lagos, Nigeria)

**Chinonso E. Nworji** (Nnamdi Azikiwe University, Awka, Anambra, Nigeria)

“Sports, Youth Development and National Building: A Case of Southeastern Nigeria”

**Uzochukwu Okoroafor** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)

“Sports Orientation and Participation: A Strategy to Enhance Students’ Sports Potentials in Nigerian Schools”

**Ifeoma Patience Amadi** (Federal Medical Centre, Owerri, Nigeria)

“HIV Scourge: The Role of Igbo Cultural Practices”

**Ujubonu Juliet Okide** (University of Lagos, Nigeria)

“Same Sex Marriage and Inter-female Hostility in Igbo Society”

**Sabina Chiaka Osuji** (Imo State University, Owerri, Nigeria)

“Managing Urbanization towards Sustainable Cities in Nigeria: A Case Study of Owerri City”

### **Panel 26: IGBO LANGUAGE PRESERVATION**

*Niger Room*

**Chair: Chidi Igwe** (University of Regina, Canada)

**Gloria Nkiru Okoli** (Imo State University, Owerri, Nigeria)

“Dialectology and Standardization: A Panacea for Promoting Igbo Language and Culture”

**Josephine Uzo Akabogu** (University of Nigeria, Nsukka)

**Omile Jacinta Chinwe** (Federal College of Education (Technical), Umunze, Nigeria)

“Worldviews, Thought and Word Order Teaching and Learning in Nigeria: A Case Study of the Igbo Language Pedagogy”

**Abonyi Daniel Odinaka** (Imo State University, Owerri, Nigeria)

“Repositioning Audio-visual Facilities in Homes for the Acquisition of the Igbo Language and Culture”



**Chizoma Mark Oriaku** (Imo State University, Owerri, Nigeria)

“The Communicative Power of Igbo Iconography on Igbo Language Preservation in a Globalized World”

**Christiana Obiageli Udogu** (Nwafor Orizu College of Education, Nsugbe, Nigeria)

“Literary Synthesis: A means of Preserving Igbo Language and Culture”

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**LUNCH:** 12:00 PM-1:00 PM (Courtesy of Igbo Studies Association, USA): Parmer Atrium

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## **SATURDAY, MAY 14, 1: 30 PM—2: 45 PM (CONCURRENT SESSION)**

### **Panel 27: GLOBALIZATION AND IGBO LANGUAGE ENDANGERMENT**

*Anambra Room*

**Chair:** **Bellarmino Ezumah** (Murray State University, Murray, KY, USA)

**Godwin Umeasiegbu** (Nnamdi Azikiwe University, Awka, Nigeria)

“Igbo Language an Endangered Phenomenon: Implications for advancement of Igbo rich Cultural Heritage”

**Emmanuel Chigozie Nwaichi** (St Cyprian’s Church, Okigwe South diocese, Nigeria)

“Globalization, Language Endangerment and Preservation”

**Benjamin Izunwanne Nwosu** (Federal Polytechnic Nekede, Owerri, Nigeria)

“Ndi Igbo and Globalization: Language endangerment, and Preservation Perspective”

**Juliana N Obieze** (Alvan Ikoku Federal College of Education, Owerri, Nigeria)

“Language Vivacity Economy: Fitting Igbo World in the Global Context”

**Therese U. Okeke** (Chukwuemeka Odumegwu Ojukwu University, Nigeria)

**Ezeasor Mary Emmanuel** (St. Augustine's College of Education, Akoka, Lagos)

“Igbo Language in the Globalized World of Entertainment: Implication for Unity, Development and Progress”

### **Panel 28: AHAM EFULE: REAFFIRMING IGBO IDENTITY**

*Imo Room*

**Chair:** **Carol Ijeoma Njoku** (University of Nigeria, Nsukka, Nigeria)

**Happiness Ugochi Ikonne** (National Institute for Nigerian Languages, Aba, Nigeria)

“Igbo Efuola: The ‘Extinction’ of the Igbo in the Global Context”

**Francis Nnamdi Ikwuegbu** (Imo State University, Owerri, Nigeria)

“Igbo Artistic Tradition: Towards a reconstruction of its Cultural Identity in the Face of Possible Extinction”

**Onyekachukwu Iwuchukwu** (National Open University of Nigeria)

“Don’t Let Them Die: Art, Craft and Festivals in Awka Town”

**Rebecca C. Iwuchukwu** (Imo State University, Owerri, Nigeria)

“Ecliptic Tendencies of Igbo Cultural Values and the Threatening Consequences”

**Elizabeth Ihuoma Okoroafor** (Adeyemi Federal University of Education, Nigeria)

“The Social Implication of Title Names (Afa Otutu) on Ndi Igbo of South Eastern Nigeria”

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## **CLOSING DINNER**

**TIME:** 7:00 PM –Midnight

**VENUE:** Parmer Atrium, Dominican University

**(Courtesy of Dominican University)**

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## PAST KEYNOTE SPEAKERS

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2015: **Professor Okey Ndibe**, "*Rethinking Proverbs as Ethical Imperative*," April 9-11, 2015

2014: **Professor Felix E. Ekechi**, "*Uwa Ndi Igbo Uwa is Us*," May 23, 2014

2013: **Professor Obioma Nnaemeka**, "*Igbo Humanism: Mapping Horizontal Reasoning and Theology of Nearness*," June 28, 2013

2012: **Professor Obinkaram Echewa**, "*Uwa Ndi Igbo*," April 12-14, 2012

2011: **Professor Ihechukwu Madubuike**, "*Nkeiruka: The Challenges and Prospects Of A Nation In Search Of Recovery*," April 7-9, 2011

2010: **Senator Uche Chukwumerije**, "*Ndi-Igbo: The Sacrificial Lamb of a Deformed Nation*," April 9-10, 2010

2009: **Professor Pita Ejiofor**, "*A Snap Shot of the Bad Health Condition of the Igbo Language*," Otu Suwakwa Igbo, Nigeria, presented by Prof. G.N. Uzoigwe, Mississippi State University, Starkville

2008: **Professor Pat Utomi**, "*Ozoemena: Igbo Human Rights Experiences: At Home and Abroad*," April 4-5, 2008

2007: **Dr. Sylvester Ugo**, "*Ezi n'ulo: Concept, practice, values and history of the Igbo family and community*," April 3-4, 2007.

2006: **Professor Ogbu Kalu**, "*The Rain and the Sojourner: Igbo Scholarship and the Challenge of Contemporary Igbo Experience*," March 31 to April 1 2006

2005: **Professor Emmanuel Obiechina** "*Nke Anyi Bu Nke Anyi: Consolidating the Intellectual Harvests in the Field of Igbo Studies*," April 1-2, 2005

2004: **Professor T. Uzodinma Nwala & Professor M.J.C. Echeruo**, April 2-3, 2004

2003: **Professor Adiele Afigbo**: "*Future Directions in Igbo Studies*," April 4-5, 2003

## SPECIAL THANKS TO:

**Chima J. Korieh**, University of Nigeria, Nsukka  
**Uchenna Nzewi**, University of Nigeria, Nsukka  
**Ogechi E. Anyanwu**, Eastern Kentucky University  
**Ada Azodo**, Indiana University  
**Apollos Nwauwa**, Bowling Green State University  
**Nkuzi Nnam**, Dominican University  
**Kanayo Odeluga**, St James Occupational & Environmental Health Center  
**Douglas Chambers**, University of Southern Mississippi  
**Donna M Carroll**, President Dominican University  
**Jeffrey Carlson**, Dean, RCAS, Associate Provost, Dominican University  
**Jeffrey Breese**, Provost and Vice President, Dominican University  
**Chidi N. Igwe**, University of Regina, Canada  
**Raphael C. Njoku**, Idaho State University  
**Christiane Taylor**, Eastern Kentucky University  
**Ida Kumoji-Ankra**, Eastern Kentucky University  
**Diane Tyer**, Eastern Kentucky University  
**Matthew Gerth**, Eastern Kentucky University

## **ACCOMMODATION-CONFERENCE HOTEL**

Holiday Inn Express & Suites, Chicago West O'Hare Airport  
200 S Mannheim Rd, Hillside, IL 60162.  
Phone: (708) 544-2700  
Toll Free: 1 877 834 3613

### **SPECIAL CONFERENCE RATES**

Standard Single King - \$110 plus 11% tax  
Standard Double Queen - \$110 plus 11% tax  
(Sharing means splitting the cost)

### **GUESTS HAVE TWO WAYS TO BOOK RESERVATIONS:**

1. By clicking the following Reservation Link - < [ISA Conference 2016](#) >. Please note, when using the internet the dates must be within the exact group dates in order to make a reservation or it might show no availability. If any problems arise please call 708-544-2700 for additional help.
2. By calling 708-544-2700 and asking to make reservations under the group name and dates.

Group Name: ISA Conference 2016

Checking In: May 11, 2016

Checking Out: May 15, 2016

To be guaranteed rooms are available please make all reservations by **April 11, 2016**. Thereafter, reservations will be taken on a space & rate availability basis only.

Some of the many complimentary amenities included in guest room rate are:

1. Hot Full Express Start® Breakfast Bar 6:00am to 9:30am
  2. High speed internet throughout hotel
  3. Shuttle to O'Hare Airport and CTA Blue Line in Forest Park 5am to 12 midnight,
  4. Daily Shuttle from Hotel to Dominican University, River Forest (5:00AM to 12:00 midnight), May 12-14.
- Please visit the hotel's website for a complete list of amenities at [www.holidayinnwestohare.com](http://www.holidayinnwestohare.com)

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

#### **2016 CONFERENCE REGISTRATION FEES**

• Member based outside Africa	-	-	\$100
• Africa-based Member	-	-	\$70
• Student	-	-	\$50
• Lifetime Member	-	-	\$100
• Non-ISA Member	-	-	\$120
• ISA Journal (Non-member)	-	-	\$20

#### **2015 ANNUAL & NEW MEMBERSHIP DUES**

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

\*Note that a one-time registration fee of \$25 added to new regular & student member dues

#### **Book Exhibition at the Conference**

• Member Authors	-	-	\$10
• Non-member Authors	-	-	\$50
• Publishers	-	-	\$100

## ABSTRACTS

### 2016 IGBO STUDIES ASSOCIATION CONFERENCE, CHICAGO

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#### Contextual Use of Igbo Proverbs in Selected Plays of Onyeka Onyekuba

**Ngozi Gloria Adunchezor**

Nwafor Orizu College of Education  
Nsugbe, Anambra State, Nigeria  
[adunchezorngozi@gmail.com](mailto:adunchezorngozi@gmail.com)

Proverbs are integral part of Igbo history. They are living educational documents that depict many challenging circumstances and depressing social and political scenes as well as revolutionary visions, glorious chapters and great success in Igbo history. Proverbs bring into play the recurring common themes that shapes Igbo cultural values: wealth and power, kindness, generosity, judgment, genuineness, and honesty. The primary aim of this research is to study how Onyeka Onyekuba uses proverbs in her plays: *Regal Dance* and *Whose Fault*. The study focuses on the contextual use of proverbs by the playwright. However, as meanings and uses are interrelated, the contextual meanings of the proverbs have been considered in the course of the analysis of uses. The research was mainly library research. The theory used by the researcher was contextual approach which was propounded by Roger Abraham et al. The results observed were that Igbo proverbs are used mainly in association with situation in speech occasions. They make sense and become clearer when they are examined in the context of their application. In Onyeka Onyekuba's plays, proverbs are used to generate and strengthen plot. Onyekuba uses proverbs to create and resolve conflict, to reinforce her themes, to criticize and characterize her personae and give more meaning and more action to their existence. She applied proverbs to show that they are essential in serious usage and context.

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#### Post-war Trauma and the Socio-Political Implications on Igbo people of Eastern Nigeria

**Augustine Okechukwu Agugua**

Department of Sociology  
University of Lagos, Akoka  
Lagos, Nigeria  
[agugst@yahoo.com](mailto:agugst@yahoo.com)

This paper, far from being an academic exercise, is rather a sincere effort to engage my fellow Igbo people in a dialogue on extant issues which over time have been allowed to fester as pardonable untruths. Indeed, Igbo indigenous cultural values, attitude and Worldview have served as veritable vehicles in conveying a very positive appraisal of the Igbo people by her neighbors as the most civilized and progressive minded people in Nigeria. This view, the paper showed, proved a double-edged sword; in the first instance, it highlighted the prodigy, adventurism and ingenuity of the Igbo people. On the other hand, it evoked feelings of envy, jealousy and outright hatred from her neighbors that metamorphosed into principles of containment and unprovoked retaliatory tendencies by the said neighbors in their attitude towards the Igbo as manifested in the 1967–1970 Nigerian–Biafran war. This paper continued by showing that the endpoint of that war marked a watershed in the history of the Igbo which its traumatic effects on the psyche and life of the Igbo people, socially, economically, culturally and politically are yet to be fully explored. Drawing impetus from the after effects of the culture shock of the defeated, the paper illuminated daunting issues of social disorganization under which the Igbo people have travailed since the end of that war. Extant consequences illuminated in the paper included such themes as the spoilt identity syndrome, the parvenu symptom, loss of group solidarity and the problem of culture of poverty with their coterminous effects. Such related effects addressed in the paper included self-fulfilling prophecies that includes self-denigration/denial, the frog-perspective, sense of endangered species, population flight syndrome and the reality of the threat of xenophobia. The height of such manifestations is a total loss of faith in the institutions and weakened sense of group identity except on exceptional cases of group gatherings that creates room for merriments and squander mania that offers the group a temporary sense of relief and escape from the surrounding hate and terror. However, when it borders on constructive engagements for furthering of group goals through planned political action, there manifests a total sense of loss of focus and outright group political derailment. In the expositions of the nature and dynamics of the foregoing, the paper concluded on the need for a conscious effort at social re-engineering, political education, redefinition of group goals and the essence of focused and sacrificial leadership as symbolized by the likes of late Dr. Nnamdi Azikiwe and late Chief Chukwuemeka Odumegwu Ojukwu.

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## **The Role of Pan-Ndi Igbo Political Organizations in the Fostering of Igbo Social Solidarity: A review of the Activities, Policies and Programs of Massob, Ohaneze Ndi-Igbo and Igbo Ezue Organizations**

**John Chidebere Akahara**

**&**

**Jonathan Chidomerem Egesi**

Diocese of Ikeduru Catholic Church

Imo State, Nigeria

[venjohnakahara@yahoo.com](mailto:venjohnakahara@yahoo.com)

The degree, quality or intensity of the social solidarity observed in any society is a function of the purposeful and guided actions or social actions of the formal and informal social and voluntary organizations which orchestrate socio-political events in that society. And the degree or intensity of social solidarity which occurs therein determines the degree and quality of social welfare, progress and socio-political development, peace and order enjoyed by the given society and its members. This paper discusses the roles of Pan-Ndi-Igbo socio-political organizations as movement for actualization of the sovereign state of Biafra (MASSOB), Ohaneze Ndi Igbo (an umbrella organization of all Ndi Igbo in Igbo land and the Diaspora), social solidarity amongst the Igbo people in Nigeria. The paper reviews the activities, policies and programs of these Igbo socio-political organizations to determine the extent to which they have fostered or are responsible for social solidarity amongst all Ndi Igbo in the pursuit of their common destiny and political interests in Nigeria. It uses primary data such as oral interviews and secondary data sources such as textbooks, journals, newspapers, magazines and the internet data as data collection instruments. Simple Random sampling was adopted as sampling techniques as research methods to enhance the success of the task. However, the paper concludes that these Pan-Ndi-Igbo political organizations indeed play laudable roles in orchestrating social solidarity amongst Ndi Igbo, thereby helping to determine or improve the socio-political fortunes of the people in Nigeria in particular and in the Diaspora in general. The paper recommends that Pan-Ndi Igbo organization should undertake increased efforts in that direction, while making effort to attract the membership and purposeful participation of the Igbo intelligent and other strata, communities and states in Igbo Igbo land in Nigeria as well as in the Diaspora.

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## **Issues and lessons of the Biafra-Nigeria War (1967-1970)**

**Azuoma Ijeoma Akumefula**

Department of Surveying and Geoinformatics

School of Environmental Sciences

Federal University of Technology

Owerri, Nigeria

[ijegood4me@gmail.com](mailto:ijegood4me@gmail.com)

The historical trends, issues and lessons of the Biafra-Nigeria war are the focus of this study, with concentration on issues of ethnicity, foreign interest and innovations in the war period. It argues that the war could have been avoided if not for extraneous influences abinitio. It further discusses the innovation/discoveries that arose during the period of conflict, which yielded very interesting discoveries and fabrications of military weapons, tactics, skills and other areas of human needs which helped Biafra to sustain the struggle. Genocide was identified during the war. Entrepreneurship developed automatically. Some Igbos in Biafra accepted bribes and divulged strategic secrets. This affected Biafra's chances in the war. The roles played by some prominent Africans, Igbos inclusive and African nations are also investigated and exposed. It identifies the presence of foreign mercenaries and their roles in the conflict. The role of foreign organizations like the International Red Cross, St. John's Ambulance of Great Britain, the Catholic Caritas International are mentioned. This paper highlights peak points and main issues of the conflict without losing sight of the violence. Few relevant pictures and illustrations are included to support the facts, in this paper. The outcomes of the war which could not have been achieved on round table talks, e.g inter-tribal marriages are development of private entrepreneurship, then General Gowon's RR; Reconciliation, Rehabilitation and Reconstruction Programme New currency was introduced 'Naira' in Nigeria. Recommendations were made, there was still the Question of the where about of Biafra, 45years after the conflict and Igbos position in the contemporary Nigeria.

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## **The Dynamics of Igbo Cultural Revitalization**

**Emeribe Mary Joy Akuagwu**

Department of English language and literature

Alvan Ikoku Federal College of Education

Owerri. Imo State, Nigeria

Language is a carrier of culture and so language and culture are inextricably bound together. The structure of a language determines the way in which speakers of that language view the globalized society. The culture of the people finds reflection in the language they employ. This they do by using their language in ways that reflect what they value. Ndi Igbo constitute a cultural group with an Igbo identity defined by a common Igbo culture. That culture is characterized especially by a communalistic social culture. This is because culture has a dynamic nature and this dynamism is activated through interaction with other people. 'Igboism' thus emerges the totality of experiences-solidarity, marriage, Age group system, Igbo ancient morality, Igbo traditional religion and festivals. The emergence of globalization has ruptured the long amiable Igboism. The paper x-rayed some of those Igbo cultural values as basic tenets of Igboism which serve as liberative energy to reposition and revitalize for a more prosperous future. In order to give credence to these values, prototype theory formed the theoretical frame work for this study. An empirical approach was adopted. Four research questions were formulated based on those cultural values. Questionnaire was administered on a randomly selected population of twenty. From the results of the data which as analyzed using mean, it was discovered that those values that characterize the Igbo nation are dead and needed to be exhumed, revitalized and reawakened. There is a clarion call to dynamic action for revitalization. Some recommendations were made based on the findings on the truth that Ndi Igbo will revitalize the Igbo society and reposition themselves to contribute more effectively to nation building.

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### **The Portrayal of the Modern Igbo Woman as an Object of Male Gaze in the Mass Media: Redeeming Female Self-image in a Male Dominated Culture**

**Ikenna Obumneme Aghanya**

Department of Fine & Applied Arts,  
Federal Polytechnic  
Okoro, Anambra State, Nigeria  
[iyke70@gmail.com](mailto:iyke70@gmail.com)

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

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### **Migration and Xenophobia in the Global Context: The Bitter Experiences of Igbo Migrants in Nigeria and Africa**

**Justina Chika Alaneme**

Imo State Polytechnic  
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Human migration across regional and international borders have long presented real and unreal challenges and problems to both the migrants and aboriginals on one hand and between the former and the later on the other hand. The sheer size, qualities, aspirations, prospects and socio-economic statuses of the migrant population often elicit xenophobic reactions in and from the original citizens or settlers in a country or region. Many scholars across disciplines also attribute this xenophobia to hate, fear of domination, progressive tendencies and prosperity recorded by the migrants vis-à-vis the statement or retrograding fortunes of the original settlers or citizens, their sense of relative deprivation. To them, the general economic situation in the country or region's economy is a contributory factor to the xenophobia unleashed on the migrants. However, the purpose of this paper is to discuss the experiences or the ordeals of the Igbo migrants in the hands of their xenophobic neighbors or hosts in Nigeria and sub-Saharan Africa. It discussed also the causes, the nature/forms, and effects of the xenophobic reactions of these groups against the Igbo, long known and celebrated for their migratory and progressive tendencies across the globe. The papers adopted the social research methods of descriptive research including primary and secondary sources such

as interviews, books, journals, newspapers and internet data. The paper made its findings, drew its conclusions, and ultimately proffered recommendations to mitigate xenophobia against and in the Igbo and the global context.

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## **Exploring the Cultural Logic of Gender Inequality in Africa: A Case of the Igbo of Eastern Nigeria**

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**&**

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This paper provides a novel look at gender inequality among the Igbo of Eastern Nigeria through the culture debates. It identifies and explores the often ignored cultural practices which increasingly vitiate the status of women and argues that the paternalistic inequality inherent in African society is centrally linked to the conditions of culture of inequality institutionalized in pre historic traditional contexts. Building on the pervasive alienation of women in Igbo traditional systems a mode of persistent inequality is conceptualized through the articulation of the dynamics of the Igbo cultural practices. Through a cultural historical framework and relevant secondary data, the paper provides dimensions of these practices and a critique of contemporary cultural inequality theory. The aim is to demonstrate that the gender inequality imaginary in cultural contexts conceals the emancipation of women in the overall socio-economic development of the wider Igbo society and refutes prevailing cultural practices that posit that such notion as ethical. Findings suggest that women in the study area are largely alienated from core cultural issues affecting their lives as their decision and opinion are neither sought for nor counts. The paper dispels this dominant cultural logic and argues that with nascent democracy and the resurgent global clamor for gender equality, culture transformation policies are critical to women emancipation and gender equality.

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## **The Travails of Insecurity for Ndi-Igbo: Where Do We Go From Here**

### **Panelists:**

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When roads and railways linked the Eastern region with the rest of Nigeria, Igbos pushed out to various parts of the country searching for new opportunity. For much of the colonial period, Igbos came to dominate many positions in the public and private sectors, invoking envy, admiration, or suspicion from other Nigerians. As Martin Arnold, a journalists with the *New York Times* (January 14, 1970), wrote, the Igbos “are variously hated, mildly resented and grudgingly respected” in Nigeria. An English insurance executive reflecting on his experience with the Igbos in the 1960s declared: “Mind you, I don’t necessarily love the I[g]bo but who else is as honest with money, willing to work long hours? Who else appreciates what it means to plan ahead, and isn’t afraid to burn the candle all night studying to advance himself on the job?” Ezekiel Mphahlele, a South African writer recalled a similar experience as a grammar school student in Lagos: “The complacency of most of the boys struck me forcibly. But the small numbers of I[g]bo boys in the school were a source of inspiration: critical, self-confident, challenging, generally pushful; they have the guts to challenge authority.” In the northern part of Nigeria, anti-Igbo feeling was very noticeable. According to Arnold, the Hausa people on the street despised the Igbos for disrespecting authority, laughing at their prophet, dismissing Hausa people as stupid sometimes because they could not speak English. In a letter to a newspaper editor, a northerner wrote: “We were conquered by the white man, but he did not enslave us, and now those who did not conquer us will enslave us. Editor, lead us. God, show us the way.” This type of negative sentiment directed against Igbos shaped the way they have been perceived in Nigeria. It was exploited by the Muslim northern elite to justify the massacre of Igbos in the mid-1960s. No time in recent memory has the threat to the lives and wellbeing of the Igbo people, both at home and in diaspora been more pronounced than in the last decade. In Igboland, ‘economic kidnapping’ has become as regular as the nightly weather report. The time when rich and successful Igbo men and women freely enjoyed their prosperity has been increasingly swept aside by reports of abductions in many areas in Igboland. Today, opportunistic hostage-takers hardly discriminate; middle-class families, including indigenes visiting from abroad are victimized. In many northern Nigerian cities, Igbo businessmen and workers live in perpetual fear of losing their lives and properties to indiscriminate and bloody attacks directed against non-indigenes by the Boko

Haram terrorists. In western Nigeria, the businesses of Igbos have come under threat from the anti-Igbo rhetoric and actions of some Yoruba elite. The partial demolition of the popular Ladipo Spare Parts Market by the authorities of Mushin Local Government Area of Lagos State is just one recent occurrence. Outside Nigeria, Igbo people have been victims of xenophobic attacks directed against African immigrants in South Africa and have been executed in some East Asian countries for various drug offenses and crimes without proper legal representation. With reference to specific examples and drawing on your own experience, the experience of others, or your research, react to the following questions in the light of the challenges facing the Igbos at home and abroad: Why has Igboland become increasingly unsafe for both the rich and the poor? How does it impact on the economy, education, and politics in Igboland? What are the factors that encourage emigration of Igbos? Have the Igbos brought the miseries and challenges they face upon themselves? Have government officials at home and abroad done enough to protect the rights of Igbo? Where should we run to?

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### **Town Unions and Human Resource Development in Colonial Africa: A Case Study of OSU Progressive Union in Mbanjo**

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The period following the Second World War saw the emergence of many town unions in Africa. Dissatisfied with the limited access to social amenities and eager to improve the standard of living of their communities, these unions engaged in community development schemes such as road building, home craft, village improvement, conservation, improvement in agriculture, water supply, literacy, and training of health workers. Scholars have paid inadequate attention to the investment these unions made in human resource development. This paper examines the challenging undertaking of the Osu Progressive Union (OPU) in Mbanjo to sponsor two indigenes to obtain university education in the United Kingdom. Using archival sources obtained from archives in London and Nigeria, this paper shows that although the leaders of the OPU and its members had no higher education degrees, they knew its importance in transforming their society and thus raised money in the face of difficulties to train two of their sons overseas. The success of the union in human resource development prompted the Okigwe district officer to describe it in 1947 as the “most important body” in the district.” Even when the people sometimes found “the education of overseas students whom they have not seen for years an uninspiring cause to which to subscribe,” they persevered till the end. This paper argues that the introduction of individualism in colonial Africa did not diminish the sense of collective obligation to common interests that typified precolonial African societies. The selfless leadership of the union and the sacrifices its members made—even when the results were not immediately felt—represent an unbroken continuity of the people’s precolonial tradition that permitted collective obligation to uplift the standard of living of a community. The gratification that successful prosecution of social schemes brought to the community not only underlines the importance of private initiative in human resource development, especially in the absence adequate government support, but also highlights the independence of colonial towns.

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### **Is Biafra a Settled Issue?**

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Forty nine years after Emeka Ojukwu declared the Republic of Biafra or forty six years since Philip Effiong surrendered to the Federal Government on behalf of Biafra, the Igbo call for Biafra persists up to 2015 as the recent activities of Nnamdi Kanu a pro- Biafran activist who operates a Radio Biafra station in London show. The paper reckons with situation and using data derived from written and oral sources examines the roots of the Igbo (Biafran) questions in Nigeria, analyses its scope, trends and effects and concludes that issue of whether Biafra is a finished or unfinished project is not so mathematical in its answer because of the complexity of the human elements involved. It therefore calls for forthrightness and profound consideration on the relevant issues so that decisions taken will stand the test of time and based on solid wisdom.

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### **Women as Managers of Families in Igbo Land**

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Home management is the process of using family resources to meet the needs of family members in order to satisfy and achieve their goals. Women are the managers of family resources be it human, material and financial. Naturally the Igbo people believe that men are born to be the heads of their families. Women as managers of families includes managing their managers (the male). Days are gone in Igbo land when women were addressed as "Oriaku" they have graduated from "Oriaku" to "Odoziaku" to "Okpataku" and presently "Osodieme". In Igbo land, married women are expected to use whatever knowledge and skills they have to take care of thier husbands, rear their children, cook and clean the house. A well managed home is always credited to the woman. The roles of women as managers of families can not be over emphasised, these include; economic, moral and financial roles, helping their children with their school assignments, securing good health for the children, guiding and educating the children on how to manage the physiological changes that take place on their bodies as they grow, responsible for the processing of farm products into food etc. It is obvious that most women these days in Igbo land are bread winners in their families. They are the heart and centre of the family. A mother is the child's first person of contact in the world and women are closest to their children and are always with them as well as their confidants. The aim of child training is to produce a useful disciplined child and a disciplined child brings joy to the family and to the society at large. Good home management by women leads to family security and stability.

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### **Contentious Issues in DNA Testing: A Legal Pointer to Igbo People and Their Values**

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In an interview granted to information.com by a DNA Expert, he claimed that three out of ten Nigerian men are not the biological fathers of their children. Similarly, three out of every ten children are not fathered by men they have seen as their biological fathers in Nigeria. Now globally the general statistics by the American Association of Blood Banks stands at 100,000 out of 300,000 men not being the actual fathers of their presumed children. It would seem that paternity test has become an issue in Nigeria as some laboratories claim to test 15 to 20 people every week. In some of the cases the men may have trained and taken care of the children to adult age. Paternity testing has become an essential part of the global community, Nigeria inclusive. This paper will examine the essence of paternity testing, circumstances warranting it and the socio, economic, cultural and legal consequences of DNA testing among the Igbo people. Recommendations shall also be proffered as a way forward.

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### **Economic Stability and Social Security: Water as key to an Emerging Igbo Nation**

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The importance of water to the economy of a nation cannot be over emphasized. Water has key economic multiplier effect in every economy if properly articulated and therefore can increase a country's gross domestic product. This paper highlights the importance of water as key to economic stability and social security in emerging Igbo nation. The paper posits that supply of water for agricultural mechanization, electric power generation, public water supply in urban and rural communities are important areas policy makers should give serious attention. The paper concludes that output from this sector can actively support the economy of a nation, creating a multiplier effect on production of food and generation of employments as well as the production of goods and services for economic stability.

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### **"Worldviews, Thought and Word Order Teaching and Learning in Nigeria: A Case Study of the Igbo Language Pedagogy"**

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Though language is not the sole determinant of the way people think, it reflects their pattern of thoughts. Language therefore plays a critical role in reflecting the worldviews across cultures. The role of English as an exoglossic official language in Nigeria disposes it to reflect the sentiments of English in writing and impose the same on the Nigerian languages which are taught using English as a medium of instruction. By using English as a medium of teaching the Nigerian languages, many teachers of Nigerian languages, by their English training, get influenced to adapt the orthography of Nigerian languages to that of English. However, this position is resisted by views, which hold that the linguistic features of English, which may reflect the worldview of the English, do not account for those of Nigerians. This paper takes Igbo, one of the official languages of Nigeria as a case study of this interplay of the language system and thought in Igbo pedagogy. It attempts to find out the implications of this difference between worldview and language on the one hand and the imposition of the morpho-syntax of English on Igbo. It investigates the implications of this influence on the Igbo learner. Using a descriptive method of analysis, the paper finds out that though English is used to teach Igbo, its structures neither reflect the worldviews of the Igbo nor its linguistic patterns. Thus, the learner of Igbo is torn in between thinking in English and reflecting the Igbo worldview in writing or vice versa. This dilemma retroactively affects the Igbo learner of English or Igbo. The paper formulates a guiding orthographical principle which helps the learner of Igbo to achieve linguistic orthographic accuracy.

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### **Entrepreneurship Development: Critical Success factors in Starting Small Scale Business Enterprises the Igbo perspective**

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Many scholars have recognized the importance of small scale business enterprises as providers of employment, instrument of poverty alleviation, and key component in national economic development. Entrepreneurship development makes for the emergence of small scale business enterprises. Unfortunately, small scale business enterprise is an area of high risk venture. It is full of uncertainties and so raises the concern for determining the critical success factors in starting small scale businesses. These critical success factors need to be identified and clarified. The relevant aspects can then be incorporated and emphasized in the business/vocational education programmes. By so doing, the stock of potential for entrepreneurship may be increased. This paper therefore examined the critical factors in starting small business enterprises successfully and attempted to answer the question: what approaches to business education will encourage the students to start taking their own business initiatives and so promote entrepreneurship culture? It recommends among other things that business educators should be continually researching the business education roots of entrepreneurship skill development so that business education can become variable tool for inculcating essential risk-taking behaviours in the products of the Nigerian education system.

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### **HIV Scourge: The Role of Igbo Cultural Practices**

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Human Immunodeficiency virus is a virus that causes HIV infection and acquired immunodeficiency syndrome (AIDS). The virus attacks the immune system; the body's natural defense system. Having HIV does not mean one has AIDS. Even without treatment, it takes about 10-12yrs for HIV to progress to AIDS depending on the person's immune status *ab initio*. With treatment, many people with HIV are able to live long and active lives. Some Igbo cultural practices facilitate the spread of HIV such as circumcision (when unsterilized or poorly sterilized sharps are used), female genital mutilation, tribal identification scarification, poor health seeking behavior, use of unskilled birth attendant etc. Some other ways through which one may contact HIV include sexual intercourse with a HIV infected person, sharing of sharps with an infected person, blood transfusion using HIV-infected blood etc. HIV infection have some early non-specific symptoms such as high fever, sore throat, headache, among others, which go away within 2-3 weeks. After some years, symptoms like swollen lymphnodes, extreme tiredness, night sweat, fever appear and then remain. In conclusion, HIV is a deadly disease and needs communal effort to combat, hence the Igbo people in their cultural practices, norms and values can help in the prevention of the spread of HIV. There are unwritten laws

which everyone is expected adhere to. Deviation from the laid down rules may warrant excommunication of the offender. The Igbo ways of life are reviewed by this writer and how this can be of immense help to the present day health delivery services is analyzed by this paper.

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### **Biafra–Nigeria Conflict 1967-1970 and Veteran's View: Experiences and Lessons**

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The historical trends, issues and lessons of the Biafra – Nigeria war are the focus of this study with concentration on issues of ethnicity, foreign interest and innovations prevalent in the war period. It argues that the war could have been avoided if not for extraneous influence ab initio. It further discusses the innovations/discoveries that arose during the period of conflict, which yielded interesting discoveries and fabrications including military weapons, tactics, skills and other areas of human needs which helped the Biafra side to sustain the struggle. Genocide was identified during the war. Entrepreneurship developed automatically. Despite the pressures and sabotage was there also. Some Igbos in Biafra accepted bribes and divulged strategic secrets; this affected Biafra's changes of winning in the war. The role played by some prominent Africans, Igbos inclusive and African nations are also investigated and exposed. It identifies the presence of foreign organizations like the international Red Cross, St. John's Ambulance of Great Britain the Catholic Caritas International. This paper highlights peak points and main issues of the conflict without losing sight of the violence. Few relevant pictures and illustrations are included to support the facts, in this paper. The outcomes of the war which could have been achieved on round table talks, e.g inter-tribal marriages are also discussed. For instance, in 1970 several Igbos rediscovered themselves. General Gowon's post war RRR; Reconciliation, Rehabilitation and Reconstruction program. New currency was introduced 'Naira' in Nigeria. There are still questions of the way about of Biafra, 46 years after the conflicts. What is Igbos position in the contemporary Nigeria?

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### **Credo of Primary Health Care Administration in the Traditional Naïve Populace: An Igbo Community Experience**

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Primary health care is a fundamental health service/administration that offers quality and accessible health care service for all. This study is designed to ascertain the availability of health care service, the state of its access in an adult naïve community, the causes of doctors unavailability and inequitable utilization of its services in an adult naïve populace, and the reasons for other reoccurring problems. It also suggest suitable measures to improve the performance. This is a cross sectional study within twenty seven local government areas of Imo state. The hypothesis is analyzed using the simple percentage ratio. The study identified the factors responsible for unavailability of medical doctors such as poor remuneration, lack of career advancement, high work load, poor working environment and lack of compensation/benefit. It also found that poor location of site, none availability of drugs, long waiting time, staff indiscipline, including diversion of patients and patronage of available private hospitals around which are costly. It is suggested that capacity building with matching motivations, equitable distribution of sites and location of primary health care centres, staff discipline and so on could further enhance the administrative awareness and utilization of the services for the rural populace.

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### **Female Cults and Gender Equality in Pre-colonial Ikwuano Society**

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This paper examines the role played by Uju Ede and Nne Mmiri, two prominent female secret societies, in ensuring gender equality between its members and that of the Okonko society in pre-colonial Ikwano community. The assumption that the place of Igbo women has always been in the kitchen and under their husbands is erroneous. The general misconception is that women do not have any say in the affairs of her home and community and as such should be seen and not heard. Prior to the coming of the British into Igbo land, there had existed a well-established system in which the rights of women were respected. Besides child bearing and domestic activities, women played a far more significant role in the socio-economic and political development of their communities than generally understood. This study highlights it. It argues that against the widely held notion of discrimination against the women folk, that there was gender equality in pre-colonial Ikwano society. Through analysis of oral and secondary sources, this paper concludes that beyond the generally held myth that women were merely seen and not heard, there were female cults that provided platforms for women to engage in social, economic, judicial and political activities in pre-colonial Igbo societies before the British came and introduced and entrenched the male and female dichotomy which manifested much in its administrative of the area.

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### **Youth Restiveness and Unemployment in Nigeria: The Case of Egbema and Oguta People**

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Youth restiveness and unemployment are two social issues that have become Siamese twins in Nigeria. They have formed a threefold cord with the country that is not easily broken. They have also rested themselves comfortably on the landscape of the country, particularly the oil bearing communities and regions in Nigeria notably in the lands of Egbema and Oguta people of the Igbo regions of Nigeria. Scholars and concerned individuals have agreed that youth restiveness and unemployment go hand in hand, and that the former is a natural result of the later. There is also a general consensus that youth restiveness is a reactionary response and protest by the youths against society in its structures for their unemployed situation, lack, poverty, hopelessness, frustration and deprivation in the face of affluence. The fact exists also that youth restiveness and unemployment are antithetical to peace, progress, prosperity, national stability and socio-economic development of the nations and its people. The aim of this paper is to present a holistic discourse on the incidence, cause and effects, forms of youth restiveness and unemployment in Nigeria, particularly in the oil bearing communities of Egbema and Oguta situate in the oil rich sections of the Igbo regions. Besides the paper tried to show that the widespread youth unemployment constitutes the primary reason for the disturbing incidences of youth restiveness in those communities. The paper, however employed surveying research including questionnaires and interviews and personal observations and descriptive method involving the use of secondary data sources such as textbooks, journals, magazines, newspapers and internet data, simple random sampling techniques as its research methodology.

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### **Omenuko, or Lessons on Sojourning for Ndigbo**

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Sojourning in foreign land implies the inevitable return of the traveler, physically to the home of origin and spiritually after all earthly wayfaring to an eternal home. This paper recalls the penchant for global travel of Ndigbo, eternal sojourners, wandering Jews, and the effect of such on their destiny, and consequently the imperative of investing and developing the homeland in anticipation of eventual return. Uche Ohia provides us with a theoretical framework in a paper titled, "Omenuko and the Igbo Conundrum", where he asks rhetorically and referencing Pita Nwanah's 1921 literary exegesis, *Omenuko*, the first published novel in Igbo language: "to which homeland will the Igbo return even when age-old Igbo virtues and values have been desecrated and the language and culture that form the fulcrum of the Igbo essence have been moribund? This is the conundrum." Ohia's essay further provokes other realistic questions. First, how do mobility and movement shape and fulfil the traveler's life and story? Second, what is the role of travel as an escape from economic adversity and/or social sanctions? Third, what lessons does the variety of experiences gained provide the traveler, from the personal to the political, and from the physical to the spiritual?

Fourth, where is the homeland? Fifth, indeed, has the natural propensity of Ndigbo for world travel and diaspora creation along the way harmed or promoted their cause? These burning issues and concerns about 'the Igbo condition' will be addressed in this rereading of Pita Nwanah's eponymous novel, *Omenuko* [He-who-provides-in-times-of-penury].

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### **The Role of an Igbo in Nigeria Development**

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Central to the capitalist orientation introduced to the developing nations through colonialism is the role of entrepreneurs in development. This group is still perceived as inevitable if these nations are to develop. In spite of all the attempts to develop, very little is being achieved. While this paper recognizes the importance of entrepreneurs in development, it asserts that these entrepreneurs have always existed in pre-colonial Nigeria but the re-orientation brought about through capitalism has fundamentally affected the pre-colonial situation. As such, there is a disjuncture between the latter and the present capitalist expectation. More importantly, the author tries to debunk the position of certain European writers that certain ethnic groups are better entrepreneurs than others. Thus, the responsiveness of the Igbo ethnic group of Nigeria to European economic incentives was a result of a certain historico-sociological position that this group occupies in Nigeria. It is posited that as the nation approaches the twenty-first-century, one cannot say with certainty that ethnicity should be the main consideration for entrepreneurial ability. It is the political economy of each nation within the World Capitalist System that will determine the emergent scenario.

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### **Technology, Globalism and Igbo Cultural Values**

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Technology, as well as its offspring, globalization, have invariably posed a serious threat/challenge to our nation and the Igbo culture in particular. Technology represents a cultural information about how to use the material resources of the environment to satisfy human needs, while globalism designates a doctrinal foundation of globalization, which in itself is a creature of technology, a process of advancement and increase in interaction among people. Facilitated by Progressive Technological Development, communication, knowledge and skills, as well as interaction of cultural values, systems and practice. Technology and globalization is fast eroding the cultural values of the Igbo people especially with regards to the fact that most of these technologies are western oriented and not congenial with the Igbo cultural milieu. The implication of this phenomenon is the increase in the rate of cultural adulteration of the Igbo culture by the West and her epistemic dependency on the western world. In line with the above, this paper raises two fundamental questions such as: how can "Ndi Igbo" maintain her rich and dynamic cultural values in the face of the speedy globalizing and technological advanced world? How can she maintain the speed of technological development and globalization at the same time, not allowing her rich cultural heritage to go into permanent oblivion? Based on the above, this paper, by means of historical hermeneutics and philosophical analysis, argues that 'Ndi Igbo' should regulate the speed of globalization and the influx of Western technology to prevent their rich cultural heritage from going into perpetual extinction.

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### **An Exploration of the Mental Health Experiences of Igbo Immigrants in the United States: Adaptation Challenges and Coping Strategies**

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Immigrants in a different culture do experience some adaptation challenges. These challenges sometimes are associated with mental health issues. Yet, the desire to sustain well-being has lured many Igbo immigrants to seek succor in the U.S. This study explores the mental health experiences of Igbo immigrants in the U.S., by investigating adaptation difficulties threatening their well-being. The immigrants' unique challenges are studied with a view of discovering their link to mental disorders (Lichner, 2014). The study also examines the coping strategies employed in

sustaining well-being among this population. The study's phenomenological approach is to enable participants to describe the phenomena under investigation from their solitary personal experiences. The responses from the participants are aligned in such a way as to understand the immigrants' mental well-being. Aligning relating concepts from these responses is an approach in the building of a theory that explains a phenomenon of interest in a study (Gynnild, 2015). Thus, theories that explain the group's specific immigration experiences will emerge from the narratives of the study participants. The study deploys a non-probability, purposive sampling to recruit participants who have the potential to maximize collection of data through one-on-one multiple interviews, conducted in the participants' natural environment. The NVivo software is utilized to gather, organize and analyze data. Through constant comparative analysis, the study's emerging theories are described and presented descriptively and in tabular form that is open to public inspection. Discussion will provide summary findings, implications for social work policy and practice and makes recommendations for further direction of the study.

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### **Sports, Youth Development and National Building: A Case of Southeastern Nigeria**

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Nigerian Youths, specifically those from Igboland, are repository of potentials. Across the globe, positively vibrant youths are seen as the bedrock for national building as the channeling and exploration of the potentials inherent in them would not only place them on the golden-linen of life but also improve the unification of the nation into a more stable and viable state. Hence, Southeastern Nigeria should put in place measures to harness the incredible potentials of their youths. One of the most viable measures to achieving this is *SPORT*. This article considers the role sports play in youth development and national building. The contextual scope for this paper is the three constructs- sports, youth development, and national building while the geographical scope is the Southeastern Nigeria. This study adopted "Positive Youth Development" perspectives probed by Benson, Damon, Eccles and Gootman, and Catalano et al. who stated that all young people have the potential for positive developmental change, and Roth et al noted that youth are regarded as a resource to be developed rather than a problem to be solved. They defined 'positive development as the engagement in pro-social behaviors and avoidance of health compromising behaviors and future jeopardizing behaviors'. The study used descriptive survey research method. Data were sourced from both the primary and secondary sources. Two hypotheses – sports does not play a significant role in youth development; sports does not correlate with national building- were raised. These hypothesis shall be tested using correlation analysis with the aid of Statistical Package for Social Sciences (SPSS version 21).

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### **Ndi-Igbo: Mass Media, Principles and Practices of Human Rights**

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Human Rights issues has taken a popular dimension both at the state, national and international fora. *Ohaneze Ndi Igbo* have continued to express concern on whether Ndi Igbo are really aware of their fundamental human rights. Some on the other hand criticized the media for not doing enough to create awareness and educate them on their constitutional rights and obligations. The concept of human rights therefore derives from the natural rights of man such as the right to life, to freedom of speech and to acquire properties. As Gauba posits, Human rights are those rights to which an individual is entitled by virtue of his status as a human being... Human rights constitute the very source of all rights of human being." Mass media being an "agent of social engineering," the "watchdog of the society," "voice of the voiceless," "people's parliament," "social crusader" are capable of rescuing the fledgling democracy. Ndi Igbo are found in the South Eastern part of Nigeria, namely Abia, Anambra, Ebonyi, Enugu and Imo States, with the inclusion of other minority igbo speaking people from other nearby states within South East zone of Nigeria. Common to this state are language, culture such as dressing, belief, norms, and values. They have a unique identity and social activities that enhance their cultural universality. The paper focused on the morality and rights as

the two pillars that sustain human being. The society makes ethics for the protection of life and properties of individual in the society. J.J. Rousseau in his assertion on human rights corroborated the view that "In traditional African societies morality and rights are things the individual get as a member of a community." This paper investigate this assertion using the developmental media and agenda setting theories that provided the overall framework from which issues in the paper were discussed. A total of 300 respondents were surveyed from the five states. To the respondents, various actions and inactions of successive governments collectively resulted to the poor practices of human rights in Igbo land form these outcomes, recommendations were made.

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### **The Concept of God in the Igbo Traditional Religion: Contextualizing the Gospel among the Igbo People**

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As Igbo People, there is a strong need for us to begin to develop and study certain religious concept from the Bible in light of our foundational traditional religious practices, as this will help us to fully comprehend and understand these biblical pictures and the basis for our believing what we believe as Christians and to be able to create a redemptive analogy to meet and reach the unreached people among our different people groups. Mbiti argues that there is a serious need for Christianity to be indigenized and contextualized in Africa. This statement by Mbiti is an immediate call for the contextualization of the Gospel in Ibo land. This implies interpreting the Gospel in our own terms, imageries and in light of Igbo Traditional Religious practices to the extent that the Gospel still remains genuine and unadulterated. This implies having Christianity that is totally void of the Western cultures, ideas, norms and blends. It opines a call for thorough Igbo Christian scholarship and research, where Igbo scholars begin to develop Igbo oriented and blended ideas and interpretation of the Scriptures, employing research and still being true to the context, message and culture of the Bible. This calls for us to take a deep study into the background of our traditional religions in order to do proper biblical interpretation and be more relevant in our missionary activities. Thus, this research is centered on the Igbo traditional concept of god and how it can be used to *hook the fish*.

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### **The Gospel and the Igbo Traditional Religion: A Case of Enculturation**

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This article draws attention to the frequent ambivalence between the Gospel and the Igbo traditional religion, especially as heightened by the proliferation of 'Africa Magic' movies. This article identifies the rich Igbo cultural heritage, and underscores its complementary virtues to Gospel life. The enculturation or indigenization of Christianity in Igbo culture would mean no opposition between Christian values and the good values of the Ibo person, such as respect for the sanctity of human life, and the spirit of mutuality as intrinsically entrenched in the philosophy of Ibo people. This is in line with St. Paul's teaching in his Letter to the Romans, Chapter 14:7, that "...the life and death of each of us has its influence on others ...". The article argues that the philosophy and the ethics of Ibo people has salient values that the global Church needs in her evangelization and missionary projects. The task of the Church is to let Christ assimilate a given people, as if by osmosis: by diffusing His Spirit into them and transforming their thoughts, mentality and sensibility— their culture in its totality. This is enculturation. Professor John Mbiti, argues that there is a serious need for Christianity to be indigenized and contextualized in Africa. This reveals a call for the contextualization of the Gospel in Africa, most especially in Ibo land. What is argued in this article is in line with the scholarly works of Cardinals Arinze and Fitzgerald, who emphasized that "the Church respects the religions and cultures of various peoples, and wishes in her contact with those peoples, to preserve all that is true and good in their religion and culture." The research work presented in this article could be extended in the future to investigate Chinua Achebe's *Things fall Apart* in the context of enculturation of Christianity in Ibo land.

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## **Nkwenye Ndị Igbo Dị ka O si Metuta ịgụ Aha**

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The wise saying that how you make your bed is how you lie on it manifests in Igbo naming system. This paper aims at providing the function of name as a label or mark which aids a personal recognition. The position of indigenous name in the life of an Igbo child is explained in this paper. It further gives an insight into how the birth of a child brings joy and happiness in an Igbo home. The paper therefore tries to x-ray the position of Igbo indigenous names as it expresses one's personality and history or circumstances at birth. It discovers that before the coming of the white missionaries and their religion, the Igbos names their children according to their deities. Today, white man's customs and tradition have adulterated all aspect of Igbo cultures and tradition. The paper discovers that the circumstance of child birth in Igbo land has given meaning to names in various ways. It shows name as a mark of religion, history of the family, pride etc. Consequently, the paper concludes that one needs to think carefully before given a name. This is because one grows to live with his name. And it is believed that one's name affects his life.

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## **Security, Economic Investment and the Challenge of Criminality in Igbo Commercial Nerve-Centers**

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In recent times, Aba and Onitsha, two key commercial nerve-centers of Igbo-land in south-eastern Nigeria, are known to have been bedeviled by crimes of various magnitudes. For instance, not long ago, the two commercial cities were overwhelmed by insecurity. The threat of pick-pockets, extortion rackets and armed robbery practically frightened away visiting traders, disrupted business, and threatened the livelihoods of informal producers. Abas case became so challenging that a local vigilante group known as the Bakassi Boys emerged as a product of small enterprise clusters to maintain order and protect property rights in the face of crippling levels of local insecurity and an inefficient and corrupt police force. This paper examines the impact of the rising wave of insecurity in Aba and Onitsha on economic investment and development in Igbo-land. It discusses the ways through which Ndi-Igbo can rise to the challenge of the insecurity and criminality threatening businesses and economic investments in Igbo commercial centers. The paper underscores the importance of this undertaking without which the economic development strategies of Igbo enterprise networks could be in danger of becoming a missed opportunity for economic growth.

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## **Igbos as Giants in ICT in Nigeria and Beyond**

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In his 1990 Ahiajoku Lecture entitled "Ucheakonam: A Way of Life in the Modern Scientific Age", Prof. Alexander O. Animalu opined that "Igbos have *ako na uche*, which are revealed in their exemplary strides in science and technology." Thus the contributions of Ndiigbo in the development of Information and Computer Technology in Nigeria and beyond are quite unprecedented. In the marketing of ICT products, development of computer software and hardware, ICT pedagogy and ICT applications, Ndiigbo have become household names both locally and internationally. Many Igbos have won international and local laurels in ICT because of their immense contributions in ICT. At the world ranking of software development, an Igbo son, Phillip Emeagwali, has developed the fastest computer software in the world. At the national level in Nigeria, Leo Stan Eke, has developed true Nigerian ICT software and hard wares which brought complications to the convenience of our three major local languages: Igbo, Hausa and Yoruba. In this paper, we will explore the contributions of Ndiigbo in the development of ICT in Nigeria and beyond. This research will take us through the exposition of ICT experts of Igbo origin who have contributed and/or contributing in providing ICT development both locally and internationally. More so, we shall examine Ndiigbo and their ingenuity in applying ICT skills in several cyber explorations.

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## **Woven Fabric in the Contemporary Ndigbo Fashion: Challenges and Prospects**

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One of the cultural identity of Ndigbo as regards to textiles is the model and prestigious cultural attire of Ndigbo known as Akwete woven cloth. In the history of traditional weaving in the world today, Ndigbo are widely known for their weaving practices which consists of vibrant, colorful, and heavily ornamented cloth which consists of various symbolic design motifs woven into the fabric to create striking designs. This is an ancient vocation of the females of Akwete situated in Ndoki and Asa areas of Ukwu East Local Government Area in Abia State, Nigeria. They are normally woven to be utilized as two wrappers for women; usually complemented with a matching blouse and a headgear. The men also were not left out. Recently, the Akwete woven fabrics are not being utilized in the contemporary fashion scene like some of its counterparts. Therefore, this paper conducts a survey research to find out why it is so and draws the attention of Ndigbo on the factors contributing to the diminution of the weaving activities by the Akwete weavers and lack of patronage by Ndigbo that own them. It also reawakens the indigenous creativity of the female weavers by documenting and showcasing the attractive woven designs. Using the participant observation, this study shows the various methods of enhancing the woven fabric so as to withstand any competition posed by other imported fabrics and indigenous woven fabrics. It also suggests numerous ways in which the dispirited weavers can be aided by the government and NGOs to revive and boost the Akwete weaving industry. Questionnaires, photography and oral interviews were utilized by this study to obtain some relevant information. This study recommends new technological innovations, introduction of modern tools and equipment which will assist in mass production of Akwete woven fabrics which will be enhanced and utilized in the contemporary fashion in Nigeria. This will no doubt be appreciated by Ndigbo and beyond, thereby meeting the yearnings and aspirations of the potential users in the 21<sup>st</sup> century.

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## **Ahuike di Mma: A Critical Look at Healthcare Situation in Igboland**

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The state of healthcare in the eastern part of Nigeria has reached a level of deterioration and has affected both maternal health care delivery and primary health care situation. The reasons are disheartening because we have spent over 16 years in democratic dispensation, yet the government is yet to realize that health is wealth. This paper will highlight the areas of health-care delivery where government has failed in Igboland. More so, it will reveal some of the factors hampering primary health care implementations in Igboland, some of which are: negligence on government part and the people's complacency in working and urging for improvement, political instability and high level of corruption. There is also the problem of poor maintenance of equipment and the absence of equipment for the preservation of vaccines and other drugs. Thus, for effective healthcare delivery in Igboland, a responsive government, participation of Igbos elites both at home and in Diaspora, training and retraining of health workers and paying attention to the failing infrastructures will help improve healthcare delivery.

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## **Diversification of Science and Technology: A Call for for revisitation of Igbo Culture of Science and Technology**

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Many people today, including the Igbo both home and abroad, think that Igbo traditional culture is unimportant. For example, the sickening sentimentality which surrounds the traditional festivals each year confirms them in their conviction that in the nativity we have to do with a fairy story, something that does not belong to the real world. Those who really swallow this sort, prefer fantasy to fact. Consequently, when Igbo culture is mentioned, it is associated with masquerades, traditional dances and festivals only. Many observers of Igbo society have tried to pinpoint causes for Igbo backwardness in political, economic, cultural and scientific progress. Some see them as a result of European slave trade and colonialism in Africa – Water Rodney (1981), Frantz Fanon (1962). Others are convinced that the

problem stems from corruption of African leaders – John Odey (2005). It is probably true that, there is a number of factors involved, however, low mastery of physical environment is a major cause of Igbo backwardness. This paper is of the view that, every human culture in different parts of the world has a capacity to conquer and dominate her environment. It is the ability to control physical environment through science and technology that brings development in the world today. This ability is not a favourite property of any culture. Every culture of the world including Igbo has an equal chance of taming her physical environment. Historical and descriptive methods which have been found useful in the works of Parrinder, Mbiti and Deschamps in the study of African traditional religion and culture is preferred to any other approach. Since 1960 when Nigeria as a nation gain her independence, Igbo science and technology have developed in five outstanding areas: Military, Industrial, Automobile, Building and Technology involved in the manufacture of drugs. Different state governments in Igbo world should embark on the policy of establishing industries based on local raw materials. This move will bring the culture of local technologies into focus. This paper using Igbo culture as the case in point calls for revisitation of African culture of technology.

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### **Nka na ụzụ: Science, Technology, and Development in The Advancement of Igbo Nation**

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The term nka na ụzụ is inherently creative and rich in artistry, craftsmanship, tools and instruments as part of Igbo nation's rich cultural heritage which has been in existence before the advent of the white man. This age-long indigenous technology is culture – existing for generations and reflecting the history and culture of the Igbo people. As a form of science and technology, it originates from an inherent intellectual creative process of an inner level of development. This rich heritage, extensive and expansive exposes values, principles, visions, experiences and beliefs of the people. It is translated into physical tools, artwork, crafts and weaponry -used during the Biafra - Nigerian war. It has been established in the Western culture by Ndị Igbo in diaspora. It goes beyond the confines of ordinary concepts to a large scheme of technological and cultural transfer affecting other ethnic groups. Though overlooked and neglected, it will influence the cultural development and identity of the Igbo nation. It will reflect the deep commercial consciousness and evoke meaningful interaction of the people. In modern times, it will appreciate in religious circles, offices, homes, museums and art galleries. This paper uses Louise Grenier's indigenous knowledge research methodology, which fosters local empowerment, tailored to people's culture and Uba in Okpulo, Owerri museum which considers the products, utilitarian purposes, significance, social values and gains of the rich technology. It explores nka-na-ụzụ science, technology and development of Igbo nation tracing their encounter in antiquity, sculpture, religion, warfare and construction works through the pre-colonial and colonial era up to the present time. Nka na ụzụ, if properly harnessed will help to establish cottage industries and create jobs for youths. The experiences gained will be used globally in the advancement and development of Nigeria as a whole and Igbo nation in particular.

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### **Youth Unrest and Unemployment in South Eastern Nigeria.**

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Youth restiveness has been on the increase in almost all the states in the South East of Nigeria. Since the inception of transition from military to civilian regime, there has been a mass proliferation of unraveled violence, killing of innocent people; and, most recently, kidnapping and abduction. According to Awogbenle and Iwuamadi (2010), the statistics from the Manpower Board and the Federal Bureau of Statistics showed that Nigeria has a youth population of 80 million, representing 60% of the total population of the country. Also, 64 million of them are unemployed while 1.6 million are under-employed. This study utilizes relevant reviewed records and literature on youth restiveness in Nigeria and their relation to unemployment. Data was collated through the use of structured and semi-structured

interviews and questionnaires (open-ended and close ended questionnaires). A personal observation was also adopted to draw some facts and information without influencing the outcome of results. Furthermore, the data collected was analyzed and interpreted quantitatively using Microsoft excel as a database. The study examines the incidence of youth restiveness in the South East in correlation with rising tide of unemployment and the fear of a bleak future among the youth and how this has affected sustainable development. To explore the perception of the youth on youth restiveness and unemployment, to identify possible causes of youth restiveness and to identify possible solution to youth restiveness and unemployment. The high rate of unemployment, poverty and lack of access to education are some of the factors that have given rise to youth restiveness in the South East. Government needs to pay special attention to the developmental needs of the South East through job creation.

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### **Lessons of Indigenous Religion and Igbo Consciousness**

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Indigenous religion is the same all over African including Nigeria with little local variation in practice. Indigenous religion came into existence as a result of man's experiences within his environment. It appeared to our fore-fathers as they sought answers to the mysteries surrounding the creation of the universe. Over time, it underwent changes because of people's educational and spiritual growth. It has not suffered any reverses for not having founders, such as Christianity, Islam and Judaism. Indigenous religion such as African Traditional Religion (ATR) has no reformers or missionaries that bring about constant changes as in other religion. Religion is indigenous or traditional, meaning a religion that developed as a result of people's experiences. The practice of the religious adherents are linked with their fore-fathers, African is born into it. In the case of (ATR), the Igbo man lives in it and his total life is influenced by it. In *Things Fall Apart* by Achebe: Unoka Okonkwo's father consults oracle called Agbala during the year his harvest was very poor to know why. Indigenous religion has no written literature of sacred scriptures as in other notable world religions. Obviously because it is traditional. Igbo religion, people are conscious of supremacy of God, the creator and controller of all things. Indigenous religion of the Igbo nation is transmitted orally from generation to generation. Obviously, there is no alternative. However, there are some disadvantages in the method. Some of the facts might be lost, distorted or exaggerated but, generally the Igbos get enough to guide us about what had gone before. Commenting on this oral tradition, Idow (1973) says "An understanding of the oral tradition will enable the scholar to know the religion from the inside."

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### **Educational Challenges and Opportunities in Nigeria: The Case of Igboland**

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Investment in human capital has been recognized as an engine of economic growth. Such investment serves as a catalyst to transform societies by encouraging individual movement from the informal to formal labor market, reduce inequality, alleviate poverty, and improve individual well-being overall. Government can play a role to provide the enabling environment for its citizens to acquire the necessary education to transform the economy. This paper will examine the challenges of human resource development in Igboland and the opportunities that exist. Given the demand for higher education, especially in Igboland, the historic inadequate supply of education, and the educational marginalization of the region by successive Nigerian federal governments, the place of private providers of higher education such as Gregory University Uteru (GUU), one of the private universities in Nigeria located in Igboland, is potentially significant. Using Stylized facts and GUU as a point of reference for private universities, this paper will underscore the need for public policy to make education inclusive— particularly in Igboland. With the high return on human capital using either egalitarian or elite measurement, this paper will consider if institutional policies in Nigeria must reassess the role of private universities given the country's increasing population, high demand for university education, and the ability in terms of infrastructures and curriculum of institutions such as GUU to provide world class education to achieve sustainable growth and development and eradicate poverty in Nigeria.

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### **Illicit Wealth, Drug and Human Trafficking in Igbo Land**

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Human trafficking in Igbo land has been a cultural problem for many years. Human trafficking in the Eastern part of Nigeria is a lucrative trade. In Nigeria human trafficking ranks the third most common crime after financial fraud and drug trafficking. It is rampant in Nigeria but prevalent in the Eastern part of the country especially child trafficking. Women and girls are trafficked primarily for domestic servitude and commercial sexual exploitation. Drugs related crime emerged as a major problem in Igbo land. Marijuana use among young people has been reported. The illegal drug trade is a global black market dedicated to the cultivation, manufacture and distribution and sale of drugs that are subject to drug prohibition laws. Illegal drugs are often addictive, deadly in nature, often damaging to an individual's mental state and physical health. The allure of illicit wealth can be very intoxicating but the consequences can equally be very devastating. Igbos do all kind of illicit business like drug peddling or credit card frauds or stealing or 419 in order to acquire wealth. This paper will discuss the causes, effects and strategies to curb Human and Drug Trafficking and illicit wealth. It will analyze the causes which include individual and social factors such as poverty, peer pressure, unemployment, bad governance, poor child upbringing etc. it will also examine the effects such as increase in crime rate, insecurity of the country, high mortality rate, lack of manpower, low foreign investment. This paper will also articulate strategies to curb these problems such as good governance, provision of employment opportunities and educating the youths in the churches, mosque and schools. In carrying out this work, I shall use the primary source of information, interview method and data analysis to draw my conclusion and proffer solution.

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### **Ogbu Ara Obara: Effects and Implications of Terrorism and Political Violence on the Safety of Lives and Properties of Ndi Igbo in Nigeria**

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The concept of "Ogba Ara Obara" in Igbo terminology describes one preoccupied with the mindless killing or murder of innocent or unsuspecting victims. It also indicates the culture of vampirism and genocide by blood lusty individuals. Among the Igbo people of South-East Nigeria, acts of terrorism and political violence are seen as acts of "Ogbu Ara Obara." In both cases, there is the mindless killing or genocide involving usually large numbers of victims, most of whom are innocent and harmless by blood thirsty men who do so to advance their parochial, evil motives or interests. These motives or interests may be to achieve religious dominance, political hegemony, economic control, or to gain ethnic dominance. In Nigeria, we have witnessed the "Ogbu Ara Obara" politics in many parts of the country at various points in time in our national history, namely, the "wild, wild west" crisis in Western Nigeria (Lagos) in the 1960s, the maitatsine riots in Kano, the Almajiri killings, the Biafran genocide of (1967-1970), the current Boko Haram Terrorism in the North-East and other places in Nigeria with bearings of ethnic, religious and political undertones. In all these cases, the Igbo appear to be the direct victims. Adopting a qualitative approach, and through analysis of primary and secondary data sources such as personal interviews, this paper discusses the effects of terrorism and political violence in Nigeria and the implications on the safety of Ndi Igbo and their hard earned properties scattered all across Nigeria. It attempts to show how these acts of terrorism and political violence aligns with the "Ogbu Ara Obara" concept.

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### **Spiritual Reconnections: African-Americans and their connection to Eri Kingdom**

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Eri who is widely recognized as the ancestral father of Igbos according to legends was believed to come down from the sky. Studies show that Eri migrated from southern Egypt through the Igala area, settled and established an altar in the Anambra river valley known as "Ezu na Omambala Confluence River" and built a house in commemoration of his father Gad known as "ObuGad" presently located at Enugwu Aguleri. This paper examines the impact of African-Americans reconnecting with Eri kingdom. The importance of Eri kingdom as a spiritual headquarter for the Igbos was brought to light through the late Prof. Catherine Acholonou Igbo Landing project. The cultural impact of this reconnection with Eri kingdom will enlighten African-Americans of their significant Igbo roots and help them to embrace it, understand the Igbo culture and identify Eri Kingdom as their ancestral home.

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## **Catholic Church Leadership in Igboland in Post-Civil War Nigeria: Underlying Issues and Challenges**

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With the Catholic Church's well-known social teachings and its arguably numerical dominance over other religious groups in Igboland, one expects the generality of its members to be so politically conscious and active enough to dictate the tempo of socio-political activism, at least, in Igboland and also make *Ndigbo* the envy of their neighbours with regard to good governance. But this is not the case. Why? This paper examines the extent to which the clergy in Igboland are engaged in the formation and sustenance of a politically conscientized and activist *Ndigbo* in general and Igbo Catholics in particular in order to free the people from the current clutches and stranglehold of bad governance. Beginning with the past and current state of *Ndigbo* within the Nigerian polity, this paper shows why and how the people got into the situation of bad governance. An examination of the effects of the Nigerian Civil War on the Igbos, especially on Church leadership, will hopefully bring greater clarity to understanding the current predicament of the Igbos in the Nigerian polity, leading to suggestions towards overcoming this predicament with a new vision of Church and society in Igboland and beyond. This paper will be approached largely from the standpoint of a social scientist and not purely from as a theological perspective.

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## **Changing English Food Consumption Practices in Igbo Land: An Imperative to Upholding Igbo Values**

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Food holds a unique position in our daily lives; it can be a lens through which we view and understand broader societal issues. It is an elusive, flexible tool with which to understand and probe cultural social, economic and political relations in a community or nation. In post colonialist Igbo; evidence shows that eating English or continental dishes is not simply a choice rather the present Igbos uses the English food consumption to evaluate their economic and social status. As such, most cultural and societal values relating to consuming local foods in Igbo Land has been relegated to the background. Hence symbols like Mr. Biggs, Trendy's, KFC (Kentucky Fried Chicken), Chicken Republic, Crunchies, Chukies (All branded "Fast Foods") becomes very popular and considered "exotic" and paradoxically a symbol of "Englishness" in the globalized Igbo world. This paper therefore seeks to find out the changing feeding or consumption practice in Igbo Land and its effect on the socio cultural values of Ndi Igbo. In the light of the above, survey research involving questioners and oral interviews was employed. It was discovered that the most Igbos both in rural and urban cities consume English food; as such value for our native food and its consumption practices is gradually eroding. More so, younger generations do not even know, not even to talk of eating this native food. It is believed that this research will encourage the consumption of our native foods in homes and public places and also enable the Igbos to maximize the economic opportunity for food production and consumption while minimizing the risk in the globalized world of the 21<sup>st</sup> century.

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## **Demystifying the Myth: Identifying and Addressing the Local and Global Stereotypical (mis)Representations of the Igbos**

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The African continent is marred by several stereotypical assumptions ranging from Dark Continent, backward, savage, corrupt, crime, disease to helpless, lacking agency. In a relatively smaller scheme of things and peeling that onion of the African stereotype reveals equally more stereotypes about Nigeria amidst many other African nations. Still in the innermost layer of this proverbial stereotype-onion lies stereotypical assumptions of the Igbos. This paper employs a textual analysis technique to accentuate the stereotypes associated with the Igbos (both on a local and global levels) and attempts to demystify them while proffering ways that Igbo scholars can continue to challenge these myths. The stereotypes that have been alluded to the Igbos include but not limited to preference for business over education; lover of money; excessive migrants; blood sacrifice for money; advanced fee fraud; inattention to code of honor; and non-peaceful. We acknowledge previous work on this topic; for instance, Igbos the foreigner, anti-social and hated people (Salamone, 1976); prone to choosing the way of self-destruction, stateless [inadvertently, lawless] (Korieh, 2006); trigger-happy and non-peaceful as demonstrated by the “biafranization” (Tembo, 2012) among others. Our major contribution is in the area of Igbos as fraudsters. The authors employ data and several years of experience in surveillance and intelligence gathering as law enforcement officer of the Federal Republic of Nigeria Copyright Commission and a certified International IP Crime Investigators College (INTERPOL) with several years of cultural studies in the African studies to dissect piracy in Nigeria. *Why do we care?* Whereas meaning should float and change over time based on the development and condition of a given situation or society, stereotypes, whether true or unfounded are detrimental as they perpetuate the status quo and render meaning fixed.

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### **Issues and Challenges of Southeastern Nigerian Women in Educational Management in the 21<sup>st</sup> century**

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Women in Africa in general and in Nigeria particularly appear to be on the move in the new millennium. There is credible indication that Nigerian women have increased opportunities at work. This has resulted to the actual increase in the number of women in the academe particularly in management positions. Despite these evidences there are indications that women are not as effective as they should be. This is probably due to issues and challenges that define the process of advancement and effectiveness for women. The purpose of this study is to identify the challenges faced by these women in managerial positions of public universities and strategies for ensuring increased management effectiveness in the 21<sup>st</sup> century academe. Two research questions were formulated for the study. A 15 item questionnaire titled Women in Education Management Questionnaire (WEMQ) supplemented with oral interview sessions provided the data for the study. The study involved 180 randomly selected women of high caliber in academic and non-academics of two universities in southeast Nigeria. The data collected were analysed using percentage (mean) and standard deviation. The instrument was face validated by 2 experts from the sampled universities. The reliability coefficient of the instrument was established by using Cronbach Alpha and the reliability of 0.85 was established. The findings of the study showed that major challenges of women in educational management include long working hours, dealing with different natures of sub-ordinates and lack of authorization. Based on these findings, recommendations were also proffered to decision makers in order to alleviate those challenges such as the limitation of female long working hours by decentralization and better distribution of work load. Training programs in management and communication skills would help women in education, manage and communicate with other staff better. Authorization should be given to female managers to exercise their abilities in decisions making for their units and departments.

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### **Ndi Igbo in the Global Context: A Cross-Sectoral & Interdisciplinary Exploration of Our Options**

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The forward thinking, urgency and relevance of this 2016 theme of the ISA Conference have continued to be made most relevant, given the events of the 365 days since the last conference. The Igbo is in worldview as 2015 rounded up with Dr. Bennet Omalu's story in the movie, “*Concussion*.” At the home-front in 2015, most Igbo were on edge wondering when President Muhammadu Buhari's political appointments would reflect Igbo relevance in the body

politic of Nigeria as he and the ruling party, the APC, made clear that the Igbo in former Eastern Nigeria did not vote for Buhari and his party. One is tempted to ask in the Igbo proverbial question, "*Ndi Igbo, anyi bu anu elu k'anyi bu anu ala?*" Yes, *the Igbo, where do we belong?* Nigeria cannot do without us; yet, Nigeria does not have respect for us and our contributions to the political entity so constituted. After all, we, the Igbo, have reacted to past exclusionary efforts stemming from the 1966 pogrom by seeking a separate political existence as the Republic of Biafra. The rest of the events are now history. This exploratory examination of whence we have come and where we may be heading to on the global stage and, by implication, the domestic Nigerian political stage draws from cross-sectoral and interdisciplinary linkages. This author is at ease with any of the sub-themes/roundtables given his cross-disciplinary educational and professional experiences. This paper presupposes the interlocking relevance of the sub-topics under consideration, from language endangerment through preservation, intellectual capabilities, illicit wealth and social solidarity among pan-Igbo organizations. The thesis of this exploration is: "In the context of meaningful and relevant existence, assert who you are and why you must have a place around the global table." Dr. Omalu's relevance prevailed in *Concussion*.

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### **Illegal Wealth Creation through Drug and Human Trafficking in Nigeria: A Shift in Traditional Igbo Value of Hard work**

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Creation of wealth through drug and human trafficking has become a source of worry and embarrassment in Imo State Nigeria. This paper focuses on creation of illicit wealth through Drug and human trafficking in Imo State, Nigeria. It evaluates the level of consciousness of the people of Imo State on the existence of drug and human trafficking as means of wealth creation. Through comprehensive survey and focus group discussion, it measured the opinion and behaviour of the people of Imo State with regard to illicit wealth creation. It unraveled the causes, dimensions, and consequences of illicit wealth creation. It identified the category of people involved in and affected by drug and human trafficking. The solutions necessary to combat the ugly trend were discussed. It evaluated the shift in the much cherished traditional Igbo values of hard-work, decent wealth, respect for human dignity and relates same with the processes and tools of socialization as against the emerging cruel means of illicit wealth creation. Finally, the following suggestions sufficed. The processes and tools employed in socialization should be reappraised to make for decent upbringing. Data base should be created in rural communities and urban centers to document all residents with their occupations. Communities and religious organizations should desist from celebrating wealth and encourage decent living. Government at all levels should streamline and encourage community policing. All these will have positive impacts on the fight against the ugly trend of creation of illicit wealth though drug and human trafficking.

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### **Considering the Igbo Position in the Contemporary Global Economic Movement**

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The present globalization waves has forced Nigeria to pursue a new economic reform agenda in which privatization, liberalization and the attraction of foreign investments are key factors. One of the factors responsible for the present impoverishment of Ndi Igbo is that the Federal authorities developed no economic infrastructures in the Igbo heartland and did not encourage any other initiatives in that regard. An average Igbo man is all about business, he is never lazy neither will he be waiting for the government to create jobs for him. With Nigeria's focus on the private sector as the engine of growth, the average Igbo man will become successful in no distant time. The major problem militating against Ndi Igbo presently is the perpetual abandonment of the Igbo cultural roots by the new generation of educated Igbo. This could attract possible negative consequences in the future of the Igbo in Nigeria and indeed at the global level. The Igbo are good travelers and are found in almost every country in the world and they have the culture of imitating the element of other people's cultures. They are good in learning the 2<sup>nd</sup> language and adding same to theirs. The present Igbo generation is not as in-depth in culture as their predecessors. They often prefer the English names or nicknames that do not identify them as Ndi Igbo. We now have Igbo households where the parents speak Igbo language and their children cannot speak a word of their native dialect. This is problematic. This is unlikely to happen in a Chinese household or in an Israeli household or even in a Yoruba household. In these places, the economy lies in the hands of the present generation. They have the initiatives, the skills and language power. It

therefore becomes necessary that the founding of the present/future Igbo children to live and love Igbo will facilitate global economic achievements and tackle the global economic challenges. The methods applied are both theoretical and practical and they become the only way to secure the Igbo future.

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### **Educational Challenges in Igbo-land today: The Possible Solution**

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&

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The paper examines the role of education in human and societal development and asserts that education constitutes the bedrock for human and societal development and progress. Demonstrating the veracity of this assertion, the paper draws attention to the tremendous achievements and accomplishments recorded by the Igbo in Nigeria from independence and throughout the pre-civil war era. These spectacular achievements are traceable to the quality education which the Igbo people embraced and pursued single-mindedly. It was education that conferred on them the competitive advantage that enabled them rise to the commanding heights of national economy, society, bureaucracy, government, academia, industry and even military as well as the various professions. The paper observes that educational successes of the Igbo owe in part to the then Regional political leadership that was well-informed, adequately educated, patriotic, altruistic visionary and perspicacious. The leadership not only provided the enabling infrastructure but also conscientized the youths and their parents as well as the various town unions, community associations, missionary groups and private individuals of the centrality of education to human and societal development and progress. The paper however observes that the golden era of Igbo excellence and competitive advantage made possible by education came to a painful end following the calamitous civil war and its aftermath. Matters were made worse for the Igbo as the new political leadership that emerged at the end of the civil war in Igbo land was not only ill-informed, uneducated but also inept, corrupt, selfish, power-drunk and out rightly anti-education with a tinge of warped value system characterized by 'get-rich-quick' and "cash-and-carry syndrome." The new value system not only discouraged education but also promoted the culture of unbridled materialism, corruption, criminality and impunity. The paper recommends that, for the Igbo to recapture their lost glory a new purposeful, altruistic and education-friendly political leadership is imperative. On emergence, such political leadership must embark on efforts that would culminate in quality education which in addition to the general would lay adequate emphasis on science, technology and entrepreneurship education.

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### **Biafran Radical Groups and the Quest for Biafran Sovereignty in the Nigerian Civil War, 1967-1970**

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In the struggle for Biafran sovereignty in the Nigerian Civil War (1967–1970), Ndi Igbo provided the bulk of the leadership and prosecuted the war both on the battle field and diplomatic circles. As that struggle progressed, a group of intellectuals and trade unionists of radical disposition, under the banner of the Socialist Party of Biafra (SPB), campaigned vigorously for Biafran sovereignty. Prompted by their radical disposition, their dispatches to foreign governments, especially the Communist bloc, highlighted their views on the significance of the Biafran struggle to Africa. In so doing, they asked for the Biafran recognition since it was a nation prosecuting a "people's war." Many accounts of the Nigerian Civil War have been written but subsequent mention of the SPB as a group or the examination of their dispatches for historical documentation have been ignored by scholars. The attempt by Ikenna Nzimiro, one of the members of this group who attempted to explore a similar event in his work entitled *Nigerian Civil War: A Study in Class Conflict* (1984), suffered such a neglect because it failed to explore these documents but dwelt on generalizations. This essay, through an analytical perspective, hopes to fill this gap. Consequently, it will also deepen our understanding of the role of Igbo radical groups in using diplomacy as a method of prosecuting the war in Nigeria.

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### **Cultural Education Gap and Current Igbo Identity Crisis**

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The West may have credited their Socrates with the saying: "Man Know Thyself." However, this expression has been at the core of all philosophy from time immemorial. Self-knowledge is the crown of all knowledge. Education without self-understanding is devoid of content and fundamental utility. The consequences of this deficit can very dire. A person and a people can live empty lives, that is, lives without real meaning, and of distorted values. Some critical questions need to be answered in order to appreciate this treatise. These questions are posed to all Igbo no matter how educated. The questions are: Did your primary and high school education in Nigeria give you a real sense of what it means to be Igbo? In other words, did that system educate you about yourself, your people and your culture? If not, how then can you pretend that you can solve the problems confronting Ndigbo without first understanding Ndigbo, their values, culture and character? Ndigbo have made very significant progress in their quest to master, and be part of modernity. They are arguably one of the most versatile and dynamic nations in the Black race. They have achieved many feats in nearly all areas of human endeavor. Surely, they have become a people to reckon with in many things by every modern standard. Yet they have failed in the most important area, namely: self-knowledge. This lack of self-knowledge is the core of most if not all contemporary Igbo problems. Today, they are suffering the consequences of this self-ignorance, and until they solve this problem, the Igbo nation will hardly survive and move forward, and attain its full potentials in the comity of nations. Their own literary icon Professor Chinua Achebe once warned that if you don't know where the rain began to beat you cannot know where you dried your body. Meaning that you must know where you come from before you can know where you are going. Professor Molefi Asante opines that you have to know who you are in order to know how you are in relations to others and to the world. Several decades of thought and analyses of the current Igbo condition and character have led to the epiphany, that the bane of Ndigbo today is their lack of self-knowledge. For instance, when an Igbo nouveau riche foolishly boast loudly: "I ma onye m bu?" meaning "do you know who I am?" the ordinary listener might just assume that such brazen craziness is simply a bad joke, and that may well be, but ironically it is also indicative of a deeply confused state of mind that calls for a thorough exegesis of what has happened and is happening to the psyche of many Igbo today. Such commonly experienced nonsense manifests something much deeper. It is calling for urgent understanding and solutions, especially as Ndigbo are being plagued by various kinds of ill. This paper will explore the problem of Igbo self-ignorance that is resulting from deficiency in cultural education, which itself is a consequence of poor leadership. It will also proffer solutions for the restoration of the dignity and morality of Ndigbo.

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### **The Beauty in the Proverbs of the Insane: An Overview**

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The development of the Igbo society is a collective effort. Even the insane contributes to it. That is why the Igbo society while harnessing the impact of Igbo proverbs does not neglect the input of the insane. This paper x-rays the relevance and contributions of the insanity induced proverbs in the overall development of the Igbo society, hence some selected proverbs of the insane would be analyzed with the view to ascertaining the relevance in the Igbo cultural, social, economic and moral development.

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### **Igbo Traditional Dress; a Reflection of Igbo Personhood**

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Culture, a people's way of life is considered the totality of the people's existence. This is because a people without culture are considered nonexistent themselves. A people's culture is manifested in their language, mode of dress, food, belief system, norms and value system, etc. Everywhere in the world, people hold tenaciously to their culture much so that they are considered sentimental or rather emotional about it. Every ethnic society is passionate about their culture knowing how tall it stands in identifying them in the global context. It is mind burgling that the Igbo as a

people do not share the same passion for their culture as their ethnic counterparts. As a result, different aspects of Igbo culture have eroded and gone moribund. Igbo language and mode of dress are the other aspects of Igbo culture that are endangered. Wild crusade is going on at the moment towards reviving Igbo language. What happens to the Igbo mode of dress? This paper addresses the importance of this aspect of Igbo culture in the realization of Ndi Igbo in the global context.

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### **Igbo Efuola: The 'Extinction' of the Igbo in the Global Context**

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Ihe ejiri mara obodo, agburu ma ọ bụ mba ọ bụla bụ omenaala ha. agburu ọ bụla nwekwara omenaala di iche iche, kama omenaala ndi putakachara ihe na-ebuputa agburu ma ọ bụ mba bụ asusu ha, ejiji ma ọ bụ ekike ha nakwa udi aha ha na-aza. O bụ nke a mere agburu ọ bụla kporo owe ha ndi ma ọ bụ mmadu ejighi asusu, ejiji nakwa aha ha egwu egwu. Ndi ocha ghotara ya otu a nke mere ha agburu ndi ocha di iche iche ekwebeghi ka ibe ha gbugide ha. Leenu ndi China, India na obodo Arab di iche iche. Malite n'asusu ruo na ekike na aha, ha putara ihe. Leenukwa agburu Britain na America, nke ha ruchara n'akwukwo okowa okwu (Dictionary) ebe ha zotachara nkowa mkpuruokwu ka Britain si ekwu na ka America si ekwu. Abiakwa n'obodo anyi Nigeria, e nwere agburu di iche iche mana e nwere nkweko na agburu ndi putachara ihe bu Igbo, Hausa na Yourba. N'ime agburu ato ndi a lepu anya, I ga-ahu ma ghotakwa na ndi Awusa (Hausa) na Yoruba ejighi okpurukpu omenaala ato ndi a akporo aha egwu egwu. Ha na-asu asusu ha ebe ọ bụla ha no. ha na-aza aha ha otu o kwesiri. Ha na-ejike di ka eji mara ha mana odighi otu a n'ebe ndi igbo di. ajuju a buru o bu gini kpatara nke a? Edemedede a ga-akowami mkpa o di ndi igbo iseputa onwe ha na mmiri a na-eri ha site n'iji obi ha nabata ibu ndi igbo nakwa iji asusu igbo, aha nakwa ejiji ndi igbo mee ka nke a putara oha na eze ihe. O ga-akowakwa ogbom di iche iche chere anyi n'ihu ma o buru na anyi ahu iza oku akporo anyi.

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### **Practical Entrepreneurship/Craftsmanship in Secondary Schools: A Panacea for Youth Restiveness and Unemployment.**

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This study investigated the need for practical entrepreneurship / Craftsmanship in Nigerian secondary School as a panacea for youth restiveness and unemployment. It adopted a descriptive survey research design. Three research questions were developed in line with the purpose of the study. Two hypotheses were formulated and tested at 0.05 level of significance. A structured questionnaire was used for collecting data from 185 respondents comprising of teachers in Onitsha North secondary Schools. Mean was used to analyze the data collected and t-test statistics to test the hypotheses. The study revealed the practical entrepreneurship / craftsmanship skills need at secondary school level. The study revealed further that almost all the strategies were suitable for the promotion of this practical entrepreneurship / craftsmanship in secondary schools. Based on the findings, it was recommended that entrepreneurship education should be made more practical rather than theoretical to equip the students who may not go further with the necessary knowledge and practical skills needed or self-reliance.

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### **Igbo Artistic Tradition: Towards a reconstruction of its Cultural Identity in the Face of Possible Extinction.**

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There is no doubt that the personality and identity of the Igbo could be revisited by the reconstruction of Igbo artistic tradition, which will bring back all aspects of the Igbo lost cultural identity, heritage and solidarity. Presently, the wave of western education, the production and reward system and of course, religious belief and enculturation has swept away Igbo artistic culture and tradition, making the Igbo to lose identity. The new generation of Igbo see Igbo arts and cultural things through the squint eyes of European ignorance and prejudices and finding nothing in Igbo artistic culture worth flaunting, thereby leading to the abdication of the cherished material culture. However, the question of moribund artistic tradition of Igbo and general atrophy of the Igbo cultural heritage inspired this study. Also considered will be the origin of Igbo artistic tradition Nka that gave impetus to Uzu (technology) which grow from techniques. The paper hopes to reconstruct the Igbo cultural identity through its artistic tradition for development preservation of identity in the face of extinction. The choice of Igbo artistic tradition is purposive, while participant observation will be used to investigate the collation of data. The study can then be used as firm stepping stone to advance Igbo creative oeuvre globally in the world history dominated by ethnocentric ideologies.

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### **Agha Biafra, Ncheta, na Ihe Mmuta n'Iduuazi Tony Ubesie**

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Agha Biafra na Najirja a luru site 1967 ruo 1970 mebere isiokwu ufodu agumagu e biputara ka agha biri. Ndi odee a bu ndi biri n'oge agha, hukwa ihe mere n'agha maqbu ndi soro luo ya bu agha n'onwe ha. Ufodu oru nka ndi ahụ dabara n'agumagu Afrika ndi e dere n'asusu bekee (iji maa atụ, *Sun Set in Biafra* nke Elechi Amadi, *Anthill of the Savannah* nke Chinua Achebe, wgz.) Ndi ji asusu olunne Afrika ede agumagu alaghikwa azu n'iji ihe mere n'agha eme mgbadokwu oru nka ha. Iduuazi abuo Tony Ubesie, *Isi Akwu Dara N'ala* (1973) na *Juo Obinna* (1975), bu ezigbo omumaatu oru nka ndi e dere n'asusu Igbo. N'ihia na odeiduuazi a bu Ubesie, n'onwe ya, ji okwa Mejò na ndiagha Biafra, e nwere ike isi na iduuazi abuo ndia bu uzọ o siri ziputa ihe mere n'agha, na ahumihe ya n'udi akuko aroraro. Edemede a tulere ka Ubesie si were ekereuchè megharja ihe o chetara mere n'agha n'iduuazi ya. N'ihia ya, edemede a, nke nnyocha akwukwo ndi a hoooro gbadoro ukwu n'aguguala na akondu, bu ntosasi na nkowami mmetuta di n'etiti agumagu na ohaobodo. O na-ekwuputa na oru nka nwere ike inwe ihe gbasatara oha na aguguala n'ime ya makana otutu mgbe, ihe na-eme n'obodo na ihe mere n'aguguala na-aburu odee agumagu ngwaoru. Edemede a kasi buru nkowami na ntosasi isiokwu a tulere. Isi njiede oru a bu ihe a gutara n'iduuazi Ubesie abuo a hoooro, tinyekwara ederede ndi ozo e si n'obaakwukwo nweta di mkpa maka oru a, okachasi ndi metutara agha. O bu eziokwu na e nweela otutu akwukwo e derela na mpaghara aguguala gbasara agha Biafra na Najirja mana mbawanye amamihe e si n'oru nchocha nke a nweta bu na o ziputara uru agumagu dika otu uzọ e nwere ike isi echekwawa aguguala ndi; o bukwu ndetu, n'udi agumagu, ahumihe ilu ndi Igbo nwere na mbuso agha ha gabigara na Najirja. N'otu aka ahụ, edemede a bakwara uru n'ihia na o gbara n'anwu ihe mmuta ndi Igbo kwesiri inwe site n'oghom di icheiche agha a buteere ha: nnukwu ihenfunahu, ubiam, mmebisi akunauba na mmeko mmadu na ibe ya, ntisa ezinaulo, mmegbu na nledaanya a ka na-eme ha taa, na mkpa o di ha bu ndi Igbo jnyuko maamiri onu ka o gbogo ufufu, wgz.

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### **Don't Let Them Die: Art, Craft and Festivals in Awka Town**

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This paper presents major festivals, arts and craft in Awka town, Anambra State of Nigeria, their significances and possible continued existence. It is limited to the following: Otite, Egwu Imoka, carving and blacksmithing. This research, based mainly on oral interview, is designed to determine if these festivals, arts and craft still exist or not and where they exist, how they are being practiced. Are there some positive or negative influences and to what extent? Findings indicate that modernity, materialism and Christianity have affected the continued existence of some of them. Consequently, some of them are extinct while the ones still being practiced have lost their original significance as many of the practitioners understand little or nothing about what they practice, hence the lack of interest or even outright rejection by some. The main purpose of this research is to call attention of the younger generation to importance of festivals in fostering communal cohesion; art and craft in providing gainful employments in the town; and other ceremonies in ensuring the longevity of their cultural heritage. The festivals, if properly harnessed, would be of economic and social benefit to the community and also help to project the cultural heritage of town globally. It is hoped that this research would contribute to knowledge especially in the area of "Igbo indigenous cultural values,

attitudes, and worldview” as it “could serve as a vehicle in constructing a more positive and meaningful relationship among Ndi Igbo with their neighbors within and outside Nigeria.

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### **Traditional Health Care Delivery System of Ndi Igbo: A Compliment to Orthodox Medicine for Global Usage**

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In the Igbo traditional settings, before the evolution of orthodox medicine, the people relied on herbs for healthcare challenges. These plants have high medicinal value and potency. A study of these plants and their fruits revealed that there needs to develop the research in other to harness the medicinal potentialities of the local vegetation in order to boost health care delivery. The Igbo ecological zone have more than 30 local plants which are good for treatment of several ailment such as chesty cough, boils, malaria, typhoid fever, ulcer, diarrhea, hypertension and others. The plants include fluted pumpkins, guava, oil palm tree, lemon grass, bitter kola, scent leaf, alligator pepper, goat weed, dogoyaro, pawpaw fruit and leaf, tobacco leaf, awowo weed, lime, lemon fruits, bitter leaf and many others. For instance, oil from the seed of palm tree (Eleus Guineens) which belongs to plant family of Arecaceaes is an antidote for poison. Oil from palm kernel of palm tree is used to treat several skin ailment and as well as convulsion. They are anti-inflammatory, coagulant factors, immune stimulants, anti-hypertensive agents, antibiotics, and blood boosters and many others. The traditional herbalists in Igbo healthcare delivery system “Dibia” are highly recognized because they used valuable ecological resources to achieve positive results though recently, Western orthodox medicine has dominated the African society, yet there are cases which are refer to the native medicine even orthopedics, brain disorder, diabetes and many others. We cannot do without traditional medicine; it is one of the sinews at the crux of our culture and beliefs. This project to x-ray the health care delivery system using a comparative analysis method between Western orthodox medicine and traditional medicine with a view to putting them in their proper values and position in handling the healthcare challenges within the Igbo traditional society and relate some to other African communities in the global society.

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### **Teaching Chinua Achebe’s *Things Fall Apart* in the American Classroom: Perspectives of Two Nigerian American Professors from Their Experiences in American Grade School and University Classrooms.**

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The translation of Chinua Achebe’s *Things Fall Apart* (1958) into over fifty different languages worldwide has given rise to a widespread teaching of the groundbreaking novel in classrooms around the globe. In this presentation, two Nigerian American professors who teach and guest-teach in American elementary, high school, and university classrooms share their experiences, and also give their perspectives on how they help their young and young adult audiences connect and bond with Achebe and his work. They talk about Achebe’s eventful meeting with African-American novelist, James Baldwin, and play exclusive voice recordings of Achebe’s own explanation of some of the concepts and themes in *Things Fall Apart*, including the Chi cosmology, the subject of twins, the ogbanje phenomenon, the status of women, and the Igbo social structure, among others. The two scholars also share American students’ questions and responses about Achebe and his world-acclaimed novel, and discuss the insights such diversified, international perspective bring to a deeper appreciation of the work of the late Nigerian writer.

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### **Ecliptic Tendencies of Igbo Cultural Values and the Threatening Consequences**

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During the colonial period, Christian and Western values threatened to undermine African people's cultures, values and religion. In Igboland the story is the same. The pervasive erosion is more on the people's religio-cultural values. These religio-cultural values had kept united precolonial Igbo communities in a collective conscience and ensured honest and peaceful co-existence of the communities long before the external influences. The erosion of these values has given rise to the waves of social vices such as kidnapping, armed robbery, corruption, ritual murder, disrespects for elders, selfishness, among others. These vices stand in contrast with the core cultural values that used to be the moral filter of the Igbo communities. The worry and concern presently expressed by the Igbo people over these social ills prevalent in the area and which are diametrically opposed to their authentic cultural values is the problem this study is set out to address. The methodology adopted to carry out this study includes historical, sociological and phenomenological methods. The historical method will provide the information on the old cultural practices that have changed with time. The sociological method is considered for this work in order to examine the change that occurred due to social interaction with the outside contacts. Some of the cultural and religious elements in Igboland need direct experience such as interfacing and observation. In that regard, the study considers phenomenological approach as equally suitable for this study. In the final analysis, the study suggests a historical reconstruction and a restoration of the oral literature of the people's culture, a re-telling of the story of the cultural values of Ndi-Igbo in primary and post primary schools in Igboland.

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### ***Igwebuike as an igbo-African Response to the Question of Personal Identity and Alterity***

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Personal identity deals with the philosophical questions that arise about ourselves by virtue of our being persons. A cursory glance at the historical evolution of philosophy reveals that it has been discussed since the origins of Western thought, and most major figures have had something to say about it. It is a quest that embodies the value of the first principle of being, which states that every being is determined in itself, is one with itself and is consistent with itself. The knowledge of the identity of a thing helps you know what the thing in question is and what may be legitimately attributed to it. This notwithstanding, the question of identity and alterity focuses on the role which another being plays in the life of another- that is, who a person is in relation to the other. Igwebuike is employed as an Igbo-African philosophical response to the question of identity and alterity. In the collection and analysis of data, the phenomenological method of inquiry and the indigenous wholistic theory has been employed. It submits that a person, although as a separate and separated entity or individual- constitutes a complete whole- a diversity of being one with the other.

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### ***Igbo Attitudes to Women: Reflections on the Traditional Igbo Female Names***

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The Igbo as a people with solid traditions have quite a lot of cherished and esteemed ceremonial practices which include: birth of a male child in the family, giving out girl child early for marriage, respect for the elders in the society, consent and respect for judgment from kindreds over issues, peaceful co-existence among brothers, these attracted names such as: *Ọfúnñe*, *Ịzùkàrhmánàhñéjì*, *Ịzùághālārínánwánrĕ*, especially those from the same parents. This work focuses on aspect of Igbo values about women, as reflected in the traditional personal names given to the female folks in Igbo land, with a view to establishing the aspect of value given to arrival of females in the homes in our culture. The study adopted bi-lingual approach to data elicitation, using some self generated English questions to find out peoples (females) Igbo names. This method applies mostly to the women in cities/urban towns, but, oral questions were used for the elderly women and girls in rural areas. It was discovered that in most Igbo families, fathers give names to their male children, then first daughters and provides second or third names to their other daughters. It was discovered that the actual aspect of Igbo value as it affects the naming of the female folks was a reflection of aesthetics or beauty. The males just see beauty arriving in their homes from the birth of a girl-child but in terms of virtually every other thing as it affects prowess, power, position, stability of future of a home, the arrival of male children assuage such thirsts. The study, to my mind, has provided a platform to stimulate further research on meaning of names, reflecting different values of a society.

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## **The Relevance of Igbo Traditional Arts and Culture in the Nigerian Society**

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Igbo traditional arts can be created, performed and displayed indoors or outdoors to the public. The human expression either verbal or visual can be expressed through different forms of Igbo arts and cultural activities which represents the lifestyle of the people from the past to the present. These could be seen in Nigerian festivals, songs, crafts, sculpture, ceramics, dance, music, body adornment, wall decorations, masquerades, folk stories and a host of others which contribute in shaping Nigeria but the world at large due to its economic, social, technological, religious, educational, communication as well as entertainment and socialization functions. This paper therefore highlights some basic concepts such as Igbo traditional arts, culture, society and sustainable development. It also enumerated the role of Igbo traditional arts and culture in the Nigerian society and the entire world for sustainable development. The functionalist theory which states that an artwork must serve certain functions in the society, forms the basis for this analysis. It concluded by stating that for any nation to achieve the much desired development, it must encourage the growth of Igbo traditional arts and culture because of its human resource and creativity which is the genesis of all human development. It recommended among others that Igbo traditional arts should not be abandoned due to new cultural influences

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## **Igbo Historical Songs: A Reflection of Igbo Value for Life in the Biafran War**

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The Igbo value for life is a cultural phenomenon that cuts across the race. This has always been expressed in various aspects of Igbo culture like name, birth, wealth, death, work, festivals, etc. where human life is regarded as the highest treasure. Musical expressions have equally been used to buttress this fact through folklores, folktales and all forms of folk songs. This paper uses such songs to tell the story of the plight of childless mothers and mothers with children during and after the Biafran war. Just as many forms of songs were used during that period to express sorrows, energize and encourage one another, instill hope and courage to the Igbo race, "*Nwa ka ego*" describes the life experiences of mothers especially those with children whose sufferings were rewarded at the end of the war while childless mothers who had it easy during the war lamented their childlessness when the story changed. This paper x-rays the relevance and contributions of Igbo historical songs in upholding life as a valuable Igbo culture by analyzing *Nwa ka ego*, an Igbo life story song during the Biafran war. The study adopts the descriptive research method in its analysis of the song *Nwa ka ego*.

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## **The Role of Traditional Skills and Techniques in the Development of Modern Science and Technology in Igbo Land**

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The application of scientific knowledge and skills for the improvement of both the physical and rational aspects of life is the basic essence of technology. Technology could be described as the knowledge and machinery needed to run enterprises including the software (skill) and hardware (equipment). Before the colonial experience in Igbo land, indigenous technology was well expressed in the local systems. Remarkable technological innovations were made by pre-colonial Igbo in traditional iron, wood and ivory working as well as in cloth weaving, pottery and indigenous drugs development. Most of the techniques involved in these processes were however, either disoriented or discontinued but were well suited to the environment and culture of the people. Traditional technology laid emphasis on the quality of life as measured in human, cultural and spiritual terms rather than in purely materials terms. Its primary goal was to equip everyone with the basic knowledge and skills of how all essential tasks of life are carried out. Everybody was instilled with a feeling of self-respect borne out of confidence in their own ability to help themselves. But this confidence has been eroded by the invasion of European forms of modernization. This is not

because these forms are necessarily bad but because the way and manner they were introduced was subversive. This paper focuses on the needs for Igbos to work out technological system that is economically efficient as well as appropriate to her environment. It discusses the relevance's of some of the indigenous skills of Igbo people. Besides identifying the nature of technology, the paper argued that prior to the advent of the Europeans; remarkable technological innovations were made by pre-colonial Igbo in traditional iron, wood and ivory working as well as in cloth weaving, pottery and indigenous drugs development. It further argued that successive governments in Igbo, have continued to encourage (though inadvertently) the decline of indigenous technology through the uninhibited importation of all forms of foreign technology without local inputs. This has generated over time, a culture of wholesomely imported technology which is intrinsically unviable within the culture and environment of the Igbo society. The paper however, recommended that researchers and other technical experts must find time to develop research proposals that seek to up-grade our indigenous skills and technology.

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### **Biafra: Finished or Unfinished Business?**

#### **Panelists:**

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The dream of independent Biafra refuses to disappear from the consciousness of many Igbos forty nine years since Emeka Ojukwu declared the Republic of Biafra. The October 18, 2015 arrest of Nnamdi Kanu, a pro-Biafran political activist and the director of a London-based radio station (Radio Biafra) led to widespread protests across many eastern Nigerian states by people sympathetic to the Biafra cause and a condemnation by Russian President Vladimir Putin and Israeli Prime Minister Benjamin Netanyahu. In the wake of these demonstrations, former head of state, General Yakubu Gowon, dismissed any threat to Nigeria's unity by pro-Biafran activists. Although he admitted that the protesting youths had the right to express "their views," Gowon insisted that "with Biafra it is finished. It is not a threat." Is the Biafran situation a settled matter? In a BBC interview in 2000, Ojukwu had argued that "None of the problems that led to the war have been solved yet. They are still there. We have a situation creeping towards the type of situation that saw the beginning of the war." In 2015, Shettima Yerima, the National President of Arewa Youth Consultative Forum (AYCF) echoed Ojukwu's sentiments when he cautioned the federal government to engage with those agitating for an independent Biafra. According to Yermina, the Igbos are "being marginalized" and the more the federal government threatened "them by arresting them and incarcerating them, just know that . . . the more they get international and local sympathy." At his first media chat on December 30, 2015, President Mohammad Buhari asked, "The Igbo should explain what they mean by marginalization. Who is marginalizing them? If they feel marginalized, who is the Minister of Petroleum, who is the Minister for Labour, what about Science and Technology?" With special attention to specific examples and drawing from your knowledge, the experience of others, or your own research, panelists are requested to react to the following questions in the light of the social, political and economic challenges facing the Igbos at home and abroad: Have the underlining root causes that led to the war been addressed? Are Igbo people still marginalized in Nigeria? What are the Igbos at home and diaspora doing to advance the conversation aimed at addressing the problems that led to the war? Is pursuing the Biafra project a worthy investment of our time and resources? How should Igbo organizations, groups, elites, and individuals help to ensure that the Igbo people survive and thrive in Nigeria?

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### **Igbo Writers in the Global context: A Look at Igbo Authored Texts in Translation**

#### **Ijeoma C.S. Madueke**

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Writers of Igbo origin constitute the wealth of Nigerian literature. One of the distinguishing aspect of their writings is the incorporation of Igbo language and concepts into their texts. To buttress this, Achebe says, "I feel that the English language will be able to carry the weight of my African experience. But it will have to be a new English, still in full communion with its' ancestral home but altered to suit its African surroundings" (1975:62). Achebe's works as well as the works of other Igbo writers have made their way into the Literature of the World through the act of translation.

Readers of French are able to read well known Igbo authored novels like *Things Fall Apart*, *Half of a Yellow Sun*, *The Bottled Leopard*, *Second-class Citizen* and even a novel originally written in Igbo like *Omenuko*. This paper looks at the place of the Igbo writers and their texts in translation, specifically, in the French speaking world. A comprehensive but not exhaustive table of Nigerian authored texts translated into French is drawn. It highlights not only the overall number of translated Nigerian texts but focuses on how many of them are authored by Igbo. Some issues like publication houses and translators involved in the translation of these texts are also be discussed. This article therefore argues that there is an establishment of Igbo identity in these texts which translates into an Igbo consciousness within the target culture. It concludes that this consciousness is a way of creating cultural awareness within the French Speaking world, a means of language preservation and finally an educational advancement opportunity for the Igbo.

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### **Social Security and Stability in Africa: A Paradigm Shift**

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**&**

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Before the conquering of Africa by the Western powers, a traditional African is known for his/her communalism and observance of social knots and ties binding everyone. Life at that state was secured, egalitarianism reigned supreme and love for brotherhood. Killings of different magnitude was abhorred because of the sanctity of human life. The Africans at the invasion of foreign cultures put to bed all those traditional ties and ways of doing things ushering in independence of human persons. This has occasioned hatred among the different groups in Africa, hatred really have displaced love. Again, communalism misplaced by individuality and this have not augured well. As a result of the believed exposure to foreign values, instability have dominated the so called political terrain modernized by the westerners. These among others have given us cause for worry and little is done if at all in order to cushion their negative effects. The researchers adopted diverse techniques in order to unearth 'data necessary albeit for the factors mentioned above and more. Such techniques as the use of oral inter views, sampling of opinions, textbooks, newspapers and the internet were all considered of great importance. The work concluded with the researchers making tangible suggestions on how to upturn the situations above and make the African continent a haven for all.

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### **Veritable Measures of Facilitating Co-habitation and Marriage of Convenience between the Igbo Traditional and Modern Mass Media in the Global Context**

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The 1975 prophecy of a Mass Communication-induced global village by Marshal Melulan has not only taken full effect in the cities and urban towns of Nigeria today but has gradually crossed the boundaries and the thresholds of many Igbo villages and rural communities. In such communities, traditional communication structures such as town crying, masquerading and artifacts operate side by side or in competition with modern communication structures such as radio, television, cables, telephone, and the e-mailing and social media. This paper attempts to describe from the communication students point of view the seeming conditions of co-habitation of the traditional and modern media. It has also proposed measures that would facilitate a marriage of convenience that would guarantee the survival sustainability and reflection of the Igbo Traditional communication practices in the global context.

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### **The Place of Some Trees in Igbo Religion and Culture**

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Apart from the indispensable role of plants in the human economy in terms of being the major source of food, timber for constructions and medicinal for ailments, plants in the form of trees occupy very prominent place in the traditional



religion and beliefs of the Igbos. Among the Igbos certain trees are considered to be endowed with magical or mysterious powers upon which their uses in Igbo culture are predicated. Many trees in Igbo communities are considered sacred and are used solely or partly to constitute shrine at which various deities are worshiped, offered sacrifices and supplications made to them. Some trees are believed to possess powers that ward off evil influences from the occultic realm are accordingly used in Igbo culture. In matters of land demarcation trees considered sacred in Igbo tradition are used to denote boundaries of personal and communal lands. In this essay the focus is on identifying these trees so used and the reason and the mythology about them and their uses.

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### **The Use of Igbo Proverbs as Antidote to the Alleged Fear of Extinction of Igbo Language**

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Located in southeastern part of Nigeria, Ndi-Igbo as an ethnic group is rich in culture, custom and tradition. If one speaks the Igbo language without punctuating it with the necessary and corresponding Igbo proverbs, your words would appear watery and unimpressive. Concerted effort should be made to promote Igbo Language, culture and traditions to sustain the fire or light past generated lighted following the footsteps of "Otu Suwakwa Igbo," "Odinigbo," "African International Troupe (AIT)," and "Igbo Studies Association (ISA)" and so on. More so, the prognostication of the United Nations that the Igbo language will go extinct in no distant time is a food for thought for every well-meaning Igbo person. This paper documents a collection of Igbo proverbs suitable for discussion in very important aspect of Igbo life. Examples of such proverbs abound in marriage deals, land negotiation or dispute, money borrowing or lending, child-upbringing, youth management, settlement of apprentice etc. Speaking of the Igbo and treasuring the proverbs that accompany it has come under threat to the extent that there is hardly any home you enter now without seeing parents speaking English to their children instead of the mother tongue. It is worse with Igbos living outside the shores of Nigeria who we find more difficult to reverse the trend where the children cannot even call their names in Igbo language much less conversing fluently in it. Equally noteworthy is the fact that there is no way a group of two or more Igbos can be in a discussion presently without punctuating their speeches with English language. This invariably renders the Igbo language vulnerable as we can no longer keep our secrets secret under this very condition. This paper offers some recommendations for implementing these proverbs for usage as true Igbos in everyday life for the sake of posterity.

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### **The Intersection of Igbo Relational Ethos and Cognitive Neuroscience: A Contribution of Igbo Religio-Cultural Heritage for Global Community Living and Collaboration**

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During colonialism in Africa, Ndi Igbo were thrust on the global stage via their contact with the twin globalizing forces of modernity and Christianity. While these twin forces helped to expose Ndi Igbo to the modern world and its trappings including Western education and civilization, they were also instrumental in undermining Igbo cultural heritage. One of the tragedies of the encounter of Ndi Igbo with the West was the Trans-Atlantic slave trade, which left deleterious anthropological consequences upon the Igbo consciousness. Besides, colonial evolutionist ideology in cahoots with Christian mission labored to inferiorize essential Igbo cultural heritage. Igbo indigenous cultural values were labeled pagan, fetish, primitive, savage, superstitious, diabolical, sinful, and thus shameful. Undoubtedly, this amounted to cultural violence and an anthropological pauperization of Ndi Igbo. This paper starts by recapturing a brief history of how the twin forces of colonialism and Christian evangelism tried to undermine Igbo indigenous heritage. The second section attempts to reevaluate, revalidate, and revalorize assumptions of Igbo worldview. It argues that relationality and interconnectedness undergird all of reality in the Igbo religio-cultural worldview. Section three explores the convergence of Igbo relational ethos and cognitive neuroscience research findings that have

gained momentum in the last few decades. It contends that as social creatures the human brain is basically wired for relationality, for reaching out to and interacting with others. The final section teases out the thesis of this paper. It utilizes the Igbo adage, "*Ihe kwuru ihe esobe ya*," as popularized by the Igbo doyen, Chinua Achebe, and proposes that a re-appropriation of Igbo relational ethos provides a template for forging a more positive and meaningful community living and collaboration in a global context. This study will adopt an interdisciplinary approach, drawing on historical, religious, literary, intercultural, anthropological, sociological, neurological, and philosophical sources.

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### **The Values of Kola-nut in African Religion and Spirituality: A Case Study of the Igbo of Nigeria**

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Kola-nut is one of the edible fruits Nigeria has. Apart from this, kola-nut occupies a prominence place in the social life of the three major ethnic groups in Nigeria: Hausa, Igbo and Yoruba. Kola-nut did not assume this position among Nigerians on account of its size, colour or taste, but rather, due to the importance the people attach to it. This paper takes a cursory look at the social relevance of kola-nut in the traditional life of the three major ethnic groups in Nigeria. It delves in greater depth, to examine the values of kola-nut among the Igbo in particular. The paper categorically states why and how kola-nut assumes enviable position of honour in Igbo spiritual life and religious worldview. The paper concludes with an explication of how the Igbo use kola-nut as a symbol to demystify the bewilderment of existence and human belief in the union of man and his fellow men in the society on the hand and the communion of the spirits on the other hand within the Igbo milieu.

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### **Biafran War, Memories, and Lessons: Insight from Ubesie's *Isi Akwụ Dara N'ala***

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As Odewumi once said, "Wars and conflict are destructive, leaving permanent physical and mental injuries on their victims." The Biafran War, also known as the Nigerian Civil War (1967-1970), was a major political event in the history of Nigeria that left an indelible experience in the minds of many Nigerians who witnessed it. The war provided invaluable materials for some writers of Igbo extraction, whose experiences of the war have formed the prominent theme and subject of discussion in their works. Some Igbo writers and poets have equally shared the Biafran War memories and experiences of Ndị Igbo through their literary works. Among others, the following works are centered on the experiences of the Biafran War: Obienyem's "Obi Ọkụ Gbara" (1970), Tony Ubesie's *Isi Akwụ Dara N'ala* (1973) and *Jụọ Obinna* (1977), Okoro's *Ndidi Amaka* (2002), Ogbulogo's "Akwamoozu Udele" and "Ọsọ Ahịa" (2011). The present study focuses on Tony Ubesie's *Isi Akwụ Dara N'ala*. It highlights some horrors and emotional pains experienced by Ndị Igbo during the Biafran War. It adopts descriptive approach in analyzing the selected texts. It reveals that the negative effect the war has on the Igbos have not been fully analyzed. It highlights the centrality of dialogue as the most sustainable route to resolving conflict and war. To those who did not witness the war, especially Igbo youths, this will benefit them as it examines the futility and tragedies of war and the opportunity of achieving peace through negotiation.

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### **Ndi-Igbo: Opportunity Maximization and Risk Minimization in the Global Context: Problems and Prospects**

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The position of the Igbo man in the context of the black race can never be over emphasized. It has been a common parlance that among every 10 black people, there is an Igbo man. With the abrogation of slave trade and colonialism in the pre-independence era of many African nations, the Igbo man has continued in an unending voyage of greener pastures. The trend has grown so vast that between the 1960s – Date, the Igbo man in some cases has lost their origin, marketed their identity, and traded off self-consciousness of 'whom he is'. This paper therefore, attempts to expose the identity of a true Igbo man. With a heavy reliance on secondary data and content analyses, the paper found amongst others that, -the Igbo man, in the pursuit of wealth has used his richly endowed talents and opportunities in the world today, in the wrong direction. We therefore, recommend that, for us to have a turn around, a total reverse on re-orientation of our culture and a sever campaign against Westernization of our culture should be encouraged.

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### **Christianity Teaches but Deities Enforce: A Study of the Igbos**

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The Igbo traditional cosmology offers the most effective source of communal cohesion. Cosmologically, the Igbo live within the framework of a Supreme God defined by *Chukwu* and other related attributes. *Chukwu* occupies the unquestionable spiritual apex and by extension temporal supremacy over all things, superintending mankind through defined spiritual intermediaries. For the Igbo, these include *Ana* Deity which stands out as the pivot of communal cohesion and social control mechanisms. Working in tandem with *Ana* Deity are *Aro* or *Ogwugwu* as the case may be, a class of major deities appropriately located in every Igbo village, town, clan with given names and exercising influence over such given territories. These deities could appropriately be defined as Territorial Angels. Coming next to this class of deities are the *Ndi-Ichie*— deified ancestors of given Igbo lineages that could be defined in the same light as saints in their own rights. The coming of Christianity with its universality of the teachings of Christ not only overwhelmed the influence of these traditional agents of social control, but went ahead to stigmatize them as the very antithesis of the teachings of Christ. This was coming against the background of the fact that what actually sets the teachings of Christ apart from the traditional Igbo code of values evidently rests on matters of form, structure and style and not definitely on meaning and end-objectives. However, the fact that these deities still exercise some measures of social control among the Igbo cannot be debatable. The fact that the Igbo, even among the most fanatical among them still adhere to these deities' set taboos cannot also be denied. Most striking is the fact that most Igbo today believe that these deities offer quicker, more effective and impartial judgments than the modern secular legal institutions. The question which the present paper raises and which it attempts to provide answer to is, why have the influence of these deities persisted in face of the sweeping tornado of Christianity?

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### **(Ako na Uche), Rationality, Sagacity and Wisdom for Survival: The Igbo Experience in the Fiction of Okey Ndibe & Chimamanda Adichie**

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The dynamism of the Igbo race continues to resound globally. A people as enterprising as they are migratory, the Igbo are to be found resident in virtually every part of the globe. While movement across geographic and cultural boundaries has in the last three decades become more prevalent, it has in its trail stirred up vast fields of inquiry all seeking to understand the phenomenon that migration is. Interest in this study focuses on the literary representation of the Igbo person in the diaspora. It seeks in particular to investigate how the acclaimed rationality, sagacity and wisdom of *ndi Igbo*, a.k.a. "ako na uche" is deployed in the quest for survival in unfamiliar environment. Selected for this study are Okey Ndibe's *Foreign God's Inc.* and Chimamanda Adichie's *Americanah*. The paper proposes therefore to adopt a tradition of close textual analysis of the selected texts while employing an eclectic theoretical perspective. Inherently sociological, this ideology which enfolds almost all of existence into the subject matter of literary inquisition provides a platform to interrogate the diverse spheres of life in the diaspora for the protagonists of the texts. Alongside, some dominant issues in diasporic studies including transnationalism, hybridity, identity, race and culture would be examined within the context of the texts in the bid to demonstrate how "ako na uche" remains for *ndi Igbo* a viable instrument for life and for the navigation of its hazardous and winding landscape. Conversely an absence of this indigenous wisdom tends to portend doom for the individual, hence the premium placed on this local trope.

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## **Globalization, Language Endangerment and Preservation**

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Globalization as a bane of today's society has really caused more harm than good as far as the traditions of the Igbo people is concerned. In spite of their superstitious belief and religious pious life, Igbo people are a creature of powerful instinct; they know what is and how to live right. It was not globalization that taught Igbo man how live and know right from wrong. We must not deny the fact that globalization was a good thing that has happened to humanity but at the same time, it is the wind that blows no one no good as long as Igbo tradition and belief are concerned. Also the Igbo language which is one of his powerful identity and which also distinguishes him from among other people had been attacked by globalization and its agents. It taught a typical Igbo people to treat their core values with contempt and their traditions as fetish. As a result, Igbo people were made to believe that their language was archaic. That is why even till today, a typical Igbo man will want to show his fellow people how civilized and knowledgeable he is by speaking grammar (oyibo) to him even when such one can't reply nor understand his grammar. Therefore this research will help us uncover some proven practical ways by which the Igbo man could reclaim and preserve with absolute care the traditions of his forefathers for a continuity.

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## **Strategies and Prospects of Improving the Global Perception of Igbo Tradition Health Practices**

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Traditional Health care has been recognized by the World Health Organization and embodied as a component of Primary Health Care. Traditional health practices abound in Igbo land. A good number of these practices are arguably good, effective and comprehensive offering preventive, curative, promotive and rehabilitative cares. Some however may be negative with detrimental effects. Orthodox health practitioners and many Christian preachers portray Igbo traditional health practices as generally hazardous or satanic as the case may be and with the proliferation of ritual filled home movies, the public perception of Igbo traditional health practices has gone low. This paper seeks to highlight the beauty of, proffer strategies and explore the prospects of improving the global perception of Igbo traditional health practices.

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## **Igbo Poets as Seers and Social Critics**

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Literature mirrors a society and so Igbo poets through their poems have showcased the various vices bedeviling the Nigerian society. This descriptive study will adopt Marxist Literary Theory so as to highlight these ills and how far they have eaten deep into the system. A collection of about 20 poems will be used and a detailed study on them would be done. It's hoped that this study would go a long way to let the leaders and the masses to know what is expected of them.

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## **Unmasking the Conflict of Power Contraction and Displacement in the Post-Colonial Igbo Nation**

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Among the lasting consequences of colonialism is the creation of a hybrid state structure that defaces or replaces the glorious legacies of the precolonial indigenous social authority patterns with new Western paradigms. Notwithstanding the very few exceptions in Africa, postcolonial states are confronted with almost identical conflicts in the trajectory of state building. This paper examines the product of violent European colonial intervention and its consequences in the destruction of the Igbo social authority paradigm as explored in Chinua Achebe's *Things Fall Apart* (1958) and *There Was a Country: A Personal History of Biafra* (2012). Since the state is the engine that drives every institutional segments, the socioeconomic structures and their associated activities in society, this paper explores the impacts of colonialism in shaping, deforming (or) and destabilizing indigenous Igbo social authority patterns; while contextualizing their implications and consequences for the postcolonial Igbo nation and Nigerian society.

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## **The Impact of Corruption and Self-interest in the Leadership of Ndi Igbo**

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This study examined the impact of corruption and self-interest in the leadership of Ndi Igbo. It is the problem affecting the socio-political and economic structure of any region especially in Igbo land. The aim of this paper is to empirically investigate the relationship between corruption and self-interest in Igbo leadership using SPSS and correlation test. The study also anchored on two theories: the idealistic theory and the anomie theory. The study revealed that the level of corruption and self-interest among Igbo leaders over the years has become a source of embarrassment to Igbos living outside the country and that corruption and self-interest among Igbo leaders has seriously had significant negative effect on the development and services delivery in Igbo land especially in rural areas. The scope of this study focuses on Ndi Igbo living within Nigeria as well as their contribution towards the perception of foreigners about Ndi Igbo living abroad. The implication of this study is that the economy of Igbos cannot grow fast without zero tolerance in corruption and self-interest. The study recommended that the policies that will enhance economic development and reduce the level of corruption and self-interest are expected to be encouraged so that the level of economic growth can be improved in Igbo land. The study also suggests that there should be free and fair election in Igbo land and resist the issue of selection so that the issue of corruption and self-interest will reduce drastically. It calls of strengthening of the activities or programs of the anti-corruption agencies in Nigeria such as the Economic and Financial Crime Commission (EFCC) and the Independent Corrupt Practices and related Offences Commission (ICPC).

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## **The Significance of Different Stages of Traditional Marriage (Ikpo nwanyi) in Umuahia-Ibeku**

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This paper presents the traditional marriage in Ibeku, it's significant in terms of codes, conduct libation etc. The paper highlights the significant of the number of kola nut to be presented in the first stage of the marriage, and why it should be so. What is the role of the middle man? Who is qualified to be a middle man? Why are extended families involved in the marriage ceremonies? Why is divorce difficult in Ibeku marriage setting?

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## **The Right of the Igbo of the South-Eastern Nigeria to Exist**

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The right of the Igbo to exist is recognised as a third-generation right under the contemporary International Law. Human rights are indispensable however it is only in the context of a group that the individual can attain fulfilment. At different occasions in the Nigerian state, the right of the Igbo to self-determination has been threatened, vitiated and stultified as a result of the lingering effects of the civil war. Although many in Nigeria applauded the military intervention in 1966 as a necessary reaction to civilian corrupt practices, ineptitude and incompetence, it was thereafter misrepresented as an attempt by the Igbo military officers to aid their own people to dominate Nigeria. The slaughter of thousands of the Igbo and other easterners in northern Nigeria made other survivors to relocate to their home region. Unfortunately, the government of Nigeria, controlled by northern military officers did little to forestall the pogrom or to bring the perpetrators to book or rehabilitate the survivors. The Igbo had to secede in 1967 because the pogrom formed the major factor necessitating the secession and again, in order to safeguard their existence. The Federal government exercise code-named "police action" unfortunately lasted for thirty months, devastating both the Igbo and their lands and constituted a threat to the existence of the Igbo. Starvation was employed as a tool of warfare against the Igbo which led to the abrupt end of the civil war. The Igbo in Nigeria may not have permanent friends or adversary, however their indispensable and permanent interest lies in their right to exist which is not only inherent but inalienable.

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## **Ndi Igbo and Globalization: Language endangerment, and Preservation Perspective.**

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This study examined Igbo language endangerment and preservation perspective. At first sight, the question "Is Igbo an endangered language," would appear to be grossly misplaced, since the survival of the language seems to be well guaranteed by its status both as one of the three main languages of Nigeria and one of the major languages of literature, education, and commerce in Africa. Furthermore, with its well over 25 million native speakers who live in one of the most densely populated areas of the world with an exceptionally high fertility rate and a traditional world view and culture that promote the raising of large families, it would appear that there are sufficient grounds to place Igbo within the domain of the so-called "safe" languages, to use a term established by The UNESCO Red Book on Endangered Languages (1995). The present paper offers some evidence to the contrary. This study looked into utilization of Igbo radio programmes to ensure the preservation, knowledge and positive attitude of Igbo secondary school students towards their indigenous language and culture. It aimed at producing some packaged Igbo radio software based on Nigerian secondary school Igbo curriculum which was used to teach some given topics in the class and also be broadcast on the radio station. Purposive sample of four hundred (400) Igbo secondary students were drawn from ten secondary schools in Lagos State on the basis that they offer Igbo language as one of their school subjects and are using radio facilities in addition to conventional methods of teaching and learning. Instrument for data collection was questionnaire on attitude and motivation of students on the use of Igbo radio programmes to improve their knowledge of Igbo language. Data collected were analyzed using descriptive statistics- frequency and percentage.

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## **Boko Haram Terrorism and the Future of Education in Nigeria: Implication for Igbo Families**

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Through their deadly attacks on schools and students, the Boko Haram sects have threatened learning in the affected areas in Nigeria. Schooling in the North Eastern part of the country are increasingly endangered as school buildings have often been targeted and destroyed. Although the government has started a campaign to rebuild these schools, one of the major effect of Boko Haram menace that has elicited little attention is the dislocation of families. As badly hit as the indigenes of the North Eastern states are Igbo traders and business men and women who relocated because of the incessant attack and in the process lost their means of livelihood. Given the Igbo spirit of "Onye Aghana nwanne ya" most of these families are not living in Internally Displaced Peoples (IDP) camps. To that extent, they do not benefit from the largesse from governments and other philanthropists. What has happened to the education and schooling of children from such families? How have they coped? These are issues explored in this paper. It is hoped that findings from this study will form a good basis of making a recommendation to the federal and state governments to look beyond the IDP camps in solving the social problems arising from the Boko Haram menace.

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### **Maximizing the Gender Class and Igbo Values in a Socio/economic Context: Iru Mbibi the Ohuba Experience**

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Iru Mbibi an ancient ethnic etiquette that engages early and young female adolescents between the ages of 15 and 18 years in a fattening house where they are thoroughly nurtured, taught and prepared for 6 months for marriage to male suitors. Its essence is to make the young adolescent look fat and robust like the traditional African black woman. Inside the house they learn how to cook, make body adornments, plate hair, house hold domestication in line with the cultural Igbo values and customs' of their community. In consonance with female gender equality capacity to uplift and scale the inputs of women in our society, these acquired skills will serve as a vehicle for self-sustainability, independence, further training of girl child outside their local communities who wish to acquire some of these skill and knowledge. This paper will deliberate and explore diverse experiences and proffer ways of advancing the benefits and advantages the rich Igbo Heritage, and how to encourage several fusion of global socio/economic context as a means of projecting and institutionalizing the Mbibi house with its today's lucrative and creative activities.

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### **Language Vivacity Economy: Fitting Igbo World in the Global Context**

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The vivacity of any given language is often a victim of such factors as political, social, religious and economic factors. To a large extent, language vivacity or vibrancy can also be related to a country's economic vibrancy and stability. Many countries regarded as world powers have not only their economy to boast of but also their language and culture. The Igbo of Nigeria is an ethnic group that is dynamic and enterprising, both in Nigeria and in Diaspora. However, the Igbo language is being menaced by extinction as the Igbo people are on the verge of abandoning the indigenous language for other languages. It is observed that world major languages are backed up with more stable economy that helps to export and project not only goods and services, but the language as well. If today the Chinese culture and language for example is rapidly being propagated to the outside world largely due to the country's economic stability, it then implies that any other language, despite the present status, can as well be sustained and nurtured. This submission therefore is an attempt to look into the way the Igbo world can fit in the global context of world economy and language vivacity despite unfavorable factors that are militating against its progress.

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### **The Biafra War and Its Implications to Today's Nigeria**

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The paper aims to analysis the Biafra War and its implications for Nigeria, forty-six years after it ended. Volumes of literature from different perspectives have been written about the war. From the Biafran side, it was a defensive war and from Nigerian it was a war for the unity of the country. The execution of the war, through blockage, starvation, mass killing and the use of media propaganda questions its morality. At the end of the war, social disharmony became more manifested in Biafra communities and in Nigeria as a whole. Social insecurity has increased in the land. The levels of poverty, marginalization and unemployment have been attributed to the civil war. The youth restlessness and the emergence of different groups in support of a State of Biafra continue to re-echo. What are the reasons for the agitations and how can we arrest the situation before it goes out of hand? What are the moral implications of the unrest in parts of Nigeria, especially in the South East and South –South of Nigeria? It is the aim of this paper to assess the reasons and critically analyze the moral implications and lessons of the Biafra War in today's Nigeria.

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### **The Role of Igbo Women in Governance and Peacebuilding in Nigeria and Diaspora**

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This paper examines the strategic role of Igbo Women in governance and peace building in the midst of conflicts and gender discrimination. The Igbo women are vibrant and ebullient in all fields of socio-economic life of the society. They have stake in the family, community, and national peace building. They have had strong stake in democracy. At the grass root level, the women educate their children in the culture of peace. At national and international levels, their participation in governance is noticeable as they serve in various capacities and positions in committees, health promotions, peacebuilders and organizers. Despite their pedigree in all social and political lives, they are discriminated against. They are poorly represented in decision-making bodies. In our patriarchic society, many factors are militating against women who are in the low receiving end. They are victims of rape, conflict and wars. It is against this background that this study will examine issues of discrimination against women. It will note the factors that impede women from achieving their affirmative goals even when it is estimated that they are more populated than men. More importantly, the paper shall consider the structural significance of Igbo women who exert both overt and covert influence upon their society, whether in Nigeria or in the Diaspora. It will reveal those facts and roles that portray Igbo women as peace builders who have the power to influence the lives of those they come in contact with. Some people may not be aware of this power. The paper, will therefore, suggest empowerment strategies towards more active participation of Igbo women in achieving the goals of good governance, peace, development and social integrations.

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### **Study of Malaria Prevention and Cure in Anambra State of Nigeria**

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Malaria is a tropical disease caused by female anopheles mosquito in which a protozoan plasmodium multiplies in blood stream every few days. Malaria is a disease resulting peculiar symptoms which has been noted for more than 4,000 years. From the Italian history (Bad air) malaria has probably influence to a great extent human population in their dark ages. Malaria still kills more than HIV/AIDS or any other killer diseases and it is endemic throughout Africa especially in Nigeria. It accounts for 25% of infant (0.5yrs) and 30% of childhood mortality Nigeria(FMOH 2005).About 50% of the population has at least one episode of malaria each year. The main purpose of this study is to study the status of malaria prevention and cure in Anambra stats of Nigeria. It seeks to determine the extent of malaria prevention, control and cure in Anambra State, the success of use of insecticide treated net (ITN) as a preventive measure against malaria, and the problems associated with the distribution and use of anti-malaria therapy (oral/injectable), insecticides and ITN. It also evaluates the awareness of the people of Anambra State towards other methods of malaria prevention, control and curative measured. The result of this study show that Malaria is still a major killer disease in Nigeria and other countries in Africa, though a high success of use of insecticide net as a preventive measure among other findings. Some useful recommendations on how to implement suggested strategies of malaria prevention and cure in Anambra and Indeed other parts of Igbo land are made.

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### **Applying Ako na Uche to recapture Igbo past glory and Aura: A Legal Perspective**

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The difference between *Ako na Uche* belonged to Igbo sylatic combination of single ideas even when the words involved have independent meaning and it is applicable to *Ofor na Ogu*, *Nka na Uzu*, *Ako na Uche*. The issue of *Ako na Uche* is the application of assimilation and language placement that give rise to composite mixture of Igbo ideas. *Ako* is all about wisdom while *Uche* is the practice thereof and to what we understand as competence and performance. That you are competent does not mean performance which is the praxis. The essence of this work is then is to show how the Igbo have used their “God Given” *Ako na Uche* and customary law to develop their environment and globally. The research methods to be adopted for this work are descriptive and analytical methods. The scope is the Igbo of southern Nigeria. The work argues that the Igbo of Southern Nigeria should retrace their steps for contemporary development and progress.

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### **Deprivation of the Human Rights of the Igbos of South East Nigeria: A Flagrant Breach of the Constitution of Nigeria**

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&  
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Chapter IV of the Constitution of the Federal Republic of Nigeria 1999 (as amended) provides for the fundamental rights of all Nigerians including the right to life, the right to dignity of the human person, the right to freedom from discrimination and the right to acquire and own property anywhere in Nigeria amongst others. However, since the end of the Nigerian-Biafran war, it appears to be a consistent policy of governments and some groups to deprive the Igbos of South East Nigerian of their human rights in ways that attract condemnation across the globe. This paper discusses the deprivation of the human rights of the Igbos of south east Nigeria in the context of breach of the fundamental rights provisions of the Nigerian Constitution. The method of presentation, in addition to a discourse, is an analysis of the incidents that amount to deprivation of the human rights of the Igbos. In doing this, the writers rely on available scholarly literature on the subject including text books, journal articles, case law and internet sources. The paper concludes that the incidents discussed amount to a flagrant breach of fundamental rights of the persons concerned and recommends effective prosecution of perpetrators as well as an objective and impartial implementation of the Constitution and other laws as a panacea.

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### **Repositioning Audio-visual Facilities in Homes for the Acquisition of the Igbo Language and Culture**

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The fact that Igbo language is an endangered language is no more a topic of debate or fiction but a reality. As experts that are worried over this development focus on trying to redirect the adult Igbo man and thus change his psyche and his negative attitude towards his language, the present researcher beams its satellite on children – from the cradle. This study focuses on how audio-visual facilities in homes can effectively be used to aid children acquisition of Igbo language and culture either as first language (L1) or at second (L2) and alternative language levels (AL). The study made use of participant observation and oral interview. Obollo Afor in Udenu Local Government Area of Enugu state, Nigeria was used for the study. The findings of the study reveal that indeed Igbo language/culture have problem both in the schools, family and in the society at large. The study believes that both the adults and children can be redirected to change their attitude and practice through the instrumentality of audio-visual facilities as they have the power to lure and convince Ndi Igbo to embrace their language and culture. More importantly, the study reveals that children should be focused at, right from birth in terms of exposing them to audio-visual materials that promote Igbo language and culture. As it was found out that children were usually glued to their audio-visual and other related children's activities, the respondents attest to the fact that the teaching/learning of Igbo language/culture can effectively be implemented via children related programmes both

at home and school. The study advocates for the immersion of the Igbo child in Igbo language and culture right from birth through the production of audio-visual which should be aired in different cartoon net-works and other children related programmes. The study concludes that once the child starts valuing his language and culture right from infancy, he may never depart from that later in life.

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### **Autonomy Conflicts, Communal Re-invention and Self-Help Development in Igboland, Southeastern Nigeria**

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A government edict was enacted in 1976 sequel to recommendations made by a committee consisting of public servants and headed by one the most prominent historians of Igbo society, Professor Adiele Afigbo. The new law provided for the 'creation'/establishment of autonomous communities and the installation of traditional rulers ("Kings") in the former East Central State of Nigeria, predominantly inhabited by the ethnic Igbo—a hitherto "fiercely republican," individualistic, and egalitarian people. This law has engendered various kinds of socio-economic and political conflicts in Igboland since the 1980s. Prominent among these were those related to the competition for 'autonomy' among local communities and villages. What has been the nature and dynamics of these 'autonomy conflicts'? How have they engendered communal re-invention in Igbo societies? What has been the nexus between autonomy conflicts and 'self-help' community development drive? What are the overall implications of these developments for the Igbo society? Using Otulu Amumara's local community case, this study, interrogates the issues surrounding 'autonomy conflicts and provides critical insights into the dynamics and inner workings of local inter-community politics of identity, 'survival,' and development. It argues that, contrary to a certain perspective of some scholars, the creation of autonomous communities was not only implicit in the course of recognizing traditional rulers, but often times emerged out of the exigencies of communal re-invention of a people. It further shows how internal conflicts between/among villages also aid the process of autonomy seeking in diverse areas. The paper concludes that due to the nature and dynamics of autonomy seeking, most societies were able to make self-help development a cardinal pursuit of their newly found autonomy.

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### **Nleghara Anya Nke Nne na Nna na Goomenti N'ezinulo: Odachi Nye Udo, Oganiihu na Akunuba Ala Anyi**

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Ndim ji ezinulo obula bu nne na nna. O bu nne na nna na-ehiwe ezinulo nke na-emejuputa obodo. Ntuala oru oma na oru ojoo niile n'ezinulo na-ehiwe isi n'ukpuru nne na nna turu n'ezinulo ha. N'otu aka ahu e si tuo anya ezi mgbaziri site n'aka nne na nna ka e si kwa tuo anya otutu ezi ukpuru n'aka goomenti nye ndi ha na-achi – nke ezinulo mebere. Nleghara anya n'oke na oru diiri nne na nna na goomenti n'ezinulo na n'obodo na-ebute ajoo odachi nye udo, oganiihu na akunuba ala anyi. Edemede a ga-eleba anya n'ihe na-ebute nleghara anya nke nne na nna na goomenti n'ezinulo, odachi o na-ebutere udo, oganiihu na akunuba ala anyi na otu anyi ga-esi mee ka o di mma.

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### **Enforceability of Igbo Customary Arbitration Processes Using Customary Institutions**

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The naturalist theory of rationality sometimes leads to irrationality. The people's consciousness to act within peaceful rectitude is susceptible to gross abuse. As long as there is interdependence amongst humans therein remains the uncompromising need for codes regulating such existence and mutual interdependence. The actual manipulation of human conduct to give room for peaceful co-existence is the bane of and indeed the obstacle to peace itself. In fact, the much sought global peaceful existence and association is responsible for global disequilibrium. There was no known record of anarchism before our floodgate of existence as Igbo was filled with innumerable laws. Irrespective of these, has absolute tranquility continued to elude human race? This paper has harnessed Igbo customary dispute

settlement mechanisms, such as oath taking, customary law arbitration, customary arbitration customary adjudication, and customary tribunals as regulatory instruments for peaceful co-existence among the Igbo. It therefore reduces the level of overdependence on Western method of dispute resolution among the blood knit people of ndigbo. This paper intends to adopt the purposive method of the participant observation method of research to collate his data. It consequently posits that despite their seeming inadequacies, the usefulness among the geopolitical sphere is inevitable and concludes that irrespective of their seeming anachronistic tendencies it remains potent and a veritable bastion for peaceful interdependence of the Igbo people and their neighbors.

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### **Educational Wastage in Universities in Igbo land**

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This study will examine the trend of educational wastage in a typical state university in Igbo land. Wastage is a phenomenal world problem. A major challenge confronting education all over the world is that the total number of learners enrolled for an academic program does not graduate at the specified time period thereby causing management problems and hacking on the resources allocated to education. This is especially challenging to third world countries like Nigeria with meager resources for education. This study is a survey that will adopt an ex-post-facto design. Data will be collected using data schedule on student's enrolment and graduation to determine the wastage rates and trend of occurrence with respect to academic years and faculties. A researcher developed questionnaire titled School Environment Questionnaire (SEQ) will be used to identify impending factors to educational wastage and suggestions for reducing the extent of wastage will be proffered. Stratified proportionate random sampling technique will be used to select ten percent of 400 level students from faculties used for the study to respond to the questionnaire.

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### **Interface between Igbo Theology and Christianity**

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The book, *Interface between Igbo Theology and Christianity*, is the fruit of a lively conversation among Igbo intellectuals and Igbophiles during an interdisciplinary, international conference held in Owerri, Nigeria, July 5-7, 2012. This panel not only endorses the fundamental values of indigenous Igbo religions and cultures, but suggests that there are commonalities and differences between the indigenous Igbo pattern of "speaking about God," spirits and deities and the Christian God-talk. The book claims that in the dynamic and rapidly changing African world, the cultural traditions of the Igbo, while rapidly changing at every level, retain the resilience and distinguishing marks that make the traditions recognizable as Igbo. Therefore, the book explores how to enhance the capacity of Igbo Christians to be both truly Igbo and Christian. It argues that to be fully Igbo or Christian, traditional or modern, the foundations for the discourse on "interface" depend on the survival of the Igbo as a people anchored on the overarching ethos. Igbo theology is rooted in Igbo ethical vision, law and order and *Ofo na-Ogu* and *Mmanwu* capture the ethics and "law and order." In the same vein, *Omenala* (laws of the Land) must be understood in all their ramifications, and be fully applied or reinstated in modern Igbo society for it to survive. These form the bedrock for further discussion in the book clustered around such issues as gender balance and the liberation of women within the practice of Christianity rooted in the indigenous template, and other cultural practices like confession of sins that could impact on Christian practice. The book challenges Igbo Diaspora on how to preserve Omenala Igbo without abandoning Christian values.

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### **Inscribing Women in Literary Canon: Agenda for Igbo Women Novelists**

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Evidence has shown that women in traditional Igbo society, who were competent farmers, traders, story tellers, oral poets, chanters, leaders, rulers, warriors and participants in the development of their societies, were not recognized or reflected in Igbo literary canon. Men's education affords them the opportunity to write according to the Manichean allegory of the West, where women were of secondary importance. Nonetheless, the women who have the opportunity to have access to education began to write through their own experiences as African women. Their works were criticized and excluded from the literary canon which was structured by the West and maintained by African male writers. The female writers aim to portray Igbo women's reality through their experiences to counter androcentric narratives in male's writing. This is because the female writers value literature as a useful instrument in the cause of their liberation. This paper based on womanist perspectives, Ogunyemi's African Womanism, Ogundipe-Leslie's Stiwanism and Ezeigbo's Snail-Sense Feminism, examines female characters in Julie Onwuchekwa's *Chinaagorom* (1983) and Nkeiru Kammelu's *Makuachukwu* (2006). Womanism which is family centered, addresses African women reality. It advocates self-named, self-definition, and self-assertion, which is very important for women to have a meaningful existence. The contemporary Igbo female writers, therefore, re-name and re-define the distorted image of women and inscribe them in literary canon. This paper concludes with the exposition of some contemporary male writers who have recreated women in line with the awareness raised by women writers.

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### **Igbo Language in the Globalized World of Entertainment: Implication for Unity, Development and Progress**

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Language and culture make a people. People are identified by their language and culture which must of necessity be propagated by the people themselves. Igbo people have rich cultural heritage which can be communicated in various forms: oral, written, songs, poems, novels, drama, films, newspapers and broadcasts. But from all indications, one is tempted to believe that Igbo people are ashamed of their language and are unwittingly working for its extermination. Once language goes, culture follows suit. Of the three main Nigerian languages (Hausa, Igbo, Yoruba), Igbo is the most obscure. William Eleje-Abili, author of "Mkpanaka Okwu Igbo" (A Handbook of Igbo Glossary), an English-Igbo Dictionary, reiterated during the recent marking of UNESCO International Mother Tongue Day on February 21, 2015 that he wrote the book in a bid to rescue the dying Igbo language as Igbo people are not proud to speak their language. He lamented that many young people living with their parents can neither speak nor write in Igbo language. He concluded that these are some of the factors that have could potentially contribute to Igbo language attrition and atrophy. The world of entertainment is an important avenue of selling one's language and culture and Igbo is pioneers in the history of modern video movie productions with the likes of 'Living in Bondage' and 'Circle of Doom.' Yet videos shot in Yoruba and Hausa languages have continued to thrive while those of the Igbo pioneers fizzled out of existence. On April 2nd 2015, a step in the right direction was taken with the inclusion of Africa Magic Igbo available on DSTV, Channel 159 to boost Igbo language and culture. With the help of the video movies scripted and acted in Igbo language and with reference to documents and lectures on Igbo language and culture, this paper highlights some core Igbo cultures and practices while commenting on those affected by modern society and religion.

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### **Leadership among the Youth**

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Youth development is a process that prepares a young person to meet the challenges of adolescence and adulthood and achieve his or her full potential in life. Youth development is promoted through activities and experiences that help youth develop social, ethical, emotional, moral, physical, and cognitive competencies. Youth leadership is part of

the youth development process and supports the young person in developing the ability to analyze his or her own strengths and weaknesses, set personal and vocational goals, and have the self-esteem, confidence, motivation, and abilities to carry them out including the ability to establish support networks in order to fully participate in community life and effect positive social change. Families and the society promote healthy youth development when they provide support, have positive family communication are involved in their adolescent's school, have clear rules and consequences and monitor their adolescent's whereabouts, provide positive, responsible role models for other adults, adolescents, and siblings, expect their adolescent to do well and spend time together. It is unusual for all these positive influences to be present at the same time; unfortunately, too many youth grow up in circumstances that provide limited support for healthy development. Well-designed and well-run youth development programs promote youth leadership by involving youth in needs assessment, planning, implementation, and evaluation. A growing number of organizations include youth on their boards of directors. An effective program engage all participating youth in constructive action through activities such as service learning, arts, and athletics, debates, choir activities, science, vocational skills as well as emphasizes common values such as friendship, citizenship, and learning. Youth leadership is a lifelong process of achieving a youthful potential and living up to expectations of parents, community and the world at large. This paper presentation tends to divulge the necessity on how to channel our youths in the right direction for they are leaders of tomorrow.

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### **"To the Unknown Chief": Reflecting the symbolism and social dynamics of Rulership as revealed in Boniface Okafor's Painting**

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From a traditional perspective, the Igbos have well established concepts and symbols based on cultural, social, economic, philosophical and religious institutions that regulate the lives of the people. A value system, rule of law and a constitutional frame work that govern everyday living, especially in the domain of rulership, kingship and leadership, are based on established social structures of honor, integrity, truth and justice. These generate a body of authority to enforce a conscious order for honoring communal and personal hard work and achievements for deserving members of the society. This study is based on Boniface Okafor's "To The Unknown Chief", a painting that reveals the symbolism of the Igbos pertaining to chieftancy title taking. It is a visual representation that gives meaning to the complex symbolism of the paraphernalia of office epitomized by the ofo, ikenga, Oji (staff), umuoku (alter), sun, red cap, eagle, eagle feather and eggs. The social dynamics of the Igbo society has generated a decline in the cultural and value systems of the society because of contemporary issues of present day living. The conceptual and creative analysis of the painting seeks to provide a social guide for a tradition that is caught in the middle of a struggle to uphold the cultural heritage and legacy which our forebears established to be a bedrock for sustainability of igbo philosophies and ideologies for future generations.

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### **The Mbaïse People in Igboland: A Critical Appraisal**

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Mbaïse communities in Imo state of Nigeria is one of the most populated and popular ethnic group in Igbo land. It is a region of people located in Imo state, south eastern Nigeria situated on a table land. You would have heard about the Mbaïse people, their men, women and culture. The romantic language of the Mbaïse people distinguished their traditional songs in Igbo language as exemplified in the old oriental brothers musical band led by sir warrior of blessed memories. The dialect made the songs done in Igbo and in mbaïse dialect the choice of persons from other part of Igbo land and even those who do not understand the verbal communication. Referring to the Mbaïse people,

Bright chimezie, a popular musician once sang: “they do not greet you good morning and go away; they will ask you about your mama, about your papa and about your children”. That is to the extent of their cordiality. The typical Mbaïse man is widely travelled. They could leave their community for anywhere in the world in search of greener pastures hence the axiom that “anywhere you go or arrive without seeing an Mbaïse man or woman may not be fit for human habitation.” Any community, state or country they arrive, they gradually bring into the new found place, their kinsmen and live there as home, indulge in the development and culture of the people for which reason you have Eze Ndigbo (Igbo traditional ruler) virtually everywhere across Nigeria and abroad. This little piece will also highlight the marriage tradition, how Mbaïse celebrate yam and kola nut (ji na oji Mbaïse), crave for western education, Mbaïse as community of Reverends.

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### **Same Sex Marriage and Inter-female Hostility in Igbo Society**

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In reflecting on the broad theme of the conference, *Ndi Igbo in the Global Context* and its sub-topic “Gender, Class and Igbo Values,” our concern with inter-female hostility in Igbo society readily stimulates us to ponder on the contemporary issue of same-sex marriage and its chance of permissibility in Igbo society. This is because, given our research background and findings on the issue of inter-female hostility in Igbo society, we see that the guiding values for both ways of life (same sex marriage and inter-female hostility) are both universally antagonizing and regionally intolerable, with respect to Igbo culture. If, for instance, a woman is to marry a fellow woman in Igbo-land (as is done elsewhere in the world), how would they cohabit with their “natural” problem of same sex aggression? Indeed, does Igbo culture and its values even permit such social relations? Can an Igbo woman marry her fellow woman? Needless to say, these questions are mind-boggling. And they form the crux of our concern in this essay. We shall respond to them within the context of Igbo cultural values, gender provisions and theoretical framework of Sigmund Freud’s psychoanalysis. Through evidences provided by novels on Igbo socio-cultural relations among women, we shall show that inter-female marriage in Igbo society is culturally abominable. And also, given Freud’s psychological theory of human personality, we shall show that the act is naturally impossible.

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### **Dialectology and Standardization: A Panacea for Promoting Igbo Language and Culture**

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Dialect is the root and the foundation on which any standard language is built. Though dialects were seen as a stumbling block in the study of standard languages, this has since changed as most research works in different dialects of the world point to the fact that dialects are indispensable in any language and the process of standardizing any language begins with taking a critical look its different dialects. The main thrust of this research endeavour is to ascertain the role different dialects and researches in Igbo dialects play in the revitalization of Igbo language at the face of its dwindling status / use by Ndi Igbo. The study is a documentary research and drew a lot from researches in Igbo dialects. Interviews that focused on the use of Igbo dialects for the standardization of Igbo language were granted to different lecturers engage in researches on Igbo dialects in Universities in South-East. The result of the study indicates that few research works have been carried out in some dialects in Igbo land. The result shows that most of the dialects of Igbo language have rarely been focused at and as such most dialects of the Igbo language have contributed little or nothing to the standard variety. It was also revealed that in the recent past, effort towards the standardization of the Igbo language seems to have been forgotten and pockets of researches done in Igbo dialect do not contribute anything to the standardization of the Igbo language as there seem not to be any recognisable standardization committee in place in Igbo language presently. The study thus concluded by affirming that research in dialects of the Igbo language should be pursued as this will be a veritable tool/materials to be used in the standardization of the Igbo language.

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### **Assessing the Level of Competencies of Igbo Apprentice Entrepreneurs towards Meeting Challenges of Contemporary Businesses in Nigeria**

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Ndi Igbo people are great entrepreneurs and they ply their trade all over Nigeria and in diaspora. The Igbo entrepreneurs emerge from years of tutelage under master-craftsmen who instruct their trainees through mutually specified internship agreement scheme. The trainees, on graduation, get established through stipends from the master craftsmen, supports from relatives, savings and loans obtained by their self-efforts. The graduate entrepreneurs thrive on competencies acquired from training and experience. The products obtained from the entrepreneurial competencies of the Igbo are marketed in Nigeria and diaspora. Through the marketing dexterity of the Igbo, their products are known in most parts of Nigeria. Sometimes when the products are perceived to be of low quality, they attract the pejorative tag of "Igbo made" or "Aba made". At present, contemporary business practices hold sway making way for high quality products and traditional business practices have become moribund. This study, therefore, is geared towards assessing the level of competencies of Igbo apprentice entrepreneurs towards meeting the challenges of contemporary businesses in Nigeria. The researcher adopted a survey research design. Areas of the identified competencies were Management, Entrepreneurship, Electronic Marketing and ICT competencies. A stratified sample size of 300 Igbo apprentice entrepreneurs comprising of 60 from each of the six geo-political zones was studied. The data was analyzed using mean and t-test statistic was also used for testing the hypothesis. The study revealed that the entrepreneurs were competent in most of the identified variables. The study however, revealed that some of the entrepreneurs were incompetent in some of the identified variables leaving a far reaching implication. It recommends amongst others that an orientation program should be put in place to encourage the Igbo business aspirants to acquire tertiary education alongside their apprenticeship scheme in order to enhance their competencies.

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### **The 'Igboman' in Search of Identity in an Inclusive Nigeria: A Histo-Philosophical Reconsideration**

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The word, '*Igboman*' makes the non-Igbo person be at alert with misgiving. This state of affair was occasioned by some factors in Igbo historical development. Notably, the Igbo man entered into Nigeria union with grave handicap. Unlike his Yoruba and Hausa/Fulani counterpart, he was never exposed to other civilization nor build notable empire before coming into contact with colonialism. Because the Igbo were a people who lived onto themselves, they never had outstanding leader, who could be their voice in cutting their political path in the Nigeria union, they entered it without an idea of being *Igboid* in Nigeria. However, between 1945 and 1960 the period of formation of the Nigeria ideology, she was able to emerge from her historical obscurity to play a leading role in notching of Nigerian vision. Here, Zik proposed unitarism as the best political system for the emerging nation, while Awolowo and Ahmadu Bello stood for federalism and confederation respectively. In proposing unitarism, the Igbo man saw everybody within the geopolitical entity as brother and stood for oneness of Nigeria at the expense of the Igbo nation. Nwalgbo found and developed a home in all part of Nigeria. With an untiring effort to building one Nigeria nation, she became libelled as shrewd, clever, scoundrel, intelligent and as well as foolish. The Igbo man is dreaded and derided as an opportunist, suspected and misinterpreted even when he had good intentions. He is not wanted and yet when he wanted to secede, the national army was mustered against him. This is the crisis of belonging. Hence the urgent question that demand answer by all Nigerians, is where is the place of the Igbo man in the Nigeria union arrangement? It is in the quest for this answer that this work is designed and executed, using a histo-philosophical method. The work concludes that a plausible answer to this question will define the Igbo personality and place in the socio-political arrangement of inclusive Nigeria" *To Be or Not to Be*."

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### **Using Igbo Traditional Dances as a Strategy to Combat Common Psychological Disorders**

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The Nigeria's problems such as power uncertainty, fuel shortage, inflation, dwindling economy, insecurity, uncertainty and so on appear to promote negative emotional/psychological problems especially stress, anxiety, insomnia, phobia/fear among others. This psychological disorder is a national embarrassment. It is sad to note that up to 75% of Nigerians suffer from negative stress, 56% suffer from anxiety, 33% suffer from insomnia and 31% are prone to chronic fear/phobia (Okonkwo, 2003). One of the selected Igbo traditional dances is Igbaeze- (Okonkwo I version) of Africana International Troupe (AIT). Igbaeze is a typical indigenous traditional dance in Igbo land that is performed in about 90% of social gatherings. In addition to its socio-cultural values, Oby Okonkwo – the initiator and Director of AIT has infused health, fitness and therapeutic relevance that guarantees management of mental, emotional and psychological problems. The trial test has been successfully used on some Nigerian troubled athletes; in some mental homes and by some psychologists to handle psychological problems. Okonkwo is a leading Nigerian Sport and Exercise Psychologist who has combined her talent, passion and training in indigenous Nigeria dance expertise to achieve success in dance therapy for total wellness. She has successfully used her columns in Sunday sun (fitness and wellness), weekly fides newspaper (health and fitness) and other health publications to help individuals in managing psychological problems. The purpose of this paper is to identify sources of these psychological disorders arising from environmental and personality factors and to proffer some management approach via the use of Nigerian traditional dances as intervention strategy. Finally some useful suggestion are made on the implementation of this approach for management of psychological disorder.

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## **Blacksmithing: The Vernacular Technology of the Igbo of Southeastern Nigeria as seen through PA Nwankwo Udokwu's Experience**

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The Igbo of southeastern Nigeria is a global community and have established itself in the stream of global history. Their existential and survival signature is resourcefulness. They have, on many fronts, invented vernacular technology to service their variegated areas of social need in war times and peaceful environments. Metal craft, one of the areas the Igbo people are well known, (to give them the title of Omenka, Omeligwe) has made loud and sonorous performance commentaries by the vehicle of blacksmithing. This paper aspires to map out the contour of performance of a well-known and vast smith-master who, in his ripe age of about ninety years, granted an extensive interview impregnated with a mixed bag of exciting experiences in his craft and regrets. The nanogenarian sees the blacksmith as indispensable as he operates along a wide pallet of areas like ministering in war technology, in the farm or agriculture and above all as performing a dual role of the craftsman and a priest. Pa Nwankwo has an impeccable mental coordination at that age as well as a fluent verbal presentation which made the interview a worthwhile experience. Adopting primary and secondary data sources, the paper discusses the creative experience of Ndi Igbo as mirrored through Pa Nwankwo, the Omenka and concludes that with adequate funding and appreciation the "Igbo made products", would have been more exposed, explored and advanced to compete with other current global technologies.

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## **Republicanism in Igboland: A Critique of 'Igbo Enwe Eze'**

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'Igbo enwe eze' is a language of Igbo detractors and destabilizing agents who have continuously sought ways divide the Igbos knowing fully well that with the 'Igwe bu ike' and 'Bunu bunu, ibu anyi danda' phenomena, the Igbos would be as forceful as any other acclaimed super power. This paper is a clarion call to the Igbos to vehemently reject this view, surreptitiously peddled to us starting from the British government power who had to fight for several years in order to bring the Igbo land under their control. The Igbo race is one of the ethnic groups that gave the imperialists the toughest time before being subjected. The British imperialist had to invent the obnoxious 'warrant chief' and indirect rule' system under which they engaged some individuals considered as renegades in the land as a ploy to penetrate the Igbo land by beating the drum of 'Igbo enwe eze'. The two other major ethnic groups in Nigeria have equally followed the same pattern having been adequately tutored by the British imperialists on the ways of keeping the Igbos permanently divided and disunited. This paper seeks to give practical meaning to republicanism with the view to bringing out the fact that it is diametrically opposed to the ideology of 'Igbo enwe eze'. The paper concludes with a call for the Igbos to wholeheartedly reject this view, forge a common front, in order to give Nigeria the much desired leadership and direction which have continued to elude the nation. Igbo republicanism represent a panacea for the many ills bedeviling the nation.

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## **Ofo Ndu, Ogu Ndu; Hermeneutical Investigation of the Igbo Concept of Ogu Eji Ofo Anu**

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War is an obliteration of human life. It violates the fundamental dignity and sacredness of the human person. The Igbo saying that "Ogu bu onwu" summarizes the evil of war and Igbo attitude towards actions that may lead to war. This Igbo understanding of war as "onwu" becomes problematic when juxtaposed with the Igbo concept of *Ogu-eji-ofo anu* (Just war). It raises the question of whether the fact of *iji* OfQ justifies the act of killing in war. And since Igbo people believe that every unethical behaviour has pan-cosmic effect on oneself, one's children and on one's children's children, how can we account for postulating such a concept? This paper therefore is a philosophico-hermeneutical analysis of the true Igbo meaning of *Ogu-eji-ofo anu* (just war principle) and the condition of its possibility as a pinnacle for modern peace ethics especially as we confront the recent terrorist attacks. It argues that Igbo whose press image has been a tribe of war and hunger does have its own framework of peace embedded in the spirit of dialogue, justice, equity and fairness and sufficient to confront the current global crisis if only the intrusive omnipresence of foreign imperialists would let it try. It argues that Igbo peace ethics is beckon in the understanding of *ofo* and *ogu* more implicit as the principle of innocence than explicit as mere symbol of authority. This paper equally clarifies the mistake and confusion arising from failure to distinct between tangible *ofo* (*ofo nhurunaya* and intangible *ofo* (*ofo nhurunuche* or *ofo omume*), the latter being more implicit in behaviour than the former as mere physical symbol. Consequently, this work concludes that *Ofo* is the Igbo principle of innocence, while *Ogu* is the repeated chances that Igbo people give their offenders prior to retaliation. *Ofo* like retribution, is the actual vengeance that is done not in a fair manner to one's enemy, but as a pan-cosmic effect of law of karma-*ihe onye metara ya buru*. Thus it concludes that Igbo people may never develop a philosophy to justify any condition for taking another's life.

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## **Human Rights and Development in Igbo land**

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The development and growth of the nation is calculated mainly by the availability of institutional and legal framework for protection of human rights inbuilt in its working system and the extent of enforcement and practical enjoyment of such rights by the people. This paper discusses the concept of human right in Igbo land, the legislative development of human rights and evaluates the contribution of the organs of government in enforcing such rights. This paper will also discuss the difficulties encountered in the development of human rights in Igbo land. It is recommended that government should make adequate funds available for the provision of social amenities and infrastructures, like good health care delivery, efficient social welfare services, qualitative free education and sustenance of the current effort aimed at improved electoral process needed for the election of purposeful and responsible leaders who can bring the dividends of democracy to the Igbo communities.

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## **The Igbo Traditional Institutions as an Avenue for Mobilizing People for Communal Development**

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The Igbos occupy the South-Eastern part of Nigeria. They speak Igbo, which includes various Igbo languages and dialects. Although traditional structures differ widely in the various ethnic groups, it is common for each town or collection of towns to have a recognized ruler, who may in turn be subordinate to the ruler of a larger community. The status of Igbo traditional rulers have evolved over the years. Ndi Eze have lost most of their powers to the government. For instance, where an Eze had previously acquired office strictly through inheritance or through appointment by a council of elders, the government has now increasingly become involved in the process of succession into traditional office. In other cases, the government has merged, increased or split traditional domains. Against this background, this paper shall discuss the existence of Igbo traditional institutions, strategic role of Igbo traditional institutions in the administration of communities, link between the government and the people, validity of chieftaincy laws, duration of office of traditional ruler and exclusion of women from Igbo traditional rule. This paper will cover the South-East of Nigeria relying upon primary and secondary sources of information. It will analyze the customs, cases and legislations significant to this work and make some recommendations.

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## **Linkages and Connections: Igbo in Diaspora**

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This paper is an attempt to examine the impact of global economic recession on the hitherto robust remittances which the Igbos in Diaspora usually plough back home for purpose of maintaining and developing their homeland. Prior to the 2008 economic meltdown, the Igbos had a strong diaspora networks that were strongly connected to their home town unions. They did not leave to development associations the execution of community development activities such as building town halls, rehabilitation of schools, hospitals and health centers, drilling of bore holes, reconstruction of markets and church halls/ worship centers etc. Igbos in diaspora were also involved in boosting the Nigerian stock market with their remittances thereby contributing to the economic development of the country. The paper argues that since the onset of economic recession, the rate at which these remittances flow for developmental purposes has receded which has greatly hampered the development projects for which these remittances were intended. The paper concludes that in view of the prevailing global economic circumstance, the Igbos at home should make judicious use of available Diaspora development funds with good sense of probity and accountability so as to complete ongoing projects.

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## **The Challenge of Migrationist Theory and the Antiquity of Ndigbo in their Present Environment**

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Studies of Igbo origin have often tended to concentrate on the migrations of the people from elsewhere outside Igboland. The impression one gets from such writings is that the Igbo must be very new in their present environment because the migrations usually cited occurred in the recent past, from about the 14<sup>th</sup> century onwards. In the course of this discourse, evidence will be led to show that contrary to the migrationist theories of Igbo origins, *Ndi Igbo* are neither new to their present locale of habitation, nor in fact did they migrate from the areas often given as their original homes in the recent past. Instead of being thought of as recent

immigrants, *Ndi Igbo* should be considered among the earliest inhabitants of the African continent. They are certainly the oldest residents of their present habitat. The problem of the true origin of the Igbo people is so crucial that the popular theory of migration is considered unsatisfactory. The solution to this problem is sought through a multi-disciplinary approach because until we know how we come to be where we are, we cannot truly say who we really are; and until we know this we shall be unable to say where we are going. In other words, until we know our roots we cannot accurately trace our identity, nor can we determine our destination. As Afigbo has rightly observed, "no matter what contributions outsiders might make, recent events teach that Igbo history has to be written by *Ndi Igbo* themselves."

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### **The Nigerian–Biafra War, Memories and its Effects on the Igbo nation**

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Lots have been written on the issue of the Nigerian-Biafran War especially in relation to immediate and remote causes, the process of the war, parts played by the international community, memories, effects of the war and the way forward to reconstructing and rebuilding a virile, united and prospective Igbo Nation of a global importance. This study reveals much of the Biafran War memories and its effects on the Igbo nation. Procedure have been strategized to first project the Igbo nation and the civil war from 1966-1970 and a discussion of its unfolding aspects. A conclusion has been drawn and some recommendations advanced and sustained, unified and prosperous Igbo nation can get actualized.

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### **Negotiating 'Igboness' in America: Transnational Ties and Ethnic Identity Among Second-Generation Igbo**

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This aim of this study is to understand how the second-generation of Igbo (SGI) immigrants articulate their Igbo consciousness in the United States. Even though the SGI are faced with multiple identities in the diaspora, it is important to explore their transnational ties and ethnic identity—Igboness. In addition, this work will examine how Igbo parents communicate and/or pass down Igbo history and culture to their children in the United States. As Igbo culture continues to evolve, studies are necessary to account for the fluidity of ethnic identification of SGI offspring in the context of transnationalism. The uses interviews conducted in the Washington, DC area in order to ascertain how the SGI experience their Igboness in the United States and secondly, what it meant to them to be an Igbo person.

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### **Igbo Traditional Philosophy of Law: Implications for Nigerian Constitution and Judicial System**

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Prior to the introduction of Western laws and judicial system in Nigeria, the Igbo had evolved their own elaborate legal thoughts and practices. Although traditional Igbo Law were not codified edicts in the strict sense, their ideas of what constituted an ALU (Crime) and dispensation of justice were not diametrically different from what the British introduced in 1900 following their imposition of colonial rule in Nigeria. Instead, the British ideas regarding crime and punishment complimented those of the Igbo. In both systems, in a sense, the essential elements were the pursuit of an ordered society that guaranteed respect for the rights of the individual and promoted a whole some society. In many respects, various aspects of what became Nigeria's current legal codes, edicts and judicial system, as enshrined in the constitution, are not entirely Western in origin and relevance. Yet, only little effort has been made by researchers to establish the correction between indigenous Igbo legal thoughts and their influence in the formulation of contemporary Nigerian constitution. It is the purpose of this paper to examine the basic concepts of law and judicial system in traditional Igboland to demonstrate how progressive aspects of their legal thought and customary laws ultimately helped to shape the present Nigerian Constitution and judicial system in mutually complimentary ways.

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### **The Role of Gender, Class and Igbo Values in Conflict Resolution**

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Gender is often times misconstrued to mean women. But it refers to social attributes that are required or learned during socialization and defined activities, responsibilities and needs connected for being male or female and not to biological identity associated with masculinity and femininity. Class or stratification is the distribution of a valued good in levels or inequalities among individuals and groups. Therefore the paper looked at the gender roles and stereotypes, reasons for gender equality and the systems of stratification in Igbo land. The Igbo women past and present were ex-rayed and also their developments or contributions in Igbo-

land. The efforts of the Igbo women in peace making processes were highlighted. Finally, values, its types, cultural and social norms in Igbo land were highlighted and recommendations were proffered.

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### **Sports Orientation and Participation: A Strategy to Enhance Students' Sports Potentials in Nigerian Schools**

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Sports are any physical activity which has the character of play and which takes the form of a struggle with oneself or competition with others. Sports activities are physical and skillful. Its potential can only be acquired through the right information, basic orientations and participation. Sports orientation and participation is designed to expose students to various sports and games in order to offer them the opportunity to discover their talents, sports skills as well as occupy themselves more profitably during their recreation periods. Sports orientation and participation should be part of the school curriculum designed to guide students through various sports, facilities, equipments, features, personnel, rules, procedures and advantages that are therein. The goal is to enhance students' sports potentials. This papers shows how parents, teachers, sports teams, clubs and other members of the school system could help mold, develop and instill sports consciousness in the life of the students.

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### **The Social Implication of Title Names (Afa Otutu) on Ndi Igbo of South Eastern Nigeria**

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The quest for classification and honour among women has led some of them to award themselves notable names or titles such as Oputa Obie (He who comes out and everything is settled), Nwakeibeya (a child greater than all others), Ebeejedebere (last bus stop), Mnanwu na-ane ibe ya ego (Masquerade that collects tithe from others), Agada gbachiri uzo (The chair that blocks the road) and so on. However, observations show that the need to sustain these titles is generating social implication among Ndi Igbo in the South Eastern part of Nigeria. Some of the implications are rituals, drug-trafficking money doubling, advanced fee fraud, among others. Previous studies on title names have not exhaustively related them to the above mentioned social problems. Therefore this study investigates the social implications of title names on ndi Igbo in South Eastern Nigeria. Descriptive survey research design will be adopted in the study. Simple Random Sampling Technique will be used to select 250 respondents which comprise ten titled men and forty ordinary citizens from the five state capitals in South Eastern Nigeria. Two instruments tagged: Title Men and Social Implications of Title Names on Ndi Igbo Questionnaire [TMSITNNIQ] and Ordinary Citizens and Social Implication of Title Names on Ndi Igbo Questionnaire [OCSITNNIQ] were used. Four research questions will be analyzed using descriptive statistics. Finding of the study will be presented in line with the research questions and recommendations that will assist in ameliorating the negative social effects of title names on ndi Igbo in the South Eastern part of Nigeria will be proffered.

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### **Is Kolanut Losing its Relevance in Igbo communities?: A study on the modern day usage, social and health perspective among Igbo in Enugu state Nigeria**

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Kola nut (Cola acuminata) being a commonly used traditional nuts in Igbo communities commands many obligation and acolytes among the people for several centuries. The emotional, religious and cultural attachment to Kola nuts among the Igbos has termed it 'sacred.' Thus this nut, being about 3cm x 2.5cm x 2cm in size, has several ceremonial, religious, cultural significance and usage among the Igbos which include traditional rituals, receiving visitors. Kola nuts are used as a religious object and sacred offering during prayers, and significant life events, such as naming ceremonies, weddings, and funerals. It signifies unity among the Igbos. It emphasizes the fact that it is an Igbo cultural identity whenever it is presented. This article focuses on the modern day usage, social and health perspective on Kola nuts and its traditional values among Igbos of different demographic groups (age, socio-economic statues, and religious beliefs) in Enugu metropolis. Over 200 persons shared their perspective on kolanut, and information were collected from these persons with the use of questionnaires. Results revealed that majority of the academic intellectuals and the elderly are fully aware of the traditional values, social and health implications of Kola nuts and still use and emphasize its usage. The uneducated elderly do not know the health implications of excessive consumption of kola thus most are addicted to chewing Kola nuts. Majority of both the youths both educated and non-educated have no detailed knowledge on its traditional significance and do not show optimism on its usage and traditional values. Thus majority of these individuals show no interest on preventing the annihilation of kolanut traditional values. This study also revealed that the youths have very little knowledge of the modern day economic values of Kola nuts, and also do not have detailed knowledge of the health implications of excessive kolanut consumption. In conclusion, despite the possibility of very rare health implications of excessive kolanut consumption, its increasing lack of usage, especially among the youths, could lead to the annihilation of its traditional values, as an integral part of the Igbo culture. Thus, emphasis on moderate usage should be made especially among the middle aged and elderly, since they consume more Kola nuts, and routine dental visits should also be emphasized among this group to prevent the common kolanut dental stains. For the youths, its use, sociocultural and economic values should be should be increasingly taught by elders, parents, in schools and other

### **Western Violation of Igbo Environmental Integrity: A Case of Misunderstood Eco-spirituality in Igbo Traditional Religion**

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Eco-spirituality brings together the science of Ecology and religious spirituality. Ecology combines Biology, Geography and Earth science and studies the relationships and interactions between organisms especially from the point of view of oppositional or symbiotic relationship. But this ecology, like the rest of western sciences, has nothing to do with religion or spirituality. Among the Igbo these relationships, whether they are in the forms of predation or competition, on the one hand, or commensalism, amensalism, mutualism or parasitism, on the other hand, are natural arrangements for the healthy functioning of nature and the enhancement of human life. The Igbo in Traditional Religion is interiorly connected to and involved with nature in the consciousness that its components are visible forms of spiritual reality; reading their behaviours and understanding ways of maintaining their natural dispositions are part of religious expressions. The human environment was always designed to conform to nature and natural patterns so much so that every space is sacred and has a religious significance in the life of the people. The imposition of western patterns and designs demanded the destruction of its African (Igbo) counterpart; an exercise which regarded the latter as flawed and retrogressive. While the whole of Africa is mired in the devastating effects of this western malady, there began a resurgence of awareness of the spiritual connection between human beings and the environment especially in Christianity. This work seeks to study the eco-spirituality in Igbo Traditional Religion as foundation for a Christian brand to foster the integrity of the Igbo (African) environment.

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### **The New Iconoclasm and the Crisis of Igbo Traditional Artistic Heritage**

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One of the saddest chapters of colonialism in general and the early Christian missionary enterprise in particular in the Igbo nation is the negative impact they had on the people's artistic tradition. In the indigenous setting, traditional Igbo art was closely tied to traditional religious beliefs and worship and thus became a singular target of evangelical ire by overzealous missionaries. Various regarded as primitive, grotesque, fetish and idolatrous, Igbo traditional art forms were destroyed in an unmitigated campaign of iconoclastic fervor. By the end of the colonial experience, Igbo traditional art alongside other indigenous Igbo institutions lay gravely decimated. In recent times however, there is a worrisome recrudescence of analogous anti traditional Igbo art feelings across the Igbo cultural landscape that has blossomed into a full scale indiscriminate destruction of invaluable Igbo arts and artifacts especially those deemed to have religious connotations. If the colonial experience had left Igbo artistic tradition comatose, this new, homegrown iconoclasm, patently more insidious and totalitarian than its antecedent, threatens to deal it a decisive death blow. This paper therefore undertakes a phenomenology of this new anti- traditional Igbo art movement, its causes, prevalence, socio-cultural dynamics, varied manifestations as well as portents for Igbo artistic tradition in particular and the integrity of the Igbo nation as a whole. Using the participant observation method and purposive sampling it specifically interrogates the apparent cultural inertia exhibited by Ndi-Igbo in the face of such a serious cultural affront. It concludes by decrying this assault on Igbo artistic tradition and recommends for all stakeholders of Igbo culture and heritage to take immediate and decisive steps to stem this tide of destruction and restore the integrity of Igbo artistic tradition and by implication, that of the whole Igbo nation.

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### **Of Tragedy and Art: Contemporary Igbo Artists and Critical (dis)Engagement with the Biafran War**

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Globally, the practice by artists of translating tragic events into art has a long and illustrious pedigree. This assertion is no less true of the Igbo nation where beyond being active on the battle frontline during the Biafran war, Igbo artists through their art played a critical role in the Biafran cause. This was especially evident in their championing of the vital war propaganda campaign. Although, this seminal role of artists is scarcely acknowledged today in Biafran war narratives, its significance in shaping the overall prosecution, perception and reception of the war remains undisputed. After the cessation of hostilities and beyond the propagandist imperative, the Biafran experience remained a redefining "moment" in Igbo history as well as a veritable conceptual trough from which the post-civil war generation of Igbo artists (both at home and the Diaspora) continued to feed. Today, against the backdrop of the approaching fiftieth anniversary of the declaration of Biafra, the plastic reactions of Igbo artists to the Biafran tragedy and the unique perspective they bring to the story remains remarkably understudied. This paper therefore attempts a contextualized exploration of this (dis)engagement of contemporary Igbo artists with the Biafran experience with special reference to their distinctive mode of visual narrativization. More specifically, it examines if and how the passage of time has (re)shaped the socio-political perceptions of the post-civil war generation of Igbo artists and ultimately their plastic interpretations of the war. Using the participant observation method and purposive sampling, this paper concludes that Igbo artists have largely remained at the fringe of current Biafran war debates and recommends that they intensify efforts to bring their unique visual perspective to bear on a more holistic (re)construction of the Biafran war narrative.

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## **The Communicative Power of Igbo Iconography on Igbo Language Preservation in a Globalized World**

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Globalization and its effect on Igbo culture is innumerable, thereby creating necessary environments for revival and reawakening. Igbo language is at the centre stage of Igbo culture, being a unifying icon, identify and heritage. Some recent available records show that the language is currently facing endangerment and fear of extinction as a result of associations arising from interchange of world views, communication, foreign ideas and values. This odious situation may have been precipitated by Igbo eclectic nature owing to their spirit of individualism adventure and dynamism. Going by this and the current trend in Art appreciation against Igbo language use among the Igbo, this research attempts to examine some Igbo iconography as effective means of preserving and perpetuating Igbo language. Different media of expression would be explored using the participant observation method and library materials to arrive at a vocal cord- visual symbol communication analysis, which is perceived necessary in the development of new ideas towards Igbo language preservation. This would reveal the symbolic content of Igbo language as a non-verbal mode of communication. It would therefore be recommended that Igbo language, as well as cultural and creative arts be studied not as electives, but compulsory subjects at all levels of education in Igbo land. This is concluded under the premise that easier environments and better opportunities would be achieved if all school subjects are taught in Igbo language.

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## **Managing Urbanization towards Sustainable Cities in Nigeria: A Case Study of Owerri City**

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Urbanization is a global phenomenon that is transforming human settlements. Economic growth and rapid growth of cities have brought enormous change to most cities in Nigeria, raising living standards and reducing poverty. Sustainable cities have been the major centres of economic growth and social development, generating new ideas and creating numerous new and existing jobs especially during the era following industrial revolution through economies of scale and agglomeration and fostering creative and innovative civil cultures. This paper provides an overview of issues related to managing urbanization towards sustainable cities. This study used the survey method employing questionnaire. The stratified, random and systematic sampling techniques were used in selection of Owerri City and 240 respondents from six zones of the city. Descriptive statistics were used in analysing the data. The result shows that urbanization has brought enormous economic, social, political and environmental transformations of unprecedented portions to the cities but at the same time causing problems for rural development. There is a growing loss of productive agricultural land to peri-urban development and is increasing pressures for structural region in agriculture. The benefits that larger cities offer in opportunities for infrastructures are making it difficult for rural areas to compete and attract skilled persons to support development. The consequences of urbanization are poverty, high rate of unemployment, crime, alcoholic etc. The study therefore concludes that urbanization brought about economic growth and the rapid growth of cities also brought enormous change to most cities of Nigeria especially in Owerri, and infrastructures should also be extended to the rural areas as well.

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## **Igbo Struggle for a place in the Nigeria's Project: The Weak Link in Igbo Nationhood**

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Since the end of the Nigeria-Biafra War, the Igbo nation has not been able to pull herself together to foster maturity as a nation, even within the Nigerian State. The aftermath of the civil war left the Igbo nation flat with the loss of millions of her young and middle aged population, impoverished and dispossessed of their investments, and the destruction of the economic base of the Igbo nation. The single most destructive fallout of the defeat of the Igbo in the war remains their disconnection from the prime position they hitherto occupied in the Nigeria project. The Igbo has since then been striving to maintain visibility in the polity. In this state of affairs, the Igbo nation has so much been marginalized, its unity and cohesion fractured, and sons and daughters who regard less the unity of Igbo nation thrown up. This paper x-rays the struggle of the Igbo to reintegrate herself into the Nigeria project. It argues that these efforts have remained ill-fated. The paper further agrees that the individualistic strives of the Igbos have very adversely weakened the Igbo nation, fractured it into discordant parts with unresolved leadership claimants and robbed it of the robust weapon standing in the Nigeria polity as a determinant nationality in the Nigerian State project. The paper concludes by suggesting

ways of (re)building an Igbo nation that will not canvass recognition but will be sought after in the polity and which will also be able to stand on its own should the Nigeria project gives way to self-rule by the nationalities.

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### **Relevance of Visual Arts and Festivals in Promotion of Igbo Culture Revisited**

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The study tries to situate *ndi Igbo* as culturally, rich and artistically, creative as well as traditionally endowed people who naturally occupy majority parts of the southern area of the eastern region of Nigeria. Geopolitically, Igbo is classified under southeastern Nigeria today. Culture in relation to *ndi Igbo* is highlighted to project the various festivals particularly, selected notable few, which to a considerable extent represent Igbo identity and cosmology but have been relegated to the background with some completely dead and some facing serious battle with extinction. The use of Primary and secondary sources of data collation were adopted to achieve the objectives of the Study. Again, use of field work, including unstructured and informal interviews were used for effective data collation. However, it is observed that festivals constitute integral part of Igbo culture till date and may not be divorced or completely removed from human existence in the culturally endowed core Igbo society today. Finally, the study brings into focus the relevance of these festivals to *ndi Igbo* and others, and also, recommends measures that could project, promote and protect these culturally rich festivals from dying or migrating into extinction.

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### **The Misconceptions of Higher Education and Youths' Attitude to Entrepreneurship in Igboland**

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The modern industrial times have redoubled the need for higher education in a fast-moving, complex world, and fortunately every part of the globe has keyed into this. But unfortunately, the increasing quest for higher education by youths in Igboland is proving to be antithetical to the growth and survival of entrepreneurship and to the overall fight against the hydra-headed monster, unemployment. This study concentrates on youths in higher institutions of learning in Igboland, the southeastern region of Nigeria. It contributes to the current discourse on entrepreneurship by proposing two hypotheses among which is that the higher the quest for higher education among Igbo youths, the lower their attention to self-employment and entrepreneurship. In doing this, it carried out a survey of three hundred (300) randomly selected university students in different academic programmes, one hundred (100) each from each of the three (3) selected federal government owned universities in Igboland, namely the University of Nigeria Nsukka (UNN), the Federal University Of Technology (FUTO) Owerri and the Nnamdi Azikiwe University Awka (NAU). With the use of questionnaires and interviews, the opinions of these respondents were sought on issues such as acquisition of higher certificates, job creation, self-employment, unemployment and entrepreneurship. At the end, it found that the general misconception about higher education and the objectives of acquiring higher certificates is responsible for youths' lackadaisical attitude towards entrepreneurship. It also found that most of these respondents who have skills and own enterprises quickly jettison them on graduation, for paid employment, and this explains the absence of any significant growth in entrepreneurial skills and entrepreneurship-driven innovations and breakthroughs in the Igbo region, except recycling old borrowed ideas. There is therefore need for the critical agencies of socialization, the family, the school and the church to synergize in order to re-orientate their members. Also, religious bodies should emphasize entrepreneurial skills acquisition in their religious activities instead of unending sessions of miracle crusades, and signs and wonders.

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### **Consequences of International Migration and Impact on Development: A Case Study of Nigeria– USA**

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The paper examines the consequences of international migration and impact on development which presents Nigeria - USA as a case study. International migration is the movement of people from one country to another for the purpose of settling in that place for a period of time. It generates enormous, economic, social and cultural implications in both sending and receiving countries. It is now high on the policy agenda for various reasons on one side; a consequence of grouping problems within the multicultural societies in the receiving areas, connect with a fear of "invasion". The primary objective is to find out the consequences, strategies for solving the problems of international migration and impact on development. On the basis of consequences of international migration and impact on development, the paper builds literature review to access, and reviews the consequences of international migration and impact on development, also considering the causes. Data for the study were both from primary and secondary sources, mainly oral sources from personal interviews, official records and private papers. The secondary sources were mainly works by economists and sociologists found in books, journals, the internet etc. Results revealed that the consequences are high rate of unemployment, over crowded cities and accommodation, poverty, high rent, crime, squatter settlements, congested streets etc. The patterns of the flow of people between countries are widely influenced by international disparities, poverty and environmental degradation combined with the absence of people and security and human rights violations. This is an alarming situation for the developed countries for it

creates serious labour shortages for their economies. Suggestions were then made for improvement.

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### **The Urban/Rural Conflict in African Literature: An Examination of Selected Works by Igbo Authors**

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In this paper, the conflict between the urban and the rural is examined in the literature of various Igbo authors. There are a number of passages in their writings that illustrate this conflict, using these themes and sub-themes: 1) Filth, 2) Corruption, 3) Degradation and Humiliation, 4) Fertility and Sterility, and 5) The "Urban/Rural Conflict Journey." The duality of the urban and the rural settings are discussed: The city appeals to youth who live in rural areas for its amenities, opportunities, and excitement, while it offers some of the least desirable aspects of society, including filth and corruption. On the other hand, city dwellers yearn for their rural upbringing, recalling a tranquil, orderly time, yet the sheer boredom and suffocating, controlling life in the village is what drove them away and keeps them from permanently returning. The authors have some of their characters move restlessly, on this "journey," from rural areas to cities, back to rural areas, and back to cities. Igbo writers, unlike many others who write on the same conflict, often present stories where city dwellers maintain an urbanized version of village councils. Members watch the conduct of others, report back home if something is amiss, and bring aid if there is trouble or sorrow. To some, this is the best of all possible worlds; to others, beset by urban problems and private tragedies, yet still caught in this web of clan relationships, this is the worst. Sources for this paper will include Chinua Achebe's *Things Fall Apart*, *No Longer at Ease*, *A Man of the People*, and *Girls at War*; Clement Agunwa's *More Than Once*; Cyprian Ekwensi's *Beautiful Feathers*, *Lokotown and Other Stories*, *People of the City*, and *Jagua Nana*; Speedy Eric's "Mabel the Sweet Honey That Poured Away" (Onitsha Market Literature); Nkem Nwanko's *Danda*; Flora Nwapa's *Idu*; and Onuora Nzekwu's *Wand of Noble Wood*.

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### **Ndi Igbo and the Struggle for Nigeria's President of Igbo Extraction, 1999-2019**

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In the struggle for Nigeria's independence 'Ndi-Igbo were one of the groups that gave the British so many headaches and then literally drove them out of the country'. They were considered by socio-political cum economic analyst as one of the major tripods upon which Nigeria was built. Indeed, the three major ethnic groups, Hausa, Yoruba and Igbo were virtually indispensable especially during political contestations. Thus, an intricate political balance ensured that each major ethnic group was represented adequately in pre and post independent formations. The paper pertinently asks when, why and how was this political arrangement altered, as this alteration seems to have literally confined Igbo elites to a political ostracism regarding producing a president of Igbo extraction. It undertakes a critical assessment of our history, and analyses of the contemporary socio-political developments and its trajectories, with a view to projecting into the future of this inequitable political development. It mainly interrogates current political situation, from 1999 to date, with a view to identifying the factors that militates against the possibilities of the emergence of a Nigerian president of Igbo origin. The paper equally argues that Igbo elites are also complicit in accepting subservient roles to other groups thereby undermining their group position. In the entire discourse, we adopted a critical political economy approach, since the method has the tool to extend understanding deep into the nature of the economic system, the ruling elites, ethnic manipulations for power, and the nature of the Nigerian state. The paper concludes that until the Igbo political elites are accommodated within the political and economic vortex of the country, the search for a progressive leader that would propel the country into its socio-economic and political zenith will remain elusive.

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### **Gender Disparity, Class and Igbo Value System: The Owerri Municipal Experience**

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Every culture has a set of moral and social values. These values are historical and are modified with each generation. Some cultures change faster than others, but their common set of values is stable. The values are often held as ideals more than implemented as realities. The accepted set of values, ideals, goals and standards are part of the character of a culture which must be maintained for identity. In each society, men and women play different roles and behave differently. Most times, these behaviours are biologically or genetically determined. Recent researches reveal

that they are, to a large extent, socially constructed; a situation that has globally developed into the 'Gender Question'. However, gender is a dynamic concept and its roles for women vary greatly from one culture to another and from one social group to another within the same culture. The variants also cut across race, class, social and economic circumstances. The objective of this study therefore is to examine gender disparity, class and Igbo values as it affects the status of men and women in the social, political, religious, economic and cultural factors with particular reference to Owerri Municipal experience. In the light of the above, a survey research method involving questionnaire has been adopted using adults as the target population totaling 82,000 out of which 200 was used as the sample size. Relevant literature was also reviewed. In the end, gender disparity and social class are quite feasible in Owerri Municipal as the males have an edge over the females due to certain factors such as sex role orientation, society/culture influence, marriage influence, literacy classes, to mention but a few. This paper therefore will be of immense help to women in Igbo society as well as gladden their hearts since it concerns the Igbo cultural values.

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### **Literary Synthesis: A means of Preserving Igbo Language and Culture**

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Literary synthesis as used in this paper refers to the act of combining ideas and styles of African Oral Literature with those of Modern African Literature. The need to carry out this study arises because literature in African is of two types- traditional and modern. Traditional literature is composed and transmitted orally while modern literature is a product of literacy and western education and in effect, a product of colonialism. It is against this backdrop that the researcher studies selected plays of Emeka Nwabueze to determine what elements of Igbo Oral Literature he borrowed and integrated with the western literary style. The plays used for this study are *When the Arrow Rebounds* and *The Dragon's Funeral*. Postcolonial literary theory formed the major theoretical framework on which the study was based. The analysis of the content and style of the plays proved that the playwright produced a distinct form of drama through the combination of Igbo oral literary forms some of which are: Igbo storytelling techniques, dramatic embellishment through music, song and dance, exploitation of Igbo traditional religious elements, use of praise names, with those of modern literature. The findings of this study prove that Nwabueze deliberately identifies with the literary traditions of his people in terms of content and technique in his chosen plays. The study also proves that the combination of the two traditions in modern African drama does not just lead to a symbiotic existence of the two forms in one literary culture, but also serves as a means of preserving the Igbo language and culture for posterity.

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### **The Quest for a New Biafra: Right Thinking, Wrong Reasoning and the Predictable Outcome**

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In the last weeks of 2015, the world woke up to a spirited resurgence in the quest for a new republic of Biafra in Nigeria. The new helmsman of the struggle Mr Nnamdi Kanu with dual nationality had caused a reawakening of sorts in the people with his propaganda-laden Radio Biafra; leading to a heightened consciousness to the continued marginalization of the Igbo ethnic nationality. Outside the call for open rebellion against the Abuja regime, the leader openly solicited for arms to confront the federal government in the greater task of actualizing the Biafran dream. Moreover, following the path of violence and complete disregard for any law, agitators of a new Biafra literally brought the south-east and south-south regions of Nigeria to a standstill through coordinated acts of disobedience and outright provocation, obstruction of roads, harassing of law abiding citizens and outright destruction of properties. With warnings from state and federal government falling on deaf ears, government response to contain the disturbances resulted to regrettable deaths. This paper argues that the quest for a new Biafra is right thinking but method of actualizing this dream as adopted by the agitators was bad reasoning. It affirms that mere sloganeering and regurgitations of age-old lamentations without commensurate preparation to do the needful in all its ramifications is an invitation to danger and unnecessary waste of Biafran lives. The right reasoning the paper volunteers is anchored on a careful weighing of options and strategies including credible leadership. It concludes that the present pursuit is an effort in futility and welcomes a new approach with success-built potentials.

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## **Human Trafficking in Igbo Land: An Appraisal of Existing Legal Framework Aimed At Combating Human Trafficking**

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The paper observes that despite the efforts of the Nigeria governments to combat human trafficking, human trafficking still thrives in Nigeria. Human trafficking has for long subtly crept into Igbo states, especially Anambra, Abia, Ebonyi and Enugu State. The paper dissects the existed legal frameworks that have been put in place to combat trafficking and the various lapses that have exacerbated trafficking in Nigeria particularly in Igbo land. In fact, if this social menace called human trafficking is not totally eradicated or reduced it will continue to unleash untold hardship to women and children. The method used is analytical and comparative in scope. Sources were also gotten from text books, internets and newspapers. The paper concludes by observing that there is already legal frame works for combating human trafficking in Nigeria but there are still enforcement lapses that need to be addressed with immediate effect.

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## **Igbo Language an Endangered Phenomenon: Implications for advancement of Igbo rich Cultural Heritage.**

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Language anywhere in the world is a means of transmitting people's culture, norms and beliefs through conventional spoken or written symbols. In Nigeria, it has become worrisome that Igbo language-the Igbo people's heritage and identity is on the verge of extinction. This is as a result of Igbo people's apathy towards their language. The essence of this paper therefore is to alert the Igbos that if nothing is done now, Igbo language will go extinct sooner than expected. Possible means to propagate the teaching, speaking and learning/reading of Igbo language are examined in this paper with intent to highlighting the implications in the advancement of the Igbo rich cultural heritage.

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## **Godfather Politics and Vote Buying: The Problem with Nigerian Democracy**

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The godfather has turned to a scary phenomenon in Nigeria's political landscape since independence in 1960. The money-bags are not godfathers although a strain of godfathers also spend money to effect political decisions. The money-bags are mostly in the business of politics for personal benefit while the godfathers are typically selfish and deceptively philanthropic working for others sometimes for exaggerated political recompense. The godfather is not in the business of philanthropy. In fact, it is the intention of the godfather to rule by proxy often time but they are often unqualified to hold office. The relationship between godfathers and godsons and daughters is not free floating. It is contractual and the contract is sometimes written and even sealed spiritually with an oath. Due to poor service delivery by politicians after assuming offices, voters on their part prefer to sell their votes during elections to have a share of the "national cake" instead of waiting endlessly for the fulfilment of electoral promises. A close examination of Nigeria political economy, especially when the state is oil dependent, shows that abundant oil wealth intensifies elite competition, which necessitates the employment of any means to win elections including vote-buying. The paper identified and discussed root causes of godfather politics and vote buying in Nigerian democracy and makes recommendations on how to curb the syndrome.

## INDEX OF PARTICIPANTS

*(Numbers Refer to Panels or Plenary Sessions)*

### A

1. Adiele, Morgan Chineme (Federal Capital Territory, Water Board, Abuja), 17
2. Adunchezor, Ngozi Gloria (Nwafor Orizu College of Education, Nsugbe), 6
3. Aghanya, Ikenna Obumneme (Federal Polytechnic, Oko), 11, 21
4. Agugua, Augustine Okechukwu (University of Lagos), i, ii, 13
5. Ajaero, Nwamaka Roseline (Federal Medical Centre, Owerri), 4
6. Akahara, John Chidebere (Diocese of Ikeduru Catholic Church), 19
7. Akuagwu, Emeribe Mary Joy (Alvan Ikoku Federal College of Education, Owerri), 16
8. Akabogu, Josephine Uzo (University of Nigeria, Nsukka), 26
9. Akumefula, Azuoma Ijeoma (Federal University of Technology, Owerri), 1
10. Alaneme, Justina Chika (Imo State Polytechnic Umuagwo), 2
11. Alor, Jane Nneka (Federal College of Education (Technical) Asaba), 17
12. Amadi, Emmanuel (University of Port Harcourt), 11
13. Amadi, Ifeoma Patience (Federal Medical Centre, Owerri), 25
14. Amadi, Luke (University of Port Harcourt), 11
15. Anyanwu, Ogechi E. (Eastern Kentucky University), iii, 23
16. Anyanwu, Ukachukwu (Imo State University), ii, 13
17. Anyogu, Felicia (Nnamdi Azikiwe University, Awka), 21
18. Anyiam, Hope I. (Imo State Water Corporation, Owerri), 21
19. Anyasodo, Baldwin Chika (University of Port Harcourt), ii, 4, 9, 13
20. Apakama, Lucy (Alvan Ikoku Federal College of Education, Nigeria), ii
21. Atuonwu, Chiedozi I. (Michael Okpara University of Agriculture, Umudike), 11
22. Arinze-Umobi, Carol (Nnamdi Azikiwe University, Awka), 21
23. Atata, Scholastica (University of Agriculture, Abeokuta), 20
24. Azodo, Ada Uzoamaka (Indiana University, Northwest Campus), iii, 2, 19

### C

25. Chinasa, Chinedu Constance (State Universal Basic Education Board, Owerri), 3
26. Chigbo, Onu John (Federal polytechnic, Oko), 17
27. Chudi-Duru, Chika (Imo State University, Owerri), 15
28. Chukwudi-Osondu, Tochukwu Ogoegbunam (Federal Polytechnic, Oko), 18
29. Chukwuani, O. Charles (Howard University), 2
30. Chuku Gloria (University of Maryland), ii, iii, 11
31. Chukwu, Christiana O. (Ebonyi State University, Abakaliki), 18
32. Chukwu, Daniel M. (University of Lagos), 22
33. Chukwu, Chinyere S. (University of Port Harcourt), 22
34. Chukwu, Ngozi B. (Nnadi Azikiwe University, Awka), 22
35. Chukwu, Emeka E. (Institute of Chartered Accountants of Nigeria, ICAN), 22

### D

36. Dike, Stella Nwanyioma (Federal College of Education, Pankshin), 6
37. Daniel, Lazarus Chukwunyere (Danit Multi Investment Ltd, Abuja), 9
38. Duru, Solomon Sunday (Imo State University, Owerri), 10

### E

39. Eberechukwu, Ozuruonye (Imo State Oil Producing Areas Development Commission), 4

40. Egesi, Juliet (Alvan Ikoku Federal College of Education, Owerri), 7
41. Egesi, Jonathan Chidomerem (Diocese of Ikeduru Catholic Church), 10
42. Egbo, Amaka L. (University of Nigeria, Nsukka), 20
43. Egonu, Ngozi G. (Alvan Ikoku Federal College of Education, Owerri), 3
44. Egonu, Chimebuka J. (Federal University of Technology, Owerri), 3
45. Egbucha, Godwin Chibundu (Imo State University, Owerri), 3
46. Egbujie, Francis Aabaluagu (Community Secondary School Amozalla Affa, Enugu), 24
47. Ekeagwu, Innocent C (Michael Okpara University of Agriculture, Umudike), 16
48. Elu, Juliet U. (Morehouse College, Atlanta, GA), 14, 17
49. Enwerem, Iheanyi M. (Independent Researcher, Saskatoon, Canada), 12, 19
50. Eri, Anthony Chukwuemeka (Iduu Ime ObuGad Eri Kingdom, Enugu Aguleri), 21
51. Eze, Peace-val (Alvan Ikoku Federal College of Education, Owerri), 7
52. Ezeasor, Mary Emmanuela (St. Augustine's College of Education, Lagos), 27
53. Ezinma, Nkechi Okechukwu (Nigeria Copyright Commission, Port-Harcourt), 9
54. Ezumah, Bellarmine (Murray State University, Murray, KY), 9, 20
55. Ezulofo, Obianuju M. (University of Port Harcourt), 20
56. Evans-Obinna, Rosemary (Michael Okpara University of Agriculture, Umudike), 23

## H

57. Harris, Uchenna Justin Nwachukwu (Author, Publisher & International Consultant), 9

## I

58. Ibe, Cyril (Central State University, Wilberforce, OH), 14, 25
59. Ibe, Gregory Ikechukwu (Gregory University, Uтуру), 23
60. Ibeawuchi, Nosike Victor (Federal Polytechnic Nekede, Owerri), 20
61. Ifekwe, Bernard Steiner (University of Uyo), 1
62. Igwe, Chidi (University of Regina, Canada), 26
63. Ihejirika, Chieke E. (Lincoln University, USA), 12, 14, 20
64. Ikeanyionwu, Chioma I. (Federal College of Education (technical), Umunze), 23
65. Ikwubuzo, Iwu (University of Lagos), 1
66. Ikonne, Happiness Ugochi (National Institute for Nigerian Languages), 6, 15, 28
67. Ikwuegbu, Francis Nnamdi (Imo State University, Owerri), 28
68. Iwewelem, Queeneth Chinwe (School of Health Technology, Orlu, Nigeria), 4
69. Iwuchukwu, Onyekachukwu (National Open University of Nigeria), 28
70. Iwuchukwu, Rebecca C. (Imo State University, Owerri), 28
71. Iwuanyanwu, Obiwu (Central State University, Wilberforce, OH), 2, 14

## K

72. Kanu, Ikechukwu Anthony (Augustinian Institute, Makurdi), 16, 19
73. Kammelu, Nkiru Christiana (Adeyemi College of Education), 11
74. Keke, Maria Trinitas Oluchi (University of Nigeria, Nsukka), 1
75. Korie, Chimezie (Imo State University, Owerri), 3
76. Korieh, Chima J. (University of Nigeria, Nsukka), ii, iii, 13
77. Konkwo, Victoria Ifeoma (Imo State University, Owerri), 15

## M

78. Madueke, Ijeoma C.S. (University of Alberta, Canada), 8
79. Madubueze, Madumelu H.C. (Chukwuemeka Odumegwu Ojukwu University), 9
80. Mbonu, Caroline (University of Port Harcourt), 12, 15
81. Metu, Joy Ihuoma (National Institute for Nigerian Languages, Aba), 21

82. Muoka, Rufina Ogechukwu (Federal Polytechnic, Oko), 24
83. Megwa, Ngozi (Alvan Ikoku Federal College of Education, Owerri), 17

## N

84. Ndubuisi, Ifeanyichukwu C. O (National Youth Service Corps, Anambra State), 6
85. Ndubizu, Thomas Onuoha Chukwujike (Keynote speaker), iv
86. Njemanze, Amanze Christopher (Federal Polytechnic Nekede, Owerri), 5
87. Njoku, Raphael (Idaho State University), iii, 22,
88. Njoku, Carol Ijeoma (University of Nigeria), ii, iii, 5, 28
89. Njoku, Okechukwu C. (Euclid International University), 24
90. Njoku, Glory Oluchi (University of Port Harcourt), 24
91. Nnyigide, Nkoli Mercy (Nnamdi Azikiwe University, Awka), 1
92. Nnam, Nkuzi (Dominican University, River Forest, IL), 24
93. Nnabuihe, Chigozie Bright (University of Lagos), 24
94. Nwaichi, Emmanuel Chigozie (St Cyprian's Church Okigwe South diocese), 27
95. Nwaorgu, Okezie Anthony (Michael Okpara University of Agriculture, Umudike), 21
96. Nwajiuba, Chinedum (Federal University Ndufu-Alike, Ikwo), iii
97. Nwaezeigwe, Nwankwo T. (University of Nigeria, Nsukka), 22
98. Nweke, Jane Adanne (Abia State University Teaching Hospital, Aba), 4
99. Nweke, Chidi (Abia State College of Health Sciences, Aba), 4
100. Nwankwo, Rose Nkechi (Federal Polytechnic, Okoh), 9
101. Nwajiaku, Ijeoma Chinwe (Federal Polytechnic, Oko), 8
102. Nwauwa, Apollos (Bowling Green State University), ii, iii
103. Nwokoye, Nkechinyere (Nnamdi Azikiwe University, Awka), 8
104. Nwosu, Benjamin Izunwanne (Federal Polytechnic Nekede, Owerri), 27
105. Nwosu, Chukwuemeka (Imo State University, Owerri), 27
106. Nworji, Chinonso E. (Nnamdi Azikiwe University Awka), 25
107. Nzewi, Uchenna Mariestella (University of Nigeria, Nsukka), 10 , 23

## O

108. Obasi, Cletus Onyema (University of Nigeria, Enugu Campus), 13
109. Obieze, Juliana N (Alvan Ikoku Federal College of Education, Owerri), 27
110. Obidimma, Angela E. (Nnamdi Azikiwe University, Awka) 18
111. Obidimma, Emmanuel O.C. (Nnamdi Azikiwe University, Awka), 18
112. Obii-Ekwonyeaso, Ekeocha (University of Port Harcourt), 21
113. Obiora, Anne Amuche (Cukwuemeka Odumegwu Ojukwu University), 5
114. Odeluga, Kanayo K. (Franciscan St. James Health Center), ii, 4
115. Odinaka, Abonyi Daniel (Imo State University, Owerri), 26
116. Odili, Jones Ugochukwu (University of Port Harcourt), 12
117. Odoemene, Akachi (Federal University Otuoke), 17
118. Ohakwe, Benjamin Chibuzor (Alvan Ikoku Federal College of Education, Owerri), 20
119. Ojiugo, Chijinwa Akakuru (Alvan Ikoku Federal College of Education), 7
120. Okafor, Eucharia Ebele (University of Lagos), 6
121. Okafor, Mercy Afor (Federal Polytechnic, Oko), 7
122. Okeke, Therese U. (Chukwuemeka Odumegwu Ojukwu University), 27
123. Okeahialam, Onyinyechukwu Uloaku (University of Abuja, Nigeria), 20
124. Okezie, Chika G. (Michael Okpara University of Agriculture Umudike), 16
125. Okide, Ujubonu Juliet (University of Lagos), 25
126. Okoli, Gloria Nkiru (Imo State University, Owerri), 26
127. Okoye, Ogochukwu Violet (Federal Polytechnic, Oko), 3

128. Okoye, Chinasa Regina (Federal Polytechnic, Oko), 16
129. Okoro, Nkiru E (Nee Obodo) (Ministry of Health, Enugu), 4
130. Okoro, Frank (Federal Polytechnic, Bauchi), 17
131. Okoro, Kingsley (Ebonyi State University, Abakaliki), 19
132. Okoroafor, Elizabeth Ihuoma (Adeyemi Federal University of Education), 28
133. Okoroafor, Uzochukwu (Alvan Ikoku Federal College of Education, Owerri), 25
134. Okonkwor, Oby C.N. (Nnamdi Azikiwe University, Awka), 6, iii, 15
135. Okpalike, Chika J. B. Gabriel (Nnamdi Azikiwe University, Awka), 5, 22
136. Okwudili, Iwuchukwu Afamdi (University of Nigeria Teaching Hospital, Enugu), 4
137. Ohale, Christine (Chicago State University), ii, 8
138. Ohaike, Nkechiyere B. (National Institute for Nigerian Languages), 6
139. Ohia, Nkiru Christiana (University of Nigeria Nsukka, Nigeria), 10
140. Ogbaegbe, Kingsley Nnamdi (Imo State University, Owerri), 16
141. Ogbonna, Regina Ngozi Obiageli (Abia State University, Uturu), 23
142. Ogbonna, Maduawuchi S. (Independent Scholar, USA), 12, 18
143. Omile, Jacinta Chinwe (Federal College of Education (Technical), Umunze), 26
144. Onyeacho, Chike G. (Imo State Polytechnic, Umuagwo), 18, 19
145. Onyegbule, Francis Ogechi Doris (National Institute for Nigerian Languages, Aba)
146. Onuoha, Fidelis Ebere (Imo State University, Owerri), 2
147. Onuorah, Anselm Chukwudi (Nnamdi Azikiwe University, Awka), 6
148. Onwubiko, Goodluck Okechukwu (Alvan Ikoku University of Education, Owerri), 13
149. Onuzulike, Uchenna (Howard University, Washington D.C.), 9
150. Opara, John Kelechi (Imo State University, Owerri), 13, 16
151. Opara-Ibeleche, Chidi (Federal University of Technology, Owerri), 9
152. Osita, Williams Ago (Abia State University), 15
153. Osuji, Okechukwu Paulinus (Imo State University, Owerri), 14
154. Osuji, Sabina Chiaka (Imo State University, Owerri), 2, 14, 25
155. Osundu, Chukwudi Solomon (Federal Polytechnic, Oko), 18
156. Oriaku, Chizoma Mark (Imo State University, Owerri), 26
157. Orisakwe, Austin Ndubuisi (Gregory University, Uturu), 23

## S

158. Sherman, John (Mesa Verde Press, Indianapolis), 8

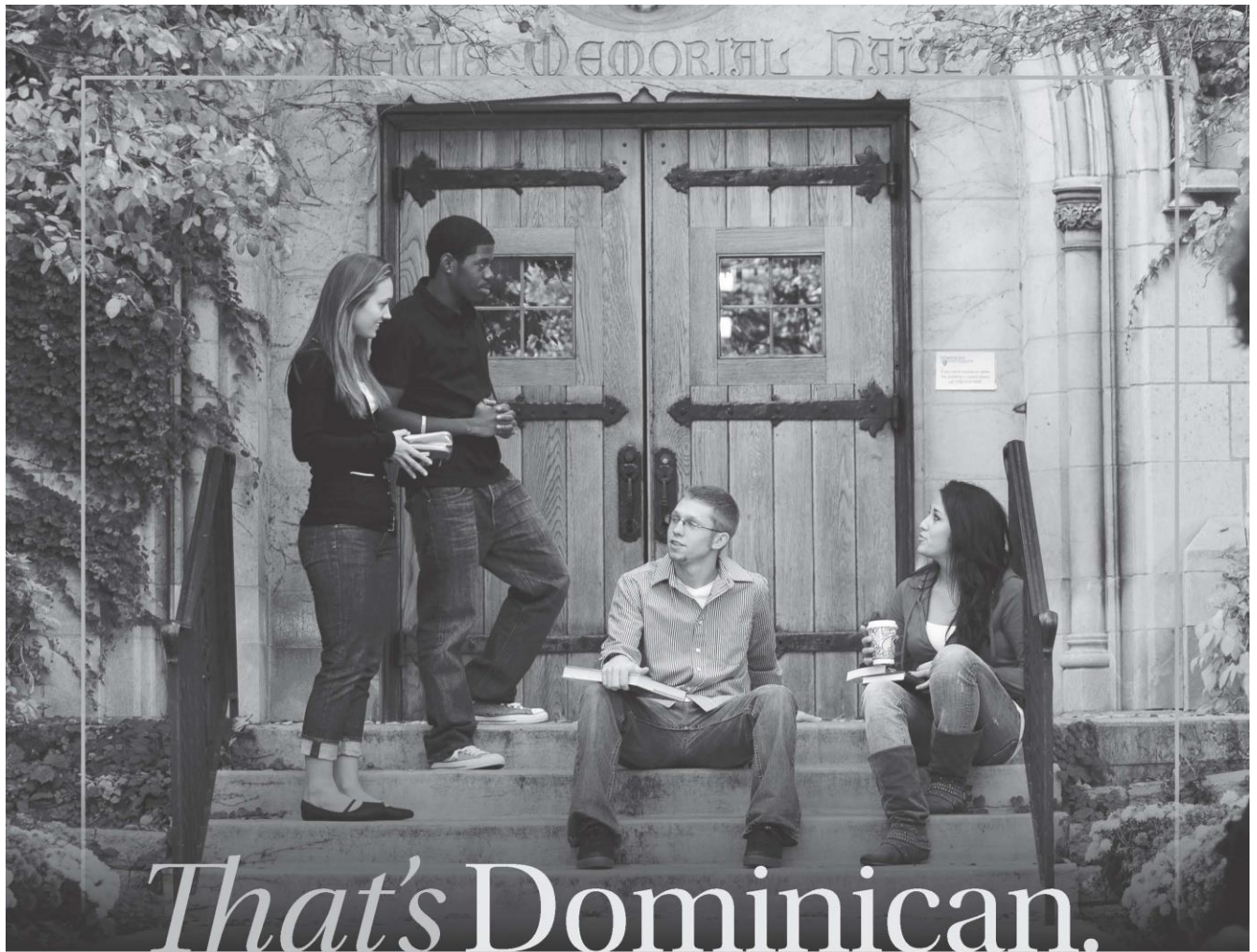
## U

159. Uchegbu, Chukwunonso M. (CENCOD, Lagos), 5
160. Udeze, Chinenye V. (Alvan Ikoku Federal College of Education, Owerri), 11
161. Udoye, Nneka R. (Federal College of Education (technical), Asaba), 23
162. Udogu, Christiana Obiageli (Nwafor Orizu College of Education, Nsugbe), 26
163. Ukaegbu, Chikwendu (University of Wyoming & Dominican University), ii, 10
164. Ukaogo, Victor (Federal University Wukari), 13
165. Ukeahialam, Onyinyechukwu Uloaku (University of Abuja), 20
166. Umeasiegbu, Godwin (Nnamdi Azikiwe University, Awka), 27
167. Umejiaku, Nneka (Nnamdi Azikiwe University, Awka), 10, 13
168. Umejiaku, Chindo (Zife Enterprises LTD, Awka), 10

## W

169. Williams, Nsolibe Ugochukwu (Federal College of Education (Technical), Umunze), 5

+++++



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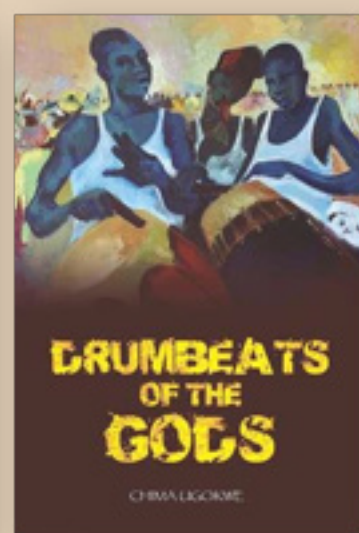
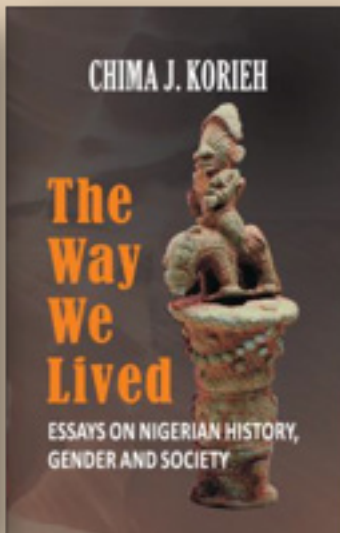
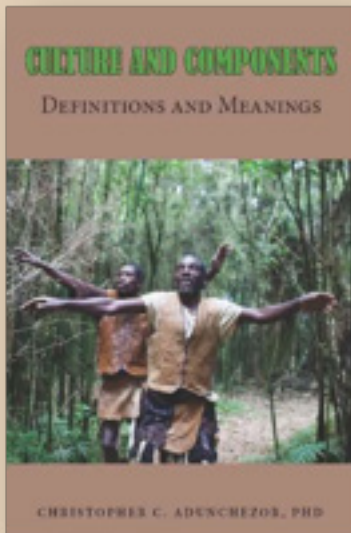
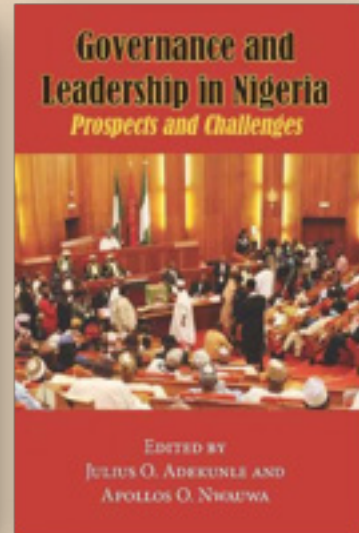
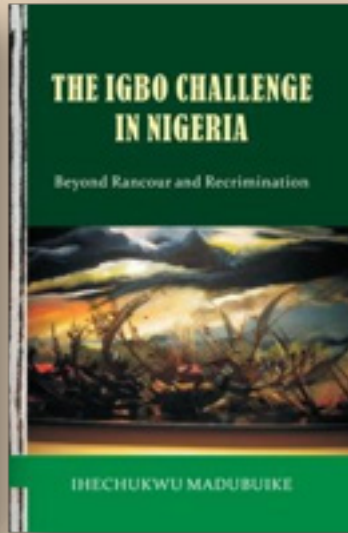
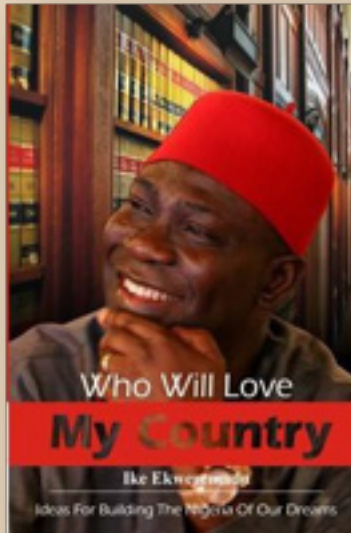
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