



IGBO STUDIES ASSOCIATION

15th ANNUAL
INTERNATIONAL
CONFERENCE

t h e m e

Nto ala Igbo:

Retelling our Story, Rekindling our Values.

8TH - 10TH JUNE, 2017.



VENUE: GREATWOOD HOTELS OVERRI NIGERIA.

PROGRAM

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: **Ada U. Azodo**, Indiana University

Vice President: **Uchenna Nzewi**, University of Nigeria, Nsukka

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15TH INTERNATIONAL CONFERENCE OF THE IGBO STUDIES ASSOCIATION (USA)

Theme:

“NtọAla Igbo: Retelling Our Story, Rekindling Our Values”

Greatwood Hotels
Plot 12, G Port Harcourt-Owerri Road, Owerri, Nigeria

June 8-10, 2017

PROGRAM CHAIR
Ogechi Emmanuel Anyanwu

Eastern Kentucky University, Richmond, KY

ISA EXECUTIVE OFFICERS

President: **Ada U. Azodo**, Indiana University/Purdue University

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CONFERENCE PLANNING COMMITTEE

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Anne Amuche Obiora, Member

Chijioke Azuawusiefe, Member

Chima Korieh, Member

CONFERENCE PROGRAM

WEDNESDAY, June 7, 2017

Arrivals and Conference Pre-Registration: 4:00 PM–6:00 PM
(Venue: Jodies Hall, Greatwood Hotels)

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

(Venue: Jodies Hall, Greatwood Hotels- Courtesy of Professor Chima Korieh)

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THURSDAY, JUNE 8, 2017

Conference Registration Continues (beverages: Tea/Coffee): 8:00–10:00 AM
(Venue: Jodies Hall, Greatwood Hotels)

OPENING PLENARY SESSION 1: 9:00 AM-10:00 AM

(Venue: Jodies Hall, Greatwood Hotels)

Call to Order:

Moderator: **Chidi Igwe**, PRO, ISA

Ecumenical Invocation: **TBA**

Opening Remarks: **Ogechi E. Anyanwu**, Conference Chair

Welcome Remarks: **Ada U. Azodo**, President, ISA

Welcome Remarks: Chief Host **TBA**

Presentation/Breaking of Kola nuts **TBA**

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PLENARY SESSION 11: SPECIAL ROUNDTABLE

(Time: 10:00 AM – 11:30 AM---venue: Jodies Hall, Greatwood Hotels)

Topic: Entrepreneurship and Investment in Igboland: New Strategies for Maximizing Opportunities

Panelists: Chair: **Dr. Chima J. Korieh** (Marquette University, Wisconsin, USA)
Chief, Engr. Dr. **Emmanuel Iwuanyanwu** (Elder Statesman, politician, Entrepreneur, Hardel and Enic Construction Co., and Pro Chancellor of the University of Calabar).

Dr. **Gregory Ibe** (Educationist, Founder and Trustee of Gregory University, Uturu).

Dr. **Philip C. Njemanze**, International Institute of Advanced Research and Training, Owerri

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PLENARY SESSION III: SPECIAL EXECUTIVE ROUNDTABLE

Time: (11:15 AM-12:15 PM)—**Venue:** Jodies Hall, Greatwood Hotels
(Sponsored by Executive Board, Igbo Studies Association)

Topic: Igbo Past, Present, and Future: Leadership and Development

Panelists: **Chair: Ada Azodo**, Indiana University/Purdue University, USA
Uchenna Nzewi, University of Nigeria, Nsukka
Akachi Ezeigbo, University of Ndufu-Alike, Ikwo, Nigeria
Gloria Chuku, University of Maryland, Baltimore, USA
Chidi Igwe, University of Regina, Ottawa, CAN
Caroline Mbonu, University of Port-Harcourt, Nigeria
Lucy Apakama, Alvan Ikoku Federal College of Education

LUNCH: 12:30 PM-1:15 PM (Courtesy of Igbo Studies Association, USA): Jodies Hall, Greatwood Hotels

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THURSDAY, JUNE 8, 1: 30 PM—2: 30 PM (CONCURRENT SESSIONS)
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Panel 1: Omenala Igbo in Marriage and Burial Ceremonies

Owerri Room

Chair: Anne Amuche Obiora, Chukwuemeka Odumegwu Ojukwu University

Ijeoma A. Azuoma, Federal University of Technology, Owerri

John D. Njoku, Federal University of Technology, Owerri

Traditional marriage institution & rites among the Igbo people of southern Nigeria

Michael Akumjika Chikamma, University of Nigeria, Nsukka

Ede Livinus Olinya, Federal College of Education, Eha-Amufu, Enugu State

Speech Act Analysis of Burial Rites: The Nsirimo Speech Community Experience

Chimezie Egwuonwu, Imo State University, Owerri

A Discourse Analysis of Language use in Traditional Marriage in Qkai Item cultural area of Igbo land

Benedict N. Igbokwe, Federal University of Technology, Owerri

Nwanyi Gafee N “Onye Muru”?; A juwazie “Onye Luru”: Igbo Marriage

Procedure, A Panacea to Frequent Divorce and Broken Homes

Onyeka Iwuchukwu, National Open University of Nigeria

Marriage Ceremony in Modern Awka Town: Omenala or Omenaelu?

Anne Amuche Obiora, Chukwuemeka Odumegwu Ojukwu University

An Examination of the Igbo Concept of Marriage in Tandem with the Preservation of Marriage in Matrimonial Causes Act in Nigeria

Evelyn Nwachukwu Urama, Federal University Ndufu-Alike Ikwo

Florence Chiji Aibi-oparaocha, Federal University Ndufu-Alike Ikwo

The Significance of Cosmic Objects in Traditional Igbo/African Burial Rites as Represented in African Literature

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Panel 2: Identity, Igbo Missionaries, the Inculcation of Igbo Cultures

Enugu Room

Chair: Kinsley Nnamdi Ogbagbe, Imo State University, Owerri

Ngozi Manly Amaechi, Alvan Ikoku Federal College of Education Owerri

Joy Ebere Amaechi, Alvan Ikoku Federal College of Education Owerri

Chinyere Nicole Amaechi, Alvan Ikoku Federal College of Education Owerri

Language in Worship: An Examination of Christianity and ATR

Jonathan Egesi, Imo State Polytechnic

Akakuru Ojiugo, Alvan Ikoku Federal College of Education

The Impact of Igbo Missionaries in Inculcating Igbo Cultures in our Younger Generation

A.N. Orisakwe, Registrar, Gregory University, Uturu

Igbo missionaries and the inculcation of Igbo culture

Kinsley Nnamdi Ogbagbe, Imo State University, Owerri

Impact of Incursion of Foreign Elements in the Customary Practices of the Igbos

John Kelechi Opara, Imo State University, Owerri

(Re) negotiating traditional spaces: Continuity and change in masking traditions among the Owerri Igbo

Chioma Toni-Duruaku, Federal Polytechnic Nekede Owerri

Reevaluating the Igbo Socio-cultural values through Toni Duruaku's A Matter of Identity

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Panel 3: Negotiating Igbo Identity, Emigration, and Immigration

Aba Room

Chair: Ikechukwu Anthony Kanu, Augustinian Institute, Makurdi

Ada Uzoamaka Azodo, Indiana University / Purdue University

Identity and Pride in Igbo Names: A Reflection of Igbo Cultural Tradition

Ikechukwu Anthony Kanu, Augustinian Institute, Makurdi

Ikeji Festival of Aro Ndizuogu: Retelling the Stories and Rekindling the Values of an Ancestral Homeland

Nkiru Christiana Kammelu, Adeyemi College of Education, Ondo

Ahamefule: Restoring Pride and Meaning to Igbo Proper and Place Names

Obinna U. Muoh, University of Nigeria Nsukka

O ka mma n'ama: Igbo Migrant Traders and Infrastructural Development across Nigeria

Ogechi Angela Nnadi, Alvan Ikoku Federal College of Education, Owerri

Ogechukwu Nwaocha, Alvan Ikoku Federal College of Education, Owerri

The impact of Globalization on the traditional culture of Owerri in Igbo land: The Aspect of Prenatal and Postnatal period

Ticha Akuma K. Njoku, Profeso Lara Ezumike Nka

Gini wu Okwukwe, Okpukpe na Ofufe n'Uche Igbo?

Sabina Chiaka Osuji, Imo State University, Owerri
Understanding the Role of Cities and Change in World Politics

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THURSDAY, JUNE 8, 2:45 PM—3:45 PM (CONCURRENT SESSIONS)
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Panel 4: Ahamefule: Restoring Pride and Meaning to Igbo Names

Owerri Room

Chair: Baldwin Chika Anyasodo, Alvan Ikoku Federal College of Education
Owerri

Ugochi V. Blaise-Okezie, Alvan Ikoku Federal College of Education
Ahamefule: Depicting Male Child Preference in Mbaise Culture in Igbo Land
Chidinma Ihuaku Okeogu, National Institute for Nigerian Languages, Aba
Ahamefule: Restoring Pride and Meaning to Igbo names
Eze Peace-Val, Alvan Ikoku Federal College of Education, Owerri
Ahamefule: Restoring pride and meaning to Igbo identity through Igboness
Baldwin Chika Anyasodo, Alvan Ikoku Federal College of Education Owerri
Francis Nnamdi Ikwuegbu, Imo State University Owerri.
“Nkemjika” Researching and Re-Discovering Neglected Igbo Traditions, 1900-
2000: What We Abandoned, The Whiteman Developed
Maria Anumudu, Alvan Ikoku Federal College of Education
Rekindling the Peoples’ Values: A Perpetuation of Igbo Cultural Heritage
Helen Chijiago Echebima, Mahadum Abia Streeti Uturu
Isiokwu: Ahamefule: Mwehachi ugwu na mputara nye aha Igbo ga
Justina C. Alaneme, Imo State Polytechnic, Umuagwo-Ohaji, Owerri
Ahamefule: Restoring pride and meaning to Igbo names – A paradigm shift
Philip C. Njemanze, International Institute of Adv. Research and Training, Owerri
Introduction to Ancient Igbo Pictographic Writings form: Hieroglyphics

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Panel 5: Igbo Names, Pride and Heritage

Enugu Room

Chair: Chika Obiageli Ezeudo, University of Nigeria Nsukka

Justina E. Onuora, University of Lagos, Akoka
Endangered Igbo Personal Names
Scholastica Ahiazunwa Cookey, National Institute for Nigerian Languages, Aba
Patricia Ngozi Ijeoma, National Institute for Nigerian Languages, Aba
A Panoramic Study of Names in Igbo Society
Patience Nonye Edeoga, University of Lagos, Lagos
A Sociolinguistic Survey of Family Names among the Igbo in Nigeria

Chika Obiageli Ezeudo, University of Nigeria Nsukka
Morphosyntactic Analysis of Onitsha Personal Names

Sabine Jell-Bahlsen, Ogbuide Films, Aisching 1
NOMEN ES OMEN – The cultural significance of Igbo names

Chika Obiageli Ezeudo, University of Nigeria Nsukka
Morphosyntactic Analysis of Onitsha Personal Names

Charity Igboke, Alvan Ikoku Federal College of Education, Owerri

Osita Gerald Nwagbo, University of Lagos
Identity and Language Attrition: The Case of Igbo

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Panel 6: Mother Tongue and Cultural Revival

Aba Room

Chair: Chinenye Udeze, Alvan Ikoku Federal College of Education, Owerri

Catherine Chiaka

Osusu Asusu Igbo: Mgborogwu Nkwusiike Na Otuto Ya

Ngozi Grace Egonu, Alvan Ikoku Federal College of Education Owerri

Mother Tongue: A Panacea for Cultural Revival

Mary Joy Emeribe, Alvan Ikoku Federal College of Education, Owerri

Mary Petronilla Ikpanah, Imo State University, Owerri

Re-Awaking the Igbo Culture through Mother Tongue

Nneoma C. Udeze, Nnamdi Azikiwe University, Awka

Mother Tongue and Cultural Revival

Christiana Udogu, Nwafor Orizu College of Education, Nsugbe

Literary Synthesis: An Aid to Mother Tongue and Cultural Revival

Juliana Obieze, Alvan Ikoku Federal College of Education Owerri

Mother tongue and the Igbo language and people: Impacting on the present economic recession in Nigeria

Chinenye Udeze, Alvan Ikoku Federal College of Education, Owerri

Jude Ifeanyichukwu Onebunne, Federal College of Education, (Technical) Umuze

Mirian Ngozi Alike, Nnamdi Azikiwe University Awka,

Strong Advocacy of Igbo as a Mother Tongue and Instructional Language for our children at lower basics: A Methodological Pedagogy for Effective Teaching and Proper Learning

Chinwendu Everista Oparah

Blessing Chioma Onwubie

Mother Tongue as a Catalyst for Culture Revival

Ada Okere Agbasimalo, Forest Dame Peace Initiative (FDPI), Lagos

The Weakening and Awakening of Ntoala Igbo: Nigeria-Biafra War and the Igbo Mother Tongue

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THURSDAY, JUNE 8, 4:00 PM—5:00 PM (CONCURRENT SESSIONS)
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Panel 7: Igbo Language and Culture

Owerri Room

Chair: Dan Odinaka Abonyi, Imo State University, Owerri

Dan Odinaka Abonyi, Imo State University, Owerri

Creating a Conducive home Environment for the Acquisition of Igbo Language and Culture: A Psycholinguistic Perspective

Chikwe Agbakwuru, University Of Port Harcourt

Anne Okwudire, Alvan Ikoku Federal College of Education

Igbo language proficiency: A means of enhancing Igbo identity among the youth of Igbo origin

Felista Chidi Akidi, Federal University of Technology, Owerri

Reviving the Igbo Language from Cradle through the Mother Tongue

Afoma Okudo, University of Lagos

The Use of Computer Assisted Language Learning to Develop the Igbo language Skills among the Students

Chidi Nnamdi Igwe, University of Regina, Regina, Canada

When Avatars Speak ...! Computer-Generated Tools for Language Acquisition

Joy Metu, National Institute for Nigerian Languages, Aba

Indigenous Languages and cultural revival: Retracing our Values

Theodora Ngozi Nnebedum, Federal University Ndufu-Alike Ikwo, Ebonyi State

Igbo Language Borrowing: An Implicative Approach

Onyinye Anne Nwankwo, Federal University Ndufu-Alike Ikwo

Towards a Digital Igbo Agro-Thesaurus

Chinwe E. Obianika, Ebonyi State University Abakaliki

Language Use and Language Vitality: the Igbo Language Perspective

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Panel 8: Literature and the Visual Arts

Enugu Room

Chair: Akachi Ezeigbo, Federal University Ndufu-Alike, Ikwo, Ebonyi State

Ngozi Gloria Adunchezor, Nwafor Orizu College of Education, Nsugbe

Contextual Use of Igbo proverbs in Selected Plays of Onyeka Onyekuba

Adaora Anyachebelu, University of Lagos

Loans in Igbo Novels: Implication for an Endangered Language

Akachi Ezeigbo, Federal University Ndufu-Alike, Ikwo, Ebonyi State

Survival of the fittest: Women as Breadwinners in Selected Novels by Nigerian Women Writers

Ijeoma C. Nwajiaku, Federal Polytechnic, Oko. Anambra State

Countervailing Identities and the Burden of Migration among the Igbo: A Reading of Okey Ndibe and Unoma Azuah's Fiction

Onuora Benedict Nweke, Federal University, Ndufu-Alike

Codifying the Comical in an African Linguistic Culture Reexamining Three Novels

Ebele Eucharika Okafor, University of Lagos, Akoka, Lagos

Gender portrayal in selected male and female-authored Igbo novels: A comparative analysis of Ubesie's *Isi Akwụ Dara N'ala* and Onwuchekwa's *Chinaagorom*

G.C. Onyebuchi-Igbokwe, Alvan Ikoku Federal College of Education, Owerri

Folklore through embroidered illustration for rekindling the Igbo Cultural Values in the 21st Century

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Panel 9: Retelling our Stories through Oral and Written Literature

Aba Room

Chair: Nkoli Mercy Nnyigide, Nnamdi Azikiwe University, Awka

Stella Ogechukwu Agwuna, Nwafor Orizu College of Education, Nsugbe

Pursuing the Ideal: Folktales and Value Re-Orientations

Okwuchukwu B. Otti, Lagos State Government

Novel and Film: Tales of the Python in Two Media and Four Narratives

Chinweude N. Ugochukwu, Nnamdi Azikiwe University, Awka

The Place of Igbo Oral Literature in Rekindling Igbo Values

Ihechi Obisike Nkoro, Abia State University, Uturu

Humour in French and Igbo Versions of Achebe's *Things Fall Apart*

Sheila Ifeoma Njemanze, Alvan Ikoku Federal College of Education, Owerri

Igbo Value Systems Yesterday and Today: Analysis of Chinua Achebe's Historical Novels vis-a-vis Contemporary Igbo Society

Ogbu Chukwuka Nwachukwu, Federal University, Ndufu-Alike, Ikwo,

Rekindling the Twilight: Traits as Inter-texts of Re-incarnation in Three Novels by Igbo Writers

Nkoli Mercy Nnyigide, Nnamdi Azikiwe University, Awka

Igbo Values in Igbo Literature: A Study of the Prominent Themes in Selected Igbo Plays

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Dinner: 6:00 PM-7:30 PM: Jodies Hall, Greatwood Hotels

(Courtesy of Igbo Studies Association, USA)

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FRIDAY, JUNE 9, 2017

Conference Registration Continues: 8:00 AM–9:00 AM: (Jodies Hall, Greatwood Hotels)

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PLENARY SESSION IV: SPECIAL ROUND TABLE: 10:00 AM-11:00 AM

Time: (9:00 AM—10:00 AM)

Venue: Jodies Hall, Greatwood Hotels

Topic: Nka na Okwu yi / Ileoma ka ejuna ji a ga n'ogwu: Diplomacy and Conflict Resolution

Panelists: Chair: Apollos Nwauwa, Bowling Green State University, USA
Prince Keke Chima, Retired Permanent Secretary
Raymond Briggs C. Ekechi, Porto-Novo International School. Porto-Novo
Nnamdi Ikwuegbu, Imo State University, Owerri
Baldwin Anyasodo, Univ. of Port-Harcourt, Nigeria
Chimaobi Eluigwe, Gregory University, Uturu,
Ihechukwu Madubuike, The Ihechukwu Madubuike Centre, Abuja

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FRIDAY, JUNE 9, 10:00 AM—11:00 AM (CONCURRENT SESSIONS)

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Panel 10: Igbos and Economic Development

Owerri Room

Chair: Augustine Agugua, University of Lagos

Augustine Agugua, University of Lagos

The Paradox of Igbo People's Industrialism/Modernism and the Contradictions of Popular Development Theories

Ositadinma Nkeiruka Lemoha, University of Lagos

Representation of Igbo Entrepreneurial Skills in the Novels of Chinua Achebe and Buchi Emecheta

Uchenna Mariestella Nzewi, University of Nigeria Nsukka

Queendaline O. Ibenegbu, University of Nigeria Nsukka

The shifting paradigm in the role of Women in utilizing Science and Technology for National Development

Oby Okonkwo, Nnamdi Azikiwe University, Akwa

Functional Strides to Sustainable Development Goals (SDGS): The Critical Role of Mobilizing Nigerian Women for active Participation in Sport Leadership

Williams Osita, Abia State University, Uturu

Children and Human Rights: Neglected but Veritable Channels to National Development,

Visual Arts Experience
Sabina Chiaka Osuji, Imo State University, Owerri
Hyacinth Ifeanyi Ugorji, Imo State Polytechnic Umuagwo
 Understanding the Role of Infrastructure in the Urban and Rural Development in Nigeria

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Panel 11: Women, Family and Society

Enugu Room

Chair: Uche Uwaezuoke Okonkwo, University of Nigeria, Nsukka

Kelvin O. Agomuo, Nnamdi Azikiwe University, Awka
Chinenyenwa Obiaku, Chukwuleta, Nnamdi Azikiwe University, Awka
 Women and Conflict Resolution in Okpungwu-Ovungwu, 1999-2015
Callista C. Ahaji, National Institute for Nigerian Languages
 Women's Position in the Society, a Survey of the Igbo Woman's Traditional Role
Uche Uwaezuoke Okonkwo, University of Nigeria, Nsukka
Lilan N. Iranu, Alvan Ikoku Federal College of Education Owerri
 Patriarchy, Women and Decision Making in the Biafran Enclave 1967-1970
D.N. Epuchie, Alvan Ikoku Federal College of Education, Owerri
 Patriarchy: Bane or pro-men in Traditional Igbo Society-a critical review
Bernard Eze-Orji, Federal University, Ndufu-Alike, Ikwo
 Masquerade and Women Spectatorship in Akpoha-Afikpo: The Demystified Affront
Ijeoma Iruka Forchu, University of Nigeria, Enugu Campus
 Actuality of Misogyny? Depiction of Women in the Lyrics of Igbo Rap Music
Francis Nnamdi Ikwuegbu, Imo State University, Owerri
 Agbogho Mmuo Mask: An Authentic Image of Women in Igbo Culture
Stella Ogechi Orisakwe, Federal University of Technology, Owerri
 Women, Family and Society

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Panel 12: Materialism, Wealth without Work, and Nollywood

Aba Room

Chair: Chijioke Azuawusiefe, University of Pennsylvania

Chijioke Azuawusiefe, University of Pennsylvania
 Nollywood and Emerging Perspectives: Re-Framing Gender Performance in Films via Igbo Cultural Values
Gloria Chimeziem Ernest-Samuel, University of the Witwatersrand, Johannesburg
 Anatomy of Igwe Syndrome in Nollywood Epics: Popular Culture or African Reality?
Innocent Ebere Uwah, University of Port Harcourt

Screening the ‘ungodly’: Contesting the identity construction of ‘red-cap’ chiefs in Nollywood

Kelechi A. Iwuchukwu, National Institute for Nigerian Languages Aba

Materialism and the Syndrome of Wealth Without Work, a Writer’s View

Afolabi Samiat Oluwatoyin, Federal College of Education (technical), Asaba, Delta State

Rita Nneka Udoeye, Federal College of Education (technical), Asaba, delta state

Rekindling the Igbo Value for Self-reliance through Entrepreneurship Education for Youths in Anambra State

Promise Oparanozie, Imo State University, Owerri

Ndubuisi: The Igbo moral/philosophical concept of the meaning and value of life

Chukwudi S. Osondu, Federal Polytechnic, Oko

In the beginnings: The politicization of Community Governance and Conflicts in Igboland

Chiamaka Ngozi Oyeka, University of Lagos, Akoka

Sexism in Lyrics: A Sociolinguistic Analysis of Flavour’s ‘Ashawo’ and ‘Ada Ada’

Victor Ukaogo, University of Nigeria, Nsukka

Wealth without Work: Damning Perspectives, Cultural Hemorrhage and the Igbo in a New Progressive Nigeria, 1990-2017

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SPECIAL PLENARY SESSION V:

IHECHUKWU MADUBUIKE ANNUAL KEYNOTE LECTURE

11:00 AM-12:00 PM (Jodies Hall, Greatwood Hotels)

Title: “OUR IDENTITY, OUR DESTINY: Who Do People Say We ARE ... and?”

Professor Ernest N. Emenyonu

The University of Michigan-Flint

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LUNCH: 12:00 PM-1:00 PM (Courtesy of Igbo Studies Association, USA): Jodies Hall, Greatwood Hotels

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FRIDAY, JUNE 9, 1:15 PM—2:15 PM (CONCURRENT SESSIONS)

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Panel 13: Land, Trade, Investment and Work Ethic in a Globalized World

Owerri Room

Chair: Ogechi E. Anyanwu, Eastern Kentucky University

Prince Keke Chima, Ministry of Lands, Survey & Urban Planning, Imo State

Land Title and Succession: The two critical factors for corporate survival in
Igboland under recession

Raymond Briggs C. Ekechi, Porto-Novo International School

Nkechinyere Ohaikwe, National Institute for Nigerian Languages, Aba

ÌGBA MBỌ NA INWE OBI MGBAGHARA DỊ KA Ọ DỊ N'ỌNWỤ EGBUGHỊ ONYE

ỤWA: IHE NLERE ANYA NYE ỤMỤ IGBO

Trade, Investment and Business that make the Igbo people Unique

Chimaobi Eluigwe, Gregory University, Uturu, Abia State

Trade, Investment and Work Ethic in a Globalized World

Chioma L. Ikeanyionwu, Federal College of Education (Technical) Umunze, Nigeria

Women Empowerment and Participation in Economic Activities an indispensable
tool for self-reliance

Chiagozie Bert-Okonkwo, Nnamdi Azikiwe University

Igbo Community Development: Past, Present and Future Trends with respect to
Building Construction

Ogechi E. Anyanwu, Eastern Kentucky University

Invoking Igbo Cultural Values to Challenge British Paternalism: The Cost and
Consequences of Colonial Economic Experiment in Mbano

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Panel 14: Igwebuike: Town Unions and Community Development

Enugu Room

Chair: Chiedozie Ifeanyichukwu Atuonwu, Michael Okpara University of
Agriculture

Chiedozie Ifeanyichukwu Atuonwu, Michael Okpara University of Agriculture

Community Development in old Bende Division, 1950-1960

Ngozi Ezinne Charles-Owuamanam, Alvan Ikoku Federal College of Education Owerri

Igwebuike, Town Unions, and Community Development

Ikechukwu Anthony Kanu, Augustinian Institute, Makurdi

Igwebuike as an Igbo-African Philosophy of Peace and Conflict Resolution

Ihuoma Nkwocha, Federal university of Technology Owerri

Igwebuike: Town Unions and Community Development

Nkechinyere Nwokoye, Nnamdi Azikiwe University, Awka

Aha Dịka Enyo Echiche Ndị Igbo

Kelechi C. Ubaku, Imo State University, Owerri

Solomon C. Onuekwusi, Imo State University, Owerri

Igwebuike: Appraising Town Unions in Community Development in Awo-
Omamma and Amatta Communities, 1970-2011

Ngozi E. Chukwu, University of Nigeria, Nsukka

Care-giving for the elderly amongst the Igbo in traditional and contemporary
societies

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Panel 15: Politics without Bitterness and Politics of Inclusion

Aba Room

Chair: Prince Sam Ezeanyika, Imo State University

Charles A. Anyanwu, Alvan Ikoku Federal College of Education Owerri
Servant and Sacrificial Leadership: Imperative for Holistic Development of Igbo Nation

Bernard Steiner Ifekwe, University of Uyo, Akwa Ibom State
One Nigeria: A paradox of a slogan in the systemic marginalization of the Igbo people in national affairs, 1953-1980: a historical analysis

B. T.O. Ikegwuoha, Imo State University

Prince Sam Ezeanyika, Imo State University
Towards Achieving Inclusive Politics without Bitterness in Nigeria

Nneka Grace Tony Nnadi, University of Lagos, Akoka
Rulership after the Biafra Mandate: Onye ga-Achi Ibe ya

Ifeoma M. Nweze, Federal University Ndufu-Alike Ikwo

Eucharika A. Eze, University of Port Harcourt
Politics without Bitterness: A Case Study of Language Use

Charles Arinze Obiora, Chukwuemeka Odumegwu Ojukwu University
Road map to failure: Igbo value system and challenges of national leadership in Nigeria

Cletus Onyema Obasi, University of Nigeria, Enugu Campus
Ritual as a Tool in Conflict Transformation in Igboland

Chioma Rosemary Ayozie, Federal University of Technology, Owerri

Blessing Chioma Onwubie, Alvan Ikoku Federal College of Education, Owerri
Igbandu as a traditional means of conflict resolution in Igboland

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PLENARY SESSION VI: ISA BUSINESS MEETING

Time: 2:30 PM-4:30 PM

Venue: Jodies Hall, Greatwood Hotels

Chair: Dr. Ada U. Azodo, President, ISA

Agenda: TBA

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Dinner: 6:00 PM---7:00 PM: (Courtesy of Igbo Studies Association, USA): Jodies Hall, Greatwood Hotels
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SATURDAY, JUNE 10, 2017

Conference Registration Continues: 8:00 AM – 9:00 AM (Jodies Hall, Greatwood Hotels)

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PLENARY SESSION VII: SPECIAL ROUND TABLE: 9:00 AM-10:00 AM

Time: (9:00 AM—10:00 AM)

Venue: Jodies Hall, Greatwood Hotels

Topic: **Ndi Eze Tell Our Story**

Panelists Chair: Maduawuchi Stan Ogbonna

Eze Dr. Gibson Nwosu, Obi of Awka Eze Uzu 11

Eze Dr. Enyeribe Onuoha, Eze Umuchieze

Eze Tobias Chika Iwuagwu of Umuopara Umuezeala

Eze Desmond Orjiakor of Umuezeala Ogwara

Eze Aloysius Igwe of Umuezeala Ama

HRH Eze S. N Ugorji (Lorji Nwekeukwu)

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SATURDAY, JUNE 10, 10:15 AM—11:15 AM (CONCURRENT SESSIONS)

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Panel 16: Learning to Live Together

Owerri Room

Chair: Osy E. Nwebo, Imo State University

Ifeanyi Arua, Obafemi Awolowo University

Arua E. Arua, University of Botswana

The Use of Njakiri in Age-grade Interactions in the Ohafia Igbo Society

Osy E. Nwebo, Imo State University

Prince Sam Ezeanyika, Imo State University

Youth Restiveness, Conflict and Violence: Implications for Nigeria's National Development

Obinna Innocent Ihunna, Federal University of Technology, Owerri

The Politics of Traditional Social Control Mechanisms: the Ivu-Mbembe Factor among the Mbaise-Igbo of Eastern Nigeria

Ihechukwu Madubuike, The Ihechukwu Madubuike Centre, Abuja

The think Igbo, think home initiative: Interrogating Igbo diaspora and their homeland

N. J. Obumneme-Okafor, Chukwuemeka Odumegwu Ojukwu University

Consumer Protection under the Constitutionally Guaranteed Right to Freedom from Discrimination on Gender Considerations under the Nigerian Jurisprudence

Akachi Odoemene, Federal University Otuoke (FUO)

Genocide Hidden-in-Full-View: Engaging Biafra
Emmanuel Toby, University of Benin
Trade and Inter-group Relations between Annang and Aro of Southern Nigeria in
Pre-Colonial Period
Austin Onuoha, African Centre for Corporate Responsibility (ACCR)
Martin Nwaneri, Veritas, University Bwari, Abuja
Herdsman and Community Conflicts in Nigeria: The need for a strategic
response from the south east

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Panel 17: Farming, Crops, Culture, and Food Security

Enugu Room

Chair: Sabina Chiaka Osuji, Imo State University, Owerri

James Chukwuemeka Mbah

“The Hungry Food Suppliers”: An Examination of Poverty and Food Production
among the Rural Farmers of Nkanuland

John Okwudiri Obineche, University of Port Harcourt

Kola nut: Revisiting the Igbo Socio-Cultural Values and Identity

Charles Okeke Okoko, Abia State University, Uturu

Hunger, Widows and Demystification: The Post Civil War Igbo Woman

Stanislaus Anabaraonye Okeahialam, Imo State University, Owerri

Sabina Chiaka Osuji, Imo State University, Owerri

Global State Loss of Biodiversity Conservation in Imo state, Nigeria

Ngozi Theresa Onuora, Federal University Ndufu- Alike, Ikwo

Ethel Ebere Obiakor, Alvan Ikoku Federal College of Education Owerri

Dialectal Variation: A problem in building innovative Ideas into Cultural method of
Agriculture in some Igbo communities

Ifeanyi Onwuzuruigbo, University of Ibadan

Land Grab in Historical Garb: The Land Question, Land Grab and Conflicts in
Colonial Southeastern Nigeria

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Panel 18: Indigenous Igbo Religious and Cultural Beliefs and Values

Aba Room

Chair: Anselm C. Onuorah, Nnamdi Azikiwe University, Awka

Anselm C. Onuorah, Nnamdi Azikiwe University, Awka

Deities in Igbo Religion: A critical enquiry into the nature of the divinity of
Ekwensu in Igbo Traditional Religion and Culture

Suleman Agha Afikpo, Centre for General Studies

Theoretical Conception of Islam in Igboland, and the Model for a Marginalized
Religious Minority

Nkemjika Chimee Ihediwa, University of Nigeria, Nsukka

The Christian Church versus Omenala: Interrogating the role of Christianity in the destruction of traditional burial rights and ceremonies among the Mbaise Igbo group

George Mbarah, University of Ibadan

Agbara na mmuo as agents of development in Igbo cosmology

Mercy Afor Okafor, Federal Polytechnic, Oko

The Igwa Ududu Practice, Broken Linkages and Changing Matriarchal Identities:

Evidences from Ohafia matrilineal ancestral worship and veneration

Nkechinyere B. Ohaïke, National Institute for Nigerian Languages, Aba

Ugochi H. Ikonne, National Institute for Nigerian Languages, Aba

Igbo Naming System and the Emergent Trends

Ujubonu Okide, University of Lagos

Complimentary gender functions and the roles of taboos in preserving the Igbo society

Caroline N. Mbonu, University of Port Harcourt

Money God-Talk: Reading Proverbs 30:8-9 in a Milieu of Opulence Religiosity *na Ala-Igbo*

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SATURDAY, JUNE 10, 11:15 AM—12:15 PM (CONCURRENT SESSIONS)
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Panel 19: Igbo History and Values in School Curriculum

Owerri Room

Chair: Longinus Chukwuemeka Chinagorom, Imo State University, Owerri

Ruth Ogechukwu Anyaogu, Imo State University, Owerri

Perception of Parents and Students on the Need for Sex Education in Senior Secondary Schools in Owerri Education Zone

Longinus Chukwuemeka Chinagorom, Imo State University, Owerri

Strategizing Igbo History and Values in School Curriculum Among Ndigbo

Moses Metumara Duruji, Covenant University, Ota

Education and the Dynamics of Changing Gendered Roles in Post- Adjustment Nigeria's Igbo Society

Ugochi Happiness Ikonne, National Institute for Nigerian Languages, Aba

Without the stories, where are the values? A case for the inclusion of Igbo oral literature as major component of the curriculum of Igbo language for basic education

Chikadibia Jachike Nwachukwu, Alvan Ikoku Federal College of Education, Owerri

Juliana. Ngozi Ndunagu, National Open University of Nigeria (NOUN) Abuja

ICT and E-Learning Diversity in Teacher Education

Okoroafor Uzochukwu, Alvan Ikoku Federal College of Education, Owerri

Nnochiri Nwaiwu, Alvan Ikoku Federal College of Education, Owerri

Inculcating the Igbo traditional sports values among primary school pupils in south-east Nigeria: A curriculum perspective

Nkechinyere Ohaïke, National Institute for Nigerian Languages, Aba
Teaching Igbo Folktale to Pre-primary and Primary Pupils: Panacea for
Sustaining Igbo Language and Culture

Nkiru C. Ohia, University of Nigeria, Nsukka

Uchenna M. Nzewi, University of Nigeria, Nsukka

Queendaline O. Ibenegbu, University of Nigeria, Nsukka
Minimizing sexual harassment of widows in South-Eastern Nigeria through
Education for self-reliance

Charles Ononiwu, Federal University Ndufu Alike Ikwo
Mother Tongue Mediated Instruction for Primary School Level – Implications for
Quality of Education and Cultural Revitalization

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Panel 20: Igbo Folklore, Culture, Dress, Names, and Songs

Enugu Room

Chair: Obinna E. Ukanwa, Imo State University Owerri

Felicia Onyebuchi Ezeugwu, University of Nigeria Nsukka
The Presence of Igbo folk songs in schools and homes – The Case of Nsukka
Urban

Maria Trinitas Oluchi Keke, University of Nigeria, Nsukka,
Igbo Folk Songs: A Tradi-cultural Method of Telling their history and teaching
their values

Chika Chinyeogwa Chudi-Duru, Imo State University, Owerri
Textile and Fashion Museums: A Vital Means of Sustaining the Indigenous Dress
Culture in Igboland

Ukachi Nnenna Wachuku, Alvan Ikoku Federal College of Education, Owerri

Princewill Chukwuma Abakporo, Gregory University Uturu, Abia State
Survivalist Aesthetics and Igbo Indigenous Dance Theatre: A Postmodern
Mediation in a Performance of Katy Perry's Roar

Chidimma Berne Okoye, Imo State University Owerri

Obinna E. Ukanwa, Imo State University Owerri
Igbo Traditional Architecture: A Symbol of Igbo Cultural Identity

Ngozika Obi-Ani, University of Nigeria, Nsukka

Innocent Nweze, University of Nigeria, Nsukka.
Significance of Inyama Priestesses, Enugu-Ezike Up to 2000

Ikeogu Oke, Manila Publishers Company
Adapting the Igbo Folktale to a Changing World: Issues and Prospects

Chidimma Berne Okoye, Imo State University Owerri

Obinna E. Ukanwa, Imo State University Owerri
Energy Efficiency in Igbo Vernacular Architecture

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Panel 21: Chieftaincy Affairs, Titles, and Community Norms

Aba Room

Chair: Chizoma Mark Oriaku, Imo State University, Owerri

Toni Duruaku, Alvan Ikoku Federal College of Education, Owerri

Lucy Akpakama, Alvan Ikoku Federal College of Education, Owerri

Of the Cultural and the Dramatic: Reflections on Signification and Value of Igbo Chieftaincy Titles

Vitalis Nwashindu, University of Nigeria, Nsukka

“The Secluded Warriors of Afikpo”: An Appraisal of Ibu-Ubu Rite of Passage among the Afikpo Igbo

Ndubuisi O. Ahamefula, University of Nigeria, Nsukka

Ihechiluru A. Achinike, University of Nigeria, Nsukka

Chinwe N. Udechukwu, University of Nigeria, Nsukka

The Oja flute in Igbo Culture: Myth and Realities

John Iwuh, Redeemer’s University, Ede, Osun State

Eshe, Inheritance and Endangered Community Performance for the Dead

Chizoma Mark Oriaku, Imo State University, Owerri

Continuity in Igbo clothing values using Iru Mgbede costume as a case study

Samuel Onwe Njoku, NTA Channel 43, Abakaliki, Nigeria.

The Design & Construction of Digital Clock Based on Igbo Timing System

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LUNCH: 12:15 PM-1:15 PM (Courtesy of Igbo Studies Association, USA): Jodies Hall, Greatwood Hotels

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SATURDAY, JUNE 10, 1:30 PM—2:30 PM (CONCURRENT SESSIONS)

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Panel 22: Youth Unrest, Violence, and Conflict Resolution

Aba Room

Chair: Joseph Lemchi, Alvan Ikoku Federal College of Education, Owerri

Luke Amadi, University of Port Harcourt, Nigeria

Memory and Trauma: War Economic Blockade, “Kwashiokor” and the Biafran Child

Kenneth N. Akali, Independent Advocacy Project

Negotiating Igbo Identity and Biafra Memory: Examining the Production and Consumption of Merchandise in Post-Adjustment Nigeria

Ann Akpunonu, Chukwuemeka Odumegwu Ojukwu University, Uli

Youth unrest, violence, and conflict resolution in Igboland

Walter G. Emerole, Michael Okpara University of Agriculture, Umudike, Umuahia

Joseph Lemchi, Alvan Ikoku Federal College of Education, Owerri

“Iro-amuma-Onwa-Asato”; A Re-evaluation of Traditional mechanism for crimes and conflict prevention in a traditional Igbo society

Ilechukwu Daniel Ihunanya, Nnamdi Azikiwe University, Awka
Ilechukwu Chiamaka Patience, Nnamdi Azikiwe University, Awka
 Mgbasa Ije Ozi Ndị Ụka Mmụọ Nsọ na Naijiria Kemgbe Agha Biafra Biri: Etu Ihe
 Si Gbata Kwurụ Ugbua
Daniel Olisa Iweze, University of Benin, Benin-City
 Boko Haram Terrorism in Kano, Northern Nigeria: The Igbo Experience
Chima J. Korieh, University of Nigeria Nsukka
 The Power of Silence: Reflections on the Politics of Memorializing the Biafra
 experience
Uchenna David Uwakwe, Federal University of Technology, Owerri
 Igbo Rhetoric of Humanism Perspectives from Odumegwu Ojukwu's Biafra War
 Speeches
Ikedichi Jaren Uwazierem, Abia State University, Uturu
 Uhuala-Ofeiyi and 'Ero-mkpu' in the Biafra-Nigeria Civil War: A Divine Imperative
John Sherman, Mesa Verde Press
 The Use of Artistic Works in Conflict Resolution

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Panel 23: Climatic Change and Environmental Issues

Aba Room

Chair: John D. Njoku, Federal University of Technology, Owerri

Ernest Anyacho
 Igbo Environmental Taboos and Ecological Challenges: Neglect and
 Consequence
John D. Njoku, Federal University of Technology, Owerri
Ijeoma A. Azuoma, Federal University of Technology, Owerri
 Floodwater Harvesting as Decision Support Tool in Environmental Conservation
 in Igboland of southern Nigeria
C. I. N. Emelie, Chukwuemeka Odumegwu Ojukwu University
 Climate Change: Our Environment and the Laws in Nigeria
Nicholas Chizoba Konkwo, Imo State University, Owerri
 Climatic Change and Environmental Issues as it affects Igbo Culture
Prince N.C Olemeoro, Imo State University, Owerri
 The Effect of Acid Rain on Roofing Materials: A Case Study of Port Harcourt and
 Environs
Chidimma Berne Okoye, Imo State University, Owerri
 The Role of Energy-Efficient Housing in Reducing CO2 Emission in Nigeria
Sabina Chiaka Osuji, Imo State University, Owerri
 Problems of flooding in Imo State

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CLOSING DINNER

TIME: 7:00 PM –Midnight

VENUE: Jodies Hall, Greatwood Hotels)

(Courtesy of Igbo Studies Association, USA)

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PAST KEYNOTE SPEAKERS

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2016: **Professor T.O.C. Ndubizu**, *The Future of Ndi Igbo: Osondu Agwu Ike*, April 13, 2016

2015: **Professor Okey Ndibe**, *"Rethinking Proverbs as Ethical Imperative,"* April 10, 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

ACCOMMODATION-CONFERENCE HOTEL

Greatwood Hotels
Plot 12, G Port Harcourt Owerri Road
Federal Secretariat Owerri
Imo State Nigeria

SPECIAL CONFERENCE RATES

Standard Single Room=10, 000 naira
Executive Single Room=10, 000
(Sharing means splitting the cost)

Guests may book reservations by paying into the account below and calling any of the hotel's phone numbers to confirm payment: 08063927500, 0909556130, 09020103352, and 08071368220:

Account name: Great Wood Hotel Ltd

Account Number: 0071067518

Bank Name: Diamond Bank

When you call the hotel indicate that you are making reservations under the group name and dates:

Group Name: ISA Conference 2017

Checking In: June 7, 2017,

Checking Out: June 11, 2017

To be guaranteed rooms are available, please make all reservations by May 8, 2017. Thereafter, reservations will be taken on a space & rate availability basis only. Listed are just a few of the many complimentary amenities which are included in the guest room rate: High speed internet throughout hotel, Gym, etc.

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

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ABSTRACTS

2017 IGBO STUDIES ASSOCIATION CONFERENCE, OWERRI, Nigeria

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Creating a Conducive home Environment for the Acquisition of Igbo Language and Culture: A Psycholinguistic Perspective

Dan Odinaka Abonyi
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 Imo State University, Owerri
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The acquisition and learning of language is an uphill task, but incidentally is accomplished by children in a relatively short period with ease. But then the right environment has to be created. Though some experts have seen linguistic environment as just a trigger that turns on the language device in humans, it should be stated here that without an enabling environment, of which home environment is at the forefront, language may never be developed. As home environment is essential for language development, the present study assesses how an instrumental home environment can be created and harnessed for the acquisition of Igbo language and culture in any language environment, be it in L₁ or L₂ environment. The study is a documentary research and adopts the descriptive approach in analysis of data. The result of the study indicates that the home environment can be made conducive for the acquisition of the Igbo language through effective use of mother's or caretaker's language, and more importantly making the home front a place where the child is immersed in Igbo language and culture. The study also found out that audio-visual aids are necessary for the acquisition of the Igbo language and culture in any linguistic environment. The study thus concludes that for Ndi Igbo to revive and maintain their endangered language, the home front of the Igbo people, be it in Igboland or elsewhere, must be a place where Igbo language is spoken and the culture practiced.

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Contextual Use of Igbo proverbs in Selected Plays of Onyeka Onyekuba

Ngozi Gloria Adunchezor
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 Anambra State, Nigeria
adunchezorngozi@gmail.com

Proverbs as integral part of history are living educational documents which depict many challenging circumstances and depressing social and political scenes as well as revolutionary visions, glorious chapters and great success in Igbo history. The oral narrative, especially proverbs, brings into play the recurring common themes such as moral issues, wealth and power, kindness, generosity, misjudgment, genuineness, treason, honesty and problem of being affected by self-seeking attitudes. The primary aim of this research is therefore, 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 situations 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.

Theoretical Conception of Islam in Igboland, and the Model for a Marginalized Religious Minority

Suleman Agha Afikpo

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Eastern Nigeria metamorphosed from a homogeneous religious society to a heterogeneous one in the early 1960s, a fact that has remained concealed within the confines of the Eastern region. The prevalent assumption has been that "Igbo-man cannot be a Muslim" and "there are no Igbo Muslims". Such propaganda, as it seems, is to rekindle religious regionalism of the Easterners, in a concerted effort of the majority others to maintain Christian homogeneity. It led to gratuitous marginalisation of the minority Igbo Muslims. However, observable fact indicates that the Igbo Muslim community has multiplied to a politico-religious group that can no longer be overlooked in recent time. In the academic sphere, almost all the previous researches on Islam in Igboland assert that the Igbo man has nothing but contempt for Islam. The contention is that the Igbo-man's contemptuous attitude to Islam is solely responsible for the lethargic spread of Islam in the region. Applying qualitative research methodology in which data were drawn from in-depth interviews and other articles, this research re-examined the earlier theories, and divulged some of the ineptness of their claims. While the earlier conceptions were found to be a factor, the article created other variables to the effect. This paper challenged the norms by making suggestions on what is expected of an Igbo Muslim. It equally made recommendations on how Muslims of eastern region could live in peace and harmony with others in the region.

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The Weakening and Awakening of Ntoala Igbo: Nigeria-Biafra War and the Igbo Mother Tongue

Ada Okere Agbasimalo

Forest Dame Peace Initiative (FDPI)
Mangoro-Ikeja, Lagos.
nazor87@yahoo.com

The Nigeria - Biafra war was fought on the soil of the then Biafra, now Ala-Igbo. The chaos that came with it, was unprecedented. Population was decimated as young men and children got killed in their numbers, women abducted and raped, houses burnt, citizens deprived, so much so that at the end of the war, survivors trying to find their feet, were at the mercy of the victorious. At such a time, cherished culture and mother tongue would no doubt be the last thing on their mind. It is in the light of this that this paper discusses the weakening and awakening of ntoala Igbo: Nigeria-Biafra war and the Igbo mother tongue. The paper takes the strong view that despite the unfortunate reality that Igbo race suffered during that war that tended to weaken the foundation of Ala-Igbo, the Igbo race has through sheer resilience and determination worked themselves through their valley of circumstances up to the mountain top of advancement and cultural awakening via cultural revival. This strong claim will be elucidated with various examples.

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Pursuing the Ideal: Folktales and Value Re-Orientation

Stella Ogechukwu Agwuna

Department of Igbo & Other Nigerian Languages
Nwafor Orizu College of Education, Nsugbe
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In the wake of speedy civilization and in the face of a continuously sky-rocketing digital age spreading across nations, the loss of cultural values, virtues and character, conduct, moral depravity, inability to transmit worthwhile norms and attitudes, have been on the increase to the detriment of the African and Nigerian Societies and more on the Igbo land. These unhealthy behavioral traits have been traced to the

neglect in folktale in the contemporary societies. Folktales keep the tradition of a people alive by keeping the cultural heritage of a tribe preserved in moral, religious, social and customary values. If we do not have an understanding of our native land, we will not benefit from their wisdom. One does not get very far if he/she does not learn from the wisdom of the ages. Therefore, the thrust of this paper is to examine the prevalent ideals, values that feature in four selected African folktales (precisely Igbo folktales), as attempts to reposition, pursue and fashion out a visionary path towards a self and social transformation, re-direction and development. This paper establishes that certain ideals and values like self actualization, virtues of courage, revolution to one's freedom, equity and fairness to the womenfolk, teaching by showing good exemplary behaviors, among others can be attained from folktales. These would help uphold our value system and recreate or reshape our cultural visions in the contemporary existence. This paper concludes with some given recommendations. The study is based on a combination of the theory of Marx and the Feminist theory.

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Negotiating Igbo Identity and Biafra Memory: Examining the Production and Consumption of Merchandise in Post-Adjustment Nigeria

Kenneth N. Akali

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35 Seriki Aro, Avenue, off Obafemi Awolowo Way, Ikeja, Lagos State,
kenakali@yahoo.com, kenakali@gmail.com

The paper is a critical interrogation of the Igbo identity and Biafra memory in the changing historical dynamics of post-civil war Nigeria. It specifically examines it from the post-adjustment period and prism of political economy so as to understand the nature (structure); changing character; and politics that that undergirded the quest of addressing the Igbo question (identity), marginalization, and memory. It points to how Igbo identity, Biafra memory and post-civil war marginalization have mutated; from being instruments of a self-conscious quest for development of Igbo land and communities to merchandise and commoditization in the present Nigerian Fourth Republic. The points of argument pertain to the fact that Igbo trajectory in Nigeria political economy went into a decline naturally after the civil war. But, Igbo self-reliant zest gained momentum the fillip to catch up on the economic and market fronts. Hence, were politically relevant again by picking up the office of Vice President in the Second Republic. In the aborted Third republic Igbo politicians were negotiated into playing a second fiddle role again. Thus, the failure of the Babangida government experiment in the "June 12" *impasse* debacle, coupled with the excruciating impact of bad government policies on Igbo businesses changed the dynamics of Nigerian and Igbo politics and identity from 1999 till date. It was during this debacle that Igbo identity and Biafra memory changed from its previously positive orientation of progress and self-reliant development, to a negative mercantile character that is beggarly, victimized and commoditized in outlook. This outlook is manifested in the emergence and character of Igbo irredentist and separatist groups like MASSOB, BZM, IPOB and many others today. The paper concludes that Igbo identity and Biafra memory on its own merits cannot address the marginalization of Ndi-Igbo. It points out that just like in the pre-independence, first republic and second republic periods Igbo cause can be negotiated properly and elevated to its rightful place. This can be done only by a patriotic character of Igbo elites, not the consumerist greed of politicians, and hateful and merchandising lucre of irredentists.

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Youth unrest, violence, and conflict resolution in Igboland

Ann Akpunonu

Department of Private and Public Law, Faculty of Law
Chukwuemeka Odumegwu Ojukwu University, Uli
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Unrest and violence are attitudinal behavior mostly associated with human beings in response to negative stimuli especially, and which in recent times is on the increase. Regrettably, youths are plain tools for unrest and violence, especially in Nigeria, mainly because of environmental unfriendliness, energetic

nature of youths and other related matters thereto. The youths, world over, are the leaders of tomorrow. To this end, constant youth unrest and violence are evil winds that do not do one any good, especially a developing society like the Igbo people in particular, and Nigeria in general. Youth unrest and violence slow down economic growth and development, prevent national integration, and disrupt democracy. This paper therefore examines youth unrest, violence and conflict resolution in Nigeria, particularly in Igboland, using doctrinal methodology comprising primary and secondary sources of information and comparative analysis to drive home the points. It is discovered among other issues that improper socialization, parental influence, bad governance, corruption, unemployment, abuse of fundamental rights, lopsided nature of the 1999 Constitution of Federal Republic of Nigeria, extra judicial killings, marginalization and lack of adequate conflict resolution mechanism are factors causing youth unrest and violence. The paper therefore submits that good socialization, especially in primary and secondary schools, good governance, effective anti-graft war, emphasizing good cultural values through moral education, good educational counselling, respect for fundamental rights, constant counselling of the law enforcement agencies, and provision of viable conflict management centers in the institutions of learning, will do a lot in preventing youth unrest and violence, particularly in Igboland.

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Igbo language proficiency: A means of enhancing Igbo identity among the youth of Igbo origin

Chikwe Agbakwuru

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Guidance and Counselling

University Of Port Harcourt

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&

Anne Okwudire

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This paper investigates the problem of lack of proficiency in speaking, reading and writing Igbo language among most Nigerian youths of Igbo extraction as the major cause of identity crisis among them. The paper discusses the importance of a clear sense of one's identity in the development of a healthy personality and national development. The paper equally highlights the role of proficiency in one's indigenous language in the formation and development of one's cultural identity. This paper decries the lack of proficiency in Igbo language by many Igbo children and youths and discusses the factors that have contributed to this bad state of affairs. Finally, the paper draws pointers to measures that are necessary to enhance the proficiency of Igbo children and youth in speaking, reading and writing Igbo language. One of the measures or recommendations is that schools, the mass media and society at large should embark on aggressive enlightenment and campaign on the need for the Igbo to love and use their language.

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The Paradox of Igbo People's Industrialism/Modernism and the Contradictions of Popular Development Theories

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The present paper endeavors to highlight what it means for a society to be seen to be developed or developing in the light of what has been described as the Eurocentric views of modernization. These attributes, it has been shown in several studies, the Igbo people of Eastern Nigeria seem to exhibit more than any other group vis-à-vis their Nigerian neighbors. The paper argues that with regards to their claims

of finding solutions to human problems and enduring happiness, popular development theories are currently enmeshed in a crisis of confidence. This view is anchored on the sardonic viewpoint that human ascendancy on the developmental scale deriving from expansion of human knowledge as purveyed by uni-lineal evolutionary theories, has had as latent consequences the erosion of human values. The Hobbesian view of man in the state of nature portrayed a solitary and vulnerable life in the absence of civilization. However, by highlighting the viewpoints of equally popular developmental theorists, this treatise argues that with the attainment of so-called civilization on the spurs of expansion of knowledge, man's solitary and alienated existence has never been so bad. Thus, akin to the eschatological view of man eating of the fruit of knowledge and dying spiritually, this paper shows in the same vein that growth of knowledge and sporadic development/modernity have sowed more sorrows than happiness. For the Britons, the 'Back to the Basics' movement is now a popular credo. And in that seeming shift of the Western world, whose accomplishments constitute the model for Africa, this paper espies a dilemma that the average Igbo person as an individual and the Igbo people as a group must confront as a matter of urgency with regards to economic, social/cultural and political activities within the Nigerian State.

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Women and Conflict Resolution in Okpungwu-Ovungwu, 1999-2015

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The study examines the role of Okpungwu-Ovungwu women in conflict resolution, from 1999-2015. In the years past, there had never been a practice to give women equal opportunities in any sphere of life with their men counterpart. Traditionally, men occupy significant positions and pride of place than the women in societies. This goes a long way to say emphatically that there is more happiness when a male child is born into the family than when the female one is born. The women have always played second fiddle to the men even when it concerns matters and decisions that affect them more. In the last three decades, women have shown their worth in conflict resolution, which improvement can be felt more in various families. In this regard, Okpungwu-Ovungwu women in Isiala, Ngwa, south of Abia State, have shown significantly that they have exogamous abilities to mediate between and among conflict groups within their locality, despite cultural hindrances. Using the historical methodology of data analysis, which encouraged ample utilization of primary and secondary sources in the study, findings revealed that Okpungwu-Ovungwu women are peace-loving, hence can resolve and manage conflicts within their locality. They have unique qualities and natural affinity towards peace-building and have contributed invariably to peace-building processes, and have proved themselves capable to bring about peaceful solutions where men had failed. The paper concludes by suggesting that women should be given more roles, in order to bridge the existing gap between males and females in handling responsibilities.

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The *Qja* flute in Igbo Culture: Myth and Realities

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This paper studies the *oja*, (Igbo wooden flute), a musical instrument that came out of the creative minds of the Igbo man. The paper looks at the origin of the *oja*, the traditional arts and craft involved in its construction, the resonance and aesthetic properties of the sound and music of *oja*, its entertaining power, the motivational and inspirational power of the *oja*, the interactive power of *oja* between the living and the dead, the spiritual power of the *oja* and the economic and tourism potentials of the *oja*. The methodology adopted in this research is the descriptive approach whereby data are gathered from extensive literature reviews and oral interviews and thereafter analyzed. The paper finds that the *oja* is shrouded with some myths but its social, cultural, spiritual, motivational, entertaining and economic realities are more pronounced. The paper recommends that these potentials should be explored further towards harnessing the economic and tourism gains of *oja*.

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Reviving the Igbo Language from Cradle through the Mother Tongue

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The study is motivated by the fact that majority of the Igbo children in Owerri Urban use only English Language as their medium of communication without any attention to their indigenous language (the Igbo language). The purpose of the study is to examine this attitude and its consequences on the Igbo Language. The observation/interaction method is adopted using the Chomsky theory of language acquisition as the theoretical framework. The work is analyzed descriptively. The findings include: that if this attitude continues, in the near future the Igbo language will not be spoken at all in the Urban Area of Owerri; if a normal child is given an opportunity or enabling environment as early as possible he will learn and speak the Igbo language with ease. The researcher suggests and concludes that parents, teachers, adults etc. should start from the cradle to create enabling environment for the Igbo child, so as to help him acquire the language skills in Igbo as early as possible. These will help to revive the Igbo Language.

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The Use of Computer Assisted Language Learning to Develop the Igbo language Skills among the Students

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The field of language learning is dynamic and new discoveries emerging. And so, an effective e-learning environment is indispensable in order to develop and promote the Igbo language skills –reading and writing – among the students in this technology-driven era. This experimental study examined the use of a standalone; non web based e-learning system of Computer Assisted Language Learning (CALL) on students' academic achievement in the Igbo language as compared with the conventional mode of instruction (CMI). Purposive sampling was used to select four public secondary schools with 96 students who participated in the study from Education District V in Lagos State, Nigeria. It examined students' learning ability and language skills development in using CALL to learn Igbo. Post-test control group experimental design was employed on paired groups matched with respect to intellectual capacity of the students. Igbo Language Learning Multimedia Package (ILLMuPac) which is a CALL multimedia package comprising interactive lessons in Igbo was developed and used for learning by the experimental group. The control group was taught the same contents in the classroom by their Igbo language teacher through textbook-based conventional method, which is the traditional method of teaching in Nigerian public schools. An achievement test assessing knowledge and application of components of learning was administered to both groups after a six-week long treatment period. Results of the study indicated higher achievement and positive language skills development with CALL treatment groups. The experimental

(CALL) group performed better and also scored higher in the content areas of the Igbo language and language skills development as compared to the control group.

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Women's Position in the Society, a Survey of the Igbo Woman's Traditional Role

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Known as Umunwanyi in Igbo language are the Mothers of the homes, families and the society at large. The play significant roles in the society, for instance, they take care of their homes, children, husbands and their neighbor's children too. The Igbo society is known for their extended family system, where relationship does not end with the nuclear family. In the extended family system of the coexistence, calls the tune. The moral upbringing of the young is a collective role. These roles and many more are reviewed by this writer. To do justice to the paper, the writer will look at the role of women in the family and the society by extension. What moral values are transferred by women and why the society cannot do without women, what it used to be in the past, what it is today and make projection for the future? It is believed that without women, the society will become a nightmare. This type of Igbo family affair is advocated here as a sure way for societal peace and harmony, for advancement in all spheres of life.

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Memory and Trauma: War Economic Blockade, "Kwashiokor" and the Biafran Child

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Since five decades of post- civil war Nigeria, the memory of impoverishment and almost total extermination of the Biafran children through economic blockade as a war strategy, and the resurgent "Kwashiokor" an economic blockade induced malnourishment of the Biafran children which claimed several lives, remains a gloomy picture embodied in sets of unencumbered traumatic memory. The eddies of the blockade constituted an endemic source of systemic decimation of the children insulated from the civil war. The thesis of this conceptual paper is how to bring back global policy attention on transitional justice to redress the pains and sordid posture of this non -humanitarian strategy equated to war crime. The paper provides an historical account of the incident which is less lucid in post- civil war scholarly debates and policy narratives. And examines the key actors and in particular, argues that such chronicles had witnessed scant international policy attention on transitional justice, child rights and rehabilitation. The article explores how and why a shared historical memory of "Kwashiokor" is revisited to buttress and redefine post- civil war conceptions of morality and child rights. The marginalization of this vice in policy discourse and collective debates about post- civil war reconstruction — in contemporary imaginaries of Nigeria, contribute to a long-standing contestation of the moral stature of post -civil war Nigeria. In a distinct manner, the paper suggests that local and international policy interventions linking the morality of economic blockade to the systemic decimation of Biafra children have not been resolved. This constitutes a nebulous set of cruel paraphernalia from which child rights advocates, international humanitarian organizations and similar global actors can draw to pursue transitional justice agendas and construct novel policies that could protect the rights of the child in war times and connect to similar humanitarian repertoires against war crimes, which has not gained coherence in most war ravaged areas in the global South.

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Language in Worship: An Examination of Christianity and ATR

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Worship is aimed at glorifying, honoring, praising, exalting and pleasing God. Our worship must show our adoration and loyalty to God for his grace in providing us with the way to escape the bondage of sin so we can have salvation. The act of worship would not have been meaningful if there was nothing like language. Language can be seen in word or action without which the aim would be defeated. Words have power. The power of words can be seen in the biblical story of creation where God said, let there be light and there was light. Language therefore aids communication and productivity. Language both reflects and forms human attitude and actions. As language influences human perceptions, the language used in worship shapes and influenced our perceptions of God. Since language is created and used by humans, it reflects the imperfections and limitation of humanness. Therefore, no language can ever totally describe or represent God. It is against this backdrop that this paper takes an examination of language in worship, thereby revealing the power of language in religious worship. The scope of this paper is limited to Christianity and ATR- (African Traditional Religion). More so, only the worship aspect in these Religions is addressed in this paper.

Perception of Parents and Students on the Need for Sex Education in Senior Secondary Schools in Owerri Education Zone 1

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The study investigated the Perception of Parents and Students on the Need for Sex Education in Senior Secondary Schools in Owerri Education Zone I. A descriptive survey design was utilized for the study. From the population of 15,340 students (male and female) and 6,500 parents, 400 students and 180 parents (male and female) were used for the study, using simple random sampling technique. Five research questions were posed with three formulated null hypotheses to guide the study. All the 580 copies of the self-constructed questionnaire titled "Perception of Parents and Students on the Need for Sex Education" (PPSNSE) administered were retrieved and used for data analysis. The reliability of the instrument was 0.85 using test-re-test and Cronbach Alpha statistics. Mean and standard deviation were used to answer the research questions, while t-test statistics was used to test the null hypotheses at 0.05 significant levels. The items on the questionnaire were rated with a 4-point Likert rating scale to elicit respondents' responses. The findings revealed that there is need for sex education in senior secondary schools. Unanimously, parents, students, males and females, perceived sex education as an instrument for reducing sexually-related problems and sexual diseases, such as HIV/AIDS. Based on the findings, the researcher recommended that the teaching of sex education in senior secondary schools should be made compulsory and that awareness on the need for sex education be made through seminars, workshops, churches, organizations, and training of personnel to impart knowledge on sex education. Conclusions were drawn and suggestions for further studies were made.

Loans in Igbo Novels: Implication for an Endangered Language

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Literature involves the manipulation of language for creative and aesthetic purposes. African writers in general and the Nigerian novelist in particular have taken advantage of poetic license to manipulate languages to suit their communication needs. One of the ways authors achieve these is through loan expressions and borrowings. Borrowing is a stylistic device employed by literary artists to enrich and improve the quality of their works. Literary borrowings, on the other hand, could pose some traits to language growth, especially the endangered languages. This paper therefore investigates loans and borrowings in four selected Igbo novels and the implications of such to the Igbo language. This research is textually based as the selected novels are read and the loan expressions in the novels abstracted and analyzed. The result of this study reveals that some Igbo novelists borrow expressions from other languages, especially English into Igbo novels without adapting or restructuring them to suit the structure of the Igbo language. Second, the borrowed words and expressions have equivalents in Igbo language that could be utilized. There are also enough expressions in Igbo language that could be manipulated by such authors to achieve whatever effect they want to achieve in their works. The paper concludes that heavy borrowings in Igbo novels could serve as an agent of extinction of the language. The paper therefore recommends that Igbo novelists should look inward to generate Igbo expressions that they could manipulate for whatever effect they wish to achieve in their literary works. This is because the language is capable of generating enough lexicons to meet the needs and purposes of Igbo literary artists.

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Rekindling the Peoples' Values: A Perpetuation of Igbo Cultural Heritage

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In the past, Africans and indeed Nigerians and Igbo people in particular are known by their different values which portray them through their good morals and characters. These days, moral decadence has eaten deep into the fabrics of African culture which has become plague to African values. Value is the quality, the usefulness, the respect, etcetera attached to anything, ranging from human beings to objects. Such values like; respect for elders, generosity, hard work, hospitality, fear of God and life, etc are cherished by Igbo people. These values are rapidly giving way to less-fancied western culture. This paper focuses on moral decadence and tries to find out expected ways of rekindling the Igbo values. It recommends some possible ways of achieving these and was concluded with relevant texts consulted.

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Igbo Environmental Taboos and Ecological Challenges: Neglect and Consequence

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Ecological challenges have not spared any part of Igboland. Gully erosion, deforestation, leaching, and flooding are now experienced in many parts. This paper looks at different dimensions of environmental issues in Igbo land. It examined the origin of the Igbo traditional environmental ethics in contradiction with the capitalistic ethics that dominate many Igbo thought in every sphere of life. The finding reveals the root of Igbo environmental ethics is located in a complex picture of nso ala and aru held and guided by Igbo traditional religion and epitomized in high regard for the land and its deity. Findings also show a departure from traditional environmental taboos and consequent departure from traditional environmental ethics. The paper also looked at some biblical environmental ethic and identifies some close relationships between it and Igbo traditional environment ethics. Being conscious of the implication of pantheism, it advocated a re-visitation of religion-based as well as ecumenical approach in tackling the current environmental issues in Igbo-land. Among other recommendation in the paper is the expansion of concept of sin to include eco-sin.

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"Nkemjika" Researching and Re-Discovering Neglected Igbo Traditions, 1900-2000: What We Abandoned, The Whiteman Developed

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Nkemjika is literarily an Igbo expression meaning “What I have is greater than what I don’t have”. Igbo name their children “Nkemjika” to show how precious children are. This study looks at this expression as a question and answer. What do you have that you can boast of? It is a challenge to Ndi Igbo particularly the Scholars. So Nkemjika went into research to identify some aspects of traditional life of Igbo communities which they abandoned gradually within 1900-2000, which the western world gradually picked up and developed for future. Now the Igbo are looking up to the western world for survival in everything. This study focuses on the dividends of the Igbo environment as it relates to their food, Medicare and creative arts. It is a comprehensive study based more on interviews and records. Imperial approaches were applied where necessary. A lot of broken links in Igbo traditions were identified. Recommendations on how to rectify them were made, one of such is that Igbo scholars should initiate and encourage revisiting and returning back to hold onto what we have “Nkemjika” some respondents (70-90 years) are recommended for proper exposure, and empowerment. References, illustrations and tables are mainly from field work. Key word is Nkemjika.

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Servant and Sacrificial Leadership: Imperative for Holistic Development of Igbo Nation**Charles A. Anyanwu**

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There are many persons in various leadership positions in the world today. Yet the world is yearning and longing for servant and sacrificial leadership. The contention of this paper is that the Igbo as an ethnic group presently lacks leaders that could be describe as servant and sacrificial leaders. Instead, the Igbo in recent times have seen group of personages in leadership positions who lord it over their fellow Igbo. The purpose of the study is to draw lessons from the teaching of the Master Jesus Christ in Matthew 20: 25 – 28 and apply it to the Igbo community. The scope of the study includes: introduction, statement of the problem, methodology, exegesis of the text of Matthew, kinds of leadership, Igbo leadership, context of interpretation and application – Igbo nation and conclusion /recommendations. Combined methodologies of Igbo biblical hermeneutics and interpretive interactionism are employed in data gathering and analysis. Pertinent findings generated from the study include: The Igbo patriarchs were accommodating and brotherly in their leadership style and perspectives. The Igbo proverb “gidi gidi bu ugwu eze”- majority or multitude is the glory of the king and “anya bewe imi ebewe”- when the eyes start to cry, the nose will join to cry were the piloting philosophy of Igbo leadership. Thus Igbo leaders of the past had the interest of the “umunna and amala” at heart and served them sacrificially. The piece recommends that Jesus’ teaching in Matthew 20:25–28 which stresses servant and sacrificial leadership should be imbibed by whosoever that wants to become the people’s leader in the current Igbo community.

Key words: servant, sacrificial, leadership, holistic, development, Igbo nation

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Invoking Igbo Cultural Values to Challenge British Parternalism: The Cost and Consequences of Colonial Economic Experiment in Mban**Ogechi E. Anyanwu**

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The colonial experience of Mbanjo—one of the most populous Igbo-speaking areas of eastern Nigeria—bore little resemblance to the economic prosperity British colonial government hyped, the security and political stability colonial administrators portrayed, and the social transformation the colonized were promised. By investigating the uncertainties and changes that followed the imposition of colonial economic system, this paper uncovers the unique economic stress colonialism visited on Mbanjo people. The burden associated with the struggle by the colonized to meet the expectations of colonial authorities while creating a meaningful and respectable life for themselves served as a major source of resentment throughout the colonial period. The economic despair occasioned by the Great Depression and the Second World War deepened when the British imposed taxes on the Igbo people in 1929. As income earned by the indigenes declined, due to a sharp fall in the prices of cash crops, violent unrest and uprisings intensified. Britain's unfulfilled promises to improve social services in the colonies, to compensate the people for their contributions during the First and Second World Wars, further exacerbated anticolonial sentiments. As this paper shows, Britain's failure to offer remedy to a people economically and socially devastated by the Great Depression and the Second World War undermined the validity of colonial paternalism. Anti-colonial unrests and protests emphasized the strength of the people's cultural values, and exposed the vulnerability of the colonial state—its unrealized economic mission, and the limitations of colonial force.

The Use of *Njakiri* in Age-grade Interactions in the Ohafia Igbo Society

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Njakiri (badinage), an important rhetorical device having a status similar to the proverb in the Igbo-speaking world, has received scant scholarly attention. Perhaps, the most scholarly treatment of the subject is Ebeogu (1991) who describes it as the “quintessence of the traditional Igbo sense of satire.” As satire, *njakiri*, which is thought to possess euphemistic and dysphemism qualities, depending on the circumstances of its use, often consists of “caustic remarks” spoken as “jests” (Ebeogu, 1991). It has also been described as a literary (poetic) genre, with the renowned poet Ezenwa-Ohaeto as its most important exponent. While *njakiri* occurs in formal and informal situations across age boundaries, it seems to be more noticeable and more potent when used by members of the same age grade. The age group in the Ohafia setting comprises a group of women and men of approximately the same age having certain definite duties and privileges in common and constituting a recognized division of the society (modified definition from *Merriam-Webster*). In view of the fact that *njakiri* appears to have been grossly under researched, this paper attempts to remedy this by studying it within the Ohafia age-grade system. Accordingly, 40 one-on-one and multiparty age-grade interactions in varied contexts are used as data for the study. The main purpose of the study is to examine the sociolinguistic rules guiding its deployment within the age grade and the purposes for which it is deployed, including its use to state a fact, structure thought, rebut an argument, correct misinformation, resolve misunderstanding, counter unwarranted aggression, bring about a change of attitude, engender harmony, create humor and a convivial atmosphere, among other things. In brief, this paper promises to be revealing of the complex use to which *njakiri* is put in the Ohafia Igbo society.

Community Development in old Bende Division, 1950-1960

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This paper is a study of social development in old Bende Division, from 1950 to 1960. Through the use of oral tradition and archives, the study points out the different areas social development took a noticeable dimension, areas like road construction, education and health. Community self-help projects as a developmental initiative was examined. From the study, schools, hospitals and roads were constructed by the regional government, the church, as well as the communities themselves. Social development in any society is of paramount importance, due to the role it plays in making life meaningful and worth living. During the colonial era, Old Bende Division faced a lot of developmental problems, ranging from non-memorable roads, lack of schools and health facilities. In an effort to ameliorate the situation, the regional government saw the need to construct some roads. This was followed by efforts from missionaries in the establishment of primary and secondary schools, including hospitals in the division. We shall be looking at four areas in the social development in old Bende Division, namely education, health, infrastructure and self-help projects.

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Igbandu as a traditional means of conflict resolution in Igboland

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One of the fundamental challenges that have confronted man in social history is that of the inevitability of conflict and disagreement in human relations. Man is a social animal that interacts and also adapts with his environment. His desire for survival and control over his environment leads to issues of conflict among his fellows. Such challenges of conflicts could result into taking of lives, physical injuries or material destruction. This conflict can be at individual, family, group or communal levels. It is on this note that the researchers have studied and have come up with a solution that there is need for conflict resolution in order to avoid destruction, before problems degenerate into violent confrontations, and to ensure peace and security of lives. That is how the concept of Igbandu came into existence in Igboland. This paper focuses on the concept of Igbandu, types of Igbandu, objects needed for Igbandu, essence of Igbandu in Igboland, the concept of conflict and how Igbandu is used to resolve conflict in Igboland. Data were collected in both planned and spontaneous settings. The study adopts culture-based conflict resolution approach, which usually involves fostering communication among disputants, problem-solving and drafting agreement with Igbandu, which promotes peaceful co-existence in human interpersonal relationships.

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Igbo Past, Present, and Future: Leadership and Development

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Visionary leadership is imperative for development, for one can only create one's dream future today, win or lose it, from the past that cannot be recovered. Any attempt to do tomorrow's business with yesterday's tools is fraught with disappointment, given that every successful leader creates the future by what he or she does today, today alone that is ours. This special roundtable seeks to understand how to guide the Igbo future in the face of unprecedented influx of immigrants, foreigners into the Igbo heartland, for many reasons that include climate change, political and economic pressures, and sheer adventurism, among many others. What should the Igbo attitude be towards the new comers? Would detribalization lead to the creation of internal diasporas? Is Igbo identity at odds with Nigerian citizenship? Is Igbo centrism enough to earn one an Igbo citizenship? What are the options in assimilating the new immigrants into the cultural-religious institutions and the socio-cultural chieftaincy systems of Igboland? How does one stave off the dire probability of being sidelined in your own homeland as a conquered people, if unable to subsume the foreigners into your fold on your own terms? How can land not become a potential area of conflict, given that the settler is the de facto owner of the land he/she occupies at any given point in time? By communal practice of land tenure or by the 1978 land tenure law that vests ownership of all land in the federal government?

Nka na Okwu yi / Ileoma ka ejuna ji a ga n'ogwu: Diplomacy and Conflict Resolution

Chair: Dr. Apollos Nwauwa (Bowling Green State University, USA; nwauwa@bgsu.edu)

Panelists: Prince Keke Chima (Retired Permanent Secretary, Ministry of Lands, Survey & Urban Planning, Imo State, Managing Director/Chief Executive Officer, Aspire Planning & Engineering Co. Ltd., Imo State; princekechimaip@yahoo.com)
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The dispersion of Ndigbo across the globe and within the Nigerian space has seen the emergence of Igbo communities among other cultures. The growth and success of Ndigbo within these communities has instigated conflicts with some of their host communities, resulting in some cases in violence against their persons, property and businesses. The recent violence and disturbances in South Africa, visited against other Africans from other regions especially Nigeria is the opening of a new frontier for Ndigbo in an increasingly globalized world. The root causes of these conflicts are varied. The impact of a new phenomenon of "statism" within Igbo diaspora communities leads to leadership conflicts, disunity, and lack of cohesion, disharmony and inability of the community to stand as one against external aggression or speak with one voice. This panel will look to Igbo indigenous knowledge, norms, values and ancient wisdom to find ways that Ndigbo should build into her diaspora community experience a principle of conflict resolution and diplomacy with which to pursue, build and foster better relations with her hosts, prevent conflict and promote peace.

Identity and Pride in Igbo Names: A Reflection of Igbo Cultural Tradition

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Typically, the Igbo child is named after birth, for the given names should tell the story of its life as an individual, as part of the family and community, as a part of the lineage, *eke*, of the living dead and the ancestors, and as the *Chi* in his being, the vital force that controls its destiny. These are quite complicated and complex phenomena to negotiate and renegotiate as the new person winds its way through life. Indeed, as Enuma Edwin Ezeude has aptly pointed out in his work eloquently titled *Igbo Names* (2000): "When a child is born in Igboland (...) naming ceremonies take place one to three or more days after the child is born. The choice of names is not done in an arbitrary way. A name must be meaningful, and in most instances it would reflect good or bad experiences of the family as a whole or of an individual in the past or the present" (p.1). In the personal essay that follows, I intend to explore the circumstances, choice and meaning of my Igbo given names at birth, my individualized names, my adopted title praise names, and those derived from the culture and acquired in adulthood. I will end this essay with an auto reflection, explaining why I dropped my given English name with which at young adulthood I could no longer identify nor find pride in.

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Nollywood and Emerging Perspectives: Re-Framing Gender Performance in Films via Igbo Cultural Values

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Nollywood, the cinema of Nigeria, emerged in the early 1990s and gained prominence by its melodramatic representations of quotidian existence in contemporary Africa. It made its focus the portrayal of what I call the 3Ws of Nollywood, namely women, wealth, and witchcraft, casting the first not only as ignobly benign, passive agents, mere repositories acted upon by men and patriarchal society, but also as the face of evil—often represented in the forms of prostitution, husband-killing, and unconscionable quest for money and material comfort. Critics have condemned Nollywood for its representations of Africa and African cultures as uncivilized spaces, where men do everything for power and women are but props to that end. But, their criticisms have focused more on Africa's image than on the visual representations of women in the films. After two decades, the population of women producers and directors in Nollywood has been on a steady increase. Female filmmakers now produce movies that challenge the common passivity narrative about women. As a result, this "new" Nollywood is undergoing some changes in its representations of gender—both its construction and performance. It not only acknowledges female agency, but it also grants an active exercise to it. Drawing from scholarship on gender, cinema, Africa, and cultural studies, as well as using two films, *A Mother's Fight* and *Lies Men Tell*, this paper will, through critical discourse and visual analyses, explore in what ways Nollywood's female producers imagine and re-imagine the construction of the female gender in contemporary Africa. It will argue that these films draw from traditional understandings of feminine roles and values in Igbo society to inform Nollywood's new trajectory of gender performance.

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Traditional marriage institution and rites among the Igbo people of southern Nigeria

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The Igbo people of southern Nigeria have very a rich cultural heritage, especially concerning the institutions of marriage, burial, birth and religious rites. These cultural institutions are anchored on rites that over time have undergone several changes and loss of details, mainly because it is passed on as oral tradition, and is largely unwritten. In contemporary times, very little literature is available, such that quality and standard are now compromised. This has caused differences in approaches and items for performing rites between and within the Igbo territories scattered in different states in southern Nigeria. This study seeks to identify these similarities and differences between the rites, and between the Igbos of Imo and Anambra States. Data for this study were generated through participant's observation, interviews and administration of 200 copies of questionnaires to custodians of customs and tradition, 100 each for Anambra and Imo States communities. A total of 190 were retrieved. Several Igbo scholars, traditional rulers and other custodians of traditional practices were consulted and literature was copiously searched. Results showed that several of these cultural items have changed with time, while several others have been dropped, for easy to find items or practices as substitutes. This has widened the gap in the similarities of marriage rites in all localities in the two states, and calls for documentation and archived information as a strategy for the preservation of the remnants of the much eroded and infiltrated Igbo marriage rites in Igbo land.

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Patriarchy, Women and Decision Making in the Biafran Enclave 1967-1970

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The claim that gender relations among the Igbo of Southeastern Nigeria are complimentary may not entirely represent the truth. This paper argues that the forces of patriarchy were very visible in the Biafran struggle. The events that led to the declaration of Biafra and the mandate given by 335 elders to Col. Emeka Ojukwu to enable him declare Eastern Nigeria as independent state of Biafra on May 30 1967 eluded women. Yet, women as we shall see in this paper, played active role in sustaining the tempo of the Biafran army in waging war against the Federal Military Government of Nigeria.

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Igbo Community Development: Past, Present and Future Trends with respect to Building Construction

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Life is not stagnant, but rather is a dynamic process that evolves from one point to another. This also applies to the Igbo community, which has been greatly influenced by building constructions and globalization. From the olden days, mud and thatch houses (ulo aja/akirika) to the modern day, houses were/are made from bricks, blocks, cement and concrete. The study reviews the past (historical methods of building construction) trends as well as the present trends in building constructions within the Igbo community. The paper further examines the various cultural and socio-economic implications of building constructions to the globalization of the Igbo community. Preliminary data generated during non-

experimental face-to-face observation, utilizing open-ended questions and non-structured interview, showed that mud houses are almost phased out in the Igbo community. Even the common zinc and block/concrete houses are changing on a daily basis, due to the travelling nature of the Igbo people. With the aid of data generated and other findings, the paper concludes by suggesting some solutions on how building construction will help in providing a sustainable and thriving Igbo community in the future.

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Ahamefule: Depicting Male Child Preference in Mbaise Culture in Igbo Land

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Male child preference is a phenomenon which is common in the Eastern part of Nigeria because of the patrilineal nature of their communities. In Igbo land, marriage is highly valued and the birth of a child is received with joy. Most times, the birth of a male child is particularly received with unprecedented joy and celebration than that of a female child. The perceived relative benefits of male children as potential custodians of both identity and lineage have sustained this value over generations. A woman, who achieves recognition and status by the birth of at least one male child, is considered fulfilled and ultimately accorded greater respect relative to her counterparts who do not achieve the same feat. This is because; it is believed that through the male child/children, the family name is sustained. The girl child, though, she still belongs to the lineage of her father, she has no right of inheritance. Family inheritance especially land and other property is from the father to the son(s). This has accorded a position of assertiveness and dominance to the males than females. This paper therefore, seeks to find out why the female child has no inheritance in the father's property and why a male child even if he is not of worth is more preferred than a female child.

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Igwebuike, Town Unions, and Community Development

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This paper on "Igwebuike: Town Unions and Community Development" aims to study Town Union as "igwebuike" and a veritable means of community development. Three town unions in Imo state are the case study of this paper. They are: Ofodim Progressive Union of Umuneke-Ugiri in Isiala Mbano Local Government Area, Umueshi Town Union of Ideato South Local Government Area and Umuekwune Town Union of Ngor-Okpala Local Government Area.

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Osusu Asusu Igbo: Mgborogwu Nkwusiike Na Otuto Ya

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Ihe e ji ama mba, onye na ebe onye si bu asusu ya. Asusu e ji ama onye Igbo bu asusu Igbo. O bu asusu a turu anya na nwaafọ Igbo gana-asusu tumadi mgbe o no n'etiti onye Igbo ibe ya. Nchocha a ga-elebanye anya na ka umu Igbo si asu Igbo na Siteeti ndi abughi nke ndi Igbo. O ga-elenye anya n'oge, n'ebe ha na-asu ya na onye/ndi ha na ya na-asu Igbo. Siteeti a ga-eji end mgbadoukwu bu Ondo Siteeti bu ebe one Nchocha bi. Ndi ga-abu ndi mgbanju ga-abu ndi nne, ndi nna, umuaka no n'uloakwukwo di ichieiche. Ngwa mgbanju ga-abu ajuju mgbanju e dereede na nke onu.

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Speech Act Analysis of Burial Rites: The Nsirimo Speech Community Experience

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The paper presents the speech act analysis of burial rites in Nsirimo speech community. The purpose of the study is to look at the sociolinguistic relevance of burial rites as a speech event. The paper looks at the overview of burial rites; the factors that can influence burial rites in Nsirimo speech community and how the use of language can perform an act, which when not used properly can wipe away the whole generation or pose other psychological problems. The paper is anchored on the speech act theory by J. I. Austin (1962). Data for the study were drawn from personal observations and unstructured interviews. The result of the study shows that the essence of burial rites is to send the dead to join his/her ancestors, to pay him/her the last respect and to untie the bond between the living and the dead. The paper also reveals that age, marital status, number of children, religion and name of the deceased can influence burial rites. The paper notes that words are actually used to perform actions when used in the appropriate time, place and in the appropriate manner. The paper recommends that language in relation to the society be introduced in the school system because it is the form of language that is used in all endeavours of human existence.

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The Impact of Igbo Missionaries in Inculcating Igbo Cultures in our Younger Generation

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Recognizing the imperativeness of our indigenous culture is a task that is not for one person but for all, but why this sudden exclamation. The rate at which our indigenous missionaries shun the use of our dialect during their services or programmes is a topic for discussion another day. They prefer the use of other foreign languages as English, French, Latin among a million others. This singular act estrange our people the more and also lead to loss of our traditional heritages and culture. This research is occasioned by the sheer neglect of our indigenous language by our indigenous missionaries leading to loss of our traditional values. The researchers adopted diverse data collection techniques in its bid to gather a rich vein of data for in-depth analysis. A few theories were introduced in the course of the work to make it more concrete. The work concluded with the researchers beckoning on our indigenous missionaries to embrace the use of our language in the course of conducting their missionary services.

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Climate Change: Our Environment and the Laws in Nigeria

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An ever-increasing body of evidence suggests that human action is changing our global climate. The forcing factor behind these changes is our release of gases, in particular carbon dioxide that traps heat and warms the atmosphere. This study, by way of literature review and oral interview, examines how climate change has affected our environment. It will also examine the legal framework available for regulating climate change and for preserve our environment. It will also show that a link exists between climate change and our environment and that the uncontrolled impact of the changed climate on our environment will amount to paying lip service to the intent and purpose of the notion of sustainable development. Finally, it recommends among others that carbon dioxide that is by far the most important cause of climate change be reduced to a more tolerable level.

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Morphosyntactic Analysis of Onitsha Personal Names

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Names as markers of identity are source of a wide variety of information. This paper examines the morphosyntactic structure of Onitsha personal names (OPN). The major objective of this study is to signal various syntactic relation and to provide morphological composition with which OPN are constructed. Specifically, the study ascertains the morphological processes involved in forming OPN. The paper adopts survey research design in which the descriptive theory of proper names is adopted, a sample of 250 Onitsha for both male and female were analysed. The data was driven from the native speakers of Onitsha dialect through interview and the administration of questionnaire. The paper reveals that most of the morphological processes in the formation of Onitsha personal names are predominately prefixing and suffixing in a hierarchical manner, such that the meaning of the names are predicted from their structural components and most of these names are derived from clauses by decentralisation processes where subject verb and complement of a clause are fused in nominal. The philosophy behind the naming processes which carries meaning is often lost because of the shortening or clipping. The names formed have very little inflectional morphology but more of derivational and extensional morphology, most derivational take place with verbal roots with the use of concatenate and non-concatenate processes.

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The Presence of Igbo folk songs in schools and homes – The Case of Nsukka Urban

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Music is central to the cultural life and practices of the Igbo (*Ndi Igbo*). Hence Igbo traditional music is an essential part of the growth and development of the Igbo child. Presently, many Igbo children cannot sing or perform Igbo music. Consequently, Igbo music is in imminent danger of extinction as children who would have ensured its continuity can no longer sing indigenous songs. This study, therefore, aims to find out the extent to which Igbo traditional songs are available in homes and schools. This study will adopt the survey design method for the investigation. One of the major findings of this study is the snobbery of some aspects of Igbo culture by the Igbo themselves. This is seen in the preference of European nursery rhymes and songs to indigenous Igbo music, thereby relegating the latter to the background. This study is expected to raise the awareness of the need to urgently put measures that will prevent the extinction of Igbo music. It recommends compulsory participation in Igbo music by all pupils and students in primary and secondary schools in all Igbo-speaking states. This investigation will be beneficial to scholars in the fields of African Studies, Igbo Studies, and ethnomusicology.

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Land Title and Succession: The two critical factors for corporate survival in Igboland under recession

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The land market operation and succession in the Igbo Nation of southern Nigeria are characterized by debilitating features that retard sustained corporate survival critically required to emerge from the present Nigerian recession. There is a duality of traditional and public land administration systems, which afford four coexisting land ownership titles, namely communal, family, private and public land titles, each of which impacts on wealth creation, spatial development and social order. Family land is fragmented into uneconomic parcels, while communal land is readily available for community projects like schools and health centers. Private land titles are readily traded upon and utilized as collateral for bankable individual and corporate projects, while public land titles emanate from government allocations under the Nigerian Land Use Act of 1978 that vested urban land in each State on the State Governor to afford land title redistribution through Certificate of Occupancy. However, this is riddled with increasing cost, delays, fraud and clashes with traditional land holders. Whereas the vast economic achievement of Igbos dwell largely on individual efforts through sole trader and private family companies, which filter down traditional succession lines, resulting to further fragmentation of assets and oftentimes corporate demise, survival of Igbo land economy under the present recession in Nigeria requires corporate partnerships and cooperative holdings that will consolidate large tracts of land and building on existing capital to increase production and sustain economic growth. It is therefore hypothesized that land title acquisition and succession in Igbo communities are critical factors for corporate survival and sustained economic growth under the present recession in Nigeria, with Imo State as a case study and data collected from Imo State Land Registry and Registry of Cooperatives as well as published works on land ownership and succession in Igbo land.

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NOMEN ES OMEN – The cultural significance of Igbo names

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This paper is based on my research in the Oguta area 1978-1994 and examines the practice and significance of names and naming in an Igbo community. According to local custom, a baby was given his or her name only after surviving an initial time period in the community. The parents may suggest a name, but it was actually bestowed by the community with people testing different names until one stuck. All Igbo names had a meaning, were given and taken by the community, related to an individual's character, standing in the community, achievements, or issues. People accrued multiple names and titles throughout their lives. A name signaled a person's character, history, identity and place in the community, in time and in space. Greeting names could invoke responses and involve elaborate word games. A name may indicate a person's destiny or its change. Names also had a spiritual significance relating to re-incarnation. The spiritual component of some Igbo names and titles contradict Christian ideologies; missionaries, educators and colonial administrators have introduced foreign names and forced people to abandon their Igbo names, an issue revealed by prominent writers including Chinua Achebe, Flora Nwapa and others. Names and naming was an integral part of Igbo oral literature. This art form is increasingly lost on the Westernized youth, Christians and those losing their mother tongue, may not even understand Igbo names and their meanings; they prefer foreign ways while forgetting about their

own history and identity. Disrespecting one's own name, identity, history, and pride is an impediment to progress. Conversely, the recovery of Igbo names may contribute to recovering Igbo culture, pride and progress.

Igbo Folk Songs: A Tradi-cultural Method of Telling their history and teaching their values

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This paper seeks to show the ways Igbo people use folk songs to tell their history and inculcate their cultural values to both young and old. Using six folk songs, the paper thus seeks in the main to critically transcribe and analyze them in order to portray the Igbo values like honesty, hard work, ethical morality, civil responsibility, unity, community living, love, family, etc. In deploying the analytical method, however, emphasis is on the lessons learnt from the songs as a way of preserving Igbo cultural values, learning and living them out wherever they find themselves. A nation without tradition and culture is dead and the Igbo nation should be kept alive and active through her's. The richness of Igbo tradition and culture reflects in their music practice, which are handed down from one generation to another, reflecting their philosophy and lifestyle. The study adopts the textural analytical, research method of the folk songs.

Climatic Change and Environmental Issues as it affects Igbo Culture

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The entire Igbo area of south-eastern Nigeria has a unique ecology which has strongly influenced their way of life. Although Igbo folklore and oral traditions recount how the people have adapted fairly successfully to climatic changes in weather conditions in the past, the scale and intensity of global warming and climate change in recent years pose a serious threat to the survival of the Igbo and their cultural heritage. The paper tries to highlight the importance of replanting of trees which is "Aforestation" because it stabilizes the climate, it reduces air pollution, it increases greenery, it provides food for mankind and Oxygen and also helps to preserve ecological splendor of the landscape which in turn attracts tourists from all parts of the world. It also tries to relate the changing conditions in Igbo land to the ongoing global reality about the environment and climate change. Expansion of agricultural exports during the colonial period, and other postcolonial transformations has greatly altered the landscape as exemplified in Hopkins (1973) and Korie (2010). The people face risks arising from damage to the ecosystem. These happenstances have grave implications for local food security. According to NESERA, pollution prevention activities benefits industries, states, communities and the public, by the environment and reducing health risks, reducing human and wildlife exposure and habitat degradation. As well as, it provides farm business with financial and strategic benefits. It is also highlighted that we should collectively clean up our environment and dump wastes in waste management facilities. It concludes that the Igbo and their civilization are endangered by global warming and climate change, which calls for a concerted response. The study recommends increased public enlightenment on climate change, among others.

Strategizing Igbo History and Values in School Curriculum Among Ndigbo

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The third millennium may be viewed as the period for African Renaissance. Thus, the issue of showcasing the genuine identity of the Igbo people has become a desideratum. This move calls for enthusiastic approach to bring to limelight the proper status of the awareness of the history and values of a people, which tend to spur a conscientious and patriotic relationship among the indigenes of a nation or race. Today, some are perturbed by misnomer and unrelated alternations and ideologies that are perpetuated by some uninformed Igbo and others who have deemed it necessary to destabilize the cosmological realities of Ndigbo, where history and archaeology have undeniably attested to their relevance in African development in the world. This paper calls for a cogent need to assert the history and values of the Igbo in the school curriculum amidst the conflicting pressures of today's unfounded controversies about the history and identity of the occupants of the place often classified as Nigeria, the 'Niger Area'. The numerous data attest to the recurrent manifestation of Ndigbo as highly rated in the world as distinguished people with highly survival dynamics and not easily assimilated by vicissitudes and the challenges of the universe. Ndigbo have inherently projected themselves as having been able to build up and develop ideologically, technologically, and linguistically and in other spheres of human endeavours. One could not but see that the Igbo carved a niche for themselves in the five hundred years of slavery in the world, from the West Indies to other areas of civilization, even in the period of 30 months of war of Biafran struggle. The fruit of this effort would transmit to and appraise the contributions of Ndigbo to globalization. Recommendations are made to unearth from dustbin of history both oral and written systematic and qualitative works on Igbo emancipation and eventually set pace for appropriate global restructuring for the revitalization and actualization of the Igbo resurgence and re-emergence.

Textile and Fashion Museums: A Vital Means of Sustaining the Indigenous Dress Culture in Igboland

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Museums are very relevant in our society today. They are the institutions for conserving, protecting and displaying artifacts from our past. Furthermore, they preserve our rich cultural heritage. Without these institutions, the connection to the past will be lost. Textile museums do not just provide information on the clothing and fashion that were used in ancient times; they also portray the lifestyle of people in earlier times. They serve as sources of inspiration for fashion designers, who are always on a lookout for ancient art forms that could come up as an innovation in the modern world. In Ndigbo Society today, such a museum is not found, notwithstanding that Ndigbo are identified with a rich, vibrant and colourful dress culture. These textiles utilized in sewing these apparels and the apparels themselves have not been conserved, protected and displayed in museums as in other cultures abroad. On the contrary, they are mostly in private collections. After being used, they are thrown away, destroyed and forgotten. Some are even burnt. These actions have resulted in ignorance of the dress culture of Ndigbo. But these other cultures abroad, have utilized this opportunity to showcase and revive their ancient textile art forms and turn them into fashion statements of a particular period by preserving their remnants and styles, since they cannot last as long as other materials like iron, cement, wood, clay and others. This research revealed that textile and fashion museums in Igboland could go a long way in retaining the indigenous dress culture of Ndigbo; thereby retelling our stories and rekindling our values. It will also give answers to the question of what is actually the Igbo cultural attire and as well as echo the cultural and religious significance attached to those fabrics, attires, designs, patterns and colors.

A Panoramic Study of Names in Igbo Society

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Naming is an important ceremony and every society has a unique way of going about it. In Igbo society, majority of these names which are not gender sensitive were purely Igbo drawn from situations surrounding the birth of the child or the family as a whole. However, the English personal names we have today are the aftermath of colonization and Christianity. Adults even took English names to join the trend. These English names were gender sensitive. One could identify the gender of children by their names. Currently, contemporary English names in Igbo society are no longer gender sensitive. The thrust of the work is to study the motivational factors of contemporary English in Igbo society. It also tries to identify the influence of Igbo culture and Pentecostalism to contemporary English names and vice versa.

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Care-giving for the elderly amongst the Igbo in traditional and contemporary societies

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A significant demographic feature of the 20th century was the increasing trend in life expectancy. This rise in life expectancy among the aging populations is attributable in part to considerable advances in medicine and healthcare delivery in most parts of the world. This has been the trend worldwide as well as amongst the Igbo who constitute one of Nigeria's major population groups. Yet, caregiving for the elderly poses many challenges in contemporary times everywhere. Traditionally, the extended family system has cared for the elderly in Igbo society. It is also a well-known fact that the family still accounts for the lion share of support for the elderly. Most aged persons expect support from their relatives and friends, most especially from their children. However, declining economy, unemployment, underemployment, and inflation, among others, has led to movement of children and other potential family caregivers to urban areas. This has resulted in increasing isolation and inadequate care for the elderly. This exploratory qualitative study examined how shifts in dynamics of living from traditional to contemporary society have influenced family structures and caregiving for the elderly amongst the Igbos. Four selected novels that present the dynamics of traditional living amongst the Igbo were adopted as sources of data. For data on contemporary Igbo living, in-depth interviews were held with 18 individuals of Igbo extraction (9 male and 9 female adults) who have at least one or both parents or relatives aged 65years and above alive. Findings suggested that changing dynamics in contemporary society have led to shortfalls in informal care for the elderly while formal social security schemes remain inadequate/non-existent. It is therefore recommended that government should formulate policies that are sensitive to cultural norms; as well as see to the provision of community based care centers and short-term transit homes for the elderly within the communities.

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Education and the Dynamics of Changing Gendered Roles in Post- Adjustment Nigeria's Igbo Society

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Education is key ingredient to effective emancipation and determines the rate of social mobility. However, the predicament of the post-war Igbo society is reflecting a social dissonance in the gender roles

stemming from this thesis. The Igbo had fought a secessionist war from 1967-70 of which they were defeated with their dream of an independent 'Biafran state' turning into an illusion. The aftermath of the rebellion was the policy of marginalization that earmarked the Igbo as target for exclusion from the formal sector of the Nigerian economy as strategy of disempowering them from posing a similar threat in the future. The frustrations of the educated Igbo particularly the males to find accommodation in the formal sector threw up the informal sector as an avenue and only way for survival and created an impression that investment in education for the group is a waste. And this perception informed the attitude of the men to education as the pressure to meet the gender expectations pushed them to informal activities that do not require education for entry and leaving the pursuit of education to the female gender who suffered less frustration from the policy of marginalization as a result of traditional gender role. But neo-liberalization of the economy and the consequent retreat of the state have witnessed the empowerment of women by the virtue of their educational attainment bringing about increasing roles in the socio-political environment that is threatening male dominance. The paper which relies on a combination of qualitative and quantitative data from a purposive sample of Igbo household, examines these changing dynamics and situates the analysis on the assumption that gender roles are constructed, and is crystallized in the psyche of the people by the process of socialization which creates a problem of adjustment occasioned by social dynamics

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Of the Cultural and the Dramatic: Reflections on Signification and Value of Igbo Chieftaincy Titles

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Given-name is an identifier. For *ndi* Igbo, name expresses belief, impression of self, intention, and a validation of an aspiration. Igbo names are 'given' after careful consideration by a parent or elder. Honorary titles and appellations are 'taken' and reflect stature, achievement, and position in society due to self-assessment or community proclamation. In all cases, much care is the key to choice. Title-naming is basically social and is for public labelling of achievement of *onye* Igbo. Since it is socially driven, these titles salve the ego, with the 'titled' person demanding recognition. The emergence of the *nouveau riche* has introduced curious appellations from the vague to the outlandish, double entendre, superfluous and downright confusing, all bearing the temper of the dramatic parody. This study categorizes over 200 titles which are grouped and analysed using socio-cultural and linguistic indices. The study reveals the disturbing nuances of some of the names which devalue naming and suggest a lack of conscious think-through that for long had been a marker for Igbo progress. The study posits that the Igbo must re-think the drift to frivolity and poor perception of self-worth that may have been inflicted by a certain psychological complex and a burning desire for showmanship or ostentation which perhaps had been a responsible factor in the apparent listlessness typified in today's material and non-material culture of *ndi* Igbo. This study, developed through content-analysis and oral tradition research platforms, calls for a conscious review of the Igbo man's perception of himself and recommends the pristine values of temperance, industry, and introspection that made him a reference point and the envy of neighbors in past national conversations. Within the signification of the titles and appellations, lies the preferable psychological disposition that would benchmark Igbo cultural renaissance.

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A Sociolinguistic Survey of Family Names among the Igbo in Nigeria

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Every family has a name with which its members are identified. Family names are unique. In Africa, such names are not just given but inherited. This implies that they are passed from the father to the children. It is a generational name that links one generation to another. However, in contemporary Igbo society, names are no longer what it used to be in terms of projecting the image and identity of the bearer, the family, and even the kindred. Previous studies on naming in Igboland have mainly dwelt on taxonomy of Igbo names with inadequate attention paid to generational changes that have taken place in the Igbo naming system overtime. Consequently, this study aims at a sociolinguistic survey of family names with a view to delineating the changes, the reasons for the changes, attitude to names and possible solutions to the problems. This study makes use of ethno linguistic identity theory by Giles and Johnson (1987). A mixed (quantitative and qualitative) method was adopted. As a result, numerical data from four religious groups in four Igbo states (Abia, Anambra, Ebonyi and Enugu) were collected. The data comprises names from registers of members from these bodies. Qualitative data was sourced through oral interviews from five people in each group, making twenty (20) respondents. The findings show that modern religious practices, westernization and lack of interest in the Igbo culture are the main causes of the changes observed. The study therefore recommends a balance should be struck between religious practices and Igbo cultural heritage.

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Isiokwu: Ahamefule: Mwehachi ugwu na mputara nye aha Igbo ga

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Aha bu njirimara e nyere ihe, ebe maobu mmadu. Aha onye bu ihe e ji ama ya n'ebe obula o no. Ahamefule bu mkpuruokwu na aha. O bu ka odinala, omenala na mkwenye ndi Igbo gbara mgborogwu. Ahamefule na-echekwa 'onye' na omenala 'omye'. A biazie n'isi e ji na-akwa okpu, nke bu Ahamefule, anyi puru imata mputara ime mkpuruokwua bu Ahamefule; nke bu "ndirigawa na emebighi emebi" Na nkenke ihe nkea na-ekwu bu "ka njirimara m ghara ifu chaa chaa". Ihe nchoncho a na-agba mbo ideputa aha di icheiche, ugwu ha na mputara di icheiche ha tufurula ma tuputakwa uzo a ga-esi weghachi ugwu na mputara a tiikwara oke uru di n'iza aha Igbo. Uzo e si mee nchoncho bu usoro Keanyahuru. Na mmechi onye nchocha doro aka n anti nye ohanaeze ihe ga-abu onodu ndi Igbo ma ha gaa n'ihu na-aza aha Bekee n'ihu na o na-abu onye kpoo be ya nkporo e ji ya kpoo ahihia. Ndi Igbo kpacharanu anya o. Ihe nchoncho na

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The Impact of Igbo Missionaries in Inculcating Igbo Cultures in our Younger Generation

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Recognizing the imperativeness of our indigenous culture is a task that is not for one person but for all, but why this sudden exclamation. The rate at which our indigenous missionaries shun the use of our dialect during their services or programmes is a topic for discussion another day. They prefer the use of other foreign languages as English, French, and Latin among a million others. This singular act estrange our people the more and also lead to loss of our traditional heritages and culture. This research is occasioned by the sheer neglect of our indigenous language by our indigenous missionaries leading to loss of our traditional values. The researchers adopted diverse data collection techniques in its bid to gather a rich vein of data for in-depth analysis. A few theories were introduced in the course of the work to make it more concrete. The work concluded with the researchers beckoning on our indigenous missionaries to embrace the use of our language in the course of conducting their missionary services.

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Mother Tongue: A Panacea for Cultural Revival

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Mother Tongue is a strong pillar for cultural revival and development. As a symbol of ethnic and national identity, many languages and cultures like those of the Chinese, Japanese and Singaporeans have developed and advanced because their people have great interest in and commitment to them (that is their cultures and languages). The economic, socio-political and cultural values of our people cannot advance if there is no deliberate determination to develop and revive our beliefs and norms inherent in our language (s), neither can cultural revival be possible via a borrowed language. The Nigerian cultural worth is fast dwindling as most of her indigenous languages particularly Igbo, currently stands the danger of extinction. Similarly, other major languages like Yoruba and Hausa commonly used by citizens of neighboring societies in the country are no exceptions. This is owing to the fact that their speakers due to contact with western education have embraced westernization in its entirety and now project foreign cultures through their education, dressing, greetings, food, media, junk journalism among many others thereby giving rural dwellers confused identity. They no longer promote and transfer their beliefs and values through folktales, proverbs, moonlight stories and other traditional means to the younger generations as their forefathers did to them in the past. What legacy do we hope to leave for the younger generations today? This situation is highly worrisome. Hence, using Haugen's theory of bilingualism and Bandura's social learning theories, this paper seeks to expose the effects of western literacy, materialism, globalization, and modernity in its totality on our mother tongues and consequently our cultures. Stringent measures to safeguard and preserve our languages and cultures will be taken. The data for the study shall be collected through oral interviews for and direct observations of children and adult bilinguals within Owerri metropolis. It is thus hoped that the findings of this investigation will contribute positively to the desired revitalization of Nigerian cultural heritage as a nation and to Igbo, Yoruba and Hausa tribes as case studies respectively.

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A Discourse Analysis of Language use in Traditional Marriage in Qkai Item cultural area of Igbo land

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This paper investigates language use in traditional marriage in Qkai Item cultural area of Igbo land. The research tends to proffer some solutions to the problems of meaning in the type of language use during

traditional marriage in Qkai Item and also serve as a source of documentation for future reference. Nine traditional marriage settings were used for data collection. Each of the marriage setting was chosen from each of the nine villages in Qkai Item through purposive sampling technique. Non participant observation was used in the collection of data with the aid of tape recorder. Data collected were analysed using Austin's (1962) 'How to do thing with words' and Searle's (1969) 'Speech acts'. Austin and Searle claim that language is used to 'do things' other than just refer to the truth or false condition of particular statement. The findings of this research work show that Igbo words or expressions have no fixed meaning. They can mean different things when used in different situations and social contexts.

Trade, Investment and Business that make the Igbo people Unique

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The Igbos are a group of one ethnic origin located in the Southeastern part of Nigeria. The Igbo ethnic group is a major ethnic group in Nigeria. They are known to love education and research very much. However, the Igbo predominantly engage in trade, investment and business. Their primary interest in trade, investment and business has made them to be seen all over the world. In the old Igbo novel titled *Omenuko*, the author brings to light the high level of effort this ethnic group puts into trade and investment in major cities around the globe. A recent survey shows that the Igbo people are conspicuously seen in every part of the world. They are known to use their investments to make every place they are a home. They invest mainly in real estate and industry. Recent statistics also indicate that close to two-thirds of the Igbo population live outside their ethnic geographical location on the map. It is indeed their business spirit and quest for a better future and life that drives them. The Igbo live freely and legally as they try to make such cities or locations a home away from home. Their business ingenuity is what keeps them afloat and make them to succeed where so many have failed. They are like the proverbial cocoa yam that leaves the barn empty but returns with multiples. They are uniquely creative and very desirous of making something out of nothing. I see this ethnic nationality becoming the envy of the entire world economy very soon. The Igbo are a new African tiger, a nation to be watched and emulated. The Igbo economy is diversely the fastest global growing economy.

Trade, Investment and Work Ethic in a Globalized World

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The Igbo is by nature a globalized being. The confluence of factors such as sociopolitical republicanism, cultural pragmatism, intellectual dexterity, imaginative curiosity, high population density and a relatively small landmass, all conspire to thrust him 'out and into the world'. This exposure to the world forces the Igbo to reckon with standards that may exceed his in the global capitalist economy. Being ever so pragmatic and ambitious, he often chooses to elevate his game to meet the demands of his time and place in history, in an insinuated mantra of "thrive or die". While this disposition tends to expand his economic sphere of influence, it often leads to a neglect of the home base. With an economically weak home base, the Diaspora Igbo becomes vulnerable to the hostility which his success attracts. This often leads to loss of assets and the lack of real social capital to seek redress—a capital gained only through the negotiating power that an economically formidable home front bequeaths. This study is an examination of several ways through which the trading and investment acumen, and the exceptional work ethic, of the Igbo can be systematically channeled to build an economic powerhouse across the Igbo territories of Nigeria. To illustrate these ideas, parallels between the economic challenges of Igbo enclaves in Nigeria and Native American tribes in the United States will be explored. Lessons will be gleaned from the extraordinary successes in communal investments, especially amongst the Seminole

Tribe of Florida, USA. The study will also apply concepts like subsidiarity to design a commercial architecture and investment infrastructure which will be most in sync with the natural instincts of the Igbo. This will create platforms to absorb and channel both communal and Diaspora investment funds to achieve effectiveness in wealth creation and mass employment.

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Re-Awaking the Igbo Culture Through Mother Tongue

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The place of language in any culture cannot be replaced in anything else. Language is an effective medium through which culture is passed from generation to another. Culture is the life style of people within a particular race. It encapsulates the values, beliefs and artefacts, behaviour and language of a distinct people. Culture and language are inseparable. The Igbo Language and culture seemed to be falling out of communication choice and living pattern of many Igbo people. The United Nations Educational, Scientific and Cultural Organisation (UNESCO), Advisory Committee on Language Pluralism and Multi-Language Education, predicted that Igbo Language and culture may be heading for extinction by 2025 if nothing is done. This paper therefore is one of the contributions to guard against that prediction made by the UNESCO. The paper discusses the relationship between human beings and language and affinity between language and culture. It argues that motivation and awareness of the Igbo Language will not revitalize, re-awake and exhume the Igbo Language but also, it will lead to authentic Igbo core culture. The paper also brings to limelight the prospects and recommendations towards Igbo cultural awakening through the use of Mother tongue (L1).

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“Iro-amuma-Onwa-Asato”; A Re-evaluation of Traditional mechanism for crimes and conflict prevention in a traditional Igbo society

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“Nku no na mba, na ezuru mba nri”, is an Igbo adage, which, when rendered in English, means; solution(s) to any society(s) problem(s) can, in most cases be found within the society(s) experiencing the problem(s). In this wise, the present effort ventilates and juxtaposes the use of traditional mechanism by Ochii-Ogwa people of Igbo land, in crime fighting, crime prevention, conflict avoidance and consequently peace maintenance in their inter and intra relations. This system was invoked up to the early 1990’s when it was abolished by criminally minded, pathologically fraudulent and self-serving individuals in the community, who felt threatened by the effectiveness of the mechanism in crime control. Rendered poetically and musically, “Iro-amuma-Ochii-Ogwa” was a product of mastery in musical and poem composition which most often was achieved by the compilation of long list of crimes committed by people living within the community as well as their good deeds; and were recited to individual families in full gaze of members of the community who listened and watched with keen interest. Owing to the effectiveness of

the “Iro-amuma” mechanism in crime control in traditional Ochii-Ogwa community, the present study recommends its use in Igbo societies with cases of crimes and conflict, as well as its re-introduction to Ochii-Ogwa, since, according to the paper, the application of western crimes and conflict prevention models have not appreciably ameliorated crimes and conflicts in Ochii-Ogwa, rather they have ended up creating escape routes for smart individuals living in the community who explores loopholes in the western model to evade punishment of crimes committed. For the purpose of proper understanding of the origin, nature, workings and applications of Iro-amuma-Ochii-Ogwa, the paper hopes to deeply explore all facets of the mechanism, while adopting thematic, descriptive, and chronological methodology as it anchors on primary sources of data.

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Patriarchy: Bane or pro-men in Traditional Igbo Society-a critical review

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It is believed that the traditional Igbo society is basically a man's world. The status of women that emerges is conditioned by men's tastes, prejudices and ambitions. Generally, women are relegated to the background as they are forbidden by Igbo culture from doing many things. This idea is also supported by patriarchy, a hypothetical social system that reproduces and exerts male dominance over women. Consequently, patriarchy is said to be “Pro-men” irrespective of the fact that it is the bane of most men in traditional Igbo society. This paper therefore intends to examine the concept of patriarchy in Igbo society with a view to ascertaining whether it favours men or otherwise and (or) has its negative consequences. To do this, four Igbo novels will be reviewed with a view to exposing the negative attributes of patriarchy. First and foremost, the books will be summarized. Furthermore excerpts will be taken from the books under review to buttress the point of the writer. This will place the assessor on a good pedestal to take a stand on whether patriarchy is a bane or pro-men. It will also correct the wrong impression people have by making them to view patriarchy in the right perspective.

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Anatomy of *Igwe* Syndrome in Nollywood Epics: Popular Culture or African Reality?

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Nollywood has continued to be a leading film industry in the promotion of African culture within the continent and beyond. It has popularized royalties, kings and kingdoms that the *Igwe*, the Igbo language title given to a traditional ruler, has become a popular lexicon, particularly in Africa. The *Igwe* has become ubiquitous in many epic Nollywood films, although no study has so far been done on its presence and usage in the films, in order to determine if the portrayal of *Igwe* and lifestyles attributed to *Igwes* in Nollywood films are real or mere popular culture induced. Using a total of twenty Nollywood films in this analytical study, I argue that most royalty films, particularly the epic Nollywood films portray electronic culture which is anachronistic. The paper interprets the link between the popular images of African royalties particularly those of the kings, their families and kingdoms and those of African reality which they are representing within the African cultural environments; and discusses the implication to culture.

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Morphosyntactic Analysis of Onitsha Personal Names

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Names as markers of identity are source of a wide variety of information. This paper examines the morphosyntactic structure of Onitsha personal names (OPN). The major objective of this study is to signal various syntactic relation and to provide morphological composition with which OPN are constructed. Specifically, the study ascertains the morphological processes involved in forming OPN. The paper adopts survey research design in which the descriptive theory of proper names is adopted, a sample of 250 Onitsha for both male and female were analysed. The data was driven from the native speakers of Onitsha dialect through interview and the administration of questionnaire. The paper reveals that most of the morphological processes in the formation of Onitsha personal names are predominately prefixing and suffixing in a hierarchical manner, such that the meaning of the names are predicted from their structural components and most of these names are derived from clauses by decentralisation processes where subject verb and complement of a clause are fused in nominal. The philosophy behind the naming processes which carries meaning is often lost because of the shortening or clipping. The names formed have very little inflectional morphology but more of derivational and extensional morphology, most derivational take place with verbal roots with the use of concatenate and non-concatenate processes.

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Survival of the fittest: Women as Breadwinners in Selected Novels by Nigerian Women Writers

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Since the publication of Chinua Achebe's *Things Fall Apart* in 1958, Nigerian literature has developed and expanded beyond imagination. Today there are many male and female writers producing important literary works that have explored diverse themes in different genres. It is noteworthy that many of the writers are Ndi-Igbo. My research in Nigerian literature has revealed that most women writers focus on women, the family and society. They portray female characters who are breadwinners for their families—a thematic preoccupation that male writers hardly pay attention to in their works. In this paper, I intend to examine the theme of women as breadwinners in the writing of selected Igbo female novelists, including Flora Nwapa (*Efuru*), Buchi Emecheta (*The Slave Girl*), Ifeoma Okoye (*The Fourth World*), Chimamanda Adichie (*Purple Hibiscus*) and Chika Unigwe (*Night Dancer*). I am interested in the depiction of women as breadwinners—an increasing phenomenon in the postmodern era—either as married women, widows, single parents or independent women. To examine this issue, I would use Judith Butler's theory of gender performativity that argues that gender is based on performance, and sees gender roles as fluid, unstable and dynamic, depending on the situation and condition of the people concerned. The myths and stereotypes of masculinity and femininity, especially as they relate to gender roles, define masculine attributes as strength, courage, achievement, aggression, dynamism, independence and boldness while feminine attributes are seen as weakness, diffidence, laziness, dependence, subservience, virtue and gentleness. These gender stereotypes are often recreated in male-authored works while female-authored works often interrogate and repudiate them. Our findings would determine the extent of gender role reversal and the ability of women to take care of themselves or their families as successful breadwinners.

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Masquerade and Women Spectatorship in Akpoha-Afikpo: The Demystified Affront

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One feature of masquerade performance in almost all African societies is the presence of the audience. Women, the elderly and children make up the bulk of every audience in our traditional performance space. And one of the characteristics of the masquerade performance is its mystified presence and veneration whenever it appears and performs in the public. It is therefore, a strange occurrence and a sacrilegious questioning of tradition to see women confront or walk side by side with the masquerade for

whatever reason. Recently, this sacredness, reverence and inscrutable wonder attached to the masquerade has been jettisoned and relegated to the background. Having carried out a non-participant-observer research, this paper has critically looked at this demystified affront especially within Akpoha-Afikpo socio-cultural milieu and reveals that religion, erosion of values system and politicization of masquerade performances as major factors that contribute to the shattering of the gulf that has always existed between the masquerade and its audiences especially the women. This according to the paper is due largely to the relegation of masquerade performances to a political fanfare devoid of its ritual trappings hitherto ascribed to it in recent past in African societies. The paper believes that change coming off from globalization and cultural invasion has clawed its way into the Igbo culture and values and the center cannot hold, but that culture, religion and politics are triplets that cannot survive without the other and suggests a win-win situation by leveling off any situation(s) that may lead to skirmishes and affront on our traditional values and or performance forms.

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Actualty of Misogyny? Depiction of Women in the Lyrics of Igbo Rap Music

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The rap music industry, being part of the entertainment industry, contributes significantly to socialization and therefore, plays an important role in gender construction. This study seeks to understand the dynamics of the rising negative portrayal of women in song texts of Igbo rap music. The analysis of misogyny has featured quite prominently in studies devoted to rap music in Europe and the United States. As Weitzer and Kubrin (2009) asserted, although misogyny does not typify Western rap music in general, it contains a much higher intensity of negative representation of women than what obtains in many other Western popular music genres. Drawing from the perspectives of Rosenberry and Vicker (2009), and Beullens, Roe and Bulk (2012), based on disinhibition and cultivation theories respectively, this study argues that negative portrayal of women has potentials for socializing consumers into misogynistic tendencies and its untoward ramifications. Employing the descriptive research method and focusing on examples of songs by selected Igbo musicians, this work examines the portrayal of women in the lyrics of Igbo rap music, its relationship to gender construct in the larger Igbo society and to recent social and cultural transformations in Igbo society. It recommends strict enforcement of moral censorship of popular styles, particularly rap music, in order to stem the tide of misogynic inclinations. This study allows for deeper sociocultural insights into Igbo society through rap music lyrics, thus, contributing valuable data to Igbo/African studies and ethnomusicology.

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Folklore through embroidered illustration for rekindling the Igbo Cultural Values in the 21st Century

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Folklore from the time past has been expressed by means of oral literature and visual metaphors, especially in the form of Uli lines, by contemporary artists. This approach to knowledge, tradition, literature and practice which was made meaningful through oral communication and behavioral instances was purposed for culture preservation in prints as a measure to militate against its absolute extinction. However, sufficient means of visual art expressions and techniques have not yet been explored by relating folklore to the cultural context of an embroidery work. In view of this, the paper uses different embroidery stitches, techniques and materials to illustrate some notable folktales and proverbs in Igbo tradition. Precisely, hand embroidery and alternative to monogramming, using a computer aided device were employed in practice and discussion. The essence of this paper was to use the visual art of

embroidery to communicate to the art and culture scholars, younger generation, Igbo community, Igbos in diaspora, the neighboring societies in Nigeria and host communities abroad, the need to preserve the Igbo culture through traditional and modern means of folklore interpretation. Review of three literary works on folklore in the cultural context of embroidery and two proverbs in alternative to monogramming were carried out in a field work. Such works include the literary writing of Wole Soyinka, Onuora Nzekwu, Chinua Achebe and Flora Nwapa. Basic Igbo cultural norms portrayed were proverbs, hard work and success, pride that goes before a fall, patience, consequences of violating communal values and power in gracious speech. In order to educationally pivot the background of this paper, the Cognovits learning theory where learners process, store and retrieve information for later use by creating association and knowledge set useful for living, particularly on a given context, is considered most suitable. In conclusion, the paper reveals that embroidered folklore illustration could socio-economically preserve, rekindle, transform and advance the Igbo cultural values in this 21st Century.

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Nwanyi Gafee N “Onye Muru”?; A juwazie “Onye Luru”: Igbo Marriage Procedure, A Panacea to Frequent Divorce and Broken Homes

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Marriage and Family relationship is an institution ordained by God to sustain the human race. Sine Marriage is God-ordained and practical in a man’s life, the Igbo traditional society, in their wisdom outlined the proper procedures to be adhered to in the course of getting into marital relationships, in order to maintain a stable marriage. It is unfortunate that Igbo couples and would be couples have resorted to cutting corners as an easy way of getting into marriage relationship, in utter denigration of the already customary laid down procedures, thereby landing themselves into divorce and unwantomness of broken homes. It is the position of this paper that if the Igbo customary laid down procedures are followed to the letter, there will be no reason for rampant divorce cases as can be witnessed today. This paper will benefit the Igbo community, especially intending couples. The paper looks into marriage in Igboland and procedures for marriage, divorce, causes of divorce and their avoidability.

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Ahamefule: Restoring pride and meaning to Igbo names – A paradigm shift

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The values of the Igbo people have been almost displaced if not in its completeness already. Many people refuse to identify with the Igbo language let alone answering Igbo names rather they go for foreign names like English names, French names even German names. To say the least the bearing of Igbo names seem to have become a taboo to many people and this has made this aspect of our culture suffer so much. This research is necessitated by the negligence of the Igbo people for indigenous names for preference of foreign names directly and indirectly eroding our culture. Various data collection techniques were employed in the course of this research and included oral interviews, use of textbooks, journals, periodicals and the internet. The work concluded with the researchers suggesting how to restore the pride of place of Igbo / Traditional names the world over.

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One Nigeria: A paradox of a slogan in the systemic marginalization of the Igbo people in national affairs, 1953-1980: a historical analysis

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The Northern Nigerian elites had participated actively in the perpetuation of its political leadership of the nation since independence. However, as this essay argues, the dynamics of its hegemony, built on a dubious slogan called “One Nigeria”, had been a sustained programme of domination of the Igbo people mainly in political, social and economic affairs, in order to maintain its northernization policy built by the founding fathers of the Northern People’s Congress (NPC) from the 1950s. Beginning with the Kano riots of 1953, over political differences with the Southern political elite, the Igbo were targeted when they were killed and properties destroyed. In post-colonial Nigeria, the alliance between the NPC and Samuel Akintola’s Nigerian National Democratic Party (NNDP), robbed Eni Njoku of his second tenure as the Vice-Chancellor of the University of Lagos in 1965. The post-colonial crises among the political elite which propelled the military intervention of January 1966 provoked much anti-Igbo sentiment, which degenerated into an orgy of violence against the Igbo in Northern and Western cities. During the Civil War the Igbo were starved, strafed and forced into unnecessary flight from their towns and villages to avoid annihilation by the invading conquerors. At the end of the war, millions were dead in the name of One Nigeria. Their post-civil war reconstruction was effected with minimal government aid, which showed their great resilience and determination to thrive in the midst of political exclusion. In the same vein, they were deprived of their properties in the Rivers State which were called “abandoned” by the Nigerian State. Even in the Second Republic when one of theirs was Nigeria’s Vice-President, he was in fact a ceremonial figure because as he had no constitutional role to play in the management of Nigerian affairs. It is the thesis of this essay that the Igbo, as a component of the Nigerian State, deserve to be treated equitably in the affairs of Nigeria, in line with the words of the old national anthem, “where no man is oppressed”. In retelling this story, by using historical methodology, it is hoped that this essay will deepen our understanding of the use of force and the principle of divide and rule by the Northern political elite, between 1953 and 1980, to enthrone mediocrity and stifle the aspirations of the Igbo in Nigeria.

Agbogho Mmuo Mask: An Authentic Image of Women in Igbo Culture**Francis Nnamdi Ikwuegbu**

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Many writers in the sciences and the humanities are still lamenting values based on superiority. One of such incidents is found in the writing of most Igbo masking traditions, which many believe is a male-centered ideology and tradition that appears in practice to concentrate on the thought and action of males. There have been exceptions of course, for there existed very little ethnography originally with the views of women as their starting point in the day’s yore before male took over. Some literatures about socialization and the research into the relations of culture and several roles, begun by Margaret Mead, gave impetus to this study on Agbogho mmuo mask: an authentic image of women in Igbo culture. The paper sees Agbogho mmuo mask as a symbolic representation of the strength, beauty, courage and affluence exhibited by women. The study hopes to use participant observation of qualitative research method to collate data. The findings show that there is urgent need for female centered studies to balance the human sciences focus on one-sided reliance on the male half of the population. The study projects the ideological contributions of women in masking institutions of Igboland, preaching complementarity thereby debunking the subordination of women.

The Christian Church versus *Omenala*: Interrogating the role of Christianity in the destruction of traditional burial rights and ceremonies among the Mbaise Igbo group**Nkemjika Chimee Ihediwa**

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Burial in traditional Igbo society was an elaborate affair depending on the type of death, gender, age and status of the deceased. Each of these categories enjoyed a unique burial ceremony in virtually all Igbo society with negligible differences. The death of titled man, warrior, *dibia* or priest/priestess, involved routinized rituals and sacrifices to guarantee a smooth rite of passage to the ancestral world. The burial ceremony was usually laden with parade/ processions to the market square (during *Okwukwu*), sacrifices of assorted animals and ritual music forms like *Ese*, *Ese Ike*, *Uko*, all symbolizing who the deceased was and to ensure his/her acceptance into the ancestral hall of fame in the hereafter. The coming of Christianity and the progressive conversion of the people served as a springboard for the slow but steady decline and almost destruction of these burial ceremonies/rites among the Mbaïse group and indeed all other Igbo groups. The demonization of these burial ceremonies and the systematized penance imposed on converts who attempted to observe the traditional burial ceremonies or rites of passage by the Church proved very effective in whittling down these burial ceremonies to the point of extinction now. The paper intends to examine burial and burial ceremonies in Mbaïse, and the role of the Christian church in the destruction of traditional burial ceremonies and rites of passage for the deceased in the area, and the impact of this on the cultural heritage and traditions of the people.

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Mgbasa Ije Ozi Ndị Ụka Mmụọ Nsọ na Najirịa Kemgbe Agha Biafra Biri: Etu Ihe Si Gbata Kwurụ Ugbua

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Ndị Ụka Mmụọ Nsọ bụ ndị nkuzi ha, ozizi ha na nkwenye ha gbadoro ụkwụ n'ike nke Mmụọ Nsọ Chineke. Ha na-agbaso usoro ofufe ahazighị ahazi ma na-agba mbọ ikuzi ihe dị n'Akwụkwọ Nsọ n'agbanweghị ya. Onye ọ bụla bụ onye otu usoro ekpemekpe a ka a na-akpọ na Bekee (a pentecostal). Ihe gbasara ha na ije ozi ha ka a na-akpọ (pentecostalism). Ederede a chọputara mgbe ije ozi ndị ụka Mmụọ Nsọ malitere, ihe bụ ebumnobi ha mgbe ha na-amalite ọhụrụ, agamnihu ha kemgbe ha malitere na kwa ụrụ dị iche batarala n'ije ozi ha tumadụ n'oge ugbua. E ji ụfọdụ n'ime ha a ma ama na Najirịa taa wee mere ebe mgbado ụkwụ nnyocha ederede a. A chọputara na n'agbanyeghị na ndị ụka Mmụọ Nsọ nwere ezi ebumnobi mgbe ha malitere mana ọtụtụ n'ime ndị isi na-edu ụka ndị a na-adahiezi taa nke mere ka ebumnobi mbụ e ji wube ụka ndị a na mbụ na-akpuzi afọ n'ala. Ederede a gbara ebe niile ndị isi ụka Mmụọ Nsọ dahierela n'anwụ ma too ndị ka kwụ chīm n'okwukwe ha ume ka ha na-aga n'ihu n'ezi ọrụ ha. A gbasoro usoro sọvee mee nchọcha a. Ederede a ga-eme ka ndị hierela ụzọ n'ụka Mmụọ Nsọ chighakwute Chineke ma meghee anya ndị a na-achọ iduhie ka a ghara iduhie ha pụọ n'okwukwe. E nyere ndụmọdụ ka ndị niile bụ ndị otu ụka Mmụọ nsọ gbaa mbọ wepụ oke ọchịchọ, amụma ụgha, oke ịchụ nta ego na arụrụala ndị ọzọ dị iche iche ka Chineke wee jiri chọọchị a rụputa ebumnobi ya n'ogbo a gbagorọ agbagọ.

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The Politics of Traditional Social Control Mechanisms: the *Ivu-Mbembe* Factor among the Mbaïse-Igbo of Eastern Nigeria.

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The unique cultural corpus that is "*Nto Na Ala Igbo*" lends itself readily to ramifications of thought patterns regarding cultural forms. This is inclusive of a focus on proverbs, norms, customs, and traditions, as well

as, the retinue of engagements that speaks both silently and eloquently to Igbo value systems; albeit, understood broadly as its constitutive native social processes. Several of these are under intense threat of complete erosion, relegation, or denigration. This can clearly be gleaned from the extent to which newer generations of Igbo are increasingly becoming unable to strike serious identity with these with any ease. The context, which exerts strong influence on denial or complete lack of knowledge of cultural values and practices, may well have stemmed from the sweeping impact of a crippling modernity that renders its victims vulnerable to cultural amnesia. Indeed, many a younger generation of Igbo between the ages 18 to 30 years are even profoundly caught up in the web of this ongoing cultural amnesia (or is it ignorance) leading to genuine feelings of apprehension over the future essences. While this trending cultural disarticulations in cultural understanding bears implications for their interpretation, defense, and sustenance as crucial analogs from which their personhood springs, it is safe to say that building through an oblivious of what constitutes identifiable cultural elements do not speak truth to any strong defense of Igbo cultural futures and security. In this intervention, we examine a particular cultural form relevant in the enforcing of deterrence and achieving valuable assurances in the sustenance of populations in traditional societies on the basis of agreeable dispositions in character and conduct that conduces to social peace. This cultural experience, among the Mbaise-Igbo, is called *Ivu-Mbembe*. We explore the dimensions in which it also speaks to a grand scheme for social caution and penalization to underscore the crucial nodes in the keeping of order in traditional Igbo society. Thus, our empirical focus draws from within the public and private contexts in the traditional enclaves where this writer hails from.

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When Avatars Speak ...! Computer-Generated Tools for Language Acquisition

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Various empirical studies have shown the significant contributions of computer-generated characters, cartoons and animation to education (Segaran et al., 2013; Balasubramanyam, 2012; McMenemy and Ferguson, 2009; Doyle, 2001). Williamson and Abraham (1995) show that implementing animation in learning has led to positive outcomes for decades. For Mayer and Moreno (2002), animation plays a role in improving the learning process, particularly in promoting thorough understanding of the subject matter. Animation has made significant contribution to the language learning process among various age groups of learners (Tamburini and Paci, 2002), particularly 3D animated talking head of virtual teachers in computer-assisted language learning applications (Wik, 2011; Wik and Hjalmarsson, 2009; Voce and Hamel, 2001). 3D animated characters may be an essential instructional tool in supporting language learning through pronunciation modelling among non-native speakers (Badin et al., 2010). In this paper, through a review of existing literature, relevant multimedia contents and an animated short, *Obinna Ejighi Ahu* (Igwe, 2017), we will examine modern teaching techniques and identify various ways to exploit avatars for the teaching, learning and promotion of Igbo language and culture.

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Without the stories, where are the values? A case for the inclusion of Igbo oral literature as major component of the curriculum of Igbo language for basic education

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In those good days when social, cultural, spiritual and economic environment were friendly, life and relationships were truly symbiotic and basically communal with children and parents benefiting from one another, relations benefiting from one another and neighbors from one another. In those days, parents, elders, relations and neighbors spend quality time with children/wards enriching and meeting their intellectual, emotional, psychological, spiritual, moral and cultural needs through moonlight stories such

as folktales, folksongs, anecdotes, proverbs, idiom, myths and legends etc. These genres of oral literature are the embodiment of the Igbo norms, ideal, belief system, values etc and are quite didactic. Today, things have changed. Civilization, modernization, globalization and economic recession to mention but a few have robbed the Igbo society of the beautiful scenario that molded the character and ensured the all-round development of the Igbo children. Shall we let go so easily? Since the closest place for the Igbo children in this modern times, is the school, this paper advocates for the inclusion of the Igbo oral literature in its variety of genres into the curriculum of the Igbo language for Basic Education.

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Towards Achieving Inclusive Politics without Bitterness in Nigeria

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This paper examined the history and practice of democratic governance in Nigeria since independence. It argued that they have tended to exhibit the absolute and total control of political offices through political appointments by any ruling political party, particularly at the centre and state levels. This practice, which is associated to 'the winner takes all' syndrome has been widely criticized by political analysts. It has been accused to be not only retrogressive but negative of the principles of true federalism and good governance, given the amount of human resource availability in Nigeria. Qualitative data were collected and analyzed using historical and descriptive methods. This paper is guided by the political theory of federalism and the theory of good governance. The thrust of this paper is to highlight the potential gains of good governance founded on federalism and anchored on inclusiveness and politics without bitterness in a multi-ethnic, multi-religious and multi-cultural society like Nigeria.

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Women Empowerment and Participation in Economic Activities an indispensable tool for Self-reliance

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The objective of the study was to examine women empowerment and participation in economic activities as tool for self-reliance and development of the Nigerian Society. Research questions and hypothesis were used to guild the study. Structured questionnaire was used as the major instrument for data collection. Copies of questionnaire were administered to 250 women randomly selected from 6 out of the 21 local government Areas of Anambra State. 228 copies of questionnaire recovered were analyzed using Mean to answer the research questions and t-test statistic to draw inferences about the hypothesis. The results showed that farming, trading, craft, food processing, hair dressing, poultry and the likes were the major economic activities performed by women in Anambra State. Personal savings, family assistance philanthropist's assistance, loans and credits, cooperative society assistance, group contributions, were the sources of fund available to the women for their economic activities. Inability of government to provide support, corruption on the part of implementers, family burden, cultural restrictions, husband influence, illiteracy were the obstacles women encounter in carrying out their economic activities. Provision of sustainable land tenure system, provision of soft loans and credits, training

programmes, finding, establishment of cooperative societies, were some of the strategies proffered to enhance women participation in economic activities.

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***Eshe*, Inheritance and Endangered Community Performance for the Dead**

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The advent of Christianity eroded several Igbo customs while a number of them manage to survive. *Eshe* (and its appendage *ituaka*), an age-long funeral practice is one of them. *Eshe* is a mandatory, dramatic, spiritual practice for averting calamity and ensuring reincarnation. This practice has become a dichotomised socio-cultural practice among the Mbaise, southeast Nigeria in the last forty years due to Christianity and rising Pentecostalism. Thus participation in *Eshe* triggers off excommunication from church, or community if not. Consequently, the affected individuals face disconnection from certain communal benefits, ancestral security while being excluded from the share of family inheritance. From dramatic and anthropological perspectives, this paper will interrogate the dramatic imperative of this endangered practice, its philosophy, tenets and impact on cultural harmony and social order. The research method is qualitative: interviews with key stakeholders, focused group discussions, non-participant observation will be employed and relevant textual resources will undergo critical analysis. Findings show that recent practice admits proxy participation as a reinvention for cultural understanding among different beliefs to promote peace, homecoming and reintegration of federating family units.

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Materialism and the Syndrome of Wealth Without Work, a Writer's Vie

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Materialism as it is today can be seen from the eyes of the present day youth. This quest for wealth without work can be said to be a typical issue on the lips of the social critics, researchers and the elderly, who feel that the "world" has changed. The writer happens to be an administrator in a higher institution, who can reflect on the years of service that has been put into the services of a parastatal in Nigeria. From personal observation and contact with staff, states categorically that time has changed. What can be done to change the minds of those who believe in materialism and the syndrome of wealth without work, forms the objective of this paper. This a bad step in the wrong direction that needs to be retraced for the good of the society at large. The Igbo are known for hard work and forthrightness, a spirit that seems to be asleep. This paper calls for a reawakening of the Igbo spirit and maintenance of the Igbo world view and philosophy of life.

+++++Marriage

Ceremony in Modern Awka Town: *Omenala* or *Omenaelu*?

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In Awka town, "*Okuku Onye Uwa*", the marriage ceremony of a daughter, used to be one ceremony a whole village looked up to and relished. It was an opportunity for merriment with a lot to be eaten and drunken. The young girls who were more involved were usually ecstatic when there is such impending ceremony. It was seen as their ceremony and indeed, they used to take the centre stage once the date

was announced. Their involvement started from *Ikpa Nku* (fetching firewoods) *okuku onye uwa*, through *Ichu mmili* (fetching water) to *isu nli* (pounding cassava). The first two tasks precede the appointed day while the last one took place on that day. There was a price tag for each of these chores and where the expectations of the young girls are not met, they rejected the offer and were placated as no one wanted to incur their wrath. There were specifications as regards food and expectations from the in-laws. Are these young girls still relevant in such ceremonies? Are the traditional specifications being adhered to? If yes, to what extent? If no, why? This paper sets out to investigate how marriage ceremony is being conducted in the contemporary town of Awka especially in face of the current popular *Igba Nkwu* and *Aso Ebi* craze in Igboland. Group focus interview and observations were used as research tools. Findings indicate a serious departure from the norm and the elders are incapacitated and resigned to fate blaming modernity and Christianity for the now adopted “*Omenaenu*”.

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Boko Haram Terrorism in Kano, Northern Nigeria: The Igbo Experience

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When the Boko Haram terrorists first struck in Kano in systematic coordinated attacks on the security personnel and government institutions on 20th January, 2012, it left over 250 people dead and colossal amount of property destroyed. Those affected cut across ethnic and religious divides as an unspecified number of Igbos were among those that lost their lives. The escalation of insurgents’ attacks in Kano since 2012 and extension of its bombings to Sabon-Gari, (strangers’ quarters) populated mainly by the Igbo and other migrant groups from Southern and central Nigeria adversely affected Igbos who dominated the economic and social activities of Sabon-Gari. This paper examines the impact of insurgency on Igbos in Kano by exploring the risk the Igbo were exposed to during insurgents’ heightened attacks on them and their businesses. It highlights people’s experiences which led to mass exodus of Igbos from Kano as their safety and their businesses could no longer be guaranteed. It also examines the coping strategies adopted by Igbos amidst waves of insurgence shooting and bombings in Kano. Sources used in this paper will comprise oral interviews, researcher’s eye-witness accounts, newspaper reports, and relevant published and unpublished works.

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The Power of Silence: Reflections on the Politics of Memorializing the Biafra experience

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Less than two week before the end of the Biafra War, my father was conscripted into the Biafra army. By this time, the Biafra state was desperate and all hands were need to sustain the dying breath of the Biafra state and what it meant to all those involved in the prosecution of the war. The scares of the war was written in every face and body of all who lived in Biafra. The following day, my mother prepared some food, handed my two siblings and I over to the care of Mama Paschal, another women in the compound as she set out with my sister Pep tied to her back and the food she had prepared on her head to search for my father. As the years went by, and as I began to do my writing about the war in particular and wars in general, I have always wondered what my mother was thinking as she embarked on the journey. Who goes out looking for a soldier in the war front with a baby on her back. Did mom understand what she was doing? Did she understand what it meant to be at war? My mother was young and naïve. She was about 29 years then. Yet the story of my mother’s experiences and that of my father, like the experiences of many Biafrans and other easterners has been lost in time. This desire to forget and the politics of suppression of memory of the war has occurred at two levels. At the first level is the individual level. Drawing on my own family’s experience, I have wondered why my father and mother never talked about their own personal experiences of survival in what was obviously an

usual war. At the second level is that of the community and state. At the core of the state sanctioned amnesia is what I see as a wide-spread perception that can be characterized as the “Igbo Problems”. Just like the notion of the Jewish problem in Nazi Germany, the Igbo have been vilified as a group. My paper explores how the war has been memorialized at the individual and public levels.

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Ikeji Festival of Aro Ndizuogu: Retelling the Stories and Rekindling the Values of an Ancestral Homeland

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Cultural festivals are unique moments in the lives of particular communities when the vital components of their worldview are explicitly displayed through various cultural acts, amplified with colourful costumes and culinary delights. This becomes more interesting in relation to the Aro Ndizuogu Ikeji Festival. Aro Ndizuogu is a group of sprawling communities, spreading across three local government areas in Imo State, with its largest area located in the land obtained from Umualaoma town. For the Aro Ndizuogu, the Ikeji Festival is an annual festival of thanksgiving, merriment and propitiation, which comes up either in the month of March or April every year. It is very rich, in both historical and cultural festivities, filled with scintillating performances from masquerades, memorable sights, comic acts and magical dances from different dance groups. The festival began as a ceremony to mark the end of the planting season and the beginning of the harvest season. The festival is a four-market days’ (otu-izu uka) festival, which is equivalent to one week in the English calendar. Each of these market days: Eke, Orie, Afor and Nkwo, has its own significance and represents a particular aspect of the Ikeji festival. The present work on schedule is an attempt to retell the dimensions of the Ikeji Festival for the purpose of rekindling the values that underlie the colorful and scintillating event. The historical and phenomenological method of enquiry would be employed for the purpose of this research.

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Igwebuike as an Igbo-African Philosophy of Peace and Conflict Resolution

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A cursory glance at the African continent reveals that she has been and continues to be the scene of multiple conflicts at local, national and regional levels. These conflicts have led to the breakdown of African countries. Human lives have been lost, infrastructure destroyed, education and health services have suffered, and the environment damaged. Over the years, the international community has been involved in supporting African countries in the resolution of conflicts, however, only very little have changed. It is from this background that this piece asserts that circumstances have arisen that calls for the study of the African worldview to see how indigenous categories could contribute to or complement the resolution of conflicts in Africa. Igwebuike, an Igbo-African philosophy is, therefore, employed as a system of conflict resolution which would help Africans to incorporate African traditional categories in the resolution of conflicts, promotion of peace, justice, freedom, human dignity, sustainable development and better quality of life. Igwebuike as an indigenous holistic Igbo philosophy is generated to emphasize that indigenous peoples have worldviews and means of relating to the world. This worldview is rooted within indigenous epistemologies, cultures and traditions with the understanding that we are all related- each aspect relates with the whole: the dynamics of reality are based on the relationships and experiences of interrelationships and interconnections. The findings of this research would assist policy makers, Non-Governmental organizations and development agencies to locate the appropriate conflict resolution strategy for the promotion of peace and development in African local communities. The Indigenous holistic method of enquiry would be employed for the purpose of this research.

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Ahamefule: Restoring Pride and Meaning to Igbo Proper and Place Names

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This work sets out to discuss one of the primary means of restoring pride amongst the Igbo of Nigeria; which is, reflections on the forms and meanings of Igbo proper and place names. The Igbo believe so much in a name and so it has to be given circumstantially. Once the name is given, the bearer girds it so jealously to ensure a stain-free personality or character. We used about 100 proper names and 30 place names. The elicitation of data for this work was through simple listening method of data collection and review of some Literatures in Igbo Onomasiology. The framework adopted for the analysis was based on structural analysis approach. It was discovered from the data used in this work that some structural changes have pervaded the spoken and written usage of Igbo proper and place names and the emerging varieties in their reconstruction, constituting a wheel in progress of Igbo studies. The resultant effect is *ahamefuola* (my name has been lost); while in the actual sense, we are discussing *ahamefula/ahamefule* (may my name not be lost). The implication of this latter statement is that my names will live till eternity. In order to recover them in the Igbo Onomastic lexicon, consistency has to be established.

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Representation of Igbo Entrepreneurial Skills in the Novels of Chinua Achebe and Buchi Emecheta

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The paper explores the entrepreneurial skill of Igbo people of eastern Nigeria as depicted in Chinua Achebe's *Arrow of God* and Buchi Emecheta's *Joys of Motherhood*. Igbo are endowed with inherent aptitude for entrepreneur, with premium on occupational skills and enterprising initiatives vis-a-vis self-help and self-enterprise, these have become both an ideology and a mantra and have helped them survive harsh situations. The industry of the Igbo can be attributed to the pattern of socialization and the democratic nature of her social structures. These Chinua Achebe and Buchi Emecheta depicted in the novels understudy; for example, in *Arrow of God*, Achebe presents Edeogwu an artist, who carves the masquerades (mask), though he produces good mask but he feels inadequate thereby relegating himself and render his product superior to his personality. He exemplifies an Igbo person who fronts his product independent of himself, bringing to bear the individualistic nature of the Igbo person. In another brand, Buchi Emecheta's *Joys of Motherhood* depicts Nnu Ego, a hardworking woman who singlehandedly trained her male children, denying herself every comfort. Emecheta's Nnu ego exemplifies the dexterous Igbo woman as occasioned by patterns of socialization. The paper therefore, explores the relationship between self-concept and entrepreneur ability of the Igbo and its implication in the development of Igbo identity.

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The think Igbo, think home initiative: Interrogating Igbo diaspora and their homeland

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The word diaspora is generally associated with the dispersion of the Jews from Israel by the Babylonians and carries with it a badge of anguish and suffering. It came later to be applied to a large group of people with a similar heritage of homeland who has moved out of their places of origin to settle permanently or

temporarily outside their homeland. Migration carried with it the expectation of a return to the native land. In the case of Israel, it was achieved in 1948 through the efforts of the Zionist Movement and the weighty fiat of the United Nations. The abolitionists had facilitated the return of some former slaves to Africa. Igboland has its share of forced and unforced dispersals, first by slavery, and secondly by economic factors. Both have deleterious effects on Igboland. It is not farfetched or esoteric to link the economic down turn in Igbo land and its prostrate position today with the slave trade, without ignoring the import of post-civil war policies of the Nigerian government. Slavery deprived Igboland of over 1.3 million able bodied men and women at the zenith of the trade. Colonialism and the Nigerian Biafran war also induced migration to other parts of the country and outside it, regarded by some as comfort zones. We shall, in this paper, examine the phenomenon of dispersal as it affects the Igbo society. We shall pay particular attention to its modern variant, that is the unforced and, according to a school of thought, the systemic induced movement of Ndigbo to other locations in Nigeria, the consequences of this trend and the desirability or otherwise to reverse it and make the Igbo to embrace the nascent homeward ideology of THINK HOME and invest some percentage of his social capital in Igbo land. While making use of extant literature, oral and written, informed opinions and discussions on the subject matter, we shall not underplay the utilitarian values of contemporary history, personal experience and eyewitness accounts to advance the narrative.

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“The Hungry Food Suppliers”: An Examination of Poverty and Food Production among the Rural Farmers of Nkanuland

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Farming is one of the oldest professions of the Igbo man. And food production precedes any other agricultural practices in Igboland. Food production as used here means the production of edible root crops like yams, cocoa-yam, and cassava, and cereal crops like rice and maize. Citrus fruits like oranges and mangoes, among other fruits. Other food crops worthy of mention are Okro, Melon, Banana/Plantain, Vegetables and Oil palm products. Each of these has its place in the food production chain in Nkanu area of Igboland. Poverty on the other hand, denotes socio – economic conditions of deprivation or lack of the basic necessities of life, in particular of things which are imperative but are absent and renders life indecent. These conditions are prevalent in rural areas of which major part of Nkanu land falls under. This paper examines the contradiction where rural Nkanu which contributes a huge proportion of food consumed in Enugu metropolitan city, still wallow in hunger and poverty. Attempts shall be made to ascertain the linkage between rural food production and poverty level in Nkanuland. And conclude that both the food producers and policy – makers must look at the food question as a triangular relationship between food production, distribution and consumption. Oral and written sources – archival materials, files, government documents/edicts, books, among others – were used to enhance wider scope of research.

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Agbara na mmuo as agents of development in Igbo cosmology

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In Igbo cosmology, the gods and men live a symbiotic life, one of mutual and reciprocal relationship. Men feed the gods and the gods provide health, fertility of soil and reproduction. Many western anthropologists and even non-anthropologists have often been puzzled by the virtual ubiquity of references to gods and all sorts of spirits in traditional Igbo/African explanation of things. Their failure to understand is partly attributable to the fact that many western anthropologists have been unfamiliar with the theoretical thinking of Igbo culture and as a result have thought of development from a tangible manifestation of things. We argue that the influence of the disembodied spirits and deities on human beings, their association with other animate and inanimate matter and all natural elements and phenomena have contributed immensely to the harmonious existence and development in Igbo cosmology.

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Money God-Talk: Reading Proverbs 30:8-9 in a Milieu of Opulence Religiosity *na Ala-Igbo*

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The new religious expressions moving across the Continent has continued to define and redefine traditional forms of religious practices, whether indigenous or Christian, in Igboland. Disproportionate emphasis on material wellbeing and the abhorrence of suffering and discomfort, questions the ethics of the emerging religiosity because religion itself is a holistic undertaking. While some traverse distances seeking miracles to unlock treasures for a better life, others hold on tenaciously to the belief that extraterrestrials have taken control of their bodies and minds, thus throwing reason overboard, a practice totally incongruent from indigenous Igbo God-human relationship. Because of the receptivity and popularity of the new religious expressions, traditional (native) shrines in many villages have undergone metamorphosis, they double as prayer houses and *ulo igba aja* (soothsayer), transforming the shrine priest, or *Onye isi agbara*, into a "prophet." The *modus operandi*, however, remains the same except that the village prophet now dons a long white flowing garment. Even the academy is not spared; high level academics double as pastors or church founders. Popular as the trend may seem, its impact on *Nto Ala* (core values) Igbo remains unsettling; fundamentally, it introduces a concept of the Supreme Deity (Chiokeke) that is alien to the Igbo. Adverse effect to individual as well as the collective psychic of adherents suggests a looming disaster, a trend that can no longer be ignored. This descriptive essay addresses the problematic situation with insights from the biblical text, particularly Proverbs 30: 8-9 as well as some works of African scholars of religion and theology. With socio-historical method and cultural hermeneutics as tools, the paper explores the money God-Talk syndrome that dominates the contemporary religious and worship landscape in Igboland while suggesting ways at revitalizing the Igbo religious sense for a more holistic participation in a globalized ambience.

***O ka mma n'ama*: Igbo Migrant Traders and Infrastructural Development across Nigeria**

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After the horrendous experience of 1966—prelude to the eventual civil war, and the attendant abandoned property saga, one would have expected Igbo migrant traders across Nigeria to learn their lessons and tread with caution in terms of heavy infrastructural investments in their host society. Another warning came with the 1993 *Oso Abiola* in Lagos, in which Igbo residents, especially traders suffered temporal commercial setbacks. Apparently, Igbo traders across Nigeria have adopted the Igbo parlance—*ala wu otu* —(the land is the same anywhere) thereby justifying the earlier assertion by scholars that Igbo home is anywhere they find conjugal. Thus, Igbo traders across Nigeria have invested heavily in infrastructural development of their host societies in areas such as manufacturing companies, five-star hotels, building of schools, residential houses, buying of lock-up stores, and recently, building of shopping plazas and estates. However, in a bid to protect these investments, these Igbo migrants have tended to focus their attention on their 'adopted homes' and abandoned development initiatives in their ancestral homeland—Igboland. This study uses the example of Igbo migrant traders in Lagos-Ibadan trade axis to demonstrate this alarming development. It maintains that it is imperative to emphasize *Aku ruo Ulo*—taking home the wealth, as a functional strategy in the incorporation of Igbo diaspora in development initiatives of Igboland. It argues that the major commercial centers in Igboland—Onitsha, Aba and Nnewi, have the potentials of transforming Igboland into an industrialized economy if Igbo migrant traders outside Igboland could channel their flights of investments and commercial enterprises back home.

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Indigenous Languages and cultural revival: Retracing our Values

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The importance of our indigenous languages to our nation (Nigeria) cannot be overemphasized. It is unfortunate that the attitude of our parents towards our indigenous languages and culture do not by any means encourage inter-generational transfer. The crux of the paper centers on the sensitization of all towards the promotion of our language and culture

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The impact of Globalization on the traditional culture of Owerri in Igbo land: The Aspect of Prenatal and Postnatal period

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The emergence of globalization and its influence is a process of change experienced in recent years in Owerri.. This process of change is as result of hybridization on which cultural mixture and adaptation continually transform and renew culture forms. Omugwo is a postnatal ceremony which is peaked at the end of three months of confinement after delivery of a baby. This hybridization which has been a product of consensus and conflict leading to the acceptance or rejection of innovation is at times considered an improvement by some people and worthless by others. To make a proper assessment of the socio cultural changes experienced in Owerri due to the influence of globalization therefore, the celebration of Omugwo before the global influence were examined. Communication Accommodation theory [CAT] by Howard Gill was involved in the analysis of cultural changes experienced as well as social problems caused by this globalization process. The paper was concluded with a brief analysis of the work which included negative and positive influences and suggestions on how best our culture could be revived.

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Rulership after the Biafra Mandate: *Onye ga-Achi lbe ya*

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This paper discusses political leadership and intra-cultural relations within the Igbo communities. The paper accentuates that the democratic process itself constitute a functional mechanism for interest articulation and aggregation thereby checking sub-community interests threat to Biafra that may arise from lack of consideration of this silent malaise. The paper through the use of leadership theoretical perspectives unfolds the practice of democratic governance in five Igbo states as a characterization of imminent leadership tussle at the realization of the Biafra mandate which will result to a complete loss of confidence in the Igbo democratic process and leadership prowess. This scenario to a great extent has created heightened intra-tribal political tension and as a matter of fact threatens both the present quest for the Biafra mandate and the unity of the Igbos. However, the unfolding event of the Biafra/freedom fight has shown a situation where hope could be said to be vague as a result of the disconnection majorly between Igbo states leadership and followership. From the above background therefore, the purpose of this paper is to unfold the impending power tussle between the Igbos with specific focus on the five Igbo states through the use of the historical method. To be able to achieve this, the paper in addition to the introduction is sectionalized into: Literature review, the theoretical framework, Igbo leadership and

communal interests within the Igbo states; the past scenario, the present, and the future towards effective leadership after the realization of the Biafra dream.

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Floodwater Harvesting as Decision Support Tool in Environmental Conservation in Igboland of southern Nigeria

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The high incidence of seasonal rainfall and the nature of soils made parts of southeastern (SE) Nigeria vulnerable to degradation by mainly flood and erosion. This study is an attempt to uncover the traditional methods of flood water harvesting and conservation among the Mbaise peoples of SE. The ponds (*Iyi-ala*, meaning land river) were created to overcome flooding and erosion, plus all other challenges of excessive seasonal rainfall on the people and conserve the flood water for domestic activities and arable farming, for the mainly small holder, sedentary farmers. Of the selected village/community ponds visited, oral interviews were conducted with elderly stakeholders to ascertain their utility in contemporary times, given the climate change regime. Responses showed that *Iyi-ala* was a well thought-out flood water project conceived a long time ago, and suitable for contemporary era of climate change and environmental conservation. The project is recommended for areas ravaged by high incidence of rainfall and poor soil management methods amidst uncertainties which characterize climate change.

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The Design & Construction of Digital Clock Based on Igbo Timing System

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The paper sets out to provide an Igbo Digital Clock based on the Igbo Timing System. The Igbo has a Traditional Timing System but since the introduction of the western timing system, he has been using environmental and echo systems operative in other areas of the world to control his own affairs as if they were his own and is natural to him. Purposive random sampling was used to gather information from twenty prominent and knowledgeable Igbo elders and community leaders spanning the five Igbo speaking states of South East Nigeria. Using the instruments of personal interviews of elders and traditional titled men and personal observations as a journalist and native who grew up in the Igbo heart land, data was gathered for this work. Calculation for the construction of the clock is based on the Igbo timing and calendar which has oge awa iri abuo (20hrs) in otu ubochi (one day), ubochi asato (8 days) in otu izu (one week), ubochi iri ato na abuo (32 days) in otu onwa (one month). Thus, the Igbo digital clock is constructed based on the Igbo Timing System and presented graphically in this work making it possible for the Igbo to calculate and tell his time based on Igbo seasons both backwards and futuristic.

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Introduction to Ancient Igbo Pictographic Writings form: Hieroglyphics

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Igbo language has pictographic forms (e.g hieroglyphics and nsibiri) and the script forms (e.g Greek, Hebrew and Latin). The pictographic form depicts a known object with a popular name similar to the sounds in the words you really want to express. Igbo pictographic writing is also known as hieroglyphics (Greek 'hieros' meaning 'sacred' and 'glyph' meaning 'carving'; Igbo language: *ihe e ro, e gee olu ife a kaa*, meaning, 'the thing you think about, when you listen to the sounds [phonemic clues] of the object mentioned') and nsibiri (meaning 'printing patiently'). The picture of a bird or flying animal, *anụ ufe*, provides the sounds for the Igbo language subject expression: *A nụ ụfụ*, meaning, 'Perceiver of pains', the name used for the 'Holy Spirit'. The picture of a shepherd and a lamb – *onye nche nwa atụrụ* and image of the old wire money – *echi* placed on a python – *eke*, provide the phonemes for the subject expression: *Onye a na-eche Nwa atụrụ Chineke* meaning 'the Person Who is awaited, the Son (Child) offered to God the Creator'. The script forms Greek (Igbo language: *ogo rị ike*, meaning 'district of a strong people'), Hebrew (Igbo language: *Qha e bu ụrụ ụwa*, meaning 'the people who bear the wickedness of the world') and Latin (Igbo language: *olu otu ana*, meaning 'the language of a united people') are transliterated Igbo language consonants. The Igbo ethnolinguistic and genetic origins of Ancient Egyptians, Arctic Greeks, Ancient Black Romans and Hebrews are discussed.

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Gini wu Okwukwe, Okpukpe na Ofufe n'Uche Igbo?

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O buru na ahoro pepa m, ihe m ga-agu maka ya bu ntọala okwukwe na okpukpe, na amamihe, na igbo mkpa. Aga m eji akpaala okwu ufodu Ndiigbo na-ekwu, werekwe oluokwukwe Igbo kwenụ, mbem, na abụ Ndiigbo wee tugharia uche n'ihe banyere ihe di a. Olileanya m wụ na onye Igbo ọwụla maara mkpa igbo mkpa di. Ndiigbo kweere na ọ'ụ site na-igbo mkpa, di ka ije ozi, inye aka, ime ihe bara uru n'ezinụlọ, n'obodo, nakwa n'Alaigbo niile, wụ isi ụma Ndiigbo. Nwata Igbo azụziri azụzi na-amụta igbo mkpa n'ụlọ nne na nna ya, site na-iga ozi ruuru ya n'ụlọ. Ọ wụ n'ụlọ be amụrụ mmadụ ka ọ na-anọ amụta uru ije ozi, inyerita aka nke nwanne na nwanne, nakwa ndi ezinụlọ ya bara. Onye mụtara igbo mkpa site n'ụlọ, igbo mkpa ga-awụ isi ụma ya ebe niile ọ na-aga n'uwa dum. Igbo mkpa, tumadij igbo Igbo mkpa wụ ihe e ji amara Ndiigbo. Onye nọrọ n'ọnọdụ e nwere olileanya na ọ ga-egboro Ndiigbo mkpa, ghara igbo Igbo mkpa, Igbo enyowe onye ahụ ẹnyò. Igbo mkpa wụ isi ụma na olileanya Ndiigbo. Onye Igbo ọwụla kwesiri imara ma na-atughari kwa uche n'ihe ndi a. Nke a ga-enye aka ka omume anyi wee na-eziputa na anyi wụ ndi omenala Igbo doro anya. Onye mara ihe ọ ga eme ghara ime ya, ga mewe ihe ọzọ onye ahụ awurụ onye na-amaghị ihe, ma ọ wụ onye iberibe, nsokwụ, ihuorihuo na apari ma o'u nzuzu. Amamihe wụ mmalite akọ na uche, burukwa mgborogwụ ime ezi omume. Igbo si na akọ wụ ndụ maara na onye di akọ wụ onye ji amamihe o nwere na-ebi ndụ ya. Onye ahụ wụ onye nke na-atughari uche were amamihe na akọ na uche na-egbo Igbo mkpa.

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Igwebuik: Town Unions and Community Development

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In Igbo land, the philosophy of people's participation in community development is seen as an important instrument for mobilizing resources and organizing the rural populace to have cogent interests in providing for their wellbeing. Government at various levels such as the federal state and local government have come to terms with the fact that there is an inherent imperative in 'Democratic Village Republic' which advocates Town Union's active participation in the decision making and implementation of policies that affects and shapes their lives. In view of the above, this article interrogates the following questions: How can Town Unions act as a major instrument for community development? Is lack of adequate finance impede Town Unions from achieving their

goals of community development? Does financial mismanagement pose constraint on the ability of the Town Unions to achieve community development? The article will utilize survey method through self-report technique of data collection which deals mostly with sourcing information from the primary sources and analytical induction sourcing information from secondary sources. Data collected will be analyzed using quantitative methods. We discover that Town Unions are real authorities in their various communities and have contributed to community development. We also discover that inadequate finance has impeded Town Unions from achieving their goals of community development. Financial mismanagement is also discovered to be a constraint and ability of Town Unions in achieving community development. We therefore recommended that First, the State and Local Government should incorporate the Town Unions in their decision making process and implementation. Secondly, Government at various levels should evolve a well-conditioned policy of direct financial assistance to Town Unions' for their Community development projects. Thirdly, Town Union leaders should be judicious in their use of funds collected for development.

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Igbo Language Borrowing: An Implicative Approach

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Borrowing is one of the many ways in which the lexicon or vocabulary of a language can be enriched. Linguistically, no language is known to be complete nor is there any language that is fully developed to the extent that new words are no longer welcome. No history has recorded any one. In that aspect, this study is designed to source how languages borrow and whether there are rule(s) that guides borrowing. The implications to the recipient language was examined, likewise the concept of linguistics borrowing and its importance as regards to Igbo language vocabulary enrichment. The methodology used was the application of different types of borrowing like intra-lingual and the inter-lingual borrowing. In the same way, sociological variables that affect the kind of words often borrowed such as prestige, number of speakers as well as the intensity and variety of words were also discussed. In addition, it presented the diffusion, adoption and adaptation of word(s) being borrowed. In analyzing some of these borrowed words, the researchers observed that there are no negative implication attached to the language(s) involved and that the borrowed words help in the enrichment of the recipient language grammar. The study therefore recommended that linguistics borrowing be encouraged and adapted by every language community so as to enhance vocabulary expansion.

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Humour in French and Igbo Versions of Achebe's *Things Fall Apart*

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Igbo language and culture occupy a significant position in world literature as works that derive from the Igbo culture have been written in Igbo language and international languages such as English and German. Indeed, Achebe is a household name in world literature as his fiction, *Things Fall Apart* (1958) has been translated in over fifty languages of the world. Hence, Achebe's works contribute a lot to literary studies, comparative literature and translation studies. The focus of this study is on humour in *Things Fall Apart* and its French and Igbo translations. *Le monde s'effondre* (1966) the first French version of *Things Fall Apart*, and *Ihe Aghasaa* (2008) translated by Izuu Nwankwo, will be the versions for the study. Our method of study will be analytical and comparative as humour shall be investigated in the source text and the two target texts. Our theoretical framework will be based on communicative or functionalist approach to translation in order to understand how humour is used aesthetically by Achebe's French and Igbo translators reproduced humour in the original work. Our secondary sources for the study will include recent studies on translation notably Nwanjoku (2013), Ajunwa (2014), Baker (2014), and studies on

literary appreciation such as Leech and Short (2007), Nwahunanya (2010), Ogene (2010) and Azodo (2014). The study reaffirms the entertainment and leisure aspect of literature as it projects Achebe's original witty message and its rendering by his Igbo and French translators in their efforts to multiply Achebe's readership

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Igbo Value Systems Yesterday and Today: Analysis of Chinua Achebe's Historical Novels vis-a-vis Contemporary Igbo Society

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A people's value systems are embedded in their culture. And cultural values like other elements of humanity are subject to change. Culture contact via colonization, education and migration are key factors that impact on a given culture. These three are fundamental agents in the alteration of the Igbo value systems. Chinua Achebe tells the story of the Igbos in south-east Nigeria in *Things Fall Apart* (1958) and *Arrow of God* (1964). Although both texts are basically creative literatures, they are essentially historical in scope and content. One recreates the story of the Igbos from the pre-colonial to the colonial era, and the other dwells squarely on the colonial period. A socio-cultural analysis of the texts portrays the cultural norms of the people as reflected in their daily and regulated activities. They depict the Igbo indigenous socio-political structure, traditional cosmology, religion, norms and values prior to her subjugation, and eventual disintegration of her culture via British imperialism. This paper looks at the good, the bad and the ugly aspects of contemporary Igbo society in juxtaposition with Igbo life styles of yesteryears. The objective is to decipher the extent of erosion of the healthy values that made the Igbos a unique nation. Indeed, their "past was not one long night of savagery." The concluding section dwells on possible ways that the lost paradise could be regained so that the Igbos can continue to stand tall in the comity of nations.

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ICT and E-Learning Diversity in Teacher Education

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Educational systems around the world are under increasing pressure to use the new Information and Communication Technologies (ICTs) to teach students the knowledge and skills they need in the 21st century. It predicts the transformation of the teaching- learning process and the way teachers and learners gain access to knowledge and information. Information and Communication Technologies are a major factor in shaping the new global economy and producing rapid changes in society. Within the past decade, the new ICT tools have fundamentally changed the way people communicate and do business. They have produced significant transformations in industry, agriculture, medicine, business, engineering and other fields. They also have the potential to transform the nature of education-where and how learning takes place and the roles of students and teachers in the learning process. It is difficult and maybe even impossible to imagine future learning environments that are not supported, in one way or another, by Information and Communication Technologies. When looking at the current widespread

diffusion and use of ICT in modern societies, especially by the young – the so-called digital generation – then it should be clear that ICT will affect the complete learning process today and in the future.

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Rekindling the Twilight: Traits as Inter-texts of Re-incarnation in Three Novels by Igbo Writers

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The concept of Eternal Nature holds that gods do not die no matter how unwisely we may treat them. But there is a sense in which some gods may 'die' if we precipitate such deaths by refusing to work with them, to defend them, and to provision them. Such gods may lie comatose, hungry, inert, sulking, almost impatient, understandably angry, grumbling, and utterly unwilling to work for, listen to, or, grant the supplications of these errant worshippers. In the same vein, a people's way, their belief system, their mores, and their man-essence do not die. They subsist, waiting to be revived, to be recharged for cosmic effect. This is true of many Igbo belief systems which have moved dangerously to the precipice of extinction, at best in their twilights. This investigation, therefore, is a demonstration of the reinvention of the Igbo idea and phenomena of reincarnation in the works of renowned novelists of Igbo extraction such as Chinua Achebe, Akachi Ezeigbo and Chimamanda Adichie. In eclectic and comparative styles, the study deploys the Inter-textual frame as well as the qualitative methodology to establish the extant recurrence of traits as evidence of reincarnation in the novels under our critical lenses. The paper calls in consequence for the rekindling of the dying lights of the Igbo idea of reincarnation, arguing that the concept is much more trustworthy than the idea of eternal bliss in heaven or sempiternal sequestration in hell.

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Politics Without Bitterness: A Case Study of Language Use

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Language has been held as a public behavior and property. Everyone has a right to its usage. It is used for varying of purposes. However, the purposes for which it is used have given way to multiplicity of usages in different disciplines such that there exists different 'languages' as the language of medicine, law, trade, sermon, politics/leadership etc. Some Scholars have examined such varieties of language use in medicine, sermon etc. but not much has been done in the area of politics especially in Igbo leadership. Little or no information exists on language use that promotes healthy politics. The purpose of the study is therefore, to examine the aspects of language use that enhances politics without bitterness. The study adopts a descriptive method in its analysis. The method of data collection for the study is field work- casual interviews, participant observations while the sources of data are political/leadership speeches, posters etc. The findings are that persuasion, expressive 'language', euphemisms and the use of pronoun (inclusive we') which indicates intimacy are language tools that promote politics without bitterness.

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Aha Dịka Enyo Echiche Ndị Igbo

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Edemede nchọcha a bụ nke e dere iji gosiputa na aha di iche iche ndi Igbo na-aza bu enyo nyere echiche ha gbasara uwa. Onodu obula onye Igbo no na ya nwechara aha di iche iche e ji eziputa ya. Dika ihe oma meere mmadu, onye ahụ na-agu nwa ya lhemma, Chidaalu wdg. Onye onwu gburu mmadu na be ya na-agu nwa ya Ozomema, Onwubiko. O bulagodu aha ndi Igbo na-aba mmnwu, nwekwara ihe o na-egosi n'echiche ndi Igbo gbasara uwa ha. Aha ndia niile nwechara ihe ha na-egosi. Otutu mmadu amaghi na aha onye Igbo obula na-aza di ka enyo nyere echiche onye bara ya. O bu ya mere ka e were isi okwu a iji mee ka ndi amaghi mata. Usoro a gbasara mee nchọcha a bu usoro sovee risaachi. Ndi nchọcha gbaliri njokwaputa ihe aha bu, a gbakwara ndi okenye ajuju onu bu ndi omenala na nkwenye ndi Igbo doro anya nke oma, a gukwara otutu akwukwo iji choputa ihe ndi nchọcha di iche iche derela gbasara isiokwu a na-eme nchọcha na ya. O bukwara atutu Rializim ka a gbasara wee mee nchọcha a. A choputara na ndi Igbo nwere mmetuta echiche n'ebe aha ndi a di bu nke ha ji aha eziputa dika ndi a: Echiche ndi Igbo n'ebe ahia di, echiche ndi Igbo site n'ihe mere mmadu tupu o muo nwa, echiche ha n'ebe chukwu di, echiche ha n'ebe arusi di, echiche ha n'ebe aha otutu di, echiche ha n'ebe echichi di, echiche ha n'ebe otu ogbo di, echiche ha n'ebe onwu di, echiche ha n'ebe mmnwu di A turu anya na e mechara nchọcha a, na o ga-enye aka ikwalite asusu na omenala Igbo n'ebe o di ukwu.

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Identity and Language Attrition: The Case of Igbo

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Speakers who live in an L2 dominant environment for an extended period of time are often at risk of altering the way in which they use their L1 (Schmid and Kopke, 2007). Previous studies on language attrition have mainly concentrated on migrants (Dubois 2009; Cornelia 2011; Ben-Rafael, 2007 etc.) with inadequate attention paid to the experience of dominant ethnolinguistic groups influenced by a more dominant foreign language. Consequently the present study focuses on the attrition of the Igbo language with a view to empirically delineating the overwhelming influence of English on Igbo in the course of interaction between and among interlocutors coupled with the implications for identity projection. The study employed the cross-linguistic influence hypothesis as theoretical approach. By means of participant observation, data was elicited from 20 Igbo/English bilinguals in Lagos. Different sets of sentences containing 40 lexical items and expressions were used as template across the number of participants. The key words were based on food items, household items, English verbal forms and forms of greeting. Attrition effects were found in food items: doughnut (?), groundnut, plantain, etc.; household items: key, umbrella, bed etc.; verbal forms: good morning, good afternoon, good night etc. It was observed that all the lexical items and expressions have equivalence in Igbo language but the participants preferred the English alternative for 5 reasons: ease, economy, lexical recall difficulty, ignorance and antiquity. The result shows that none of the respondents was able to sustain an Igbo-only or English-only conversation in the informal encounters. The implication of this is a crisscross trajectory of attrition involving both the L1 and L2 indexing an acute admixture of identities. Apparently, the dominance of English in Nigeria has adversely impacted the Igbo language and therefore portends a grave danger to the primary means of projecting the Igbo identity.

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“The Secluded Warriors of Afikpo”: An Appraisal of Ibu-Ubu Rite of Passage among the Afikpo Igbo

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The birth of a male child to any Igbo family is heralded with uncommon celebrations and sacrifices. The celebrations are outward demonstration of thanksgiving and appreciation to the community, while sacrifices are attributed to the gods to ensure their benevolence, guidance and protection of the new born. Apart from the above, some Igbo communities engage in several rites and rituals to differentiate, equip and fortify the male child for the uphill tasks of manhood. Among the Ohafia, wars and head hunting were institutions through which valour and masculinity were showcased. In view of the popular Igbo adage of "Nkwucha abughi Ujo" preparedness is not cowardice, the Afikpo people of Northeastern Nigeria devised the institution of Ibu-Ubo as a means of ascertaining masculinities, fortifying and teaching the males the natural, spiritual, social and economic worldviews of the Afikpo. Ibu-Ubo is an institution that differentiates the males from the females, as it marks the passage from a 'female world' to the 'male's world'. This research is an assessment of the Ibu-Ubo rituals. The study assesses the 'traditional academy' of Ibu-Ubo, the rituals, the gender classification and the privileges enjoyed by the initiates. The impact of westernization and Christianity on the ritual will be assessed. The study relies on oral tradition, interviews and participant observation for its sources. Ethnographic and Intelligence Reports on Afikpo clan, Journal Articles and books on related subject will be consulted. The study adopts the qualitative research method. The presentation styles are thematic and chronological order. Attention is paid on the age, mental stability and traditional status of the interviewees.

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Igbo Values in Igbo Literature: A Study of the Prominent Themes in Selected Igbo Plays

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This paper examines the representation of Igbo values in Igbo plays. Literature, be it oral or written has been a veritable means through which the Igbo values, culture, worldview, beliefs, ethics, consciousness, philosophy, customs and tradition, etc. are represented. Presently, it has been observed that many Igbo especially the youths pay little or no attention in reading and studying the Igbo literary works. A good number of them prefer foreign literary works to those written in Igbo. This is as a result of their apathetic attitude towards the Igbo language and literature. Consequently, the Igbo values represented in these works are not fully exploited. Therefore, this study examines the prominent themes in Okwe Agbaala and Ihe Onye Metere to determine the extent to which the Igbo values are projected in them. It adopts the Reader-response approach in analyzing the selected works. The study reveals that many Igbo literary works are didactic in nature. Some Igbo writers employ some Igbo values and traditional themes such as "evil acts do not pay", "one must reap what he has sown", "laziness is not good" etc. as a way of preserving the cultural heritage of the Igbo and with the aim of inculcating the Igbo values to the readers. It is hoped that the study will unveil some Igbo values embedded in the selected Igbo literary works and also rekindle the interest of the Igbo especially the youths in reading and studying the Igbo literary works.

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Youth Restiveness, Conflict and Violence: Implications for Nigeria's National Development

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The thrust of this paper is to examine the foundational causes of youth restiveness, conflicts and violence in Nigeria and their challenges, prospects and implications for Nigeria's national development. The foundations of many developing and developed economies were laid by the youths who not only supply the required labour force to drive socio-economic and political activities but they also engage in national decision making processes. Even though the youths account for over sixty percent of the Nigeria's population, their activities related to national development and nation-building have been increasingly weakened over the years. This negative development has been associated with poorly thought out public policies. The results of these failures in policies formulation and implementation vis-a-vis youth development are diversionary. They have also led to a high level of unemployment, lack of access to basic socio-economic facilities and general societal inequality. Consequently, they have fuelled restiveness, conflicts and violence. However, many scholars have argued that youth restiveness, conflict and violence are resultant effects of cultural and religious malaise rather than the outcome of poor public policies. The methodology adopted in this paper is qualitative and the data are presented in a descriptive historical narrative.

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Towards a Digital Igbo Agro-Thesaurus

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This study sets to create an audio-visual thesaurus of some Igbo traditional crop plants to facilitate a reconnection between these generations of the Igbo in a digital world. Data are drawn from oral interviews, observations and interactions with 250 participants made up of children between the ages of nine and twelve in state primaries and junior secondary classes. Written texts complemented as secondary sources of data. The convenience sample technique was adopted in selecting some rural agrarian communities (Lomee in Abia State, Omo in Anambra, Ukawu in Ebonyi, Ogwugwu in Enugu & Umuohia Okwe in Imo State of Nigeria) linguistically less studied among the Southeast states of Nigeria. The lexicographical function theory as presented by Fuertes-Olivera & Tarp (2014) complemented with Immelmann (2012) audio visual methodology are the documentation approaches to this study. The work shall serve as a repository where the Igbo people could tap into to rekindle their true identity.

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Countervailing Identities and the Burden of Migration Among the Igbo: A Reading of Okey Ndibe and Unoma Azuah's Fiction

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The idea of countervailing designates action against, with equal power, force or effect. It thus accentuates the polemic relationship of identities confronting the Igbo immigrant in a foreign country. The nature of and reasons for such dilemma are varied and complex. The Igbo remain popular for several abiding traditional principles, which (un)consciously govern their world view. Like several other African cultural groups, the Igbo derive their world views from their own cultural and traditional environment and background. While some scholars have categorized these as "traditional rationality", Igbo (2012), others employ the aphorism "ako na uche" to represent this purview, Madubuike (2012). Whether as traditional rationality or as "ako na uche", the point as posited by Madubuike 2012, is how this combination of practical wisdom, tact, resilience and compromise often serve to elicit desired results from contending forces.(xi). While these laudable notions and ideologies did have and still hold commendable utilitarian values, one readily notices some disputation when presented against emerging global trends. Against this backdrop therefore, this paper seeks to read Okey Ndibe's *Foreign Gods Inc* and Unoma Azuah's

Edible Bones, two narratives by authors of Igbo descent that explore the complexities and ambiguities of being a male immigrant in contemporary American Society. We aim to deploy a textual survey of the selected texts, while equally engaging aspects of the globalization and migration ideological frameworks. Aside from these fictional narratives, scholarly texts which investigate our central issues of migration, migrant experience and identity, as well as Igbo world view would be examined. It is hoped that the study would reveal and establish how even the acclaimed quintessence of Igbo character endured in the most resilient specimen of Ndi Igbo seem to collapse against the overwhelming tides of a globalised world.

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Codifying the Comical in an African Linguistic Culture Reexamining Three Novels

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The Igbo traditional world clearly and vividly represented in Chinua Achebe's rural novels and indeed in most novels written by novelists of Igbo extraction may be misconstrued as extremely serious, terse, humorless and 'comedy-less'. But for the festivals, marriages, masquerades and dances, and some ceremonies in which some bits of laughter are encountered, there seem to be few occasions or none at all deliberately organized for comical activities or to make people laugh. The truth is that the nature of the comical or comedy in African world is unique and distinct. The comical or comedy in the Igbo traditional society is encoded and embedded in its linguistic culture. Through proverbs, idioms, folktales, folksongs and other forms of linguistic communication, socialization processes take place, the Igbo world view is revealed, and also the comical elements are integrated and reflected. Also, in its linguistic culture is encoded humorous looks at life in ways that may look simple and laughable, but are actually 'lens' for proper understanding of the complexities of life. This paper rereads Chinua Achebe's *Arrow of God*, Elechi Amadi's *The Concubine*, and John Munonye's *The Great Pond* to reveal the codification, encoding and transmission of the comical through the Igbo language communication. It attempts to re-conceptualize the comical or comedy in the African perspective and to try to find out whether all situations that elicit laughter in the Igbo culture can be categorize as comical or comedy. It will also attempt to establish that even as society transforms and undergoes changes, this linguistic culture remains.

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The shifting paradigm in the role of Women in utilizing Science and Technology for National Development

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The paper succinctly discussed the concept of Science, Technology, Mathematics and Engineering otherwise known as the STEM discipline. The concept of National and Sustainable development was then discussed and the role of STEM in national and sustainable development clearly highlighted. The Igbo women's place in STEM, national and sustainable development was highlighted and attention focused on and why they are not where they should be. The paper ended on a high note by looking at the shifting paradigm otherwise known as the shift from Oriaku to Odoziaku to Osodieme. Implications of this shift in the training and education of the girl=child in Igbo land were pointed out.

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Ritual as a Tool in Conflict Transformation in Igboland

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The Igbo people adopt various methods in the transformation of conflicts. In any method employed, people are at the center. They are involved in the resolution of differences between individuals, groups and communities entangled in conflict. According to Louis Coser (1956: 121), conflict occurs when two or more people struggle over values and claims to status, power and resources, in which the aims of the opponents are neutralized, injure or eliminate their rivals. When such conflicts occur, tools are used in the process to transform them. One of the tools people use in resolving and transforming conflicts between conflicting parties is ritual. Ritual has been employed to bring about peace between parties since it is seen as a form of violent communication to transmit a collective message to the parties. Ritual taps into the core of people's perceptions and beliefs about their world and molds the beliefs into symbols. Ritual uses these symbols to communicate and actions to recreate and transform the world, especially, the world of conflict. Conflict and ritual regulate relationship between individuals, groups and communities, serving as a way of defining identity and means of relating to, and separating from others. Through ritual actions as a non-violent way of transforming conflict, perceptions are changed and actions are thereby linked to human history. This paper, through empirical studies, aims to explore this transforming tool and propose it to be used in transforming conflicts at national and international levels to achieve peace.

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An Examination of the Igbo Concept of Marriage in Tandem with the Preservation of Marriage in Matrimonial Causes Act in Nigeria

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Marriage and its social significance among the Igbo of Southern Nigeria cannot be over emphasized. Among the Igbo marriage is regarded as a sacred institution. Consequently, whenever there is a problem in marriage among the Igbo, the extended families of both the man and the woman are usually involved especially when they have got children. This is because they believe that the family has a great role to play in the formation of the children. There are different types of marriage in Igbo land of Southern Nigeria. The Nigerian law is also concerned with the preservation of marriage. As a result, there are some provisions in the Matrimonial Causes Act to that effect so that marriage can be sustained. The objective of this work will include among other things, a brief survey of the Igbo, the different types of marriage among the Igbo, their methods of preserving marriage. On the other hand the Matrimonial Causes Act Laws of the Federation of Nigeria Cap M. 6 and 7 2004 respectively will be x-rayed to discuss relevant sections dealing with the preservation of marriage. This goes to show how rich and supreme the Igbo culture and tradition are. In spite of the current trend of broken marriages which border on the fact that marriage is a contract which can be terminated if the couples cannot continue; the Igbo believe that marriage is for better for worse according to Christian tenets. For this work, different research methods will be employed which includes the following: historical which will help to know about marriage and its implications among the Igbo, expository method to know the advantages and disadvantages of marriage. Finally, secondary method of research is inevitable as textbooks, journals, judicial decisions, and materials from the internet, newspapers and magazines will be quite handy. It is the finding of this work that marriage is not only important for the Igbo but the Igbo have a high regard for the institution of marriage. There is therefore a clarion call for all hands to be on deck so as to give meaning to marriage and therefore protect it.

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Language Use and Language Vitality: the Igbo Language Perspective

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This paper sets out to investigate the vitality of Igbo language using frequency and proficiency of usage and the level of endangerment using the UNESCO parameter for grading endangered languages among the Igbo of South East Nigeria using Ebonyi State as a focal point. Focus Group Discussion (FGD) and participant observer are used in data collection from three groups of (1) children from six years to teenage (2) from young adults to forty years of age and (3) adults of forty one years and above comprising of males and females. The children and the young adults were brought together in a convenient place and allowed to make conversations on current social matters but to do so in the Igbo language as much as possible. The same also applied to the adults but the researcher was a participant observer. The data were electronically recorded and analyzed using the descriptive and inferential methods of analysis while the UNESCO parameter of grading of endangered languages is used in checking the vitality status of the Igbo language. In our findings, the use of the Igbo language is observed to be higher among the adults than it is with the younger people and the result of the survey revealed that the Igbo language is endangered to a degree. The survey also shows that language use in everyday affair is carried out in a code that is neither totally Igbo nor totally English. Code mixing and code switching are prevalent in both casual and at social gatherings. There is however, a noticeable effort among the people to use their dialects in casual conversations and even in formal occasions especially when the audience is made up of individuals from similar dialect groups. We therefore conclude that the Igbo language may be endangered to a degree but that the conscious awareness of the Igbo of the vitality status of their language and the renewed pride in and conscious effort by individuals to improve on their Igbo language proficiency is a healthy and cheering development. There may be hope after all for the Igbo language.

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The Igwa Ududu Practice, Broken Linkages and Changing Matriarchal Identities: Evidences from Ohafia matrilineal ancestral worship and veneration

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Veneration of the dead is as old as humanity. From prehistoric man, through all cultures of the world, the link between man and his ancestors has generated traditional forms and practice of veneration and ancestral worship. These have led to varied forms of documentations of lineages of patriarchs and matriarchs who contributed to the establishment of enclaves, kindred and families. The Igwa Ududu in Ohafia is an ancestral documentation of female ancestors of a matrilineal lineage, passed from one generation to another. In the absence of a proper documentation process, the Igwa Ududu veneration serves the purpose of maintaining an unbroken chain of matriarchs of the matrilineal system of descent practiced by the Ohafia people. In modern times, the Igwa Ududu has become obsolete, outdated, never to be practiced again. For the purpose of this study, primary sources from oral interviews and secondary sources from limited publications were used. This study reveals that the untold narratives of the Igwa Ududu must be rekindled and reappraised as a platform that ensures the historical continuity of the Ohafia matrilineal system.

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Consumer Protection under the Constitutionally Guaranteed Right to Freedom from Discrimination on Gender Considerations under the Nigerian Jurisprudence

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Perhaps it could be contended with a measure of commendable justification that historically the state of the Nigerian jurisprudence on the rights of women in the family under the Igbo native law and custom had been quite largely discriminatory against the women. This is without prejudice to the local customs in quite a very few Igbo communities where the customary inheritance is matrilineal. Generally however, the position is that women do not succeed to prime positions in their families neither do they stand to inherit real property from their fathers as a matter of custom. This is in spite of the general state of the Nigerian municipal law and the international law on human rights, ranging from the Universal Declaration of Human Rights, to the African Charter on Human and People's Rights to the Convention on the Elimination of Discrimination Against Women (CEDAW) and the successive Nigerian constitutions right from independence to date. Even the judicial approach towards the recognition and enforcement of customary law through the application of the repugnancy doctrine has not done much to shore up the rights of women in this regard. Under the law of Consumer Protection the protection afforded women against the discriminatory practices obtainable under the Igbo native law and customs by the general law is the focal theme of this paper. Although there would now appear to be a more positive activist approach by the Nigerian judiciary while interpreting the general law in upholding the rights of women to succession and inheritance drawing strength from the constitution, the African charter and the universal declaration of human rights and conventions, yet, the skepticism with which such judicial decisions and pronouncements are received even by the women in whose favour the decisions are given would appear to suggest a socially pathological inertia towards the judicial paradigm shift. It also appears clear to some extent that it would be one thing to receive such judgement and quite another for the judgement to be treated with enthusiastic acceptance in the locality to which the beneficiaries of such judgements belong. This paper will in view of the significance of the socio-legal dimension of the this state of affairs examine the topic from the historical perspective and bring it up to the present with a view to establishing the extent to which the position of women on succession and inheritance is changing for the better or whether the judicial pronouncements are made and yet remain dormant and unappropriated by the beneficiaries thereof and the degree of hostility with which the change is treated by the society and thus casts doubt on whether the state of the law affords meaningful protection to women. The flexible character of customary law will also be examined vis-a-vis the readiness or otherwise of the men folk to easily adjust to the change. The research methodology adopted is the desktop approach by reason of the fact that the sources of the research materials are chiefly the international and municipal statutes and conventions on the matter, the relevant customary laws, the constitutions, the judicial decisions and informed opinions of professionals in the field published in journals, textbooks and allied materials. The analytical approach to synthesizing the materials is adopted to critically assess the state of the law and come up with practical recommendations proffering solutions to the problems thrown up by the research.

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Kola nut: Revisiting the Igbo Socio-Cultural Values and Identity

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In every human culture exists a mark of identification which portrays their homogeneity as an entity? In this regard, this paper on "Kolanut: Revisiting the Igbo Socio-Cultural Values and Identity" is a reminiscent of the history of kolanut as a significant socio-cultural symbol of identification of the Igbo origin of hospitality, unity and integration. Although scholars have written extensively on kolanut as generally significant in Nigeria heterogeneity: grown and harvested in commercial quality in the west (Yoruba), consumed almost as food in the north (Hausas), and is mythically celebrated and ritualized by the Igbos of south east Nigeria. From the historical and phenomenological perspectives, it is discovered that although there are two types of kolanut consumed in Nigeria; cola acuminate and cola nitida (*oji Igbo*

and *gworo*), the meaning and symbol of *Oji Igbo* (cola acuminate) in particular, is more valued in Igbo tradition where its sacredness is attached to the foundation of Igbo Origin (*Ntu Ala Igbo*), and a marriage covenant between the spirit and the humans. Sources gathered through interviews, participant observation and secondary materials show that “*Oji Igbo*” is so significant that no social, religious and traditional celebration in Igboland is deemed complete and meaningful without it. It is regrettably observed also, that this cherished kolanut cultural identity is almost at the verge of extinction especially among the young and modern day Igbos who tend to abandon the kolanut value and identity on the altar of modernization and globalization. This paper therefore calls for a socio-cultural and religious revival of the Igbo kolanut culture as an indefatigable mark of Igbo foundation and identity.

Genocide Hidden-in-Full-View: Engaging Biafra

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‘Something’ happened in the Biafra war of independence; even if somewhat forgotten today, it was Africa’s first modern and worst human carnage before the 1994 Rwandan record. Though it has remained very contestable whether there was genocide or not, this paper argues and shows that it, indeed, had all the trappings of an ‘extermination agenda’. This paper takes a point of departure from a theoretical clarification of the concept of genocide, as well as why certain claims to genocide are challenged or denounced. These lay the foundation for a proper understanding of and engagement with the paper’s discourses. It shows how three prime factors – dysfunctional ethnicity, hate and economic considerations – defined the atrocious Biafra war. Since a combination of these factors has historically proven lethal in many conflicts across the globe, it is argued that having such a background, Biafra was no more than ‘bloodbath in the making’. With ardent analysis of the buildup of anti-Igbo sentiments and their resentment by many Nigerian groups from the period before the war, the paper amply and aptly demonstrates the execution of a genocide agenda – the pre-meditated and intentional destruction of millions of ethnic Igbo lives. Its case, with critical evidence, is argued in five distinct areas: nature and dynamics of the pre-war pogroms; war-time mass killings of the defenseless; State-sanctioned starvation of populations through food blockade; reasons for the intervention of international humanitarian groups; and immediate post-war State’s draconian socio-economic policies against ‘Biafrans.’ From an analysis of the dynamics of these developments, the paper illustrates how the Biafra genocide became all too easy. In the final analysis, the refutation/denial of the Biafra genocide is engaged, with the paper arguing such positions as flawed, politicized and parochially self-serving.

*******Teaching Igbo Folktale to Pre-primary and Primary Pupils: Panacea for Sustaining Igbo Language and Culture**

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Attitude towards Nigerian languages has been discouraging. Worst hit is the Igbo oral literature which is almost going extinct. One of the ways of preserving this legacy is making folktales accessible to the young ones because generational and inter-generational transfer sustain language and culture. For this sustainability to be effective, it becomes imperative to teach folktales to our pre-primary and primary pupils. The method used in this work is self-observation and oral interview. This paper investigates the advantages and problems of teaching Igbo folktale in pre-primary and primary pupils which include-attitude of parents towards Igbo language, Lack of trained teachers, ignorance of the importance of folktales, preference to video cartoons and animation, urbanization and atomization of families, attitude of proprietors of private schools to Igbo language, non-implementation of the NPE, existence of few traditional grandmothers/fathers that tell didactic stories to children, busy schedule of parents among

others. For the sustainability of Igbo language and culture, this paper advocates the teaching of folktales in pre-primary and primary pupils through the use of eclectic method.

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IGBA MBỌ NA INWE OBI MGBAGHARA DỊ KA Ọ DỊ N'ỌNWỤ EGBUGHỊ ONYE ỤWA: IHE NLERE ANYA NYE ỤMỤ IGBO

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Ndị Igbo bụ ndị otu n'ime njirimara ha bụ igba mbọ. Ebe ọbụla onye Igbo hụta onwe ya, n'agbanyeghi otu ala ebe ahụ si kpọọ nkụ, site n'igba mbọ na ịdị uchu ya, ọ ga-eme ka ebe ahụ na-eru na mmanụ ańụ. Ka o si dị ugbo a , ọ dị ka njirimara ahụ ọlawala anyị aka azụ ọkacha ndị ntorobịa, ndị ọtụ ụ n'ime ha bụ ndị e ji eme akpụobi na ndorondoro ọchịchi, ndị nabatara ọrụ agboro , keke na ire kaadị karịa ịtachi obi guo akwukwo guta ya nke oma maobu muo ezigbo aka ọrụ maobukwanu mee ha abuo. ozo, ndi Igbo bu ndi onuru ube nwanne gbata, onye aghala nwanne ya nke na-ebute anya bewa imi ebewe. Mana ka ọ dị taa, isi akwa adighizikwa ebe e zonyere ya. Esemokwu, mkporomasị, nsi na aja na-achizi eze na mkpuke nakwa n'onumara niile. Nwanne achoghizi iji anya ahụ nwanne ya ma obughi n'ih i ndorondoro ọchịchi ya aburu ala, nkwa maobu ukwa. Edemede a n'agbado ukwu n'agwa Ugonna n'akwukwo Onwu Egbughi Onye Uwa nke Ofomata dere, iji kwalite mmuo mgbali, ntachiobi, inwe obi nwanne na obi mgbaghara ka ọ buru ihe nrutu aka na ihe nnomi nye ndi Igbo niile n'agbanyeghi afọ ole i di, ihe i bu, udi ego l nwere, ogo ndi i ma na otu aha gi si ede n'obodo.

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Igbo Naming System and the Emergent Trends

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The Igbo believe in *Chi* (God) and other gods/deities. This is manifested among other practices in the names they bear and give to their offspring. So many Igbo names show links and relationship between the Igbo and his Chi (the supreme God) or other gods. So many other Igbo names that are not directly attached to Chi (God) and other minor deities reflect antecedents or circumstances prevalent at the time of the birth and so every Igbo name is loaded with wisdom and meaning. What has happened to those beautiful names, what are the beliefs of the contemporary Igbo about those Igbo names and what are the implications of the new belief system on the Igbo naming system in this contemporary society? These are the scope of this paper.

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Minimizing sexual harassment of widows in South-Eastern Nigeria through Education for self-reliance

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The death of a husband is a traumatic experience for any woman throughout the world, but more devastating in some cultures. In South –Eastern Nigeria, as a result of certain practices associated with widowhood, it brings a certain phobia even to people who may never experience such practices. Research evidence has shown that certain classes of widows are affected financially, psychologically, sexually and socially on the death of their husbands. In most families, the death of the husband and principal breadwinner signifies loss of financial security. In such situations, the late man's male relatives and friends may want to take advantage of the young widow's vulnerability to sexually harass her with the promises of offering her protection and help. Can education be a panacea to this harassment? This is the question the study reported here tried to unravel. Data was collected through the use of both qualitative and quantitative means. Preliminary findings reveal that educated women tend to be more financially stable and confident and are therefore not as harassed as their non-educated counterparts.

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Ahamefule: Restoring Pride and Meaning to Igbo names

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People are identified by their race, culture, the language they speak, the location where they are predominantly found and especially by their names. It is sad to say that the Igbo language spoken by about 25 million people is considered endangered because of its declining usage by the present generation. *Ahayaefuole*. Most Igbo people no longer take pride in their traditional system of communication. It has also been observed that most of the Igbo people no longer use Igbo names nor give Igbo names to their children. In this paper it would be necessary to consider the Igbo people and their culture past and present, the factors that led to the loss of Igbo cultural identity and how that identity can be regained. It will equally highlight the role the Igbo language plays in the restoration of its cultural identity, its pride, and its traditional system of communication: the Igbo reality. The paper will review some literature on the Igbo language, the influence of Western education on Igbo language and conduct oral interviews to ascertain the reason why people prefer using English names rather than Igbo names. Where people use Igbo names, is it to maintain their identity as an Igbo indigenes? This paper is thus a medium of re-educating the Igbos on what their cultural identity should be: *Ahamefule*.

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Gender portrayal in selected male and female-authored Igbo novels: A comparative analysis of Ubesie's *Isi Akwụ Dara N'ala* and Onwuchekwa's *Chinaagorom*

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The feminists claim that the early male writers present a lopsided view of gender, which is derogatory to the female gender; a view equally supported by the African womanists. Previous studies on gender portrayal in Igbo literature have concentrated on the image of female in male-authored works, thereby paying inadequate attention to the female-authored literature. This paper makes a comparative analysis of gender portrayal in selected early male and female Igbo novels: Ubesie's *Isi Akwụ Dara N'ala* and Onwuchekwa's *Chinaagorom*. This is to ascertain the manner in which the writers depict gender in their novels. The theory of Womanism is employed to guide the analysis. The novels are purposively selected and content analysed. Both Ubesie and Onwuchekwa present women as promiscuous and gossipy. Ubesie, unlike Onwuchekwa, presents men's socio-cultural status, achievements and moral attributes, while women's achievements and their contributions to the family and community are ignored. It is established that both the early male and female Igbo writers present women negatively in their novels. The negative portrayal of women as observed in Onwuchekwa's novel was not as a means to

dehumanize women but for didactic art. However, Onwuchekwa represents what seems to be the real position both genders in traditional Igbo society. She reconstructs the reality of the female gender which is misrepresented in the early male Igbo novels thereby breaking the glass ceiling which hinders women's social progress. Since the negative portrayal of women in literature affects them in real life, Igbo novelists, especially the male, should be more positive and balanced in the presentation of the female gender by focusing on the experiences of the women in Igbo society where women are self-fulfilled and empowered.

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Igbo Traditional Architecture: A Symbol of Igbo Cultural Identity

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&

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The Igbo is found in South-Eastern part of Nigeria and they form one of the three major cultural groups in the country. Igbo traditional architecture makes use of local building materials, construction methods and takes advantage of the local climate. It is an aspect of material culture that reflects the belief, values and religion of the Igbo people. However, globalization and western colonialism have led to the destruction of the principle of traditional architecture as well as their cultural significance. As a result of this, architecture in Igboland today lacks uniqueness and local identity. The paper aims at stimulating the revival of Igbo traditional architecture as a means of promoting the Igbo culture. The Igbo traditional building materials and forms were evaluated. Settlement patterns of existing residential/ housing estates in Igboland were examined. The use of Igbo arts and paintings were re-emphasized. Oral interviews and archival search were also conducted. Results show that Igbo traditional architecture is a sustainable architecture; it is environmental friendly, resource efficient and the building materials are readily available. The traditional settlement pattern fosters unity Igboland. The paper recommends that Igbo traditional architecture is a visible means of identifying the Igbo.

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Hunger, Widows and Demystification: The Post Civil War Igbo Woman

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It was true that kwashiorkor, resulting from lack of protein and nutritional contents killed more people than the actual fighting during the Biafra – Nigeria Civil War between 1967 and 1970. It was also true that many Igbo women whose husbands fought in the war lost their lives, and that immediately after the war in 1970, Northern soldiers swooped on the hunger-ravaged and widowed Igbo women and forcefully conscripted them as wives. Conscripted in the sense that only a few willingly accepted the Northern soldiers as husbands in spite of hunger and widowhood. However, the women of some Igbo communities, such as the Ozu Item in the present-day Bende Local Government Area, were noted for having voluntarily accepted the “Abakpa,” as the soldiers were derogatively referred to, as husbands. Songs, such as this one, “Okworo toro tapara na ute,” were concocted (?) for another group, the “Iyakanbaya” that refused to become forced wives to the chattel, but nonetheless operated as prostitutes. The paper concluded that the swoop on Igbo women, which was occasioned by the prevalence of Igbo women and the Igbo domineering attitude in virtually all nooks and crannies of Nigeria before the Civil war, seemingly were responsible for the defilement meted out on Igbo women. The culture of the Igbo that made their women ‘unreachable’ to the non-Igbo men was an agenda for demystification. Moreover, their husbands and fathers had dominated and killed them before and during the war. This was a catharsis.

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Global State Loss of Biodiversity Conservation in Imo state, Nigeria

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Conservation of natural resources is vital for the sustenance of the ecological system and biodiversity of a region. However, protected areas especially in the urban are being encroached upon. This paper examines the protected areas and the need for the conservation of these resources taking into consideration, the challenges these areas face, it highlights the need for proper planning that will accommodate the existence and conservation of these protected areas including the stake holders who are linked with these protected areas in order to ensure that development and enforcement fall within stipulation. Data for the study were both from Primary and secondary sources, mainly oral sources from oral interviews, direct observation, official records and private papers. The stratified random and systematic sampling techniques were used in selecting data collection. The result revealed that expansion has extended even to the periphery of the urban areas due to massive development and urbanization as a result of population influx into the urban areas in negligence of the initial master plan that took the protected areas into consideration. The study recommended that stake holders should be enjoined to ensure that developers comply with the provisions of the master plan, etc.

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Significance of Inyama Priestesses, Enugu-Ezike Up to 2000

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In traditional Igbo world, priests and priestesses are intermediaries between man and the gods. These messengers of powerful deities are hold in awe. They often act strangely; some do not shave their heads from birth till death, and appear manifestly possessed. They perform rituals to heal the sick, avert calamities for their various communities and are revered by the people. These priestesses known as Inyama in Enugu-Ezike, Igbo-Eze North L.G.A, and Enugu State are agents of these oracles. Curiously these priestesses are assumed to be divinely called to serve different deities. Young maidens who behave weirdly in the community are assumed to be possessed by the Inyama. Those who reject to serve the deity could go mad and be afflicted with misfortunes. As Christian missionary activities penetrated into Enugu-Ezike and environs, these Inyama priestesses appear to lose followership and patronage. Some of these Inyama priestesses are now nominal Christians who use their supernatural powers to perform their traditional functions of intervening between man and their new “god”. This paper will attempt to interrogate the place of Inyama priestesses in Enugu-Ezike using predominantly oral information and other extant secondary materials.

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Mother tongue and the Igbo language and people: Impacting on the present economic recession in Nigeria

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Every language in its very essence is a mother tongue to a given group of people linguistically recognized. It is this distinct group who agrees to ascertain, maintain and allow to be identified through the use of that language, propagating and projecting it to be seen as one of the languages of the world. Language impact is felt not only through the number of people that speak it but also through its economic values and contributions to the general economic growth of the given society. The Igbo language is a world-wide recognized language, being the mother tongue to many Nigerians, particularly those living at the south- eastern part of Nigeria and in Diasporas. Following the present economic recession in Nigeria, one is mindful of several means, facts and activities that can be geared towards positive changes that target the reversion of the situation. Thus, this paper focuses on the way the Igbo language as a mother tongue, can impact on the present economic recession for a better Nigeria of the future.

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Road map to failure: Igbo value system and challenges of national leadership in Nigeria

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Igbo people since the attainment of political independence in Nigeria on October 1960 have faced all sorts of crisis; crisis of collective interest and aspirations and over and above, crisis of leadership. The value system of the Igbo has often been blamed for this. This paper shall attempt to situate the Igbo value system on her inability to achieve national leadership in Nigeria. The paper shall rely on secondary sources of data such as textbooks, journal conference papers, internet sources etc. The general theory of leadership shall form the bedrock of analysis. Based on the findings of the study, recommendations on how Igbo people can achieve national leadership while not neglecting our value system shall be made.

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Impact of Incursion of Foreign Elements in the Customary Practices of the Igbos

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The reality of the moment is that the enviable customary practices of the Igbos have been adulterated, watered down and indeed in some quarters totally eroded by foreign incursions and most times unwelcome interceptions which continually exist in our various Igbo communities. The fact remains that these incursions are most times unnecessary and indeed uncalled for, especially given the fact that the prevailing custom which these incursions seek to interfere with or inhibit are better and preferable to the unwelcome interference. What our custom in those circumstances need is a little moderation to continue to serve the enviable purpose for which they existed and served our ancestors instead of their total eradication. For instance, our masquerades, age grade system, traditional marriage, mbom uzo festival, okonko, iwaakwa, among others are preeminently rich in our culture and custom, hence deeply rooted in our ideologies and belief as a people . The activities which impact on us both as a heritage and values are now gradually and invariable eroded, such that even our language which is one of our basics for existence is totally threatened and at the verge of extinction. This paper has x-rayed some of the rich customary values and come to the irascible (?) conclusion that the practices are enviable and

potentially uncompromising. To arrive at this conclusion the writer considered some of these practices whose existence served and have continued to serve the well-meaning peoples of the eastern Nigeria. It equally preferred the much needed suggestions for their adjustment to enable them continue to fit into their customary roles.

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Adapting the Igbo Folktale to a Changing World: Issues and Prospects

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The Igbo folktale has made a slow, tentative but continuous journey from orality to text. Concerned about its survival beyond the vagaries of orality, Chinua Achebe lent his great literary weight to its cause by publishing such children's stories from an Igbo background as *The Flute*, *The Drum* and *How the Leopard Got His Claws* (co-authored with John Iroaganachi). Through such efforts, Achebe became a pioneer in shaping adaptations of the Igbo folklore into textual as opposed to oral literature, giving them a comparatively fixed form relative to the essentially fluidity of their oral originals. Other writers of Igbo extraction have continued to produce Igbo folktales. In spite of such efforts, the Igbo folktale continues to face issues of availability and quality in a world in which such and other forms of literary works can be said to be somewhat in competition like those who produce them from different individual, national and racial backgrounds. This paper identifies the causes of such issues and explores the prospects of tacking them towards improving the acceptability of the Igbo folktale as an art form of global relevance. Regarding methodology, the paper will be partly demonstrative, expository and polemical, using all three approaches to objectify its claims.

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Complimentary gender functions and the roles of taboos in preserving the Igbo society

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Monism is alien to Igbo worldview but dualism permeates the Igbo man's conception and interpretation of reality in particular and that of Africa in general. Igbo society like any other society in the world has its means of controlling the social behaviors of her citizens in order to reach its desired goals. This is pronounced in the distinct gender functions which divides the Igbo society into two basic and complimentary populations; the male and the female, with distinct and complimentary functions. By their designated spheres of activities, reciprocal rights and responsibilities, competitions and co-operations, the male and female groups help to integrate the Igbo society into a structured functional whole. These designated roles and responsibilities are sometimes preserved using taboos, abominations and other psychological barriers. Contraveners are punished in accordance to the customary law and cultural provisions of the land. Wherever there is a taboo or abomination, there must be a sanction. Sometimes strangers like the European Anthropologists and Historians misconceive the Igbo practice of specialization of labour in gender diarchy as marginalization and segregation against women, thus, presented a veritable antipathy to and outright abolition of the societal safeguards-taboos. Through psychological introspection, the paper would show that this is not the case by unearthing some of these taboos and show their social, economic and political relevance in ensuring a structured and functional Igbo society. The writer is fully aware of the hybrid nature of current Igbo society and has no intention of reinstating the traditional past, which is not only impossible but equally unpalatable. Despite modernization, some primordial conviction still endures in contemporary Igbo man, hence the need to embark on this research for historical rewriting and rethinking the Igbo society present and future.

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Functional Strides to Sustainable Development Goals (SDGS): The Critical Role of Mobilizing Nigerian Women for active Participation in Sport Leadership

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Nigerian women are in recent times improving their participation level in competitive sport. They even take part in sporting areas hitherto designated “male oriented sports” like boxing, wrestling, soccer, motor racing, etc.; in addition to more feminine physical activities like aerobic exercises, dancing, gymnastics, hand ball, volley ball etc. It is on record that Nigerian women have made more success in international sport competitions than their men counterparts, their number notwithstanding. However, the number of Nigerian women in sport leadership at various sport establishments is nothing to write home about. Discriminatory socio-cultural practices often meted out to the Nigerian sport women negatively affect their participation in sport leadership. Each gender is endowed with special talents, skills and abilities to enable them contribute meaningfully to national development through leadership role. Unfortunately, the life of a woman in Nigeria is still shaped and reinforced by socio-cultural, psychological, religious and political factors that hinder their inclusion in sport leadership. The MDGs which is a developmental blue print of eight goals targeted (for 2015) have transformed to 17 Sustainable Development Goals (From 2016) geared to meeting the needs of the present time without compromising the needs of the future generations. The emphasis is on “17 goals to *transform the world*”. This paper has traced the historical trend of women participation in sport in Nigeria and examined the socio-cultural, psychological, religious and other factors that hinder their participation in sport leadership. Scanty representation of women in sport leadership in Nigeria is counter-productive to achieving the MDGs and by extension may affect the progress envisaged in achieving the Sustainable Development Goals (SDGs). Strategies towards empowering the Nigerian women for greater involvement in sport leadership are recommend for achieving the SDGs.

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Ndi Eze Tell Our Story

Chair: **Maduawuchi Stan Ogbonna**

Eze Dr. Gibson Nwosu, Obi of Awka Eze Uzu 11
Eze Dr. Enyeribe Onuoha, Eze Umuchieze
Eze Tobias Chika Iwuagwu of Umuopara Umuezeala
Eze Desmond Orjiakor of Umuezeala Ogwara
Eze Aloysius Igwe of Umuezeala Ama

Ndi Eze are the custodians of *Omenala Igbo*. They are the permanent residents of the various autonomous communities they govern in Igboland. It stands to reason that they know better than the rest of us about what obtains in each of these autonomous communities they oversee. They have the privilege of easy and constant access to the collective memory of their various peoples. This privilege of easy access to their common heritage affords them the right to state authoritatively what their community has lost or gained culturally in the course of their history. However, the Igbo intelligentsia conduct research using tools or methods that produce results, which are often less helpful towards the preservation of Igbo cultural heritage. Moreover, they tend to lecture Ndigbo, including Ndi Eze on what we need to do to preserve Igbo our heritage, as if they have the perfect answers to our problems. It behooves Igbo scholars to listen humbly with open minds to Ndi Eze from different autonomous communities of Igboland. If we truly desire to reclaim and rekindle our values, we should listen attentively to what Ndi Eze have to say, because they are the custodians of Igbo culture.

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Energy Efficiency in Igbo Vernacular Architecture

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Energy consumption in buildings has raised serious concern over the years. Modern buildings require huge energy supply for cooling, lighting and ventilation. The excessive energy consumption contributes serious environmental and economic problems. However, Igbo vernacular architecture meets the human need for thermal and visual comfort with minimal or no energy consumption required. The use of local building materials (mud, thatch and timber) and construction techniques make Igbo vernacular buildings energy efficient and well suited to the climatic conditions in Igboland. The study analysed the energy efficient features of the Igbo vernacular architecture. Primary and secondary data were collected for the study. A historic perspective was also developed to reveal the traditional principles that guide vernacular architecture. Results show that Igbo vernacular architecture is energy efficient and sustainable. The paper recommends that the traditional knowledge of Igbo vernacular architecture holds vital clue for innovative approaches to the design of adaptive dwellings for the hot-humid climate of Igboland.

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The Effect of Acid Rain on Roofing Materials: A Case Study of Port Harcourt and Environs

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There is a growing concern globally about the consequences of rain-water acidification, particularly on roofing infrastructure, plant/crop productivity, human health and food security. Accordingly, this study is embarked upon to ascertain the effects of rain-water acidification on the urban infrastructure of Port Harcourt and environs. To achieve this, the industrialization and urbanization processes were identified and their environmental effects observed. Rain-water was collected from various zones of the city and tested to ascertain the acidity levels and was compared with the WHO threshold standards. The result showed that there is acid rain in the whole region, that is, Port Harcourt and environs. Also, this observation was further subjected to statistical tests including ANOVA and T-TESTs, and the result confirmed that the acid rain exist in the study area. Evidences show that, there is excessive dilapidation and corrodibility of building materials. Other observations include; poor crop productivity close to industrial and heavy vehicular traffic concentration centres.

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Rekindling the Igbo Value for Self-reliance through Entrepreneurship Education for Youths in Anambra State

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The Igbo society is a society that prides itself with hard-work, industriousness and self-sustainability. However, in recent times these values appear to have evaded the Igbo youths. This is evident in the increasing rate of unemployment among some Igbo youths. A situation where some youths roam the streets looking for paid jobs, while some have resulted to unwholesome vices and criminal activities like armed robbery, kidnapping, drug peddling and prostitution. This scenario defeats the rich values of honesty, hard work, self-reliance and self-sustainability with which the Igbo's are known for. It is based on this backdrop that the researcher advocates for the integration and full implementation of the tenets of entrepreneurship education through formal and informal education sectors. This can be done through

increase the recognition and validation of non-formal learning in business contexts and in the total education sector. Reemphasizing the benefits of the slowly dying apprenticeship arrangements which the Igbo society is known for will go a long way in rekindling the self-reliant spirit of the Igbo youth. The paper also recommended the need to bring together representatives of the public, private and voluntary sectors, including employer organizations, large, medium and small companies, youths and youth organizations, to raise awareness of the benefits of formal and non-formal learning. To achieve cooperation and joint action between stakeholders and the social partners, there is a need to incentivize all stakeholders.

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Strong Advocacy of Igbo as a Mother Tongue and Instructional Language for our children at lower basics: A Methodological Pedagogy for Effective Teaching and Proper Learning

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A mother tongue is a native language spoken by a particular people in a community. Advocating the use of mother tongue (Igbo language) in this paper is to champion the course of rescuing, sustaining and propagating the endangered Igbo language among our children. Igbo language which is the pride and basic cultural identity of Igbo people has been thwarted by modernization urbanization, and aculturalization. This paper focuses on the need to go back to the basis by teaching our children right from birth with Igbo language so as to lay the foundation and in still in them the love of the language which will give them their ethnic identity. Westernization has had an adverse side effect on our Igbo language and this is de-popularizing Igbo cultural heritage, which makes Igbo people not to be proud of their own language. Igbo people have folklores, myths, fables, and idioms which teaches moral values to our children. But sadly, all these are going into extinction due to the neglect of the language. The authors advocated the use of Igbo Language as our mother tongue so that our cultural identity and heritage should not go into extinction and efforts should be made to document our Igbo language using current facilities like the ICT. The authors found out that children who are taught only Igbo language as a mother tongue at home are more intelligent than those who are taught English language.

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Mother Tongue Mediated Instruction for Primary School Level – Implications for Quality of Education and Cultural Revitalization

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Given the notion that literacy skills are influenced by the complex interaction of a number of variables such as appropriate target language exposure, one implication is that the amount of comprehensible input a language learner receives and understands and the degree to which the acquirer is open to the input could have an enormous impact on his/her language acquisition success as well as academic and socio-cultural wellbeing. This paper unequivocally asserts that academic achievement in second language (L2) at tertiary education level, self-worth and cultural reawakening/identity are strongly related to L1 proficiency, as pupils are cognitively stable and perform better in school if they are taught in a language they are in full control of. The study will be conducted using the mixed methods involving experimental and survey research. The quasi-experiment comprises the pretest-posttest, non-equivalent control group design, while the survey research comprises a semi-structured interview and open-ended classroom observations. The instructional quasi-experiment will examine the possible effects of Igbo mediated-instruction on pupils' academic success including content learning as well as awareness of cultural norms

for 10 weeks. The survey part of the research will focus on the perceptions of the instructional programme and its implementation from the teachers' perspectives.

Dialectal Variation: A problem in building innovative Ideas into Cultural method of Agriculture in some Igbo communities

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Before Independence in 1960, Igbo people were deeply dependent on agriculture and were surviving economically. They were well fed and even sold so many agricultural produce such as yam, cocoyam, palm oil, palm kernel, palm wine, *ogbono*, *okpeye*, and other things. At that time, Igbo men engaged more on polygamous family system mainly to get more children that would help in farm works. In 1970s, things started turning around for civil servants because of Udoji's salary commission and the interest in agriculture started depreciating gradually. Then, Western education took its toll into youths and they started seeing agriculture as suffering. So many Igbo families abandoned even subsistent system of agriculture and left it for illiterate ones in the society. This period, it could be seen that Igbo people supposed to retrace their journey back to agriculture because *Chukwu okike Abiama* blessed the land with natural manure. However some innovative ideas supposed to be introduced hence there is no more interest on polygamous system but dialectal variation is one of the problems affecting the innovation. In some Igbo communities, most farmers who are supposed to adopt these innovations neither understand standard Igbo nor speak it. The purpose of this study is to find out what to do to initiate these new ideas that would help these illiterate Igbo men and women who are striving to survive through agriculture so as to get much yield for consumption and for sales despite their dialects. In trying to find the solution to the problem, the study is conducted. Data were collected through survey design and oral interview. Data were collected in three communities in Ebonyi State- Izzi, Ezza and Ikwo. The data were analyzed using a theoretical framework.

Herdsmen and Community Conflicts in Nigeria: The need for a strategic response from the south east

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Herdsmen and farming community conflicts in Nigeria is not only a prominent historical challenge lacking a clear cut solution in the past, it is a present volatile menace needing a definite but strategic response. Pastoral conflicts over time have decimated several communities in Nigeria in terms of human, economic, social and psychological losses. In Dogo n' Hauwa, Plateau state, about 483 persons were killed on March 7, 2010. In Agatu, Benue state, about 300 lost their lives in February, 2016, in addition to the countless and unreported deaths of others over the years. In Nimbo town, Enugu state, 40 persons were killed on April 25, 2016 in a dawn attack on the sleepy town. In southern Kaduna, Riyom, Barkin Ladi, Bukuru and other communities in the north central and south west Nigeria, these killings go on unmitigated. A serving senator of the federal republic of Nigeria and a member of the plateau state house of assembly have been gunned down in this macabre dance. Tragically, there hasn't been any articulated and holistic strategy by the Nigerian state to either contain the serial killings or resolve the underlying

conflict drivers; thus creating the vacuum for communities and individual states to revert to “self-help” to protect themselves. This paper submits that the south east, considering its peculiar nature can engage pastoral conflict strategically from a zonal stand point with a view to transforming the conflict in the region. The methodology adopted for the study is a hybrid of desk review and key informant interview (KII).

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Deities in Igbo Religion: A critical enquiry into the nature of the divinity of Ekwensu in Igbo Traditional Religion and Culture

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Igbo traditional religion has great influence on the way the Igbo live, think, act, and have their being. This includes belief in the existence of a Supreme Being whom they call *Chukwu*, who lives in the sky, hence, the name, “*Obasi bi n’elu*”. The name *Chi* (god), *ukwu* (Big) is used to differentiate Supreme Being from other deities. There is also a strong believe in the existence of divinities that usually act as servants of God (deities) in His theocratic government of the universe such as *Agbara*, (*Onwa*-the moon) known as the god of protection, *Amadiqha* (*Anyanwu*, sun) the god of fertility, *Agwu*, (land surface-*Ala*), blessing or productivity and *Ekwensu* (Mmuo-spirit) a divinity that is known as the heart harden deity that makes one accomplish a hard and extra-ordinary task without fear. The nature of these deities is bound up with human experience; many require temples, shrines, priests, cults, images and offerings to organize the frequent transactions between them and mankind. These divinities usually receive libations which show man’s recognition of their divine nature while the Supreme Being is worshipped and approached through the divinities which are regarded as intermediaries between man and the Supreme Being. It is believed that theses divinities derived their powers and authorities from the Supreme Being. They perform useful functions and as agents and ministers of God, they assist him in governing the universe. The burden of this paper is to argue that these deities in their divinities act as agent of the Supreme Being. It will show that the recent popular connotation of *Ekwensu* as an evil spirit who came to kill, destroy and deceive humanity is a false image of its real meaning of *Ekwensu* in Igbo traditional religion, this connotation we argue is as a result of the effects of Christianity in Igbo land and therefore it’s a misnomer.

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Endangered Igbo Personal Names

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This paper examines three categories of Igbo personal names that are endangered. They are names derived from Igbo week/market days; names derived from Igbo gods and matrimonial first names which express the following: certain resemblance or affinities between husband and wife, husband-wife intimacy, wife as material property of husband, wife as part of body of husband, wife as virtues of a husband, psychological disposition of wife with husband and physical beauty of wife. These categories of personal names are names the present generation no longer bears as first names. It is presumed that the personal names depicting Igbo gods and those associated with Igbo week/market days are potentially endangered while matrimonial first names are seriously endangered, and are at the blink of extinction. The study adopts descriptive survey methodology. Data for the study was collected from primary and secondary sources. The primary sources comprise author’s intuition and personal interviews from the eight major dialect clusters of Igbo while the secondary source is library materials. The study identifies that religious and socio-cultural factors were the most significant reasons why modern parents and husbands abandoned some of the traditional activities/norms employed by our fore-fathers in naming, which informed the endangerment. However, this paper discusses the implication of the endangerment

and recommends that the Igbo should reconcile with their cultural heritage, which is reflected in personal names.

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Sexism in Lyrics: A Sociolinguistic Analysis of Flavour's 'Ashawo' and 'Ada Ada'

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The concern of this study is to examine the language use in Flavour's 'Ashawo' and 'Ada Ada'. It is observed that some lyrics castigate the women folk. Flavour's lyrics are presently popular as a result of its outstanding rhythm. The society enjoys the rhythm, recite and dance to it, women inclusive. Little or no attention is paid to the wordings of the lyrics. This work sets out to analyze the language use in the lyrics – 'Ashawo' and 'Ada Ada', especially, as it affects the women folk. Two songs were purposively selected from Flavour's albums. The researcher wrote down the lyrics as they played in Flavour's audio records. The lyrics were analyzed with content analysis. It was found out that there is bias in language use. Women are castigated, presented as loose characters while no such reference is made to their male counterparts. Additionally, it was found that the lyrics have a subliminal undertone, in that women subscribe to Flavour's music without paying critical attention to the effects of the lyrics. Language has a special way of influencing the receiver's behaviour. It follows that sexist expressions make women feel intimidated, inadequate, undermines her integrity and self-esteem. This paper recommends a gender-fair language in lyrics.

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Land Grab in Historical Garb: The Land Question, Land Grab and Conflicts in Colonial Southeastern Nigeria

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The intellectual analysis of land grab in Africa has explored its causes, nature, actors and consequences. Nevertheless, two noticeable deformities underlie the studies. First, little attention is allowed for the exploration of the historical garb, context and details of large scale land acquisition since it is often presented as the outcome of recent spontaneous and global food, climate and energy crises. Second, although a few scholars have likened contemporary land grab to colonial and neo-colonial forms of land appropriation, much of the discussions on the link and similarity between colonialism and incipient land grab are rather superficial. This paper situates land grab in its pristine colonial context. It captures the ways in which efforts of colonial authorities to resolve the land question – it created *ab initio* - through a range of incoherent land regulations and administrative policy measures conducted to land grab and conflicts in Southeastern Nigeria.

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Ndubuisi: The Igbo moral/philosophical concept of the meaning and value of life

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Life in Igbo is the goal of human existence. Life, Ndu is a special gift from God. It is precious and invaluable. It is a gift that is so special that it must be protected, guarded, preserved and enhanced. It is

one mark of the greatest gift to man by God which is the orbit around which every other thing or activity revolves. It shapes and determines both time and events in the society. The rate of killings, human trafficking in the contemporary Igbo society is so much on the increase; one wonders whether the contemporary Igbo still realizes the value of human life. This study among other things brings to lime light, the Igbo concept and moral/ philosophical meaning and value of human life with special emphasis on the Igbo society.

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Mother Tongue as a Catalyst for Culture Revival

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The role of Mother tongue cannot be over emphasized in our country, were language contribute greatly to the development of our culture. Human beings are insatiable and always pursuit material and non-material things which affected all activities of man both social, economic, political, and educational and religion. All this activities have language at its nucleus. Language is one of the attributes of human beings which characterize their behaviour and mean by which we control, create and preserve our culture, because man cannot live without language. To do a thorough work on this, a survey research method was used with available literature on the topic reviewed and necessary materials collected to widen the horizon of the researchers which helped to determine the extent to which mother tongue can be use in revitalization of our culture which as a herculean task of this paper. Findings reveal that the recognition of the significance of mother tongue in culture revitalization is of much value and should be cherished and preserved. This paper has among others examined four major sections which include introduction which deals with the concept of mother tongue, the role of mother tongue in culture revitalization, the important of culture and the problem facing the growth of our culture. It concludes by giving possible recommendations and conclusion was made.

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(Re)negotiating traditional spaces: Continuity and change in masking traditions among the Owerri Igbo

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From antiquity to the present, masking has remained one of the most expressive forms of Igbo visual culture. Its multi-dimensional functionality in religion, rites, politics, social order and entertainment (*ihe nkiri*) among others lends it a central significance in Igbo cosmology and gnosis and accounts for its resilience to both the colonial experience and early Christian evangelical enterprise. In contemporary times however, there is a growing scholarly consensus that the nuanced richness of this Igbo tradition is being gravely and steadily eroded by a plethora of potent modern forces. Consequently, increasingly fewer Igbo communities can presently boast of a vibrant masking tradition in any incarnation of the art. Using the Owerri Igbo as a microcosm of the Igbo nation, this paper critically explores the phenomenon of this intersection of Igbo traditional masking with modernity by focusing on how the changing paradigms of globalization and trans-cultural encounters have impacted on and (re)conceptualized the production, performance, consumption and preservation of masks and masking within this locale and by implication, Igboland in general. This it does by using data elicited through rigorous fieldwork interviews and the participant observation method to foreground current and emergent interventions and strategies (re)negotiated by the Owerri Igbo to lend new form and meaning to their masking traditions within the current global context. It concludes by reiterating traditional masking as an invaluable Igbo cultural idiom and recommends that all stakeholders of Igbo tradition join forces in its revitalization and sustenance as part of the current drive to rekindle Igbo values.

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Women, Family and Society

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Women are unique and special beings. From nature they are set apart to be so. They are so divinely endowed that life without them is miserable and almost unbearable not only for the male folks but for humanity as a whole. Perhaps, this explains why Iwuchukwu (2006-2007) stated emphatically that: through the African culture with all its appurtenances-symbols, norms and values seems to play down the status of women yet the African woman's roles as compassion to lovers, wives and mothers have made them become most influential and indispensable in life and society. They are the main stay of our total being, of our churches, our education, social and cultural institutions. The paper identifies and explores the cultural practices which increasingly vitiate the status of women and argues in African Society is centrally linked to the conditions of culture of gender inequality institutionalized in pre-historic traditional context. Women were alienated in the Igbo traditional cultural practices. They were seen not heard. Findings in the study which was carried out in a typical rural Igbo village suggest that women in the study area are largely alienated from core cultural issues affecting their lives as their decisions and opinion are neither sought for nor count. In spite of these cultural ancient practices, the paper dispels this dominant cultural logic and argues that with the present day emancipation of women and global clamor for gender equality, culture transformation policies are critical to women emancipation. The United Nations goals on women set at various International Conferences have set in motion revolutionary changes in all countries of the world. The Igbo nation cannot be an exception. The study noted with delight the speed with which the Igbo woman is grasping the change. Given the intellectual and mental capacity inherent in the Igbo gin, the Igbo women have since taken the advantage to excel in every area of human endeavor. In conclusion the paper encourages all Igbo women not to rest on their oars because there are many vacant rooms at the top.

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Children and Human Rights: Neglected but Veritable Channels to National Development, Visual Arts Experience

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This study examines the roles of visual arts in the overall development of the child in the Contemporary Societies. It also tries to situate children today as the future and hope of the world tomorrow. It is the position of this study that children neglected, abused, deprived or unprotected are future neglected, abused, deprived as well as unprotected; hence children and human rights, no matter how, must be guided and protected for futuristic focus. Visual arts may be viewed as a significant route to knowledge. Knowledge in this context includes awareness, aesthetics, creativity, imagination, technology and others. It is observed that in most communities in Africa, particularly, Nigeria, many children have no voice, security, rights to basic education and are subjected to emotional torture, hawking, trafficking and other forms of abuses which impart negatively on the entire populace. This ugly development is motivated by negligence, abuse, unproductive and trivial policies including contempt on children and human rights which, when holistically viewed from all dimensions results to retardation, moribundity (?), retrogression, anarchy, lawlessness and others. The primary and secondary sources of data collation were used to achieve the objectives of the study. Again, field works including unstructured and informal interviews were adopted for relevant data collation. However, it is observed that visual arts is potent and contains a wide repertoire of knowledge that may be useful in developing children's creative, imaginative and critical thinking. Again, it inspires innovative technology and helps in developing verbal and non-verbal repertoire of children, which may monumentally, trigger creative exploration and synergizes growth and

development which the society is in dire need of today. Other salient issues on children's right to basic education, including measures that could facilitate effective development of talent and abilities of children through pragmatic education were also brought into focus. These eventually made way for conclusion and recommendations.

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Problems of flooding in Imo State

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Flooding is a threat to human life and physical infrastructure including residential accommodation, commercial and industrial properties, roads, rail lines, bridges etc. Due to the seriousness of the threat posed in Nigeria, the National Policy on Environment (1998) devoted a section of the document to it. Flood has been an old time disaster that had plagued man and his environment in the world at large. In the recent past, most parts of the states in Nigeria had witnessed flood especially during high rainfall frequency and intensity. The aim of this paper is to investigate the natural and human causes responsible for flooding in Imo State, Nigeria. Using questionnaire, the data for the study were analyzed. The results reveal heavy and prolonged rainfall, the houses built on the flood plain were submerged and farmlands were damaged, sitting due to water-borne erosion, resulting to the drains carrying large amounts of sediments which are deposited in the river channels, making the channel beds shallower and thus reducing channel capacity, population pressure and degree of urbanization, etc. The paper recommended sanctions and laws on urban land use to be made effective to protect the stream channels and drainage systems, the relevance and applicability of Sustainable Urban Drainage Systems (SUDS) designed to replicate natural systems that use cost effective solutions with low environmental impact to drain away dirty and surface run-off.

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The Role of Energy-Efficient Housing in Reducing CO2 Emission in Nigeria

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Human activities due to industrialization and urbanisation have led to an increase in the concentration of atmospheric carbon dioxide. This Carbon dioxide is the principal component of the greenhouse gases that is responsible for the rise in global temperatures. The housing sector is one of the key sources of demand for energy and materials that release CO₂. Buildings themselves contribute a large percentage of CO₂ emissions. This includes the emissions created during the construction and use of buildings, from heating, cooling and maintenance of the buildings. In Nigeria, the energy required in buildings is mostly generated from burning of fossil fuel which emits greenhouse gasses into the atmosphere. Thus, the high-energy requirement of the building sector translates into global warming. The paper highlights features of energy efficient houses and their role in reducing CO₂ emission. Primary and secondary data were collected in the course of the research. The paper concludes that energy efficient houses have a great potential for significantly reducing carbon dioxide emissions in Nigeria.

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Continuity in Igbo clothing values using *Iru Mgbede* costume as a case study

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The preparation for marriage and initiation into womanhood in Igbo land began with the confinement of a maiden in a fattening room, a process known as *Iru Mgbede*. Iru Mgbede as a prerogative to marriage was most valued and practised among the Igbo because of its attendant benefits to the maiden, her family and society at large. Special costumes and adornments which are highly significant and were as important as the rituals for the ceremony, accompanied this tradition. Unfortunately, Iru Mgbede tradition is currently facing intrusions from external factors like Christianity, civilization, among others. These clauses in culture have led to its oblivious state and regrets. Drawing information from the participant observation method of research, interviews and books, the researcher retold the story of the lost tradition in order to rekindle the values and identity of the Igbo people. Reasons for the recluse were discovered and a new idea towards its sustainability was suggested. This was created through the adaptation of symbols which are pertinent to chastity and fecundity on the maiden's clothes. The adapted symbols are meant to serve the same purpose as the ones displayed on her bare body. Based on outlined findings, recommendations were made, with a conclusion reiterating the importance of virtue in a young girl considering the alarming rate of moral decadence among the present day Igbo youths.

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Igbo missionaries and the inculcation of Igbo culture

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This paper examined the "Igbo Culture" and submits that (Igbo culture) was first identified, made explicit and brought to world attention by the Anglican Christian Missionaries who first documented what they considered as the "Habits", 'Customs', 'beliefs', traditions and language of the Igbo. The Missionaries did this with a view to ascertaining how receptive or otherwise the Igbo Culture was to Christianity. Quite regrettably, they painted the culture in a negative image that portrayed the Igbo Culture as antithetical to Christianity. But this negative image was effectively countered and corrected by Bishop Samuel Ajayi Crowther whose own version and interpretation of the Igbo Culture was unbiased and temperate. Crowther's view made it clear that the Igbo Culture was not really antithetical to Christianity urging the missionaries to strive to understand the Igbo anthropology and weltanschauung so as accommodate them. In all, this paper argues that what eventually emerged as the traditional Igbo Culture (*Omenala*) was indeed the product of the impact of Christianity which also in turn underwent some modifications.

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Understanding the Role of Cities and Change in World Politics

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Cities are major centers of economic growth, social and political development, generating new ideas and creating numerous new and existing jobs especially during the era following the industrial revolution through economies of scale and agglomeration and fostering creative and innovative civic cultures. The objective of the paper is to identify the role of cities and change in world politics. The result reveals that cities are where development challenges and solutions meet, cities enhance the health, security and quality of life of their inhabitants and maintain the ecosystems on which they depend, it brings about urbanization which is a dynamic process that irrevocable intentioned with other aspects of economic, social and political development. Cities need policies for the provision of public goods and basic infrastructure services like water, sanitation and solid waste management. In developing countries,

access to these services tends to be especially low in smaller cities and on the fringes of metropolitan cities. The cities in the developing world can build knowledge on those that have been successful before them and combine these insights with homegrown solutions and innovations to catalyze the engines of job creation, centers innovation, and gateways to global marketplace. These will help the governments and other policy makers identify the bottlenecks they face as urbanization accelerates and to propose policy options to tackle such challenges.

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Understanding the Role of Infrastructure in the Urban and Rural Development in Nigeria

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In all developing countries, particularly those in Africa, the acid test of efficiency in the management of urban and rural areas is the state of infrastructural provision. Infrastructure is the major vehicle that enables individuals to meet the demand of life and thus, without adequate access to infrastructure, the capacity of the individual to lead a fulfilled life becomes severely threatened. This paper aims at examining the various factors that have limited the potentials and contributions of infrastructure to the development of urban and rural areas in Nigeria. How much of the road is tarred and maintained, water supply, communication, sewage disposal, housing, drainage channels, electricity supply etc. and status in the urban and rural areas. All these basic requirements of urban and rural existence have not always been so in Nigeria as a result have minimal impacts on urban and rural development and sustainability. Using questionnaire, the researcher collected facts and analyzed them. The study identifies as follows; in Nigeria, the widespread distressful and dehumanizing living conditions are some of the concrete expressions of the generally observed and well documented ineffectiveness and inefficiency of the government in the provision, rehabilitation and maintenance of urban and rural infrastructure. The study recommends efforts to be made to co-ordinate the planning and implementation policies of all levels of government as they affect urban and rural infrastructural provision and maintenance etc.

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In the beginnings: The politicization of Community Governance and Conflicts in Igboland

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Before the forceful universalization of "traditional rulership" on the entire communities in Igboland, the Igbo communities were more cohesive, united, peaceful and visionary. The attempt of successive governments in Nigeria and the South East in particular in bringing the various strata of community leadership in Igboland to conform to their politically correct structures to suite their preconceived patterns, have greatly politicized the entire process in Igboland. Many communities in Igboland have witnessed conflicts and upheavals which have to do with struggles for capturing of either the traditional ruler stool or the control of the town unions' apparatuses of power. Many have fractured over and over again into many minute autonomous communities. This paper argues that the interference and intervention of the government in the leadership and ruler ship concerns of Igbo communities, brought with it conflicts and confusions in most communities in Igboland. It argues that leadership selection in Igboland was an exclusive private affairs of communities and used to be a peaceful process because it followed certain laid down procedures which in turn provided stiff sanctions for any violations. The situation where state

governments distribute vehicles to the traditional rulers and pay-rolling them for monthly allowances, and other appurtenances, raised the stakes and makes the stools more attractive and competitive. It recognizes that government interests and that of the communities may not always be agreeable. The paper goes ahead to recommend government withdraw of its control of the selection and appointment of community leaders. It also strongly suggests that the various governments in Igboland stops forthwith the payment of monthly salaries/allowances/stipends to the traditional rulers.

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Novel and Film: Tales of the Python in Two Media and Four Narratives

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The narrative presentation of the Python in Achebe's *Things Fall Apart*, *Arrow of God* and two Nollywood Films: 'Idemili Seasons 1-6' (directed by Ernest Obi) and 'The King and the Python' (directed by Matthew Ajallys) share themes characterized by the python, a natural and folk entity whose appeal to writers and film makers have been captured in various narrative contexts. Beyond the intertextual influences that may have informed the character constructs of the python as a component of the narratives, the medium within which the narrative is given form is seen to play a significant role in the portrayal of form and meaning. This paper undertakes an analysis of four different narratives done in two media—novel and film—with the python as a common theme. It seeks to study the creative re-speciation of the python from a basic zoological fact of nature and its evolution into the character it has become in Literature and the Film. The various presentations of the python in the myriad contexts of associative characters, settings and situations as used in the analyzed novels and films are considered against the cultural codes of the texts. Finally, the paper will seek to establish the factors that ultimately interplayed to inform and influence the various imaginations and presentations of the python in the studied texts and how these are foregrounded in the relational interrogations between text, intertext and media.

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Ahamefule: Restoring pride and meaning to Igbo identity through Igboness

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Culturally, naming in Igbo land is generally associated with the circumstances or the environment surrounding the birth of the child. Names in Igbo land are also used to project the Igbo world-view or philosophy. Today the story is not the same. The land was changed. People give names now in Igbo language to appear sound very pretty. They prefer to Englishnize Igbo names. By so doing, they throw away Igbo core values associated with their names. This contemporary way of naming gradually put Igbo identity to extinction. Therefore, the writing will apply a survey method of research to enable him review the forms of traditional Igbo names and contemporary Igbo names to ascertain its consequences. Tentatively, the writer hypothesizes that contemporary forms of Igbo names are not better than the old (traditional) form of naming. To this effect, the traditional names should be maintained by the Igbo and be transmitted to the young ones as these names will continually project the unique nature of the Igbo people and their beliefs and uphold their identity always as well.

+++++The Use of Artistic Works in Conflict Resolution

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Writing is therapy. That is the title of a mini-course I have often taught that encourages adolescent and adult students to deal with personal difficulties by writing about them. These past experiences include the residual effects of having been in wars (such as Vietnam) and other major, traumatic situations. Being involved, as a non-combatant, in the Nigeria/Biafra Civil War, and, earlier, as a resident of what is now the Rivers State during the October 1966 pogrom, *defacto* secession, secession, and the onset of the civil war, I chose to write about my experiences to seek to achieve my own catharsis. Writing a memoir and poetry that focused on those months leading up to the civil war and the war itself; sharing my photos of those affected by the war, including children with *kwashiorkor*, and writing an opera that deals with the war and its effect on others, particularly children, has given me some personal peace. At the same time, it is a way of sharing those experiences and that history with those who were also involved in the struggle and with those too young to remember, as well as with others around the world who either recall the civil war or who learn about it through my writing and photography. Many others have written of their experiences and/or observations of the civil war. Some of those recollections have been published as short stories, poems, or books, either fiction or nonfiction. Many other writings exist that have not been published, but serve as valuable resources for the writers' descendants. Whether published or not, these writings, while never erasing the memories or the pain, help to alleviate one's sorrow or anger. In my lecture, I will reference my own works and selected works of others and will promote writing as a therapeutic exercise, as a form of conflict resolution.

Trade and Inter-group Relations between Annang and Aro of Southern Nigeria in Pre-Colonial Period

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This paper is a study of inter-ethnic relations between Annang and Aro, a sub-group of Igbo ethnic group in south-eastern Nigeria in the pre-colonial time. The main objective of the work is to study the phenomenon of inter-groups contact through trade between the Annang and the Aro people. Aro was the most famous ethnic group involved in trading activities in this region during pre-colonial period. Being famous in trade was because of Aro god called *Arochuku* oracle. This god was not originally owned by the Aro people but by the Annang people who called the god *Ibritam* Shrine. But because of long time trade contact between them, the gods came to be known as the Aro god of trade. The Aros were not only agents of the oracle, but also great traders. They were the organisers of the slave trade throughout the south-eastern region. To extend the sphere of influence of the oracle and the trade associated with it, the Aro established widespread Aro colonies along their trading routes throughout south-eastern region of Nigeria. Through these colonies, they won clients for the oracle and dominated the local markets from which they supplied slaves to the Niger Delta city-states and major towns like Calabar and Bonny. The Aro therefore established hegemony based on religious and commercial domination which in some degree embraced some form of inter-group relations with the Annang people. As trade constitutes an integral aspect of communal relationship between the Annang and the Aro people in pre-colonial period, there is need to examine how this led to peaceful co-existing between them. The thrust of this paper therefore is to interrogate the contributing factors of trade in fostering good relations between the Annang and the Aro people in the pre-colonial period. It is also to show how the principle of accommodation was adopted by them during this period against the practice of discrimination and exclusion that is the order of the day in Nigeria, which order of the day has led to several ethnic crises. The study adopts historical methodology using primary and secondary source materials.

Reevaluating the Igbo Socio-cultural values through Toni Duruaku's *A Matter of Identity*

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Dignity, honour and integrity are great virtues which seem to have disappeared from the once egalitarian Igbo society. Quest for wealth by whatever means, drives the young and the old. Parents renege on their duties towards their offspring, leaving their house helps who themselves are naïve and need care, to manage their homes. Children therefore lack the required cultural tutelage. Igbo names are thrown overboard in the belief that they and Igbo culture are twin primitive and obsolete hamlets of existence. A United Nations study had warned that the Igbo language would go into extinction soon but this seems to get little attention. In schools, the Igbo language is taught in English and those who make efforts to proudly speak it are ridiculed. From the illiterate trader in the market to people in the highest social rung in Nigeria, there is no remorse felt in this grave disaffection in Igbo norms and values. Whereas some Igbo people in the diaspora make efforts to teach their children the Igbo values and some others think it unnecessary, parents domiciled within Nigeria are fast-tracking this feared extinction by ensuring that their children speak little or no Igbo language in their homes. This paper studies Toni Duruaku's *A Matter of Identity* using the sociological literary theory. It explores the use of literary elements in foreshadowing the various societal malaises among the Igbo people and supports the clarion call for the Igbo people to have a rethink, especially as the loss of language and culture automatically means the loss of their true identity.

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Igwebuike: Appraising Town Unions in Community Development in Awo-Omma and Amatta Communities, 1970-2011

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Community development involves a process where community members come together and take decisions and actions towards tackling prevalent maladies. It is a broad term given to the practices of civic leaders, involved citizens and professionals to improve various aspects of communities, typically aiming at making them to be stronger and more resilient. In the pre-colonial era, the achievement of community development was a difficult task in most Igbo communities as there existed lack of unity amongst the Igbo. Most Igbo communities, during this period, were not united, hence the incessant inter-village wars. The activities of the Europeans during the colonial era, further contributed in the prevalence of this ugly trend. The quest for community development in Igbo land became a matter of necessity in the lives of the people from the end of the Nigeria-Biafra War, which undoubtedly constitutes a part of post-colonial Igbo society. From this period, all hands were seen on deck in various Igbo communities in the bid to realize this objective. Churches, town unions, governments and various socio-political institutions in Igbo land were seen contributing their quota to ensure the realization of community development in various Igbo communities. On this note, thus, this study attempts an appraisal of the various means through which town unions have been contributing to community development in post-civil war Igbo land, focussing on Awo-Omma and Amatta communities. The study made use of primary and secondary data which were analyzed using qualitative approach of historical methodology. Findings, however, revealed that town unions have not only contributed enormously towards community development, but also have been grappling with some challenges in the communities under study. Recommendations were provided on how to nip in the bud these albatrosses facing the town unions in their contributions to development in the communities under study.

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Mother Tongue and Cultural Revival

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English language has become the most widely spoken language today especially among us Igbos'. We try so hard to learn and perfect how we speak a white man's language and in the process forget our roots and mother tongue. As the years go by, the new generation knows little of their mother tongues and culture. The language becomes less spoken and forgotten while their culture become unknown and then gradually, they adopt a foreign culture. This paper is therefore aimed at reminding us the importance of our mother tongue and culture in the lives of Igbos'. To achieve the above, related literature will be reviewed and facts will be gotten in order to answer the research questions which will form the data. Findings reveal that our mother tongue and culture are very important parts of who we are and our existence, and we must not fail to uphold and be proud of them. This paper hopes to contribute to our education on the need for our mother tongue to be spoken at all times and the revival of our unique culture.

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Literary Synthesis: An Aid to Mother Tongue and Cultural Revival

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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 it is becoming increasingly common for children born and raised outside the Igbo cultural milieu to neither speak nor understand the Igbo language. This is because parents fail in their duty of exposing the children to their indigenous language at home. It therefore becomes necessary that other means of transmitting the Igbo language and culture to the younger and upcoming generations be explored. It is against this backdrop that the researcher studied selected plays of Emeka Nwabueze to determine the elements of Igbo oral Literature he synthesized in his chosen plays. The plays used for the study are *When the Arrow Rebounds* and *The Dragon's Funeral*. The study was based on the social learning theory. The findings of this study revealed that language plays an important role in the theatre as both the vehicle for conveying the ideas and thoughts of the playwright as well as an important element of culture. It also discovered that elements of Igbo oral literature, if skillfully welded into creative works, can promote and revive both the language and the culture.

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Wealth without Work: Damning Perspectives, Cultural Hemorrhage and the Igbo in a New Progressive Nigeria, 1990-2017

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This study explores the critical linkage between the get-rich-quick mentality of a good number of Igbo youths and the demise of family-hood made possible by cultural hemorrhage as has been evidenced by the wholesale desertion of the home in preference to the office and the marketplace. The study transcends existing statist notions of the imperative to make 'good money to keep a good home' often

parroted by parents, and identifies the loss of moral compass by youths through the instrumentality of the neglect of a select hierarchical order of needs by parents in the training of their children. The article examines and analyzes the fast waning and diminishing trait of the Igbo especially the youths in pursuing attitudes largely detrimental to the collective Igbo spirit and the personal/family calling of several Igbo families the world over. The recent killing of several Igbo youths in Indonesia and other Asian countries on drug related offences remain a sore thumb and a case in point. The article analyzes the ways in which the identified malady of 'less work, more money' results in the societal collapse of the people and difficulties associated with the prospects of creating a new generation of individuals. The main argument in the study is that the identified disdain for hard work by the youths derives effectively from the perverse amalgam of a collapsed home-front, a fast hemorrhaging culture as well as a collapsed value-system among the Igbo. Using a scope of 17 years or more and a dual methodology with greater emphasis on primary sources, the study anchors its relevance on the need to recreate a new Igbo generation that will not only be appreciative of its forebears but capable of holding its own in the comity of Nigerian ethnic nationalities.

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The Place of Igbo Oral Literature in Rekindling Igbo Values

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The world today has drastically changed; human values are no longer cared for. The erosion of values is causing havoc in our society. Today, both developed and developing nations face erosion of humanistic, ethical and moral values. The Igbo nation is not left out. A lot of Igbo cherished values are fast disappearing. The Igbo culture is sated with traditional beliefs which are rooted in the native folklore, proverbs and popular legends. Through this oral literature, the Igbo race had preserved their rich values until the colonial era. Oral literature encapsulates the traditional knowledge, beliefs and values about the environment and the nature of the society itself. It contains the history of the society and its experiences. It thus retains the society's knowledge to be passed on to succeeding generations. The work collected three Igbo folklores and three creation tales, interpreted and analysed them. The result revealed that Igbo oral literature can be very effective in rekindling the Igbo values in Igbo children. The paper advocates the inclusion of Igbo oral literature in the school curriculum especially from nursery to post-primary level.

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The Significance of Cosmic Objects in Traditional Igbo/African Burial Rites as Represented in African Literature

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The Igbo has a belief that the life of a man and his activities on earth take place in a cyclical pattern. That is to say that after a child is born, he grows old, eventually dies and departs for the land of the dead from where he returns again through reincarnation as a new-born child. Therefore, for a man to be fulfilled in this earth, happy in the land of the dead and come back to the earth rejoicing, he needs a befitting burial and funeral. Heavenly bodies have a lot of influence in the socio-cultural lives of Africans. In the various life cycles—birth, death and life after—there are many cosmological beliefs that guide the burial rites of Igbos. This paper examines the significance of the sun, stars and moon in the traditional Igbo burial rites as they are depicted in literary works. Literature is the representation of life and mirrors the society

therefore the analysis of the significance of the cosmic objects in traditional burial rites reveals not only the Igbo's belief but Africans' belief in the continuity of life in the afterlife.

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Inculcating the Igbo traditional sports values among primary school pupils in south-east Nigeria: A curriculum perspective

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This paper focused on the need to inculcate the rich Igbo traditional sports value at the grassroots level through the school curriculum. Traditional sports are those sports values and related activities, handed down from generation to another. Every modern sport is an offshoot of some traditional sports values of a people. For instance, Judo, Karate, Taekwondo and Yoga which features at international sports tournaments, are traditional sports values drawn from Asia Continent. In the same vein, Tsere, Kawaoshi and Langa that feature at Colleges of Education games in Nigeria, are also traditional sports values, belonging to the Northern Nigerians. The Igbo race is endowed with traditional sports and games like Igba-mgba, Ichu-nta, Itu-uga, Igwu- mmiri, Igba-oro, Itu-ncho, Igba-egwu odi n'ala, Itu-okwe, Igba-oso, Igba-egwu onwa, Iri-elu etc. Most of these Igbo values have been thrown into oblivion via modernization. The history, significance, need and practices of these traditional sports values may be inculcated to our children through the school curriculum. The reform of these sports values at the long run may give room for its sustenance in the inter-house sports and school sports tournaments, through the school curriculum.

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Igbo Rhetoric of Humanism Perspectives from Odumegwu Ojukwu's Biafra War Speeches

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The tenets of humanism and social justice as borne by Ojukwu's Biafra War ideology have remained blurred by the revolutionary posture of the speeches, and particularly by the era and circumstance of their presentation. The expression of Biafra's ideological position which bore the people's collective will to survive were largely seen as being propagandist since much of the speeches came as a consequence of the events which marked the war epoch. Moreover, the fact that Biafra lost the war might also suggest that both the content and the approach of the proposed philosophies lacked merit of consideration. However, this reality should indeed have provoked the reflection on the demands of these people who had indeed been outdone. In *There Was A Country*, Achebe insists that civilization presupposes the moral obligation of taking sides with the powerless (58-59). Perhaps, it was the cliché of the Biafra War ceasefire "No victor, no vanquished" that numbed the feelings of prejudice which attended the scathing provocations of the war. Nonetheless, there is need to interrogate how these speeches align with Igbo rhetorical patterns in ascertaining the extent to which the ethos of humanism and social justice are embedded therein. This becomes imperative with the spate of assumptions that Ojukwu's rhetorical acumen had been nurtured by his acquaintance with properties of western culture and learning. This paper adopts the theoretical framework of the rhetorical tradition in exploring how survival and the Igbo culture of orality may be seen to effuse in the speeches. The study is intended to generate models for the transmutation of the flavour of language from the oral mode into different genres in the written correspondent.

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Screening the ‘ungodly’: Contesting the identity construction of ‘red-cap’ chiefs in Nollywood

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The Nigerian film industry does not only impress viewers with dazzling spectacles but confronts them with images of apparent happenstances in the society. Looking at its trend in representations, one would argue that it thrives by exploring the boundaries between acceptable and unacceptable behaviours by individuals in communities. Particularly by reviewing the screen depiction it repeatedly makes of the elders (*ndi ichie*), otherwise called the ‘red-cap’ chiefs, who are the custodians of the laws of the land in Igbo society and based on the semiotics of their habitual attire which is often coded in red colour and grey hair to command respect for old age; this paper by means of nuanced textual analysis, explores the connection between the complex image construction of this class of people in the selected movies of this study and their roles in the society. Hopefully at the end, its findings would help to explain further the reasons behind notable ambivalences shrouding their identity and image construction in Nollywood at the wake of Africa’s modernity crisis presently.

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Uhuala-Ofeyi and ‘Ero-mkpu’ in the Biafra-Nigeria Civil War: A Divine Imperative

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When the Nigerian soldiers invaded Nguzu Edda during the Biafra-Nigeria civil war, the people invoked “soldier ants” and sacked the soldiers, guarding Nguzu Edda for some weeks. In primordial times, the Nnewi were saved by the rabbits (Ewi) against invaders. This Nnewi was adopted as its name. These were cases of natural or divine interventions. Couched in a people’s myth, it is traditionally ambiguous. However, the Uhuala-Ofeyi example was another of such interventions. In 1969 when Nigeria-Biafra civil war was almost ended, there was suddenly an influx of refugees into the community. Within a few days of their influx, there was an evident depletion of the peoples’ foods. On a particular morning, the ‘Ero mkpu’ sprouted almost on every surface that was not a foot-path. This mushroom continued to grow abundantly until the 11th day of January, 1970 at the official cessation of the hostilities. The paper concluded that it was the law of natural abundance that prevailed.

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Inheritance Rights of Widows in Contemporary Igbo Society

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In traditional Igbo law and custom, inheritance was usually patrilineal. This meant that a woman could not inherit any immovable, and therefore valuable, part of her deceased father’s or husband’s estate, such as landed property. The rationale behind this custom seems to be that a woman had no real existence as an individual apart from her men folk. As such, if she was unmarried, she was under the jurisdiction of her father, or his brother(s) in the event of his death. In any case, she was a temporary member of the family since she might eventually get married. Upon her marriage, she came under the jurisdiction of her husband, or the male family members in the event of his death. These traditional laws and customs are a reflection of the patriarchal system. They deprived women of any rights of inheritance. This paper argues

that widowhood is a recognised status in Igbo land, which should not negate a woman or deny her what rightly belongs to her by virtue of her legal status of wife to her deceased husband. The paper investigates widowhood practices among *Ndi Igbo* as regards the rights of inheritance. Using a descriptive survey based on oral interviews of selected individuals from Owerri Zone of Imo State, Nigeria as the instrument of data collection, the study attempts to establish the extent to which patriarchy continues to be a major factor in the inheritance practices of contemporary Igbo society.

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Survivalist Aesthetics and Igbo Indigenous Dance Theatre: A Postmodern Mediation in a Performance of Katy Perry's *Roar*

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Survivalism permeates every aspect of human life, and it may be assumed that in this postmodern world, survivalist strategies are continually being deployed. Igbo culture has continued to evolve from the pre-colonial to postmodern times. In its performative components, in dance for example, its aesthetics have continued to reinvent themselves in line with the dynamics of society. The aesthetic appeal of Igbo traditional cultural dance performance is currently undergoing a kind of upheaval as modern dance forms continue to gain prominence in the Igbo cultural space. Many Igbo audiences seem to prefer these emerging dance forms to the Igbo traditional dances, which now tend to be perceived as boring, fetish and incapable of adapting and/or appealing to the new world. This paper explores the reinvention of Igbo traditional dance from the perspectives of postmodernism and glocalisation. The work was based on an experimental performance of Katy Perry's *Roar*, an American pop song, using indigenous Igbo dance movements. The results revealed that indigenous Igbo dance can cut through its pre-colonial aesthetics to collapse into a universality of form, thereby facilitating its survival.

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