



Igbo Studies Association

17th Annual Conference of **THE IGBO STUDIES ASSOCIATION**

Dominican University, River Forest, Chicago, Illinois, USA

May 9-11, 2019

Theme: **Akụ ruo ụlọ, O kwuo onye kpatara ya!**

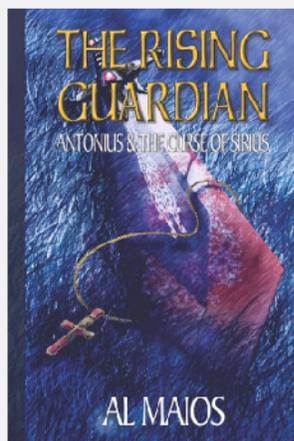
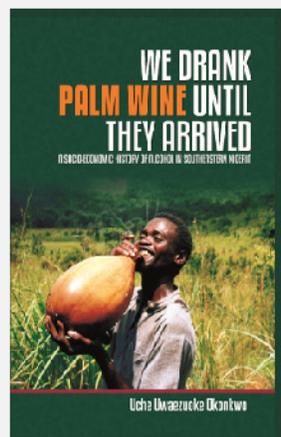
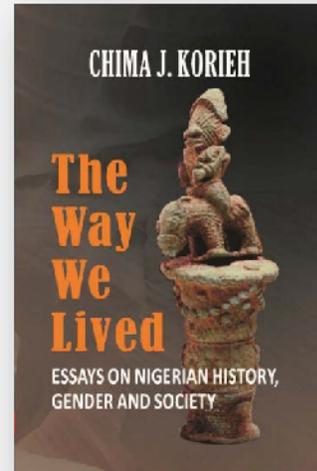
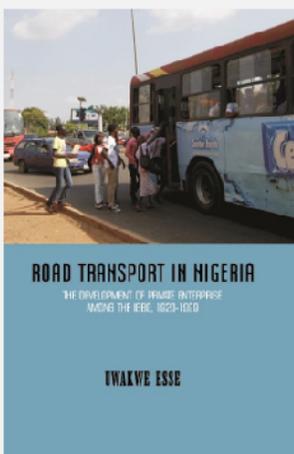
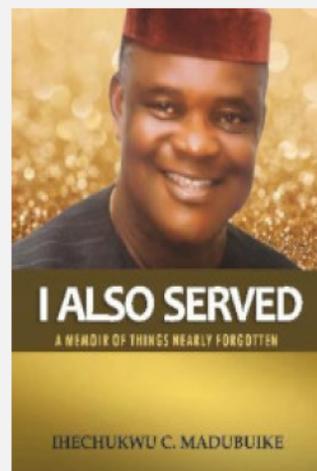
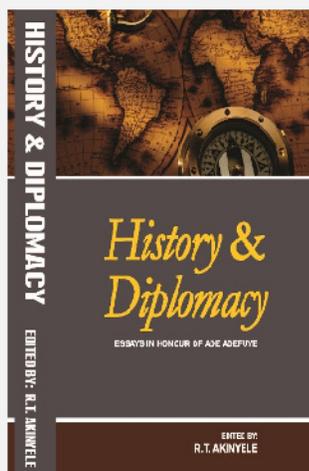


Dr. Chidi N. Igwe
ISA 2019 Program Director



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Igbo Studies Association

17TH INTERNATIONAL CONFERENCE OF THE IGBO STUDIES ASSOCIATION

Theme:

*“Akụ ruo ụlọ, O kwuo onye kpatara ya:
Call for a Return to Igboland.”*

Parmer Building
Dominican University
River Forest, Illinois, USA

May 9-11, 2019

PROGRAM CHAIR
Dr. Chidi N. Igwe

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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 the Igbo people. Membership is open to Igbo scholars everywhere committed to engendering and promoting scholarship in all disciplines in Igbo studies.

Registration fees shall be paid annually by all members of the Igbo Studies Association. Dues are for the membership year January 1 to December 31. The differentiated levels of registration fees due and payable by members of the organization are as follows:

MEMBERSHIP, REGISTRATION, OTHER FEES

CONFERENCE REGISTRATION FEES

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

MEMBERSHIP REGISTRATION AND ANNUAL DUES

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

Igbo Studies Association

**Igbo Studies Association
17th Annual Conference**

Dominican University
River Forest, Illinois, USA



Theme: AKU RUO ULO, O KWUO ONYE KPATARA YA:
Call for a Return to Igboland

CONFERENCE PROGRAM

May 9-11, 2019

WEDNESDAY, May 8, 2019

Time: 4:00 pm – 6:00 pm: Conference Pre-Registration & Cocktail

Venue: Meeting Room, Holiday Inn Express & Suites

Welcome Event/Dinner: 6:00 – 8:00 pm

Venue: Meeting Room, Holiday Inn Express & Suites

(Sponsor: Goldline & Jacobs Publishing

www.goldlineandjacobs.com)

THURSDAY, May 9, 2019

9:00 – 10:00 am: **Conference Registration**

Venue: Parmer Atrium, Dominican University

PLENARY SESSION: SPECIAL EXECUTIVE ROUNDTABLE

(Sponsor: Executive Management Team, Igbo Studies Association)

Time: 10:00 am – 11:45 pm

Venue: Parmer 108

Topic: “TETFUND AT THE ISA 2019”

Panelists:

Chair: Ada Uzoamaka Azodo, Indiana University Northwest
Iwajomo Adeboye, Tertiary Education Trust Fund (TETFund)
2019 TETFund Recipient ISA Members

Members of the Advisory Committee:

Dr. Nkuzi Nnam
Dr. Chima Korieh
Dr. Apollos Nwauwa
Dr. Chidi Igwe
Dr. Christian Ukaegbu
Dr. Kanayo Odeluga
Dr. Ada Azodo
Dr. Ejike Obasi
Dr. Akachi Ezeigbo

12:00 - 1:00 pm: LUNCH, Parmer Atrium

THURSDAY 9, 2019 (CONCURRENT SESSIONS)

Time: 1:15 - 3:15 pm

PANEL 1: WAR, VIOLENCE AND CONFLICT RESOLUTION

Room One

Chair: Opara, Marc Gospel

Anih, Esther Amarachi (Enugu State University of Science and Technology), *Women in Wars and Conflicts in Nigeria*

Emeribe, Chidozie Jesson (F and I Oil and Gas Limited, Lagos), *Self-Employment as a Solution to Youth Restiveness and Unemployment*

Okoye, Ogochukwu Violet (Federal Polytechnic, Oko), *Igbo Women's Empowerment and Patriarchy: Graphic Art Reflection*

Opara, Marc Gospel (Imo State University, Owerri), *Conflict Resolution in Igboland: The Case of Osu Phenomenon*

Ubanyionwu, Chima Josephat (Chukwuemeka Odumegwu Ojukwu University, Igbariam), *Sex-Based and Gender-Based Violence*

PANEL 2: EDUCATIONAL SYSTEM
Room Two Chair: Agudosi, Batholomew

Agbachi, Chidiogo Melvis (Institute of Management and Technology, Enugu), *Girl-Child Education*

Agudosi, Batholomew (OITTS Engineering Services Limited, Port Harcourt), *Examination Malpractice in Nigerian Schools: A Shift in Traditional Igbo Value of Hardwork*

Ajuzie, Ogbenyealu Amfita (Abia State Polytechnic, Aba), *The Discard of History and Folklore Studies in Basic Education in Nigeria and Its Consequence on the Igbo Nation*

Ofoegbu, Johnson Ugochukwu (Alvan Ikoku Federal College of Education, Owerri); **Udah, Hyacinth** (Griffith University, Australia), *Education as a Social Justice Issue in Nigeria*

PANEL 3: LITERATURE, LITERARY ANALYSIS AND APPRECIATION
Room Three Chair: Nwajiaku, Ijeoma

Azodo, Ada Uzoamaka (Indiana University Northwest), *The Psycho-Spiritual Journey of an Igbo Androgyny: Efur's Quest for Her Higher Self in Flora Nwapa's Eponymous Novel, Efur*

Egbuta, Chinyere Otuu (Abia State Polytechnic, Aba); **Onyerionwu, Ezechi** (Abia State Polytechnic, Aba), *Young Igbo Female Characters and the Migrant Narrative in 21st Century Nigerian Literature*

Nnadi, Ogechi Angela (Alvan Ikoku Federal College of Education, Owerri), *The Igbo Masquerade: An Aspect of a Cultural Theatre in Achebe's Things Fall Apart*

Nwajiaku, Ijeoma (Federal Polytechnic, Oko), *Analytic Ethics and Folklores: Re-reading Achebe and Okechukwu's Narratives*

Okolocha, H. Oby (University of Benin, Benin City), *Exile, Emigration and Societal Development: The Igbo Perspective in Pita Nwana's Omenuko and Chinua Achebe's Things Fall Apart*

PANEL 4: ETHNIC IDENTITY, MARGINALIZATION, SOCIAL AND POLITICAL RESTRUCTURING
Room Four Chair: Okeahialam, Stanislaus Anabaraonye

Egele-Godswill, Esther (Federal University Otuoke), *Dynamics of Igbo-Ogbia Relations, 1900-2015*

Kamah, Amaka (Heroes Academy, Abuja), *The Marginalization of the Igbo Nation and the Call for Restructuring*

Okeahialam, Stanislaus Anabaraonye (Imo State University, Owerri); **Naguto, Mohammed** (Federal Polytechnic, Nasarawa), *Communal Conflicts and Rural Housing Development in the North Central Region of Nigeria*

Ofor, Nnanyereugo Prince (Federal Polytechnic, Nekede), *Marginalization and Restructuring: The Perverse Poverty of the Great Nation of Nigeria*

Urama, Evelyn Nwachukwu (Alex Ekwueme Federal University, Ndufu-Alike); **Albi-Oparaocha, Florence Chiji** (Alex Ekwueme Federal University, Ndufu-Alike), *Marginalization and Insecurity in Nigeria: Revolutionary Strategies for the Igbo Investment*

PANEL 5: BIAFRA-NIGERIA WAR EXPERIENCE AND SELF-DETERMINATION
Room Five Chair: Ezeigbo, Akachi

Enemuo, Chidi O. (Paul University, Awka), *Biafra-Nigeria War Inventions and the Underdevelopment of Technical Education in Igboland: What is to be Done*

Ezeigbo, Akachi (Alex Ekwueme Federal University, Ndufu-Alike), *Perspectives on the Literature of the Nigeria-Biafra War: A Subjective Interpretation of Reality*

Okafor, Tochukwu Divine (University of Nigeria, Enugu); **Nwaezeigwe, Nwankwo Tony** (University of Nigeria, Nsukka), *Escape from Massacre: Reviewing the Nigerian Civil War Experience of a West-Niger Igbo Town*

Onyeoziri, Finian Tochi (Aboh Mbaise L.G.A., Imo State), *Biafra-Nigeria War*

Sherman, John (Mesa Verde Press, Indianapolis), *Old Maps of Africa*

PANEL 6: ENGINEERING, ENTREPRENEURSHIP AND WEALTH CREATION
Room Six Chair: Njoku, John Didacus

Agua, Chukwuemeka Columbus (Trinity Theological College, Umuahia), *A Socio-Ontological Discourse on Religion and Entrepreneurship of the Igbo People*

Anyiam, Hope Ihuoma (Imo State Water Cooperation, Owerri), *Water Purification: The Essence of Public Enlightenment at the Local Community Level*

Chudi-Duru, Chika Chinyeogwa (Imo State University, Owerri), *Recycling, Remaking and Repurposing of Textiles as Sustainable Entrepreneurship for Wealth Creation in Igboland*

Chukwujekwu, Akubude Barth (Soltronix Integrated Ltd., Awka), *Tackling Poverty in Igboland, by Growing Engineering-based SMEs*

Njoku, John Didacus (Federal University of Technology, Owerri), *Climate Forcing of Forest Cover: Pathway for the Transformation of Food Systems in Igboland*

THURSDAY 9, 2019: (CONCURRENT SESSIONS)

Time: 3.30 - 5:30 pm

PANEL 7: ENVIRONMENT, CLIMATE CHANGE, MINING, OIL AND GAS

Room One

Chair: Ogu, John Mark

Ndulaka, Chukwuemeka Cosmas; Nzegbule, E. C. (Michael Okpara University of Agriculture, Umudike), *Effects of Kaolin Mining on Soil and Vegetation: A Case Study of Agbaghara Nsu, Ehime Mbano, Imo State*

Njoku, John Didacus (Federal University of Technology, Owerri), *Floodwater Harvesting: The Ecosystem Tool and Solution to Soil Conservation and Management in Igboland, Nigeria*

Njoku, Okechukwu C. (Duquesne University, Pittsburgh); **Njoku, Stephen M.** (Nchia Eleme, Port Harcourt), *Ecofeminism and Dualism: Recovering the Igbo Spirit of Interconnectedness for Ecological Sustainability*

Ogu, John Mark (Duquesne University, Pittsburgh), *Laudatio si (On the Care of Our Common Home) in Traditional Ecological Ethics*

PANEL 8: MEDICINE AND HEALTH CARE

Room Two Chair: Onwualu, Chinelo Rose

Anyiam, Henry Ikedinachi (Aspire Planning and Engineering Co. LTD., Owerri), *Improved Public Water Supply and Sanitation as the Pivot for Sustainable Health Development in Igboland*

Ihedioha, Amarachi (Sybron Medical Centre, Abuja), *The Gynaecological Health Benefits of Aju Mbaise*

Maduekwe, Theresa Chika (Madonna University Nigeria, Elele), *Development and Validation of Healthy Ageing Promotion Package among the Different Age Cohorts in Anambra State, Nigeria*

Metu, Selina Amara (Federal Medical Centre, Owerri), *Nursing Informatics as Key to Improving Nursing Practice*

Onwualu, Chinelo Rose (Nnamdi Azikiwe University, Awka), *Igbo Medicine and Health: Our Heritage to Be Embraced*

PANEL 9: IGBO LANGUAGE, CULTURE, ENDANGERMENT AND PRESERVATION

Room Three

Chair: Ikonne, Ugochi Happiness

Egonu, Ngozi Grace (Alvan Ikoku Federal College of Education, Owerri); **Owuamanam, Ginikanwa Regina** (Police Children School, Amakohia, Owerri), *Animation: Panacea for Sustaining Igbo Language and Culture from Extinction*

Godswill, Nnenna Jenny (Heroes Academy, Abuja), *A Study on the Notion that Igbo Language is Endangered – Reality or Myth*

Ihedioha, Udoka (Cheber Cheber Enterprises, Aba), *Animation of Igbo Folklore: A Way to Preserve Igbo Culture and Tradition*

Ikegwuonu, Christiana Ngozi (Chukwuemeka Odumegwu Ojukwu University, Igbarjam), *Mmekorita Asusu na Ihe Ndị So Ya: Ileba Anya n'Ọnọdụ Asusu Igbo na Senchuri Nke Iri Abụọ na Otu*

Ikonne, Ugochi Happiness (National Institute for Nigerian Languages, Aba), *Assessment of the Level of Comprehension and the Use of Ìgbò Collocations and Aphorisms among the Ìgbò Native Speakers in Senior Secondary Schools*

PANEL 10: IGBO HISTORY, PEOPLE AND CULTURE

Room Four

Chair: Obinwa, Kingsley Onyekachi

Iloh, Grace Uche (Chukwuemeka Odumegwu University, Igbarjam), *Kolanut in Igboland and What It Represents*

Korie, Njideka Chinanuekpere (Mercy Girls' High School, Umuezeala, Owerri), *Preserving the Cultural Heritage of Ndi Igbo*

Obinwa, Kingsley Onyekachi (Alvan Ikoku Federal College of Education, Owerri), *Reawakening Cultural Consciousness, Moral Values, Norms and Practices*

Okafor, Obinwanne Nnadozie (Centre for Scientific Research and Development, Owerri), *The Scientific Process of Breaking Kolanut (Iwa Oji) in Igboland*

Okoro, Ifunanya Immaculate (Imma-Nanya Ventures, Aba), *Masquerade Ceremony in Igboland*

PANEL: 11: RELIGION, BELIEF, TRADITIONAL INSTITUTIONS

Room Five

Chair: Okpalike, Chika J. B. Gabriel

Agua, Chukwuemeka Columbus (Trinity Theological College, Umuahia), *A Socio-Ontological Discourse on Religion and Entrepreneurship of the Igbo People*

Okoye, Nwanneka (NYC Department of Education), *Okwukwe na Nghota (Religion and Belief)*

Okpalike, Chika J. B. Gabriel (Nnamdi Azikiwe University, Awka), *Igbo Traditional Institutions as Organic Social Structure Fundamental to "Akụ Ruo Ulo": A Model for African Renaissance*

Onuoha, Jane Nkechi (Bukkris Adeola Schools, Lagos), *Traditional Modes of Communication in Igbo Land: The Quest for Retention*

Oparanozie, Promise (Imo State University, Owerri), *Christianity, Igbo Traditional Religion and Islamization*

PANEL: 12: VISUAL ART, SCULPTURE AND SYMBOLISM

Room Six

Chair: Ikwuegbu, Francis Nnamdi

Arua, Arua Eke (University of Botswana), *Colorism and the Construction of Beauty in Traditional Igbo Society*

Ikwuegbu, Francis Nnamdi (Imo State University, Owerri), *The Aesthetics of Traditional Igbo Sculptures: Imperatives for Self-Identity and Rediscovery-Old Glory Restored*

Konkwo, Victoria Ifeoma (Imo State University, Owerri), *Women's Empowerment in Pottery/Ceramic Art and Patriarchy in Igboland: An Imperative for National Development*

Okoye, Ogochukwu Violet (Federal Polytechnic, Oko), *Rare Igbo Values: Explication of Composite of Visual Arts*

Osita, Williams Agoagbara (Abia State University, Uturu); **Azubuine, C. E.** (Abia State University, Uturu), *Science and Technology: Visual Arts and Artists' Perspective – Southeastern Nigeria Examples*

Thursday Evening/Dinner: 6:00 – 8:00 pm

Venue: Meeting Room, Holiday Inn Express & Suites

(Sponsor: Umuada Igbo in Diaspora Illinois, International, USA

(UIIDCI), led by President, Mrs. Edith Nwandu)

FRIDAY, MAY 10, 2019

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

FRIDAY, MAY 10, 2019 (CONCURRENT SESSIONS)

Time: 9: 00 – 11:00 am

PANEL 13: MIGRATION AND EMIGRATION

Room One

Chair: Onuoha, Fidelis Ebere

Okore, Henry Okwara (Michael Okpara University of Agriculture, Umudike); **Apu, Uchechi** (Michael Okpara University of Agriculture, Umudike), *Assessment of the Effect of Rural-Urban Migration on Rice Production in Enugu State, Nigeria*

Okoro, Kingsley (Alex Ekwueme Federal University, Ndufu-Alike), *The Socio-Religious Discourse on the Igbo People's Mobility and Migration Dexterity*

Okoroafor, Elizabeth Ihuoma (Adeyemi College of Education, Ondo); **Epuchie, Donatus Nnawuihe** (Alvan Ikeoku College of Education, Owerri), *Akụ Ruo Ulo: A Re-Thinking of Igbo Value System*

Onuoha, Fidelis Ebere (Imo State University, Owerri), *The Challenge of Migrationist Theory and The Antiquity of Ndigbo in Their Present Environment*

Osondu, Chukwudi S. (Federal Polytechnic, Oko); **Chukwudi-Osondu, Tochukwu** (University of Middlesex, London), *Ebe onye bi ka o na-awachi: Implications for the Development of Igboland*

PANEL: 14: CULTURES, RELIGION, BELIEF SYSTEMS, THE CHURCH AND SOCIETY

Room Two Chair: Odoemene, Akachi

Ebenyi, Lilian (Ebonyi State University, Abakaliki), *Female Genital Mutilation: A Deadly Culture in Igboland*

Ehieze, Kingsley Chinomso (Alvan Ikeoku Federal College of Education, Owerri), *Cultural Significance of Kolanut and Palm Wine in the Igbo Traditional Rites*

Ndubisi, Ejikemeuwa J. O. (Tansian University, Umunya, Anambra State); **Kanu, Ikechukwu Anthony** (Tansian University, Umunya, Anambra State), *Igbo Philosophy of Life vis-à-vis the Proliferation of Prayer Houses in Southeast Nigeria*

Nwaezeigwe, Tony N. (University of Nigeria, Nsukka), *Christianity and the Concepts of Alùsi, Mụọ and Ndi Ichie: A Conflict of Ignorance*

Odoemene, Akachi (Federal University, Otuoke), *Of Rebellious Clergy and Protestant Laity: The Catholic Church and the Leadership Debacle in Ahiara Diocese*

Onuoha, Peter Uche (Divine Mercy Co-Cathedral, Molyko), *The Church and the Government: A Panacea to the “Ethical” Charlatans or Hypocrisy of the Rural Leaders- Igwe, Ozor, Ichie and Umunna Phenomenon in Igboland*

PANEL 15: THE MODERN FAMILY, PROFESSIONAL LIFE AND COMMUNITY

Room Three

Chair: Okafor, Ebele Eucharía

Emele, Chinyere Jovita (Federal Polytechnic, Oko), *Demographic Characteristics as Correlates of Marital Adjustment of Female Bank Workers in Anambra State*

Okafor, Ebele Eucharía (University of Lagos, Lagos), *Gender Attitudes and Domestic Violence against Men in Igbo Literature*

Okafor, Mercy A. (Federal Polytechnic, Oko), *Aku ruo Ulo: Materialism, Individualism and Social Responsibility*

Okeogu, Chidinma (National Institute for Nigerian Languages, Aba); **Emejulu, Obiajulu** (National Institute for Nigerian Languages, Aba), *The Role of the Family in Mother-Tongue Literacy of Pre-Primary Age Children*

Udechukwu, Gladys Ifeoma (Nnamdi Azikiwe University, Awka), *O Ji Onye N’ala Ji Onwe Ya: Ndị Igbo Na Mmepè Obodo*

PANEL 16: NOLLYWOOD, MOVIES, SONGS, MUSIC AND POPULAR CULTURE

Room Four

Chair: Azuawusiefe, Chijioko

Azuawusiefe, Chijioko (University of Pennsylvania), *From Osita Osadebe, Oliver de Coque, and Sir Warrior to Flavour, Phyno, and Zoro: A Critical Reading of Igbo Praise Singing in Popular Culture*

Duruaku, Anthony (Alvan Ikoku Federal College of Education, Owerri), *The Second Skin Aesthetic and Cultural Fidelity in Selected Nollywood Screen Drama*

Ezumah, Bellarmine Anthonia (Murray State University), *Reifying Igbo Values Through Political, Religious and Cultural Constructs in the Film Icheke Oku*

Ikoró, Stella Onyinyechi (Abia State Polytechnic, Aba); **Onyerionwu, Ezechi** (Abia State Polytechnic, Aba), *Igbo Popular High Life Music and the Question of Youth Morality and Value Development: The Example of Oliver De Coque and Osita Osadebe*

Obibi, Ngozi Happiness (Umuoba Uratta, Owerri), *Music of Dead Heroes in Igboland: The Case of Ogidi Dance with Ancient Choreography*

Uwah, Innocent Ebere (University of Port Harcourt, Rivers State), *Ndigbo and Grassroots Struggles: The Narrative Construction of Hardship in Nollywood*

PANEL 17: SOCIAL AND ECONOMIC DEVELOPMENT IN SOUTHEASTERN NIGERIA

Room Five

Chair: Anyanwu, Ogechi E.

Anyanwu, Ogechi E. (Eastern Kentucky University), *Education for Sustainable Development in Igboland*

Eguh, Uche Kingsley (Ecobank Nigeria Limited, Victoria Island, Lagos), *Investment in Infrastructure and Social Development: A Case Study of Nigeria*

Ezeanokwasa, Jude O. (Nnamdi Azikiwe University, Awka), *Air Pollution Control in South-East Zone of Nigeria as a Sine-qua-non for Sustainable Development in the Zone: Legal Evaluation*

Ezeoke, Callistus Obiora (Federal Polytechnic, Oko), *Impact of Globalization on Economic Development in South-Eastern Nigeria*

Okafor, Obinwanne Nnadozie (Centre for Scientific Research and Development, Owerri), *Ndi Igbo as Pivots of Scientific Development in Nigeria*

PANEL 18: NATIONALISM AND SELF-DETERMINATION

Room Six

Chair: Ihejirika, Chieke E.

Awazie, Chinomnso (BackHome Group, Buffalo, New York), *Agha Biafra Obiela? – The Biafran War Realities of Millennials*

Azuwike, Okechi Dominic (Imo State University, Owerri), *Return to Igboland: Geographical Reality-Check from the Perspective of Nigeria’s Pastoral Crisis*

Dike, Chika (University of Lagos), *Restorative Justice as Panacea to Unending Agitations: Reverberations from the Biafra-Nigeria War, 1967-1970*

Ihejirika, Chieke E. (Lincoln University, Pennsylvania), *The Compulsion for Igbo Nationalism and Self-determination from Nigeria*



2019
IGBO STUDIES ASSOCIATION
International Conference
Dominican University
River Forest, Chicago
May 9-11

----- **FEATURING** -----



KEYNOTE SPEAKER, FRIDAY, MAY 10, 2019
Mazi Emmanuel Onua
Ezeude IV, n'Abagana Ebo Teghete

TITLE OF KEYNOTE:
Towards a Return of Igbo Intellect and Wealth to Igboland

KEYNOTE SYNOPSIS:
Throughout the course of history, civilizations have always developed a keen sense of "self" as they strive to overcome limitations, be they individual or environmental. Technological advancements have been achieved when individuals and institutions identified an obstacle, set a goal of overcoming such an obstacle, and worked toward finding a solution to the obstacle. Ndi-Igbo, a very enterprising people of South-Eastern Nigeria, epitomize the human ability to overcome obstacles and to thrive under immense challenges.

17TH IGBO STUDIES ASSOCIATION ANNUAL INTERNATIONAL CONFERENCE
Dominican University, River Forest, Chicago, Illinois, USA, May 9-11, 2019
Theme: Akụ ruo ụlọ, O kwuo onye kpatara ya: Call for a Return to Igboland

- 2019 ISA CONFERENCE PLANNING COMMITTEE**
- Dr. Ada Azodo, Indiana University Northwest
 - Dr. Chidi Igwe, University of Regina, Canada
 - Rev. Chijioke Azuawusiefe, University of Pennsylvania
 - Dr. Chima Korieh, Maquette University
 - Dr. Douglas Chambers, the University of Southern Mississippi
 - Dr. Ijeoma Nwajiaku, Federal Polytechnic, Oko, Nigeria
 - Dr. Nkuzi Nnam, Dominican University

For more information, visit www.igbostudiesassociation.org

SPECIAL PLENARY SESSION

IHECHUKWU MADUBUIKE ANNUAL KEYNOTE LECTURE
11.00 am – 12.00 pm (PARMER 108)

Title: **Towards a Return of Igbo Intellect and Wealth to Igboland, or Environmental Development of Igboland through Pharmaceutical Research (Pharmacology): Identifying, Extracting, Purifying and Testing Local Medicinal plants for the Treatment and Cure of Human Diseases**

Mazi Emmanuel “Emma” Onua
Research Scientist, College Professor and Community Leader

12:00 - 1:00 pm: LUNCH BREAK, Parmer Atrium

FRIDAY, MAY 10, 2019 (CONCURRENT SESSIONS)
Time: 1:15 – 3:15 pm

PANEL 19: LAW ENFORCEMENT, BRIBERY AND CORRUPTION
Room One Chair: *Obidimma, Angela E.*

Asukwu-Nwokike, Uche Gloria (Shawsand Medical Centre, Port Harcourt); **Asukwu, Chibueze Benedict** (Eleme Petrochemical Complex, Port Harcourt), *Bribery and Corruption, a Hindrance to Effective Policing in Nigeria*

Nwosu, Chukwuemeka (Imo State University, Owerri), *Reflections on Bribery and Corruption: Policing, Police Ethics and Police Deviance*

Obidimma, Angela E. (Nnamdi Azikiwe University, Awka); **Obidimma, Emmanuel O.C.** (Nnamdi Azikiwe University, Awka), *Security Challenges and the Propriety of a Decentralized Police in Nigeria: The Role of the Igbo*

Odoemene, Akachi (Federal University, Otuoke), *“Apo Six” Killings Saga: Ethnicity and the Dynamics of ‘Corrupt Policing’ in Contemporary Nigeria*

Onyenekwe, Blessing C. (Police Pay Office, Owerri), *Bribery, Corruption and Obstacles to Effective Policing in Nigeria*

PANEL 20: WOMEN, YOUTH EMPOWERMENT AND GENDER RIGHTS
Room Two Chair: *Korieh, Chima J.*

Anasi, Stella Ngozi Ifeoma (University of Lagos Library), *Hope in Hard Times: Empowering Widows through Library and Information Services*

Anyogu, Felicia (Nnamdi Azikiwe University, Awka), *The Interface of Social and Criminal Justice on Women’s Empowerment in Nigeria*

Asekun, Wakil Ajibola (University of Lagos), *Influence of Social Capital on Resilience Capacity of Young Adults Residing in Marginalized Neighborhoods*

Egbe, Adaobi Chisom (University of Nigeria, Nsukka); **Korieh, Chima J.** (University of Nigeria, Nsukka), *Forced to Marry against their Will: Struggles Over Women and Girls’ Rights in Early Colonial Africa*

Umejiaku, Nneka (Nnamdi Azikiwe University, Awka), *Women’s Empowerment and Patriarchy: An Appraisal*

PANEL 21: LANGUAGE ACQUISITION, USE AND COMPETENCE
Room Three Chair: *Ugwuona, Crescentia N.*

Ekeoma, Chinasa (Abia State Polytechnic, Aba), *Language: Pivotal of Igbo Identity*

Korie, Chinonso Christian (Imo State University, Owerri), *Upholding and Preserving Igbo Cultural Heritage*

Sackeyfio, Rose A. (Winston Salem State University), *Igbo Women’s Identity in Selected Works by Chimamanda Ngozi Adichie*

Udensi, Ukamaka Julie (Federal College of Education Technical, Umunze); **Ogar, Hope Ifunanya** (Federal College of Education Technical, Umunze), *The Use of Proverb as a Compendium of Discourse: The Igbo Experience*

Ugwuona, Crescentia N. (Mahadum Naijirja, Nsukka), *Orụ djiiri ndi Igbo bi na mba ofesi na agum akwukwo n’ichekwa asusu Igbo na-anwu anwu n’ala Naijirja na mba ndi ozọ / The Role of Igbo Diaspora and Education in Preserving the Endangered Igbo Language in Nigeria and Abroad*

PANEL 22: GOVERNANCE, NATIONAL SECURITY AND HERDSMEN EFFECTS
Room Four Chair: *Ukaogo, Victor*

Ilechukwu, Daniel Ifunanya (Nnamdi Azikiwe University, Awka); **Ilechukwu, Chiamaka Patience** (Nnamdi Azikiwe University, Awka), *Onye Ndozo Ndozo Na Usoro Ochihi N’ala Igbo*

Nwanolue, Maureen Ifeyinwa (Chukwuemeka Odumegwu Ojukwu University, Anambra); **Obi, Charity Chioma** (Federal Polytechnic, Oko); **Obimma,**

Chikaodili Nkemakonam (Federal Polytechnic, Oko), *Analysis of the Roles of Media and Traditional Leaders in Fostering Harmonious Relationship Between Herdsmen and Host Communities in Igboland*

Ukaogo, Victor (University of Nigeria, Nsukka), *Marginalized in Nigeria, Marginalized in Igboland: Dilemma, Dynamics and Denial of Rights Infringement in Contemporary Biafra, 1999-2019*

Okolie, Viola Ifeyinwa (@fifietalkslive.com, Rosedale); **Awazie, Chinomso Obiora** (University at Buffalo, New York), *Aku Ruo Uno – Self Determination Bu Step by Step*

PANEL 23: COMMUNICATIONS, SOCIAL MEDIA AND INFORMATION TECHNOLOGY

Room Five

Chair: **Onuzulike, Uchenna**

Anyiam, Delphine Chizara (Aspire Planning and Engineering Co. LTD., Owerri), *Social Media Constructs, Destroys in the Society*

Ifeakpolunde, Mabel Ifeyinwa (Radio Nigeria, Lagos); **Afoma, R. Okudo** (University of Lagos), *Audience Perceptions and Participation Towards Indigenous Language Radio Programmes in Nigeria*

Nwammuo, Angela (North West University, South Africa); **Ezeonyejiaku, Njide** (Chukwuemeka Odumegwu Ojukwu University, Anambra); **Obi, Ijeoma** (Chukwuemeka Odumegwu Ojukwu University, Anambra); **Ajayi, Oyindamola** (North West University, South Africa), *Are Cases of Violence against Women Given Prominence in Media Organizations in Igboland, Nigeria? Views of Broadcast Journalists in Selected Igbo Cities*

Onuzulike, Uchenna (Bowie State University, Bowie), *Ethnic Communication Theory: Evaluating a Theory Based on Igbo Communication Style*

PANEL 24: LANGUAGE USE AND PROFICIENCY

Room Six

Chair: **Ikonne, Ugochi Happiness**

Ikonne, Ugochi Happiness (National Institute for Nigerian Languages, Aba), *Assessment of the Igbo Native – Speaker- Elites' Level of Awareness and Application of the Igbo Standard Orthography in Speech and in Writing*

Iwuala, Zebulon (National Institute for Nigerian Languages, Aba), *Improving on Second Language Use in Nigerian Languages as a Veritable Tool for Ensuring National Security*

Nwosu-Okoli, Ifeoma (Federal University, Ndufu-Alike); **Akaeze, Chioma M.** (University of Nigeria, Nsukka), *Cultural Impact of the Igbo Language on Its Native Speaker's Usage of the English Language*

Ohaike, Nkechinyere (National Institute for Nigerian Languages, Aba), *Iji asụsụ Igbo akụzi sayensi sọbjekti ga n'ụlọakwụkwọ sekọndrị: itugharị skimu bayoloji ndị SS 2, taamụ nke abụọ*

Okeke, Nkechi Ursula (University of Lagos, Lagos); **Opara, Chinyere Carol** (University of Lagos, Lagos), *Igbo Animated Cartoon Video: An Instructional Tool for Revitalization and Enhancement of Proficiency Skills in Igbo Language in Schools and at Home*

RIBBON CUTTING EVENT

(Grand Opening of the Center for Igbo Studies)

"Breaking of the Kolanut"

by the Igbo Associations of Chicago (IAC) President

Chief Friday Nwokoma

Fine Arts Building, Room #321

3:20 – 4:00 pm

PLENARY SESSION: ISA BUSINESS MEETING

Time: 4:00 – 6:00 pm

Venue: Parmer 108

Chairperson: Dr. Mrs. Ada Uzoamaka Azodo, President, ISA

Friday Evening/Dinner: 6:00 – 8:00 pm

Venue: Meeting Room, Holiday Inn Express & Suites

(Sponsor: *Ndịgbo Cultural Foundation (NCF), Chicago, Illinois, USA*
led by Presidents, Chief *Tony Onyeabo* and Mrs. *Adaobi O'Gonuwe*)

SATURDAY, MAY 11, 2019

8:00 – 9:00 am Conference Registration (Parmer Atrium)

SATURDAY, MAY 11 (CONCURRENT SESSIONS)

Time: 9:00 - 11:30 am

PANEL 25: DOMESTIC VIOLENCE

Room One

Chair: **Anih, Miracle Oluchi**

Ani, Treasure Chigozirimu (Enugu State University of Science and Technology), *Domestic Violence against Children*

Anih, Miracle Oluchi (Enugu State University of Science and Technology), *Culture and Attitudes Regarding Domestic Violence against Juveniles brought in as Domestic Workers from Rural Areas to Urban Areas in Nigeria*

Azuoma, Ijeoma A. (Federal University of Technology, Owerri), *Domestic Violence Against Newly Married Women*

Esinwoke, Ngozi Rose (Ministry of Education, Abuja), *The Impact of Western Civilization on the Rise of Domestic Violence in Igboland*

Nwaigwe, Eunice Ngozi (National Council of Women's Societies, Abia State), *Domestic Violence in Igbo Homes: A Contributor to Social Vices among the Igbo Youth*

PANEL 26: BUSINESS, MARKETING, LAW, COPYRIGHT AND INTELLECTUAL PROPERTY RIGHTS

Room Three

Chair: **Aghanya, Ikenna Obumneme**

Aghanya, Ikenna Obumneme (Federal Polytechnic, Oko), *Indigenous Snack Branding – Prototype Packages for a Variety of Breadfruit Products in Anambra State, Nigeria*

Udoye, Nneka Rita (Federal College of Education Technical, Asaba), *Business Inventory Management Competencies Required of Business Education Graduates for Successful Entrepreneurship in Delta State*

Ezinma, Nkechi Okechukwu (Nigerian Copyright Commission, Port Harcourt), *Ills of Piracy on Intellectual Property (IP): The Case of Igboland*

Osita, Williams Agoagbara (Abia State University, Uturu), *Visual Arts as Intellectual Property: Southeastern Nigeria Dimension*

Onyecho, Chike G. (Imo State Polytechnic, Umuagwo), *Communal and Family Interests in Land in Igboland*

PANEL 27: GENDER, CHILDREN AND HUMAN RIGHTS

Room Four

Chair: **Umejiaku, Nneka**

Anyanwu, Chijioke Jude (Federal University of Technology, Owerri), *Gender Resocialization and Family Stability in Igboland*

Obianene, Chukunedum (North West University, South Africa); **Okafor, Cynthia** (Chukwuemeka Odumegwu Ojukwu University, Anambra), *Enforcement of Human Rights and Children's Rights in South-Eastern Nigeria: A Prescriptive Approach*

Obuka, Uju (University of Nigeria, Nsukka), *Safeguarding the Best Interests of the Child in Adoption in Nigeria*

Osita, Williams Agoagbara (Abia State University, Uturu); **Uzoanaya, Samuel Uchendu** (Abia State University, Uturu), *Human and Children's Rights in Southeastern Nigeria: Visual Arts Perspective*

Umejiaku, Nneka (Nnamdi Azikiwe University, Awka); **Obi, Helen Obiageli** (Nnamdi Azikiwe University, Awka), *Legal Framework on Recognition Promotion and Protection on the Rights of the Igbo Child: An Appraisal*

PANEL 28: TEACHING AND PEDAGOGY

Room Five

Chair: **Okudo, Afoma Rosefelicia**

Ani, Patience Obiageli (Kuje Secondary School, Agboju), *Egwu Onwa*

Okafor, Ebele Eucharika (University of Lagos, Lagos), *Nzulite Umwakwukwo Na Nka Ogugu Igbo: Uzọ Kwesiri Ekwesiri*

Okudo, Afoma Rosefelicia (University of Lagos, Lagos), *Teacher Quality and Academic Performance of the Indigenous Language Students in Nigeria*

Udensi, Ukamaka Julie (Federal College of Education Technical, Umunze); **Ogar, Hope Ifunanya** (Federal College of Education Technical, Umunze), *Indigenous Language Education in Nigeria: The Way Up and Forward*

Ezema, Ndidiamaka Flora (National Open University of Nigeria, Abuja), *The Reflection of Igbo Values and Culture in the Face of Westernization*

PANEL 29: INVESTMENT OPPORTUNITIES IN IGBOLAND

Room Six

Chair: Nwokoye, Nkechinyere

Kamah, Ikechukwu (Heroes Academy, Abuja), *Igbo Diaspora – Challenges of Wealth Repatriation in the Face of Huge Investment Opportunities*

Nwokoye, Nkechinyere (Mahadum Nnamdi Azikiwe, Awka), *Aku Ruo Ulo, O Kwuo Onye Kpatara Ya: Nziputa Ya N'Akwukwo Agumagu Igbo Ndi a Hooro*

Ohiaeri, Elvis Chibuzor (Federal Road Safety Corp., Nkalagu), *Socio-Economic Discourse on Igbo Home-Coming Fever*

Osondu, Chukwudi Solomon (Federal Polytechnic, Oko); **Ezeaku, Timothy Obumneme** (Federal Polytechnic, Oko), *Land, Safety and Cooperation: Challenges to Diasporas Investment in Igboland*

Udanoh, Euphemia Anwulika (Euphyrich Integrated Concepts, Lagos), *Igbo Diaspora: Wealth Repatriation and Investment Opportunities in Igboland; Operation Think Home, Build Home*

12:00 - 1:00 pm: LUNCH BREAK, Parmer Atrium

SATURDAY, MAY 11

Time: 1:00 – 2:00 pm

PANEL 30: ANALYSIS OF 2019 NIGERIAN ELECTIONS AND IMPLICATIONS FOR NDI IGBO.

Room One

Panelists:

Prof. Akachi Ezeigbo

Prof. Chikwendu Ukaegbu

Prof. Chima Korieh

Prof. Chieke Ihejirika

Dr. Ejikeme Obasi

Okechukwu Ukachukwu

Dr. Kanayo K Odeluga – Moderator

SATURDAY, MAY 11

Time: 2:00 – 3:00 pm

PANEL 31: ROUNDTABLE ON SCHOLARLY PUBLISHING IN THE HUMANITIES AND SOCIAL SCIENCES.

Room One

Chima J. Korieh, *Director, Goldline and Jacobs Publishing/Editor, Igbo Studies Review*

John Sherman, *Mesa Verde Press*

CLOSING DINNER AND AWARDS BANQUET

SATURDAY, MAY 11

TIME: 7:00 pm - Midnight

VENUE: Parmer Atrium, Dominican University

Entertainment: SOULGURU Artists Ibrahim Yoldash and Samantha Johnson

PAST KEYNOTE SPEAKERS & CONFERENCE THEMES

2018 2018.	Professor Chimalum M. Nwankwo, "Retrospectives and Projections: Igbo Cosmogony and Sustaining Epistemologies for the Future,"	May 11,
2017	Professor Ernest Emenyonu, ""OUR IDENTITY, OUR DESTINY: Who Do People Say We ARE ... and?" June 9, 2017.	
2016	Professor Thomas O Ndubuizu, "The Future of Ndi Igbo: Osondu Agwu Ike," May 13, 2016.	
2015	Professor Okey Ndibe, "Rethinking Proverbs as Ethical Imperative," April 11, 2015.	
2014	Professor Felix E. Ekechi, ""Uwa Ndi IgboUwa is Us," May 23, 2014.	
2013	Professor Obioma Nnaemeka, "Igbo Humanism: Mapping Horizontal Reasoning and Theology of Nearness," June 28, 2013.	
2012	Professor Obinkaram Echewa, "Uwa Ndi Igbo," April 12-14, 2012.	
2011	Professor Ihechukwu Madubuike, "Nkeiruka: The Challenges and Prospects of a Nation in Search of Recovery," April 8, 2011.	
2010	Senator Uche Chukwumerije, "Ndi-Igbo: The Sacrificial Lamb of a Deformed Nation," April 9-10, 2010	
2009	Professor Pita Ejiogor, "A Snap Shot of the Bad Health Condition of the Igbo Language," Otu Suwakwa Igbo, Nigeria, presented by Prof. Uzoigwe, Mississippi State University, Starkville.	GN
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 2006.	Professor Ogbu Kalu, "The Rain and the Sojourner: Igbo Scholarship and the Challenge of Contemporary Igbo Experience." March 31 to	April 1
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.	

ABSTRACTS IN ALPHABETICAL ORDER BY LAST NAME

Girl-Child Education

Agbachi, Chidiogo Melvis

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Igbo women were denied access to education and meaningful contribution to the society. The Igbo women were stilled by culture, which made them vulnerable when they came forward to join the workforce. They were denied access to education because the traditional men and women believed that it would make women proud, arrogant, independent and disobedient to their husband. This in summary would bring marital disharmony because women were supposed to obey their husbands and take care of them and their children. There is a great need for all to work cooperatively for the betterment of the Igbo nation. Organizations should try to motivate and challenge both genders to perform better. The Igbo people should learn to live beyond gender bigotry, so that we can all move forward. As the girl-child forges ahead in a competitive world with men in both university education and preparation for future career, there seems to be many challenges facing her. Some have complained of sex abuse, some of discrimination, others of violence, pressure to get married, discouragement, inadequate finance, etc. These challenges facing the girl-child may hinder her from unlocking her potentials. The slogan emphasizing on the importance of a girl-child education, which says that if she is trained, the nation is trained cannot be underrated. The actualization of this goal can only be made possible, if all the challenges facing the girl-child are reduced to a minimum. Presently these girl-child challenges are being faced by natives of Nkomoro village under Ezza North Local Government Area in Ebonyi State, where I did my national youth orientation service in 2015/2016.

Indigenous Snack Branding – Prototype Packages for a Variety of Breadfruit Products – in Anambra State, Nigeria

Aghanya, Ikenna Obumneme

Principal Lecturer and HEAD, Graphics Section
Department of Fine and Applied Arts, Federal Polytechnic Oko
Oko, Anambra State, Nigeria
Email: iyke70@gmail.com

Over the years, indigenous food producers in Nigeria have been using different types of packages for the sale of their products on the local market. This research study observes that enough efforts have not been made by the various stakeholders in the packaging and export sector to solve the problem of poor packaging of indigenous food products. Therefore, this research studies the packaging design, branding and production of prototype packages for the breadfruit (“ukwa”) snack varieties, produced in four major towns in Anambra State, namely Awka, Onitsha, Nnewi and Ekwulobia. This study aims to identify the challenges inherent in the packaging design and production chains of the indigenous snack packaging industry in Nigeria; find out methods which indigenous snack manufacturers could use to get customers’ input for their products packaging design concepts and development; ascertain locally-sourced, readily-available and affordable materials that would be used to design suitable packaging for the various breadfruit products; identify the effects and influence of verticality cues (i.e. the various upward and downward camera angles of images used for the designs) and background imagery or non-imagery background designs in the Package Design for breadfruit products; discover suitable design elements and principles for the design process and packaging styles of the various breadfruit products, which could guide indigenous snack product manufacturers in Nigeria, in their products packaging design concepts/development; and finally produce various prototype package designs for breadfruit snack products. This research also tested the feasibility of Kano’s Theory of Attractive Quality and Packaging in determining customer quality requirements for packaging concepts and development. The researcher employed the quantitative and qualitative methods of research in this study. The research unearthed some of the problems and challenges in the packaging design and production sub-sector in the Nigerian packaging industry. Proposed solutions to the problems identified in the study were made.

A Socio-Ontological Discourse on Religion and Entrepreneurship of the Igbo People

Agua, Chukwuemeka Columbus

Department of General Studies, Trinity Theological College
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The aphorism, ‘Africans are incurably religious’ is truer among the Igbo people than other African people. The Igbo people are found in every part of the world, doing all manners of work, even to the chagrin of other global citizens. The question is why this craze for wealth creation? Scholars have proffered socio-economic, political and environmental reasons. These reasons as good as they may seem do not provide satisfactory answers, hence this present work is designed to shunt for an alternative, in Igbo ontology. The Igbo world is a synthesis of the spiritual and the material spaces. Therefore, Igbo people do not embark on any activity without due consultation with Chukwu, other deities, personal chi, ancestors and the earth goddess [Ala]. This is not just to solicit their aid but to maintain the ontological harmony between the social and spiritual spaces, by adhering to their commandments. Here, this work underscores its obedience to the first commandment of Chukwu, which states, ‘Find your food. I have given you brain and Ikenga. Use them to fend for yourself. They are all you need to survive hunger, destitution and to develop.’ This commandment enjoins the Igbo people to work hard, conquer the harsh realities of the environment and prosper. Hence, laziness is abhorred among the people. True wealth therefore must be shown to the people in the Igbo community; hence the adage, ‘*Aku ruo ulo.*’ Against this backdrop, the Igbo peoples’ quest for wealth creation, if it must be understood, must be considered within the religious paradigm as fulfilling the commandment of Chukwu, in order to maintain peace and harmony within the planetary system.

Examination Malpractice in Nigerian Schools: A Shift in Traditional Igbo Value of Hardwork

Agudosi, Batholomew

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Igbo people are known for the quality education they embraced and pursued single-mindedly. This quality education conferred on them the competitive advantage that enabled them rise to the commanding heights in the society. This paper however observes that the golden era of Igbo excellence and hardwork made feasible by education came to a painful shift, due to examination malpractice. Examination Malpractice is any deliberate act of wrong doing, contrary to the rules of an Examination (Asuru 1997). It has become a source of worry and discomfort to Educational System, parents, guardians and Government agencies in Nigeria and *Ndi Igbo* in particular. The major contribution of this paper is on the illicit act of students making outrageous grades that is very difficult to defend. A contextual analysis of the causes and the consequences of this nefarious act, solutions and way forward to curb these malicious trends is also highlighted. Through comprehensive survey, detailed and focus group discussion, it measured the opinion and reactions of the Igbo people with regards to this cankerworm which has eaten deep into the educational curriculum of our future leaders. However, the paper recommends that, for the Igbo to recapture their lost glory in educational system, all hands must be on deck, attention must be drawn to the school authorities to inculcate high ethical standards in admitting students. Students are not the only culprits. Therefore, there is need for moral instructions for all educational stakeholders, parents and a guardian choosing subjects and courses of study for their children is highly prohibited, it should only be based on the intelligent cognizance of the child's capability.

The Discard of History and Folklore Studies in Basic Education in Nigeria and Its Consequence on the Igbo Nation

Ajuzie, Ogbenyealu Amtita

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Abia State Polytechnic, Aba

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Glaringly, our society has expressed a nonchalant attitude towards the supposed conscious education of young minds on history. It has also succeeded in substituting folklore with modern facilities like phones, disregarding almost completely the moral gains enjoyed by children and youths in the past from folklore. This work explores these two emblems of a peoples' culture as independent bodies with the ability to instill members of society with a mastery of their raw identity and secondly, as two interchangeable tools that can smoothly support and validate each other. In the course of this paper, therefore, there shall be a detailed penetration into the core of their main existence thereby enlightening the reader on the obvious and hidden gains they store in reward for a society that embraces them and the gnawing dangers posed for a society that does the contrary. I used ethnographic theory, which is the historical formation of a people's heritage (Creswell 2009). The propelling force behind this paper is the shallow erudition of this Igbo generation on their true identity, evident in their political vulnerability especially to a society that might possess the propensities of exploitation and marginalization. In full knowledge, therefore, of the calibre of the Igbo race and the positive weight they can assert on the world if well equipped with the vital knowledge of their heritage, I plunged into this topic hoping to arouse an acute discomfort towards the gradual demise of history and folklore, so that positive actions can be taken by the Igbo in the diaspora and in Nigeria to bring back these dear emblems for a shiny refinement of our people.

Hope in Hard Times: Empowering Widows through Library and Information Services

Anasi, Stella Ngozi Ifeoma

Head, Research and Bibliographic Department,

University of Lagos Library, Akoka, Lagos, Nigeria

Email: sanasi@unilag.edu.ng

Widows constitute a large proportion of the adult female population. The Global Widows Report 2015 estimates the total number of widows in Nigeria to be 2,145,605. Yet the number is growing, due to HIV/AIDS pandemic, ethnic conflicts, Boko Haram insurgence, and so on. The increasing number of widows in Nigeria has become an acknowledged social problem. Most of these widows are without formal education, and have low level of income. Some of them are housewives who were dependent on their husbands for every need. In many communities in Nigeria, widows irrespective of their age and status are endangered species. They face a number of dehumanizing treatments, such as jumping the corpse, confinement, discrimination, among others. With upsurge in their numbers, widows need a path out of their predicaments and help to ease their pain. Libraries through information services can empower the widows to live a fulfilled life. Libraries serve diverse interests and they function as information centres. Library services are driven by commitment to equity of access to information for all. Public libraries are expected to be in the fore front of library services to all and public librarians have an obligation to spread information to all including widows. The information contained in public libraries can empower the widows to participate in national development. This paper will identify libraries services that could empower widows. It will further investigate public librarians' perception of the roles libraries could play in the empowerment of widows. It will identify the barriers to widows' empowerment through information services. A survey method will be adopted for the study. Public librarians in Anambra State will constitute the target population. Questionnaire will be the research instrument. Data collected will be analyzed using descriptive statistics. The outcome of the survey hopefully would serve as input to policy that will emphasize effective library services to widows.

Egwu Onwa

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Egwu onwa bu egwuregwu umuaka na-egwu n'oge uhuruchi ma o bu n'oge abali, oge ha rucharara oru diiri ha n'ezi n'ulo. Ebe a na-anokari egwu egwu bu n'iro ma o bu n'ama. Nne na nna anaghị ekwe ka umuaka nodu n'ime ulo gwue egwu onwa n'ihia na o na-ebute mkpotu. O bu mgbe onwa na-eti ka e ji egwu egwu onwa. O na-aka mma n'oge okochi. Ihe nyocha a gbadoro ukwu n'usoro egwu onwa, ya na otutu egwuregwu di icha icha umuaka na-esonye n'ime ya djika: igba oru, itu okwe, izu nchorokoto, igba mgba, na igba okoso. Ufodu n'ime egwuregwu ndi a na-emetuta otu onye ma o bu mmadu abuo ma o bu kwanu otutu mmadu. Anyi ga-eleba anya n'ufodu uru egwu onwa bara, djika inye umuaka obi oma/anuri, ya na ikwalite omenala Igbo, nakwa ime ka ahụ sie umuaka ike. Anyi gakwa eleba anya n'ihe oghom di icha icha e nwere ike inwete site n'igwu egwu onwa.

Domestic Violence against Children

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Domestic violence can happen to anyone, yet the problem is often overlooked, excused or denied. Its tendency may be passed down over generations, making it more important that effective measures for combating it be developed. Globally, the victims of domestic violence are overwhelmingly women. Women tend to experience more severe forms of violence, thus making us oblivious of the effects of such violence on the children. In Nigeria, when people think of the effects of violence against children, they often do not consider how domestic violence affects a child's development. One out of ten boys and one out of four girls experience emotional violence, a common form of domestic violence. Understanding children's experience of domestic violence is often limited as the complex dynamics that surround families dealing with these issues makes it difficult for parents and professionals to understand how children feel. Due to this, the children's needs are often overlooked and they do not receive the support needed. This article reviews briefly the influences and factors of domestic violence, forms and causes of domestic violence and the impact of exposure to domestic violence on the health (physically and mentally) and developmental well-being of children and young people. In conclusion, the problems of child maltreatment and domestic violence have generated hundreds of separate interventions in social services, health and law enforcement settings. The interventions now constitute a broad range of institutional services that focus on identification, treatment, prevention and deterrence of domestic violence. This publication proposes and analyses cut-across concepts of these interventions to help manage already situated forms of domestic violence and avoid further increment here in our country.

Women in Wars and Conflicts in Nigeria

Anih, Esther Amarachi

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In any niche of socio-communal coexistence—for instance, marriage, religion and community—it is a given that conflict is certain to unfurl at some point in time. And this, at root, is informed by a festering divergence in thought, which the human race is both fortuitously and regrettably predisposed to. One thing, however, common to all conflicts (bloody or velvety), is the basic truth that the weaker side—military or gender—often is the recipient of the hardest blows. For this paper, I will focus on the gender front. Women, Women in Nigeria. It has been observed, that on a larger or global front, in the case of the extreme of disagreement between larger communities—war—women are often at the receiving end of the vilest of machinations. The Biafran war is testament to how much disadvantage women can find themselves in in the case of larger conflicts. While men at most are shot, killed at whim, women are kidnapped, raped and kept as sex slaves and bargaining chips, and also shot and killed. Conclusively, it must be also recalled that women in the face of conflicts prove most resourceful, both domestically and in statecraft. Local history is replete with war heroines and spies, and soldiers who were women. It should also be recalled that on our ethnic front, the Igbo front, the Aba riots of 1929 was spearheaded by four women (Nwayereuwa, Nwannedia, Nwugo and Ikonnia) who saw to the dismantling of an unfair tax system.

Culture and Attitudes Regarding Domestic Violence against Juveniles brought in as Domestic Workers from Rural Areas to Urban Areas in Nigeria

Anih, Miracle Oluchi

Enugu State University of Science and Technology
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Ex-President of the Federal Republic of Nigeria, Chief Olusegun Obasanjo, in September 2003, promulgated the Child Rights Act 2003. The Act is a legal document that sets out the rights and responsibilities of a child in Nigeria and provides for a system of child justice administration. With these developments, it is expected and mandatory that Nigerian children are well protected and a breach of such act attracts a punishment to the offenders. But the question is, even in these states where the bill has been passed, to what extent is children's rights being protected and enforced? This study examines whether cultural factors could predict parents'/guardians' attitudes toward the use of harsh physical, mental and emotional punishment on juveniles brought in as domestic workers/helpers from rural areas to urban areas in Nigeria. The evolution of underage domestic workers in major cities across Nigeria has so far generated unfortunate events as lots of extreme violence against underage workers go unpunished and is often misconstrued and regarded as *Training* thus, gradually becoming fairly socially acceptable and not seen as a heinous crime against humanity. Presuming that most people disapprove of child abuse, different cultural groups may define the parental behaviors that constitute abuse differently, and such variances may result in a disparity of identification of parents'/guardians from some cultures as more abusive than others. Four different independent cultural variables would be measured: (a) conflict tactics, (b) nurturance, (c) "A slave is a Slave" ideology and (d) valuing a child. This research is directed at eradicating domestic violence against

under aged children and teenagers generally regarded as juveniles. Specifically, to promote awareness of and to prevent domestic violence against juveniles brought in as domestic workers from rural to urban areas in Nigeria.

Gender Resocialization and Family Stability in Igboland

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In recent times, overwhelming evidence has suggested that it is beneficial and rewarding to the family system and the entire community to encourage gender re-socialization, a hybrid sociological concept that captures the essence of individuals in society changing their sex roles and performing roles and duties they are well-suited for and have interest in, irrespective of gender or sex. This is away from the earlier society's insistence on culturally assigned roles and duties that have literally kept the family system lethargic and impotent. But, unfortunately, fall-outs from the community, especially happenings in families seem to indicate that these changes in sex roles may be negatively affecting the stability of the family system. This paper therefore tries to examine the relationship between gender re-socialization and family stability in Igboland, a highly male-dominated environment and one with strong emphasis and reliance on the extended family system. To achieve this and through interviews and copies of questionnaires, it sought the opinions of family members and enlightened individuals from purposively selected five communities. At the end, it is found that gender re-socialization is greatly assisting and empowering families in Igbo communities. And though widely accepted, gender re-socialization is far from having total acceptance in most families, educated or not. For, even those that benefit from this new thinking still resort to Rebecca Myth when they reminisce of the good old past when society benefited from individuals performing culturally assigned roles and duties that tended to keep the family more stable and peaceful. It is therefore recommended that governments, non-governmental organizations and community-based organizations, religious bodies, cultural groups, women and youth groups and others, through education, public enlightenment and social policies, encourage individuals in society to take up roles and duties that will benefit their families irrespective of gender.

Education for Sustainable Development in Igboland

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Education is the heartbeat of any society. It prepares individuals in a society to participate fully and effectively in the world as it is currently shaped. Societies have regarded education both as an end in itself and as a means for the individual and the society to grow. Pre-colonial African societies recognized this and therefore structured their educational system to respond to societal needs. The educational system was not the type that ended when a certificate issued upon successful completion of a prescribed program. It was life-long and holistic, producing individuals ready to contribute to the development of his or her society. European encroachment in Africa from the early nineteenth century fundamentally altered this system of education resulting in the advent of Western education. This paper shows the important role education played in pre-colonial Africa, the origins and shortcoming of Western education in colonial Africa, and efforts by post-colonial governments to 'Africanize' the inherited European educational systems. It identifies lessons from pre-colonial education that could be applied to post-colonial Western-styled educational systems, arguing that sustainable development in Igboland could be better assured if post-colonial educational system responds to the dynamic needs of the society.

Social Media Constructs, Destructs in the Society

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The term "social media" describes an internet space or platform for the public to share and discuss their issues and opinions. The term is also used to describe the interaction between groups or individuals in which they produce, share and sometimes exchange ideas over the internet and in virtual communities. Children are growing up surrounded by mobile devices and interactive social networking sites such as Twitter, MySpace, Instagram and Facebook. Social network is transforming the way in which young people relate with their parents, peers as well as how they make use of technology. Social media is gaining a wider acceptability and usability and is also becoming one of the most important communication tools for many around the world, especially students at all levels. This paper will focus on the positive effects and use of social media such as improved connectivity among users, education, access to information and awareness, business opportunities, community building and social engagement. It will also cover negative effects like cyber bullying, hacking, addiction, reputation, security issues and health issues.

Improved Public Water Supply and Sanitation as the Pivot for Sustainable Health Development in Igboland

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The importance of potable water supply and sanitation for improved health condition of Igbo people cannot be over emphasized. Access to improved water and sanitation in Igboland is inadequate. "Water is life and sanitation is Dignity." Inadequate water supply, sanitation and hygiene contribute to adverse health effects and vulnerable subsets of the population are more exposed to water supply, sanitation and hygiene health risks. This paper will examine how inadequate supply of pipe-borne water leads to drilling of boreholes (underground water) by many families as alternative source of water without certification by the state water agencies. A lot of boreholes are polluted and contaminated. Water contamination occurs when pollutants are released into the ground groundwater/aquifers and cause it to become unsafe and unfit for drinking and domestic use. Polluted water causes water borne diseases such as cholera, diarrhea, dysentery and guinea worms. The paper will cover the health, nutritional, educational, social and economic benefits of eliminating open defecation.

Water Purification: The Essence of Public Enlightenment at the Local Community Level

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Water is life! This is a saying that is as old as life. There are too many reasons why this can be said to be true. The human body is made up of more water than any other constituent of the body. The earth surface houses more water than the free land. The universe contains water even in the humid air. Does this mean that clean purified drinking water can be found everywhere? No way! To get potable drinking water, it has to go through some processes like purification, distillation, filtering, boiling and so many other. It is therefore very important that the rural community dwellers especially in Imo State, are taught how to get clean drinking water. The government makes much efforts to provide potable drinking water, but when the government's effort cannot match with the rural community demands for water, a public enlightenment programme becomes very pertinent. The writer, a water consultant, wishes to use this medium to educate the rural community dwellers on the steps to get clean potable drinking water. This will reduce illness that are spreading through bad water consumption. This paper therefore focuses on water purification and the essence of public enlightenment in Imo State as this implies good water, good health.

The Interface of Social and Criminal Justice on Women's Empowerment in Nigeria

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In any situation, whether in a court room, work place, school or even a playground, everyone wants to be treated fairly. Everyone feels they deserve equal and impartial treatment. For this reason, justice is the hallmark of a good society. Various definitions of justice exist according to dictionaries, authors, philosophers and judicial decisions. It is the behaviour to oneself or to another which is strictly in accord with currently accepted ethical law, or as decreed by legal authority. While criminal justice seeks to punish for wrongdoing or compensate for injury, social justice is concerned with the distribution of benefits and burdens in a society. Social justice ensures that men and women, and children get what is due to them equally. This in turn brings about empowerment of all concerned. Female empowerment in Nigeria is an economic process that involves emancipation of women as a poverty reduction measure. It is the development of women in terms of politics, social and economic strength towards national development. It alludes to the expansion and enhancement of the social, financial, political and legitimate quality of women, to guarantee levels appropriate to them and to make them sufficiently sure to assert their rights. The observation is that many women in Nigeria and indeed in other jurisdictions in Africa are comparatively deprived socially, economically and politically in relation to their male counterparts and since these deprivations are mainly socioeconomically based, a second look at social and criminal justice in Nigeria becomes imminent. Using doctrinal method with the help of books, journal articles and internet sources, this paper seeks to explore the interface and correlation of justice be it criminal or social and the empowerment of women ultimately to create a nexus and proffer necessary solutions.

Colorism and the Construction of Beauty in Traditional Igbo Society

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Colorism, or skin color stratification, pervasive among Black people world-wide, is defined as "a process that privileges light skinned people of color over dark in areas such as income, education, housing and the marriage market" (Hunter, 2007, p.237). Nosek, Greenwald and Banaji cited in Tummala-Narra (2007) report that 48% of African Americans who completed an online survey showed an anti-Black bias. Colorism is indicated in female and male mate selection preferences in printed personal advertisements in Nigeria. It is also referenced in Chimamanda Ngozi Adichie's *The Thing around your Neck* (2009). In *A Private Experience*, Chika wonders, while sheltering with a woman, a Northerner, from a murderous riot in Kano, whether she "can tell, from

her light complexion ...” that she is “Igbo and Christian” (p.44). In *The Arrangers of Marriage*, Chinaza describes Nia as beautiful because her skin is “the color of roasted groundnuts” (p.181). Ofofode, Chinaza’s husband, also indicates that he married her because “light skinned blacks fare better in America” (p.184). As WHO reports, Nigeria accounts for “the world’s highest percentage of women (77%) using skin-lightening products.” In view of the foregoing, this paper explores, with data abstracted from folklore, traditional songs and proverbs, the notion of beauty (omalicha or ima mma) and how it is constructed in Igbo traditional society. The primary objective of the paper is to ascertain, as Achebe puts it, “where the rain started to beat us,” so that we can attempt to reverse this psychologically debilitating condition.

Influence of Social Capital on Resilience Capacity of Young Adults Residing in Marginalized Neighborhoods

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Resilience is increasingly becoming a necessity for young adults, considering the unpredictable nature of the world today and the adversity that characterizes living in poor and marginalized areas. The need to understand the social processes that facilitate building of resilience capacities in young adults who live in volatile and marginalized communities is the major motivation for this research. The study was conducted among 300 young adults from public high schools located in Ajegunle and Oshodi areas of Lagos, neighborhoods considered as slums and characterized by poverty and high drop-out with social vices. The participants were mostly from Igbo and Yoruba ethnic groups who just completed their high school education. They responded to a set of questions in a scale designed to measure their resilience capacity, and were also measured on their perception of the social capital of their community. The study found a significant relationship between social capital and resilience competence of the participants. It was found that the social network developed through community engagements and other social activities engender affections and fellow-feelings that translated into offering of support to youngsters to help them weather the storm of difficult living and the challenge of completion of their (secondary) education. The study further discussed the challenge of living in typical marginalized neighbourhoods in Nigeria and suggested the need for those in leadership of various levels of government to do more to lessen the hardships of the people in marginalized areas and also leverage on the social capital to enable more young adults to start and complete schooling.

Bribery and Corruption, a Hindrance to Effective Policing in Nigeria

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It is common knowledge that bribery and corruption is systemic in Nigeria police; a major barrier to reforming a corrupt police service is the presence of a corrupt political state. This has led to the title of this paper ‘Bribery and Corruption a hindrance to effective policing in Nigeria’. It has been observed that police corruption undermines economic growth and investment. Corruption is a major issue of concern for those opposing formation of state police as advocated by different state governments in Nigeria. They query the independence of police in carrying out their civic duty and cite misuse of authority as a weapon for witch-hunting seemingly opposing voices, perceived enemies and critics of the state. The adoption of Intelligence-led policing model in conjunction with Community policing model already in practise will make the system work more efficiently and effectively. This model is used as a management tool and is all encompassing with emphasis on crime reduction and surveillance while providing analytical and executive training including strategic and tactical method of crime prevention. Though, the effect of bribery and corruption in the police force is economic and social with both communities and government suffering losses in many forms, such as loss of investment and revenue, resources for development diverted while the society become more dangerous and unstable. Also, laws are flawed because people pay bribe to avoid compliances. In reforming the police to serve the populace better, it is recommended that there be value reorientation among the rank and file, transparency in promotion and posting, reduced political interference and automation in crime and complaint reporting.

Agha Biafra Obiela? – The Biafran War Realities of Millennials

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This paper seeks to present perspectives on the war from the point of view of millennials based on firsthand accounts from their parents, and their current realities in present-day Nigeria. This paper will explore the question “has the war ended?” from the perspectives of millennials and cover how the answers of millennials to this question affect their choices and actions. Finally, their available options shall be discussed to cast some light on what drives their courses of actions.

The Psycho-Spiritual Journey of an Igbo Androgyny: Efuru's Quest for Her Higher Self in Flora Nwapa's Eponymous Novel, *Efuru*

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Efuru's psycho-spiritual journey is a quest that retraces Maureen Murdoch's archetypal and cyclical map, *The Heroine's Journey*, which is a gendered modification of Joseph Campbell's *The Hero's Journey*, an expatiation of his idea in the *Theory of the Monomyth* that human life is a journey and a continuing search for self-identity and purpose. At journey's end, the hero returns with the magic elixir, wiser and better-equipped for a more fulfilling existence. Nwapa's heroine Efuru, for her part, through the pains of infertility, secondary infertility, death of her only child, two philandering, lying, cheating and disrespectful husbands, her altruism and costs in self-pride and self-confidence without recompense, descends into darkness in the Belly of the Whale, but reemerges reintegrated and triumphant after her meeting there with Uhamiri, the Goddess of the Lake and her initiation into spirituality. At her apotheosis Efuru, like her mirror image, ally and male-identified mentor, Uhamiri, metamorphoses into a model of female empowerment and a warrior against endemic and paralyzing patriarchy.

From Osita Osadebe, Oliver de Coque, and Sir Warrior to Flavour, Phyno, and Zoro: A Critical Reading of Igbo Praise Singing in Popular Culture

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"A guo onye afa, chi ya a nara," is an Igbo proverb which not only points to the presumed complicity of one's chi in deciding one's fate in life based on his/her name, but also speaks to the centrality of names in establishing individual identity among the Igbo. Igbo praise singing leverages the cultural essence of this identity, tapping into the affects of fulfillment and honor, industry and achievement, philanthropy and communal solidarity that are associated with names (given, acquired, or bestowed) in Igboland. In the tradition of the ancient griots and bards, popular Igbo highlife musicians like Osita Osadebe, Oliver de Coque, and Sir Warrior, as well as contemporary Afro pop singers like Flavour, Phyno, and Zoro, incorporate praise names into their music, offering the public windows into the personalities of the individuals so serenaded and at the same time presenting the said public with texts for assessing the individuals and the values they represent. Using critical discourse analysis, this paper evaluates samples of the songs of these musicians, highlighting their significance as conveyors of a cultural heritage that today perpetuates itself more through popular art forms than through any other means. It argues that although their approach may be popular, these musicians, through the names they deploy in singing the praises of their patrons, reflect the cultural concerns and social aspirations of the Igbo society at any given time.

Domestic Violence Against Newly Married Women

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Domestic violence is the physical, sexual, verbal, emotional or psychological abuse or actions to influence, manipulate, frighten, intimidate, terrorize, hurt, humiliate, blame, injure or wound another person. Domestic violence is a common problem that may affect many newly married women in Nigeria. This paper focuses on physical violence by men against their newly married wives. This type of domestic violence frequently goes undetected as most newly married women may not disclose that they are experiencing violence, sometimes because of fear of having early broken homes and taking the blame for the rest of their life, even when the fault might not be theirs. Nevertheless, such women wish to be asked routinely about physical abuse and want to receive immediate advice and information about their options if necessary. Early married women experience varieties of health and social problems associated with domestic violence, including depression, anxiety, pregnancy complications and low esteem. Unfortunately, none of these features is usually considered as indicator of violence in Nigeria. Most newly married women experiencing domestic violence at the hands of their husband bear the pain and grief in silence, believing that one day the man will have a change of heart and amend his ways. This present study recommends frequent studies on domestic violence against young married women, so as to establish the current prevalence of domestic violence against women and to investigate how the problem is currently being addressed. If progress is to be made in tackling domestic violence among newly married women, a fundamental change is required on the attitude of men towards women. Family planning experts should routinely ask all women questions about abuse by their husbands to understand better how to handle domestic violence in Nigerian families.

Return to Igboland: Geographical Reality-Check from the Perspective of Nigeria's Pastoral Crisis

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Nigeria faces a pastoral crisis - what to do with transhumance under modernity and climate change induced shrinkage of pastoral resources. Herdsmen's forays displace settled people. The pastoral challenge concerns land ownership and land use rights in conflict theaters of loss of lives and livelihoods. Igboland has been enmeshed in crisis involving Fulani herdsmen in apparent occupational insurgency. This study tries to understand the role of emigration of Igbo people from their homeland in growing attractiveness of the area to debilitating external pastoral designs. It posits that return to the homeland - relocation and development of investments is a bulwark against undesirable land-grabbing in Igboland by external pastoral interests. The argument is put forward that land-grabbing characterizing legislations and non-conventional land appropriation efforts for alien pastoral enterprise in Igboland are largely

functions of apparent vacuum in engagement of the Igbo land space. The paper interrogates the idea that transhumance thrives on a romanticized open-field ideal while it is challenged by physical barricades. Underdevelopment and high green index that follows dereliction indicate cattle survival/stock navigation potentials. Relying on analysis of geography of pastoral conflicts and argument of 'Topomorphic Revolution' (Walters, 1988) it concludes that beyond failed efforts at stemming herder invasions, effective occupation, return of absentee landlords, development of derelict plots and layouts will create greater disincentive to externally originated herdsmen across Igboland.

Recycling, Remaking and Repurposing of Textiles as Sustainable Entrepreneurship for Wealth Creation in Igboland

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In most foreign countries, recycling and repurposing of different types of materials have been used to solve lots of problems. They have been able to recycle both old and unusable materials and substances like water, plastics, metal, cable wires, wood, empty canned drinks, paper, cellophane bags, clothing, textiles and fashion accessories etc. into something useful that could be re-used or sold once again. Most of these methods or techniques of recycling are taught by professionals in various institutions in Nigeria and abroad some of which require the aid of some operational machines. However, this study is predicated on the fact, that some of these taught professionals prefer to practice what they have learnt or exhibit their expertise abroad not on Igbo soil. They clearly forgot that saying, "*Aku ruo ulo, O kwuo onye kpatara ya.*" Some of the Igbo have established their industries in towns other than Igbo towns and in the long run the outfits are exposed to danger if there is any insurgency. Thus, this action has stagnated the development of Igbo towns and villages. There is also lack of activities in some Igbo communities because those industries built in other towns, have increased unemployment rate tremendously. Therefore, there is a need for a return to Igboland. Hence, this paper is motivated to highlight what the Igbo stand to gain, if the professionals trained in recycling of textile materials should come home and practice what they have been trained for rather than setting up their business outfits outside Igboland. It also brought into limelight how recycling of textiles could create wealth and entrepreneurship. This will help to establish and train people in those occupations, aid sustainability and provide jobs for the teeming unemployed Igbo youths. In that way, the knowledge acquired will be beneficial to the Igbo communities. This is a qualitative research. Participant observation and interviews were used to collect some data with a view to emphasize the entrepreneurial potentials in recycling of used clothing in Igboland. It also recommends the Igbo should help to develop their original homeland with wealth, education and skills acquired from abroad. In that way, one brings accolades unto one's self and turns Igboland into a place in which everyone will like to live.

Tackling Poverty in Igboland, by Growing Engineering-based SMEs

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With the rate of unemployment towering high in the country and Igboland in particular, lack of business and managerial skills or knowledge as well as fear of the unknown have crippled youths from venturing into private businesses that could have encouraged self-employment. This paper focuses on tackling unemployment through vocational/entrepreneurship education as the way to get out of joblessness. It is in the light of this that this paper examined the role and contributions of vocational/technical education to employment generation in the South-Eastern States of Nigeria. It is obvious from the paper that youths found great value in engineering skills acquisition, believing that the fight against poverty cannot be won by just receiving money from rich people every day or every month, rather than take from them wealth-job creating skills through engineering-based vocational education for self-sustenance, because anybody who wants to be self-sufficient and productive rather than being fed and dependent must start his/her own business. The economic theory that was developed by Professor Isreal Kirzner in 1977 assisted the researcher to develop a theoretical framework, which in essence gives entrepreneurs a sense of 'alertness' to identify opportunities and exploit them accordingly. At the end, the paper concluded and recommended that the training and re-training in engineering-based vocational/entrepreneurial skills for youths in Igboland, especially those that have dropped out of formal employment or education, is of utmost importance. This knowledge would in turn help to facilitate and banish hunger and poverty in Igboland and the country in general.

Restorative Justice as Panacea to Unending Agitations: Reverberations from the Biafra-Nigeria War, 1967-1970

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This study will analyse and suggest ways of ending conflicts in the world especially those conflicts that have lingered outside the battle field. It will focus on the Biafra-Nigeria war, which lasted for three years but cost more in man and material than some other wars that lasted for much longer in years. In our research approach, we will review available literature on conflict analysis, conflict costs, solutions and prevention strategies. If restorative justice is adopted as a way of solving or healing the wounds of the Biafra-Nigeria war, the aggrieved parties who were said to have lost over three million people and have experienced high levels of property would calm down and the unending agitations consequent upon poor handling of the loss of the war by the Biafrans and their feeling of neglect, scorn and marginalisation in Nigeria, leading to the continued desire for a separate Biafra nation, may be resolved once and for all. The then head of state, Gen. Yakubu Gowon, proposed his three Rs-as a succour to the Biafran aggrieved and settling of grievances. Unfortunately, the suggestion was not implemented and there was no rehabilitation of any war victim, instead properties of the Igbo people were confiscated in some parts of the country. The Igbo became a second-rated citizen group in Nigeria. All monies they saved or had in banks were confiscated

by Nigeria and all effort was made to make Igbo people poor and not recover from the war ravages. This paper suggests that a permanent solution can be achieved through the application of restorative justice.

The Second Skin Aesthetic and Cultural Fidelity in Selected Nollywood Screen Drama

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The culture of a people sets them apart from others and provides a distinctive identity. The identifiers of a people are embedded in intrinsic emergent conduct and extrinsic reflectivity in clothing, food, language, and tangible heritage that preceding generations had bequeathed. Culture is modified within the matrix of continual flux of human interaction created by the congregation of varied indigenous values in space. Cultures consequently incorporate new features, lose the fringes of singularity, and still remain recognizable as identifiers of a people. Race preservation forces the propagation of culture through trending vehicles like audio-visual devices. Audio-visual content like filmic presentations reflect the people's way of life built into the fictive events set in such societies. In re-presenting templates of cultural life for audience consumption, there is artistic choice on content utility and content aesthetics. This choice is often determined by the compelling dictates of commercial entertainment, and often at the expense of content fidelity. Nigeria's Nollywood is a popular, foremost audio-visual entertainment platform with a wide range of stories from Igbo socio-cultural environments. With its global appeal, Nollywood drama should provide an excellent means for projecting aspects of Igbo culture like body adornments. An appraisal of many of these films, four of which are content-analyzed to illustrate the argument, reveals a disturbing lack of cultural fidelity. This study uses Aesthetics, Identity and Culture theories to make a case for the proper presentation of Igbo dress/makeup culture in line with the propagation agenda. It recommends aesthetics verisimilitude in Nollywood movies that post cultural addresses; after all, artistic good package does not depend only on the frills of colour and shape to compel audience attention. Cultural content should be valid for drama to be considered as a mirror of a people's custom and tradition.

Female Genital Mutilation: A Deadly Culture in Igboland

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Female genital mutilation/cutting (FGM/C), locally known as '*ibe nwanji ugwu*' in Igbo language comprises all procedures that involves the partial or total removal of the external genitalia or other injury to the female genital organs for non-medical reasons (WHO). FGM/C dates back at least 2000 years ago with unknown origin. FGM/C is classified into four types and its severity depends on the type. This procedure may be carried out during infancy, adolescence, time of marriage, during first pregnancy or even in labour. FGM is carried out using special knives, scissors, razors or pieces of glass. The operation is usually performed by an elderly woman specially designated. The wound is dabbed with anything from alcohol, lemon juice, ash, herbal mixtures; porridge or cow dung and the girl's legs may be bound together until healing is complete. Anaesthetic and antiseptics are generally not used unless the procedure is carried out by medical practitioners. The immediate complications of FGM are severe pain, hemorrhage, infections, etc., while its long-term/chronic complications include; dyspareunia, dysmenorrhea, keloid scars, child birth complications, PTSD, mental disorders, low self-esteem, to mention but a few. About one quarter of the estimated 115–300 million circumcised women reside in Nigeria. Ebonyi State has 2nd highest burden in Nigeria and highest in South-East States. In Ebonyi State, majority of girls were cut before age 1 and cited motive for the practice is to curb promiscuity. The three sorrowful milestones for the FGM survivor is the day of circumcision, her wedding night and the day she will be having her baby. Let us join the sensitization process; together we can make a difference.

Forced to Marry against their Will: Struggles Over Women and Girls' Rights in Early Colonial Africa

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A report on the colony of Tanganyika in 1937 referenced the Committee of Applied Anthropology, suggesting that it had become necessary to "prevent young girls from being forced into marriage against their will." In the processes of implementing the civilizing mission of colonialism, marriage provided a powerful site and discursive framework through which European colonial authorities sought to liberate women from male and patriarchal domination. The liberationist frame through which European officials and missionaries engaged with marriage imposed new ideas about acceptable marriage practices, women and girls' rights and limiting African traditions that were deemed repugnant to accepted social norms and justice. Using marriage as a site for early colonial and missionary discourse of rights, we argue that the attempt to reorder marriage rules and limited child marriages in particular occurred within a colonial order in which competing ideas about gendered rights and perception of African women as a subordinated group extended the contested nature of European civilizing missions in Africa among competing European forces. It further reveals the struggle over how to balance the perceived excesses of African customary marriage laws and made order with competing colonial laws and ideals of morality that often challenged indigenous customs.

Young Igbo Female Characters and the Migrant Narrative in 21st Century Nigerian Literature

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Migration, especially in the form of its abiding contemporary problematic, certainly constitutes one of the most explosive socio-political conversations of the modern world. This is hardly surprising, for as it appears today, the most developed parts of the globe, particularly Europe and America, have come under the overwhelming siege of migrants particularly from Africa, who are mostly on a desperate mission of economic survival. As it is probably well known, the Igbo of Nigeria account for a large percentage of the continent's ever-increasing west-bound populations. It is also well-known that over the decades, especially from early in the 20th century, the Igbo have demonstrated a nearly incomparable and very robust inclination to a wide canvass of itinerant economic adventure, in both 'local' and 'international' terms. An interesting tributary of this sensibility, however, is the participation and visibility of young Igbo women in this phenomenon. From every authentic indication, these young women, most of them unmarried, have been as enterprising as their male counterparts in the interrogation of the existential realities of translocation. This much has been given attention in contemporary Nigerian fiction, where many authors have thematized the predicament of the young Igbo woman in the highly contested platforms of the 21st century African diasporas. In this paper, therefore, the fulcrum of our engagement would be investigating the coarse textures of dislocation and resettlement among young Igbo women characters in search for the proverbial Golden Fleece in Europe and America in 21st century Nigerian novels. These characters include, Nneoma in Akachi Ezeigbo's *Trafficked*, Chisom in Chika Unigwe's *On Black Sister's Street*, Ngozi Akachi in Jude Dibia's *Unbridled*, Vivian in Ike Oguine's *The Squatter's Tale*, Oge in Chika Unigwe's *The Phoenix* and Ifemelu in Chimamanda Ngozi Adichie's *Americanah*.

Dynamics of Igbo–Ogbia Relations, 1900-2015

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Intergroup relations are a human phenomenon that has attracted the attention of scholars, both locally and internationally. As such, a composite study or history of any group or society cannot be written without mentioning or referring to another group either within or outside its cultural area. Such is the case with the study of the history of any group in Nigeria – a society made up of different ethnic groups amongst which are the majority: Hausa, Igbo, and Yoruba. This study is geared towards investigating and examining the relations between the Igbo of the South-East (a majority group) and the Ogbia of the Niger Delta (a minority group). While studies on the relations between groups in Nigeria are limited to some areas and peoples, the purpose of this study seeks to bring to light one of inter-ethnic relation in Nigeria. Thus, it adds to the history and knowledge of intergroup relations among the Igbo people on one hand, and the Ogbia people on the other hand, culminating into an increase in the knowledge of intergroup relations among the diverse groups not commonly mentioned in Nigeria. Using three communities (Idema, Kugbo, and Emaguo) to analyse these diverse relations with the Igbo, this study critically examines four areas of such intergroup interactions: 1) trade, 2) marriage, 3) skirmishes and wars, and 4) politics. It uses these historical variables to analyse the ways in which these two groups had interacted from pre-colonial times to the contemporary period. The paper utilized both primary sources in historical research (archival and oral sources) and secondary sources of data.

Animation: Panacea for Sustaining Igbo Language and Culture from Extinction

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The battle about the preservation and sustenance of the Igbo language and culture has been going on among Igbo language scholars. In 1977, the government enshrined the National Policy on Education (NPE) programme for indigenous language use in primary schools. This failed, due to lack of implementation. A lot of efforts have been made to revive and move forward the Igbo language without success, due to lack of interest by the native Igbo speakers, the Igbo youths in particular appear nonchalant, dearth of enough materials and trained teachers and elders to teach in school and home. Today, the technological trend of knowledge has made it imperative that an approach in the preservation of the Igbo language and culture be adopted to avoid possible extinction. The researchers use animation with CD Rom, video tapes, films and cartoons for preservation of indigenous folktales, stories, history and culture being lost. The researchers believe that if animation is done in the language of the immediate environment, it will improve the levels of interest and understanding of the native speakers. This will help the development of the Igbo language in the globe. To be effective, parents are to teach their children and also communicate with them at home in their mother tongue. Government should implement the language policy. The framework of animation by Bradley, McKee and Faulkhead (2015) will be used in the study. The Igbo sons and daughters in diaspora must be involved in this cost-intensive project. The methodology of participation and observation will be involved. If this approach is applied, the language and culture of the Igbo man

will survive this downward trend into extinction and be preserved and sustained for the future generations of Igbo language speakers. This will also boost the quality of the study, teaching and learning of the Igbo language anywhere in the world, using the website in digital age of computer language.

Investment in Infrastructure and Social Development: A Case Study of Nigeria

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Infrastructure and social development are two of the most important determinants of economic growth in any society globally. Infrastructure, in itself, refers to the fundamental facilities and systems serving a country, or a city; and includes the services and facilities necessary for its economy to function. Social development—on the other hand—is the term used to refer to adequate and appropriate investment in improving the well-being of every individual in a society, so that every member of the society can contribute to the economic growth of that society. The economic success of every nation lies in the level of its investments in infrastructure, technology, and capital—both physical and human—readily available to drive such success. According to a recent report by the national bureau of statistics (NBS), about 20.9 million people in the labour force were unemployed in the third quarter of 2018. That is about 19.1% rise from the 17.6 million people that were unemployed in the fourth quarter of 2017, a period less than one year! A deteriorating labour force is a recurring factor in less developed countries—LCDs. Two of the major factors identified as responsible for this—particularly in Nigeria—are poor investment in infrastructure, and lack of investment in people. One measure identified in this paper is to increase government investment spending. To do this, government can invest directly in its employees by giving them adequate training so that they can acquire new and better skills and hence become more competitive in the labour force. This will make them more valuable for employment in the private sector, and therefore lessen government burden on recurrent spending. This savings can then go into investing in infrastructure. Again, government can spur planned investment spending indirectly through investment tax credits for corporate firms. Through this policy, government subsidizes corporate investments in new capital equipment purchased by a corporation. Similarly, government can pursue other growth policies to improve the skills of the labour force. One of such policies presented in this paper is subsidy on education and training. Such policies as government-guaranteed loans for university students, and training programmes for the unemployed, would result in more skilled and valuable labour force, and therefore increase the demand for labour by private firms. Finally, government must draw the courage to run an open, fair, and transparent government, devoid of lawlessness and instability. Political and financial system instability, poor law enforcement, over-regulation, coupled with poor or low level of investment in infrastructure, increase country risk and make investors hesitant to invest in Nigeria. All of these recommended policy initiatives, if carefully implemented, will increase the level of investment in infrastructure and social development, thereby increasing productivity, economic growth, and living standards.

Cultural Significance of Kolanut and Palm Wine in the Igbo Traditional Rites

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In every human culture exists a mark of identification that portrays their homogeneity as an entity. From the historical and phenomenological perspectives, it is discovered that although there are two types of kolanut consumed in Nigeria; cola acuminata and cola nitida (*Oji Igbo* and *Gworo*). The meaning and symbol of *Oji Igbo* (cola acuminata) and palmwine, is more valued in Igbo tradition where its sacredness is attached to the foundation of the Igbo Origin (*Ntọ Ala Igbo*), and a marriage covenant between the spirit and the humans. In this regard, this paper is reminiscent of the history of kolanut and palmwine as a significant socio-cultural symbol of identification of the Igbo hospitality. Looking at the ingenious and tactful tapping of palmwine, presentation, blessing, breaking and sharing of kolanut, no one is left in doubt of its sacredness. It is regrettably observed also that this cherished twin pillars of Igbo tradition and cultural identity is almost at the verge of extinction especially among the young and modern day Igbo people who tend to abandon these values and identity on the altar of modernization and globalization, thinking that the spiritual significance and sacramental symbolism are not worth exploring. This paper seeks to find out if the culture of kolanut and palmwine is transmitted from preceding to succeeding generation. How are these values transmitted and what is the evidence of its transmission to the succeeding generation? The researcher will administer a well-structured interview on prominent traditional community leaders and elders in Ahiazu Mbaise to elicit information on *Oji Igbo* and palmwine, Christian religious leaders and traditional religious leaders in Igboland (Ahiazu Mbaise) to give credence to this work. This paper therefore advocates for an urgent social-cultural and religious revival of the Igbo kolanut, and palmwine culture as an indefatigable mark of Igbo hospitality foundation and identity.

Language: Pivotal of Igbo Identity

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It is obvious that most Igbo people, especially the elite, do not like to communicate in Igbo Language. The reason is that they prefer English language to Igbo, because to them English is more prestigious and it is a means of communication in Nigeria. Hence, Igbo parents trained and brought up their children in English language to the detriment of their native language (Igbo). In some schools, tutors prefer students who speak English fluently to Igbo they reprimand pupils who dare speak vernacular (Igbo) for doing so. We cannot rule out the fact that the essence of language in humans cannot be underestimated, be it Igbo, English, German and in terms of functions – religious, economic, political and cultural continuation etc. Language is a critical tool of human existence, because it serves as a conveyance to the deepest level of thinking and understanding reality. A mechanism of communication which, according to Refeef Surnaid (2003), is the issue of self-definition and definition of others (who and what we are, where do we belong, where do you belong, how do I see you and see me etc) all knitted into language. It is a tool for self-identity. Lawson (1987) stated that language is the power to name

and to construct the lens through which understanding take place. This paper focuses on language as a social identity of the Igbos, language and reality and language as a cultural continuation for the born and unborn etc. Hence, the paper proposes for Ndi Igbo to be proud of their language, for that is the only way of Igbo recognition both at home and in Diaspora and the only way of sustaining Igbo language and culture.

Demographic Characteristics as Correlates of Marital Adjustment of Female Bank Workers in Anambra State

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This study sought to examine the marital adjustment problems of married female bank workers in Anambra State of Nigeria. The study was based on some marital adjustment theories that included the role theory of marital adjustment, social learning theory and the communication theory of marital adjustment. The design of the study was a correlation survey. Four research questions and two hypotheses were generated to guide the study. The population of the study comprised 1,129 married female bank workers in Anambra State of Nigeria. A multi – stage random sampling technique was used to select a sample of 565 married female bank workers. A self-constructed questionnaire titled Bank Workers Marital Adjusted Inventory (BWMAI) was used as the instrument for data collection. Mean scores and correlation matrices were used to answer the research questions while t-test statistical technique was used to test the hypotheses. It was found among others that marital adjustment problems of married female bank workers in Anambra State include communication, sex-related, financial and social problems. Also, significant relationships were found between marital adjustment, length of marriage and educational status. Based on the findings, recommendations were made and these include: the need for intervention measures targeted to reducing sources of marital adjustment problems for married female bank workers in Anambra State of Nigeria to help them acquire the necessary skills for coping with marital adjustment. Counselling centres should be established to help married female bank workers to adjust maritally.

Self-Employment as a Solution to Youth Restiveness and Unemployment

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Youth restiveness and unemployment have and will continually be a social menace plaguing the Igbo youths both in Nigeria and Diaspora. Youth restiveness can be defined as the resistance of the youth being controlled into becoming better citizens of the society. While unemployment can be defined according to the writer as, “a state of having no jobs even with the relevant educational qualifications and experiences,” there is a clear relationship between unemployment and youth restiveness. Unemployment leads to youth restiveness especially where the young population in a particular geographical area, solely depend on white collar jobs as a means of livelihood and an avenue to improve their standard of living. It is the intention of the writer to seek ways and to proffer solutions on how youth restiveness and unemployment can be curbed by self-employment (practical based entrepreneurial career) citing personal experience. A poster presentation on “Self-employment as a solution to youth restiveness and unemployment: my personal experience” will be presented. This presentation seeks to address the different faces of the problem as it affects the Igbo youths, historical background, the solutions, recommendations and conclusion. Interviews and questionnaires will be a tool for information gathering from a chosen population. The writer wishes to use self-experience as a long time standing graduate who can be termed “unemployed” but not restive. To achieve a serene society, void of youth restiveness, Igbo youths must to be taught on how to live and contribute meaningfully without public and private paid employment.

Biafra-Nigeria War Inventions and the Underdevelopment of Technical Education in Igboland: What is to be Done

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Wars have often been denounced as the antithesis of civilization and thus, the Nigeria-Biafra War, a protracted civil war which lasted for nearly thirty months – from July, 1967 to January, 1970, is no exception. Nonetheless, wars are not entirely without some enduring positive contributions to humanity; in fact, most significant technological feats originated from war-time desperations. In a bid to survive, the secessionist Biafran Republic was known to have made dazzling technological inventions, creations and innovations, most of which were autochthonous in both design and fabrication. However, the colossal loss of Biafra and the subsequent demonization of Biafran memorabilia resulted in the renunciation of the Biafran war technologies by successive Nigerian governments. This paper investigates this subject-matter and argues that the abandonment of the Biafran war technologies is the opportunity cost of a robust technological education in Igboland in particular and Nigeria, in general. The paper adduces some recommendations in the remediation of the problem. The multidisciplinary research method which encourages thematic presentation as well as analysis of information is adopted.

The Impact of Western Civilization on the Rise of Domestic Violence in Igboland

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Domestic violence is abuse by one person against another in a domestic setting, such as in marriage or cohabitation. It is intimate partner violence when committed against the other spouse or partner. Domestic violence can also involve violence against children, parents, or the elderly. It takes a number of forms, including physical, verbal, emotional, economic, marital rape, etc. The phenomenon of violence has continued to be a reoccurring saga and thus poses a need for collaborative efforts at combating its dangers. Globally, the victims of domestic violence are overwhelmingly women (McQuigg, Ronagh J.A., 2011). *Àlà Ìgbò*, is the homeland of the Igbo people. It is characterized by the diverse Igbo culture and Igbo language (Chigere, 2000). Among the Igbo ethnic group in Nigeria, the superiority of men to women is enshrined in the culture, from birth and is further enforced during marriage rituals where the woman is made to kneel before her prospective husband to offer him a cup of palm wine after sipping some (Illika, 2005). The fact is that most of the variables that are considered as domestic violence today are previously, accepted norms. The story is different today, especially, with the involvement of UN and NGOs seeking to stop and create awareness on the dangers of violent against women has been of great international concern and has received attention in many international conventions with UN General Assembly passing a Declaration on its Elimination in 1993. This work shall seek to measure the impact of the awareness created by the many organizations seeking to end domestic violence. Our work will be structured to bring out ways of improving the situations.

Air Pollution Control in South-East Zone of Nigeria as a Sine-qua-non for Sustainable Development in the Zone: Legal Evaluation

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The purpose of this paper is to expose the challenge of air pollution to the sustainability of repatriated wealth under *aku-roo-ulo* philosophy. Wealth so repatriated can tell of the owner only if the environmental conditions in South-East, the heart of Igboland, are congenial for the survival of the wealth concerned. Air pollution is the emission into the atmosphere of particulate matter and gases which have deleterious effects on human health, the ecosystem and the environment on which humankind depends. Its effects include nasal, eyes and airway irritation, and even lung and heart problems. Studies show that air pollution is responsible for more deaths in Africa than malnutrition or dirty water. Heavy population is a major factor for air pollution. With a geographical area of 29,088 square kilometers (km²) and a population of about 40 million, South-East has a population density of 1375 per km². The zone therefore is heavily populated. Under this condition, *aku-roo-ulo* philosophy in its entire developmental dimensions; industrial, commercial, housing, etc., would be unsustainable unless an effective legal regime for air pollution control is enacted. The paper examines the national legislations on air pollution, including domesticated international instruments on the subject. The paper further focuses on laws of South-East for air pollution control. The finding is that there are scanty laws adapted to the air-pollution-control needs of the zone. The paper calls for a change of orientation in this regard with the Igbo in diaspora being advocates for this change. The methodology of the paper is doctrinal.

Perspectives on the Literature of the Nigeria-Biafra War: A Subjective Interpretation of Reality

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The proliferation of conflict – civil strife, wars, terrorism, ethnic cleansing and xenophobia – make it inevitable for writers who have been described as the voice of their communities to explore these evils in works of art. Literature has always been a tool for the recreation of experience. Situations of armed conflict provide a fertile ground and a viable subject for a writer to recreate the human condition in a particular place; it was so in the works of Homer (*The Iliad*), Shakespeare (*Anthony and Cleopatra*), Hemingway (*For Whom the Bell Tolls*) Stephen Crane (*The Red Badge of Courage*) and in the works of some other notable writers of the 20th or 21st century, such as Achebe (*Girls at War and other Stories*), Soyinka (*Season of Anomy*), and Buchi Emecheta (*Destination Biafra*), who based their works on the Nigerian Civil War fought between 1967 and 1970. Like most wars, the Nigerian Civil War has generated a lot of literary activities inside and outside Nigeria. A large body of literature exists today based on the events of the war and the aftermath. In this paper, I examine the various perspectives that have emerged from the Nigerian writers' imaginative recreation of the events of the Nigerian crisis and civil war. Okwudiba Nnoli's theory of perception and Sigmund Freud's theory of selective perception will be used to analyze the issues raised. The paper argues that a writer's recreation of a situation of conflict, such as the civil war, is often influenced by the subjective interpretation of the situation by the writer concerned.

The Reflection of Igbo Values and Culture in the Face of Westernization

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The study tries to find out how the Nigerian Nollywood projects Igbo rich cultural values to the outside world. It also appraises the impact of westernization in Igbo cultural heritage as projected in the films. Despite the fact that Nollywood ranks and competes with Hollywood and Bollywood, in

terms of quantity, Nigeria Igbo films continue to project negative image of the tribe to the world. To this end, this study employs case reference analysis method and analyzes some films purposively selected for the performance of this task. The study observes among other those that Nollywood dwells too much on the negative aspect of the Igbo cultural practices to the detriment of the positive ones. It was also discovered that the act of borrowing themes, plots etc, from foreign films has done much harm than good to the preservation of the indigenous culture. The study concludes that the increasing quantity of filmic contents from the Nollywood have not helped much in the area of projecting the Igbo's positive image and its rich cultural heritage to the outside world instead the film re-enforces the negative image, real and imagined of Igbo cultural values. The study recommends that in further productions, Nollywood should portray and export positive Igbo values and culture, rather than leaning narrowly on the Igbo's past negative cultural practices that have no place in the current Nigerian society.

Impact of Globalization on Economic Development in South-Eastern Nigeria

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This work is focused on impact of globalization on development of south-eastern Nigerian economy. It was noted that globalization is an inevitable phenomenon in human history that has been bringing the world closer through the exchange of goods and products, information, knowledge and culture. In order to carry out this research seminar, the following objectives are set to be achieved: to determine the nature of the impact globalization has on economic development of South Eastern Nigeria; to determine if the region (South East) is better off or worse off with globalization; to established various ways in which the region could achieve more if we decide to integrate further with the rest of the world. Having a critical review of literature and methods, topical issues and data were drawn and interpreted with the findings that there exist a positive relationship between globalization and economic growth. It was also discovered that high inflation rate has a negative relationship with the GDP. As a result, the following recommendations were made that for South Eastern Nigeria to fully benefit from globalization, there is need for stronger intuitions and sound policies to facilitate international trade, improvement in infrastructure (roads, electricity, etc.) and security of the country as it will bring more foreign direct investment among others.

Ills of Piracy on Intellectual Property (IP): The Case of Igboland

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Intellectual property (IP) is the application of someone's mind or intellect to create something new or originals (Asein, 2012). Piracy is the illegal reproduction and/or duplication of a record, tape, book, painting, architectural drawing, photograph, film, broadcast, video computer software etc. for commercial purposes without the authorization of the Copyright owner (Nigerian Copyright Act, CAP C28, Laws of the Federation of Nigeria, 2004). The major contribution of this paper is highlighting how piracy is thwarting the concerted efforts and progress of people's intellectual property, which is a result of their creative endeavors in the areas of literary works, musical works, artistic works, cinematograph films and sound recordings. Piracy creates an avenue for rightful owners to wallow in abject poverty, while pirates usurp and take undue advantage of works that were originally created by others. This nefarious act by pirates is an impediment to the theme of the 17th Annual International Conference of the Igbo Studies Association: *Aku ruo ulo okwuo onye kpatara ya*. This paper is informed by self-reflexivity as the author is a law enforcement officer of the Federal Republic of Nigeria under Nigerian Copyright Commission and a certified intellectual IP crime investigator college (INTERPOL) with several years of experience in surveillance and intelligence gathering. The aim of this paper is three-pronged. First, it accentuates what constitutes piracy, especially in an Internet era where emergent technologies are both ubiquitous and accessible to many people who may download and use materials at whim. Second, the paper highlights several repercussions of piracy, including but not limited to economic, ethical, moral, cultural, and legal implications. Third, it enlightens artists and creators of knowledge and work that may be prone to piracy on practical ways to preserve their work and guard against piracy. Ultimately, this paper aims at educating the Igbo both at home and in diaspora on the ill of piracy and the dire need to protect their intellectual property (IP) by securing Copyright and the benefits therein.

Reifying Igbo Values Through Political, Religious and Cultural Constructs in the Film *Icheke Oku*

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Critical media studies regard popular media as forms of ideological rhetoric capable of influencing viewers' perception and subsequent interpretation. As such, all socio-cultural texts offer intentional and accidental commentary that reinforce, subvert, and/or modify ideological meanings that shape how members of a given society understand their world. Grounded in Cognitive Film Theory and Feminist Film Theory, this paper explores the political, cultural, gender, and religious constructs inherent in the film, *Icheke Oku*, which was nominated for two awards in the categories of "Best Film in an African Language" and "Best Nigerian Film" by the African Movie Academy Awards (AMAA) in 2018. In correlation with the conference's theme, "*Aku ruo ulo*", this paper focuses on the "*aku*" of Igbo values and how through film, those values can be retraced, inculcated, and inducted by Igbo audiences. By applying the visual and narrative rhetorical criticism and critical textual analysis methodology, I interpret both overt and latent meanings within the film, for example, the deity, Supreme Being and chief priests, destiny, bravery, wealth, social class, justice, gender, the values of honesty, fairness, and the sanctity of life and of marital union. The Cognitive Film Theory was applied to expound on the ability to perceive the above mentioned constructs through both latent and peripheral lenses. Complementarily, the Feminist Film Theory highlights the dominant role of Utonwa and Chiadi, who are the heroines of the film. Utonwa being the wife of Nkemjika and the object of the Prince's (Agunnaya) infatuation remains faithful to her husband and in most cases, exhibits bravery that surpasses that of most men in the film. The other heroine, Chiaka, who, despite all attempts, does not find favor with her object of

infatuation, Prince Agunnaya, defies the custom and steals the *Icheke Oku*, in order to win the love of the Prince but was unable to do so. In essence, the paper concludes that *Icheke Oku* serves as a tool for bringing the Igbo values home through semiotics, aesthetics and metaphors that are both blatant and latent.

A Study on the Notion that Igbo Language is Endangered – Reality or Myth

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Igboland is the home of the Igbo people and it covers most of south-eastern Nigeria. Igbo is their principal native language. Ndigbo has manifested their roles as national public servants, educators, captains of industry and commerce, philanthropists etc (Uwechia 2016). UNESCO predicts that “half of the 7000 languages, including Igbo, spoken today will disappear by the end of the century,” if nothing is done to check the rate at which they are declining. A language loss occurs when the language has no more native speakers. Listing Igbo as an endangered language would appear misplaced, since the survival of the language is guaranteed by its status as a major language of Nigeria, commonly used for education and commerce, spoken by 25 million natives with an exceptionally high fertility rate and a culture that encourages reproduction (Azuonye 2002). Since the reality on ground points to the fact that Igbo is within the domain of the “safe” languages, (UNESCO 1995) this work will test the following hypotheses “Igbo language will be (or will not be) extinct in the next 50 to 100 years.” We shall interview a sample size of 5,000 youths and children, aged between 5 and 20. Fifty percent of the population will focus on Igbo and non-Igbo living in Igboland, and from their responses determine the percentage that can speak Igbo fluently. A high percentage of the population speaking Igbo fluently will support the hypothesis while a low percentage will return a negative result. This is, essentially, a first attempt to draw an objective conclusion on whether Igbo Language is really endangered.

Audience Perceptions and Participation Towards Indigenous Language Radio Programmes in Nigeria

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Radio is one of the major media of communication for sustainable development in developing countries like Nigeria. Many people listen to radio broadcast, especially the Bond 92.9FM of Radio Nigeria, because it transmits information on Nigerian indigenous languages. This study therefore examined the perceptions of audience listeners towards promotion, advertisement placement and sponsorship of radio programmes aired in the Igbo language. The major thrust of this study was to ascertain the perceptions and the extent to which the audience partake in the promotion, advertisement placement as well as sponsorship of the Igbo language radio programmes. The study adopted a descriptive survey research design involving the use of both quantitative and qualitative approach. Four research questions were raised and addressed by the study. The population of the study covered listeners and staff of Igbo Service Department, Bond 92.9FM of Federal Radio Corporation of Nigeria. Purposive sampling technique was used to select the participants for the study. Validated Questionnaire and structured interview guide developed by the researchers were the major instruments for the study. Data collected were analysed and presented in frequency, percentages and mean. Findings from the study revealed a relative negative perception and low level of participation of the audience towards sponsorship, advertisement placement and promotion of Igbo radio programmes. Based on the findings recommendations were made.

The Gynaecological Health Benefits of Aju Mbaise

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Aju Mbaise is a fat burning traditional herb, a combination of five different leaves, roots and bark of a medicinal tree wrapped together with a twine. It is derived from an Igbo village named Mbaise in Southeastern Nigeria, where it was used in combination with uda and uziza to trim down post-partum fat. This is a regular custom among Mbaise women after delivery. The aim of the study is to explore the gynaecological health benefits of aju mbaise and encourage its use in the modern society as a means of promoting Igbo tradition. Also, it aims to delineate the transition of the initial herbs used by the ancient and modern Mbaise women, its preparation, and to compare their effects. Many articles about aju mbaise from the Internet were reviewed and a cross section of multiparous women were interviewed from Ahiazu Mbaise about the components of aju mbaise, how it is produced and the effects on the women that took it. As the world is gearing towards integrative medicine, the use of aju mbaise among our women, especially during post-partum period, will help to improve the general well-being of the mothers, reduce maternal mortality, and reduce the level of female infertility.

Animation of Igbo Folklore: A Way to Preserve Igbo Culture and Tradition

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Igbo folklore is a system of folk beliefs normally transmitted as folktales by moonlight, especially as means of entertainment and education for the young ones in the traditional Igbo society. Before the advent of writing with the coming of the Christian missionaries, folktale was the primary source of informing the young ones the Igbo view about creation, the heavenly bodies, cosmic interactions, animate and inanimate reactions, as well as the rewards and consequences of behavioral patterns. Animation is the creation of an illusion of life-like motion from the static drawings, models or objects mainly used for children's entertainment and education. This study is to prove that the Igbo culture can be sustained, promoted and prevented from dying, by educating the younger generation with the aid of animation in Igbo Language. Articles of animation for entertainment and some documentary sources will be reviewed with analysis of outcome on their users and the findings correlated with our study. Three hundred young adults within the ages of 20–30 years exposed to cartoons (animations) while growing up will be interviewed using questionnaires about the effect of cartoons in their academic and personal lives. With the disappearance of folktales by moonlight and the adoption of the nucleated system in our family lives, animation can be used to relate valuable folktales to the young Igbo generations. This will enable the young ones to understand the value system of their people, improve connection among themselves and encourage sustained promotion of Igbo Language and culture.

The Compulsion for Igbo Nationalism and Self-determination from Nigeria

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Nationalism has been described as the inherent sense of pride in one's nationality. This is anchored on the belief that the nation is the atom of political autonomy. Nationalism is naturally a benign we-feeling, until it is over-politicized or corrupted and transformed into objectionable xenophobia. More often than not, nationalism is only over-politicized by an existential threat to the nation. Hence, political nationalism focuses on the achievement and maintenance of self-sovereignty or self-governance over such people. Logically, self-determination is the capacity to control one's own affairs. It implies a state of autonomy in the management of one's own destiny. Politically speaking, self-determination means a struggle for self-rule or self-sovereignty of the nation. Igbo nation in Nigeria is such an exemplar, very distinguishable from others. Ndigbo project self-confidence, hopefulness, competition, industry, and desire for excellence. For them, all man-made situations are surmountable as no condition is permanent. Onye kwe chi ya ekwe. Ironically, for these great qualities Ndigbo are branded with superiority complex, and labeled with negative stereotypes by others. Human nature promotes a sense of belonging while it abhors isolation. Once isolated, humans seek more stable and secure order. In more than one century of collective existence in Nigeria, Ndigbo have lacked a sense of belonging. They have been maligned, brutalized and even decimated; and they seem to have no other option than to seek separate existence from Nigeria. As a result of overwhelming evidence of injustice, seen in their long exclusion from power, economic deprivation, infrastructural decay in their region, and official marginalization, Ndigbo are seeking exit from the Nigerian state. This paper explores the state of Igbo nationalism in Nigeria and, the impetus for their self-determination.

Mmekorita Asusu na Ihe Ndi So Ya: Ibeba Anya n'Onodu Asusu Igbo na Senchuri Nke Iri Abuo na Otu

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Asusu dika eriri udo mmekorita jikoro mba uwa. Mmekorita mmadu na ibe ya na-ebutekwa mmekorita asusu na ibe ya. Mgbe mmadu na-eme njem azumahia ga, na-akwagharikwa n'ebe di iche iche, mmekorita asusu na ibe ya na-aga n'ihu, maka na ha na-ebu asusu na omenaala ha agahgari. Na Naijiria, e nwere otutu agburu na otutu asusu mpunaala ma nwee asusu mbiambia bu asusu Bekee, nke bu asusu nnweco, nke goomentji bugoro n'ogo di elu ka o buru asusu e ji agbasa ozi na mpaghara niile, nke mere ka asusu a baa ufođu mmadu n'umi. N'ubochi taa, otutu ihe si na mmekorita asusu na ibe ya apatazi, nke metutara onodu asusu Igbo. N'ihu nke a, ka nchocha a ji enyocha mmekorita asusu Igbo na Bekee iji choputa ma asusu Igbo o ka dikwa etu o di, ka o nwere ihe ndi batara na ya ma o bu gbanwere nke metutara osusu ya, uru na oghom batara na ya. O bu atutu nnabata ka e jiri mere ebe ndabere. E nwetere ihe e ji dee edemede a site igba ajujuonu na ige nti na mkparitauka ndi mmadu. E seere mmadu onuogu ha di iri ato, nke ndi mejuputara ya gunyere ndi okenye nwoke na nwaanyi, ndi ntorobia bidoro na agbata afo iri na ise ruo na iri asaa. A choputara na ihe so mmekorita a bata n'asusu Igbo gunyere: mbite okwu, asumabuo asusu adimabuo, mmafenye asusu na ngwakota asusu, asumigwe, agwaraagwa/pijin, krio, nkwardokari asusu d.g.z. Uru di na ya bu ime ka asusu na-eto eto ghara ikwu otu ebe. A tonyere aro ka ohanaeze tinya aka n'ikwalite asusu Igbo site n'inye oghere maka nnabata asusu iji mee ka o tozue n'isonye n'ogo mmepe na-abata site na nkanuuzu n'oge ugbo a, mana ha agaghikwe ka nnabata a napu ha isu asusu Igbo etu o kwesiri.

Assessment of the Igbo Native–Speaker Elites’ Level of Awareness and Application of the Igbo Standard Orthography in Speech and in Writing

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Every developed language has an orthography. In fact, orthography is the first stage of language development. Without standard orthography, a language is oral and primitive. It is the orthography of a language that prepares the way to literacy for the speakers. Without orthography, there would be no documentations in the language. Orthography of a language contains the letters of the alphabet of that language, the spelling and writing rules. It is through the use of orthography that texts, primers and readers are developed in a language. Nigeria, being an Anglophone nation has English as an official language. Virtually all Nigeria elite understand and apply the English orthography appropriately. Nigerian elite (the Igbo included), from infancy to old age, can always recite the letters of English Alphabet from A – Z. The Igbo language is a developed Nigerian language with a standard orthography prescribed since 1961. This paper sets out to assess the level of awareness of the Igbo elite and their ability to apply the Igbo standard orthography in speech and in writing.

Assessment of the Level of Comprehension and the Use of Ìgbò Collocations and Aphorisms among the Ìgbò Native Speakers in Senior Secondary Schools

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Collocations and aphorisms like the proverbs and idioms are the colours and spices that beautify and magnify the tastes of the language use. It is for these reasons that Achebe described the proverbs as the oil with which *Ndi Igbo* eat words. Also, apt use and accurate interpretation of Ìgbò proverbs and idiom in both oral and written discourses not only earns one the titles *Onu na-ekwuru oha* (the orator or mouthpiece of the people), it also distinguishes the fool from the wise; hence the adage, ‘*onye a tuuru ilu kowaara ya, ego eji luo nne ya furu ohia*’ (one who is not able to interpret/discern proverbs has wasted the mother’s dowry). Appropriate use of proverbs and idioms among other collocations and linguistic aphorisms in literary works makes one writer more powerful, creative and artistic than the other. Also, accurate interpretation of proverbs and idioms in pragmatic senses is a serious make of wisdom, wit and intelligence, because their meanings are hardly found on their surface structures. However, following the attitude of not speaking Ìgbò in homes, churches and schools prevalent among *Ndi Igbo* and in Ìgbò communities, it is skeptical that the wisdom, wit and intelligence that characterize apt and appropriate use of proverbs and idioms is relevant among the young Ìgbò native speakers. This paper therefore, assesses the ability of the Ìgbò native speakers in senior secondary schools to use and interpret appropriately Ìgbò proverbs and idioms.

Igbo Popular High Life Music and the Question of Youth Morality and Value Development: The Example of Oliver De Coque and Osita Osadebe

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The influence of music as a major form of popular culture on the youthful population in any society is not under any kind of contention. As part of the entertainment ‘consumables’ open to any well-structured, stable society of human beings, the instructional potential of popular music, which is largely a positive reflection of the society, could also elicit doubts about moral credibility and integrity. The Igbo society of any clime is one that has proven to be not just artistically conscious but also sensitive to the cultural value of its art. Highlife music, a genre that has produced several native maestros and legends is arguably the most famous typology of popular art among the Igbo. The Igbo appreciation of the social value of art, highlife music included, definitely transcends the frontiers of aesthetic satisfaction. What character-moulding roles are art and music expected to play in the average Igbo society, and in line with the emphasized value system of the clan? How has highlife music attended to or negated these expectations, or inadvertently threatened the realization of a morally-upright Igbo society? With the example of Oliver de Coque and Osita Osadebe, both of now blessed memory, this paper sets out to critically analyse music’s value-entrenching role in postcolonial Igboland.

The Aesthetics of Traditional Igbo Sculptures: Imperatives for Self-Identity and Rediscovery-Old Glory Restored

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The traditional art of the Igbo has no doubt suffered humiliation, rejection and degradation. From colonial times and beyond, for example, Europe could not see any good in Igbo art. Any experience of creative, cultural and historic value beyond slavery; thus, view their artistic tradition from their Eurocentric

perspective as primitivistic. Unbelievably, the generally acclaimed dynamic Igbo-ukwu bronzes among other forms of Igbo sculptures flourished very abundantly, yet, the artistic ingenuity of the Igbo-ukwu sculptures were not accepted by Europe, instead they were credited to foreigners from Europe. Apparently in defiance of some of these Eurocentric biases, African art generally, especially Igbo art images exhibited clear opposing aesthetic formalism, a different physical language that had never been part of Europe's artistic culture and endeavour. In view of the above, it becomes expedient to review, revive and restore the aesthetics of the traditional Igbo sculptures which has been a symbolic affirmation of how the Igbo lived, communicated, celebrated, recorded and described their lives, since the beginning of time. It hopes to restore the diminutive stature of traditional Igbo sculpture for better aesthetic apprehension, identity, preservation and restoration. However, the choice of this study is purposive agreeing with qualitative research methodology used. The study discovered that, Europe did not understand the humanistic, functional and fertile artistic ideology behind the creativity of Igbo sculptures and arts. It made them use derogatory words termed beautiful 'primitives' thereby rendering them aesthetically and professionally useless. The paper suggests a return to the cultural artistic tradition and history, and to the givens of the environment and culture, in order to evolve a value system towards socio-economic culture that is autonomous, capable of addressing Igbo genuine needs and identity.

Onye Ndorọ Ndorọ Na Usoro Ochichị N'ala Igbo

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Onye ndorọ ndorọ bụ onye na-eweputa onwe ya zọọ ochichị ka e wee nye ya ohere iwere otu okwa ma o bụ ibe ya na goomntị. Ndorọ ndorọ n'onwe ya dijị onodu ka utu mmadu ga-atunye iji nweta ohere ochichị. Ochichị bụ inata ikike maka nduzi, nhazi, ndezi na nchikwa. Otu okwu putara ihe a na-adi ekwube na ndu mmadu juputara na ndorọ ndorọ agbajoghị ndi Igbo. Ndi Igbo di na mbu nwee usoro ochichị onye kwue uche ya. Ebe o bu na ndorọ ndorọ putara mmadu inwe ohere soro tunyebi aro n'ihe metutara obodo, ajuju wee buruzie, olee ndi okwa ochichị metutakariri n'usoro ochichị ndi Igbo? Nchoputa e nwetara n'ederede a gosiri na o nweghi onye bu onye ndorọ ndorọ kpomkwem n'ala Igbo maka na aka mmadu o bula di n'ochichị n'otu uzọ ma o bu ozo. Nsogbu kpaliri ederede a bu na usoro ochichị ndi ocha bu nke batara na Naijiria mgbe ndi ocha na-achị anyi weturu usoro ochichị ndi Igbo n'onodu di nnukwu ala nke na o diji ka a ga-asị na ndi Igbo amaghizi ihe ha na-eme n'ochichị. E ji atutu ochichị nke a kporo 'Governance Theory' nke Mohammed Asaduzzaman tuputara n'afọ 2016 nyochaa ederede a. Atutu a gbara n'anwu ihe ndi a na-elodo anya asị na ochichị bu ezigbo ochichị ma o bu na o bughị ezigbo ochichị. A chikotara ederede a site n'irutu aka na o bughị na a ga-echigha azu n'usoro ochichị ndi Igbo kpomkwem na senchuri iri abuo na otu a kama na o nwere ihe ndi di mma na ndorọ ndorọ ochichị ndi Igbo e nwere ike iweta tinyekwuo na nke ndi ocha ji bja ala Igbo maka agamnihu. Ederede a ga-abara ndi ndorọ ndorọ ochichị n'ogogo di iche uru ma bakwaara ndi niile na-eme nchocha n'isi okwu yiri nke a uru. A ga-agbaso usoro ndesa mkpuru okwu Igbo dee ederede a ma jiri nsoro nkanye akara uda olu nke Green na Igwe 1966 wee tinye akara n'uda olu n'ebe ndi kwesiri.

Kolanut in Igboland and What It Represents

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The study examines the use of kola nut and what it represents in Igboland. Kola nuts are not only known for their origin to many American and European soft-drink and its chewing by labourers to diminish hunger and fatigue, but even more for its sacred significance in Igboland. Attending a kola nut ceremony is almost inevitable for anyone visiting Enugu and is Igbo tradition at its best. Elders agree that once the 5-centimeter nuts are blessed with incantation, the visitors feel welcome and safe. The kolanut tradition is used for variety of events. The ceremony may vary depending on the occasion and people present at the ceremony, but there is a common understanding in the traditional way of breaking them. To illustrate this delicate ceremony, I will take the occasion of welcoming a group of visitors to a village. The host presents a plate of kolanuts to the leader of the delegation, who will take the plate and show it to the most senior member of his entourage. He acknowledges that he has seen the plate with his right hand, before it is shown to the less senior members and so forth till most members have taken a glimpse of the plate. After that, the host gets the plate returned from the visitor, takes one of the kolanuts and gives it to the visitors saying: "oji luo uno okwuo ebe osi bia." This proverb means that the visitor needs to show the kolanut to his people as proof of having visited this village. When breaking a kolanut in Igbo and the kola turns out to be four-in-one kola the elders say that it signifies good things.

Improving on Second Language Use in Nigerian Languages as a Veritable Tool for Ensuring National Security

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This study examined improving on second language use among Nigerian languages as a variable tool for ensuring national security. Two research questions guided the study. The sample of the study was 80 Igbo lecturers in Federal Universities in Nigeria. A 21-item questionnaire was used to collect data from the respondents. The instrument was validated by two experts in language education and one from Measurement and Evaluation from University of Nigeria Nsukka. The instrument yielded 0.83 using Cronbach Alpha method. The results were analysed using mean scores. The result showed that the lecturers view the use of Nigerian languages (Igbo) as a weapon for national security as defective. This was attributed to poor awareness on the actual security problems in Nigeria, inability to teach issues related to security problems, non-integration of Nigerian languages (Igbo) and security education in the

curriculum, and the inability of lecturers to teach the three major languages (Igbo) in universities effectively. This lack of awareness of the main security problems and its poor integration into the Nigeria languages (Igbo) curriculum was a defect. Thus, a lot of challenges were identified by the study. The results show that the challenges to the use of Nigerian languages (Igbo) as a weapon for national security are varied and mainly in form of illiteracy among the people, which includes inadequate information on security issues by the populace, poor integration of language and security matters in the nation's education, ethnic and political consideration in the recruitment of lecturers and students in public secondary schools in Nigeria that make cross fertilization of languages impossible. Also, poor integration of the three major Nigerian languages in university curriculum makes it difficult for the free flow of information among the different peoples in Nigeria, especially in security issues. Recommended among others are the integration of the nation's indigenous languages into the curriculum and the use of the dominant ethnic languages as a medium of instruction in schools.

The Marginalization of the Igbo Nation and the Call for Restructuring

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Marginalization is a process whereby an individual or a group is pushed to the edge and accorded lesser importance. This is predominantly a social phenomenon whereby a sub-group is excluded and their needs or desires ignored. It is a persistent inequality. In most cases of marginalization, the harm is always aimed towards the minority, the weak, etc. The Igbo people are a major tribe and massive players in the scheme of things in Nigeria. They are gradually taking over the economy of Nigeria and are very active in the political affairs of the country. *Ndi Igbo* cannot be ignored in decision making process. Why the call for restructuring, then? The word restructuring is currently trending in the politics of Nigeria and has been interpreted differently depending on one's political lining. In a layman's language, restructuring is to change or rebuild. Some literatures on political restructuring in Nigeria define the term as devolution of power from the federal government to state (IBB 2017); restoration of federalism (Osuntokun 2015); independent self-sustaining federating units (Shonibare 2017); return to regionalism with six zones as federating units (Ikoku 2017). The marginalization cry by Igbos, is it myth or a reality? Is the cry for a restructured Nigeria justified? What will be the likely effect of a restructured Nigeria on Igbo nations? How does it impact Diaspora Igbo's quest to tap into the investment opportunities in Igboland? The result of this work shall be an eye opener and a learning material to the Igbo living in Nigeria or abroad. It will be of immense benefit to students and anybody desirous of having an objective understanding of Igbo's view on marginalization and restructuring.

Igbo Diaspora – Challenges of Wealth Repatriation in the Face of Huge Investment Opportunities

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Igboland is an ethno-cultural region, with a population of 35 million, in the present day Southeastern Nigeria with a repository of natural resources, including coal, natural gas, petroleum and agriculture together with its wealth of human capital. The Igbo have been instrumental in the development of Nigeria as their investments are spread across the length and breadth of the country, and in diaspora. But within the Igbo enclave, the investment portfolios of the Igbo are not present. This current malaise requires a home-grown investment initiative "Think-home Philosophy for the Development of Igbo Land" (Nnadi 2018). Recently, the President General of Ohaneze, Chief Nnia Nwodo, has called on Ndigbo outside Igboland to invest at home as a fallback position (Alozie 2017). Senator Ben Uwajimogu also advised Ndigbo in the diaspora to concentrate on investing more in their homeland as it would fast-track the development of the South-East, stem the rising unemployment and youth restiveness (Eziyi 2017). Why are Igbo living abroad not investing in Igboland against the background of massive investment opportunities begging to be tapped and several appeals from government and Igbo social organizations? The objective of this research work is to first identify how we got it wrong and challenges or fears of the diaspora Igbo about coming to invest at home. My questioner will be designed to allow the respondents suggest solutions to the identified issues. This work will provide an objective road map for any sincere effort by government or group directed at getting diaspora Igbo to repatriate their hard-earned wealth for onward investment in Igboland. This paper will also be handy for anybody seeking an objective view of the topic.

Women's Empowerment in Pottery/Ceramic Art and Patriarchy in Igboland: An Imperative for National Development

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Women empowerment through creativity as in pottery/ceramic art is a clarion call all over the world and particularly in Igbo land to help develop the huge potentials of women through provision of opportunities, facilities and enabling environment. Hence, for any genuine development to thrive there must be the presence of creativity as well as the ability to exploit and harness nature and the environment. Women's empowerment in pottery/ceramic art in Igboland no doubt enhances efficiency and promotes other essential developmental goals such as economic, technological, scientific to mention but a few. The persistent and increasing burden of poverty, coupled with unemployment in Nigeria and particularly in Igbo land, motivated this paper. The millennium development goal, which is a global project to eradicate world poverty, is of the view that the problem of the world is tied to gender disparities and the relegation of the womenfolk to the background. The Igbo society is particularly patriarchal and male dominating. Not only does a man need to present himself as having all attributes of a man, he must also be able to control his wife/wives. Functionalist theory was used in this paper while participant observation method was used to collate data. The paper briefly stated the history of pottery/ceramics in some parts of the world and in Nigeria. It enumerates the methods of pottery production by women potters/ceramists in Igbo land. A comparative study of the methods of production of local pottery

and modern ceramics was made. The paper highlighted the importance of pottery/ceramics production by women potters/ceramists in Igbo land. It concluded by stating that full and sustainable national development, especially in Igbo land can only be achieved through empowerment of the womenfolk in pottery/ceramics arts.

Upholding and Preserving Igbo Cultural Heritage

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

Preserving the Cultural Heritage of Ndi Igbo

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Igbo is a society with an abundant and rich cultural heritage that includes language, marriage rites, burial rites, birth rites, dressing, greeting, music, religion, and other tangible cultural monuments, natural sites and cultural landscapes. The motivation for this paper is the urgent call for a return to Igbolan, which is the theme for this conference. It is fairly evident that Igbo customs and values are on the highway to extinction and the worst of it is that very little effort is being made by the Igbo people to forestall the progressive decline. These cultural heritages are the basis for the existence of any ordered human society and can be considered a collective property of the Igbo that should be cherished and nurtured for the perpetuation of a healthy society. Sadly, some of these cultures have died and are no longer practicable, due to western cultural influence and the fast moving technology age. Many Igbo are not aware of their culture, because cultural knowledge and practices are not included in Igbo state education curricula and also because there is serious lack of co-ordination of Igbo cultural heritage between the Igbo states government and the ministry of culture. However, this paper looks at the various forms of the Igbo values that have been so far assailed or modified by globalization, stating how and by what means. It started by explaining the meaning of culture and cultural heritage of Ndi Igbo. It discusses the relevance of some of the material culture of Igbo people, and how they have become necessary for advancement. The paper finally concluded and recommended possible actions to be taken for conservation and preservation of the Igbo heritage in the constant changing jet age.

Development and Validation of Healthy Ageing Promotion Package among the Different Age Cohorts in Anambra State, Nigeria

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The study developed and validated a healthy ageing promotion package among the different age cohorts in Anambra State, Nigeria. To achieve the purpose, nine research questions guided the study, while six null hypotheses were postulated and tested at .05 level of significance. A modified seven-step Research and Development research design was utilized for the study. The population consisted of all the different age cohorts from the twenty-one Local Government Areas in Anambra State and 40 experts from Health and Physical Education, Psychology Home Science, Nutrition and Dietetics, Science Education, Gerontologists and Geriatrics, from Nnamdi Azikiwe University Awka, and University of Nigeria Nsukka respectively. The sample size for the study consisted of 736 males and females from different age cohorts from the ten selected Local Government Areas, out of the twenty-one existing Local Government Areas. Multi-staged sampling procedure was employed. All the research questions were answered using means and standard deviations while null hypotheses 1 and 4 were tested using t-test. However, hypotheses 2, 3, 5 and 6 were tested using ANOVA. The findings of the baseline data revealed that diet, physical exercises, social activities, living conditions and medical check-up constitute ageing needs of the different age cohorts in Anambra State. On the basis of these, a healthy ageing promotion package (HAPP) was developed and adjudged appropriate for the cohorts in Anambra State. The HAPP included verified philosophies goals, objectives, contents, methods, materials and evaluation techniques. There was no significant difference in the mean responses of the respondents regarding ageing needs and health-related problems of the cohorts based on gender, age and educational qualifications. Based

on the findings, recommendation was made that professionals in the area of Public health and nutrition, among others, should adopt the package for effectiveness and efficiency of service delivery.

Nursing Informatics as Key to Improving Nursing Practice

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Nursing informatics (NI) is the specialty that integrates nursing science with multiple information management and analytical sciences to identify, define, manage and communicate data information, knowledge and wisdom in nursing practice. Information technology use in healthcare delivery mandates a prepared work force. Informatics is essential for nursing practice and is critical to providing safe and effective patient care. This paper on nursing informatics as a key to improving nursing practices is a diffusion of innovation theory by Rogers served as a theoretical framework for the write up. The paper discusses the concepts of nursing practice, definition of nursing; who a nurse is; roles of nurses in informatics, nursing informatics competencies, the importance of informatics functioning, the impact of nursing informatics on healthcare system, impact of nursing informatics on the nursing profession and creating a supportive environment for nursing informatics in Nigeria. It was concluded that nursing informatics attempts to manage the explosion of ever-increasing medical information by managing and communicating information, in order to promote knowledge in nursing practice for quality care. Health information technology competencies are available at no cost and supports roles or competency-based queries. Health information technology competencies developers suggest its use for curriculum planning, job description, and professional development nursing practices is continuously changing, and the need for appropriate competencies to address specific areas of nursing are essential to the provision of state and effective care system is advocated and recommended in this paper.

Igbo Philosophy of Life vis-à-vis the Proliferation of Prayer Houses in Southeast Nigeria

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A person or group of persons is known and identified by the philosophy of life the person or group treasures. Philosophy of life has to do with the general principles that guide an individual or group of individuals. It has to do with the ideology that helps individuals to understand and interpret the world. Studies have shown that Igbo philosophy of life is summed up as community consciousness, hard work, competitiveness, adaptability to change, determination to succeed among other things. These are some of the qualities that characterize Igbo philosophy of life. Today, the proliferation of prayer houses in the southeast Nigeria is growing fast. Most of these prayer houses lay more emphasis on miracles, divine intervention and devil possession. Employing the philosophical method of phenomenology, this study observes that the proliferation of prayer houses in Igboland encourages laziness, disaster, family division, etc., and as such constitutes a serious threat to the hard-earned philosophy of life of Igbo people. The study therefore recommends, among other things, some mechanisms to checkmate the excesses and the negative influences of these prayer houses in Igboland.

Effects of Kaolin Mining on Soil and Vegetation: A Case Study of Agbaghara Nsu, Ehime Mbano, Imo State

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The research was carried out to find out how kaolin mining has impacted the soil and vegetation as well as the socio-economic livelihood of the community. The objectives of this study were to: assess the chemical quality of kaolin materials extruded from the mining site and to determine the effects of kaolin mining on the soil and plants in the vicinity as well as evaluate the economic impact of the mining activities on the local community. Information on the peculiarity of the area and economic characteristics were collected using direct interview, questionnaire, and personal observation. Samples of kaolin materials were collected from 3 different mining pits dug in Agbaghara Nsu mining site and analyzed to determine the mineral constituents and purity of the kaolin. In order to obtain information on the impact of kaolin mining on the soil and plant, the mined site was delineated into 4 concentric zones that vary with intensity of mining activity namely: A, B, C and D (the control). Soil and plant samples were collected from 3 replicate points within each zone for laboratory analyses. Vegetation enumeration was carried out using Line Intercept Transect Method. The results indicated that kaolin mined from Agbaghara Nsu, Ehime Mbano is composed of Silica (Si) 0.01%, Aluminum (Al) 0.04%, Potassium (K) 23% and Sodium (Na) 46.0% and impurities such as Lead (Pb) 5.0%, Cadmium (Cd) 0.4%, Manganese (Mn) 10.0% and Iron (Fe) 15.0%. The soils closest to the mine epicenter have higher levels of Av.P%, Ca and Organic Carbon. Av.P%, Ca and OC are higher in soils of Zone A than the Control by 66.5%, 12% and 58.9% respectively. In terms of heavy metals, the levels of Cd, Pb and Fe were higher in soils of Zone A than the Control by 47.5%, 57% and 59.3% respectively. Their levels decrease with increasing distance from the epicenter. Similarly, the plant samples closest to the epicenter of mining have more levels of macronutrients and heavy metals than the control samples. The total population of plant species are 1888 plants/0.036 hectare, 1632 plants/0.036hectare, 1712 plants/0.036hectare

and 3424plants/0.036hectare for Zones A, B, C and D respectively. The kaolin mining activity impacted on the people in the form of job creation. Human consumption and use of kaolin from Agbaghara should be done with great caution as the possibility of having Pb and Cd toxicity with prolonged exposure is high. Rehabilitation and future use of the mining site should recognize the changes introduced already in the soil of the area particularly with regard to Cd and Pb toxicity.

Floodwater Harvesting: The Ecosystem Tool and Solution to Soil Conservation and Management in Igboland, Nigeria

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The high incidence of seasonal rainfall, nature of soils, high population density, rising paved surfaces and land management systems made parts of southeastern (SE) Nigeria vulnerable to degradation by mainly flood water and erosion. This study is an attempt to uncover and revisit the traditional methods of flood water harvesting and conservation among the Mbaise peoples of SE Nigeria. The ponds (Iyi-ala, literally meaning 'land river') were created in response to overcoming flooding and erosion, plus all other challenges of excessive seasonal rainfall on the people, and conserve the flood water for domestic, and arable farming, for the mainly small holder, local sedentary farmers. Seasonal, single cycle arable farming in Igboland, is to satisfy and supplement domestic needs of mainly large families. Of the selected village/community ponds visited, oral interviews were conducted on elderly stakeholders to ascertain previous and current utility in contemporary times, given the climate change regime. Responses showed that Iyi-ala was a well-thought-out flood water control project conceived a long time ago, and suitable for contemporary times of climate extremes, variation and change, as well as environmental conservation and to upscale food production and security. The project is recommended for areas ravaged by high incidence of rainfall, poor soil management methods and food crises, amidst uncertainties that characterize climate change.

Climate Forcing of Forest Cover: Pathway for the Transformation of Food Systems in Igboland

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Natural and anthropogenic factors are two known forcings of forest cover status in parts of Igboland, Southeastern Nigeria. These factors drive the forest cover directly and indirectly. Not much has been done to allay the suspicion or determine the pressure of meteorological variables in the condition and quality of forest cover. A recent study, which applied remote sensing technology and meteorological factors revealed steady rise in the mean annual temperature in the cities of Owerri, Enugu, Port Harcourt, Uyo and Ogoja. NDVI computed showed increasing loss of vegetal quality and functional requirements between 1970 and 2000. This involves loss of forest food crops and non-timber forest products of the region whenever the optimal temperature of the plant species is exceeded. This engenders vast loss of forest resources that contribute to or affect food production and availability in the region. Hence, there is imminent shortage of staple foods and destruction/disorientation of food production pathways in Igboland, paving way for imminent food crises in the long run.

Ecofeminism and Dualism: Recovering the Igbo Spirit of Interconnectedness for Ecological Sustainability

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The present ecological crisis, which has assumed ecocidal proportions, is the greatest threat to the prospect of life on earth today. While a variety of factors may be responsible for this crisis, this paper seeks to explore the thesis that the exploitation of the earth is intimately linked to the devaluation of women as embedded in certain globalized Western hierarchized asymmetrical dualism. This dualistic mentality is firmly rooted in androcentric, patriarchal, sexist, and mechanistic worldview that has paved the way for human striving for power and domination over nature. In this sexist worldview, both women and the earth are excluded from the realm of the sacred, and thus can be objectified, used, and discarded as fungible, even though both continue to give birth and sustain life. This paper will comprise three sections. The first will briefly silhouette the contours of the present ecological situation and analyze one of its chief roots in the legacy and rationality of hierarchical dualism. We then turn to seek productive insights and wisdom, by drawing on ecofeminist scholarship, contemporary scientific theory, and in conversation with Igbo indigenous spiritualities, which valorize reverence for nature and the interconnectedness of all reality as offering a recipe for overcoming dualism. Finally, bringing these insights together, we seek another paradigm for dealing with human-earth-divine relation. We argue for a shift from the model of adversarial domination to one of interrelational kinship and perichoretic communion. Human beings are not above nature, but part of the membership of the community of the earth. Neither is the spirit outside of nature but embodied in it. Thus, we submit that such alternative kinship model, which does not exclude nature and women from the sacred, is our best hope for a renewed ecosphere.

The Igbo Masquerade: An Aspect of a Cultural Theatre in Achebe's *Things Fall Apart*

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Many cultures of the world have the idea of the masquerade. The concept could differ from one culture to the other. In Igbo culture, however, the masquerade comes from the land of the spirits and returns at the end of its stay among humans. Although there are existing literature and research on Igbo masquerade, it has not been sufficiently captured as an aspect of cultural theatre. In Achebe's *Things Fall Apart*, it is explained that the spirits always addressed humans as "bodies," thus Uzowulu bent down and touched the earth with his right hand as a sign of submission. This implies that masquerades are revered in Igbo land. However, there are different types of masquerades and they perform several functions in communities, such as law enforcement agency, collection of levies, and judiciary, among others. This paper aims at using a cultural theory to x-ray the role of masquerades in our culture. It submits that masquerades could be used to bring serenity to our communities in these contemporary times.

Christianity and the Concepts of *Alusi*, *Muò* and *Ndi Ichie*: A Conflict of Ignorance

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The Igbo are essentially spiritual in character. In other words, every stage of the Igbo life-cycle, from birth, through adulthood, marriage, death and burial are steeped in religious observances. Even their socio-economic and political activities cannot be complete in both form and meaning without the requisite religious rites. It is therefore by the fact of this already existing spiritual leeway that Christianity crept into the fabric of Igbo spirituality. In creeping into this fabric of Igbo spirituality, Christianity in quite an illogical and hasty manner laid siege on the fundamental basis of Igbo cosmology. In this process, the church forgot to not only recognize, but utilize some basic elements of dogmatic commonality within the Igbo belief system to its advantage. Thus, right from the beginning, Christianity failed to create the enabling possibility for coexistence with the traditional Igbo belief system. This was to subsequently create a state of permanent conflict within the soul. At the super-structural level, this competition appears to tilt in favour of Christianity. However, at the grassroots level, given that certain under-pinning social control measures could not be easily divested of their religious contents without in fact bringing about a catastrophic effect on the traditional social setting, the traditional Igbo belief system seems to maintain some very notable grips on the society. The present paper explores the fundamental basis of this conflict which mostly revolves around the inability of the people to understand the commonality of certain fundamental bases of the Igbo belief system and those of Christianity. This paper thus looks at the concepts of *Alusi*, *Muò* and *Ndi ichie* in the context of related concepts in Christianity, such as Angels, Spirits and Saints.

Domestic Violence in Igbo Homes: A Contributor to Social Vices among the Igbo Youth

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The recent alarming rate of the youth's involvement in social vices like kidnapping, armed robbery, prostitution, human and human parts trafficking, drug abuse and drug trafficking, and cultism, to mention but a few, has become a global concern. Many factors have been blamed for this crime wave among the youths, such as unhealthy home climate culminating in domestic violence. Domestic violence is violence or other abuse by one person against another in a domestic setting, such as marriage or cohabitation. A situation where spouses (majorly) are at each other's neck has become a syndrome in many Igbo homes. Stories told as fairytales about husband or wife killing, maiming, disfiguring one's spouse have become a common occurrence in many Igbo homes. Domestic violence may arise from uncontrolled emotion (anger, jealousy), financial and sexual infidelity, barrenness and sterility and unhealthy social lifestyles, to mention but a few. The hostility and pains that characterize homes where domestic violence occurs leave devastating physical, social, psychological and emotional impressions on the children. This paper evaluates the contributions of domestic violence to the involvement of the Igbo youth in social vices and crimes.

Analytic Ethics and Folklores: Re-reading Achebe and Okechukwu's Narratives

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The last couple of decades ushered in an era of globalization trends hitherto unparalleled in human history. Recorded alongside has been a transformation period that continues to manifest in altering all facets of life, including economic, political, religious, social, and cultural processes. By opening up and advancing the frontiers of technology, the world is becoming smaller in terms of movements across it and in communication across geographical and non geographical borders. An immediate off-shot of this development is that national identities are challenged and this has great implication for cultural values and identities as well. We concern ourselves primarily with how this trend affects traditional values and practices in Igbo societies with particular focus on folklores. Taking folklore here as the traditional beliefs, customs and stories of a community passed through the generations by words of mouth, then one must confront how transformations birthed by global changes have continued to have undeniable effects on the cultures of traditional African societies. Since African writers remain caught up in the maze of worldwide globalization, and colonization before it, with the resultant psychological, socio-cultural and other forms of dislocation, there is need to interrogate their narratives in order to uncover their representations of the folkloric in their works. Therein

lies the motivation for this study: to examine the narratives against the backdrop of analytic ethics, a branch of Moral Philosophy that engages the attempt to achieve a systematic understanding of the nature of morality and what it requires of humans. Selected for study here are Chinua Achebe's *Things Fall Apart* and Chinwe Okechukwu's *More Folktales Among the Igbo*. The study seeks thus to discover how these writers aim to preserve the indigenous Igbo culture, by recapturing this traditional value-teaching mechanism in their works.

Are Cases of Violence against Women Given Prominence in Media Organizations in Igboland, Nigeria? Views of Broadcast Journalists in Selected Igbo Cities

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According to a gender report in 2012, "Violence against women is unacceptable, archaic, barbaric and unconstitutional in Nigeria. It comes in forms of trafficking, circumcision, sexual harassment, rape, beating, emotional torture and threats." Similarly, the United Nations Women (2010), view violence against women as a humanrights violation. But, despite many criticisms, calls and interventions by women groups, Non-governmental Organizations (NGOs), governments, and other stakeholders to end these inhumane acts against women, the issue continues to persist. No one knows the actual prominence given to cases of domestic violence in Igboland by journalists. This is based on the fact that media can create awareness, convey education and publicize perpetrators as a deterrent to others. This study proposes to interview five journalists each in NTA and FRCN stations in Enugu, Abia, Imo, Anambra and Ebonyi States of Nigeria, in order to ascertain how domestic violence is covered. Social Responsibility theory of the press will serve as the theoretical underpin for the study, while Explanation Building Technique will be used in analyzing the data generated through the interview. Findings no doubt will make an interesting reading and will serve as the bedrock upon which conclusion and recommendations will be made.

Analysis of the Roles of Media and Traditional Leaders in Fostering Harmonious Relationship Between Herdsmen and Host Communities in Igboland

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Cadey Korson in his 2015 study asserts that peace missions after the cold-war era demanded the inclusion of information operations where journalists are to be treated as importantly as the soldiers. The rate of killing of farmers by the Fulani herdsmen is not only alarming; it has constituted one of the biggest security threats in contemporary Nigerian society, especially in some parts of Igboland. The situation appears to have defied the use of force by the security agencies, hence the need for an alternative measure in ensuring harmonious relationship between herdsmen and host communities. In view of the pivotal role of the media in fostering peace in the society, this paper is aimed at analyzing the roles that journalists and traditional leaders can play in this regard. Using the critical analytical method approach, the paper adopted the Social Responsibility theory of the press, and two-step flow theory in prescribing how a harmonious relationship is to be cultivated between herdsmen and host communities. The roles of journalists and traditional leaders in similar occasions were reviewed through secondary data. Results obtained from the critical review revealed that through the interactive and engagement communication approaches, journalists and traditional leaders in Igbo communities can nurture a harmonious relationship between the indigenes and herdsmen.

Aku Ruo Ulo, O Kwuo Onye Kpatara Ya: Nziputa Ya N'Akwukwo Agumagu Igbo Ndi a Hooro

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Agumagu bu enyo mba obula ji ahu onwe ha. O bu echiche e chemiri ime nke odee ji ekereuche ya cheputa, ziputa ma koo maobu dee lhe ndi na-eme na gburugburu ya nke anya na-ahu ma nke anya adighi ahu iji kuzie ihe ma kpaa ndi mmadu obiuto. Ndi odee agumagu Igbo na-esite n'agumagu eziputa onodu ndi Igbo ma nke oma ma nke ojoo. Ya mere na otutu ha edeputala n'uzo di iche iche mkpa o di na nwaafu Igbo obula ma onye kpatara ego ma onye nwere uburu isi ga-eme ka aku ya ruo ulo ebe a ga-amata ya ma nyekwa ya ugwu na nsopuru. Ndi Igbo bu ndi e ji mgbasike na agbambo n' ichuta ego na mmuta wee mara nke kpatara na ha na-agbalisi ike iruputa otutu lhe n'ebe obula ha hutara onwe ha. Ha na-adi uchu n'oru obula aka ha huru iru dika azumahia, agumakwukwo, nkuzi, dibia oyibo, nkanuuzu, oru ugbo, ikwo ugboala, dgz. Ndi Igbo bi n'otutu mba uwa gba gburugburu. Naani ebe olenaoe ka a gaghi ahu onye Igbo. Ha na-akpata aku nke ukwu. N'agbanyeghi onodu oma a ha nwere, otutu n'ime ha na-akpata aku nke a kporo akukpatanyeonu (aku nke bu naani onwe onye) ebe ufodu kpatara nke bu odimmanezi (aku nke bu so n'ama ndi ozo). Onodu ndia jogburu onwe ha. Onodu ojoo a kpatara edemede nchocha a bu nke ga-eleba anya uzo di iche iche ndi odee agumagu Igbo ji ziputa uru di n'ikpata aku nke ga-eru ulo ya na oghom di n'ikpata aku nke toro n'uzo (ezi). Ala Igbo choro mmepe, n'hi ya a nyukoo mamiri onu, o ga-agba ufufu. Onye obula kpatara aku welata ya ulo ka e ji ya mepee ala Igbo. Otutu umu Igbo bu oke mmadu na mba ofesi na otutu obodo mepere emepe n'ala Naijiria. Ha ruru otutu ulo, nwee ulo aku, ulo mmeputa lhe (kompini) di iche iche ma ole di n'ala nna ha bu ala Igbo? Ememnchocha nke nkowa a ga-eji opekataampe akwukwo agumagu Iduazisi Ise, ejije ise na ufodu abu Igbo ndi rutugasiri aka na mkpa o di aku umu Igbo iru ulo.

Reflections on Bribery and Corruption: Policing, Police Ethics and Police Deviance

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Policing-maintaining law and order and dealing with law breakers had always been a private concern abinitio. Sir Robert Peel is generally credited with establishing the first English police, in 1829. Thus, in 1838, Boston established its police force; and by 1845, New York also established one and by 1854, Philadelphia had equally established her own police. Police ethics is used interchangeably with morals and pertaining to behavioural character or practices of what constitutes good or bad. Police deviance is traditionally regarded as behaviour that underconforms to society's norms of acceptability and is negatively received. Police deviance, which has a long tradition in the U.S. police departments, appears to be intractable. The motivation for proposing this work is to critically appraise the police as an institution with the duty to prevent and detect crime, apprehend and prosecute offenders within the rule of law. The thesis is that some form of police misconduct, such as drug related corruption, bribery, sleeping on duty, police deception, sex-related corruption, domestic violence in police families and bias-based policing has adversely affected the criminal justice system generally. The conceptual framework is that corruption as stated above, is the latest, most extensive and pervasive factor among the police as an institution. Within the police institution, the procurer, the giver and the receiver are guilty of felony and liable to imprisonment. Also, bribery as a concept refers to the payment of money or other consideration to police officers with the intent to subvert the aims of the criminal justice system. In conclusion therefore, reflections on police bribery and corruption manifestly reveal that the role of the police has been abdicated to some extent based on unethical practices and it constitutes police deviance from its primary object of the protection of lives and property or the security of the nationals generally.

Cultural Impact of the Igbo Language On Its Native Speaker's Usage of the English Language

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Language is a vital aspect of every culture. Every language is peculiar to the culture of the native speakers. No societal relationships can occur without a well organized indigenous language. That is why in Africa, precisely in the Igbo society of Nigeria, there is a standard Igbo language and its orthography is in pure agreement with the International Phonetic Alphabets. Igbo language has been a language with which the native speakers communicate with one another from their ancestors to their descendants either by words or in a written form. They also have many other non-verbal means of communication such as ikoro (talking drums), ogene (metal gong), oja (flute), ekwe (wooden gong) and many others which are used to convey various messages at various times. This paper contends that cultural dynamism has a lot of impact on any language since language is naturally characterized by dynamism, among others. So, this paper is specifically concerned with cultural impact of any language, especially the native language, on communication. Using the Igbo language as a case study, this paper examines the inherent cultural traits in the native Igbo speakers as well as the effects of such traits on their usage of the English language, which serves as the official means of communication. This study, by its nature, is necessitated by the need to curb the idea of regarding the native language as inferior to the official one, which is a threat to both native language and the native society at large. In trying to find out the solution to such threat, ethno linguistics vitality theory is used as a framework. The theory is a model advanced by Gile, Bourhis, and Taylor (1977) to fashion out a framework for examining the role of socio-structural variables in intergroup relations, cross-cultural communication, second language learning, mother tongue maintenance and language shift and loss. Data are collected by observation and listening. Analysis and recommendations are made.

Music of Dead Heroes in Igboland: The Case of Ogidi Dance with Ancient Choreography

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This is a dance drama embellished with ancient choreography, practiced in the category of performing art as an art form, while the instrument of ancient drums is in the domain of fine arts with particular reference to the sculptural piece of the instrument. By execution, the ogidi-dance is also a visual art performed only at the death of an old man, elder, a member of *oha* either at clan or village level and title holders. It is the dirge and music of the warrior, performed to honour distinguished old men/warriors (“*Ogaranya Nwoke/Amala*”) i.e. men of valour and substance, during their burial rites (*ili ozu*) or *ikwa ozu* (second burial) as the case may be with the ritual of *Nkita anya* (dog sacrifice), believing that at re-incarnation, the dead will return a worthier brave son, talented to make exploits in his new world. The dancers of the ogidi ought to be distinguished warriors or whom the oracle or *dibia* (native doctor) had chosen, because the tradition of the dance does not honour the weak but for the brave who has the charisma and can apply ordered gesticulation: either raising of hands, legs or signal body movement to stop or interrupt the music. This is called *Mkwabi Ogidi*, which might be accompanied with *Mbikwe*, a kind of salutation yell that is acknowledged with ovation among the crowd. The dance is a byproduct of the belief system of the ancient people of Uratta Owerri in Imo State, Nigeria and also the traditional religion prevalent in West Africa. (See chap.7.2 Nne Nwaebere/Njoku Enwereuzo priest) when an august visitor emerges like the visit of Governor Sam Mbakwe, the ogidi warrior dance was played to welcome him at the Uratta Secondary School on the 24th May, 1980.

Security Challenges and the Propriety of a Decentralized Police in Nigeria: The Role of the Igbo

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Security challenges are rife in Nigeria impacting more tremendously Igbo people who have borne the brunt of the most harrowing security issues from the beginning of the very existence of the country, ranging from genocide, wars, armed robbery and more recently terrorism, Boko Haram insurgency, herdsmen killing, army/police brutality, kidnapping, religious intolerance, ethnic cleansing etc. In all of these, the Nigeria Police for reasons ranging from over centralization of control and operation in the centre, poor funding/training, corruption and mismanagement have failed to live up to its responsibility of ensuring the protection of the lives and property of the Nigerian citizenry, particularly the Igbo spread all over the country. In a bid to protect their people, various tribes have over the years set up security apparatuses (Oodua People’s Congress (OPC) in South-West, the Bakassi Boys in the South-East, the Egbesu boys and the Meinbutsu in the South-South, and the Yandaba in the North) acting as alternative law enforcement agencies, for no doubt, the sustenance of order and security may be very difficult without the police. This failure of the security system in Nigeria is the major reason for the existence of the antagonists of the state police and the argument that has heated up on the polity on the propriety or otherwise of the state police system. The paper analyses the existing literature on the issues and the various arguments on the provision of the best method of security to ensure the necessary protection of the lives and property of the citizenry as it affects the Igbos who are the most affected in Nigeria. It also makes a comparison of the operations in other climes with regard to security issues and the system of police. The paper concludes that Nigeria, being a nation of many nationalities, with multiple and divergent economic, cultural and religious interests which must be reconciled for the common good of the nation, has an urgent need to decentralize the police system to put a halt on the degenerating security challenges that is having a harrowing effect on Nigerians in general, and particularly the Igbos.

Enforcement of Human Rights and Children’s Rights in South-Eastern Nigeria: A Prescriptive Approach

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In 2009, Prof. Enyinna Nwauche, the then Director of Center for African Legal Studies in Nigeria reviewed the 2009 Fundamental Rights Enforcement Procedure Rules, in order to ascertain whether they are adequate in solving problems of fundamental rights abuses in Nigeria. The study concluded that the 2009 Fundamental Rights Rules can only be useful in Nigeria, if the judiciary becomes flexible in exercising and enforcing human rights. Similarly, in 2003, the Nigerian Government enacted the 2003 Nigerian Child’s Rights Act, which makes provision for the special protection of disabled children in the country based on availability of resources of government or any person who has the duty to provide them. This present study is an attempt to critically analyse fundamental human rights, as well as children’s rights, using secondary data in order to ascertain the current issues bordering on the enforcement of both rights in the South-Eastern parts of Nigeria. The study will x-ray the flexibility clause as maintained by Prof. Enyinna in 2009 and will equally examine the implication of the “subject to available resources” clause in the child’s rights Act of 2003. The findings of the study no doubt, will make an interesting reading on the nature of fundamental human rights and children’s rights in the South Eastern parts of Nigeria. Recommendations will be made on how to amend the Acts in order to remove clauses that militate against their enforcements.

Reawakening Cultural Consciousness, Moral Values, Norms and Practices

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Youths are the future of tomorrow that should protect the cultural heritage of any nation and make sure it is transferred to the next generation. Unfortunately, these present youths seem to have lost grip with the culture. This study therefore was aimed at determining the level of youth cultural consciousness in tertiary institutions in Imo state, in order to proffer intervention strategies to reawaken their consciousness to their culture. A descriptive research design was adopted for the study. The population of the study comprised all the government-owned tertiary institution students in Imo State. The sample of the study comprised 300 tertiary students who were purposively selected from the tertiary institution in Imo state. A multistage sampling technique was adopted. Four research questions and two hypotheses guided the study. The instrument for data collection was a researcher-structured questionnaire which was validated and a reliability index of 0.76 was obtained using split half method of reliability. Data were analyzed using mean and standard deviation for the research questions while the hypotheses were tested using independent test statistic at 0.05 level of significance. Result revealed that the level of youth cultural consciousness was drug abuse, cultism, societal unrest, sexual abuse among others. Further finding revealed that a significant difference exists in level of youth cultural consciousness based on gender while no significant difference exists in the factors affecting youth cultural consciousness based on gender. The findings implied that youths' low level of cultural consciousness is a serious plague to this nation. Hence the study proffered some intervention strategies that included moral education to be implemented at various levels of education, cultural education should be introduced and made a compulsory subject or GST course in tertiary institutions. Based on these, the study recommended that the Nigeria cultural policy should be reviewed. The educational sector should organize and sponsor youth activities to engage them in worthwhile activities, so that they can appreciate their culture and social media. The music and film industry should intensify efforts to portray the culture of the indigenous communities, not foreign culture among others.

Safeguarding the Best Interests of the Child in Adoption in Nigeria

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It is a fundamental principle of international humanrights law, that the best interests of the child should be a paramount consideration in any decision made about a child's future. Best interests of a child entail that everything done in any transaction in which a child is a party, must be beneficial to the child. Adoption is one of those far-reaching decisions that could be made about the future of any child, and as such, should be tailored towards the best interests of the child. Although there are other interests that are involved in adoption process, the interests of the child far outweigh all the other interests and should be safeguarded. Safeguarding the best interests of the child in adoption demands that all the key players in the process should ensure that measures are put in place to enable the child to be fully assimilated into a safe and stable environment. This paper, therefore, appraises those factors and strategies that will guarantee that the best interests of the child will be served, while at the same time balancing other interests that are equally essential in adoption processes. The paper will conclude by recommending that all stakeholders in adoption process should adopt measures that will guarantee the child's happiness, security and overall development into young adulthood.

“Apo Six” Killings Saga: Ethnicity and the Dynamics of ‘Corrupt Policing’ in Contemporary Nigeria

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The Police represent one of the most crucial security institutions in any society, particularly as it is the principal law enforcement agency. For Nigeria – a society with quite a worrisome security situation since the past two decades – the odds could not be worse; not only has the scale of organised crimes and devious engagements continued on the upward trajectory, but the supposed protectors and defenders of the common person – the Police – seemed to be imperiled, due to malevolence, oppression and delinquency that are often associated with ‘policing’. This paper analyses the historical dynamics of the developments associated with the horrendous killings by the Police of six innocent citizens in Apo-Abuja. It interrogates the complex sequence of events and the associated intrigues involved in what could only be called the “Apo six” saga. It argues that not only was the Police institution complicit in this crime, as it shielded its ranking officers indicted in the crime, but the State, which ought to be the custodian of the rule of law, was found to be incompetent and disinclined. The paper concluded that in Nigeria's long history of policing, the “Apo six” saga represented not just the worst of policing and rubbishing of the judiciary, but equally the reinforcement of dysfunctional ethnicity in law enforcement institution. Primary and secondary sources were utilized for the purpose of this study.

Of Rebellious Clergy and Protestant Laity: The Catholic Church and the Leadership Debacle in Ahiara Diocese

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The Vatican announced the appointment of a new bishop for the diocese of Ahiara in Nigeria on 7 December 2012. What followed was, however, an informed protracted revolt of both the clergy and laity of the diocese, rejecting the bishop-elect and refusing him 'canonical possession' of the diocese. The incident clearly revealed gory 'church politics' that has been attended by widespread criticism, both of the 'politicization' of, and Mbaise people's reactions to such church appointment, the latter particularly so as it was considered to be an affront to the Papacy. This paper explores the origins, nature and dynamics of the debacle, which was triggered by the episcopal appointment to the Ahiara Diocese seat, which ultimately engulfed church leadership beyond the diocese. It argues that, far from being a cause for the localization of the bishopric position, the crisis was essentially due to a deep-seated resentment over a compromised and abused appointment process, as well as perceived victimization and marginalization within the church. This is underscored, as the paper argues, by what is believed to be a political machination of "neo-Nri hegemonic control" of the church leadership, particularly in Igboland. In exhibiting the Ahiara debacle as a typical 'crisis of leadership', the paper interrogates and critically analyses the 'desperate acts', charged commentaries, as well as seemingly deliberate vindictive attitudes of the church leadership in relation to the crisis. The paper also suitably argues that the Ahiara debacle unmistakably and aptly mirrors the leadership crisis in the wider Igbo, nay, in Nigerian society.

Education as a Social Justice Issue in Nigeria

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One question that arises quickly in the light of escalating poverty and inequality in Nigeria is to ask, what is the purpose of education? What is education for? Gert J. Biesta (2009, 2010, 2013, and 2015) advances these three important functions of education: qualification, socialization and subjectification. Taking Biesta's tripartite functions of education as the starting point, this paper, therefore, focuses on the importance of quality education, schooling and pedagogy for classroom practices. The failure to provide high-quality education and teachers in Nigeria's classrooms and schools continues to impact on children's life chances and opportunities, often restricting the path to a fulfilling career that they may wish to choose in life. The paper argues that the education of Nigeria's children is a social justice issue, if we are to reduce inequality and promote opportunity.

Marginalization and Restructuring: The Perverse Poverty of the Great Nation of Nigeria

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Nigeria is a very rich country in history, culture and natural resources. Nigeria is home to delicious cuisine, rhythmic music, beautiful colorful gab and a host of varying native languages. Furthermore, the land itself produces some of the world's most sought-after resources, such as natural gas, tin, crude oil, iron ore, coal, limestone, and zinc. Additionally, the country has a notable history since Nigeria gained independence in 1960. Surprisingly, Nigeria's poverty level then was relatively low. Nigerian citizens are hardworking, resourceful, and many are religious despite the country's current disposition. Yet, about 70% of the population today is living below the poverty line (Olawale, 2018). Given this information, the questions one poses are as follows: Why is Nigeria so poor? Who is benefiting off the labor of industrious Nigerian citizens? And lastly, why has Nigeria been marginalized in such a prolific way, given the fact that one can find African influences all around the world (food, agriculture, garb, music and dance). The answer to these questions will vary depending on who is answering the questions; political instability, income inequality, ethnic conflict, and over population are amongst the most common responses. Much of the wealth in Nigeria is held by a few. This poster presentation seeks to address the factors contributing to the impoverishment of Nigerian people through lack of financial means that hinders the economic growth of Nigerian citizens, historical background, the solutions, recommendations and conclusion. Interviews and questionnaires will be used for information gathering from a chosen segment of the population.

Laudatio Si (On the Care of Our Common Home) in Traditional Ecological Ethics

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In traditional Igbo society, the ecosystem, especially the earth has been considered and treated as a common good and mother, because it is being owned by the living, the ancestors and God, and among the living it is communally owned. There are many reasons behind this consideration of the earth as mother and common good in traditional Igbo society because, the earth is sacred and source of life for both human beings and other forms of life, it is the mother goddess and source of harvest. Therefore, the care of the common good-earth has been an integral part of Igbo culture, no wonder there are special days for every activity in traditional Igbo society, hunting days, farming days, fishing days, in addition, there are sacred forest, sacred tress and sacred animals. Furthermore, there are rules guiding every activity such as hunting, fishing farming and harvesting. God gave the earth to human beings to care and sustain it both for the present and future generations. For example, it is an abomination to kill a pregnant animal during hunting, or an animal with a child. Pope Francis in his encyclical *Laudatio Si*, called the earth as a sister and mother that provide humanity with food and sustenance and he finally called it a common good. This has long been the understanding of the earth in the traditional Igbo society, where the earth is communally owned and has both spiritual and temporal values in the Igbo society. Therefore, this presentation will discuss the following: the motherhood of the Earth in traditional Igbo society; the Earth as common good and its care; the position of human beings among other creatures; the connectedness and interrelated of things in the Igbo cosmology.

Iji asụsụ Igbo akuzi sayensi sọbjekti ga n'ụlọakwụkwọ sekondrị: itughari skimu bayoloji ndi SS 2, taamu nke abuo.

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Mkpa o di iji asusu epum akuzi ihe n'uloakwukwu abughizi ihe a na-agbagha agbagha. Mba ndi ogo mmepe ha, okacha na sayensi na nkanuzu, na-edede ude n'uwu niile bu ndi site n'ulo ruo n'uloakwukwu ha, ji asusu epum ha eme ihe niile ha na-eme - ikwukorita okwu, igwu egwueregwu, izu ahia, ikuzi ihe, iruputagasi ihe dgz. Otu n'ime uzọ ka di mfe ime ka obodo anyi bu Naijiria soro n'osọ nkwalite na otuto na sayensi na nkanuzu bu ntughari. Ntughari bukwa uzọ e si were echiche, ozi na nka di n'otu asusu maobu n'otu olumba wefee n'asusu ozọ maobu n'olumba ozọ. Ebumnuche nchocha a bu itughari skimu bayoloji ndi sekondri site na bekee gaa n'Igbo. Usoro anyi gbasoro bu isonye muo bayoloji n'ofudu ulokwukwo, igba ajuju onu na igu akwukwo ufodu. Nchocha anyi gosiri na otutu umuakwukwo na-enwe oke nramahu n'ighota sayensi e ji asusu mbirambia akuzi, enweghi otutu akwukwo sayensi na nkanuzu e dere maobu tugharia n'Igbo, enweghi mmasi n'asusu Igbo, enweghi ndi nkuzi a zuputara n'iji asusu Igbo akuzi sayensi na nkanuzu socha n'ihe na-akponyere otuto nkanazu anyi ukwu. Anyi tunyere aro ka e tinye uchu n'itughari akwukwo sayensi ndi e dere n'asusu ndi ozọ gaa n'asusu Igbo, izuputa ndi nkuzi ga-enwe ike akuzi sayensi na nkanuzu n'asusu Igbo, goomenti inye ezi nkwado na nchocha na nkwalite asusu ala anyi na ohaneze inwe mmasi na nkwalite asusu anyi.

Socio-Economic Discourse on Igbo Home-Coming Fever

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It is a sustained assumption that the Igbo peoples' quest for migration is not unconnected with their quest for survival and material development and prosperity. Thus, the Igbo people feel at home in any land they find themselves, maintain cordial social relationships, even fight to sustain the peace of their host communities. In some cases, they even take the extreme step of marrying from their host communities in order to assure themselves of both the security of their lives and property. However, during festive seasons, like Christmas, New Year, new yam and other festivals that may warrant a large concourse of gathering of the people, one notices that the same people, who had made the host communities the home are streaming out of that same communities in their thousands as though they are facing life-threatening situations. It is this paradox of staying abroad and returning home that elicited this paper. The paradox is anchored on the double situation demand of migration and returning to Igbo homeland. Here, the researcher, in adopting the socio-historical method, discovered that the double demand attitude of the Igbo people can only be given accurate interpretation when considered against the background of quest for Igbo prosperity, identity, unity and development. It is herein discovered that the festive period, besides being religious celebrations is also a period of social rendezvous. It provides further opportunity to evaluate productivity in the hostland, assess performance, familiarize with other family members both at home and abroad, negotiate new relationship and business and also cut new paths towards community development. Therefore, this paper concludes that the home-coming fever of the Igbo people during festive seasons is simply a quest to cement Igbo identity and unity.

Gender Attitudes and Domestic Violence against Men in Igbo Literature

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Domestic violence remains a burning issue within the family. Several scholarly works dwell more on domestic violence against women, ignoring violence against men. This is because it has become common to see women being beaten, abused and murdered by their male counterparts. But men who are abused keep silent for fear of the ridicule they will receive if they admit that wives are violent towards them. This paper investigates domestic violence against men within the family as depicted in Chinedum Ofomata's *Ihe Ojoo gbaa Afo*. Through purposive sampling, we selected the novel to be the most representative because it reveals the attitudes and actions of men and women in Igbo family. Domestic violence against men is often trivialized and not critical to compare with that of the violence against women. The analysis of the selected Igbo prose fiction is anchored on gender-based theory of domestic violence. Domestic violence against men is reflected in the novel as a result of women's foul temper and wickedness. Domestic violence against men should be condemned and/or eliminated, as that of violence against women, because of its negative consequences on the abused. It stigmatizes men for life and at times, it leads to their untimely death.

Nzulite Umwakwukwo Na Nka Ogugu Igbo: Uzọ Kwesiri Ekwesị

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Ogugu di nnuoku mkpa na ndu mmadu n'ihu na e ji ya amata echiche odee. N'awa, inweta amamihe abughi naani site n'inu ma ghota ihe e kwuru, o bukwa site n'igu ma ghotakwa ihe e dere. O bu nke a kpatara ndi Nigerian Educational Research Development Council (NERDC) jiri tinye ogugu ka otu n'ime ihe a ga na-amu n'ulokwukwo o bula. Ihe o bula mmadu dere nwere ihe mmuta o chorọ ikuziri ndi ogugu. Anyi maara na mgbe ndi Mbiarachijwa batara n'ala anyi bu Naijiria, na nkuzi sobjekti ato naani nke bu omumu ofufe, ogugu na odide ka a na-akuzi. Ndi okammuta maara nke ha riri na nkuzi na omumu asusu, dika Gregson (1973), Robinson (1973) na Unoh (1984), emeela nchocha di iche iche were choputa na ogugu so n'otu ihe di mkpa n'ebe mmuta di. Ya mere Strickland (1975) jiri kwuo na uzọ anọ asusu si aru oru na ndu mmadu bu site n'onunu, okwukwu, ogugu na odide. O bu ihe nwute na umwakwukwo na-enwe obi idamba n'igu Igbo n'ihu etu e si zulite ha ma o bu na gburugburu ebe ha tolitere. O bukwa ihe nwute na otutu umwakwukwo na-amu Igbo di ka L1 na L2 no na sekondri skuul nakwa na mahadam di ichiiche ma na Naijiria, ma na mba ofesi, na-enwe nsogbu n'ogugu Igbo. O bu n'ihu enweghi mmasi na nsogbu umwakwukwo na-enwe n'igu Igbo ka edemede a jiri di nnuoku mkpa n'ikowa usoro kwesiri ekwesị a ga-esi zulite umwakwukwo na nka ogugu ndi a bu ngumi, ngusa ma o bu nguwaga, ngunobi na nguputa site n'igbado ukwu na tiori keschema. Nke ga-enyere umwakwukwo aka isite n'ihe ha matarala na mbu gbasara okwu Igbo nwee mmasi n'igu ma ghota ihe ha guru n' asusu Igbo.

Aku ruo Ulo: Materialism, Individualism and Social Responsibility

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Material achievements and exploits determine the level of individual and collective economic success of any given society. Individual aspirations to greatness is a pathway that ensures economic growth and worth. The Igbo people have social frameworks that guide the making and sharing of wealth that ensures communal sustainable and wellbeing. This paper examines the concept and ideology of *Aku luo uno*.....as a recognized bedrock based on the 'think home' philosophy of the Igbo people that ensures collective communal development strategy for sustainability and progress. This study also explores the communal spirit of the Igbo people as against the emerging temptation of individualism that has propelled a conscious effort for personal wealth, development and recognition as against collective societal progress. Drawing mainly from primary sources of oral interviews, and historical scholarships on the opportunities offered by Igbo migration and sojourn outside Igbo land, this study attempts an analysis on the social responsibility of every individual committed to communal progress and development. The paper concludes that communal survival is the responsibility of every individual, groups and associations "to create a social reality in which all persons share through their participation in it."

Ndi Igbo as Pivots of Scientific Development in Nigeria

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Compared to other ethnic groups in Nigeria, the Igbo have made landmark achievements in the field of science and technology. From the non-digital shores of Africa to the deep digital milieus of Asia, Europe and the Americas, Igbo people have put their ingenuity at play, by distinguishing themselves in scientific research. We have many known names in science and technology that have made research and technological contributions to the world, for example, Dr. Phillip Emeagwali, Prof. Alexander Animalu, Prof. Barth Nnaji, Dr. Samuel Achilefu and Dr. Bennett Omalu. The major crux of this paper is to unveil how the scientific nature of the Igbo people has affected their development in all ramifications in Nigeria. In places like Aba, Onitsha, Owerri, Umuahia, Abakiliki and Enugu, many industrial clusters and scientific outlets have existed over the years, thereby revealing the nature of the Igbo as a

people with restless scientific innuendos. We will study the Igbo as a people that have contributed sustained scientific feats formally, informally and scientifically, placing Nigeria in the forefront of development in Africa.

The Scientific Process of Breaking Kolanut (Iwa Oji) in Igboland

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

Escape from Massacre: Reviewing the Nigerian Civil War Experience of a West-Niger Igbo Town

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The Nigeria Civil War fought between 1967 and 1970 has often been presented by most scholars and commentators in macro-study details. No major attempt has been made to look at its operational episodes at what may be described as the basic superstructure-level. The present paper in deviating from the conventional, more or less traditional macro-research focus of most works on the Nigerian civil war, tries to look at it from the angle of micro-community experience. In this case, the paper will look at the war as it was fought and experienced in Ibusa, one of the Igbo towns west of the River Niger, focusing mainly on the raw experiences of the ordinary folk of the town, their differing experiences in the hands of the two warring forces, as well as their war-time survival strategies in given circumstances. The study is based mainly on oral accounts by participants and supported by the personal experience of the present writer as a child-participant, then eight years old. It will further look at the pattern of economic survival, political organization, and social life of the people in the creeks and forest under the control of the Biafran troops.

Communal Conflicts and Rural Housing Development in the North Central Region of Nigeria

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Communal conflict means a violent clash between non-state groups using lethal weapons to gain control over some disputed resources, such as land. Such violent clashes usually result in destruction of lives and property. In the North central region of Nigeria, the scale of communal conflicts has become very worrisome, because of its frequency of occurrence. The aim of this study is to examine the effects of communal conflict on rural housing development in the central region of Nigeria, using three states, namely: Benue, Nassarawa and Plateau States. Data for the research were collected through the key informant interview technique and personal observation for the primary source, official records, textbooks, Internet, etc., for the secondary sources. The sampling technique was a combination of the stratified, purposive and simple random sampling techniques. The study revealed that communal conflict has adversely affected rural housing and economic development in the area as indigenes of the affected communities are forced to flee from their homes. The reasons for this situation have been identified as land ownership tussle, ethnic leadership struggle, religious differences, and politics among others. It was consequently recommended that the government should rise up to its responsibility by confronting this challenge decisively, by not aiding any particular ethnic group to the detriment of the others, and by allowing states to establish their own police force.

Igbo Animated Cartoon Video: An Instructional Tool for Revitalization and Enhancement of Proficiency Skills in Igbo Language in Schools and at Home

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The motivation for this study is the low-level of acquisition and proficiency of the Igbo language by modern Igbo children, coupled with the extinction caution of Igbo language by UNESCO (2009) in the next five decades, if urgent steps are not taken by Igbo stakeholders to revive the interest of Igbo people in the learning and acquisition of the language. It is, therefore, necessary to revitalize the learning and acquisition of Igbo language both in schools and at home. The need to employ dynamism and variations in the learning of Igbo language using technology to suit the needs and motivate of the modern Igbo child becomes very necessary. Animated cartoon video, a highly motivational postmodern technological language learning tool, comes handy in the acquisition and enhancement of proficiency skills in Igbo language. The researchers developed three Igbo animated cartoon videos (IACV) for the learning of Igbo language. The effectiveness of these videos in enhancing proficiency skills in Igbo language was tested using upper basic 7 Igbo students of Federal Government Colleges in Lagos State, Nigeria. The theoretical framework of the study was based on two theories of second language learning: Piaget's 1964 Theory of Constructivism and Meyers and Wilson's (2000) theory of situated cognition. The study employed a quasi-experimental research design using test and re-test method. Three hundred students and twenty-five teachers of Federal Government colleges in Lagos grouped into treatment and control groups were used for the study. The treatment group was taught with the developed Igbo animated cartoon videos while the control group was taught using the old teacher didactic method. Significant result from the study revealed that there is difference in the motivational level of students in the experimental groups in the teaching of the Igbo language and culture.

The Role of the Family in Mother-Tongue Literacy of Pre-Primary Age Children

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Much has been written about literacy development in Nigeria, but to the researchers' knowledge not much scholarly work has been done in mother-tongue literacy of pre-primary children in Igbo language. Literacy in the mother tongue is an important part of knowledge acquisition. A child well-grounded in the mother tongue, when exposed to literacy education, will likely attain a rounded development in the four language arts fields of reading, writing, listening and speech, in addition to ethical values in the society. The researchers observed that most Igbo families do not speak Igbo to their children and as such, children in such families cannot speak the Igbo language. We believe that if children are exposed to the Igbo language at an early age, the children will easily learn the language. The researchers extensively made use of participatory observation and on-the-spot interview (vox populi) in data collection with a view to determining how best the family could help the child to acquire the mother tongue during the pre-primary age. Sapir-Whorf's theory of linguistic was used. If exposed to Igbo language early, children can acquire the language which will serve as a means of communication. This paper hopes to make insightful comments on how the family could improve the acquisition of mother tongue skills by their pre-primary children.

Aku Ruo Uno – Self Determination Bu Step by Step

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This paper seeks to explore the way the burning embers of self-determination that lies at the heart of every Igbo man at home and in the diaspora can be channeled to ensure that ala Igbo benefits most and does not suffer the ravages of war. The undertones of marginalization of *ndi Igbo* when issues that concern the administration of the entity Nigeria are being decided, is deafening in its silence. Is the solution a quick rush to "self-determination" without considering the consequences on lives and properties bearing in mind that the Igbo are more likely to be found in every nook and cranny of the world; can

provocation and sounding the drums of war be the means to self-determination irrespective of collateral cost to lives and properties? Can there be a better strategic route with focus on a “step by step” shift towards making Biafra a hub of income generating activities? Presently, “*aku ruo uno*” is not just an adage to *ndi Igbo* as we witness the shift in mindset that is causing our entrepreneurial brethren to establish some part of their businesses in the East. How do we expand this mindset to ensure that we make the best out of the desire to be more determining of our fortunes without resorting to crises and war? In conclusion, “Biafra” should be a three step process: political Biafra, economic Biafra – and when these two are properly executed – physical Biafra would be a matter of course.

Exile, Emigration and Societal Development: The Igbo Perspective in Pita Nwana’s *Omenuko* and Chinua Achebe’s *Things Fall Apart*

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The paper examines the concept of exile and emigration in traditional Igbo society as depicted in Pita Nwana’s *Omenuko* and Chinua Achebe’s *Things Fall Apart*. It evaluates the cardinal reasons for exile in traditional Igbo worldview and compares it with the diversity of reasons for exile in postcolonial literary texts and context. Edward Said’s postulations on exile provide the basis for analysis. The paper highlights the features of exile in traditional Igboland that contradict Said’s assertions and contemporary perceptions of exilic experience and condition. It shows that the traditional Igbo concept of exile is not characterized by the alienation and displacement of transnational exilic experience. Depictions in Nwana and Achebe’s texts enable the paper to conclude that situations of exile usually arise from the need to maintain communal harmony and balance and that the end of exile, more often than not, results in communal welfare and societal development.

Assessment of the Effect of Rural-Urban Migration on Rice Production in Enugu State, Nigeria

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This study assessed the effect of rural-urban migration on rice production in Enugu State, Nigeria. The study specifically described the socio-economic characteristics of the people, ascertained the level of rice production, examined reasons and determined the level of rural-urban migration, and ascertained the extent to which rural-urban migration affects labour availability on rice production in Enugu State. Multi-stage and Purposive sampling procedure was used to select 60 respondents that constituted the sample size of the study. Data were obtained through the use of a structured questionnaire. Descriptive statistics, such as frequency counts and percentages, and inferential statistic such as correlation equation, was employed in analyzing the data collected. Findings indicated that majority of the respondents (81.67%) were at their youthful ages; highest household size was between four and nine persons; more of the respondents (53.33%) were small-scale farmers and had below six hectares of rice farm lands. Among other conclusions, the study showed poor living conditions, low influx of income and lack of employment as major reasons for rural-urban migration, and how the Nigerian government can transform the rural areas holistically, by making available basic and sufficient socio-economic and infrastructural amenities.

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In my Secondary School, I read the book *Things Fall Apart* and *The First Son* written by Chinua Achebe and Chinedu Akubueze. I read how masquerade was used to honor the dead and their entertainment style during festivities. I wondered how this would be in real life. My father took me to our village in Mbaise and decided to give me once in a life time show. I was taken to Anara in Isiala Mbano L.G.A of Imo State where I beheld arrays of masquerades in their delightful regalia. To crown it all, the vibration around us, the sound of the flute player and the joy that radiated from the faces of those dancing to the rhythm left a lasting impression upon me that till date, I still visit Anara on every 26th day of December. It is on this that I bring forward this wonderful expose on masquerade ceremony in Igbo land and urge that this cultural heritage should not die. Masquerades as we all know has a primary function to entertain. They also serve other purposes as they are said to be representing the deities. We, therefore, in this presentation highlights this other features aside the primary function of entertainment. It is my view that this wonderful traditional and cultural heritage should not be allowed to die, instead efforts should be geared towards reviving it for its entertainment and tourist values. It is presently the cultural and traditional ceremony that has survived the western cultural influence and their religious norms.

The Socio-Religious Discourse on the Igbo People's Mobility and Migration Dexterity

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The Igbo People of Eastern Nigeria known for their mobility have become the envy of other people within the global community, yet they have not been restrained despite this general aversion. Then, one would ask, what is the secret behind this free movement? In attempting the question, scholars have proffered ecological, economical and survival instinct theories to justify their reasons. These reasons as plausible as they may be, seem not to have addressed the ontological factor, hence, the current research. This work in adopting a socio-religious and hermeneutical method discovers that among other reasons for the Igbo peoples' migration and mobility dexterity, the religious factor is prime. This factor hinges on the fourth [4th] commandment given to the people by Chukwu-Okike, which states, 'If you cannot assure your security and survival in one society, relocate to another.' A reflection on this commandment reveals that Chukwu-Okike did not create the Igbo people to be a stationary nation, but rather a nation in motion. Therefore, mobility could be found in their DNA. This informs the adage, '*Oje mba enwe iro*' [A traveller keeps no malice or enemy]. Therefore, the great quest to exploring opportunities in other places is considered a divine mandate. However, this exploration of opportunities is not done in neglect to the homestead, hence the adage, '*Aku ruo uno*' [When wealth gets home...]. It could therefore be considered that it is in the quest for obeying the commandment of Chukwu-Okike that Igbo peoples' migration and mobility dexterity could be meaningfully interpreted.

Akụ Ruo Ụlọ: A Re-Thinking of Igbo Value System

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The Igbo people of Eastern Nigeria are not only known for their dynamism and exploration for greener pastures, they are also highly innovative in nature. These attributes of the Igbo may be responsible for their noticeable dispersal to all parts of the country and the world at large. A good number of Igbo people are highly successful in their chosen professions outside the shores of Igboland, to the extent that their enterprise blossoms to creating great wealth outside Igboland. A popular dictum in Igbo says that "Ebe o bula I gara, I hughị onye Igbo, hapu obodo ahu puo, ihe o putara bu na ebe ahu adighi mma maka mmadu ibi" (any place you go and you do not find any Igbo person, leave that place, because such a place is not habitable). This study x-rays the various ways the dispersal of the Igbo people have affected the value system and the socio-economic well-being of the Igbo. Borrowing a leaf from the song of Ababa Nna, a popular Imo indigenous musician which says: *Ukwu no anyi na mba ari anyi mma kpolawa anyi ulo*. (Our legs being outside is not good, bring us back home). The study will analyse secondary data on Igbo people in diasporas and their wealth.

Okwukwe na Nghota (Religion and Belief)

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Oha n'eze ekene mu unu. Aham bu Nwanneka Okoye, onye Nimo ana alum na Enugwu-Ukwu na Njikoka nke mbakara ochichi di n'obodo ime Anambara. Obidim uto nke ugwu na enwerem ohere ikwu ihe gbasara Okwukwe na nghuta nke nmo n'ala Igbo anyi. Ndi Igbo anyi nwere okwukwe na chi kachasi chi anyi na akpo Chukwu obi ama, Chineke, Eze kachasi eze, Site na mbu bido gaba, Igbo anyi kwetere na anyi nwere chikachasi chi. Ozo, anyi kwekwara na na otutu obere chi di iche iche dika chi omumu nke ne enyere onye na acho nwa aka, chi nke ogwugwo oria, chi nke na eme ka ihe ubi rue nkeoma, were gabaniru. Umu chi ndia bukwa uzu esi achota iru nke chineke onye amamihe. Okwukwe na ala Igbo bu otu ihe nke jikotara anyi onu n'ala Igbo. Ona enyekwara anyi aka iji we mata ihe ana asonso n'obodo anyi bu ala Igbo. Obu kwa site na nghota nke miriemi ka ala Igbo ji mara ihe bu ala na banyi. Otu n'ime oihe kwukwe anyi bu onye egbuna nwanney a, nwanne anaghi alu nwanne ya, onuku ri nwanne agaghi alu onweha. Otua ka odikwa n'ihe Igbo na akpo alu. Nna agaghi alu nwa ya, nke nwanne na alu nwa nneya. Nwanyị no na di agaghi ehi nwoke ozo. Ihe ndi nguputara bu ala na ala Igbo. Ihe e anya na akwukwo nso ndi onyibo ziteranyi odikwa n'otu aka ahu n'obodo ndi Ju. Dika akwuko nso sikwu, Abaraham bu onye nke uchuchu aja nke nmo tupu chineke akpo nya ka oburu onye ofufe nso nke Chineke. Uzoro nke ichuaja dika Abraham si mee bukwa otu aka ahu a na Obodo anyi bu ala Igbo. Nke abua, anyi kwetere na egbe bere ugo ebere, nke si ibeya ebela ozinya ebe oga ebere, mobu, onye si n'ibeya ebela nku kwa ya. Onye obula bu nwa afo Igbo, kwesiri ibambo akaya, akala eji mata ndi Igbo anyi bu igba mbo ukwu na inye kwara nne na nna na umuneanyi ya aka, ghara igbabichiriya uzo oga n'iru nke ndi. Ugwu a, otutu ihe agbanwela na ala Igbo site na mbata nke ndi ocha na obodo anyi. Ha mere ka otutu ndi Igbo wepu aka na otutu ihe eji mara Igbo, dika mmeme diche iche, eji mara ndi Igbo, dika iti mmonwu, Igu afo, Iri ji, mmeme nke igba ofola, n erimeri diche iche nke ana eme na ilo oha na eze. Otutu ndi Igbo na asi na onye obula nke tinyere aka na ihe gbasara ihe ndia na efe alusi. Ma ha chezoro na ihe ndia bu omenala diri anyi tupu ndi ocha abia obodo anyi diche iche na ala Igbo. Obukwa ihe nwute na otutu ihe Igbo ji eme Onu, dika asusu anyi nke ana asi na Igbo ji ilu eri okwu, adighizi ada uda dika na mbu. Anam asi ka anyi lachighazu na onodu mmemme nke any na eme iji kwado obodo anyi bu ala Igbo. Ke enwe onye ga eleba anya nke oma gbanyere ihe ndia. Ejikwa m ohera na ekele ndi otu ISA na ezi mbo ha na agba ime ka ihe ndia sambara na anya nwafo Igbo obula. N'ihe gbasara okwukwe ndi Igbo, anam asi ka okwuke nke nna nna anyi ha ghara ila n'efu. Otito diri unu o.

Igbo Women's Empowerment and Patriarchy: Graphic Art Reflection

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Nigerian society in the main is patriarchal. The Igbo being a highly receptive people are epitome of this standard. Igbo society is characterized as where almost all the works that require special strength, skill and knowledge are performed by men while women make do with less important ones. Women are viewed to be responsible in the main for child bearing and culinary tasks and stereotyped to stay at home with children. In the days of yore, this culture of patriarchal arrangement that ignored the great talents, ingenuity and population of women in the wealth-generation system sufficed. But, today, the challenges of geometrically increasing population in the face of insufficient food supplies, political instability, social problems and technological advancement call for a hard look at women's empowerment. This paper will find out how Igbo women could be empowered using graphic arts as a way of advancing the political, economic and social development of Igboland. The motivation of this paper is to remove the barriers to women's empowerment of ignorance and psychological inhibition and unlock the capacity of women for socio-political and economic development of Igboland. The paper employed historical and action research methodology to promote the empowerment of women and reduce the incidences of patriarchal society. The study submits that the empowerment of Igbo women, particularly through graphic arts, would advance the Igbo political, economic and social development in Nigeria. The paper relied on references from related literature of seminal papers and research works.

Rare Igbo Values: Explication of Composite of Visual Arts

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The purpose of this paper is a call for the promotion of Igbo traditional values through visual expressions. Traditional Igbo art represents physical and spiritual experiences, but during the colonial era, African artists lost their creative bearing to European manipulations. The call to bring back Igbo culture and tradition as well as their customs will be by the traditional Igbo art concepts and forms. The motivation of this paper is the upgrading of African old and timeless values with his theory of natural synthesis by Uche Okeke the African modernist who understood the importance of art in colonial African society and its continued social and economic relevance in the post colonial era. Uche Okeke is a typical example of a visual artist who brought honour to Igboland through his works. The establishment of Asele gallery witnesses the influx of artists round the world to Igboland. The theories of this study will be on the established theory of natural synthesis, and the theory of expressivism. Adopting historical and applied research methodology, and qualitative approach, this paper seeks to examine some traditional Igbo designs and works that brought laurels to Igbo land and promotion of Igbo values. References will be through relevant art books. The study concludes that visual artists has prominent role in the development of Igbo land through their art and recommends establishment of galleries in Igbo land, exhibitions of traditional artifacts, Igbo ingenuities, and also using both contemporary and traditional styles, materials and designs for promotion of Igbo rich values for relevance.

Igbo Traditional Institutions as Organic Social Structure Fundamental to "Akụ Ruo Ụlọ": A Model for African Renaissance

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This work understands "*Akụ ruo ụlọ*" as a meta-ethical module in the socio-economic advancement of any Igbo person. In the scheme of traditional human capacity development and socio-economic accomplishment among the Igbo, there are other similar modules like "*Aghara ndu kpaaku, onye iro erie,*" "*Aku akpara nkeoma anaghị agba afo,*" "*Aruo n'anwu, erie na ndo,*" "*Akughi akụ eri, na-agba afo,*" and so forth. These modules constantly appeal to the nature of the Igbo moral universe and demands practical conformity through ethical prescriptions and norms. "*Akụ ruo ụlọ, O kwuo onye kpatara ya*" is the final phase in the socio-economic modules among the Igbo. Without passing through that final phase, the life-time achievements of the Igbo person are far from being done in the sense of their profound sublimity. This idea conforms to the adage "*Akpa na mba erichaa na mba bu isi iberibe*" and underscores the consciousness of the Igbo that emigration is an important phenomenon in the socio-economic advancement of the Igbo country. The rebirth of Africa on all spheres of human endeavour is inevitable, if Africa would be a formidable stake-holder in global affairs. This researcher is convinced that the current position of second fiddle taken by Africa in comparison with their western and eastern counterparts is as a result of the former's acquired conviction that operating Africa in western schemes will work and that growth of Africa should be modelled after the kinds already accomplished by the western and eastern worlds. This research advocates for the re-rebirth of traditional African institutions and moral modules for the advancement of Africa using the Igbo paradigm of *Akụ ruo ụlọ*.

Teacher Quality and Academic Performance of the Indigenous Language Students in Nigeria

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The increasing demand and ever dynamic nature for modernization of both the oral and written forms of language in response to the challenges of globalization place a Herculean task on the qualities of the contemporary teachers of Nigerian languages (Igbo inclusive, who still use traditional instructional materials in their pedagogic functions. This study is an attempt to find out through survey research design, the impact of ICT skills competencies of the Igbo language teachers on the academic performance of the 21st-century Igbo language learning students. A total of 249 junior secondary school students and 20 Igbo language teachers were purposively selected for the study from secondary schools in Lagos State, Nigeria. Two separate questionnaires of a Likert scale type were administered on teacher and student samples. Data collected were analyzed using percentages and frequency counts. Findings showed that teachers have good qualities due to the fact that teacher training programmes are available, but they still use teacher-centred mode of instruction. It was found that they still exhibit poor ICT skills competences. Thus, they do not use good and modern technological teaching methods during classroom instruction. This impacts negatively on the students' academic performance in the Igbo language learning. Based on the findings, recommendations were made on how to help the teachers improve on their ICT skills competence in order to help the Igbo language students improve on their academic performance, and also to meet up with the required standard of the globalized era as stipulated by the UNESCO.

The Challenge of Migrationist Theory and The Antiquity of Ndigbo in Their Present Environment

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Studies of Igbo origins have often tended to concentrate on the migrations of the people from elsewhere outside Igboland. The origin of Igbo tribe is very controversial. The story of Nri Kingdom is not the only theory of Igbo people's origin. There is the Isreali version of Igbo origin. This is a quite popular migratory theory, based on the similarities between ancient Hebrew and Igbo cultures. According to this version, the Igbos are off-shoots of south Hebrew tribe. The impression one gets from such writings is that the Igbo must be very new in their present environment. The motivation of this paper is to show that contrary to the migrationist theories of Igbo origins, Ndigbo are neither new to their present locale of habitation, nor in fact did they migrate from the areas often given as their original homes in the recent past. This work is hinged on *Cultural Identity* by Marx and *Migration and Race* by John Richardson and John Lambert as theoretical frameworks. Principally, this study used the method of contextual hermeneutics in juxtaposition with sociological, historical, phenomenological and oral interview methods; with which it found out that Ndigbo are considered among the earliest inhabitants of the African continent and certainly the oldest resident of their present habitat. The researcher therefore recommends in line with Afigbo (1981), that no matter what contributions outsiders might make, recent events teach that Igbo history has to be written by Ndigbo themselves. Finally, this work concludes that until we know our roots we cannot accurately trace our identity, nor can we determine our destination.

Traditional Modes of Communication in Igbo Land: The Quest for Retention

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Humans' developmental consciousness depends very largely on the modes of communication available to enable him to function accordingly in relation to other people. This paper presents some traditional modes of communication used in Igboland before the advent of colonialism. I acknowledge previous works on this, for instance, "*Modes of Communication Reading in African Humanity and African Development*" (O. O. Ore 1978). Communication is defined as the sharing of ideas, the art of transmitting information, attitudes, and gestures from one person to another (Wilbur Schram 1964). Employing a textual analysis of how information was disseminated in the Paleolithic era, quite a number of traditional instruments were mentioned ranging from talking drums, *Ogene* (metallic gong), *Ikoru* (wooden gong), *Oja* (wooden flute), *Opi* (horn), to mention but a few. As an Igbo tutor the quest to talk about retention becomes paramount. The major contribution of this paper is in the area of Ndi Igbo being able to tactically disseminate informations from the rulers to the ruled with the traditional instruments before the advents of electronic media. Many researchers in Igbo society have tried to pin point the causes for Igbo backwardness. Some attributed it to inversion of modern communication technology and European colonialism in Africa (Water Rodney 1981). However, this paper also recommended that Igbo researchers must be committed to research proposals that will significantly project and retain the traditional modes of communication in Igbo land. The experiences gained will be used globally in the advancement, retention and classical development of traditional modes of communication amongst our born and yet unborn children.

The Church and the Government: A Panacea to the “Ethical” Charlatans or Hypocrisy of the Rural Leaders - *Igwe, Ozor, Ichie and Umu nna* Phenomenon in Igboland

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What a tragedy when custodians of truth in Igboland relinquish themselves to falsehood and still pretend to uphold truth to its apex! What a disappointment and recline to fate when those we trusted as leaders maltreat the lead and yet pretending to love them! It becomes then disastrous and scandalous too! However, in the rural/traditional setting in Igboland, fractions of what is mentioned above is experienced; in which case a group of people: the *Ozor, Ichie, Igwe, Umu nna*... who have the responsibility of leadership in the community make life difficult and miserable to the lead. Hence, they are insincere, partial, mischievous, and evil yet they present themselves as saints and ideal leaders. They intimidate the people they lead, covet their land, pieces of property, wives and other valuables of their followers. As have been mentioned herein, the actions of the rural leaders in Igboland are most times not up to the tenets and expectations of their position. They present themselves in the facial value as innocent, loveable, sacrificing to their followers, but at the other end their actions and decisions are indifferent and contradictory from what they project themselves as. However, the chieftaincy award or honor now becomes a sect where leadership tyranny is at its pick, a forum for mischief, oppression, suppression, and opposition, especially to the anawims and the hoipolois among them who cannot speak for themselves. Against this milieu, this write-up brings to limelight these obnoxious and odious attitudes of the rural leaders. Also, it calls on the church as the custodian of truth and the society that is also a citadel of truth to come to the rescue of the poor masses in the villages who suffer innocently the menace of their leaders.

Ethnic Communication Theory: Evaluating a Theory Based on Igbo Communication Style

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The aim of this paper is to extend and update Ethnic Communication Theory (ECT), which is conceptualized and grounded in Igbo communication style. Originally, it was entitled “The Igbo Communication Style: Conceptualizing Ethnic Communication Theory,” and it was published in 2018 in an edited book, *Black/Africana Communication Theory* (2018) by Kehbama Langmia. This theory illuminates Igbo communication style in the communication discipline and beyond. ECT underscores and encourages everyone to continually engage in his or her respective ethnic communication style as cultures constantly evolve. This paper further explores ECT’s five theoretical assumptions and its six propositions. The five assumptions are (1) figurative language: proverbs, metaphors, and idioms; (2) oratory and storytelling; (3) respect for elders; (4) direct communication; and (5) ambassadorship and diplomacy. The six propositions will be explored within the context of Igbo communication styles during presentation. By doing so, I invite Igbo scholars and those beyond to critique and extend this theory.

Communal and Family Interests in Land in Igboland

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This work is two fold. Firstly, I shall outline the main features of the tenures, especially the family land tenure, which seems more popular, before the communal and family land tenures. In the Igbo cultural setting, land assumes a very important position in the entire existence of individuals, families and communities. Customary land can be used for various purposes, including commercial purposes, as a gift item, for rearing of animals, worshiping of idols and deities, as collateral for loans, etc., consequently, land is the most precious commodity in Igboland. This is evidenced by the increase in the number of land cases in our courts. This work shall be discussed under the following headings to wit: communal land, family land, management of family land, rights of member in family property, conveyance of family land, what is family land, legal status and conclusion.

Bribery, Corruption and Obstacles to Effective Policing in Nigeria

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By 2004, Nigeria joined the league of countries operating community policing to address its gamut of security problems, including ethno-religious conflicts, banditry, economic terrorism, among others, which had already attracted public acrimony and condemnation of the civilian government. It has come at an auspicious time when the issue of bribery and corruption is on the front burner. It is heart breaking that the very arm of the government that is supposed to enforce the law is the one breaking it. If the enforcers of the law are breakers of the law, who is to be trusted in the society? When Nigeria Police exhibits laxness, ineffectiveness and inefficiency in maintaining peace and order, it becomes dangerous for an average citizen to walk around freely in the society. Corruption is really a complex phenomenon and does not readily lend itself to easy analysis. This can be gleaned from the fact that over the years policing has developed and changed, yet corruption has continued virtually unabated and largely unchanged in form and format. It has merely adapted to developments in society. On a weekly, if not daily basis, the media in Nigeria report on one act of bribery, corruption or other illegality perpetrated by the police somewhere in the country. This behaviour produces obstacles to effective policing and undermines professionalism. This paper

explores the data on bribery, corruption and obstacles to effective policing to streamline factors creating inefficiency and ineffectiveness to policing in Nigerian society. Various measures to effective policing in Nigeria are discussed.

Biafra-Nigeria War

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The Nigeria-Biafra war was, to all intents and purposes, a war of attrition against the ascendancy of the Igbos especially in the field of education. Prior to 1914, the Yoruba were already enjoying their second generation of graduates especially lawyers and ministers of religion. The Igbo were nowhere in the area of western education. Within the period of forty years, i.e. by 1964, the Igbo had not only caught up but had already taken the lead in education. Although they never had their first graduates until the early 1930s in the person of the great Zik of Africa, Sir. Louis Mbanefo, Dr. Akanu Ibiam and a few others. Thereafter, they not only emerged but also literally bedazzled their compatriots in every field of excellence. When the time came for it, they became the logical successors to the departing European Colonial authorities. It was not by a sleight of hand but by the law of natural selection, to use Darwin's terminology. Zik became president, Ironsi took over the armed forces, and the likes of professors Kenneth Dike and Eni Njoku held the mantle of the university level. Furthermore, the captaincy of industry like PZ, UTC, the Banks, fell largely to the Igbo. It looked like a conspiracy, but it was not. Thanks to the foresight and superb educational efforts of missionaries, the result spoke for itself. Like farmers, they paid more attention to the formation rather than to proselytism in the expectation that the harvest of the educated would soon come. With the coup of January 1966, Zik's reign was over, in July a counter coup overthrew and killed Ironsi and sacked the Igbo from North and West. That created riddance opportunity to displace and permanently replace them in every sphere – Armed Forces, Banks, and captaincy of industries.

Igbo Medicine and Health: Our Heritage to Be Embraced

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Health is the most precious of all things and it is the foundation of all happiness. Traditional medicine has developed in Igboland in response to today's health needs of the people. The origin of traditional medicine in healthcare delivery is as old as the history of human beings. The *Book of Genesis* recorded God as the manufacturer and originator of herbal medicine, as seen in Gen 1:11-12. The practice of traditional medicine is now shunned and looked down upon, destroying the sinew that formed the hearts of our cultural scientific beliefs. In Igboland, we have *Ogwu Igbo* (Traditional medicine). *Ogwu Igbo* is essentially chemistry and its main practitioners were medicine men and herbalists. Traditional medicine is affordable and effective alternative to western medicine. Some elite are skeptical, but resort to it, though secretly, when western medicine offers a dim hope for their physical and spiritual wellbeing. It is observed that traditional medicine has been used to cure various life-threatening ailments in all parts of the world at lower cost, even before the discovery of western medications. The general acceptance of traditional medicine is even attested to by the world health organization (WHO). This descriptive research will adopt the Zheng's theory as its theoretical framework. The Research found out that bitterleaf can cure diabetes and that drinking pawpaw leave tea can cure all types of cancer. In conclusion, the role the traditional medicine plays in today's society is still very important and certainly relevant. Ndibe anyi, let us embrace this heritage of ours because it is indeed a supernatural blessing.

Conflict Resolution in Igboland: The Case of Osu Phenomenon

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Social conflicts have been described as endemic and ubiquitous, and it is in recognition of this that every society instituted processes or mechanisms to resolve them for the survival of the society. Hence, the Osu phenomenon that has polarized the Igbo society into the Osu and Diala, and pits some people against others, retarding community development in its wake, emerged due to the internal contradictions generated by some Igbo communities in the pre-capitalist era. And since then, measures have been put in place to resolve it; from legislation and proscription, total condemnation by religious bodies, cultural groups and professional bodies, and to the performance of some traditional rites and cleansing such as oriko, among others. But, in spite of all these, the Osu phenomenon has continued to linger as it has eaten deep into the fabrics of some Igbo communities and has continued to generate other negative behaviours. This paper therefore tried to re-examine the existing conflict resolution practice in Igboland with the intention to contribute to totally abolishing the obnoxious Osu practice and re-strengthen through it a conflict resolution process or mechanism. It tried to prove that the persistence of Osu practice in Igboland, even in the face of persistent efforts at resolving it, is a clear indication that conflict resolution mechanism or practice in Igboland is either faulty or inadequate or both. To achieve this, this paper randomly selected five Igbo communities where Osu is practiced, and through interview and copies of questionnaires, sought the opinions of custodians of customs and traditions, and enlightened members of the communities. At the end, it found that the Osu debacle seems to have defied all known measures, because these efforts at resolving it have unwittingly not emphasized on reconciliation of the feuding parties, the Osu and the Diala. That is, these efforts at resolving the conflict have neglected a critical aspect of traditional Igbo resolution mechanism, which is total reconciliation of feuding parties. It is therefore recommended that conflict resolution efforts, especially in modern societies, should emphasise more on reconciliation of the concerned parties and not just on settlement. This will ensure that the initial infraction is not repeated in the future.

Christianity, Igbo Traditional Religion and Islamization

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In all Igbo society, there are no atheists. This is because religion in the indigenous Igbo culture was not an independent institution. It is an integral and inseparable part of the society. Every Igbo has the idea of the existence of the Supreme Being and worships him with every reverence. There was peace and tranquility among the people. The people had fear and respect for sacred objects. Morality, respect for elders and the fear for the gods were highly regarded. Since the arrival of Christianity and Islam in the Igbo society, the peace and stability in the Igbo society has been threatened. Christians and Muslims have resorted to unhealthy competition for religious and political power, in order to assert their rights and supremacy. This has resulted to violent encounters and consequently created a pluralized religious environment in the traditional Igbo society. Yet, those who converted to Islamic and Christian religions still resort to the tradition religion in the face of serious challenges. This work among other things adopts a functionalist theory to arrive at its findings. And the methodologies such as sociological, phenomenological, anthropological and historical were utilized to harmonize the issue of Islamization and Christian inversion of the traditional Igbo society. This work recommends that a proper enculturation theology be applied as a solution on the ongoing dialogue between faith and culture. It observed that the Igbo man is highly religious and have had much religious experience before the advent of Christianity and Islam. This work therefore concludes that all the elements of foreign culture should be contextualized and adapted into the Igbo tradition.

Science and Technology: Visual Arts and Artists' Perspective – Southeastern Nigeria Examples

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Science and technology are two different but distinct and related phenomena in the history and development of mankind. Both complement each other and the visual artists add impetus to both of the phenomena. The study observes *Ndi Igbo* as technically and scientifically gifted, as exemplified by the prolific ornaments excavated in 1959 by Thurstan Shaw at Igboukwu in Anambra State (Eyo 2008). The fabrications of different war instruments, such as "Ogbunigwe" and others are testimonies to how technically and scientifically sound *Ndi Igbo* are. Despite these scientific and technical acumen bestowed on *Ndi Igbo* which could catapult them into global recognition, *Ndi Igbo* seem retrogressive in culture and value driven orientation in pursuit of triviality. *Ndigbo* are creatively and artistically endowed and could move mountains, if something drastic yet meaningful is done to put in place necessary values to redirect their vision and awareness; visual arts and artists seem neglected. Researches have been carried out in different areas of science, technology and others; there may not be comprehensive studies on the above subject hence the study. Primary and secondary sources of data collation including unstructured interviews are used to achieve the objectives. Art historical and philosophical theories are employed to justify the study. Some findings include: Visual arts and artists may inspire scientific and technological enterprise; science, technology, visual arts and artists are inseparable phenomena that could galvanize sustainable development. *Ndigbo* are artistically and creatively endowed and with their artistic prowess embellishment in the built environment is ensured. Conclusively, science, technology, visual arts and artists should be harmonized to reflect significant growth and development of *ndigbo* and beyond. Visual arts should serve as a counter strategy for redefining new global sites that could anchor individual and national identities and place *ndigbo* within the global space (Aniakor, 2012). This made way for further recommendations.

Visual Arts as Intellectual Property: Southeastern Nigeria Dimension

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Visual arts may be considered a massive intellectual property based on its numerous contributions to knowledge, creativity, imagination, technology as well as human and national development. The study considers visual arts as ideas, feelings, expressions by humans, through certain media on two- or three-dimensional platforms and may be viewed as a significant route to knowledge, aesthetic awareness, entrepreneurial and human development. Despite its numerous contributions to the wider society, its potency is neglected and relegated to the background. Again, researches have been carried out in different areas of visual arts, without comprehensive studies on this subject in relation to *ndigbo*, hence the study. Primary and secondary sources of data collation are used to achieve the objectives of the study, including unstructured interviews and photographs. The objectives are further achieved against the backdrop of art formalism and art historical theories. The findings include: *Ndi Igbo* are acclaimed for the quality of their art works which have positioned them culturally, creatively and industrially as exemplified by the archaeological findings of 1959 by Thurstan Shaw in Igboukwu as supported by Ekpo (2008). Again, *Ndi Igbo* are situated as great historical, creative, cultural and artistic architecture in Igbo communities and beyond. Visual arts epitomize intellectual property as noted by Uche Okeke, and Chike Aniakor (2012), Conclusively, visual arts as intellectual enterprise inspires strategic remolding

and remodeling of man, science, technology, culture, aesthetics and economic enterprises which may trigger sustainable national development. The findings and projected conclusion paved way for some recommendations.

Human and Children's Rights in Southeastern Nigeria: Visual Arts Perspective

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Human Rights may be viewed as significant rules, norms or principles guiding and protecting the effective existence of man, regardless of status or race, as supported by Egbomuche-Okeke (2006). It is the position of the study that no massive growth and development may be achieved without human. The study, therefore, tries to situate human, particularly, children as future and hope of tomorrow and shares the view that children neglected, abused, deprived and unprotected are future neglected, deprived and unprotected, therefore, human and childrens' rights must be hugely protected for futuristic focus. Again, it is observed that most people in the southeastern Nigeria are deprived, abused and neglected with the resultant effect of retrogression, retardation, and intimidation, which to a greater degree may affect the growth and development of *Ndi Igbo*. The study considers visual arts as massive human endeavor that inspires and synergizes creativity and sustainable development but its neglected, including other agencies that could galvanize effective development of *Ndi Igbo*. Different studies have been carried out in different aspects of human rights as well as visual arts, there may not be significant and comprehensive studies on this subject, hence the study. Primary and secondary sources of data collation are used to achieve the objectives of the study. Again, the objectives are further achieved against the backdrop of Art Formalism and Historical Theories. Findings include human and children's rights are neglected, visual arts and entrepreneurship ignored, high rate of school dropout, youth unemployment and others. Conclusively, visual arts should be mobilized as a counter strategy to enhance creativity and youth empowerment. Human rights should be guided to secure the future of the future generation of *Ndi Igbo*. The projected conclusion paved way for further recommendations.

Ebe onye bi ka o na-awachi: Implications for the Development of Igboland

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Since the end of the Nigeria-Biafra war, and the loss by *Ndi Igbo* of their investments in most parts of Nigeria and their subsequent struggle for survival, many well-meaning Igbo sons and daughters have supported the call for an urgent reappraisal of the ever readiness of the average Igbo to engage in the development of his/her land of abode throughout Nigeria most times to the detriment of his/her home in Igboland. The dearth of development in Igboland does not support the statistics of the gigantic investments of the *Ndi Igbo* across Nigeria. The recent threat by the Arewa Youths to all Ndigbo in the Northern parts of Nigeria and the subtle but sustained harassment of *Ndi Igbo* in Lagos remain a reminder that there is the need for *Ndi Igbo* to have a rethink of their attitude of giving great value to places of their domicile with very little or no development engagements for the home front. Also to be an issue of serious concern to *Ndi Igbo* is the current plan to connect the Northern and Western Nigeria with a rail line, cutting off the South East. In the light of the above, this paper ex-rays the mind-set of the Igbo regarding this disproportionate investment posturing between the places of abode and Igboland; examine the risks and losses *Ndi Igbo* incur by investing in the development of other parts of Nigeria to the detriment of Igboland. The paper reinforces the call for the think-home philosophy for *Ndi Igbo* enumerating the development benefits accruable. It suggests that very Igbo should be mandated to site the headquarters of his/her company(ies) in Igboland, and concludes that Igboland can become an industrial hub and tourism destination in Africa if that could be achieved.

Land, Safety and Cooperation: Challenges to Diasporas Investment in Igboland

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It is very obvious that the Igboland is in dire need of development. The place of Ndigbo in the "Project Nigeria" has remained grossly on the margin when core indices of inclusive national development are measured. Igboland is yet to see an accelerated, steady and coordinated development since the end of the Nigeria-Biafra War of 1967-1970. Though the War ended on the proclamation of "no victor, no vanquished," the outcome the war not only set back the Igbo in the Nigerian polity, it has constituted a hindrance in the development of Igboland in the context of Nigerian national development agenda. There has been a growing call for some years now, for the Igbos to mobilize their efforts towards the development of Igboland. Igbo Diasporas' investments in Igboland has been highly canvassed, and rightly too, as a potent force towards achieving this goal. This is in consideration of multi-million dollars investments and savings which the Igbos hold across the globe. This paper, while acknowledging the significant impact diaspora investments would make in the development of Igboland, observes certain existing factors capable of hindering attempts at mobilizing Igbo diaspora to buy into repatriating their wealth and investing in Igboland. It interrogates the issues bordering on high cost of acquiring land, safety and security of life and investment, and cooperation of kith and kin living locally in Nigeria. The paper concludes that these challenges need to be addressed if the much desired diaspora investment in Igboland could be realized.

Igbo Women's Identity in Selected Works by Chimamanda Ngozi Adichie

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This essay will examine the ways in which Chimamanda Ngozi Adichie's fiction illuminates the complexities of Igbo women's identities in transnational spaces of the west. Adichie is a leading woman writer whose award winning fiction narrates the female perspective on the Nigerian experience at home and abroad. A central focus in her literary imagination is thematic perspectives on the fluid and shifting constructions of Igbo women's roles and status in the international arena. In the 21st century, Adichie's fiction has moved African women's writing beyond the margins of male-authored texts to command new spaces of prominence in the African literary canon. Broadly speaking, African women's creative artistry has garnered critical acclaim through distinguished awards, best-selling fiction and penetrating insight into women's experiences and Adichie's works are in the spotlight. Along with other African women migrants, Adichie shares the distinction of living in the West, which confers education and new and expanded opportunities along with paradoxical realities of otherness. Adichie's bestseller *Americanah* (2013), and short stories, *The Thing Around Your Neck* and *The Arrangers of Marriage* (2009) explore the intersection of race, class and gender in the lives of Igbo women living in the diaspora. Moreover, these works interrogate immigrant women's connections and perceptions of Igboland as homespace. Adichie skillfully projects women's capacity to successfully navigate the debilitating experiences of hybridity, double-consciousness and displacement in foreign spaces. Her fiction asserts Igbo female identity through compelling images of women's resistance, independence and self-definition. Adichie's women characters reclaim Igbo identity through memory, language and reconnection to Nigerian and Igbo cultural moorings.

Old Maps of Africa

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This paper will provide views of six maps of Africa, dating from 1660 to 1910, and discuss the changes that took place from one map to the next, including the differences in colonial claims on maps created before and after the Berlin Conference of 1884-1885. Also called the Berlin West Africa Conference, the major European powers negotiated and formalized claims to territory in Africa as a means to end the so-called "scramble for Africa." Particular attention will be given to the territory on the maps of the area now known as Nigeria and, in the case of the oldest map, the area identified as the Kingdom of "Biafara." Participants will be welcome to download copies of the maps for their use.

Sex-Based and Gender-Based Violence

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Sex-based and gender-based violence is a universal reality existing in all societies regardless of income, class and culture. It occurs within the home or in the wider community and it affects the victim disproportionately. This paper attempts to discuss some types of sex- and gender-based violence like rape,

commercial sexual exploitation, domestic violence, and female genital mutilation. It equally discusses its causes and effects on the females. It suggests ways to solve the problems of sex- and gender-based violence in the society.

Igbo Diaspora: Wealth Repatriation and Investment Opportunities in Igboland; Operation Think Home, Build Home

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This project tends towards national security, using an agricultural initiative designed to mitigate the security and economic challenges faced by Igbo farmers in the hands of wandering herdsmen. A wealth repatriation scheme and profitable investment opportunity, the initiative aims at limiting and ending the old system of breeding cattle in Nigeria, where herders have to walk their animals around people's farms for grazing, creating unsettling atmosphere. This will reposition the Igbo in the livestock farming and protection of their region from killer herdsmen. This will be achieved by building blocks of agricultural cooperatives among the Igbo in the diaspora, whose main interest would be investing in animal husbandry, especially the rearing of cows and other domestic animals, using modern-day ranching methods. This initiative, if given the needed indigenes support, especially by Igbos in diaspora, would thrive and be an avenue for wealth repatriation. It will give people in other businesses a platform to partner with others in agricultural investment, under a well-managed agricultural cooperative to: create animal farms in the Southeast; provide rented ranches for fulani cattle breeders and palliate the troubles Igbo farmers face in the hands of armed herdsmen, which often result in loss of lives and property; create employment, reduce cost of cattles when transportation cost to Igboland is removed; increase State/Federal revenue, limit impatriation of animal products. This initiative is an untapped investment opportunity in Igboland, especially for Igbo people in diaspora who need to repatriate their wealth back home. It is self-sufficient/reliant and profitable. There will be ease in sourcing investors to partner with the already-built structures.

O Ji Onye N'ala Ji Onwe Ya: Ndị Igbo Na Mmepụ Obodo

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Akụ ruo ụlọ bụ okwu gbara ngalaba, ma odee ga-eleba ya anya n'uzo o si metuta ndi Igbo juru iha onwe ha na mpaghara akuku mba di iche iche ha bi. O bu nnu kwu ihe igba anya mmiri na obi mgbawa mgbe a na-ahụ na ndi Igbo gbakutara ala nna ha bu ama ha azu gaa na-edozi ama onye ozo. Ndi agburu ndi ozo ji ha emere fuut boolu were ha na-ekpo ntu. Nke a wee buru ihe joro njo nye ndi Igbo niile ma burukwa Odachi nye umuaka na-eolite etolite. O bu iji choo uzo a ga-esi kwọ onye ukwu gbara ka odee jiri horo isiokwu a. Ebumnobi ya bu ka e mee ka umuafọ Igbo niile mata onodu ha n'oge a n'ebe ha na agburu ndi ozo no. Ka a kpalitekwa mmoo ha ka ha malite ikwo mmiri ugbu a O di n'obu okpa, were ugbu a bu ehie chowa ewu ojii tutu chi ejinahụ ha. A gbasoro usoro sovee wee dee edereede a ma werekwa atutu metutara mmepe obobo nke a kporo atutu mwuzighari nke Portes, 1976 cheputara we tuchia ahe a choputara. Na nchoputa e nwetara, a hutara n'ezie na ndi Igbo bu ama onye ozo na-aka ha mma idozi karia ama ha. Ha kporo oha ha kporo ndi agbataobi ha wee were ya kpoo ahijia. Aro odee bu ka ndi Igbo tinye aka n'igbasawa ozi a bu "Akụ Ruo Ụlọ" Na nchikota, odee doru ndi Igbo aka na nti ka ha muru ako ka ihe mere ha mbu na abuo ghara ime ha nke ato.

The Use of Proverb as a Compendium of Discourse: The Igbo Experience

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Language has been defined as a system of arbitrary vocal symbols by which members of a social group co-operate and interact. It gives humans the ability to organize his thoughts and actions, and thus enables him to collect, sort, relate and record his ideas. A language is a complex inventory of all the activities of a community (Ijeoma, 1988). That is why all the wisdom of the past, observations, experiences, views about certain issues in life, understanding of events, and problem-solving ways were encapsulated and made available for future generations in memorable forms known as proverbs. Proverb is an aspect of language that Igbo people use to express their views about their world. Proverb, therefore, is a simple and concrete saying which expresses a truth based on common sense or practical experience. It is a militating and information device in Igbo discourse. Based on the above, the paper discusses the concept of proverb, its functions and how Igbo people use different proverbs to express their views about their world on certain issues. The paper equally discusses the literal, philosophical, contextual and proverbial meanings as the four ways of explaining a proverb. According to Igbo culture, a good speaker is one who uses traditional proverbs with skill and wisdom. Indeed, for the Igbo people, the core of conversation is the appropriate use of proverbs and they believe that proverbs are the palm oil with which words are eaten. The work concludes by saying that the Igbo people just like other races use proverbs to reflect their worldviews about certain issues. Proverbs are simple and concrete sayings, which express a truth based on common sense or practical experience of humanity. They are influential devices of expression in Igbo discourse. For this reason, different proverbs are used to reflect Igbo people's view of certain issues. Such issues include the importance of hard work, the need for positive change, warning against pride, disobedience, stubbornness,

dishonesty, violence, laziness and so on. It is on the basis of this that Austin's Speech Art Theory that has to do with how to do things with words is used in this work.

Indigenous Language Education in Nigeria: The Way Up and Forward

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This paper focuses on cardinal issues surrounding indigenous language education in Nigeria. The status, the roles and the challenges of the indigenous languages in Nigeria are highlighted in the work. The paper approach involves extensive review of literature on indigenous languages. Some of the challenges are non-codification and standardization of most of the indigenous languages; non-proficiency in the language; and limited literature and preference for English language. The way up to sustainable promotion of indigenous languages are discussed: grassroot sensitization and conscientization, establishment of agency or centre for indigenous language promotion (CILP). The way forward includes: making indigenous languages compulsory subject in the schools from the basic to the post basic even to tertiary education, training and motivating indigenous language teachers. The paper concludes that indigenous language occupies a crucial place in the overall development of education in Nigeria. This is because indigenous language is closely tied to the culture and thought of the people. Also, the paper opines that it is through the instrumentality of language that society exists, communicates, interacts, and maintains peaceful cohesion and that using indigenous language in Nigerian educational system is significant in impacting Nigeria's national culture and identity. The paper is based on the theoretical frame work of Sapir-Whorf hypothesis of language, culture and thought relativity and determinism.

Business Inventory Management Competencies Required of Business Education Graduates for Successful Entrepreneurship in Delta State

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The study investigated business inventory management competences required of business education graduates in Delta State. Descriptive survey research design was adopted. The population of the study consisted of 420 managers of small - and medium-scale enterprises in the General Business Service sector operating in Delta State, and registered with the State Ministry of Commerce and Industry (Delta State Industry Directory, 2017). A researcher-developed questionnaire comprising 10 items validated by experts in the field and was used to collect data. Mean ratings and standard deviation were used to analyze data, in order to answer the research questions and determine the closeness of the respondents' mean, while Analysis of Variance (ANOVA) was used in testing the null hypotheses at 0.05 level of significance. Findings revealed that managers of small and medium scale enterprises opined that business education graduates require business inventory management competences for successful entrepreneurship. It was also revealed that years of business experience of the respondents did not significantly affect their mean ratings on their opinion or the business inventory competences required by business education graduates for successful entrepreneurship. Based on these findings, it was recommended, among other recommendations, that administrators of business and entrepreneurship education programmes employ well-qualified business and entrepreneurship educators who are knowledgeable about the current trends with business inventory management practices for successful business operations. It was also recommended that the administrators of business education programme collaborate with owners of small and medium scale enterprises to organize internship programmes for business education students in the area of business resource management.

Orụ dịrị ndị Igbo bi na mba ofesi na agụm akwụkwọ n'ichekwa asụsụ Igbo na-anwụ anwụ n'ala Naijiria na mba ndị ọzọ

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Ihe omumụ a gbadoro ukwụ n'ichoputa ihe afuru anya ndị Igbo bi na mba Ofesi na amumamụ n'akwụkwọ ga-emenwu n'ichekwa na ikponite asụsụ Igbo na-anwụ anwụ na mba Ofesi nakwa n'ulo dī ka otu ihe e kwesiri inweta na senturi nke iri abuo na otu. Ijikota atutu mmesonye na nhoru asusu nke sosiolingwustiiks nakwa usoro nke edukeshon, ihe omu a ga-achoputa n'uju nkwasi na ububo gbasara usoro ndinoru sosiolingwustiiks nke achoputabeghi nke oma n'ebe usoro nchocha dī. N'ime nke a, o na-achoputagasi uzọ oheru n'iche gbasara mmesonye ndi Igbo bi na mba Ofesi, ndi bi n'ulo, ndi nkuzi, umu akwukwo, nakwa ndi nne na nna na-emesonye asusu Igbo; o na-achoputakwa ihe na-ebute udi mmesonye ndi Igbo no n'ebe dī iche iche na-emeso asusu Igbo; ma choputakwa uzọ afuru anya a ga-eji kpolite ma chekwaba asusu Igbo na-anwụ anwụ dī ka uzọ a ga-esi mee osiso ma nweta ya bu ihe ndi ala Igbo chorọ na senturi nke iri abuo na otu. A ga-eji ajuju onu, njum azaa nke ederere, ikpo ekwe nti, na nzimozu ekwe nti nke ederere wee nakota data. A choputara na ndi Igbo bjanaghi emesonye asusu Igbo omume ziri ezi. Ihe kpatara nke a bu: ihe megasiri n'oge gara aga, ihe gbasara mmekorita na akunuba, ndorodoro ochichij, na enweghi ezi ihe mmasi teknuzu Igbo. Anyi na-atunye alo ka ndi Igbo ichota ntala ha ma kpolitebe asusu ha; ndi Igbo bi na mba Ofesi nakwa ndi bi n'ulo gbako aka onu n'iche gbasara ikwalite asusu Igbo site n'iguzobe teknuzu n'usoro intanet n'uzo dī iche iche, inye ndi umu akwukwo n'asusu Igbo agum akwukwo n'efu nakwa oru dgz. Ihe omumu a ga-akpanite: nghota n'oru diri ndi Igbo nakwa amumamu n'ulo akwukwo n'ikwalite asusu Igbo, mmasi na ihe nrumaka nye umu akwukwo n'iche omumu sociolingwustiiks na edukeshon;

The Role of Igbo Diaspora and Education in Preserving the Endangered Igbo Language in Nigeria and Abroad

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The focus of this study is on the practical and workable approaches of Igbo Diaspora and education in safeguarding and revitalizing the endangered Igbo language both in Nigeria and abroad, as one of the main thrust of the Igbo nation's 21st-century goals. Combining sociolinguistic language attitude/choice, and educational approaches, the study provides rich descriptions and discussions of sociolinguistic processes at work in a previously underexplored research environment. In doing so, it investigates fresh insights into the attitude of Igbo Diaspora as well as indigenous Igbo speakers, teachers, students, and parents in Nigeria towards Igbo language; explores the factors and challenges that underlie their attitude, and appraises practical approaches in revitalizing and preserving the endangered Igbo language as a way of fast tracking the attainment of the Igbo nation's 21st-century goals. Oral interview, questionnaire, phone calls, and text messages were used for data collection. Descriptive, percentage, mean, and frequency were used in the analysis of data. The study identifies that Igbo Diaspora as well as indigenous Igbo speakers in Nigeria show negative attitude towards their language both in and outside the school, informed mainly by historical antecedents, political, socioeconomic, and inadequate impressive Igbo technological and Internet websites. It recommends Igbo language education with its enriched curriculum; Igbo people to retrace their roots and revive their language both in Nigeria and Diaspora; Igbo Diaspora to support incentives to teachers, automatic employment and scholarships to Igbo scholars, Igbo technological and Internet facilities, among others. The study will offer infiltrate insights into the understanding of the role of Igbo Diaspora and education in preserving the endangered Igbo Language, appeal to students and scholars from across the fields of sociolinguistics and education; as well as providing a valuable resource for teachers and trainees.

Marginalized in Nigeria, Marginalized in Igboland: Dilemma, Dynamics and Denial of Rights Infringement in Contemporary Biafra, 1999-2019

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This study contends that while it is painful and probably normal to see and lament the alien status of the Igbo in the Nigerian project as evidenced in their verified marginalized condition, it is even more painful and lamentable that the Igbo are also alien and discriminated against in core Igbo heartland. It affirms that the popular refrain of Igbo marginalization in Nigeria is less painful when juxtaposed with the reality that greater number of the Igbo are even more marginalized in Igboland. With sundry state policies targeted against indigenes of other Igbo states in the labor market, especially in the civil service and the retaliatory responses therefrom, including despicable social relations amongst the constituting peoples, government/culture-induced social stratification remain on the increase within the enclave. The superiority claims and assumptions of some sections of the Igbo fuse into attitudinal dispositions of government, leading to certain marginalized *Ndi Igbo* alleging rights infringement that further buttress the crack in the unity-wall of the Igbo nation. The study argues that the central pursuit of sovereignty of the Igbo from Nigeria will be of no consequence, if the cracked walls of unity that engender national consciousness and patriotism are not fortified to withstand the challenges of resistance to independence. It concludes by insisting that calls for a free Nigeria necessarily puts a duty on the Igbo to embrace a similar social condition, because discriminatory dispositions of Igbo state governments against Igbo non-indigenes, as well as the assumption of cultural and material superiority of one Igbo group over the other, signposts natural ingredients for rancor and disintegration that must be avoided by all means.

Women's Empowerment and Patriarchy: An Appraisal

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Empowerment is the process of increasing the capacity of individual or groups to make choices and to transform those choices into desired actions and outcomes. While patriarchy is a familial social, ideological, political system in which men by direct pressure or through ritual tradition, law, language, custom, etiquette, education and the division of labour to determine what part women shall or shall not play, thereby subjugating women in every sphere. The aim of this work is its advocate for women empowerment by bridging the gap of gender inequality. The work traced the jurisprudence of women empowerment examined the present status of women particularly on politics, economy and national development. The study x-rays factors that hinder women empowerment. Further, it analyzed the legal framework that provides for their protection and proffer recommendations. The researcher adopted the doctrinal method, which include journal articles, text books, cases statutes and periodicals. The findings spot-lighted law as an instrument of oppression against women. This oppression is visible through discrimination and violence. The work concludes that if the Igbo race shall continue to thrive in Nigeria, the women especially the girl child must be empowered for growth and strength of the Igbo race. This is crucial because women are the major key to development of any nation. The work recommends for review of our legal frame work particularly the chapter II of our 1999 constitution should be made justifiable by shifting it to chapter IV. Also, all laws, customs and tradition that are obnoxious should be jettisoned.

Legal Framework on Recognition Promotion and Protection on the Rights of the Igbo Child: An Appraisal

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Despite the legion of legal frameworks at the international, regional and domestic level made for the protection of the child the Igbo child is not adequately protected, due to so many factors that violate his /her rights. This article argues that protection of children requires wider action beyond the legislative provision and convention establishing their rights to offering alternative in relation to education for the child, income for the family and social protection. Hence, sport-lighting children as subjects of rights should be supplemented by the realization that the issues of child rights go far beyond charitable child welfare measure. But, this paper should recognize the economic factors and social policies including the development strategy of Nigeria. In achieving this objective, the researcher adopted doctrinal method by making use of relevant statutes case laws textbooks, journals articles, international instrument and internet materials. The study observed that though many legal machineries have been put in place for adequate protection of the child, the Igbo child's future is not secured due to legal, socio economic and cultural factors that bedevil their rights like poverty, Boko Haram insurgency, structural deprivation, marginalization and marginality, cultural violence etc. Hence, the work recommends, that viable strategies should be put in place to help children achieve their dreams and keep the Igbo race in lime light. Further, there should be review of our legislation particularly the chapter II of 1999 constitution. Furthermore, collaboration should be made by both government and non governmental organizations to enhance the rights of the child.

Marginalization and Insecurity in Nigeria: Revolutionary Strategies for the Igbo Investment

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It has been proven beyond doubt in the history of Nigeria as a nation that *Ndi Igbo* undergo some form of marginalization and degradation. This stereotype borders on the negative impacts of tribalism and nepotism in Nigerian society and the genocide attempted on the Igbo race through the Biafran/Nigerian war, which lasted for thirty months (1967-1970). The property and wealth of *Ndi Igbo* were confiscated by other ethnic groups in Nigeria. Invariably and unfortunately enough, the marginalization and insecurity of *Ndi Igbo* still trail into our modern (and civilized) Nigerian society today. This has made *Ndi Igbo* industrious and hardworking as they struggle for survival in any society they find themselves. God has blessed their hard work and prospered them; making them survive the darts of their oppressors. Nevertheless, the insecurity threat that is increasing with every new day in Nigeria calls for counseling on revolutionary strategies in investments that would develop Igboland in line with the Igbo ideology of *Akụ ruo ulọ: okwu onye kpatara ya*. By using Selective Perception theory, this study critically explores problems *Ndi Igbo* encounter as migrants in other places outside Igboland. It also highlights proper investment strategies as solution to such problems.

***Ndi Igbo* and Grassroots Struggles: The Narrative Construction of Hardship in Nollywood**

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Whereas most representations may hinge on stereotypical impressions to drive storylines forward, some others tend to thrive on verisimilitude to call attention to people's socio-cultural circumstances and quotidian experiences. The latter is a distinguishing characteristic in the film industry of Nigeria called Nollywood. It does not only fashion stories from popular culture indices, but also serves the people as an agency of public media service outlet in reporting disarming situations and incongruous pitfalls in the society. How this is implicated in the life of *Ndi Igbo*, the occupants of the south-eastern part of Nigeria, especially in the struggles of some marginal subjectivities among them, is the concern of this paper. In other words, it probes the labyrinths of correlations between the struggles of *Ndi Igbo* in Nigeria and in diaspora vis-a-vis their representations in Nollywood, in order to interrogate and theorise the political and socio-cultural constraints of their life through film analysis. By means of selected Nollywood texts that are examined as metanarratives, this paper argues that the preponderance of 'poverty' visuals in them has harped on the apparent real state of affairs underpinning grassroots struggles in the midst of economic deprivations and contextual hopelessness among the people. It is based on this fact that one of the merits of this paper can be said to be the extension of the cinematic voice of Nollywood filmmakers in interrogating the socio-cultural circumstances shrouding the lives of the *Igbos* of Nigeria in particular and of other Africans in general.

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