

house in which the woman is metaphorized is that of her husband and without marriage the woman is possibly inconsequential. If it follows that the woman makes the home, our objective is to interrogate aspects of gender roles in patriarchal Igbo society as depicted in Chinua Achebe's *Things Fall Apart* and Chimamanda Ngozi Adichie's *Purple Hibiscus*. This calls for a critical evaluation of domesticity in Igbo tradition and what makes an individual homely in the face of modernity. A post-feminist reading of these novels shows that Achebe's Ezinma is full of zest for multiple tasks, but traditionally she must be domesticated. Regrettably, Okonkwo her father always wished she was a boy. Another typical character is Adichie's Aunty Ifeoma who, with the challenges of modernity, is really synonymous with the saying 'Nwanyi bu ulo.' Therefore, for the post-feminist times, this is a call for more responsibility that extends beyond mere domesticity to other spheres of life as can be seen in these works.

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Abonyi, Daniel Odinaka

Language Acquisition and Pedagogy: A Focus on Standard Igbo and the Dialect Varieties

Department of Linguistics and Igbo, Imo State University, Owerri, Imo State, Nigeria

Every normal child in a normal environment acquires a language(s) and reaches specific milestones and or stages at relatively the same time. Language acquisition is a universal phenomenon and mostly the language acquired at childhood is usually the language of the immediate environment. Though direct teaching may not be needed in aiding language acquisition, the use of different teaching strategies may be necessary in aiding the child in his language acquisition task. But presently in Igbo families, both at home and in Diasporas, some Igbo children have failed to acquire the Igbo language, be it the standard Igbo or the dialect varieties, despite living in normal environments and in normal homes. This study focuses on finding out why the acquisition of the Igbo language (Standard Igbo and the Dialect Varieties) in some Igbo homes seems to be a herculean task. The place of Igbo dialects and the standard variety in the life of the Igbo man is also of paramount importance to this study. While the study adopted the interactionist approach for this study, interviews and personal observation were employed in data collection. It was found out that some Igbo parents practically make their homes hostile for the acquisition of both the Igbo language and the standard varieties in Igboland and elsewhere. At times, rather than encourage their wards to learn the language, the children are forbidden to speak and engage in other activities that may aid the acquisition and subsequent learning of the language. The study frowns at these negative attitudes that have put the Igbo language on the list of endangered languages of the world and thus suggests strategies that could reverse the trend.

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Adibe, Emeka Cyprian

Echoes from the Neo-Biafra's Enduring Quest for Self Determination

Department of Jurisprudence and International Law, University of Nigeria, Enugu Campus

This essay is motivated by the persistent hue and cry across the Igbo nation for a country of their own amidst the flagrant injustice against the Igbo people that appears unabated in the current political structure of Nigeria. A plethora of views that cuts across the elite from both sides of the divide have maintained that the current structure called Nigeria is no longer working. There are views that insist that we need to preserve Nigeria as an entity, with a caveat that it need not be in the current structure. The renewed agitation for Igbo self-determination is herein constructed within the theoretical framework arising from social contract theorists, notably John Locke, Rousseau and John Rawls. Habermas' theory of Communicative action will be engaged to establish the importance of dialogue in the quest for Igbo self-determination. However, the legal framework must reflect and embody international principles for self-determination as well as square with what is currently achievable,

expedient and realistic. Discordant voices exist with regards to the reach of self-determination for the Igbo race. Some voices speak to a total breakaway from the Nigeria contraption, similar to the declaration of Biafran independence in 1967. Others speak to a complete restructuring of the constitutional framework under which Nigeria exists presently. This paper argues profoundly from historical method and analytical approach that the current Igbo agenda for self-determination draws its energy from the same factors that gave rise to it pre-1967 Nigeria-Biafra civil strife, which still persists in the present-day Nigeria. This paper references the works of notable Igbo scholars and figures as well as articles and documents from international law studies. It is thus concluded that the success of the current agitation may not be achieved exclusively and absolutely through violent struggle, but through constructive engagement of the stakeholders at domestic and international levels, leading to a constitutional overhaul to enthrone true confederation, as in multi-cultural societies like Canada and United states, or at worst to sever the union.

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Adindu, Mary Chinturu

Igbo Language and Folk Etymology: A Study of Maazi Greeting in Ngwa Land

Abia State University, Uturu, Nigeria

Historically, it is not often easy to track down the origin of a word because words do outlive their stay in a place; then later generations do ascribe the origin of the words to theirs. The choice users make over a particular word can easily help to cloud the origin of that word. Borrowers of a given word may fervently use it than the original owners to the point that linguists can become confused of the origin of that word. We found out that, this is the case of “Maazi” in Ngwa land. Today the Maazi greeting syndrome is running into the vein of every Ngwa person, such that everyone is advised to learn it and teach it to the children as a mark of solidarity. On this backdrop, Ngwa people frown at anyone who claims that Maazi originated elsewhere other than in Ngwa land. The origin of maazi greeting in Ngwa land remains a controversial issue. We found that the phonological and graphonological form a word has acquired later can also create confusion in tracing its origin. We conclude that Maazi is a folk-etymologized English word master by the Aro, which was later borrowed by the Ngwa people to mean also a different thing. The research adopted Hammond’s hypothetico-deductive model (2006). Our data were collected through interviews, introspection, and other sources that include the libraries and the internet-

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Adindu, Mary Chinturu

Names and Abbreviations in Igbo: A Semantic Implication

Department of English and Literature, Abia State University, Uturu

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Department of English and Literature, Abia University, Uturu

Naming is a means of communication and the hallmark of communication is clarity (meaning). The meaning abstracted from the names controls the response of the hearers. Naming remains a cultural activity. The people’s way of life has always found expression in their names. The long, sentential nature of Igbo names has encouraged the use of abbreviation, which has further promoted semantic distortions. We observed that communication oftentimes has been impaired as a result of arbitrary abbreviation of Igbo proper names. Misinterpretation, misunderstanding and mispronunciation have resulted from these abbreviations. Some manners of abbreviation seem deceptive; there are lots of irregularities and inconsistencies in Igbo names as a result. Many factors have combined with the long sentential nature of Igbo names to corrupt Igbo names and meaning. We adopted the hypothetic

approach in this research. Our data were collected from various lists, library resources and introspectively. We recommended that the names bearers should endeavor to understand the meaning and the full pronunciation of their names, and that Igbo names should be abbreviated to capture the message in the names, not to distort them.

Key words: name, semantics, abbreviation, communication

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Agbasimalo, Ada

The Nigeria-Biafra War and Igbo Language Endangerment

That the Igbo language is endangered is not necessarily in question. There are speculations that the attrition of Igbo language commenced during the Nigeria-Biafra war of 1967 to 1970. Several talks, seminars and conferences have targeted the issue of this perceived attrition. "Asusu Igbo Amaka, (Igbo language is beautiful)" was the theme of a symposium to commemorate Mother Tongue Day, once held by Umuada Igbo in Enugu. Igbo parents, teachers, care-givers and other stakeholders had been urged to communicate with their children in their native language and take pride in speaking their language, in order to save it from going extinct by 2025 as predicted by the United Nations Educational Scientific and Cultural Organization, UNESCO. International Mother Language Day is a day set aside by the United Nations, to mark the promotion of indigenous languages in homes, schools, churches, markets, media and the society at large, every February 21.

These efforts clearly show that the language is somewhat in danger. All that appears to be required is to explore the various causes of this endangerment, the depth it has attained, its influence on the people and society, and its remedy, if any. How bothered are the majority of Igbo people worldwide, about this challenge? Is it a priority issue on individual and communal levels? What is the situation of Igbo language on the national level? Does this language have any hope of and capacity for preservation? What panacea? This paper will attempt to corroborate statements made and answer questions raised in its discourse, as well as give practical examples of gradual extinction moves the Igbo language is making, and suggest some ways to reverse the situation. Not many book references will be applied to this work as facts about Igbo language endangerment abound in everyday life and in a few books, the media and the Internet. This work will therefore depend largely on social research and interaction, and eye witness accounts. Some literary works to be cited will include Köpke Barbara's *Language attrition: Theoretical perspectives and others*.

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Agbo, Christian O.

Ontological Foundations of Selfishness: Igbo View – Panel Presentation

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Nigeria is bedeviled with many ills. These ills are summarized in the concept of corruption which the writers think is a product of selfishness. Selfishness itself, as it seems, is not genetic; rather it is a social product which is learnt. The writers are of the view that any social malady which is learnt can as well as be unlearned. Therefore, in this paper, we set out to examine the ontological foundations of

selfishness using the Igbo structure. Igbo songs, idioms, proverbs and other witty sayings which promote the concept of selfishness will be interrogated. Such interrogations will help in finding out how their long stay in the psyche or consciousness of the people has helped in the institution of selfishness. The method of psychoanalysis will be used as it will be of help in analyzing the mind of the Igbos and be able to distill such sayings that enhance selfishness.

Key words: Ontology, Selfishness, Psychoanalysis

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Agugua, Augustine Okechukwu

The Nexus between Population, Ethnicity and Development: The Nigerian Case and lesson for the Igbo

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Igbo people occupy a very important and strategic position in Nigeria, due to their population dynamics and personality disposition. Besides being the major occupants of South-eastern part of Nigeria, they are generally noted as the next most ubiquitous population in every other region of the nation. The sad thing to note is that the Igbo seem to have failed in putting all these advantages to proper use. Therefore, this paper, through an exploratory survey of Nigeria's population dynamics across the major geo-political zones, shows that the Igbo, loses strong hold of what should be a natural advantage. By toeing the lines of the theoretical perspectives of the Functionalist school and the organic paradigm of Emile Durkheim, the paper highlights the major heights the Igbo can attain by taking due cognizance of its population dynamics.

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Aguobi, Nkechinyere

Redefinition of Female Identity in Selected Male-Authored Igbo Plays: An Africana Womanist Reading

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Women are more often than not depicted negatively in most literary works, especially those written by men. Male authors have long been seen as biased in their portrayal of female characters. This practice which that is also true of Igbo literary works is deplored by feminist writers as not only repressive but also subjugating of women. This paper examines the representation of the females in selected plays by male playwrights spanning several decades. Maduekwe's *Otu Mkpisi Aka* (1979), Anyasodo's *Ezinne* (1989) and Chizitere's *Nwaanyi di Uru* (2012) are selected for the study; they give different accounts of female characters in their works by presenting them as principal characters, and they do that positively. This study utilizes the major tenets of Africana womanism, which succinctly explains and illuminates male-female relations from the context and history of African culture. The most salient attributes of Africana womanism which include: self-naming, self-defining, authentic, genuine in sisterhood, family-centred, male compatible, mothering, and nurturing are fictionally exhibited by the female characters in the selected plays. Fundamentally, the study reveals that female identity has been reinterpreted through conscious efforts in some male-authored Igbo plays, debunking the erstwhile assertion that African male writers through their literary creations are predominantly patriarchal. It argues that there are male writers who have projected females positively

in their works. The paper concludes that positive depiction of female gender in literary creations would create awareness of the fact that women too are endowed with natural qualities capable of enhancing national development. It recommends that male and female writers should be unbiased in their gender portrayal to reflect the realities in contemporary African society.

Key words: Female Identity, Redefinition, Africana Womanism, Male playwrights.

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Ahamefula, Ndubuisi

Girl-child Naming Practices in Igbo: A Study of the Bende Zone of South-East, Nigeria

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Difference in traditional preserve or cultural aspects is a common feature in most communities, and language or dialect clusters. This paper presents an observable phenomenon in the old Bende dialect cluster of the Igbo in Abia state. The theoretical framework adopted for this paper is the core value theory and social identity theory. There, in Abia state, it has been observed that besides the pardonable occurrence of men retaining their father's name as first or middle names their female counterparts do the same. This recent concern of researchers is the focus of this paper. This paper goes further to x-ray the reason(s), benefits (if any) and some notable regrets of this phenomenon on the girl-child. Besides, in some Igbo cultural areas, it has been observed that at some point in time, the boy-child bears his mother's name as his surname. This also has triggered the interest of researchers. The paper seeks to find out the positive and negative consequences of this naming phenomenon on the girl-child.

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Ahamefula, Ndubuisi

Igbo Traditional Communications: Focus on Umunya, Oyi, Anambra State, Nigeria

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In modern times, some traditional methods of communication have been looked down upon as inferior and thereby neglected. African traditional modes of communication are going into extinction, though, they are still relevant in the present times. This paper studies patterns of African communication in a typical Igbo traditional society, Umunya in Oyi, Anambra State, Nigeria. The study focuses on the Umunya community as a case to study the concept of Igbo traditional communication, explore the available traditional communication media and how effective they are in information dissemination. The descriptive research method was adopted for this study and was based on survey method where primary and secondary data were elicited. Interviews were conducted to gather relevant data from respondents. The study finds out that despite the neglect of traditional modes of communication in Umunya, they are still available and are employed for effective communication. These can be

harnessed for effective communication among the rural populace. Though, there are some hindrances to the use of these traditional media for communication, they can be properly channelled for effective grassroots²-mobilisation.

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Akazeze, Chioma Magdalene

Usoro Fomula N'ikuzi Na Omumu Omenala Igbo N'Ogo Sekondiri Junio (Formulae and Strategies for the Teaching and Learning of Igbo Culture in Junior Secondary Schools)

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Ndi Igbo bu ndi e ji omenala di iche iche mara. Omenala bu akwara nke jikoro ndi Igbo onu. Nke a mere na ha na-ebido mgbe amuru nwata n'ala Igbo jiri omenala na-egosiputa ihe niile eji anabata nwa n'ala Igbo. Site Ubochi amuru nwata n'ala Igbo, ana e ji usoro fomula di iche iche akuziri ya omenala. Fomula bu usoro di iche iche na-enye aka maka ncheta ihe. N' ala Igbo e nwere otutu fomula nke na-enyere umuaka na ndi okenye aka maka ncheta ihe, O bu ya mere na n'ime nchocha a, Onye nchocha lebara anya n' otutu fomula Igbo di iche iche nke eji akuziri umuaka omenala Igbo ka ha gagesi bara onye nkuzi na umuakwukwo uru maka nkuzi na omenala Igbo n'ogo sekondiri Junio. Udi fomula ndi nchocha lebara anya n'ala Igbo bu fomula n' udi egwu ogugu, fomula aha, fomula ode/ ntunyere na fomula eserese. Ndi nchocha jiri usoro atutu mbamuru were nyocha ihe omumu a nchocha gosiri na fomula na-enye aka maka ige nti nke Umuka, o gosikwara na fomula Igbo na-eme ka onye nkuzi na nwata akwukwo chokolata ihe Omumu n'usoro di nkenke Ozokwa fomula na-enye aka maka nkwaputa okwu, ncheta ihe etu okwesiri na ijkwaba ihe omumu ka o biri n' uburu. O na-eme ka nwata huta uwa karia ka o maburu ya mbu nke ga-eme ka nwata mata ihe gara aga norokwa n'ihe gara aga were n'ahuta ihe ga-abia n'ihu. Ndi nchocha na enye aru ndi a n'ezinaulo di iche iche mejuputara ala Igbo agba mbu nye umuaka nkwardo site na-ikuzi umuaha omenaala ndi obodo ya ji biri. Nke ozo, ndi ochichi Goomenti ga-agba mbu ikpalite mmuo umuakwukwo na-amu asusu Igbo n' ulokwukwo site n'izu ha n' ulokwukwo n'efu. Igodo okwu-omenala, Fomula, Nkuzi ndi Igbo.

Igbo people are known for displaying different aspects of culture. Culture is the vein that holds the people together. This is why they use their culture in displaying birth rites. Beginning from childbirth, the Igbo people use different types of formulae in teaching their culture. Formulae are learning techniques that aids retention or retrieval of information in the human memory. In Igbo society, they have different types of formulae that help children and adults alike in encoding any given information. It is on that note that the researchers studied different Igbo formulae in teaching their children the Igbo cultures. The study also and considered how they can be useful to the teachers and the students in junior secondary schools in the learning of the Igbo culture. These types of formulae are music formula, name formula, ode formula and model formula. Functionalism theory is used in analyzing these formulae. The findings reveal that formula helps in creating attention for the children. They also reveal that Igbo formulae help the students and the teachers in organization of ideas. Furthermore, formulae help to effectively verbalize, visualize and consolidate information, the world of children and enabling both children and adults to learn from the past and anticipate the future. The researchers also suggest that families in Igbo society should encourage their children to learn Igbo culture, by

teaching them different aspects of culture. Finally, they suggest that government should help in their own way in encouraging the students of Igbo culture, by giving them free education.

Key words: culture, Teaching, Igbo history and literature

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Akaeze, Chima Magdaline

Non-Metaphorical Objects as Alternative Means of Literary Communication in Selected Chukuezi's Plays

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Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria, Nsukka

Ikechukwu-Ibe, Chioma Juliet

Department of Linguistics, Igbo and Other Nigerian Languages, University of Nigeria, Nsukka

Mobility, as a discourse, is gradually gaining ground across the globe in different concepts. Literary scholars, as the eagle eyes of their times, are never left out in the business of information mobility, especially as it concerns the ideas recreated in their society. Hence, effective means of communication has become the preoccupation of many literary scholars. The need to explore where the burden of information mobility lies in the literary arts becomes pertinent among literary critics and beyond. Our study sets out to examine the positions of non-metaphorical dramatic objects, in selected Chukuezi's plays; *Udo Ka Mma*, *Aku Fechaa* and *Akwa Nwa*. The objectives of the study are; to identify these objects, and how these objects are employed to influence, move or communicate the intents of the plays to their audience. Our theoretical frame work is based on the viewpoint of the theatre semiotics, according to which every part of a play is relevant in the actualization of the complex whole called the text. Our findings show that dramatic objects are not mere symbols for stage beautification or projection of literary aesthetics. On the contrary, they are objects that can connect a text to its audience (the society). They are capable of communicating the obvious and implied themes of the text. They can also illuminate, and illustrate the content and context of a text for a maximum benefit in the society. In other words, language is not the only means of moving information (mobility) from the text to the audience. Non-metaphorical dramatic objects, as part of the complex whole of the system called; drama; can be very relevant in the mobility of ideas in a literary work.

Keywords: communication, dramatic objects, (prop), non-metaphorical

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Akujobi, Odochi S.

Ethno-Linguistic Rivalry among the Igbo People of Nigeria

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Language is an expression of a people's ideologies, beliefs, culture, tradition, religion and the distinguishing identity of a people. The Igbo language is the native language of the Igbo people, whose ancestral homelands are situated in the Southeast and some parts of Southsouth of Nigeria. Similar to most nations colonized by the British people, Nigerian native languages are plagued by inherent dominance of the English language. The Igbo language has been reported by several scholars as an endangered language that may go into extinction, if urgent remedial measures are not deployed. Empirical evidences suggest that many Igbo homes communicate in the English language. Certain traditional gatherings are moderated or at best intercalated with the English Language. What are the anthropological implications of the anglo-dominance? How can the Igbo language be entrenched in the traditional ethos of the people? How can the decadence of the Igbo language be

reversed? And what are the identifiable aetiologies of the Igbo language decadence? The paper seeks to provide evidence-based opinions and elicit further discourses on the subject.

Keywords: Ethno-linguistic, Rivalry, Igbo, Nigeria

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Akure, Ogechi Ikem

Traditional Security System in Colonial Eastern Nigeria: An Appraisal of Ogugumiri and Ogbuzuru Ikelionwu.

Department of History and International Studies, University of Nigeria, Nsukka, Enugu State, Nigeria.

Onyeawuna, Ambrose Onu

Department of History and International Studies, University of Nigeria, Nsukka, Enugu State, Nigeria.

The British penetration and conquest of hinterland Igbo in the first decade of the 20th century was a landmark in the people's history. Apart from the heavy transformation and distortion of major traditional values and heritage, the invaders masterminded the establishment of the infamous Native Authority System through the appointment of Anglophiles christened Warrant Chiefs. As the embodiment of the people's political and judicial authority, the Warrant Chiefs adopted several measures to consolidate the newly acquired status, one of which was the use of militia gang. The study is motivated by the current need to reinforce the present security lapse in Igboland. This study examines the traditional security mechanisms, organisations and operations of Ogugumiri and Ogbuzuru Ikelionwu in the consolidation of colonialism in Igboland, which were created by Chief Onyeama of Eke and Chief Chukwuani of Ozalla respectively. The study explores the level of tolerance and acceptance accorded the militia by the British amidst the former's clandestine and inhuman activities, which made mockery of British advocacy and campaign for human rights. Nevertheless, some element of the militia tactics and expertise should be incorporated into the Igbo security system and the nation's armed forces, especially on wars against insurgency. The study adopts quantitative research methodology, and oral data are collected from various clans within Old Udi Division and other literature on colonial eastern Nigeria is reviewed. **Keywords:** Warrant Chiefs, British, Ogugumiri, Ogbuzuru Ikelionwu, Igboland.

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Alokwu, Obiora C.

The Concept of Earth Goddess in the Igbo Ecological Knowledge System: An Indigenous Response to Climate Change

Department of Religion and Human Relations, Nnamdi Azikiwe University, Awka

Climate change is no longer deniable. The patterns of the seasons have changed and are still changing for the worse. Presently, the humidity in Igboland is higher than average for this time of the year. Consequently, there have been warnings in the social media about the need for people to drink more water. The agricultural sector has also been hard hit. Crops are failing and food security is all the more threatened. All these and more are the effects of climate change affecting different parts of the world differently but adversely. Ndi Igbo have a traditional ecological knowledge system that served them for generations. A key element in this knowledge system is the concept of the earth goddess, which prescribes the ecological ethics of the Igbo society. In this work, using a constructive method, we highlight elements of this ecological ethics in relation to the concept of the earth goddess to induce the needed behavioral change necessary for the solution to the ravaging effects of climate change.

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Amalukwue, Lotachukwu Loveth

Igbo Folktales in Animated Cartoons: Panacea for Dwindling Moral Values among Igbo Children

Department of English Language and Literature, Nnamdi Azikiwe University, Awka

The importance of Igbo folktales in the moral formation of Igbo children cannot be overemphasized. In traditional Igbo society, folktales play vital roles in the dissemination and inculcation of Igbo beliefs, norms, philosophy, values and so on to the young. In the folktale performance, tales that embody such moral virtues, like truth, bravery, humility, respect for elders and so on are usually recounted. Oftentimes, these virtues are rewarded while the vices are punished. In modern Igbo society, the reverse becomes the case as individualism and atomizations, which are the bane of urbanization, creep into the communal life of the Igbo society and erode it of its oral heritage. With the provision of basic amenities, like good roads, rural electrification, portable water, schools and hospitals by government and some good-spirited individuals, most rural communities are fast becoming urban centres. The disadvantage of this (urbanization) is that these rural communities by and large lose some of their oral heritage as they struggle to meet the demands that come with urbanization. Thus, the motivation for proposing this work is to encourage the preservation of Igbo folk heritage in animated cartoon, so that children could view them and learn good morals that are embedded therein. Moreover, these tales should also be made accessible to parents, schools and media houses, in order to control the trend and frenzy for foreign or Western-animated cartoons. This paper adopts post-colonialism theory as it analyses the effect of Western-controlled media over Igbo society media. This paper concludes on the note that if folktale in animated cartoon is given enough publicity and media awareness it deserves, Igbo children will opt for them and thereby develop good moral values for a better society for Ndi Igbo.

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Anejionu, Miriam Goodness

Identification of Vancomycin and Clindamycin-Resistant MRSA Isolates in South-East Nigeria and Characterization of their Susceptibility to Other Antibiotics

Department of Pharmaceutical Microbiology and biotechnology, Faculty of Pharmaceutical Sciences, Nnamdi Azikiwe University, Awka, Anambara State

MRSA represents a worldwide threat, because of their virulence, speedy development of resistance to antibiotics and broad distribution in the hospital and community settings. Despite the danger posed to public health by these organisms, there is currently no investigation of MRSA resistance to vancomycin and clindamycin in the south-east region of Nigeria. Hence, this research investigated the presence of MRSA and their level of susceptibility to vancomycin, clindamycin and other antibiotics in the region. Test microorganisms were obtained from major hospitals in the study area. Samples collected from various septic specimens were cultured and isolated. Preliminary biochemical tests and gram stains were deployed for species identification. Sensitivity and antimicrobial susceptibility profiles of MRSA isolates to vancomycin, clindamycin, and other conventional antibiotics were evaluated using appropriate methods. MIC of the antibiotics was determined. In addition, Time-kill kinetic study and the Checkerboard-technique were used to evaluate combined activity of vancomycin and clindamycin against MRSA. MRSA was obtained in 80% of *S. aureus* isolates, with a large proportion (71%) obtained from urine samples, followed by samples from High Vaginal Swab (19%). This indicates that MRSA is among the most populated organisms within the study area. They were found to demonstrate resistance to vancomycin, clindamycin and other antibiotics. This research has provided current state of MRSA in the region. It found that they have multidrug-resistant traits. The combined effects of vancomycin and clindamycin against these isolates exhibited additive, antagonistic and indifferent

effect. None had synergistic effect, indicating that vancomycin and clindamycin are not the best combination for the treatment of MRSA infections.

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Ani, Uchenna S.

C.C Onoh and the Wawa Struggle: Outcomes and Lessons, 1957-2007

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Ezeonwuka, Innocent F.

Nnamdi Azikiwe University, Awka, Nigeria

Chief Dr Christian Chukwuma was one of the frontline politicians in Igboland. He graduated in Law from University of Wales in Aberystwyth in 1957. Upon his return to Nigeria he ventured into fulltime law practice and active political participation. He held many political positions including chairman of Nigerian Coal Corporation and Executive governor Old Anambra State. He engaged in numerous struggles, prominent among them was the struggle for the creation of a state for Wawa people. After the realization of a state, he turned wawaism into a movement that will fight corruption and embezzlement which will not only impoverish the people but deny the realization of the dreams of the founders of the state. This paper contends that there are very strong indications that his assumed philosophy did not match with his evident actions; be that as it may, his struggles were not illusive, he was consistent, dogged and undeterred by circumstances in fighting them. Primary and secondary sources constitute data for historical reconstruction; available facts will be analyzed historically.

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Anichebe Obiora

Ontological Foundations of Selfishness: Igbo View – Panel Presentation

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Nigeria is bedeviled with many ills summarized in the concept of corruption, which is a product of selfishness. Selfishness itself, as it seems, is not genetic; rather it is a social product that is learnt. The writers are of the view that any social malady that is learnt can as well as be unlearned. Therefore, in this paper, we set out to examine the ontological foundations of selfishness, using the Igbo structure. Igbo songs, idioms, proverbs and other witty sayings, which promote the concept of selfishness, will be interrogated. Such interrogations will help in finding out how their long stay in the psyche or consciousness of the people has helped in the institution of selfishness. The method of psychoanalysis will be used as it will be of help in analyzing the mind of the Igbos and to distill such sayings that enhance selfishness.

Keywords: Ontology, Selfishness, Psychoanalysis

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Anikwenze, Chinenye

The Igbo Language: Endangerment and Preservation

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Ngozika Anthonia Obi-Ani

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The identity of any group is the language. The declination of the Igbo language is on the increase among the native speakers as preference is given to the Western languages. The negligence of the language is deeply rooted within the Igbo society and this poses a risk to the longevity of the language. The aim of this research is to interrogate the reasons as to which the native speakers of the language dissociate themselves from the language. It also examines the factors that are responsible for this shift, which includes colonisation, education, urbanisation, psychology, among others. Using the qualitative and quantitative technique of research in the analysis of the data gotten from primary and secondary sources of history, this study seeks to analyse the possibility of the extinction of the language, should the indigenes persist with the alienation of the Igbo language. Also, the study proffers possible solutions for sustaining and preventing the Igbo language from becoming obsolete, for the sake of posterity.

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Anyachebelu, Adaora Lois

Exorcism and the Problem of Environmental Degradation and Depletion of Economic Trees in Igboland

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Adaora Lois Anyachebelu

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Certain novel trends in religious activities championed mostly by some new-generation Christians, whose evangelistic outreach entails crusades and exorcism through their descent on the consecrated forests, and by extension all other reserved locations to fell down trees, destroy all artefacts, and burn down houses of worship and other paraphernalia preserved in them, permeated the Igbo culture area at the commencement of the twenty-first century. These on-going untoward activities demand urgent addressing, for if not properly checkmated, they will cause degrading effects on the Igbo people's psyche and the ecosystem of their natural environment. The thrust of this paper is to revisit these trends, critiques some damaging Christian activities, and examines the degrading effects of such activities. Participant observation, intuition and library sources were employed in the extraction of data for this study. The result reveals that these new-generation Christians spread in a revolution-like movement, are cloaked in the garbs of evangelistic outreach and exorcism crusades. But, beneath the surface lie their ulterior motives; intolerance, brute-like brigandage and unprovoked assaults on traditional Igbo religious life, value system and natural environment. The paper concludes that by their wanton destructions of age-long traditional holy places, these religious bigots are wilfully and unrestrainedly waging wars of extinction against the Igbo in their environment. We, therefore, recommend in this paper a halt to the intolerable Christian movement in Igboland that has caused deforestation, economic adversity, religious profanation and shortage of food supply plunging the people into abject hardship.

Keywords: Environmental Degradation, Exorcism, Igboland, Christian Movement, Depletion, Economic Trees

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Anyachebelu, Adaora, Lois

Literary Appraisal of Suicidal Trends in Contemporary Nigerian Igbo Society

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Suicide, the act of intentionally bringing about one’s own death, is generally considered to be one of the most private and personal acts. The issue of suicide has become a social menace in contemporary Nigerian society, leading to untimely deaths of the future leaders of the country and reducing the productivity capacity of the nation. The aim of this study is to examine suicidal trends in ancient times, through the lens of Igbo literature as against what obtains in the contemporary time. The objectives include finding out the causes of suicide in Nigeria, determining the category of people in the society more prone to suicide in the contemporary times as against what obtained in the past, and also proffer solution to this evil trend. Durkheim’s theory of suicide is employed in the analysis of this work. Data for this study are purposively selected from Igbo literature--drama, novel, folktale and also the social media. The study reveals that the suicidal cases recorded in Igbo literature are carried out by adults, as a means of escaping from the consequences of their actions. On the other hand, most of the suicidal cases by children and youths are over very trivial matters, such as failure in examination. The study also reveals that suicide was rare in ancient Igbo society. The study concludes that the paradigm shift is due to the influence of westernization and lack of interest in Igbo cultural values on the part of both the young and the old.

Keywords: Suicide, Igbo literature, Durkheim’s theory, ancient, contemporary.

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Anyachebelu, Ijeoma

Igbo Women and their Traumatic Experiences: A Study of Ann Iwuagwu’s Arrow of Destiny

Adaobi Olivia Ihueze

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Igbo women have over time encountered heartbreaking experiences in the hands of dominant men whose perceptions and attitudes are fostered by the patriarchal cultures and values of the Igbo society. These inhuman treatments often leave the woman battered and traumatized. As a result, this paper tends to examine the concept of trauma in Ann Iwuagwu’s *Arrow of Destiny*. Adopting the contemporary literary trauma theory, the paper showcases the manifestations of trauma from the text and its impact on the protagonist. It was discovered that our societal values help to encourage actions that degrade and traumatize women. It then concludes that Igbo women should refuse to be broken, but rather should be courageous and should not allow themselves to sag under the weight of the traumatic situation. The study recommends that more female writers should get involved in the task of exposing situations that leave indelible marks of physical and psychological torture on women.

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Anyacho, Ernest O. Ven.

Igbo Traditional World-View and Entrepreneurial Resilience: Source of Blessing and Hatred

Department of Christian Religions, Federal College of Education, Obudu, Cross River State, Nigeria

The resilience characteristic of the Igbo has not been studied by many as an intrinsic factor responsible for their achievement-oriented nature. This factor is seriously underpinned by Igbo traditional world-view which, in turn, is among other avenues expressed through proverbs and folklores. Ignorance of these has earned many an Igbo unfounded suspicions and accusations. This paper focuses on Igbo world-view as a major factor in understanding the Igbo as a people and their resilience and survival characteristics in any situation, both at home and in diaspora, whether favourable or threatening. The study traces some elements of resilience among the Igbo that make them survive some life-threatening situations in Nigeria. It presents proverbs as a major vehicle that carries Igbo philosophy, recommending Igbo world-view and proverbs as major factors underlying their approach to life, challenges, and crucial issues in any attempt at studying the Igbo.

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Anyanwu, Remigius Anayochi

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Anyasodo, Baldwin Chika

Masks and Masquerades of Africa: A Study of Ndi Igbo of Nigeria

Arts Department, Alvan Ikoku Federal College of Education, Owerri, Imo State, Nigeria

Nneka Justina Eze

Arts and Social Science Education Department, Ebonyi State University, Abakaliki

This paper discusses masks and masquerades of Africa, using that of the Igbo tribe in Nigeria as a case study. The data for this study was collected through oral interviews from some elders of some selected villages in Igbo land and the researchers' personal opinions as indigenes of Igboland. The data was analyzed and conclusion based on the belief-system of the people is that African art is conceptual, emotional, communal and highly symbolic of African cultures. In Igbo geo-cultural areas of Southeastern Nigeria, there is the strong belief in "Chi" (God). They also believe that there is life after death, in the spirit world 'Ana-mmụọ' or Ala mmụọ. It is believed that their fore-fathers (ancestors) are alive in the spirit world and are watching how well or not their descendants are playing the game of life. This explains why the Art of Africa is classified under two groups (i) the man-regarding art and (ii) the spirit-regarding art. It is important to note that African art like arts of other parts of the world are also utilitarian and full of aesthetics. The study discussed the role of these art forms and practices in contemporary African society (Ndi – Igbo), with regard to the challenges of the present digital times. Furthermore, the study determined the extent of the impact of these art forms and ideas on the spiritual, legal and socio-political life of the people.

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Aruah, Virginus Onyebuchi

Mmegbu Na Mkpagbu Asụsụ Igbo: Nke Si Ụmụafọ Igbo N’Aka

Ngalaba Lingwistik, Asụsụ Igbo na Asụsụ Najirija ndị Ozo, Mahadum Najirija, Nsuka

Obayi, Joy Ifeadike, Yuniit Amụmụ Oha (GS Unit), Mahadum Najirija, Nsuka

Asụsụ Igbo enweela ihe mmekpa ahụ di iche iche na ndụ mana akwụkwọ nchọcha a ga-elebe anya na mkpagbu nke si n’aka ụmụafọ Igbo pụta. Mbunuche ihe nchọcha a bụ ka ụmụafọ Igbo chechie echiche azụ ma tụturu asụsụ Igbo n’ebe ha gbaghapuru ya ma tinye ya ka o buru otu ihe omumu ga-abu iwu n’ogo ulakwukwo niile n’ala Igbo. Ndi nne na nna niile n’ala Igbo ga-enye aka ka umu ha jiri asusu Igbo na-ekwu okwu tumadi mgbe ha no n’ulo ha. Usoro nchọcha a ga-agbaso usoro nchọcha nkwa nakwa ntinye asusu Igbo n’oru. Akwukwo nchọcha a ga-achoputa na mgbe umuafọ Igbo malitere sụwa asusu Igbo n’udi kwesirinu mara na ndi Igbo ga-enwe ugwu na nsopuru tumadi asusu akamkpa bu nke ga-eme ka ha nwe ike kpa ububo n’etiti ndi amaghi ihe ekwe n’aku n’asusu Igbo. Okpuru okwu: mmegbu, mkpagbu, asusu Igbo, umuafọ Igbo

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Asika, Ikechukwu Emmanuel

At Midnight: Reclaiming the ‘Egwu Onwa’ Philosophy in the Face of a Global Obliteration of Moral Values

Department of English, Chukwuemeka Odumegwu Ojukwu University, Igbariam

This research is motivated by the dearth of moonlight activities cum its ideological and philosophical inclinations in the face of continual moral obliteration and decadence. The moonlight game popularly known as ‘egwu onwa’ was one of the defining cultural practices and aspects of folklore not just among the Igbo people but also many societies in Africa. A nightly activity, the moonlight game was a rich source of education, entertainment and recreation that benefited both the adults and children in numerous ways. That was many decades ago before the advent of cinema, gramophone, radio, television, and internet services. Today, we live in a society with an alarming rate of decay, violence, degeneration and immorality. As we progress into the future, the need to change the moral tide becomes increasingly evident. This paper seeks the rediscovery of the wealth of our moonlight games, its academic, cultural, social, religious and even economic imports. With Bernth Lindfors’ interpretative approach to folklore as theoretical anchor, the paper proposes a return to the guiding ideological values enshrined in Igbo moonlight philosophy towards ameliorating several problems of the present day society. The study concludes that these ideological stances beg for a place in the curriculum in the quest to instill right ethical values in our children, which will weigh in heavily against the influences of Jim Jam, Disney World and all the greater evils of the Internet now at the disposal of all.

Keywords: Egwu onwa, culture, ideology, folklore, immorality, civilization, philosophy

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Asinobi, Isabella Lady

Indigenous Igbo Feminism and Female Empowerment in South Eastern Nigeria

Feminism is not a monster after all; it is merely saying no to patriarchy and acknowledging that a woman is a person. It should be noted that the issue of feminism in Igboland has attracted global attention, so the role of Igbo women cannot be ignored. Obviously, one cannot talk about the developmental process of any society without recourse to women. Why then the hue and cry on feminism and female empowerment? Women do not need to wait nor beg to be empowered. Historically, indigenous feminists, like Chinyere Nwanyiriuka, Ikonna Nwanyikwu Enyia of Oloko

Umuahia,- Margaret Ekpo, Flora Azikwe, Janet Mokelu, Justina Eze, Flora Nwapa, Dora Akuyili, Ngozi Okonjo Iwuala, Aba women warriors and a host of others, performed creditably alongside their male counterparts. In today's Nigeria, Igbo women are still doing well in all fields of life. The theoretical framework hinges on Ashley Crossman's Feminist theory, which promotes the pursuit of equality and justice. The work would be done through data collection and analysis with sources from the print and electronic media. This study will examine indigenous feminism, the progenitors, female empowerment, indigenous Igbo women and their roles in the contemporary world. However, the effects of patriarchy on women's empowerment is worrisome and should be addressed, with a clarion call to muzzle all obnoxious practices that hinder and frustrate the efforts of women to fly, because the Creator endowed them with equal propensity with the men and gave them a complementary role.

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Azodo, Ada Uzoamaka

Buchi Emecheta's Feminism: Minuscule 'f' versus Majuscule 'F'

Minority Studies and Women's and Gender Studies, Indiana University Northwest, U.S.A.

Buchi Emecheta, novelist, essayist, educator, and sociologist was brash about her opinions on issues, not the least of which was on feminism in Stockholm, Sweden, in 1988: "I am a feminist with a small 'f'. I love men and good men are the salt of the earth. But to tell me that we should abolish marriage like the capital 'F' (Feminist) women who say women should live together and all that. I say No. Personally I'd like to see the ideal, happy marriage. But if it doesn't work, for goodness sake, call it off." This essay will examine Emecheta's feminism, in order to demonstrate that far from being in minuscule it was actually in majuscule; her heroines, her veritable alter egos and personas employ artistic, visionary and sociological eyes to speak on gender, labor division, male dominance, and female subjugation and oppression in society. This study will conclude that Buchi Emecheta was a progressivist indigenous feminist that understood the place of the woman in Nigerian cultures and encouraged women not to merely survive, but to endure and become agents of their own salvation.

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Azuawusiefe, Chijioko

Nollywood and Popular Performance of Christian Wifhood: *August Meeting* and Matters Arising

University of Pennsylvania, Philadelphia, USA

Gender and framings of gendered relationships have constituted part of Nollywood's preoccupation from its inception. Employing *August Meeting* (2001) as a case study, this paper analyzes how the film interrogates and complicates representations of women particularly as good Christian wives (distinct from women as mothers or as women generally) and the implications of such portrayals for constructing gender in Igboland today. Using contextual criticism, the paper reads the film through the lens of the Eve-Mary archetype and how this binarized category of evaluating a woman's virtue and morality contradicts or reinforces the articulations of gender and feminism by prominent African feminist scholars, such as Ifi Amadiume and Akachi Ezeigbo. By acknowledging the philanthropic endeavors of women in Igboland during their annual August meeting in their respective communities and at the same time critiquing the ostentation that accompanies that gathering, as well as the length some women go in order to finance their extravagant display of the latest fashion for the occasions, *August Meeting* undercuts the popular Nollywood's outlook of framing women as "docile, good wives." The paper argues that by so doing, the film highlights one of the ways that Nollywood crashes some of its own rigid constrictive molds within which society casts women.

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Azuwike, Ogechi Catherine

The ‘Forbidden’ Forest, Ostracism and Quarantine in the Management of Environmental Health among the Ancient Igbo: Lessons in Contemporary Environmental Governance

Okechi Dominic Azuwike

Department of Geography and Environmental Management, Imo State University, Owerri, Nigeria

Ogechi Catherine Azuwike

Department of Biotechnology, Federal University of Technology, Owerri, Nigeria

Contemporary Igboland seems to struggle with notions of supremacy of social/public interest over private interest, which in the environmental experience, indicates governance failure, suggesting the imperative of resurrecting the past to augment contemporary Igbo survival tool kit. This paper is born out of the need to review ancient Igbo idealization of wilderness and practice of ostracism to engender understanding of ancient Igbo science and society, as a prelude to understanding current environmental health crises across Igboland. The study is situated within the context of disappearing forest refuges and demise of forest buffers that insulated the living space from hazards. It stretches the idea that indigenous knowledge is real and compatible with modern best practice. The paper advances the thesis that modern environmental health management practice in the area of epidemiology that seeks public protection parallels ancient Igbo thinking and practice of ostracism of the afflicted in or beyond green buffer zones. It takes the position that reinventing this philosophy as a planning template can restore environmental health across Igboland. It has relied on in-depth literature review and interview of key informants, while leveraging on the germ theory of disease, the pollution management theory of ‘concentrate and contain’ and the diffusion theory of contagion. Conclusions indicate that Igbo indigenous knowledge is consistent with her existential realities, agrees with contemporary best practice and can apply in modern land zonation. Fear element can be exploited for management of public behaviour for sustainable development. The sacrifice of one is desirable, where it secures larger public good. And all societies require their own dungeon to safeguard the living space.

Keywords: Igbo, environment, quarantine, health, ancient

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Okechi Dominic Azuwike

The ‘Forbidden’ Forest, Ostracism and Quarantine in the Management of Environmental Health among the Ancient Igbo: Lessons in Contemporary Environmental Governance

Department of Geography and Environmental Management, Imo State University, Owerri, Nigeria

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Keywords: Igbo, environment, quarantine, health, ancient

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B

Bature-Uzor, Nkechi Asiegbu

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Bitz, Michael

Akwukwo Komiki n’Asusu Igbo: Usoro iji Kwalite Mmuta Edemede na Agumagu n’Igbo Ngwangwa

Obiajulu Emejulu

National Institute for Nigerian Languages (NINLAN), Aba, Abia State

Chidimma Okeogu

Department of Translation and French Studies, National Institute for Nigerian Languages (NINLAN) Aba, Abia State

Michael Bitz

New Jersey

A casual observation and empirical evidence indicate a steady decline in the frequency, length, linguistic quality and communicative potency of kolanut rituals among Ndilgbo as the second decade of the 21st Century sets in. The paper makes a compelling argument that the growing decline of the kola-nut ritual strongly mirrors the neglect of the Igbo language by its owners. The purpose of this article is to share the writers’ attempts to isolate the major factors responsible for the decline, one of which is undue imposition by Christian ministers. They aver that attempts to reinvigorate the Igbo language would achieve greater impact, if anchored on deliberate efforts to revamp and sustain Igbo rituals and practices – such as the kola-nut ritual - that are potent enhancers of Igbo linguistic skills and cultural identity while being innocuous as far as the divide between Christianity and Traditional Religion is concerned. On that basis, it proffers some suggestions for the re-enthronement of the kolanut ritual among Ndilgbo. The paper floats a kite in conclusion: If we are to consult our ancestors who once intoned that ‘He who brings kolanut brings life’, they would most likely say to us today that ‘He who shuns kolanut shuns life, Igbo life, Igbo language and Igbo identity’!

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C

Chikamma, Michael Akumjika

Error Analysis of the Subtitles of Igbo Nollywood Movies

Ukaegbu, Eunice Kingsley

Department of Linguistics and Nigerian Languages, University of Calabar, Calabar

Michael Akumjika Chikamma, PhD

Department of Linguistics & Nigerian Languages, University of Calabar, Calabar

Nollywood has diversified into producing more media content in the Nigerian National languages, hence, the production of movies from the Igbo traditional root, showcasing their beliefs, values and culture. However, to enable non-native speakers of the language become participatory in the discourse of the movies, subtitles are provided in English. These subtitles are full of incessant degrees of avoidable errors, and these blunders in English Language affect the linguistic sensibilities of viewers. It is not enough that the industry should only be concerned with the visual quality and thematic thrust of the movies, but with the grammar and semantic appropriateness of what is subtitled should also count. The motivation for the paper is the fact that semantic content is often lost in the Igbo to English translation, through these continuous errors, hence, revealing lack of expertise in translation and use of English. The study, therefore, tries to evaluate and discuss specific subtitling problems in the framework of Error Analysis, using Content Analysis method. It examines the issues relating to language, linguistics, translation and understanding in respect of this genre. Data for this study will be drawn from ten Igbo Movies, and a content analysis of the subtitle translations from different producers will be analyzed, with the aim of capturing these idiosyncrasies that are not person-specific but a popular culture in Igbo movie production. It is expected that at the end of this study, the findings will show different subtitling errors made in translation, which include outright disregard for the basic rules of concord, semantic misapplication, spelling errors, wrong lexical choice, malapropism, stylistic infelicities, among others. The study, therefore, recommends that Igbo movie producers employ the services of Igbo linguists and translators, whose expertise is unending in this regard, to achieve higher success.

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Chibundu, Vivian Chikodi

Alimdi Na Nwunye Ndi Igbo N'Oge Gboo Na N'Oge Ugbu a

Pauline Chinasa Nwizu

Ngalaba Asusu Na Ihe Metutara Mmadu, Ulokwukwo Amumamu Izugbe, Alvan Ikoku Federal College of Education, Owerri, Nigeria

Vivian Chikodi Chibundu

Ngalaba Asusu Na Ihe Metutara Mmadu, Ulokwukwo Amumamu Izugbe, Alvan Ikoku Federal College of Education, Owerri, Nigeria

Alimdi na nwunye bu otu n'ime ihe Chineke ji aka ya were hiwe, nke ebumuche ya bu ka mmadu baa n'ime uwa jee mubaa. Nwaanyi na-ahapu nne ya na nna ya jee n'ulo nwoke ozọ ha abuo ebiri n'udo dika di na nwunye ma burukwa otu. N'oge gboo nwoke na-alu kariya otu nwaanyi, ha niile ebiri n'udo mana n'oge ugbu a, o dighikwa otu ahụ o di mgbe gboo. N'oge ugbu a, otutu umunwoke na otu nwaanyi anaghi ebili n'udo, otutu oge ka a na-enwe alukwaghim, nsogbu juputara n'ufodu ezinaulo taa, ogo na mgbu, na-anweghi afo ojuru n'olulu di na nwunye. Onodu di etu a kpalitere mmuo na echiche banyere edemede a iji choputa ihe na-ebute ogbaaghara n'etiti di na nwunye, oge mmadu

toruru ilu di maobu nwunye, usoro e si alu di na nwunye n'oge gboo na n'oge ugbo a, ihe na akpata alukwaghim n'oge ugbo a, nakwa uzo a ga-esi belata igba alukwaghim n'oge ugbo a. Udi nchocha e mere bu nchocha nkowa nke e si na ya kowaa udi alumdi na nwunye di iche iche a na-alugasi ugbo a. Usoro nweta data bu site n'ajuju onu na nlere anya. E lebakwara anya n'otutu akwukwo jji nweta ebunuche nchocha. Atutu agbasoro mee nchocha bu atutu nsinaomenala. Ajuju nchocha gunyere: kedu ihe eji amata onye toruru ilu nwaanyi ma o bu di, kedu usoro ndi mbu na ndi ugbo a ji alu nwaanyi, kedu ihe ndi na-akpata alukwaghim n'oge ugbo a, kedu uzọ a ga-esi beleata igba alukwaghim n'oge ugbo a. A choputakwara na umu okoro na umuagboghọ ugbo a anaghi akwado akwado tupu ha adaba n'alumalu. A choputakwara n'usoro alumalu n'oge gboo di iche na nke oge ugbo a, a choputakwara otutu ihe na-akpata alukwaghim n'oge ugbo a dika enweghi afo ojuju, mmasi, ihe isi ike, adighi kwadobe dgz. A choputara uzọ digasi iche iche a ga-esi gbochie igba alukwaghim. Enyekwara ntuziaka n'uzọ a ga-esi na-ejide alumdi na nwunye ka uwa ndi Igbo na-atọ uto ma dabakwa otu o kwesiri dika chi jiri kee ya n'oge gboo.

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Chineke, Stella Obioma

Adimire Usoro Nkuzi Mmekorita Na Mmeta Nke Oma Umwakwukwu Sekondiri N'Abu Ederede Igbo

Department of Arts Education, University of Nigeria, Nsukka, Nigeria

Uju Clara Umo

Department of Arts Education, University of Nigeria, Nsukka, Nigeria

Nchocha a bu maka ichoputa ka usoro nkuzi mmekorita si di ire n'ikwalite mmeta nke oma umwakwukwu sekondiri n'abu ederede Igbo na Zonu Mmeta Nsuka na Steeti Enugu. Udi nchocha nleko ka a gbasoro mee nchocha a. Nke e ji kpomkwem bu nchoputa na tunyere nnwale nganihu na nnwale ndinazu. E ji usoro nsere nhatanha sere ulokwukwo anọ maka nchocha a. Ulokwukwo anọ ndi a sitere n'okpuru ochichij ime obodo ato e nwere na Zonu Mmeta Nsuka. Ha gunyere Igbo-Etiti, Nsuka na Uzọ-Uwani. Umwakwukwu sekondiri ukwu nke abuo onuogu ha di otu nari na iri asaa na asato (178) ka e ji mee ya bu nchocha. Otu ajuju nchocha na otu umaokwu nchocha duziri nchocha a. Nchoputa e nwetara gosiri na umwakwukwu ndi e jiri usoro nkuzi mmekorita kuziere abu ederede Igbo ka mee nke oma karja ogbo ha ndi e jiri usoro nkuzi okpu wee kuziere. N'ih ya, otu n'ime aro a turu bu ka ndi nkuzi asusu Igbo gbaa mbo jiri usoro nkuzi mmekorita na-akuzi abu ederede Igbo maka na o ga-enye aka n'ibelata ujo umwakwukwo na-atu abu ma sikwa etu a kwalite mmeta nke oma umwakwukwo n'ihe omumu abu ederede Igbo.

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Chineke, Stella Obioma

Mmetuta Mmasi Umwakwukwu N'Omumu Omenala Igbo N'Ulokwukwu Sekondiri di N'Okpuru Ochichij Ime Obodo Nsuka

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Ugwuoke, Priscilla Ebere

Umi Ederede

Nchọcha a lebara anya n'inyocha Mmetuta mmasi umuakwukwo n'omumu omenala Igbo n'uloakwukwo sekondiri di n'okpuru ochichi ime obodo Nsukka. Ndi eji mee nnwale ngwaa nchọcha bu umuakwukwo di iri abuo (20) nonuogu e si n' uloakwukwo di na mpaghara Uzo-Uwani esoghi n'ebe nchọcha hoputa. Omumu omenala Igbo n'alazi azu. Ndi nchọcha lebara anya n'ihe ndi a; ka agwa nne na nna si adoghachi mmasi umuakwukwo n'ebe imu omenala Igbo di, ka enweghi ezigbo ngwa nkuzi omenala Igbo si emetuta omumu omenala Igbo. Ndi e jiri mee nchọcha bu umuakwukwo ndi no n'ogo sekondiri nke abuo (JSS II) di puku abuo, nari iteghete, iri isii na abuo (2,962) na ndi nkuzi asusu Igbo di iri ato. Ndi nchọcha gbasoro usoro sovee nkwa mee nchọcha a, ma jiri miin na ndipu n'izugbe (standad divieshonu) hazie ya. Ajuju nchọcha abuo na umaokwu nchọcha abuo a nwalere n'akara ntu 0.05 bu nke e guzobere maka ya bu oru nchọcha. Ngwa nchọcha bu Ajuju Nnwale mmasi n'omumu asusu Igbo (ANMNQAI), nwere ajuju iri na asato nonuogu. Ndi oka mmuta ato no na ngalaba Nka Mmuta na "Measurement na Evaluation" nyochara ngwa nchọcha e ji mee nchọcha a ma huta /kwete na o dabara na nchọcha e ji ya eme. Nchọcha a gbadoro ukwu n'ihe omume nke a noro n'ulo akwukwo esoghi n'ebe nchọcha, nke nyere akara 0.78 E ji tumbom tumbom hoputa onu ogu umu akwukwo JSS II di otu nari na iri abuo (120) maka nchọcha a. Nchọcha a bu nke metutara klasii abuo dikoro onu. Na nchikota data, e ji miin na ndipu n' izugbe (standard deviation) zaa ajuju nchọcha ebe e ji ANCOVA nwalee uma okwu nchọcha. Mputara ihe a choputara gosiri na: Omenala Igbo na-alazi azu maka na umuakwukwo na-akwu nha ma ha suo asusu Igbo n'uloakwukwo, Ndi nkuzi anaghi eji ngwa nkuzi dabara adaba akuzi ihe, Otutu ndi nkuzi amaghi etu esi akalite mmuo umuakwukwo n'ebe omenala Igbo di, umuakwukwo anaghi aga njem mmuta n'ebe ngosi ihe omenala Igbo di, Otutu ndi nne na nna anaghi azutara umu ha akwukwo ogugu Igbo nke ha ji ekwe ka umu ha suo asusu Igbo n'ulo. N'ikpeazu, ndi nchọcha deputara atumatu na aro nke gbadoro ukwu n'uzo a ga-esikwalite mmasi na mmeta nke oma umuakwukwo n'omenala Igbo.

Igodo Okwu: Mmetuta, Mmasi, Umuakwukwo, Omenala Igbo

The study examined the influence of interest on secondary school students' achievement in Igbo culture in Nsukka Local Government Area in Enugu State, Nigeria. Survey research design was used. Two research questions and two hypothesis tested at 0.05 level of significance were formulated to guide the study. Instruments used for data collection were Igbo culture interest inventory (ICII), comprising eighteen questions that gave a reliability index of 0.78. The instruments were developed by the researcher and validated by experts in Arts Education Department, and Measurement and Evaluation Department, Faculty of Education, University of Nigeria, Nsukka. The study was carried out with twenty (20) students in a Secondary School, in Uzo-uwani Local Government Area different from area of study, with one hundred and twenty students randomly selected from two intact classes. Mean and standard deviation were used to answer the research questions, while analysis of covariance (ANCOVA) was used in testing the hypotheses. The findings revealed that: Knowledge of Igbo culture is going down because students pay fine for speaking Igbo in the school. Teachers do not use appropriate teaching aid in teaching Igbo culture. Some teachers fail to motivate the students in cultural practices lack. They do not go to excursions where Igbo artifacts are found. Most parents fail to buy Igbo language text books for their children, and even restrict them from speaking Igbo language at home. The researchers made suggestions and recommendations based on strategies for promoting students' interest and achievement in Igbo culture.

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Chukwu, Ngozi Eucharia

Psychological Impact of International Migration on Left-behind Wives in Abia State Nigeria

Nma-Njoku Alexandra Chukwu

Department of Social Work, University of Nigeria, Nsukka

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International migration is a global phenomenon that has multi-faceted impacts on the individual, families, societies, economy and cultures, both in the place of origin and destination. International migration is a common feature of life in present day Nigeria and affects the structure of the family as the primary social unit. While several Nigerian spouses (husbands), Igbos in particular, migrate to seek employment and business opportunities, among others, leaving their families in the care of extended family members has become a common issue, little is known about the psychological impact of the journey on relatives left behind, especially wives. The study, therefore, employing Systems theory as theoretical orientation sought to examine the psychological impact of international migration of spouse on left-behind wives in Abia State, Nigeria. Hypothetically, wives whose husbands reside outside the country are more psychologically unstable than their counterparts whose husbands reside in the country. Using qualitative methods of data collection, employing the focus group discussions (FGDs) and in-depth interviews (IDIs) as instruments of data collection, the study was done in 6 communities from 6 Local Government Areas (LGAs) in Abia State. The sample used in the study was 108 FGD participants and 6 IDI respondents. Data generated from the study were analysed using illustrative quotes. The study revealed that majority of the respondents has experienced some level of psychological instability, especially companionship and child upbringing, as well as economically, due to low remittances from the migrant spouse. It therefore concluded that there is need for social workers and other stakeholders to provide services aimed at taking care of the psychological needs of these young women, in order to ensure a healthy society.

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Chukwu, Ngozi Eucharia

Rationalizing Emigration of Young Family Members by Older Adults in Enugu, Southeast, Nigeria

Samuel O. Ebimgbo

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The world is experiencing rapid increase in the number of individuals aged 60 years and above. In Nigeria, increasing ageing population occurs against the backdrop of upsurge in the emigration of younger family members, consequent upon shrinking economic structures. The study hypothesized that emigration of younger family members creates much negative impact on older parents that are left behind. Therefore, it sought to ascertain the views of older adults on emigration of younger family members in Nsukka Local Government Area, Enugu State. The New Economic of Labour Migration (NELM) theory provided the theoretical framework of this study. In-depth interviews were conducted to generate data on a sample of (N = 6), older adults aged 60 years or older. The generated data were thematically analyzed and the findings of the study revealed that despite non-compliance of older adults to the decisions of young family members to migrate, the older adults are incapacitated of holding the migrant back as a result of some factors, such as trending activities, poor economic

conditions and restiveness of the children. Meanwhile, the absence of these children by migration affects the family support older adults receive from them. The study therefore recommends functional policies that address proper well-being of these older adults. Social workers should also ensure that family ties and other support systems are maintained to ensure that adequate support is provided to these left-behind older adults.

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Chukwu, Nma-Njoku Alexandra

Psychological Impact of International Migration on Left-behind Wives in Abia State Nigeria

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International migration is a global phenomenon that has multi-faceted impacts on the individual, families, societies, economy and cultures, both in the place of origin and destination. International migration is a common feature of life in present day Nigeria and affects the structure of the family as the primary social unit. While several Nigerian spouses (husbands), Igbos in particular, migrate to seek employment and business opportunities, among others, leaving their families in the care of extended family members has become a common issue, little is known about the psychological impact of the journey on relatives left behind, especially wives. The study, therefore, employing Systems theory as theoretical orientation sought to examine the psychological impact of international migration of spouse on left-behind wives in Abia State, Nigeria. Hypothetically, wives whose husbands reside outside the country are more psychologically unstable than their counterparts whose husbands reside in the country. Using qualitative methods of data collection, employing the focus group discussions (FGDs) and in-depth interviews (IDIs) as instruments of data collection, the study was done in 6 communities from 6 Local Government Areas (LGAs) in Abia State. The sample used in the study was 108 FGD participants and 6 IDI respondents. Data generated from the study were analysed using illustrative quotes. The study revealed that majority of the respondents has experienced some level of psychological instability, especially companionship and child upbringing, as well as economically, due to low remittances from the migrant spouse. It therefore concluded that there is need for social workers and other stakeholders to provide services aimed at taking care of the psychological needs of these young women, in order to ensure a healthy society.

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Chukwudi, Ifunanya Chioma

Food Policy as it Concerns Natural Igbo Foods

Department of Nutrition and Dietetics, University of Nigeria, Nsukka, Enugu State

Supplements are good, yes, but are they always healthy? No. Nature is beautiful and the best. It is true that some elderly persons need some nutrients for them to live longer and healthy, and the younger ones also need nutrients to stay healthy. However, taking in those supplements is taking in drugs or rather medications, which have higher chemical components than natural foods. For example, they have preservatives and all these things hurt the body system. In Nigeria, and in Igbo communities in particular, we do not have time for ourselves, everybody is looking for money. Coupled with the fact that the Nigerian economy is bad, everyone is trying to make ends meet at all cost. This is where the major problem lies; we wake up very early in the morning and prepare for our daily activities, sometimes forgetting to eat or eating hurriedly. In the case where food is forgotten, junks are bought, because we do not have time to cook our own food. You find out that at the end of the day you

lack one nutrient or the other, and that is where we resort to taking supplements to give us those nutrients that we are lacking. Now, in the process of trying to make up for lost nutrients by taking those supplements, we harm our body system. For example, the kidney that seriously helps in the breaking down of these chemicals can be overworked, thereby causing kidney infections. Once the kidney is infected, the bladder follows, and definitely the renal pelvis, ureters and the urethra. The other organs in the body get affected by these chemicals. Everybody is trying to live a healthy life, taking what they feel is the fastest way, but they forgetting that there is no fast road to something good. What you eat is what you are, what you take in is what your body gives you. To solve this problem, purchasing of natural foods, no matter how unimportant they seem, is necessary. Cooking your own food gives you the assurance of what you eat. Having a small garden in your house compound is not a bad idea, because it helps to economize and gives easy and quick access to natural foods. Scent leaves (nchuanwu), bitter leaves (onugbu), fluted pumpkin are examples of vegetables that do not only enhance the body system; they are also natural detoxifiers. Pounded yam is good also, because the process of pounding it has helped in breaking down the sugar in the yam, thereby making it easy for digestion.

Keywords: health, living, natural foods, supplements, body

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Chukwudi-Osondu, Tochukwu O.

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Chukwuma, Agustina Ogochukwu

Indigenous Salt Production among the Ohaozara Women in Ebonyi State

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Daniel Iweze

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Women have featured prominently in various aspects of economic activities in Igboland. They have been visibly represented and have participated actively in the indigenous handicraft industries, especially salt production. Local salt production has been a major occupation of the Ohaozara women, since the pre-colonial period. The women's dominance in the local salt production could be attributed to the availability of natural salt water and exceptional skills and mastery of the local processes of salt production, making them the greatest local salt producers in Igboland. To this end, the paper traces the historical origin of the salt production among the Ohaozara women. It highlights the myths surrounding the local salt production, processes of production and marketing outlets. The paper further examines how salt production has enhanced the social and economic status of the women, as well as the challenges they face. Data are sourced from oral interviews with women producers of both communities and ordinary persons. Secondary data collection involves the use of relevant published and unpublished works, comprising articles in journals and edited books. Historical method of data analysis is employed and the varied data are critically analyzed using historical narrative.

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Chukwuneke, Ogechukwu U. F.

The Monkey for the Dog: Deconstructing Contemporary Igbo Burial Rites

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Burial rites are enacted by the living in a bid to ensure due respect to their ancestors. Nevertheless, death, a universal phenomenon all over the world, commands diverse ways of burying the dead. The advent of westernization with its attendant Christianity has brought a lot of modifications to some Igbo traditions of South Eastern Nigeria, a tribe renowned for her rich and vibrant traditions, including burial rites. Studies over time, like Atowa (2009) and Ugorji (2015), have indicated that there are significant differences between traditional and contemporary Igbo burial rites. Nevertheless, the study engages in the deconstruction of burial rites in traditional and contemporary times on the premise that most of the perceived differences between the two eras exist only on the surface structure. Inherently, the two periods share similar deep structural features with regard to burial rites. Therefore, this research examines how traditional Igbo burial rites are reflected in the contemporary Igbo burial rites, thereby demonstrating that the Igbo *sold the monkey for the dog*, with a stooping animal still within them. The study adopts the theoretical underpinnings of deconstruction. Five elderly men and women from the five core Igbo States (Abia, Anambra, Ebonyi, Enugu and Imo) are interviewed in an ethnographic fieldwork. What motivated the choice is that the elderly are believed to be true custodians of culture and tradition. From the findings, it is evident that traditional and contemporary Igbo burial rites share many similarities in their deep structures as a result of socio-cultural, religious and political factors.

Keywords: Burial rites, Igbo, deconstruction, religion and cultural practices

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Igbo Terminology Research in Special Domains

Cookey, Scholastica Ahiazunwa

National Institute Nigerian Languages, Aba

The paucity of specialized terms in Igbo language is slow and has hindered the documentation of scientific information in the language. Documentation plays an important role in the preservation and promotion of a language. This work aims at excavating, developing, suggesting, and even creating more equivalent physics terms in Igbo language. Since this work falls on secondary term formation, terms were collected and assembled in English. The following methods were also employed: interviews, library research and participatory observation. This work will go a long way to help Igbo authors in the science domain document their works and even translators translate English science documents into Igbo language.

Keywords: Igbo language, Secondary terms, specialized terms.

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D

Dimebo, Ifunanya Nzubechukwu

Ọnọdụ Asụsụ Igbo: Mkpata, Mmetụta na Mmekwa

Department of Languages/Linguistics, Alex-Ekwueme Federal University, Ndufu-Alike, Ikwo, Nigeria

Ọnọdụ ụra ọnwụ asụsụ Igbo nọ na ya n'oge ugbu a abụrụla ihe kwesiri ka akpọlite ya na ya. Nchọcha a nke isiokwu ya bụ "Ọnọdụ Asụsụ Igbo : Mkpata, Mmetụta na Mmekwa" bụ iji lebaa anya n'ọnọdụ asụsụ Igbo nọ na ya n'oge ugbu a n'ala Igbo, ihe ndị kpatara ya , ka ọnọdụ a si emetụta ndị Igbo na ụzọ a ga-esi beleta ma ọ bụ gbochie ọnọdụ ọjọọ a. Ebumnobi kpalitere nchọcha a bụ ịchọpụta akparamagwaa ndị nne na nna nyere ọnọdụ asụsụ Igbo, ịchọpụta ma ndị ntorobia Igbo ha na-enwe mmasị isi asụsụ Igbo, ịchọpụta mbọ gọọmenti na-agba iji kwalite ọnọdụ Igbo na itule ma mbọ ndị ntorobia Igbo na-agba maka asụsụ Igbo na asụsụ ndị mba ọzọ ha ha nhatanha. Ọ bụ usoro nkọwa na atụtụ Ike Asụsụ Agbụrụ (Ethnolinguistic Vitality Theory) ka e ji wee mee nchọcha a. Nchọpụta gosiri na ọtụtụ nne na nna anaghị akuziri umu ha asụsụ Igbo ma ya fọdụzịa ikwado umu ha igu asụsụ Igbo na mahadum. A chọpụtakwara na ndị ntorobia Igbo anaghị enwe mmasị isi Igbo, ha kakwa nwee mmasị n'ebe asụsụ ndị mba ọzọ na ejiji ha di karịa asụsụ Igbo. Ọzọ bụ na gọọmenti anaghị arụ ọrụ kwesiri ha iji kwalite asụsụ Igbo. Aro nwa nchọcha na-atụnye bụ ka ndị nne na nna malite ikuziri umu ha asụsụ Igbo na ikwado ha hụ na ha ji ya eme ngala, ndị ntorobia iji asụsụ ha kporo ihe karịa nke ndị mba ọzọ ebe ndị gọọmenti ga-eme ka asụsụ Igbo buru iwu n'ulo akwukwo malite na ntaakara rue na mahadum. Ọ buru na e mee ihe ndi a, asụsụ Igbo ga-etolite buru igba ebe nke a ga-abakwara ndi Igbo uru.

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Duru, Fidelia Amara

Social Implications of Women's Organizations in Conflict Resolution and Community Development in Southeastern Nigeria

Department Of Sociology, Abia State University, Uturu

Peace, the most valuable and costly phenomenon and a yardstick for achieving socio-economic, political, cultural, and religious development of local, national and international communities often is elusive. The paper, therefore, examined the social implications of women's organizations in conflict resolution in some selected communities in the Southeast, Nigeria. Two communities from each of the selected states purposively chosen included Imo, Abia and Enugu. The paper adopted both quantitative and qualitative methods, which included questionnaire and Focused Discussion Group, to get information from these women. A Structured Questionnaire was used to collect data from 360 randomly selected women, while FGD was carried out on leaders of those women organizations. Data were analyzed using statistical package for social sciences, which included simple percentages, mean and frequency distribution tables. Chi square statistic was used to test the hypotheses at a 0.05 significant level. Appreciation Influence Control model was the theoretical framework adopted. It was discovered from the study that women have various groups in their communities, where they participate actively in conflict resolution arising both at intra- and inter- group levels and the communities at large, which resulted into restoring peace and corporate existence among members of these communities, thereby serving the basis for establishing some developmental projects. However, irrespective of these laudable imprints of development made by these women, the study discovered that these women encountered some challenges, which included cultural inhibition, unnecessary influence of patriarchy and poor financial prowess among other challenges. Some recommendations made included abolishing some cultures that exclude women from decision-making processes.

Keywords: Women Organizations, Conflict Resolution and Community Development

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Duruaku, ABC

Caveats on Framing Igbo Culture in the Nollywood Television Drama Context

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Culture signifies the corpus of personal and group behavior imbibed through discovery and teaching within a group, typically of the common ancestry or heritage. This would have evolved over time from a need to secure particular behaviour, domesticate experience and transfer tested practice. Because of the varied experiences of traditional groups, different cultural entities present peculiar forms of traditionalized conduct acceptable within the milieu. Thus, cultural behaviour constitutes an indicator of roots and ancestry. Communication and interactive activities of life, like the visual media, inevitably project a diversity of culture. The television industry accommodates forms of social and entertainment fiction of which the Nigeria Nollywood drama experience is a key component. The stories derive from life within a setting, and so the actors and characters are representative of different Nigerian ethnic groups in name, conduct and shared experience. What is presented would reflect actual experiences and conduct of the 'original' from which fictive drama is created. The Nollywood industry presents hundreds of films with backgrounds, some of which, sadly, present false impressions of Igbo life and culture. In doing this, fake culture is somewhat conveyed to the ignorant 'outsiders' of the global community. This often tars the Igbo with a brush that hardly reflects the reality which Nollywood stories propagate and which sometimes initiate unfortunate profiles of the Igbo culture. This paper identifies some of these cultural presentation infractions and proposes pathways for cultural fidelity, in order to project only true Igbo customs and tradition, albeit within the framework of fiction. Samples of Nollywood stories in English will be content analysed, with a view to illustrating erroneous projections of cultural reality of the Igbo. The paper proposes how to stem the cultural poisoning of a race through some Nollywood drama, through diligent research, planned productions or robust criticism.

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Duruji, Moses Metumara

50 Years after the Nigeria-Biafran War and the Renewed Call for the Biafra Republic

Department of Political Science and International Relations, Covenant University, Ota

The contradiction of the colonial experiment of Nigeria in 1914 gave rise to destructive competition among the disparate ethnic groups, which came to a climax in 1967 when the former Eastern Region proclaimed its independence as the Republic of Biafra. This precipitated a 3-year long war between Biafra and Nigeria that eventually led to the defeat and surrender of Biafra and its re-absorption into Nigeria. The post-war political scenario in Nigeria was that in which the heroes of the war were the ruling elite in the country for a long period. They introduced and sustained a policy of punishment and marginalization to contain the rebel enclave and prevent a recurrence. For the long period of military rule in the country, only echoes of the cry of marginalization was emanating from the East, until 1999 when the transition to civil rule in the country-widened the space of democracy. This milestone in the political development of the country busted the bottled grievances into the open, creating the environment for the renewed demand for Biafra in Nigeria. The paper examines these issues. What are the factors driving the agitation for the restoration of Biafra? Who are the elements at the forefront of this call? Why is the call resilient? In what ways are the governments responding to the call for Biafra? In addition, what has been the implication of government actions or inactions? The paper provides answers to these questions and proffers solutions to nation-building in Nigeria.

Keywords: Nigeria, Biafra, Civil War, Agitation, MASSOB, IPOB.

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E

Ebelebe, Charles A.

The Abuse of Religion in Igboland: A Threat to *Uwa ndi Igbo*

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The view that Africans are notoriously religious is a widely accepted truism. The Igbo, it would seem, are as notoriously religious as any other ethnic nationality in Africa, if not more so. This innate proclivity to matters religious can be both a blessing and a curse. In this paper, I argue that it has in recent times become more of a curse than a blessing. Religion is being abused at different levels and by different individuals in the Igbo society and this has become a stumbling block to the flourishing of the Igbo. One clear indicator that religion is being abused in Igboland is that the excessive religiosity observable all over Igboland sits side by side with an exponential increase in all manners of social ills in the Igbo society. The dominant religion in Igboland in our times is Christianity, so an indictment of religion in Igboland is, to all intents and purposes, an indictment of Christianity. The paper engages in a historical analysis of the Christian religion in its contact with the Igbo society, to try to discover the roots of the problem. In the process, it exposes the various dimensions of the abuse of Christianity in Igboland and considers poverty and ignorance as responsible for this state of affairs. It proposes theological education, among other measures, as a way to combat the abuse of religion in Igboland and move the Igbo forward on the path to regeneration.

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Ebimgbo, Samuel O.

Rationalizing Emigration of Young Family Members by Older Adults in Enugu, South-East Nigeria

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Ngozi Eucharia Chukwu

Department of Social Work, University of Nigeria, Nsukka

The world is experiencing rapid increase in the number of individuals aged 60 years and above. In Nigeria, increasing ageing population occurs against the backdrop of upsurge in the emigration of younger family members, consequent upon shrinking economic structures. The study hypothesized that emigration of younger family members creates much negative impact on older parents left behind. Therefore, it sought to ascertain the views of older adults on emigration of younger family members in Nsukka Local Government Area, Enugu State. The New Economic of Labour Migration (NELM) theory provided the theoretical framework of this study. In-depth interviews were conducted to generate data on a sample of (N = 6), older adults aged 60 years or older. The generated data were thematically analyzed and the findings of the study revealed that despite non-compliance of older adults to the decisions of young family members to migrate, the older adults are incapacitated of holding the migrant back as a result of some factors, such as trending activities, poor economic conditions and restiveness of the children. Meanwhile, the absence of these children that migrate affects the family support older adults receive from them. The study, therefore, recommends functional policies that address the proper well-being of these older adults. Social workers should also ensure that family ties and other support systems are maintained, in order to ensure that adequate support is provided to those left-behind older adults.

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Eboh, Emmanuel

Repositioning the Traditional Igbo Apprenticeship Scheme as a Development Leverage in Twenty-First Century Nigeria

Department of Sociology, Imo State University, Owerri

The traditional Igbo apprenticeship scheme entails informal and formal processes involved in the recruitment and deployment of business and trade freshmen and freshwomen in the service of established masters and mistresses, who have to ultimately establish the learners in exchange for a service of an agreed length of time. Diverse trades are involved; buying and selling, metalwork, arts and craft, automobile maintenance, etc. In the present, the scheme has evolved to the point of tutelage and practice in international trade. While the scheme that is uniquely Igbo is part of the success story of Igboland's post-civil war restoration, fifty years after the 1967-1970 war, it has become imperative to review the scheme and its place within the emergent Nigeria. The aim of the paper, therefore, is to find out what needs to be done to make the scheme more effective in delivering development to Igboland in a Nigerian environment conflicted along existential fault lines. The research relies on focus group discussions with critical stakeholders as distinct constituencies; apprentices, master tradesmen/traders and parents of apprentices in selected locations. Observations indicate challenges in the areas that include (1) merging the scheme with formal education, (2) utmost food faith on the side of the masters and apprentices (3) looseness of the contractual terms binding masters and apprentices, etc. The study recommends proactive efforts by the Igbo in formally institutionalizing the traditional apprenticeship scheme, to scale up from its informal and vulnerable status to one that has full benefits of all relevant institutions of state power.

Keywords: Igbo; apprenticeship; development; trade

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Echebima, Helen C.

The Quest for a Peaceful Coexistence among the Igbo in a Contemporary Society: A Study of Agbachaekurunwa Songs of Mbaise Igbo Women

Abia State University, Uturu, Abia State, Nigeria

Agbachaekurunwa is a traditional dance popular with Mbaise women of Imo State. It is the female counterpart of Abigbo Mbaise, which is the dance for men. This study reveals that the dance of the Mbaise Igbo is rendered by women to address some contemporary issues that do not allow peaceful coexistence among the people from time to time in this contemporary society, including non conformity between a woman and her husband that mostly results to divorces; abject hardship that plunges young ladies into prostitution, which in turn leads to child-trafficking, and other contemporary issues. The study applies a combination of functionalist and sociological approaches. Data in this work comprise some selected songs, which were performed during some sessions of agbachaekurunwa performance of Mbaise Igbo, where women of Mbaise exhibit their feministic prowess. It is against this backdrop that this study attempts to identify (a) to what extent agbachaekurunwa songs perform the function of peace enhancement (b) to what extent the agbachaekurunwa songs carry out the functions of entertainment, education and information from our findings, the themes, childbearing, rumour mongering, unemployment, among other issues prevalent in the songs. The study concludes with a suggestion for more studies on agbachaekurunwa, with a view to determining further, the nature, form and content of agbachaekurunwa songs.

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Edeoga, Patience Nonye

A Sociolinguistic Investigation of Address Forms among the Igbo

Department of Linguistics, African and Asian Studies, University of Lagos

Address forms refer to words, terms, names, titles and phrases or a combination of terms used to address a person in speech or in writing. However, in recent times among the younger generation of the Igbo extraction, the use of these terms are gradually being replaced with the use of present day ‘Uncle y’ and ‘Aunty’ for every adult male or female around. This study sets out to investigate address forms in Igbo, with the focus of finding out their types and the purpose for their usage. The politeness theory of Brown and Levinson is adopted for the analysis of the study. The mixed method was used to source data for the study. Findings reveal that Igbo is very rich in address forms; some of these address forms emanate from kinship usages, nicknames and titles. The address forms are hierarchical. The use of the address terms promotes cordial relationships among members of the society. Documentation of the address forms will help the younger generation to appreciate and adopt them in their relationship within the speech community, thereby promoting an enabling environment for peaceful co-existence.

Keywords: address forms, titles, nicknames, politeness theory.

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Edeoga, Patience Nonye

Language as a Marketing Tool among the Igbo

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One of the major means of livelihood among the Igbo is trading; as a result, many trading points or markets dot the landscape of Igboland. A major instrument employed by traders and buyers during negotiation is language. However, making choices among options is always problematic among buyers. This work sets out to examine the strategies used by Igbo traders to woo and attract customers. This is with a view to evaluating the verbal and non-verbal means employed by traders during interactions with their customers. A qualitative approach was adopted and primary data was sourced through interviews and Non Participant Observation. Forty adult traders comprising 20 male and 20 female traders in Ogbete main market, Enugu, were purposively sampled. Findings reveal that traders employ language in diverse ways to convince customers to buy their goods. The strategies include: the use of jingles, persuasion, eulogizing of goods and customers, and even subtle threats on their customers. The work concludes that language plays a major role in facilitating buying and selling and is one of the major factors contributory to the prominence and outstanding performance of the Igbo in the field of commerce.

Keywords: language, marketing, traders, buyers, quantitative approach.

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Egbuna-Acholonu, Nneka

Folklore, History and Literature: Exploring the Relevance of Catherine Acholonu’s Messages in Contemporary Nigeria

Programme Officer, Catherine Acholonu Research Centre (CARC), Nigeria

Nigeria is currently facing one of the worst humanitarian crises in the world, the effects of which are underreported. As a largely patriarchal society with beliefs deeply rooted in religion and culture, Nigeria is also experiencing a clash with the feminist movement, which has seen heavy resistance to promoting gender equality policies in the country. Acholonu, in her works, reminds writers of their roles as change agents in mirroring the society and pointing the direction to a better future. With the uncertain times faced in Nigeria, it has been argued that writers have abandoned their humanitarian roles. According to Acholonu, the feminist movement adopted by Nigerians and Africans in general is confrontational; anti-nature, anti-unity, and anti-men and as a result, not sustainable. She argued that feminism was a concept alien to Africa, because traditional African societies already dignified women and accorded them equal status with men. She therefore suggests the need to tap into the African cosmology for a re-defined view of the women’s movement. She introduced “motherism” as a contextualized, African alternative to feminism, where men and women are equal partners and complement one another, for sustainable, peaceful societies. The paper will explore Acholonu’s works *Motherism: The Afrocentric Alternative to Feminism*, and *Towards a New Literary Theory for the 21st Century*, where she reminds writers of their role in the society and as demi-gods who have the power to create the world they want to see. The paper is expected to find a soft-pedal for the feminist movement in Nigeria, in order to reduce the resistance to gender equality policies, as well as encourage more writers to write about the happenings in Nigeria with a view to reducing social ills by exposing them through writing.

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Egonu, Ngozi Grace

Learning Igbo Language as a Second Language: Prospect and Challenges

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For the fact that language grows and is dynamic, its importance in the educational **setup** makes it imperative that Igbo should be learnt as a means of communication and interaction. Language is usage-based and is a product of physical interaction with the world. The Igbo language is a language of the people spoken in the various parts of the South East of Nigeria. It is basically the means of communication in the Igbo community. Learning Igbo as a second language increases the level of communicability and vocabulary. Apart from grammar and structure, the four language skills are taught and established as active learning skills. The researcher shall be using Alvan Ikoku Federal College of Education, where Igbo is learnt as a Second language by all the NCE year-one students as test frame. There are challenges and prospects both for teachers and the learners of Igbo as L2. For the learners, the acquisition of meaning is arguably the most important task, since it is the heart of a language. The importance of language contact in this study is oral-based. A combination of theories and approaches, factors, strategies and styles are used to enhance the learning of Igbo as a second language. Krashen’s (1998) and Noam Chomsky’s (1968) theories of second language learning are used in this paper as theoretical framework. One of the challenges of learning Igbo as a second language is language practice- using L2 in L1 environment. Part of the problem learners experience is that they from Akwa Ibom, Yoruba, and Hausa tongue think in L1 while speaking or learning Igbo as second language L2.. The purpose of this study is to enable the non-Igbo speakers and even the native speakers who do not know how to speak the language to become interested in speaking Igbo language proficiently and fluently. The challenge in the use of L2 in every day communication is reduced. Concrete experience is achieved through drilling-practice, collaboration discourse, and

reflection and communicative competence. The way forward is learning Igbo as a second language L2 in L1 environment. This enhances the development of the Igbo language locally and globally.

Keywords: First Language Learning (L1), Second Language Learning (L2), Second Language Theories, Learning Strategies and Styles, Mother Tongue, Challenges and Prospects, Igbo Language.

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Ejiogu, E. C.

In the Realms of Both the Sacred and the Profane: The Njoku and Mmaji Institutions amongst the Owere Igbo

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By virtue of the ecology of the thick, evergreen rain-forest ecological zone in which their homeland is located in the lower portion of the Niger basin, the Igbo are natural cultivators. Land cultivation is the mainstay of the Igbo cultivation-based agricultural economy. Chief among the crops that they domesticate and cultivate for consumption is the yam—botanical name: *Dioscorea cayennensis*. This study proposes to investigate how the Owere Igbo evolved the gender-derived binary social institutions of the Njoku and Mmaji that revolve around yam, their principal economic crop, its cultivation and consumption through the medium of Ahianjoku, the spiritual Deity to whom they ascribe every and all things about the yam crop. The study also proposes to showcase the intricate place and role of religion, as can be found in the social thoughts of Emile Durkheim, amongst the Owere Igbo vis-à-vis the ecology of the Igbo homeland, and the social structure they evolved over the course of time. The outcome will be fascinating and revealing, regarding the core role of religion in the social structure of a people who are, though religious, at the same time not theocratic in their practice of authority.

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Ekeoma, Chinasa

Indigenous Language: A Tool for Good Governance

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I have noted with dismay the negligence of the Eastern State governors in using Igbo language to run the affairs of the states. Igbo language is one of the indigenous languages spoken in Nigeria. An indigenous language is that language in which a bi/multilingual person conducts his everyday activities in which he/she has the greatest linguistic facility or intuitive knowledge (Adegbite et al., 1992). It is a vital tool for communication among the indigenes. A tool in which they use to express their environment, politics, religious, commerce and feelings etc., it allows for grass root participation. Indigenous language is inevitably important as far as development is concerned. Hence, for good governance to strive in Igboland, Igbo language should not be discarded by the governors of the states. Bevir (2012) states clearly that governance comprises all the processes of governing, and good governance accounts for how public institutions ought to conduct public affairs and manage public resources. It is therefore eminent to state that public affairs cannot be properly harnessed without the participation of the citizens, which could only be done when the policies are made relevant in local languages. In the light of the above, this paper examines Aba people's perception of the role

indigenous languages should play in conducting the affairs of the Eastern states. Data for analysis were obtained through a structured questionnaire administered to three hundred respondents, which comprised students, civil servants, market men and women drawn through random sampling techniques. The research adopted simple percentage formula for data analysis. It is believed that findings from analysis will enhance the discussion on public affairs and governance.

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Ekwezia, Awele Vivian

Deforestation Menace: Adaptation of Wood Motif for Fabric Surface Decoration

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A forest is an assemblage of ecosystem dominated by trees and other woody vegetation, providing shelter, food and vital oxygen for wild life and humans. Humans over the years have benefited greatly from its resources, which include food, fuel, wood, small pharmaceuticals products, among others. Forests around the world are under threat from deforestation, as wood is being cut indiscriminately. Oftentimes, they are felled and cut into pieces for firewood and planks; some are even left at the site to decay. These practices threaten a wide range of plants and animal species. The main objective of this research is to study the wood that are cut at different sites, using Mamu forest reserve in Anambra State, Nigeria, as a case study and to adapt the motifs developed from the wood for textile design and exploration. The study uses wood cut as an expressive motif to create awareness of the menace and hazards of deforestation. Qualitative research method and participant observation techniques were used for data collection and J Baird Callicott theory was expounded. Results of the study reveal that despite the improvement in education, information and general awareness of importance of forests, deforestation has not reduced much and there are still many more communities and individuals in Igboland that destroy forest lands for personal gains. This project showcases different developmental stages used to achieve the set objective, including the primary source, thumbnail sketches in line drawing, color separation and actual test prints on fabrics. Interpretation and analysis of the works produced are also discussed.

Keywords: Adaptation, Wood, Motifs, Fabric

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Emejulu, Obiajulu

Onye Chefuru Oji Chefuru Ndu Asusu na Omenaala Igbo: The Sharp Decline of The Kola Nut Ritual as a Mirror Image of the Fate of Igbo Language and Culture

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The purpose of this article is to share the writers' casual observation and empirical evidence that indicate a steady decline in the frequency, length, linguistic quality and communicative potency of kolanut rituals among Ndi Igbo as the second decade of the 21st Century sets in. The paper makes a compelling argument that the growing decline of the kolanut ritual strongly mirrors the neglect of the Igbo language by its owners, and attempts to isolate the major factors responsible for the decline, one of which is undue imposition by Christian ministers. It avers that attempts to reinvigorate the Igbo language would achieve greater impact, if they are anchored on deliberate efforts to revamp and sustain Igbo rituals and practices – such as the kola-nut ritual - that are potent enhancers of Igbo linguistic skills and cultural identity while being innocuous as far as the divide between Christianity and

Traditional Religion is concerned. On that basis, it proffers some suggestions for the re-enthronement of the kolanut ritual among Ndilgbo. The paper floats a kite in conclusion: If we are to consult our ancestors who once intoned that 'He who brings kolanut brings life,' they would most likely say to us today that 'He who shuns kolanut shuns life, Igbo life, Igbo language and Igbo identity'!

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Emejulu, Obiajulu

Akwukwo Komiki n'Asusu Igbo: Usoro iji Kwalite Mmuta Edemedede na Agumagu n'Igbo Ngwangwa

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New Jersey

The purpose of this article is to share the writers' casual observation and empirical evidence that indicate a steady decline in the frequency, length, linguistic quality and communicative potency of kola nut rituals among Ndilgbo as the second decade of the 21st Century sets in. The paper makes a compelling argument that the growing decline of the kola-nut ritual strongly mirrors the neglect of the Igbo language by its owners and attempts to isolate the major factors responsible for the decline, one of which is undue imposition by Christian ministers. It avers that attempts to reinvigorate the Igbo language would achieve greater impact if they are anchored on deliberate efforts to revamp and sustain Igbo rituals and practices – such as the kola-nut ritual - that are potent enhancers of Igbo linguistic skills and cultural identity while being innocuous as far as the divide between Christianity and Traditional Religion is concerned. On that basis, it proffers some suggestions for the re-enthronement of the Kola nut ritual among Ndilgbo. The paper floats a kite in conclusion: If we are to consult our ancestors who once intoned that 'He who brings kola-nut brings life', they would most likely say to us today that 'He who shuns kola nut shuns life, Igbo life, Igbo language and Igbo identity'!

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Blessing Chidiebere

Perceptions of Secondary School Nigerian Language Students on the Use of Mobile-assisted Language Learning Applications: A Case Study of Igbo Language JSS Students in Lagos State

Department of Arts and Social Sciences Education, Faculty of Education, University of Lagos

Since the introduction of smartphones and its use by large number of the population, different applications have been developed and utilized to enhance learning and other activities. Many scholarly works had pointed out language improvement and learner engagement as some of the positive results that the use of Mobile Application for Language Learning has recorded. These scholarly works were carried out on other languages; therefore this study focuses on the perceptions of secondary school Igbo language students on the use of mobile-assisted language learning application. Descriptive survey design was adopted for the study. The data was collected through a questionnaire of 22 items distributed by the researcher among the population of the study which is made up of all Junior Secondary School Students in the purposively selected school. The sample of the study consisted of 150 students randomly selected from four secondary schools in Lagos state. Simple percentage was used to calculate and analyze the collected data. The result obtained from the

analyzed data showed that mobile language learning application will be advantageous to the teaching and learning of language in schools, students of Igbo language are slightly aware of the available Igbo Language Learning Mobile Applications, and that the introduction of Igbo Language Learning Mobile Application (ILLMA) will be beneficial to the teaching and learning of Igbo language in secondary schools. Based on these findings, it was recommended that more Igbo language applications be developed, and also be made use.

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Enwerem, Iheanyi

Politics or Politricks: Nigerian Politics of Bribery and Corruption in Igboland

Dominican Community, Emene, Enugu, Enugu State

Public trust and citizen engagement in politics are in short supply in today's Nigeria. This is because of the prevalence of "politricks," the practice of the politics of bribery and corruption in Nigeria by its average politicians, with its attendant negative sociopolitical and economic consequences. Igboland is particularly not immune from this reality. Anyone who is involved in civic engagement towards the emergence of a new and positive socio-political order in and for Igboland must understand this reality, especially how the Igbos got caught into it; to lack this understanding is to engage in a utopian enterprise in Igboland. My intention then is, first, to show how the virus of "politricks" infested Igboland and thus demonstrate the veracity of the foregoing assertions. Second, I will propose a counter policy measure that could salvage Igboland from the virus or, at least, cushion her against its menace. My thesis argues that only a return to traditional Igbo cultural trust-building mechanisms that ensure respect for the rule of law in society will abate the growth of bribery and corruption in politics in Igboland. In pursuit of the foregoing objectives, the paper will be written mainly from a social scientific theoretical framework and purview while delving into Igbo cultural and religious terrain within the larger context of Nigerian politics. In this regard, the paper will have four parts, namely: an Introduction and definition of terms, then some cultural mechanisms that form and inform maintenance of the rule of law in Igboland, the beginnings of politics of bribery and corruption in contemporary Igboland, leading to concluding the paper with suggestions towards minimizing this kind of politics in Igboland.

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Enweremadu, Queen E. C.

"Ego Mbute": Ugly Trend amongst the Igbo of Today

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Queen E. C. Enweremadu

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Recently, all over Igboland, it seems the value for money has exchanged the value for morals and cultural consciousness. Being wealthy in most cases now determine the worth of an individual in the society. To this effect, the pressure of making money through any means, whether fraudulent or otherwise, becomes the order of the day. This ugly trend has relegated the respect for the Igbo cultural values, norms and ethics to the background. There is no gainsaying that the Igbo taboo against bloodshed has lost its potency. This article intends to challenge the people to eschew vices in the name of becoming rich. A literary text; "Iwe Nwanne anaghi Eru N'okpukpu" is analysed using new literary Historicism as the critical theory anchoring the study. Other related literatures were reviewed to

help us realize the objectives of the study. As a cultural study, the writers state clearly that, “love for money nowadays amongst Ndi Igbo has endangered lives and property of the people as against the practice before.” The writers found out that crime and fraud are eating very deep into the bone marrow of the people in the name of money making and that the image of the Igbo outside the shores is at stake. Therefore, they advised that people should turn away from the act of crime and fraudulent practices like “yahoo yahoo”, murder, kidnapping, human-trafficking, armed robbery, 419, OBT, abduction, drug-trafficking, abortion, organ cloning, etcetera. By so doing, the society will be a habitable place to be.

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Eronini, Rita
Nigerian Women, War and Conflict Resolution

Women play active roles in wars as soldiers in the infantry, the Air force and the Navy and also work behind the scene as nurses like the famous Florence Nightingale. In Nigeria, we had gallant warriors like Queen Idia of Old Benin Empire, Queen Amina of Zaria, Moremi from the Yoruba extraction and brave Igbo women from the warlike Arochukwu and Ohafia ancient kingdoms. In as much as women have the acumen to fight, they are agents of conflict and resolution from their homes. In fairness, the role of women in conflict and resolution is on the borderline, because it is channeled through institutions of Umuada (the daughters) Ebiri (Age grade), women’s associations like Christian, Islamic, market and Aladinma (August meeting) organisations. There is no clear-cut assignment allocated to them by the government and the constitution. Usually, they work through arbitration, mediation, conciliation, oath taking and marriage covenants, basically traditional methods, and not coercion. The men through the Ezes, the Kabiesis, the Emirs and the judiciary interfere. The theoretical framework for this study is built on Engels’ theory of women’s subservience under capitalism. The work will be done through data collection and analysis with sources from books, journals and the internet. I will examine the role of women in wars, conflict and resolution, the strategies used in conflict resolution, male interference and the way forward. If given a defined role by men and the government, conflict and resolution will be smooth, because the women own these husbands and children that get entangled in conflict. I recommend gender mainstreaming and advocate that all cultural barriers inhibiting women from inclusion into caucus bodies for peace process in Nigerian societies is removed.

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Esonwanne, Uzoma
Taking Death: Postwar Literature and the Work of Mourning
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“Soldiers shot Nwankiti Ogechi in a bush in Minna. And then they poured acid on his body to melt the flesh off his bones, to kill him even when he was already dead” (Adichie 200–201; italics added). The subordinating conjunction, “even when,” in *Purple Hibiscus* captures what the postwar literary imagination finds most distressing in events of this kind: not the impunity with which agents of the state take life, but, rather, the license they now have to take death. What does it mean for the state to take death? In *Antigone*, Teiresias, the Theban Seer, also poses this question. “What valour is there in killing the dead again,” he asks Creon, the King of Thebes, after the latter decrees that Polyneices’ remains be left uninterred. That what he questions in Creon’s action is its “valour” reminds us that taking death is an exercise of power. It suggests, also, that if such power seems perverse, it is because the cadaver, the object on which it visits its ire, is insensate. Death can’t feel, think, and know. Therefore, it cannot be the object of their ire expressed on it. Memory is memory of the life the state took before it took death. Killing Ogechi’s remains, like issuing an edict prohibiting the interment of Polyneices, is violence directed at the memory of the dead. Ultimately, the purpose of taking death

is to circumvent the work of mourning. Defying Creon's edict, Antigone inter, and mourns, her brother Polyneices. Adichie's fiction suggests that postwar Nigeria is yet to undertake the work of mourning.

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Eze, Blessing Ngozi

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Eze, Roseline Ifeoma

Usoro Fomula N'ikuzi Na Omumu Omenala Igbo N'Ogo Sekondiri Junio (Formulae and Strategies for the Teaching and Learning of Igbo Culture in Junior Secondary Schools)

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Ndi Igbo bu ndi e ji omenala di iche iche mara. Omenala bu akwara nke jikoro ndi Igbo onu. Nke a mere na ha na-ebido mgbe amuru nwata n'ala Igbo jiri omenala na-egosiputa ihe niile eji anabata nwa n'ala Igbo. Site Ubochi amuru nwata n'ala Igbo, ana e ji usoro fomula di iche iche akuziri ya omenala. Fomula bu usoro di iche iche na-enye aka maka ncheta ihe. N'ala Igbo e nwere otutu fomula nke na-enyere umuaka na ndi okenye aka maka ncheta ihe, O bu ya mere na n'ime nchocha a, Onye nchocha lebara anya n' otutu fomula Igbo di iche iche nke eji akuziri umuaka omenala Igbo ka ha gagesi bara onye nkuzi na umuakwukwo uru maka nkuzi na omenala Igbo n'ogo sekondiri Junio. Udi fomula ndi nchocha lebara anya n'ala Igbo bu fomula n' udi egwu ogugu, fomula aha, fomula ode/ntunyere na fomula eserese. Ndi nchocha jiri usoro atutu mbamuru were nyocha ihe omumu a nchocha gosiri na fomula na-enye aka maka ige nti nke Umuaka, o gosikwara na fomula Igbo na-eme ka onye nkuzi na nwata akwukwo chokolata ihe Omumu n'usoro di nkenke Ozokwa fomula na-enye aka maka nkwaputa okwu, ncheta ihe etu okwesiri na ijikwaba ihe omumu ka o biri n' uburu. O na-eme ka nwata huta uwa karia ka o maburu ya mbu nke ga-eme ka nwata mata ihe gara aga norokwa n' ihe gara aga were n' ahuta ihe ga-abia n' ihu. Ndi nchocha na enye aru ndi a n' ezinaulo di iche iche mejuputara ala Igbo agba mbu nye umuaka nkwardo site na-ikuzi umuaha omenaala ndi obodo ya ji biri. Nke ozo, ndi ochichi Goomenti ga-agba mbu ikpalite mmuo umuakwukwo na-amu asusu Igbo n' ulokwukwo site n'izu ha n' ulokwukwo n'efu. Igodo okwu- omenala, Fomula, Nkuzi ndi Igbo.

Igbo people are known for displaying different aspects of culture. Culture is the vein that holds the people together. This is why they use their culture in displaying birth rites. Beginning from childbirth, the Igbo people use different types of formulae in teaching them their culture. Formulae are learning techniques that aids retention or retrieval of information in the human memory. In Igbo society, they have different types of formulae that help children and adult alike in encoding any given information. It is on that note that the researchers studied different Igbo formulae that the Igbo people use in teaching their children the Igbo cultures and considered how they can be useful to the teachers and the students in junior secondary schools in the learning of the Igbo culture. These types of formulae

the researchers use are music formula, Name formula, ode formula and model formula. These researchers used functionalism theory in analyzing these formulae. The findings of this study reveals that formula helps in creating attention for the children, it also reveals that Igbo formulae help the students and the teachers in organization of ideas. Furthermore, formulae help to effectively verbalize, visualize and consolidate information. The study equally reveals formulae enlarges the world of children and enables both children and adult learn from the past and anticipate the future. The researchers also suggest that families in Igbo society should encourage their children to learn Igbo culture by teaching them different aspects of culture. Finally, they suggested that government should help in their own way in encouraging the students of Igbo culture by giving them free education.

Key words: culture, Teaching, Igbo history and literature

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Eze, Ifeoma Roseline

Mmetuta Mmasi Ụmụakwụkwọ N'Ọmụmụ Omenala Igbo N'Ụlọakwụkwọ Sekọndirị Dị N'Okpuru Ọchịchị Ime Obodo Nsukka

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Umị Ederede

Nchọcha a lebara anya n'inyocha Mmetuta mmasi ụmụakwụkwọ n'ọmụmụ omenala Igbo n'ụlọakwụkwọ sekọndirị dị n'okpuru ọchịchị ime obodo Nsukka. Ndị eji mee nnwale ngwaa nchọcha bụ ụmụakwụkwọ di iri abụọ (20) n'ọnuọgụ e si n' ụlọakwụkwọ di na mpaghara Uzo-Uwani esoghi n'ebe nchọcha họtuta. Ọmụmụ omenala Igbo n'alazị azụ. Ndị nchọcha lebara anya n'ihe ndi a ; ka agwa nne na nna si adoghachi mmasi ụmụakwụkwọ n'ebe imụ omenala Igbo di, ka enweghi ezigbo ngwa nkuzi omenala Igbo si emetuta ọmụmụ omenala Igbo.Ndi e jiri mee nchọcha bụ ụmụakwụkwọ ndi nọ n'ogo sekọndirị nke abụọ (JSS II) di puku abụọ, narị iteghete, iri isii na abụọ (2,962) na ndi nkuzi asusụ Igbo di iri atọ. Ndị nchọcha gbasoro usoro sọvee nkowa mee nchọcha a, ma jiri miin na ndipụ n'izugbe (standad divieshonu) hazie ya. Ajuju nchọcha abụọ na ụmaokwu nchọcha abụọ a nwalere n'akara ntụ 0.05 bụ nke e guzobere maka ya bụ ọrụ nchọcha. Ngwa nchọcha bụ Ajuju Nnwale mmasi n'ọmụmụ asusụ Igbo (ANMNQAI), nwere ajuju iri na asatọ n'ọnuọgụ. Ndị ọka mmụta atọ nọ na ngalaba Nka Mmụta na "Measurement na Evaluation' nyochara ngwa nchọcha e ji mee nchọcha a ma hụta /kwete na ọ dabara na nchọcha e ji ya eme. Nchọcha a gbadoro ụkwụ n'ihe omume nke a nọrọ n'ulọ akwụkwọ esoghi n'ebe nchọcha, nke nyere akara 0.78 E ji tumbom tumbom họtuta ọnu ọgụ umụ akwụkwọ JSS II di otu narị na iri abụọ (120) maka nchọcha a. Nchọcha a bụ nke metutara klasị abụọ dikoro ọnu. . Na nchikọta data, e ji miin na ndipụ n' izugbe (standard deviation) zaa ajuju nchọcha ebe e ji ANCOVA nwalee ụma okwu nchọcha. Mputara ihe a chọtara gosiri na: Omenala Igbo na-alazị azụ maka na ụmụakwụkwọ na-akwụ nha ma ha sọ asusụ Igbo n'ụlọakwụkwọ, Ndi nkuzi anaghị eji ngwa nkuzi dabara adaba akuzi ihe, Ọtutụ ndi nkuzi amaghị etu esi akalite mmụọ ụmụakwụkwọ n'ebe omenala Igbo di, ụmụakwụkwọ anaghị aga njem mmụta n'ebe ngosi ihe omenala Igbo di, Ọtutụ ndi nne na nna anaghị azutara umụ ha akwụkwọ ọgụgụ Igbo nke ha ji ekwe ka umụ ha sọ asusụ Igbo n'ulọ. N'ikpeazu, ndi nchọcha deputara atumatụ na aro nke gbadoro ụkwụ n'uzo a ga-esikwalite mmasi na mmeta nke oma ụmụakwụkwọ n'omenala Igbo.

Igodo Okwu: Mmetuta, Mmasi, Ụmụakwụkwọ, Omenala Igbo

Abstract

The study examined the influence of interest on secondary school students' achievement in Igbo culture in Nsukka Local Government Area in Enugu State, Nigeria. Survey research design was used. Two research questions and two hypotheses tested at 0.05 level of significance were formulated to guide the study. Instruments used for data collection were Igbo culture interest inventory (ICII) comprising of eighteen questions which gave a reliability index of 0.78. The instruments were developed by the researcher and validated by experts in Arts Education Department, and Measurement and Evaluation Department, Faculty of Education, University of Nigeria, Nsukka. The study was carried out with twenty (20) students in a Secondary School, in Uzo-uwani Local Government Area different from area of study, with one hundred and twenty students randomly selected from two intact classes. Mean and standard deviation were used to answer the research questions, while analysis of covariance (ANCOVA) was used in testing the hypotheses. The findings revealed that: Knowledge of Igbo culture is going down, because students pay fine for speaking Igbo in the school. Teachers do not use appropriate teaching aid in teaching Igbo culture. Some teachers fail to motivate the students in cultural practices lack. They do not go to excursion where Igbo artifacts are found. Most parents fail to buy Igbo language text books for their children, and even restrict them from speaking Igbo language at home. The researchers made suggestions and recommendations based on strategies for promoting students' interest and achievement in Igbo culture.

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Eze, Justina Nneka

Social Networking Skills Needed for Enterprise Management for University Student in Nigeria

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The introduction of social networking skills inside an enterprise enables a new method of communication between colleagues, customers, etc., encouraging both personal and professional sharing inside the protected walls of a company intranet and internet. Our analysis of user behavior and interviews presents the case that professionals use internal social networking to build stronger bonds with their weak ties and to reach out to employees and customers they do not know. Their motivations in doing this include connecting on a personal level with coworkers, advancing their career with the company, and campaigning for their projects. The study is focused on determining the social networking skills for enterprise management in Enugu State. The study adopted a quasi-experimental research design. The population for the study was 100 respondents, comprising 20 urban and 20 rural enterprises randomly selected. The instrument used for data collection was a structured questionnaire developed by the researcher. 20 items multiple choice question with five options lettered was developed on social networking skills. The reliability index of 0.84 was established, using Cronbach Alpha for internal consistency of the social networking skills. The research assistance involved in administering the instruments was briefed by the researcher. Data collected was analyzed using mean and standard deviation and t-test analysis to test the 5 null hypothesis formulated to guide the study at 0.05 level of significance with the aid of Statistical Package for Social Science (SPSS). Data analyzed revealed that social networking skills are important for enterprise management. Furthermore, the findings on hypotheses tested revealed that there was no significant difference between the mean scores of urban enterprises and rural enterprises. It was therefore concluded that social networking skills is important for enterprise management.

Keywords: Networking, Social networking, Enterprise, Enterprise management, skills & student

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Eze, Justina Nneka

Adimiire Akuko Ifo N'ikuzi Ogugu Aghotaazaa N'Ogo Agumakwukwo Praimari Na Steeti Ebonyi

Nwigwe Nwakaego

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Justina Nneka Eze

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Umakwukwo okachasi ndi no n'ogo praimari anaghi enwe mmasi n'igu ederede Igbo, ebe otutu n'ime ha na- agu anaghi aghota ihe ha na- agu. Nchocha di iche iche e merela egosiputala adimijire nka akuko ifo n'iwulite mmasi umuaka n'omumu asusu. Ebumnuche nchocha a bu ichoputa adimijire iji nka akuko ifo akuziri ndi priamari ogugu aghotaazaa n' Ebonyi Steeti, Nigeria. Onogugu umakwukwo e nwetara site n'usoro nsere, ndi e jiri mee nchocha a di iri isii (60) ndi no n'ogo agumakwukwo praimari nke ano (praimari 4) n'ulokwukwo abuo, bukwa ndi e jiri usoro tumbom tumbom hoputa (randomly selected) n' okpuru ochichi Ohaozara (Ohaozara L.G.A) nke Ebonyi Steeti. Ulokwukwo abuo ndi a ka e nyere aha dika ulokwukwo "A" na Ulokwukwo "B". Ulokwukwo "A" ka e hiwere dika otu arumaru (experimental group) ebe ulokwukwo "B" ka e hiwere dika otu mgbazi (control group). Otu abuo ndia ka a kuziiri ogugu aghotaazaa izuuka iri (10 weeks). Otu onye na ndi mere nchocha a kuziiri otu arumaru site n'iji nka akuko ifo, ebe onyenkuzi na-akuziburu ndi klaasi ahụ kuziiri otu mgbazi. A nwalere umakwukwo n'otu abuo ahụ n'ule ogugu aghotaazaa tupu a malite nkuzi nakwa oge nkuzi bjara na njedebe ka izuuka iri ahụ gasiri. A choputara na otu arumaru (experimental group) ndi e jiri nka akuko ifo kuziere ogugu aghotaazaa mere nke oma na nnwale e nyere ha karija ndi otu mgbazi (control group) ndi e jere nkuzi nkiti kuziere ogugu aghotaazaa. Nke a gosiri na iji nka akuko ifo akuzi asusu Igbo di ire nke oma n'ogugu aghotaazaa nke umakwukwo. Site n'ihe a choputara, a na-enye ntunye arọ ka ndi nkuzi asusu Igbo jiri nka akuko ifo nke ga-eme ka umakwukwo na-enwe mmasi n'omumu asusu Igbo. Ozokwa, ndi na-ahazi kurikulum ga-ahụ na e weghachiri akuko ifo na kurikulum ogo agumakwukwo nke praimari bukwa na-efu efu ugbo a. Ogugu aghotaazaa obula ga-abukwa nke e tinyere n'udi akuko ifo nke e tinyere n'udi akuko ifo nke nwere ihe mmuta di iche iche umuaka ga-esi na ha muta. Ihe mmuta ndi a ga-agbadokwa ukwu n'ukpuru ndi ga-akwalikte ezi obibindu n' ohaobodo.

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Eze, Justina Nneka

Laxity in Igbo Language Used by the Elites in Igbo Land: Effect and Psychotherapy

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Nwakaego Nwigwe

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Igbo language, the language of the Igbo is their identity, life and culture. The influence of western education has really brought a setback to the language in diverse ways, to the extent that it is currently struggling with extinction. It is now assumed or seen as the language of the illiterates, and so children, students and adults that have educated ones around them avoid using the language. Negligence of this language has brought about confusion, disunity and poverty to this tribe, because one's negligence of his lineage (origin) is equal to death. This study gawks into some psychotherapy, which can be as well called talk-therapy that can help to revolutionize the wrong assertion of their mother tongue or indigenous language, in order to avoid its being endangered in the future, as it is now threatened already. The descriptive survey research design and oral interview was adopted. However, It is recommended that the Igbo language should be encouraged by both parents, teachers and

government to make sure that it is not endangered vis-à-vis foreign languages in our country, since our country is a multi-lingual country. The parents should allow or encourage their children to use Igbo language at home, church, market places and school. Igbo language should be promoted by all and sundry. This will encourage the youngsters to proudly use it wherever they see themselves and not to deny it and call it barbaric names and disassociate themselves from it.

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Eze, Justina Nneka

Masks and Masquerades of Africa: A Study of Ndi Igbo of Nigeria

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This paper discusses masks and masquerades of Africa, using that of the Igbo ethnic group in Nigeria as a case study. The data for this study was collected through oral interviews from some aged/elders of some selected villages in Igbo land and the researchers' personal opinions as Indigenes of Igbo land. The data was analyzed and conclusion drawn from there. However, African art is conceptual, emotional, communal and highly symbolic of the African cultures. The concept is based on the belief-system of the people. In Igbo geo-cultural areas of South-Eastern Nigeria, there is the strong belief in "Chi" (God). They also believe that there is life after death, in the spirit world 'Ana-mmụọ' or Ala mmụọ. It is believed that their fore-fathers (ancestors) are alive in the spirit world and are watching how well or not their descendants are playing the game of life. This explains why the Art of Africa is classified under two groups (i) the man-regarding art and (ii) the spirit-regarding art. It is important to note that African art like arts of other parts of the world are also utilitarian and full of aesthetics. The study discussed the role of these art forms and practices in the contemporary African society (Ndi – Igbo), with regards to the challenges of the present digital times. Furthermore, the study set out to determine the extent of the impact of these art forms and ideas on the spiritual, legal and socio-political life of the people.

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Eze, Peace-Val. C.

"Ego Mbute": Ugly Trend amongst the Igbo of Today

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Recently, all over Igboland, it seems the value for money has exchanged the value for morals and cultural consciousness. Being wealthy in most cases now determines the worth of an individual in the society. To this effect, the pressure of making money through any means, whether fraudulent or otherwise, becomes the order of the day. This ugly trend has relegated the respect for the Igbo cultural values, norms and ethics to the background. There is no gainsaying that the Igbo taboo against bloodshed has lost its potency. This article intends to challenge the people to eschew vices in the name of becoming rich. A literary text, "Iwe Nwanne anaghi Eru N'okpukpu," is analysed using new literary Historicism as the critical theory anchoring the study. Other related literatures were reviewed to help us realize the objectives of the study. As a cultural study, the writers state clearly that, "love for

money nowadays amongst Ndi Igbo has endangered lives and property of the people, as against the practice before.” The writers found out that crime and fraud are eating very deep into the bone marrow of the people in the name of money making and that the image of the Igbo outside the shores is at stake. Therefore, they advised that people should turn away from the act of crime and fraudulent practices like “yahoo yahoo,” murder, kidnapping, human-trafficking, armed robbery, 419, OBT, abduction, drug-trafficking, abortion, organ cloning, etcetera. By so doing, the society will be a habitable place to be.

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Ezebube, Chinedu Chidjebere

The Monkey for the Dog: Deconstructing Contemporary Igbo Burial Rites

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Death is a universal phenomenon. Nevertheless, societies all over the world have diverse ways of burying their dead. Burial rites are enacted by the living in a bid to ensure due respect to their ancestors. The Igbo of Southeastern Nigeria is an ethnic group renowned for her rich and vibrant traditions. The advent of westernization, with its attendant Christianity, has brought a lot of modifications to some Igbo traditions, including their burial rites. Studies over time, like Atowa (2009) and Ugorji (2015), have indicated that there are significant differences between traditional and contemporary Igbo burial rites. Nevertheless, the study engages in the deconstruction of burial rites in traditional and contemporary times on the premise that most of the perceived differences between the two eras exist only on the surface structure. Inherently, the two periods share similar deep structural features with regard to burial rites. Therefore, this research examines how traditional Igbo burial rites are reflected in the contemporary Igbo burial rites, thereby demonstrating that the Igbo *sold the monkey for the dog*; a stooping animal is still with them. The study adopts the theoretical underpinnings of deconstruction. Five elderly men and women from the five core Igbo states (Abia, Anambra, Ebonyi, Enugu and Imo) are interviewed in an ethnographic fieldwork. What motivated the choice is that the elderly are believed to be true custodians of culture and tradition. From the findings, it is evident that traditional and contemporary Igbo burial rites share many similarities in their deep structures as a result of socio-cultural, religious and political factors.

Keywords: Burial rites, Igbo, deconstruction, religion and cultural practices

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Ezedinachi, Edith Ifeoma

Women and War Efforts in the Biafra Struggle: Focus on Umu-Owelle Clan, 1967-1970

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The Nigeria-Biafra war, July 6, 1967- January 15, 1970, demonstrated more conspicuously the Umu-Owelle women’s resilience and capability to adapt to difficult situations. The women proved themselves as active agents of change under the exigencies of war, by contributing to war efforts and taking on new economic task often as heads of households. In fact, some women joined guerrilla fighting groups, while some acted as espionage for the fighting troops. Umu-Owelle women also

provided monetary and food donations, and in addition rendered humanitarian support to the fighting troops and civilian casualties. However, the war efforts of Umu-owelle women in the Biafra struggle, and whether the roles were influenced by the idea of 'gender complementarity' which remains the basis of the traditional Igbo gender relations, has not been documented. The study therefore sought to unravel the roles played by Umu-Owelle women in the Biafra struggle, especially as it pertains to gender complementarity. The paper strives to show that Umu-Owelle women, far from being passive victims, took action, individually and collectively, not only to ensure food security for their households, but also to sustain the war efforts in their locality. The research employed Marxist/Socialist Feminist theory, and primary and secondary sources of data were adopted. Available data will be analyzed using qualitative research methodology. The paper recommends that lessons be drawn from Umu-Owelle women's war efforts in the Biafra struggle, especially for the sake of good gender relations and, ultimately, gender equality.

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Ezedinachi, Edith Ifeoma

Socio-cultural Identity of Igbo Women in the 21th Century

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In many societies, women's relevance were felt in all spheres of the society, be it politics, economy, and socio-cultural activities. In the traditional Igbo society, women played substantive roles through transmitting morals and cultural values and norms, empowerment, family welfare and conflict resolution, among others. This topic was deemed fit to study so as to explore and be well informed on the functions and roles of Igbo women towards identification in the social-strata. This paper will also review the socio-cultural women's institutions in the traditional Igbo society; and how women contributed adversely to the peace and development of their communities. Although there has been a change in the status-quo, starting from the colonial era up to the current century, mostly because of the influence of western life and culture to the African ways of life, this paper will examine the socio-cultural identity of Igbo women in the 21st century, through marriage, education, religious movements and socio-cultural organisations and institutions. It will therefore bring to limelight the factors that have influenced socio-cultural identity and mobility patterns of women in the 21st century Nigeria. The study relied on feminist theory; with emphasis on gender reform feminisms like liberal, Marxist, Socialist, and Post-colonial. Secondary and primary sources of data were greatly used with emphasis on historical and narrative method of data analysis. Conclusively, more concerted efforts should be made to further empower women and the girl-child, so as to bring change in the value systems of both sexes, and further improve the outlook of the female gender as not a weak or second sex but a significant contributor to growth and development. How this can enhance their life chances and guarantee them greater opportunity for upward mobility and social identification are finally adduced in the study.

Keywords: Identity, Empowerment, Igbo, Gender, Sex

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Ezeigbo, Akachi

Uwa Umunwanyi, Uwa Oma: Women's History and Culture in Flora Nwapa's *Efuru* and *Idu*: Indigenous Igbo Feminism and Female Empowerment

Department of English & Literary Studies, Alex Ekwueme Federal University Ndufu-Alike, Ikwo, Ebonyi State, Nigeria.

In November 2015 Graca Machel, the widow of Nelson Mandela, who was in Lagos for the celebration of women at a Women's Power Lunch, said that women are too strong to be ignored in any society and they must rise to take their rightful position in their communities. This is an affirmation of Flora Nwapa's advocacy for women's empowerment in her novels, especially in the first two, *Efuru* and *Idu*. Nwapa reverses the exclusion of strong and remarkable women from literature, by giving her female characters agency and bringing them to prominence as achievers and pillars of their society. Apart from the use of myth as framework to deepen the portrayal of her major female characters, Nwapa also adopts a historical approach in exploring female experience in her society from early colonial period to the post-colonial society. Her area of concentration is women's lives and culture, domestic history as well as economic history. Hers has been a profound reconstruction of women's history, their world, their trade and activities in the marketplace, at funeral ceremonies and age-grade meetings. Nwapa recreates women's roles in marriage, childbirth and child upbringing, motherhood, storytelling and commercial activities. She depicts women's world – uwa umunwanyi – as a beautiful world – uwa oma – and celebrates their sharing of their joys and sorrows, caring for one another's family and children and their bonding together. In this paper, I intend to analyze Nwapa's repositioning of the identity of Igbo women by drawing a portrait of their lives that is historically and culturally authentic, especially in the pre-colonial and colonial environment. I conclude by arguing that Nwapa has rewritten social and economic history for the purpose of inscribing women in the history and records of their community.

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Ezema, Chinenye A.

Ontological Foundations of Selfishness: Igbo View – Panel Presentation

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Nigeria is bedeviled with many ills. These ills are summarized in the concept of corruption, which the writers think is a product of selfishness. Selfishness itself, as it seems, is not genetic; rather it is a social product that is learnt. The writers are of the view that any social malady that is learnt can as well as be unlearned. Therefore, in this paper, we set out to examine the ontological foundations of selfishness using the Igbo structure. Igbo songs, idioms, proverbs and other witty sayings that promote the concept of selfishness will be interrogated. Such interrogations will help in finding out how their long stay in the psyche or consciousness of the people has helped in the institution of selfishness. The method of psychoanalysis will be used as it will be of help in analyzing the mind of the Igbos and be able to distill such sayings that enhance selfishness.

Keywords: Ontology, Selfishness, Psychoanalysis

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Ezenwa-Ohaeto, Ngozi

Plurilingual Pedagogy: A Tool for National Unity

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In many countries across the globe, multilingualism is the norm rather than the exception. From a sociolinguistic perspective, monolingualism is non-existent as language varies at societal and even at individual levels. Traditionally, multilingualism is viewed as the ability of an individual or a community of speakers to communicate effectively in two or more distinct languages. This view has no doubt created language ideologies that maintain linguistic, cultural and ethnic hierarchies in society as some languages are seen as superior and others especially the minority ones as inferior. This has not helped national unity in the least. Plurilingualism is a paradigm shift from multilingualism. It sees the multilingual not as one possessing two or more distinct languages but rather as one possessing one whole linguistic repertoire from which he selects and employs specific linguistic features to negotiate meaning in specific communicative contexts. Language and culture are interrelated such that learning a language involves learning the culture of the speakers of that language. This cultural awareness can enhance interpersonal relationship in multilingual environments. This paper explores the concept of plurilingualism. A descriptive research method was adopted to find out how plurilingual pedagogy can be used to enhance language acquisition. It also advocates for the application of plurilingualism in language pedagogy to foster unity in multilingual Nigeria. Ezeoba, Isaac

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Ezenwa-Ohaeto, Ngozi

Self and Identity in Igbo Cosmology: A Re-Definition of Beingship in Igbo Culture

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Miracle Nmesoma Mara

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The insurgence of colonisation, civilisation, and much recently globalisation has sought to give explanations to the diffusions of identity of the modern human, most especially the contemporary nwa afor Igbo even in Alaigbo, making Ndigbo as well as other humans believe in the logicity of science and reason over contrived ancient paths and customs infused in Igbo culture. One of the biggest questions that lurk societies over centuries is the question of identity; what defines a person, the need to establish and place a distinction (if it ever exists) between the spirit(s), the soul and the body. This paper presents the concept of self (ves) and identity (ies) and their roots and relevance in Igbo cosmology. The study questions 'self' in Alaigbo, how many entities or deities (as the case may be) constitute a whole 'self' and what actually applies to 'split self.' It delves into a comparative study of distinctness of 'the self' using the novels *An Orchestra of Minorities* by Chigozie Obioma and *Freshwater* by Akwaeke Emezi with the intent of establishing an explanation to the questions associated with identity and the importance of self in the cosmological existence of Ndigbo. It employs the archetypal/mythological criticism to explore the descent into Igbo literary and cultural symbolisms. It employs the qualitative method of data analysis to give a comparative analysis of the two works selected, bringing to the fore the meanings of such terms as 'chi', 'mmuo', 'eluigwe', 'ogbanje', 'onye uwa', 'iyi uwa' and other words associated with Igbo culture.

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Ezeoba, Isaac

Igbo Traditional Communications: Focus on Umunya, Oyi, Anambra State, Nigeria

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This paper studies patterns of African communication in a typical Igbo traditional society, Umunya in Oyi, Anambra State, Nigeria. In modern times, some traditional methods of communication have been looked down upon as inferior and thereby neglected. African traditional modes of communication are going into extinction, though they are still relevant in the present times. The study focuses on the Umunya community as a case to study the concept of Igbo traditional communication, explore the available traditional communication media and how effective they are in information dissemination in the community under study. The descriptive research method was adopted for this study and was based on survey method where primary and secondary data were elicited. Interviews were conducted to gather relevant data from respondents. The study finds out that despite the neglect of traditional modes of communication in Umunya, they are still available and are employed for effective communication. These can be harnessed for effective communication among the rural populace. Though there are some hindrances to the use of these traditional media for communication, they can be properly channelled for effective grassroots' mobilisation.

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Ezeonwuka, Innocent F.

C.C Onoh and the Wawa Struggle: Outcomes and Lessons, 1957-2007

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Ani, Uchenna S.

Department of History and Strategic Studies, Federal University, Ndufu-Alike, Ikwo, Nigeria

Chief Dr Christian Chukwuma Onoh was one of the frontline politicians in Igboland. He graduated in Law from University of Wales in Aberystwyth in 1957. Upon his return to Nigeria he ventured into fulltime law practice and active political participation. He held many political positions including Chairman of Nigerian Coal Corporation and Executive Governor of Old Anambra State. He engaged in numerous struggles, prominent among them was the struggle for the creation of a state for Wawa people. After the realization of a state, he turned wawaism into a movement that will fight corruption and embezzlement that would not only impoverish the people but deny the realization of the dreams of the founders of the state. This paper contends that there are very strong indications that Onoh's assumed philosophy did not match with his evident actions. Be that as it may, his struggles were not illusive; he was consistent, dogged and undeterred by circumstances in fighting for them. Primary and secondary sources constitute data for historical reconstruction; available facts will be analyzed historically.

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Ezeudo, Chika Obiageli

Influence of Feminism on the Igbo Culture

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This paper addresses the goals of the feminist movement in the western world and its implication to the traditional Igbo cultural norms and values. The major objective of this paper is to examine the positive and negative influence of feminism on Igbo culture. The paper looks at feminism within the purview of cultural anthropology under the umbrella ethnography which studies the cultural variation among humans looking at feminism with special reference to the cultural norms and value that shows resemblance or difference using a descriptive approach. The paper indicates that goals of feminism are worldwide in scope but the implementation of the goals varies among ethnicity. It further places feminism as a major cause of women liberation from inequality between the opposite sexes. However, the paper points out that while there are instances of power equality between the sexes in Igbo culture, such as *Igba odu*, *umuada*, these are not widespread across the whole Igbo culture. The paper further recommends that striking equilibrium between the goals and claims of feminism in the western world and Igbo traditional norms and values has to be careful it does not create victims out of its followers in the guise of empowerment, as seen in women who enter marriages with these western ideas only to end up breaking their homes.

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Ezeudu, Samuel Agozie

Voter Apathy in Igboland: Implications For Igbo Leadership

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Voting in elections constitute the most important form of political participation in democracy. This gives the masses the mandate of choosing their leaders for effective propagation of democracy. However, available evidence has shown that between 1999 and 2019, general elections in Nigeria, particularly in the southeastern part of the country- the Igbo land, has suffered low voter turnout. This incidence negates the Igbo worldview of the principles of representative democracy and republicanism. It is also a reflection of the deteriorating state of Igboman’s statesmanship. This situation, if not checked, could impede the developmental stride of Igboland. Against this backdrop, this paper explores the extent voter apathy undermines political leadership in Igboland. In this regard, basic concepts, such as voter apathy, leadership, political participation, and democracy, are properly articulated. The paper equally explores relevant theoretical positions. Also, the challenges that voter apathy poses to democracy as well as its implications to Igbo leadership are discussed, with a view to revitalizing the collective conscience of the Igbo world. Based on this premise, suggestions are made for enhancing effective representation through popular voting in Igboland.

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Forchu, Ijeoma Iruka

Contemporary Igbo Popular Music and Nurture: Flavour's Music

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From the inception of Nigerian popular music around the middle of 20th Century, musicians were concerned with the wellbeing of the society, exhorted people to higher standards, and even fearlessly challenged excesses of governments of the day through their music. This attitude may have been influenced by the indigenous music principles. Nzewi (2017) asserts that the concept and practice of indigenous Igbo music is informed by the wellbeing and development of individuals and the society. Unfortunately, the trend is different today as the contemporary Nigerian popular musicians inundate their art with sexual objectification of women, and extremely materialistic themes (Forchu, 2015). This paper aims to find out what role Igbo popular music plays in the wellbeing of the society in relation to the humane principles that animate the ideology and practice of indigenous Igbo music. It employs the analytical and interpretative approach. It focuses on the musical contents – lyrics, costume, dance and dramatic movements – of selected music videos and records of one of the most renowned contemporary Igbo popular musicians, Chinedu Okoli, popularly known as Flavour. Drawing from African Motherism feminist theory, which highlights motherhood strategies of nurturing, inclusiveness and complementarity of individuals and the society (Acholonu, 1995 and Nkealah, 2016), this paper argues that many of the concepts and practices of contemporary Igbo popular music are detrimental to the wellbeing of the society, and inimical to the philosophy and objectives animating indigenous music. This article provides a uniquely Igbo-oriented data on how contemporary popular music-making relates to the nurturing principles of the concept and practice of indigenous music.

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Ibeneche, Charles Chinweolu

Names and Abbreviations in Igbo: A Semantic Implication

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Naming is a means of communication and the hallmark of communication is clarity (meaning). The meaning abstracted from the names controls the response of the hearers. Naming remains a cultural activity. The people's way of life has always found expression in their names. The long, sentential nature of Igbo names has encouraged the use of abbreviation which has further promoted semantic distortions. We observed that communication often times has been impaired as a result of arbitrary abbreviation of Igbo proper names. Misinterpretation, misunderstanding and mispronunciation have resulted from these abbreviations. Some manners of abbreviation seem deceptive. We observed that there are lots of irregularities and inconsistencies in Igbo names given the abbreviation names. Many factors have combined with the long sentential nature of Igbo names to corrupt Igbo names and meaning. We adopted the hypothetic approach in this research. Our data were collected from various lists, library resources and introspectively. We recommend that the names bearer should endeavor to understand the meaning and the full pronunciation of their names; and that Igbo names should be abbreviated to capture the message in the names, not distort them.

Keywords: name, semantics, abbreviation and communication.

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Ifekwe, Bernard Steiner

Creativity and Entertainment as an Ideology of Social Regeneration in Post-Civil War Igboland, 1970- 1979

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This essay examines from a historical perspective, the marginalization of the Igbo people by the Federal Military Government, in a post-civil war setting, and the Igbo self-help efforts to extricate themselves from such exclusion. In this context, the essay postulates that the Igbo people through creativity and entertainment, such as sports, music, social clubs, and hospitality businesses, once more launched themselves into the mainstream of the country from 1970 (the end of the civil war) to 1979, when rivalry in partisan politics affected this trend in Igbo history. From this perspective, this essay, which relies on secondary sources, engages itself to the Igbo survival technique in a post-civil war setting, and their social development and entrepreneurship drives at a critical period of their existence.

Keywords: creativity, entertainment, Igbo people, self-help, entrepreneurship and social development

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Igbokwe, Benedict Nkemdirim

Igbo Culture and Ecological Protections

Directorate of General Studies, Federal University of Technology, Owerri, Nigeria

The globe is facing a great challenge of incessant disasters, both natural and man-made, with their devastating impacts. Environmental degradation results to flooding, landslide, desertification, accidents and fire outbreak. It is the contention of this work that those assigned to the duties of environmental disaster management have not looked inwards into some Igbo cultural practices as a way of solving, ameliorating or even averting some environmental challenges. A research framework- Ecocultural theory- was adopted to direct research effort in the area of culture and ecology. This work therefore draws attention to some of the Igbo cultural practices in the areas of forest management, agricultural systems, architecture, taboo systems and other social control mechanisms, as a way of combating environmental degradation.

Keywords: Globe, natural disaster, culture, ecological preservation, environmental degradation

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Ihedigbo, Ruth Ebere

The Ominous In Igbo Literature, Department of Linguistics, Igbo and other Nigerian Languages, University of Nigeria, Nsukka

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Department of Linguistics, Igbo and other Nigerian Languages, University of Nigeria, Nsukka.

This paper studies 'The Ominous in Igbo Literature.' The objectives of the study are: to find out whether the ominous exist in Igbo oral literature with special reference to Igbo folktales; to find out the mystical nature of ominous signs, and finally to find out if ominous signs are recognized and if they are efficacious in contemporary times. The study is undertaken because there have been a lot of careless deaths, due to the people's ignorance of ominous signs. The analytical tool for the study is the mystical theory. The data for the study was collected from oral interviews and some folk stories from the text *Omalinze*. It is discovered from the study that the ominous is one of the traditional media of

communication in Igbo oral literature and that ominous messages are transmitted through animate and inanimate elements. The communicative role of ominous signs and events are significant and efficacious among the Igbo, but these have dwindled in contemporary times due to migration, immigration, the introduction of Christianity and Westernization. The study, therefore, recommends that traditional Igbo should take into cognizance these ominous signs, in order to avert some calamities that are associated with them. The study also recommends that children of these days be educated on these ominous signs and their effects, in order to avert some of the problems that accrue as a result of their ignorance.

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Ihedigbo, Ruth Ebere

Agumagụ Ọnụ Dịka Ntọala Agumagụ N'ala Igbo

Department Of Linguistics, Igbo and Other Nigerian Languages, University Of Nigeria, Nsukka

Ndidi Okay-Agbo

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Ọtụtụ mmadụ kwenyere na ọ bụ ọbịbịa ndị ọcha wetara agumagụ n'ala Igbo. Ihe e ji mee nchọcha a bụ ka anyị gosi na nke a abụghị eziokwu. Nchọcha a lebara anya n'agumagụ ọnụ Igbo dịka ntọala amumamụ n'ala Igbo taa. Mbunuche nchọcha a bụ ichoputa usoro nkuzi dị iche e nwere n'oge gboo ma ọ bụ tupuu ndị ọcha abịa na ebe ụdị nkuzi ma ọ bụ amumamụ ihe ndị a nọ ugbu a n'ihị ọbịbịa ndị ọcha. Atụtụ nchọcha e ji ruo ọrụ na nchọcha bụ atụtụ akanka dika oge. Nchọcha a lebara anya n'ụdị nkuzi dị iche iche n'oge gboo dika nkuzi abụ, mgbakọ na nwepu, ndumọdụ, nsọ ala, okwuntuhi/ntabire, egwuregwu, amumamụ mgborogwu na mkpakwukwo, akukọ ala na umu anumanu. Na ngwucha nchọcha, anyị chọputara na agumagụ ọnụ bụ ntọala ọtụtụ amumamụ n'ala Igbo taa. Nchọcha a kwenyesiri ike na ọbụghị ọbịbịa ndị ọcha na mmepe obodo wetara anyị agumagụ kama ihe o mere bụ inyeaka ikwalite agumagụ nke dibu adi.

Ọkpurukpu okwu: *Agumagụ ọnụ, agumagụ, amumamụ n'ala Igbo.*

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Ihueze, Adaobi Olivia

Igbo Women and their Traumatic Experiences: A Study of Ann Iwuagwu's Arrow of Destiny

Department of English Language and Literature, Nnamdi Azikiwe University, Awka

Ijeoma Anyachebelu

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Igbo women have over time encountered heartbreaking experiences in the hands of dominant men whose perceptions and attitudes are fostered by the patriarchal cultures and values of the Igbo society. These inhuman treatments often left the woman battered and traumatized. As a result, this paper tends to examine the concept of trauma in Ann Iwuagwu's *Arrow of Destiny*. Adopting the contemporary literary trauma theory, the paper showcases the manifestations of trauma from the text and its impact on the protagonist. It was discovered that our societal values help to encourage actions that degrade and traumatize women. Then, it concludes that Igbo women should refuse to be daunted, but remain courageous and not sag under the weight of the traumatic situation. The study recommends that more female writers should get involved in the task of exposing situations that leave indelible marks of physical and psychological torture on women.

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Ihueze, Adaobi Olivia

Igbo Women in the Warring Zone: A Study of Akachi Adimora Ezeigbo's *Roses and Bullets*

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Ebele Peace Okpala

Department of English Language and Literature, Nnamdi Azikiwe University, Awka

Most Nigerian war literatures place women on the same level with children while portraying the events that occurred before, during and after the Civil War. Women, just like the children are depicted as frail, the worst hit and very insignificant. The need to debunk this impression motivated the study. To achieve this objective, the researcher therefore studied Akachi Adimora Ezeigbo's *Roses and Bullets*, to examine the activities of the female characters and highlight their roles during the civil war. Using Content Analysis Approach of the qualitative research method, the study captured some exploits of many female characters during the war to determine their pertinence. The theoretical framework was hinged on Feminist theory. The findings revealed that apart from the exemption of being conscripted into the army to bear arms at the war front, women played vital roles and saved lives. To make adequate judgements, critical opinions of some scholars on war literatures were reviewed. It concluded that Igbo women were relevant during the civil war and therefore should also be acclaimed.

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Ijioma, Patricia Ngozi,

Doublets in Legal Parlance in English and Igbo: Implications for Translation

National Institute for Nigerian Languages, Aba –Abia State

Translation becomes more difficult when translating from English into Igbo. It becomes even more complex when translating doublets from English to Igbo. Although there are grammatical and legal doublets, our work is limited to legal doublets. Translation of legal texts has its peculiarities, because the translator is faced not only with two different languages, cultures and structures but with two different legal systems. Equally, because legal texts are binding and delicate, any inappropriate translation can lead to disastrous consequences. The two languages are greatly wide apart. Igbo is a sentential, generic and tone language. While English language has specific terms for almost all concepts, the Igbo language on the other hand, by its generic nature, most times, employs one term for many concepts. Igbo language belongs to the Kwa group, spoken in the Eastern part of Nigeria and some states in the South-South. Doublets abound in English language, especially in the legal domain. Igbo language is limited in doublets. We will employ the interpretative theory of translation in our work. The thrust of this paper then is to explore the possibility of translating English doublets into Igbo for the purpose of enriching the lexicon of the target language which in turn will alleviate the problems faced by Igbo legal translators, discuss the problems encountered and suggest the way forward.

Keywords: doublets, generic, Igbo, interpretative theory, legal, sentential, tone language

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Ikeanyionwu, Chioma

Economic Prospects of Nigeria Harnessing African Growth and Opportunity Act

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The African Growth and Opportunity Act, or AGOA also known as Title I, Trade and Development Act of 2000; P.L. 106–200 is a piece of legislation that was approved by the United States Congress in May 2000. The purpose of this legislation is to assist the economies of sub-Saharan Africa and to improve economic relations between the United States and the region. After completing its initial 15-year period of validity, the AGOA legislation was extended on 29 June 2015 by a further 10 years, to 2025. AGOA provides trade preferences for quota and duty-free entry into the United States for certain goods, expanding the benefits under the Generalized System of Preferences (GSP) program. Notably, AGOA expanded market access for textile and apparel goods into the United States for eligible countries, though many other goods are also included. Checks show that AGOA allows African countries to export 6,421 products to the United States free of duty till 2025. It is the kind of business that can help many African nations, including Nigeria, diversify revenue, reduce import dependency, create jobs and develop rural areas. This work intends to examine how Nigeria can drive economic diversification and productivity in the agricultural sector by taking full advantages of AGOA. For Nigeria to take full advantages of AGOA, such programmes like agricultural industrialization and implementation of innovative financing models that cater to the needs of both low-income farmers and high-income processors must be embarked on. Nigeria needs to start looking critically at the whole agriculture values that will stimulate the growth of Small and Medium Enterprises (SME's) that will derive economic development.

Keywords- Trade, legislation, Economic diversification and agriculture.

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Ikechukwu-Ibe, Chioma Juliet

Non-Metaphorical Objects as Alternate Means of Literary Communication in Selected Chukuezi's Plays

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Mobility, as a discourse, is gradually gaining ground across the globe in different concepts. Literary scholars, as the eagle eyes of their times are never left out in the business of information mobility, especially as it concerns the ideas recreated in their society. Hence, effective means of communication has become the preoccupation of many literary scholars. The need to explore where the burden of information mobility lies in the literary arts becomes pertinent among literary critics and beyond. Our study sets out to examine the positions of non-metaphorical dramatic objects, in selected Chukuezi's plays; Udo Ka Mma, Aku Fechara and Akwa Nwa. The objectives of the study are; to identify these objects, and how these objects are employed to influence, move or communicate the intents of the plays to their audience. Our theoretical frame work is based on the view point of the theatre semiotics. The belief of the theatre semiotics is that every part of a play is relevant in the actualization of the complex whole called the text. Our findings show that dramatic objects are not mere symbols for stage beautification or projection of literary aesthetics. They are objects that can connect a text to its audience (the society). They are capable of communicating the obvious and implied themes of the text. They can also illuminate, and illustrate the content and context of a text for a maximum benefit in the society. In other words, language is not the only means of moving information (mobility) from the text to the audience. Non metaphorical Dramatic objects, as part of the

complex whole of the system called, drama, can be very relevant in the mobility of ideas in a literary work

Keywords: communication, dramatic objects, (prop), non-metaphorical

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Ikonne, Ugochi Happiness

Folklore: A Veritable Instrument of Language Education in Igbo Society

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Education as Plato defined it is the act of opening one’s eyes and mind to the knowledge of goods and beautiful and also the act of releasing man from the chains of ignorance to the true forms of knowledge and ideas. In Nduka’s words, education is the process of cultural transmission and using culture to embrace the people’s art, music, literature, philosophy, religion, commerce, political organization, science and technology as well as all other ideas and values (implicit and explicit) that permeate a society and its people into a recognizable unit. Folklore is simply the traditional stories, customs etc. of a particular area, country or people as the case may be. Exploration of the varied ways by which folklore can open the eyes and mind of a people to the rational height of discerning good from bad, widening the horizons of a people to overcome ignorance and to embrace positive knowledge as well as transmit the culture of a people in its variety and entirety is the focus of this paper. Emphasis is on Ìgbò folklore.

Keywords: folklore, language, language education and Ìgbò society

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Ikwubuzo, Iwu

Revivifying Writing Culture in Igbo Language in the Era of Digital Media: The Role of Social Media Platforms

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Over the years there has been subsisting apathy and decline in the use of Igbo language, a situation that even the Igbo speakers who do not believe the predicted possible extinction of the language are afraid might have placed Igbo language on the list of the endangered languages of the world. Attention has often times been focused, at conferences, in academic journal articles and even on pages of newspapers, on the feared endangerment, encouraging the use (speaking) of Igbo Language as a redemptive measure. Interestingly, the social media, which have undoubtedly revolutionized communication and information dispersal in today’s globalized world, have become a facilitator in the crusade of promoting the language as it is nowadays a common sight to find platforms posting and sharing comments and videos, encouraging use of Igbo. They have even gone beyond the mere advocacy of speaking the language to that of revivifying the culture of writing the language itself. This paper admits that all along the emphasis has been on speaking of Igbo language, with less attention paid to its writing, which is equally important in the effort to preserve the language. The paper appraises how some social media platforms, with particular reference to *Uwandiigbo*, are not only being utilized to project Igbo language and culture, but also to encourage the culture of writing in Igbo language. It concludes, based on its findings, that the contributions of *Uwandiigbo* and other social media platforms to the effort of encouraging the use of Igbo language in the era of digital media are phenomenal and a welcome development that will help to achieve an enduring preservation of the language.

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Ikwuegbu, Francis Nnamdi

Atumma Masquerade: A Social Critic and Embodiment of Art and Theatre

Department of Fine and Applied Arts, Imo State University Owerri, Imo State, Nigeria

The Igbo use masquerades which are tightly orchestrated social events, often controlled by political and/or spiritual leaders to reflect the society's experience and its socio-religious structure. Westernization with its attendant ethnocentric strategies has eroded the virtues, cultural relevance and identity of the Igbo cultural practices. Atumma Masquerade as a social critic was purposively chosen in this paper to revisit the Igbo age-long tradition of maintaining a good society, free of deviant behavior and bad habits among others. With the advent of Christianity and its branding of every aspect of Igbo culture as fetishes by the Christian religious zealots, the public forums, village squares disappeared and were replaced by church pulpits, newspapers, magazines, televisions. The elders and the entire society began to yield the cultural podium to the theologians, preachers, journalist and media persons who then became standard bearers of oratory. Incidentally, their speeches were no longer about the banalities of social and political life of the people, but rather the theological sermons targeted chiefly at prosperity and money making. This paper hopes to revive and rekindle our interest in the Atumma Masquerade as a social critic seen as an embodiment of art and theatre to restore the good image of the Igbo society which is currently trapped in the colonial ethnocentric confusion and degradation of the peoples' heritages, identities and relevance.

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Ilechukwu, Chiamaka Patience

Asụsụ Nnukwu Akara Njirimara Ndị: Asụsụ Igbo Dị Ka Njia Ụlẹ

Nnamdi Azikiwe University, Awka

Asụsụ bụ ngwa mkparịtaụka na mgbasaa ozi zuru ụwa dum ọny. Ọ bụ nnukwu onyinye sitere na Chineke ma bụrụ ngwa e ji echekwa omenala. Obodo dị iche iche mejupụtara ụwa nwere asụsụ dị iche iche ha na-asụ e jiri mara ha na agbụrụ ọbụla. A chọputara na asụsụ Igbo dị ka ụzọ mgbasaa ozi ji ọsọ anwụnyụ anya na etiti ndị Igbo. Ndị Igbo hoooro asụsụ ndị ọcha karịa asụsụ nne ha bụ asụsụ Igbo E ji atụtu kenjirimara nke Woodward (1997) wee mee nchọcha a. Ebumnuche nchọcha a bụ iji mee ka a mata uru asụsụ Igbo bara gbasara ichekwaba agbụrụ na njirimara ndị Igbo. Nchọcha a ga-abara ụmụ akwụkwọ, ndị nchọcha na ọha na eze ndị Igbo uru na mbo haichekwa asụsụ Igbo. Nchọcha a hibere isi na mmụba na omumụ asụsụ Igbo, mmekọrịta dị n'etiti asụsụ Igbo na omenala, uru asụsụ Igbo bara dị ka ụzọ e si amata ndị Igbo, ọndụ asụsụ Igbo n'ebe ndị Igbo nọ ugbu a na ihe ndị na-ama asụsụ Igbo aka n'ihu. A chikọtara ederere a site n'itụ arọ ka ndị nne na nna jiri asụsụ Igbo na-azulite ụmụ ha ya na ka ndị odee na-edeputa akwụkwọ n'asụsụ Igbo. Ndị na-agụ egwu na ndị na-emeputa ihe onyonyoo ime ya n'asụsụ Igbo, ndị nọ n'ọchịchị ime iwu ga-enyere asụsụ Igbo aka, ndị nọ n'okwa ọchịchị na steeti Igbo inye ụmụ akwụkwọ na-eme nke oma n'asụsụ Igbo ohere igu akwụkwọ n'efu, dg.

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Ilechukwu, Daniel Ihunanya

Nghota Ndị Igbo Banyere Chukwu Na Asụsụ Ofufe Ya

Nnamdi Azikiwe University, Awka

Ihe ka n'ony ọgụ n'agbụrụ na ekpemekpe ndị e nwere n'ụwa dum kwenyere na ọ bụ Chukwu kere ihe niile dị n'igwe na ụwa. Agbụrụ ọ bụla na ekpemekpe ọ bụla nwere usoro ha si efe Chukwu dị ka nghota na nkwenye ha si dij. Ndị Igbo so n'agbụrụ kwenyesiri ike na ọ bụ Chukwu kere ihe niile dij n'ụwa, ma ndị anya na-ahụ ma ndị anya adighi ahụ. Nsogbu ederere a nyochara bụ na mgbe ndị

ọcha wetere ekpemekpe ụka Kraịst n’ala Igbo, ha tinyere ọgbaghara n’isi ndị Igbo nke na ụfọdụ ndị Igbo ekwenyeghị na Chukwu nke ndị Igbo kwenyere na ya na nke ndị ọcha na-ekwu maka ya bụ otu Chukwu ahụ kere ihe niile. Ihe ajogidela njọ nke na ụfọdụ ndị Igbo n’oge ugbo a che na ọ bụ naanị asụsụ Bekee ka mmadụ nwere ike ịjị bjakwute Chukwu n’ekpere n’oge mkpa, ebe o doro ewu na okuko anya na nke a abughị ezi okwu n’ihi na ọ bụ Chukwu kere agburu niile na asụsụ e nwere na mba ụwa niile. Ebumnobi ederede bụ iziputa ihe ndị gosiri na ndị Igbo kwenyere na Chukwu onye kere igwe na ụwa ya na ime ka a mata na Chukwu ahụ kere ihe niile na-anụ asụsụ niile tinyere Igbo. E ji atụtụ nkwenye na chi bụ nke Raymond (1999) wee nyochaa ederede a. A chọputara n’ederede a na ndị Igbo kwenyere na Chukwu nke megidere nkwenye ekpemekpe ndị ọzọ na ha bụ ndị na-ekpere Arụsị. Uru kacha puta ihe ederede a bara bụ na ọ gbara n’anwụ na ndị Igbo maara Chukwu kemgbe ha malitere tupu ndị ọcha ewetari ụka Kraịst. A chikọtara ederede site n’ikowaputa ihe ndị gosiputara na ndị Igbo kwenyere na Chukwu dị ka ụdị aha ha na-aba ụmụ ha, ụdị aha ha na-akpọ Chukwu d.g. Ọ bụkwa otu n’ime ụzọ e si kwalite omenala na nkwenye ndị Igbo. A tụtụ aro ka ndị ọ bụla gurụ ederede a mee ka ọ gbasaa site n’ime nchọcha nkwado.

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Isiodu, Kosieme Georges

Symbolism and Leadership: A Reconstruction of Igbo Royal Metal Symbols in Nkwerre, Imo State, Nigeria

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Grace Chizoma Onyebuchi-Igbokwe

Department of Fine and Applied Arts, Alvan Ikoku Federal College of Education, Owerri, Nigeria

Nkwerre-Igbo people of Eastern Nigeria developed a rich material and metal-smithing culture that formed their social identity. This ingenuity thrived virtually across all the Nkwerre-Igbo area as far back as the 18th Century and contributed immensely on the growth and development of their trade, the sustenance of their economy and building of their society. Nkwerre derived tremendous wealth from the gains of her art of smithing. But today, Nkwerre ingenuity is fast fading, as a result of the people’s adaptive nature to western influences and acculturation. There is the problem of semiotics and misinterpretations of their royal insignias. The objects of royalty were symbolical and imbued with meanings, and these meanings helped shape the people’s ideology and general worldview. But recently, the significance of these royal insignia is heavily misconstrued. To address these problems, the study that was qualitative in nature adopted the participant observation research method in data collection. The gains of this study are the reorientations it provides for the people of Nkwerre in defining their royal symbols and giving them their actual correct imbued meanings. The findings of this study revealed that westernization has a negative effect on the Nkwerre-Igbo smithing art and contributed to the misinterpretation of their objects of royalty and items of leadership. The study among others identified the need for Nkwerre young men to return to this priceless art, through a reorientation scheme that will help rediscover the relevance of the smithing culture and the correct semiotics of the royal metal symbols.

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Iweze, Daniel

Indigenous Salt Production among the Ohaozara Women in Ebonyi State

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Augustina Ogochukwu Chukwuma

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Women have featured prominently in various aspects of economic activities in Igboland. They have been visibly represented and have participated actively in the indigenous handicraft industries, especially salt production. Local salt production has been a major occupation of the Ohaozara women, since the pre-colonial period. The women's dominance in the local salt production could be attributed to the availability of natural salt water and exceptional skills and mastery of the local processes of salt production, and these make them the greatest local salt producers in Igboland. To this end, the paper traces the historical origin of the salt production among the Ohaozara women. It highlights the myths, processes of production and marketing outlets. The paper further examines how salt production has enhanced the social and economic status of the women, as well as the challenges they face. Data are sourced from oral interviews with women producers of both communities and ordinary persons. Secondary data collection involves the use of relevant published and unpublished works, comprising articles in journals and edited books. Historical method of data analysis is employed and the varied data are critically analysed, using historical narrative.

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Iwuchukwu, Onyeka

Ozu Nwadora: Symbolic Representations in the Funeral Rites of a Woman in Awka

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Funeral ceremonies in contemporary Igbo society are being characterized with fanfares, eating, drinking and ostentatious display of wealth, especially in Awka town where 'billboards' are now erected to advertise the dead, new houses are built or old ones renovated. Some of such 'billboards' stay for many years after such burial ceremonies as families try to outshine the other in the exhibition of wealth. *Aso ebi* borrowed from Yoruba land has replaced the traditional *akwa uju* (mourning clothes). Consequently, the focus is now on outward show of ostentation while some of the rituals and their significances are underplayed or ignored in a manner that foreshadows its extinction. Traditionally, the funeral rite of a woman in Awka is completely different from that of a man. For the woman, it is characterized by some symbolic representations that portray the exalted position of the woman in that society. It also emphasizes the fact that the society protects and defends its *Nwada* (daughter), dead or alive. This paper therefore documents the traditional mode of burial and funeral rites of a woman, showing that mother is indeed supreme. Unfortunately, these cultural rites are gradually waning, because of modernism and religion. It is expected that this documentation would add to scholarship and serve as useful to the uninformed younger generation of this town who are unaware of these noble cultural practices. In conclusion, it advocates a return to the traditional values and their significance for preservation and not to allow going into extinction.

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Iwuh, John

Igbo Culture and Royalty Portraits in Nollywood Films

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The growth of Nollywood films has no doubt improved the knowledge of the cultures and traditions of Nigeria to the world and misrepresentations thereof. However, character portrayals of the traditional leadership class have shown considerable flippancy and inconsistency. This is historically traceable to the austere personality of warrant chiefs originally installed by colonial administration. In particular, the nomenclature, environment and appearance of the Igbo leadership and royalty in Nollywood films casts aspersion on the integrity of the representations of Igbo royalty. Since movies are strong image-making instruments, there is need for a comparative reassessment of the critical appurtenances of

culture such as music and dance that showcase a people; costumes and body adornments that define personality and character, titles that exemplify authority and dominion within established customs and tradition of the Igbo in Nollywood films. Using the aesthetic parameters of performance and cultural aesthetics theory, this research interrogates the culture and royalty portraiture of the Igbo extraction in Nollywood films with the intent to ascertain the veracity, consistency, conformity or otherwise using culture theories and conventions. The study analyses some Igbo leadership hierarchy, titles and modes of address, costumes and body adornments against their representation in some moving pictures of Nigerian Nollywood. Findings reveal varying degrees of aberration owing to historical and cultural inaccuracy, dependence on common knowledge, desire for creative departure generalization, and aesthetic misapplication.

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Jell-Bahlsen, Sabine

Women and Igbo Masquerade

Anthropologist and Documentary Film Maker, Former Editor-in-Chief, Dialectical Anthropology

The purpose of this paper is to interrogate gender in Igbo art. Masquerades are the most prolific expression of Igbo arts. Yet, Igbo men as well as foreign researchers have proclaimed that women "do not take part in Igbo masquerades." My personal observations as a foreign female anthropologist on the *Owu* masquerade of the Riverine Igbo inform otherwise. Women are essential to the ancient annual masquerade performances of *Owu* on several accounts: the most secret and most sacred central part of the week-long celebration is performed by old women; female audiences are important in men's public masquerade performances; women stimulate and encourage male novices; a female title customarily complements the male masquerade's society's leader; a woman is central to the masquerade's sacred foundation myth; young women acting like warriors participate in a specific part of the annual festival; women guide masks addressing major contemporary issues; masks do not appear on an empty stomach. *Owu* is only one among many different types of Igbo masquerades. Female participation has been documented only in some of these events. Yet, all available examples call for an unbiased re-examination of gender in African art in general and in Igbo masquerades in particular.

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Konkwo, Victoria Ifeoma

Indigenous Igbo Feminism and Women's Empowerment in Ceramic Art

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The millennium Development Goals, which is a global project to eradicate world poverty, is of the view that the problem of world poverty is tied to gender disparities and the relegation of the women fold to the background. However, gender consciousness and the demand for women empowerment demands that women all over the world and particularly in Igboland be helped to develop their huge potentials through provision of opportunities, faculties and the enabling environment. Women have crucial role to play in the realization of our millennium development goals. This, they can only actualize by empowering them for entrepreneurship in pottery/ceramic art. This enhances efficiency and promotes other essential development goals such as economic, mental, social, technological religious and scientific to mention but a few. The paper concludes by stating that full and sustainable national development especially in Igboland can only be achieved through empowerment of the womenfolk in pottery/ceramic Art.

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Konkwo, Victoria Ifeoma

Igbo Language: A Powerful Force in Promoting Igbo Traditional Arts And Cultural Identity in Nigeria

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A spoken language x identifies and distinguishes a group of people that speaks that language from other human races. The Igbo language is the only unifying and developing tool in Igbo community in particular and the Nigerian nation at large. Igbo language, which is an aspect of its culture, is central to all her human activities to promote a successful and stable nation. The Igbo language does not entail only speaking the language, but involves learning its culture, the societal background and the values and feelings that are embodied. This paper highlights some basic concepts, such as Igbo traditional arts, arts and culture and identity, the meaning of Igbo language and how it is used in promoting Igbo arts and cultural identity in Nigeria. It explains that language represents the culture of the people, while their language identifies them especially in the Nigerian context. It concludes by emphasizing the importance of Igbo language in national development in all aspects of life as it provides humans the comfort to exist and practice their culture. It recommends, amongst others, that Ndigbo should not allow their language and traditional arts to go into extinction.

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Korieh, Chima J.

“Hell’s Island”: Nigerian Labor, Plantations Agriculture and Imperial Collaboration on Spanish Fernando Po

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Nneka Onu

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On December 12 1961, Nigerian laborers in Spanish Fernando Po clashed with their employers at Barice S.A. Plantation at San Carlos after what Mr Kennedy Bestman Ogudire, of Okrika, and Mr Dickson Ihemekoma Iyala, of Okigwi, narrated as a long series of humiliation and unbearable sufferings. The two men were among eight Nigerian laborers and traders, who returned the previous week from the Spanish island of Fernando Po, with horrible stories of inhuman treatment meted to Nigerian workers by the Spanish employers on the island. The men - among a contingent of 900 others -looking dejected and bruised around the legs and arms, told newsmen in Calabar that they had suffered "the most inhuman, hellish and brutal treatment" they ever had heard of in their lives. On that day, the laborers were working at Barice S.A. Plantation at San Carlos when they alleged one of their task masters, Don Varlade, got offended with one of the laborers and flung a knife at him. The knife struck the laborer on the leg, cutting his arteries and causing him a great loss of blood. Although the Fernando Po authorities intervened in this particular matter and after inquiries,found the Estate Manager guilty and fined him 25,000 pesetas (about 150 pounds), the experiences of these men were not an isolated incident. Harrowing stories of maltreatment, starvation, beating, enslavement and death was a recurring theme since the first Nigerians were brought as laborers to Spanish plantations in Spanish Fernando Po on the Gulf of Guinea. The dramatic tales of death and suffering of British colonial subjects as a result of a labor agreement between two often competing and antagonist imperial powers makes this paper an intriguing tale of ‘slavery’ death and imperial collaboration. The principal goal of this paper is to examine the Anglo-Spanish Labor Agreement of 1943, which contracted thousands of Nigerians to Spanish planation on the Island of Fernando Po where men like Kennedy Bestman Ogudire and Dickson Ihemekoma Iyala, sought to better their life but faced untold hardship and suffering. Beyond the role of migration in individual accumulation and as an economic phenomena, the Anglo-Spanish Labor Agreement and the massive movement of people of Eastern

Nigerian origin to these plantations, are also a powerful site of historical analysis of imperial collaboration and as a site to engage the intersection of many forces: migrations, colonial labor regimes, formation of new identities and gender dynamics.

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L

Lemoha, Ositadinma Nkeiruka

Family-Oriented Betrothal: Remodelling a Lost Tradition

Department of English University of Lagos, Akoka, Lagos Nigeria

Marriage in Igbo culture is both sacred/sacrosanct and family based. Hence the Igbo will say 'otu onye anhi alu nwanyi,' one person alone does not marry a wife. In traditional Igbo society, family-oriented betrothal was very popular. It was a default system used for marriage. However, in contemporary times, family-oriented betrothal is fast eroding, and the system is being replaced by individual-oriented betrothal and social media marriage. Igbo society, which is the focus of this study, has witnessed the erosion of family-oriented betrothal. This has adversely affected the time-tested value Igbo place on marriage. This study therefore will explore the family-oriented betrothal, juxtaposing it with the individual-oriented system, with a view to ascertaining the cons that brought about its erosion and the impact of individual-oriented betrothal in Igbo system of marriage. It will also explore ways in which to remodel the lost tradition to suit the digital and social media age. The study will employ Goffman's face work theory in its explication of data.

Keywords: Igbo, Betrothal, family, individual, marriage

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Linping, Li

The Melting Point of Igbo and Chinese Languages

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The study of Chinese Language and Culture is a timely introduction into the Nigerian educational system. The Igbo, more than any other ethnic group, have embraced this subject and have become the fastest learners, setting world records by beating other learners from even Western nations. The Igbo in their characteristic quest for trade, education or even leisure have traversed all parts of the world and could adapt and interact with foreigners-an indispensable feat in a globalized world where goods and services crisscross geographical boundaries. This paper seeks to identify the relationships between the Igbo language and the Chinese language. in order to explain the communicative ease among the people. The study is anchored on theories of language development. One school of thought believes in the divine source theory; that God the creator gave names to the earth, the sky, day, night and the first man Adam, who in turn gave names to all other creatures. (Genesis 2:9). Even though the dispersion of language at the Tower of Babel gave birth to different languages, common features like signs, symbols and drawings are still similar. Also the names Ada, Gad are common. However, another supporting theory is the natural sound theory, which explains the similar

onomatopoeic words in the two languages. Through library search and oral interviews, the paper highlights the tonal and cultural similarities between the two languages. It concludes that in spite of distance, the Igbo language and the Chinese language have a lot in common, hence the ease in acquisition among the Igbos even as a third or fourth language.

Keywords: Chinese, Igbos, Language, God, globalization, Tower of Babel, Culture.

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Lois Uju

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M

Madu, Uchechukwu Evelyn

On Violence and Character Refinement. Insights from Lejja *Omaba* Chants

Department of English and Literary Studies, Alex Ekwueme Federal University Ndufu Alike, Ikwo. Ebonyi State, Nigeria.

Violence has become a global threat to peaceful co-existence and individuals' security in families, communities, Africa and the world at large. Between 2017 and 2019, according to Ukoji et al (2019), "the consistent decrease in fatalities from violence in Nigeria since 2014 was halted in 2018 when the figures slightly increased by 1.4% from 10, 517 in 2017 to 10,665 in 2018." The situation worsens everyday as violence gradually erodes the peaceful and serene lifestyle that most Africans enjoyed in their childhood days. Among the several manifestations of this trending behaviour are fatal violence against self (suicide), next neighbour (domestic) violence, ritual killings, rape, kidnapping, hate speeches, religious insurgencies (Boko Haram in Nigeria) and inter-tribal terrorisms, like the Fulani herdsmen saga in Nigeria. This study identifies with the Frustration – Aggression Theory, which stipulates that uncontrolled frustration always leads to aggression and the general notion that behind most violent actions is the untamed feeling of marginalization against a common interest. *Omaba* is an assemblage of deified ancestral incarnate beings that undertakes the supernatural roles of offering fertility, protection and providence to its children (*Umụ Qmaba*). *Qmaba* chants, on the other hand, are panegyric invocations made to honour the *Qmaba* deity whenever it manifests on earth. Beyond serving as cultural identity, *Omaba chants* are metaphorically replete with character refining qualities, which have a glaring emphasis of dignifying humans in their society and, in particular, making them tolerant of underserving situations. In other words, this study argues that early inculcation of such values would go a long way to setting human beings free from the irrational behaviour that accrues from both structural and emotional violence. This study's potential lies in itemizing the character-refining values that are capable of taming the human nature towards fitting into its cultural environment and society.

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Madukasi, Francis Chuks

Shifting the Paradigm of Ududu-Eze: The Mystical Pot of Clay from Aguleri that Serves as the Symbol of Power that Creates the Eze Nri in Igbo Traditional Religion

Department of Religion & Society, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Nigeria

In every tradition, empire or kingdom, there is a traditional mystical force that binds or welds every royal family together, be it in Europe, America, Asia or Africa. In Igbo tradition, coronation of kings is viewed as a kingly festival, especially when it comes to Eri kingdom. In the coronation of any new king within the communities that make up Eri kingdom, especially Nri, without 'Ududu-Eze' the covenant pot of clay, the coronation will not take place. The mystery behind this is still unknown. This is because,

the finding or excavating of this covenant pot of clay in the deepest depth of the confluence of two rivers (Ezu and Omambala), corruptibly called Anambra, is highly surrounded with mysteries up till today. This symbol of kingship is a symbol of authority, Kingship and leadership and it acts as a spiritual conduit that binds or compensates for the communities that make up the Eri kingdom, through the mediation for the loss of their contact with their ancestral home and with the support in religious rituals and cultural security of their extended brotherhood. This festival is usually an occasion for jocundity and thanksgiving; people appear in their best. The offerings are mostly thank-offerings, and the meals constitute an opportunity of communion between the divinity and his 'children.' This paper focuses on how this renewal of covenant relationships between communities is done to reunite their intimate brotherhood and to show how the Aguleri community uses this ritual pot of clay to reassert her position as the true head of the Igbo. This is done through the mediation of some stages of ritual journey to show their gratitude to their gods and ancestors for various reasons known to them. Consequently, the community commemorates Eri as their great ancestor for instituting the Ududu-Eze as a symbol of the power that creates Eze Nri.

Keywords: Brotherhood, Communion, Deities, Eri, Ritual, Symbolism, Ududu-Eze.

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Mara, Miracle Nmesoma

Self and Identity in Igbo Cosmology: A Re-Definition of Beingship in Igbo Culture

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The insurgence of colonisation, civilisation, and much recently globalisation has sought to give explanations to the diffusions of identity of the modern human, most especially the contemporary nwa afor Igbo even in Alaigbo, making Ndigbo as well as other humans believe in the logicity of science and reason over contrived ancient paths and customs infused in Igbo culture. One of the biggest questions that lurk in societies over centuries is the question of identity; what defines a person, the need to establish and place a distinction (if it ever exists) between the spirit(s), the soul and the body. This paper presents the concept of self(ves) and identity(ies) and their roots and relevance in Igbo cosmology. The study questions 'self' in Alaigbo, how many entities or deities (as the case may be) constitute a whole 'self' and what actually applies to 'split self'. It delves into a comparative study of distinctness of 'the self' using the novels, *An Orchestra of Minorities* by Chigozie Obioma and *Freshwater* by Akwaeke Emezi, with the intent of establishing an explanation for the questions associated with identity and the importance of self in the cosmological existence of Ndigbo. It employs the archetypal/mythological criticism to explore the descent into Igbo literary and cultural symbolisms. It employs the qualitative method of data analysis to give a comparative analysis of the two selected works, bringing to the fore the meanings of such terms as 'chi', 'mmuo', 'eluigwe', 'ogbanje', 'onyeuwa', 'iyi uwa' and other words associated with Igbo culture.

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Mbah, Chukwuemeka

Demystifying the Gods: An Analysis of Masquerade Practices in Nkanu, Enugu, Nigeria

History & International Studies, University of Nigeria, Nsukka

Masquerade practices in Igboland denote an interaction between the living and the living-dead (ancestors). It is based on the idea that the dead continued to play active role in the affairs of those they left behind. It is regarded as a secret society, because only initiated men who are sworn to an

oath of secrecy are allowed access to the practices. Women, children and uninitiated men are only allowed as spectators during masquerade festivals and other occasions. However, aged women who attain enviable position in the society are initiated as a mark of respect and honour. During pre-colonial and before the penetration of Christianity into Igboland, masquerades played executive, legislative and judicial functions in the society; aside from the ceremonial functions it is known for which they are known. In Nkanu, the masquerade institution is highly revered and respected. There are day and night masquerades; each with different functions as the situation demands. This paper looks critically into the practices of masquerade institution, with special focus on Nkanu in Enugu State, Nigeria. It analyses the mysteries behind its practices and unveils the repugnant beliefs associated with it. Masquerade institution in Nkanu is facing serious challenges from Christianity, which views it as idolatry, and the overbearing influence of European culture among the indigenes that sees practitioners as never-do-wells. The research methodology adopted is qualitative; making use of oral, primary and secondary sources of information, where relevant journals, articles, books were consulted and interviews conducted. The paper concludes by debunking the misrepresentation and misconception being held against masquerade practices in Nkanu.

Keywords: Nkanu, masquerade, Christianity, globalisation.

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Mbonu, Caroline

Toward Restoring the Sacredness of Life: Re-reading Etche Mythology, “Gị Gbuo Mmadu Igaghị Ila Bọlee”

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John Justice Nwankwo

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The precarious security challenges in Nigeria, remains a subject of great anxiety to everyone in the country and foreigners as well. In recent times, the disquiet prevalent in other parts of the country has engulfed Etcheland, a once tranquil environment, a trend that supports the assertion of socio-cultural influence on societies either for good or for bad. Peaceful Etche, not unlike some other parts of Nigeria, is gradually becoming a shadow of its former self, due to the erosion of traditional values, ethics that support human life, justice and rights. As a result, horror tales once so farfetched abound—kidnap for ransom, murder, grand larceny, crime committed with impunity, consequently, paralyzing socio-economic activities and fueling underdevelopment in the area. This essay attempts a solution to the problem. It engages primarily a re-reading of an Etche foundational moral precept, codified in a poem, titled: Gi gbuo manu igaha ila bo-le”? (loosely translated thus: where would one who commits murder end up ‘go’?), an ode that underscores the sacredness of human life and the profound immorality and wickedness associated with murder. The essay aims at reawaking—the sense of the sacredness of life, human rights, particularly in the youth, and the urgency to intentionally protect it. With socio-cultural hermeneutics as methodological tools, this descriptive paper seeks insight from the works of African scholars of religion, culture, ethicists, as well as oral literature, to show that the seeming collapse of the sense of the sacred among some youths in Etcheland is redeemable through re-interpreting foundational sacred stories and wisdom of her sages that sustained life in the land over centuries.

Keywords: life, justice, humankind, rights, insecurity, sacred, youths

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Mpamugo, Emmanuel

Ndoghachi Azu Omumu Asusu Igbo N'Uloakwukwo Sekondiri Ndi Di Na Kansulu Abankaleke N'Okpuru Ochichi Steeti Ebonyi

Ebonyi State University, Abakaliki, Ebonyi State

Levi Ogbu

Ebonyi State College of Education, Ikwo, Ebonyi State

Asusu bu uzọ ndi si egosiputa ndu na nburuwa ha. Mba o bu la n'awa gbaa gburugburu nwere asusu ha na-asu ma buru asusu njirimara ha. Asusu Igbo bu otu n'ime asusu a na-asu n'ala Naijiria. Asusu Igbo na-anyuzi dika oku, ndi nwe asusu a ejighizi ya kporo ihe. O bu onodu di otu a kpalitere mmasi nchocha a nke bu ichoputa ihe ndi na-ebute ndoghachi azu omumu asusu Igbo n'uloakwukwo Sekondiri ndi di na kansulu Abankaleke nke di n'okpuru ochichi steeti Ebonyi. Atutu a gbadoro ukwu wee mee nchocha a bu atutu mmekorita mmadu na ibe ya nke Albert Bandura (1977). Nchocha a bu nke sovee. Usoro nhoputa njirime gbadoro ukwu n'uloakwukwo Sekondiri iri ebe a horo umuakwukwo nari abuo na ndi nkuzi iri. E kere ndi njirime njumaza mkpuru ajuju iri abuo, ma site na nke a nweta njatule e jiri mee ntucha. Site n'osisa e nwetara, nchocha a hutara n'ihe ndi na-ebute ndoghachi azu a gunyere: iji asusu Bekee akuzi asusu Igbo, ejighi ngwa nkuzi ziri ezi akuzi asusu Igbo, akparamaagwa ndi nne na nna n'ebe asusu Igbo di, enweghi otutu ndi nkuzi a zuru n'ikuzi asusu Igbo, na nleghara anya goomentj. Ndi nchocha gara n'ihu ituputa aro ndi ga-ebelata ndoghachi azu ndi a, nke gunyere: iji asusu Igbo akuzi asusu Igbo, iji ezi ngwa nkuzi akuzi asusu Igbo, ndi nne na nna na umu ha iji asusu Igbo akparita nkata, ikwalite omumu asusu Igbo na koleje ebe a na-azu ndi nkuzi, na kwa goomentj ime ka o buru iwu n'uloakwukwo obula no na Steeti Ebonyi ga na-akuzi asusu Igbo. Ha kwenyere na aro ndi a ha tuputara ga-enye aka kwalite omumu asusu Igbo.

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Muo, Adaobi

Onyeaghananwanneya: Trading Boundaries for Bridges: A Study of Edgell's *Beka Lamb* and John's *Unburnable*

P. O. Box 9772, Marina, Lagos

One of the primary markers of the Igbo nation is the ardent belief in the necessity, potency and supremacy of the group. Each person draws his/her essential identity, value, support and nourishment from the group. This illustrates the concept of *ohaka* as it repudiates unadulterated individualism and exclusion. It also operationalizes and rationalizes the popular pan-Igbo maxim; *onyeaghananwanneya*, a philosophical statement that underscores the practice of inclusion and solidarity enshrined in the Igbo interpersonal and group-relationship structure. Based on the above, this paper represents an intellectual attempt at building further solidarity with Igbo diaspora communities, the diaspora being a consequence of involuntary and, to a lesser degree, voluntary migration. The group is represented in this context by the West Indian Igbo population. This study uses *Beka Lamb* (Zee Edgell) and *Unburnable* (Maria-Elena John) as principal channels of discourse. Again, the research mainly derives its analytical insight from Adamson and Demetriou's (2007) notion of the diaspora as a society beyond a state boundary, consistently maintaining a communal national, cultural or religious identity and connection with the homeland. The essay is motivated by Abiodun Adetugbo's study on African (including Igbo) retentions in the Caribbean, and Igbo societies in the West Indies, mainly through religious beliefs and practices like ancestors, masquerades, and funeral and kola nut rituals. It further interprets these as attempts at constantly communing with the original motherland. Finally, it maintains that until the Igbo society at home becomes one, symbolically speaking, with her diaspora kinsmen/women, it does grievous injustice to the guiding spirit of communality aptly articulated in *onyeaghananwanneya*.

Keywords: *onyeaghananwanneya, diaspora, society*

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Ndubuisi, Ahamefula

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Nkoro, Ihechi
A Lexico-Semantic study of Molière’s *Femme Savante* and *Filamint Na Ndi Otu Ya* Translated by Ezeh
Department of Foreign Language and Translation Studies, Abia State University Uturu, Nigeria

Postcolonial Africa is a terrain where indigenous and non-indigenous languages are in contact. These languages in contact in Africa play different roles, official or national, and may be classified as first, second or foreign languages. Owing to long periods of being in contact, indigenous and non-indigenous languages have emerged as languages of literary creativity in many African countries. The study focuses on French, a foreign language in Nigeria that has grown to become a language of literary creativity ensuring, among other things, an ardent literary exchange between Francophones and Igbophones through literary translation. Using Molière’s French Play *Femme Savante* (1672) and the Igbo version of the Play *Filamint Na Ndi Otu Ya* (1998), translated by Peter-Jazzy Ezeh, the paper seeks to show through a Lexico-Semantic study of the chosen texts, the art of reproducing an equivalent message in genetically diverse languages, without disregard of the sociolinguistic idiosyncrasies of the target language. The study adopts the dynamic equivalence or communicative approach to translation, a comparative and analytical reading of the source and target texts. The paper concludes that more African multilinguals should embark on translating from French and other foreign languages into Igbo and other African languages for more intercultural exchange.

Keywords: literature, French, Igbo, translation, intercultural communication

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Nnabuihe, Chigozie Bright
Exorcism and the Problem of Environmental Degradation and Depletion of Economic Trees in Igboland
Department of Linguistics, African and Asian Studies, University of Lagos, Lagos, Nigeria

Adaora Lois Anyachebelu
Department of Linguistics, African and Asian Studies, University of Lagos, Lagos, Nigeria

Certain novel trends in religious activities permeated the Igbo culture area at the commencement of the twenty-first century, championed mostly by some new-generation Christians, whose evangelistic outreach entails crusades and exorcism, through descent on the consecrated forests and, by extension, all other reserved locations, to fell trees, destroy all artefacts and burn down the houses of worship and other paraphernalia preserved in them. These untoward activities that demand urgent attention are on-going. These novel trends, if not properly checkmated, will cause degrading effects on the Igbo people’s psyche and the ecosystem of their natural environment. The thrust of this paper is to revisit these trends, critique some damaging Christian activities, and examine the degrading effects of such activities on the Igbo people’s psyche and natural habitat, as well as find out the proponents of such noel tends. Participant observation, our intuition as Igbo people, and library sources were employed in the extraction of data for this study. The result of this study reveals that these new-generation Christians spread in a revolution-like movement, which leaves many damages behind, are cloaked in the garbs of evangelistic outreach and exorcism crusades. But, beneath the

surface lies the ulterior motives that are intolerance, brute-like brigandage and unprovoked assaults on traditional Igbo religious life, value systems, and their natural environment. The paper concludes that by their wanton destructions of age-old traditional holy places, these religious bigots are wilfully and unrestrainedly waging wars of extinction against the Igbo in their environment. We therefore recommend in this paper a halt to the intolerable Christian movement in Igboland, which has caused deforestation, economic adversity, religions profanation and shortage of food supply, plunging the people into abject hardship.

Keywords: environmental degradation, exorcism, Igboland, Christian movement, depletion, economic trees

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Nnebedum, Theodora Ngozi

Mweputa Nkà Ejie Oḍinala Maka Nkwalite Omenala Nya Ndu Ndi Igbo

Department of Languages & Linguistics. Alex-Ekwueme Federal University Ndufu-Alike, Ebonyi State, Nigeria

Nwizu, Pauline Chinasa, Department of Languages and Humanities, Alvan Ikeoku Federal College of Education, Owerri.

Nchocha a lebara anya na nkà ejije oḍinala Igbo. O tulerere ma weputa nkà ndi ahụ putara ihe na ha. Njantule bụ nke e nwetara site n'usoro nsere na agbamajuru onu nye ndi mmadu. E sikwa n'oba akwukwo nweta ihe nduzi ndi ozọ. Ozọ bụ n'ama, ebe e mere emume oḍinala di iche iche ejije mmanwu, mgba, afa na aja. E ji atutu akara were tuchaa njantule ebe usoro ntucha gunyere; ilebara nkà ejije ndi a anya site n'akara mmeputa na nkwaputa ha. N'ikpe azu, a choputara na o nwere omenala ndi sitere na na mmeputa ejije oḍinala ndi were puta ihe. A choputakwara na e nwechara mmebere nkà ejije site na ndi ome na ndi nkiri, mkparita uka, ngwa mmeputa, obom/ ama, tinyere na, a na-akwado ha akwado tupu e meputa ha. Ha na-eji nkà asusu site n'uzo okpuru na-akowaputa n'uju banyere ndu na nkwenye ndi Igbo. O bu ndi ome na-enye aka eme ka nkà ejije a puta ihe. Ejije oḍinala nwere oge (udu mmiri, okochi, Afo, Nkwọ, Eke na Ori) e ji eme ya, etu e si eme ya (emereme na-esochi ibe ya) na ihe (iji kelee Chi, Arusi ma o bu ncheta ihe) kpatara e ji eme ya. N'ikpe azu, a choputakwara na, mmebere na mmeputa ndi a na-aputa ihe site na mbido, mmeputa na mmechi/njedebe. Tinyere na nkà ejije oḍinala na-eziputa usoro obibi ndu ndi Igbo. Ha na-egosi nkwenye na nkuzi omenala tinyere mgbazi uzọ obibi ndu nye ogbe a na-eme ha. A tuziri aro ka ndi ochocha ndi ozọ choputa ma weputa nkà ejije oḍinala pbodo ha ga iji weputa mmejuputara omenala Igbo. Ndi mmeputa ejije na ndi odee agumagu Igbo kwesikwara itinyewe mmebere nkà ndi a n'oru iji mubawanye omenala Igbo maka mmepe nye obodo nakwa iji gbazigharjala ezi agwa nye ndi ntorobia.

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Nnyigide, Nkoli Mercy

The Environment in Igbo Poetry: A study of Selected Igbo Poems

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In Igbo society today, there are ecological challenges and disasters such as flood, erosion, bush burning, among others which affect the environment negatively. These challenges are well represented and addressed by Igbo poets. But little or no effort has been made in studying and analysing these poems in order to unveil the issues raised in them. This study investigates the representation of ecological issues in selected poems written in Igbo language. Therefore, this study hopes to employ ecocritical literary approach in studying these poems with a view to ascertaining the impact of these issues on humans and non-humans, and determining the extent to which the poets have raised the consciousness of readers to them. It is hoped that the study would be invaluable contribution to the existing knowledge of Igbo-language literature and provide relevant materials for

critics, students, teachers and researchers in Igbo literature particularly and African literary studies generally.

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Nsolibe, Obiageli Theresa

Akwamozu Nwaanyi Luru Di N'Okpuru Ochichi Ihiala N'Anambra Steeti

Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus, Anambra State, Nigeria.

Onwu bu ozuru uwa onu. Mmadu obula Chineke kere putara uwa otu ubochi, ga-anwuriri anwu otu ubochi. Nke a bbu ugwo mmadu ji Eke kere uwa. Mgbe mmadu nwuru, a ga-akwa onye ahu akwa; ma nwoke ma nwaanyi. N'ihhi otu uwa ndi Igbo si di, e nwere ka e si akwa nwoke na ka e si akwa nwaanyi. E were akwamozu nwoke n'okpuru ochichi Ihiala ka oru diiri mmadu niile, ma nwoke ma nwaanyi, ebe akwamozu nwaanyi bu naani umunwaanyi ka o diiri. O bx onodu di otu a kpaliri mmuo ome nchocha ime nchocha a iji choputa ihe butere ikpa oke a na uzo a ga-esi kwusi akpamoke a. E si na ndi a gbara onu were nweta ngwa nchqcha. A choputara, site na nchocha a na umu nwaanyi bu ndi a na-ahuta dika ndi adighi mkpa n'oha obodo. A na-egosi nwaanyi idi ala a ma mgbe ha di ndu ma mgbe ha nwuru anwu. Ihe ozo a choputara bu na akwamozu nwaanyi na-ewe nnukwu ego. Ihe kpatara nke a bu na ihe niile ahu di ya wetara mgbe o na-abia ilu ya dika utaba, akwa, ewu, okuko, dgz ka a ga-ewetara ndi be nna nke nwaanyi mgbe o nwuru A ga-eme ihe a niile tupu ndibe nke nwaanyi ekweta ka e lie nwa ha nwaanyi n'ala be di ya. O ga-aka mma ka, ma nwoke ma nwaanyi na-akwanyere nwaanyi ugwu, ma na-esonye na mmemme akwamozu ndi nwaanyi maka na ha niile bu mmadu.

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Nwachukwu, Ogbu Chukwuka

Monogamy as Gender Equity: Teeming Spinsters and Married Male Malcontents in the Igbo Social System

Department of English and Literary Studies, Alex-Ekwueme Federal University, Ndufu- Alike, Nigeria

Among compelling grouses against andocentric imperatives in the African social system is the practice of polygamy. For a good measure, monogamy reifies as a bastion of civilization, equality in gender relations and natural justice and equity. Thus, the Igbo polygamy stay has been reconditioned by religion and, marginally, by the 'noise' of gender equality advocates to the principle of "one man, one wife." As monogamy becomes de facto in modern Igbo marital practice, pockets of individuals that cling to polygamy are seen as social aberrations. However, the system has created a deal of malcontents in the form of progressively increasing number of disgruntled embattled spinsters, as well as dissatisfied husbands reined in by the new social order, coupled with considerations for the individual's economy. Against this background, this paper assays a qualitative analysis of the problems of monogamy in the current Igbo social fabric as manifest in the predicament of "over-age" spinsters and married malcontent males in Igboland. With the aid of relevant Psychodynamics and Gender theories, the study seeks to find if a greater number of unmarried and aging women would rather have husbands but are constrained by the trending imperatives of monogamy. It also seeks to investigate whether most men favourhaving more wives, given the right orientation and economy, and whether monogamy could expose married men to extra-marital affairs. The study also marginally inquires into the implications of monogamy in Igboland in relation to the political imperatives of the Nigerian commonwealth governed by the gains of populist democracy.

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Nwagbo, Osita Gerald

Abused Code Mixing and Language Endangerment: The Igbo Example

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Among bilinguals, code-mixing is a device used to facilitate interaction, but with consequences of endangering a less prestigious language when it is abused. This study examines intra-lexical and intra-sentential code-mixing practices among the Igbo, with a view to delineating the degree, nature/pattern and factors responsible for abuse of the practice. Paradis' Activation Threshold Hypothesis (ATH) was adopted as guide. Participant Observation and Non-Participant Observation were used to randomly elicit spontaneous data from 12 male and female Igbo, comprising students and lecturers at the University of Lagos, traders, and workers in two areas (Akoka, Ejigbo) of Lagos. The result reveals that the degree of intra-sentential and intra-lexical code-mixing was high among participants in English-based or Igbo-based interactions. The nature of mixing comprises substitution of items involving phonological cum syntactic modification of terms and expressions. The patterns of mixing include embedding, tags, and undulatory switches. It was found that, a significant majority of mixings (intra-lexical or intra-sentential) were unnecessary, as the expressions could have been rendered in Igbo only. However, for a greater percentage of participants, code-mixing affected their performance and not their competence, as they were able to recast the expression in Igbo in a more conscious state. The factors found to be responsible for abused code-mixing include infrequent use of Igbo, more frequent use of English, trends and fads, and more exposure to English-medium communication. It is observed that, abuse of code-mixing is a contributory factor in Igbo language endangerment, due to the fact that the practice limits the use of Igbo during interaction and stifles inter-generational transmission of the language. It is recommended that Igbo speakers should refrain from unnecessary code-mixing for the overall growth of the language and indexing of the Igbo identity.

Keywords: Igbo, code-mixing, language endangerment, English

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Nwajiaku, Ijeoma C.

Igbo Feminism and Female Empowerment: Narratives from Southeastern Nigeria

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Igbo women in the southeastern part of Nigeria have refused a peripheral position in the discourse on gender, which has gained much currency on the African continent. Following the development of indigenous theories, which sought to redefine the concepts of Euro-feminism, the African continent witnessed a deluge of propositions all scrambling for acceptance in the dire need to more appropriately (re)define the position of the African female. This meant that several women quickly responded and continue to respond to the quest for indigenous African female gender theories. The result has been a myriad of expressions attempting to articulate diverse feminine perspectives. While these numerous theoretical propositions continue to make their rounds, the fact that none has particularly gained unanimous acceptance has equally meant that new theories continue to emerge. Noting that gender discourse invariably incorporates trappings of sociological, cultural, political, anthropological and even historical influences depending on varied background factors, the need to examine the ideological standpoint of Igbo female theorists in particular becomes critical. In fact, several Igbo female scholars also at the front burner of the dialogue seem to be charting both a course and a direction for gender studies by propounding theories aimed at enhancing this needed understanding of the female reality more particularly from an Igbo cultural background. Thus Acholonu's Motherism, Opara's Femalism, Adimora-Ezeigbo's Snail-Sense Feminism, Azodo's Di-Feminism, as well as Adichie's Feminist Manifesto rank amongst others. Against this backdrop, this study aims particularly to explore Adichie's Feminist Manifesto alongside Adimora Ezeigbo's Snail-Sense Feminism, through a reading of their selected texts with the aim of establishing the extent of these prominent Igbo females' adherence to traditional Igbo philosophy.

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Nwammuo, Angela Nkiru

Nollywood Movies and Child Rights Issues: A Study of Viewers of Select Movies in Igbo Land

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The abuses and constant denial of the rights of the child are among the prominent issues bothering the international community in this 21st century. But the girl-child has been singled out for special consideration, due to certain socio-cultural variables found in most societies, the Igboland inclusive. Against this backdrop, producers of Igbo Nollywood movies have embarked upon the use of Igbo movies to create awareness about the several abuses and denials of rights suffered by the girl-child in Igbo communities. But, it is not yet ascertained empirically whether viewers of Nollywood movies in Igboland have watched these movies and what their perceptions are concerning the images of abuses of the rights of the girl-child portrayed in Igbo Nollywood movies. This is the gap in knowledge that this study intends to fill, using the survey method, but -purposively selecting viewers of Igbo Nollywood movies in Imo, Anambra, Ebonyi, Abia and Enugu states, in order to achieve the objectives of the study. Social Representation and Development Media theories will serve as the theoretical frameworks of the study, while explanation building technique will be used in analyzing the data gathered through Focus Group Discussion. It is hoped that the findings of the study will help UNICEF and its collaborators in redesigning programmes of actions geared towards full implementation of the Child Rights Act in Nigeria as a whole.

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Nwankwo, Anne Onyinye

ICHỌ MMA ỤMỤAGBỌGHỌ NA NKWADOBE ỊLỤ DI N’ALA IGBO

Department of Languages, Linguistics, and Literary Studies, Federal University Ndufu-Alike Ikwo, Ebonyi

Nwaoke, Emmanuel Emeka

Department of Languages, Linguistics and Literary Studies, Ebonyi State University, Abakaliki, Ebonyi

Tupu nwaanyị alụọ dị, o kwesiri ịdi nkwadobe maka ihe ịma aka dị n’alụmdị na nwunye. Ọ bụ onọdu a mere ndị ọchọcha jiri bagide nchọcha a ịi kowaputa ụdidi ịchọ mma di iche iche, uru na oghom di na nke ọbula nakwa ụzọ ịchọ mma si akwalite obibi ndu ndi mmadu. Nchọcha a bu nke ga-akpolite aguu ịchọ mma odinaala Igbo dika otu ụzọ e si akwalite omenaala Igbo; a gbasoro usoro nchọcha ndizima ebe e were atutu nchọcha agburu dika ebe mgbakwasa ukwu. Njirime nchọcha bu umu ada Igbo ndi na-agu akwukwo na Mahadum Alex Ekwueme nke Ikwo na Steeti Ebonyi. Nchọcha a chọtara na ochichọ mma malitere n’oge gboo. Njiachomma ndi gboo na-eme ka ahụ gbasie mmadu ike, kwọọ mụrụ mụrụ ma di ogo na anya; ha gunyere: nzu, odo, ọkpaliko, uhie, uli na ihe ndi ozo a na-enweta n’osisi na ala nakwa ejiji di iche iche. Njiachomma ndi agba ohuu bu ndi sitere n’aka nwa Bekee; e jikwa otutu ihe emeputa ha ebe otutu n’ime ha na-ebute onya ala ala na orja di iche iche. Nchọcha a chọtakwara na umunwoke na-achokwa mma n’udi nke ha mana ndi tara isi ya bu umunwaanyi o

kachasi ndi agboghọ. Oke ntecha abughi icho mma maka na ufodu na-eti onwe ha mmowu si na ha na-achọ mma. Ichomma di mkpa n'ezinaulo obula n'hi na o na-akwalite mmekorita di na nwunye ma si uzo ahụ kwalite obibi ndu ha. A na-emepe obodo site n'icho ya mma. Ndi ochocha turu aro na o ga-adi mma ma akwalite ngwaa njiachomma Igbo site n'igba ha na mkpo ma mee ka o di mfe iji gaa njem; site otu ahụ kwalite akunauba, azumahia na omenaala Igbo.
Okpurukpu okwu: Ichọ mma, umu agboghọ, alimdi, nchocha agburu
SUB-THEME: Indigenous Igbo Feminism and Female Empowerment

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Nwankwo, John Justice

Toward Restoring the Sacredness of Life: Re-reading Etche Mythology, “Gi Gbuo Mmadu Igaghi Ila Bolee”

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Department of Religious and Cultural Studies, University of Port Harcourt, Rivers State

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The precarious security challenges in Nigeria, remains a subject of great anxiety to everyone in the country and foreigners as well. In recent times, the disquiet prevalent in other parts of the country has engulfed Etcheland, a once tranquil environment, a trend that supports the assertion of socio-cultural influence on societies either for good or for bad. Peaceful Etche, not unlike some other parts of Nigeria, is gradually becoming a shadow of its former self due to the erosion of traditional values, ethics that support human life, justice and rights. As a result, horror tales once so farfetched abound—kidnap for ransom, murder, grand larceny, committed with impunity, consequently, paralyzing socio-economic activities and fueling underdevelopment in the area. This essay attempts a solution to the problem. It engages primarily a re-reading of an Etche foundational moral precept, codified in a poem, titled: Gi gbuo manu igaha ila bo-le”? (Loosely translated thus: where would one who commits murder end up ‘go’?), an ode that underscores the sacredness of human life and the profound immorality and wickedness associated with murder. The essay aims at reawaking, the sense of the sacredness of life, human rights, particularly in the youth, and the urgency to intentionally protect it. With socio-cultural hermeneutics as methodological tools, this descriptive paper seeks insight from the works of African scholars of religion, culture, ethicists, as well as oral literature, to show that the seeming collapse of the sense of the sacred among some youths in Etcheland is redeemable through re-interpreting foundational sacred stories and wisdom of her sages that sustained life in the land over centuries.

Keywords: Life, Justice, Humankind, Rights, Insecurity, Sacred, Youths

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Nwankwo, Lawrence Nchekwube

Festivals and the Making and Re-Making Of the Igbo Cosmos, Calendar and Festivals in Ugwuoba Town, Oji River L.G.A

Department of Religion and Human Relations, Nnamdi Azikiwe University, Awka

Festivals are powerful human constructs and performances. Everyday, the sun shines, the rain falls and the wind blows, but during festivals, these elements are felt differently. Human consciousness is so transformed that during the celebration, the life lived is idyllic. This mechanism for transforming space-time and life in general contribute to the making and re-making of communities. Festivals not only highlight the values that are dear to a community, they also provide the context for nourishing relationships at the cosmic and human levels. In this work, we shall explore how the festivals

celebrated in Ugwuoba, Oji River Local Government Area of Enugu State not only mark the calendar of events in the community, but also strengthen the bond between the community and the deities and between members of the community. What is significant is that these festivals also seek to nurture people's relationship with the maternal side of their origin – ndi ikwu nne. This study will show the ingenuity of the socio-religious engineering of society that is achieved through such festivals.

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Nwaoke, Emmanuel Emeka

ICHỌ MMA ỤMỤAGBOGHỌ NA NKWADOBE ỊLỤ DI N'ALA IGBO

Anne Onyinye Nwankwo

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Tupu nwaanyi aluọ di, o kwesiri idi nkwadobe maka ihe ima aka di n'alumdi na nwunye. O bu onodu a mere ndi ochocha jiri bagide nchocha a jiri kowaputa udidi icho mma di iche iche, uru na oghom di na nke obula nakwa uzọ icho mma si akwalite obibi ndu ndi mmadu. Nchocha a bu nke ga-akpolite aguu icho mma odinaala Igbo dika otu uzọ e si akwalite omenaala Igbo; a gbasoro usoro nchocha ndizima ebe e were atutu nchocha agburu dika ebe mgbakwasa ukwu. Njirime nchocha bu umu ada Igbo ndi na-agu akwukwo na Mahadum Alex Ekwueme nke Ikwo na Steeti Ebonyi. Nchocha a choputara na ochicho mma malitere n'oge gboo. Njiachomma ndi gboo na-eme ka ahụ gbasie mmadu ike, kwọọ muru muru ma di ogo na anya; ha gunyere: nzu, odo, okpaliko, uhie, uli na ihe ndi ozo a na-enweta n'osisi na ala nakwa ejiji di iche iche. Njiachomma ndi agba ohuu bu ndi sitere n'aka nwa Bekee; e jikwa otutu ihe emeputa ha ebe otutu n'ime ha na-ebute onya ala ala na orja di iche iche. Nchocha a choputakwara na umunwoke na-achokwa mma n'udi nke ha mana ndi tara isi ya bu umunwaanyi o kachasi ndi agboghọ. Oke ntecha abughi icho mma maka na ufodu na-eti onwe ha mmowu si na ha na-achọ mma. Ichomma di mkpa n'ezinaulo obula nhi na o na-akwalite mmekorita di na nwunye ma si uzọ ahụ kwalite obibi ndu ha. A na-emepe obodo site n'icho ya mma. Ndi ochocha turu aro na o ga-adi mma ma akwalite ngwaa njiachomma Igbo site n'igba ha na mkpo ma mee ka o di mfe iji gaa njem; site otu ahụ kwalite akunauba, azumahia na omenaala Igbo.

Okpurukpu okwu: Ichọ mma, umu agboghọ, alumi, nchocha agburu

Keywords: indigenous, Igbo, feminism, female, empowerment

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Nwaokocha, Odigwe A.

Recollecting the 1966 Targeted Killings of the Igbo in Nigeria

Department of History and International Studies, University of Benin, Benin City, Nigeria

Within the annals of Nigerian history, the year 1966 witnessed a many killings that have been interpreted along ethno-regional lines. Among this was the massive killings targeted at the Igbo group between May and September. Believed to have been one of the reasons that necessitated the birth of Biafra and the consequent Nigeria-Biafra war between 1967 and 1970, for the Igbo, memories of the killings endure and continue to haunt Nigerian history at every turn. This significant phenomenon has not been sufficiently interrogated by scholars and historians. It needs not be so and this study weighs in an effort to take us back into history, lead us by the hand and show us some of the things that continue to define and defy the collective history of the Nigerian community. This work highlights the killings as a product of hate and prejudice against a segment of the Nigerian society. It argues that an

understanding of what happened in those dark days will help distill the meaning of the Nigeria-Biafra war and the continued Igbo call for a robust engagement with a past marked and marred by blood-letting and the present absence of justice in that regard. The study represents a commentary on what is generally known as 'the Igbo pogrom' in history. In unveiling the different dimensions of the killings, the study hopes to illuminate a dark past, deepen historical understanding of some of the challenges that produced the avoidable war, as well as the near palpable Igbo disenchantment with the contemporary Nigerian state and society.

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Nwokocha, Stella

Girl-child Naming Practices in Igbo: A Study of Bende Zone of South East Nigeria

Ndubuisi Ahamefula

Department of Linguistics, Igbo & Other Nigerian Languages, University of Nigeria, Nsukka, Nigeria

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Difference in traditional preserve or cultural aspects is a common feature in most communities, language or dialect cluster. This paper presents an observable phenomenon in the old Bende dialect cluster of Igbo in Abia state. The theoretical framework adopted for this paper is the core value theory and social identity theory. Here, it has been observed that beside the pardonable occurrence of men retaining their father's name as first or middle names their female counterparts do the same. This recent concern of researchers is the focus of this paper. This paper goes further to x-ray the reason(s), benefits (if any) and some notable regrets of this phenomenon on the girl-child. Besides, in some Igbo cultural areas, it has been observed that at some point in time, the boy-child bears his mother's name as his surname. This also has triggered the interest of researchers, hence, this paper that seeks to find out the positive and negative consequences of this naming phenomenon on the girl-child.

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Nwashindu, Vitalis

Chi and the 'Withdrawal' of God (Chukwu) in Igbo Cosmology: To What Extent?

Department of History and International Studies, University of Nigeria, Nsukka

One of the characteristic features of Igbo traditional religion is that God is usually approached through the intermediary of deities and rarely through direct worship. The belief has been that the supreme God withdrew from the affairs of humans after creation. This often results in the naming of African God a 'God in Retreat,' Deus Otiosus 'inactive God,' or Deus Absconditus 'a hidden God.' Behind this extremism in the description of Igbo or African God lies a spirit double in every human, animal and things called Chi. The withdrawal of God paved the way for Chi to exhibit its dual functions of benevolence and malevolence on the Human. As a personal god attached to man at conception, Chi assumes some influences to the point that the functions of the Supreme God after creation is questioned. How silent is God in the post-creationist affairs? What are the boundaries of Chi in the affairs of Humans? Can Chi be manoeuvred? To what extent does the environment influence the activities of Chi in Igbo worldview? This study is motivated to challenge some misconceptions on Igbo God and Chi with respect to their interactions with Humans. The study argues that in as much as Chi wields influences, the study of Chi should be considered within the scope of TIME AND SPACE as certain factors such as environment and social institutions could affect the primary objectives of Chi.

To ensure objectivity, oral interviews would be conducted in some Igbo communities to ascertain the people's worldview on the interactions and relationship between God, Chi and Man. More so, literature on Igbo religion, theology and worldview are explored.

Keywords: Igbo, God (Chukwu), Chi, Humans, cosmology.

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Nwauwa, Apollos O.

ISA EXECUTIVE PLENARY SESSION: "HE SERVED, AND STILL SERVES: THE PLACE OF PROFESSOR IHECHUKWU MADUBUIKE N'ALA-IGBO AND THE NIGERIAN STATE"

Department of History and Africana Studies, Bowling Green State University, Ohio

On August 29, 2019, Professor Ihechukwu Madubuike presented his seminal masterpiece entitled, *I Also Served: A Memoir of Things Nearly Forgotten* (Goldline & Jacobs, 2018). In my blurb on the back cover, I described this work as "a riveting exemplar of astonishing accomplishments by an extraordinary man who changed the educational landscape both in Igboland and Nigeria." Besides, Professor Madubuike's fraternity with ISA has been inestimable. Ndigbo have never lacked intellectuals of national and international calibre. However, only very few, like Professor Madubuike, have had an enduring and altruistic influence in pushing the Igbo agenda and helping to develop the Nigerian state. Although Professor Madubuike has been one of the most unsung heroes of our time, nonetheless he needs no introduction; he is the finest Igbo public intellectual that bestrides flawlessly the complex worlds of academe and politics. With indelible footprints on both, Professor Madubuike is a literary critic and poet whose works stimulated African literary criticism and culture. Within the Nigerian political sphere, Professor Madubuike is well-known; he served briefly as a member of the Imo House of Assembly and, later, Commissioner of Finance under Governor Sam Mbakwe, and, thereafter, Minister of Education in President Shehu Shagari's administration, and Minister of Health under General Sanni Abacha's government. Always self-effacing, Professor Madubuike never allowed the lures and vagaries of power and inordinate political culture to diminish his devotion to ideas and scholarship for individual and societal development. Professor Madubuike remains one of the few scholars who match intellectual rhetoric with concrete actions. It is quite apposite to dedicate this plenary session to the exploration and celebration of the life and times of a living legend, an ardent advocate for Ndigbo, both in private and public spaces.

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Nweke, Onuora Benedict

Unique Cultural Practices in Igbo Land: Deaths and A Totemic Tradition amongst Ikwo People

Alex Ekwueme Federal University, Ndufu Alike, Ikwo, Ebonyi State

The Igbo race is largely believed to be culturally homogeneous, but even some Igbo popular sayings, point to the contrary; like "Igbo speak in diverse tongues, but when they cough, they are one." It is evident that the diversity is not limited to the linguistic culture, but also in some other cultural and traditional practices. This may be attributable to the heterogeneous history of the people according to some historians. It may also be responsible for the diverse cultural practices that abound amongst them. In marriages, deaths, births, festivities, and other social practices, there is no homogeneity amongst the people, contrary to the belief of many. For instance, perceptions of death and handling of the dead are practices where differences are prominent. One incontrovertibly held view is that the Igbo race respects the dead and expend lavishly to demonstrate this. But there are some areas of these burials not yet properly investigated, which this study pursues. This cultural practice concerning the dead by the people of Ikwo Noyo community in the present Ebonyi State of Nigeria deserves proper investigation. This study hopes to reveal how despite according no special respect or place to the lizard in Ikwo culture, it remains an influential creature in their culture. It appears at burials to

determine whether a corpse can be committed to mother earth and by implication deserving of a befitting burial, or belongs to the evil forest. This practice is a long standing one, and even Christianity has been unable to successfully alter its operations. This study will attempt to unravel the origin and ritual process of this mystery practice, and demonstrate how the lizard not only influences burials in Ikwo culture, but regulates different aspects of social life in the culture, as well as checks certain abominable behavioral traits in the society.

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Nwigwe, Nwakaego

Laxity in Igbo Language Used by the Elites in Igbo Land: Effect and Psychotherapy

Nneka Justina Eze

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Nwakaego Nwigwe

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Igbo language is the language of the tribe called Igbo; it is their identity which their life and culture is embedded on. The influence of western education has really brought a setback to the language in diverse ways to the extent that it is currently struggling with extinction. It is now assumed or seen as the language of the illiterates, and so children, students and adults that have educated ones around them avoid using the language. Negligence of this language has brought about confusion and disunity and poverty to this tribe because one's negligence of his lineage (origin) is equal to death. This study gawks into some psychotherapy which can be as well called talk-therapy that can help to revolutionize their wrong assertion of their mother tongue or indigenous language to avoid it been endangered in future, as it is been threatened already. The descriptive survey research design and oral interview was adopted. However, It is recommended that the Igbo language should be encouraged by both parents, teachers and government to make sure that it is not been endangered against foreign languages in our country since our country is a multi-lingual country. The parents should allow or encourage their children to use Igbo language at home, church, market places and school. Igbo language should be promoted by all and sundry. This will encourage the youngsters to proudly use it wherever they see themselves and not to deny it and call it barbaric names and disassociate from it.

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Nwizu, Pauline Chinasa

Mweputa Nkà Ejie Oḍinala Maka Nkwalite Omenala Nya Ndi Igbo

Theodora Ngozi Nnebedum

Department of Languages & Linguistics, Alex-Ekwueme Federal University Ndufu-Alike, Ebonyi State, Nigeria

Pauline Chinasa Nwizu

Department of Languages and Humanities, Alvan Ikoku Federal College of Education, Owerri.

Nchọcha a lebara anya na nkà ejije oḍinala Igbo. O tulerere ma weputa nkà ndi ahụ putara ihe na ha. Njantule bu nke e nwetara site n'usoro nsere na agbamajuru onu nye ndi mmadu. E sikwa n'oba akwukwo nweta ihe nduzi ndi ozọ. Ozọ bu n'ama, ebe e mere emume oḍinala di iche iche ejije mmanwu, mgba, afa na aja. E ji atutu akara were tuchaa njantule ebe usoro ntucha gunyere; ilebara nkà ejije ndi a anya site n'akara mmeputa na nkwaputa ha. N'ikpe azu, a choputara na o nwere

omenala ndi sitere na na mmeputa ejije odinala ndi were putu ihe. A choputakwara na e nwechara mmebere nka ejije site na ndi ome na ndi nkiri, mkparita aka, ngwa mmeputa, obom/ ama, tinyere na, a na-akwado ha akwado tupu e meputa ha. Ha na-eji nka asusu site n'uzo okpuru na-akowaputa n'uju banyere ndu na nkwenye ndi Igbo. O bu ndi ome na-enye aka eme ka nka ejije a putu ihe. Ejije odinala nwere oge (udu mmiri, okochi, Afọ, Nkwọ, Eke na Ori) e ji eme ya, etu e si eme ya (emereme na-esochi ibe ya) na ihe (iji kelee Chi, Arusi ma o bu ncheta ihe) kpatara e ji eme ya. N'ikpe azu, a choputakwara na, mmebere na mmeputa ndi a na-aputa ihe site na mbido, mmeputa na mmechi/njedebe. Tinyere na nka ejije odinala na-eziputa usoro obibi ndu ndi Igbo. Ha na-egosi nkwenye na nkuzi omenala tinyere mgbazi uzọ obibi ndu nye ogbe a na-eme ha. A tuziri aro ka ndi ochocha ndi ozọ choputa ma weputa nka ejije odinala pbodo ha ga iji weputa mmejuputara omenala Igbo. Ndi mmeputa ejije na ndi ode agumagu Igbo kwesikwara itinyewe mmebere nka ndi a n'oru iji mubawanye omenala Igbo maka mmepe nye obodo nakwa iji gbazigharijala ezi agwa nye ndi ntorobia.

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Nwizu, Pauline Chinasa

Alumdi Na Nwunye Ndi Igbo N'Oge Gboo Na N'Oge Ugbu a

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Vivian Chikodi Chibundu

Ngalaba Asusu Na Ihe Metutara Mmadu, Ulokwukwo Amumamu Izugbe, Alvan Iko Federal College of Education, Owerri, Nigeria

Alumdi na nwunye bu otu n'ime ihe Chineke ji aka ya were hiwe, nke ebumuche ya bu ka mmadu baa n'ime uwa jee mubaa. Nwaanyi na-ahapu nne ya na nna ya jee n'ulo nwoke ozọ ha abuo ebiri n'udo dika di na nwunye ma burukwa otu. N'oge gboo nwoke na-alu kariya otu nwaanyi, ha niile ebiri n'udo mana n'oge ugbu a, o dighikwa otu ahụ o di mgbe gboo. N'oge ugbu a, otutu umunwoke na otu nwaanyi anaghi ebili n'udo, otutu oge ka a na-enwe alukwaghim, nsogbu juputara n'ufodu ezinaulo taa, ogu na mgbu, na-anweghi afọ ojuru n'olulu di na nwunye. Onodu di etu a kpalitere mmuo na echiche banyere edemede a iji choputa ihe na-ebute ogbaaghara n'etiti di na nwunye, oge mmadu toruru ilu di maobu nwunye, usoro e si alu di na nwunye n'oge gboo na n'oge ugbu a, ihe na akpata alukwaghim n'oge ugbu a, nakwa uzo a ga-esi belata igba alukwaghim m n'oge ugbu a. Udi nchocha e mere bu nchocha nkowa nke e si na ya kwaa udi alumdi na nwunye di iche iche a na-alugasi ugbu a. Usoro nweta data bu site n'ajuru onu na nlere anya. E lebakwara anya n'otutu akwukwo iji nweta ebumnuche nchocha. Atutu agbasoro mee nchocha bu atutu nsinaomenala. Ajuru nchocha gunyere: kedu ihe eji amata onye toruru ilu nwaanyi ma o bu di, kedu usoro ndi mbu na ndi ugbu a ji alu nwaanyi, kedu ihe ndi na-akpata alukwaghim n'oge ugbu a, kedu uzọ a ga-esi beleta igba alukwaghim n'oge ugbu a. A choputakwara na umu okoro na umuagboghọ ugbu a anaghi akwado akwado tupu ha adaba n'alumalu. A choputakwara n'usoro alumalu n'oge gboo di iche na nke oge ugbu a, a choputakwara otutu ihe na-akpata alukwaghim n'oge ugbu a dika enweghi afọ ojuru, mmasi, ihe isi ike, adighi kwadobe dgz. A choputara uzọ digasi iche iche a ga-esi gbochie igba alukwaghim. Enyekwara ntuziaka n'uzo a ga-esi na-ejide alumdi na nwunye ka uwa ndi Igbo na-atọ uto ma dabakwa otu o kwesiri dika chi jiri kee ya n'oge gboo.

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Nwobu, Edith U.

Holophrastic Utterances: Types and Meaning Dimensions in Igbo

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Linguistics, in its study of language, brings out the essential role communication plays in the daily lives of human beings. The roles are particularly revealed in semantics, the study of meaning. These meanings have as much different shades as they are used for interaction at the different levels of word, phrase and sentence. It is against this background that this paper focuses on “Holophrastic Utterances: Types and Semantic Dimensions in Igbo.” One of the objectives of the study is to make known the meaning of adult holophrastic expressions. The study is also purposed to categorize such utterances, reveal their contexts of usage and their dimensions of meaning in Igbo. The approach adopted for the study is descriptive. And it is the Use Theory of Meaning that guides the study. The research discovers that adult holophrastic utterances are such that go beyond the involvement of children’s type of simple one-word utterances used in their stages of development to embrace the use of such single words by adults to reveal the social or common background they share in their interactional relationships. It is the expression of a complex of ideas in a single word or in a fixed phrase. The holophrastic utterances have been discovered to be classifiable into interrogative, affirmative, consolatory, greeting, appeal, appreciative, disapproval, advisory, imperative and condemnation. It has also been found out that the names of the different classes are synonymous with their contexts and purposes of employment in communication. Also found out is that their dimensions of usage can be overlapping and not always fixed.

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Nwokocha, Stella

Girl-child Naming Practices in Igbo: A Study of Bende Zone of South East Nigeria

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Difference in traditional preserve or cultural aspects is a common feature in most communities, language or dialect cluster. This paper presents an observable phenomenon in the old Bende dialect cluster of Igbo in Abia state. The theoretical framework adopted for this paper is the core value theory and social identity theory. Here, it has been observed that besides the pardonable occurrence of men retaining their father’s name as first or middle names their female counterparts do the same. This recent concern of researchers is the focus of this paper. This paper goes further to x-ray the reason(s), benefits (if any) and some notable regrets of this phenomenon on the girl-child. Besides, in some Igbo cultural areas, it has been observed that at some point in time, the boy-child bears his mother’s name

as his surname. This also has triggered the interest of researchers, hence, this paper. The paper seeks to find out the positive and negative consequences of this naming phenomenon on the girl-child.

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Nwosu, Calista O.

The Place of Akwa-ocha in Igbo Cultural Festivals: Problems and Prospects

Department of Fine and Applied Arts, Federal Polytechnic, Oko, Nigeria

The identity of any society is believed to be the reflection of its art and cultural heritage. The art of traditional weaving in any society is dependent on the need of that society. The Igbo people of Delta State of Nigeria are rich in textile weaving tradition. This weaving tradition is moribund as a result of poor apprenticeship due to modernization and importation among others. This study is motivated to re-awake interest in the production, preservation and promotion of Igbo weaving tradition. Through qualitative research analysis, and participant observation method, this paper engages the vital issues affecting Akwa-ocha through Karl Max theory on culture and tradition. Findings show that while cultural festivals have unreserved capacities to drive fashion and generalize development, Igbo people are not generally disposed to using Akwa-ocha. It is hoped that documentation of Akwa-ocha will clarify various aspects of design and goal elements of this traditional weaving technology. This paper concludes that Akwa-ocha weaving tradition can be revitalized and used as a tool for cultural development especially as it was discovered that sustainable ligaments exist among tradition, culture and consumption.

Keyword: akwa-ocha, tradition, weaving, festival.

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Nwosu, Onyebuchi

Embedded Philosophies: Igbo Worldview in Igbo Oral Funeral Songs

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The penchant to infuse communal thoughts and thinking patterns in oral artistic expressions is a remarkable character of humankind. Worldview as one of these philosophical tenets has so much to do with a people's perception or way of reasoning or thinking about life and other surrounding things and occurrences. It covers a wide range of thoughts, attitudes and belief systems and incorporates networks of spatial, temporal and spiritual beliefs that propel a people to understand, interpret, accept and explain certain phenomena about their existence. It is what shapes and determines their attitudes, actions, and reactions in any given situation. Among the Igbo of Southeastern Nigeria, some aspects of their worldview are espoused through some of their artistic oral expressions. Chief among these verbal renditions are oral funeral songs. The focus of this paper is to ascertain the extent to which some specific aspects of Igbo thought patterns and belief systems (worldview) are embedded in some elegiac songs rendered to honour and mourn the dead. Acknowledging that art has beauty or aesthetics, the paper hopes to interrogate the extent to which a people's attitude to life and death can be infused in and communicated through their verbal art, and with that it reiterates the inseparable link between art and philosophy.

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Nwosu-Okoli, Ifeoma,

The Power of Language in Societal Development: The Igbo Example

Department of English and Literary Studies, Alex Ekwueme Federal University, Ndufu-Alike, Ikwo

Language is a unique gift to humanity by the Omniscient God. By means of language, we build or end a relationship, forge alliances, build bridges of unity and cooperation among peoples and groups. By means of language, in addition, we find a viable instrument to achieve participation and exclusion in political and diplomatic manoeuvring. Formal or informal discourse may be achieved through vocal utterance, written medium or even paralinguistic features. Language, in effect, plays inestimable roles in all aspects of life. This paper, in a special way, examines the impact of language in governance. Since English is Nigeria’s official language, the essay has, by purposeful random sampling, chosen the Meta language of English; it also examines the Igbo language as one of the languages spoken in Nigeria to engage our discourse and to ascertain the impact of language in governance. Again, since charity, they say, begins at home (but should not end there); the essay has chosen Nigeria to query the impact of the English and Igbo languages in (political) governance. The paper upholds the platitude, which holds that he to whom much is given, much is expected. In view of this, the study asserts that political governance in Nigeria is hard work; reason being that Nigeria is a conglomerate of peoples, national groups and tongues yoked together by the Lugardian amalgamation of January 1, 1914. The salient index that wields the fragile nation state together is diversity, amidst mutual suspicion among the diverse ethnic groups. The essay uses literary or library research to probe into the recesses of language and language theories for recommending to the political leaders in governance how they should manage language so that our beloved nation is not set ablaze as a result of language mismanagement.

Keywords: Power, Language, Societal development, Governance, Diversity.

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Nzewi, Uchenna Mariestella

Baby-Mama Syndrome and the Changing Values for Marriage and Family

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Nkiru Christiana Ohia

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In the past, Igboland and other Nigerian cultures, seriously frowned on pregnancy outside marriage. The exception is when the family compels a daughter of the family to stay back and bear children to propagate the family name. Any female who becomes pregnant outside wedlock together with her family is ridiculed. The young lady got pregnant as an unmarried adolescent, usually, because she was coerced into sexual relations for the first time as a result of peer group pressure, intimidation, or rape. With the exposure that came with Western Education, the social media and the internet, sexual freedom, cohabitation, and emulating the likes of the Kardashians is gradually becoming the norm. One now sees fashion designers, models, musicians, actresses, and gainfully employed single ladies cohabiting and getting pregnant for affluent and popular celebrities and wealthy men in the society. Ironically, the younger generation seems to be comfortable with this trend, thus making the case of being labeled a “Baby-Mama” glamorous. This paper is a survey that seeks to find out how students in Nigerian tertiary institutions perceive the “Baby-Mama” Syndrome, its effect on the baby-mama, the child that is born, the family of the “baby-father,” and family values and marriage.

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Obasi, Cletus Onyema

Peace Education in Nigeria: The Role of Igbo Women

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Peace education is an important aspect of early community education. It is important especially as the country faces myriads of problems, such as communal conflicts, kidnapping, armed robbery, herdsman and farmers conflict, religious and ethnic conflicts, and cultism. In the midst of these anomalies and the ever-changing world, education becomes a guiding factor. Through education, people acquire knowledge and habits through instruction or study. The first encounter in education begins at the family through instructions of parents. The mother by her nature and position in the family becomes the first educator. The Igbo mother instructs her family on societal values. Her informal educational values of peace, respect for elders, tolerance, truth-telling, and good behavior at home and outside are enhanced at the formal school education. The instructions are indispensable for the future and progress of our society. The Igbo women as social catalysts are in the forefront for constructive change through education for the cherished values of the society. By teaching children various skills that promote nonviolence, they help them grow up to create social conditions conducive to peace. This paper employs the theory of Conviviality, which is integrative and based on Igbo worldview to create a culture of peace for Nigerian society.

Key words: Education, peace, conflict, Igbo, culture

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Obayi, Joy Ifeadike

Mmegbu Na Nhazi Dịka O Siri Metuta Ndi Igbo Na Naijiria

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Peace Ebere Udensi

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Ndi Igbo bu otu agburu di n'ala Naijiria. Ha bi na mpaghara owuwa anyanwu Naijiria. Ndi Igbo bu mba gbasiri ike. Ha na-adi uchu n'ihe niile ha na-eme. O na-adi ka ha na-ahuta onwe ha na a na-emegbu ha emegbu n'obodo Naijiria n'otu esi eke oke, ya na ihe ndi ozogasi. Ndi nchocha ga-eme nleghari adim were mee nchocha a. Nchocha ga-abukwa n'akuku Igbo niile ka a ga-eme ya iji nweta usa nye isiokwu a na-ekwu maka ya. Nchocha ga-agba ajuju onu nye mmadu ole na ole iji ma uche ha gbasara isiokwu a. A ga-eji ajuju nchocha abuo na uma-okwu abuo were mee nchocha a. Nchocha a ga-enye aka ime ka a mara onodu ndi Igbo no n'obodo Naijiria. O ga-enyekwa aka na nhazi nke e kwesiri ihazi Naijiria ka obi were di onye obula mma, ka aghara imegbukwala akuku ufodu na Naijiria. Nchocha ga-ewere steeti ise bu ndi Igbo kpomkwem mee nchocha nke gunyere Anambara, Abia, Ebonyi, Enugwu na Imo steeti; ma serekwa mmadu iri ato na steeti o bula mee nchocha. Nke putara onu ogu mmadu nari na iri ise. A ga-ejikwa miin na ndipu izugbe hazie njumaza ma werekwa t-teesti hazie uma-okwu. Nchocha tuleghariri usa nchocha ma choputa na a na-emegbu ufodu mpaghara di na Naijiria ma ndi ahu bu ndi Igbo. Achoputara na o bu kamgbe aluchara agha nke daputara na Naijiria ebe ndi Igbo na ufodu ndi agbataobi ya choro ka ha noro onwe ha ghara abukwala otu n'ime ndi Naijiria. Nchocha kpokotara nchocha ya site n'ibunye uche ihe a ga-eme ka nhazi a nwee isi ka udo were laghachi azu n'obodo Naijiria.

Igodo Okwu: Mmegbu, ndi Igbo, onodu, uchu, na nhazi

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Obayi, Joy Ifeadiakanwa

Attitude of Non-Igbo Speakers to the Study of Igbo Language: A Case Study of the School of General Studies, University of Nigeria, Nsukka

Humanities Unit, School of General Studies, University of Nigeria, Nsukka

Peace Ebere Udensi

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Language is so important in teaching and learning that the Nigerian Government appreciates it as a means of promoting social interaction and national cohesion. The study is on attitude of non-Igbo speakers to the study of Igbo language. The Igbo language is one of the three major Nigerian languages meant to be studied in schools in Nigeria; the others are Hausa and Yoruba languages. This implies that Igbo language occupies a very important linguistic position in Nigeria. The study investigates some attitudes or behaviour showcased by non-Igbo speakers towards the study of Igbo language. The objectives of this study, therefore, are to find out the causes and effects of non-Igbo speakers' attitude towards its study. The scope of the study will cover the non-Igbo students' in GS 208 class of the University of Nigeria, Nsukka. The theoretical study adopted for this study is Tolman cognitive learning theory. The theory emphasises that individuals not only respond to stimuli, but also act on belief, thought, attitude, feelings, and strive towards goals. Descriptive survey method with a four-point likert scale-designed questionnaire was used to elicit information-for the study. A total population of one hundred out of two hundred and thirty-six non-Igbo speaking students in various departments offering GS 208 at the University of Nigeria Nsukka campus was used for the study. The study adopted random sampling technique in obtaining a representative sample of the population. Descriptive statistics was employed to analyze the data that was collected. Findings revealed, among other things that; some Igbo lecturers do not have the necessary equipment to motivate the students and this invariably makes the teaching too abstract for easy assimilation. Again, a lot of these students see the study as an academic venture that cannot take them beyond the University environment. The researcher recommends that the non-Igbo learners need to be equipped and motivated for effective communication. Finally, simplification of teaching approach should be made to enhance students' interest towards learning.

Keywords: attitude, learning, language, Igbo language

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Obi, Ijeoma

Nollywood Movies and Child Rights Issues: A Study of Viewers of Select Movies in Igbo Land

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The abuses and constant denial of the rights of the child are among the prominent issues bordering the international community in this 21st century. But the girl child has been singled out for special consideration due to certain socio-cultural variables found in most societies, the Igbo

land inclusive. Against this backdrop, producers of Igbo Nollywood movies have embarked upon the use of Igbo movies to create awareness about the several abuses and denial of rights suffered by the girl child in Igbo communities. But it is not yet ascertained empirically whether viewers of Nollywood movies in Igbo land have watched these movies and what their perceptions are concerning the images of abuses of the rights of the girl child portrayed in Igbo Nollywood movies. This is the gap in knowledge which this study intends to fill. The study will use survey method but will purposively select viewers of Igbo Nollywood movies in Imo, Anambra, Ebonyi, Abia and Enugu states in order to achieve the objectives of the study. Social Representation and Development Media theories will serve as the theoretical frameworks of the study while explanation building technique will be used in analyzing the data gathered through Focus Group Discussion. It is hoped that the findings of the study will help UNICEF and its collaborators in redesigning programmes of actions geared towards full implementation of the Child Rights Act in Nigeria as a whole.

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Obi-Ani, Ngozika Anthonia

Onyonyo Muru Nwa Nya: Revisiting Aku Women Protest Movement of 1924

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Post-colonial writers argue that colonialism contributed to the subordination of women in Africa. They maintained that colonialism further reinforced the African patriarchal system. Thus, black women suffer three plagues of sexism, racism and class division. However, African women were not a passive receptor of colonialism as advanced by some scholars. From Harry Thuku riot of 1922 in Kenya to Aba women's rebellion of 1929, women led various resistance movements against colonial policies of commodity price control, taxation, forced labour and worked towards the dethronement of tyrannical warrant chiefs. In Nigeria, the women of Southern Nigeria shook the very foundation of indirect rule system. Unfortunately, history has presented the era of nationalists' movements as an exclusive men's affair, relegating to the background some feats achieved by women. *Onyonyo muru nwa nya* is one of such revolts against colonial forced labour led by Aku women that has not attracted serious scholarly investigation. It is the exploits of these unsung heroines that this paper intends to address. Using oral interviews, archival materials and secondary sources, this paper demonstrates that despite the patriarchal obstacles, which prevented women from hierarchical positions in precolonial Africa, the activities of women during and after colonial imposition show that women achieved a strong political voice against imposition of obnoxious colonial policies.

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Obi-Ani, Ngozika Anthonia

Igbo Language, Endangerment and Preservation

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Chinenye Anikwenze

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The identity of any group is the language. The declination of the Igbo language is on the increase among the native speakers as preference is given to the Western languages. The negligence of the language is deeply rooted within the Igbo society and this poses a risk to the longevity of the language. The aim of this research is to interrogate the reasons why the native speakers of the

language dissociate themselves from the language. It also examines the factors that are responsible for this shift, which include colonisation, education, urbanisation, psychology, among others. Using the qualitative and quantitative technique of research in the analysis of the data from primary and secondary sources of history, this study seeks to analyse the possibility of the extinction of the language, should the indigenes persist with the alienation of the Igbo language. Also, the study proffers possible solutions by which the language can be sustained for the sake of posterity, in order to prevent the Igbo language from becoming obsolete.

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Obiamaka, Umejiaku Nneka

Appraisal of the Rights of Children in Correctional Institution: Security Threat to Southeast in Nigeria

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Ngozi C. Uzoka

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This study examines the violation of human rights of children in Correctional Institutions in Nigeria. Correctional Institution is one of the institutions that reform children within the juvenile justice system, while juvenile justice system is a track within the criminal justice system that has the role of protecting children in conflict with the law, children that are beyond parental control and children that need care. This study is imperative, because of the incessant crime that is prevalent in the Southeast. The fact remains that insecurity will continue until the issue of dearth of Remand Home is handled and effective reform embarked on. This work x-rays the legal framework and institutional framework that provide for the rights of children in the system. The work observes that violation of the rights of the child within the system can be traced to dearth of remand homes. Findings reveal that there are no functional remand homes in Southeastern Nigeria. Hence, many children that come in conflict with the law are thrown to adult correctional institutions (prisons), where they are violated and abused by adult inmates. Hence, instead of reformation and rehabilitation, we have youths that indulge in so many vices, like kidnapping, human-trafficking, etc. The study employed advanced triangulated mixed-method criteria that involved the use of questionnaire to collect qualitative data from the field. The methodology used is doctrinal, comparative and analytical in scope. The study recommends that Ndi Igbo should mobilize and collaborate with the government to build functional remand homes, as in the West. Review of relevant laws, such as Child Right Act, 1999 Constitution, and Evidence Act is imperative.

Keywords: Rights, Children, Remand Institutions and Juvenile Justice Administration.

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Obi-Ani, Ngozika Anthonia

Biafra and “Comfort Women” of Nsukka, Northeast, Igboland: 1967-1983

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Ngozi E. Ojiakor

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Comfort women are those conscripted or commandeered by Nigerian soldiers during the Nigeria-Biafra war to satisfy their sexual orgies. The objective of this paper is to examine the experiences of some Nsukka women who became “comfort women” to the occupying federal troops and were later ostracized by their various communities and families for fraternizing with the Nigerian army of occupation at Nsukka. As an occupation force, the federal troops forced women into union while some women voluntarily had affairs with the well-paid and well-fed federal troops. After the war, these women were scorned by their various communities. Social ostracism became rife. They were met with

revulsion, outright rejection, and scorn, and were treated worse than prostitutes. Lots of literatures exist on the Nigeria-Biafra war, but some accounts of the victims of the war have not been fully explored. Applying qualitative techniques, such as phenomenological and narrative for data collection, analysis and interpretation of results, the paper will analyse the lived experiences of the victims; the reality of any situation is better understood from the experiences of those affected.

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Obielosi, Dominic

Nwanyi Bu Ihe: In the Light of the Igbo Social World

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Mary Emilia Aboekwe

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In traditional Igbo social setting, the male child is preferred to the female child. Igbo society is gender sensitive and patriarchal in nature. Even at birth, warm welcome, special recognition is accorded to male child as against the female counterpart. Male child is perceived as sustainer of lineage, holder of central and important positions of authority, and inheritor of immovable properties. Early in life, the male child is made to feel that he is superior to the female child. Thus, wives wish to give birth to male children as that will properly endear them to their husbands. Husbands are also joyous when their wives give birth to male children. This re-assures them that they have someone to take their places after their death, to continue their family line. This paper argues that urbanization has drastically changed the pattern of life. In contemporary society, female children take better and more appropriate care of their parents than the male children. Parents prefer and feel comfortable spending holidays in their daughters' house than in their male child's house. This paper, therefore, draws attention to the changed social situation and the increasing value that is accruing to the girl-child.

Keywords: female, male, patriarchy.

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Obieze, Juliana N.

The Igbo Language as a Foreign Language: Somewhere, Somehow

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The current rate of language death and birth, in no small measure, can be attributed to a hyperactive societal evolution and integration. Human, political and economic movements across the globe have necessitated the influx of cultural and linguistic importation and exportation, and in certain cases, disappearance or modifications in some given languages, thereby promoting, in other words, multiculturalism, multilingualism, language birth and their integrations, as well as breaking geographical boundaries or restrictions of languages and cultures. Today, human migration and settlement amidst alien cultures can also be attributed to several natural and man-made factors, like climatic changes or natural disasters, search of greener pastures, wars, diseases, religious intolerance etc. The implication of this is transportation of linguistic and cultural elements of the language of the migrants to the host community, and which can be adopted or adapted to. The English and French languages, for examples, as foreign languages, were introduced to Africa principally through economic, political and religious propagation by the whites. Today, Africans are all over the world, through mostly economic and educational activities than tourism and politics. The Chinese language is gaining ground in Africa and Europe, as a result of technological advancement, just as China is

studying some African languages for easier economic penetration. This submission is therefore emphasizing on the potentialities of the Igbo language having the status of a foreign language to another linguistic community, maybe through political, economic and social adoption and adaption, but somewhere and somehow.

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Obuka, Uju

Standardizing the Structure of Traditional Apprenticeship System in Igboland to Improve Employment Condition of the Youth

Department of Customary and Indigenous Law, Faculty of Law, University of Nigeria, Nsukka

Apprenticeship system is an invaluable method of spreading wealth from the rich to the poor in most communities in Igboland. The apprenticeship system as practiced in traditional Igbo society was devoid of any structured system. The terms of the arrangement, which was usually oral, were as agreed between the apprentice parents and the master without any input from the apprentice. A core aspect of the apprenticeship agreement, which was the major attraction for most parents in sending their children to learn a trade, was often times not honoured as most masters did not settle their apprentice. The fact that the apprenticeship agreement was not written and did not contain any structured curriculum or procedure for the acquisition of skills, made it a somewhat loosely organized system where the master was free to run his program as he deemed fit and the apprentice could drop out of the scheme anytime without any repercussion. This paper therefore contends that apprenticeship scheme has a lot to offer to the Igbo people, as it is a way of creating wealth in the community that should be restructured. The high rate of unemployment among the teeming population of Igbo youths today has necessitated the search for alternative means of employment in the country. The paper will conclude by making a case for the restructuring and standardization of the apprenticeship system as a way of curbing unemployment in the country. It is a practice that should be encouraged.

Keywords: standardizing, apprenticeship, Igboland, employment, youth

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Odili, Jones Ugochukwu

The Igbo Factor in a Contested Geography and the Evangelisation of Ukwuaniland, 1845-1945

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Kingsley Ifeanyi Owete

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Although the 21st century Ukwuani do not succumb to the view that they are Igbo, Igbo language remains the language of talking to and hearing from God in the mainline churches in Ukwuaniland. While attempting to unveil the rationale behind the 21st century Ukwuani's refusal to be identified as Igbo, this study attempts to proffer explanations to the frequent use of Igbo language in the liturgy of Anglican churches in a contested geography. Resting on Ogbu Kalu's (2005) ecumenical approach for documenting African Christian historiography, this study adopts the narrative research design to present a reconstruction of the use of Igbo language in the evangelisation of Ukwuaniland. It is also the intention of the study to name the Igbo who in no small measure contributed to the Igboisation of Anglican churches in Ukwuaniland. The study observes that the initial Yoruba, Urhobo and Itsekiri Church Missionary Societ (CMS) indigenous agents that evangelised Ukwuani failed in their attempts to do so. On the contrary, Igbo indigenous CMS agents, such as Simon Jonas wħø, due to cultural affinities with the Ukwuani, was able to make the Ukwuani feel at home with the gospel. This success

is not without challenges: but the Ukwuani were able to forge an authentic Ukwuani Anglicanism. The study recommends that while evangelising other cultures, attempt should be made to allow the people to hear God talk to them in their own local dialects and metaphors.

Keywords: Ukwuaniland, Indigenous Agencies, Igbo Missionaries, Anglican churches, Missionary Enterprise

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Odinye, Ifeoma Ezinne

Igbo Community in China: Decrying Shifting Norms and Diasporic Ambivalence in Ifeoma Odinye's *My African-China*

Department of English Language and Literature, Nnamdi Azikiwe University, Awka, Nigeria

The variegated social and economic misery in Nigeria has brought a departure from the valued Igbo traditional behavioural norms to celebrating moral debasement. The reality confronting most Igbo people in the diaspora is that the quest for material wealth and journey for success permeate their psyche, influencing their behaviours and various aspects of socioeconomic realms of life. This extreme mentality of "ego mbute," get rich quick syndrome, which some Igbo youth subscribe to, has led to heightened prostitution, sexual slavery, drug business, theft, trafficking, kidnapping and intimidation in Guangzhou, China. These specific social dilemmas raise existential identity crises that subject most Nigerian migrants to constant surveillance, immigration raids, criticisms, stereotyping and racial assumptions, leading to tragic accidents or deaths. Analysis is done using insights from Marxist critical theory. Odinye's imaginative work advances social revolution and constitutes an instrument of class struggle. The conclusion drawn is that Odinye's novel, *My African-China* (2019) was motivated by her sensitivity to social issues and economic woes that plague her nation. This paper calls for re-orientation and attitudinal change, if the struggle to reclaiming Igbo self-worth must be achieved.

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Ogbu, Charity Ijeoma

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Ogbu, Levi

Ndoghachi Azu Omumu Asusu Igbo N'Ulokwukwo Sekondiri Ndi Di Na Kansulu Abankaleke N'Okpuru Ochichi Steeti Ebonyi

Emmanuel Mpamugo

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Asusu bu uzọ ndi si egosiputa ndu na nburuwa ha. Mba o bula n'awa gbaa gburugburu nwere asusu ha na-asu ma buru asusu njirimara ha. Asusu Igbo bu otu n'ime asusu a na-asu n'ala Naijiria. Asusu Igbo na-anyuzi dika oku, ndi nwe asusu a ejighizi ya kporo ihe. O bu onodu di otu a kpalitere mmasi nchocha a nke bu ichoputa ihe ndi na-ebute ndoghachi azu omumu asusu Igbo n'uloakwukwo Sekondiri ndi di na kansulu Abankaleke nke di n'okpuru ochichi steeti Ebonyi. Atutu a gbadoro ukwu wee mee nchocha a bu atutu mmekorita mmadu na ibe ya nke Albert Bandura (1977). Nchocha a bu nke sovee. Usoro nhoputa njirime gbadoro ukwu n'uloakwukwo Sekondiri iri ebe a horo umuakwukwo nari abuo na ndi nkuzi iri. E kere ndi njirime njumaza mkpuru ajuju iri abuo, ma site na nke a nweta njatule e jiri mee ntucha. Site n'osisa e nwetara, nchocha a hutara n'ihe ndi na-ebute ndoghachi azu a

gụnyere: iji asụsụ Bekee akuzi asụsụ Igbo, ejighi ngwa nkuzi ziri ezi akuzi asụsụ Igbo, akparamaagwa ndị nne na nna n'ebe asụsụ Igbo dị, enweghi ọtụtụ ndị nkuzi a zuru n'ikuzi asụsụ Igbo, na nleghara anya goomentị. Ndị nchọcha gara n'ihu ituputa aro ndị ga-ebelata ndoghachi azu ndị a, nke gụnyere: iji asụsụ Igbo akuzi asụsụ Igbo, iji ezi ngwa nkuzi akuzi asụsụ Igbo, ndị nne na nna na umu ha iji asụsụ Igbo akparita nkata, ikwalite omumu asụsụ Igbo na koleje ebe a na-azu ndị nkuzi, na kwa goomentị ime ka o buru iwu n'uloakwukwo obula no na Steeti Ebonyi ga na-akuzi asụsụ Igbo. Ha kwenyere na aro ndị a ha tuputara ga-enye aka kwalite omumu asụsụ Igbo.

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Ogbu, Ugonna Chris-Collins

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

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Chukwudi Solomon Osondu

Department of Public Administration, Federal Polytechnic, Oko, Anambra State, Nigeria

It is very obvious that 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 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 Igbo 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 Igbo hold across the globe. This paper, while acknowledging the significant impact diaspora investments would make in the development of Igboland, observes certain existing factors that have over the years constituted obstacles to the efforts 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,-security of life and investment, and cooperation of kits 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.

Keywords: development, investment, Igboland, diaspora

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Ogwudile, Christian E. C.

Omumu Asusu Igbo ka O di Taa n'Ulo Akwukwo digasi na Steeti Enugu, Nigeria

Ngalaba Amumamu Igbo, Afrika na Eshia, Mahadum Nnamdi Azikiwe, Oka

Isiokwu nchọcha a bu omumu asusu Igbo ka o di n'ulo akwukwo digasi na Steeti Enugu, Nigeria. Ebumnobi nchọcha a bu ile anya mara ihe a ga-eme ka onodu omumu asusu Igbo gbanwee n'otutu ulo akwukwo di na steeti ahụ, ma nwee ike ikwuru chim di ka ogbo ya ndi ozo--Awusa na Yoruba. Ozo bu imata ihe na-ebute odida nye ya bu asusu n'ulo akwukwo ndi a. Atutu a gbasoro mee nchọcha a bu atutu njirime. Nchoputa gosiri na ufodu ihe ndi na-eso ebutere asusu Igbo odachi bu ufodu ndi nne na nna ugbo a. Ufodu n'ime ha anaghi eji asusu Igbo azulite umu ha n'ezinaulo ha di iche iche. N'aka nke ozo, otutu ulo akwukwo na steeti Enugu, okachasi nke ndi nkiti nwe anaghi akuzi asusu Igbo. Umu amaala Igbo ufodu enweghi mmasi n'isu asusu Igbo na otutu ihe ndi ozo. Nke ka njo wee buru na ulo akwukwo koleji emeghizi ya ka o buru iwu na nwa amala Igbo o bu la ga-emeriri asusu Igbo n'ule Wayekj. Ufodu ndi na-akuzi ya, ejighi ya kporo ihe. Ha anakwughi ekwe ka umu akwukwo suo Igbo na klasi. Onye suo ya, a daa ya nra. Ha na-ahutazi asusu Igbo di ka nke ndi iti mpataka, n'amaghi ihe o

bula. Ndi nne na nna a na-eche na o nweghi ebe asusu Igbo ga-eduga umu ha n'odinihu, nke bu asi ocha. A gbasoro usoro sovee were mee nchocha a. Nwa nchocha tuputara aro ndi a: ndi Igbo niile ga-agba mbo jiri naani asusu Igbo azulite umu ha n'ezinaulo di iche iche karja iji asusu Bekee. Gomentj etiti kweiri ime ya ka o buru iwu na ulo akwukwo niile di na steeti Enugu na kwa ala Igbo gbaa gburugburu ga na-amu asusu Igbo bido n'ota akara ruo na koleji. Ha kwesikwara ime ya ka o buru iwu na nwa akwukwo o bula bu onye Igbo no n'ulo akwukwo koleji na steeti Igbo, ga-emeriri asusu Igbo n'ule wayekj. Ndi mbiputa akwukwo na ndi nta akuko ga-agba mbo hu na ha na-ebiputa ma na-edepata akwukwo na ozi ha n'asusu Igbo karja n'asusu Bekee n'ih n ebe onye bi ka o na-awachi.

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Ohaik Nkechinyere B.

Indigenous Languages, Information Dissemination and the Child Rights Act: The Role of Translation

Director, Academic Planning, National Institute for Nigerian Languages, Aba, Abia State

It is obvious that most of our legal documents are in English language which is foreign to us, and as a result make it difficult for the majority of the populace who are illiterate rural dwellers or semi illiterate urban dwellers to access and utilise vital documents such as the Child Rights Act. Nigeria signed to the International Human Convention agreement on the right of child. It was officially passed into law in 2003 by former President Olusegun Obasanjo as the Children Rights Act 2003. The CRA (2003) was created to serve as a legal documentation and protection of children rights and responsibilities in Nigeria. The crux of this paper, therefore, is to ascertain the level of awareness of the existence of the CRA among children and their parents, to translate the CRA document into Igbo. This will enable government and all stakeholders to disseminate information on CRA effectively while parents and their children will be aware of the CRA. The method used in the research is oral interview, techniques in translation and library consultation. The paper concludes by recommending sensitization of parents and children on the existence of CRA encourage them to access the CRA in order to ensure full protection of the child, and the children to take their pride of place in our society.

Keywords: Indigenous Languages, Child Rights Act, Translation.

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Ohia, Nkiru Christiana

Baby-Mama Syndrome and the Changing Values for Marriage and Family

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Uchenna Mariestella Nzewi

Department of Science Education, University of Nigeria, Nsukka.

In the past in Igboland and in other Nigerian cultures, pregnancy outside marriage was seriously frowned upon. The exception is when the family compels a daughter of the family to stay back and bear children to propagate the family name. Any female who becomes pregnant outside wedlock together with her family is ridiculed. The young lady, who got pregnant as an unmarried adolescent, was coerced into experiencing sexual relations for the first time as a result of peer group pressure, intimidation, or was raped. With the exposure that came with Western Education, the social media and the internet, sexual freedom, cohabitation, and emulating the likes of the Kardashians is gradually becoming the norm. One now sees Fashion Designers, Models, Musicians, Actresses, and gainfully-employed single ladies cohabiting and getting pregnant for affluent and popular celebrities and wealthy men in the society. Ironically, the younger generation seems to be comfortable with this trend, thus making the case of being labeled a "Baby-Mama" glamorous. This paper is a survey that seeks to find out how students in Nigerian tertiary institutions perceive the "Baby-Mama" Syndrome, its effect

on the baby-mama, the child that is born, the family of the “baby-father,” and family values and marriage.

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Ojiakor, Ngozi Esther

Thirsting for the New World: Igbo Women Migration to United States of America since 1970,

Department of History and International Studies, Nnamdi Azikiwe University, Awka, Nigeria

There has been a steady migration of Igbo women of Nigeria to the United States of America since the 1970s. The first wave of migration was between 1970 and 1980. The main reason for this migration was the search for academic laurels. The second phase was between 1980 and 1993, which was attributed to increased hardship occasioned by the increase in the price of petroleum products. The Shehu Shagari administration in a bid to cushion the effects of the economic turmoil adopted the Austerity Measure Programme between 1980 and 1984. The Babangida military regime followed suit, by adopting the Structural Adjustment Programme (SAP). The harsh economic policy of SAP, which pervaded the entire country, affected both men and women alike, particularly Igbo women. This development triggered off the second wave of migration to the United States between 1994 and 2008, occasioned by the political and social developments in Nigeria. Extensive literature review exposes the absence of academic works on this topic. The paper notes that Igbo women have made great positive contributions to their host and home communities. The immigrants encountered various difficulties in the course of migration and settlements. Data for the study will depend on primary sources, as well as extant secondary sources in journals, newspapers and magazines. Based on findings from quantitative and qualitative studies, the paper will suggest measures that will help in assuaging these difficulties.

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Ojiakor, Ngozi Esther

The Igbo in Nigeria: Human Rights Abuses and the Question of Restitution, 1967-2002.

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The Igbo are part of the constituent units that the forces of the British colonial system welded together to produce the state known today as Nigeria. The Igbo had evolved with the other ethnic groups since the inception of Nigeria. However, the socio-economic and political situation in the country had by 1967 moved them to secede from the Federal Republic of Nigeria. The move by the Nigerian military to crush the attempt by the Southerners to secede as a separate Republic known as Biafra in 1967 has been seen as the most proximate cause of the Nigerian civil war. The said war lasted for 30-odd months, during which most parts of Igboland were turned into theatres of military confrontation. As a consequence, many lives and property were lost and the human rights of the people wantonly abused. In May 2002, the Obasanjo administration set up a panel known as the Justice Chukwudifu Oputa Panel to hear and collate the grievances of Nigerians bordering on human rights abuses of successive administrations in Nigeria. At the Panel's hearing sessions, some prominent Igbo people, at the behest of Ohaneze Ndigbo, a pan-Igbo socio-cultural and political organization, tabled their grievances and made far-reaching demands as restitution or compensation for the series of injustices the Igbo suffered during the said war. This paper highlights those human rights abuses suffered by the Igbo; the abuses remain a festering sore in Nigerian socio-political landscape and, in fact, cry out for redress. The paper also draws attention to the problems involved in the demands for restitution of the human rights abuses as canvassed by the Ohaneze Ndigbo. The paper contends that implementing the demands made at the Oputa Panel by the Igbo is one sure way to redress the said injustice meted out to the Igbo during the said war, adding that if this had been given attention by the Nigerian state, the renewed fervour of separatist organizations, such as MASSOB and IPOB, would have had no

salient impetus to challenge the Nigerian federation and thereby posing a threat to its corporate existence.

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Ojiakor, Ngozi Esther

Onyonyo Muru Nwa Nya: Revisiting Aku Women Protest Movement of 1924

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Ngozika Anthonia Obi-Ani

Department of History and International Studies, University of Nigeria, Nsukka.

Ngozi. E. Ojiakor,

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Post-colonial writers argue that colonialism contributed to the subordination of women in Africa. They maintain that colonialism further reinforced the African patriarchal system. Thus, black women suffer three plagues of sexism, racism and class division. However, African women were not a passive receptor of colonialism as advanced by some scholars. From Harry Thuku riot of 1922 in Kenya to Aba Women's War of 1929, women led various resistance movements against colonial policies of commodity price control, taxation, and forced labour, and spearheaded dethronement of tyrannical warrant chiefs. In Nigeria, the women of Southern Nigeria shook the very foundations of the British Indirect Rule system. Unfortunately, history has presented the era of nationalists' movements as an exclusive men affair relegating some feats achieved by women. *Onyonyo muru nwa nya* is one of such revolts against colonial forced labour led by Aku women that has not attracted serious scholarly investigation. It is these unsung heroines that this paper intends to address. Using oral interviews, archival materials and secondary sources, this paper claims that despite the patriarchal obstacles, which prevented women from hierarchical positions in precolonial Africa, the activities of women during and after colonial imposition show that women achieved a strong political voice against the imposition of obnoxious colonial policies.

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Ojiakor, Ngozi. Esther

Biafra and "Comfort Women" of Nsukka, Northeast, Igboland: 1967-1983

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Ngozika Anthonia Obi-Ani

Department of History and International Studies, University of Nigeria, Nsukka

"Comfort women" are those conscripted or commandeered by Nigerian soldiers during the Nigeria-Biafra war to satisfy their sexual orgies. The objective of this paper is to examine the experiences of some Nsukka women that became comfort women to the occupying federal troops and were later ostracized by their various communities and families for fraternizing with the Nigerian army of occupation at Nsukka. As an occupation force, the federal troops forced women into sexual union, while some women voluntarily had affairs with the well-paid and well-fed federal troops. After the war, these women were scorned by their various communities. Social ostracism became rife. They were met with revulsion, outright rejection, scorn, and were treated worse than prostitutes. Lots of literature exists on the Nigeria-Biafra war, but some accounts of the victims of the war have not been fully explored. Applying qualitative techniques, such as phenomenology and narrative for data collection, analysis and interpretation of results, the paper will analyse the lived experiences of the victims, because the reality of any situation is better understood from the experiences of those affected.

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Ojiakor, Esther Ngozi

Socio-cultural Identity of Igbo Women in the 21th Century

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Edith Ifeoma Ezedinachi Nike,

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Oluchukwu Nnenna Orizu

Department of History and International Studies, Nnamdi Azikiwe University, Awka-Nigeria

In many societies, women’s relevance were felt in all spheres of the society, be it politics, economy, and socio-cultural activities. Such was so in traditional Igbo society. Women played substantive roles, through transmitting morals and cultural values and norms, empowerment, family welfare and conflict resolution, among others. This topic was deemed fit to study so as to explore and be well informed on the functions and roles of Igbo women towards identification in the social-strata. This paper will also review the socio-cultural women institutions in the traditional Igbo society; and how women contributed to the peace and development of their communities. There has been a change in the status-quo, though, starting from the colonial era up to the current century, mostly because of the influence of western life and culture to the African ways of life. This paper will examine the socio-cultural identity of Igbo women in the 21st century, through marriage, education, religious movements and socio-cultural organisations and institutions. It will therefore bring to limelight the factors that have influenced socio-cultural identity and mobility patterns of women in the 21st century Nigeria. The study relied on feminist theory, with emphasis on gender reform feminisms, such as liberal, Marxist, Socialist, and Post-colonial feminisms. Secondary and primary sources of data were greatly used, with emphasis on historical and narrative method of data analysis. Conclusively, more concerted efforts should be made to further empower women and the girl-child, so as to bring change in the value system of both sexes, and further improve the outlook of the female gender as not a weak or second sex but a significant contributor to growth and development. How this can enhance their life chances and guarantee them greater opportunity for upward mobility and social identification were finally adduced in the study.

Keywords: Identity, Empowerment, Igbo, Gender, Sex

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Ojiakor, Ngozi

Women and War Efforts in the Biafra Struggle: Focus on Umu-Owelle Clan, 1967-1970

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Edith Ifeoma Ezedinachi

Department of History, International Studies and Diplomacy, Godfrey Okoye University, Enugu, Nigeria

The Nigeria-Biafra war, which commenced on July 6, 1967 and ended on January 15, 1970, demonstrated more conspicuously the Umu-Owelle women’s resilience and capability to adapt to difficult situations. The women proved themselves as active agents of change under the exigencies of war, by contributing to war efforts and taking on new economic task often as heads of households. In fact, some women joined guerrilla fighting groups, while some acted as espionage for the fighting troops. Umu-Owelle women also provided monetary and food donations, and in addition, rendered humanitarian support to the fighting troops and civilian casualties. However, the war efforts of Umu-Owelle women in the Biafra struggle, and whether the roles were influenced by the idea of ‘gender complementarity,’ which remains the basis of the traditional Igbo gender relations, has not been documented. The study therefore sought to unravel the roles played by Umu-Owelle women in the

Biafra struggle, especially as it pertains to gender complementarity. The paper strives to show that Umu-Owelle women, far from being passive victims, took action, individually and collectively, not only to ensure food security for their households, but also to sustain the war efforts in their locality. The research employed Marxist/Socialist Feminist theory and primary and secondary sources of data were adopted. Available data will be analyzed using qualitative research methodology. The paper recommends for lessons to be drawn from Umu-Owelle women's war efforts in the Biafra struggle, especially for the sake of good gender relations and, ultimately, gender equality.

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Okafor, Chisom Nneamaka

Nwaanyi: Ide Ji Ulo

Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra state Nigeria

O nwere ihe ato di nnukwu mkpa na-enyere onye o bula di ndu aka ibi ndu ya. Ihe ato ndi a ga-ezuriri oke tupu mmadu enwee ike isi na o di ndu. Ihe ato ndi a gunyere, nri oriri, ulo obibi na uwe a na-eyi n'ahu. Onye enweghi ihe ato ndi a na-asi na uwa na-atu ya n'onu. N'obibi ndu mmadu, a na-ahuta nwoke dika onye o bu oru ya iwetara ezi na xulo ya ihe ato ndi a. Oge ufodu, nwoke no n'ezi na ulo nwere ike buru onye mmanya ma q bx onye mmefu ego, nke a ga-eme ka o ghara ikpata ihe o ga-enye ezi na ulo ya. O buru na nwoke no n'ezi na ulo buru onye mmanya ma q bx onye mmefu oge, q ga-enwe ike iwetara ezi na ulo ya ihe ndi ahu na-eme ka obibi ndu di mfe? O bu n'ih i nke a ka ome nchocha jiri mee nchocha n'isi okwu a, nwaanyi: ide ji ulo, iji choputa ma o bu so nwoke na-ewetara ezi na ulo ya ihe ndi ahu na-eme ka obibi ndu di mfe. O buru na nwaanyi no n'ezi na ulo wetara ezi na ulo ya ihe ndi ahu na-enyere ndu aka, o mere ka q buru nwoke hapu ibu nwaanyi? Ngwa oru nchocha a gunyere agumagu ndi e lebara anya na ndi a agbara ajuju onu. A choputara na nwaanyi o bula no n'ezi na ulo choro agamnihu ezi na ulo ya, agaghi agba nkiti ka aguu gugbuo ya na ezi na ulo ya, n'ih i nke a, o ga-apu choo uzo o ga-esi nyere onwe ya na ezi na ulo ya aka. A choputakwara na o bughi naani na umu nwaanyi na-apu choo uzoha ga-esi nweta aku kama ha na-agakwa n'oru ndi ahu a turu anya na o bu naani oru umu nwoke, ruo ya nke oma. O ga-adi mma ma nwaanyi o bula toruru ilu di gbaa mbo hu na o ji otu aka oru ma o bu abuo, kwado onwe ya, nke a ga-enyere ya aka ibido n'oge kpataba aku o ji nyere ezi na ulo ya aka.

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Okafor, Chinagolum Veronica

Economic Prospects of Nigeria Harnessing African Growth and Opportunity Act

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The African Growth and Opportunity Act (AGOA), also known as Title I, Trade and Development Act of 2000; P.L. 106–200 is a piece of legislation approved by the United States Congress in May 2000 to assist the economies of sub-Saharan Africa and to improve economic relations between the United States and the region. After completing its initial 15-year period of validity, the AGOA legislation was extended on 29 June 2015 by a further 10 years, to 2025. AGOA provides trade preferences for quota and duty-free entry into the United States for certain goods, expanding the benefits under the Generalized System of Preferences (GSP) program. Notably, AGOA expanded market access for textile and apparel goods into the United States for eligible countries, though many other goods are also included. Checks show that AGOA allows African countries to export 6,421 products to the United States, free of duty till 2025. It is the kind of business that can help many African nations, including Nigeria, diversify revenue, reduce import dependency, create jobs and develop rural areas. This work intends to examine how Nigeria can drive economic diversification and productivity in the agricultural sector, by taking full advantages of AGOA, through such programmes as agricultural industrialization and implementation of innovative financing models that cater to the needs of both low-income farmers and high-income processors. Nigeria needs to start looking critically at the whole agricultural values

that will stimulate the growth of Small and Medium Enterprises (SME's) that will derive economic development.

Keywords: trade, legislation, economic diversification and agriculture.

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Okafor, Ebele Eucharia

Gender Attitudes and Domestic Violence in Igbo Literature

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Domestic violence remains a burning issue within the family. Several scholarly works dwell more on violence against women and thereby ignoring that of men. This is because it has become common to see women being beaten, abused and murdered by their male counterparts. In most cases, the abused kept silent to avoid stigmatization or protect their families. Gender socialization predicts the societal attitudes toward domestic violence. This paper focuses on domestic violence against women and/or men within the family, as presented in the selected Igbo literature. Through purposive sampling, I selected the literature by male and female Igbo writers: Tagbo Nzeako's Nkọlị, Tony Ubesie's Isi Akwụ Dara N'ala, Julie Onwuchekwa's Chinaagorom and Chinedum Ofomata's Ihe Ọjọọ gbaa Afọ to be the most representative, because they expose the realities of men and women in Igbo family. The analysis of the selected Igbo prose fictions is anchored on gender-based theory of domestic violence. Wife battering is reflected as natural and a means of controlling women's attitude and behaviour towards men, while husband's abuse is due to women's jealousy and wickedness. Domestic violence should be condemned and/or eliminated because of its negative consequences on the abused.

Keywords: gender attitudes, domestic violence, family, Igbo literature, gender-based theory

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Okafor, Mercy

The Trinity: Birth, Life and Death - Changing Igbo Traditional Perspectives

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This paper explores the changing traditional Igbo worldview on the experiences of birth, life and death- a trinity that thrived on sacred and revered structured standards in all aspects of Igbo experiences. With the emergent contemporary environment, established norms and values of the traditional Igbo world are gradually being eroded and the sacred rituals for birth, life and death relegated to the background. This paper is concerned that the unique traditions of the Igbo people that guide society have been overcome by new thoughts, ideas, challenges and opportunities. This modernity has a negative cultural impact on Igbo traditions, and has provided the grounds for observable assessments and challenges of the contemporary overtones that have taken the Igbo people beyond traditional ideological boundaries. This paper concludes that it is important to still draw on "ancestral ideologies to make sense of the modern environment."

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Okeke, Ogechukwu Bridget

Plurilingual Pedagogy: A Tool for National Unity

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Ngozi Ezenwa-Ohaeto

Department of English Language and Literature, Nnamdi Azikiwe University, Awka, Nigeria.

In many countries across the globe, multilingualism is the norm rather than the exception. From a sociolinguistic perspective, monolingualism is non-existent as language varies at societal and even at individual levels. Traditionally, multilingualism is viewed as the ability of an individual or a community of speakers to communicate effectively in two or more distinct languages. This view has no doubt created language ideologies that maintain linguistic, cultural and ethnic hierarchies in society as some languages are seen as superior and others especially the minority ones as inferior. This has not helped national unity in the least. Plurilingualism is a paradigm shift from multilingualism. It sees the multilingual not as one possessing two or more distinct languages, but rather as one possessing one whole linguistic repertoire from which he selects and employs specific linguistic features to negotiate meaning in specific communicative contexts. Language and culture are interrelated, such that learning a language involves learning the culture of the speakers of that language. This cultural awareness can enhance interpersonal relationship in multilingual environments. This paper explores the concept of plurilingualism. A descriptive research method was adopted to find out how plurilingual pedagogy can be used to enhance language acquisition. It also advocates for the application of plurilingualism in language pedagogy to foster unity in multilingual Nigeria.

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Okeogu, Chidinma Ihuaku,

Traditional Marriage Ceremony in Igboland: Special Reference to Ubakala, Umuahia, National Institute for Nigerian Languages, Aba, Abia State,

Traditional marriage remains one of the unique features entrenched in the culture of the Igbo people. Marriage is the relationship that leads to becoming husband and wife. It is a contract between a man and a woman to live together as a couple. The present paper takes a look at traditional marriage, which is one of the important cultural ceremonies in Igboland. The aim of this study is to assess traditional marriage ceremonies, before the Nigerian civil war and after the war, with special reference to traditional marriage ceremonies in Ubakala, Umuahia. We will highlight the differences in the two epochs. From our findings, traditional marriage ceremony has undergone several changes but still maintains to a reasonable extent, some of its unadulterated cultural features despite influences from other parts of the country. This study also enables us to confirm that culture is dynamic not static as culture continues to change with the passage of time.

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Okeogu, Chidinma

Akwukwo Komiki n'Asusu Igbo: Usoro iji Kwalite Mmuta Edemede na Agumagu n'Igbo Ngwangwa

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The purpose of this article is to share the writers' casual observation and empirical evidence that indicate a steady decline in the frequency, length, linguistic quality and communicative potency of kola nut rituals among Ndi Igbo as the second decade of the 21st Century sets in. The paper makes a compelling argument that the growing decline of the kolanut ritual strongly mirrors the neglect of the Igbo language by its owners, and attempts to isolate the major factors responsible for the decline, one of which is undue imposition by Christian ministers. It avers that attempts to reinvigorate the Igbo

language would achieve greater impact, if they are anchored on deliberate efforts to revamp and sustain Igbo rituals and practices – such as the kolanut ritual - that are potent enhancers of Igbo linguistic skills and cultural identity, while being innocuous as far as the divide between Christianity and Traditional Religion is concerned. On that basis, it proffers some suggestions for the re-enthronement of the kolanut ritual among NdiIgbo. The paper floats a kite in conclusion: If we are to consult our ancestors who once intoned that 'He who brings kola-nut brings life,' they would most likely say to us today that 'He who shuns kolanut shuns life, Igbo life, Igbo language and Igbo identity'!

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Jacinta Ndidi

The Ominous In Igbo Literature

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This paper studies the ominous in Igbo literature. The objectives of the study are to find out whether the ominous exist in Igbo oral literature with special reference to Igbo folktales; the mystical nature of ominous signs, and finally if ominous signs are recognized and are efficacious in contemporary times. The study is undertaken, because there have been a lot of careless deaths due to the people's ignorance of ominous signs. The analytical tool for the study is the mystical theory. The data for the study was collected from oral interviews and some folk stories from the text, *Omalinze*. It is discovered from the study that the ominous is one of the traditional media of communication in Igbo oral literature and that ominous messages are transmitted through animate and inanimate elements. The communicative role of ominous signs and events are significant and efficacious among the Igbo, but these have dwindled in contemporary times due to migration, immigration, the introduction of Christianity and Westernization. The study, therefore, recommends that traditional Igbo culture should take into cognizance these ominous signs, in order to avert some calamities that are associated with them. The study also recommends that children of these days be educated on these ominous signs and their effects, in order to avert some of the problems that accrue as a result of their ignorance about them.

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Okey-Agbo, Ndidi

Agumagụ Ọnụ Dịka Ntọala Agumagụ N'ala Igbo

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Ọtụtụ mmadụ kwenyere na ọ bụ ọbịbịa ndị ọcha wetara agumagụ n'ala Igbo. Ihe e ji mee nchọcha a bụ ka anyị gosi na nke a abụghị eziokwu. Nchọcha a lebara anya n'agumagụ ọnụ Igbo dịka ntọala amụmamụ n'ala Igbo taa. Mbunuche nchọcha a bụ ịchọpụta usoro nkuzi dị iche e nwere n'oge gboo ma ọ bụ tupuu ndị ọcha abịa na ebe ụdị nkuzi ma ọ bụ amụmamụ ihe ndị a nọ ugbo a n'ihì ọbịbịa ndị ọcha. Atụtụ nchọcha e ji rụọ ọrụ na nchọcha bụ atụtụ akanka dịka oge. Nchọcha a lebara anya n'ụdị nkuzi dị iche iche n'oge gboo dịka nkuzi abụ, mgbakọ na nwepu, ndumọdụ, nsọ ala, okwuntuhi/ntabire, egwuregwu, amụmamụ mgborogwu na mkpakwukwo, akukọ ala na umu anumanu. Na ngwucha nchọcha, anyị chọpụtara na agumagụ ọnụ bụ ntọala ọtụtụ amụmamụ n'ala Igbo taa. Nchọcha a kwenyesiri ike na ọbụghị ọbịbịa ndị ọcha na mmepe obodo wetara anyị agumagụ kama ihe o mere bụ inyeaka ikwalite agumagụ nke dibu adi.

Ọkpurukpu okwu: *Agumagụ ọnụ, agumagụ, amụmamụ na ala Igbo.*

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Okide, Ujubonu Juliet

Feminist Tendencies of Igbo Women as a Basis for their Empowerment in the Society

Department of Linguistics, African and Asian Studies, University of Lagos, Akoka, Yaba, Lagos

With the advent of Feminist Movement in contemporary West and its ripples across the world, it appears like that marks the beginning of all women’s enlightenment and struggle for equality with men. But, that is not true, for prior to that, women in some other supposed male-dominated climes had already been involved in such struggles. Indeed, Igbo women’s experience makes a viable case for this claim – as they have always had their indigenous feminist ways of persuading their men-folk for recognition, respect and empowerment. That is why leadership of their communities used to feature gender-inclusive governance, especially prior to colonialism. It is also the reason for the women’s resistance of colonialist system of governance, which sought to disempower, subjugate and oppress them. This essay is motivated by a desire and need to disabuse the contemporary thought that Western Feminist Movement stimulated the current feminist proclivities inundating the world and, particularly, Igbo society. It seeks to deploy expository method of literary discourses to render a thesis within the theoretical framework of Feminism, which avers that Igbo women have always considered themselves to be equal with Igbo men, even in matters of communal governance. And they play vital roles to that end. The essay concludes that it is the feminist approach to life that provides the basis for the women’s continued empowerment in society as they are also considered by their men to be elemental in decision and policy-making processes.

Keywords: feminism, women struggles, women’s empowerment, Igbo women, Igbo society

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Okolie, Chidera

Gender Inequality in Nigeria with Particular Recourse to Igboland

Department of Law, University of Nigeria, Enugu Campus

An embodiment of her motherland in all its glory, she strides down the streets of her warm neighbourhood with the gait of an athlete, taking in the cool morning breeze, a pretty smile on her face, as she acknowledges familiar faces with occasional waves. She glances at the envelope in her hand, an evidence of her astounding performance in the just-concluded West African Examination, and the source of an exceptional radiance borne from euphoria since receiving the results an hour ago. In this paper, we will bring to shore the role of the African parents in the prevalence of gender inequality and the discrimination of the girl-child through the story of Ezinne, a vibrant girl who wanted nothing more than a chance at life to write her own story, to explore and expand her horizons without confinements or restrictions. In a short-lived moment of sheer despondency, she realizes her dreams of becoming a paediatrician stood little or no chance. Not for the absence of drive, or passion, or perhaps smarts. Ezinne’s only flaw emanated from her womanhood...her feminism. “Now that you have had enough education for a girl, you will give way for your brothers, while you prepare yourself for a man’s house. Then, you may, at the discretion of your husband, reach for the skies.” Her father’s voice continued to echo in her thoughts. In this paper, we aim to establish that while we continue to clamour for gender equality and the eradication of discrimination against the girl-child, it is pertinent to lift the veil of culture to uncover one of the age-old root causes, the African parents.

Keywords: gender, equality, education, feminism, Africa, Inequality, Africa

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Okorji, Roseline Ijeoma

Igbo Traditional Communications: Focus on Umunya, Oyi, Anambra State, Nigeria

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This paper studies patterns of African communication in a typical Igbo traditional society, Umunya in Oyi, Anambra State, Nigeria. In modern times, some traditional methods of communication have been looked down upon as inferior and thereby neglected. African traditional modes of communication are going into extinction, though they are still relevant in the present times. The study focuses on the Umunya community as a case to study the concept of Igbo traditional communication, explore the available traditional communication media and how effective they are in information dissemination in the community. The descriptive research method was adopted for this study and was based on survey method where primary and secondary data were elicited. Interviews were conducted to gather relevant data from respondents. The study finds out that despite the neglect of traditional modes of communication in Umunya, they are still available and are employed for effective communication. These can be harnessed for effective communication among the rural populace. Though there are some hindrances to the use of these traditional media for communication, they can be properly channelled for effective grassroots' mobilisation.

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Okoro, Nkiru E.

Retention Marriage in Igbo Culture for Women's Empowerment: A Critical Analysis of some Literary Texts by Igbo Novelists

Ministry of Health (PHC Section), Enugu

Onuora Ngozi T. (PhD)

Alex Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria

In Igbo society, precisely in the southeastern Nigeria, there is a hidden system of marriage known as 'retention marriage.' Retention marriage is a system whereby a man with no male child, but has a female child, marries his own daughter for the purpose of bearing a male child for the lineage continuity. In most parts of Igboland, it has been a custom that when a man who has no male child dies, his brothers inherit his property and share amongst themselves. They could only allow the widow who has no hope for continuity to occupy her matrimonial home until death. The nature of inheritance practice and the pressure of continuity in the lineage paved way to retention marriage system. By using Gender studies approach, the study critically examines and exposes how the marriage empowers the woman in Igbo society, despite the subordinate nature of women in the said society. Through the analysis of selected literature written by Igbo novelists and in-depth interviews, the study unearths the concept of retention marriage and the nature of empowerments to woman in Igbo society.

Keywords: female, retention marriage, empowerment, inheritance, continuity.

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Okoye, Chidimma

The Melting Point of Igbo and Chinese Languages

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The study of Chinese Language and Culture is a timely introduction into the Nigerian educational system. The Igbo, more than any other ethnic group, have embraced this subject and have become the fastest learners, setting world records by beating other learners from even the Western nations. The Igbos in their characteristic quest for trade, education or even leisure have traversed all parts of the world and could adapt and interact with foreigners-an indispensable feat in a globalized world, where goods and services crisscross geographical boundaries. This paper seeks to identify the relationships between the Igbo language and the Chinese language, in order to explain the communicative ease among the people. The study is anchored on theories of language development. One school of thought believes in the divine source theory; that God the creator gave names to the earth, the sky, day, night and the first man, Adam, who in turn gave names to all other creatures. (Genesis 2:9). Even though the dispersion of language at the Tower of Babel gave birth to different languages, common features like signs, symbols and drawings are still similar. Also the names Ada, Gad are common. However, another supporting theory is the natural sound theory that explains the similar onomatopoeic words in the two languages. Through library search and oral interviews, the paper highlights the tonal and cultural similarities between the two languages. It concludes that in spite of distance, the Igbo language and the Chinese language have a lot in common, hence the ease in acquisition among the Igbos even as a third or fourth language.

Keywords: Chinese, Igbos, language, God, globalization, Tower of Babel, culture.

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Okoye, Ogochukwu Violet

Review of Uwa Ndigbo in Idemili LGA: The Ethical Challenges of the Igbo Woman in a Modern World

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In Idemili cultural area of Igboland, there is a lot of sacredness and regard surrounding womanhood. Indications to this include, among others, that the place of woman in Idemili homestead is powerful, both physically and spiritually, in traditional Igbo society. The women make their own laws in all the aspects of their everyday life, including their visual arts practice. But with the influx of Western values and globalization, most things considered abomination in the traditional Igbo setting are creeping in, and fast, becoming the norms in the life of Igbo women. Adopting participant observation method, and the ethical theory of deontology (the study of moral obligation) and the ethics of arts, this study discovers that cherished artistic Igbo lifestyle world of women are being lost and therefore is set to find ways to restore the traditional values particularly as it concerns women and their visual arts in Idemili Igbo.

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Okpala, Chinasa Patience

Morphology and Syntax of Igbongọ

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Secret variety is a fundamental property of many of the world's languages. For diverse reasons, people create secrete language or code among their peers or group. This study examines the morphology and syntax of Igbongọ. Descriptive analysis was used and Snowball Sampling was adopted. It was gathered that Igbongọ is a secrete Igbo language that was created from the existing Igbo language structure. The result shows that Igbongọ is a fall out of a high mastery of the standard language on which it is based. The analysis is based on five principles of the insertion of affixation of Igbongọ marker. These principles show that Igbongọ marker is inserted at the consonant initials, does not precede vowels, does not precede semi-vowel 'n', applies to isolated semi-vowel (m). The marker does not apply to isolated vowels. Additionally, the findings demonstrated that the uniqueness of this variety heavily lies on the structure of the Igbo words. This suggests that most of the changes occur in the structure of word rather than the sentence. With the five principles, we were able to present the morphological and syntactic structure of Igbongọ. The implication of this finding is that spoken words can be manipulated or recreated to outsmart the untrained ears. Although the speakers of Igbongọ are few, it is suggested that this language be be codified and further researched to fathom its uniqueness.

Keywords: Igbo, Igbongọ, morphology, syntax, insertion, secret language, variety

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Okpala, Ebele Peace

Igbo Women in the Warring Zone: A Study of Akachi Adimora Ezeigbo's *Roses and Bullets*

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Adaobi Olivia Ihueze

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Most Nigerian war literatures place women on the same level with children while portraying the events that occurred before, during and after the Civil War. Women, just like the children are depicted as frail, the worst hit and insignificant. The need to debunk this impression motivated the study. To achieve this objective, the researcher therefore studied Akachi Adimora Ezeigbo's *Roses and Bullets*, to examine the activities of the female characters and highlight their roles during the civil war. Using Content Analysis Approach of the qualitative research method, the study captured some exploits of many female characters during the war, in order to determine their pertinence. The theoretical framework was hinged on Feminist theory. The findings revealed that apart from the exemption of being conscripted into the army to bear arms at the war front, women played vital roles and saved lives. To make adequate judgements, critical opinions of some scholars on war literatures were reviewed. It concluded that Igbo women were relevant during the civil war and therefore should also be acclaimed.

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Okpalike, Chika J. B. Gabriel

The African Environment and the Paradox of a Religious Universe

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This work is a comparative analysis of the connections and disconnections between Africans and their environment from a religious perspective considering two moments. The first is the period before the invasion of foreign religions and the second is the period when African Traditional Religion has almost been decimated. The work is based on the observation that the African environment is degrading and depleting. It builds on the hypothesis that religion played a great role in maintaining the ecosystem of

the African environment of the past. Today, foreign religions have overtaken the continent and there is disconnect between these religions and the African environment. The work studies the place of the environment in the former religious sensibilities of the African and places it side by side the connection between the modern foreign religions and the environment. The degradation of the environment is one of the major challenges for human beings globally. The United Nations International Strategy for Disaster Reduction captures environmental degradation as the reduction of the extent to which the earth could meet social and environmental purposes and needs. This degradation actively takes place in practically every little space in the world in as much as the extents to which they are felt vary. Ronaldo Wee had observed: "Human impact is the deciding factor that limits environmental sustainability in all its aspects." In Africa, it is human beings who contribute 95% of the environmental issues that bedevil the continent more than nature. The ill-treatment or otherwise of the environment is not as a result of their hatred of it, but a skewed understanding of it and an acquired attitude of exploitation and manipulation of it. The work posits that it is religion more than anything else which renegeed on the sacredness of the African environment and bred Africans who treat the environment irreverently.

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Ololoh, Jovita N.

The Igbo Language as a Foreign Language: Somewhere, Somehow

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The current rate of language death and birth, in no small measure, can be attributed to a hyperactive societal evolution and integration. Human, political and economic movements across the globe have necessitated the influx of cultural and linguistic importation and exportation, and in certain cases, disappearance or modifications in some given languages, thereby promoting, in other words, multiculturalism, multilingualism, language birth and their integrations, as well as breaking geographical boundaries or restrictions of languages and cultures. Today, human migration and settlement amidst alien cultures can also be attributed to several natural and man-made factors like climatic changes or natural disasters, search of greener pastures, wars, diseases, religious intolerance etc. The implication of this is transportation of linguistic and cultural elements of the language of the migrants to the host community, and which can be adopted or adapted to. The English and French languages, for examples, as foreign languages, were introduced to Africa principally through economic, political and religious propagation by the whites. Today, Africans are all over the world, through mostly economic and educational activities than tourism and politics. The Chinese language is gaining ground in Africa and Europe as a result of technological advancement, just as China is studying some African languages for easier economic penetration. This submission is therefore emphasizing on the potentialities of the Igbo language having the status of a foreign language to another linguistic community, maybe through political, economic and social adoption and adaption, but somewhere and somehow.

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Omeje, Monica N.

Mmetuta Mmasi Ụmụakwụkwọ N'Ọmụmụ Omenala Igbo N'Ụlọakwụkwọ Sekọndrị Dị N'Okpuru Ọchịchị Ime Obodo Nsukka

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Ụmị Ederede

Nchọcha a lebara anya n'inyocha Mmetuta mmasi ụmụakwụkwọ n'ọmụmụ omenala Igbo n'ụlọakwụkwọ sekọndrị dị n'okpuru ọchịchị ime obodo Nsukka. Ndị eji mee nnwale ngwaa nchọcha bụ ụmụakwụkwọ di iri abụọ (20) n'ọnuọgụ e si n' ụlọakwụkwọ di na mpaghara Uzo-Uwani esoghi n'ebe nchọcha họtuta. Ọmụmụ omenala Igbo n'alazị azụ. Ndị nchọcha lebara anya n'ihe ndị a ; ka agwa nne na nna si adoghachi mmasi ụmụakwụkwọ n'ebe ịmụ omenala Igbo di, ka enweghi ezigbo ngwa nkuzi omenala Igbo si emetuta ọmụmụ omenala Igbo. Ndị e jiri mee nchọcha bụ ụmụakwụkwọ ndi nọ n'ogo sekọndrị nke abụọ (JSS II) di puku abụọ, narị iteghete, iri isii na abụọ (2,962) na ndi nkuzi asụsụ Igbo di iri atọ. Ndị nchọcha gbasoro usoro sọvee nkowa mee nchọcha a, ma jiri miin na ndipụ n'izugbe (standad divieshonu) hazie ya. Ajuju nchọcha abụọ na ụmaokwu nchọcha abụọ a nwalere n'akara ntụ 0.05 bụ nke e guzobere maka ya bụ ọrụ nchọcha. Ngwa nchọcha bụ Ajuju Nnwale mmasi n'ọmụmụ asụsụ Igbo (ANMNOAI), nwere ajuju iri na asatọ n'ọnuọgụ. Ndị ọka mmụta atọ nọ na ngalaba Nka Mmụta na "Measurement na Evaluation' nyochara ngwa nchọcha e ji mee nchọcha a ma hụta /kwete na ọ dabara na nchọcha e ji ya eme. Nchọcha a gbadoro ụkwụ n'ihe omume nke a nọrọ n'ulọ akwụkwọ esoghi n'ebe nchọcha, nke nyere akara 0.78 E ji tumbom tumbom họtuta ọnu ọgụ ụmụ akwụkwọ JSS II di otu narị na iri abụọ (120) maka nchọcha a. Nchọcha a bụ nke metutara klasị abụọ dikoro ọnu. . Na nchikọta data, e ji miin na ndipụ n' izugbe (standard deviation) zaa ajuju nchọcha ebe e ji ANCOVA nwalee ụma okwu nchọcha. Mputara ihe a chọtara gosiri na: Omenala Igbo na-alazị azụ maka na ụmụakwụkwọ na-akwụ nha ma ha sọ asụsụ Igbo n'ụlọakwụkwọ, Ndị nkuzi anaghị eji ngwa nkuzi dabara adaba akuzi ihe, Ọtụtụ ndi nkuzi amaghị etu esi akalite mmụọ ụmụakwụkwọ n'ebe omenala Igbo di, ụmụakwụkwọ anaghị aga njem mmụta n'ebe ngosi ihe omenala Igbo di, Ọtụtụ ndi nne na nna anaghị azutara ụmụ ha akwụkwọ ọgụgụ Igbo nke ha ji ekwe ka ụmụ ha sọ asụsụ Igbo n'ulọ. N'ikpeazu, ndi nchọcha deputara atumatụ na aro nke gbadoro ụkwụ n'uzo a ga-esikwalite mmasi na mmeta nke oma ụmụakwụkwọ n'omenala Igbo.

Igodo Okwu: Mmetuta, Mmasi, Ụmụakwụkwọ, Omenala Igbo

Abstract

The study examined the influence of interest on secondary school students' achievement in Igbo culture in Nsukka Local Government Area in Enugu State, Nigeria. Survey research design was used. Two research questions and two hypothesis tested at 0.05 level of significance were formulated to guide the study. Instruments used for data collection were Igbo culture interest inventory (ICII) comprising of eighteen questions which gave a reliability index of 0.78. The instruments were developed by the researcher and validated by experts in Arts Education Department, and Measurement and Evaluation Department, Faculty of Education, University of Nigeria, Nsukka. The study was carried out with twenty (20) students in a Secondary School, in Uzo-uwani Local Government Area different from area of study, with one hundred and twenty students randomly selected from two intact classes. Mean and standard deviation were used to answer the research questions while analysis of covariance (ANCOVA) was used in testing the hypotheses. The findings

revealed that : Knowledg of Igbo culture is going downbecase students pay fine for speaking Igbo in the school , Teachers do not use appropriate teaching aid in teaching Igbo culture,Some teachers fail to motivate the students in cultural practices lack,They don't go to escurtion were Igbo artifacts are found,Most parents fail to buy Igbo language teyt books for their children,and even restrict them from speaking Igbo language at home.The researchers made suggestions and recommendation based on strategies for promoting students in Igbo culture.

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Omenukor, Donald Uchenna

The Future of Igboland: Imperatives from an Inward-Looking Self-Generating Model

Department of Philosophy, Imo State University, Owerri

Societies are largely built on the developments of its history and traditions. Ndigbo represent one of the largest, but homogenous ethnic nationalities in Africa and predominantly live in the eastern parts of Nigeria. Ndigbo have very rich values and traditions that run very deep into the history of human civilisation. These values and the strong tradition account for their enormous achievements before and after the amalgamation into Nigeria. Ndigbo are instrumental to the development of almost all the major cities in Nigeria, namely, Lagos, Kano, Calabar, just to mention a few. However, in recent times, Igboland still lacks the development that is associated with such an industrious nation. The pitfalls of the Igboman can be validated, partially on the grounds of marginalization but almost wholly, on his indifference to the need and survival of his cherished culture and way of life. In a world where the quest for development has remained an enigma, where development is a problem for everybody, for the government, for the policy makers and for the man on the street, the Igbo man seems to be lost in the wave of planlessness and focuslessness that disunity and disorientation could bring. Ndigbo and Igboland must return to the self-reliant, self-generating model of development. This is an inward-looking, human-resource-oriented approach to development. It is a model of development that reacts to the realities of an exploitative world system of politics and economic relations and therefore counters the risk of dependency. Adopting this model will need a radical turn-around in looking inwards. It sees the promise of development in depending on the energy and skills of the indigenous people for true national development.

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Onah, Benardine

Social Networking Skills Needed for Enterprise Management for University Student in Nigeria

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Blessing Ngozi Eze

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The introduction of social networking skills inside an enterprise enables a new method of communication between colleagues, customers, etc. It encourages both personal and professional sharing inside the protected walls of a company intranet and internet. Our analysis of user behavior and interviews presents the case that professionals use internal socialnetworking to build stronger bonds with their weak ties and to reach out to employees and customers they do not know. Their motivations in doing this include connecting on a personal level with coworkers, advancing their career with the company, and campaigning for their projects. The study is focused on determining the social networking skills for enterprise management in Enugu State. The study adopted a quasi-experimental research design. The population for the study was 100 respondents comprising 20 urban and 20 rural enterprises randomly selected the instrument used for data collection was a structured questionnaire

developed by the researcher. 20 items multiple choice question with five options lettered was developed on social networking skills. The reliability index of 0.84 was established using Cronbach Alpha for internal consistency of the social networking skills. The research assistance involved in administering the instruments was briefed by the researcher. Data collected was analyzed using mean and standard deviation and t-test analysis to test the 5 null hypothesis formulated to guide the study at 0.05 level of significance with the aid of Statistical Package for Social Science (SPSS). Data analyzed revealed that social networking skills are important for enterprise management. Furthermore, the findings on hypotheses tested revealed that there was no significance difference between the mean scores of urban enterprises and rural enterprises. It was therefore concluded that social networking skills is important for enterprise management.

Keywords: Networking, Social networking, Enterprise, Enterprise management, skills & student

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Ononiwu, Charles

Code-Switching in the ESL Classroom: The Case of Two Selected Primary Schools in Ebonyi State

Department of Languages and Linguistics, Faculty of Humanities, Alex Ekwueme Federal University Ndufu-Alike, Ikwo

Section four of the 4th edition of the Nigerian National Policy on Education (2004) states that the medium of instruction in the primary school shall be the language of the environment for the first three years. Thereafter, English shall progressively be introduced as the medium of instruction, while the language of the immediate environment and French be taught as subjects. Many years after this policy, the reality has been a push toward ‘English only’ medium of instruction, with the associated effects of lack of communication and understanding in the classroom, which often results in mass failures and school dropouts. The research, therefore, examined reflectively on the nature of classroom talk by focusing on how the use of more than one language of instruction can contribute to achieving learning outcomes, using Howard Giles’s (1973) Communication Accommodation Theory (CAT). The study adopts a qualitative content analysis using teachers’ and pupils’ oral submissions in the classroom interaction as artefacts. The oral submissions were examined to uncover the patterns of code-switching between the language of the immediate environment and the second language, especially as it relates to; the reason(s) for code-switching, the level of code-switching and the effect of code-switching vis-à-vis the learning outcomes. Two groups were formed, namely, the experimental group (English/Igbo instruction class) and the control group (English only instruction class). For ethical reasons, the independent variable was administered to the control group at the end of the project. The findings demonstrate that the use of familiar language allows teachers and learners to interact naturally and to negotiate meanings together, thereby creating collaborative and persuasive learning environments that are conducive to cognitive and linguistic development.

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Onu, Nneka

“Hell’s Island”: Nigerian Labor, Plantations Agriculture and Imperial Collaboration on Spanish Fernando Po

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On December 12 1961, Nigerian laborers in Spanish Fernando Po clashed with their employers at Barice S.A. Plantation at San Carlos after what Mr Kennedy Bestman Ogudire, of Okrika, and Mr

Dickson Ihemekoma Iyala of Okigwi narrated as a long series of humiliation and unbearable sufferings. The two men were among eight Nigerian laborers and traders, who returned the previous week from the Spanish island of Fernando Po, with horrible stories of inhuman treatment meted to Nigerian workers by the Spanish employers on the island. The men - among a contingent of 900 others -looking dejected and bruised around the legs and arms, told newsmen in Calabar that they had suffered "the most inhuman, hellish and brutal treatment" they ever had heard of in their lives. On that day the laborers were working at Barice S.A. Plantation at San Carlos when they alleged one of their task masters, Don Varlade, got offended with one of the laborers and flung a knife at him. The knife struck the laborer on the leg, cutting his arteries and causing him a great loss of blood. Although the Fernando Po authorities intervened in this particular matter and, after inquiries, found the Estate Manager guilty and fined him 25,000 pesetas (about 150pounds), the experiences of these men were not an isolated incident. Hallowing stories of maltreatment, starvation, beating, enslavement and death was a recurring theme since the first Nigerians were brought as laborers in Spanish plantations in Spanish Fernando Po on the Gulf of Guinea. The dramatic tales of death and suffering of British colonial subjects, as a result of a labor agreement between two often competing and antagonist imperial powers, makes this paper an intriguing tale of 'slavery' death and imperial collaboration. The principal goal of this paper is to examine the Anglo-Spanish Labor Agreement of 1943, which contracted thousands of Nigerians to Spanish plantation on the Island of Fernando Po, where men like Kennedy Bestman Ogudire and Dickson Ihemekoma Iyala, sought to better their life but faced untold hardship and suffering. Beyond the role of migration in individual accumulation and as an economic phenomenon, the Anglo-Spanish Labor Agreement and the massive movement of people of Eastern Nigerian origin to these plantations are also a powerful site of historical analysis of imperial collaboration at the intersection of many forces: migrations, colonial labor regimes, formation of new identities and gender dynamics.

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Onuora, Benedict Nweke

Unique Cultural Practices in Igbo Land: Deaths and A Totemic Tradition amongst Ikwo People,
Alex Ekwueme Federal University, Ndufu Alike, Ikwo, Ebonyi

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Onuora, Ngozi T.

Retention Marriage in Igbo Culture for Women's Empowerment: A Critical Analysis of some Literary Texts by Igbo Novelists

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Nkiru E. Okoro

Senior Midwife, Ministry of Health (PHC Section), Enugu

In Igbo society, precisely in the southeastern Nigeria, there is a hidden system of marriage known as retention marriage, whereby a man with no male child but has a female child marries his own daughter for the purpose of bearing a male child for the lineage continuity. In most parts of Igboland, it has been a custom that when a man who has no male child dies, his brothers inherit his property and share it amongst themselves. They could only allow the widow who has no hope for continuity to occupy her matrimonial home until death. The nature of inheritance practice and the pressure of continuity in the lineage paved way to retention marriage system. By using Gender Studies approach, the study critically examines and exposes how the marriage empowers the woman in Igbo society, despite the subordinate nature of women in the said society. Through the analysis of selected literature written by Igbo novelists and in-depth interviews, the study unearths the concept of retention marriage and the nature of empowerment of women in Igbo society.

Keywords: female, retention marriage, empowerment, inheritance, continuity.

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Onwumere, Roseline Ugochinyere

Investment Opportunities in Igboland

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Investment is made possible from savings through various sources of income. This investment opportunity comes up in different forms, as the investor is to determine on the area or areas to focus. It needs solid plans, observations, interviews, guidance and counseling, researches for a huge success. One's area of interest, capability and availability of fund is also in high consideration. Having a healthy and better life in future during advanced or retired age will not be achieved without solid provisions of some investments. This paper examined the extent to which investment opportunities should be at a vital aid to the investors. The major purpose of investing is for the investment to take care of the investor in the future, for one Igbo proverb says that "nku a kpara n'udu mmiri ka a na-anyan'okochi." When one decides to invest, provisions of some needs and wants must be restricted to some extent and limits, in order to save for the purpose. It can come up in any measure (low or high), according to the investors' capability. The motivation to invest on the one that is looked upon to be mere should be encouraged to avoid waste at the time and regret in future. The decision of having as many investments as one can control (both far and near) is highly welcomed and encouraged. Every working individual is expected to save and invest. Parents invest on and for their children. Family members invest for their future usage. Religious leaders can invest on a particular project for the benefit of their members. As well, the governments equally invest for the citizenry. Community leaders invest for the consumption of their community members.

Observations and interviews are the guides used to educate, encourage and motivate one to make such achievements for the future better living.

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Onyeonwuna, Ambrose Onu

Traditional Security System in Colonial Eastern Nigeria: An Appraisal of Ogugumiri and Ogbuzuru Ikelionwu.

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Ogechi Ikem Akure

Department of History and International Studies, University of Nigeria, Nsukka, Enugu State, Nigeria

The British penetration and conquest of the Igbo hinterland in the first decade of the 20th century was a landmark in the people's history. Apart from the heavy transformation and distortion of major traditional values and heritage, the invaders masterminded the establishment of the infamous Native Authority System through the appointment of Anglophiles christened Warrant Chiefs. As the embodiment of the people's political and judicial authority, the Warrant Chiefs adopted several measures to consolidate their newly acquired status, one of which was the use of militia gang. The study is motivated by the current need to reinforce the present security lapse in Igboland. This study examines the traditional security mechanisms, organisations and operations of Ogwumili and Ogbuzuru Ikelionwu in the consolidation of colonialism in Igboland, which were created by Chief Onyeama of Eke and Chief Chukwuani of Ozalla respectively. The study explores the level of tolerance and acceptance accorded the militia by the British amidst the militia's clandestine and inhuman activities that made mockery of British advocacy and campaign for human rights. Nevertheless, some element of the militia tactics and expertise should be incorporated into the Igbo security system and the nation's armed forces, especially on wars against insurgency. The study

adopts quantitative research methodology. Oral data are collected from various clans within Old Udi Division, and other literatures on colonial Eastern Nigeria are reviewed.

Keyword: Warrant Chiefs, British, Ogwumili, Ogbuzuru Ikelionwu, Igboland.

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Onyebuchi-Igbokwe, Grace Chizoma

Symbolism and Leadership: A Reconstruction of Igbo Royal Metal Symbols in Nkwerre, Imo State Nigeria

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Kosieme Georges Isiodu

Department of Fine and Applied Arts, Alvan Ikoku Federal College of Education, Owerri, Nigeria

Upon the coming of the white man, Nkwerre-Igbo people of Eastern Nigeria developed a rich material and metal-smithing culture that formed their social identity. This ingenuity thrived virtually across all the Nkwerre-Igbo area as far back as the 18th Century and contributed immensely to the growth and development of their trade, the sustenance of their economy, and the building of their society. Nkwerre derived tremendous wealth from the gains of her art of smithing. But, today, Nkwerre ingenuity is fast fading, as a result of the people's adaptive nature to western influences and acculturation. There is the problem of semiotics and misinterpretations of their royal insignias. The objects of royalty were symbolical and imbued with meanings, and these meanings helped shape the people's ideology and general worldview. But, recently, the significance of these royal insignia is heavily misconstrued. To address these problems, the study that was qualitative in nature adopted the participant observation research method in data collection. The gains of this study are the reorientations it provides for the people of Nkwerre in defining their royal symbols and giving them their actual correct imbued meanings. The findings of this study revealed that westernization has a negative effect on the Nkwerre-Igbo smithing art and contributed to the misinterpretation of their objects of royalty and items of leadership. The study, among others, identified the need for Nkwerre young men to return to this priceless art through a reorientation scheme that will help rediscover the relevance of the smithing culture and the correct semiotics of the royal metal symbols.

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Onyebuchi-Igbokwe, Grace Chizoma

Advocating for the Igbo Cultural Heritage through Visual Arts

Department of Fine and Applied Arts, Alvan Ikoku Federal College of Education, Owerri

The meaning of culture and cultural heritage explains the stagnant condition, irrespective of the importance of such, to the Igbo world. This paper is centered on the customs, practices and tradition of the Igbo people of southeastern Nigeria. Today, only few communities in the remote villages still observe the cultural fiesta. Modernization has deeply masked decent adorable dressing and body adornments associated with the real African beauty in Igboland. Extinction of some Igbo cultural values, such as masquerade parading and dancing competitions, that could have given rise to a rich cultural socialization and tourism, stem from the appeal for western cultures and acculturation. The young and the elderly in Igboland, especially in urban regions, glue their eyes to the television screen watching Whiteman's entertainments and fundraising competitions to our detriment. The negligence our people show to our cultural heritage has negative impact on our income earnings and revenues, both for the local communities and the government. The researcher discusses the inevitable cultural costumes of the Igbo people and to what extent such art expressions could be preserved for further studies, through art education. The unfolding, presentation and sustenance of Igbo arts and crafts, Igbo identity, Igbo masks and dancing costumes for socially-based festivals and ceremonies, through

the art and educational methods, were considered expedient for the enhancement of Igbo cultural values. Close observation of the existing artifacts and apparels of Igbo designs substantiated the Igbo people, the Nigerian Visual Artists, and Educators, as can significantly be inspired to engage in the practical reality of upholding our estimable arts and culture towards a pedagogical advancement through choice, critical thinking, communication, creativity and caring.

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Onyejegbu, Maureen Nwando

Reenactment of 'Igwebuiké' Spirit amongst the Igbo in the Diaspora as the Way Forward

Research Fellow/Lecturer, University of Nigeria, Nsukka, Institute of African Studies

The Igbo people of Southeast Nigeria have, right from the earliest times, been people with the ideology and belief that 'Igwebuiké,' meaning, number is strength. This philosophy motivated them to care, assist and love their brothers unconditionally. To them, families, kiths and kin are a huge source of strength and security. Thus, a lot of investments were always made to strengthen the home front, the extended family, the clan and the village front. There was a greater love for the fatherland and the people, wherever they are, never forget the people at home. And the people at home pray always for the ones that travelled out. In recent times, due to some dissatisfactions and hardships in the country, coupled with the new trend in the society that involves migration, globalization and impacts of technology, most Igbo people are forgetting this vital Igbo philosophy and ideology, namely, that (unity is strength). As a result, crime rate and decrease in moral values amongst brothers are prevalent. The paper looks at this gap and tends to discuss the implications of downplaying this Igbo core ideology and values. The paper recommends that the reenactment of the igwebuiké spirit in this globalised world and times, when the Igbo people are facing various challenges, is very important for them to remain as one and achieve their goals as a given people. The paper further recommends that oneness, unity and understanding amongst the people wherever they are around the world can bring them their desired goals.

Keywords: Reenactment, Igwebuiké Spirit, Igbo, Igbos in Diaspora, Way Forward

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Onyejelem, Timothy Ekeledirichukwu

Nollywood Movies and Child Rights Issues: A Study of Viewers of Select Movies in Igbo Land

Department of Mass Communication, Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus, Anambra State

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The abuses and constant denial of the rights of the child are among the prominent issues bothering the international community in this 21st century. But the girl-child has been singled out for special consideration, due to certain socio-cultural variables found in most societies, the Igboland inclusive. Against this backdrop, producers of Igbo Nollywood movies have embarked upon the use of Igbo movies to create awareness about the several abuses and denials of rights suffered by the girl-child in Igbo communities. But, it is not yet ascertained empirically whether viewers of Nollywood movies in Igboland have watched these movies and what their perceptions are concerning the images of abuses

of the rights of the girl-child portrayed in Igbo Nollywood movies. This is the gap in knowledge that this study intends to fill. The study will use survey method, but will purposively select viewers of Igbo Nollywood movies in Imo, Anambra, Ebonyi, Abia and Enugu States, in order to achieve the objectives of the study. Social Representation and Development Media theories will serve as the theoretical frameworks of the study, while explanation building technique will be used in analyzing the data gathered through Focus Group Discussion. It is hoped that the findings of the study will help UNICEF and its collaborators in redesigning programmes of actions geared towards full implementation of the Child Rights Act in Nigeria as a whole.

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Onyinyechi Priscilla

Di Bu Ugwu Nwanyi: Examining the Validity of an Old Igbo Aphorism in Modern Times

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Christian Wariboko

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Certain old and cultural axioms that sustain gender disparity among the Igbo of Nigeria are still far from being obsolete in the contemporary. *Di bu ugwu nwanyi*, which literally means ‘husband is a woman’s pride,’ is one of such Igbo aphorisms that frustrate efforts towards gender fairness among the Igbo in modern times. This saying elevates the status of the husband as indispensable for the survival and pride of the woman, and devalues the woman’s relevance only to her attachment to a man. Serious marital issues are swept under the carpet or are unfairly judged in favour of the man. As a result, some women endure or are forced to endure gruesome abuse in their marriages, because of the grip of this maxim on the people. There is a plethora of other gender issues that have their root on *di bu ugwu nwanyi*. This paper therefore will assess the relevance of *di bu ugwu nwanyi* amidst the struggle for gender balance (inclusion) among Igbo gender scholars and advocates of gender equity in contemporary times. This qualitative study will adopt the phenomenological approach to research. Insights will be basically drawn from interviews, observations, oral histories and extant literature. Akachi Ezeigbo’s Snail-sense feminism will be used as a theoretical framework for qualitative analysis of this paper. This aphorism, *di bu ugwu Nwanyi*, apparently, has to be reviewed, modified or even obliterated among the Igbo, in order to stop jeopardizing efforts for gender equity and justice, and upgrade the status of Igbo women in line with global best practices on gender issues.

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Opara, John Kelechi

Mbari in Contemporary Igbo Art Culture: Fossil or Phoenix?

Department of Fine and Applied Arts, Imo State University, Owerri, Imo State, Nigeria

The Igbo boast one of the most prodigious and accomplished visual art cultures in Africa. One unique form of this indigenous art culture is “Mbari art,” an aesthetic-religious complex that has variously been described by Africanists as one of the most sophisticated art canons on the continent. Mbari art, a mud sculpture tableau primarily comprised of a pantheon of gods is principally practiced by the Owerri Igbo. However, in contemporary times, due to a combination of several militating factors, Mbari art has apparently fallen into abeyance. In fact, a few years ago, the last extant Mbari house in Owerri was demolished. Despite these worrisome developments, few studies on Mbari have focused principally on exploring the dialectics that shape the status of this unique art in contemporary Igbo society. In the light of this, therefore, this paper attempts a contextualized exploration of Mbari phenomenology among the Igbo, its various historical dimensions, cultural dynamics, cross-generational challenges, as well as its current expressions, with a view to properly (re)situating it within the larger context of contemporary Igbo art milieu. It quilts a narrative that critically interrogates the vexed question: has

Mbari art finally become a cultural fossil among the Igbo or does it bear within its potentials for regeneration and sustainability? As a qualitative research, this study is an admixture of a historical survey and a descriptive research. It therefore relies principally on data garnered from multiple historical sources, as well as information obtained from rigorous oral interviews of relevant informants. Among other things, the study finds out that though the practice of Mbari art remains a veritable visual idiom, and concludes by recommending strategies for using Mbari to lever Igbo art tradition unto the contemporary global cultural stage.

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Oparanozie, Promise Udo

Owerri Women and Peace and Conflict Resolution

Department of Religious Studies, Imo State University, Owerri, Nigeria

Owerri, the capital city of Imo State, Nigeria, West Africa is also the eastern heartland, the center of the Igbo tribe of Nigeria. The coming and settlement of the Whiteman in Owerri between 1900 and 1904 brought enlightenment and development to Owerri. This early encounter with the Whiteman helped the Owerri people to have access to western education. The Whiteman did not only bring his type of education, he also brought government, Christianity through their missionary agents. Most of the cultures and lifestyles of the people changed. Some traditions and culture made the Owerri woman to be passive and not active. Even the western education brought by the Whiteman, was not easily accessed by the women. Yet the women in their own little ability tried as much as possible to carry out some strong activities to keep the society and their environment united and formidable. This study focuses on Owerri women and their activities in the restoration of peace in Owerri, Imo state. One is so surprised that at this time and age, when people should understand and tolerate one another, many issues of conflict continues to ravage the Owerri people. The activities of the Owerri women were explored through a phenomenological, sociological, historical and anthropological method. The study will brought to bear the issue of peace and conflict resolution in Owerri through the women. It gave the women of Owerri a voice, from being passive to being active in the society. The study recommends that women should be given proper opportunity to express their God-given gifts and make them more active than passive. It concludes that with the activities of the women, if allowed, will help a long way in restoring peace among the people of Owerri.

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Orih, Felicia A.

Provision, Availability and Maintenance of School Facilities as Correlate of Academic Achievement of Senior Secondary School Students in Ebonyi State

Imo State College of Education, Ihitte / Uboma, Imo State, Nigeria

Provision, availability and maintenance of school facilities are correlate of academic achievement of senior secondary school students in general. This study investigated school facilities provision, availability and maintenance as correlate of academic achievement of students in Senior Secondary School in Ebonyi State. Correlation design was adopted for the study exploiting System Resource Theory of Organizational Effectiveness. The theory viewed an organization (school) as open system which can be resourceful to adequately provide, rationally distribute, efficiently utilize and regularly maintain scarce resources in implementing its programs. A sample of 98 school principals and 350 teachers were randomly selected from 120 senior secondary schools in the State. Two questionnaires tagged "School Facilities Planning and Allocation Questionnaire (SFPAQ) plus Management of School Facilities Questionnaire (MSFQ)" were used for data collection. The reliability coefficient of SFPAQ and MSFQ was 0.82 and 0.76 respectively. The research questions and hypotheses were answered using mean scores, standard deviations and Pearson Product Moment Correlation Coefficient. Availability and maintenance of school facilities was found to be inefficient and efficient

correspondingly; while its level on students’ academic achievement in Senior School Certificate Examination (SSCE) May / June 2016 – 2019 rated not available likewise establish to be poor. The study discovered a significant relationship between school facilities provision, availability, maintenance efficiency and students’ academic achievement in Ebonyi State and suggested among others that government should adequately equip all Senior Secondary Schools in the State. The principals must frequently carry out comprehensive assessment of facilities to determine areas of need. The Ministry of Education should promptly provide fund for maintenance of facilities as they receive report from schools to ensure success.

Keywords: School Facilities, Provision, Availability, Maintenance, Academic Achievement

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Orizu, Oluchukwu Nnenna

Socio-cultural Identity of Igbo Women in the 21th Century

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In many societies, women’s relevance were felt in all spheres of the society, be it politics, economy, and socio-cultural activities. Such is so in the traditional Igbo society; women played substantive roles through transmitting morals and cultural values and norms, empowerment, family welfare and conflict resolution, among others. This topic was deemed fit to study, so as to explore and be well-informed on the functions and roles of Igbo women towards identification in the social-strata. This paper will also review the socio-cultural women’s institutions in the traditional Igbo society; and how women contributed adversely to the peace and development of their communities. Although there has been a change in the status-quo, starting from the colonial era up to the current century, mostly because of the influence of western life and culture to the African ways of life, this paper will examine the socio-cultural identity of Igbo women in the 21st century, through marriage, education, religious movements and socio-cultural organisations and institutions. It will therefore bring to limelight the factors that have influenced socio-cultural identity and mobility patterns of women in the 21st century Nigeria. The study relied on feminist theory, with emphasis on gender reform feminisms, such as liberal, Marxist, Socialist, and Post-colonial feminisms. Secondary and primary sources of data were greatly used, with emphasis on historical and narrative method of data analysis. Conclusively, more concerted efforts should be made to further empower women and the girl-child, so as to bring change in the value system of both sexes, and further improve the outlook of the female gender as not weak or secondary, but a significant contributor to growth and development. How this can enhance their life chances and guarantee them greater opportunity for upward mobility and social identification were finally adduced in the study.

Keywords: identity, empowerment, Igbo, gender, sex

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Osondu, Chukwudi S.

Migration, Diasporas, Desertion and the Future of the Igbo

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For many decades, especially since the end of the Nigeria-Biafra War, hordes of Igbo young people, both males and females, migrate to many parts of the world yearly in search of greener pastures.

Many engage in college and university studies, research and development, while some others secure different kinds of good-paying jobs. The character of migration of the Igbo, unlike that of the other two major ethnic nationalities in Nigeria, is distinct, in that it can be characterized as desertion. This paper canvasses that while the Hausa/Fulani and the Yoruba who travel abroad to acquire education and specialties return to take-up employment in the Nigeria public and private sectors, their Igbo counterpart refuse to return home. There may be no argument that the Igbo are among the very respected and influential in many western countries of domicile. This paper also agrees that the Igbo diaspora has very much affected the aesthetic value of Igboland, through many beautiful mansions they build, dotting their various communities and villages, and the hotels they build in the major cities in Igboland, but strongly argues that these do not measure significantly in quality development that can launch the Igbo nation into the most desired development the Igboland needs. It concludes that what Ndigbo need mostly now is to massively invest in industrial development, which should involve the repatriation of diaspora finances, skills, technologies, and expertise. This will in turn create employment opportunities for the teeming Igbo young graduates, who file out of the many tertiary institutions in Nigeria in their thousands every year.

Keywords: diaspora, development, Ndigbo, skills, migration

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Osondu, Chukwudi S.

Design and Development of a Mobile Phone Based e-Health Service System

MICT Unit, Federal Polytechnic, Oko, Anambra State, Nigeria

Healthcare services in Nigeria are very poor, compared to what obtains in many parts of the world. Poor quality healthcare is often received in poor regions of the world and in countries where resources are not properly managed. This study is targeted at Igboland in Nigeria. Most parts of Igboland have not got good roads, good transport system, and lack clean water supply, electricity and other infrastructure, like good hospitals. Accessing people in many parts of Igboland is indeed not easy. It is more precarious in matters of healthcare services, because most practitioners would not want to locate their healthcare facilities in an area where there is lack of such amenities. People living in such areas do trek for kilometres before they can reach a hospital. Some are too aged to move even by cars. To this effect, it can also be noted that a person in need of care, like first aid care and who is not within help reach, is prone to serious health hazard or even death since he/she cannot get help in time. Having established this need, electronic health service system basically involves the ideology of getting medications, healthcare tips, drug prescription and other services on demand, through some electronic means, without necessarily having to see a medical practitioner. To address these issues, it is known that telephone network reception goes deep into the rural areas, with respect to mobility and ease of access. It is therefore possible to create or develop a line to enable the effective, accurate, efficient and real-time management of e-health and prescription activities in Igboland. Users can now request medical care or drug prescription at any point in time, so long as they are with their mobile devices to send detailed information through the line, and the doctors reaching, especially the aged. Information is the key to success; as a rule the most successful man in life is the man who has the best information. In healthcare, the clinician with the best information will deliver the best healthcare to the patient, and avoid administration of the wrong drugs or dosage because of wrong information. Again, the use of desktop computers and even laptop for drug prescriptions has proven to have some difficulties associated with it. They are costly, laptops are not easily moveable, etc.

Keywords: health, mobile phone, medical care, information

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Osondu, Chukwudi Solomon

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

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Ugonna Chris-Collins Ogbu

Federal Polytechnic, Oko, Anambra State, Nigeria

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 of 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 have been highly canvassed, and rightly too, as a potent force towards achieving this goal. This is in consideration of multi-million dollars of 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 that have over the years constituted obstacles to the efforts 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 kits 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.

Keywords: development, investment, Igboland, diaspora

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Osondu, Chukwudi S.

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

Department of Public Administration, Federal Polytechnic, Oko

Since the end of the Nigeria-Biafra war, the loss by Ndigbo 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 Ndigbo 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 Ndigbo in Lagos remain a reminder that there is the need for Ndigbo 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 Ndigbo 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 mindset of the Igbo regarding this disproportionate investment posturing between the places of abode and Igboland; and examines the risks and losses Ndigbo 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 Ndigbo, enumerating the development benefits accruable. It suggests that every 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.

Keywords: development, investment, Igboland, Ndigbo, abode, home, domicile

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Osondu, Nnamdi Chidiebere

Nutmeg, an important aspect of Igbo food to fight bacteria

Department of Science Laboratory Technology, Federal polytechnic Oko, Oko, Anambra State

It is pertinent to know that we all in one way or another come in contact with microbes that interfere with the normal function of our body system thereby making us sick. The most common microbes to an Igboman is bacterial infection and the most common of this can be Staph aureus, Pseudomonas or even may be E.coli. These bacteria can be contacted through many means, such as drinking unclean water, unhygienic food, improperly cooked meat and improperly pasteurized milk, given that these form the basis of life for an Igbo family. An Igboman will go to the farm with his family, eat in the farm and probably drink contaminated water from the stream, giving rise to a whole family being exposed to the risk of probably E.coli. It is also worth the while to know that most of these Igbo rural areas have little or no access to hospitals and the ones that do have health centers are ignorant of them and some might not have the financial strength to visit those centers. It is in times like these that it is worthwhile to know the antimicrobial properties of nutmeg, as they are very good antibiotics. Nutmegs can easily be purchased anywhere on any of the four market days in Igboland in the market. Oils from nutmegs can be used in the treatment of diseases, such as diarrhea, wound infections and skin disease, to mention but a few, as this will reduce the high rate of microbial infections in the society.

Keywords: microbes, bacteria, family, rural, antimicrobial.

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Owete, Kingsley Ifeanyi

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Oyeka, Chiamaka Ngozi

Discourse Strategies in Obituary announcements of Married Women among the Igbo

Department of Linguistics, African and Asian Studies, University of Lagos, Nigeria

Death is a necessary end for every mortal. The conveying of news of a married woman's death to her ancestral home is a difficult task that requires tact and skills. This work will investigate how the message is conveyed among selected communities in Anambra State. Face-Negotiation theory propounded by Stella Ting-Toomey serves as a guide for the study. Mixed method was used to source data. Findings reveal the use of both verbal and non-verbal communications, like idiomatic expressions, proverbs, metaphor, snapping of fingers and hisses, to convey the message to her ancestral family. Additionally, eulogy is outstanding as a rhetorical device in the exchange between the two families. The study concludes that the Igbo attach high premium to a wife's family, hence the tact in conveying the message.

Keywords: death, discourse, face-negotiation, eulogy and ancestral family

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Oyeka, Chiamaka Ngozi

Language as a Marketing Tool among the Igbo

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One of the major means of livelihood among the Igbo is trading; as a result, many trading points or markets dot the landscape of Igboland. A major instrument employed by traders and buyers during

negotiation is language. However, making choices among options is always problematic among buyers. This work sets out to examine the strategies used by Igbo traders to woo and attract customers. This is with a view to evaluating the verbal and non-verbal means employed by traders during interactions with their customers. A qualitative approach was adopted and primary data was sourced through interviews and Non Participant Observation. Forty adult traders comprising 20 male and 20 female traders in Ogbete main market, Enugu, were purposively sampled. Findings reveal that traders employed language in diverse ways to convince customers to buy their goods. The strategies include: the use of jingles, persuasion, eulogizing of goods and customers, and even subtle threats to their customers. The work concludes that language plays a major role in facilitating buying and selling and is one of the major factors contributory to the prominence and outstanding performance of the Igbo in the field of commerce.

Keywords: language, marketing, traders, buyers, quantitative approach.

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Ozoh, Ngozi Jacinta

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Udechukwu, Chinwe

Girl-child Naming Practices in Igbo: A Study of Bende Zone of South East Nigeria

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Difference in traditional preserve or cultural aspects is a common feature in most communities, language or dialect cluster. This paper presents an observable phenomenon in the old Bende dialect cluster of Igbo in Abia state. The theoretical framework adopted for this paper is the core value theory and social identity theory. Here, it has been observed that beside the pardonable occurrence of men retaining their father's name as first or middle names their female counterparts also do same. This recent concern of researchers is the focus of this paper. This paper goes further to x-ray the reason(s), benefits (if any) and some notable regrets of this phenomenon on the girl-child. Besides, in some Igbo cultural areas, it has been observed that at some point in time, the boy-child bears his mother's name as his surname. This also has triggered the interest of researchers, hence, this paper. The paper seeks to find out the positive and negative consequences of this naming phenomenon on the girl-child.

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Udensi, Peace Ebere

The Attitude of Non-Igbo Speakers to the Study of Igbo Language: A Case Study of the School of General Studies, University of Nigeria, Nsukka

Humanities Unit, School of General Studies, University of Nigeria, Nsukka

Joy Ifeadike Obayi

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Language is so important in teaching and learning that the Nigerian Government appreciates it as a means of promoting social interaction and national cohesion. The Igbo language is one of the three major Nigerian languages meant to be studied in schools in Nigeria; the others are Hausa and Yoruba languages. This implies that Igbo language occupies a very important linguistic position in Nigeria, hence; the Federal government approval of it. The study investigates some attitudes or behaviour showcased by non-Igbo speakers towards the study of Igbo language. The objectives of this study therefore are to find out the causes and effects of non-Igbo speakers' attitude towards its study. The scope of the study will cover the non-Igbo students' in GS 208 class of the University of Nigeria, Nsukka. The theoretical study adopted for this study is Tolman cognitive learning theory. The theory emphasises that individuals not only respond to stimuli, but also act on belief, thought, attitude, feelings, and strive towards goals. Descriptive survey method with a four-point likert scale-designed questionnaire was used to elicit information used for the study. A total population of one hundred out of two hundred and thirty-six non-Igbo speaking students in various departments offering GS 208 at the University of Nigeria Nsukka campus was used for the study. The study adopted random sampling technique in obtaining a representative sample of the population for the study. Descriptive statistics was employed to analyze the data that was collected for the study. Findings revealed among other things that; some Igbo lecturers do not have the necessary equipment to motivate the students and this invariably makes the teaching too abstract for easy assimilation. Again, a lot of these students see the study as an academic venture that cannot take them beyond the University environment. The researcher recommends that; the non-Igbo learners' need to be equipped and motivated for effective communication. Finally, simplification of teaching approach should be made to enhance students' interest towards learning.

Keywords: Attitude, Learning, Language and Igbo Language

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Udensi, Peace Ebere

Mmegbu Na Nhazi Dịka O Siri Metụta Ndi Igbo Na Naijiria

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Ndi Igbo bu otu agburu di n'ala Naijiria. Ha bi na mpaghara owuwa anyanwu Naijiria. Ndi Igbo bu mba gbasiri ike. Ha na-adi uchu n'ihe niile ha na-eme. O na-adi ka ha na-ahuta onwe ha na a na-emegbu ha emegbu n'obodo Naijiria n'otu esi eke oke, ya na ihe ndi ozogasi. Ndi nchocha ga-eme nleghari adim were mee nchocha a. Nchocha ga-abukwa n'akuku Igbo niile ka a ga-eme ya iji nweta usa nye isiokwu a na-ekwu maka ya. Nchocha ga-agba ajuju onu nye mmadu ole na ole iji ma uche ha gbasara isiokwu a. A ga-eji ajuju nchocha abuo na uma-okwu abuo were mee nchocha a. Nchocha a ga-enye aka ime ka a mara onodu ndi Igbo no n'obodo Naijiria. O ga-enyekwa aka na nhazi nke e kwesiri ihazi Naijiria ka obi were di onye obula mma, ka aghara imegbukwala akuku ufodu na Naijiria. Nchocha ga-ewere steeti ise bu ndi Igbo kpomkwem mee nchocha nke gunyere Anambara, Abia, Ebonyi, Enugwu na Imo steeti; ma serekwa mmadu iri ato na steeti o bula mee nchocha. Nke putara onu ogu mmadu nari na iri ise. A ga-ejikwa miin na ndipu izugbe hazie njumaza ma werekwa t-teesti hazie uma-okwu. Nchocha tuleghariri usa nchocha ma choputa na a na-emegbu ufodu mpaghara di na Naijiria ma ndi ahu bu ndi Igbo. Achoputara na o bu kamgbe aluchara agha nke daputara na Naijiria ebe ndi Igbo na ufodu ndi agbataobi ya choro ka ha noro onwe ha ghara abukwala otu n'ime ndi Naijiria. Nchocha kpokotara nchocha ya site n'ibunye uche ihe a ga-eme ka nhazi a nwee isi ka udo were laghachi azu n'obodo Naijiria.

Igodo Okwu: Mmegbu, ndi Igbo, onodu, uchu, na nhazi

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Udeze, Chinenye

The Igbo's Attitudes, Beliefs and Ethnic Identity to the Globalization of the Igbo Language

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Nneoma Chinemerem Udeze

Department of Linguistics, Nnamdi Azikiwe University, Awka, Nigeria

This paper focuses on the attitude, belief and ethnic identity that Igbo people have towards the globalisation of their language because it has been undermined such that they take little or no pride in their language and prefer to be identified with foreign languages. This is because it is believed that one who speaks foreign language/s belongs to the high class of the society. Due to the above, in Igbo land, most children and even adults can neither hear nor speak the language in the Igbo environment talk less of those living in diaspora. This attitude on Igbo language poses a great threat on the endangerment of Igbo language resulting from devaluation coming from certain groups/families. This paper therefore is set to explore the extent to which these attitudes, beliefs and ethnic identity has affected the growth and development of Igbo language and discuss avenues to ameliorate the situation outlined above as well as prosper useful suggestions for the globalisation of Igbo language. To do the above, there will be a review of related literature to widen the scope of the subject matter/study and useful data will be collected and analysed through the use of questionnaires to ascertain the extent of the threat on the endangerment of the language and ways to improve on it. The findings will reveal the on the ground state of the language in question. The study when concluded will be of great use to the speakers of the language, the government and the society at large as useful suggestions will be made for the globalisation of Igbo language. It is also recommended that other researchers should key into similar researches to see that the state of the extinction of Igbo language be put to a stop.

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Udoye, Rita Nneka

Impact of Internet Marketing on the Performance of Small and Medium Scale Enterprises in Asaba

School of Business Education, Federal College of Education (technical), Asaba, Delta State

The study sought to investigate the impact of internet marketing on the performance of small and medium scale enterprise (SMEs) in Asaba Urban. Internet as a marketing tool provides significant opportunities for companies to seek and adopt innovative practices in order to address the increasing demands for consumers. The study objectives were to establish the extent of internet marketing application by SMEs in Asaba Urban, to determine the challenges faced in implementation of internet marketing by SMEs in Asaba Urban. The research was a descriptive survey and used a sample size of 149 SMEs. The wait and take approach yielded a return rate of 87% representing 130 retrieved copies used for data analysis. Primary data was collected using questionnaires from the top management of the SMEs and was analyzed using mean and standard deviation. Pearson product moment correlation was used to ascertain the reliability of the instrument which yielded a correction coefficient of 0.76. The findings of the study showed that internet marketing was used at a low extent, and that certain challenges affected the SMEs ability to apply marketing. Most SMEs agreed that the greatest challenge in application of internet marketing was the fear of losing their current customers who were not able to access internet. The lack of finances to invest in internet marketing integration as well as lack of skilled IT personnel topped the challenges highlighted in the study. Internet marketing had a position impact on the performance of SMEs. Use of electronic mails and websites were the least applied forms of internet marketing. There was increase in profitability, increased market share and an ability to expand their market growth. The firm's image was enhanced, an increased competitive

advantage as well as more loyalty and access to new marketing as impact of using internet marketing by these SMEs.

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Ugbor, Gloria Ngozi

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Ugwonna, Grace Ogechukwu

Voter Apathy in Igbo Land: Implications For Igbo Leadership

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Voting in elections constitute the most important form of political participation in democracy. This gives the masses the mandate of choosing their leaders for effective propagation of democracy. However, available evidence have shown that between 1999 and 2019 general elections in Nigeria, particularly in the south Eastern part of the country- the Igboland suffered low voter turnout. This incidence negates the Igbo worldview of the principles of representative democracy and republicanism. It is also a reflection of the deteriorating state of Igbomans statesmanship. This situation, if not checked could impede the developmental stride of Igboland. Against this backdrop, this paper explores the extent to which voter apathy undermines political leadership in Igboland. In this regard, basic concepts, such as voter apathy, leadership, political participation, and democracy, are properly articulated. The paper equally explores relevant theoretical positions. Also, the challenges that voter apathy poses to democracy, as well as its implications to Igbo leadership, are discussed with a view to revitalizing the collective conscience of the Igbo world. Based on this premise, suggestions are made for enhancing effective representation through popular voting in Igboland.

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Ugwuja, Alex Amaechi

Explosive Remnants of War and the Igbo in Post-War Nigeria

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Landmines, bombs and other explosives were significantly employed for offensive and defensive purposes by both sides of the Nigerian civil war. Most communities of Igboland, the main theater of the war, were heavily mined during the war. However, at the cessation of hostilities in 1970, most of these landmines and other explosive remnants of war were neither removed nor destroyed. Between 1970 and 2015, about a thousand people are estimated to have lost their lives or been injured by these explosives. Access to land – for farming, industrial and residential purposes -- have also been hampered by these unexploded remnants war; most of these lands have been dubbed ‘evil forests.’ Employing the qualitative research method – participant observation, analyses of archival information, among others - this study examines how unexploded remnants of war have affected the Igbo in post-war Nigeria and the efforts made by successive governments of Nigeria to demine these explosives.

Keywords: Biafra War, Unexploded Ordnances, Igboland, demining, explosives

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Ugwuoke, Priscilla Ebere

Usoro Fomula N'ikuzi Na Omumu Omenala Igbo N'Ogo Sekondiri Junio (Formulae and Strategies for the Teaching and Learning of Igbo Culture in Junior Secondary Schools)

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Ndi Igbo bu ndi e ji omenala di iche iche mara. Omenala bu akwara nke jikoro ndi Igbo onu. Nke a mere na ha na-ebido mgbe amuru nwata n'ala Igbo jiri omenala na-egosiputa ihe niile eji anabata nwa n'ala Igbo. Site Ubochi amuru nwata n'ala Igbo, ana e ji usoro fomula di iche iche akuziri ya omenala. Fomula bu usoro di iche iche na-enye aka maka ncheta ihe. N' ala Igbo e nwere otutu fomula nke na-enyere umuaka na ndi okenye aka maka ncheta ihe, O bu ya mere na n'ime nchocha a, Onye nchocha lebara anya n' otutu fomula Igbo di iche iche nke eji akuziri umuaka omenala Igbo ka ha gasei bara onye nkuzi na umuakwukwo uru maka nkuzi na omenala Igbo n'ogo sekondiri Junio. Udi fomula ndi nchocha lebara anya n'ala Igbo bu fomula n' udi egwu ogugu, fomula aha, fomula ode/ ntunyere na fomula eserese. Ndi nchocha jiri usoro atutu mbamuru were nyocha ihe omumu a nchocha gosiri na fomula na-enye aka maka ige nti nke Umaka, o gosikwara na fomula Igbo na-eme ka onye nkuzi na nwata akwukwo chokolata ihe Omumu n'usoro di nkenke Ozokwa fomula na-enye aka maka nkwaputa okwu, ncheta ihe etu okwesiri na ijkwaba ihe omumu ka o biri n' uburu. O na-eme ka nwata huta uwa karia ka o maburu ya mbu nke ga-eme ka nwata mata ihe gara aga norokwa n' ihe gara aga were n' ahuta ihe ga-abia n' ihu. Ndi nchocha na enye aru ndi a n'ezinaulo di iche iche mejuputara ala Igbo agba mbu nye umuaka nkwardo site na-ikuzi umuaha omenaala ndi obodo ya ji biri. Nke ozu, ndi ochichi Goomenti ga-agba mbu ikpalite mmuo umuakwukwo na-amu asusu Igbo n' ulokwukwo site n'izu ha n' ulokwukwo n'efu. Igodo okwu- omenala, Fomula, Nkuzi ndi Igbo.

Igbo people are known for displaying different aspects of culture. Culture is the vein that holds the people together. This is why they use their culture in displaying birth rites. Beginning from childbirth, the Igbo people use different types of formulae in teaching them their culture. Formulae are learning techniques that aids retention or retrieval of information in the human memory. In Igbo society, they have different types of formulae that help children and adult alike in encoding any given information. It is on that note that the researchers studied different Igbo formulae that the Igbo people use in teaching their children the Igbo cultures and considered how they can be useful to the teachers and the students in junior secondary schools in the learning of the Igbo culture. These types of formulae the researchers use are music formula, Name formula, ode formula and model formula. These researchers used functionalism theory in analyzing these formulae. The findings of this study reveals that formula helps in creating attention for the children, it also reveals that Igbo formulae help the students and the teachers in organization of ideas. Furthermore, formulae help to effectively verbalize, visualize and consolidate information. The study equally reveals formulae enlarges the world of children and enables both children and adult learn from the past and anticipate the future. The researchers also suggest that families in Igbo society should encourage their children to learn Igbo culture by teaching them different aspects of culture. Finally, they suggested that government should help in their own way in encouraging the students of Igbo culture by giving them free education.

Keywords: culture, Teaching, Igbo history and literature

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Ugwuoke, Priscilla Ebere

Mmetuta Mmasị Ụmụakwụkwọ N'Ọmụmụ Omenala Igbo N'Ụlọakwụkwọ Sekọndrị Dị N'Okpuru Ọchịchị Ime Obodo Nsukka

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Nchọcha a lebara anya n'inyocha Mmetuta mmasị ụmụakwụkwọ n'omumụ omenala Igbo n'ụlọakwụkwọ sekọndrị dị n'okpuru ọchịchị ime obodo Nsukka. Ndị eji mee nnwale ngwaa nchọcha bụ ụmụakwụkwọ di iri abụọ (20) n'ọnuọgụ e si n' ụlọakwụkwọ di na mpaghara Uzo-Uwani esoghi n'ebe nchọcha họtuta. Ọmumụ omenala Igbo n'alazị azụ. Ndị nchọcha lebara anya n'ihe ndị a; ka agwa nne na nna si adoghachi mmasị ụmụakwụkwọ n'ebe imụ omenala Igbo di, ka enweghi ezigbo ngwa nkuzi omenala Igbo si emetuta ọmumụ omenala Igbo. Ndị e jiri mee nchọcha bụ ụmụakwụkwọ ndi nọ n'ogo sekondrị nke abụọ (JSS II) di puku abụọ, nari iteghete, iri isii na abụọ (2,962) na ndi nkuzi asusụ Igbo di iri ato. Ndị nchọcha gbasoro usoro sovee nkowa mee nchọcha a, ma jiri miin na ndipu n'izugbe (standad divieshonu) hazie ya. Ajuju nchọcha abụọ na ụmaokwu nchọcha abụọ a nwalere n'akara ntu 0.05 bụ nke e guzobere maka ya bụ ọrụ nchọcha. Ngwa nchọcha bụ Ajuju Nnwale mmasị n'omumụ asusụ Igbo (ANMNOAI), nwere ajuju iri na asato n'onuogụ. Ndị ọka mmuta ato nọ na ngalaba Nka Mmuta na "Measurement na Evaluation" nyochara ngwa nchọcha e ji mee nchọcha a ma huta /kwete na ọ dabara na nchọcha e ji ya eme. Nchọcha a gbadoro ukwu n'ihe omume nke a nora n'ulo akwukwo esoghi n'ebe nchọcha, nke nyere akara 0.78 E ji tumbom tumbom họtuta onu ogu umu akwukwo JSS II di otu nari na iri abụọ (120) maka nchọcha a. Nchọcha a bụ nke metutara klasị abụọ dikoro onu. . Na nchikota data, e ji miin na ndipu n' izugbe (standard deviation) zaa ajuju nchọcha ebe e ji ANCOVA nwalee uma okwu nchọcha. Mputara ihe a choputara gosiri na: Omenala Igbo na-alazị azu maka na umuakwukwo na-akwu nha ma ha suo asusụ Igbo n'ulokwukwo, Ndị nkuzi anaghi eji ngwa nkuzi dabara adaba akuzi ihe. Otutu ndi nkuzi amaghi etu esi akalite mmuo umuakwukwo n'ebe omenala Igbo di, umuakwukwo anaghi aga njem mmuta n'ebe ngosi ihe omenala Igbo di, Otutu ndi nne na nna anaghi azutara umu ha akwukwo ogugu Igbo nke ha ji ekwe ka umu ha suo asusụ Igbo n'ulo. N'ikpeazu, ndi nchọcha deputara atumatu na aro nke gbadoro ukwu n'uzo a ga-esikwalite mmasi na mmeta nke oma umuakwukwo n'omenala Igbo.

Igodo Okwu: Mmetuta, Mmasị, Ụmụakwụkwọ, Omenala Igbo

Abstract

The study examined the influence of interest on secondary school students' achievement in Igbo culture in Nsukka Local Government Area in Enugu State, Nigeria. Survey research design was used. Two research questions and two hypothesis tested at 0.05 level of significance were formulated to guide the study. Instruments used for data collection were Igbo culture interest inventory (ICII) comprising of eighteen questions which gave a reliability index of 0.78. The instruments were developed by the researcher and validated by experts in Arts Education Department, and Measurement and Evaluation Department, Faculty of Education, University of Nigeria, Nsukka. The study was carried out with twenty (20) students in a Secondary School, in Uzo-uwani Local Government Area different from area of study, with one hundred and twenty students randomly selected from two intact classes. Mean and standard deviation were used to answer the research questions while analysis of covariance (ANCOVA) was used in testing the hypotheses. The findings

revealed that : Knowledg of Igbo culture is going downbecase students pay fine for speaking Igbo in the school , Teachers do not use appropriate teaching aid in teaching Igbo culture,Some teachers fail to motivate the students in cultural practices lack,They don't go to escurtion were Igbo artifacts are found,Most parents fail to buy Igbo language teyt books for their children,and even restrict them from speaking Igbo language at home.The researchers made suggestions and recommendation based on strategies for promoting students interest and achievement in Igbo culture.

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Ugwuoke, Priscilla Eberé

Non-Metaphorical Objects as Alternate Means of Literary Communication in Selected Chukuezi's Plays

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Mobility, as a discourse, is gradually gaining ground across the globe in different concepts. Literary scholars, as the eagle eyes of their times are never left out in the business of information mobility, especially as it concerns the ideas recreated in their society. Hence, effective means of communication has become the preoccupation of many literary scholars. The need to explore where the burden of information mobility lies in the literary arts becomes pertinent among literary critics and beyond. Our study sets out to examine the positions of non-metaphorical dramatic objects in selected Chukuezi's plays; *Udo Ka Mma*, *Aku Fechara* and *Akwa Nwa*. The objectives of the study are; to identify these objects, and how they are employed to influence, move or communicate the intents of the plays to their audience. Our theoretical frame work is based on the viewpoint of the theatre semiotics, according to which every part of a play is relevant in the actualization of the complex whole called the text. Our findings show that dramatic objects are not mere symbols for stage beautification or projection of literary aesthetics. They are objects that can connect a text to its audience (the society). They are capable of communicating the obvious and implied themes of the text, illuminate, and illustrate the content and context of a text for a maximum benefit in the society. In other words, language is not the only means of moving information (mobility) from the text to the audience. Non-metaphorical dramatic objects, as part of the complex whole of the system called drama, can be very relevant in the mobility of ideas in a literary work

Keywords: communication, dramatic objects, (prop), non-metaphorical

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Ukaegbu, Eunice Kingsley

Error Analysis of the Subtitles of Igbo Nollywood Movies

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Nollywood has diversified into producing more media content in the Nigerian National languages, hence, the production of movies in Igbo, which are essentially sourced from the Igbo traditional root; they showcase beliefs, values and culture. However, to enable non-native speakers of the language

become participatory in the discourse of the movies, subtitles are provided in English. These subtitles are full of incessant degrees of avoidable errors, and these blunders, which are done in English Language, affect the linguistic sensibilities of viewers. It is not enough that the industry should only be concerned with the visual quality and thematic thrust of the movies; they should also pay attention to the grammar and semantic appropriateness of what is subtitled semantic content is often lost in the Igbo to English translation, through these continuous errors, hence, revealing lack of expertise in translation and use of English. The study therefore, tries to evaluate and discuss specific subtitling problems in the framework of Error Analysis, using Content Analysis method. It examines the issues relating to language, linguistics, translation and understanding in respect of this genre. Data for this study will be drawn from ten Igbo Movies, and a content analysis of the subtitle translations from different producers will be analyzed, with the aim of capturing these idiosyncrasies that are not person-specific, but a popular culture in Igbo movie production. It is expected that at the end of this study, the findings will show different subtitling errors made in translation, which include outright disregard for the basic rules of concord, semantic misapplication, spelling errors, wrong lexical choice, malapropism, stylistic infelicities, among others. The study, therefore, recommends that Igbo movie producers employ the services of Igbo linguists and translators, whose expertise is unending in this regard, to achieve higher success.

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Umego, Nneka L.

In the Realms of Both the Sacred and the Profane: The Njoku and Mmaji Institutions amongst the Owere Igbo

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By virtue of the ecology of the thick, evergreen rain-forest ecological zone in which their homeland is located in the lower portion of the Niger basin, the Igbo are natural cultivators. Land cultivation is the mainstay of the Igbo cultivation-based agricultural economy. Chief among the crops that they domesticated and cultivated for consumption is the yam—botanical name: *Dioscorea cayennensis*. This study proposes to investigate how the Owere Igbo evolved the gender-derived binary social institutions of the Njoku and Mmaji that revolve around yam, their principal economic crop, its cultivation and consumption through the medium of Ahianjoku, the spiritual Deity to whom they ascribe every and all things about the yam crop. The study also proposes to showcase the intricate place and role of religion, as can be found in the social thoughts of Emile Durkheim, amongst the Owere Igbo viz-a-vis the ecology of the Igbo homeland, and the social structure they evolved over the course of time by virtue of their interactions with the ecology of that homeland. The outcome will be fascinating and revealing, regarding the core role of religion in the social structure of a people who are, though religious, at the same time not theocratic in their practice of authority.

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Umejiaku, Nneka Obiamaka

Appraisal of the Rights of Children in Correctional Institutions: Security Threat to Southeast in Nigeria

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This study examines the violation of human rights of children in correctional institutions in Nigeria. A correctional institution reforms children within the juvenile justice system; a track within the criminal justice system that has the role of protecting children in conflict with the law, children that are beyond parental control, and children that need care. This study is imperative, because of the incessant crime that is prevalent in the Southeast. The fact remains that insecurity will continue until the issue of dearth of Remand Home is handled and effective reform embarked on .This work x-rays the legal and institutional frameworks that provide for the rights of children in the system. The work observes that violation of the rights of the child within the system can be traced to dearth of remand homes. Findings reveal that there are no functional remand homes in South East, Nigeria. Hence, many children that come in conflict with the law are thrown to adult correctional institutions (prisons) where they are violated and abused by adult inmates. Hence, instead of reformation and rehabilitation, we have youths that indulge in so many vices, such as kidnapping, human-trafficking, etc. The study employed advanced triangulated mixed-method criteria that involved the use of questionnaire to collect qualitative data from the field. The methodology used is doctrinal, comparative and analytical in scope. The study recommends that Ndi Igbo should mobilize and collaborate with the Government to build functional remand home like the West, review of relevant laws, such as Child Right Act, 1999 Constitution, and Evidence Act as very imperative.

Keywords: Rights, Children, Remand Institutions and Juvenile Justice Administration.

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Umejiaku, Nneka Obiamaka

Advocating for the Protection of the Rights of Children and Women in Nigeria: An Appraisal

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The protection of children and women’s rights in Nigeria is critical, partly because they are the most vulnerable set of human beings, and partly because to make impact if the rights of these vulnerable ones must be protected. The aim of this study is to advocate for the protection of children and women, due to incessant violence meted against them. The work examines the rights of women and children by x-raying the various legal and institutional frameworks, as well as dangers posed by taking the rights of children and women for granted. Furthermore, the work analyses factors that inhibit their protection and proffers viable solution. In this paper, we adopt the doctrinal method of legal research. The study discovers that children and women are exposed to systematic violence throughout their lives, such as abortion, excision, child labour, sexual violence, child pornography, domestic violence, etc. Hence, abuse of children and women’s rights not only harms them physically, but psychologically, too. Furthermore, the work finds inherent lapses in our legal framework, which act as drawbacks to the realization of their human rights, particularly section II of the 1999 Constitution and other relevant legislations. Accordingly, the work recommends, among others, the eradication of factors that promote child and women abuse and review of relevant laws.

Keywords: rights, child, children’s rights, human rights, women’s rights

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Umeodinka, Aloysius U.

Holophrastic Utterances: Types and Meaning Dimensions in Igbo

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Linguistics, in its study of language, brings out the essential role that communication plays in the daily lives of human beings, particularly as revealed in semantics, the study of meaning. These meanings have as much different shades as they are used for interaction at the different levels of word, phrase and sentence. It is against this background that this paper focuses on “Holophrastic Utterances: Types and Semantic Dimensions in Igbo”. One of the objectives of the study is to make known the meaning of adult holophrastic expressions. The study is also purposed to categorize such utterances, reveal their contexts of usage and their dimensions of meaning in Igbo. The approach adopted for the study is descriptive, and the Use Theory of Meaning guides the study. The research discovers that adult holophrastic utterances go beyond the involvement of children’s type of simple one-word utterances used in their stages of development to embrace the use of such single words by adults to reveal the social or common background they share in their interactional relationships. It is the expression of a complex of ideas in a single word or in a fixed phrase. The holophrastic utterances have been discovered to be classifiable into interrogative, affirmative, consolatory, greeting, appeal, appreciative, disapproval, advisory, imperative and condemnation. It has also been found out that the names of the different classes are synonymous with their contexts and purposes of employment in communication. Also found out is that their dimensions of usage can be overlapping and are not always fixed.

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Umo, Uju Clara

Adimire Usoro Nkuzi Mmekorita Na Mmeta Nke Oma Umwakwukwu Sekondiri N’Abu Ederede Igbo

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Nchocha a bu maka ichoputa ka usoro nkuzi mmekorita si di ire n’ikwalite mmeta nke oma umwakwukwu sekondiri n’abu ederede Igbo na Zonu Mmuta Nsuka na Steeti Enugu. Udi nchocha nleko ka a gbasoro mee nchocha a. Nke e ji kpomkwem bu nchoputa na tanyere nnwale nganihu na nnwale ndinazu. E ji usoro nsere nhatanha sere uloakwukwu ano maka nchocha a. Uloakwukwu ano ndi a sitere n’okpuru ochichi ime obodo ato e nwere na Zonu Mmuta Nsuka. Ha gunyere Igbo-Etiti, Nsuka na Uzo-Uwani. Umwakwukwu sekondiri ukwu nke abuo onuogu ha di otu nari na iri asaa na asato (178) ka e ji mee ya bu nchocha. Otu ajuju nchocha na otu umaokwu nchocha duziri nchocha a. Nchoputa e nwetara gosiri na umwakwukwu ndi e jiri usoro nkuzi mmekorita kuziere abu ederede Igbo ka mee nke oma karja ogbo ha ndi e jiri usoro nkuzi okpu wee kuziere. N’ihi ya, otu n’ime aro a tury bu ka ndi nkuzi asusu Igbo gbaa mbo jiri usoro nkuzi mmekorita na-akuzi abu ederede Igbo maka na o ga-enye aka n’ibelata ujo umwakwukwu na-atu abu ma sikwa etu a kwalite mmeta nke oma umwakwukwu n’ihe omumu abu ederede Igbo.

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Umo, Uju Clara

Voter Apathy in Igbo Land: Implications for Igbo Leadership

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Voting in elections constitute the most important form of political participation in democracy. This gives the masses the mandate of choosing their leaders for effective propagation of democracy. However, available evidence has shown that between 1999 and 2019 general elections in Nigeria, particularly in the southeastern part of the country, the Igboland, suffered low voter turnout. This incidence negated the Igbo worldview of the principles of representative democracy and republicanism. It was also a reflection of the deteriorating state of Igboman's statesmanship. This situation, if not checked, could impede the developmental stride of Igboland. Against this backdrop, this paper explores the extent voter apathy undermines political leadership in Igboland. In this regard basic concepts, such as voter apathy, leadership, political participation, and democracy are properly articulated. The paper equally explores relevant theoretical positions. Also, the challenges that voter apathy poses to democracy, as well as its implications to Igbo leadership, are discussed with a view to revitalizing the collective conscience of the Igbo world. Based on this premise, suggestions are made for enhancing effective representation through popular voting in Igboland.

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Unaegbu, Jephthah
Burial Rituals and Widowhood in Igbo Culture: The Changing Trend
Principal Cinematographer, Institute of African Studies, University of Nigeria, Nsukka

Against the background of the incursion of Western cultures into the Igbo belief in the continuity of birth, death and rebirth and the reality of the unseen world, this paper examines the changing trends in Igbo burial rituals and the politics of after-death in Igbo culture. The paper utilizes the primary (oral interview), participant observation and secondary (documentary) sources of collecting data. The paper explores the pre-contact Igbo rituals of burial and widowhood, including pre-contact rituals for suicide cases, murder cases, infant mortality, and burial rituals of chiefs, old men or those who died of illness; the factor of reincarnation as influencing ancient beliefs about death; and the factor of the concept of death in naming. An exploration of the changing trends for each of the cases mentioned above is also carried out. It was discovered from those interviewed that many of the pre-contact Igbo believed in reincarnation which influenced how every death was seen. It was also discovered that the pre-contact Igbo believed that a person who commits suicide will never be at peace with himself, his community, relatives and most importantly, the gods, and that his body was only touched by strangers; that the Igbo celebrates death as they do life; and that the *Umuokpu* influences how a widow observes her mourning period, amongst others. The researcher shows that with westernization, there is an attenuation of the former stern discipline observed in mourning practices as there are relaxations in burial traditions and feelings about death.

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Urama, Evelyn Nwachukwu
International Migration, Xenophobia and the Victimization of Igbo Migrants/Nigerians,
Department of English and Literary Studies, Alex Ekwueme Federal University Ndufu-Alike Ikwo

It is an established fact that people move from one place to another in search of opportunities. Some migrate from rural areas to urban areas within their countries while some migrate to other countries to live and work. The Igbo people of Eastern Nigeria (NdiIgbo) being business-oriented are marked by migration, and most families in Igboland have ties in many countries abroad. The Igbo people travelling and settling outside their base in Nigeria and other countries of the world has raised this common expression, 'wherever you go and there is no Igbo man, run for your life for the place is not safe for human habitation.' They usually settle where they migrate to, build houses, rear children, do their businesses and establish developmental projects. Indigenes of other places they migrate to in Nigeria as well as citizens of countries they migrate to place negative labels on them, attack them and

their businesses and even ask them to leave after they have developed their places, This study exposes the victimization of Ndilgbo in other parts of Nigeria as well as other countries, especially as it is portrayed in the recent xenophobic attacks on Nigerians in South Africa. It aims at advocating for Ndilgbo to be conscious of security risks and think more of how to carry back their developmental projects to Igboland.

Key words: Igbo people, migration, negative label, insecurity, xenophobia and development

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Urama, Johnson Ozoemenam,

Sky-Related Rituals, Festivities and Calendar of Parts of Igbo-Speaking People of South-eastern Nigeria,

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The cultural astronomy of Igboland is rich in mythic figures, cosmology, cosmogony and divination methods that utilize observations of celestial bodies, and many other sky-related beliefs and traditions. The sky entities manifest natural and supernatural power and the feeling this power inspires is reverence and fear. The sun, the moon and the stars are therefore perceived in their powerful, vital, beneficial or harmful aspects. In many places in Igboland, the general life of the community still largely hinges on the lunar calendar and the people look up to the king-priests who determine agricultural seasons based on this traditional calendar. Such festivals like the new yam festival, cult or masquerade initiation, burial and funeral ceremonies, etc. are therefore programmed on astronomical observations. These astronomical signs include the appearing of the new moon, sunrise or sunset, and the appearance of specific stars. In this paper, we investigate some aspects of the culture and traditions of the Igbo-speaking people of Nigeria. The paper is based largely on oral interviews, published works of anthropology, arts, archaeology, religion etc., as well as some unpublished ethnographical report

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Uwah, Innocent Ebere

Made in Nollywood Igbo Elders and Narrative Mythologizations: Contesting Characterization, Identity and Culture of Screen Representations

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The Nigerian film industry does not only impress viewers with dazzling spectacles, but confronts them with images of apparent happenstances in the society. Looking at its trend in representations, one would argue that it thrives by exploring the boundaries of acceptable and unacceptable behavioral patterns of individuals in communalistic communities. Particularly by reviewing screen depiction of elders in Igboland, this paper contests their characterization as being somewhat ambivalent and misleading. Subjecting a number of Nollywood films to textual analysis here, therefore, it argues that it is hightime stakeholders in the popular Nigerian film industry used their arts to address social realities creatively than stereotypically. A situation where being an elder in Igbo society is constantly framed as being devilish is not only a dent on the culture of the Igbo society but smarcks of wrong ideological underpinnings shrouding productions in the industry. Thus, this paper examines the collective identity of the elders, popularly called Ndi-ichie, depicted often in Nollywood mainly as red-cap chiefs vi-à-vis their role in society in the light of African cosmology. In other words, the advocacy this paper makes is not on debating the right of filmmakers to imaginatively shift away from reality in telling stories but on how film arts, hinged on social realities, can frame make-beliefs to convincingly elicit pleasure in audiences. Thus, it is hoped that contesting the misguided narrative mythologizations around the identity construction of elders in Igbo society will not only help to shape understanding regarding them but also contribute a voice in interrogating ambivalent stereotypical impressions regarding issues in Igbo society generally.

Keywords: Nollywood, Nigeria, red-cap chiefs, modernity, crisis

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Uwakwe, Akachi Faith

Onye Chefuru Oji Chefuru Ndụ Asụsụ na Omenaala Igbo: The Sharp Decline of The Kola Nut Ritual as a Mirror Image of the Fate of Igbo Language and Culture

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Aba

The purpose of this paper is to share the writer’s casual observation and empirical evidence that indicate a steady decline in the frequency, length, linguistic quality and communicative potency of kolanut rituals among Ndilgbo as the second decade of the 21st Century sets in. The paper makes a compelling argument that the growing decline of the kolanut ritual strongly mirrors the neglect of the Igbo language by its owners and attempts to isolate the major factors responsible for the decline, one of which is undue imposition by Christian ministers. It avers that attempts to reinvigorate the Igbo language would achieve greater impact if they are anchored on deliberate efforts to revamp and sustain Igbo rituals and practices – such as the kolanut ritual - that are potent enhancers of Igbo linguistic skills and cultural identity while being innocuous as far as the divide between Christianity and Traditional Religion is concerned. On that basis, it proffers some suggestions for the re-enthronement of the kolanut ritual among Ndilgbo. The paper floats a kite in conclusion: If we are to consult our ancestors who once intoned that ‘He who brings kola-nut brings life’, they would most likely say to us today that ‘He who shuns kola nut shuns life, Igbo life, Igbo language and Igbo identity’!

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Uzoka, Ngozi Chisom

Appraisal of the Rights of Children in Correctional Institution: Security Threat to Southeast in Nigeria

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This study examines the violation of human rights of children in Correctional Institutions in Nigeria. A correctional Institution is one that reforms children within the juvenile justice system, where the juvenile justice system is a track within the criminal justice system that has the role of protecting children in conflict with the law, children that are beyond parental control and children that need care. This study is imperative because of the incessant crime that is prevalent in Southeast. The fact remains that insecurity will continue until the issue of dearth of Remand Home is handled and effective reform embarked on .This work x-rays the legal framework and institutional framework that provide for the rights of children in the system. The work observes that violation of the rights of the child within the system can be traced to dearth of remand

homes. Findings reveal that there are no functional remand homes in South East in Nigeria. Hence, many children that come in conflict with the law are thrown to adult correctional institutions (prisons) where they are violated and abused by adult inmates. Hence, instead of reformation and rehabilitation, we have youths that indulge in so many vices, like kidnapping, human trafficking, etc the study employed advanced triangulated mixed method criteria that involved the use of questionnaire to collect qualitative data from the field. The methodology used is doctrinal, comparative and analytical in scope. The study recommends that Ndi Igbo should mobilize and collaborate with the government to build functional remand homes like in the West, Review of relevant laws, like Child Right Act, 1999 Constitution, and Evidence Act, is very imperative.

Keywords: rights, children, Remand Institutions and Juvenile Justice Administration.

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Uzoka, Ngozi Chisom

An Overview of Social Media Related Cybercrime and Legal Remedy

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The internet, with its open system design and emphasis on ease of communication, presents a particularly difficult balancing between criminal actions and authorized use. The emergence of various social media platforms has created an enabling environment for an increase in cybercrimes. This work was motivated by the fact that what constitutes cybercrime is inexact, because of a lack of consensus of what should be included in the measurement. This paper presents the various ways cybercrimes are carried out on different social media platforms. This poses a challenge, as there are no identification verification processes. The purpose of this paper is geared towards determining to what extent the exponential growth in social media usage has facilitated cybercrime. In this paper, we adopt the doctrinal method of legal research. The paper finds that anonymity, low cost and ease of operation on social media platforms have made it increasingly an attractive place to do business. The paper finds that the threat of cybercrime can be greatly minimized, by creating awareness of such crimes. The paper concludes, stating that there is need for the development of a cybercrime-related legal framework. It recommends, among many options, that sharing personal information/data should be avoided on social media platforms.

Keywords: Social media, cyber crime, internet crime, cyber security.

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Uzoka, Ngozi Chisom

Advocating for the Protection of the Rights of Children and Women in Nigeria: An Appraisal

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The protection of children and women's rights in Nigeria is critical, partly because they are the most vulnerable set of human beings, and partly because the Igbo nation will not make impact if the rights of these vulnerable ones are not protected. The aim of this study is to make advocacy for the protection of children and women because of incessant violence meted against them. The work examines the rights of women and children by x-raying the various legal and

institutional frameworks, as well as dangers posed by taking the rights of children and women for granted. Furthermore, the work analyses factors that inhibit their protection and proffers viable solution. In this paper we adopt the doctrinal method of legal research. The study discovers that children and women are exposed to systematic violence throughout their lives such as abortion, female genital mutilation, child labour, sexual violence, child pornography, domestic violence etc. Hence, abuse of children and women's right not only harms them physically but psychologically too. Furthermore, the work finds inherent lapses in our legal framework which act as drawback to the realization of their human rights particularly section II of the 1999 Constitution, and other relevant legislation. Accordingly, the work recommends among others, the eradication of factors that promote child and women abuse and review of relevant laws.

Keywords: rights, child, Children's rights, human rights, women's rights

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Wachuku, Ukachi

Ethnopragmatics of the Ojì Ritual Performance among the Owerri Igbo of South-Eastern Nigeria

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Among the Igbo, the kolanut (ojì) is surrounded by myth, legend and symbolism. Regarded as a sacred icon, it is a primary feature of every gathering of Ndi Igbo, and is celebrated in an elaborate ritual performance (igò ojì). Despite its importance in Igbo social life, however, it would seem that this custom is in danger of dying out under the influence of modernity (Onwu-Otuyelu, 2009). This study explores the role of the ojì ritual performance among the Owerri Igbo in the construction and expression of cultural identity, on the basis of Phinney's (1991) ethnic identity theory. In addition, on the basis of speech act theory (Austin, 1962; Searle, 1965), the study attempts a pragmatic analysis of the oral ritual performance. The method used is, therefore, a combination of ethnography and linguistic pragmatics (Hymes, 1964; Goddard, 2006; Duranti, 2011), in which samples of the ojì ritual performance are treated as oral texts. The study identifies and describes the principal components of the performances vis-à-vis Igbo culture, and discusses their implications in terms of communicative events that engender, promote and reinforce in the participants a sense of belonging to the group of Ndi Igbo, and a sense of separateness from other ethnic groups.

Keywords: ethnicity, Igbo culture, ojì ritual, oral performance, speech acts

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Wariboko, Christian

Di Bu Ugwu Nwanyi: Examining the Validity of an Old Igbo Aphorism in Modern Times

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Certain old and cultural axioms that sustain gender disparity among the Igbo of Nigeria are still far from being obsolete in the contemporary period. 'Di bu ugwu nwanyi,' which literally means 'husband is a woman's pride', is one of such Igbo aphorisms that frustrate efforts towards gender fairness among the Igbo in modern times. This saying elevates the status of the

husband as indispensable for the survival and pride of the woman, and devalues the woman as relevant only when attached to a man. Serious marital issues are swept under the carpet or unfairly judged in favour of the man. As a result, some women endure or are forced to endure gruesome abuse in their marriages, because of the grip of this maxim on the people. There is a plethora of other gender issues that have their root on 'di bu ugwu nwanyi.' This paper therefore will assess the relevance of 'di bu ugwu nwanyi' amidst the struggle for gender balance (inclusion) among Igbo gender scholars and advocates of gender equity in contemporary times. This qualitative study will adopt the phenomenological approach to research. Insights will be basically drawn from interviews, observations, oral histories and extant literature. Akachi Ezeigbo's Snail-sense feminism will be used as a theoretical framework for qualitative analysis of this paper. This aphorism, apparently, has to be reviewed, modified or even obliterated among the Igbo, in order to stop jeopardizing efforts for gender equity and justice and upgrade the status of Igbo women in line with global best practices on gender issues.

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