

ABSTRACTS IN ALHABETICAL ORDER

A-C (1-30)

1. **Climate Change and Food Security Challenges for Nigeria and the West-African Sub Region.**

Aboje, John Eche

School of Secondary Education, Vocational Education Programs.

Federal College of Education, P. M. B. 39

Kontagora, Niger State, Nigeria

Email: abojejohn@yahoo.com

(+234) (0)7066281856.

Changes in climatic conditions around the globe have led to global warming and extreme temperatures, drought, flooding and high incidences of pests and diseases resulting in crop and livestock losses including bio-diversity. Overall, climate change has been implicated in the current challenges faced round the globe in areas of food production. These global experiences pose severe consequences for the developing countries, most especially Africa and the West African sub-region with hunger, poverty and food security challenges. While it is difficult to easily understand the overall effects of climate change on our food supply systems, it is evident that land cropping, livestock production and fisheries are all dependent on specific aspects of climatic conditions. For example, while increase in atmospheric temperature makes crops grow faster, extreme temperature conditions beyond crop optimum levels drastically reduce crop yield, especially in grains. Very warm global temperature has been blamed for shift in fish and shellfish species habitat ranges, disrupting natural ecosystems. To be able to deal with poverty, hunger and food insecurity, the region must adopt mitigation strategies. It must address limiting deforestation and avoiding the use of fire in forest management practices, encourage integrated crop livestock management systems, rainwater harvesting and efficient water management, improved drainage and irrigation systems, crop diversification and use of fast maturing varieties, conservation tillage, bio-diversity preservation and integrated pest management systems. Nigeria, the most populated country in black Africa, must join the rest of the world in tackling the adverse effects of climate change in order to preserve her food production systems, if she is to reduce poverty, hunger and food insecurity.

2. **Identity and Paternity Issues of the Offspring of Same-Sex and Spare-Sex Partners in South-Eastern Nigeria**

Adam, Ezinwanyi E.

Department of Languages and Literary Studies,

Babcock University, Ilishan-Remo, Ogun State

P.M.B. 21244, Ikeja, Lagos, Nigeria

Email: adame@babcock.edu.ng ezinwanyimark@yahoo.com

(+234) (0)8063533265, (+234) (0)8081095686

Tradition and cultural practices of Southeast of Nigeria provide indigenous solutions to specific health and social problems, such as impotency, barrenness, male-child-succession syndrome and others. Examples of such provisions are 'same-sex' marriage - women marrying women and 'spare' husband - a secret male sex partner who does the fertilization for the sole purpose of succession and inheritance. The result of the unions is the birth of children whose identity and paternity are often put in question, particularly in adherence to norms based on Anglo-American standards despite acceptable and recognized methods or strategies adopted by traditional Igbo society, which have been in practice even before colonization, to legally protect such children's paternities and self-identities. This paper is, therefore, a qualitative study of the identity and paternity of products of 'same-sex' marriage and 'spare' sex partners in Igbo society. It considers the clash between the indigenous African and Eurocentric models and practices of paternity and the impact on identified victims and society as portrayed in Vincent Chukwuemeka Ike's *Conspiracy of Silence*. The study adopts the descriptive and in-depth analytical methods and finds the literary approaches of feminism, psychoanalysis and new historicism very relevant. The paper finds some notions regarding the identity and paternity of the 'fatherless' as misguided and Eurocentric, and reasserts, according to accepted norms and tradition of the Igbo people, as found in existing literatures, persons not to be regarded as fatherless and whose paternity are never to be questioned. This paper stems from a research carried out as an African Humanities Program (AHP) Postdoctoral Fellow under the auspices of Carnegie Corporation, New York.

3. Peace Lovers versus Violence Advocates: Perspectives on the Nigeria-Biafra War (1967-70).

Agbasimalo, Ada Okere

CEO, Forest Dame Peace Initiative (FDPI)

Mangoro, Ikeja, Lagos Nigeria.

E-mail: nazor87@yahoo.com

(234+) (0)8033486984

Were the ancient Igbo a peaceful group? How did they resolve conflicts? What were/are the Igbo values and customs regarding violence? What is it about the Igbo that attracts violence to them? What solution? "Let me present an Igbo man in a practical manner. An Igbo man is a peace-loving man found at all nooks and crannies of the world. There is no place you go without finding an Igbo man either building the bridge of friendship or creating brotherhood and at the same time developing and contributing immensely to the socio-economic development of that area... Igbo man is not a troublesome man and not a man associated with violence; all he does is to enjoy his commerce and do his trading for the betterment of his family and society at large." - Rochas Okorochoa. **Channels Television**. Updated June 13, 2017. If the above quote is anything to go by, why have there been records of lingering violence against the Igbo? Could their love for peace be termed cowardice? Why have the Igbo been taunted that during the 1966 pogroms they did not put up any resistance, they just fled and are now claiming to be strong and resilient? Demographic data have shown that the Igbo are the most practical Nigerians in the sense that they are the only ethnic group with a considerably high presence in all parts of Nigeria and the Diaspora. If the Igbo adage "Ojemba enweghi iro" is true, how can peace lovers and violence be juxtaposed? This paper will attempt to find answers to some or all of the above listed questions, basing its findings on the personal experiences of a teenage girl

caught up in the cross fire of war and on social research. It is also expected to unravel the challenges of violence purportedly faced by a supposedly peace loving people, citing incidences from the Nigeria-Biafra civil war (1967-1970), as found in the following books: "The Forest Dames" by Ada Agbasimalo, "In Biafra Africa died" by Emefiena Ezeani, "Why We Struck" by Adewale Ademoyega and "Corporal Nwafor" by Nwoke and Ibe.

4. Marketing the Igbo Language: The Future is Here, Today.

Aghanya, Ikenna Obuneme

Federal Polytechnic, Oko

Anambra State

Email: iyke70@gmail.com

Website: www.printplusng.com

(+234) (0)8037057245

Recent Studies have shown that among the three major languages, Igbo language is the most neglected, due to the wrong attitude of the people who speak the language. This study centers on marketing the Igbo language to the international community. One of the three major Nigerian languages, the Igbo language is spoken by the Igbo, who occupy the South-East geo-political zone of Nigeria. The language is not fully recognized within the geo-political zone, not to talk of giving it any international recognition, because the Igbo do not give adequate attention to their language. In spite of the efforts of some notable Igbo language writers, among whom are F.C. Ogbalu, Nolue Emenanjo, Donatus Nwogu, Adiele Afigbo, this paper perceives that a lot still has to be done to promote the language. There is need to embark on more intensive mobilization of people to support the already existing groups in propagating the Igbo language. Meaningful Igbo write-ups and researches should be done and uploaded on the internet and published in reputable journals for easy accessibility of the language and related materials at any point in time. The Igbo language should be redefined and fine-tuned in a way that it will be acceptable to all and sundry. This paper propagates the need to have definite words and meanings for all the English words in Igbo language. The future is here, today.

5. Woman is Gold: Reflections On Selected Igbo Poems.

Agwuna, Stella Ogechukwu

Department of Igbo & Other Nigerian Languages.

Nwafor Orizu College of Education Nsugbe, Anambra State, Nigeria.

Email: starogeagwuna@yahoo.com

Igbo women are valuable beings, divinely endowed, and tireless hard-workers that combine the double role of household manager and career woman with much potential to offer to the world, but they are deemed inferior. Again, most male poets in their writing depict women in a derogatory and underestimating manner. It is this phenomenon that has attracted the attention of this study. This paper highlights how the female gender is portrayed in selected female- and male-authored Igbo poems, Nwaozuzu's *Nwaanyi* and Ezeuko/Anowai's *Nwaanyi*, in order to ascertain how the poets

depict the female gender in their poems. Nwaozuzu [a female poet] in her poem presents women as endowed with strength and wisdom, capable of doing great things while Ezeuko/Anowai [male poets] in their poems presents the womenfolk as weak and money conscious. The many attributes of the femalefolk as achievers both at home and the community are overlooked. The theory of womanism is employed to guide the research. The paper therefore submits that Nwaozuzu in her poem *Nwaanyi*, criticizes people who frown at the birth of a girl child then extols and praises women highlighting the different dignifying roles they play both in the husbands' household, the fathers' household and the community as a whole. This is a way to uplift the status of women and encourage them to rise up and soar to greater heights and restore the battered and dehumanized image of the woman in a male-dominated world. Ezeuko and Anowai as males negatively present in their poem- *Nwaanyi*, [womenfolk] as being easily moved to tears when tough times come and are so money conscious that they change their conducts and behaviors positively whenever money is offered, but change and becomes evil or negative in when there are no financial benefits. This is a means to dehumanize and make women look stupid and inferior. These degrading depictions affect women negatively. *Nigerian* poets, especially the Igbos never project women as helpmates in terms of helping to provide for the family financially, which would motivate them to strive and make more meaningful progress in society. The study identifies the figurative expressions used in the poems. The work is concluded with some recommendations given on how to increase the worth of the womenfolk in the society where they are disadvantaged in many areas of life.

6. The *Oja* flute in Igbo Culture: Myth and Realities

Ahamefula, Ndubuisi Ogbonna

Department of Linguistics, Igbo & Other Nigerian Languages, University of Nigeria, Nsukka
Email: ndubuisi.ahamefula@unn.edu.ng

&

Achinike, Ihechiluru Anastesia

Alumnus/Independent TV-Radio Producer

Department of Linguistics, Igbo & Other Nigerian Languages, University of Nigeria, Nsukka
Email: achinikeann@yahoo.com

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

7. Contributions of the Unschooled Blacks towards Knowledge: The Case of Nwagu Aneke Syllabic Writing System for the Igbo Language

Ahamefula, Ndubuisi Ogbonna

University of Nigeria, Nsukka.

Email: ndubuisi.ahamefula@unn.edu.ng

This paper discusses the Aneke syllabary, a syllabic writing system for Igbo by a local *dibia*. Designing an indigenous script that conforms to syllabic writing system is no small linguistic feat especially by an unschooled black of African extraction. Aneke, of Anambra State, South East of Nigeria designed a script after some orthographic lessons from his comic guardians from patterns on tree leaves and tree barks after some purification exercises. The paper advocates the script recognition as one of the world's syllabaries as the Vai. Aneke's non contact with western education could reveal certain potentials of the black man independent of western influence. Aneke syllabary stands to refute the notion that the blacks are not capable of contributing towards advances in development since they don't have a writing system of their own. The paper advocates the recognition of Aneke's indigenous ingenuity and promoting same to make a statement that the blacks are capable of achieving feats that can help humanity even within their immediate environment despite obvious disadvantages. The paper sees Aneke's invention of a writing system as a linguistic breakthrough capable of projecting the image of blacks.

8. The Trouble with Ndi-Igbo: Leadership, Biafra "Messianism," Development, and Governance Questions in South Eastern Nigeria

Akali, Kenneth N.

Centre for Constitutionalsim and Demilitarisation (CENCOD)

Ikeja, Lagos State, Nigeria.

E-mail: kenakali@yahoo.com

kenakali@gmail.com

(+234) 8059000269.

&

Ukwandu, Damian

School of Public Management, Governance and Public Policy

University of Johannesburg, Johannesburg, South Africa

E-mail: governor1966@yahoo.com

(+27) 732264202.

A national malaise that has underdeveloped the country, especially the Igbo and the South East environs, since the fall of the second republic in December 1983, the leadership question and its critical imperative in the positive development of any society or state, remains an issue to be settled. This paper examines the Achebean paradigm-crisis of poor leadership in Nigeria and the lack of patriotic zest for development. It utilizes the theoretical framework of political economy of development and governance. This theory defines the type and character of the governing class/ruling

elites-political, economic/business entrepreneurs and academic intelligentsia in the state and society. Its thesis is that Igbo dilemma today, encapsulated in crisis of visionary leadership, and failed development projections are rooted in many factors, namely: Inability to overcome or look beyond the sabotage or lack of federal government presence and (or) maximization of Igbo potentials; Secondly, lack of vision, greed and the profiteering character of the current crop of Igbo politicians and elites; Thirdly, clinging to irredentist distractions, mystification, and misapplication of Biafra memory, as the *messianic* road to *El-dorado* for Ndi-Igbo; Fourthly, lack of cohesive governance and developmental strategies/agenda(s) in the region; and Lastly flawed partisan politicking, alignments and alliances from 1983 to date, unlike previous experiences in the pre-independence, independence and second republic eras. It concludes on a pragmatic conjecture that the Igbo elites in the quest to overcome and maximize leadership, governance and development for the region must re-strategize politically from the lesson of history-pre-independence, and 1960 to 1985 periods. Ndi-Igbo must also, overcome Biafra *utopian messianism*, and move forward in making the East the manufacturing workshop of Africa.

9. National Power, Regional Restructuring or Irredentism: What Options for Ndi-Igbo in Nigeria's Fourth Republic?

Akali, Kenneth Nnodimele

Centre for Constitutionalsim and Demilitarisation (CENCOD),
Ikeja, Lagos State, Nigeria
kenakali@yahoo.com, kenakali@gmail.com, [+2348059000269](tel:+2348059000269).

and

Achonu, Uchenna Nnamdi

Global Action for Africa's Development (GLAFAD),
120 Kruger Street, Pretoria Central, 0001, Pretoria, Gauteng, South Africa
[+2348033221266](tel:+2348033221266). Email: achonuche2002@yahoo.co.uk

The paper examines the Igbo trajectory in Nigeria's perennial ethno-political and elites jostling for power, control and command of the polity, since 1999 to date. It is motivated by the national question-the persistent cries of marginalisation, quest for progress, justice, and resources among the various ethnic groups and power blocs. Particularly, how it affects Ndi-Igbo. The paper's thesis is that the primordial struggles for the control of national levers of power-which though doesn't automatically guarantee development- has short changed the Igbos since 1999. Despite Igbo support for the then ruling Peoples Democratic Party (PDP). It points that the Igbos must strategically find a new pathway, within the current political frameworks for re-alignments to promote Igbo interests, like the pre-independence, first and second republics examples. Secondly, Ndi-Igbo must consolidate their current national economic preponderance and make it the channel for resources mobilisation towards the development of Ala Igbo. Thirdly, regionalism must be within an integrative and developmental framework of linking up socio-economic and market nodes in the East thereby transforming into the innovation and production hub of Africa. Fourthly, it critiques Igbo politicians, and "nebulous" restructuring against the background of promoting visible and concrete benefits for the generality of Ndi-Igbo. Lastly, the irredentist "new" Biafra quest must be examined critically to avoid being a disservice and distraction to the Igbo quest for development, national entrenchment,

and global preponderance. It concludes that Ndi-Igbo have become intrinsically entrenched in the Nigeria political; economy. Therefore must strategically cultivate and maximise in the long run our national spread to the advantage and benefit of Easterners, against the prospects of enclave limitations in a small and fractured secessionist state.

10. Terms in Igbo Traditional Technologies: Implications for Modern Technology

Akachukwu, Orji Dereck-Martins

Nnamdi Azikiwe University
Awka, Anambra State, Nigeria.
orjiakachukwu21@gmail.com
odm.akachukwu@unizik.edu.ng
(+234) 8035210792

Palm wine tapping and blacksmithing have been age-long professions in Umuawulu and Awka towns in Awka-South L.G.A of Anambra State, Nigeria. These crafts among others have terms associated with them. However, it seems that these terms have not been extended into the domain of modern technology. There is an increasing need to ascertain the possibilities of using the Igbo language to account for modern technological terms. The theoretical framework adopted is based on the theory of terminology and was undertaken to explore such possibilities. A linguistic analysis of the terms and tools used by the Awka blacksmithing and Umuawulu wine-tapping professions was therefore undertaken. Interviews of three well-known wine tappers and three blacksmiths were conducted at Umuawulu and Awka respectively. From the analysis of results obtained, it was discovered that there seems to exist some concepts that could account for modern technological terms. These terms could be used to not only ensure the continuity of the professions of wine-tapping and blacksmithing, but they could also be extended into some areas of modern technology where they can form part of the register of those areas.

11. Rethinking Innovations and Igbo Youths Entrepreneurship as Catalysts for Nigerian Industrial Development

Akhaine, Lucky Irene

Centre for Constitutionalism and Demilitarisation, (CENCOD)
Ikeja, Lagos State
E-mail: ireneodion@yahoo.com
(+234) (0)8033327565 (+234) (0)8059208080.

This paper examines the important issues of innovations, business acumen and the rich pool of young Igbo that have not been harnessed for Nigerian development. It is motivated by the lack of policy engagement at the public (federal, state and local government) and private levels that could have harnessed the human potentials and talents of Igbo youths for the development of Igboland, and

Nigeria. It notes the critical position of youth entrepreneurship and innovations as imperative forces that hold the key to Nigeria becoming an industrial giant in Africa. The paper's thesis examines how to harness the teeming masses of Igbo youths and channel their strength towards creating a virile workforce upon which Eastern communities and the nation to prosper and build. This is critical because developing entrepreneurs reduces unemployment rate and its many unseen consequences. As can be gleaned globally there is an upward trajectory in unemployment-from United States to Europe and to Asia. Thus, the need to pursue youth innovativeness, self-employment, technical skills acquisition, and government supporting small scale industries with policies that mitigate the high interest rates from financial institutions to aid young entrepreneurs. This would create new sets of employers of labour for development to change this gloomy narrative in Igboland, by deemphasizing the reliance on paid employment, and by creating new opportunities. It also adopts aspects of SDGs to youth development, innovations and entrepreneurship, because the greater impact on entrepreneurs is what will help Ndi-Igbo, since oil mineral wealth is becoming irrelevant globally. The Igbo youths are critical to translating Africa's most populous country into an entrepreneurial success. The paper concludes that government and private sector industrialisation are imperatives in accelerating youth power from rural areas, stimulating local entrepreneurial talent and subsequent growth of indigenous companies in Igboland, thus creating jobs, economic value to a region, and at the same time keeping scarce resources within the community. Entrepreneurship is a vital economic tool that can further help in answering the Igbo question at every point in time.

12. Significance of Neologism on the Growth and Advancement of the Igbo Language.

Akidi, Felista Chidi

Federal University of Technology, Owerri

Imo State, Nigeria

felistachidi@gmail.com

(+234) (0)8036723297

Language is the most valuable and one of the greatest gifts of God to humans. To sustain this gift and keep it alive, humans have always looked for measures to advance his language. As the world continues to evolve, new innovations, concepts, events and so on emerge, and to accommodate them new words and expressions also emerge to name them. Language users in one way or the other expand their vocabulary through neologism of new words or expressions. As the world advances, new words and expressions continue to come up motivated this study. The purpose of the study is to establish the meaning, types, reasons, technics and significance of neologism on the growth and advancement of Igbo language. The survey method is used. Data is gathered from both spoken and written utterances of both linguists and non-linguists and analyzed using Aronoff (1976) word-based hypothesis as the theoretical framework. The findings include among others that the study can help Igbo scholars to enrich, empower and increase the viability of the Igbo language in the cause to create accurate Igbo terms for new inventions, innovations in arts, sciences, technologies etc. and indeed other language studies. The paper recommends that there should be more studies on neologism, new words and expressions to be included in the standard Igbo Dictionary to avoid loss. The study concludes that the study of neologism will erase the erroneous ideas that the Igbo language is inadequate for every expression.

13. Igbo Entrepreneurial Activity and Business Success: A Panacea for Nigerian Economic Growth and Development.

Alor, Jane Nneka

Business Education Department

Federal College of Education Technical, Asaba.

E-mail:- janealor31@yahoo.com

It is no secret that the Igbo are endowed with inherent aptitude for entrepreneurship, which has played a vital role in the growth and development of the Nigerian Economy. Igbo entrepreneurial activities have been observed to be a sine quo non for the economy of Nigeria and they have facilitated improved standard of living of the people in both rural and urban areas. This study aims at investigating whether the Igbo entrepreneurial activities are the panacea for Nigerian Economic Growth and Development, and whether the Igbo Trade Apprenticeship System is a rationale behind their business success. The study uses both primary and secondary sources of gathering reliable and adequate data and information. The primary sources of data include personal interviews and questionnaire administered to sample metropolises (Asaba, Agbor, Onitsha and Ibusa), and the secondary sources include textbooks, journal and internet. Taro Yamona sampling method was adopted to determine sample size and Bowler's proportional allocation method to distribute questionnaires in these selected metropolises. To analyze the data gathered for the study, descriptive statistical tool, tables and Likert scale method were used. The study revealed that the Igbo entrepreneurial activities are the panacea for the Nigeria Economic Growth and Development and that ITAS is a business success factor. The study therefore recommended that Nigerians and the people of other developing countries of the world should emulate the Igbo entrepreneurship culture for economic development purpose.

14. Igbo Culture and Christianity: Veritable Instruments in Morality

Amaechi, Ngozi

Alvan Ikoku Federal College of Education

Owerri, Imo State, Nigeria

ngoziymanlyminint@gmail.com

(+234) (0)8063510111

Most people of Igbo extraction are worried at the alarming rate of social ills bedeviling the Igbo nation. These social evils which debauch authentic Igbo socio-cultural communal ethos include violent crimes like kidnapping of fellow Igbo brothers and sisters for ransom, hired assassinations, armed robbery, political thuggery, etc. These socio-cultural maladies not only pose security risks to people as they deny communal peace but also paralyze socio-political, religious and economic activities in Igboland. These crimes are dialectically opposed to the authentic cultural values of Ndigbo who traditionally are known for their rich cultural values and high morality with regard to

the sanctity of life and the primacy of the common good, arising from Igbo republican spirit. One is left wondering why and what has changed to bring about these various cycles of moral decay which have battered our social system and our noble cultural values. Religion viewed sociologically, is a part of man's culture and is frequently referred to as one of the major social institutions. Culture is the entire social heritage of man. It is the way of life of a group of people, their learned or acquired ways of behaving. Culture has reference to the behavioral patterns which man inherits socially – not biologically. Against the backdrop that Religion has lost her place in the society as she is being accused of societal disorder, the fact remains clear that Religion has an influence in the moral development of the society. There is also a strong influence of westernization on Igbo culture which has gone a long way in some spheres to silence the culture to an extent. However, Igbo culture brings sanity to the society and it can regulate people's conduct in all spheres of social life. This paper seeks to reveal these institutions as agents for moral institution. This work used the historical method of presentation of material and the scope boards on Christianity and Igbo culture.

15. Culture and Poverty Reduction in the South-East Geo-Political Zone of Nigeria.

Amechi, Chukwuezugbo Ugochi

Creative Minds Foundation, Nkwelle 33, Anambra State

Email: nativepot2@yahoo.com

(+234) (0)9059987412

The study investigated culture, causes, effects and measures for effective poverty reduction in Nigeria, with reference to the states in the South East political zone of the country. The population comprised of civil servants, lecturers from Agricultural Science, Social Studies, Home Economics, Economics Departments and teachers in secondary schools from states in Nigeria (Anambra, Enugu, Imo, Abia and Ebonyi State), A sample of persons was randomly selected. Questionnaire was used for the data collection. The data were analysed by the use of percentages, mean and standard deviation. The findings showed that the major causes of poverty are ignorance, laziness, low level of education, unequal distribution of resources, and ill health. The major effects of poverty are malnutrition, low academic attainment, poor health status, and street begging. The measures for poverty alleviation are: giving qualitative education to people, effective poverty alleviation programmes by Government which is well monitored, bridging the gap between the rich and the poor, government encouraging people and making loans available for the setting up of small scale businesses, effective food security measures by individuals and government, giving free education at lower levels (primary and secondary levels). It was recommended that laziness should be discouraged. Successful wealthy people should help those who are poor. They should device ways of helping the poor to be successful.

16. Symbolic Representation of the Dibia in Igbo Folktales

Anyachebelu, Adaora Lois

Department of Linguistics, African and Asian Studies

University of Lagos
Email: dreamerad4@gmail.com
Phone: (+234) (0)8066753096

Prior to the advent of western education and modernisation, African societies had their traditional means of divination, healing and communing with their gods. These apply to all African societies which by extension includes the Igbo society. Among the Igbo the 'dibija,' traditional healers or diviners perform(ed) the aforementioned three-fold functions. The functions have greatly been influenced and affected by modernity and westernization. Dibija in Igbo society, represents 'medicine man or woman,' dibija oḡwu, diviner/seer,' dibija oḡuuzo and sacrificial/ritual dibija aja. The Igbo belief in the dibija, their activities and functions are reflected in some of their folktales, which form part of their repertory of knowledge. This study sets out, therefore, to identity (i) the different types of dibijas in Igbo folktales and (ii) the symbolism of dibija in Igbo folktales. The study also attempts to find out the relevance of the dibija in the contemporary era and ascertain their functions in the Igbo milieu. The data for this study are from six selected extant works on Igbo folktales. Psychoanalytical theory is employed in the analysis of this work. The study concludes that dibija is symbolic of Igbo profession, justice morality, fellowship and communion between the gods, spirits and the ancestors. Their functions are still valid in the contemporary society.

17. Religion and Early Anti-Colonial Resistance Movements in Colonial Mbano

Anyanwu, Ogechi E.
Department of History
Eastern Kentucky University
ogechi.anyanwu@eku.edu

The British conquest of Mbano and the destruction of an influential regional religious deity, Ogbunorie Oracle, unsuccessfully diminished early anti-colonial movements that swept through many towns in the area. As the District Officer (D. O.) reported in 1915, "the townspeople entered into a conspiracy to refuse to have any intercourse with the government." Through quantitative analysis of colonial documents obtained from London and Enugu archives, this paper argues that the religious fervor the oracle aroused in the believers served, not as an opiate, but a powerful stimulant that offered the people a means of articulating their radical, forceful anti-colonial attitude in the early 1900s. Like the anti-colonial revivalist movements in many parts of Africa, often led by the Watchtower and the Independent Churches, the strong social consciousness the oracle invoked compelled many Mbano towns to resist the new judicial system that threatened the established precolonial collective conscience. Although the district officer dismissed "the attitude of the people" as "obviously one of organized hostility," post-conquest persistent resistance to colonial presence in Mbano deconstructs the Eurocentric assumptions that once conquered militarily African societies easily acquiesced to colonial rule. As this paper demonstrates, the oracle's call for non-cooperation with—and resistance against—colonial administration threatened to undermine colonial administration of Mbano; it represents determined and coordinated attempts by Mbano people to preserve their cherished cultural, political, and social identities British rule sought to erode.

18. Public Water Supply and Sanitation: The Pivot for Sustainable Safe Water Supply, Improved Sanitation and Hygiene in Igboland

Anyiam, Henry Ikedinachi

Aspire Planning and Engineering Co. Ltd. Owerri, Imo State.

E-mail: anyiamvikkas@gmail.com

Phone: (+234) 8063402058

The traditional and indigenious processes and methods of household water supply and sanitation in Igboland, including the five states of southeast zone of Nigeria namely; Abia, Anambra, Ebonyi, Enugu and Imo State, have been known to largely provide unsafe and inadequate water supply, as well as inappropriate waste disposal and hygiene. However, the program and project of the MDG 2000-2015 pursued in line with the Nigerian National Water Supply and Sanitation Policy greatly enhanced the quality and access to safe water supply and improved sanitation and hygiene all over the country. The emphasis of the current global Sustainable Development Goal (SDG) is to ensure total and sustainable coverage of development in the socio-economic sectors, including Water Supply, Sanitation and Hygiene (WSSH). Therefore, the primary aim of this study is to assess the public and private sectors's approaches to providing the greatest coverage and sustainability for WSSH development in Igboland. The study was stimulated critically by the recent rejection reaction in Igboland of a life-saving inoculation organized by the Nigerian Army under "Operation Python Dance." Thus, any programme or project not properly packaged could suffer a similar fate. The findings of the study will therefore guard policy, strategic framework and investment under SDG in Imo State alone, with sample survey drawn from Owerri West Local Government Area that has intense urbanizing activities that include part of Owerri urban and the two largest federal educational institutions in Imo State, Federal University of Technology (FUTO) and Federal Polytechnic Nekede, Owerri (FPNO), as well as a vast rural sector. Public water supply sector is defined here as institutionalized processes and techniques for WSSH, while the private sector relates to approaches and techniques by independent private bodies, communities and households on WSSH. The assessment parameters considered include types of WSSH facilities, existing policy, and cultural attitude for WSSH, cost of provision, maintenance, affordability of service, population covered, regularity of service and political changes. In addition to data collected from field samples in Owerri west L.G.A, others will be published and existing studies on WSSH in Nigeria, with emphasis on studies carried out on the WSSH sector by Aspire Planning and Engineering Company Limited between 2010-2016 in south-east Nigeria for the Federal Ministry of Water Resources.

19. Women as Managers of Families in Igboland

Anyiam, Hope I.

Acting General Manager

Imo State Water Corporation

Owerri

E-mail: hopyhia@yahoo.com

(+234) 8033381608

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

20. Socio-cultural Perceptions Affecting Women’s Aspiration to Leadership Positions: A study of Women in in Njaba Area of Imo State

Apakama Lucy M.

Alvan Ikoku Federal College of Education

Email: apakamalucy@yahoo.com

Phone: +2348037734659

The traditional Nigerian society is organised around a patriarchal system that automatically perpetuates the dominance of the male gender in almost every facet of societal life. This traditional set up is perpetuated through customs, taboos and leadership structure. These serve as a mechanism for subjugating women to an inferior and subservient position. Women in all cultures and all ages have had to contend with these issues in order to be accorded their rightful place as human beings who should enjoy and benefit from the same fundamental human rights as their male counterparts. The enshrining of fundamental human rights in the Nigerian constitution consequently assures women of their inalienable right to participate in leadership at all levels. Centuries of subjugation and the slow level of implementation of constitutional statutes have however not allowed women to seize the opportunity presented by changing global trends to aspire to leadership roles and self-determination. This paper seeks to examine perceptions of Igbo women about the socio-cultural barriers hindering their right to self-determination. The survey research method was used for this study and such variables as age, location in terms of rural and urban residence as well as educational attainment and marital status were investigated to determine the factors that most prevailed in preventing women’s aspiration to leadership positions. Chi square and ANOVA were the statistical tools adopted for this study while qualitative data was also collected through in-depth interviews and focus group discussions. The results of the qualitative data was analysed through thematic content analyses. This research therefore recommends that these socio-cultural barriers should be eradicated

through proper education, political reorientation and the empowerment of women in order for them to participate in leadership in every sphere of the societal and consequently make meaningful impact to the development of the society.

Keywords: Perception, Leadership and Women.

21. Igbo Visual Art

Aroh, Ikechukwu Isaac

No 2 Emma Otaluka Street,
Independence Layout, Enugu, Enugu State. Nigeria.
chinngirl004@yahoo.com
(+234) 0803 337 5041

Visual art is first of all defined as an art form intended to be appreciated or perceived primarily by sight, such as painting, photography, printmaking and filmmaking. But, narrowing it down to painting, the history of painting reaches back in time to artifacts from pre-historic humans and spans all cultures. It represents a continuous, though periodically disrupted by antiquity. From the modern era, the history of painting is an ongoing river of creativity that continues into the 21st Century. Until the early 20th Century, it relied primarily on representational, religious and classified motifs, after which time more purely abstract and conceptual approaches gained favor. African art describes the modern and historical paintings, sculptures and other visual art culture from native or indigenous Africans and the African continent. Nigerians, Igbos precisely, are not left behind; art and culture go hand in hand. Our cultural paintings are constant reminders of who we are as ndi-Igbo. It can be depicted in realist or abstract form. Owing to the diversity of the Igbo people, it is impossible to generalize about pure Igbo art style or painting. But it is characteristically represented in numerous geographical regions. It could be said, though, that most Igbo art vary from village to village. Though with strong similarities, they could be both abstract and realist. I have some core cultural paintings to display that depict Iri ji ofuu, Inu nwanyi, Ichu iyi, Igba mgba, Igo oji, Ite egwu, Iti mmanwu, etc.

22. Colorism and the Construction of Beauty in Traditional Igbo Society

Arua, Eke Arua

University of Botswana
Gaborone, Botswana
Email: aearu@gmail.com

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

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

23. Indigenous Feminism and views on Gender: The Igbo Women Example

Asinobi, Isabella Echezolachi

Email: bellaasinobi@yahoo.com

Phone: +2348037309257.

Feminism arose as a result of the need to emancipate women and make them have a sense of belonging in the society alongside their male counterparts. It is noteworthy that the issue of female discrimination in Igboland has attracted global attention so the role of igbo women cannot be overlooked. One cannot obviously talk about the developmental process of any society without recourse to women. Why then the hue and cry on feminism and gender? Historically, indigenous feminists like Madam Chinyere Nwanyiriwa, Madam Ikonna Nwanyiwu Enyia of Olokoro Umuahia, Chief Mrs. Margaret Ekpo, Mrs. Flora Azikwe, Chief Mrs Janet Mokelu, Mrs, Justine Eze, Dr. Mrs. Dora Akuyili, Dr. Ndi Okereke-onyiuke, Dr. Ngozi Okonjo Iwuala, Aba riots women and a host of others performed creditably alongside their male counterparts. Presently Igbo women are still trudging along with men in Nigerian politics. The theoretical frame work on which this work is built is Ashley Crossman’s Feminist’s theory which among other things 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 (books, journals and internet). The writer would examine indigenous feminism, the progenitors, views on gender and Igbo women and their roles in the contemporary world. Finally, there would be a clarion call for all to rise against this ugly trend that limits and inhibits women because the role of women has been complementary and not discriminatory right from the Garden of Eden.

24. Igbo Masks, Masquerades and Their Relevance

Asoluka, Ogechi

Department of educational Foundation and Administration

Alvan Ikoku Federal College of Education, Owerri, Ino State, Nigeria

Email: ogechiasoluka@yahoo.com

Phone: (+234) 8034085968

Masks are generally used for disguise by people during a public display, such as carnivals. These masks in Igbo culture are made of wood, sculptured in different shapes and sizes and painted in different colours, according to myths and beliefs of the people. The combination of mask and regalia is a dress code for masquerades in Igboland. Masquerades symbolize different things and may also represent ancestral gods and goddess of the community. Masquerades entertain during festivals, such as the new yam festival, “iriji,” during kingship coronation, and burial of a traditional ruler. Masquerades in Igbo culture cannot be overlooked, for they carry so many interpretations and connotations. This paper x-rays the cultural implications of masquerades, which include their relationship with the gods, value / moral orientation and relevance. It is expected that the physical exercise that go with the display cannot be overlooked. This paper recommends the exposition of their value at different occasions and why the world should know the artistic relevance and value for its sustenance.

25. Lagos Igbo Diaspora in Selected Writings by Flora Nwapa and Buchi Emecheta

Azodo, Ada Uzoamaka

Indiana University Northwest

3400 Broadway

Gary, Indiana 46408-1197

aazodo@iun.edu

(219) 980-6629

In their writings, Flora Nwapa and Buchi Emecheta examine the Lagos Igbo diaspora--contributions, experiences and movement from the Nigerian south-east to the Lagos capital city, strategy for cohabiting in the host community, rights and contributions to national political and economic development, and recognition of humanity in issues of justice and freedom. The authors' fictional works are particularly important with the current rise in nationalism and clamors for restructuring the Nigerian nation-state that does not seem to be working for every ethnic group. This timely essay will explore the phenomenon of 'mobilized diaspora' for work, economic opportunities and better living conditions. Who owns Lagos and who else can claim it as a home away from home in a triadic relationship common to settlers, exiles and migratory populations? Femi-Fani-Kayode's refusal of the Igbo claim to Lagos, citing history in two articles, "The Igbo Question" and "The Bitter Truth about the Igbo" and Samuel Okafor retort in, "The Lies of Femi Fani-Kayode" and "Femi Again Lies When He Says 'Lagos is Our Land'" (a two-part essay with the grand title of "Femi Lies about the Igbo Contributions to Nigerian Politics"), which adds that "Politics with the great Nnamdi Azikiwe of Africa also had an Ibo (sic!) colouration"), are the added impetus for this paper. Employing a critical perspective, this paper joins the diaspora debate with a novel reading of Nwapa's short story "This is Lagos" (Nwamife, 1971; Africa World Press, 1992) and Emecheta's "A Man Needs Many Wives,"

an excerpt from her novel, *The Joys of Motherhood* (George Brazillier, 1979), in *Unwinding Threads*, Anthology on *Writing by Women in Africa*, edited by Charlotte Bruner (Heinemann, 1994).

26. Nollywood and the Challenge of Wealth Representation among the Igbo

Azuawusiefe, Chijioko

chiaz@sas.upenn.edu

Nollywood films are central to the contemporary self-representations of Ndi-Igbo, so much so that it is difficult to discuss the place of the Igbo in today's Nigeria without reference to these films. Beginning in the 1980s, the second wave of religion and film scholarship paid attention to popular films as an indicator of what appeals to the public and as a means to investigate mass culture in general. Nollywood provides this two-pronged approach to understanding the cinematic taste of its Igbo audience (in Nigeria and diaspora) as well as plumbing the multi-layered religious and sociocultural worlds they inhabit. Questions of wealth acquisition and the fear of witchcraft proliferate in these worlds and constitute a significant preoccupation of Nollywood's representations of everyday life. Its films draw on the popular appeal of Christian images of redemption and salvation to interrogate these questions which though are rooted in tradition operate within a modern global economy. This paper investigates how Nollywood frames and represents a multi-faceted mindset to wealth acquisition in a culture that celebrates ostentation yet resorts to traditional interpretations of success to account for that wealth. The paper argues that Nollywood holds the wide range of its frame in focus by evoking particular values from the Igbo past while at the same time garbing the practices of that past in modernity for its present-day audience. It makes its case with the films *Living in Bondage* (1992) and *Billionaires' Kingdom* (2012), using critical discourse and visual analyses and grounding its theoretical framework on religion and film studies.

27. Trends in Traditional Building Constructions of the Igbo Community from Pre-Colonial to Post-Colonial Era

Bert-Okonkwor, Chiagozie B. N.

Building Department

Nnamdi Azikiwe University

P.M.B 5025, Awka, Nigeria.

cc.bert-okonkwor@unizik.edu.ng, eizoga234@yahoo.com,

(+234) (0)8034979116

Life is not stagnant; it is a dynamic process that evolves from one point to the other. This assertion also applies to the Igbo community, which has been greatly influenced by building constructions and globalization, from the olden days' mud and thatch houses (ulo aja oto/ulo akirika) to the modern days' houses made from bricks, blocks, cement and concrete. The advent of colonialism in Nigeria changed the traditional life and culture of the Igbo, which creates a weak connection between traditional and contemporary architectures. Most recent building designs have been built with imported materials and the construction techniques tailored to satisfy the modern self-ego and

aspirations. This study reviews the past historical methods of building construction trends, and as well as explores the present within the Igbo community. Furthermore, the paper examines the various cultural and socio-economic implications of building construction to the globalization of Igbo community. Preliminary data generated during non-experimental face-to-face observation, utilizing open-ended questions and non-structured interview, show that mud houses have almost phased out in the Igbo community. Even the common zinc and block/concrete houses are changing on a daily basis, due to travel of the Igbo outside the traditional communities. With the aid of data and findings generated, the paper concludes by suggesting some ideas on how building construction will help in providing a sustainable and thriving Igbo community in the future.

28. Ezinaulo among Ndiigbo: An Invaluable Gift to the 3rd Millennium

Chinagorom, Longinus Chukwuemeka

Dept. of Linguistics and Igbo, Faculty of Humanities, Imo State University, Owerri.

Email: fadaozisachi17@yahoo.com

(+234) (0)8037449737

&

Nweze, Ifeoma Magriter

Department of Languages, Linguistics, Literary Studies, Theater Arts
Federal University, Ndufu-Alike Ikwo, Nigeria.

Email: ifeomanweze62@yahoo.com ekene.nweze@yahoo.co.uk

(+234) 8030965053

The banality emanating from the various cultural set ups today calls for a concerted effort to address the issues on family. Thus, the belief among the Igbo that the elder cannot fold their hands to see children kill the vulture for a meal comes applies here, especially when there is a lucid and tangible evidence that Ndiigbo have the *raison d'être* to offer to the world an unadulterated family system that would serve as a role model for a better world. The Igbo family pattern is in tandem with both divine and natural phenomena. For Ndiigbo, family and marriage are natural consequences of the creation of humanity for the betterment of the earth. This paper therefore, applies a panacea to the anomalies, debasing ideologies and forces that are inimical to the sustenance of a formidable and functional family system. This is found in Igbo people's *Weltenshauung* on the family as expressed in the concept of "ezinaulo." The study is intended to supply some inherent and latent factors that make an ideal family, which is devoid of superficiality. It is an undisputable fact that the quality of family-life has a huge effect on a child's ability to develop a holistic and integral personality, and be in the position to enter into satisfying relationships and set goals. The study also tends to recommend that the patterns of "ezinaulo" among the Igbo, if embraced globally, would transmit the benign Igbo self-consciousness, and the universal brotherhood that is exemplified in the extended family system based on communion among Ndiigbo. This might eventually become a veritable panacea for the global community, especially at this time when the world is clamoring to achieve the target of the sustainable development goals. The work may eventually be thought-provoking to researchers and scholars enquiring on what makes an Igbo person survive anywhere on earth, and still proffer developmental strides as a result of their innate entrepreneurial spirit. With good interface, the world

would embrace happy and lasting marriages and consequentially a joyous family life, thereby helping families that are in crises retrace their steps back to the benevolence, for which a family per se stands.

29. Aggressive Communication among Biafra Agitators

Chikamma, Michael Akumjika

University of Nigeria, Nsukka

Email : akumjika.michael.77111@unn.edu.ng

(+234) (0)7038101617

The prevailing forms of agitation Biafra agitators employ hinge on hate speeches and aggressive communication. In reality, communication implies the dissemination of information from one person to another and the exchange of ideas and feelings with the intention of passing meaningful information. Some Biafra agitators often coax the public to affirm their interest, using varied modes of aggression communication and hate speeches devoid of linguistic skills. This paper seeks to examine the aggressiveness of their utterances drawn from the social media (Facebook) and three online national dailies: *Vanguard*, *Nation*, and *Guardian* newspapers. It discusses the implications of aggressive communication, arguing that language as a tool for communication is a dominant factor and instrument for creating and restricting conflict and violence in any nation. It shows that the hatred, transfer of aggression, societal influence disdain and argumentative skill deficiency syndrome are impulses to the aggressive communication. Aggressive communication brings about dangerous and disturbing issues of violence, which threaten the unity and peace of Igboland. In a bid to curb these menaces, the paper suggests the application of "Non-Killing Linguistics," introduced by Fransisco Gomes de Matoes as a means of combating and managing conflict; it also advocates the role of language as a tool for peace and constructive dialogue.

30. Female Assertion through Igbo Birth Songs

Chinnaya, O. Ifi

Kennedy-Oti, Teresa Ijeoma

Department of Languages and Communication

Abia State Polytechnic, Aba

graceifi101@gmail.com

(+234) (0)8063461156

&

Kennedy-Oti, Teresa Ijeoma

Department of Languages and Communication

Abia State Polytechnic, Aba

graceifi101@gmail.com

(+234) (0)8063461156

Gender issues have been in the news for decades. Women are relegated and seen as second best. The plight of the Igbo woman is more pitiable. The patriarchal strings pull the strongest in the Igbo nation where there are many social 'taboos.' Did the Igbo women ever have the opportunity of asserting themselves or finding fulfillment in a predominantly patriarchal society? An attempt to answer this question is the focus of this paper, which highlights how the Igbo women found fulfillment and asserted their importance in society through birth songs passed through words of mouth from generation to generation. Oral literature is the medium through which this work is realized. It was discovered that birth songs are literary materials that socialize Igbo women, bringing them together for national integration and development.

31. Traditional Healthcare System: Compliment to Orthodox Medicine for Global Usage

Chinwe Queeneth

chiqueen4@gmail.com

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

32. *Mma Nwanyi Bu Ekike*: Symbolism and Significance of Textile and Fashion Accessories in Igbo Women's Dress Culture

Chudi-Duru, Chika Chinyeogwa

Department of Fine Arts and Applied Arts

Imo State University, Owerri
chinyeogwa@gmail.com
(+234) 8038279870

Igbo dress culture-the custom, practices and traditions of the formal two pieces of wrappers tied around the waist with a matching blouse-comprises archaic practices as well as new concepts added either by cultural evolution or by outside influence. In the contemporary fashion scene, skirts and blouses are sewn with both traditional and foreign fabrics. These outfits are usually accentuated with accessories that generally enhance the outward appearance. In this context, the Igbo proverb '*mma nwanyi bu ekike*,' connotes that the beauty of a woman is based on her manner of dressing. Contrary to this, there is another proverb which says '*agwa bu mma nwanyi*,' and this lays emphasis on the character of a woman, her inward beauty, and her behavior as a person that she exhibits in her relationship with others. But this is not hundred percent adequate in that the manner in which a woman dresses goes a long way to say a lot about her. For instance, when a woman accessorizes, apart from making a statement in fashion, it showcases her Igbo cultural identity, aesthetics and heritage. Based on the proverb that valorize sight to consumption, '*anya n'ebuzo rie tupu onu erie*,' meaning literally that the eyes see what is presented to them and get attracted before the mouth eats, there are lots of accessories that Igbo women use to adorn themselves and complete an outfit of clothing before presenting themselves to the outside world. The main thrust of this paper is to reveal the symbolic meanings, significance and the different materials that remain unknown to many. It further examines the different accessories from the past to the present times, their usage and the creativity amongst the Igbo using the descriptive survey, interviews, photographs and observation as research techniques. It concludes by deprecating the manner in which most of them are abandoned, forgotten or substituted with foreign items and recommends that these should be utilized to project Igbo values and customs in women's dress culture with a view to ing their sustainability.

D-F (31-52)

33. Validating the Present-Past: Tortoise Drama for Remediation of Objectionable Conduct Today

Duruaku, ABC

Director, Academic Collaboration & Linkages

Alvan Ikoku Federal College of Education, Owerri, Nigeria

Email: abc.duruaku@alvanikoku.edu.ng

geeless@gmail.com

(+234) 8037262773

and

Toni-Duruaku Chioma

School of Humanities

Federal Polytechnic, Nekede

For many, old African societies had little ennobling values from which today's man can draw. This assertion perhaps has been fanned by the penchant to measure civilization with the standards of the West. But, ancient Igbo societies distilled their society with a number of institutional dynamics of which orature was one. Chinua Achebe's literature, even if fictional, drew substantially from Igbo culture, which we can connect with today. His collection of Igbo folktales, those of Ernest Emenyonu and other direct 'tales of grandmother' I collected are veritable resources that help illuminate this study. The so-called frank accounts of personages as George T. Basden counterpoised with the condescension of Joseph Conrad, and his like, are also useful literary compasses. Igbo society stored knowledge and wisdom within language art, as well as etiological and instructional platforms from which succeeding societies should draw. This paper illustrates this reality with the Tortoise idiom typified in selected folktales that address the ethical conduct question by content-analyzing the oral folktales. These 'instructions' were designed by sages and passed on to the children and adults alike under the Igbo moonlight by elders and mentors of the time. Things are different in the present and the conditions for good communication have since changed. Bearing in mind the need for temporally domesticating the 'lessons' from the tales for effective engagement today, the paper proposes the transfer of relevant folk stories through the dramatic medium to contemporary communication channels like the electronic platforms. This will not only add value to the moral rearmament agenda, but will preserve and propagate a vanishing Igbo culture within the context of compelling entertainment.

34. The Phenomenon of Semantic Prosody and Negative Positivism: Insights from Igbo

Egenti, Martha Chidimma

Department of Linguistics, Nnamdi Azikiwe University, Awka

Email: cm.egenti@unizik.edu.ng

Semantic prosody involves the tendency of words to line up with either positively or negatively evaluated words. In addition, this possibility could be confused with the phenomenon of negative positivism, which has been established for the Igbo language by Romanus Egudu. However, despite the various advances in the study of semantic prosody in mostly European and Asian languages, there has been no attempt to study this phenomenon in Igbo language. The purpose of the study is to examine the realisation of the phenomenon of semantic prosody in the Igbo language. It relates this to cross-linguistic findings on the phenomenon, in addition to distinguishing it from the well-established phenomenon of negative positivism. Sixteen Igbo literary works constituted the corpora used for the study. The AntConC software was used to elicit the data as they occurred in context. The concordance lines of the Igbo verb *nye* 'give' and *mé* 'happen' were analyzed, through both descriptive approach and the application of the theoretical framework of Extended Unit of Meaning-Oriented approach. It could be established that *nye* 'give' tends to display a positive semantic prosody, while *-mé* 'happen' displays negative evaluative meaning, although, this is not overtly

delineated. In addition, extracts of negative positivism that were analyzed reveal that negative positivism differs from semantic prosody, because its meaning is basically on figurative usages. On the basis of the examined data, it could be established that the phenomenon of semantic prosody exists in Igbo language. Hence, Igbo language confirms the view that semantic prosody is a cross-linguistic, natural phenomenon in human language. Finally, this also helps to further distinguish the phenomenon from negative positivism, which seems to be a peculiar Pan-Igbo attribute.

35. Appraising Declining Igbo Culture in a Postmodern Era: A Study of Selected Nollywood Films

Ebelebe, Augusta Uchechi

Mercury Engineering and Construction Co. Ltd

Port Harcourt, Rivers State

naurauchenna@gmail.com

+234 803 520 4481

Culture delineates a people and defines their religious, socioeconomic and political existence. The media, especially film, is a strong vehicle for cultural transmission and has great potential for sustaining a people's cultural identity. The Nigerian film industry, known as Nollywood, has the task of promoting the various cultures of Nigeria, if not of the African continent. Regrettably, due to cultural changes caused by postmodern tendencies, such as globalization and technological advancement, Igbo culture is on the decline in virtually all measurable indices. This study seeks to examine the extent to which Igbo culture has been affected by postmodernism and westernization, and how film producers capture this reality. Methodologically, it adopts a case study approach of qualitative content analysis to interpret the meanings inherent in the films as they relate to the research problem. Thus, two films have been selected: *Living in Bondage* (Nnebue & Ogunjiofor, 1992) and *World Apart* (Chikere, 2008) for close study. *Living in Bondage* was the first hit movie from Nollywood and is considered a classic, while *World Apart* is a more contemporary production. In essence, the study compares and contrasts older and newer productions to ascertain to what extent westernization or the postmodern ethos permeates their plot. The key hypothesis of the study is that though the producers showcase Igbo culture in both films, postmodern indicators inhibit its full presentation, more so in the newer film. The paper makes the case for proper research and true presentation of Igbo culture in Nollywood films as a way to counter as well as resuscitate the endangered Igbo culture and provide a vista for preserving it for posterity.

36. Public Administration in Traditional Igbo Society and in the Modern Era: A Comparative Analysis

Ebelebe, Pamela Chinazom

B. G. Technical Ltd

Trans-Amadi, Port- Harcourt, Rivers State
pamiechinny@gmail.com
(+234) 0737402575

With the advent of the British colonial administration in Nigeria came the development of public administration in the Nigerian civil service. This development gradually led to the loss of the existent indigenous and cultural methods of administration of public and private businesses, especially among the Igbo who are famed for their entrepreneurial acumen. The Igbo traditional society was well run, and public and private businesses prospered, at least by the standards of those times. This paper applies an in-depth and semi-structured qualitative method using in-depth interviews to investigate how administrators of social groups in traditional Igbo society were able to organize, control and lead public and private enterprises. This will enable us do a comparative analysis of the traditional and modern forms of administration so as to determine the strengths and weaknesses of such administrative styles with a view of improving modern day administration of contemporary businesses in Igboland. The paper makes a case for the need to incorporate the traditional with the modern as most industries no longer portray the wholesome values that define the Igbo, and on a larger scale, the African way of administration.

37. Language and Gender in *Gbaa, E Kuru Nwa* Songs of Mbaise

Echebima, Helen C.

Department of Linguistics and Communication Studies / Igbo
Abia State University, Uturu
blitherj@gmail.com
(234+) (0)8063948616

A Gbaa, E kuru Nwa is a dance popular with Mbaise people of Imo State, Nigeria. This study reveals that the dance of The Mbaise Igbo is rendered by women to address some contemporary issues that do not allow peaceful existence among the people in times of Politics, the non-conformity between a husband and a wife that brings divorce, abject hardship that plunges young ladies into prostitution which leads to child trafficking and many other themes. The study applies a combination of functionalist and sociological approaches. Data in this work comprise of (10) texts(songs) and are performed during some sessions of A Gbaa, E Kuru Nwa dance of Mbaise Igbo where women exhibit their feministic prowess. It is against this background that the study attempts to identify: (a) To what extent do A Gbaa, E Kuru Nwa songs make use of the language of rendition (Igbo) creatively. (b) To what extent do A Gbaa E Kuru Nwa songs perform the function of Gender mainstreaming and (c) to what extent do A Gbaa, E Kuru Nwa songs carry out the function of entertainment, education and information. From our findings, the themes child bearing, sexual immorality, political enslavement etc. are prevalent in the songs. The study concludes with a suggestion for more studies on A Gbaa, E Kuru Nwa with a view to determining further, the nature, form and content of A Gbaa, E Kuru Nwa. Another recommendation is that men should get involved in the A Gbaa, E Kuru Nwa performance, since the issue of childbirth is not an affair of the woman alone but the man and the woman in other words it is a complimentary affair.

38. The Role of the Oil Industry in Climate Change and environmental Degradation in Igboland: The Case of the Oil Producing Areas of Ohaji/Egbema and Oguta in Prsents-Day Imo State of Nigeria

Egesi, Reverend

Until the advent of oil exploration and production in Nigeria, beginning from 1956, the incidences of climate change and environmental degradation in Igboland were quite non-existent. Particularly, the communities of Ohaji/Egbema and Oguta Local Government Areas of Imo state had no cases of climate warming, heat waves, air and water pollution, draughts, soil infertility and poor agricultural yields and the concomitant famine prevalent today. The effects of climate change and environmental degradation in the areas are seen in the destruction of the ecosystem; the increasing depletion of wild lives and fauna, and the aquatic lives. The people of the area, many environmentalists and environmental activists argue that the above scenario is a direct function of the activities of the oil industry in the areas. They say these occurred as a result of the oil prospecting, gas flaring and oil spills that have taken place there for over six decades (60 years) without any serious effort by the oil exploration/prospecting companies and the federal government of Nigeria to remediate. There is result from the oil production activities is responsible for the increasing found among the people. The aim of this paper therefore, is to pursue the matter critically with a view to establishing the role of the oil industry in the causation and the effects of climate change and environmental degradation in the oil producing areas of Ohaji/Egbema and Oguta in Imo State, Nigeria. To achieve this, recourse was taken to the extant literature on the subject and social surveys were conducted in the both oil industry and the oil producing communities.

39. The Igbo and Selfhood: The Imperatives and Implications for the Political and Economic Advancement of the Igbo in Nigeria

Egesi, Jonathan C.

Imo state Polytechnic

Umuagwo-Ohaji

P. M. B. 142, Owerri, Nigeria

E-mail: joegesi2001@yahoo.com.

(+234) (0)8036733482

(+234) (0)8035536713

&

Ejiogu, Cynthia

Alvan Ikoku federal College of education, Owerri

&

Ege, Juliet

Imo State University, Owerri

The Igbo people of South-eastern Nigeria are fabled for their republicanism and egalitarianism, implicit in these are the concepts of individual freedom and recognition. To achieve this freedom and recognition, the people hold high personal achievement in great esteem. Hence, they also place high premium, on selfhood. Selfhood implies a recognition of one's own individuality, values, choices, pursuits, goals, worth or status and achievements in relation to others in society. Among the Igbo, personal achievement and success appear to take precedence over communal or societal ones, though they also believe and practice the philosophies of "Onye aghala Nwanne ya" (None should abandon or fore-sake his kin); Onu gaa otu (let's speak with one voice); Igwe bu Ike (There's strength in Unity). The predilection towards the assertion of self and all interest pursuits related to self make the Igbo person very single minded and ferocious in his search for personal good. Keen observers, behavioural and political theorists say that this Igbo selfhood presents some imperatives, and most likely, serious implications for the political and economic advancement for the Igbo nation in Nigeria. Some argue that this selfhood principle holds prospects for the political and economic inclusion of the Igbo in Nigeria, others in their vast number are of the view that it leads the Igbo to uphold rugged individualism that has divided the Igbo politically and economically, such that it is almost near impossible for them to hold a common position or front on issues that affect them as a group in Nigeria. Thus, selfhood is the reason for the marginalization and exclusion of the Igbo from serious political offices and resources at the centre. Therefore, in the light of the forgoing, the aim of this paper is to pursue the relationship between the Igbo practice of selfhood principle and their place in the political and economic equation in Nigeria today. It will ascertain and analyse the proffered imperatives and implications of selfhood as it bothers on their socio political advancement as a people in Nigeria. Remedies may be suggestion too.

40. Igbo, Religion, and Responsible Citizenship

Ebelebe, Charles A.

Spiritan International School of Theology (SIST), Attakwu, Enugu

cebelebe@yahoo.com

(+1) 260-246-3586

The Igbo in general, like many other peoples of Africa, are very religious. The dominant religion in Igboland is Christianity and Christian churches of different shapes and hues can be found in all corners of Igboland. But the Igbo cannot generally exhibit responsible citizenship, when it comes to the politics of Igboland and Nigeria. Responsible citizenship is here understood as enlightened and active interest and participation in the governance of Igboland. This paper employs critical discourse analysis to examine these three realities: the Igbo, religion, and responsible citizenship in order to discover their relationships. It would seem at first look that Igbo religiosity militates against Igbo ability to act responsibly as citizens of Igboland and Nigeria. If this is not the case, how does one reconcile the fact that Igboland is a highly Christianized corner of the world and yet bedeviled by poor governance and a high level of social malaise? Could it be that Christianity has failed the Igbo or is it rather that the Igbo have failed Christianity? This author's sense is that it is a little of both and this paper seeks to find supporting evidence for this position. The aim is to affirm the importance of a responsible Igbo citizenship and to remove all obstacles that stand in the way of its realization, for it is this author's contention that responsible Igbo citizenship is a precondition for the rebirth of the Igbo nation.

41. The Significance of Indigenous Feminism towards Women's Emancipation

Egonu, Ngozi Grace

Dept. of Languages & Humanities, School of General Studies, Alvan Ikoku Federal College of Education, Owerri, Imo State.

ngoziegonu@yahoo.com

(234+) (0)8060122534

&

Obih, Solomon O. A.

Dept. of Curriculum/Instruction, School of General Education, Alvan Ikoku Federal College of Education, Owerri, Imo State.

docsolobih@yahoo.com

(234+) (0)8038939688

In Nigeria and some other African countries, women are relegated to the background in terms of economic, political, educational, religious and social issues in the society but worst still in a patriarchy society such as Igbo land. In order to refute these subjugations meted against women, indigenous feminism was formed. The paper examined the significant role of indigenous feminism towards women emancipation. The researchers identified indigenous feminism as an intersectional theory and practice of feminism that focuses majorly on decolonization and indigenous women in the context of indigenous socio-cultural values and priorities. Some limitations of indigenous feminism were identified and discussed extensively especially on the issue of division between indigenous bodies and feminist theories, in the realm of activism. More so, many indigenous populations choose to distance themselves from feminism because, to them feminism is viewed as colonial discourses that is only relevant to western women. Barriers to the establishment of indigenous feminism will be highlighted in this paper and some recommendations will be proffered as solutions.

42. Ethnic Squabbles and Conflict Resolution: A case of the Niger Delta

Eronini Rita Chinedu

E-mail: victoriaeronini34@yahoo.com

Phone: +2348037889008

Ethnic conflict is not a function per say of primordial ethnic differences but rather a fundamental problem of political, institutional and economic factors whereby a group resists the domination of the other. In a country like Nigeria for instance there are the minority groups who feel neglected, marginalized and schemed out the mainstream of political and economic structure and the majority groups who seem to have outright control of the. Our focus in this research is to affirm the ugly impact of ethnic squabbles on the developmental process of the society with a view to finding a lasting solution to its resolution using the oil rich Niger Delta in Nigeria as a case study. Ethnic squabbles is an ill wind that does no one any good, it hampers, the peace, security, progress and harmony of a people and no system of governance thrives in it. The theoretical framework hinges

on Woodrow Wilson's the Realists and the Rationalists, theories which believe that man was naturally good and peaceful but was only corrupted by his environments and the maintenance of high politics by the realists which believe in the struggle and use of power in the pursuit of national interest. This work plans to use data analysis, interviews, books and the internet sources. This research would consider ethnic squabbles its impact on the socialization process and integration of the minority groups, the effect of control and distribution of economic resources and potentials on national security the question is: is utopia achievable in the midst of these squabbles? Despite futile ethnic and global efforts to resolving conflicts, one should see fair play, equity and justice in the allocation and distribution of national resources as a panacea for conflict resolution.

43. The *Umuada*, 'Change' and Challenges in Contemporary Igbo Societies

Ekeanyanwu, Chinma Ugoeze

Department of History and International Studies

Imo State University, Owerri

Imo State, Nigeria

E-mail: chinmaugoeze@gmail.com

&

Odoemene, Akachi

Department of History and International Studies

Federal University Otuoke

Bayelsa State, Nigeria

E-mail: akaigolo@yahoo.com

Women in Igboland were enabled by tradition (and nature) to keep the peace in the Igbo traditional settings. The active socio-political machinery of *Umuada* (association of patrilineal daughters), which existed in most, if not all, Igbo communities, was one way women maintained such status. *Umuada* groups are examples of indigenous women civil society groups that remarkably typify the rise of women as a conscious social force in pursuit of peace and development in traditional communities. These women's participation as arbitrators of conflict and peace promoters in family, kindred and the community levels was/is the norm, which hinged on their own initiative, agency and culture-approved institutions. However, 'change' happens, and such changes, in some respects, have challenged the active agencies of *Umuada* groups in contemporary Igboland. This study undertakes an examination of the workings of *Umuada* groups and their fortunes with the trends of radical changes – like rapid urbanism, migration and modernity (westernization) dynamics – that have greeted African societies since colonialism. Our study clearly reveals that it was through the *Umuada* organizations that Igbo women retained power in Igbo patriarchal societies. Throwing light on *Umuada* groups' structure, functions and operational modes over time, this essay demonstrates how these groups have so much asserted themselves as preponderant forces that effectively controlled situations of different kinds in Igboland. Finally, it highlights the challenges to the women's groups –

all of which have had great influences and impact on their effectiveness and efficiency, and hampered the women's effective mobilization, co-operation and efficiency in contemporary Igboland.

44. Investment Opportunities in Igboland

Ekechi, Raymond B. C.

Porto-Novo International School,
Porto-Novo, Republic of Benin.
rayekechi@yahoo.com
+229 98 14 46 01 / 66 61 17 63.

The Igbo is a well created individual that seem to be very special in so many ways. This uniqueness reflects on his immediate environment. They always transform their environment from the scratch and bring it to prominence. The time has come for the to start taking this idea home. This initiative could subject the Southeastern region to partitioning into investment zones. The region could become an African economic hob. If all imports that are channeled into Lagos could be diverted to some specific areas in the southeast, you can imagine the level of Job creation the region will experience. The Igbo in the Diaspora could be convinced to bring in an investment of not less than three million naira (N3m) in production industries in their various communities in the Southeast. This will translate into a massive environmental change and a facelift to the entire region. A cassava processing plant with its value chain will employ a lot of people down the line. Improve and increased business activities in the region automatically enhance the living standard of the people. Wealth is created and recycled among the people and an improved social activity within the region. An improved social life will help reduce crime. We really need a re-engineering of the southeast region. We already enjoy a lot of home grown development wisdom. This wisdom and concept could be improved upon through the provision of better infrastructures and work is an attraction and a show of hospitality to drive the wisdom to a good fruition with wide and enormous opportunities. Take Nnewi as a zone and imagine what is going on there. Such similar concepts could be put in place in the parts of the Southeast.

45. Invention Technology Program (ITP)

Ekwerike, Alphonsus.

Science. Medicine. Research. Institute., Dallas, TX; USA,
Behavioral Neurosquatemetry, Institute Of Neuroscience and Biomedical Research, Owerri, Nigeria;
MedVentures Alfuncis Invention Technol. Program Inst., Lagos, Nigeria

Ekwerike Ngozi. C.

Science. Medicine. Research. Institute., Dallas, TX; USA
MedVentures Alfuncis Invention Technol. Program Inst., Lagos, Nigeria

Invention technology Program (ITP) is a course study developed by Prof. Alphonsus Ekwerike, a neuroendocrinologist, as a behavioral Neurosquatometry that teach individuals the study of cognitive neuroscience, pure and applied STEM (science, technology, engineering and math), statistics, systems engineering, business administration, patent procedures, intellectual registrations, copyright laws, fine arts, Autocad's graphic design, computer / information technology, History of science, technology and medicine, Bioethics, law and cultures. This course specializes in professionalizing candidates in becoming inventors called Invention technologists. Specializing Discipline: A candidate specializes as an Ethical inventor, innovating things that are commonly used or as a Technostronomist, innovating products or devices needed for space explorations, habitations and be engaged in the space science research. Prospective candidate eligibility: Curriculum is designed to accommodate and offer training to K-12, High School, college, graduates, professionals, uneducated inventors and school dropouts, etc. Training levels and Duration: Every candidate enters this profession from the workshop training level which lasts 3-5 days. Technician's level training is designed for those without college level education and runs from 3 to 6 months for the basic certificate courses, and 18 months for the advanced technician's certificate course. Technologist's level training is designed for those with technician's advanced certificate or college education and it runs for 6 months as a Basic invention technologist 1, 12 months as a Basic invention technologist 2, 18 months as advanced invention technologist, 4 years as a professional undergraduate course, 1 year for professional masters and 3 years professional doctoral level training. A board certification & annual continuous education mandatory to all. Advantages of this course and profession: It engages individuals in making great use of their imagination and creative cognition to orientate and innovate things for the benefit of mankind. It is a concentrated cognitive neuroscience creative course made easy to understand, thus breed cognitive neuroscience STEM scholars. Candidates would start inventing things right from the workshop level training. It creates instant pathway to employment, eradicates poverty, unemployment, crimes and assures professionalizing candidates to becoming inventors, knowing how to manage, market, register, patent, protect their inventions and copyrights, etc., thus making livelihoods as innovators whose works are on innovation, research and developments.

46. Investment Opportunities in Igboland

Eluigwe Chimaobi
Avon Healthcare Ltd

Like the Jews of ancient Europe, the Igbo are nomads of sorts. And like all migratory peoples – the Jews inclusive, the Igbo have been recipients of the full spectrum of reactions from host communities towards migrants. These reactions range from enthusiastic acceptance, to wariness, and outright hostility. Acceptance by host communities has often been connected to the economic value that the very enterprising Igbo bring. With a keen sense of economic value, the Igbo often see opportunities in areas long neglected by their hosts, and indeed create wealth from wastes through courage, risk and persistence. Success in value creation within the host community often means personal wealth accumulation for the Igbo, with its attendant trappings. This realization sometimes swings the disposition of the host communities towards hostility for the Igbo. In the history of the Igbo in Nigeria, this hostility has led to bloodshed and loss of property at numerous times. And with a homeland economy degraded by war and brain drain, the Igbo often seem vulnerable and unable to master their destinies. Jews across the world shared this same trait and history with the Igbo - a

similarity so close that it has led to several studies that explore ties between these two peoples. But the Jew has eventually created a home base where his or her acclaimed ingenuity is being channeled, so much so that the nation of Israel is known as The Startup Nation, in reference to the technological prowess its citizens bring to bear in solving global problems and creating economic value. In this paper, parallels will be drawn between the Igbo and the Jew, with the objective of establishing models of investments and value creation that the Igbo can deploy to make Ala-Igbo the African economic powerhouse its enterprising children show it can be.

47. The Caste System and Freeborn in Igboland

Enoch, Chinwendu Christabel

Imo State University

chinwenduenoch@gmail.com

(+234) 8134838573

Several views dominate the entire spectrum of Osu caste system and freeborn in Igboland, including hatred, conflicts, war, class division, segregation, etc. This study reviews the ancient practice in Igboland that discourages social interaction and marriage with a group of persons called the castes (Osu) and the freeborn (Diala). To proffer solution/ remedy to the problems, erudite scholars and prolific writers have commented on the issue of caste system and freeborn in Igboland in various ways, but the difficult condition of the system made some of their efforts not fruitful. This research work is organized and designed to establish that all humans are one and are created by one Supreme Being (God), with diverse functions and areas of specialization. This research was carried out through oral interview, books, and the internet. It was found that with the mind set of oneness, harmony as well as love, the issue of the caste system and freeborn in Igboland and its instinctic problems will be solved once and for all, because each person will act or work based on his/her areas of specialization with the intention of ensuring excellence in his jurisdiction. This will go a long way to hasten peace, harmony, happiness, as well as development, in the society. These findings were discussed and, thereafter, conclusion and recommendation were deduced. This work, however, made recourse to professor Asouzu's "Complementary reflection" and its inherent concepts and also Njoku John E. Eberegbulam's "the Igbos of Nigeria."

48. Corruption and Violence in Nigeria: A Critical Analysis

Enyeribe, Obinna Prince

Department of Public Administration

Abia State University

peaceland666@yahoo.com

Corruption and the manifestation of conflicts are the major problems that have undermined the progress, national unity and development of Nigeria. Policy formulation and implementation are tailored towards what those involved will get and not for societal interest. The aim of *this* study is to evaluate the relationship between corruption and violence. The paper will contribute to theory-building and empirical knowledge on the establishment and significance of high quality political and

social institutions. Two research questions were developed to guide the study. First, what is the nature of violent conflicts that are caused by corrupt practices in the country? Second, what are the frameworks put in place by the democratic government to eradicate corruption in the country? The research design is descriptive and includes a survey and a discussion of the connections between endemic violence and corruption in specific areas. The geographical areas of the study covered were the three states of Lagos, Abia and Borno. Focus is on Public Ownership Theory recognized by development theorists and practitioners as able to address any development challenge that requires ownership of the content and process.

49. Flora Nwapa's Literary Legacy: Fifty Years of Women's Writing in Africa

Ezeigbo, Akachi Theodora

Department of Languages, Linguistics, Literary Studies & Theatre Arts, Federal University Ndufu-Alike, Ikwo, Ebonyi State, Nigeria

Mobile Tel: +234-803-343-5629

Email: taakachi@yahoo.com

In the African traditional society men and women were oral artists. For example, among the Igbo, women were chanters, storytellers and creators of oral tales. Igbo women were accomplished in the art of using folklore to educate children and inculcate Igbo core values to them. When the writing culture, in English or the local languages, was introduced by Christian Missionaries and the colonial administration, the art of writing was first made available to men. Thus language in the written and literary or imaginative forms was appropriated by men – whether in the local languages as found in Pita Nwana's *Omenuko* (Igbo) or Fagunwa's novels (Yoruba) – or in English as in Amos Tutuola's *The Palmwine Drinkard* (1952), Cyprain Ekwensi's *People of the City* (1954) and Chinua Achebe's *Things Fall Apart* (1958). The first novel by a Black African in English, entitled *Mhudi*, was written by the South African, Sol T. Plaatje, and was published in 1930. But it was not until 1966 that *Efuru*, the first novel in English by an African woman, Flora Nwapa, was published in London by Heinemann. The novel which depicts Igbo culture and women's history was the twenty sixth to be published in the famous African Writers Series. In this paper, I intend to examine Nwapa's legacy as a pioneer African woman writer and the impact her ground-breaking novel, *Efuru*, has had on African women's writing in the past fifty years since its publication. Feminist literary theory, especially the variant known as African Womanism, will be used to examine Nwapa's and other African women's contributions to the development of African literature in general and African women's literary tradition in particular.

50. Influence of Feminism on Igbo Culture

Ezeudo, Chika Obiageli

Department of Linguistics, Igbo and Other Nigerian Languages,

University of Nigeria Nsukka
Email: chykab@yahoo.com

This paper addresses the goals of Feminism movement in the Western world and 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 preview of cultural anthropology under the umbrella Ethnography of speaking 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 foregrounds the place of Feminism as a major cause of women liberation from inequality between the opposite sex. The paper recommends that striking equilibrium between the goals and claims of Feminism in the western world and Igbo's traditional norms and values will sustain itself from creating victims out of its followers and calling them Empowerment.

51. Projecting Igbo Values and Customs: Dynamism and Pragmatic Roles of Igbo Folk tales

Ezeugo, Anthonia E.

Department of English Language,
Chukwuemeka Odumegwu Ojukwu University,
Igbariam Campus.

E-mail: ezeugoanthonia@gmail.com

Igbo folktale is a verbal art created from imagination of memorable experiences handed down from older generations. With the evolution of new technology there is dynamism in folktale phenomenon. Therefore, folktale study is tilting towards the emerging media technological performances and transmissions. This paper argues that instead of moribund, there is a shift of the critical audience of folktale from rural fire place to urban digital technology and this suggests the resourcefulness and ever-changing nature of the folktale genre. To this end, Igbo folktale researchers require to turn their recording equipments to the cities, especially city slums. Again, electronic technology such as radio, television, and video, audio-visual can offer extraordinary possibilities of transmitting stories to reach millions of people elsewhere. For instance, through African Magic Studios, we can change Disney stories to Igbo stories. The question of whether folktales and its audience still exist is now irrelevant. This discourse demands the rescue of the Igbo child from Mickey Mouse and Disney land to Igbo archetype variety by empowering Igbo storytellers, thanks to the discovered values and valuation of folktales as element of entertainment, its psycho therapeutic function, element of social engineering and acculturation for moral, spiritual, and cultural adjustments and a host of others highlighted. The approach to this study is archetypical. Keywords: Dynamism, Values, Igbo, Folktales.

52. Preserving Igbo Values through Realistic Personas: Playwrights' Perspectives

Ezeugo, Anthonia Erunyeluchukwu

Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus

E-mail: ezeugoanthonia@gmail.com

&

Ezeugo, Ugochukwu JohnMary

Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus

E-mail: ezeugougochukwu@gmail.com

In view of the fact that Igbo contemporary culture is facing a serious problem of extinction artists are committed to preserve among other perspectives, historical and moral realities of Igbo cultural locus and focus and these are crafted into their realistic dramatic personas. This paper analytically surveys the values and examines the circumstances of some pertinent Igbo world views preserved by the playwrights as custodians of Igbo culture through their characters. To express their commitment, playwrights utilize dramatic forum to project the Igbo culture and bring it to the doorsteps of other people. Emeka Nwabueze in his story within a story narrated by a griot in his *Dragon's Funeral* presents an Igbo man as an embodiment of balanced wisdom and delight; as having an admirable strong sense of diplomacy and tact. He uses the women's uprising that culminates in the prosecution of Chief Okeugo to portray the Igbo man's vagaries for survival in an over-riding polity. Adaugo's quintessential, but meticulous, courageous, humble, and selfless character is depicted as Igbo acceptable type of leadership. In his *Spokesman of the Oracle*, he uses the Igbo naming system in crafting what they represent in play. Cultural values and norms, relating to keeping bad company, incest, throwing away a child at birth, adoption of a child, oracular verdict and respect for elders are portrayed. Anthonia Ezeugo's use of *Sobechi* to express the hospitality of offering of kola to a visitor, settling of land case, consequences of debauchery; didactic use of proverbs is also highlighted.

53. Testing the Narcotizing Dysfunction Theory: An analysis of Response toward action-based messages via Whatsapp social media among the Igbos in Diaspora.

Ezumah, Bellarmine Anthonia

Murray State University, Murray, Kentucky, USA

Bezumah@murraystate.edu ; +13473511422

Social Media Networks (SMNs) have proven an effective means to mass communicate instantaneously, seamlessly, and more importantly, cost-effectively. Similar to traditional media such as the newspapers, television, and radio, this emergent means of transmitting information is equally capable of setting agenda of issues and, when effectively employed, could also achieve deliberative democracy. But, as with other mass media, it is often difficult to ascertain to what extent the encoded

messages are effectively decoded and inform political, social, or even economic actions. The caveat then becomes, with the ubiquity of SMNs, a plethora of messages are sent continuously and receivers often feel inundated thus becoming apathetic towards the messages so much so that merely scrolling or skimming through them may replace the intended action. This concept is what Katz (2014) referred to as the “Narcotizing Dysfunction” of media messages. Using this as a theoretical framework, this study explores to what extent the Igbos in the diaspora with the USA as a cases study, responded to the deluge of messages transmitted via Whatsapp in the wake of the October 1st deadline given to the Igbos to leave Northern Nigeria by the AREWA Youth. A survey questionnaire was administered to 100 Igbos in diaspora (USA) who use the Whatsapp social media and who received messages on the said issue. The selected messages were the ones that had action-based requirements such as “forward to all your contacts”, “Sign a petition”, or “pray”. Projected result will determine to what extent the receivers of these messages conformed to the requests and for those who did, what other factors (if any) compelled them to act. Previous studies under this paradigm indicate that media messages especially when over-used, exert some level of indifferent attitude in audiences and therefore, the messages alone are incapable of inducing action. Rather, word of mouth, social movement, and social psychology are imperative in inducing change. Therefore, results from this study is expected to indicate other factors that compelled respondents to act on the messages as this will indicate the best strategy of action-based messages among the Igbos for effective mobilization.

54. A Comparative Analysis of Marriage Rites in Igboland: Traditional, Church, Court, and Female Husbands.

Ezuma, Augustine Chukwuma

Apconstruct Engineering Company Limited

Port-Harcourt, Rivers State

Chuma_ez@yahoo.com

(+234) 8035452969

Marriage ceremony is one of the cherished rituals in Igbo culture. The most prominent rites are, Traditional, Church, and Court marriages. This paper highlights the fundamental features of these three popular rites and compares and contrasts their practice and advancement over the years. Additionally, this paper introduces a fourth and less popular concept – the female husband marriage arrangement in Igboland. This fourth model obviously is controversial given the dominant patriarchal genealogy in Igboland; appositionally, the female husband marriage arrangement seemingly promotes matriarchy instead of patriarchy. The aim of this paper is to highlight factors that compelled this phenomenon, how it is practiced, and what distinguishes it from the regular man-to-woman marriage. The methodology employed is to a greater extent, historical analysis and to a lesser extent, the qualitative inquiry through in-depth interviews of elders in the Igbo community who shared their wisdom on the subject. Essentially, the three most common marriage rites – traditional, church, and court are not at all free from controversy as new evangelicals are resisting several traditional marriage rites especially the areas that involve the Igbo culture of invoking the ancestors and use of alcohol. These “born-again” are therefore opting out from such rituals and in exchange,

are offering money without being present at the performance of the rituals. Similarly, the Igbo group that practices the African Traditional Religion do not engage in Church weddings as the rite does not conform to their belief. The Court wedding on the other hand is mostly practiced by another niche of Igbos – predominantly the educated. An additional salient contribution of this paper is a detailed excursus of marriage rites according to the culture of the Aro people, an Ancient Kingdom in Igboland.

55. Retracing the Igbo Medical Roots: An Epidemiological inquiry into the Uses and Preferences of Homeopathic versus Allopathic Medical Modalities among the Igbos.

Ezuma, Jude Kelechi

Omega Maritime and Energy Limited

Port-Harcourt, Rivers State

Kezuma@yahoo.com

(+234) 8123121706

Among the many demerits of cultural imperialism of westernization are displacement, rejection, alteration, and in some instances, total replacement of indigenous customs, practices and cultural history. Many African nations and Nigeria in particular, have been marred by this reality. Specifically, the Igbo have also suffered from this cultural shift and often, the discourse only centers on language. This paper extends this discussion to the field of medicine. The Igbo traditional medicine or scientifically labelled, homeopathic medicine has been displaced by preference of western allopathic modality, which involves chemical drugs and surgery. The problem is that many people prefer the western medicine and thus homeopathic treatment is often misconstrued as archaic and ineffective. This paper examines to what extent the adoption of this new way of healthcare has altered the traditional Igbo medicine and factors that contribute to this shift. Empirical inquiry was conducted using an epidemiological methodology to ascertain what influences the preference of allopathic over homeopathic medicine. The variables employed are: socio-economic status, literacy level, religion, and type of illness/disease. Participants were drawn from the Old Bende region of Igboland mainly, Arochukwu, Ohafia, Abiriba, and Abam. The justification for the selection is that this axis is proximate to Cross River and Akwa Ibom States where homeopathic treatment is considered prevalent. Also, for self-reflexivity, the researcher is a native of the area and so can have easy access to participants and could also gain the trust of participants. Among the many reasons that compelled this study is the trend of Nigerians travelling to India for medical treatment; and India is one of the few countries that prefer homeopathic medical modality to allopathic (Anjum, Shahid, & Channer, 2012). Preliminary result indicates a positive correlation between the level of education and preference to allopathic medicine. Additionally, religion plays a big role as well; Christians were determined to prefer allopathic medicine as homeopathic medicine is considered diabolic because the “healers” who practice it are associated with ancestral deities. Finally, the paper will present comprehensive result and the impact of the variables – socio-economic status, education, religion, and types of illness. Detailed result will be shared in the full paper and at presentation.

56. Proposal for Establishing a Body of Representative Literature in Igbo Language.

Felix-Emeribe, Nwanne

Department of Foreign Languages & Literatures
University of Port Harcourt
Port Harcourt, Nigeria

Creative writing in any language is an embodiment of the way of life of the owners of that language. This article proposes a basis for the establishment of a representative body of literature in the Igbo language through translation. Since the declaration of UNESCO in 2012 that the Igbo language could become extinct fifty years from the date of that declaration, concerned individuals and bodies have been advancing ideas to ensure the survival of the language. Needed is a survey of creative works by writers of Igbo origin with a view to picking out those that portray aspects of the Igbo culture and heritage worthy of conservation for posterity. The fact that most writers of Igbo extraction write in English makes it imperative that the translation of such works into the Igbo be undertaken to enable the emergence of such literature as is envisioned here. The presence of eager translators, also of Igbo origin, would make this project a not too difficult one. The United Nations model in the choice of representative works from the countries of the world will be followed in this work. Authors whose works could make the list are Chinua Achebe, Buchi Emecheta, Elechi Amadi and Chidambaram.

57. Feminist Undertones in Ukpo Women's Music

Forchu, Ijeoma Iruka

Research Fellow, Institute for Development Studies/Department of Music
University of Nigeria, Enugu Campus
Email: Ijeoma.forchu@unn.edu.ng

Every sonic property of music is the product of an extra-musical stimulus, philosophy or purpose (Nzewi, 2007). The music of Ukpo women, a town located in Dunukofia Local Government Area of Nigeria typically is a principal and collaborative medium. Through its perceptions of the cosmos are rationalized and construed such ways as ensure order and harmony, not only in the human sphere, but also between human beings and other forces in the material and immaterial environment. Unfortunately, women are often exploited and marginalized in this patriarchal society. Not only does the female gender marginalization cause an injustice to a part of the population, it also enhances harmful attitudes and habits in men, which manifest in private, public and international interactions (The Universal House of Justice, 1985), as well as in environmental concerns. Gender inequity and inequality retard sustainable developmental efforts as the potentialities of women cannot be optimally tapped and harnessed (Forchu, 2015). Employing the participant observation methods, this study aims to access how Ukpo women address their inferior position through the psychotherapeutic intentions of indigenous music, in the Ukpo patriarchal society. From the perspectives of indigenous knowledge system as the knowledge base, the indigenous oriented Snail-Sense Feminism which advocates wisdom and diplomacy by women in negotiating inclusive social reformation (Ezeigbo,

2004), will be interrogated. This research enables access to how women negotiate gender justice and environmental concerns through the rich cultural philosophies, theories and practice of music in Ukpoko. It is therefore of interest to gender studies, ethnomusicology, Igbo studies and African humanities.

58. Gender and Igbo Customs at the Crossroads

Francis, Ogechi Doris

National Institute for Nigerian Languages

Aba, Abia State.

barr.dorisonyegbule@gmail.com

In Igbo traditional society injustice to women comes in many forms. Women tend to have less access to education, justice, and opportunities for employment than men. The stigma of discrimination on women is mainly present in institutions such as marriage, inheritance, politics, reproductive health and real property. Discrimination is widely a customary tradition in Igboland. Many gendered customs are constructed by the society, especially primordial societies where religion and ethnicity are sentimental to its people. These sentiments are widely accepted, especially in non-western society. This is not surprising as the pre-colonial law in Nigeria is based on practices and customs of its people. Perceptions of gender are deeply rooted in cultural determination and strict religious beliefs, which are based on gender stereotypes. It is argued that strong index to gender discrimination in Igbo society is the strong root of custom. Men influence customs and are the custodians of tradition, seen the status and control over customs by traditional rules. These lived perceptions are based on a pattern of beliefs that tend to value men over women. It would appear therefore, that in seeking to protect women from discrimination, a revisit of the age-long customs and traditions are necessary. Human activities that situate women to the social background should be uprooted and culture free from gender discrimination should be created in the context of constitutional reforms to foster the rights of women in Nigeria at large.

G-I (51-70)

59. Igbo Traditional Healthcare Delivery System: A Compliment to Orthodox Medicine for Global Usage

Igwurumbaike, Queeneth Chiwendu

Federal Medical Center, Owerri, Nigeria

chiqueen4@gmail.com

Before the evolution of orthodox medicine, Igbo people relied on potent plants and herbs with high medicinal value for dealing with healthcare challenges. A study of the leaves of these plants and their fruits revealed that there is need to develop the research, in order to harness the medicinal potentialities of the local vegetation to boost the healthcare delivery. The Igbo ecological zone have more than 30 local plants that are good for treatment of several ailments, such as chesty cough, boils, malaria, typhoid fever, ulcer, diarrhea, hypertension, and others. These plants include guava, oil palm tree, lemon grass, bitter kola, scent leaf, alligator pepper, goat weed, dogonyaro, pawpaw fruit and leaf, tobacco leaf, anwuru weed, lime, lemon fruits, bitter leaf and many others. For instance, oil from the seed of palm tree (*Eleais guineens*), which belongs to the plant family of *Arecceaes*, is an antidote for poison. Oil from palm kernel is used to treat several skin ailments and as well as convulsion. There are anti-inflammatory agents, coagulant factors, immune stimulant, anti-hypertensive agents, antibiotics and blood boosters and many others. The traditional herbalist in Igbo healthcare delivery system, the "Dibia," is highly recognized, because he/she uses valuable ecological resources to achieve positive results. Though recently, western orthodox medicine has dominated the African society, yet cases are sometimes referred to the native doctor, even orthopedics, brain disorder, diabetes and many others. We cannot do without traditional medicine; it is one of the sinews of our culture and beliefs. This project is to x-ray the healthcare delivery system, using a comparative analysis method between western orthodox medicine and traditional medicine, with a view to putting them in their proper value position in handling the healthcare challenges within the Igbo traditional society and other communities in the global society.

60. The Relevance of Oral Literature in the Sustenance of Igbo Language, Literature and Culture

Ihedigbo, Ruth Ebere
Lecturer, University of Nigeria, Nsukka
Enugu State, Nigeria
ebereihedigbo@yahoo.com.
(+234) 8034722818

Propositions such as that of the United Nations Educational Scientific and Cultural Organisation (UNESCO) have been made that the Igbo Language is gravely faced with extinction. This is as a result of the overwhelming influence of westernization and Christianity on the Igbo people, their Language, Literature and Culture. This paper therefore, seeks to explore the relevance of oral literature in the sustenance of Igbo Language, Literature and Culture. It also examines the roles that oral literature of Igbo extraction can play in saving the Igbo Language and culture from extinction. Oral interview and oral literature genres of the Igbo form the major sources of data for the study. The study adopts the theoretical frame work of Eco criticism and myth theory. From the findings, it is observed that oral literature is that literature which is as old as man and is handed over from generation to generation through the mouth. It also reveals that the functions of oral literature to the sustenance of Igbo Language, Literature and Culture is vast and varied and cannot be over emphasized. The study concludes that oral literature is relevant in the sustenance of Igbo language and culture and recommends that all the Igbo should revive oral literature.

61. Psycho-Social Effects of Violence, Terrorism and War on Gender in the South-East Area of Nigeria

Ihedioha, Love Nkem

National Institute for Nigerian Languages, Aba, Nigeria.

E-mail Address: lovedioha@yahoo.com

(+234) (0)806886324

In the last decades, Igbo has witnessed various political violence, terrorism and some religious war that has greatly influenced the psyche of all across the globe. This paper that offers a broader look at the psycho-social effects of violence, terrorism and war on gender in Igboland highlights the missing link in previous studies and fills this gap in literature. The effect of this especially on women, youths (girls) and the elderly, had been tremendous and grievous. The recent abduction or kidnapping saga in the area gave terrorism and other criminal violence a new dimension and trend. It also portrays a great danger not only to the indigenous people of Igbo land but to everybody in Nigeria. As the situation is worsening, the psychological and social effect on genders can only be imagined-from lost of life, rape, displacement of persons, mental stress and others associated with it. This paper however will analyze and explain the Igbo crisis within the Frustration-Aggression theory and argue that Frustration is the bane of the recurrent violence in the area. This paper argues that most of the issues that generated the frustration and anger that led to those murderous actions in the area is injustice and on the premise that the Nigerian Government has ignored the environmental security and infrastructural issues that led to these problems

62. The Political Economy of Development in Igbo land

Ihejirika, Chieke E.

Lincoln University, PA

“Seek you first the political kingdom and all other things shall be added unto you.” This classic assertion by Kwame Nkrumah of Ghana remains very relevant for any developing society, such as Igboland seeking order and progress. Political kingdom, which is the same as political government, is a self-prospering entity that enriches its domain by its very existence. Many political economists have opined that without political self-determination other developments are simply a mirage. A true government is the custodian of a people’s collective patrimony, because a good government is a macrocosm of a good parent. However, in Igbo land today we have pseudo-governments that are both oppressive and disconnected from their people, bereft of public accountability and dominated by the personalization of power. The current amateurish state of the so-called modern democracy in Igbo

land is betrayed by the general toleration of corruption and incompetence, as well as, the general ignorance about public ownership of power. This is the bane of both political and economic development in Igbo land. Igbo primordial attitudes and institutions have not yet embraced cosmopolitan trends and values, thus orchestrating very weak political institutions and very fragile parochial politics. The intuition compelling this paper is that the absence of a pan-Igbo government is the big obstacle to development in the area. Therefore, this paper explores the problems and prospects of meaningful economic development in Igbo land as a result of effective political government or the lack thereof.

63. Preservation of Igbo Language through Igbo Home Movies and Songs

Ikonne, Ugochi Happiness

Department of Teacher Education,

School of Education,

Nation Institute for Nigerian Languages (NINLAN)

P.M.B. 7078, Aba, Abia State, Nigeria

E-mail: ikonneugo@yahoo.com

(+234) 7067972992

(+234) 8056434468

Linguists and language scholars have observed that many languages of the world are relegated to the background. African linguists and language scholars have continued to query and worry about the status of many African languages (Nigerian languages) inclusive. There are predictions about the extinction of many Nigerian languages. The Igbo language is among the Nigerian languages that are found to be near extinction. A language goes extinct when the speakers stop to use them in the different domains where languages are tools for communication such as pragmatics and Social-cultural contexts, educational and religious context etc. Again, languages go extinct where younger ones are not conversant with the language. Such language is heading towards her grave. This is the status of Igbo language. However, language can be preserved through use in such domains as entertainment, songs, and movies. At the inception of Nollywood, such movies as *Living in Bondage*, *Ikuku* and the rest were acted in Igbo language by amiable Igbo actors and actresses. Those movies were must-watch and very popular. Consider how popular *Nsukka –Ìgbò* has become through a recent home movie. In the same vein, songs in a given Language preserve and popularize both the language and speakers of the language. This paper x-rays the relevance of Igbo home movies and songs in the preservation of the Igbo language.

64. Development of Vocabulary in Igbo through Folksongs and Griot Orature: Implications for Igbo Second Language Learners.

Ikonne, Ugochi Happiness

Department of Teacher Education,

School of Education,

Nation Institute for Nigerian Languages (NINLAN)

P.M.B. 7078, Aba, Abia State, Nigeria

E-mail: lkonneugo@yahoo.com

(+234) 7067972992

(+234) 8056434468

Language is primarily spoken or oral and the written form is a contemporary advancement. Hence, the slogan is to “speak your language or loose it.” Language learners aspire to develop communicative competence before linguistic competence in the target language through the acquisition of a catalogue of vocabulary in the different domains of activity in the target language. This paper explores the vocabulary expansion opportunity for the Igbo second language learners through a variety of folksongs and griot orature.

65. Etu Ndị Igbo Aḥuta *Año* na Nḍu Ha

Ilechukwu, Daniel Ihunanya

Dept. of Igbo, African and Asian Studies

Nnamdi Azikiwe University, Awka

di.ilechukwu@unizik.edu.ng

(+234) (0)8030886180

Ilechukwu, Chiamaka Patience

Department of Igbo, African and Asian Studies

Nnamdi Azikiwe University, Awka

chyonwuka@gmail.com

(+234) (0)8165988748

Otutu ndi si agburu di iche iche na mba uwa agbakwasala ukwu n'omenala ha nye nkowa di iche iche gbasara nomba a bu *año*. Ufoḍu ji año nye nkowa nke onwe ha banyere ihe ndi ha che na o nweghi ihe ha putara n'anya ndi mmaḍu. N'ebe ndi Igbo no, año abughi nomba nkiti naabo di ka ufoḍu si eche maka na o nwere mputara puru iche n'uzo ndu, echiche na omenala ha. Ebumnobi ederede a bu ichoputa ihe ndi ahu miri emi nomba a bu año putara n'ebe ndi Igbo no. Imata ma año o metutara ndu ndi Igbo n'ezie ka o bu akuko ifo ka ihe niile a na-ekwu gbasara ya bu na ndu ndi Igbo. Mgbe a choputara nke a, o ga-enye aka ime ka o doo ndi Igbo anya ihe ha kwenyere na ya wee si etu a hazikwuḡ uzo ndu ha maka agamnihu na ndu a. E nwetara ozi ndi gbara okpurukpu e ji dee ederede a site n'akwukwo ndi a guru n'oba akwukwo nakwa site n'ajuju onu a gbara otutu ndi okenye n'ime obodo, bu ndi maara omenala Igbo. A ga-ji atutu nnyocha onuogugu wee mee ebe mgbadu ukwu na nnyocha isiokwu a iji hazie ihe a ga-edede nke oma. Nsogbu nchocha a bu na e nwebeghi nchocha e memiri ime gbasara etu nomba a bu año si metuta ndu ndi Igbo. Ya mere na mgbe e mechara nchocha a n'ozuzu oke, o ga-emeghe anya otutu ndi Igbo tumadu ndi nkuzi na-akuzi Igbo n'ulo akwukwo mahadum, umu akwukwo na-amu Igbo n'ulo akwukwo di elu na ndi niile ihe gbasara omenala Igbo na-echu ura.

66. Psycho-Social Effects of Violence, Terrorism and War on Gender in the South-East Area of Nigeria

Ihedioha, Love Nkem

National Institute for Nigerian Languages, Aba, Nigeria.

E-mail Address: lovedioha@yahoo.com

(+234) (0)806886324

In the last decades, Igbo has witnessed various political violence, terrorism and some religious war that has greatly influenced the psyche of all across the globe. This paper that offers a broader look at the psycho-social effects of violence, terrorism and war on gender in Igboland highlights the missing link in previous studies and fills this gap in literature. The effect of this especially on women, youths (girls) and the elderly, had been tremendous and grievous. The recent abduction or kidnapping saga in the area gave terrorism and other criminal violence a new dimension and trend. It also portrays a great danger not only to the indigenous people of Igbo land but to everybody in Nigeria. As the situation is worsening, the psychological and social effect on genders can only be imagined-from lost of life, rape, displacement of persons, mental stress and others associated with it. This paper however will analyze and explain the Igbo crisis within the Frustration-Aggression theory and argue that Frustration is the bane of the recurrent violence in the area. This paper argues that most of the issues that generated the frustration and anger that led to those murderous actions in the area is injustice and on the premise that the Nigerian Government has ignored the environmental security and infrastructural issues that led to these problems

67. The Nigerian Civil War of 1967 and the Stigmatization of Children Born of Rape Victims in Edo State Nigeria

Ikuomola, Adediran Daniel

North-West University, Potchefstroom Campus, South Africa

Department of Sociology, Adekunle Ajasin University

Akungba-Akoko, Ondo State - Nigeria.

adediran.ikuomola@aaau.edu.ng

&

Ogunode, Emmanuel

Department of Sociology, Adekunle Ajasin University,

Akungba-Akoko, Ondo State, Nigeria

diranreal@yahoo.com

The history of the Nigerian civil war of 1967-1970, though short, still lingers in the memory of many Nigerians, especially communities that were not among the many ethnic groups in the war; hence they were seen as saboteurs. For this many atrocities were netted on them, among which was rape. Up till date, it is still obvious in some of the names given to children now adults born of rape victims by the Biafran and Nigerian army during the two and half years the war lasted. This study therefore seeks to observe the attitude of 'children' born this period in question as a result of the stigma attached to their names. It examines community responses to incidence of rape and the level of compensation to mothers (rape victims) and the resultant children born after the war. The study employed principally qualitative methodology: in-depth interview and focus group discussion, among a cross section of 50 households drawn randomly and via a snowballing sampling method in three local government areas of Edo state Nigeria. Major findings from the study showed that 40 years after the Civil War, 'children' were still seen as 'bad omen.' Mostly affected were the female

‘children’ of whom 73% is now married. Also observed was that many of the males (67%) have changed their names from war-related meanings. The study concludes that rape in war times is evil and should not be encouraged in any form. Finally, the study recommends that proper education and enlightenment campaign about the aftermath of rape should be given to soldiers preparing for war.

68. ‘We have come to stay and we shall find all means to live and work in this country’: Igbo migrants, resilience and life challenges in South Africa

Ikuomola, Adediran Daniel

North-West University, Potchefstroom Campus, South Africa

Department of Sociology, Adekunle Ajasin University

Akungba-Akoko, Ondo State - Nigeria.

adediran.ikuomola@aaua.edu.ng

&

Ogunode, Emmanuel

Department of Sociology, Adekunle Ajasin University,

Akungba-Akoko, Ondo State, Nigeria

diranreal@yahoo.com

In recent times Igbo migrants have been worst hit by the reoccurring xenophobic attacks in South Africa thereby disrupting the hitherto cordial socio-economic relationship between Nigeria and South Africa. Despite the huge loss of property, business ventures, and often times lives, Igbo migration, businesses, corporate social responsibility and community development in South Africa have continued to be on the rise, often undocumented. Amidst several challenges, this article captures the agencies of the Igbo nationals differently from the over generalized categories involving all ethno-nationals from Nigeria through qualitative interviewing among a sample of a one hundred and forty-five (145) Igbo business stakeholders in Johannesburg (urban and suburbs) in South Africa. Narratives reveal the ingenuities, nuances and manoeuvring strategies of survival from dominant responses such as ‘We have come to stay’ and ‘we shall find all means to live and work in this country’ we can’t be seen as a failure amidst plenty and difficulties back home in Nigeria’. The study concluded by highlighting Igbo resilience, ingenuities and resolve for success as becoming much more stronger amidst the double jeopardy of contested issues of nationalism in Nigeria and daily xenophobic strains in South Africa.

69. Relevance of Masquerades in Igbo Traditional Settings: The Case of Ohafia

Imo, Dorcas Onuoha

National Institute for Nigerian Languages, Aba

Abia State.

dorcasimo@yahoo.com

(+234) 08020524190

The mmanwu culture, also known as the masquerade culture that used to be a major form of traditional Igbo entertainment is ebbing away fast. Masquerade festivals generally last for weeks and some for months, and were performed during the end of the harvest or start of the new planting season. There are some Igbo peoples that perform masquerades throughout the entire year. Masquerades are used to honour the dead during burial ceremonies and prayers to the gods for successful planting seasons. In these modern times, masquerades are used during the Iri Ji (New Yam), Christmas, New Year, Easter and other such celebrations. Masquerades became so important an element of entertainment that the Igbo from all over the world would converge at home during 'igbaa mmanwu', that is, 'to celebrate the masquerade during these ceremonies. With the increasing rejection of Igbo culture, many communities have lost their masquerade traditions. But the more culture-conscious people have refused to let go, continuing in the noble entertaining tradition as in the past. Among these communities, the Aro Ndi Izuogu people of Imo State still hold their masquerades in very high esteem, and are perhaps the greatest celebrators of masquerades in Africa. Igbo sons and daughters at home and diaspora still invest millions of money to ensure the success of the masquerade celebrations during festivities. Between Christmas Eve and two weeks into January, some of these towns sustain a tempo of dance, performance and magic, for which the masquerade is known. Mmanwu, like humans, come in different ages and looks and fame. There are masquerades for children, for young men and old men alike. The paper highlights the importance of masquerade in Igbo society and its role in the promotion of Igbo language and culture.

70. Evolution of Totems and Taboos: An Examination of the Igbo Cosmology during the Era of Transatlantic Slave Trade

Iroegbu, Donatus

Protocol and Liaison Manager

7B Acme Road Ogba Ikeja Lagos.

E-mail: donatus.iroegbu@frieslandcampina.com

(+234) 8088088876

Igbo traditional cosmology has evolved over time and continues to do so. This paper examines the traditional cosmology of the Igbo ethnic nationality in an effort to understand properly the changes it underwent during the Trans-Atlantic slave trade. It argues that at the time, the Aro and their Abam warriors displaced many communities, which led to the emergence of new place-names, totems and taboos. The paper attempts to evaluate theories on totems and taboos and draw a conclusion by raising methodological issues that may enrich the study of African history and culture.

71. The Cause and Consequences of Male Child Preference in Igboland.

Iwuoha Iwueze Ijeoma M.

Principle Nursing Officer

Federal Medical Center Owerri Imo State

iwuezeijeoma2016@gmail.com
+2348037110405, +2348101887499

Male child preference is a global phenomenon which has existed throughout history of the Igbo's or in Igbo land. Male child preference is the desire to have male child more than female. Women are disproportionately disadvantaged. Particularly in the relation to human right. The Igbo believes that name of family is lost when there is no more male to perpetuate the family germ line. Some names are given to show the importance attached and values placed on male child, like: Ahamefula, Eziefula, Ikemefula, Azubuike, Obilor, Obiukwu, Ikenga. In Igbo land peer influence, family pressure, continuity of family germ line, concerns from successorship, inheritance right from community, tradition and customs are highly treasured cherished are achieved in families where male child abound. The Igbo also believes that only a man can perform certain traditional right like kola rites, marriage rite etc. The quest for male child in Igbo society leads to the consequences/implication like polygamy, high rate of divorce, family squabbles, increase in population and female equally to mention but a few.

72. Mother is Supreme: Nwada Funeral Rite in Awka, Anambra State.

Iwuchukwu, Onyeka

National Open University of Nigeria
Nnamdi Azikiwe Expressway, Jabi, Abuja
Onyifranca4@gmail.com

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 erected to advertize the dead, new houses built or old ones renovated. Some of such 'billboards' are left to stay for many years after such burial ceremonies, as families try to outshine the other families in the exhibition of wealth. *Aso ebi*, which is borrowed from Yoruba land, has replaced the traditional *akwa uju* (mourning clothes). Consequently, the focus is now on these outward activities while some of the rituals and their significances are underplayed or ignored. In Awka, the funeral rite of a woman is completely different from that of a man. The burial of a woman is characterized by some representations that depict the exalted position of the woman in that society. It also emphasizes the fact that they protect and defend their *Nwada*, (daughter) dead or alive. This paper, therefore, documents the traditional mode of burial and funeral rite of a woman, showing that mother is indeed supreme. Incidentally, with the advent of modernism and religion, these cultural rites are gradually being eroded or substituted with monetary values. It is expected that this documentation would add to the scholarship and information of the younger generation, who are unaware of this noble cultural practice. It also presents a need for return to the traditional values, so that the younger generation would be acquainted with such cultural practices.

73. Reminiscences: Marriage Ceremony in Awka Town, Then and Now

Iwuchukwu, Onyeka

National Open University of Nigeria
Nnamdi Azikiwe Expressway, Jabi, Abuja

onyifranca4@gmail.com

This paper presents a recollection of marriage ceremony in the traditional Awka society and compares it with what is obtainable presently. 'In those days,' series of activities culminated with the *Okuku Onye Uwa*, which has been christened *Igba Nkwu*. *Igba Nkwu* is neither an Awka language nor part of her culture, but has gradually taken over marriage ceremonies in terms of form and content. The unmarried girls then were fully involved in the activities and in the process, and some cultural values are inculcated in them. Marriage ceremony then, though a family affair, was conducted in such a way that the burden was not too much on the parents of the bride, whose responsibility it was to finance the ceremony. They hosted their community to inform them that their daughter was getting married, while the groom hosted his own community to present his wife to be. Maidens led the bride with songs and dances to her husband's house, but now meaningless hip-hops that have nothing to do with the cultural background of the town have replaced the earlier didactic marriage songs. The cultural values associated with marriage ceremonies have been upturned and replaced with expensive social parties with little or no significance for the families. Grooms are now forced to fund such parties in the name of *Igba Nkwu* and this may have accounted for the increasing number of bachelors and spinsters in the town. There is therefore a need for a return to the traditional marriage ceremony in Awka, which was very inexpensive, especially for the groom.

74. The Causes and Consequences of Male-Child Preference in Igboland

Iwuoha, Iwueze Ijeoma M.

Principle Nursing Officer

Federal Medical Center Owerri Imo State

iwuezeijeoma2016@gmail.com

(+234) 8037110405

(+234) 8101887499

Male child preference is a global phenomenon, which has existed throughout history of the Igbo or in Igboland. Male child preference is the desire to have a male child more than a female. Women are disproportionately disadvantaged, particularly in relation to human rights.

The Igbo believe that the name of family is lost when there is no more males to perpetuate the family germ line. Some names are given to show the important attached and values placed on male child like: Ahamefula, Eziefula, Ikemefula, Azubuike, Obilor, Obiukwu, and Ikenga. In Igboland peer influence, family pressure, continuity of family germ line, concerns from succession, inheritance right from community, tradition and customs are highly treasured cherished and achieved in families where male children abound. The Igbo also believe that only a man can perform certain traditional rights, like kolanut rites, marriage rite etc. The quest for male child in Igbo society leads to the consequences or implications, like polygamy, high rate of divorce, family squabbles, increase in population and female equally to mention but a few.

75. Igbo Religion and Beliefs: Ekemekpe Ndi Igbo na Nkwenye Ha

Izuchukwu, Fidelis Nwachukwu

Department of Arts and Culture,

Abia State Polytechnic, Abia State, Nigeria.

odeuwanile@gmail.com

(+234) (0)8035302959.

Asusu na omenala ndi bu ihe kacha puta ihe na njirimara ndi ahu. Ederede a gbadoro ukwu na ndi Igbo maara ma kwenyekwa na “Chukwu” (Chineke) onye kere eluigwe, uwa na ihe niile di n’uwa tupu ndi ocha ewebata ekpemekpe ndi uka. O bu nnukwu aru ndi ocha iche na ndi Igbo ekwenyeghi na Chukwu (Great God) nke putara Chi kacha chi niile. Ha kwenyekwara na “Chukwu” a bi n’ebe di anya, nke a dighi mkpa inye ya nsogbu maka nsogbu nke na-adaputara umu mmadu nke mere na a ga-akpoturu “Chukwu” (Chiukwu) ka o gbo mkpa ahu, Ndi Igbo nwekwara “Chi onwe, Iche iche. Ha na-ekpere Chi nta ndi ahu ma na-enye ha otutu ihe di iche iche dika oji, nri, okuko, ewu, ehi na ihe ndi ozo. Naijiria nwere agburu kariri nari abuo na iri ise (250) ma ha niile nwechara omenala, odibendi nakwa odinala. Ederede a ga-eme nchocha ma choputa etu ekpemekpe ndi uka ndi Awusa siri yitewe ekpemekpe odinala ndi Igbo. N’edemede a, a ga-atukwa aro etu a ga-esi chekwa omenala/odinala di mma nke baakwara uru nke ndi Igbo na anaghi aga uka na-eme. Ebe ederede a si bia,

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76. The Problem of Nomenclature in African Traditional Religion

Kanu, Ikechukwu Anthony

Department of Philosophy and Religious Studies

Tansian University, Umunya

Anambra State

ikee_mario@yahoo.com

African traditional religion has been around for many generations, and with it the people have lived their lives and solved their existential problems from time immemorial. Therefore, it is an embodiment of African values handed down from one generation to another. It is a religion that is co-terminus with the African people and their society. In the last few years, there has been a renewed interest in its practice in different parts of Africa. Today, as the spirit of religious intolerance and exclusivism is being replaced slowly by the spirit of interreligious tolerance, dialogue and mutual respect, it has found its place in the orchestra of world religions. This has further created circumstances for the clarification of its concept. The major problem is if its multiplicity; should it be African Traditional Religion in the singular or African Traditional Religions in the plural? Scholars have argued and continue to debate on this issue. However, this essay argues from an eclectic perspective, and asserts that both perspectives are correct, and that it all depends on the emphasis that one is making, either on its unity or plurality. For the purpose of this work, the hermeneutic and analytical method of enquiry is employed.

77. African Traditional Religion and the Problem of Methodology

Kanu, Ikechukwu Anthony

Department of Philosophy and Religious Studies

Tansian University, Umunya

Anambra State

ikee_mario@yahoo.com

Research in the area of African Traditional Religion (ATR), reveals a couple of problems that ranges from the fact that Africa is a vast continent with many countries, languages, ethnic and complex dialects. As a result, it may be difficult for a researcher to carry out any successful research in all parts of the continent. There is also the problem of secrecy. Many African priests, priestesses and other sacred functionaries are not always willing to disclose some aspects of ATR. Added to these is that European settlements wiped out aboriginal peoples and obliterated many racial memories. As fundamental as these problems are, this work focuses on two major methodological problems in the study of African Traditional Religion: **The problem of lack of written records**. The custodians of Africa's rich heritage were largely illiterates and, therefore, incapable of proper documentation for the use and benefit of generations to come. Inter-tribal wars, migration and re-settlement, search for food and employment, have further contributed to poor documentation. **There is also the problem of collective thought**. While other religions have a record of what the founder has said or what those who promoted the religion after the death of the found have said, in African Traditional Religion, there are no such records except the collective thoughts of the community. This piece will, therefore, study these two major methodological problems for the purpose of seeing how they affect the study of African Traditional Religion. For the purpose of this study, the hermeneutic and phenomenological methods of inquiry would be employed.

78. Women and the Kolanut in Igboland: Revisiting Igbo Culture

Kpanah, Petronilla Ifeoma

Department of English and Literary Studies,

Imo State University,

Owerri, Imo –State, Nigeria

Petoma131@gmail.com

&

Nedu, Obianuju

Department of English and Literary Studies,

Imo State University,

Owerri, Imo –State, Nigeria

ujunedu@yahoo.com

Igbo cultural knowledge is still the dominant paradigm that directs the lives of ordinary Igbo people, interprets their experiences and creates their artifacts. The Igbo culture is replete with symbols and rituals that evoke deep religious meaning. An example is the kolanut ritual, which is one of the most

sacred significant rituals in Igbo culture. Traditionally Igbo women are not allowed to officiate in the blessing and breaking of the kolanut. This paper examines women and the cultural value of kolanut in Igboland. The objective is to provide an insight into the wealth of knowledge therein. It also, focuses on the subtle cultural myth and taboo that the Igbo kolanut is never presented to women. And it deals with why the Igbo people have adhered to this tradition for a long time, even though the women are expected to buy it and keep a supply in the house and make it available to their husbands when needed to present to visitors. In defense of this Igbo custom of excluding women, Okorie (1995) says that is what it is in the society that is patriarchal in nature. However, the paper equally exposes some crucial questions that challenge women's exclusion from the kolanut ritual and the justification for continuing it in the present time. A descriptive approach will be adopted, while data are collected from wide literature reviews and oral interviews and analyzed. Onwubiko opines that the Igbo have a symbolic way of expressing welcome in the form of kolanut as a sign of hospitality and this value is still quite alive. The paper concludes that the kolanut ritual is one of the few Igbo customs that have survived the onslaught of the western cultural imperialism.

79. Ethno-Cultural Construction of Femininity in Igbo and Yoruba Proverbs and Naming Practices.

Lemoha, Ositadinma Nkeiruka

Department of English

Faculty of Arts

University of Lagos

Igbo and Yoruba societies are known for their rich folk traditions that are articulated in their beliefs, customs, legends, proverbs, idioms, tales, naming practice, songs and festivals. These folk traditions mirror and reflect values that are integral parts of these societies' disposition. The inherent features articulated in Igbo and Yoruba folk tradition are compassion, courage, fairness, honesty, humility, loyalty, perseverance, prudence, self-discipline among others. These features are reflected in the construction of Igbo and Yoruba femininity. Therefore, Igbo and Yoruba femininity like the femininity of other African societies are social scripted qualities into which women are supposed to fit. These scripted qualities are however, expressed in proverbs, idioms, folktales, naming practice, festival and songs and define what constitute femaleness in the traditional societies and have facilitated the transmission of feminine ideal and conventions from generation to generation. This paper examines Igbo and Yoruba femininity as expressed in their proverbs and naming practices using R.W. Connell's Emphasized femininity and Deniz Kandiyoti's Patriarchal Bargain to underscore the roles the proverbs play in creating and perpetuating role base/normative femininity. The paper also explores the different perceptions of femininity aside from motherhood and wifhood with a view to ascertain the similarities and differences in the way Igbo and Yoruba construct their femininity. This will engender better understanding of inherent attributes and characteristics of Igbo and Yoruba women, which in turn will enhance governance and national development premised on the axiom which says, 'when you train a woman you train a nation.' Key Words are femininity, Ethno-cultural, construction, Igbo, Yoruba

80. *Akɔnauche*, Personhood and Social Order in Contemporary Igbo Culture

Mbarah, George, Ogbonna

ojob1@yahoo.com

Akɔnauche, an ontological and intelligent component of the human person capable of mediating and unifying the individual's facets of existence, is central in maintaining social order in Igbo culture. Existing studies have addressed the idea of mainly from scientific and aesthetic perspectives, without adequate analysis of the concept in relation to the unity of the individual as a being of many parts, significant to the attainment of social order. This study, therefore, investigates *akɔnauche* with a view to identifying the ontological roles it plays in mediating between the individual and the community in ensuring social order. *Akɔnauche* demonstrates that the human person is both a metaphysical and social being with creative intelligence. Therefore, in Igbo culture it plays both creative and mediating roles in the relationship between the individual and the community in which social order is guaranteed.

81. Title Taking: A Panacea for Cross Socio-Cultural Integration and Community Development

Maduekwe, Njideka Miriam

Department of Medical Library Unit

Federal Medical Centre, Umuahia, Abia State, Nigeria.

Email: njidekamiriam@gmail.com

Phone: (+234) 8035447880

&

Akumefula, Azuoma Ijeoma

Department of Surveying

School of Environmental Services

Federal University of Technology, Owerri, Imo State, Nigeria.

Email: ijegood4me@yahoo.com

In the Igbo society and social cultural structure, there are moments when those that have attained relevance in the society resulting from diligence, hardwork, and integrity are honored with traditional titles. The Igbo socio-cultural society has one of its most astute values/belief in hardwork and diligence, hence the saying “nwata kwozie aka ya, o soro ndi okene rie nri.” Recognition or award of honor, resulting in title taking is a mark of having effectively been distinguished in the endeavor of life “career” (Medicine, ICT, Business, Farming, Academics etc) and as such this has impacted on the immediate/enlarged Igbo society to drive development and growth. The title given serves as a clarion call to do more! And it is seen as a call for the younger generation to toll the line of hardwork which brings satisfaction, “aka ajaja na ebuta onu nmamu mamamu.” Titles may be taken from one

community to another and the number to be taken is not limited. It comes with an array of activities in the host community, such as medical outreach, workshop, clearing of village roads / village square etc. in preparation for visitors at the actual conferment day. This paper looks at title taking in Igbo nation, the criteria, who confers the title, the socio-cultural value attached to title, the meaning of titles conferred, and its relevance in the present century. Also the researchers will not fail to look at the psychological effect of titles on the recipient /community, the misconceptions/unworthy conferment of titles to undeserving person, and proffer solutions and make recommendations.

82. The Nri Progress Union (NPU) President General Election 2017: The Significance of Antiquity in History and Contemporary Politics

Mebuge-Obaa II, Prince Paschal N.

CEO, Museum Piece International (MPI)

International Director, Igbo History Foundation (IHF)

No.179, Agbani Road, Enugu

Enugu State, Nigeria

Email: pmebugeobaa2@yahoo.com

(+234) 8054092277

Nri, a kingdom, a town, a community and a center of Igbo civilization has a time-honored procedure of piloting public and private affairs founded in pacifism and itinerant priesthood. The Nri phenomenon has attracted the envies of Islamic invaders, slave raiders, Christian imperialists and colonial masters. From 2006 on, when Mr. Peter Obi, former Governor of Anambra State regained his electoral victory through the courts, he recognized the importance of the Town Union in contemporary Nigeria politics. Nri was “the last man standing” during the amalgamation experiment of Nigeria in the British colonial system. The town has influenced the politics and ritual activities of the Igbo and her neighbors until the colonial masters took over the administration of towns previously under Nri influence and banned her hegemony. Based on her constitution, the election of the President General (PG) and officers of the Nri Progress Union (NPU) is set for December 2017. This election seems to be the hottest and most politicized election ever since antiquity, with so many aspirants emerging from different age grades and major lineages of Obeagu Village Nri, whose turn it is to present candidates. Based on keen participant and citizen observation, oral interviews and secondary resource reviews, this paper will examine the role of the town union in Igbo-land. It will analyze the contestants’ reasons for contesting; whether visceral, intellectual or mundane pursuits. The paper will also bring Nri political culture further into the limelight now as it is the turn of Obeagu Village whose son divinely emerged as the first and unified Eze Nri’ Buife I. ca (1009 – 1100 AD).

83. Folktale Communication Tool among the Igbo

Metu, Ihuoma Joy

National Institute for Nigeria Language,

P.M.B. 7078, Aba, Abia State, Nigeria

joyimetu@yahoo.com

(+234) (0)8037545176

The folktale is one of the Igbo traditional arts, which serves as a vehicle for communicating the people's beliefs and culture from one generation to another. This unique art of storytelling aids the preservation of the people's culture, values, mythology and worldview. As a communication tool, the folktale is a veritable means of teaching morals through the intricate plots of the stories that are told, the instrumentality of a narrator working with themes set in the peoples' culture, and important lessons about life in general are conveyed to the listeners. This paper focuses on how the folktale disseminates information and sustains Igbo language and culture.

84. Igbo Maidens, Social Rubrics and the Nigeria/Biafra War: Violations and Disruptions in Selected Novels by Women

Onuora Benedict Nweke

Federal University, Ndufu Alike, Ikwo, Ebonyi State, Nigeria

The story of the Nigeria/Biafra war has continued to inspire critical upsurge of review after several decades. Though many have identified the indignities women and children were subjected to during the war, yet, so much needs re-appraisal concerning their predicaments during the war as well the implications of their tragedies for the future of the Igbo race. One such area that requires a deeper critical re-evaluation or assessment is how much the violation of the Igbo maidens during the war portended and metamorphosed into the disruption of the social fabrics in Igbo society. Though these disruptions may not have brought about only negative consequences, but they nevertheless affected some value system and significant practices of the Igbo people in certain ways. These incidents, particularly concerning the women and the atrocities meted against/on them during the war, have often been appraised by some critics, but a critical purview of the implications of these atrocities are yet to be fully explored. Thus, this paper rereads selected novels on the Nigerian/Biafran war to identify and explore very critically the implications of the violation of the Igbo maidens and the disruption of the social rubrics as reflected in three novels by women writers. The paper will rely on the propositions of Norman William's '*The Analysis of Culture*' in revealing the importance of culture to a people as well as a historical perspective in also identifying the changes that have been brought about by these violations to the some cultural practices of the Igbo people. The novels to be studied are Buchi Emecheta's *Destination Biafra*, Chimamanda Adichie's *Half of a Yellow Sun* and Akachi Ezeigbo's *Roses and Bullets*.

85. The Caste System and the Freeborn in Igboland

Nduka, Princess Chimeremumma

Department of Public Health

Federal University of Technology Owerri, Imo State, Nigeria.

Priskiend@gmail.com

In Igboland, one cultural practice has refused to bulge to the vagaries of change that have traversed all the nook and crannies of the society. It is an inhuman cultural practice that has given rise to discouragement in social interaction and marriages, discrimination, criticism, conflict, wars, hatred, hurts, psychological depression, loss of self-worth and esteem, class division, ostracism, segregation, stigmatization, subjugation, exploitation and so forth. It's no other culture but "The Caste System Culture in Igboland" also popularly known as : Osu, Ohu, Ume, Oru, Ohu, Ume, Adu-Ebo or even Omoni (Okpu-Aja) all meaning the same thing as Sub-human being, the unclean class or slaves. This culture is discriminatory and unjust when viewed from all angles. It baffles to know that despite increased knowledge and embrace of modern religion, this cultural practice has refused to die over time having been practiced even before the coming of the Europeans to Africa. The main thrust of this paper is to critically evaluate the discriminatory act and the consequences of The Caste System and the Free Born Practice in Igboland, having it that the constitution provides an equal right to every citizen in Nigeria. It further recommends that everyone not minding their societal status adopt back into the Igbo Society with much respect, equity and dignity the "OSU's" and anyone who discriminates others all in the name of The OSU caste system be adequately penalized with the constitutional law.

86. Perception of Farmers towards Cocoa Farming as a Means of Wealth Building in Ngor-Okpala Local Government Area of Imo State

Njoku, A. C.

Department of Economics, Alvan Ikoku Federal College of Education, Owerri.

Email: njokuasoluka@yahoo.com

Tel: (+234) 8034541375

Food production and economic viability through production of cash crops has been of current global concern, especially in Nigeria. The scarcity of these cash crops, mostly cocoa, in Ngor-Okpala Local Government Area (LGA), makes one wonder if there is adequate awareness on the potential benefits of this cash crop. This study therefore, investigated the perception of farmers towards cocoa farming as a means of wealthbuilding in Ngor-Okpala LGA. The population of the study consisted of the entire farmers in Ngor-Okpala, LGA, while one hundred and twenty (120) randomly selected farmers constituted the sample of the study. A researcher-made, four- point modified likert rating scale was used as the instrument for data collection, while non-parametric statistical tools were used to answer the two research questions. Findings from the study revealed various factors responsible for the negative perception of farmers towards cocoa farming and identified some constraints to cocoa farming in Ngor-Okpala, LGA, to include unavailability and scarcity of good cocoa species, inadequate government intervention and poor awareness on cocoa farming among others. Some recommendations were made based on the findings, which includes that government should provide improved species that will boost cocoa production, provide extension services to local farmers and encourage collaboration among farmers through the formation of cooperatives and farmers' groups.

87. Academic governance metaphors: Lesson Imperatives from a University in Igboland, Nigeria

Njoku, John D.

Federal University of Technology Owerri, Nigeria

Email: johnnjoku@futo.edu.ng

Mobile: (+234) 803 401 6638

&

John-Njoku, Angela O.

Ministry of Economic Development and Planning, Imo State, Nigeria

Email: johnnjoku@futo.edu.ng

Mobile: (+234) 803 401 6638

&

Azuoma, Ijeoma A.

Federal University of Technology Owerri, Nigeria

Email: johnnjoku@futo.edu.ng

Mobile: (+234) 803 401 6638

University education in Igboland predated Nigeria's independence. The establishment, growth and development rate of these Universities has been phenomenal, but has hardly made progressive impact. This paper examines the rate and extent of support to wounded students in a public University in Igboland Nigeria. The aim of the study was to equip, empower and encourage or give equal opportunities to all who endeavor to discover and cultivate the unique abilities and gifts that all students possess. In a recent study at the Federal University of Technology Owerri, Nigeria, the impact rate of universities were weighted and measured, based on two criteria, namely, financial support services to wounded and indigent students and graduation time. A total of 1,000 wounded students were monitored for 4 years to determine their progression – drop out and graduation rates – based on academic support services such as financial support, counselling and social enlightenment, seen as key indices to effective academic excellence in Nigeria. Overall results showed that these services were available and functional between 1980 – 2010, and withdrawn thereafter, the social condition of the students worsened, and dropout rate escalated. It was estimated that the rate could be higher in private universities with higher fees rate and business-like strategies. Only about 20% from poor homes stayed on to graduate after 4 to 5 years. In 23% of the public Universities, these support services skeletal existed until 2005, in these 69% of the undergraduates concluded their studies. In all the universities the dropout – graduate rate is inversely proportional to the availability of the services and budgetary allocation to education and good health of the national economy. The study concluded that the wounded should be given alternative discipline, assisted to build self-esteem and developed no failure syndrome and attitude.

88. Igwe bu Ike: A symbol for communal hygiene and sanitation during climate change regime in Igboland, Nigeria

Njoku, John D.

Dept. of Environmental Technology
Federal University of Technology, Owerri, Nigeria

Azuoma, Ijeoma A.

Dept. of Surveying and Geoinformatics,
Federal University of Technology Owerri, Nigeria

Maduekwe, Njideka M.

Administration Dept. Medical Library Unit,
Federal Medical Centre, Umuahia, Nigeria

Communal effort (Igwebuikwe), a tool and a response to threats and potential disasters in Igboland, has been abandoned in favor of individualistic efforts and dependence on governance and government of the day. This abandonment and dependence has apparently inhibited immediate responses to dangerous and hazardous processes and events requiring immediate action. These events, which are influenced and exacerbated by alterations in disturbance regimes arising from changes in temperature and precipitation, like erosion and flooding, wind storms and action, landslides and drought, etc., cause degradation of village roads, living places, farm lands and affect efforts towards personal hygiene and sanitation. This paper submits that the practice of communal efforts in the villages in Mbaise area of Imo State, in response to environmental degradation, sanitation and hygiene, should be resurrected. Copies of questionnaire and personal interviews were applied in data generation from 3 communities in the study area. The result showed the locals strongly believe communal efforts offer quicker response to disasters and potential disastrous processes. It, therefore, calls for gradual reversal of the practice whereby communal, rather than individualistic, government and third parties, are relied upon in evolving solutions to immediate degradation events, especially to ensure maintenance of roads and tracks during the seasons, on market days or festivals, conservation of farm lands and ornamental trees and general preservation of the neighbourhoods, etc. The spatio-temporal failure of the communal system and efforts appears to be the bane of massive degradation in Igboland in this era of climate change.

89. Igbo Relational Cosmology and Postmodern Scientific Organicism: Towards Resolving the Current Ecological Crisis and Climate Change

Njoku, Okechukwu C.

Duquesne University, Pittsburgh, Pennsylvania
okecam@gmail.com
(+1) 412-352-0852

Njoku, Stephen M.

Alode Pipeline Road, Nchia Eleme, Port Harcourt
steven2chi@yahoo.com
(+234) (0)8060776439

Nowadays, there is a widespread acknowledgement that climate change and ecological crisis of alarming proportions are threatening the future of both human and nonhuman life on planet earth. Recent research investigations from scientific, philosophical, religious/theological and other disciplines and the United Nations all concur that human activities are mostly responsible for the crisis that is diminishing the quality of life. Dominant cosmologies and philosophies and theologies of nature (especially Western) have, not too infrequently, engendered so much dualism, for example, profane/sacred, matter/spirit, visible/invisible, nature/reason, and so forth. In this dualistic thinking, the second pairs are viewed as constituting the ‘real’ reality, whereas the first pairs are not and, consequently, fungible and expendable. This paper argues that human beings are part of the natural world and so are united to everything else in relationships of interdependence. The basic ontological assumption of the Igbo cosmo-religious universe stresses the radical interrelatedness and interdependence of everything. Here, the proper mode of existing is “being-with-others,” as poignantly captured by the proverb “*The kwuru, The akwudebe ya.*”

This paper, adopting an interdisciplinary approach, will briefly articulate the current ecological situation and its implications for the future of the earth. Then, it will explore Igbo cosmology, in order to examine the notion of relationality as a model to help us in reimagining human relationship with nature and the environment. Next, postmodern scientific organicism will be examined as a partner, in order to reinforce the contribution of Igbo relational cosmology. Finally, the paper will provide a conclusion with recommendations on how not to make the ecological crisis worse.

90. Floodwater Harvesting: Tool and Solution in Soil Conservation and Management in Igboland, Nigeria

Njoku, John Didacus

Department of Environmental Technology
Federal University of Technology, Owerri, Nigeria
Email: johnnjoku@futo.edu.ng
(+234) 803 401 6638

Azuoma, Ijeoma Akumefula

Dept. of Surveying and Geo-informatics
Federal University of Technology Owerri, Nigeria
Email: ijegood4me@gmail.com
(+234) 803 709 4017

Maduekwe, Njideka Miriam

Administration Dept., Medical Library Unit
Federal Medical Centre, Umuahia, Nigeria
Email: njidekamiriam@gmail.com
(+234) 8035447880

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

91. Ozo Title Taking of Ndi Igbo per Nri Custom.

Nkwopara, Georgina Ngozi

Judiciary Customary Court of Appeal Owerri, Imo State.

Email: ngoziinkwopara@gmail.com

(+234) 8037084686

Nri is the originator and bestower of Ozo in Igboland. Eri the progenitor of Nri bigoted the Ozo title to his son Nri, who in turn bestowed the title to Ndi Igbo. Ozo title is a very rigorous exercise, which culminates in the holder becoming Ichi Ukwu for an aspirant to take the Ozo title. He has to undergo stringent processes, views and saying, carrying the ring of truth. He wishes to be regarded as a dispenser of justice without any fear or favor irrespective of who is involved. The Oath taking by the title holders is to ensure that they live good and upright lives in the services of humanity. There is nothing fetish or satanic as fanatics are inclined to believe. It is open to all male indigenes of Nri with good reputation, not those bankrupt in character, who come to wealth through robbery, not criminal or ex-convicts. Title taking in a sense is an invitation to the people to come and share in one's wealth through lavish feasting and entertainment. Its relevance is: Title holding brings good reputation and honour to its holder; it brings recognition and popularity to the holder, and it gives the holder the advantage to control his Umunna. The title holder is regarded as the first citizen among his Umunna, among his Umunna when kolanuts are presented, the title holder will bless it before it is shared among them. The title holder is rarely seen in public like every ordinary citizen, and where issues arise or social amenities are to be established in the community, the consent or opinion of the title holders are mostly sought.

92. The Values of Kolanut in African Religion and Spirituality: A Case Study of the Igbo of Nigeria

Nnabuihe, Chigozie Bright

Department of Linguistics, Faculty of Arts, University of Lagos, Nigeria

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

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

Nnadi, Ogechi

Senior Lecturer

Department of English Language and Literature

Alvan Ikoku Federal College of Education

nnadiogechi@gmail.com

&

Adiele, Nkechi

Director, L.D.C.

National Education and Research Development Council

Abuja

All cultures of the world have the idea of the masquerades. The concept could differ from one culture to the other. The masquerade in the Igbo man's sense comes from the land of the spirits and returns at the end of its stay among humans. In Achebe's *Things Fall Apart* the living dead are what these masquerades or spirits embody. Igbo people believe that the dead never actually die. Rather they remain in a personal immortal state. This is exemplified in the speech of the head of the Egwugwu known as Evil Forest, who addressed Uzowulu as body; spirits always address humans as "bodies." Thus, Uzowulu bends down and touches the earth with his right hand as a sign of submission. This implies that masquerades are revered in Igboland. However, there are different types of masquerades and they have several functions they perform in communities, such as law enforcement, collection of levies, and judiciary, among others. This paper aims at using a cultural theory to x-ray the role of masquerades in Igbo culture. It submits that masquerades could be used to bring serenity to communities at this contemporary time.

Key words: Serenity, Reverence, Masquerade, Culture, Theatre.

94. Totemism and the Making of Communities in Igboland: A Study of the Origin of Nkwerre-Imenyi

Nnamezie, Nonye I. S.

Department of History and International Studies,

Faculty of Humanities,

Hezekiah University, Umudi, Imo State.

Email: n.namezie@hezekiah.edu.ng

(+234) (0)8022298598

&

Nwauwa, Ozoemena

Department of Sociology, Faculty of Management and Social Sciences,

Hezekiah University, Umudi, Imo State.

Email: philoznwauwa@yahoo.com

(+234) (0)8030914888

The exaltation of some animals has reasonably necessitated the establishment of 劫look劫zat in Igboland. As such, some communities have recognized some significant animals in the conception of their names. The reason could be spiritual, especially in places where such animals appear as a powerful totem that welds the members of such communities, while some are symbolic because they describe the enormity of such communities. The people of Nkwerre Imenyi in the present day Nkwerre Local Government Area, Imo State, Nigeria, have been described in history as a well-travelled people, economically successful, academically outstanding and socially alive. Totemism is a feature of religion and social organization. Therefore, this study brings to fore the relevance of *enyi* (an elephant) in the historical description of the people. *Imenyi*, a popular suffix in the name 'Nkwerre,' has built for the people a lot of fame. In carrying out this research, both primary and secondary sources shall be employed to examine the social relationships between the people of Nkwerre-Imenyi and *enyi*. *Imenyi*, which literally means the inside of an *enyi* (Elephant), has been used to demonstrate the vastness, knowledge and socio-economic value of the people. It concludes that from time immemorial, certain animals have appeared to be totemic symbols in Igboland as reflected in the value attached in the making of such communities.

95. Agumagu ederede Igbo: Ezi ngwa oru n'ichekwa na ikwalite nkwenye na omenala ndi Igbo

Nnyigide, Nkoli Mercy

Department of Igbo, African and Asian Studies

NnamdiAzikiwe University, Awka

Anambra State, Nigeria

Phone: 08038726717

Email: nkolimercy@gmail.com/ nm.nnyigide@unizik.edu.ng

Ederede a na-enyocha oru puru iche agumagu ederede na-arụ dika ezi ngwa oru n'iziputa, ichekwa na ikwalite nkwenye na omenala ndi Igbo. N'oge gboo, o bu site n'akuko ifo ka ndi okenye na ndi nne na nna si ahafe nkwenye ha n'aka umuaka na-etolite etolite n'ih na e nweghi ebe e deturu ihe ndi a n'akwukwo. Nke a mere na a na-echefukari nkwenye na omenala ndi a di n'akuko ifo. Mana n'oge

ugbu a, ọtụtụ ndị odee agumagu Igbo na-agbazi nnukwu mbọ n'iziputa ọtụtụ nkwenye, omenala, echiche, nsirihiwa usoro ebimndu ndi Igbo n'akwukwo agumagu ha. Ebumnobi ha bu ka e site n'oru ekereuche ha kuzie ihe, kwalite ma chekwaa nkwenye na omenala ndi Igbo di iche iche. Mana o bu ihe nnukwu mwute na otutu ndi Igbo okachasi ndi ntorobia enwechaghi mmasi n'igu agumagu ederede Igbo. O bu onodu a kpalitere ederede a iji choputa uzọ di iche iche ndi odee agumagu Igbo hooro si ziputa ma kwalite nkwenye na omenala ndi Igbo n'oru ha. N'ederede a, a hooro *Omenuko* nke Pita Nwana, *Ihe Onye Metere* nke Okediji na "Oji" nke Tony Ubesie. A gbasoro usoro nnyocha usa oguu n'inyocha akwukwo agumagu a hooro. Site na ntucha e mere, a choputara na ndi odee agumagu Igbo na-eziputa nkwenye, omenala na usoro ebimndu ndi Igbo di iche iche di ka : igba mbọ, irube isi, idi uchu, onodu oji na ndu ndi Igbo, udi ugwo oru na-eso onye ezi omume na onye ajo omume, dgz n'oru ha. N'ihia nke a, ederede a na-ekwusi ike na o di nnukwu mkpa ka ndi Igbo, okachasi ndi ntorobia Igbo gbaa mbọ ma tinye uchu n'igu agumagu ederede Igbo etu kwesiri ekwesi iji na-achoputa nkwenye, omenala na usoro ebimndu ndi Igbo di ndi odee na-eziputa n'oru ha.

The study examined the factors influencing the utilization of family planning method among reproductive women in Ohaisu Community in the study. Related literature were reviewed and summarized. Descriptive survey research design was used in order to elicit baseline information in the respondents' natural settings. The sample of the study consisted of a cross sectional study of 408 of reproductive women (15-49yrs) using complete enumeration of the subject. Structured questionnaire was the main instrument used for data collection which was randomly administered by convenience of the respondents. Equally, the reliability of the instrument was ensured. Data collected were analyzed using the descriptive statistics of frequency distribution tables, figures and percentages. The results reviewed among others: preference of male children over females in family negatively influenced the practice of family planning, respondents kept on giving birth if all their previous children were of the same sex, it also showed that higher education attainment encouraged the practice of family planning, the respondents practiced family planning attended tertiary education; this is followed by respondents who attended secondary education whereas some attended primary education with none attending any formal education. The study revealed that husbands' attitude can negatively influence the practice of family planning; respondents claimed that their husbands disapproved the practice of family planning while some supported family planning methods, it also indicated that respondents would practice family planning if the service were free. The study recommended that the government should make family planning free for easy access and utilization; sex should properly preselected by women giving appropriate timing of their ovulation. And there should be wide dissemination of the importance of family planning at least to reduce the infant and maternal morbidity and mortality.

Keywords: Family Planning, Methods, Productive Women, Government, Ohaisu Community.

96. Climatic Change: Environmental Degradation, Causes and Control Using the Igbo Example for Sustainable Development

Nwachukwu, Chioma Success
Technical Department

National Environmental Standard and Regulations Enforcement Agency, Owerri, Imo State, Nigeria
Email: chipat4succino@yahoo.com
Phone: (+234) 8062137213

&

Agim, Jovita

Department of Environmental Technology
School of environmental Services
Federal University of Technology, Owerri, INo State, Nigeria
Email: agimjovita@gmail.com
Phone: (+234) 8036693891

The Igbo people regard the environment, including the land, as sacred. Over the centuries, they have devised ways to preserve the land from any form of defilement that would cause serious threats to the environment, health, and considerable economic life of the people or actions that may lead to the degradation of the land and other resources. So, the Igbo cultural and value system understood the interplay between the climate and environmental change on the wellbeing of humans. The issue of climate change and environmental degradation poses a great problem world over. Today, the degradation of the environment and other problems in the world can draw lessons from the Igbo attitude and management of the environment. Climate change is caused by the statistical distribution of weather patterns when that change lasts for an extended period of time, while environmental degradation is the deterioration of the environment through depletion of resources such as air, water and soil. This paper investigates climate change and environmental degradation, how the Igbo people have over the decades managed their environment to avert degradation, and the cultural practices they adopted to address the effects of the climate.

97. Eri Mythical Construction and the Politics of Igbo-Jewish Origin since Olauda Equiano: From *Obu-Uga Aguleri* to *Obu-Gad* of the Bible

Nwaezeigwe, Nwankwo T.

Institute of African Studies, University of Nigeria, Nsukka, Nigeria
drtonynwaezeigwe@yahoo.com
(+234) 8033242598

Right from A. G. Leonard's *The Lower Nigeria and its Tribes* (first published in 1906), through Northcote W. Thomas' multiple-volume work, M. D. W. Jeffreys' marathon research, to the works of Thurstan Shaw and M. A. Onwuejeogwu, including as well J. S. Boston's work on the Igala and Nwaezeigwe's *The Igbo and their Nri Neighbours*, the question of the origin of Umueri has revolved for the most times round the terrains of Igbo-Igala culture complex. Although Jeffreys attempted to propound the Nri hypothesis of Hamitic origins through the apron-strings of Igala and Jukun history, which both Thurstan Shaw and Michael Onwuejeogwu attempted to appropriate in their interpretation of the Igbo-Ukwu archaeological discoveries, in none of these views was the issue of Umueri-Jewish connection through the Obuga-Aguleri ever canvassed or hypothetically constructed. Thus, within known academic research circles, the present notion of an Obuga-Aguleri transforming

itself to Obu-Gad of the Bible remains virtually alien. The present paper, therefore, asserts that there is no correlation between the origins of Eri—the putative ancestor of the Umueri group of towns in the present Anambra State, whose origins are traced to Igalaland, with the wider theory of Igbo-Jewish origins. The attempt to construct the Obu-Gad myth of Igbo-Jewish origin is at best a spurious attempt to create a noble social charter from hitherto non-existent body of traditions.

98. Traditional Thought & Contemporary Thought: A Reading of Akachi Ezeigbo's Snail-Sense Feminism

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

Over the last few decades, the discourse on the location of the female on the African continent has not only been highly animated, it has visibly birthed a preponderance of new ideological standpoints, which critically aim to define and redefine the position cum reality of the African female from a more acceptable, more indigenous position. There was first a need to repudiate western feminism, which seeks to include the African woman in its wide-flung embrace. Next was a plethora of attempts by pioneer African female scholars to articulate their own reality by themselves from indigenous viewpoints. Whereas these efforts resulted in a maze of 'home-grown' ideological stances making their rounds in the arena of women's studies, more recent years have witnessed a counter position with world famous African female writers ostensibly advocating clearly feminist views. In the midst of this labyrinth, Akachi Adimora Ezeigbo another renowned female writer and scholar, has thrust forth the 'Snail-Sense Feminism.' Emphasizing the adoption of a conciliatory or cooperative attitude towards men, this ideology likened to the natural habit of snails, which sees it crawl over boulders, rocks, thorns and other rough terrains smoothly aided by a well-lubricated tongue that remains unscathed by the sharpness of the objects in its environment, is proposed as an appropriate encapsulation of the reality of the African female. Motivation for this study stems from a need to reappraise this new addition to the African female discourse. Adimora herself admits that her view about feminism has undergone some modification. Our study thus aims to seek fresh insight into this stance, against the critical intersections of traditional Igbo thoughts cum contemporary influences which, no doubt, must converge at some point irrespective of conflicts and divergences. A couple of literary texts would be examined against the framework of the snail sense

99. Factors Influencing Utilization of Family Planning (FP) Methods Among Reproductive Women in Ohaisu Community in Afikpo North L.G.A., Ebonyi State, Nigeria.

Nwaneri, Ezinne Jennifer
Barnes Hospital
Victoria Island Extension, Lagos State, Nigeria
E-mail: Empresszinny5@gmail.com
Phone: (+234) 8132643526

The study examined the factors influencing the utilization of family planning method among reproductive women in Ohaisu Community in the study. Related literature were reviewed and summarized. Descriptive survey research design was used to elicit baseline information in the respondents' natural settings. The sample of the study consisted of 408 reproductive women (15-49 yrs) using complete enumeration of the subject. Structured questionnaire was the main instrument used for data collection, which was randomly administered for convenience of the respondents. Equally, the reliability of the instrument was ensured. Data collected were analyzed using the descriptive statistics of frequency distribution tables, figures and percentages. The results reviewed among others was the preference of male children over females in the family; this negatively influenced the practice of family planning, for respondents kept on giving birth if all their previous children were of the same sex. It also showed that higher education attainment encouraged the practice of family planning, for the respondents who practiced family planning attended tertiary education; this is followed by respondents who attended secondary education whereas some attended primary education with none attending any formal education. The study revealed that husbands' attitude can negatively influence the practice of family planning; respondents claimed that their husbands disapproved of family planning, though some supported it. It also indicated that respondents would practice family planning, if the service were free. The study recommended that the government should make family planning free for easy access and utilization; sex should properly be engaged in by preselected by women, with attention to the appropriate timing of their ovulation. And there should be wide dissemination of the importance of family planning, at least to reduce the infant and maternal morbidity and mortality.

100. Socio-Psychological Relevance of Inter-Group Relations and Inter-Community Trading in Ahiazu, Mbaise, 1900-1960

Nwaneri, Reginald Chibuike
Imo State University, Owerri
chibyke702@yahoo.com

Every society in Igboland consists of various groups whose activities are inter-twined to accomplish the societal needs and obligations. Such groups more often than not seek active collaboration with each other in different ways to sustain their corporate existence as good neighbours. The importance of such relationship in Ahiara cannot be over-emphasized despite obvious challenges. The problem of lack of compatibility in the community which results in doctrinal complicit between the believers in Christianity and traditional religion which leads to refusal in participation in traditional rituals and practices considered by them as unchristian or heathen, like oath taking and attendance of village meetings. In times of war or crisis strong relations were established through alliances, this discredited the prejudiced notion of incessant warfare in some part of 劫look劫zat which they say dislocated and severed relations. Irrelevant expenses and bride price should be cut down in those communities that it is high so that the common man can afford to marry from any community that he likes. This study explores the impact of Inter-group relations in Ahiara Mbaise between 1900 and 1960. It highlights the various areas of interactions among the various communities in Ahiara area and between her

immediate neighbours. Economic activities such as trade, farming, palm oil production, hunting and palmwine production played an important role in fostering inter-group relations in Ahiara. The diversity of economic activities ensured the satisfaction of mutual needs. Ahiara people traded not only with one another but also with neighbors which encourage intermingling. It also seeks to examine the socio-political framework of Ahiara which unfolded the intensive interaction that existed between the various communities and groups in Ahiara and her neighbors through marriage, warfare, festivals and cultural organizations. The system of exogamy was one of the factors that made inter-village or inter-community trading and relations a practical possibility, married daughters found it exceedingly interesting to attend the markets of their paternal homes. For apart from promoting peace and community development, this has equally improved the social and economic lives of the various communities in Ahiara.

101. Igbo Cultural Heritage and Sustainability in Selected Nollywood Films

Nwaolikpe, Onyinyechi Nancy

Department of Mass Communication, Caleb University Imota,
Lagos State

onyinyegib@gmail.com

(234+) (0)8033532794

The media through filmic constructions inform and entertain the masses on cultural practices associated with people of different communities. The norms, values, beliefs and distinctiveness of a culture are transmitted from one generation to another and culture is learned through observation, imitation, and interaction with the surroundings. The study was anchored on cultural film theory and agenda setting theory. Through thematic analysis of four selected Nollywood films, the study explored the transmission and sustainability of Igbo cultural heritage in these films. This study explored how Nollywood films have been used to transmit Igbo cultural practices and heritage of 'Ndi Igbo' (Igbo People) and how Nollywood films have been used to sustain the cultural practices of 'Ndi Igbo.' This study found out that these films have not fully transmitted Igbo cultural heritage to this generation and recommended that Nollywood films should be strongly used to propagate and sustain Igbo cultural practices and heritage. Some sources for this study are: McQuail, Dennis, Okoro, E, Folarin, B., Ayakoroma, B. F., and Onabajo, Olufemi. **Keywords:** Cultural heritage, Cultural practices, Ndi Igbo, Nollywood film, Sustainability

102. Factors Influencing Utilization of Family Planning (FP) Methods Among Reproductive Women in Ohaisu Community in Afikpo North L.G.A., Ebonyi State Nigeria.

Nwaneri Ezinne Jennifer

Barnes Hospital, Victoria Island Extension Lagos State Nigeria

Empresszinny5@gmail.com

+2348132643526

The study examined the factors influencing the utilization of family planning method among reproductive women in Ohaisu Community in the study. Related literature were reviewed and summarized. Descriptive survey research design was used in order to elicit baseline information in the respondents' natural settings. The sample of the study consisted of a cross sectional study of 408 of reproductive women (15-49yrs) using complete enumeration of the subject. Structured questionnaire was the main instrument used for data collection which was randomly administered by convenience of the respondents. Equally, the reliability of the instrument was ensured. Data collected were analyzed using the descriptive statistics of frequency distribution tables, figures and percentages. The results reviewed among others: preference of male children over females in family negatively influenced the practice of family planning, respondents kept on giving birth if all their previous children were of the same sex, it also showed that higher education attainment encouraged the practice of family planning, the respondents practiced family planning attended tertiary education; this is followed by respondents who attended secondary education whereas some attended primary education with none attending any formal education. The study revealed that husbands' attitude can negatively influence the practice of family planning; respondents claimed that their husbands disapproved the practice of family planning while some supported family planning methods, it also indicated that respondents would practice family planning if the service were free. The study recommended that the government should make family planning free for easy access and utilization; sex should properly preselected by women giving appropriate timing of their ovulation. And there should be wide dissemination of the importance of family planning at least to reduce the infant and maternal morbidity and mortality.

Keywords: Family Planning, Methods, Productive Women, Government, Ohaisu Community.

103. Promoting Health through Traditional Herbal Treatment of Malaria in South Eastern Nigeria

Nweme, Excel Chidimma

Imo State University Owerri, Nigeria

exceln93@gmail.com

Malaria, a life-threatening disease caused by *Plasmodium species*, is one of the most serious health problems facing the Eastern part of Nigeria. The infection characterized by paroxysms and lysis of malaria-infected erythrocytes results in the release of haemoglobin into the circulation with symptoms that come in different stages. Left untreated, it results to serious complications like cerebral malaria, dehydration, liver or kidney failure and breathing problems caused by the presence of fluids in the lung (pulmonary edema) and aplastic anaemia. Malaria infection poses great threat to children less than five years and pregnant mothers. In the Eastern part of Nigeria, there is indiscriminate administration of antimalarial drugs, leading to a resistance to antimalarial medicines. Hence, this poses a threat to global efforts to control and eliminate malaria in country Eastern Nigeria and the African diaspora. The aim of this research is to stop the spread of malaria, through encouraging the exploration of the use of indigenous natural mosquito repellent plant species,

including their common names, parts used, methods of preparations, duration of treatment and other medicinal values compiled, whitewashing of mud walls in rural areas to avoid attracting mosquitoes, clearing of bushes, cleaning of roads, gutters and drainages, reduction in contact of the mosquito with its human host, involving non-governmental organizations (NGOs) to fully participate in enlightenment campaign. Nevertheless, diagnosis of malaria in the laboratory is by microscopic technique, immunological technique and molecular technique. These help in the proper treatment, management of the disease and will contribute positively to the search for newer and more effective antimalarial drugs.

104. Agricultural Entrepreneurship: A Panacea for Igbo Economic Development

Nwigwe, Obioha

Department of Mechanical Engineering
Chukwuemeka Odumegwu Ojukwu University
Uli, Anambra State.

obyoha@yahoo.com

(+234) 07088529853

The measure of the potentials of an Igbo man used to be his level of involvement in agricultural production, first to his family, which extends to his neighbours and then to the market from where he derives the family income. Thus, the quantum of his agricultural and agro allied products were the ultimate measure of his standing or position in the society. The Igbo race had at various times demonstrated the strong will to develop her society and economy through harnessing agricultural potentials. This phenomenon can be further illustrated by the prestigious titles of Ezeji, Diji, Oshiji, and other agriculturally related titles. Also, many developmental projects like schools, markets, townhalls, co-operative societies, churches and even universities at some point could be traced to the collective proceeds from agricultural enterprises. Agricultural produce merchants were also the foremost Igbo millionaires, especially with palm produce. In other words, agriculture to the Igbo could be said to be his life. But unfortunately this has been relegated to the background. The main thrust of this research is to find ways to restore and preserve those Igbo traditional values that extolled agricultural entrepreneurship that are now on the verge of extinction. The research methodology applied in this paper includes: participant observation of qualitative research, in-depth oral interviews, textbooks, journals and the internet. This paper suggests and concludes that the pride of place of agricultural entrepreneurship must be restored for survival, economic and infrastructural development, employment for the teeming population of young school leavers and dropouts alike, so as to stem the tide of rural urban drift that is being experienced today. Finally, agricultural entrepreneurship when embraced with the necessary incentives will remove the stigma attached to employment in agriculture, thus restoring the dignity, vitality, and the famed culture of self reliance for which Ndigbo are identified.

105. Igbo Literature: A Portrayal of Igbo people's Identity and Migration

Nwokoye, Nkechinyere

Department of Igbo, African and Asian Studies

Nnamdi Azikiwe University, Awka

Anambra State, Nigeria

nkyemeka@yahoo.com

(+234) 8033833639

Igbo people are one of the largest ethnic groups in Africa. Igbo language embodies the literature that reflects or mirrors the Igbo society and culture. Igbo people develop strong sense of ethnic identity and thus they do it through their literary writings, be it prose, drama (plays), and poems. This descriptive analytical research samples 30 Igbo literary works, mainly 10 novels, 10 plays and 10 poems which bring to limelight the Igbo people's identity, especially in the areas of their language, culture, philosophy etc. These literary texts will help in tracing the migration of Igbo ethnic group over time. The theoretical framework of realism is adopted, since the study will show what is on ground about the ethnic group called Igbo. The study finds out that Ndi Igbo, despite the socio-cultural challenges that they face like other African nations, still maintain their identity through their literary pieces.

106. A Critical Appraisal of Gender Relations on Labour and Production in Mgbidi, Oru West, Eastern Nigeria.

Nwosu Chukwuemeka, Ph.D

Department of History/International Studies

Imo State University, Owerri, Nigeria.

Phone: 08037112023

Email: barrchukwuemekanwosu@yahoo.com

Before looking at gender relations on labour and production, it is important to define the term "gender". Often times the term gender is misconstrued to refer to "women". The term gender refers to social attributes that are acquired or learned during socialization as well as define activities, responsibilities and needs connected to being male or female and not to biological identity associated with masculinity or femininity. This paper looks at the relationship between gender as well as productive activity. The writer proceeded to use the pre-colonial Mgbidi society in the Eastern part of Nigeria as example; it made attempt to focus on how gender relations inspired and constituted a stimulus to productive activity. The underlying proposition is to delineate the historical and cultural setting in Mgbidi society. The work shall discuss conceptual clarification of issues by critically assessing the various models that have been adopted to explicate gender relations. Furthermore, the article will explore the pre-colonial Mgbidi society with special attention on the meaning and character of gender relations as well as productive initiative and enterprise. This paper concludes by

drawing from the history of Mgbidi society with respect to how contemporary and future gender-oriented initiatives on developments can be improved on.

107. Cultural Heritage: A Case of Ngwa People

An Assessment of Igbo

Nwuzor, Eziaku Ezinwanyi

Department of Humanities,
Abia State Polytechnic, Aba, Abia State
oziomaa@gmail.com

&

Nwaogbe, Obioma Reuben

Department of Transport Management Technology,
Federal University of Technology Minna, Niger State
obioma.nwaogbe@futminna.edu.ng

&

Nwuzor, Ozioma A

Centre for Logistics and Transport
University of PortHarcourt, Rivers State

&

Obinna, Chukwuemeka Godffery

Department of Biochemistry
Michael Okpara University Umudike, Abia State

Igbos are one of the most populous ethnic groups in Nigeria, representing one of the three major ethnic groups in the country, namely, Igbo, Hausa and Yoruba. Igbos are blessed with rich cultural heritage which is captured in their values and customs that make them a people with a unique way of life. Various forms of ceremonies and rituals are conducted on several occasions in Igbo land, such as birth, marriage and death. However, as Igbos are sub-divided into numerous villages and clans all over the southern part of the country. The uniqueness of their respective cultural displays (ceremonies and rituals) are so wonderful amongst other tribes. The study will assess the Ngwa cultural heritage such as rituals and ceremonies on the birth of a child or traditional marriage and burial rites is very unique if compared to other parts of Igbo land. The study will utilize qualitative method by distributing various structured interview to various traditional rulers, prime ministers, titled chiefs, high chief, village/compound heads in the communities. The findings will address all the Ngwa and Igbo cultural values and customs in a clearer manner especially in the country and the world at large.

108. The Imperative of a Legislative Intervention to Stem the Violence, terrorism and War against the Igbo

Obidimma, Angela E.

&

Obidimma, Emmanuel O.C.

Faculty of Law, Nnamdi Azikiwe University, Awka,
Anambra State, Nigeria

Email: angyobi2005@yahoo.com

(+234) 8033151554

The Igbo of South East Nigeria have since the inception of Nigeria as a country in 1914 faced a lot of obstacles, attacks and killings that have threatened their cooperative existence. Ranging from the genocide of 1966 and 1967 to the massacre during the Nigeria civil war and the more recent Boko Haram attacks, the Fulani herdsman massacre, as well as other forms of violence among the Igbo people themselves including bloody riots, communal clashes, harmful and discriminatory traditional practices etc., there is need for an all-round legislative intervention to curb the menace against the Igbo and secure that tribe from annihilation from the country Nigeria. The paper analyses the various incidents and reports on the issue of violence, terrorism, and war with particular emphasis on the effects on the Igbo. The Igbos have suffered more than any other tribe in Nigeria from the impact of various war, attacks, killings, and even hate talks arising from several causes in the country. The Igbos have also brought upon themselves more suffering and disintegrations as a result of various negative behaviors and harmful traditional practices that have led to the loss of lives of many as well as enmity between communities. It is suggested that to stem these numerous forms and sources of destruction of the Igbo, laws should be promulgated with stiff sanctions against the perpetrators of the societal ills against and among the Igbos. Where there are adequate existing laws on some of these issues, they should be properly enforced to deter the law breakers who go unpunished for wrongs committed. The archaic and harmful cultures of the Igbo which are harmful to the corporate existence of the people should also be jettisoned in tune with more modern and acceptable practices that make for better co-existence of the people.

109. Adverse Socio-Cultural Effects on Igbo Language

Obieje, Oluchi Patricia

Department of Languages, Linguistics & Literary Studies

Federal University, Ndufu-Alike, Ikwo (FUNAI)

Ebonyi State, Nigeria

oluchiobiejep@gmail.com

Igbo language is presently undergoing unfavourable socio-cultural effects, as a result of quest by the indigenes to become like a foreign civilized nation. Unfortunately, this language is greatly endangered as the speakers try to abandon it in favor of the English language for economic and globalization purposes. Parents strictly impose this foreign language on their children. Most Igbo speakers, especially the youths, reconstruct the language by infusing English into Igbo words. It is obvious that this attitude of the Igbo indigenes can only lead the language to extinction. Therefore, this research identifies certain socio-cultural effects that are swiftly leading Igbo language to extinction, given that social interactions of mankind are expressed through language, which is

inseparable from culture. To carry out our analyses, we considered ethnolinguistic vitality theory as our theoretical framework. This research aims at sensitizing the indigenes of Igboland and the world at large to the impending danger facing Igbo language and also calls for actions for Igbo language and culture's revival and maintenance.

110. Gender Imbalance in Cultural Practices: A Historical Examination of “Ikwa Ndushi” Cultural Practice in Njaba, Imo State

Obilom, Ngozi Obilom

Department of History and International Studies
Faculty of Humanities,
Hezekiah University Umudi, Imo State.
Email: ngoziobilom@gmail.com

Socio-economic practices influence to a very great extent the conception and perception of “Ndushi” tradition in Njaba cultural area. Under this practice, it is forbidden for married women whose husbands are still alive to have any extra-marital affair. It is strongly believed that doing such is a commission of a socially forbidden act and sacrilege or abuse of gods' rights and privileges resulting in public confession or mental disorder. “Ikwa Ndushi,” a process of confession, restitution and restoration rites is carried out by women, who engaged in extra marital affairs to appease the gods of the land. Research has shown that for the avoidance of this, some young ladies reject marriage proposals from potential suitors from Njaba extraction. From a historical perspective, “Ikwa Ndushi” practice, showcased African gender cosmology, which preponderantly favors the men exercising domineering status against women. In a crime that cannot be committed without the involvement of men, women were subjected to pass through psychological trauma and public humiliation, while the men go scot-free and are treated as sacred cows. Sources revealed that this practice came into being over a century ago and have since defied attempts by some religious zealots to uproot it. Its long existence with the people is still significant in modern times. Modern forces of change have not had any impact on the practice, as even Christians also practice it. Using a combination of primary and secondary sources, this paper concludes that in order to balance judgment, men who were implicated in extra-marital affairs should be subjected to appease the gods of the land, too.

111. Storytelling Learning Strategy and Imo State Primary School Pupils' Academic Achievement in Igbo Language

Obinna-Akakuru, Annabel U.

Department of Psychology/G&C, Alvan Ikoku Federal College of Education, Owerri.
Email: anniemagma@gmail.com
(+234) 8037675774

&

Akakuru, Ojiugo C.

Department of Social Studies, Alvan Ikoku Federal College of Education, Owerri.
Email: anniemagma@gmail.com
(+234) 8035506710.

The study investigated the impact of storytelling learning strategy on primary school pupil's academic achievement in Igbo language, in Imo State. It was observed that there has been significant decline in pupils' interest and academic achievement in Igbo language in primary schools. Classroom objectives are not met, as a result of pupils' inability to master the subject content, and as a result, fail to obtain good grades during examinations. The researcher therefore, wonders if the use of improved and interactive learning strategy, such as storytelling, will improve pupils' interest and academic achievement in Igbo language. Two objectives, two research questions, and two hypotheses guided the study. The study adopted a quasi-experimental, 2x2 factorial design. The sample of the study consisted of eighty (80) primary four (4) pupils, drawn from two Government owned primary schools in Imo State. Purposive sampling technique was used to select the schools, while random sampling technique was used to assign the schools to experimental groups. Igbo Language Achievement Test (ILAT) was used as the instrument for data collection. Mean rating and standard deviation were used to answer the research questions while analysis of covariance (ANCOVA) was used to test the hypotheses at 0.05 level of significance. Findings indicated that storytelling learning strategy increased pupils' achievement in Igbo Language more than the conventional teaching method. There were no statistically significant differences in the achievement of male and female pupils in Igbo language. Based on the results, it was recommended among others, that the school authority at the primary school level, should enforce and monitor the use of learning strategies which will enhance primary school pupils' comprehension and understanding of Igbo language, also there should be regular trainings and workshops for primary school teachers on the use of improved learning strategies like storytelling learning strategy in teaching Igbo language which is the language of our immediate environment.

112. Beyond Semantics: Utilizing Igbo Traditional Institutions in Community-Driven Development Process in Nigeria

Obiora, Charles Arinze

Department of Political Science
Chukwuemeka Odumegwu Ojukwu University
Email: arinzeobiora2002@yahoo.com
Phone: (+2348037497247); (+234) 809087537
&

Obiora, Ogochukwu A.

Principal Counsel
A.N.N.C. Akonnanya & co
No. 43 Zik Avenue, Amawbia
Email: ogochukwu.okeke@yahoo.com
Phone: (+234) 8032644948

Government policies on community development in Igbo-speaking states of Nigeria have been partially successful, due to top-bottom approaches most of the time. As such, local and traditional institutions are not carried along in the developmental process of these communities. This paper aims at identifying these traditional institutions with a view of situating their roles in the community-driven development processes of Igbo people. Data shall be sourced principally from secondary sources while the community-driven and bottom-top approaches shall be combined to provide a theoretical plank for analyzing the major traditional institutions involved in community-driven development processes and their roles and impacts on it in Igboland. Suggestions on how they can help in achieving community development shall also be given.

113. The ‘Apo Six’ Saga: Ethnicity and the Dynamics of ‘Corrupt Policing’ in Contemporary Nigeria

Odoemene, Akachi

Department of History and International Studies
Federal University Otuoke, Bayelsa State, Nigeria.
E-mail: akaigolo@yahoo.com

Police represents one of the most crucial security institutions in any society, particularly as the principal law enforcement agency. For Nigeria – a society with quite a worrisome security situation since the past two decades – the odds could not be worse. Not only has the scale of organized crimes and devious engagements continued on the upward trajectory, but the supposed protectors and defenders of the common man – Police – seem to be imperiled by malevolence, oppression and delinquency that are often associated with ‘policing.’ This paper analyses the historical dynamics of the developments associated with the horrendous killings by Police of six innocent Igbo citizens in Apo-Abuja. It interrogates the complex sequence of events and the associated intrigues involved in the “Apo six” saga and suggests that not only was Police complicit in this crime – that had all the trappings of ethnic malice as it shielded its ranking officers indicted in the crime and -- the State that ought to be the custodian of the rule of law was found to be incompetent and disinclined. The paper concludes that in Nigeria’s long history of policing, the “Apo Six” saga represents not just the worst of policing and the ‘rubbishing of the judiciary,’ but equally the reinforcement of dysfunctional ethnicity in law enforcement institutions. Both primary and secondary sources were utilized for the purpose of this study.

114. Enhancing Science and Technological Developments in Eastern Nigeria through Metal Fabrication and Other Cultural Practices.

Ogbuehi, Ugochukwu Godswill

Michael Okpara University of Agriculture Umudike, Nigeria
justdeprince@yahoo.com

Indigenous metal fabrication and cultural practices is an ancient tradition in the eastern part of Nigeria, like Nsukka, Awka, and so on. The people through their unsophisticated technical know-how were able to dominate their environment, using iron materials, including the mechanism of sourcing tools, foods, shelter and other necessities of life for good living. This local industry was in existence long before the ancient eastern technologies and scientists came to know the European who, out of ignorance of local iron industry in Igbo land, concluded that the easterners had no culture of metal fabrication and that African civilization began with European policy. This work intends to demonstrate that the indigenous technology is the basis for technological development of a nation, and that proper study of the traditional technologies and its application in any society would help develop the growth points for sustainable technological development. It emphasizes that lack of interest in traditional industries, in indigenous skills (metal technology, weaving and other cultural practices), poor attitude /religious bias against cultural artifacts when combined with the new educational system among the youths that prefer white collar jobs in urban centres play down our traditional values and development. It further argues that the successive governments should lower the level of importation of some technological products from other countries and sources, as a way to motivate the production of theirs. It also discusses the relevance of some of the skills and concludes that the government and the society at large should support the indigenous industries, for it may be crucial for economic and technological development in Eastern Nigeria. The sources adopted for this work include oral interviews, archival materials and secondary objectives to boost the science and technological development through metal technology and other cultural practices. The research methodology is both qualitative and analytical.

115. **Bringing the Folktale to Modern Media. A Case Study of African Children's Network.**

Oguejiofo, Ukamaka Chinyelu

Editor, *Body Soul & Spirit Magazine*

PP Estate Abuja

amakaoguejiofo@yahoo.com

From Aesop's ancient fables to Chinua Achebe's *Chike and the River* (1966), the folktale continues to evolve. Essential didactic elements remain, but the vehicles must of necessity keep changing in a modern, technology-driven world. Folktales have moulded human thought for generations, forming a basis for transferring cultural mores and traditions from one age to the next. But, gone are the fire sides and the moonlit Igbo village compound of the folktale that was. It is apparent that the medium of transmission must change or the genre will lose its import and value as newer forms of children's entertainment gain weight. In today's world, the battle to engage children who have access to all sorts of gadgets and devices and who are continuously bombarded by information through the internet is the next frontier for the children's author. This paper, therefore, focuses on the ground-breaking strides of the African Children Network (CAN). It is the first ever African children's television network dedicated to children. The network is the brainchild of children's writer and animator Bee Ifezue and aims at giving African children, including Igbos at home and in the diaspora, a collection of animated stories from around Africa.

116. The Dramaturgy of *Itu Anya* Ritual Festival of Egbu Etche Community in Rivers State and its Cultural Significance in Igboland

Oguinye, Prince Henry

Unarguably, one of the contending themes in African Literature today is whether ritual displays constitute authentic African drama or are merely springboards from which African drama took off as some Scholars have argued. Ritual displays are aspects of our rich cultural tradition in the realm of oral African Literature or Orature and refer to such displays or festivities like initiation into puberty or manhood, Masquerade displays, Funeral ceremonies, festivities to honour a god or deity, panegyrics, dirges etc... This papers attempts to show and contend through the *Itu Anya* Ritual Festival of Egbu Etche Community that such displays that reveal in their style of presentation, in their purposes and values, evidences of imitation, entertainment, enlightenment etc. are authentic African drama , in this case, Igbo drama and should be recognized as a dramatic variety of a unique people with rich cultural values Like some Scholars argued, THE FOLK TRADITION OF A PEOPLE WEAR MANY GARBS. Through such festivities, the Community bond and unity is maintained which enhance social and religious harmony of a people. Through this way also, people learn the legends, and myths surrounding such festivities and the need to uphold and sustain them in view of the onslaught on the language, culture and tradition of Ndi Igbo in particular in Nigeria. The dramaturgy of *Itu Anya* festival, Egbu Etche Community Igbo minority in present day Rivers State, confirms the richness and beauty of a people facing an existential threat but has remained resolute in in defence of their culture and tradition confirming that indeed, Ndi Igbo ga- adi despite all the challenges they are facing now.

117. Igbaso ezi usoro obibi ndụ: ụzọ tara ọchịchị Igbo ga-esi adi.

Ohaïke, Nkechinyere, B.

National Institute for Nigerian Language

Aba, Abia State

nkechibohaike@gmail.com

Ndị Igbo bụ agburu a mara nke oma n'ụwa niile na-agba mbọ, nwee ugwu na nsopuru. Onweghi mpagahara obula n'ụwa niile I gaghị ahuta onye Igbo. Ka o ka di taa, ndi Igbo ewerela aka ha wetara onwe ha ntaramahuhu na nleda anya. Onodu ndi Igbo eruola ha ima ebe mmiri siri mawa ha marakwanu ma o ga-akokwa ako. O bu eziokwu na o nwere mgbe agburu ndi ozọ na Nijiria megidere ndi Igbo nke mere e ji luo agha Naijiria na Biafra. Ka o di taa, ndi Igbo na-emezi ha baa ohia gbuo, ha aputa n'uzo juwa 'onye na-egbu?' Onodu ojo Igbo no ta look zi ha n'aka karia mmegbu na mkpagbu agburu ndi ozọ. Nchocha a ga-eleba anya n'uzo ndi Igbo ga-esi agbaso ezi usoro obibi ndu ndi gunyere igba mbọ, mwulite akorongwa e ji ebi ndu, ikpe ziri ezi, njikwa asusu na om look zagbo, iwepu aka na mpu na nruruaka dgz. Anyi ga-apachi edemede anyi a site n'ituputa aro. Usoro nchocha anyi ga-abu nke oba akwukwo na igba ajuju onu.

118. Translating Agricultural Terms from English into Igbo: Maning the Igbo Reliant

Ohaïke, Nkechinyere. B.

National Institute for Nigerian Languages, Aba

Abia State,

Nkechibohaike@gmail.com

(+234) (0)7034490789

Agriculture is the art or science of cultivating the ground, including the harvesting of crops and the rearing and management of livestock; tillage and husbandry farming. Since Agriculture involves the above, it implies that almost every industry depends on agricultural products for their raw materials, which enhance their food production and science and technological advancement. Advanced countries indulge in highly mechanized farming, while the developing countries still indulge in manual farming. The need to translate agriculture terms from English into Igbo becomes very necessary because most of our farmers are not literate and reside in the rural setting. Translation is the rendering of meaning from the source language to the target languages. It has been proved beyond all reasonable doubt that information disseminated and teaching done in our indigenous languages are highly assimilated and understood. Most countries that are at the fore front of technological development harness the full potentials of science and technology through the use of their indigenous languages. In order to fall in line with the high rate of development in the scientific word and improve the means of livelihood of people, we engage in the assembling of terms and where need be create terms in agriculture to enable the rural farmers be abreast of the latest findings and also assists teachers in impacting knowledge to their students in Igbo. The methods used were library consultations and oral interview.

Key words: Translation, agricultural terms, self-reliant.

119. African Literary Scholarship in the World Context

Ohale, Christine N.

Department of English, Foreign Languages & Literatures

Chicago State University Language/Literature and cultural identity

cohale@csu.edu

Until recently many scholars were not quite convinced that African literary scholarship had a place in world literature. It was not until the 1980s that works by African authors began to command belated attention. Before the grand debut of African literature, some literary critics argued that African literature written in any language did not qualify as African literature. This prompted the heated debate among writers and critics about whether African literature can even be rendered in an international language such as English or French. Many were concerned that writing in a foreign language would impair the authenticity of the African experience. The renowned Chinua Achebe found himself at the center of this debate and cautioned that writing in the indigenous languages

amounted to writing for a limited audience. He insisted that what he saw in the emerging pieces of African literature was “a new voice coming out of Africa, speaking of African experience in a world language.” This viewpoint eventually led to a turning point in the debate and fuelled the blossoming of African literature. In his novels, Achebe himself had consciously and skillfully kept as close as possible to Igbo words and expressions, turns of phrase, nuances, and imagery in order to portray the social norms, attitudes, and values of the Igbo, thereby successfully conveying the cultural tradition of the Igbo without impairing its authenticity.

120. The Performance Aesthetics of Igbo Satire

Ohale, Christine N.

Department of English, Foreign Languages & Literatures

Chicago State University

cohale@csu.edu

Satire is a prevalent activity and almost every aspect of human endeavor can actually lend itself to satirical expression. My objective in this paper is to describe and analyze Igbo satirical performances, in order to bring out their aesthetics and meaning. In Igbo society, occasions such as traditional festivals, moonlit-night plays and other social events typically invite satires and their performances. In these performances, artistic talents are put into visible and audible form through songs and dramatic sketches, which are performed to entertain as well as to ridicule and expose deviant behavior in the community. Since a clearly defined code of morals exists, infringements of the laws may lead to severe penalties being inflicted on victims. Satire is a common weapon with which to punish all categories of offenders. In the earliest times, the most common application of satire in Igbo culture was for social reform and ridicule and assault were its primary weapons. But, while providing censure, ridicule also served as a rich source of amusement. Satire’s gradual development from a moral tool to an entertainment tool occurred because of the pressures mounted on the Igbo by European colonialists for a cultural change. The colonial powers could not contemplate the total adoption of the existing cultural systems and helped put in decline some of what they considered as unorthodox practices. Eventually, the establishment of a formalized legal system and a number of other factors gradually curtailed the impunity with which the Igbo satirized the deviants of society.

121. Postgraduate Students’ Perception of the Relationship between Spouse Selection and Marital Stability: An Igbo Family Example

Ohia, Nkiru Christiana

Institute of African Studies

University of Nigeria, Nsukka

Email: nkiru.ohia@unn.edu.ng

(+ 234) (0)7033615057

&

Nzewi, Uchenna Mariestella

Department of Science Education

University of Nigeria, Nsukka

Email: uchenna.nzewi@unn.edu.ng

(+ 234) (0)8037229254

Marriage is one of the institutions on which globalization has had tremendous impact in Nigeria, mostly in the area of spouse selection. Previously, the process of spouse selection involved collective efforts, and spousal search was not left exclusively to the intending couple. The selection process was initiated and facilitated by the parents of the groom. Courtship was strongly discouraged until the family of the groom has made their intention known to the family of the would-be bride. Marriage was dependent on the agreement between the family of the bride and the groom and until both families had consented, any union was seen as illegitimate. Today, various platforms and social groups allow for direct interaction of both genders in a common space. Intending couples now show the would-be partners to the family as against the previous practice of involving them in the selection. What is the effect of this on Igbo families and marriages? The main thrust of this study, which will be carried out using post-graduate students of University of Nigeria, Nsukka, on their perception of what will inform their spousal choice, their preferred method of spouse selection, and their views on the relationship between method of spousal selection and marriage stability will be explored.

122. Gender and Family Decision Making: Insights from Igbo Literature

Okafor, Ebele Eucharia

Department of Linguistics, African & Asian Studies,

University of Lagos, Akoka, Yaba, Lagos, Nigeria.

Email: ebeleokafor67@gmail.com

(+234) 8023147863

In Igbo society, decision making within the family setting is contingent on gender roles. Such a traditional practice has reflected in numerous literary works. This paper examines gender portrayal as it relates to decision making in two early and two contemporary Igbo novels. The selected early Igbo novels are Nzeako's *Nkọli* (1973) and Ubesie's *Isi Akwụ Dara n'Ala* (1973) whereas the contemporary Igbo novels are Nwadike's *Adaeze* and Ofomata's *Onye Chi Ya Akwatughi*. The data will be subjected to content analysis. This study employs womanism, a strand of feminism, to address adequately the issue of gender perception in a traditional and contemporary (present) Igbo society as it relates with decision making, as they appear in the relevant Igbo novels. This theory, which is family-centred, aims to confront the issue of gender relations within the family. Unlike the feminists, the womanists desire to achieve gender equality through peaceful means and equal participation of the man and woman for the well-being of the family. From the four Igbo novels analysed, there are indications that women are hardly allowed to participate in family decision-making. Men's roles as the heads of the family permit them to make most decisions affecting women's lives and education, marriage, family finance, allotment and the sale of family property. It is pertinent to

include women to an extent in the family decision-making process, because the needs of women are not completely fulfilled in the decision men take in the family.

123. Translating Soccer Terminology into the Igbo

Okafor, Monica Nnenne

Ebonyi State College of Education, Ikwo, Abakaliki

E-mail: monicaokafor36@yahoo.com

(+234) 8053886163

With the heightened interest of Nigerians, especially the Igbo in the game of soccer (football), the necessity has arisen for it to be captured in the language of the culture of the people, so that it can be talked about in various settings and contexts. The purpose of this study, therefore, is to translate the Nigerian Football Association terms into the Igbo language, a major Nigerian indigenous language and to validate same, so as to develop a body of soccer terminology for use by the Igbo for all soccer discourses. The study was guided by two research questions and one hypothesis. The frameworks of analysis were the Dynamic Equivalence and the Skopos theories of translation. The study adopted an instrumentation research design. The primary source of data was a glossary of association football terms sourced from the internet and translated by specialists in Igbo language studies. After face validity; 200 items out of 387 were obtained and subjected to a test of internal consistency using the Cronbach scale (alpha). Also the co-variance matrix was adopted for the seven subsets into which the items were grouped to establish its reliability. The instrument yielded a reliability index of 0.91. The hypothesis was tested using a t-test statistics. The t-calculated was 1.26 while t-critical was 1.96 with the degree of freedom at 0.05 significance level. The paper concluded that the Igbo Language can be developed to the stage of being a part of a recognized and appreciated global cultural heritage. Recommendations were made suggesting that efforts should be made by native speakers of Igbo, Igbo linguists and scholars to expand the lexicon of the Igbo Language to accommodate several other domains, among other recommendations.

124. Igba Uche: Reflections on the Ohafia Concept of Traditional Retirement and the Dynamics of the Age Grade System for Community Service, Development and Sustainability.

Okafor, Mercy A.

Department of Fine and Applied Arts

Federal Polytechnic, Oko,

Anambra State.

Mercieokafor@gmail.com

Community development has long existed in Igbo communities. Transformations of these communities through self and group efforts have generated sustainability of economic, social and

philosophical well-being for the citizens. In the framework of the primary responsibility of government to provide infrastructure and social amenities, its inability to significantly impact and improve the lives of the rural people has spurred the spirit of partnership and participation of the citizens in community development. The age grade system in Igbo land is a structural framework for progress and development that ensures communal sustainability. In Ohafia, a well-established age grade system has focused on group sponsoring of basic amenities and security. The Igba Uche is an elaborate traditional retirement ceremony from active community service by members of an age grade. The study employed a cultural historical approach using primary source of information, which consisted of personal interviews, observation of the Igba Uche ceremony, and limited secondary sources. This paper reveals the significant social impact of the activities of the age group efforts in Ohafia and Igbo land in general, as a proven approach to community development and a symbol for communalism. Integrating traditional community development efforts with government development initiatives will go a long way in sustaining economic and social well-being of the citizens.

125. Hedges and the Conventional Attribute of Language: A Synopsis of the Linguistic Repertoire among the Igbo of the Eastern Part of Nigeria

Okata, Gift Ngozi

Department of Languages and Literary Studies,
Babcock University Ilisan Remo. Ogun State
Okatag@babcock.edu.ng, gift1798@yahoo.com
(+234) (0)8063759800

The incessant location of hedges as a paradigmatic marker of uncertainty in the linguistic purview of language users is fast becoming a cankerworm that is negatively impacting individual user's language domain. This is because the use of hedges among the Igbos of the Eastern part of Nigeria is a mark of respect, honesty and integrity. Using a questionnaire administered to 100 hundred working class male and female Igbo speaking adults in a specified establishment, and descriptive analysis based on Janet Holmes' *Sociology of Language* (1992), which focuses on the motivated account of the way language is used in a community, and of the choices people make when they use language, as research frame work, the study surveyed the convention attribute and frequency of the use of hedges among the Igbos. Findings showed that hedges such as "odika," "eche m," "e nwere ike" are markers of politeness, euphemism and avoidance of bragging. Conclusion suggests that the formulation of concepts in everyday communication and use of language requires the use of hedges to underscore the semantic undertone of certainty level and truthfulness. Keywords: Hedges, Igbos, language domain, certainty, convention²³

126. Analysis of the Informal Land Transaction and Delivery in Owerri Urban City, Imo State

Okeahialam, Stanislas Anabaraonye
Department of Estate Management

Imo State University, Owerri, Imo State, Nigeria.
E-mail: Stanokeahialem@yahoo.com
(+234) 8037960430

There is the need for government to acknowledge the need for radical re-examination of formal land administrative systems with a view to adopting more flexible ways of interacting with informal actors. There is a growing body of research concerning informal land delivery system in urban cities in Imo State and these studies originate from a diversity of sources, and encompass a variety of geographic scales and locations. To add to this diversity, different characteristics of urban form, as well as land acquisition patterns, have been examined. In Owerri, government land administration technique currently in use has not been able to meet the demand for urban land when and where needed for its population. This situation has made informal land market become a much more patronized avenue of land acquisition by a large proportion of most urban dwellers in Imo State. This paper analyzed the structure of informal land market in Owerri urban with a view to evolving better land administration process and delivery system in the State. The study adopted the survey research method. Stratified, systematic and simple random sampling techniques were used to elicit data from three classes of respondents. Six settlements were selected for the study, through stratified random sampling method, and three key sets of respondents were identified from the six settlements namely: the land owners, the agents and the land administrators. The study concentrated on communities in the high and medium residential density areas of Owerri urban, areas where informal land transactions thrive. The study revealed that the major operators or players in the informal market are the government, the land owners (sellers), the buyers and land agents and that the informal land transaction receives high patronage because flexible payments are acceptable and it possesses user-friendly characteristics and social legitimacy. The policy implication of the study was among others that the government should harmonize the land market for better land transactions.

127. Igbo Folk tales: Their Implications in Character Molding, Traditional and Cultural Education of the Igbo Child

Okeogu, Chidinma Ihuaku

National Institute for Nigerian Languages Aba, Abia State, Nigeria.

E-mail: chyokeogu@yahoo.fr

(+234) (0)8051710569

&

Emejulu, Obiajulu Augustin

National Institute for Nigerian Languages Aba, Abia State, Nigeria.

E-mail: omejulus@yahoo.com

(+234) (0)8037048720

In the traditional Igbo society, considerable emphasis is placed on child formation and education: the inculcation of moral values, moulding of character and the grooming of the cultural identity of children. The essence of this education is to enable the Igbo child to have an overall development that will enable him/her to appreciate the cultural norms and values of the society. One of the ways of

achieving this all round education is through story telling or folk tales. This paper examines Igbo folk tales with the view of identifying elements inherent in them that help to inculcate the proper moral, cultural and intellectual values in the Igbo child.

128. **Language Dynamics in Contemporary Igbo Church Music**

Okigbo, Austin C.

University of Colorado, Boulder

Austin.Okigbo@Colorado.Edu

Considerable efforts have been at liturgical adaptation, albeit what is known in catholic theological circles as inculturation. In no other area has the practice of inculturation received more attention than in music. Earlier in the adaptation process, the emphasis was on the use of indigenous instruments and compositional principle that encouraged tonal prosody in line with the tonal nature of Igbo language. Musicologists devoted much of their scholarly attentions to correcting the rather awkward tonal misalignments in songs that were mere translations of Western strophic and metrical hymns into Igbo language. Whereas these changes ushered in by the Vat II are welcome developments, other dimensions of Igbo linguistic behaviors manifest in the use of literary devices, and the communicative uses of instruments have continued to be prohibited for their perceived ostentatiousness and associated indigenous spirituality respectively. The question is, are there ways in which the phobia of the ostentatious and syncretism may be alleviated? This paper will make use of recent compositions by Dorothy Ipere, Jude Nnam, and Emma Nwif, as experimental case studies. Drawing upon a combination of Richard Brown's (1989) discourse on metaphor as illustrative device and piercian semiosis, and their respective ethnomusicological applications in the study of the linguistic dimensions in African music (see Agawu 2016) this paper makes the case for opportunities to explore and to expand on the practice of musical inculturation that makes the Christian faith more local and less foreign. It seeks to answer sets of related questions, namely, what are some of the language-related opportunities, including literary and communicative use of instruments? What theological insights might justify their deployment in Igbo church music? Finally, what are the ways in which they may be deployed in church music.

129. **Love and Marriage: Intermarriage as a Measure of the Assimilation Experiences of Nigerian-Americans**

Okigbo Karen Amaka

CUNY Graduate Center

Email: kokigbo@gradcenter.cuny.edu

This study pursues questions about the process of finding love among Nigerian-Americans living in the United States. Drawing on interviews and immigration data, this study investigates the extent to which Nigerian-Americans embrace their ethnic heritage or accept Americanization, the prevalence of intermarriage and endogamy, and the role of intrafamily dynamics in the courting process.

Although there has been an increased focus on the experiences of black immigrants in recent years, much of the existing scholarship on racial identities among black immigrants has focused on the experiences of Caribbean immigrants. The literature has examined how race, ethnicity, and the immigrant experience have shaped the identity formation and assimilation experiences of black Caribbean immigrants. This study attempts to shed light on the assimilation experiences of African immigrants, by focusing on Nigerian-Americans and their endeavors into finding love. Key Words are Nigerian, immigration, intermarriage, marriage, dating.

130. An Ettno-Archeological Perspective on Oil Palm Tree (*Elaeis Guinnesis*) in Ihite Uboma L.G.A. of Imo State, Nigeria

Okonkwo, Nicholas Chizoba

Department of Industrial Chemistry

Imo State University

E-mail: chizobakonkwo@gmail.com

Phone: +2348130279599

Archaeological investigations have revealed that palm oil processing technology was practiced in the Ihite Uboma cultural area of Imo State of Nigeria during the late Stone Age, as evidenced from fragments of palm kernels found in the area dating to 2555 -130B.C. The oil palm tree therefore is as old as the settlement of the area by humans. Oil palm tree seems to have been created to meet man's needs in the study area, for there is no tree that in itself has so many uses like the tree; every part of it of great value and is utilized in the production of timber, palm wine, basket, soap, palm kernel, pomade, palm oil etc. The tender palm frond "omu" performs numerous functions in Ihite Uboma and Igboland in general. The oil palm tree is one of the major oil producing plants in the area of study and in Igboland in general, surpassing any other plant in the yielding of oil. The palm tree serves various purposes in the domestic life of the people. It is also a major source of income for a greater proportion of the rural farmers in the study area. Palm oil processing in Ihite Uboma is an indigenous technology. The palm tree therefore is a blessing of inestimable value to the people of Ihite Uboma, because of its multifarious uses. This paper therefore is designed to bring into perspective the great socio-economic and cultural importance of oil palm tree (*Elaeis Guineensis*) through an ethno-archaeological approach in the study area.

131. Employing Human Kinetics Education as a Vehicle for development of the Nigerian Girl-Child in Line with the Sustainable Development Goals (SDGs)

Okonkwo, Oby C. N.

Department of Human Kinetics & Health education

Nnamdi Azikiwe University, Awka, Nigeria

drobyokonkwo@yahoo.com

obyokonkwo@gmail.com;

ocnokonkwo@unizik.edu.ng.

(+ 234) 8034936434, (+234) 8095287509

The educational setting is our best hope for teaching sound physical, social and psychological qualities to our nation's children. In order to achieve this goal, it is necessary to understand the need, worth, value and magnitude of education in general with special reference to human Kinetics Education. What good is an educated mind, if it is housed in an unfit body? What good is an educated person, if he or she cannot interact and socialize with people? How complete is an educated man or woman lacking in self-confidence, skill and motivation needed to engage in a life-long, healthy and active lifestyle? The SDGs' themes 3, 4, 10 and 16 could be addressed through functional Human Kinetics Education for all, including the girl child. The entire race of women, especially the girl child in Nigeria, is faced with multiple challenges in the bid to participate in physical activities. Women's participation in sport has continued to generate serious controversy. Previous studies in the area of Sport Science like Human Kinetics have investigated mainly the physiological effects of programs on female participation without considering the psychological and social benefits. Normally, women have been given the false impression that participation in competitive sports could turn them into 'tomboys,' make them man-like, with loss of all feminine qualities like socially acceptable characteristics of women's soft, beautiful, weak, subtle, fragile and shy personality. Recent studies, like Okonkwo's (2012, 2013, 2014, 2015 & 2016) have demonstrated that participation in sports by women have improved efficiency of their heart and lungs, improved their health and beauty, among other socio-psychological benefits. Participation in sports and other physical activities, which forms the main requirements for Human Kinetics Students, has also increased their muscle tone, reduced stress responses, offered protection from lower back problems, and resulted in the possible delay in the ageing process. This paper highlights the optimal contributions of Human Kinetics Education to the facilitation of human development, including the female gender. The concept of Human Kinetics Education is x-rayed, while presenting the challenges the girl-child faces in the bid to actualize her dream of majoring in Human Kinetics. The researcher further emphasizes how to improve the performance of female students in Human Kinetics Education and Sports Science. Finally, recommendations are made on how to implement Human Kinetics Education for all, irrespective of gender, for optimal development of a girl-child towards achieving the Sustainable Development Goals, especially themes 3, 4, 10 and 16.

132. Igbo Mythical Origin and Development Dexterity: A Consideration

Okoro, Kingsley

Department of History and Strategic Studies/Philosophy/ Religion and Cultural Studies Federal
University Ndufu-Alike, Ikwo

Ebonyi State- Nigeria

Okoro_kingsleyn@yahoo.com

(+234) 8037-026069

The Igbo story of origin, like most other preliterate society, is shrouded in mythical obscurity. However, some scholars of Igbo Studies have made attempts to situate it within a traceable milieu by coalescing it with some ancient kingdoms and notable global migration movements. Current researches among surviving African cultures reveal that the Igbo peoples' origin cannot be traced

within human memory or dateable historical period. The Igbo story of origin is a story of primal human existence. Thus, the Igbo people were the first human species on earth. Hence, they were closer to the earth and understand the mysteries of creation and the earth through their first progenitor, 'Afra,' who is the God-man that founded the African continent. Against the backdrop of this assumption, the present work, while adopting the historical-sociological method of inquiry, seeks to find out the relationship between this timeless origin of the Igbo people and their dexterity towards development. Here, it is discovered that the Igbo person believes that he has the power to communicate with the earth anywhere, other than his land of birth. With this consciousness of being the first born of all creation, the Igbo person embarks on both migrations to and development of every land with the belief that life does not end in death. Thus, whatever development he or she made places him or her in a consequent plane in the spirit world and when he comes back through re-incarnation, he or she will continue to enjoy the development he has made in his/her other existence. Therefore, the Igbo people are gregarious and developmental magnates.

133. **Retracing Igbo Religion and Belief**

Okoroafor, Chimaobi Chukwuemeka

B.T. Technology Limited

Port Harcourt, Rivers state, Nigeria.

Cimo1066@gmail.com

(+234) 9039255581

The Igboland located in the south-eastern part of Nigeria believes in one Supreme God called Chukwu Abiama or Chineke which means God who created all things. The concept of Chukwu (the supreme god) was largely propagated by the Aros of Arochukwu in Eastern Niger Delta in the 18th century, due to their operating of the Ibini Ukpabi Oracle. The Igbo believe that the Supreme God who cannot be seen or reached directly could be approached through other lesser gods or spirits called arusi or Agbara, which are in form of natural objects. Dibia and High Priests are the mouth pieces of the gods and are the mystic mediators between the human world and the spirit world and act as healers, scribes, teachers, diviners and advisors of people in the community. The Igbo believe that their ancestors live in the spirit world where they can be contacted. Below the arusis are the minor and more general spirits known as mmuo, loosely defined by their perceived malevolent or benign nature. These minor spirits are not venerated and are sometimes considered the lost souls of the dead. The number of Igbos practicing religion and belief, such as the belief in reincarnation and others, decreased drastically in the 20th century with the influx of Christian missionaries under the auspices of the British colonial government of Nigeria. Some of the Igbo religion still practiced today include harvest ceremonies, New Yam festival (*iwá jí* or *ik* and masquerading traditions, such as *mmanwu*, *ekpo*, and *Ekpe*. Remnants of Igbo religious rites spread among African descendants in the Caribbean and North America in the era of the Atlantic Slave Trade. Igbo *òbìà* was transferred to the former British Caribbean and Guyana as *obeah* and aspects of Igbo masquerading traditions can be found among the festivals of the Garifuna people and Jonkonnu of the British Caribbean and North

Carolina. Finally, the paper will present comprehensive etymology, belief, cosmology, deities and the practices of the Igbo religion.

134. Igbo bu Agburu Nka: The Royal Family of Creativity and Innovation

Okoroafor, Geoffrey Ekwutosi

AGM Operation, Imo Transport Company Limited (ITC)

Owerri, Imo state Nigeria.

Email: geof4real@gmail.com;

(+234) 8038666060

Igbo! I bu ag 刼ook 刼zka! ndi njuaja no na okwa eze, mba di nso dikwa nka; ndi Chineke siri na etiti mba nile hotara onweya, ndi esiri na ochichiri kpobata na ihe nke di eb 刼ook 刼jumu gi gbasara na uwadum na egosiputa akuko otito gi. I gadi! Odighi mmagha aturu nke ga emeghide gi, odighikwa achichiri nke ga aghachili uzo gi! [Igbo! you are the royal family endowed with creativity and innovation. You are singled out among the nations of the earth by the creator! Your excellence sings the hilarious songs of the mother earth! Your children scattered all over the world presents your fame by their power of creativity. You are unstoppable, for all the forces of the earth combined cannot envelop you!]

Igbo nation is endowed with the gift of creativity and innovation that runs through their bloodline. This is shown in their culture. There is no culture in Igbo land which does not celebrate this creativity. With this, all Igbo festivals are called the celebration of ‘Nka’ (creativity and innovation). Taking a look at the popular Igbo New Yam festival, it is nothing but a celebration of creativity and innovation. Here, both men and women, children and adults, exhibit their power of creativity and innovation, through the display of their productive works. This exhibition showcases who is really the true son of the land. It is a display that accords honour and pride to any true son of Igboland. It is through this celebration that the word ‘Nwafo,’ true son of the land, originates. The celebration of ‘Nka’ places all Igbo sons and daughters to the ‘Oche ndi iche’ (Ancient Throne of the Fathers). Any Igbo son or daughter that fails to exhibit the spirit of ‘Nka’ puts his/her identity to question! To ascertain the claim of ‘Igbo bu ag 刼ook 刼zka,’ a theoretical framework will use the New Yam festival celebration of the people of Ancient Umuezeala kingdom in Ehime, Mbano of Imo state, Nigeria, as a case study. To relate the case study to the wider Igboland a correlation will be done with the creativity of Igbo sons and daughters at the metropolitan city of Aba in Abia state, Nigeria, where their creativity and innovation have given them the name ‘African China.’ Finally, this work will unveil to the world at large the spiritual, psychological, moral, academic, technical, artistic, philosophical and scientific creativity of the Igbo race that shows them as royal family of creativity and innovation (Royal family of Nka), which must stand to bless the world. As Chimamanda Adichie would say, ‘We don’t have a single story; we are a multifaceted diverse kingdom.’ Igbo ga-adi!

135. Evaluation of Causes of Intrusion of Ancestral Beliefs in the Life of Contemporary Igbo Christians

Okoroafor, Ifeanyi

Secretary, Ehime Mbano Local Government Area
Imo State, Nigeria.

E-mail: okoroaforifeanyi2626@yahoo.com

(+234) 7030516000

This paper appraises the increasing subjugation of Christian belief to ancestral belief, due to attitudinal behaviors of leaders of the church and the led. It sees an ancestor as a living-departed relative – a sort of living-dead that avoids the breakage of taboo and whose ancestors do not want to be found wanting or with whom to be angry, for the living-dead may return to life on earth by incarnation through children of descendants. It traces the basis of the immortality of souls in Igbo traditional religion and the root of Igbo belief in reincarnation beyond the Biblical attestation to the truth in the belief of living ancestors, as evidenced in the statements made by God when He appeared to Jacob in dream (*Genesis 28:12-13*), when God called Moses (*Exodus 3:6*) and in the transfiguration of the three disciples (*Mark 9:4*). It is a descriptive research premised on Social Interactionist theory. This paper found that the non-challant attitude of the contemporary leaders of the church in their quest for money and unholy life misplaces their followers' trust. The corrupt church leaders see their followers as explorers, traders and casual observers instead of encouraging converts in creating and transforming the spirit of holiness into national interest cum economic, political, structural and socio-cultural development of the Igbo nation. The study traces the Biblical picture of the present-day Igbo Christians beyond the Book of 2 Timothy, Chapter 3, verses 1-5. It regrets the Church leaders' lapses and deterred total belief that creates malleability, misplaced real ideology and confusing adjective of partial believers, mixed iconoclasts, hybrid atheists, and known agnostics. It maintains that attitudinal changes of Christian leaders could inculcate the mind development into value-belief in national interest, functional inter-dependence and appreciate the identity of shared fate cohesion.

136. Ancient Treasure Troves: The Poetics and Import of Igbo Mask Chants**Okoye, Chike**

Nnamdi Azikiwe University.
okpilimbem@gmail.com

Ancient folklore is a veritable media for the preservation, expression and portrayal of a people's essence and culture. In situations where revered institutions and traditions such as the ancestral mask is involved, the lore it harbours becomes the transgenerational escort and repository of knowledge. The Igbo mask institution is an age-old and veritable phenomenon and its chants an accompanying poetic indices worth studying as a treasure trove of ancient ancestral wisdom that has been with and also guided the Igbo nation. This paper explores the style and content of selected mask chants and poetry through the contextual and textual critical approaches; discovering classic Igbo nuggets of wisdom, practices, existential philosophies and ontological underpinnings.

137. Ezi na Ihite: Exploring the Religious, Historical and Cultural Basis of Igbo Settlements and Communities

Okpalike, Chika

Lecturer, Department of Religion and Human Relation

Nnamdi Azikiwe University, Awka, Nigeria

cg.okpalike@unizik.edu.ng

(+234) (0)7031671458

&

Nwadiakor, Kanayo L.

Department of Religion and Human Relation

Lecturer, Nnamdi Azikiwe University, Awka, Nigeria

kl.nwadiakor@unizik.edu.ng

(+234) (0)8066981753

&

Nwachukwu, Obiakor

Lecturer, Department of History and International Studies

Nnamdi Azikiwe University, Awka, Nigeria

Every Igbo community preserves, mostly by oral tradition, the history of its origins. These stories most often impresses that the progenitors of communities are direct emissaries of Chukwu or human form of a totem animal or the embodiment of a physical nature (most often water). These kinds of myths have clouded the true origins of very many Igbo settlements and communities. This work explores the Igbo concept of “Ezi na Ihite” which seems to be a couplet for the identification of two broad divisions existing in almost all Igbo communities and settlements. “Ezi” represents aborigines, while “Ihite” represents migrants. Migration is a principal character of the Igbo and any history of the Igbo that does not consider migrations and the traditional Igbo methods of integration of migrants within mainstream community life is incomplete. The deliberate silence of stories of origins about migration in the modern day of unrestricted curiosity has led to controversies, disputations, rivalry and crisis in many Igbo communities in their bid to put their origins in perspective for a better intra-community relationship. Many communities have been mired in insoluble crisis about the selection of traditional rulers and other community leaders and the entire Igbo region seem to have no direction in the socio-political milieu of Nigeria. The work will disclose possible deposits of history, religious symbolisms and cultural heritage to verify the identity situations of Diala (aborigines), Osu (sacred caste), Ohu (slaves) and Mbiambia (migrants). It will also seek ways the current civil arrangement can key into these concepts to design a working society for Ndiigbo.

138. A Socio-Cultural Approach to the Business of Human Trafficking and Slavery: Towards Understanding the Mind-Set of Igbo Victims and Investors

Okpalike, Chika J. B. Gabriel

Lecturer, Department of Religion and Human Relations,

Nnamdi Azikiwe University, Awka

cg.okpalike@unizik.edu.ng

(+234) 07031671458

&

Ikeanyionwu, Chioma Lovettemary

Lecturer, Department of Accounting, School of Business,
Federal College of Education (Technical), Umunze.

lovettevena@yahoo.com

(+234) (0)8036281571

Human trafficking for prostitution and forced labour has been a great source of concern in Nigeria. It is a transnational business with all its value chains operating in secret and evading the long arm of the law. It is not clear to anyone the number of Nigerian girls and children, who are victims of human trafficking, but it runs into thousands each year and the complex criminal networks in Nigeria, other West African countries and final destination countries – Europe, America and Middle East are complex to uncover. Recently, the uncovering of the slave trading and abuse in Libya has raised great concerns for Nigerian migrants. There is no doubt a good number of the Nigerian victims of these situations are Igbo. Surprisingly, even in the knowledge of mortal dangers, potential victims seem not to be deterred to give the venture a try. This work makes use of existing data, extant studies on Igbo culture and personal communications to explore the socio-cultural disposition of the Igbo towards slavery as a business venture and the traditional understanding of migration in the Igbo culture. It aims at exposing the mind-set of the Igbo who damns obvious scare and dares the evil of trafficking and slavery even as a victim.

139. The Ontology of Igbo Selfhood

Okpalike, Chika J.B.G.

Department of Religion and Human Relation

Nnamdi Azikiwe University, Awka, Nigeria

E-mail: cg.okpalike@unizik.edu.ng

(+234) (0)7031671458

Faced with an unprecedented and challenging socio-economic-political situation in the home front (Nigeria), the Igbo struggle for survival and relevance throughout the world has taken various forms in the last five decades. Individual Igbo in various times and places stop at nothing unleashing their potentials in a virile, resilient and competitive spirit which they are known for. Even in diaspora, they understand Igbo fellows as the stiffest competition and strive to outdo each other. As a result, the Igbo have been understood by others as selfish and even among the Igbo there are the sentiments of hate, selfishness and individualism. These socio-ethical positions on the Igbo are divergent to the content of traditional Igbo morality. This research explores the nature, being, becoming and existence of Igbo selfhood. Selfhood among the Igbo is at the heart of Igbo existence; its attainment is a lifetime struggle. The Igbo self like the Igbo universe is fluid; its reach and positive impact among the Igbo speak its quality and relevance. It is an ontology which will give insight into the Igbo socio-economic engagements wherever they may be found. The research employs the tools of Igbo cultural institutions, rites of passage and entelechy of human struggles to offer a robust perspective for understanding the selfless nature of the Igbo struggle.

140. Whither Egwu Alija Alaenyi (Alija Dance Music of Alaenyi Clan): The Socio-Economic Pride of Ndi-Igbo

Onuma, Patience U.

Alvan Ikoku Federal College of education

E-mail : osinachioguoma@hotmail.com

&

Oguoma Osinachi Gogo

Alvan Ikoku Federal College of education

E-mail: osinachioguoma@hotmail.com

“Okwa mba na asu n’olu” (People speak their language)

From prehistory times till now, music with its dance has been identified as a living spirit working within those who play, sing or dance it. As it identifies a people, it stimulates, soothes and ploughs the mind of the folks. Egwu Alija is the mark of identity and melting pot of Alaenyi clan of Owerri Igbo. Alaenyi is a legendary concept not based on reality. It is a Local Council founded in 1950 comprising five towns: Ihita Ogada, Awaka, Egbu, Owere and Naze. Alija, the integral part of the Alaenyi folk, imbued and highly enriched with idiomatic, philosophic, witty and figurative expressions, is interwoven with the lives and beliefs of the people. In a word, it is the bond and centre piece of Alaenyi festivals and ceremonies. But for decades now Alija is nowhere to be traced. Who did what to Alija, when and why? These questions and more constitute the heartbeat of this paper.

141. Examining the Rural Transportation Facilities in Owerri North Local Government Area, Imo State, Nigeria

Opara Ikechukwu

Department of Urban and Regional Planning

Imo State Polytechnic Umuagwo, Ohaji, Imo State, Nigeria

+2348032735131

ikechukwuop@yahoo.com

The role of transport in our daily activities cannot be overemphasized and without it, the necessities of life would be difficult to achieve. The paper examines the rural transport facilities in Owerri North Local Government Area. The survey method using questionnaire was employed in the study. The stratified, random and systematic sampling techniques were used in data collection and 420 copies of questionnaire were distributed in the study area. The result revealed that there is pollution from transportation, waiting for a long period of time at the bus stop, inadequate and poorly maintained infrastructure facilities, accident, traffic congestion, lack of parking spaces and pot holes which is the worst transport problem. The study recommends that more transport facilities should be improved

upon by the government of Imo State with the contributions of Owerri North Local Government Area.

Keywords: Transport, Facilities, Transport Problems, Government, Owerri North Local Government Area.

142. The Effects of Oil Spillage in Imo State.

Opara, Ikechukwu

Department of Urban and Regional Planning
Imo State Polytechnic Umuagwo, Imo State, Nigeria
+2348032735131
ikechukwuop@yahoo.com

The paper examines the economic effects of oil spillage on agricultural land and productions in Ohaji/Egbema Local Government Area of Imo State, Nigeria. Data for the study were both from primary and secondary sources, mainly oral sources from oral interviews, direct-observation, official records and private papers. The survey method using questionnaire was employed. The result reveals oil spillage on agricultural land, production of food from the rich Ohaji/Egbema land have reduced drastically, the oil companies provide little or nothing to the people, they provide little or nothing in social amenities in the area, people are faced with problem of air pollution from gas flaring and this results to acid rain. The study recommended the government to intervene in the problems of oil spillage through the formulation and enforcement of some legal framework for the prevention and remedial action against oil pollution, oil companies should endeavour routine maintenance culture so as to check and repair oil pipelines and materials that lead to oil spillage etc.

Keywords. Oil Spillage, Effects, Oil Companies, Government Ohaji/Egbema.

143. Migration and Its Paradox to Igbo Language and Culture in Early 21st Century.

Onuora, Ngozi Theresa

Department of Languages/Linguistics/Literary Studies/Theatre Arts
Federal University Ndufu-Alike, Ikwo
E-mail: tessyblessed@gmail.com
(+234) 8039564554

The world has been described as a global village, due to human migration, a platform of movement from an environment to another. The context can also be the movement done through the modern means of communication, such as smart phones and other electronic gadgets. Language and culture are not left out in this global migration as there are available means or mechanisms through which new ideas and information are mixed and exchanged. In other ways, it can simply be defined as acculturation. This paper, therefore, examines new methods of communication in Igboland and some cultural values adopted by Igbo people as a result of migration in early 21st century and their impacts. The paper also assesses the influence of acculturation on Igbo children and the society at large including the position and future of Igbo language and culture at the turn of this 21st century. Careful

examination of these contexts reveals some gaps on Igbo language and cultural value system. It is observed that Igbo language is highly endangered and most of the cultural values are acculturated. Primary and secondary sources, such as attending some 'igba-nkwu,' Igbo traditional marriage ceremonies, textbooks and journals are used for data collection and analysis.

144. The Perception of Igbo Language Among the “New” Second-Generation Igbo (SGI) in the United States

Onuzulike, Uchenna

Department of Communications

Bowie State University

Email: uonuzulike@bowiestate.edu

This paper discusses the findings about the “new” second-generation Igbo young adults in the United States and how they perceive Igbo language here. Second-generation Igbo (SGI) are those Igbo children that were born in the United States or came here by the age of six. This paper triangulates interviews, a focus group, and personal observation to account phenomenological experiences for this sample of SGI young adults in the United States. The central questions posed to them were: “Do you speak and/or understand the Igbo language?” “Do you consider the Igbo language an important aspect of your ethnic identity?” “What role does the Igbo language play in your life?” “What aspects or characteristics of Igbo culture do you feel are important to maintain?” The analysis produced several themes and elucidated prospects, challenges, and setbacks of the Igbo language. Several key findings emerged that may suggest that SGI young adults are interested in and are current with Igbo culture and history, even though a great number of their parents did not make any or enough effort to teach them some of it, especially the language. One of the findings indicates that many parents are not interested in passing on the language to SGI young adults, which created some resentment among some of the young adults. The inability to speak or lack of proficiency created some tension between the generations. Primarily, all of the participants have taken it upon themselves in various degrees to enlighten themselves with the culture. They have done so by using interactive media, by using social media, by purchasing books, and by making Igbo or intra-ethnic friends.

145. Ichi Echichi N’Ala Igbo: Uru O Bara

Onwuka, Gloria Tobechukwu

Ngalaba Mmụta Nka Mahadum Naijiria, Nsuka

gloria.onwuka@unn.edu.ng

&

Akabogu, Josephine Uzọ

Ngalaba Mmụta Nka Mahadum Naijiria, Nsuka

uzoakabogu@yahoo.com

Ichi echichi n'ala Igbo bu otu n'ime ihe ndi di oke mkpa ndi Igbo ji egosiputa nzuruoke ihe nketa om 劫look劫zaa otutu afo gara aga. O bu ihe na-egosiputa nkwanye ugwu na ikwu ugwo oru maka ihe oma mmadu mere n'ala Igbo. Usoro echichi di iche iche n'obodo obula. A na-echikari ndi mmadu echichi di iche iche iji kwanyere ha ugwu maka ihe oma ha me 劫lookdi obodo ha. Echichi obula na-egosi agbambọ nke ihe na-esotakari ya bu ohere oma na ihe ngosi nke ikikere di iche iche di ka o si di mgbe e buliri mmadu elu n'okwa ebe o na-arụ oru. Ihe nke a putara bu na echichi n'ala Igbo gunyere ndi mmadu a na-akwanyere ugwu nke ukwu, burukwa ndi agwa ha kwesiri nñomi. Kaosiladi, na nwa mgbe gara aga, o di ka 劫look劫zachichi n'ala Igbo abughizi naani maka ndi omume ha kwesiri nñomi. Nke a bu nsogbu okachasi mgbe o doro anya na ichi echichi bu ihe na-emetuta oha obodo nke nwere ike ikwalite udo na oganihu ma o buru na-etinye ndi kwesiri ekwesị, n'otu aka ahukwa, burukwa ihe nwere ike ibute ndaghachi azu ma o buru na-etinye ndi ekwesighi ekwesị. Nke a mere nchocha a ji eleba anya n'ichi echichi n'ala Igbo okachasi n'iche banyere udi echichi di iche iche a na-echi ndi mmadu, udi mmadu e nwere ike ichi echichi, mputara di n'ichi onye ekwesighi ekwesị echichi n'ala Igbo tinyere uru echichi di iche iche bara n'ala Igbo. A tunyere aro di iche iche nke gunyere na site ugwu a gawa n'ihu, ndi mmadu uzọ ha si akpata ego edoghi anya ekwesighi ka a nabata ha na ndi a na-echi echichi di iche iche n'ala Igbo n'agbanyeghi udi ego ha nwere maobu udi okwa ha no n'ala Igbo.

146. Rekindling the Igbo Symbolic 'Akwa Ocha' in the 21st Century for Cultural Identity

Onyebuchi-Igbokwe, Grace

Assistant Dean, Student Affairs

Alvan Ikoku Federal College of Education, Owerri.

E-mail: onyra73@yahoo.co.uk

The Igbo people of Nigeria are known for what they wear at different occasions and places. One of such cloths is the 'akwa ocha' which is common among the delta Igbos. The designs for decades are associated with few symbolic motifs, which are story based. Presently, this cultural motivated fabric design have been made almost irrelevant and out of market in exchange with imported woven fabrics of the Yoruba people of Nigeria, Kente and Kente-Oke of the Ewe and the Ashanti of Ghana. The production and functionality of this traditional fabric have faced challenges in the resent times. As most of the designers have abandoned the occupation for white collar jobs in the cities because of lack of patronage, the buy and sell attitudes, the invasion of cheap and less in quality imported wax in prints from Asian countries. Obviously, majority of the fashion driven youths have lost interest in the traditionally made cloths. This paper therefore presents the history of Akwo Ocha fabric, motifs associated with it, materials and methods, bearing its production skill with the culture of the Igbo in mind. It further identifies the 21st Century trends for contemporary and global match. The adopted method is qualitative design in nature. The findings reveal the importance of the Igbo symbols of Akwa Ocha as major rekindling factor to the cultural identity of the Igbo people in fashion and design. Besides, majority of the Igbo people are ignorant of their loss of identity in the global arts and culture. It was recommended among others that the educational institutions should be awakened as they remain the bedrocks for national development through which the society experience cultural, social and economic reforms, transformations and development.

147. The Effects of Oil Spillage in Imo State.

Opara, Ikechukwu

Department of Urban and Regional Planning
Imo State Polytechnic Umuagwo, Nigeria
ikechukwuop@yahoo.com
(+234) 8032735131

Osuji, Sabina Chiaka

Department of Urban and Regional Planning
Imo State University Owerri, Nigeria
chiakanne@yahoo.com
(+234) 8184022784

Oil spillage, which can have varied ill-effects on health and the environment, is a serious problem in Imo State today. This paper examines the economic effects of oil spillage on agricultural land and productions in Ohaji/Egbema Local Government Area of Imo State, Nigeria. Data for the study were both from primary and secondary sources, mainly oral sources from oral interviews, direct-observation, official records and private papers. The survey method using questionnaire was employed. The result reveals oil spillage on agricultural land, production of food from the rich Ohaji/Egbema land have reduced drastically, the oil companies provide little or nothing to the people, they provide little or nothing in social amenities in the area, people are faced with problem of air pollution from gas flaring and this results to acid rain. The study recommended the government to intervene in the problems of oil spillage, through the formulation and enforcement of some legal framework for the prevention and remedial action against oil pollution, and oil companies should enact a routine maintenance culture, so as to check and repair oil pipelines and materials that lead to oil spillage, etc.

148. Between Black and White: Studies on Traditional Color Pigments in Igbo Art and Design

Oriaku, Chizoma

Department of fine and applied Arts, Imo State University, Owerri
brown.chizzy1@gmail.com
(+234) (0)8134142838

Colors and their conception are contingent upon several assumptions that have also generated into beliefs or myths over time. Some matching attributes, therefore, characterize color in traditional societies. As much as incidences involving the use of white and black colors still feature in some Igbo traditional practices, they have had their concept misconstrued and misused, due to social change. This paper attempts to examine the current use of color pigments for surface design as against their original position in a traditional Igbo setting before the embrace of western art materials and methods. The historical research method, combined with primary and secondary data, is used in gathering the

necessary information. It also highlights some traditional ceremonies and events where white and black colors are deployed. This research reveals that the concept behind the preference of black color over white and vice versa in Igboland is mainly based on a set of values, as a result of religious, social and psychological conditions. It concludes that people relate personally to color, react to colors according to their experiences, thereby selecting or rejecting an item, because of the color that inadvertently has had implications on several cultures of the Igbo people. This research leaves one wondering about the exalted position white color has assumed in a black traditional society.

149. Environmental Auditing: A Proactive Approach in Governance towards Effective Mitigation and Adaptation to Climate Change in Nigeria

Oruwari, Joy Ngozi

Department of Curriculum / Instruction
Alvan Ikoku Federal College of Education, Owerri,
Email: oruwariljoy@gmail.com

&

Obiefuna, Carol

Department of Curriculum / Instruction
Alvan Ikoku Federal College of Education, Owerri,
E-Mail: carolobiefuna@yahoo.com

Environmental auditing refers to the practical, objective, proactive, and rigorous exercise of examining how programs, laws, regulations, projects and targets are managed, implemented and/ or monitored at all levels of development. Good governance, the process of making decisions and determining whether or not to implement them, is essential to ensuring that promises on particular aspects or areas of development produce credible results (INTOSAI, 2011). The achievement of any policy of government depends strongly on the marriage with the concept of auditing. This paper focuses its discussion on the role of environmental auditing as a potent tool or approach in government policies to enhance effective mitigation and adaptation measures to climate variability and change in Nigeria, with the hope of achieving good government policies, laws and programs towards sustainable environment in Nigeria. The paper identified environmental auditing as an effective instrument to assist government policies in abatement laws against manmade activities that influence acid rain, ozone layer depletion, and other toxic air pollutants, hazardous and non-hazardous wastes generation, oil and gas etc., in order to reduce the increasing phenomenon of climate change with no realistic mitigation or adaptation measure and to enhance sustainable energy, water quality and quantity and a green economy. This is achievable through its systematic, periodic, objective and evaluative capabilities on how well organizations implementing the various government and non-government policies and programs are performing with the aim to safeguard the environment. Suggestions to encourage government adopt environmental auditing reports to enhance effective implementation of her laws, regulations and other policies in Nigeria were also presented.

150. Visual Arts and Artists' Perspectives in National Development, Southeastern Nigeria Example.

Osita, Williams A.

Department of Fine and Applied Arts,
Faculty of Environmental Studies
Abia State University, P.M.B 2000, Uturu
Ositawilliamsphd@gmail.com
(+234) 8035069888

The Igbo are acclaimed for the quality of their visual arts, particularly sculpture, painting, ceramics, textiles, drawings, graphics and architecture, which encompasses planning, designing and organization. All these, when effectively harmonized and coordinated, massively, result to human and national development in Nigeria and beyond. The study looks at visual arts as the ability to conceptualize, interpret and translate ideas into something concrete and tangible, particularly, on two or three dimensional platforms. The artists, however, are looked at as common denominators to every invention, creative and technological enterprise, which every society may be in dire need of. The study observes that no nation may develop effectively without human, technology and visual arts. Other issues relating to visual arts, artist and development in relation to Ndigbo were extensively discussed. Primary and Secondary sources of data collation were used. Again, uses of field work, including informal and unstructured interviews were used for effective data collation. The objectives were achieved based on the theoretical framework against the backdrop of art formalism and historical theories of art. However, the study observes that visual arts constitute integral parts of Igbo tradition and may not be completely divorced from human existence in the culturally endowed Igbo society. The study concludes that visual arts and artists are routes to knowledge and national development, and may not be relegated to the background. The study recommends that various aspects of Igbo culture be revisited for futuristic focus and awareness to revamp the highly embattled culture.

151. Ebe onye bi ka o na-awachi: implications for the Development of Igboland

Osondu, Chukwudi S.

Senior Lecturer
Department of Public Administration
Federal Polytechnic, Oko
Email: revosondu@yahoo.com osondu.cs@gmail.com
(+234) 803 500 5266

&

Efogwo, Kingsley

Doctoral Student
Department of Development Economics
University of South Africa
Email: kingsleyefogwo@gmail.com

(+27) 73 063 6200

&

Chukwudi-Osondu, Tochukwu

Postgraduate Student

Department of Computer Science

University of Middlesex

London

Email: tochukwu2550@gmail.com

(+44) 7404 281525

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 or her land of abode throughout Nigeria, most times to the detriment of his or her home in Igboland. The dearth of development in Igboland does not support the statistics of the gigantic investments of the Ndigbo across Nigeria. The recent threat by the Arewa Youths in the northern parts of Nigeria and the subtle, but sustained, harassment in Lagos remain a reminder that there is the need for a rethink of the attitude of giving great value to places of domicile with very little or no development engagements for the home front. Also, an issue of serious concern is the current plan to connect the Northern and Western Nigeria with a rail line, cutting off the South East. In the light of the above, this paper ex-rays the mind-set of the Igbo regarding this disproportionate investment posturing between the places of abode and Igboland and will examine 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 enumerating the development benefits accruable. It suggests that every Igbo should be mandated to site the headquarters of his or her company (ies) in Igboland, and concludes that Igboland can become an industrial hub in Africa.

152. Interference of English in Igbo: an Overview of Personal Names

Osuji, Janarius Chinedu

Department of Igbo Language

Federal College of Education, Yola

Chinedu_osuji@me.com

(+234) 803 644 9197

&

Igbeaku, Benjamin Chimuatulamura

Department of Igbo Language

Federal College of Education, Yola

benjaminigbeaku@gmail.com

(+234) 803 315 6026

There appears to be a marked interference of English in Igbo personal names. This paper aims to explore the occurrence and degree of manifestation of interference as a linguistic phenomenon in the

morphological and phonological formation of Igbo personal names, as well as how it affects the preservation of cultural connotative senses in the Igbo names. The data used for the study were twenty sampled Igbo personal names, derived from the adapted diminutive type of name analyzed using qualitative analysis. The findings of the study establish high existence of interference of English in Igbo personal names, which is evident in the use of non Igbo alphabetical inventories in Igbo personal names. The paper also observed the manifestations of consonant clusters in Igbo personal names and the use of consonants in the word final positions of the Igbo personal names. In addition, Igbo personal names were found to be phonologically, morphologically and semantically deformed by this interference. Consequently, this linguistic anomaly led to the loss of definite Igbo cultural connotative senses in Igbo anthroponymy. Also, the findings confirm the presence of intrusion of some letters of the English alphabet in Igbo names. This phonological behavior informed the elision of some Igbo phonemes, introduction of eccentric and an 刼ook刼zationhonic re刼ook刼zationn the production of the names, code-mixing of Igbo and English in some Igbo names, linguistic inappropriateness in the orthographic rendition of Igbo personal names, and violation of Igbo phonotactic rules in Igbo personal names.

153. The Consequences of Slums in Owerri and Its Environs

Osuji, Sabina Chiaka

Department of Urban and Regional Planning
Imo State University Owerri, Imo State, Nigeria
Chiakanne@yahoo.com
(+234) 8184022784

Slums are predominantly overcrowded areas in advanced state of decay, where dwellings are held to be unfit for human habitation and basic amenities are lacking. This paper aims at examining slums; their causes, consequences and how they can be improved in Owerri and its environs. Data for the study were both from primary and secondary sources, though mainly from oral sources from oral interviews, direct observation, official records and private papers. The questionnaire survey method was employed in the study. A total of 360 questionnaires were distributed to respondents from the three (3) Local Government Areas and their neighborhoods. The stratified random and systematic sampling techniques were used in selecting data collection. The result revealed absence of amenities like water supply, electricity, drainage for standard living, prevalence of insanitary conditions, diseases, high rate of birth, infant mortality, illegitimate births, juvenile crime and delinquency, death, etc., thus representing a state of hell on the surface of earth. The study recommended the provision of amenities, and the need for the state government to plan out intelligent slum clearance programs to grant adequate and decent housing to every human being in Owerri, Imo State, Nigeria. The dwellers in turn should maintain and carry out repairs, whenever required, so as to keep the existing buildings in good condition.

P-R (133-138)

S-U (139-152)

154. Biafra Then, Biafra Now.

Sherman, John

Mesa Verde Press

516 Central Court South

Indianapolis, Indiana, USA

john@mesaverdepress.com

This paper, using various means of research along with personal observations, will reference the causes and effects of the 1967-70 Nigeria/Biafra Civil War and the comparatively recent, controversial call for an independent state of Biafra. It will examine the differences and similarities of the two movements (including, but not limited to, the perceived status of the Igbo in Nigeria both in the 1960s and modern times). The research will include a review of writings, speeches, and other documents, then and now. It will also focus on recent demonstrations, calls for election boycotts, the role of Nnamdi Kanu, and the sharp division among Igbo as to the advisability and the feasibility of a resurrected Republic of Biafra. The author will draw upon his own experiences as a resident of the current Rivers State in 1966-67, with observations on the events leading up to secession and the onset of the civil war, and his role as a noncombatant, based in Elele, in 1968-69. His return to many areas of the former Biafra in 2017 provided a fresh perspective on not only the residual effects of the civil war but on the call for and the opposition to a new secession. Sherman has been in contact with many “New Biafrans” through social media and has often had contentious discussions with them over their devotion to separating from Nigeria. The frequent angry responses to his questioning the advisability of the re-creation of Biafra is balanced by discussions and correspondence with Igbo, both those who witnessed the civil war, and those too young to remember it, who are strongly in favor of a “no more war” campaign. All of this serves to provide him with material for a paper that brings forth the contrasts between Biafra then and Biafra now, while pointing out similar grievances that drove the 1967 secession and drives the call for separation today.

155. A Critical Evaluation of Fifty Years of Nigeria-Biafra War, Irresentist Groups and the Quest for Nigerian President of Igbo Extraction

Uchegbu, Chukwunonso M.

Centre for Constitutionalism and Demilitarization

Lagos Nigeria.

E-mail: mcuchegbu@yahoo.com

(+234) (0)8037163142 (+234) (0)8053333521

Fifty years post-civil war, the country has become an elitist heaven with pervasive and jaundiced federal structure wherein citizens have become victims of a class stratified society. This paper takes a critical examination of Nigeria's post-civil war milieu and its various impacts on the Nigerian political space, especially on Igbo people, and critiques the emergence and impacts of new Biafra irredentist groups, such as Indigenous People of Biafra [IPOB], the Movement for the Sovereign State of Biafra [MASSOB], Biafran Independent Movement [BIM], and Biafra Zionist Movement [BZM], amongst others and their agitations on the Igbo quest. These groups point to the question of marginalization of the Igbos in the polity with particular reference to the occupation of strategic political offices, especially the presidency of the country. The paper further argues that it was this context that provided the catalyst for the emergence of these irredentist groups, which have adopted means both fair and foul in their uncontrolled and seemingly self-destructive tactics that ultimately may be injurious to the Igbo quest and desire for the supreme political office in the land. It concludes that while it is imperative for Nigeria to restructure along socio-economic cum political lines, for stability and equity, Ndi-Igbo can easily attain the Presidency of the country by adopting strategic political alliances across various ethnic groups and containing the excesses of irredentist groups

156. I zo na ire ala n'ala Igbo: Oghom na olileanya ya nye ndi ntorobi asi n'aka

Udechukwu, Gladys Ifeoma

Ngalaba Amimami GALABA AMXMAMX Igbo, Africa na Asia

Mahadum Nnamdi Azikiwe, Awka

E-mail: gladudechukwu@gmail.com

(+234) 7032751108

Land is one of the free gifts of God the creator to mankind, because land is very important and useful to man. All living and non-living things in the world share in this usefulness of land in one way or the other, directly or indirectly. It is on land that trees and grasses grow, houses are built, humans and different species of animals live, and all things that are required for the existence of all created things exist. It is because of the importance of land to all the created things on earth that it was noted in the Biblical myth of creation that God saw that the whole world was filled with water and He gave command and there was land. Then He made demarcation between the waters and the lands (*Genesis* 1:9-10). Our forebears also knew the importance of land and that was why they were able to acquire many lands for their children and their children's children who are enjoying today without knowledge of the difficulties the forebears underwent in securing them. It is this land that so many tribes,

especially Igbo people, struggle for and kill themselves. It is because of these ugly situations about land in Igboland, especially in Anambra state, this writer wants to help to minimize the problems and issues bordering on the sale and dispute of land in Igbo land (not to stop them), so that there will be peace and tranquility that will in turn bring about development and progress in Igbo land. Survey and descriptive research methods were adopted and in the end it was found out that land dispute has been a serious problem in Igboland, especially in Anambra State of Nigeria. This writer therefore suggests that the traditional and religious leaders in different communities of Igboland should use their positions of honor to help in checking this ugly menace of land dispute that is ravaging Igboland, so that the youths and the children yet unborn will still find a place to lay their heads in the years to come.

157. Tortoise in Igbo Folktales: Any Contemporary Relevance for the Igbo?

Udenweze, Maureen Uche

Department of English and Literary Studies,

University of Nigeria, Nsukka.

muudenweze@gmail.com

The folktale is a dominant and enduring feature of Igbo orature. The tortoise features so pervasively and persuasively in almost all Igbo tales, such that it has become proverbial to say that no folktale in Igbo is complete without the mention of tortoise. The Tortoise is often portrayed as a symbolic trickster, majorly as a character that excels in most difficult areas of life as a result of his unequalled wit, and paradoxically as one who many a time falls victim to his own ploy. In human relationship, wisdom is an enviable virtue, but to deploy it against one's neighbor is a vice and need to be checkmated in society. This paper intends to examine many folktales woven around the tortoise, with a view to understanding how the virtues of the tortoise wisely and positively used can be of help to the Igbo in contemporary Nigeria. Undoubtedly, lessons from this can be extrapolated to other societies, since the tortoise phenomenon in Igbo folktales falls within the universal motif of trickster tales. However, the paper will explore ways in which the trickster motif via the trope of the tortoise in Igbo folktales differs from other trickster tales elsewhere in Africa.

158. Ofo na Ogu: Tools for Projecting Igbo Moral Values and Customs in Igbo of South East Nigeria.

Udeze, Chinenye V.

Department of Linguistics and Nigerian Languages

Alan Ikoku Federal College of Education

Owerri, Imo State, Nigeria

E-mail: uchinenye@yahoo.com

(+234) (0)8033388180

The Study of Ofo na Ogu as tools for projecting Igbo moral values and customs in the South East seeks to address the cycle of change of moral values and customs today in Igbo culture. In recent times, evidence shows that humans constantly feel the breath of changing values resulting in culture shock. This follows the individual relentlessly over the years, forcing people to face the dangers of immorality that is the bane of the present-day society. This is a contemporary issue that many researchers, discussions and publications face. The objective of this study is to seek a re-direction of some of these moral values and customs for the growth and development of the contemporary Igbo society. This when done on the other hand, will cause humanity's willingness to take risks and dispose of some damaging beliefs and customs through the use of Ofo na Ogu. To do this, the study will adopt a survey research method where theoretical literature will be x-rayed to equip the direction of the work. It will also use some research questions and information obtained from some oral interviews to avert information necessary for the topic. The information obtained will also be analyzed and utilized to give the study a meaning to the benefitting scholars and society at large. In the end, there will be suggestions and recommendations for further studies to enable scholars and researchers continue the study. Keywords: Ofo na ugu, Moral value, Customs, Change.

159. Restructuring Business and Vocational Education (BVE) Curriculum: Towards Poverty Alleviation in Delta State, Nigeria

Udoye, Rita Nneka

Federal College of Education
P.M.B.1044, Asaba, Delta State
ritaudoeye@gmail.com
(+234) 8037728952

This study ascertained the level of poverty in Delta State, Nigeria as well as ways in which business and vocational Education (BVE) program can be restructured to alleviate poverty in Delta State. The population of the study comprises business and Vocational Education educators in Federal College of Education (Technical), Asaba, Delta State Polytechnic, Ozoro, College of Education, Agbor Delta State, Delta State College of Education, Warri, and College of Education, Mosugar. Two research questions guided the study. A 26-item questionnaire was used to elicit responses. Out of 40 questionnaire copies distributed, 30 were well completed and returned. The research questions were answered using mean and standard deviation. The researcher concluded that the government should establish monitoring agencies for BE training under the Commissioner of Education / Minister of Education or as autonomous bodies to coordinate the Training activities of BVE.

160. Ntxteghari ezi agwa na odibendi N-i Igbo: Oru di oke mkpa

Ugochukwu, Chinweude N.

Department of Igbo, African & Asian Studies
Nnamdi Azikiwe University, Awka
ugochukwuchinweude@ymail.com
(+234) 07062603293

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Agbxxr qbxx d[n'xwa nwere usoro obibi ndx ha nke e nwere ike [kpq qd[bend[. Usoro obibi ndx a metxtara ihe niile gbasara otu agbxxr nke gxnyere nkwenye, nsirihu ndx, akparamagwa, ihe oriri, asxx, xzq nkpata akx, arx na nsqala na ihe nd[qzq. N'ih i mmekqr[ta obodo na obodo na ngwakqr[ta qd[bend[d[iche iche site na mmepe na akqrqngwa qgbaraqhxx d[iche iche, qtxtx agbxxr na-atxfu qd[bend[ha werezie qd[bend[agbxxr qzq dochie anya nke ha. Agbxxr Igbo ketere oke na nsogbu d[otu a. Ka q d[taa, qtxtx ihe e jiri mara nd[Igbo na-efunyx anya. Nke a butere nsogbu d[iche iche a na-ahx n'ebe d[iche iche, n'ala Igbo d[ka: [gba mgbere mmadx, igbu mmadx d[ka qkxkq, [kpata ego n'xzq d[iche iche jogburu onwe ha, fqnfqju akpa, tigbuo na zqgbuo xd[a na ahx anya na xd[anaghi ahx anya; mmegbu na mmetq nd[qzq ga. E bu n'obi [chqpxta ihe butere qnxdx d[otu a nakwa etu a ga-esi belata ma q bx gbochie ya. E sitere n'[gba ajxjxqnx akwadoghi akwado nakwa nleru anya chqpxta na - e nweghi afq ojuju na oke qch[chq; [chq [ba qgaranya taa na echi; enweghi ugwu na nsopxx nye omenala nd[Igbo so ebxte nsogbu nd[e metxxr aka. Edemede a na-akpo oku ka nd[Igbo leghachi anya azx, chegharia uche ha, hxta na o nweghi xrx di n'itufu qd[bend[ha; ka a malite iweghachi ezi agwa na qdibendi nd[Igbo nke a na-echefuzi echefx. A txpxtaziri ihe nd[a ga-eme ka e meghara qdachi.
Qkpxrxkpx okwu: Ntxteghar[, ezi agwa, qd[bend

161. The Importance of Igbo Masks, and Masquerades

Ugochukwu, Ephraim

Department of Fine and Applied Arts (Sculpture Section),
Federal University Ndufu-Alike, Ikwo
Ebonyi, State, Nigeria.
E-mail: ephraimugochukwu@yahoo.com
(+234) (0)8033092827.

The Igbo *Nmanwu* (Masquerade) tradition is gradually going into extinction, due to the influx of borrowed culture or tradition. This new way of life has also in a way overshadowed some other Igbo traditional practices. It has become so worrisome that people no longer see the need to consult the ancestors whenever conflict arises in the community and the need to engage masquerade in enforcing law in the community; they no longer see the need to celebrate new yam festivals and other important Igbo traditional practices. One may want to believe that one of the obvious reasons is the brainwashing of the younger generations that masquerade activities is fetish and demonic, this has in a way also limited the activity of masquerade initiations and rights. The paper intends to highlight and discuss the importance of masquerade activity to the Igbo community and how this cultural revival can lead to a better family life and society at large.

162. Effects of Mother Tongue Interference in Pracy Skills Instruction on Senior Secondary School Students' Performance in Spoken English

Ukaegbu, Jacqueline Brown

Federal College of Education, P. M. B. 39

Kontagora, Niger State, Nigeria

Email:-ukahjack@yahoo.com

(+234) (0)7036681474

The mother tongue in first language learners interferes with their competent realization of the second language. This study will examine the effect of mother tongue interference on oracy skills instruction in senior secondary school students' performance in spoken English. Four research questions were asked and answered in line with what the study sought to find out. Also two hypotheses were formulated and tested at the probability of 0.05 levels of significance. The study made use of fluency practice activities (FPA) instrument to determine students' entry level in spoken English and their level of attainment in spoken English. A sample of male and female senior secondary school II student took part in the study. After the administration of the said instrument for pre-test and post-test on the sample students, the investigator analyzed the data using t-test. The results show that the sample exposed to treatment performed better than the control group irrespective of the gender difference.

163. Old Habits Die Hard: Finding Effective Ways to Clean up the City of Aba through a Campaign of Enlightened Self-Interest and Conscientization

Ukonu, Ikenna Franklin

Dubri Oil Company Limited, Benin City

frankiky4real@yahoo.com

(+234) 818 559 7162

A dirty environment is a haven for disease-causing microorganisms. For some time now, Aba, the commercial nerve-centre of Abia State, has borne the unenviable reputation as the dirtiest city in Nigeria. As someone born and bred in Aba, I am bothered by this detestable honor and I would like to change it. This paper is an articulation of the first tentative steps towards effecting this change. Successive Abia State governments have tried to clean up Aba without success. The immediate past government of Theodore Orji, for instance, engaged the services of two big companies, Phoenix Environmental Service Ltd and ANCOLD Environmental to clean up Aba, all to no avail. One key reason for this failure is that these governments tried to clean up Aba, but without first cleaning up the

mentality of the average Aba man or woman. No waste disposal system, no matter how well thought out and wonderfully engineered, would succeed in cleaning up Aba without this re-engineering of the mindset of the inhabitants of Aba. Because of repeated broken promises and neglect by successive governments, the average Aba man or woman has a hostile or at best an indifferent attitude towards everything government. Thus, the first step towards cleaning up Aba is through a social enlightenment campaign that would be carried out through neighborhood and trade associations. A core component of such a campaign must drive home the connection between a dirty environment and sickness. Such a campaign must find a way of convincing Aba residents that proper disposal of waste or good hygiene is in their own best interest. This paper uses the Greater Umule area of Aba as pilot study and employs a combination of questionnaires and interviews to discover the factors affecting people's attitude towards waste disposal in Aba and how best to alter this attitude in a positive direction. The aim is to turn over the findings of the study to the government so that it would be able to carry the people along when it comes up with the next big plan on how to clean up Aba.

164. Igbo Masks and Masquerades: Their Relevance Past and Present

Umeasiegbu, Ofoleta Godwin

Nnamdi Azikiwe University, Awka,
Anambra State,

Nigeria

go.umeasiegbu@unizik.edu.ng

(+234) 8033579024

Igbo masks and masquerade practices need to be sustained and preserved for consolidating the flagging Igbo culture. The general aim of this work is to help widen a more comprehensive view of Igbo Masquerade practices, by contributing to the array of literature in existence embedded in the very texture of indigenous culture of the Igbos. Clear distinction is made between the terms masks and Igbo masquerades. Masks in most cases and ordinarily refer to any masked figure covered partially or wholly with camouflaging materials such straws, clothes or combinations thereof. These masked figures are nothing but mere human players wearing symbolic masks usually for social entertainment. Igbo masquerades refer to traditional entities called Mmonwu (spirits) originating from spirit world. They are sacred institutions shrouded in mystery and secrecy. They are regarded as possessing supernatural powers and emanating from the spirit world representing our ancestral spirits. It is posited here that in olden days, the presentation of masquerades in Igbo society was sacrosanct and preserved, but in present times the practices have been seriously eroded by the influences of urbanization, Christianity and modern civilization. Forms of Igbo masquerades from various communities in Igbo land are portrayed in this work. Their relevance in terms of socio-cultural practices is well documented. Sources of information include personal observation, interviews with recorded tapes and transcribed manuscripts.

165. The Efficacy of the Magical-Religious Acts of Igbo Native Doctors in African Literature

Urama, Evelyn Nwachukwu

Department of Languages/Linguistics/Literary Studies/Theatre Arts

Federal University Ndufu-Alike Ikwo, Ebonyi State, Nigeria

E-mail: evelynurama@gmail.com

evelyn.urama@funai.edu.ng

Phone: (+234) (0)8051082446

The relationship between Africans and the supernatural is revealed in Igbo society in three categories. Ndi Igbo believe in God Almighty, the Supreme Being and the creator of the universe, in Spirits that are numerous and are animated in objects and living things, and Ghosts that are the spirit of their ancestors or dead relatives who retain active link with the living kinsmen. Africans revere God Almighty, but believe that He cannot be communicated with directly, because of His might. They see the spirits located, created or animated in houses (shrines), trees, mountains, valleys images, rivers, cosmic objects and the earth as the messengers that carry their sacrifices to God. Native doctors (dibia) or men gifted with magical powers act as agents of communication between the supernatural and the living. Through poststructuralist approach, this study explores the efficacy of the magico-religious acts of dibias in African literature to promote indigenous knowledge.

166. Sky-Related Rituals, Festivities and Calendar of Parts of Igbo-Speaking People of Southeastern Nigeria

Urama, Johnson Ozoemenam

Department of Physics and Astronomy,

University of Nigeria, Nsukka.

E-mail: johnson@hartrao.ac.za

johnson.urama@unn.edu.ng

The cultural astronomy of Igbo-land 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 Igbo-land, the general life of the community still largely hinges on the lunar calendar and the people look up to the king-priests who determined agricultural seasons based on this traditional calendar.

Such festival like 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 Chinua Achebe's *Arrow of God*, for example, it is believed by the people of Umuaro that the relationship they have with their religious and agricultural existence is designed by the gods. Ezeulu, the protagonist of the novel and the chief priest of Ulu is the custodian of the timetable of the events of

the people. This timetable of events depends on the moon. His hut is therefore built differently from other men's hut, so that it would be easier for him to do his sky watching. 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 reports.

167. The Osu Caste System in Igbo Ontology and Nollywood's Contribution to the Debate

Uwah, Innocent Ebere

Department of Theatre and Film Studies
University of Port Harcourt, Rivers State, NIGERIA.
Email: fadaebereuwa@yahoo.com

Thinking through communalism as Africa's ideological worldview vis-à-vis some of its confounding contradictions in praxis leaves much to be desired. The case of the *osui* caste system in the South East of Nigeria where some unlucky human beings are mischievously tagged and maltreated as belonging to shrines or deities and are marginalized, debased and dehumanized certainly points to the ills of the society presently and problematizes the ideology of communalism couched in such indigenous Igbo phrases as 'nwanne ga-adi' and 'onye-aghala nwanne ya.' The Nigerian popular film industry, Nollywood, has not only commoditized such narratives to interrogate the society while entertaining viewers, but has also probed into the boundaries of citizenship in today's post-communalistic era in Igb land in particular. The thrust of this paper is to explore the tenets and values of communalism as believed in Igbo society vis-à-vis Nollywood's representations of life situations. This is done by means of nuanced textual analysis of some selected films with the hope that findings at the end will help to frame the Nigerian film industry's contribution to the raging debates around the *osui* caste system.

168. Single, Before You Say "I Do": Choice of Rightful Life Partner

Uwakwe, Ezechinyere

Department of Physics, Alvan Ikoku Federal College of Education, Owerri, Ino State
ezeco26@yahoo.com or okangaoziri3@gmail.com
(+234) (0)7030934925, (+234) (0)8051756173

One of the most significant expectations of most single persons in life is to get married. It is a stage of maturity, particularly for the young man or woman, because he or she is not taken seriously until he or she gets married. Although maturity in life includes other aspects that of marriage is usually associated with a very passionate desire and is pursued with vigor and enthusiasm. For the young man and the young lady who are of age to get married, marriage seems to be of great interest to them. The effort and energy dissipated in this area of interest is sometimes marked with intense anxiety and passion. Sometimes, the efforts towards this desire are misdirected, bringing about undesirable

results. The area that poses a mountainous problem to most singles is the choice of a rightful life partner, the beginning of the journey of marriage and family relationship. It is a big ocean to cross for many of them who do not receive good guidance and wise counseling. This paper from all perspective tries to provide guiding principles on how to choose a life partner, steps involved and factors to be considered in choosing that will help any sincere youth (single) in making the right choice of a life partner.

W-Z (152-152)

169. The influence of Igbo pragmatic norms on the request production of Igbo speaking ESL undergraduates

Wachuku, Ukachi

Department of English Language and Literature

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

Email: ukwachuku@yahoo.com

Phone: +234816 298 0004

Linguistic pragmatics takes into account everything that represents human beings as users of language, and as such may be seen in terms of the relationships between language users, language forms and the messages they carry. Research indicates that variations in the linguistic choices made by language users in their realization of speech acts have cultural as well as pragmatic implications, as these users belong to identifiable cultures, which have norms that regulate social interaction (Kasper and Schmidt, 1996; Economidou-Kogetsidis, 2008; among others). On the basis of Hymes' (1972) communicative competence model and Leech's (1983) politeness principle, this study explores the influence of Igbo pragmatic norms on the interlanguage request production of selected Nigerian undergraduate ESL learners in Alvan Ikoku Federal College of Education, Owerri, Imo State, Nigeria whose native language is Igbo. Using a discourse completion task as the data elicitation instrument, and Blum-Kulka and Olshtain's (1984) CCSARP coding framework, the study attempts a cross-sectional description of the participants' request production strategies in English, in terms of their appropriateness within the indigenous cultural value system, and makes suggestions as to the implications of the conclusions arrived at for English language teaching and learning in Nigerian schools.

Keywords: Igbo culture, linguistic pragmatics, request speech act, pragmalinguistics, socio-pragmatics

170. Wokoma, Cephas Ibom

Aikon Engineering Ltd

Trans Amadi, Port Harcourt.

E-mail: ibomswokoma@gmail.com

(+234) 816 735 9453

There is no gainsaying that the Igbo have uncanny business acumen, a natural gift, which has brought them hatred and envy among the other ethnic nationalities that jostle for power and influence in the socio-political space called Nigeria. But love them or hate them, no one can take this gift from the Igbo. Unfortunately, the Igbo seem to be plagued by an ‘*Ojemba*’ mentality or a plague of ‘*O ka mma na ama,*’ whereby the bulk of Igbo investments are outside Igboland. The result is that the Igbo enrich and develop other lands while the Igbo homeland is plagued by social evils, a lot of which is caused by poverty and lack of economic opportunities for the youth. This paper bemoans this state of affairs and calls on the Igbo to rethink this self-destructive tendency and to think home. The paper uses the methods of library research, interviews and participant observation for data collection and the critical method for its analysis. The paper analyzes the key factors that seem to discourage the Igbo from investing in Igboland, such as poor infrastructure, insecurity of life and property, lack of support from the government, etc., and proffers solutions to address them or mitigate their impact. Some key opportunities for investment in Igboland as identified by the author include, agriculture and allied industries, manufacturing, ICT, Real Estate, general merchandise, to mention a few. If Igbo businessmen, businesswomen and investors would reduce their dispersal tendency and invest at home, with or without government support, Igboland would, as some have previously said, be the Japan not just of Nigeria but of Africa as a whole.

171. Igbo Maidens, Social Rubrics and the Nigeria/Biafra War: Violations and Disruptions in Selected Novels by Women

Onuora Benedict Nweke

Federal University, Ndufu Alike, Ikwo, Ebonyi State, Nigeria

The story of the Nigeria/Biafra war has continued to inspire critical upsurge of review after several decades. Though many have identified the indignities women and children were subjected to during the war, yet, so much needs re-appraisal concerning their predicaments during the war as well the implications of their tragedies for the future of the Igbo race. One such area that requires a deeper critical re-evaluation or assessment is how much the violation of the Igbo maidens during the war portended and metamorphosed into the disruption of the social fabrics in Igbo society. Though these disruptions may not have brought about only negative consequences, but they nevertheless affected some value system and significant practices of the Igbo people in certain ways. These incidents, particularly concerning the women and the atrocities meted against/on them during the war, have often been appraised by some critics, but a critical purview of the implications of these atrocities are yet to be fully explored. Thus, this paper rereads selected novels on the Nigerian/Biafran war to identify and explore very critically the implications of the violation of the Igbo maidens and the disruption of the social rubrics as reflected in three novels by women writers. The paper will rely on the propositions of Norman William’s ‘*The Analysis of Culture*’ in revealing the importance of

culture to a people as well as a historical perspective in also identifying the changes that have been brought about by these violations to the some cultural practices of the Igbo people. The novels to be studied are Buchi Emecheta's *Destination Biafra*, Chimamanda Adichie's *Half of a Yellow Sun* and Akachi Ezeigbo's *Roses and Bullets*.