

## ABSTRACTS

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### The Igbo and the Biafra War in Contemporary Nigerian Novels

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There exists a plethora of works of scholarship on the Igbo and the Biafra war in political science, sociology, anthropology, history and other disciplines. But literary critics have been unable to match the high level of productivity achieved by scholars in the aforementioned disciplines to show how the war experience is reflected or refracted in the novels of contemporary Igbo writers who have produced works of fiction on the war. The present study, which speaks to the said void examines the portrayal of the Igbo and their experiences in the Biafra war by Chimamanda Adichie and Akachi Ezeigbo in their novels, *Half of a Yellow Sun* and *Roses and Bullets* respectively. The author relies on critical content analysis and interpretation as well as the literary theory of Feminism to present an assessment and critique of both works of fiction in a manner that reveals the crucial issues raised by their respective authors about society and the role of literature in our understanding of it.

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### The *Oja* or flute in Igbo Culture: Myth and Realities

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

paper recommends that these potentials should be explored further towards harnessing the economic and tourism gains of *oja*.

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**Contributions of the unschooled blacks towards knowledge:  
The case of Nwagu Aneke syllabic writing system for the Igbo language**

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This paper discusses the Aneke syllabary, a syllabic writing system for Igbo by a local *dibia* which has the potential of being adopted for writing other African languages. Designing an indigenous script that conforms by all standards to the tenets and features of a syllabic writing system is no small linguistic feat especially when it is coming from an unschooled black of African extraction. Aneke, from Umuleri, Anambra state, South East of Nigeria designed an indigenous script after some orthographic lessons from his comic guardians. He was taught to write from patterns on tree leaves and tree barks in the forest after some purification exercises. Critical analysis of the Aneke script reveals several characteristic features of a syllabic writing system as established by linguistic scholars. The paper wonders why the script has not been recognized as one of the world's syllabic writing systems such as the Vai syllabary. Aneke's non contact with western education could reveal some inherent potentials of the black man independent of western influence. Aneke's writing system 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 towards making 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.

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**Understanding Crime and Punishment in Colonial Mbano, 1906-1960**

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The impact of colonial disruptions of African traditional systems of justice and governance will continue to engage the attention of scholars. Focusing on Mbano, which is also one of the new administrative divisions that British colonial administrators created in Igboland in the mid 1940s as a case study, this paper on the one hand examines the role that indigenous criminal justice system played in uniting the people in a collective conscience during the precolonial period as well as the transformation that followed the imposition of British colonial rule. A society's definition of crime and the nature and severity of the prescribed punishment typically reflect its established, shared—though dynamic—beliefs, values, and customs. By defining what crime is and punishing offenders a society establishes boundaries within which its members must live. This paper shows the importance of hereditary village and town heads, *Onye Isi Ala*, and a selected group of wise men, *Ndi Ikeneme*, who, as members of the village or town tribunals, ensured fair adjudication of cases. It also shows the unique role the famous Ogbunorie Oracle in Ezumoha played in Mbano. By acting as the supreme judge of the people and addressing their religious/judicial concerns and problems, the oracle acted as an effective tool not only in promoting social cohesion during the precolonial period but also in rallying the people to protest colonial abuses during the early years of colonial rule in Mbano. On yet the other hand, the paper explores how, for most of the colonial period, native court system, introduced by the British to replace indigenous village or town tribunals, became an arena where Mbano people, like most colonial African societies frequently contested and confronted the new political, economic, and social system the courts symbolized. Using mostly archival documents that reveal intense engagement of Mbano people with the dispensation of justice at the Umuduru native court, established in 1907, and other clan courts that emerged in the aftermath of the Women tax riots of 1929-30, this paper discusses the extent to which the people negotiated a place for their traditional judicial culture in an increasingly westernizing society. By their constant critique of the unusually endless and prolonged delay of the native courts to dispense justice, wanton disregard of indigenous laws and practices, widespread corruption and bribery of court officials, this paper argues that Mbano people had a hitherto unexplored active voices in colonial administration and fully understood the importance of due process and the necessity to infuse traditional values in dispensing justice in the colonial setting.

**Towards an Effective Human Rights Policy for Nigeria by Mid- 21<sup>st</sup> Century:  
Preview of the Two Scenarios for the Igbo**

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Nigeria parades, in its external affairs, a human rights policy that is marked by the paradox of repression at home and espousal of moral values abroad. The country's variegated leaderships unrealistically seek to promote abroad something they do not practice at home. The absurdity needs to give way to a human rights policy for the country by mid-century that better mirrors its status as a reckonable state actor and hub of trade, culture, and military strength in West Africa.

The goal presupposes a unified nation. But should the country implode, the result of its human rights contradictions, successor states of the present system, including an Igbo state, will still grapple with the same human rights challenges, with negative ramifications for the conduct of external relations, that Nigeria in its current format, confronts. The paper analyzes these various scenarios.

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### **National Leadership, the Igbo Question and the Struggle for Presidential Leadership in Nigeria: Past, Present and Future**

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This paper is a historical critique of the national leadership question and power sharing arrangements in Nigeria dominated by the Igbo, Yoruba and Hausa-Fulani, three more populous nationalities. The paper examines the marginalization of the Igbo in post-Biafra war Nigeria, which manifests in their lack of access to the highest office in the country. The paper argues that the possibility of the ascension an Igbo to that office in the future is still bright, although that quest must be predicated on astute politicking, grand alliances, networking and strategic engagement of the national space.

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### **Nigeria's Social Groups, Power Struggle and the Political Economy of Violence**

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Relations among Nigeria's disparate social groups since the pre- independence era have been characterized by unhealthy rivalry and competition. This has intensified in the post-independence period, arising from the quest by actors from these groups to access the common patrimony and appropriates same for private interests, oftentimes masked as those of the groups. Anchored on Nkrumah's doctrine of control of political power guaranteeing any other, the quest for access to the common till however entails seizure of central power. The actors oftentimes resort to violence in order to actualize their objective and have exploited factors they think their ethnic groups possess comparative advantage on. This paper notes the tendency to resort to violence in the quest for the control power for means determining the country's political economy, and argues that threats of violence and concomitant climate of insecurity they impose on the polity will persist until there is a national consensus on a power-sharing formula among the Nigerian groups.

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## **Folk Tales and the Development of the Igbo Child**

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In the Igbo world, there is a rich and ancient tradition of Folktales, which are valued highly for the safety and upbringing of the child. Traditionally, in Igbo society, children grow up under the tutelage of their mothers and through the animal stories, they learn good and evil in the society. Through these, the young learn to appreciate the ideas of life, Igbo fundamental values, Igbo system of personal relationship and their sense of humor. In these modern times that there is an explosion of modern technology available for relaxation, folk tale is no longer appreciated and there is a major shift away from folk tales to such things as radio, television, cinema and mobile phones. As a result of this, the childhood training is getting off the mother's hands and the child is losing the grip of Igbo values and morals. The bond of affection between mother and child in Igbo culture is no longer there. In this light, this study therefore aims at collecting selected Igbo folktales and discussing their relevance to child development.

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## **Shifting Gender Roles in Contemporary Igbo Family: Concequencies, Implications and Remedies**

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One of the songs by a renowned musical artist in Imo, the oriental brothers international led by Sir Warrior ( Obinna) said what they heard when they were younger was mother run away because father is coming. Probably, coming in annoyance or exhibiting anger, so the mother was adviced to run away. But today, things have changed in the family circle, where the father is asked to run away because the mother is coming. One could wonder what has happened to the family setting which the Igbo were well known for. An organized way of living and contributing in mutual trust and respect. Despite this fact that the men may have several wives, things were orderly. As at today, even with the injunction of one man, one wife the family setting is no more what it used to be. It all seems like, the women are now on top and power has changed hands. This researcher interviewed some working women who aired their views. These views will be elaborately reviewed in this paper. What then is the future of the family which is the bedrock of any society, becomes the crux of the matter. Relationships in the family and the attendant developments that follow and run in chains into kinship and village circle is the focus of this paper. Duties of family members are viewed in order to redirect any earring member so that the society will be a better place for all.

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**Environment, Health, and Development:  
Umuele Women as Leaders in Healthy Living Promotions**

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A clean environment fosters healthy living that in turn engenders development in society. In recent years the women of Umuele in Amazano Njaba L.G.A of Imo State have taken the lead to promote and sustain a clean environment in their village. On the auspices of their village association, they regularly sweep the village square, and market places. This paper examines the exemplary leadership role that they play in this regard in the context of development paradigm.

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**The Case of Rising Immorality in Igbo Leadership and its  
Effects on Posterity in Igbo Society**

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In a bid to determine the morality/immorality level exhibited and perpetuated by Igbo leaders, in their capacities as people in authority who are trusted as custodians of the good ethics of Ndi Igbo, this study was carried out as a survey of the Igbo leadership institution. It traced the effects of the morality/immorality level of these leaders on the lives of the Igbos. It focused on such areas as, socio-cultural, socio-economic, social-political as well as education in Igboland. The ultimate aim of this paper is to propose the modalities/strategies for leadership among Ndi Igbo in the years ahead which will be in line with the human rights ethics and morality particularly toward the millennium era. This study is in phases (i) The past,[pre-colonial] (ii)The present,[post independence including the Biafra-Nigeria war period](iii),The contemporary, i.e. [the transitional period between now and the projected future-‘millennium’] .There were interviews and references to records and events. The study was conducted in Igbo communities in Abia, Anambra, Ebonyi, Enugu and Imo states. The findings were staggering with horrible facts from which analysis the recommendations were made. An interesting historical survey on Igbo leadership.

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**The Debilitating Effect of Circumstances of Birth on Leadership in Igboland:  
A Trip into Marriage, the Dead, and the Law**

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Custom being the accepted usage of a people is dynamic.. Has Igbo custom changed to the degree that accepts marriage between the living and the dead? This paper seeks to explore instances when there have been marriages between the living and the dead in parts of Igboland on the one hand, and the validity of such marriages in the context marriage laws in Nigeria. The paper will also discuss the specter of social stigma that haunts children from such marriages, and the challenges that such a practice poses to leadership in Igboland. The paper will equally proffer suggestions on how contemporary Igbo society can deal with the change that those marriages represent in the evolution of their custom.

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**Internally Displaced Persons in Southeast Nigeria:  
Human Rights Challenges in Issue**

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That persons have been displaced in the eastern part of the country Nigeria is to state the obvious, but the worrying aspect of this disaster is that the fundamental human rights aspect of these people have been grossly neglected, violated or denied by the powers that be – the government (national and state). This paper intends to dig into the international best practices in handling the issues arising from IDP (internationally displaced persons) / place the international / national obligations to the lime light for a better development and growth as it relates to the Igbo particularly.

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**Towards Better Leadership in Nigeria: Problems, Challenges, and Solutions**

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The abolition of corruption and nepotism alone will not fully solve the Nigerian leadership problem, as some people believe. This paper will advance new ideas and visions on need of personal and public responsibility, using Chinua Achebe's *The Trouble with Nigeria* (1984), for which the issue is "simply and squarely a failure of leadership (...) the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example that is the hallmark of true leadership ..." (1). Whereas current views blame past colonial history and contemporary endemic corruption and nepotism, this paper interrogates the quality of great leaders, the place of language, worldview, beliefs, moods and emotions in leadership, and the benefits of such self-awareness at the inceptive and transformative stages of leadership. The goal is to foster the foundation for leadership authenticity, while increasing the ability, capacity and competence of present and future leaders.

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**A Paradigm Shift on Religious Evangelism and Cultural Anthropology in T. Obinkaram  
Echewa's *The Land's Lord and I Saw the Sky Catch Fire***

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While Chinua Achebe has gained fame for his traditional literary creativity and is widely known as one of the pioneers of modern African literature with his trilogy, *Things Fall Apart*, *Arrow of God* and *No Longer at Ease*, Echewa is a somewhat covert fire beneath a piece of cloth that needs to be unveiled for the profound and complex issues he tackles in *The Land's Lord*, *The Crippled Dancer* and *I Saw the Sky Catch Fire*. This paper highlights Echewa's depiction of two religious priests in *The Land's Lord*, Old Ahamba, a traditional Igbo religious leader and Father Higler, a Christian missionary in a continual tussle for religious superiority. In the second novel, *I Saw the Sky Catch Fire*, the paper examines the interaction between Igbo women and Elizabeth Ashby-Jones, an English ethnographer who has come to study them, as a contest for cultural and ideological high ground. What Echewa depicts in both novels is an Igbo society that is deep rooted in its authentic cultural values. As for the outcome of the contests, Echewa has orchestrated dramatic role reversals which allow an insider look outside, where the researcher rather than being an outsider-within, becomes the object of research.

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**Sustainable Development in Igboland: Leadership Issues, Challenges and Prospects**

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Development is critical and essential to the sustenance and growth of any nation. A country is classified as developed when it is able to provide qualitative life and leadership for her citizenry. Nigeria has in the last fifty years been battling with the problems of leadership development in spite of huge human, material and natural resources in her possession. The paper discussed the problems affecting national development with regard to the Igbos, and strategies for achieving sustainable development. The paper adopted secondary data as sources of information. The paper concluded that faithful implementation of development plan, commitment on the part of the leaders and absence of corruption are required for the achievement of sustainable development in Igbo land. The researcher is highly motivated and interested to translate and advance the process of Igbo leadership to people as the nation raises her hand for the sustainable advancement in this 21st century.

### **Welfarism as the Basic Philosophy of Leader amongst the Igbo**

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Welfarism is a system of government leadership whose main anchor is to seek the general welfare or well-being of the individuals under its jurisdiction. Among the Igbo, leadership is viewed as a pursuit, which aims to bring about the common good of the people. In pre-British conquest Igbo society, seldom do leaders and aspirants to leadership, seek leadership for the sake of power or for personal aggrandizement or such other parochial sentiments prevalent in Nigeria. For the leaders as much as it is for the people, the common denominator is general welfare of the entire community. Hence the Igbo would say, "*Ochichi Maka Odinma Oha*" (Leadership for the good of all), "*Ochichi Maka Oganihu Obodo*" (leadership of communal progress), "*Igbo bu eze*" (in Igboland, everybody is involved in leadership), "*Ochichi Maka Mmepe Obodo*" (leadership for development). When a leader excels in this welfare leadership, he is either called "*Ochiri Ozuo*" (One who gathers or leads to uplift others) or "*Omere Oha*" (Helper of the people). These are the themes and sub-themes that characterize the Igbo philosophy of leadership anchored on welfarism, which this paper has taken up the challenge to explore.

### **Morality and Leadership amongst the Igbo**

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Morality has to do with moral principles or behaviour. It is the extent to which an action is right or wrong. In this connection, among the Igbo, morality governs much of their social life, particularly the area of leadership. The moral principles that guide the behaviour of all leadership incumbents in the Igbo society are embedded in their norms, values beliefs and practices long established by and in their political culture. Any leadership behavior within the precincts of the above elements of their political culture is sanctioned as moral, while those that border outside them are considered immoral and are abhorred. Leaders who act within their moral bounds are considered good and commendable while those whose actions exceed the moral platform are branded bad and abhorrent . This paper discusses the general concept of morality and with particular interest or inclination on the moral principles for leadership behavior amongst the Igbo within the context of their political culture. The discourse will show case some of the norms, values, practices and beliefs that give political or leadership behaviors their moral force. He paper will also show case some conducts or actions considered immoral in leadership. Perhaps, by deductive reasoning, their implications for both sound and poor leadership would be elicited.

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### **The Role of Gossip on Women’s Leadership: The Nsirimo Speech Community Experience**

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The study examines how gossip can be used to influence the leadership of women in the society and to facilitate communication. Nsirimo speech community is one of the speech communities in Umuahia dialect of the Igbo language. The paper looks at the types of gossip, the sociolinguistic significance of gossip and the factors that influence gossip as a speech event. The result of the study shows that gossip is an informal means of communication in which participants discuss the personal affairs of an absent person which cannot be said in the person’s presence. It discovers that gossip can be verbal or non verbal. The research also finds out that gossip has both positive and negative effect in the society. The study is significant because gossip as a genre of communication influences the societal happenings; it can build or destroy the leadership of a society.

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### **Igbo: Reinventing *Ochichi*, From the Ohaneze to Ohanonyendu Ndigbo**

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The main undoing of the Igbo at the apex level of Nigeria’s politics since the end of the Nigeria-Biafra War (1968-1970) is the dearth of leaders (ndi or onye-ndu). That the Igbo recognize

leaders and not rulers (ndi or onye-ochichi) is axiomatic. Ohaneze characterizes a political philosophy of a people and their rulers. This has not been well-received by the Igbo people who are naturally averse to rulers and as such the wide gap between the oha and the eze. This paper returns to the drawing board to perceive ochichi as ndu in the context of Igboism. It recommends the transformation from the political philosophy of ohaneze to that of ohanonyendu ndi Igbo i.e. from the dictatorial kings to conscientious leaders. This remains the last piece of the puzzle in Igbo disheveled political organization. Igboism therefore, is the spirit of identity politics that confer on every Igbo (oha and onyendu) the sacred and solemn duty of racial love, interest, progress and survival.

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### **The Role of the Archetypal Leadership of the Tortoise in the Development or Enhancement of the Leadership Quality of the Igbo People**

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Archetype in a broad spectrum is a pace-setter. It is a prototype or model from which all things of the same type are represented. This work studies the role of the archetypal leadership of the tortoise in the development of the leadership qualities of the Igbo people. The tortoise as an ancient being had exhibited tremendous leadership quality in the animal world. This research employs the analytical approach using selected Igbo folklore, made up of ten (10) Igbo folktales to study the archetypal leadership quality of the tortoise. The study identifies that lack of oral tradition brings a collapse in the present-day leadership of the Igbo people by the Igbo themselves. Data analyzed was of the finding that most crises and conflicts in the leadership of the Igbo people were born out of neglect of the old part where the wonderful leadership features of the tortoise are embedded. The work therefore concludes that careful emulation of the tortoise in the leadership of the animals is sine qua non to an enhanced Igbo leadership and recommends that all political aspirants would undergo a training on the leadership role of the tortoise before assuming any leadership role at any level and by so doing most of the excesses we see in the Igbo leaders will either be controlled or abjectly eradicated.

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### **Leadership of Nd'Igbo: Yesterday, Today, and Tomorrow**

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The paper examines the leadership of Nd'Igbo in the context of yesterday, today and tomorrow. It argues that while leadership holds the key to national development, the fortune of leadership on Nd'Igbo has been on a steady decline. Arising from these observations, the paper advances

some recommendations to enable the leadership of Nd'Igbo to contribute maximally to national development.

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### **A Massage to the Soul: The Healing Power in the Heartbeat of the Drum**

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Drums are among the oldest instruments of music known to humanity. Drumming is universal, versatile, evocative, and dynamic as it lends itself to rituals of life and death. Current literature points to the healing effects of this ancient practice. Recent studies show how drumming significantly reduces the stress in the drummer. Certain programs have successfully integrated drumming in treating Alzheimer's patients, autistic children, and emotionally disturbed teens. Drum circles encourage participants to express their creativity and develop social and emotional skills as well as musical and rhythmic understanding. A drum circle is accessible to all participants at any level of playing skill. This workshop is an invitation to experience the transformative narrative in the heartbeat of the drum. It features original arrangements and traditional compositions of African song and dance, exciting and captivating performance. Dynamic drumming, three-part harmonies, traditional African songs and the amazing sounds of Igbo traditional drumming are also part of this unique experience. It is first and foremost an interactive experience. Participants will learn how to play the African *djembe* or further develop their skills in a fun and relaxed atmosphere; master the basic techniques of African hand-drumming along with a variety of exciting rhythms from West Africa. Drums are provided (participants are also encouraged to bring their own instruments if they wish). All levels of skills are welcome.

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### **The Traditional Earthenware Vessel and the Making of a Leader: The Fire-test and Social Relevance**

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On that *Nkwo Inyi* market day, the sun was high and people were milling past each other, coming and going. The full view of the earthenware market was in focus. An Igbo grandmother potter was thoughtfully contemplating a fired pot. Turning it up-side-down and around, the vessel slipped and crashed to the ground. Clutching her flat breasts with her two hands while mourning the accidented pot, she bent over and picked up the shards. Placing these into an age-old market basket and lifting it to her head, she headed homewards. For her, only social roles have changed, not the material. The tested material needs no introduction, she knows it. The Igbo proverb says: "You can only show me

my *ikwu-na-ibe*, (kith and kin or relatives) but not my friends because I know them”. Leadership is a function of a field fire-test and cannot be legislated into existence even by the most sophisticated parliament. It is likened to a sprawling canopy spread over the head of a people which provides much-needed shelter, protection and direction underpinned by selfless vision, strong moral character and accountability. What is this fire-test? What do the earthenware pot and leadership have in common? This paper aspires to draw a parallel between the clay pot, fire-test and leadership. Three ceramic-sculptural visual images will be used to situate the position.

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### **My Favorite Achebeisms**

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The proverbs which form a recurrent motif in Achebe’s fiction were not created by the author but inherited from elders with whom he associated during childhood. However, beyond these traditional proverbs, Achebe has created a plethora of metaphors, for which he (and by extension our generation) will be remembered in the future, when the millennial history of Igbo culture is written, and these original figures of speech are assigned their proper places in the cultural treasury of Ndi-Igbo. The epochal and paradigmatic significance accorded to *Things Fall Apart* may then be contested by “The Story is our escort,” and outrivalled by “Achebe’s Jazzification Principle,” the Achebe-Jourdain Principle, or the Achebe-Lone-Shelter Principle. The aim of this paper is to identify and analyze several Achebeisms and demonstrate how the author – nee-storyteller – uses them to construct images and to frame thought.

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### **Family and Kinship Relations in Igbo Villages: Implications for Social Integration**

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Family and Kinship are two of the most important sociological concepts and social realities that underscore social life in Africa, particularly the Igbo villages in the heartland of Eastern Nigeria. Family, as elsewhere, constitute the basic unit of social interaction and integration among the Igbo. From the family unit, the Igbo gains his identity and social inclusion as a member of the larger networks of social groupings, like the extended family and the kinship groups, which consist of a chain of nuclear, extended families and lineages associated by blood. When these families and lineages agglomerate, they become villages. This has obvious and subtle implications for the social integration among the Igbo villages. This implication bear on who relates with whom, who helps or assists whom, who mates with whom, and who marries whom.

The implications are also seen in the political domain, especially in crisis situations that border on conflicts, conflict resolution and management. Equally, the economy and the religious practices, norms, values and expectations of the people are all impinged by the family and kinship relations of the Igbo. In this paper, effort would be made to discuss and explore the family and kinship relations of the Igbo and their wider implications for a better understanding the Igbo in action in the context of social integration.

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### **'Aba juu, Aba aju'! Igbo Leadership and the Challenge of Brigandage in Igbo Commercial Nerve-Centers**

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Pick-pockets, extortion rackets and armed robbery are known to have been so rampant in Aba and Onitsha—two key commercial nerve-centers in Igboland that sometime in the past they practically frightened away visiting traders, disrupted businesses, and threatened the livelihoods of informal producers. This paper shows that, in the very case of Aba, it became so challenging that a local vigilante group known as the Bakassi Boys emerged as a product of small enterprise clusters to maintain order and protect property rights in the face of crippling levels of local insecurity and an inefficient and corrupt police force. The paper discusses the threat of the challenge of this brigandage to Igbo economic development and the implications of the rising wave of criminality in places like Aba and Onitsha to Igbo leadership, if the economic development strategies of Igbo enterprise networks are not to remain in danger of being turned into a missed opportunity for popular economic growth.

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### **Customary Arbitration Practice in Igboland**

**Solomon A.M. Ekwenze**

There are similarities and differences that characterize different types of arbitration. Customary arbitration is as a social institution like the English form of arbitration. On one hand it has its source of authority which is the law applicable to arbitration and on the other hand, it has the laws that determine arbitrators' decisions. Distinctly, customary arbitration derives its legitimacy and effectiveness from an indefinite number of potentially relevant legal orders. It is the custom of the people that dictates the procedure and the rules and the outcome of any arbitration. This enables the chiefs, the council of elders, the elders and family heads while "settling" to also "decide": striving always not to leave the parties estranged. It is only matters that affect the whole community that are reserved for the king. As in English Courts, matters are arbitrated in

public and both old and young are heard and allowed to observe the proceedings for continuity of the community since most proceedings are not written down and no records kept. The procedures are always simple enough to ensure the speedy un-encumbered dispensation of justice.

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### **Fictionalising Ojukwu: Representations of General Chukwuemeka Odumegwu-Ojukwu in the Igbo-Nigerian Biafra Novel**

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General Chukwuemeka Odumegwu-Ojukwu, leader of the Biafra nation, frequently features in the Igbo-Nigerian Biafra novel as a historical figure in what is often termed ‘factional’ accounts of war. Ojukwu’s presence in the Biafra novel includes occasions of direct contact between various characters and the fictionalised Ojukwu, the inclusion of sections of Ojukwu’s speeches as well as featuring as the subject of discussions and debates about the progress of the war from the perspective of citizens of Biafra. The Biafra war novel also charts the varying discourses on Ojukwu at different stages of the war, in which notions of identity, nationalism, the nation’s progress and its leadership were changing. This paper explores the representation of Ojukwu, the leader vis-à-vis the interface between fiction and fact. The discussions in this paper will be framed within the larger discourses of literary representations of historical figures and their impact on and interaction with ‘true histories’.

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### **International Human Rights and Igbo Culture: An Appraisal of Igbo Traditional Leadership**

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The advent of technology has made it very possible for accessing virtually every area of humanity, yet the more we endeavor to organize the world into straight-lined theories, the more we overlook the benefits of multi-faceted approaches. The International Human Rights debate and its relevance to the Igbo culture and tradition is no exception to the challenge posed by globalization. Perspectives continue to clash as activists and scholars attempt to balance the contemporary with the traditional. Some scholars hold strongly to the notion that the Igbo have long exercised their own understandings of human rights and that, despite the difficulties of merging traditional beliefs with modern practices, the Igbo bring important nuance to the rights debate. Negating this viewpoint is a group of academics who argue that contemporary

conceptions of International Human Rights arose in the West. This paper will examine the validity of the truism that the Igbo culture is an embodiment of human rights and it will strengthen the understandings of the Igbo human rights discourse in an increasingly connected world. It will also show that the concept of Igbo human rights is the core of good governance and leadership in Igboland.

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### **Igbo Leadership, Past and Present: Vision for the Future**

Many Igbo at home and in the Diaspora, often lament the ineffective leadership that pervades Igboland since the end of the Nigeria-Biafra war. Those whose experience straddle the pre-and-post-war periods tend to assert that Igbo political leaders of the pre-war period were more committed to the realization of the Igbo destiny through sustainable economic development than are their counterparts in the post-war period. For many, pre-war leaders were committed to the enhancement of the well-being of the Igbo while their post-war counterparts have been committed to enhancing their own self-interests. On that account, the destiny of the Igbo embedded in astute entrepreneurship, a high value for educational excellence, distinction in technical competence, and an aggressive pursuit of positive social change has taken a back seat. This roundtable invokes the following question to examine the veracity or otherwise of these claims. Who are Igbo leaders? What is the Igbo Destiny? Were pre-war political leaders really more committed to realizing the Igbo Destiny than were their post-war counterparts? If yes, what factual premises support such a claim? And if not, why not? Is the Igbo Destiny really in jeopardy? If yes, how? And if no, what factors show that the Igbo Destiny is not in a precarious condition? If indeed the Igbo Destiny is in jeopardy, how can the future of the Igbo be improved and secured?

#### **Roundtable Panel**

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## **Remembering Biafra's Heroes: A Visual Essay on the South African Examples**

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In 1967, Nigeria levied war on the Igbo under the leadership of Chukwuemeka Odumegwu Ojukwu after they pulled out of Nigeria and declared their independent state of Biafra. The secessionist struggle was provoked by the brutal killing of the Igbo first in the north, and later the west of Nigeria. The war which lasted for three years was not just psychologically traumatic for a nationality with no history of violence, but also economically depleting on the people. Although the Igbo were not prepared for the outcome of the war, they surprised not only the Nigerian government, but the British government who sponsored and supported the genocide. Today, the Nigerian government has tactically removed History as a subject to be studied in secondary schools, in its place they introduced Government which focuses more on leadership roles and achievements. One of the implications is that Igbo youths and younger Nigerians are not told the truth about Nigeria-Biafra war. Although the Igbo still remain in Nigeria, there is a tacit plan to wipe out the history of the causes of the war, and the roles of some individuals in that war. Surprisingly, many Igbo, out of commission or omission are joining in re-writing the truth about the war. Worst still, detailed accounts of the Nigeria-Biafra war are nowhere to be found in Nigerian libraries. It becomes imperative that the Igbo rise up to the challenge of preserving their history for the sake of posterity. This paper attempts to revisit the Nigeria-Biafra war, equating it to the South African apartheid experience. Using visuals of what South African government has done for the sake of history. It suggests that the Igbo copy such in immortalizing the Igbo who fought and lost their lives in the war.

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## **Leadership amongst the Youths: The National Youth Service Corps (NYSC) as Breeding Ground for Future Leaders**

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The National Youths Service Corps (NYSC) scheme in Nigeria was set up for so many reasons. Some of the reasons are to foster unity among the nationalities that were carved into Nigeria. The youths are seen as leaders of tomorrow and to train them in character and leaning means to secure a bright future for the nation. This laudable programme, which was established by the Nigeria Government may seem novel to a non Igbo person. To the Igbo, the youths are trained in leadership positions which are expected to be filled by them as the present leaders grow older and pass on. Amongst the Igbo life is a continuum. This paper is an expose of the NYSC in the context of the Igbo. It will use the Igbo age grade system as a stepping stone and an example of

the involvement of the youth in leadership, using the Igbo example. Clips of the youth in action will be made use of in the paper.

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### **Igbo Leadership and Cultural Heritage Management Igboland in the 21st Century**

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Igboland is an area of considerable dialectical, cultural and environmental diversity. This diversity has played a significant role in shaping and molding the culture and history of the the people. The discovery of strong evidence of mining/processing of industrial iron at Lejja in Enugu State, the evolution of complex village democracies based on age grades and secret societies, the beginning of writing (Nsibidi), the development of craft and weaving technology, to mention just these, are testimony to the availability of one of the most enduring material and cultural heritages of the Igbo. This paper considers the need for the management of Igbo heritage in the 21st century, and points to Igbo leadership responsibility regarding its obligation in safeguarding the heritage at this critical time in their contemporary history.

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### **The Party System and Democratic Consolidation in Africa: The Igbo and the Kikuyu Solution**

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In the orthodox context, democracy revolves around party politics to the degree that in contemporary times democracy is hardly talked about in isolation of political parties. Political analysts have identified a number of benefits associated with political parties. But in spite of all the benefits that political parties help to foster in the democratic culture of polities this paper argues that in many African countries, the party system functions differently and subverts democracy in a number of ways. Some political thinkers have compared the unhealthy competitive relationship that exists between political parties in Africa with the one that occurs between enemy armies. That observation is a truism with many empirical manifestations in different African states where political parties default on the diversity that characterizes society in Africa to dysfunction as instruments of political violence. The long-lasting nature of the unhealthy political situation in Africa calls for a democratic paradigm shift in the practice of party politics on the continent. This paper, which explores that unhealthy state of affairs,

recommends the adoption of the brand of party politics projects cooperative as opposed to *competitive* method of governance. The paper's conceptual name for that is brand of party politics is *Cooperative Collegial Democracy*, i.e. a political system which would effectively resolve Africa's *national questions*, which will accommodate the diversity of nationalities on the continent and by so doing institute a healthy version in the practice of democracy.

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### **Women's Leadership Roles in Igboland: The Ime Chi and Omugwo Insitutions**

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Contrary to Basden's opinion that the condition of Igbo women – in the early twentieth century when he lived among Ndi Igbo – was pitiable and totally subjugated, the truth is that Igbo women had in the pre-conquest era, enjoyed a measure of independence, especially in the areas of taking charge of their own affairs and empowering themselves economically. This fact could be seen in the way they controlled their socio-political organizations such as the Umuada and Alutaradi. In this paper I examine women's leadership roles in another sphere of influence under women's control: the Ime Chi and Omugwo institutions. I argue that there were a variety of leadership opportunities open to Igbo women in the past, which still exist today and will continue to exist in the years to come, through which they exerted and can still exert their influence to ensure the well-being of their families and community.

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### **Motivating Adult Learners: Evidence from Southeastern Nigeria and Its Ramifications for Igbo Leadership.**

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The fluctuation in participation of adult learners in south eastern Nigeria has attracted much concern by many adult educators, Igbo leaders and interested organization handling adult literacy. The study investigated motivating adult learners in South Eastern Nigeria and its ramifications for Igbo leadership. Two research questions and a hypothesis guided the study. The population of the study consists of all adult learners in the area of study. Proportionate, stratified random sampling technique was used to select 6,850 adult learners. The instrument for data collection was questionnaire which was duly validated by experts in Adult Education Department of Nnamdi Azikiwe University, Awka Nigeria. The data collected was analyzed using mean ( $\bar{x}$ ) for the research questions and z-test for the hypothesis. Findings from the study revealed that adult learners are not adequately motivated to participate fully in adult literacy learning program among others. Based on the findings, recommendations were made including that the Government of the South East States should award scholarship to these adult learners to study. Government should also give adult learners part time jobs that prepare them for effective

leadership in their various communities. These motivations will in turn make more adult learners embrace this laudable program and bring about the desirable change in their behaviors for better leadership in their states and Nigeria.

### **The Contribution of Igbo Traditional Leaders to the Development of their Communities in Pre-Colonial Era**

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This paper examines the contributions of traditional leaders to the political, social and economic aspects of communities and the ways in which they maintained law and order in the pre-colonial era. The Pre-colonial African leaders contributed to the development of territories under their delegated control. Leaders were heads of political communities and have system of authority linking the leaders to their subjects. Traditional leaders enjoyed great economies of scale in the quality and quantity of factors of production that were at their disposal to distribute among their subjects. The structural and cultural mechanism through which the traditional leaders achieved their oneness and relative success among the people of their territories under their political authorities were also examined. The powers and privileges of African traditional leaders were highlighted. In pre-colonial African traditional leaders (Emperors, Kings, Chiefs, sub chiefs) were the most powerful individual members of the societies. From the various types of privileges and rewards enjoyed by traditional leaders in pre-colonial Africa, they were clearly the wealthiest, the most prestigious and powerful individuals in their areas.

### **Igbo Leadership and the Gender Rights Dimension: Anambra State in Focus**

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The paper observes that despite the UN resolution on 35% affirmative actions plan, Nigerian women generally and Igbo women in particular still face a legion of institutionalized marginalization and relegation to the background in Nigerian political elections and appointments. The paper dissects the current progress made by women in political leadership at both federal and state levels with particular focus on Anambra state. The paper observes that the Nigerian government at the federal level has fulfilled its promise of 35 percent appointment of women in key political government positions, however, most of the state governments, (Anambra state in particular) are yet to achieve this feat, from available statistical data. The paper further identifies the factors that have hindered Nigerian women generally and Igbo women in particular from making giant strides in Nigerian politics and leadership. The paper concludes by recommending, inter-alia, the full implementation of UN affirmative plan in

Anambra State, in view of the fact that the few women who have been given the opportunity have excelled and carved a niche for themselves in Nigerian politics.

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### **Implications of the Diminishing Use of the Igbo Language in Communal and Political Discourses: A Look from a Language Preservation Perspective.**

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Even with its over 20 million native speakers, and being one of the three majority languages of Nigeria, Igbo language continues to be less and less relevant in communal and socio-political discourses even within the Igbo-speaking states of Nigeria. Diminishing use of the language as a primary mode of communication is not unconnected with the various sociolinguistic factors that cause Igbo language endangerment. Since the *UNESCO Red Book on Endangered Languages* (1995) raised alarm on the status of Igbo language, although scholars have started paying closer attention to such sociolinguistic factors as colonial mentality, globalization, education, economic trends and language policy in Nigeria and how they lead to the endangerment of Nigerian heritage languages, yet adequate attention has not been paid to remedial measures. On the one hand, this paper will focus on the sociolinguistic factors that cause Igbo language endangerment, and, on the other, the principles of language documentation and revitalization that can help to reverse the trends.

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### **The Deportation of the Igbo by the Lagos State Government: The Constitutional Implications**

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On July 24, 2013 seventy two (72) Igbo who reside in Lagos were deported from Lagos State to the Upper Iwaka area of Onitsha in Anambra State by 3:00am by the Lagos State Government for no known offence in law. These citizens of Nigeria were deported from a state in Nigeria to Igboland. In this article the authors x-ray the propriety or otherwise of the deportation of these citizens in their own country viz-a-viz the provisions of the Constitution of the Federal Republic of Nigeria.

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## **Igbo Leadership and Grassroots Sports Development in Nigeria, Issues and Challenges for Future Directions: A Discourse**

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Igbo leadership is age-old and the Igbo have never trifled with it. It pervades every realm of endeavor and extends to all of Nigeria's existence from its advent. The belief amongst the Igbo that leaders are made and not born gives vent to their proclivity to furnish leadership in every realm of life. In sports for one, the Igbo have not lacked in proving their mettle as leaders throughout the history of organized sports in Nigeria. That state of affairs is indeed a fact that attests to the assertion that in society, sports tend to exert more influence on people's behavior than religion or politics. If we recall the prominent achievement of specific Igbo personalities such as Emmanuel Ifejuna in 1954, Dick Tiger the boxer, Innocent Egbunike and Chidi Imo in the tracks, Christian Chukwu, Emma Okala and others in soccer, one would give credence to Igbo leadership in sports. It is against this background of facts that this paper quests to look at the subject matter of Igbo leadership and sports development in a multicultural country like Nigeria.

### **Age: The Linchpin of Traditional Protocol among Nd'Igbo**

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Different societies have different ways of according status. For instance, in monarchic or aristocratic societies, wealth, title and other acquirable distinctions define one's position in society. They also determine the custodianship of fame and veneration. In such traditional monarchies like Britain, they have Kings, Queens, Princes and Princesses, Dukes, Duchesses, Lords, Earls, and other titles that distinguish members of society. Such classes or order of veneration are accorded primacy above all else. Similarly, many traditional African societies have monarchies and other kinds of aristocracies. Examples are the hierarchical Buganda of Uganda with their Kabaka or the pyramidal Yoruba and their Obas. These titles represent the seats of respect and veneration among the peoples. However, among Nd'Igbo, who are republican and without permanent keepers of power or fame, the only natural location of honor and respect or even authority was age. Traditionally, age was accorded the primary position in the qualification for authority. It gave the individual in Igbo society a privilege that could neither be reduced nor removed. This paper explores why Nd'Igbo put so much credence on age over and above all other states of being, and explains how things were, how they changed, as well as, how to restore normalcy for posterity and the integrity of Nd'Igbo.

## **Igboland in the 21<sup>st</sup> Century: Contending with the Paradox of Ungovernability**

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Since the Nigeria-Biafra war and its aftermath, the lack of political cohesion, economic crisis and cultural dissonance have become the most pronounced indicators of Igbo marginalization in post-Biafra war Nigeria. Although all of these indicators underscore the Igbo condition in contemporary Nigeria, they equally point at a selfish style of leadership which has taken front stage amongst the Igbo in ways that stifle progress and development. That selfish leadership style negates the mantra of *onye aghala nwnne ya* that used to characterize Igbo society and people. This paper contends that there is more to the psyche of Igbo leadership that need to be corrected from within than the peddling of the blame thesis of marginalization in the Nigerian commonwealth just in time to invoke the cultural idiom of *ana esi n'ulo mara nma ma puwa ama*.

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### **Igbo Leadership and the Rhetoric of Federalism in Post Biafra War Nigeria**

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Federalism as a mechanism for political management has a lot of goodies to offer Nigeria.. In spite of growing restiveness by groups that agitate for self-determination, there is neither any serious reason to believe that the state in Nigeria is not working well on the wheels of federalism. Furthermore, there is no certainty that the recoil into small pockets of depleted states can heighten the prospects of political stability, equity in development, security and citizen satisfaction. Rather than take recourse to the quest for self determination by the MASSOB and other groups, the Igbo should rather look inwards amongst themselves for solutions to their marginalization in Nigeria. This paper interrogates the inadequacies of Igbo leadership, which has failed to adequately explore the possibilities in the mechanism of federalism for achieving restoration for the Igbo. The study contends that an enormous opportunity structure yet abound in the federal logic that breeds substantial benefits to the Igbo, and will still do so in the near future. It sues for a re-focus of Igbo leadership in both material and spiritual terms as the anticipated gains of federalism pales away in the face of disgruntled and deceptive leadership that is adept at pilfering resources meant of development of the Igbo homelands.

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### **The Effect of Global Warming in Igbo Women in Anambra, South East, Nigeria**

**Chinelo U. Ike**

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The recent natural challenge to humanity is global warming. Various worldleaders have come up with different policy ideas about how to combat the problem posed global warming to people and society. In developing countries where electricity supply is poor and irregular, the reliance on burning wood for energy exacerbates the problem of global warming because of how the practice puts carbon dioxide in the atmosphere. The women from Anambra were greatly affected by the flooding that occurred between September and November, 2012. In this paper, the effect of global warming on women is discussed. It recommends for sponsoring women in the state to international workshops where they can learn about the advantages of renewable energy resources that are environmental friendly, and how they can embrace it to mitigate global warming.

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### **Igbo Leadership Tradition: Insight from Three Works of Fiction in Igbo Language**

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Disagreement usually greets any attempt by the Igbo to present a collective and formidable force whenever a situation that demands their common voice and solidarity arises, and this constitutes a serious challenge and impediment to the actualization of, for instance, the Igbo presidency project. This raises, among others, the question of whether the Igbo from the beginning of time have never been able to establish a culture of consensus-building. This paper contends that the Igbo traditional society has age-old forms of political and social organizations through which their system of leadership can be seen. On the premise that “Igbo written literature emanates from Igbo life ... [and] embraces the social, political, economic and emotional forms through which Igbo life is revealed” (Ernest Emenyonu, *The Rise of the Igbo Novel* [Ibadan: University Press Limited, 1987], 188), this paper explores how Igbo leadership tradition is represented in three selected Igbo dramatic texts whose setting, plot and characterisation are representative of the Igbo society and traditional Igbo life. It is hoped that the resulting analysis will give an insight into Igbo leadership culture as demonstrated in these texts, and draw attention to the value of group dynamics as expressed in such Igbo proverb as “*A nyukoṛ, maamiṛi, ̄onu, ̄o, gboṛ, ufufu*” (Pooling resources together produces better result). The paper concludes that it is only by internalizing unifying values and expressing shared vision that the Igbo will ascend their rightful place in the leadership pantheon of Nigeria.

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### **Akaa, Obulu Uzo: The Igbo Woman Leadership in the Nigerian Literary Scene**

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The Nigerian woman took the first giant stride into the male-dominated literary scene in 1966 with the publication of *Efuru* by Flora Nwapa. Since then other women like Mabel Segun, Zulu Sofola, and Zaynab Alkali emerged. This paper documents all known Nigerian female literary artists, their works, backgrounds and the genres they write. The main objective of the research was to determine if there is any significant contribution from Igbo women to the Nigerian literary scene. Specifically, it seeks to refute or confirm the claim that majority of Nigerian female creative writers are Igbo. The concludes that not only are Igbo women writers more in number, they have been in the leadership position from the onset till now as evident in their number, output and national/international recognition through literary awards. It is expected that this study will provide a repository of and useful insight into the writings of Nigerian women especially the unsung ones.

**From *Oriaku* Through *Okpataku* to *Onye-Ochichi*: The Image of Igbo Women in Selected Novels and Plays By Igbo Writers**

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This paper explores women empowerment and self-assertion with specific focus on the ways Igbo writers depict female leadership in their works. Selected female characters from randomly selected creative writing are analyzed from the perspectives of theme, characterization and significant role of the characters in developmental process within the worldview of the texts. It highlights various ways in which empowerment and self-assertion have given the woman a new lease of life in contemporary society and concludes that education is a critical factor in involving women in development process and their achievement of leadership. It is hoped that this study will help to stimulate, amplify and expand existing scholarship on the leadership question of Igbo women.

**Assessment of the Participation of Women in Community Leadership Roles in the Context of Rural Development in Imo State**

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The issue of advancement of women's rights and status is central to contemporary discourse in the quest for accelerated sustainable development. Community leadership is an important channel through which changes are affected in rural areas. The paper presents an empirical study, which focuses on women's participation in community leadership in rural communities of Imo State. The leadership of Community Government Council (CGC) instituted by the Imo State

government was the central focus. A well structured questionnaire was administered to capture the factors that constrain women's participation in the leadership roles of rural communities in Imo State. The data were analyzed with simple descriptive statistical tools. The study found that women's participation in community leadership is still low and that prejudice is one of the most serious factors that constrain women's participation in community leadership. Amongst the recommendations offered in the paper for the reduction of prejudice, which hinders leadership roles by women in Igbo society are the adoption of robust advocacy and the reorientation of society at the grassroots level.

### **The Impact of Modern Civilization on Socio-Political and Religious Development of Africans: An Igbo Case Study**

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This paper examines the impact of modern civilization on the socio-political and religious development of Africans using the Igbo as a case study. The study is descriptive in nature and as such, our source of data collection is secondary source. Content analysis was used to evaluate the information gathered. The paper presents findings that are in consonance with Akude's (1992) assertion that in every society, there are institutions and agencies that act as instruments for coordinating various socio-political and economic activities within such a society. It holds that the advent of modern civilization impacted positively on the socio-political and religious development of the Igbo.

### **Servant-Leadership in John13: 4-6: Toward a Recovery of Traditional Sacral Power for Contemporary Igbo Leadership**

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Crisis of governance cuts across ethnic and national boundaries. Governance in terms of leadership eludes many regions of the world today. *Ochichi* (leadership) in Igboland is not immune from the present quandary. In Igbo traditional society, elders and those vested with sacral power exercised leadership as servant-leaders. Sacrality of power around priests and healers resemble the impact of oracles. Modernity has not deemed the Igbo profound reverence for the sacred. For the Igbo, *ochichi* fostered the common good. This paper explores the connection between sacral ministry and leadership. With an overwhelming number of the Igbo professing Christianity, the biblical text becomes a critical tool of investigation and the Gospel according to John 13: 4-6, provides the platform from which to examine contemporary Igbo leadership. Insight from Igbo studies, African theologians, as well as leadership theories will elucidate the fact that proper utilization of sacral authority can reposition Igbo leadership in an ever expanding globalized world.

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### **Eze Nri’Buife of Nri Kingdom: Quintessence Example of Old World Igboland Leadership**

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All over the world, the progress, retrogression of a community or people in civilization hinge on the quality and role of leadership in society. Pragmatic, visionary and servant leadership beget progressive minded followership with its attendant good governance. On the other hand, dictatorial leadership breeds anarchy, insurgency and bad blood in the people. All of these manifest in bad and dysfunctional governance that resonates beyond a society to affect its neighbouring communities. In ancient kingdom of Nri, there lived a king, EzeNri’Buife I, (fl.c.1,000 CE) whose reign was immortal and remarkably outstanding particularly he first unified the EzeNri dynasty, pioneered and advanced the socio-cultural activities and attributes of Nri, UmuNri and indeed Igboland in ideology and philosophy. In this paper, the examines the kind of leadership quality, method and system that EzeNri’Buife exhibited during his reign and its far-reaching legacies to the Igbo people at home and in Diaspora.

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### **The Origin of Age Grade System in Igboland**

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The age grade system is a veritable functional social institution in societal development and administration of towns in Igboland. Thoughts or claims regarding its origin as a recognized social institution in a town in Igboland has not been addressed in the relevant literature. However claims and supporting evidence exist and indicate that age grade system started in Adazi-

Nnukwu in today's Anaocha Local Government Area of Anambra state about three hundred years ago. It was a well entrenched and recognized functional social institution in the administration and development of the town Adazi-Nnukwu. The founding of age grade system is traced to Dim Onyido Ezeana who was a paramount leader of Adazi-Nnukwu. The system served Adazi- Nnukwu so well in the town's administration, development and wars. This situation attracted the attention and emulation of neighboring towns who adopted the institution in the service of administration and development of their own towns. With time the system spread throughout Igboland.

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### **Corruption and self Interest in Contemporary Igbo Leadership**

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In human affairs, self interest is the catalyst for breeding corruption in the ideal. Igbo leadership system is hierarchical and is structured to engender governance across the segments of the community from the family, to the compound group, the kindreds, the village and the town levels. The governance of Igbo communities in precolonial times was based on the consensus of the communities' segments as expressed through their representatives at general gatherings. The segmentary confederacy of the Igbo provided for governance at various levels of the component units of their community. Colonialism brought about modifications in the structure of Igbo leadership system with the introduction of warrant chiefs in the governance of Igbo communities, and subsequently on attainment of independence, Ezes and Igwes emerged in the system. Since colonial rule, leadership amongst the Igbo has been bedeviled by self interest, which breeds in society. This paper provides an account of the processes through which self interest serves as the catalyst for corruption in leadership since the advent of colonial rule.

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### **The Effect of the Present Day Leaders on the Adolescent, the Challenges and the Way Forward**

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The present day leaders have a lot of roles to play on the shaping of the adolescents. These roles unfortunately have their challenges imposed on the adolescents as they see the adults as role models. This paper focuses on the effects of the present day leaders on the adolescents, the challenges they pose on them and suggestions for a way forward. In this paper, the Igbo from Orlu extraction represent the entire Igbo nation. The present day leaders should watch their leadership styles as these definitely will influence the adolescents.

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## **Knowledge and Practices of Hand Washing with Soap Among School Children: The Leadership Role of Igbo Health Educators**

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Hand washing with soap is a simple and effective measure to prevent the high incidence of diarrheal diseases and other communicable diseases among school children due to poor personal hygiene and sanitation. To address the problem efficiently, an understanding of the knowledge and practices among target populations is needed to plan and design behavioral interventions. In order to achieve this, both private and public schools were assessed. A total of 300 school children aged (5-10) were randomly selected into the study. The study was conducted in six primary schools in Owerri Municipal. The study was cross-sectional in design and used qualitative and quantitative methods to collect data. A questionnaire was used to obtain information on demographics. A check list was used during the observation of hand washing practices and an interview guide was used for the focus group discussions. The results showed that, most school children observed did not practice proper hand washing with soap, towel and clean running water. However, majority (80%) of those who used the school toilet practiced hand washing with soap after defecation. Private schools were found to be (60%) less likely to wash their hands after using the toilet, (50%) less likely to wash their hands before eating and (70%) less likely to wash their hands with soap after eating compared to their public school counterpart. It is recommended that Ministries of Health and Ministries of Education should collaborate with all stakeholders such Health Services, Parents Teacher Association (P.T.A), Igbo Health Educators and also Media houses should advertise to create awareness on hand washing among school children. This union will foster stronger linkages that will pave way for effective hand washing practices.

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## **Determinants and Constraints of women in Leadership Position: The Igbo Example**

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Women in leadership positions can be determined by certain factors. The Igbo are people well-grounded in their culture and adhere to their cultural values. Some of this values are shrouded by myths. This paper is premised on a frame work that conceived Igbo women as belonging to either the Umu-ada (daughters of the Family) group or the Ndom, Inyomdi (married wives in the family). These two sets of people have different roles in their families. These roles are termed leadership roles where their positions help them to spear-head certain decision making in their

communities. The males could be said to have an edge over the females due to certain factors which include biased sex-role orientation, monetization of politics, marital blackmail and in house squabbles. It is therefore the duty of this writer to review the present day Igbo woman in leadership position struggles as being pulled from different angles by different factors. What are causes of poor representation of woman in leadership positions in Igbo land?. This paper will be immense help to political office holders-seekers to re-strategies and with a formidable force, will their leadership positions. This paper will gladden the heart of women who feel cheated by cultural values. One day, with hope, women may emerge the president

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### **Causality in Selected Igbo Cultural Novels: Perspectives in Igbo Metaphysics**

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The works of Igbo novelists and chroniclers writing in English or Igbo, especially the works of those who set their narratives in the older provincial environment, provide useful details and information on the history and traditional belief systems of the African people. They provide useful insight into the special relationships between people and people, people and environment, the external world and the world beyond. Besides, in traditional Igbo society, literature was always generally a purposeful affair, that is in the sense that it was not meant merely to satisfy some aesthetic craving or to engender intellectual appeal. The purpose ranged from ritual through demonstration of accepted values to simple moral and ethical education. In these dimensions of the purpose, emphasis was consistently placed on the relationship between people and people, which if it was healthy becomes instrumental to the growth of a harmonious society. Published in 1958 and 1964 respectively, *Things Fall Apart*, and *Arrow of God* by Chinua Achebe, on which this reflection is based are Igbo cultural novels of great significance, in the sense that they provide aspects of the history, world views, ethical views and belief system of the people. Igbo culture is full of lofty values as is evident in their sense of justice, respect for laws and principles, love of truth, respect for old age, respect for life and freedom, belief in retribution reward in life after death etc. It is the existences of such vital value elements in the novels that makes them significant factors in the social life of the people and thus qualify them as useful elements for philosophical reflection. In studying these cultural novels, much light is thrown on Igbo metaphysics of causality, being and existence. The general Igbo thought pattern is based on finding out why things are the way they are and happen the way they do.

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### **The Proliferation of Autonomous Communities in Imo State: Samples of Ezeship Tussles**

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The creation of new autonomous communities has caused more harm than good in Imo State. Situations where two or more families lay claim to the Ezeship stool abound. Severally, many lives have been lost. There are cases of kidnapping, assassination, intimidation, violence, burning of houses, witch-haunting etc. This paper tries to look at the creation of new autonomous communities in Imo state to see whether it has been able to bring peace and development to our communities or whether it has created room for hostility, anarchy, and persistent enmity. The research for the paper entailed the of interview a sample of respondents whose responses were analyzed to discern the findings that elicited the recommendation that political wards and not autonomous communities could be the panacea for the trouble and acrimony that emanate in Igbo society from the proliferation of autonomous communities.

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**From Olauah Equiano to Chinua Achebe: Historical Consciousness, Social Responsibility and the Development of Igboland in the Minds of the Igbo Diaspora**

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In the context of African/area studies, pre-colonial, colonial and post-colonial Igbo cultural and development experience have benefited tremendously from Diaspora Igbo culture that includes the intellectual consciousness aroused by academic discourses on/about Igboland. Through the 'expository' works of writers and activists that include Olaudah Equiano and modern era writers amongst whom is Chinua Achebe, modern Igbo Diaspora has been influenced and disciplinary approaches to understanding Igboland have crystallized, ideas have been proposed, and new visions have been offered to make meaningful contributions to the development of thought on/about Igboland. This paper investigates the depth and relevance of this strong cultural impact from the Igbo Diaspora. The paper shows that, in both the short and long terms, varying degrees of not just academic, but also socio-cultural benefits are accruable to the Igbo for development experiences from the Igbo Diaspora in that regard.

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**Igbo Society at a Critical Juncture: A Philosophy of Leadership in a Changing Society**

**Raphael Chijioke Njoku**

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Effective leadership has become a demanding task in human society as the world adjusts to the tensions and convulsions characterizing our modern times. In Igboland, the issue has emerged as one of the most controversial topics of debate as the people suffer institutional marginalization in the echelon of Nigerian politics. Igbo relegation in national leadership came as one of the outcomes of the Nigerian-Biafran war of 1966-1970. This paper examines the intricate issues mitigating effective leadership among the Igbo as the people continue to search for answers to a multitude of social issues destroying Igboland while pursuing the goal of a better reintegration in national leadership. The primary focus of the study is to offer an insight on who the ideal leader is and what constitutes effective leadership in the context of Igbo people's peculiar needs in modern Nigeria.

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### **Biafran Female Heroism: Myth or Reality?**

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History and literary representations have made women invisible in the events of war and peace through the weave of bias and gendered myth. Relying on these, the study claims that war, peace and nation building are masculinized in a manner that tends to demobilize and erase the role and impact of women in wars and armed conflicts. Through a critical re-appraisal of Chinua Achebe's *Girls at War* and Flora Nwapa's *Wives at War*, the study re-evaluates the myths of women at war in the affected society. By analyzing the literary and theoretical framework alongside the empirical evidences from literature, the study challenges and subverts the stereotyped images of women at war. Research evidences on female heroism in the ensuing narratives will aim to re-position the true images of women in war and nation building and provide the ground for revising the myth making process. The aim includes providing a critical intervention for contemporary women in the affected society to rise to the challenges of social and political conflicts and the expectations for peace and nation building and to purge the elements of bias arising from stereotypes of females.

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### **Post Biafra War Nigerian National Leadership, the 'Igbo Scare', and the Marginalization of the Eastern Region the Challenge for Igbo Leadership**

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**Judith Chidiebere Njoku**

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This paper focuses attention on the many-sided marginalization of the Eastern Region of Nigeria in the Nigeria project, especially since 1970 when the Biafra war ended. While identifying and juxtaposing the different stages in the systematic marginalization of the non-Igbo parts of this region with that of the Igbo—the region’s most populous nationality group and the second largest in Nigeria—the paper argues that, like a Siamese twin, there exists a logical link between the two categories of marginalization. The paper suggests that, the ‘Igbo scare’ is, indeed, the key variable to consider in any discussion about the unpleasant fate of the Eastern Region in post-Biafra war Nigeria. The challenge of this unfortunate trend for current/future Igbo leadership within the context of a renaissance that tends towards a new regional synergy and multi-cultural relations becomes quite obvious.

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Panel Session Proposal

*Panel: TBA*

**Reading Igbo Fiction with a Sense of Re-Cognition, Nghota, and Amamihe:  
A Quest for Igbo Canonicity**

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**In Search of Responsible and Credible Igbo Leadership:  
The Role of Christian Religious Leaders**

**Tobe Nnamani**

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**Email:**

Sequel to the brutal British conquest of the Igbo and the subsequent introduction of Warrant Chieftaincy, authentic Igbo leadership was systematically battered and dismantled. The emergent colonial and post-colonial Igbo leadership was truncated by the Biafra war and since then, the Igbo have been groping in darkness. Concomitantly, subsequent pacification of the Igboland produced Christian religious leaders with a back-drop of colonial hegemony to whom they paid more allegiance. However, with reference to the eminent role Christianity has played in the development of Igboland coupled with its continuous influence in the lives of the Igbo, Christian ministers are in a vantage position to contribute in the galvanization and grooming of authentic, responsible and credible leadership capable of re-defining the position of the Igbo both in domestic and global platforms.

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**Ojukwu’s Return from Self-Exile and the Attempt to Demystify the Zikist Spirit: The Root  
of the Prevailing Discordant Tunes in Igbo Political Leadership**

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When in 1979 the Nnamdi Azikiwe-led Nigerian People's Party (NPP) won the two Igbo States of Anambra and Imo, with a striking victory in the Middle Belt State of Plateau, in the first post-Nigeria-Biafra war general elections, it was believed that the Igbo had re-emerged in the national political arena as a force to be reckoned with. The Igbo were not only courted with dexterous respect by the political forces of the North and West but were still being treated with caution, especially for the reason that so long as the Biafran leader remained in exile; the war would seem not to have ended. In other words, Zik's presence in the national political scene at the time was boosted by the apparent absence of the Biafran leader in maintaining a balance of political respect for the Igbo, whose unity at the time was not in question. But soon after the Biafran leader returned from self exile and following his subsequent political concubinage with the Hausa-Fulani-led National Party of Nigeria (NPN), there arose an intriguing political sequence of events that not only attempted to de-mystify the political influence of Dr. Azikiwe but evidently seem to have ended up putting the invincibility of the Biafran leader to question. Igbo unity was in tatters. The present paper looks at the issue of wobbling common political direction by the present class of Igbo political leadership based on the experiences during the so-called second republic. In this regard, the question of whether the present class of Igbo political leadership has learnt from the disastrous historical experience of the second republic becomes the contending issue of the present paper.

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**Igbo Enwe Eze? Legacies, Challenges and Implications for  
Democratic Governance in Nigeria.**

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The expression "Igbo Enwe Eze" which ordinarily is an age-old aphorism that depicts the egalitarian and republican nature of Igbo political system has become increasingly misunderstood and misinterpreted in some quarters in recent times to mean the lack of respect or recognition for political authority by the Igbo. This position has indeed called to question the

validity of the expression “Igbo Enwe Eze” especially as it affects the participation of the Igbo in national political leadership or decision making process. In the light of the foregoing, this paper explores the current misunderstanding of the expression as well as its historical nature and functional relevance as an integral aspect of Igbo political system. It will also reflect on the salient legacies that the expression has bequeathed to modern democracy such as self-reliance, consensus building, representation and participation among others. Correspondingly, critical challenges posed by this expression to Igbo attitude and commitment towards national political leadership in Nigeria are discussed. Finally some far reaching implications of the expression for Igbo political participation are deduced and recommendations with respect to role of the Igbo in the present democratic dispensation in Nigeria are outlined.

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THE ONGOING NATIONAL CONFERENCE: AN APPRAISAL OF THE POSITION OF  
NDI-IGBO

*(Plenary Session Sponsored by ISA Executive Board)*

For so long, Ndi-Igbo have yearned for an opportunity to discuss their place in Nigeria, including how to create fair and equitable systems and institutions that would add value to our existence and for a new and better society for all. The convocation of the ongoing National Conference is, therefore, a welcome exercise not only for Ndi-Igbo in particular but for all Nigerians. The conference is expected to provide an auspicious forum to address numerous incongruities afflicting Nigeria and especially how the Igbo want to live and relate to other nationalities.

As our delegates press home the position of Ndi-Igbo at this gathering, it is pertinent for this plenary panel to review their stewardship so far. How are they handling strategic Igbo interests and agenda? How is the “new Nigeria” that is being crafted guarantee and protect the lives and property of Ndi-Igbo and all Nigerians resident in all parts of the federation without intimidation? What are their positions at this moment in relation to ensuring power-sharing between all the constituent nationalities while guaranteeing large measure of zonal autonomy to the federating units? How are the concepts and principle of self-determination playing itself out for all nationalities? What should we consider as the value of unity if it does not guarantee the equitable protection for life, property and the fundamental rights of all constituent ethnic nationalities? What should be the role of the Igbo intellectuals, policy-makers and other stakeholders in all this? It is anticipated that panelists will engage these vexing questions as a reappraisal of the journey so far for Ndi-Igbo as well as which direction the Igbo nation is headed.

Panelists:

Chair: **Apollos Okwuchi Nwauwa**, *President, Igbo Studies Association (ISA)*  
(Bowling Green State University, Bowling Green, Ohio)

**Chris Aniedobe**, (Attorney at Law, Greenbelt, Maryland, USA)

**Kanayo Odeluga**, (St James Occupational & Environmental Health Ctr, Chicago)

**Ejikeme Obasi**, (Southwest Nephrology Associates, Orland Park, Illinois, USA)

**Nwachukwu Anakwenze**, (Family Physician, Inglewood, California, USA)

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

**Philip Aka**, (Chicago State University, Illinois, USA)

**Obi Nwakanma**, (University of Central Florida, Florida, USA)

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

## **Continuity and Change in Igbo Politics and Society in Modern Nigeria**

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This paper analyses trends and dynamics in Igbo politics and society in modern Nigeria. It examines the impact of these changes to the Igbo society, their acceptability in the larger Nigerian state and responses from other ethnic groups. The paper explores continuity and change, especially the eclecticism that have come to feature in Igbo society. It seeks to establish the nexus between the politics of exclusion and the argument of marginalization of the Igbo in the larger Nigerian politics and the politics of survival adopted by the Igbo elite in the post war period. The paper argues that the Igbo politics of survival was a product of the republican nature of the Igbo heightened by the accumulated experiences of the Igbo; militarization and absoluteness of the use of political power in modern Nigeria.

## **Determinants and Constraints of Women in Leadership Position: The Igbo Example**

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Women in leadership positions can be determined by certain factors. The Igbo as a people are well grounded in their culture and adhere to their cultural values. Some of these values are shrouded in myths. This paper is premised on a framework that conceived Igbo women as belonging to either the Umu-ada (daughters of the Family) group or the Ndom, Inyomdi (married wives in the family). These two sets of people have different roles in Igbo families. These roles are termed leadership roles where their positions help them to spear-head certain decision making in their communities. This paper which examines the subject matter of Igbo woman in leadership positions in the context of the challenges they face as a group. It will proffer suggestions that could ameliorate the poor representation of woman in leadership positions in Igboland.

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**Igbo Intellectual Leadership and the Challenges of Igbo Liberation from ‘De-Linguicization’: A Case For Promoting Indigenous Languages**

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Africa is probably the most adversely affected by Western cultural imperialism. It is a state of affairs which is antithetical to the preservation of lifestyles and values of African peoples. In the case of the Igbo, it has continued to pose threats to their socio-cultural development in the over all. This paper argues that there is currently evidence of deepening “de-linguicization” of the Igbo language. In and by itself that fact is an indicator of cultural imperialism. The paper advocates some measures for sensitizing Igbo leadership to the urgent need to objectively address this aspect of Igbo cultural crisis by, among other things, making a case for promoting the Igbo language and its dialects. This is a strategy that will counter “de-linguicization” and achieving Igbo liberation from this critical and threatening aspect of cultural imperialism.

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**Igbo Philosophy of Leadership, Past and Present Realities:  
A Roadmap for the Future**

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The major role of leadership in any organization or group is that of goal setting and goal attainment. Thus, the level of success attained by any group is a reflection of its leadership. Unfortunately the diffused nature of Igbo leadership in pre-colonial times which resonates in the “*Igbo enwe eze maxim*” has been used to justify the absence of credible leadership among the Igbo. This clear lack of a well accepted, credible and recognized leadership has adversely affected the fortunes of Ndigbo in Nigeria’s power game. Since Nigeria is a contested terrain where various groups contest against themselves for power and resources, it stands to reason that groups that are desirous of succeeding in this struggle must have focused leaders. The challenge of this paper therefore is to address the issue of credible leadership among the Igbo, as a crucial factor in the survival of the race in the Nigerian federation.

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**Judicial Appointments in Nigeria:  
The Self Inflicted Inadequate Representation of the Igbo in Federal Courts**

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Judicial officers play such a major role in the administration of justice that people have personalised law and the legal order in judicial officers. However, for a more effective justice administration system, judicial appointments in a federal state like Nigeria, needs an equitable representation of the various federating units; as long as the appointees meet the minimum requirements for the appointment. This paper discusses the need for a better representation of the Igbo in judicial appointments at the various federal courts. The paper notes that though there has been a general marginalisation of the Igbo in virtually every facet of governance in Nigeria, in the case of judicial appointments, it would seem that the general poor leadership among the Igbo is contributory to their inadequate representation. This is evident in the appointment of either incompetent or old persons as judges at the State High Court level. As most appointments at the federal courts are elevation of High Court judges from the states, most Igbo High Court judges are either incompetent or too old to be elevated to the federal courts. There is need for Igbo leaders to be focused and to take decisions that are in the best interest of the generality of the Igbo rather than do so for personal interests. Without this, our agitation for adequate representation in the country would be futile.

***Igbo Enwe Eze: The Future of Igbo Leadership***

**Uchechi Noble Obioha**

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The Igbo seem entirely lost in the wild. Without blind ethnic resentment and with objective assessment of the place of the Igbo in the political and social structure of Nigeria, it is obvious the Igbo occupy the least place after the Hausa and the Yoruba. Who knows, in the future the other nationalities may displace the Igbo going by the nature of events. Before the Igbo can have a strong say in the politics in Nigeria, they need to get themselves together wherever they are so that they are recognised as a people that speak with one voice and face challenges as one people. The Igbo have been known to pride themselves on democracy and freedom where consensus is the norm rather than bowing to the commands or wishes of the “king”. This paper will focus on the place of Igbo people in Nigerian politics and further proffer solutions to the current state of the Igbo people in their fatherland.

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## **From Masters to Slaves: The Igbo and the Challenges of National Leadership**

**Charles Arinze Obiora**

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This study examines the challenges of Igbo people face in the politics and national leadership of Nigeria. The study was necessitated by the unfavorable situation Igbo people have found themselves in Nigerian politics. After the civil war and in contradistinction to the *no victor, no vanquished* official policy of the then federal government, Igbo people have been subjected to systematic political marginalization in the affairs of the country. The study adopts data generated from secondary sources to prove its assertion that since after the civil war, Igbo people have transformed from political masters in their country to political servants. The theory of political integration shall be the framework of analysis. The study believes that Igbo people who were formerly major stakeholders in the politics of Nigeria have been relegated second class citizens and this poses serious challenges to her efforts to assume leadership of the nation. The paper therefore, shall suggest ways through which Igbo people can tackle her political challenges and re-launch herself into contention for national leadership in Nigeria.

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### **Citizenship, Indigeneity, and National Integration: Nd'Igbo's Position in the National Dialogue**

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Nigeria is plagued with chronic conflicts that derive in the main from the primordial and religious divides that characterize its constitute nationalities. Some primordial identities that have gained prevalence and political significance in contestations over citizenship are those of 'indigenes', 'non-indigenes', 'migrants', and 'settlers'. Ethnicity is generally regarded as the most basic and politically salient identity in Nigeria. This claim is supported by the fact that both in competitive and non-competitive settings, Nigerians are more likely to define themselves in terms of their ethnic affinities than any other identity. Indeed, according to the authoritative 2000 survey "Attitudes to Democracy and Markets in Nigeria", almost one-half (48.2%) of Nigerians chose to label themselves with an ethnic (including linguistic and local-regional) identity, compared to almost one-third (28.4%) who opted for class identities, and 21.0% percent who chose a religious identity (Lewis and Bratton 2000: 24-25). These categories have evolved from entrenched discriminatory practices in which non-indigenes, migrants and settlers are shunted out or denied equal access to the resources, rights and privileges of a community or state. The system produces an unequal and ranked system of citizenship that has provoked violent conflicts all over the

country. Nigerian laws and policies allegedly proscribe ethnic prejudice, yet fear of domination of one group or section of the country by another has rendered impotent Government's efforts at national integration. This paper seeks to examine the legal implications of Government's national integration policies such as the Quota Systems, Federal Character and Affirmative Action in the context of indigeneity and citizenship and their impact on the Igbo settlers. We shall discuss the proposed amendment of the 1999 Constitution to change the criteria for becoming an indigene of a Nigerian State/Community and anticipate the consequences of this Constitutional amendment to Nd'Igbo. There is no tribe in this country that has 80 per cent of its investment outside its domain other than the Igbo; there is no clan, village or town devoid of Igbo business men; hence Igbo are the worst hit by settler-indigene crises. This paper urges Nd'Igbo to seize the opportunities of Nigeria's on-going Constitutional Review and the Sovereign National Conference to insist on abolition of the indigene-settler dichotomy. A Nigerian born in a state should be adjudged to be an indigene of that state. A Nigerian who lives in a state for more than 3 years should have a right to become an indigene of that state such that he can vote and be voted for. The paper will highlight other national issues pertinent to Nd'Igbo such as devolution of power, resource control and state creation/recreation. The National Conference is a propitious opportunity to address the deliberate subjugation of Ndi-Igbo and insist that if we are to be a nation, we must cast aside hypocritical platitudes of oneness and truly meld.

### **Acknowledging Uche Okeke: A Leader of Contemporary Nigerian Art**

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Uchefuna Christopher Okeke is a contemporary Nigerian artist of superlative merit. He emerged in the Nigerian Art scene in the mid-fifties and exploited the foundation already set by other contemporary Nigerian artists like, Ben Enwonwu, Aina Onabolu and a host of others. In 1958, as an undergraduate Art student of the Nigerian College of Arts, Science and Technology (NCAST) Zaria, Uche Okeke together with Yusuf Grillo, Bruce Onabrakpeya, Demas Nwoko, and others inaugurated the Zaria Art Society, an informal group on whose pedestal they creatively interrogated the school's western-centric art curriculum. Even though the impact of the contribution of the Zaria Art Society to Nigerian Art remains much of a controversy, Uche Okeke's role as a Contemporary Nigerian Art leader and his impact on the history and development of Nigerian Art cannot be discounted. Beyond the artworks he produced, some of the early attempts to document and address issues in Nigerian Art can be traced back to Okeke's early writings and publications in the 1960's and 1970's. This paper is neither the first or would it be the last to acknowledge Uche Okeke's effort and contribution towards the growth and professionalism of contemporary Art in Nigeria. The emphasis of this paper is to bring new insights to well known issues and to showcase the leadership qualities of Uche Okeke, as far as Art in Nigeria is concerned. This paper reaffirms that Uche Okeke's works remain as relevant as

they were about four decades ago. His works should therefore be one of the important basis on which the modern contemporary Nigerian art scene should be appraised.

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### **Leadership, Authority and Power in Igbo Tradition of Politics: A Historical Perspective**

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This paper seeks to explore how leadership, authority and power played themselves out in Igbo tradition of politics in time perspective. It reveals that these features of Igbo politics did undergo fundamental changes and transformations owing to the forces within and outside Igbo society. It identifies those factors that may have influenced the said changes and argues that the dynamism of human behaviour, socio-political as well as economic milieu that many a man operated in Igbo society warranted such changes and still introduce new forms.

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

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

critically analyses the ‘desperate acts’, charged commentaries, as well as seemingly deliberate vindictive attitudes of the church leadership in relation to the crisis. The paper also suitably argues that the Ahiara debacle unmistakably and appositely mirrors the leadership crisis in the wider Igbo, nay Nigerian society.

### **Leadership in Umuezeala Ancient Kingdom: Past and Present**

#### **Maduawuchi Stan Ogbonna**

Leadership in Umuezeala Ancient Kingdom has always been by the elders. The first son of a family, kindred, village or town was always the leader, though he is permitted to transfer his role to a young brother after due consultations. This leadership style has functioned effectively through the centuries. Umuezeala kingdom has been adjusting well to every change in the socio-political leadership of the Nigeria society without losing her leadership style. Through the imposition of the warrant chiefs on the people the colonial masters took advantage of their existing leadership system but could not destroy it. In recent years the kingdom was split into four autonomous communities, but this act did not divide the kingdom because the four traditional rulers respect the leadership of the Eze of the autonomous community of the eldest son of Ezeala the founder of the kingdom. Even in the present democratic era, this ancient visionary leadership style of Umuezeala influences the choice of who are elected into offices or presented to the government for political appointments irrespective of party affiliation of the candidate. The purpose of this paper is to study why this leadership style has survived through the centuries. A series of interviews were conducted with the traditional heads, the traditional rulers, the elders and the town union presidents of Umuezeala Ancient Kingdom for the purpose of this paper. Adherence to the celebration of the Onwa ano ancient agrarian annual festival has been the hinge that holds the people together enabling them to adjust to the numerous political changes in the larger society, while holding fast to their ancient leadership style. This annual festival promotes adherence to the rule of law, mutual respect and brotherly love among the citizens of the kingdom.

### **Igbo Philosophy: A Strategy for the Socialization of Igbo Youth at Home and in the Diaspora for Effective Leadership**

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There is an observed shift amongst Igbo youth at home and in the Diaspora away from the tenets of Igbo philosophy and culture. This drift has the potency of unleashing harm on the future leadership style of the Igbo nation. The Igbo philosophy is richly endowed with ideas, norms,

rules and law, beliefs, cultural values, etc, which if embraced and internalized will pilot the Igbo youth to champion the much talked about National Code of Conduct and Leadership. Igbo philosophy of life promotes actualized leadership, cultural heritage, dignity of labour, entrepreneur, love, peace, respect for elders and constituted authority, good moral upbringing, and character training. This paper posits that such endowments embellished in Igbo culture and philosophy should form the bedrock of strategies for training Igbo youths both at home and in Diaspora for effective leadership. Suggestions on this strategy and how to apply them for affectivity are discussed.

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### **Ochichi Nigeria: A Philosophical Tripod**

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Coming from a completely philosophical standpoint, this paper mirrored the leadership of Nigeria in the lyrics of Zeb Philip Nwosu's old-time popular song, *Ochichi Nigeria*. I reckoned that the success of the Nigerian leadership would depend on what the leaders make of the three sterling points raised in the song beginning with the question 'Ochichi Nigeria, O Ga-ekwe kwa unu me?' (Nigerian leadership, can you do it?). Zeb Philip's song is not a very old song but remains one of the echoes from our past—a past replete with many songs and words of wisdom akin to those war songs that urged the seemingly unarmed Biafran soldiers on in the face of gruesome hostilities during the Biafra war. Reflecting on lessons from the colonial days and calling to memory some of the many setbacks of the Nigerian experience, the paper links a successful Nigerian leadership to the three anchor points of Zeb Philip's song, all of which form the Philosophical Tripod. In taking a hard look at the leadership of Nigeria, it argues that it is neither the multiplicity of distinct nationalities nor the differences in religious persuasion that is Nigeria's political problem, but partly a lack of wisdom and partly a lack of the will to act.

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### **Women in Collectivity: The Resilience and Triumph of the Female Spirit in T. Obinkaram Echewa's *I Saw the Sky Catch Fire***

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Although it is to the African female writers' credit that the lop-sided depiction of women in African novels has begun to be reversed, some African male authors stand tall in that regard by focusing attention on women and elevating them as characters of note in their novels. One such author is T. Obinkaram Echewa. His novel *I Saw the Sky Catch Fire* sings the glory of all women, and truly reaches to the depths of their being to dig out the rich deposits of gold buried

therein. This novel clearly challenges the popular stereotype which perceives women as marginalized and passive subordinates in a patriarchal culture. Echewa achieves this principally through the stories told by Nne-nne on the eve of her grandson's departure for studies in America – stories replete with wisdom, determination, resilience and triumph of the female spirit. Before she tells the story of the women's uprising, a testament to the power of African women in collectivity, Nne-nne first of all gives her grandson an unforgettable lesson about the fundamental differences between men and women. That lesson will, for brevity, be summed up in these words: "A woman endures," and as she grows older, "the woman in a woman" emerges. Echewa's novel has dared to endow the African woman with a strong affirmation that can repair her broken dignity, and has captured the essence of the woman in all of its complexity. *I Saw the Sky Catch Fire* gives hope to millions of African women and women everywhere who have long longed for this validation.

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### **The Impact of Contemporary Films and Literary/Visual Arts Displaced to the Nigerian Public on their Social-Economic Life**

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The Igbo remain one of the most populous nationalities in the whole Africa. Having been described as stateless, they adapt easily wherever they migrate to, irrespective of the situation. Leadership or "Ochichi" is the art of winning or influencing the behaviour of people in a group, in order to achieve set goals that involve the coordination of effort with members, in organizing, persuading and motivating the people to achieve desired result. Thus, leadership without followership is ineffective. Hence leadership is based on trust, belief and loyalty or it may attract resistance. There are variations in leadership styles; it varies from person to person and in terms of the attitude of those involved. Igbo leadership in the past involved indigenous or traditional means of disseminating information in the absence of written documents. It includes folklores, songs, artworks and musical instrument, and even masquerades that convey messages that moderate the activities of society and its members. This paper examines that past of the Igboin relation to leadership and relates it to the contemporary Igbo society where leadership has taken a new turn with some cultural mix-up. Finally the paper projects and estimates some leadership values for Igbo society in beyond the present.

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### **Socio-Cultural Challenges of Women Development: The Case Female Academics in Igboland**

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In many societies, women have, through much of history been sidelined by socio-cultural practices that make their role in society seem subservient to those of men, and also portray their function and role in the main as that of serving the needs of men. For reasons that derive from the advent of Western education in non-Western societies and the access of women in those societies to same, the ground is shifting due to the fact that many women beneficiaries of Western education have delved into the hitherto male domains that include the academie. This study adopts a qualitative and quantitative survey research design to identify some socio-cultural challenges faced by female academic staff in selected higher institutions of learning in Igboland. Findings in the study indicate that some female academics find it difficult to balance work and family responsibilities and in the process their academic work suffers. The study shows that age and rank work in favor of female academics in this regard given that older lecturers as well as their counterparts who have attained higher ranks tend to overcome some of the factors that limit their success on the job.

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**Igbo Leadership: A Pragmatic Demonstration of Complete Re-Integration in the Social Political and Economic Equation of Post-Biafra War Nigeria**

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The aftermath of the Nigeria-Biafra war left the Igbo isolated from the leadership of the central government since 1970 in Nigeria. Up till presently, the proclaimed re-integration efforts of the central government have led to the appointment of Igbo people as federal ministers, the election of an Igbo as Senate President of the Federal Republic of Nigeria and lately the appointment of an Igbo as the Chief of Army Staff for the first time in the history of Nigerian military. This paper contends that it is only an Igbo presidency that will be a pragmatic demonstration of complete re-integration of the Igbo in the social, political and economic calculus of post-Biafra war Nigeria. The paper makes some recommendations on how the paucity of Igbo re-integration in Nigeria's leadership an be addressed.

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**The Facts and Farce of Umuada in Capacity Building for a Better Leadership in Igboland**

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Capacity building has over the years, become a household concept in the academic circle, particularly with regard to skills acquisition and development studies. It connotes the development of confidence, skills, structures and knowledge to increase and accommodate the desires and opportunities that a community has to make a real difference to the services, activities and changes that take place in society. It is a process through which individuals, groups, and organizations enhance their ability to meet up with the developmental challenges. It is on this note that this study x-rays the various efforts and activities of Umuada Igbo (daughters of Igboland) in developing the skills, structures, knowledge and confidence of its members and community to enhance the leadership quality of Igbo people. This study reviewed relevant literature to reveal some of the achievements and activities of the Umuada on the subject matter. The findings showed that the Umuada Igbo have made tremendous contributions to good leadership throughout Igboland.

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### **Leadership among Igbo Youth: Past, Present, and Future**

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Society needs peace and good governance to forge ahead. Since leadership is a cultural value it is better transmitted through socialization. The youth in Igbo society are seen as the future leaders, they should be socialized on good leadership principles. This paper explores and examines the place of good leadership principles amongst Igbo youth for the present and future.

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### ***Nso-Ala Bu Ugwu Ala; Ala N'enweghi Nso Enweghi Ugwu: A Spiritual Dimension To Igbo Governance Quagmire***

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Among *Chukwu Abiama's* gifts, life and children who give life continuity is the pinnacle of Igbo cultural value chain. Losing life Inspired fear, even in faraway village. Drumbeats and dancing piercing darkness of night or awakening the earth to slowly open its eyes to new day so frightened that none visited the out-house alone. Seeing corpse was not for eyes unseasoned. Has Igbo family accorded rites and honor culture demands for heroes who died in war so we might live? Not doing this explains our inability to harmonize into a viable unit in post-war Nigeria; we wiggle more but sink further? It's about *Nso-ala*. Onye-Igbo never shared space with the impure. Herding of Igbo women by such and embracing Alhaji for Godfather are among our ugly dance of horror. Onye-Igbo is the only Nigerian not recognized by appearance; who gave up Ishi-agu for Babariga, replaced Igbo with Yoruba and Hausa, whose women became Aso-ebi Queens, as Igba-Nkwu no longer knots families together, only about MONEY! Only the

ostrich rivals our display of affluence!

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### **Corruption and Self-Interest in Igbo Leadership**

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Corruption is an ancient practice that has been traced back to pre-biblical time and made itself known in the ancient civilizations of developed and developing countries. Self-interest affects both the old and the young, man and woman. It is a problem that bedevils the socio-political and economic structures of society in Igboland and the rest of humanity. The aim of this paper is to empirically investigate the relationship between corruption and self-interest in Igbo leadership using SPSS and correlation test. The study is also anchored on two theories: the idealistic theory and the anomie theory. The study revealed that the level of corruption and self-interest among Igbo leaders over the years has become a source of embarrassment to the Igbo Diaspora particularly because their negative impact on development and services delivery in Igboland is enormous. The implication of this study is that Igbo economy cannot grow fast without zero tolerance of corruption and self-interest. The study advocates for the strengthening of existing anti-corruption institutions and measures to see if the problem can be tackled more effectively.

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### **The Concept of Leadership in Igbo Society: Past, Present and Future**

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The concept of leadership in Igbo Society is derived from the Igbo belief system and culture. Mainly, the Igbo believe that leadership virtues are destined from God and so breed service and loyalty. The mantle of leadership may fall upon a person according to tradition and consensus. Culturally, the Igbo see leadership as the repository of wisdom, knowledge of customs and tradition of the people, strength, wealth, good conduct and eloquence for the commonwealth. But today, leadership in Igbo society is bedeviled with serious political struggle even by those who had no other credential but wealth and centered on personal aggrandizement against the aspirations of the people. With this experience, the trend is most likely to continue in future. This paper takes a hard look at Igbo society in the contexts of the past, present and future with a view to establishing where things began to fall apart amongst the Igbo on leadership.

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### **Gender Equality, Gender Inequality, or Gender Complementarity: Insights from Igbo Traditional Culture**

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This paper examines some theories of gender and used them as the bases for evaluating, assessing and analyzing gender equality and inequality in Igbo traditional culture. In pursuance of this aim, particular attention is paid to Igbo leadership practice. Were men and women equal in traditional Igbo culture? If they were, which theories of gender equality are thereby corroborated and which are refuted? Was the political landscape of the traditional Igbo a male terrain or was there a balance between men and women? What was the degree of participation of both men and women in Igbo leadership? The paper lays down certain criteria in order to determine equal, unequal or complementary status between the genders. These include access to resources, autonomy and power. One or two lessons are drawn from the insights.

**Remembering Biafra: Count Carl-Gustav Von Rosen As “Ozo Igbo Ndu”****Arua Oko Omaka**

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Count Carl-Gustav von Rosen, a Swede, became a household name in the Nigeria-Biafra War because of his humanitarian effort and commitment to defend the Biafran cause. Von Rosen incredibly breached the Nigerian blockade that had frustrated humanitarian intervention in Biafra. His breakthrough came at a time when the daily death rate due to starvation in Biafra was placed between 5,000 and 10,000. His successful airlift to Biafra in August 1968 marked a turning point in the historic airlift that saved millions of starving Biafrans, especially children. This paper argues that Rosen’s breakthrough opened the way for world humanitarian agencies to come in with large quantities of relief supplies that had been stacked on the fringes of the besieged Biafra. The paper also contends that the death rate would have probably tripled if Rosen had not successfully breached the Nigerian blockade at the time he did. Beyond this, Rosen’s airlift led to the emergence of a coordinated humanitarian airlift to Biafra.

**Family, Kingship and Village Leadership in the Igbo Nation: What Lessons?****Blessing Chioma Onwubie**

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Leadership is a process. It is reciprocal because the leader and the led play vital roles for the achievement of a purpose. Good leaders carry their people along in all they do. The idea of leadership varies from individuals, situations, families, kindreds, villages and communities. In all, the aim is for the benefit of the people, which lead to the peace and progress of the entire being. In the past, leaders are chosen and appointed by their people based on what the person can

do and his position in the family. Today, this seems to have changed, people campaign for leadership. For this reason, the interests of the people are no longer considered. The focus of this paper is to view the leadership of today with past and suggest possible remedy for the future leadership style, using the Igbo example as lessons.

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### **Identity Struggles between Parents and Their Children in the United States of America**

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Identity struggles between Igbo immigrant parents and their children in the United States has been a concern in recent years. This type of study is needed as the children born to the Igbo parents are attaining adulthood. Based on in-depth interviews of second-generation Igbo young adults, the results indicate that there are identity struggles between them and their parents in relation to Igbo history and identity. Overall, even though all the participants enjoy cordial relationships with their own parents, some resentment including that due to the inability of many of them to speak the Igbo language lingers in the children.

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### **Literary Stylistics: A Study of Consciousness in Marcellus Onwuegbuchunam's "Sea Side"**

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Although language has been the oil to drive stylistically into inner most part of human expression, literarily, there are some elements yet to unfold either in prose form or in form of poetry both orally and written to expose our consciousness. This study examines Marcellus O. Onwuegbuchunam's poem entitled, "**Sea Side**". It identifies that the common factors in the poem are predominately for setting and atmosphere of mystery. The study establishes different ways of understanding and interpreting the mysteries behind the poem. The study concludes that one's consciousness can easily be exposed through writing and also warns the youth to be careful because we know it is dream for all lovers, seekers of new born and prophetic eye for all sorcerers.

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**Amazons War and Peace: Local Women Organisations and  
Communal Conflicts in South-Eastern Nigeria**

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This study investigates the role of women civil society organizations in communal conflicts in South-eastern Nigeria. Until recently the literature on the nexus of gender, civil society, peace and conflict research in Nigeria suggests that civil society studies have been largely gender blind. This is because the literature sometimes ignores the specificities of women group involvement in socio-economic and political processes. There is therefore the need to focus on the various links between gender, conflict and peace particularly in an increasingly violent and conflict-infested global political system. More specifically, the incorporation of cultural mechanisms of conflict resolution into mainstream peace process by women following the failure of conventional conflict management mechanism needs to be explored. From research findings conducted through a synergy of observation method, in-depth and key-informant interviews, this study shows that women civil society organizations played vital roles in sustaining Aguleri and Umuleri conflict, and relied on traditional instrument of conflict resolution to manage the conflict.

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**The Leadership Question in the Twenty-First Century:  
The Role of the Family System in Nnewi Community**

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Nnewi is an Igbo Village-group that comprises four large villages. In the past, the family unit was the central pillar or the pivot upon which leadership in the community revolved. Its functions were felt in the governance of Nnewi's, religious rituals, judicial system and marriage ceremonies, etc. However, the twenty-first century's scientific and technological innovations, the introduction of the British system of administration, urbanization and Christianity have irretrievably reduced to rubbles the family unit in Nnewi. In fact, it can be said that not only has it lost its relevance, but has also taken a diabolic twist.

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**The War of the Titans; The Representation of the Pious in Chinua Achebe's *Things Fall Apart* and Chimamanda Ngozi Adichie's *Purple Hibiscus***

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Religion is an integral part of every human culture; it is a social fact that is coercive upon the individual as he strives relentlessly to comprehend the nature of things around him- himself, the universe and the Supreme Being. In African literary texts, for example, the conflict between Traditional African Religion and Christianity, inundate the works of the first generation of African creative writers. This critical discourse, however, comparatively evaluates the sacredness of religious rituals and sacramental in the two literary texts and it particularly focuses on the representation of the pious in the two religions in the novels under review.

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### **Igbo *Erima* Social System and Inherent *Onyendu* Leadership**

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This paper presents and uses such concepts as *uwaizu* (the dynamic network universe); *erima* (synergy-driven organic community) derived from the Igbo cosmology to explain their worldview and socio-cultural practices and leadership style. It draws from specific cases of leadership that involved Igbo actors in Haiti, Opobo, and contemporary Igboland to illustrate the working of the Igbo worldview in practical terms. The modern challenges to the Igbo leadership system, with respect to poor capacity for grand organization formation and leadership, as against micro-organization management/leadership, are discussed. Suggestions are proffered on possible leadership innovations, for Igbo survival and self-actualization in the modern world.

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### **Motherism and Global Feminist Discourse:**

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Catherine Acholonu is a leading intellectual in the African world because of her rich contributions to knowledge across academic disciplines. She is described by some as “Africa’s most versatile female writer”. She has distinguished herself as a poet, novelist, dramatist, educator, historian and literary critic, among other accomplishments that have merited iconic status and critical acclaim at home and abroad. As a prolific writer, her creative artistry and political activism have carved a space for her as one of Nigeria’s leading thinkers of her time. She has emerged as a dynamic and pioneering gender theorist through publication of her ground-breaking text: *Motherism: The Afrocentric Alternative to Feminism* (1995). This paper will explore the impact of the book on global feminist discourse by articulating the viability of African indigenous traditions, institutions and cultural values to empower and uplift women. Her ideas assert the centrality of motherhood for African women.

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## **The Renewed Demand for Biafra: A Framing Analysis of the Biafra Movement in Contemporary Nigeria**

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Since the late 1990s various social movement organizations in and beyond Nigeria have been making the renewed demand for the secession of the Igbo and other Easterners from Nigeria under the umbrella of Biafra. To analyze the Biafra movement in contemporary Nigeria, the paper applies the framing approach from social movement studies. The goal is to learn how various social movement organizations of the Biafra Movement make their demands and how they mobilize for collective action. Furthermore, the paper investigates the resonance of the renewed demand for Biafra among the Igbo population and other ethnic groups of the south-east. As a contribution to social movement studies and research on political violence, the paper seeks to explain the Biafra Movement's adherence to the principle of non-violence.

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## **Chinua Achebe and the Leadership Question in Nigeria's Development Crisis: Rethinking *The Trouble with Nigeria***

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This paper interrogates Chinua Achebe's prophetic proclamation that the leadership question and failures arising from this lacuna are critical aspects that have impeded Nigeria's development, as articulated in the political treatise *The Trouble with Nigeria*. This slim book addressed the leadership question from many angles and dealt with so many issues, such as ethnic tension and resentments, corruption, party politics, the national question and others. Especially, how the negative response to Igbo characteristic zest for taking opportunities generated common national resentment of the Igbo. The paper re-examines Achebe's over two decades challenge to Nigerians (both governing and the governed) to surmount the leadership challenge, as the prerequisite leap to an enviable position in the comity of nations. This is pertinent with regards to current challenges and crises bedeviling Nigeria and the scarcity of charismatic leadership. The paper concludes by re-iterating the imperative of overcoming the problem or Nigeria would be condemned to peonage.

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### **‘Igwe’ Leadership Tussle in Igboland: Implications on the Growth of Nd’Igbo as a Race**

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This paper discusses ‘Igwe’ leadership tussle in Igboland and its implications for the progress of the Igbo as a race. In various Igbo communities, there are series of political tussles over “Igwe” or “Eze” titular leadership positions. The death of an incumbent Igwe or Eze in many communities in Igboland paves the way for leadership tussle to commence between aspirants to fill the position. Such leadership tussle hardly ends peacefully. Instead, it ushers in anarchy and chaos in communities. Based on the fore-going, this paper discusses the implications of Igwe/Eze leadership tussles for the overall growth and development of ‘Ndi Igbo’ as a race. Such implications include the retardation community development; stirring insecurity of lives and property, intra-community and village feuds among others. As a way out, the paper makes some recommendations that include the insistence by communities to insist coming up with autonomous methods devoid of government interference, to insert individuals in such titular positions, as well as making it mandatory for aspirants to locales as opposed to people who reside abroad.

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### **From Linguistic Repression to Revitalization: The Igbo Language Case**

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Language endangerment is presently one of the humanity’s greatest cultural challenges, posing enormous scientific and humanist problems. Many indigenous languages have become endangered due to linguistic repression caused by colonization, in which the original language is replaced by that of the colonist. It is sad to note that after a long time of gaining independence from the colonial masters, that most indigenous languages are still being repressed by the owners of the languages themselves. An increasing number of communities are giving up their language by their own choice. Many believe that their children will not acquire a professional qualification if they teach them tribal languages. This paper examines the level of post-colonial repression bedeviling indigenous languages using Igbo language as a case study. The work suggests practical steps to the revitalization of the Igbo language. The paper also calls for more spirited efforts in saving the Igbo language not only as a special gift from God, but most importantly as part of our country’s natural resources which could be consumed locally or exported to other countries.

### **Entrepreneurship Development and the Igbo People**

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This conceptual paper explores the role of entrepreneurship in the economic growth of the Igbos of Nigeria. Entrepreneurship is closely associated with knowledge and flexibility; it is a source of innovation and change and as such spurs improvement in productivity and economic competitiveness. Despite the fact that the Igbo people are endowed with great business skills and resources, several studies have shown that there is a great lack of entrepreneurial capacity, which in turn has a negative effect on the economic growth of the Igbos. Finally, this paper makes it clear that entrepreneurship development programmes should be seen as an engine of economic growth and development for the Igbo people.

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### **The Indigenous Aliens: The Case of the Igbo in Nigeria, 1953–2013**

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There exist commendable great strides in the studies of the. In spite of this plethora of literature on Igbo studies, there exist yet vistas awaiting historical interrogation and or re-interpretations. Since the end of the Biafra war, Ndigbo have continued to be seen and treated as indigenous-foreigners in Nigeria especially in some parts of the north. This brings about the relative deprivation theory where Igbo successes in business and other endeavors are believed to be occasioned by deprivation suffered by their host community. The relative deprivation theory has engendered dispossessionist tendency in the psyche of some individuals who invent ethno-religious crises in order to appropriate immovable investments of Ndigbo outside Igboland. In other words, this feeling of deprivation has characterized the relationship between the Ndigbo and their host community; a development which is everything but cordial. The paper avers that the experiences of Ndigbo in the larger Nigerian society especially in the north have remained more or less the same with those of the pre-war years. It also affirms that the vicious and unprovoked attacks on the Igbo and their property are but a subtle way of continued persecution of the indigenous foreigners in their fatherland.

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### **The Need to Promote and Sustain the Igbo Language**

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By virtue of the population of the Igbo, the Igbo language is one of the major languages in Nigeria. Although there have been some notable Igbo language writers such as F.C. Ogbalu, Nolue Emenanjo, Donatus Nwoga, Adiele Afigbo whose efforts rightly fostered its promotion, in contemporary times, the Igbo have generally neglected to treat and utilize their language in ways that could encourage its growth and promotion in the over all sense of the word. However, there are efforts in some quarters by some groups to turn the tide in this regard. But there is need to embark on more intensive mobilization of people to support the already existing groups in propagating Igbo language. This paper, which strives to aid and abet the efforts of such groups by beaming a light on the challenges that the Igbo language is burdened with in this regard advocates a number of measures that could be helpful. One such measure is that meaningful write-ups and research in the language should be posted on the Internet to give it world wide exposure all the time. In order for that to materialize, the be made to grow to accommodate every academic discipline, field and strand.

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### **Globalization and its Challenges to Igbo Culture and Values: Implications for Leadership**

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This paper highlights the role of globalization in Igbo culture and value system, and its implications for leadership amongst the Igbo. We all know that globalization is powered and driven by the latest development in Information and Communication Technology which appears to have reduced the world to a global village, all tending to evolve a mono-cultural perspective the world over. It becomes pertinent to find out what the situation was with some elements of endeavour in society such as leadership, language, marriage, title taking, agriculture, music and age grade before this phase the globalization process, and the present situation. The challenges that globalization poses to the Igbo culture as well as its implications for Igbo leadership are discussed. Suggestions that would enable Igbo culture to sustain its resilience and remain a positive tool for the Igbo even as it undergoes the onslaught from globalization are also proffered in the paper.