

ABSTRACTS

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The Development and Utilization of Igbo Language in Nigeria's Education System

Nkechinyere Florence Adiele

Nigerian Educational Research and Development Council

Email: nkenadis@yahoo.com

The Nigerian Educational Research and Development Council (NERDC) was established by the federal government to carry out language research and development functions in Nigeria, among others things. These functions are stated in NERDC's statute and are implicated to a large extent in Nigeria's National Policy on Education (NPE). NERDC has carried out research on the various Nigerian languages in response to government's emphasis on the need to use indigenous languages. Igbo language is one of the national languages that the NERDC has conducted research on in the areas of instructional material development, linguistic engineering, and language extension services. The paper chronicles NERDC's activities with regards to Igbo language development, their technical and administrative processes, their utilization and their contribution to the development of Igbo language in the education system in Nigeria.

The Islamic Threat to Igbohood: A Comparative Study of Myth versus Reality in Culture

Suleman Agha Afikpo

Universiti Utara Malaysia

Email: afikpos@hotmail.com

There are considerable bodies of work on Igbo as a people, language and as a territory. Unfortunately, none of these substantial research works considered the Islamic dimension of the Igbo from these scholars. Islam in *uwa ndi Igbo* has suddenly acquired attention in the academic realm. The recent menace that has been perpetrated by *Boko Haram* in Nigeria has increased the media attention on the study and many opinions are being raised about a foreseeable Islamic threat in Igboland. Majority of the recent works are found in newspaper articles, magazines and on the internet, often influenced by political motivations with questionable credibility. Some highly academic exquisites are erupting in recent time, out of which numerous hypotheses are raised and most of them delineate Islam from having anything in common with Igbo beliefs and culture. All being equal, this research re-examines the earlier divergent opinions on the compatibility of Islam vis-a-vis Igbo Indigenous Religion and Culture (*Omenala*). It investigates and analyzes the theory of compatibility of Islam and *Omenala* from three salient yet connecting headings: belief, culture and morality. It concludes with remarks and provided hints on further researches, especially untying the mystery surrounding origin of Igbo race.

War, Gender and Development: The Challenges of Entrepreneurial Development for Business Education in Tertiary Institutions in Nigeria.

Ada Agbasimalo

Forest Dame Peace Initiative

Ikeja, Lagos and Lokogoma Abuja.

Alaigbo Development Foundation (ADF)/CODES

Email: nazor87@yahoo.com

The link between gender and development has for a long time been underestimated, undermined and underdeveloped. This has neither augured well for entrepreneurial skills acquisitions/education nor regional or national development. While the concept of gender on its own needs to be further developed, development and indeed underdevelopment must also be examined *pari passu*, to determine the import or role of gender in development and underdevelopment; and how they can shape entrepreneurial development for business education in tertiary institutions in Nigeria. Igbo Studies are hardly complete without the mention of the brunt of a civil war borne by the Igbos between 1967 and 1970. This paper will therefore tend towards “The impact of the Nigerian civil war on gender, development and entrepreneurial development in Igbo Studies.”

Re-packaging and Re-branding of the Roasted “Ukwa” (Bread-fruit) Products for the Global Market

Ikenna Obumneme Aghanya

Federal Polytechnic, Oko

Anambra State, Nigeria

Email: iyke70@gmail.com

This paper had observed that for a long time Nigerian food manufacturers have experimented and used various types of packages for the sale of their food products on the local market. The problem of poor packaging of locally-made food products took a center stage after the Nigeria Export Processing Zone Authority Decree 1992 was established by the Nigerian government to assist the export of Made-in-Nigeria products to the global market. It was then discovered that most of the exported food products to the international market could not be sold because they were poorly packaged. Even though the paper considers most of these locally made food products to be of high quality and unique, it is unfortunate that they were not accepted as good packaged food products to enable them to be sold successfully in the local and global markets. This paper also noticed that most of the materials used to package these locally-made food products were also not environmentally-friendly. They were not designed properly while others got their food products spoilt, as a result of poor packaging systems, leading to huge capital losses to manufacturers of such products, not to talk of the huge environmental problems caused by the non-biodegradable materials used. This paper seeks to look at the packaging design and the production chain in the Nigerian food packaging industry. The paper would use the “Ukwa”

(bread-fruit) product as a case study for this research work. The researcher believes that an improvement in the packaging design and production chain would help solve some of the inherent problems in the Nigerian food packaging sector and possibly bring the problem of poor packaging to the minimum level. Having to ascertain the roles, materials and environmental issues associated with Food Packaging in Nigeria (with particular reference to the packaging of the “Ukwa” product), the above set out goals as promulgated would definitely be achieved by the researcher. This paper strongly believes that by employing the solutions to be provided, it would help address most of the challenges in the local food packaging industry and also to make food products like the roasted “Ukwa” acceptable in the global market.

“Oji Igbo”: A Symbol of the Igbo People Cultural Identity

Ogechukwu Patricia Aghanya

Paul University, Awka, Anambra State, Nigeria

Email: ogeaghanya@gmail.com

“Oji Igbo” is formed in a pod and it’s gotten from the kolanut tree. It is one significant object that some intellectuals are usually not at ease with. Especially when it is served in a gathering (Igbo Setting) as a result of the traditional protocols and the other conventions that must be observed before it is finally eaten by people. This paper in its title focuses on “Oji Igbo” (Igbo kolanut) as one of the cultural identities of the Igbo people. It investigates the protocols and paraphernalia surrounding the presentation of kolanut. “Oji Igbo” is not presented ordinarily like other fruits. It is given much regards in the Igbo community according to the customs of the people. This is expressed by the type of ceremony that takes place before it is shared and eaten. It is much valued in Igbo land than Yoruba land, where it is produced in large quantity and in the Hausa land where it is eaten like snacks. In order to buttress the discussions well, the paper identified some concept based on what normally obtains and what other authors had written about kolanuts. The paper came out with findings from the investigations on the processes in the presentation of kolanut, types and the forms with their significant. Finally the paper concluded with useful recommendations made, based on the outcome of the discussions.

A Homegrown Approach to Development in Southeast Nigeria

Patricia Agupusi, PhD

Postdoc Watson Institute for International Studies

Brown University

Email: patricia_agupusi@brown.edu

Nigeria has had consistent growth of over 5 percent for more than a decade. In 2014, the country became the largest economy in the continent. This has been heralded within the ‘Africa is rising’ discourse. This progress remains superficial and has not reflected in the life of Nigerians. The country remains a mono-economy and only two of the thirty-six states are technically self-sustaining. This is not for lack of individual efforts, innovation and entrepreneurship but rather

due to inability of the state to create an enabling environment that could harness individual and regional capability. The southeast of the country is unarguably known as the industrial region of the country but various factors including poor infrastructure and externally driven development policies have stifled development in the area. With focus on the southeastern Nigeria, I argue that a homegrown approach could drive development in the region. This emanates from three key assumptions: first, externally influenced development initiatives have failed the country because it does not recognize local realities. Second, the newly emerging economies such as China and Brazil are progressing through local strategies; third, Nigeria is not a homogenous society and therefore demands local development initiatives that take into account the diversity of each region and their comparative advantages. The discourse of development is challenging and alternative paradigms abound. My contribution in this debate is to conceptualize homegrown development strategy and how it could be apply in the region. This will be guided by three key questions: 1.) To what extent is the current development initiative in Nigeria homegrown and how has it shaped development in Southeast Nigeria? 2.) What is homegrown development? 3.) How could it be applied to the region? These will be tackled using Sen's conceptualization of development within the

Oganihu Igbo: Strategies for Development

Josephine Uzo Akabogu

University of Nigeria, Nsukka

Email: uzoakabogu@yahoo.com

&

Christopher Uche Agalamanyi

University of Nigeria, Nsukka

Email: Chrisagalamanyi@yahoo.com

Community Development is an important strategy in the process of rural development. In Igbo land during the pre-war Nigeria and immediately after the war, community development or communal effort was the backbone of the Igbo people. Scholars have pointed out that the Igbo people's flair for providing amenities for themselves was well known. In some other parts of Nigeria, the practice might be different. In order to enhance our developmental efforts it has become necessary to adopt participatory approach in community development. The approach ensures sustainability and increases the efficiency of development projects.

Rethinking Entrepreneurship in Eastern Nigeria as an Economic Force in Rural Development

Lucky Irene Akhaine

Centre for Constitutionalism and Demilitarization (CENCOD)

Ikeja Lagos, Nigeria

Email: ireneodion@yahoo.com

This paper has attempted to set out the key issues related to entrepreneurship in the context of its relationship with rural development. The analysis is then broadened to understand the determinants of rural entrepreneurship and the environment conducive to its development. Consequently the policies that are necessary to make this environment favorable have been discussed in detail. The basic constraints that are faced by rural enterprises have been outlined. The paper also emphasizes the importance of rural enterprise development in Eastern Nigeria. The paper concluded that government support is required to accelerate economic development in rural areas, it is necessary to promote entrepreneurship. Entrepreneurial orientation in rural areas is based on stimulating local entrepreneurial talent and subsequent growth of indigenous companies. This in turn would create jobs and add economic value to a region, and at the same time it will keep scarce resources within the community.

Oganihu Igbo: The Issue of Poverty and Human Security in Igboland – The Way out through Strategies of development

Justina Chika Alaneme

Imo State Polytechnic, Umuagwo
Imo State, Nigeria

The issue of development has always been on the front burner and in the Diaspora whenever the matter of the progress of the Igbo nation, people and communities are discussed or envisaged. For the Igbo progress and development are two sides of a coin that must be understood and pursued as germane values. But the fact is that both development and progress can only occur in an atmosphere equitable, just and egalitarian distribution of socio – economic wealth and socialized affluence, and where poverty is generally non – existence and consciously resisted as an enemy. Development and progress also happen only in a society where human security is guaranteed and enthusiastically pursued. But it must be stated that much as equitable and socialized distribution of wealth and affluence engender economic and social progress and development, the absence of general poverty tend also to engender human security in society. Truth also is that poverty is a breeder of human insecurity. In an atmosphere of extreme poverty, human security or life becomes vicarious and engendered if not impossible in short there exist a causal relationship. Hence the present condition of general insecurity to human life in Igbo land manifesting in the form of kidnapping, ritual killings and murders, political assassination, secret cult violence and deaths etc are traceable in one way or the other to the extreme poverty parading the land. Therefore, the aim of this paper is to trace the relationship between poverty and human insecurity in Igbo land, and how both have affected the level of progress and development therein. It will also proffer ways of exterminating poverty and enthroning conditions necessary for human security, with a view to fostering progress and development long cherished by the Igbo people.

Gender and Traditional Peace-building in Africa: The Endangered Role of the *Umuada* among the Igbo of Southeastern Nigeria.

Chidi M. Amaechi

University of Nigeria, Nsukka,

Email: chidi.amaechi@unn.edu.ng

Lack of gender mainstreaming features prominently among the challenges that confront the practice of peace-building. The wrong perception of male-domination in traditional African societies is still prevalent in some quarters. In Igboland, even though men occupy traditional headship positions, women still play indispensable complementary roles in the society. In the area of peace-building, the indispensability of the *Umuada* (Daughters of the lineage), especially during the precolonial period, cannot be disputed. Many have thus suggested that they be involved in the formal peace-building activities in their various localities. However, considering the inevitability of change in human activities, this paper reexamines *Umuada* during the pre-colonial period, its transformation during the colonial and post-colonial periods, and its present potentials and adaptability to formal peace building activities.

Girl-child Education- a Sustainable Strategy for Igbo Development

Olive Chiwunma Amaghiro

University of Lagos, Lagos, Nigeria

E-mail: adakuolive@yahoo.com

In the traditional Igbo society, education has not necessarily been a priority for the girl-child because of cultural beliefs, poverty and other social issues. It is believed that the place of the girl-child is in her husband's house. The male-child is considered to be superior to the girl-child in many aspects especially education and that is why in most cases, only the male-child had access to education. Unfortunately, many people still hold unto this disparity between the female and the male gender despite their level of sophistication and civilization. However, as we articulate strategies to foster the development of Igbo society, the role of the girl-child education cannot be underestimated. It is said that when you educate a man, you educate a person, but when you educate a woman, you educate a complete nation. This is because the education of every child starts from the family and the mother is the first teacher. This paper examines the role of the girl-child in the development of the Igbo society. It reveals that cultural practices serve as hindrance to girl-child education and that inaccessibility of the girl-child to education makes her vulnerable to diseases such as HIV/AIDS, early marriage, denial of fundamental rights and child labor. This study further recommends that if girl-child education is fostered, she will be self-reliant, adequately socialized and well empowered to contribute meaningfully to the Igbo community development as well as having the coping skills to problems solving to an appreciable extent. Conclusively, education should be made accessible to the girl-child at all levels and awareness program should be mounted to redeem the image of the girl-child to make the world a better place for her to live.

‘Oganihu Umunwany’i’: The Perspectives of Women’s Commercial Synergy.

Uchechi Faith Amajuoyi

GETWEL CLINIC

64 Cameroun Road Aba

Abia State, Nigeria

Email: uchechi10@gmail.com

Oftentimes history and literature have ignored the impact of women in the aspect of socio-economic advancement both in the family and larger society. Beyond their indispensable roles as mothers and wives, women have remarkably contributed in the building of their nation’s economy as traders, farmers and civil servants. The current study explores the perspectives of Igbo women in the advancement of Igbo socioeconomic life. The study takes three major dimensions to explore the precolonial Igbo society, postcolonial/ the Igbo Biafra war experiences and the postwar Igbo/21st century society and their significant impact at different levels in sustaining the Igbo economic growth and developments. Emphases are on the challenges, successes, prospects and possible recommendations for further advancement.

Community Development and Education in Colonial Mbano

Ogechi E. Anyanwu, PhD

Eastern Kentucky University

Email: ogechi.anyanwu@eku.edu

Once exposed to schools, hospitals, tarred roads, and borehole water, most colonial Igbo communities usually pressed for greater access to these modern social amenities. They believed that the possession of those amenities would raise their standard of living, and improvement in a people's standard of living in turn was perceived as community development. The term community development gained popularity in the post-war years. Very often, however, colonial governments failed to satisfy the demands for those amenities. As the history of Mbano experience with community development demonstrates, efforts to develop Igbo communities did not always come from the government. People in various communities often initiated and participated in executing community development projects. Nowhere was the success of community development more pronounced than in the education sector. Frustrated with the elitist character of colonial education and eager to meet the ever-increasing demands for improved access, Mbano people made financial sacrifices to fund community school projects. As the Okigwe district officer noted, "The craze for education is intense and whilst there may be protest against an increase in the tax rate, there is never any difficulty in raising large sums of money for schools." More notable was the emergence of town unions such as the Osu Progressive Union, which not only established secondary schools in the area but also sponsored the university education of two Mbano indigenes in the United Kingdom. This paper examines the course and outcomes of community development in post-War Mbano. It shows that the successful execution of community development projects in Mbano, as in other Igbo

communities, derived from the fact that the people identified pressing needs and were fortunate to have leaders who organized and inspired them to make both communal efforts and individual sacrifices to realize the set objectives. Using mostly archival sources obtained from the National Archives of London and Nigerian Archive in Enugu, this paper argues that the successful execution of numerous community self-help social projects by towns unions and various community development organizations emphasizes the peoples' active but largely unexplored engagement with the process of facilitating social change in colonial Mbano. It represents a model for grassroots development in postcolonial Africa, especially in the face of declining and unreliable government financial commitment.

Oganihu Ndi Igbo: Hindrances, Challenges, and Solutions

Baldwin Chika Anyasodo

Alvan Ikoku Federal College of Education Owerri

Email: banyasodo@gmail.com

This study is carried out in four major phases, just as the title goes. The aim is to identify major needs of ndi Igbo as regards their progress as a people not only individually, and to identify the possible obstacles and challenges. It extends its scope to mapping out strategies for further development and progress among ndi Igbo as a 'people.' The study also examines the various goals and aspirations of ndi Igbo and how they are being pursued. Two major areas for easy development considered in this study are education and technology. The study provides a critical look into this aspect of the life of ndi Igbo at this time when ndi Igbo have the big question "to be or not to be" to address, in the present conglomerate Nigeria.

Traditional Water Resources Management in Igbo Land

Hope Ihuoma Anyiam

Imo State Water Corporation, Owerri

Email: hopyhia@yahoo.com

Igbo people have their traditional ways of managing their water resources which include stream, lakes, ponds, springs and rain water. Water usage in Igbo land include drinking, cooking food, bathing, laundering and farming. The water resources management strategies include planting and preservation of trees around water courses and spring catchment areas. Rain water harvest, hand dug wells and ponds, water fetching, wise domestic usage farm mulching. Colonial and post-colonial era introduced water bore whole and potable water. These water management approaches have cost implication on household income as well as impact on the environment through maintenance of water cycle and reduction of climate change. Improve safe water access has led to improved sanitation as well as improved post-natal, infant and public health in Igbo land.

Gender Equality–A Core Recipe for Sustainable Development in Igboland

Felicia Anyogu

Nnamdi Azikiwe University, Awka

Email: fanyogu@gmail.com

&

Carol Arinze-Umeobi

Nnamdi Azikiwe University, Awka

The quest for gender equality has occupied a prominent position in global agenda in recent decades, with colossal implications on States, Organizations, Communities and individuals. Attainment of gender equality will ensure that men and women equally enjoy the inalienable rights such as right to life, respect for the dignity of the human person among others, and that men and women are accorded equal opportunities for socio-economic, political and cultural growth and participation. The world is craving for sustainable development – a development that meets the needs of the present without jeopardizing the ability of future generations to meet their own needs. This can hardly be realized if half the population is disempowered. This paper will appraise progress made on gender equality in Nigeria, with particular emphasis on Igboland. It also creates a nexus between gender equality and sustainable development, underline the pivotal role gender equality plays in the achievement of sustainable development, and proffer recommendations for its attainment in Igboland.

Igbo View of Leadership as Exemplified by Selected Igbo Proverbs

Lucy Apakama

Alvan Ikoku Federal College of Education, Nigeria

Email: apakamalucy@yahoo.com

Igbo leadership can be viewed through the mirror of Igbo proverbs. The Igbos are very rich in proverbs, some are geared towards the complete explanation of the qualities of a good leader, and others are to make sure that those in authority do not derail. There are other Igbo proverbs which can be seen as direct instructions to any aspirant of a leadership position. The greatest leader is that person who has good followership, who has a place where peace and progress reign supreme and human life is divine. This paper looks at how the Igbo achieve good leadership through the use of proverbs. A collection of these proverbs are made by this writer and an attempt to group them is equally made. It is of great value and the use of Igbo proverbs must be upheld. It is a show of with, great knowledge and understanding, its use is therefore encouraged by this writer.

“Difeminism: An Alternative Approach to Gender Construction in Igboland”

Ada Uzoamaka Azodo
Indiana University Northwest
Gary, Indiana
Email: aazodo@iun.edu

A paradigm shift, from the prefix ‘umu’ in *umuada / umunna* (daughter/son) to ‘di’ (leader/head) could be the panacea for the endemic unequal gender relations in Igboland. This paper will examine construction of maleness and femaleness, with a view to redefining Igbo social power relations, roles, activities and expectations. Chimamanda Ngozi Adichie’s feminist essay, “We Should All Be Feminists” (2013), which argues for the need of awareness, inclusion and intersection in gender matters, serves as the theoretical framework of our approach. Both women and men are targets of our study, thus avoiding gender invisibility on any of the two sides. Secondly, because society assigns roles, responsibilities and expectations, therefore a redefining of social division of labor is also in order. Thirdly, for men and women to reach their full potentials as human beings, gender inequality must be seen as the real reason for the current post-war economic stagnation in Igboland.

Expanding Sustainable development in Africa through Intercultural Exchange: A Framework for Igbo Internationalization Initiatives

Victoria Oliaku Chiatula
Valparaiso University
Department of Education
Email: vchiatulamk@yahoo.com

Internationalization in higher education can play a major role in expanding sustainable development in Africa. Valparaiso University, located in Northwest Indiana, U.S.A., has been recognized nationally for its innovative internationalization efforts and programs since 2007. This article highlights formation of the University’s Africa Institute Initiative (AII) as a vehicle for internationalization and its efforts in expanding sustainable development in Africa through intercultural exchange. First, the article addresses the context and definition of “internationalization,” followed by a brief overview of the University’s internationalization ethos. Next, as a foundational element for developing intercultural exchange, the article outlines the processes, mission, and goals of the University’s AII. Finally, the article concludes with a summarization of Valparaiso University’s AII as a framework for Igbo internationalization initiatives through intercultural exchange.

“Ego bu Ike”: A Critical Study of Igbo Wealth and Power in Chimamanda Adichie’s *Purple Hibiscus*

Ozuruonye Okechukwu Chigozie
Commissioner, ISOPADEC

Owerri, Imo State
Email: carole.strong@yahoo.com

The wealth of Igbo nation plummeted after the Nigeria-Biafra civil war because of the aggressive roles of the new Nigerian government aimed at ensuring reduction of the number of rich Igbo men in Nigeria. But, some sociologists have come to reveal that the war instead increased the desire of Ndiigbo who relentlessly struggled to meet up with the economic challenges of the new Nigerian nation. Ndiigbo are now among the richest tribes in Nigeria. In Chimamanda Adichie's *Purple Hibiscus*, we are presented with a typically rich Igbo family after the civil war and how they influence the lives of the people around them. Ndiigbo strongly believe that wealth is power (*ego bu ike*). Eugene Achike is a rich industrialist who affected many people in his community through his job creation and philanthropy programs. However, Adichie allows us to observe the 'assumed' universal behavioral attitude of rich Igbo men who create unnecessary dichotomies in their families, communities, age grades and churches with their wealth. This paper shall study, through characterization, the ways by which Adichie x-rays the character of wealthy Ndiigbo using Chief Eugene Achike as a yardstick.

Impact of Education on Igbo Development in Nigeria

Okoye Chinasa

Federal Polytechnic Oko, Anambra State of Nigeria
Email: chinasaokoye29@yahoo.com

Since education in its general sense is a form of learning in which the knowledge, skills and habits of a group of people are transferred from one generation to the next through teaching, training, or research, there has been a growing concern or serious debate over the relationship or the impact of education on Igbo development in Nigeria. This is because education frequently takes place under the guidance of others, but may also be on its own. Any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. Education is commonly divided into stages such as preschool, primary school, secondary school and then college, university or apprenticeship. The aim of this study is to examine the impact of education on Igbo development in Nigeria using descriptive survey and correlation analysis. It was discovered that the level of development in Igbo land today is because of the level of exposure through education and that Igbo land can be comfortably say that they are not lacking professors, academic doctors, etc. to compare before the independence. This means that education has positive and significant impact of Igbo development. The study recommends that government should encourage development in Igbo Land so as to improve their level of development and contribute to the growth of Nigerian Economy.

Lack of Informal Education: A Bane for Development

Helen Chijiago Chukwu
Abia State University

Uturu, Abia State, Nigeria
Email: blitherj@gmail.com

Education in the broad sense is a continuous process of equipping recipients with life skills. Yoloje (1980) sees education as a transmission of culture. Education can still be said to be the process by which young people acquire the cultural heritage, knowledge, ideas and centralization of the past so as to be able to take part in the development of the present as well as take part in the building of the future. Children who did not receive adequate informal education from their homes in their infancy are often found wanting morally, and they typically perform poorly in their formal education. Their poor educational performance ultimately threaten overall national economic development. In this research, ten schools were sampled using discovery method of research to study this lack of informal education as a bane for development. The study discovers that lack or near absence of informal education results to low and bad formal education. The researcher used oral interviews and questionnaires as tools of research methodology. Data analyzed were of the discovery that lack of informal education brings about poor quality of formal education and this in turn undermines economic development. The paper argues that informal education enhances the acquisition of formal education necessary for economic development. It therefore concludes that informal education is the determinant factor of a good formal education that results to development and recommends that parents should assist in giving their pre-school children some teachings at home thereby making them great and good leaders of tomorrow who will be vanguards of development.

The Igbo Mind: Strategies for Educational Development

Nneka Grace Latunde-Dada

Divine International Schools

Yenagoa, Bayelsa State

Email: nneka2_2011@yahoo.com

Without any doubt, education and development go *pari-pasu*. The platform of the human mind makes possible all educational development achievements. For Igbo to reap the benefits of educational development fully there is a need to unleash the untapped values of the Igbo mind. And there is no better tool for doing so than education. Developments in education have remained continua of performances, core competencies in situated environments and exhibition of values at diverse key dimensions. This has shown the need to refocus on the slow but consistent progress of the Igbo learning community in order to achieve the impact of learning progressions moving from performance tools to systematic thinking approaches for more effective and equitable communities. This paper therefore explores the ways in which education can be developed for the Igbo communities at home and in the Diaspora.

Language and Literature for Sustainable National Development

Stella Nwanyioma Dike

Federal College of Education, Pankshin, Nigeria
Email: nwanyioma2009@yahoo.com

This paper examines the concept of “Language and Literature for sustainable National development”. The role of Language and literature for sustainable national development cannot be over-emphasized. This paper tries to show that language and literature can be a catalyst in all the areas of national development; be it social development, educational development, political development, or economic development. The paper goes further to illustrate that language apart from the fundamental role of communication has been used by man over decades for many purposes. This paper also considers how the Igbo language situation can be a hindrance to the national development of the Igbo race. Some recommendations are made on the need for the use of Igbo language and literature for conflict prevention and national development. One of such recommendations is that parents should teach and encourage their children on the need to relate with dialogue through their mother-tongue instead of war, Boko haram, armed robbery, kidnapping and mob action.

Nollywood and Igbo Cultural Preservation: An Appraisal

Emmanuel Onyeka Ebekue

Nnamdi Azikiwe University, Awka.

Email: oscarmeria007@gmail.com

&

Arinze-umobi Somtoo Obiefuna

Nnamdi Azikiwe University, Awka.

Email: umobisomtoo@yahoo.com

The Igbos are known for their rich cultural heritage which has been expressed in varied forms the years over. However modernity, civilization and Christianity seem to be doing a strong blow on the much acclaimed Igbo cultural heritage which has served as a strong symbol of Identity for the Igbo nation. Most worrisome is the United Nations prediction in 2011 that Igbo language may go into extinction in about 50 years. Therefore, structures are being put in place in various quarters of the Igbo nation towards a preservation and protection of the Igbo cultural heritage. Very prominent in this struggle is Nollywood which has most of its content rooted in the Igbo experience. This paper therefore seeks to examine the role Nollywood in preservation of Igbo cultural heritage. This paper intends to use both the qualitative and quantitative research design for its data gathering and analysis.

Oganihu: Time to Employ the Traditional Igbo Leadership Philosophy and Practice as Catalytic Strategies for Development

Juliet Adaku Egesi

Imo State Polytechnic, Umuagwo

Imo State, Nigeria

Email: ada.nwokenkwo@yahoo.com, ioegesi2001@yahoo.com
Tel: +234(0)8037490812

Throughout history, the Igbo of South – Eastern Nigeria as one of the most egalitarian peoples of the African Continent and the world have always looked on to the future with great enthusiasm and optimism. This outlook has led them to adopt many development strategies, most of which have Euro – American orientations and results, which in effect have not yielded the much anticipated progress and development for the people. In terms of orchestrating development, especially sustainable development and progress in their lives and communities, the Igbo need to abandon the important western strategies, particularly those western leadership philosophies and practices that have not gained for them any tangible landmark development strides. So abandoning those, the people need to go back to antiquity and call forth their heritage, in essence their timeless leadership philosophies and practices which have long been proven to engender and sustain progress and development for them. Among these cherished philosophies for development among the Igbo are “Ochichi maka Mmepè Obodo” (i.e. leadership for community development), “Ochichi maka Oganihu Obodo” (i.e. leadership for communal progress), “Ochichi onye aghala nwanne ya” (i.e. leadership of one for all / majority), “Ochichi ezumezu” (i.e. leadership by general consensus), “Ochichi maka idi n’otu (i.e. leadership for unity), idi n’otu maka Oganihu na mmepè Obodo (philosophy of unity for progress and community development), “ka anyi ga ba n’ihu” (i.e. let’s march towards progress and development), etc. so, in this consideration, the aim of this paper is to place the clarion call to all Igbo in Nigeria and Diaspora to recognize that the time to adopt our leadership heritage made manifest in the Igbo leadership philosophies and practices has come if we must achieve the much anticipated and cherished progress and development we also merit as a most egalitarian and forward looking people. In addition, the paper will discuss in detail, the various Igbo leadership philosophies and practices and how they fostered progress and development in the past.

Oganihu Igbo: Harnessing and Streamlining the Individuals’ Talent and the Age-long Entrepreneurial Spirit of the Igbo Economic Development.

Jonathan Chidomere Egesi
Imo State Polytechnic, Umuagwo
Imo State, Nigeria
Email: joegesi2001@yahoo.com

Among the Igbo whose homeland is in the rainforest belt of Nigeria, the concept and value of progress (Oganihu) is synonymous or interchangeable with the concept and value of economic development (i.e. mmepè nke odinma na aku n’uba). For them, where one occurs, the other follows or exists as a corollary. Before contact with those of the Western hemisphere, the Igbo take pride in growing or harnessing their talents or skills in indigenous artifacts, music, sculpture and crop farming, medicine, leadership, conflict mediation and religious etc. to for progress and economic growth and development. However, with the advent of Western education and with its attendant mass literacy orientation and little regard to individual or group talents, most Igbo people have shifted premium from the harnessing their God given talents and socially fostered

skills for their economic development to only school fostered or workshop – grown learning and skills to eke a living, much of which have no connection with the entrepreneurial tendencies of the natural Igbo. This paper is of the intoned opinion that until the Igbo returns to the harnessing and use of his natural talents, gifting and skills and equally undertaking a conscious and strategic effort to streamline them with the Igbo spirit of entrepreneurship, progress and economic development will remain a mirage. Moreover, this paper assumes the aim of fostering this opinion as both social and economic fact, with the overall result being to highlight how the Igbo can harness such talents and streamlining them with their entrepreneurial abilities so this could arrive at progress and economic development.

Security Failure, Regional Consciousness and Economic Integration in Nigeria: Charting a Legal Course for Igbo Renaissance

Solomon Ekwenze

Anambra State University

Igbariam Campus

Email: ekwenze4me@yahoo.com

Northern and Southern protectorates of Nigeria were amalgamated by the British Colonialists in 1914 not minding the incompatibility of the ethnic groups and their religious differences. From the time of amalgamation till date, the Westerner Nigerian sees himself as a Yoruba man concerned with the development and welfare of Western Region of Nigerian alone. Recent trends have shown a new wave of consciousness and integration among people of the various regions in Nigeria. The Igbos seem to care less about these developments as they continue to invest almost everything they earn from their endeavors in other parts of Nigeria. A new dimension has been added to these recently by the frightening security problems in various parts of Nigeria. Except the Igbos are numb in their sensibilities, it is time for the Igbos to prepare themselves for threats posed by these variables. *Ndi Igbo- Taa bu gboo!*

Enhancing Educational Development in South Eastern Nigeria through Library and Information Centers

Vincent Ekwelem

Deputy Librarian, Nnamdi Azikiwe Library

University Of Nigeria, Nsukka.

Email: vincent.ekwelem@unn.edu.ng

&

Chinwe Rose Nwagbo

University Of Nigeria, Nsukka.

Email: chinwe.nwagbo@unn.edu.ng

Education is the bedrock for national development and through it the society experience social reforms, transformation and development. Before the advent of western education in south

eastern Nigeria, the citizenry received informal education through story-telling, folklores and apprenticeship. Basic literacy was at its lowest ebb and library and information centers were non-existent. With the global trend of technological awareness and information explosion, the libraries and information centers become veritable tools for formal education of children at various educational levels. This paper focuses on the enhancement strategies for educational development of the Igbos through libraries and information centers. The early efforts of the colonial Government and the contributions of Dr. Nnamdi Azikiwe are highlighted in this paper. The impact of libraries and information centers on educational development as well as in supporting life-long learning opportunities of the Igbo people are discussed. The barriers to their establishment are highlighted and some recommendations are proffered.

Towards the Development of Igboland: Igbos, Igbo films, Nollywood and the Future

Gloria Chimeziem Ernest-Samuel

University of the Witwatersrand, Johannesburg.

Email: gloimsu@yahoo.com

Today, Nigerian films are so popular globally that they are rated the third largest film industry in the world, after America (Hollywood) and India (Bollywood). Incidentally, although the Igbos dominate the Nigerian film industry, they have the least number of films produced in their indigenous language. Falling back on current statistical record of Igbo films censored by the National Film and Video Censors Board (NFVCB) as well as on the national economic report, this paper raises concerns on the place of the Igbos in the Nigerian entertainment industry. Using some interviews from some Igbo filmmakers as yardstick, it discusses the fears which constitute problem to the Igbos in terms of investing in Igbo language films, and so highlights the potential of producing Igbo films in a multi-cultural nation like Nigeria as well as in a globalization era. It concludes by campaigning for Igbos (both in business and in the academy) to encourage and sponsor Igbo film production in their mother tongue, especially given that UNESCO included Igbo language among one of the endangered languages in Africa.

Exploring “The Effects of Acculturation on Igbo Feminine Values” (Kedu Ugwu Nwanyinyi ma)

Pamela Ugochi Eze

Genesis High School Lekkey-Lagos

Email: pamelabaldwina@gmail.com

Phone: +2348106396854.

The prehistoric Igbo society was characterized by high morals and clearly understood roles driven by strict norms. Through time a wave of change has continued to blow heavily on the societal values, views and norms. This change typically arose from increased acculturation and modernization, which at the start was subtle and welcome with clear benefits. This paper explores the effect of digital technology and social media on Igbo feminine values as a form of

acculturation. An ethnographic and qualitative approach was taken to elicit facts surrounding the subject. The result is a stable decline in embodiment of original Igbo feminine values cross generation. The paper concludes that regardless of the many benefits of digital technology and social media, the original Igbo societal feminine values have been most impacted. Recommendation is given on how this may be helped.

Education and Development: The Symbiotic Relationship between Reading and Leading

Akachi Ezeigbo

Department of English

University of Lagos, Nigeria

Email: taakachi@yahoo.com

This paper is based on the premise that education drives development and societies cannot make progress except in an environment where there is functional education. A well-orchestrated educational system will ensure proper preparation of the beneficiaries for a life of purpose and service. It is our argument that only people who have developed a vibrant reading culture or habit can achieve their potentials and become responsible and discerning citizens. In other words, 'readers are leaders'. Reading informs and develops the mind. Our conclusion is that developing a habit of reading by the generality of Ndigbo is imperative for achieving an egalitarian, moral, humanistic and technologically conscious society that will usher in development in the 21st century. Only people who read critically and apply judiciously the knowledge acquired through reading can become good leaders as well as discerning and effective followers. Concerted efforts by government, publishers, teachers and parents can help the youths to develop a healthy reading habit that will make them critically responsible citizens.

The Challenges of Ethnic Politics in Nigeria: The Need for Igbo Nationality

Bernedeth Nkiruka Ezegbe

University of Nigeria, Nsukka

Email: bernedeth.ezegbe@unn.edu.ng

&

Casmir Chukwuka Mbaegbu

University of Nigeria, Nsukka

Email: mbaegbu.casmir@gmail.com

Nigeria is a heterogeneous society with over 250 ethnic groups. Ethnic consciousness has been entrenched in the Nigeria society to the extent that any activity or program of action initiated by the government of the day is seen as being influenced by ethnic considerations. Thus, this situation is fast becoming a value and consciously taught among each nationality in Nigeria and propagated to capture political positions at the detriment of other ethnic minorities. In Nigeria, its conflictual nature stem from inter-ethnic competition for political cum economic power and

scarce resources. In the light of the foregoing, this study sets out to explain ethnic politics and its implications for the unity of Igbo nation, and was methodically anchored on theories of pattern variables and ethnocentrism. The study reveals that it is the relationship between the diverse ethnic groups with the political environment that produces ethnicity and that some of the elites that comprised the leadership of the Igbo ethnic group undermined the common interests of the Igbos. The ethnic group was rather used by these elites to gain and consolidate their political influence. This was largely why the ethnic group was unable to have a common front on national issues, present and negotiate an acceptable power positions among the comity of ethnic nationalities in Nigeria since the attainment of self-government. We argued therefore that our sense of common identity as Igbos is too fragile, and must be strengthened

The Music That Is Potent: Hip Hop Music Enhancing Development of Igbo Youths

Ijeoma Iruka Forchu

University of Nigeria,

Enugu Campus, Enugu State, Nigeria

Email: ijeomaforchu1@yahoo.com; ijeforchu@gmail.com

Hip hop music is often viewed as an art practiced by social deviants, with a corruptive influence on youths, and generally geared towards lustful entertainment and commercial purposes. While it constitutes part of the medium through which many morally decadent concepts and values are expressed and disseminated, it is not only a treasure largely unexplored but also an arsenal for combating many social ills and enhancing social transformation. This paper employs the survey research method to examine the influence of Nigerian hip hop music on Igbo youths resident in Enugu town. It argues that while frequent exposures to deviant musical contents in Nigerian hip hop music enhance malignant personality traits, wholesome musical components have the potential of boosting positive behavioral qualities in the youths. It recommends provision of appropriate socio-cultural environments in order to enhance material, spiritual and moral development of Igbo youths in particular and Nigerian youths in general.

The Missionary Twist in the Development of Igbo Identity: The Dialectics of Change and Continuity

Okpalike, Chika J. B. Gabriel

Nnamdi Azikiwe University, Awka, Nigeria

Email: cg.okpalike@unizik.edu.ng

&

Nwadiakor, Kanayo Louis

Nnamdi Azikiwe University, Awka, Nigeria

Email: nwadiakorkanayo@yahoo.com

This study looked at the extent to which missionary enterprise has brought changes in the identity of Igbo people and how the Igbo responded to its new challenges vis-à-vis the problems

and opportunities. In order to have any stability and meaningful development, peace and orderly progress, every society usually requires that its members adhere to an articulated set of values which provides a sense of group identity for them. For the Igbo, as in many parts of Africa, it is religion, albeit traditional religion, that establishes the basis for the peoples' values and distinctive identity. There is no doubt that the traditional religion on which the Igbo societies were based gave meaning and significance to the lives of people in those societies. But those values have been thoroughly affected by historical events, especially encounter with Europeans and their Christian religion; their accompanying new ethos and systems of living. Howbeit, if a new religion has assumed major significance in the lives of a people, then it is very necessary to assess the nature of its activities and progress in order to establish the genuineness of its predominance and to see how far it has allowed itself or otherwise, to fulfill the requirements which the people demand of their religion. Assessing the impacts of Christianity on Igbo societies, historians inevitably tend to concentrate on manifestations of change, rather than on continuities. However, to understand Igbo society in the missionary era it is essential to understand that for many, perhaps most Igbo, life was not changed very fundamentally. The extent of the Christianization of Igboland is a question of depth and sincerity as well as a question of change and continuity in socio-religious identity. It is always said that the first generation of Igbo Christians often displayed an apparent ambivalence in their religious practices. Evidently, this situation has not changed but has become more complicated and radicalized. On the one hand, Igbo Christians are enthusiastic and fervent Christians, but on the other, they frequently embraced and are still embracing practices which the Churches condemned. Nevertheless, this type of eclecticism does not reflect insincerity. On the contrary, it reflected the reality of the supernatural world all around the Igbo. The work relied on historical and observable data discriminating between what changed and what continued.

Effects of Ethnoscience and Traditional Laboratory Practical on Science Process Skills Acquisition among Secondary School Biology Students in Nigeria

Ebere Ibe

University of Nigeria, Nsukka

Email: ebere.ibe@unn.edu.ng

&

Appolonia A. Nwosu

University of Nigeria, Nsukka

Email: apoanaele@yahoo.com

The study investigated the effects of ethno-science and traditional laboratory practical on science process skills acquisition among SS2 Biology students in Nigeria. Quasi-experiment of non-equivalent control group design was used. 150 SS2 students formed the sample. 3 coeducational schools out of 17 of such in Nsukka local government area of Enugu State, Nigeria were randomly drawn. Intact classes in each school were assigned randomly to 2 experimental groups taught using ethnoscience and traditional laboratory practical and a control group taught using expository. Two research questions were formulated and 3 hypotheses tested. 20-item TOSPSA,

validated by experts in Science education, UNN was the instruction for data collection. Research questions were answered using mean and standard while ANCOVA was used for testing hypothesis at 0.05 probability levels. It was recommended that teachers should provide instructional activities from students' local environment that would challenge them to be actively involved in classroom.

Infusing Employability and Self-Sustenance in Higher Education Curriculum for Strategic Development: Interaction between Local Craft Persons and Undergraduates.

Helen N. Ibe

Imo State University

E-mail: ibe.helen@yahoo.com

&

Uchenna M. Nzewi

University of Nigeria, Nsukka

E-mail: uchenna.nzewi@unn.edu.ng

This study investigated how employability could be integrated in Higher Education curriculum through interaction between local craft persons and undergraduates in South East states. The sample consisted of 530 subjects that engaged in hair braiding, barbing, beading, tailoring, shoe and bag making. The design of the study was instrumentation design. Instruments used for data collection were on-site photographs, field notes, participant obstructive observation, and questionnaire items. Findings showed that the undergraduates' female students were interested in such local skills as in hair braiding (3.81), bead-making (3.87) and tailoring (3.80). For the undergraduates' males, barbing saloon (3.72) tailoring (3.83) and shoe and bag making (3.88) were also identified as the skill of interest. The study also revealed that some of the students were interested in being self-employed after graduation rather than looking white collar jobs. The researcher recommends that entrepreneurial skills be embedded in all tertiary curriculums for enhancing employability.

Objectives, Methodology and Preliminary Findings of My Igbo Folktales and Language Documentation Project

Chidi Nnamdi Igwe, PhD

University of Regina, SK, Canada

Email: Chidi.Igwe@uregina.ca

The objective of the research project is to study, document and preserve Igbo language through the documentation of its traditional folktales. Igbo language has been categorized as an endangered language due to a variety of social, cultural and linguistic factors (Igwe 2013; Odinye & Odinye 2010; Azuonye 2002). The traditional stories of the Igbo people which have been passed on from generation to generation now face the risk of being forgotten and lost to modernity. This is because modern professional families have neither the time nor the knowledge

of the Igbo oral tradition to be able to transfer them to their children. This paper focuses on the objectives, theoretical-framework, methodology and preliminary findings of my Igbo folktales and language documentation project. It also discusses the application of the principles of terminology, corpus linguistics and language documentation to document and preserve one hundred traditional stories, folktales, fables, riddles and jokes, narrated by native speakers of Igbo language living in ten major cities in Canada.

Igbo Nationalism in the Context of Pan-Nigerianism

Chieke E. Ihejirika

Lincoln University, Pennsylvania.

Email: cihejirika@lincoln.edu

The popular cliché holds that the definition of insanity is doing the same thing over and over again and expecting a different outcome. Such is Nigeria, a country faced with the daunting challenges of nation-building from its inception but chose to engage in ethnic hatred and nepotism, and yet expecting a nation-state to emerge. Nigeria is a multinational state where ethnic nationalism has predominated, stymied and frustrated smooth national development since independence. The country has fought a brutal civil war at the end of which it was supposed to have reconciled, rehabilitated and reconstructed itself. Yet no discerning mind can conclude that the country has made any significant progress toward integration since 1970. If anything the fault-lines are now more pronounced than ever. At every forum Nigerians demonstrate their hatred for one another. Every group has several derogatory names for the others. What is obvious is that the ethnic groups especially the big three seem to be just cohabitating as in a bad marriage for the sake of the children. Some especially the Hausa-Fulani Muslims seem to enjoy killing their fellow citizens on the whim. Tribalism, religious bigotry, regionalism and attendant corruption have taken a strangling hold on the country. In a recent conversation with an Igbo intellectual icon, Rev. Fr. Dr. Theophilus Okere, he had this to say: “the Igbo should just focus on developing themselves and fortifying their own development while waiting for whatever Nigeria may unravel into. They should treat their region as if it is their country within the country. They should insist on their traditional value of high moral standards as the right thing to do. Ndigbo should not rely on Nigeria to solve Igbo development problems.” This guru’s proposition captures the very thrust not only of this paper, but also the theme of this year’s conference and the future of Ndigbo in Nigeria. So how can Ndigbo maximize their self-help and self-reliance philosophy to attain their national self-actualization even within the Nigerian state? This paper explores the various strategies Ndigbo can deploy to realize their dream of a stable, vibrant and prosperous nation even within the Nigerian state.

Culture Constraints to Women Leadership in Nigeria: Jeopardy to National Development

Chioma I. Ihebereme

Alvan Ikoku Federal College of Education,

Email: chiydamsel@gmail.Com

Leadership in Nigeria is culturally perceived as the preserve for men. This contention accrued from the Nigerian belief on men's status as having the legitimate power to be leaders than women. Consequently, women are traditionally regarded as home makers. Premised to this fact, women potentials and competencies seemed to be limited to the home. Cognizant of the education received by women in various tertiary institutions worldwide, leadership cannot be divorced from gender friendly for improved national development. This paper therefore, discusses the concept of leadership and some leadership progress made by women in Nigeria. The paper also identifies some culture constraints to women leadership position in Nigeria and hazards proposals for repositioning the culture status on women leadership in Nigeria. Then recommendations were made.

Religious and Insecurity Challenges in Igboland: The Way Forward

Hilary Chukwuemeka Iheonu
Seat of Wisdom Major Seminary
Email: Iheonuhilary@gmail.com

Nigeria as a nation is facing some security challenges as never before. Igbo people especially in the Northern part of Nigeria have been harassed and killed because of one religious issue or the other. Today, bomb blast is reported everyday especially on Sunday, when Christians gather together to worship their God. It is no longer news that there are bombs in the country, indeed, Nigerians witness the havoc of bombs on their fellow citizens. Bombs do not move from one place to another without human beings moving them. It is a serious matter to hear and see that Nigeria is infiltrated by enemies of peace. There is a threat to life in the country and many Nigerians are helplessly watching the killing of fellow country people. There is need for an answer to all the security challenges Nigeria is facing now. There is need to say enough is enough to this senseless killings of innocent citizens. Nigeria is not the only multi religious nation in the world; therefore no religious organization should oppress and suppress other religious by intimidating the followers by way of killing them. Blood does not fail to ask for another blood. Therefore, to avoid further bloodshed, the perpetrators should desist from it. It is no longer a statement of guess work as Boko Haram an Islamic religious sect has claimed responsibility for most of the bombings in Nigeria. In every religion there are fanatics or extremists who can go the extra mile and do the unreasonable. Boko Haram has bombed churches without fear of God. Whether Allah or any deity does not require blood of humans any longer, it is time to make known the evil of Boko Haram. If their lives are not precious to them, they should think of what to do and leave others alone. The killing of Nigerians and foreigners in Nigeria especially the Igbos is unacceptable in the sight of God. One good way to tackle the problems of Nigeria is by social networking or social engineering. Social engineering is the art of talking to people in a persuasive and smooth manner in order to win their trust and then being able to make them reveal certain important bits of private information. In tackling the issue of Boko Haram or terrorism in Nigeria, the government needs a holistic approach and sincerity. This paper highlights the religious and insecurity challenges in Igboland and the way forward for a better Nigeria.

Empowering the Youth through Entrepreneurship Education: A Panacea for Sustainable National Development

Chioma Ikeanyionwu

Federal College of Education (Technical)
Umunze Anambra state, Nigeria

&

Rita Nneka Udoye

Federal College of Education (Technical)
Asaba, Delta State, Nigeria
Email: ritaudoeye@gmail.com

This paper addresses the empowerment of the youth through entrepreneurship education to achieve sustainable national development. It examines the basic concepts such as entrepreneurship education, constraints, youths and youth development. The paper reveals that entrepreneurship education is poorly handled and should be an area of priority in Nigeria education policy and system. It therefore advocated for functional entrepreneurship education for youth empowerment, and reviewing the curriculum periodically to meet with the current demands in the labor market.

Sexism in Igbo Traditional and Contemporary Society: A Challenge to Igbo Women

Ugochi Happiness Ikonne

National Institute of Nigerian Languages (NILAN)

Aba, Abia State of Nigeria

Email: ikonneugo@yahoo.com

Sexism, a belief that women are weaker, less intelligent and less important than men, has become entrenched in the Igbo traditional society, everywhere in the world. The Igbo woman is industrious, enterprising and supportive in nature. Despite these overtures ascribed to her, she is still assigned a pitiable status in the society. The belief about the status of women in the society has left the Igbo woman feeling cheap, timid, intimidated undeveloped and incapable of living her life to the fullest in the contemporary society. This paper showcases the practices of sexism at different domains and levels, discusses its challenges for women and possible solutions as the way forward.

Isusu: The Perspectives of Igbo Women and Banking Economic Utility

Rev. Sr. Maria Joannes E. Iroh,

DMMM Convent

Ehime-Mbano, Imo State, Nigeria

Email: dollaris64@gmail.com

The clause Odozi Aku rings a bell in the identification of Igbo women's resilience, productivity, economic security and utility. These characterize the Igbo wife and mother and challenge the emerging ones to conform to the existing paradigm. The Igbo women's quintessential roles in building home and society, developing and sustaining human and natural resources make their position indispensable in the discourse of the theme Oganihu. The current study explores the significant roles of women as Umuada (daughters) and Umundem (wives) respectively in promoting Igbo social and economic development. Attention is focused on the practice of Isusu among Igbo women and the extent to which this contributed in the Igbo economic advancement prior to the upsurge of the banking era. Its merits and possible demerits are equally explored.

The Resuscitation of Awo Mmili Progress and Development in Awka

Onyekakachukwu Iwuchukwu

National Open University of Nigeria

Victoria Island Lagos

Email: onyifranca4@gmail.com

Right from the traditional society, women have, through their organizations contributed to the development of their communities. This study isolates and chronicles such contributions of one notable women organisation called Awo Mmili in Awka. The Awo Mmili is an organization that comprises elderly women in the traditional town of Awka, Anambra State. The organisation wielded strong power and contributed immensely to the development of the town but unfortunately it was disbanded in the early eighties. Unfortunately, while men have been the subject of history as contained in the several books written about the town, the activities of this organisation and its laudable projects have been ignored. This study intends to fill this gap. This study therefore investigates the activities of this organisation and the reason for its disbandment. It identifies the challenges of the group, some gaps in its operation and recommends its resuscitation as it would contribute immensely to the progress of the town.

The Impact of Boko Haram Insurgency on Igbos in Kano since 2012

Daniel Olisa Iweze

Bayero University, Kano

When the Boko Haram Islamic terrorist sect first struck in Kano in systematic coordinated attacks on the security personnel and government institutions on 20th January, 2012, it left over 250 people death. The victims cut across ethnic and religious divides as an unspecified number of Igbos were among those that lost their lives. The escalation of insurgents` attacks in Kano since 2012 and extension of its bombings to Sabon-gari, (strangers` quarters) populated mainly by Igbos and other migrant groups from Southern Nigeria adversely affected Igbos who dominated the economic and social activities of Sabon-gari. This paper examines the economic

and social impact of insurgency on Igbos in Kano. It highlights the coping strategies adopted by Igbos in Kano amidst waves of insurgence bombings in Kano.

Recreationality of Igbo Onomastic: Clog in the Wheel of Progress

Nkiru Christiana Kammelu

Adeyemi College of Education, Ondo

Email: nkiruckammelu@gmail.com

The unwelcomed attitude being displayed towards the speaking and identifying with our Igbo language and most especially as it affects the Igbo personal names (henceforth IPNS) is worrisome. Before the crazy quest of ‘becoming like them’, a people’s cultural origin can easily be identified through their personal names before considering any other identifiable factor. At present, this savour is speedily losing its taste through the recreationality of these IPNS amongst the Igbo. This paper observes that the much needed progress, development and advancement which is gradually eluding us will cause more harm than good in the nearest future as it affects our political, religious, educational and commercial domains, if this ugly monster is not checked. The work at hand, therefore, is channelled towards enlisting and discussing the different forms and implications of these recreational tendencies; the probable reasons behind such dastardly choice and ways of moving Igbo as a people, as a course of study and as a race forward in regaining its fast decaying pride.

Dr. Winifred Nwabuaku Kanu

Lecturer II, Department of Sociology

Imo State University, Owerri.

Email: winikan1@yahoo.com

The paper is on youth entrepreneurship in rural areas: a panacea for rural-urban migration in Igboland. The choice of the topic is informed by the burgeoning problems of youth unemployment and rural-urban flight, which by extension increases the level of social vices in Igboland in particular and Nigerian society at large. The objectives of the study include, among others, to: assess performance of youth entrepreneurs in rural areas of Imo State; assess perception of Young graduates towards entrepreneurship in rural areas of Igboland; and to identify constraints to youth involvement in entrepreneurship in rural areas of Igboland. Two categories of youths formed the target population for the study. These are fresh graduates of Imo State University Owerri and young entrepreneurs in rural areas of Imo State. A total of 180 copies of questionnaire were administered and purposive sampling technique was adopted. Finally recommendations are made based on the findings.

Land Title: A Pivotal Asset for Accelerated Development in Igbo Land

Charles Chima Keke

Ministry of Lands, Survey and Urban Planning, Imo State.

Email: princekechimajp@yahoo.com

The Igbo land market is characterized by four ownership titles namely, Family, Commercial, Private and Public, each of which impact on wealth creation, spatial development and social order. Family land is fragmented into uneconomic parcels while community land is readily available for community projects like schools. Private land titles are easily traded and used as collateral for bankable individual and corporate projects. The Nigerian Land Use Act of 1978 vested urban land on the governor which affords land title redistribution through Certificate of Occupancy. However, this is riddled with high cost, delays, fraud and clashes with the traditional land holders. A robust digitalized Geographic Information System for land administration and partnership between traditional land and title holders and private/corporate owners of funds are required to draw the huge investment capital frustrated in the Diaspora into propulsive development of Igbo land.

WWII and New Formations in Colonial Nigeria

Chima J. Korieh

Marquette University, WI

Email: chima.korieh@gmail.com

Significant sociopolitical, economic and cultural changes occurred at the end of the war. The demobilization of thousands of African men who had been employed soldiers, in axillary services such as drivers, hospital orderlies, and who had enjoyed a higher pay took in an environment of a lack of significant post-war demobilization policy. An acute unemployment amongst the large number of Africans with relatively higher standard of living was bound to occur at the end of the war. Dismantling the elaborate system of controls of many aspects of life and economy was expected to raise a number of other problems. The post-war problems were one of greater chaos and confusion than the war itself. Despite the victory of the Allied forces and African allies in World War II, the social and economic conditions in the country remained tough. Shortages during the war continued in the immediate aftermath especially for local foodstuffs and of imported merchandise. The paper is an intensive analysis of how sociopolitical life, cultural forms, including marriage practices were significantly transformed because of the quick injection of money in the local economy by demobilized soldier.

This Life I write is Mine – African Female Selfhood, Political Consciousness and Identity Formation in Black South African Women’s Autobiography, 1990–2014

Palesa Letlaka

Filmmaker/ Content Specialist/Historian

YSmith@imf.org

This paper explores the development of African female selfhood, political awareness and identity formation of two black South African women whose autobiographies arguably demonstrate that self-narrativity is a political act. The paper deals first with theoretical questions relating to “the personal is political” as revealed in the post-colonial life writing of Sindiwe Magona’s autobiographical books *To My Children's Children* (1990); *Living, Loving and Lying Awake at Night* (1991) and Pamela Tumeke Koyana-Letlaka’s *This is My Life*, (2014). The paper is interdisciplinary, progressing between the history of each subject, their historical contexts, feminist theory, and theories of representation derived from cultural studies. This inquiry situates the politics of subjectivity, memory and historical consciousness within the social constructivist and hermeneutical theoretical frameworks of Butler and Ricoeur respectively. Through a generative process, this inquiry examines self-narrativity, subject formation and the formation of female selfhood in the formation of gendered historical consciousness.

Code-switching in Nigerian Igbo Texts as a Strategy for Promoting the Igbo Culture

Sylvia Ijeoma C. Madueke

University of Alberta,, Canada.

Email: imadueke@ualberta.ca

This paper examines the alternation of English/Igbo in Chimamanda Adichie’s novels *Half of a Yellow sun* (2006) and *The Purple Hibiscus* (2003). Firstly, the frequency of code switching in the novels is examined and then its’ function is described based on how and when it occurs in the novels for the purposes of emphasis, clarification, elaboration, shifts, etc. It is observed that the functions of the code switching in the novels are socially and culturally based. The shift in language depicts a shift in culture. It is a deliberate attempt by the author to negotiate cultural identity and to establish a sense of reality. This shows that the Igbo writer is conscious of his cultural identity and uses writing as a medium for the promotion of Igbo culture. This strategy is effective as readers and translators of these novels all over the world are brought closer to the reality the Igbo people.

Language of Administration with the Igbo Traditional Method in View to Make or Mar an Institution.

Ngozi Ethel Megwa

Alvan Ikoku Federal College of Education

Owerri Imo State.

Email: ngoziethel@gmail.com

The Igbos are found in the South East of Nigeria. They claim to have existed from the beginning of humanity on earth. Some Igbo people even claim to have existed before the creation of Adam. These people have long lasting historical records of what life should be; these include the

specific culture and values of the people. When culture is talked about, the administration of the people cannot be overlooked. Igbo language being that spoken by one of the most populated, travelled and socialized ethnic group in the world and coming from a people whose life style and culture could be described as an embodiment of modern day democratic (*Ohakracy*) culture should be taken very serious in the process of institutional administration. Therefore the imperativeness of the view that this language known to be often punctuated with functional administrative components is very apt and should not be waved aside particularly now that the global community is faced with the challenges of need to incorporate new ideas, views and technologies in our day to day communication for administration. This paper looks at the traditional administrative methods of the Igbo and how the present day administrators can learn from the early established system of the Igbo with language in view. How they used to live, what it is at the present and what the future holds and equally considered. It is therefore advised that this Administrative method be revisited and passed on to the present administration. The language of the administration on which success or failure depends is strongly reviewed here.

Forsaking the Tradition: The Changing Trend in Hometown Burial among Igbo in Diaspora

Obinna U. Muoh

University of Nigeria, Nsukka

Email: obinna.muoh@unn.edu.ng

The concept of “home” among the Igbo of Southeast Nigeria has variously been described to depict anywhere they find congenial to themselves. This explains the degree of community formation and cultural presence they establish in Diaspora. However, the rite of passage was held sacrosanct in Diaspora with particular cultural attachment to burial in the bereaved hometown. This underlines the understanding among the Igbo that a home is not just a place of residence, but a place of burial—where their ancestors were buried. This tradition and cultural attachment to hometown burial had been observed religiously until recently when the coinage *Ala wu otu* (the land is the same) became applicable in the rite of passage among the Igbo in Diaspora—thereby forsaking this tradition. This paper seeks to explore the historical dynamism of this trend using few cases in North America as example. It argues that economic underpinnings, modernization, westernization and religious inclinations are major factors responsible for this development. It posits that the sustenance and revival of the already declining Igbo culture (at home and in diaspora) lies in the observance of its hallowed traditions—which hometown burial is a part of.

Afia Attack in Two Nigeria-Biafra War Narratives: Perspectives on Female Intervention and Participation

Carol Ijeoma Njoku

University of Nigeria

&

E.C. Ejiogu

University of Nigeria, Nsukka

The shortest route to the future is via the past. The story of Igbo survival and progress would be incomplete unless it includes the heroic episodes of the participation of as many that lent their involvement in every realm of endeavor towards the attainment of victory for Biafra during the Nigeria-Biafra war proper, and for the survival of its citizens and the restoration of war-battered Igbo lives and society at the end. What come quickly to mind in these regards include Igbo women who are placed at the center of the present study through a constructive assessment of their innovative struggles, void-filling and risk-involving entrepreneurial strategies that they brought to bear as their contributions to Biafra's win-the-war efforts. On the one hand, Biafra women confronted the intractable challenges of that war in different capacities that included even combat and other roles. On yet the other hand, at the end they also strived to deal with challenges of recovery from its aftermath by contributing to the economic rehabilitation of post-war Igbo society. This study explores the narrative perspectives on the *afia attack* win-the-war endeavour waged by Biafra women and the phenomenal contributions that they made through it for Biafra's and the survival of its citizens during and after the war. To give vitality to the discourse, attention is given in the study to the different narrative perspectives on the *afia attack*, which constitutes a strand of the roles played by Biafra women in that war and after. As mentioned earlier on, the perspectives on the role of Biafra women in that war with regard to *afia attack* is a necessary gap filler in the story of Igbo survival and rehabilitation. Cyprian Ekwensi's *Survive the Peace* and Chimamanda Adichie's *Half of a Yellow Sun* are selected as case studies. The comparative analysis of both authors' perspectives and divergent views on *afia attack* are constructively presented and explored in the study.

Igboland and the Development Debate: Contextualizing and Prioritizing the Elusive Concept

Raphael Chijioke Njoku

Idaho State University

Email: njokraph@isu.edu

This study examines the concept of development in order to delineate what this portends for the Igbo and their quest for development. The study argues that development as a concept has diverse meanings and as such, it is important to first identify its relevance in the Igbo context in order to be able to pursue programs that will help improve socioeconomic, political and technological needs of the people. This understanding brings about a number of critical questions: where is Igboland today along the development process? Where do the Igbo want to be over time? What are the priorities – economic, political, or technological? What are the catalysts – human and material resources, the enabling environment and moral climate? What about the intellectual blueprint/leadership. What yardsticks will be used for measuring progress?

Answering these and similar questions will help put the overall quest for development in proper perspective.

The Impact of Globalization on the Traditional Culture of Uratta

Ogechi Angela Nnadi

Alvan Ikoku Federal College of Education

Email: nnadiogechi@gmail.com

The emergence of globalization and its influence is a process of change experienced in recent years in Uratta. This process of change is as a result of hybridization on which cultural mixture and adaptation continually transform and renew culture forms. This hybridization which has been a product of consensus and conflict leading to the acceptance or rejection of innovation is at times considered an improvement by some people and worthless by others. To make a proper assessment of the socio-cultural changes experienced in Uratta due to the influence of globalization therefore, the pre-urban way of life of the people were examined. Analyses of cultural changes experienced as well as social problems caused by this globalization were also x-rayed. The paper was concluded with a brief analysis of the work and suggestion on how best our culture would be revived.

The Creative Genius and Oganihu: A Reading of Achebe's "What Has Literature Got to do with it?"

Ijeoma C. Nwajiaku

Federal Polytechnic, Oko, Anambra State, Nigeria

Email: ijaynwajiaku@gmail.com

Phone: 234 803 474 7728

No doubt societies and nations across the globe continue to seek new and further ways to attain and boost development within their locations. This suggests that man's need for continuing advancement and modernization remain insatiable. If this statement realistically depicts the attitude of societies already considered developed, it equally underscores the current vibrancy of a widespread discourse on the subject of development across the continent of Africa. At diverse points in its chequered history and quest to move society forward, several African statesmen conscientiously proffer views on adoptable strategies. Among such revered people is the world famous Igbo novelist and scholar, Chinua Achebe, whose epochal essay "What has Literature Got to do With it?" seeks to delineate the indispensable role of the literary arts in societal development. This study aims therefore to unearth specifically how Achebe's essay articulates this functional relationship and how selected texts foreground progression.

The Igbo, Cultural Nationalism and the Development of Homeland Economy: Learning From the Jewish Experience

Nwankwo Tony Nwaezeigwe

Centre for Igbo Studies, University of Nigeria

Nsukka, Nigeria

Email: drtonynwaezeigwe@yahoo.com

A pride in one's heritage is unquestionably the starting-point of an engaging cultural consciousness. This engaging cultural consciousness inevitably generates a historical attachment to one's root and thence his homeland. Thus for Igbo cultural consciousness to be useful, effective, and politically engaging at all times and at every level of the society, it should not only be connected to the overall progress of the homeland, but also translate to tangible economic development. Guided by the current political trends in Nigeria therefore, it becomes imperative for the Igbo to re-focus the ultimate goal of their economic enterprises from personal to group status advancement. This could be achieved through the adoption of the Jewish model of the strategic economic development of the present State of Israel, which is founded on the twin pedestal of Jewish consciousness and historic attachment to their aboriginal homeland. It is therefore the position of the paper that for Igboland to be economically viable and self-sustaining in food and allied resources there must be a strong and effective connect between the Igbo cultural consciousness and quest for its overall economic development.

Knowledge and Practices of Hand Washing With Soap among School Children: The Leadership Role of Igbo Health Educators

Chinyere Keyna Nwachukwu

Alvan Ikoku Federal College of Education, Owerri, Nigeria

Email: adanne2002@gmail.com

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 for this 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 as Health Services, and Parents Teacher Association (P.T.A). Igbo Health Educators and also Media houses should create awareness on hand washing among school children. This union will foster stronger linkages that will pave way for effective hand washing practices.

Teaching for Creativity: The Way Forward for Scientific and Technological Development of NDI Igbo

Chinwe Rose Nwagbo

University of Nigeria, Nsukka

Email: chinwe.nwagbo@unn.edu.ng

&

Tochi Emmanuel Iwuagwu

University of Nigeria Nsukka

Email: tochi.iwuagwu@unn.edu.ng

The ingenuity of the Igbos came to the limelight during the Nigeria/Biafra civil war. Many of the foreign and locally trained scientists and engineers demonstrated their creative and inventive spirit by manufacturing the local explosive, ‘OGBUNIGWE’ and venturing into many other discoveries. The children of these great men are at various levels of education in south Eastern Nigeria and still carry the same creative and inventive spirit, which can be harnessed through teaching for creativity in schools. The paper stresses the need to teach for creativity and how science and technology teachers can feature prominently in the move. The aim is to develop a crop of science and technology graduates, that will be productive and outstanding at the end of their careers as well as be able to carry on with the developmental programs of the Igbos as independent people, hence bringing about progress and solution to peoples’ economic problems.

Migrated Igbo Husband: Coping Strategies by Wife Left Behind

Chinyere Augusta Nwajiuba

Imo State University Owerri

Email: caanwajiuba@gmail.com

The study investigated coping strategies by wife left behind by migrated Husband in South East Nigeria. The study entailed a reconnaissance survey to identify women whose husbands are residents outside Nigeria. In the absence of a population profile of this category of women, there is no existing sample frame. Consequently, to reach such women respondents, enumerators visited hospitals and schools in these cities, which are often patronized by women. In all, 185 of such women were identified and interviewed. The instrument for data and information collection was questionnaire/interview schedule. Questions asked were open – ended and mostly qualitative in nature to give the respondents’ opportunity for free expression. Findings show a key problem

encountered is the feeling of insecurity and exasperation of single parenthood. Coping strategies adopted by the women are mostly in search of multiple income sources, and membership of faith organizations as a mechanism to have their minds occupied.

Gender Dynamics and Domestic Violence in Igbo Land: A Linguist Perspective

Ngozi Ugo Emeka-Nwobia

Ebonyi State University Abakaliki- Nigeria

Email: ngoziwobia@gmail.com

Violence against women is a major concern of the contemporary world. Just like in most African countries, Domestic Violence poses a social and ethical problem in Nigeria. This violence occurs in overt or covert forms, at personal and institutional levels. The covert institutional violence manifests in verbal/ linguistic form. Language is seen here as an instrument capable of inflicting symbolic and psychological hurt or harm. Using Critical Discourse Analysis, the paper examines the workings of power in the abuses, as well as some forms of covert domestic violence perpetrated by Igbo men on their women. It recognizes the realities and linguistic differences between the male and female discourses and the verbal threat inflicted on victims. Our analysis reveals the forms of covert domestic violence inflicted on these women and sees it as a mark of a predominantly patriarchal society. The resultant effect is permanent symbolic and psychological violence on the victim. The paper recommends a cultural rejuvenation for the male and female genders; empowerment of the women; reorientation of the male/female on appropriate language use.

Effects of Cooperative Learning Method on Students' Achievement in Basic Science and the Perception of their Psychosocial Learning Environment: Implications for Development of Igbo Youths

Apollonia Anaele Nwosu

University of Nigeria, Nsukka.

apoanaelenwosu@yahoo.com

&

Ebere Ibe

University of Nigeria, Nsukka.

Email: ebere.ibe@unn.edu.ng

&

Adaeze Ashiakpa

University of Nigeria, Nsukka

The study investigated the effects of cooperative learning on Igbo students' achievement in basic science and their perception of their psycho-social learning environment. Quasi-experiment of non-equivalent control group design was used. Four co-educational schools were randomly selected from seven of such in Enugu State. Two schools were randomly assigned to each of the

experimental and control groups. 230 students in four randomly selected intact classes formed the sample. Two validated instrument(BSAT and PEPS), used for data collection had respectively, Reliability coefficients of 0.64- using Kuder Richardson formula K-r20 and 0.77- using Cronbach Alpha. Research Questions were analyzed using mean scores. ANCOVA was used for testing hypothesis. Results reveal that cooperative learning (unlike lecture method) enhanced students' achievement and their perception of their psycho-social environment. It was recommended that

Igbo Traditional Religion: Reconsideration

Nkuzi Michael Nnam

Dominican University

Email: nkuzi@dom.edu

Ghanaians have a term known as “Sankofa” which means, “going back to the past to see what we can learn from it”. This paper goes to the past to re-examine African Traditional Religion (ATR) in order to enable us answer the following questions:

- a. What's wrong with it?
 - b. Why did we abandon it to chase after a foreign religion?
 - c. What's the nature of ATR?
 - d. What can a foreign religion, such as Christianity, offer us (Africans) that ATR cannot?
 - e. Are there a lot of similarities between them (ATR and Christianity)?
 - f. Is it better for us to abandon ATR altogether than to mend, improve, update, or revolutionize it?
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Colonial Mentality in Igboland

Nkuzi Michael Nnam

Dominican University

Email: nkuzi@dom.edu

This paper explores the lingering effects of colonization in present day Igbo. Despite the independence of all African nations from their former colonizers, mental slavery still persists. I will be quoting directly from my new book which explores the social climate of Africa and the thriving “colonial mentality”. Colonial mentality is an unintentional attempt by Africans to continue to live and behave like they did during colonization, even several decades after their independence. It makes them appear to be ashamed of their culture, customs, and who they are. They pretend to be what they are not by trying to dress like foreigners, speak like foreigners, and even alienate their God in order to pray like foreigners. My people become estranged in their motherland. They begin to see everything Igbo as bad and inferior. Igbo festivals, masquerades, folktales, proverbs, native names, attires, and even languages begin to disappear because they are seen to be diabolic, evil, backward, primitive, and uncivil. The worst of all is when we question our physical and mental appearances. We use expressions such as “oyibo kariri madu”. It begins

to affect our psyche, our mentality, and our “modus cogitandum”. Then we bleach our skins and straighten our hair. We separate church and state, only because the foreigners do so. Consequently, we alienate god, and the fear of Him, from our lives. Then we begin to wonder why we Africans are so corrupt. My paper will highlight all of the above as a precursor and sine qua non to “oganihu Igbo”: Development in Igboland.

Promotion of Better Female Political Participation in Nigeria

Linus C. Nnamani

Enugu State University of Science & Technology

E-Mail: Drlcnnamani@Yahoo.Com

Linda Adiele

Enugu State University of Science & Technology

Despite the fact that the population of males and females in Nigeria is close to each other, it has been observed that the level of female participation in Nigerian political processes has been low. Nevertheless, empirical observations show that many women in Nigerian political positions perform creditably well and exhibit high level of probity and effectiveness. This paper investigates the factors that inhibit or reduce proper political participation of females in Nigeria political processes. The study used both primary and secondary sources to obtain the needed data. A total of three hundred (300) questionnaires were administered (150 to males and another 150 questionnaires to females). It was observed that cultural practices, male chauvinism, patriarchy, violent nature of Nigerian politics, lack of economic capability among females, excessive use of brutal force and money as well as other political environmental issues reduce and discourage female participation in Nigerian politics.

“Chiboo Anu Ozo”: Revisiting the Role of Community Vigilante in Igboland

Basil Nnamdi Obi

Office of the Secretary to the Federation

Abuja, Nigeria

Email: basilobi2004@yahoo.com

Igbos believe in ‘Chiboo anu ozo’, which means that every day has its own story to tell when it comes to community peace and harmony. Without protection of lives and properties, *oganihu* (progress) will be far-fetched from the community. Before the advent of colonialism, Ndiigbo have been a society of vigilant men and women who see the protection of lives and properties as paramount to their communal development. They believe in synergic protection whereby every individual has a role to play at ensuring that there is harmony among the kindreds. They also ensure that external aggressions are curtailed through intensive community policing by the formation of vigilante groups that watch over the community houses, farms, fish ponds and communal boundaries. In this paper we will examine the processes by which Ndiigbo have been

adopting at ensuring the protection of lives and properties. We shall examine the roles of the young men (*Umuokorobia*), the young women (*Umuagboghobia*), the women (*Ndi nne*), the men (*Ndi nna*), the Chief priests (*Ndi ntu aja*) and the other sacred forces.

Creative Writing and Translatology: Developing Igbo and the Diaspora

Juliana Ngozi Obieze

Alvan Ikoku Federal College of Education

Owerri, Imo State, Nigeria.

E-mail: juval08@yahoo.com

Many renowned authors, through their creative writing and translated works have shown concern for, and have made impacts on the development of the Igbos, their language and culture in general. Most of them are feted for their prowess in imagination and creativity, portrayed in their productions or literature that have projected and are still projecting the Igbo people and their affairs to the outside world, integrating the Diasporas as well. Creative writing and language translation, not only serve for aesthetic and economic values, but also for political, social and religious development. This submission therefore underlines the positive impacts and imports accruable from translation studies and creative works, for general growth of the Igbos in Nigeria and those in Diaspora, taking particular notes on *There Was a Country* of Chinua Achebe and the annual *Odenigbo Lectures* organized by Archbishop Anthony Obinna of Owerri Catholic Archdiocese of Nigeria.

Creative Writing and Translatology: Developing Igbo and Igbo Diaspora

Juliana Ngozi Obieze

Alvan Ikoku Federal College of Education

E-mail: juval08@yahoo.com

Phone: +2348035683579

Many renowned authors, through their creative writings and/or translated works have shown concern for, and have made impacts on the development of the Igbos: their language and culture in general. Most of them are feted for their prowess in imagination and creativity, portrayed in their productions or literature that have projected and are still projecting the Igbo people and their affairs to the outside world, integrating the Diasporas as well. Creative writing and language translation, not only serve for aesthetic and economic values, but also for political, social and religious development. This submission tries to enlist the positive imports and impacts of translation studies and creative works for the general growth of the Igbos in Nigeria and in Diaspora, taking particular notes on some of the works of Chinua Achebe (*There Was a Country, Things Fall Apart*) and the *Annual Odenigbo Lectures* organized by Archbishop Anthony Obinna of Owerri Catholic Archdiocese of Nigeria. Recommendations were made on the need and how to sustain the Igbo language from going extinct.

The Relevance of the Mass Media in the Vitality and Development of the Igbo Language

Chinwe E. Obianika

Ebonyi State University

Abakaliki, Ebonyi State, Nigeria

Email: obianikac@gmail.com

The paper investigates the relevance of the mass media in the development of the Igbo language and the impact of the vitality of the language on the use of the language. The data is gathered from libraries, the internet, and the radio/television houses in the Igbo speaking states of Nigeria. This paper seeks to determine the extent of usage of the Igbo language in the print media and others areas. In our findings, no current Igbo newspaper is in circulation. Also, no radio station or television channel is purely dedicated to broadcast in the Igbo language. Also, we found out that developmental programs for the nation and the results of innovation in research when they are presented in Igbo are not properly written in line with acceptable current convention. A cursory look at the causes of the lack of effective use of the Igbo language in the mass media reveals that the previous attempts did not enjoy maximum patronage by the language users, the ventures therefore did not survive. The situation has given the erroneous impression that Igbo is less important than her contemporaries. This supports the earlier claim by researchers that the bane of the Igbo language and indeed other Nigerian languages is the erroneous assumption that their users can do well in all spheres of life without recourse to the use of the indigenous languages. Finally, among other recommendations on how to improve on the situation is that public spirited individuals, organizations within the country and in diaspora as well as government agencies especially of Igbo extraction should support media houses to float newspapers, television channels and radio stations dedicated solely to the use of and development of the Igbo language to a stage when they can become self-sustained.

Empowering Rural Women Farmers for Sustainable Food Security in Nigeria

Obi Hadrian-Maximus Obinna

Perfect Success Academy, Masaka,

Nasarawa State, Nigeria

Email: h08033096274@yahoo.com

This paper explores food insecurity in Nigeria, with a view to finding out how the rural women farmers who carry out most of farming activities would be encouraged and supported to produce more food on sustainable basis to avoid food insecurity. Data were collected from Agricultural development programs in three states of south east geographical zone of Nigeria and from rural women farmers. Secondary data was sourced from documented relevant literature. Parts of the findings showed that the efforts of rural women farmers were underestimated, and so were not encouraged. This somewhat imply that food insecurity problem has not been tackled from the cause. Recommendation on how the efforts of rural women farmer should be harnessed for increased food production on sustainable bases were made.

Impact of Terrorism on Igbo Small Scale Businessmen in Borno State, Nigeria

Charles Arinze Obiora

Anambra State University, Igbariam Campus, Nigeria

Email: arinzeobiora2002@yahoo.com

The terrorist attacks witnessed in Borno State and many other states in the Northern part of Nigeria which has affected economic activities has been blamed for the challenges facing many businessmen in the area. The Igbo people who are known for their entrepreneurial zeal and economic presence in the Northern States are not spared from these challenges. The study attempts to ascertain the impact of terrorist attacks on small scale businessmen of Igbo extraction. We believe that such attacks impede the economic and business activities of Igbo people with far reaching consequences on Igbo development. The study shall utilize data from secondary sources and anchor its theoretical framework of analysis on the conflict perspective. Based on the findings of the study, recommendations shall be made on how Igbo small scale businessmen residing in Borno and other Northern States in Nigeria can cope with the challenges of terrorist attacks.

Crime, Disinvestment and Development among the Igbo of Nigeria

Anne Amuche Obiora

Anambra State University Uli, Igbariam campus Nigeria

Email: ucheoraha@yahoo.com

Crime may be defined as any act done in violation of those duties which an individual owes to the community and for the breach of which the law has provided that the offender shall make satisfaction to the public. It is usually a public offense. Disinvestment is the action of an organization or government selling or liquidating an asset or subsidiary. It is a reduction in capital expenditure, or a decision of a company not to replenish depleted capital goods. This paper will therefore examine how crime and disinvestment have impacted negatively on the development and progress of the Igbo region in Nigeria

Women and the *Aladimma* socio-juridical system in Igboland

Akachi Odoemene

Princeton University, USA.

E-mail: akaigolo@yahoo.com

A pertinent question that has arisen from my research on the *Aladimma* socio-juridical system is that which engages the place of women in it. Since the landscape of any system worth its name cannot be adequately analyzed without investigating the central place of women and the female principle therein, this paper primarily examines the status of the womenfolk in the *Aladimma* system since the pre-colonial times. The paper's methodology essentially involved triangulation approach which combined field-based primary sources from qualitative methods of data collection – in-depth (key-informant) interviews (IDI) and focus group discussion (FGD) sessions – with extant secondary source materials (both published and un-published). Through analysis of evidence from these sources, the paper argues that though the male folk were more in the limelight in *Aladimma*, their prominence, no matter how over-whelming it appeared, was not aimed at achieving the 'invisibility' and/or subjugation of the womenfolk. This was buttressed with some notable achievements and influence of women in this system during the period under study. By implication, therefore, the paper argues that those essential qualities which recommended the system as a relevant indigenous grassroots model were such that also protected all in the society, including the womenfolk, from any forms of oppression, suppression and subjugation.

Land and Identity in Igboland

Akachi Odoemene

Princeton University, USA.

E-mail: akaigolo@yahoo.com

As 'identity' is a social construct and underlines a people's source of meaning and experience in most African societies, it is understood as one of the most critical survival kit and ideological envelop of the human person. This framework is most vividly captured within the context of the socio-economic and cultural connotations of *land*. This paper explores the intersections of land – its nature, structure, ownership and tenure, as well as their implications – and the notion of 'identity' among the Igbo of south-east Nigeria. It takes the hypothetical perspective that land is the crown jewel of the Igbo society, and for the individual in this society, it has remained very crucial and lies at the heart of social, economic and political life. It is argued in the paper that among the Igbo – a people among whom a population explosion from the 1950s to 2000s meant unprecedented population pressure on the region's land resources – land has always been very crucial, lay at the heart of the people's life and remained a major factor in their well-being. The paper shows the diverse grave challenges and consequences of landlessness for an individual's wellbeing in the Igbo cultural context where land is literally 'everything' and 'all that matters' – a matter of identity and dignity. This is not only because of its economics, but also because of the legal, socio-political, spiritual recognitions and statuses it conferred on its owner(s), thus underscoring the centrality and unique distinctiveness of land in Igbo life.

Hollywood and the Mammy: An Enduring Stereotype for African-American Actresses

Anna Ogunkunle

Department of Journalism and Media Studies

Marquette University

anna.ogunkunle@marquette.edu

In the 86 years of the Academy Awards, 15 African-American actors have won an Academy Award for roles playing slaves, witches, and musicians. The slave role is the most enduring of the three. Only seven African-American women have won an Academy Award. Two of these women won the Best Supporting Actress award for playing similar roles, the mammy. This study analyzes the mammy played by Hattie McDaniel in *Gone with the Wind* (1939) and Octavia Spencer in *The Help* (2011) in light of established and recognized stereotypes of African-Americans in film while thinking through what the Academy Award recognized twice in terms of gender and race in media. The goal of this study is to compare the mammy role in *Gone with the Wind* and *The Help* and observe the changes of the role between 1939 and 2011 by focusing on four themes— clothing, comic relief, relationship with the White family, and personal life of the character—across both narratives. A narrative analysis anchored in framing theory is used to analyze similarities and differences between the two films. Through this research, the author locates the similarities between the two roles and offers concerns about race representation being rewarded in Hollywood.

Itu Ime Okwa: Aka Mgba Cheere Akunuba Ala Anyi

Nkechinyere B. Ohaike

National Institute for Nigerian Languages (NINLAN),

Aba, Abia State, Nigeria

nkechibohaike@gmail.com

&

Ugochi Happiness Ikonne PhD

National Institute for Nigerian Languages (NINLAN),

Aba, Abia State, Nigeria

ikonneugo@yahoo.com

Ụmụ nwaanyị bụ ndim ji ezinụlọ n' ụwa niile. Nkea mere na oburū na ezinụlọ no n' ụwa azuo ụmụ nwaanyị ha nke ọma, mpụ na ajoye ihedị n' ụwa ga-ebelata ruo n'ogo nleghara anya. O bu site na ileze na izuzi ụmuntakiri ụmụ nwaanyị na ụmụ agboghọ ka nkea ga-esi adị ire. Edemede a ga-eleba anya n'ihe na-ebute.

- Itụ ime okwa
 - Oghom dī n' itụ ime okwa
 - Odachi o na-ebutere akunuba
 - Uzo dī iche iche e nwere ike isi kwusị ya
-

Integrating Indigenous learning With Western Education: A Panacea for Cultural Continuity in Igboland

Nkiru C. Ohia

University of Nigeria, Nsukka

Email: nkiru.ohia@unn.edu.ng; nkiruohia@gmail.com

Uchenna Mariestella Nzewi

University of Nigeria, Nsukka

Email: uchenna.nzewi@unn.edu.ng; starnzewi@yahoo.com

Indigenous societies had ways of inculcating their norms, values and attitudes to its members. This process of enculturation is the primary function of education in these societies. The Igbo society also benefitted from these form of education in the precolonial period. Education in Igbo culture was functional in the sense that the education given equipped one to function well as a member of the society. It was education that is directed at solving the immediate problems of the society, and ensuring that every member of the society was gainfully employed. The aim and form of education started changing with the coming of the Europeans who brought Christianity, western culture and education to Igboland in the 19th Century. Out of ignorance, the European intruders claimed that there was no form of education on ground prior to their coming, and failed to understand the system of education in place. For them to get people who could work with them in their mission of colonization and evangelization, there was need to downgrade and discredit the existing system and culture so as to extoll theirs which is at cross roads with the traditional African education. Their system of education which was mostly geared towards reading, writing and arithmetic eroded the values, culture and traditions of the Igbo man. Today, after many years of colonialization, the needs of the Igbo society has changed. The need to learn the language of the colonizer to be able to serve as clerks is no longer expedient. The Igbo man is challenged with 21st Century needs - the need to be economically strong, the need to create a niche in the technology driven world, and the need to preserve his culture in order to preserve his identity. This paper therefore submits that if the Igbo man must return to her past glory, indigenous learning should be incorporated in the educational system, with certain modifications to meet the contemporary demands of the Igbo man.

Impact of Education on Igbo Development in Nigeria

Chinasa Okoye

Federal Polytechnic Oko

Anambra State of Nigeria

Email: okoyevictor26@yahoo.com

Since education in its general sense is a form of learning in which the knowledge, skills and habits of a group of people are transferred from one generation to the next through teaching, training, or research, there has been a growing concern or serious debate over the relationship or the impact of education on Igbo development in Nigeria. This is because education frequently

takes place under the guidance of others, but may also be on its own. Any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. Education is commonly divided into stages such as preschool, primary school, secondary school and then college, university or apprenticeship. The aim of this study is to examine the impact of education on Igbo development in Nigeria using descriptive survey and correlation analysis. It was discovered that the level of development in Igbo land today is because of the level of exposure through education and that Igbo land can comfortably say that they are not lacking professors, academic doctors, etc. to compare before the independence. This means that education has positive and significant impact of Igbo development. The study recommends that government should encourage development in Igbo Land so as to improve their level of development and contribute to the growth of Nigerian Economy.

Igbo Women in Nigerian Politics: Trends towards Justice and Equity

Sussie U. Okoro, Ph.D.

Department of African Studies and Research
Howard University
Washington, D.C.

The Beijing Platform for Action called for “eradication of obstacles” to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision-making (un.org/womenwatch). This measure, according to the mission of the conference, means that the principle of shared power and responsibility should be established between women and men at home, in the workplace, and in the wider national and international communities. There are definite signs all over Southeastern Nigeria that Igbo women are responding to this call for active participation. Igbo women's zeal and active involvement in Nigeria and in Southeastern Nigeria's politics, especially in the current political dispensation have been attributed to increased political awareness, education, and the failure of their male counterparts to accommodate and discuss issues relevant to women. The current trend is not only redefining the role of Nigerian women in political life, it has also led to increased grass-root participation of women in decision-making processes, equitable distribution of political offices, and effective engagement in national development dialogues. This paper proposes to examine the current trends in Igbo women's political engagement and participation in Southeastern Nigerian politics. Specific areas of analysis will include: the challenges and prospects for improvement in political engagement that will ensure equity and justice, and whether there can be true gender equality in Southeastern Nigeria political system. The paper will review prospects and strategies for achieving these objectives. These current issues impacting active and equal participation of women in national political and economic development agenda are critically significant because they underscore the basis for the reluctance of some educated and professional women's involvement in national and regional politics. Furthermore, it contributes largely to the unwillingness or hesitation of their spouses to encourage their interest in politics. Justice and equity in human development in the twenty-first century may not be attained if gender discrimination in the political process continues unabated.

The essence of this study is to identify appropriate strategies and incentives to encourage an even more active participation of women in politics, create an enabling environment for healthy and equal competition for women to earn positions of leadership in political parties, and to become more strategic and effective in their assigned roles. This study is also intended to raise the profile of Igbo women as an important voting bloc in Nigeria.

The Trajectory in the Evolution of Agamnihu NdiIgbo: Transition from the Forces of Ikeoha to Ikeotuonye

Chika J. B.G. Okpalike

Nnamdi Azikiwe University, Awka, Nigeria

'Agamnihu Ndiigbo' is an ontological drive of being Igbo. The survival and sustenance of the race have been the pre-occupation of every Igbo generation from time immemorial. In ancient times, this drive was expressed in its microcosmic form in the various inter-clan clashes and boundary disputes aimed at preserving the parochial city-states which had little or no socio-political connection with others. With the colonial arrangements, this microcosmic consciousness bloomed into a pan-Igbo drive for the social welfare of *Ndiigbo*. The post-war Igbo experience brought forth yet another dimension of this existential character of the Igbo which could be seen in what Eteng (2002) referred to as "self-help". Many Igbo communities lived and provided social amenities and good governance for their people like there was no government. This article traces two moments of the social forces of *Ikeoha* and *Ikeotuonye* in the Igbo trajectory towards *Agamnihu Ndiigbo* and proffers ways of harnessing them.

Conceptualizing Christianity and Osu Caste System in Igboland: A Panacea to Oganihu Igbo

Obineche John Okwudiri & Peter Alawa

University of Port Harcourt

E-mail: johnobineche@yahoo.com, peteralawa@yahoo.com

Osu caste system in southern Igboland remains a major element of cultural stratifications, which has disunited the cooperate existence of NdiIgbo. The origin of the osu can be traced to the long history of slavery and tribal warfare encapsulated in the traditional worship of the ancient Igbo. While there exists three types of castes; Osu, Ume and Ohu, Osu remains the most prominent. Scholars have researched into the origin, development and influence of the Osu caste system in an attempt to abrogate the system because of its devastating impact towards the progress and development of NdiIgbo. This paper employs a historical approach as a tool to propose that meaningful development in Igboland can only be visible with the eradication of this tribal injustice of osu culture. The practical Christian witness for the unity of all Igbo societies is the only option for a meaningful development in Igboland.

Information and Communication Technology: A Dimension of Igbo Entrepreneurial Business Development in the Southeast Nigeria

Bernadine Ifeoma Onah, PhD

University of Nigeria, Nsukka

Email: ifeoma.onah@unn.edu.ng

Population wise, Igbo is the predominant nationality that inhabits part of the lower South East Niger basin that exists today as Nigeria's South East. Their receptibility to change is largely responsible for the extensive entrepreneurial advancement that they achieved in Nigeria before and after the end of the Nigerian-Biafra war. In many cases, the entrepreneurial progress is achieved by individual Igbo who, are lacking in high Western education, qualification, submitted themselves to years of apprenticeship with established entrepreneurs who themselves achieved economic success through the same process. Recently, apprenticeship has been almost displaced by new business environment which is information Technology (ICT) driven. This paper discusses the challenges posed by the emergence of ICT which places the traditionally Igbo trained business entrepreneur at a disadvantage. A survey research design was adopted for the study and questionnaire was administered to a sample of 250 business and computer educators. Judgmental sampling technique was employed in the study. The result revealed that educational/ learning techniques are required by Igbo trainees to enroll in the ICT facilities. Given that finding, the study recommends that for experts in the field of education to integrate formal skill acquisition techniques into the age-old apprenticeship system to enhance the advancement of the Igbo business acumen.

Social Networking and Development among Igbo-American Young Adults

Uchenna Onuzulike

James Madison University, Harrisonburg, VA

Email: Uchelike@gmail.com

The aim of this study is to understand how the second-generation Igbo (SGI) young adults in the United States engage in social networking within the context of identity and development. The analysis of this qualitative study led to the emergence of five themes and three subthemes, which are (1) social media as a powerful tool, (2) the reinventing of identity via scripts and literature, (3) recreating Igbo cultural heritage through visual arts, (4) sustaining *Igboness* through self-gift, and (5) levels of participation: (i) active participation, (ii) average participation, and (iii) inactive participation. Overall, SGIs use social networking to negotiate and construct their multiple identities. They live and enact their ancestral culture via social media.

Crime and De-securitization of Igboland: A Focus on Kidnapping and Hostage-Taking in Anambra State, 2009 – 2013

Ngozi E. Ojiakor

Nnamdi Azikiwe University, Awka

Email: ngoziujiakor@gmail.com.

&

Amaechi Alex Ugwuja

Paul University, Awka

Email: ugwujalex@yahoo.com.

Given that criminal activities have created a serious security crisis in Igboland and hence, compromised the security sector; and being that case-study approaches have been considered more useful than the eclectic method in appraising social issues, this study focuses on the impact of kidnapping and hostage –taking on Anambra State. The study seeks to explain the genesis of kidnapping in the state, trends and patterns of kidnapping and hostage- taking, government responses to the menace of kidnapping and hostage- taking in Anambra state. Importantly, the study attempts to explicate the social and economic costs of kidnapping and hostage- taking in Anambra State as well as the threats to human security as a result of the phenomenon of kidnapping in the state. Finally, the study proffered some recommendations on how to obliterate the problem of kidnapping and confine it to the waste bag of history in Igboland.

Women in the Economy: An Appraisal of the Contributions of the Abakiliki Migrant Laborers to the Igbo Economy since 1999

It is unarguable that economic history owes its emergence due to the shortcomings of political history, especially, its emphasis on the activities of political leaders, and on explaining political order. Economic history is thus, concerned with how men and women, rich and poor, elite and commoner went about trying to make a living. However, being a patriarchal system, the economic history of Igboland reflects more of the activities of the male folk with little space and interest on the input of the female gender. It is on the above premise that this study appraises the contributions of Abakiliki migrant women laborers to the Igbo economy. The study adopted the thematic and analytical methods of History. Data for the study came largely through primary sources and a few secondary sources. The study contends that the economic history of Igboland is incomplete without the inclusion of the input of such hitherto neglected women groups such as the Abakiliki migrant women laborers.

Family, Kinship and Village Associations in Contemporary Nigeria

Chijinwa Akakuru Ojiugo

Alvan Ikoku Federal College of Education, Owerri

Email: akakuruoc@yahoo.com

This paper focuses on family, Kinship and Village Associations in Emeabiam in Imo State. In this paper, an attempt has been made to identify the Social Organizations in Emeabiam, how they are organized and how they grow. It also identified the social activities and important aspects of

family role playing, civilization and technological development. The family disequilibrium and life education were x-rayed. Kinship concept and functions, merits and demerits in the villages were also discussed. Finally the paper suggested among others that individuals living in the villages should know and understand the system of operation of the family and kinship types in existence in the community so as to be equipped for a fruitful and better tomorrow in their environment.

Leadership Development among the Youth

Onyinyechukwu Uloaku Okeahialam

University of Abuja

Email: Onyinyeokeahialam@rocketmail.Com

Youth development is a process that prepares a young person to meet the challenges of adolescence and adulthood and achieve his or her full potential in life. Youth development is promoted through activities and experiences that help youth develop social, ethical, emotional, physical, and cognitive competencies. Youth leadership is part of the youth development process and supports the young person in developing the ability to analyze his or her own strengths and weaknesses, set personal and vocational goals, and have the self-esteem, confidence, motivation, and abilities to carry them out (including the ability to establish support networks in order to fully participate in community life and effect positive social change). Youth leadership is a lifelong process of achieving a youth potential and living up to expectations of parents, community and the world at large. This paper presentation will explore how to channel the youths in the right direction as they prepare to become leaders of tomorrow.

Prospects and Problems of Igbo-Language in the Face of Globalization and ICT

Ugochi Virginia Blaise-Okezie

Alvan Ikoku Federal College of Education

Owerri, Imo State, Nigeria

E-mail: ugoblaise2002@yahoo.com

The Nigeria's language policy in education is that the first three years instruction should be in the medium of the child's mother tongue. As such two, out of the three main Nigerian languages are recognized as core subjects. Igbo is one of them. Developing Igbo as a Meta language though fraught with many problems are not unsolvable. The question at this age of globalization and ICT is whether the Igbo language has a standard. Are the Igbos at home with this language themselves? Can discuss fully or send SMS in Igbo language? Will an elite parent willingly allow their children to speak and interact with other children in Igbo language or even baptize their children with Igbo names? These are burning issues affecting Igbo language. This paper therefore, seeks to identify the prospects and problems of the Igbo meta language as well as proffer strategies for its development.

Maritime Sector Development and the Igbo People

Ifeyinwa Josephine Okonkwo

Nigerian Maritime Administration and Safety Agency (NIMASA)

Lagos, Nigeria

Email: ipfy2000@yahoo.com

The Nigerian Maritime Administration and Safety Agency, NIMASA, is committed to the enthronement of global best practices in the provision of maritime services in Nigeria. This conceptual paper explores the role of the Maritime sector in the economic growth of the Igbos of Nigeria. The current Maritime sector development 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 the Igbo people rarely invest in the Maritime sector. This paper intends to throw more light on the vast business opportunities that abound in the Maritime sector and why the Igbos must partake in this very lucrative business area. The various programs that are available at NIMASA, would then be used as an engine of economic growth and development for the Igbo people.

Women in Sports Participation and Sports Leadership: Towards Community Development in Igboland

Oby Okonkwor

Nnamdi Azikiwe University, Awka, Nigeria

Phone: 08034936434,

Email: drobyokonkwo@yahoo.com

Igbo women participation in sports was hampered by socio-cultural perception of women's traditional role and expectation and negative cultural beliefs which has instilled fear in the minds of girls aspiring to participate in active sport and physical education. Discriminatory negative attitude towards women perceived to be venturing into areas traditionally known to be male domain were discouraging. Unfortunately, the life of female child is shaped and reinforced by socio-cultural psychological, religious and other factors that have differential expectations with that of their male counterparts. In fact, the Igbo culture can be said to accommodate differential expectation for men and women. Recently, due to development, globalization, education and technological advancement, women liberation more women have embraced active participation in sport and consequently in sport leadership. Related International Associations like International Sport Movement for Women, (ISMW); Igbo Studies Association (ISA), ICHPER. SD, AAHPERD-SD, AAHPERD, ICSSPE, ISSP, International Commission on Women and Gender (ICWA); UN Women Commission for Status of Women (CSW) have made tremendous effort to encourage gender equity in all aspect of life including sports and sports leadership. In

Nigeria, the Nigerian women in sport, (NAWIS) NSPHER-SD, SPAN, Visa Health, Fitness and Recreational Services, Africana International Troupe, (AIT), African Centre for Gender Development (ACGD), Centre for Women Development (CWD), FAWEM etc. have steadily made their marks towards encouraging women to shake-off these traditional hindrances. In realization of the objectives, important international conferences have been organized in the past few years. The Brighton International Conference on Women for Sports held in October, 1994, the Egypt International Conference on Women Sports held in October 1995; Cuban 17th International World Congress held in April 2013, the Chinese International Women in Sports and recreation held in Beijing China, January, 2013 on women sport/recreation and The Finland Women International Sport (WIS), held in Finland 12-16th June 2014 to mention but a few. This paper has traced the historical trend of women participation in sport in Nigeria (particularly in Igbo land) and examines the influence of socio-cultural, psychological, religious and political factor which hinder participation in sports and sports leadership among Igbo women of Nigeria and suggest strategies for empowering the women for community development.

Moral and immoral behavioral pattern: the Igbo social order perspective

Roseline Ijeoma Okorji

University of Nigeria Nsukka

Email- aijayokorji@yahoo.com

Phone number- 08033845180

The aim of this paper hinges on identifying and discussing the behavioral pattern that can be regarded as being in conformity with this antonym –morality and immorality from the Igbo social order perspective .The Igbo society has many moral values and any exhibition of character that is contrary to these moral values is automatically categorized as immoral. This is why in Igbo philosophy; any behavioral pattern that does not conform with accepted DOS as regard the Igbo moral values is regarded as NSO ANI [abomination]. In this research, three Igbo speaking States namely: Anambra, Imo and Enugu are focused. Through oral interview and questionnaire ,the behavioral pattern that can be classified as moral and immoral are identified and analyzed descriptively .recommendation for possible change of attitude for better are made .Positive behavioral pattern is appreciated in Igbo moral value because a typical Igbo man believes that righteous and upright life give rise to the peaceful life after death.

Keywords: morality, immorality antonym, behavioral pattern etc.

The Changing Parameters of Fashion Communication within the Modern Igbo Society: New Trends, New Visions.

Tochukwu Felicia Okpara

University of Nigeria, Nsukka, Nigeria

Email: tochukwuokpara12@gmail.com

Fashion is one of the most visible creative expressions and experiences in the world today. With ever increasing design motifs, patterns and other creative vocabularies; for self-expression, its dynamics often lend insight into dynamics of creative innovation that is often limitless. The Igbo quest for human survival and continuity of tradition often manifest in her desire to maintain a significant aspect of her social and cultural life through the preservation and promotion of her textile and fashion industry. The desire towards innovations and adaptation of new trends in the industry forms the focus of this paper. The paper explores the changing face of fashion communication within the modern Igbo cultural society and its role in creating and adapting to new global fashion trends and ideas. Creating modalities for raising her fashion industry above contemporary challenges and for global competitiveness, and maintaining her identity for generations through fashion, is also the focus of this paper.

The Relationship between Small and Medium Enterprises and Igbo Development in Nigeria A Focus on South East Nigeria

Victor O. Okoye

Federal Polytechnic Oko

Anambra State, Nigeria.

Email: okoyevictor26@yahoo.com

There has been a growing concern on the relationship between the output of small and medium enterprises and Igbo development in Nigeria, despite the fact that the South East government had embarked on several policies aimed at improving the growth of Nigerian economy through the contribution of small and medium enterprises output. The aim of this study is to empirically examine the relationship between small and medium enterprises output and Igbo development in South Eastern part of Nigeria. Empirical evidence from the developed and developing economies has shown that small and medium enterprises have the capacity to influence the entire socio economic development in Igbo land if it is well managed. Quantitative research design and multiple regressions were used to carry out this study. The results of the study indicates that small and medium enterprises contribute significantly to the development of Igbo land based on the magnitude and the level of significance of the coefficient and p-value. And there is significant and positive relationship between Igbo development and small and medium enterprises output. The implication of these findings is that if small and medium enterprises do not increase the size of their employment generation in Igbo land, the development of Igbo's through small and medium enterprises will not contribute meaningfully to the growth of Nigerian economy. It is the recommendation of this study that the operators of small and medium enterprises in Southeast Nigeria should make maintenance their social responsibility. There is also need to strengthen policies that will enhance rapid growth and development in Igbo land through small and medium enterprises in Nigeria.

The Trajectory in the Evolution of Agamnihu Ndiigbo

Chika J. B.G. Okpalike

Nnamdi Azikiwe University, Awka

Email: cg.okpalike@unizik.edu.ng

'*Agamnihu Ndiigbo*' is an ontological drive of being Igbo. The survival and sustenance of the race have been the pre-occupation of every Igbo generation from time immemorial. In ancient times, this drive was expressed in its microcosmic form in the various inter-clan clashes and boundary disputes aimed at preserving the parochial city-states which had little or no socio-political connection with others. With the colonial arrangements, this microcosmic consciousness bloomed into a pan-Igbo drive for the social welfare of *Ndiigbo*. The post-war Igbo experience brought forth yet another dimension of this existential character of the Igbo which could be seen in what Eteng (2002) referred to as "self-help". Many Igbo communities lived and provided social amenities and good governance for their people like there was no government. This article traces two moments of the social forces of *Ikeoha* and *Ikeotuonye* in the Igbo trajectory towards *Agamnihu Ndiigbo* and proffers ways of harnessing them.

Perceptions and Treatments of Persons with Disabilities among the Igbos of Nigeria**Anne Nwanyieze Okwudire**

Alvan Ikoku Federal College of Education

Email: anneokwudire@yahoo.com

The concept of disability is perceived differently when examined from various cultural perspectives across Nigeria. Disabilities are in various forms, for example, intellectual, medical and physical. In Nigerian society, persons with disabilities have been incorrectly understood, which has led to their negative perception and treatment. The perception of the cause of disability, determines the kind of treatment meted. Experience has shown that the beliefs a group of individuals hold about the causes of a disability, to a large extent, affect their attitudes toward such people. Igbo people have a peculiar way of life, culture and tradition. In Igbo culture, for instance, when a disability is perceived as due to the wrath of the gods, the person is killed or thrown into an evil forest to be devoured by wild animals. The irony is that this treatment is given despite the level of intelligence the person possesses. This attitude is inhumane and therefore sets the Igbo people backward instead of forward. It is towards this end that this writer is concerned with what can be done to correct these erroneous beliefs and cause a shift in stand. This will move the society forward and cause the Igbo people to move to higher heights.

The Rights of Women and Children under Igbo Customary Law**Chike Godfrey Onyeacho**

Imo State Polytechnic Umuagwo

E-mail: onyeachochambers@yahoo.com

There are usually problems where a deceased was very wealthy with many real and personal properties, wife, children and other relations. This brings about serious struggle, tension and acrimony among the relations of the deceased person that many a time the wife and children are denied their beneficial rights. This paper therefore will mainly to discuss Igbo Customary Law, its effect on women and children, examine the constitutional provisions in respect of such Igbo Customary Law and make some recommendations.

The Plight of Widowhood in Igboland: A Case Study of Enugwu-Agidi

Angela Ifeoma Onyekwelu,

Bayero University Kano, Kano State, Nigeria

Email: onyekweluifeoma@gmail.com

The paper explores the impact of widowhood rituals through culturally prescribed seclusions on widows in Enugwu-Agidi community of Nijikoka Local Government Area of Anambra State. The sample population for the study was 50 rural widows using the simple sampling technique. The primary data was obtained from the Focus Group Discussion (FGD) /interview and was analyze using the descriptive statistics. The data indicated that the widowhood rituals exposes widows to several vulnerabilities including violation of fundamental human rights, health, psychological problems and as well impeding human and capital development. The finding reveals that the continuous practice of the widowhood rituals is drastically influenced by the level of educational attainment by the widows. The paper further proffers suggestion on the possible best strategies for the extermination of the widowhood rituals through the empowerment of widows by collaborative approach with all levels of government, men and community stalk holders.

Orphan Tongues: Implicating the Economics of Language in Igbo Language Shift

Chris Chinemerem Onyema

Federal University Otuoke, Bayelsa State, Nigeria

Chris.onyema@yahoo.com; onyemacc@fuotuoche.edu.ng

Christabel Chinedu Onyema

Imo state University Owerri, Nigeria

Email: Christabel.onyema@yahoo.com

Complex experiences implicate a change in the structure of work, and consequent shift towards the functional language that expresses the new economic order. In other words, the “demand and supply” for a language directs its distribution, determines its value and creates its direct or indirect profit; and the extent a particular language facilitates survival in a changing socio-economic ecology determines what particular languages are given up, orphaned and rendered invisible in the global market. It is aspired in this paper to examine how dimensions of Igbo language use and different axes of economic and cultural shift connect with the developmental

challenges and (in)visibility of the region, as well as suggest practical steps towards language revitalization as a dimension of remedying the developmental challenges in the region.

Igbo Youth and their Contributions to Igbo Development

Kennedy Onwuka

Enugu State University of Science and Technology
Enugu State, Nigeria

The Igbo youths are brave and talented young people, including the ‘young at heart’ so to speak, whose belief and motive are to climb the ladder of success and great achievement in all their endeavors as they help chart the Igbo developmental course. Growth, to the average Igbo youth, is an expectation that needs to be seen alive. This study explores activities and roles of the Igbo youths towards *Oganihu* Igbo. Growth and Development has being part and parcel of being Igbo and have become an enviable identity that characterizes the true Igbo irrespective of class or profession. The founding fathers of the Igbo race, the brave men that fought for the survival of the Igbo nation such as Dim Ikemba Chukwuemeka, Odimegwu Ojukwu, Michael Okpara, Dr. nnamdi Azikiwe, Alex Ekwuem, Chukwuemeka Ojukwu to mention but a few, and their heroic memories still resonate among the Igbo youths of today but challenges them to struggle for a better tomorrow. The current study examines the extent in which Igbos have responded to the maintaining the legacies and ideals of their founding fathers while catching up with the global trends of development. The study thus challenges the Igbo youths to rise up to task of rebuilding the Igbo nation using their talents and initiatives for absolute growth and development. The paper finally makes suggestions and recommendations for the Igbo youths on means of re-focusing their dreams through revisiting the umbilical identity that makes them IGBO and ideas of our founding fathers.

Human Security, Poverty Pattern and Social Order in Igbo Rural Communities of Contemporary Nigeria

Iwundu Anthony Onyekwere

Imo State University, Owerri.
Email: iwu4onyekwere@gmail.com

The Igbo have their homeland in seven states of Nigeria mainly Imo, Abia, Anambra, Enugu, Ebonyi, Delta and Rivers. They welcome new ideas and adapt easily to change. The ramifications of human insecurity, poverty, social disorder, poor coherence and poor integration appear to haunt them and the gravity is felt more in the rural communities. The factors are traceable to many pathetic issues. The pathological consequences do affect Igbo stability and navigation in the Nigerian socio-economic environment. The causality constitutes the physical, human, natural, financial and social assets. It is recommended, among others, that the people should return to core values and norms, stick to their own noble identities, have a framework for tackling insecurity and hunger, target the youth in poverty reduction measures and tackle the

herdsmen menace. Equally, the abused philosophies used to support dangerous and strange behavior should be tackled.

The Youth and Igbo Leadership Crisis

Ugochi Sybil Osuji

Imo State Polytechnic Umuagwo Ohaji, Nigeria

Email: ugochisybil@yahoo.com

The Igbo today faces a leadership crisis. This crisis is reflected in the behavior, attitude, and basic philosophy of life of the Igbo youth. This paper traces the complex process through which the basis of Igbo leadership structure has been challenged. It further explores the effects of Igbo leadership crisis on the youth and suggests ways to ameliorate these conditions and prepare Igbo people for the leadership role they are expected to play both within Igboland and beyond.

Sustainable Entrepreneurship for the Development of Igbo Land: The Place of ICT

Okechukwu Paulinus Osuji

MD Boko OIL NIG Ltd and Post Graduate Student

Dept. of Sociology & Personnel Management

Aladimma, Owerri, Imo state

Email: osuji.okechukwu@yahoo.com

This paper investigates the effects of information and communication technology in sustaining entrepreneurship in one city in Imo state. Twenty small and medium size businesses, located in Owerri were involved in the study that lasted for three months. The availability, use, and effects of the use of ICT in sustaining the growth of these businesses were explored using questionnaires, business records and direct observation. The study established a strong positive correlation between growth and ICT use among these SMEs during the period. There was also evidence that the challenge of managerial continuity or transition in business could be adequately mitigated with ICT. However, since the use of ICT in business was found to rely on factors like academic exposure and interest, this paper advocates for Igbo entrepreneurship that is driven by proper education in order to achieve sustainable development in Igbo land.

Pursuing the American Dream: Myth or Reality in Selected Works by Chimamanda Ngozi Adichie

Rose A. Sackeyfio

Associate Professor, English

Winston Salem State University

1765 Carriage Cove Lane

Winston Salem NC 27127

336-750-2026

E-mail: sackeyfior@wssu.edu

The global village of the 21st century opens a pathway for empowerment for significant numbers of African women. Igbo women immigrants are well represented in the African Diaspora as a focal point of migration into transnational space(s). Women are taking advantage of increased opportunities for education, self-actualization, and economic stability available in foreign lands. Leading Igbo women writers such as Chimamanda Ngozi Adiche display their creative artistry by crafting literature that mirrors the lives of Igbo women who have migrated to America. Her short story collection *The Thing Around Your Neck* (2009) and latest novel *Americanah* (2013), trace the rocky path to self-development of young Igbo women in America. This paper will interrogate expectations of success, paradoxical realities and the challenges of hybridized existence for women protagonists in her novel, *Americanah*. Two of her short stories, *Arrangers of Marriage* and *The Thing Around Your Neck* will also be examined.

Legal Pluralism and Land Administration in West Sumatra: The Implementation of the Regulations of Both Local and *Nagari* Governments on Communal Land Tenure

Hilaire Tegan

Andalas University

Padang- Indonesia

E-mail: onlysuccess@rocketmail.com

Land administration has always been a delicate issue in the history of nations, and Indonesia, a country where a significant number of the population live a pastoral life is not exempt from this reality. This paper discusses land tenure issues in West Sumatra, an Indonesian province which is home to the *Minangkabau* people with their long existing village management system known as *Nagari*, established to settle disputes based on *adat* (custom) principles as well as to protect the rights of the community members. These rights include communal land (referred to as *tanahulayat* hereafter). Long before the Dutch occupation of Indonesian archipelago, the *nagari* government was vested with powers to regulate communal land in West Sumatra. However, this authority was constantly overlooked by the then Dutch colonial administration as well as the postcolonial governments (both central and regional). To reinforce the *Nagari* government as the guardian of the customary law (*hukumadat*) and to specify its jurisdiction, the Regional Government of West Sumatra enacted two laws between 2000 and 2008: Law No. 9/2000 repealed by Law No. 2/2007 and Law No. 6/2008 on communal land tenure. Although these two laws provide legal grounds to address land issues across the region, land conflicts still prevail among West Sumatran populations due to unsynchronized and contradictory regulations. The protests against the army (*Korem*) in *NagariKapaloHilalang*, against the oil palm company in *NagariKinali*, and against a cement factory in *NagariLubukKilangan* are cited in this paper as case references.

Challenges of Entrepreneurial Development for Business Education in Tertiary Institutions in Nigeria

Nneka Rita Udoye

Federal College of Education (Technical), Asaba

Delta State, Nigeria.

Email. ritaudoeye@gmail.com

Baldwin Chika Anyasodo

Alvan Ikoku College of Education, Owerri

Imo State, Nigeria.

Email. banyasodo@gmail.com

The study seeks to find out the challenges of entrepreneurial development for business education in tertiary institutions in Nigeria. Three research questions and a null hypothesis guided the study. The simple random sampling technique was adopted in selecting the sample of 180 respondents from south geopolitical zone of the country. The research questions were analyzed using mean while the null hypothesis was tested at 0.05 level of significance using the test. The findings of the study revealed among others that, the bodies in charge of tertiary institutions, National Universities Commission (NUC) and National Commission on Colleges of Education (NCCE) should review business education Curriculum to encourage entrepreneurial initiatives and Competencies in the students so as to be relevant in the world of work on graduation. It concluded that entrepreneurial skill training and provision of necessary resources are essential for the business education studies in tertiary institutions. It recommended that business education curriculum, should incorporate courses/contents that prepare and develop entrepreneurial initiatives and competencies in the students for the modern trends in businesses.

Nollywood and the Economic Travails of the Igbos within Nigeria and in Diaspora

Somtoo Obiefuna Arinze-Umobi

Nnamdi Azikiwe University

Email: umobisomtoo@yahoo.com

Phone: 07033569974

&

Emmanuel Onyeka Ebekue

Nnamdi Azikiwe University, Awka

Email: oscarmenia007@gmail.com

Phone: 08032744911

Every human development has an economic implication. The economy of the people determines their ideological dispositions toward survival. The Igbos are often regarded as people with high survival instincts. These attempts to survive underscore their economic travails within Nigeria and other countries. Every work of art stems from a given society. Nollywood films tell Nigerian

stories. Greater percentages of these stories are crafted from the Igbo's background, histories, myths, existence and so on. Therefore, this study intends to look at the diverse economic exploits of the Igbos within Nigeria and in Diaspora as portrayed in Nigerian films and how these films affect the development of the Igbos.

Nollywood and Igbo Cultural Preservation; an Appraisal

The Igbos are known for their rich cultural heritage which has been expressed in varied forms the years over. However modernity, civilization and Christianity seem to be doing a strong blow on the much acclaimed Igbo cultural heritage which has served as a strong symbol of Identity for the Igbo nation. Most worrisome is the United Nations prediction in 2011 that Igbo language may go into extinction in about 50 years. Therefore, structures are being put in place in various quarters of the Igbo nation towards a preservation and protection of the Igbo cultural heritage. Very prominent in this struggle is Nollywood which has most of its content rooted in the Igbo experience. This paper therefore seeks to examine the role Nollywood in preservation of Igbo cultural heritage. This paper intends to use both the qualitative and quantitative research design for its data gathering and analysis.

“Dear God, Never Again” *Memoir of a Different Child Soldier*

Ewa Unoke

Kansas State

U.S. Civil Rights Commission

USA

Biafra is a dream and an unfinished nation. Nothing can diminish or minimize the brutality and shamefulness of the injustices perpetrated on Igbo people and Easterners by Nigeria and Britain. The world remembers the 5 million Jewish Holocaust victims; 800,000 Rwandans massacred in the Hutu-Tutsi genocide and the 48 years of South Africa's Apartheid; but, the world has forgotten the 30,000 Igbo children and their parents who were beheaded by northern jihadists in 1966. As a sequel, the federalists would wage a war, “to keep Nigeria one.” And, we, the nationalist teenage-warriors of the *Biafran Organization of Freedom Fighters*, BOFF, would fight back for “survival” and to preserve our new freedom and sovereign nation of Biafra. Four decades after the war, only few of us veterans are still alive. This memoir is unique because despite the profundity of memoirs written by Generals and Majors, *Dear God, Never Again* is seemingly the only first-person account of the war from any BOFF child soldier. How can we begin the process of reclaiming the dreams of a long-forgotten nation without remembering that the causal karma of our present condition hides in the past, where we may look for a deeper understanding? Freedom cannot be caged forever. And, so long as there is always another tomorrow, the Biafran Sun will shine someday.

Implications for Creating Entrepreneurs for Economic Development in Southeastern Nigeria

Uduak James Utibe

University of Nigeria, Nsukka. Enugu State

Email: utibeuduak@yahoo.com

uduak.utibe@unn.edu.ng

Uchenna Nchekwube Agwagah

University of Nigeria, Nsukka. Enugu State

Email: ucheagwagah@gmail.com

uchenna.agwagah@unn.edu.ng

The study was designed to determine the effects of the use of self-made instructional materials in teaching Physics on achievement among secondary school students, and its implications for creating entrepreneurs for economic development in South Eastern Nigeria. Three research questions and hypotheses guided the study. A total of 40 students purposively selected, constituted the sample for the study. The quasi-experimental research design was applied in carrying out the study. A physics achievement test was used for data collection. The instrument was validated by two experts each in measurement and evaluation and physics. The reliability of the instrument was 0.89 using KR-21 formula. Data were analyzed using mean, standard deviation and ANCOVA. Results of the study revealed among others that students taught physics using self-made instructional materials learned significantly better than those taught using imported materials. The implication of the findings is that the experiences and the skills gained by the students while developing the materials could be transferred to their learning and future entrepreneurial development. Based on the results of the study, efforts should be made by public spirited individuals to assist the students on graduation by setting up small scale industries based on their acquired skills which would help facilitate economic development and wealth creation in south-eastern Nigeria.

Using the Family to Meet the Challenges of Development in the Society: Its Psychological Implications**NdidiAmaka R. Uwazuruike**

Alvan Iko Federal College of Education

Email: nd.clet@yahoo.com

Phone: 08033273804

One of the major criticisms associated with societal development is that the child or the individual as a member of the family and the larger society, may not have been taught, exposed to proper positive family values and culture. The individual sees no relevance between family values, culture, rules and regulation and the school, as well as the immediate environment. The research therefore discusses the family as the basic unit of the society, its challenges, opportunities, and psychological implications through its functions to change its structures and

activities to cope with the new realities and enhance the quality of life of its members and the society at large.

Creation of a Comprehensive Online Igbo Dictionary as a Quick Reference for Igbo Language Students

Victor L. Williamson

University of Wisconsin-Milwaukee

Email: victorw05@yahoo.com

Confluences between modern Web technology and traditional African culture have afforded modern individuals with ample opportunity to develop native African languages such as Igbo. Existing online dictionaries such as dictionary.com have proven themselves revolutionary in replacing traditional printed dictionaries by improving ease of use and by providing instant access to a wealth of information for any conceivable word. Existing online African language dictionaries are either incomplete, lack sophisticated search capability or have outdated UI and usability standards. Furthermore, current efforts in grammar, orthography and dictionary development are often scattered in various books across Igboland, and are largely inaccessible to foreigners or to students living in the diaspora. This paper examines an existing effort to create a comprehensive online Igbo and Yoruba language dictionary.