

Igbo Studies Association

ABSTRACTS

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AUGUST MEETING” AND THE CHANGING ROLES OF IGBO WOMEN IN COMMUNITY DEVELOPMENT AND PEACE-BUILDING THROUGH SELF-HELP INITIATIVES

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There is truly no country-wide ‘radical’ movement, in real sense of it, involving only women in Nigeria. However, one phenomenal activity which involves many women from a diversity of ethno-cultural and social backgrounds, as well as urban settings, but who are married into Igboland in Nigeria, could very much claim such status of “country-wide ‘radical’ movement”. This is the “August Meeting”, which has a critical mandate in the political affairs of their respective Igbo communities. The month of August of every year witnesses an ‘in-migration’ marked by massive home-coming from different Nigerian towns of ‘Igbo women’ groups to their marital hometowns, where they unite with their colleagues in the rural settings for what could best be termed a ‘women’s congress’. These meetings take place in all parts of Igboland and in the same month. “August Meeting” is often geared towards community development, but has, of recent, been involved in conflict management and peace-building processes in rural societies, domains hitherto exclusive to the men-folk. This paper articulates the history of “August Meeting” among the Igbo, throwing light not only on its evolution, structure, functions, *modus operandi* and achievements, but also highlighting factors that inhibit this group from negotiating more space in the Igbo public sphere. It argues that the emergence of this women’s congress was necessarily in response to Igbo marginalization in the Nigerian project, and the need to effect change in the people’s lives through self-help efforts. Indeed, the “August Meeting” is another aspect of the socio-cultural, political and economic development initiative of Igbo women in new fronts earlier held by their men. The study is qualitative in nature and its data were sourced from both primary and secondary sources within a multi-disciplinary framework.

INDIGENOUS BELIEFS ABOUT DISEASE CAUSATION AND THEIR IMPACTS ON RESPONSES TO MEASURES FOR PREVENTION AND TREATMENT OF HIV/AIDS IN NIGERIA

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Since the first AIDS victims were identified in Nigeria in 1986, government agencies, NGOs and religious organizations have increasingly mobilized their various capacities toward

prevention and treatment of HIV/AIDS. Government policies have accordingly been refined. HIV/AIDS centers have been created in the major state capitals. More hospitals are getting equipped with testing equipments. Christian organizations and Churches are collaborating with government agencies to provide counseling and humanitarian support to those affected. The media has been involved in education of the masses. However, indigenous beliefs and the attitudes which they generate have significantly stood in the way of realizing maximum results from these efforts. Although some features of indigenous religion are known to have virtually disappeared, others such as belief in divine affliction, ancestral curse, witchcraft or sorcery have proven to be more resilient even among converts to Christianity. This paper discusses the findings of a research recently conducted by the author on the subject of prevention and treatment of HIV/AIDS in Nigeria. The discussion will pay special attention on the impact which indigenous beliefs about disease causation have on people's responses toward measures for prevention and treatment of HIV/AIDS, and how these responses hinder or promoted efforts toward combating the disease.

THE CHANGING PARADOXES OF OIL, STATE AND GENOCIDE IN NIGERIA: FROM NDI-IGBO (BIAFRA) TO NIGER DELTA(NS)

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The contradictions that constitute the Nigerian state, which first manifested in political crises, military coups -the fall of the first republic in 1966- and the consequent genocidal civil war against the secessionist Eastern flank of Nigeria, have turned full circle and paradoxical in the current fourth republic against minority Niger Deltans. This is depicted in the post civil war domination and contradictory dynamics of state-power, in the ruling elite's marginalization of minorities and appropriating oil rents and other hydrocarbons resources that has turned genocidal today-from the Igbo to other peoples- in the Niger Delta Basin. The historical root of the current Joint Task Force (JTF) military incursion in the Niger Delta is located in the scorning of the Willink Minority Commission Report of 1959 for the special treatment of people located in the Delta; Isaac Adaka Boro's "12-Day Revolution" grievances, and the genocide committed against the Igbo people in the civil war 40 years ago. This primitive quest for hegemony and state-power has pauperised the Ijaw, Ogoni and other ethnic nationalities of the region, hence, their struggles against the state and oil transnational companies for oil rents, environmental remediation, and social justice. This budding genocide in the area currently depicts the paradoxical dynamics of oil, state, society, resources rights, and revenue distribution in Nigeria. Especially, the contradictions of post civil war Nigeria, because, most of the minority elements/ethnicities that supported the federal state against the secessionist Biafra's clamour for self-determination are today vanquished and being decimated by the Hausa-Fulani ruling elites that used them as instruments of destabilisation during the civil war. This paper critiques the systematic genocide of the Nigerian state against it people, especially with the current use of warfare and aerial bombardment of civilians in the state's avowed quest to deal with oil criminals in the Delta and the Gulf of Guinea.

IGBO LANGUAGE AND IDENTITY CRISIS

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The Igbo people before colonial times identify themselves in all sphere of life using their language. They made proper use of their language in speech. Also, activities were carried out with Igbo language. They transmitted their norms and values to their offsprings through their language. A people without a language of their own stand the risk of losing their identity. This paper will examine Igbo language as the system of communication in speech and writing, character, feelings and beliefs that distinguish Igbo from other tribes in Nigeria and how the Igbo regard their language as a means of identity before and after independence. The condition of Igbo language and identity crisis will be redressed in this conference. This paper will also suggest solutions to the bane of Igbo language and identity.

RECLAIMING THE IGBO PRIDE IN NIGERIA THROUGH MASTERY OF THE LANGUAGE OF MATHEMATICS

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Modern scientists believe that the secrets of the universe are coded and hidden in the language of mathematics. In light of this axiom, it can be argued that whenever any nation lags behind in the pursuit of knowledge and the “number game,” other developmental endeavours fall behind as a consequence. There is no doubt that in the areas of science and technology, computer engineering, medicine, and business, the mastery of numbers or the science of mathematics has remained a necessity. Although in the past, the Igbo have led in this field, they have been stereotyped as mainly petty traders and business people with little or no attention paid to their accomplishments. It must be recognized that Professor Chike Obi, the first Sub-Saharan African to receive a doctorate degree in mathematics, was an Igbo man. Until his death, Chike Obi was the foremost consultant on “numbers” in Nigeria, Africa and globally. Using Chike Obi and others as the basis of my analysis, this paper will explore how Ndi-Igbo can rediscover their past and pride in the science of mathematics, and to carve a niche for themselves in the greater Nigerian society. The Igbo experience in Nigeria can be correlated to the critical role that knowledge and mastery of mathematics in the economic, social, and political development of Ndi-Igbo. After all, the 1979 Nigerian election was bogged down by the “number game” debate as to what constituted a two-thirds majority of the constituent states. Similarly, the national censuses have always been manipulated and distorted for political purposes, which often place Ndi-Igbo on the losing end.

WOMEN'S BURIAL RITES AMONG THE MBIERI IGBO

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The burial celebrations of married women in Mbieri included the performance of certain rites. The reasons behind the burial rites of women were investigated, to find how these rites were influenced by Igbo belief systems and concepts of life. The problems and prospects of these burials rites were also investigated. Oral interviews were conducted among 24 elderly respondents. The results indicated that burial rites were conducted for full fledged women. The women who do not live according to the dictates of the tradition of the land do not qualify for the rites. It was also discovered that affluent people completed the rites for their dead relations. The specific rites identified include ima mbazu (specifying the grave), okuko ihu (Good Luck Fowl) and ileta ili (checking the grave) etc. The findings were in agreement with the general Igbo belief which supports their position that burial rites are important factors in moral and social control in traditional Igbo society. The problem of insufficient funds resulting in the inability of the deceased children to complete the rites was a source of ridicule. The encouragement of children to work hard in life in order to be able to perform the rites for their dead relations made the existence of the rites worthwhile. It is suggested that these burial rites be revisited, modified and properly documented for other Igbo people to emulate considering all their advantages.

THE INEQUITABLE FAMILY BALANCING IN IGBO SETTING: THE ISSUE OF PROPERTY RIGHTS OF WOMEN

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It is not in doubt that the Igbo family rotates on patriarchal principles of male superiority and dominance, that it becomes an aberration for anybody who tries to disorganize the status quo ante belun. This superior flavour can only be blamed on the culture that sees women as made for the proper enjoyment of the males both physically and sexually, and same society does not waste time in reemphasizing this in ante nuptial relationship. It bears more post divorce situations particularly on the proper apportionment of family properties on divorce. Devolution of family property is not left out as it is commonly accepted that devolution follows the blood. This legal divide has given rise to all kinds of concepts which includes NRACHI, NKUCHI, IBEYE UZO AND OLIEKPE all in the attempt to wrestle properties from other members of the family. This has created consistent chaos in Igbo family settings leading to unprogressiveness which diverts positive developmental attention from the national economic grid. It has therefore reduced the Igbos to unhealthy rivalries and hatred. It is the intention of this paper to look into the legal basis of family formations with attendant's rights on inheritance vis-à-vis women, the issue of equitable balancing in family setup, the denial of the INHERITANCE RIGHTS TO WOMEN AS EPITOMIZED IN CASES OF Nezianya vs Okagbue, Amadi vs Nwosu, Mojekwu vs Ejikeme AND THE LATEST COURT OF APPEAL decision on Asikas case that banished all manners of injustice to any woman by reason of her sexuality. Strong intervention strategies will be recommended for better growth and development.

NIGERIA-BIAFRA WAR: A WALK DOWN MEMORY LANE

Ada Azodo

(Indiana University Northwest)

People are mistaken who think that ultimate peace and national reconciliation can be achieved without taking into account the stories of the unsung civilians, supposed beneficiaries of the Nigeria-Biafra war. Clearly, given the continuing lawlessness and injustice forty years after the cessation of hostilities and the so-called ‘Three Rs—Reconciliation, Reconstruction and Restoration’--, the people remain needy, while their leaders wallow in corruption and wanton loot of the national treasury. Noteworthy accounts from various perspectives of the war have examined the causes and conduct of the horrendous violence and bloodshed, and made suggestions on how to ‘win the peace.’ This paper, a heroic narrative about small people in giant fights, constitutes an addition to the stock of war stories, and sees personal testimony as crucial in determining the nature and conduct of the civil war, and the struggle to return to the idyllic beginning of times, when various ethnicities lived together without fear, jealousy or envy. Together with other earlier fictional, speculative, and analytical narratives, this essay, “Flight from Amawbia or Increase in Violence,” a second installment of a book-length memoir, treats threat to and flight from the homestead with the fall of Ugwuoba, which sent millions of Biafrans from the Awka-Onitsha axis into exile. Rumors were rife about mercenaries leading enemy battalions in the determined march to ‘dip the Koran in the River Niger’ at Onitsha. Was the war at once political and religious, then? A building block in the construction of a collective memory about a particular vicissitude of history, this essay opines that the rebuilding of a viable future will need to consider personal stories in the concerted effort to bring back, harmony and reconciliation in the post-war human relations.

THE CONSTITUTIONAL CRISIS AT NRI: CHALLENGES AND OPPORTUNITIES

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In the fifty years since Nigeria's independence, the ancient Igbo civilization of Nri has seen a series of internal political conflicts over its traditional constitution. In the past twenty years in particular, the legitimacy of the current Eze Nri, Enwelani II (r.1988-), has been contested; this has led to the attempt by Akampkisi to secede and to become its own separate LGA with its own Eze, which if successful would mark the official end of the Nri civilization. Other constitutional conflicts include the recent attempt by Anuta ward to be recognized as a fourth constituent village in Agukwu-Nri, which would have upset the ancient system of cyclical succession (by introducing the anomaly of a fourth village); and the introduction of new titles such as Regent (Tabansi), and Crown Prince (Onyesoh). The central challenge of Nri is how to reconcile a traditional "sacred kingship" with post-modern secular leadership (in particular, the Nri Progress Union)? Does innovation/change necessarily threaten tradition? The principal opportunity is how to reaffirm the core principles of Nri, and ensure its continuation as a civilization? Can innovation/change itself be "traditional"? This paper will conclude with a consideration of what it means to be Nri in the twenty-first century, and how this ancient Igbo civilization may fit into the modern state of Nigeria a half-century after independence.

HEALTHY LIFE FOR ELDERLY IGBO IMMIGRANTS: REDUCING THE IMPACT OF DEPRESSION AND LOSS AMONG IGBO OLDER ADULTS IN WASHINGTON METRO AREAS

Charles Chukwuani

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Some African elderly immigrants in the Washington DC Metropolitan Areas are experiencing life threatening issues due to changes associated with migration. Since the familiar mechanism or resources for coping with debilitating life events are not handy, these seniors live with depression. Change has created loss of meaning and purpose. This small group project is an intervention intended to support these elders. The group will utilize what have been the elders' life anchors or supporting systems. In this regard, intervention will focus on the use of religious practices such as praise-singing, intercession, sermon, charitable work, restitution and forgiveness, worship in communion. From cultural heritage perspective, the group will engage in discussions that focus on African cosmology, honesty, integrity, respect for elders, ancestral cult, rites of initiation and title-taking, story-telling, hand-craft, naming, marriage and funeral anniversaries. Finally, the group will furnish members with information on the best ways to access welfare support in Washington, DC metro areas. Depressed persons see normal challenges as excessive, unbearable and more than they can handle. In this small group work, cognitive theory will be utilized to correct errors in participants' perceptions of stressors or reduced them to normal events of life. In the same vein, the symbolic structural frame is adopted for this group work. This is because the symbolic meanings attached to religious practices and cultural heritages have been severed due to loss of their meaning in migrated land. Moreover, existential wounds these elders now encounter in diasporas require symbolic healing. They need healing for themselves as well as perceived instability in the family. Thus, the expected outcome for the small group is envisioned to be "healthy living and family unity for African elderly immigrants". The group members share similar circumstances that have now entrapped them abroad. They experience life-threatening issues and family constraints. They are longing for opportunities for catharsis. Therefore, a circumstantial group will emerge. The leader's role is self-awareness and being able to read, understanding the elders' emotions, display honesty in taking an active interest in the elders concerns, recognize the impact of work as well as relationship building. As a facilitator, knowledge in African religious practices, cultural heritage and information regarding resources are paramount.

'AKANTA' WOOD: DEAD AND DRIED BUT STILL TALKS LOUD

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The Igbo philosophy of the "dead still lives" strongly manifest in the wood – 'Akanta' used in carving and production of Igbo flute – '*oja*'. This is a very small instrument in the gamut of Igbo musical instruments, but its role in Igbo music is indispensable. It is carved and produced when the wood is still wet, only to be used when properly dried. Hence, the Igbo call it – "*Akanta, osisi kpɔlunku n'ekwu okwu*" which is the title of this paper. This paper therefore seeks to re-examine the roles and functions of '*oja*' in Igbo traditional music as well as its ethnography in Igbo

cultural values. The Igbo philosophy of life after death which also manifests in ‘*mmonwu*’ masquerades will be used as parallel to Akanta myth. *Oja* flute metamorphose from ‘Akanta’ wood after careful creative works have been done in form of carving and perforation of different sizes of holes into it. It is used in most Igbo cultural music as well as group and single dance performances. Again, certain masquerades are brought out from the land of the “spirits” with *oja*. Most gatherings and social functions are blended with *oja* music. *Oja* carries powerful energy in moving people into action, hence the proverb – “*Nwoke, nwanyi na afulu oja n’ama aja ndi mmuo*” meaning that a man who dances the *oja* flute music performed by a woman will scale the walls of the spirits. The method for this paper is descriptive and as such major roles of *oja* music in Igbo cultural functions will be examined and analysed. Firstly, the roles in group and general music and second, *oja* as ethnography in Igbo culture, will be treated. The author is a professional traditional flutist and flute performances during paper presentation will be a practical demonstration.

THE DECLINE OF OGU AS THE ALTAR STONE OF IGBO SPIRITUALITY

Obinkaram Echewa

(West Chester University, Pennsylvania)

Things did not really fall apart when Igbo society first encountered colonizing Europeans. Rather, things have truly fallen apart in our time as we, the grandchildren and great-grandchildren of those who first met Europeans, seem to have been spiritually and emotionally, individually and collectively, overhauled by the continuing encounter. Igbo society, in our time, has become dismembered. The ant-queen's castle has been plucked from the heart of the anthill, and the ants are scurrying around in confusion. The *ijere* (soldier ants) have been scattered by a broom and can longer find their leaders or follow them in a coherent line of march. My paper will argue that our confusion originates from the spirit, and that Ogu -- the spirit of rightness, equity, justice, and existential balance is that spirit. And the decline of Ogu as our spiritual point of reference is largely responsible for our dissolution as individuals and as a culture.

THE WANING YOUTH INTEREST IN EDUCATION: THE IGBO DILEMMA

Patrick E. Egbule

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An examination of the educational antecedents and development in Igboland reveals a glorious past, a worrisome present and a blurred future. The zest and zeal with which the Igbos embraced western education enabled them in thirty short years (1934 – 1964) to overtake and “dominate” the social and economic landscape of the then Nigeria. The result of the frenetic onslaught of the Igbos on western education and western style of economy was an avalanche at youthful and well-educated leaders in politics, the economy, in the professions and the army that Igboland provided to Nigeria. While the efforts of many individual Igbo youths are noteworthy in this

regard, many Igbo communities were activated and mobilised to sponsor gifted and brilliant youngsters, without consideration of kinship ties, to overseas universities and later to the University College, Ibadan for further studies. But what do we have today? A large army of Igbo youths, especially boys have left school for training apprenticeships, “street trading”, odd jobs abroad and other get-rich-quick ventures, including politics, drug trafficking and kidnapping. The flight of the young, ebullient and gifted youths out of Igbo heartland to the slums of Lagos, Abuja and other major cities in Nigeria is a constant reminder of the seriousness of the problem and the failure of the learning structures that hold the future of the Igbo Nation. Already, the high drop-out rates and brain drain has created a deep chasm in the intellectual and creative as well as the acclaimed innovative capability of the Igbos. As Ndi-Igbo bewail the present state of education it becomes necessary to examine when, where and how “the rain started to beat us”. Urgent and concrete steps, including total education overhaul is a desiderata for sustainable development of Igboland.

FOLK TUNES AND MORAL REARMAMENT: THE CASE OF IGBO SOCIETY

Nkechi Egereonu

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Before the advent of the missionaries, Nigerians in general and the Igbo society in particular, had and practiced folk tunes through which cultural values and norms were passed on from generation to generation. Literature abounds on its functionality in Igbo traditional society as well as the effect of urbanization occasioned by westernization. The devastating effect of Nigerian civil war and the Igbo passion of speaking English in offices were equally reviewed. Again, the effect of pop on Nigerian youths in contemporary times was not left out. Having reappraised the past and present conditions of Igbo folk tunes and its effect on Ndi-Igbo, some recommendations were made on how to re-awake Igbo folk tunes to assist in repositioning the Igbo contemporary identity.

IGBO RENNAISSANCE: LESSONS FROM YORUBA NATIONALISM

Chigbo Ekwealo

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The Igbos is one of the major ethnic groups in Nigeria who were very active in its politics, governance and social living. They and those of the Eastern Nigeria went to war in 1967 to demand for equity, justice and fairness in the administration of Nigeria. From 1970 when the civil war ended up to the present time, Igbos are intentionally marginalized in Nigeria making the need for their renaissance imperative. One of the avenues for this regeneration is to evoke their consciousness through ideals and institutions in which their especial traits and abilities were showcased and their psyche emboldened. An outstanding one is their activities as Biafrans. Unfortunately, this background identity, a symbol of their collective consciousness appears to be forgotten which necessitates drawing lessons from sister nationalisms and consciousness, viz the Yoruba nationalism. The Yoruba’s in Nigeria are an advantaged group who had benefited from

every opportunity that is opened for them. An instance is their permanent agitations for the June 12 revalidation which resulted in their securing the presidency slot which Chief Olusegun Obasanjo filled. The Biafran war which got a tacit support from Awo and the Yoruba's was jettisoned when it was socially and economically advantageous to them to align with the then federal government, a position which secured them the economic power in the country. These, they achieved by drawing from their primordial sentiments of a common ancestor, a culture which has been proudly paraded, a language and a vociferous cry for agitations in addition to their especial blessings of controlling the Lagos-Ibadan axis of the press which appears to be the mainstream opinion gatekeepers of Nigeria. In a nutshell, they succeeded in having a nationalism whose root was anchored in the consciousness of the brotherhood of all Yoruba. Igbos needs to learn from the Yorubas ethnic nationalism which has adequately positioned them in the Nigerian nation. What is therefore needed today is to draw energy from the spirit of Biafra which contrary to critics is alive in every Eastern-Nigerian man. However, the preferred attitude is what I called 'Biafra of the mind' a consciousness which ought to be an elixir to all Igbo's with which they relate to their neighbors in Nigeria. As a way of reactivating this consciousness, a day need be set aside annually for all Biafrans globally to remember all the lost/dead brothers, sisters, fathers, mothers, uncles. This collective act will be a catalyst to invoking the Biafran spirit which is the needed spiritual imperative for the eventual re-emergence of the Igbos, the true liberators of Nigeria. After all, the Sun, a symbol of light, is known to arise from the East and set in the West and return to the North. Therefore, the sons of the sun need to take their divine mandate and it is then that all things will be aligned for the good of Igbos and the Nigerian nation.

COMMUNITY PRESERVATION OF HISTORIC SITES IN IGBOLAND – A CASE STUDY OF “ULONTA OKOROJI” IN AROCHUKWU, SOUTHEASTERN NIGERIA

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Nigeria has no National Trust and no government institution is engaged in historic preservation, except few non-governmental organizations. Without any legislation, communities who own these sites manage them and make money out of it and pay no tax. This paper shows how Ujari community in Arochukwu, Abia state, Southeastern Nigeria preserves, maintains and manages the “Ulonta Okoroji,” a slave house, which belonged to their founding ancestor, Mazi Okoroji, slave merchant/slaveholder in the 19th century. By 1890s, the Aro were dominating the slave trade in Nigeria, until the Aro Expedition of 1901-02, in which the British overthrew Aro power. Then, no slave was shipped from the Bright of Biafra without the involvement and consent of Mazi Okoroji, who also had many plantations. “Ulonta Okoroji” contains all the artifacts used by Mazi Okoroji in his slave merchandise. “Ulonta Okoroji” is opened for public, but one has to make a booking, after the payment of the “negotiated fees.” Individuals/Groups can also pay to be entertained by a cultural troupe, as well as “Ekpe” masquerades, just in front of the former slave house. Recently, our non-governmental organization Africana Research Centre, Afrec, collaborated with the Ujari community and enhanced the preservation of this “Ulonta Okorie Orji” and we have succeeded in attracting the interest of the Abia State Government who declared it a historic site, the first in Southeastern Nigeria.

POST NIGERIA/BIAFRA WAR IGBO NATION: THE LEADERSHIP QUESTION

Samuel Enyia

(Lewis University, Illinois)

For almost a generation since the Nigeria/Biafra War ended in 1970, the political and economic well-being of the Igbo has dramatically eroded. There has been a spiraling culture of social, political and economic paralysis never experienced since the pseudo amalgamation of Nigeria in 1914, through the years after independence. This phenomenon of economic political and economic irrelevance has persisted in the entire Igbo social strata in spite of the personal and individual achievements; the ingenuity and the magnanimous contributions of the Igbo in the making of Nigeria. The Nigerian Nobel Laureate, Professor Chinua Achebe, in his book, "The Trouble with Nigeria." noted, that the problem with Nigeria is simply a failure leadership. What Achebe said about the failure of leadership in Nigeria is also applicable to the Igbo Nation. The problem with the Igbo Nation is simply a failure of leadership. The premise of this paper is that "The Trouble with Post Nigeria/Biafra War Igbo Nation is simply that of "visionless leadership." There is a saying that without a vision, the people perish" This visionless leadership phenomenon may be the consequence of the creation of states compounded by a culture replete with corruption, greed, selfishness and blatant neglect of responsibility and accountability. This paper takes a critical analysis of the consequences of "visionless leadership" in Igbo Nation with the objective of providing insights into how to recast the character of Igbo leadership that will enable the Igbo to achieve necessary social, political and economic well-being and relevance in Nigeria well into the 21st Century.

DECOLONIZATION AND AFTER: READING OKIGBO'S JUVENILIA AND OCCASIONAL POEMS

Uzoma Esonwanne

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Shifting the focus of analysis from *Labyrinths with Path of Thunder* to Christopher Okigbo's juvenilia (1958-61) and occasional poems (1964-65), I revisit key questions that have dogged critical reception of his poetry, the most important of which is: What constitutes an African modernist poetics? As I shall argue, the juvenilia and occasional poems suggest that we cannot answer this question by insisting that such a poetics must be oral. Rather, we can answer it by exploring these poems whose poetics suggest that Okigbo's modernism is African not because it adheres to or deviates from any ontologically defined notion of African cultural identity (generally these are serviceable fictions), but precisely because its hybrid features attest to the cosmopolitan character of the African postcolonial imagination about which African intellectuals remain, to this day, deeply ambivalent.

GENDER SENSITIVITY AND THE ROLE OF UMUADA IN CONFLICT RESOLUTION IN CONTEMPORARY NIGERIA

Akachi Ezeigbo

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In many countries of Africa, the rights of women and their ability to participate in nation building tended and still tend to be relegated to the background. Some African scholars and gender experts have argued that the relationship between the two genders – male and female – was marked and defined by role differentiation, which determined the activities and choices available to each gender category. The Umuada – daughters of the community – whose influence was and is mostly felt in their natal homes – had the privilege to proffer advice and intervene between feuding members in settling conflicts in their paternal families as well as in the larger community. This role was eroded by the British colonial power. It is our argument in this paper that the privilege and role should be restored. Many Igbo towns and villages are currently torn apart by one crisis or another. Prominent personalities or even groups in Igbo land have tried but failed to restore peace to these places. How can Ndi-Igbo reposition themselves to take their rightful place in Nigeria if their existence continues to be characterized by disunity, conflict and individualism? Indeed, the survival of Ndi-Igbo today will depend largely on Igbo women who are enterprising, intelligent, resourceful and matchless as homemakers and community capacity builders. Men have failed us. Let the women – Umuada – be given a chance to restore peace among the feuding communities and individuals. This paper, therefore, examines the role Umuada can play in resolving the conflicts in contemporary Igbo society. The paper will suggest ways Umuada could contribute meaningfully to restoring and maintaining peace in the beleaguered and disoriented Igbo nation.

IGBO LANGUAGE AND CULTURE AS BASIS FOR THE TEACHING AND LEARNING OF FRENCH THROUGH THE INCOFT METHOD

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Following the adoption of French as the second official language in Nigeria, the Government made the study of the language compulsory in the primary and junior secondary schools, alongside English and the mother tongue. The aim of this paper is to equip the teachers of French with the techniques of the Indigenous Communicative French Teaching Method (INCOFT Method) to help Igbo-speaking children use the elements of their local language and culture as springboard for the learning of French. The learners will be helped not only to appreciate that their life experiences which they express in Igbo can equally be expressed in French but also to acquire the language skills to express these experiences in French.

THE IGBO AND FOOTBALL IN NIGERIA: THE GLORY OF AN ETHNIC GROUP

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Igbos have played key roles in the sports development of Nigeria since Independence in 1960. Igbos have played roles in national and international sports as sportsmen and coaches. In the national teams: Golden Eaglets, Flying Eagles, Super Eagle and the Super Falcons, we see the Igbos occupying several positions which have contributed to Nigeria's glory in their various outings. The roles of Kanu Nwankwo, Amunike, Uche Okafor, Mikel Obi, amongst numerous others, have been highly commendable.. Even among the coaches, we have seen the likes of Christian Chukwu coaching locally and internationally to acclaimed sports glory. Stephen Keshi took Republic of Benin to world cup for the first time in history. In this paper, we will examine the roles and laurels of Igbo footballers in the development of sports in Nigeria. From the vantage of this paper there are over 3000 Igbo footballers within and outside Nigeria who have been projecting Nigeria in better lights in sports. We will organise this research in the following sub headings: (1) Igbo local footballers (2) Igbo International footballers (3) Igbo football martyrs (4) Igbo football coaches (5) Igbo female footballers/coaches (6) Igbos as Sports Ministers in Nigeria (7) Igbos and football in Nigeria: the glory of a tribe.

NDI IGBO AND NIGERIAN DEMOCRACY

Benedict Igbokwe

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Ndi Igbo are the speakers of Igbo Language, which is among the "kwa" group of the Niger Khodafian languages. Presently, they occupy the Eastern part of Nigeria. Democracy in its natural sense goes beyond "Government of the people by the people and for the people," it should further be described as Government that respects the rights and privileges of all, and also consider this while making any policy for the citizens. All stories relating to the leadership pattern of Ndi Igbo show that Democracy forms their bases. Therefore Democracy in its natural sense is about Ndi Igbo, who also started it. There are numerous stories on how Ndi Igbo refused to accept or tolerate autocratic rulership in Igbo land. This also informed the Aba women riot of 1929. The story of this riot and the saying that "Igbo Ama Eze, and other similar proverbs, show the efforts of Ndi Igbo in propagating Democracy. Ndi-Igbo are known for their interest in democracy more than any other race. But unfortunately, Ndi-Igbo are the last to benefit from the dividends of democracy. This paper will, among other things, answer questions which seek to know the position which Ndi-Igbo find themselves in the current democratic leadership in Nigeria. How the goose that lays the golden eggs is being pushed aside to suffer; How the leadership, at the first tier of government has used divide-and rule tactics to create dichotomy, as well as disaffection amongst Ndi-Igbo, they go as far as imposing the leadership of their choice (who will rule according to their dictates) on Ndi-Igbo, at the second and third tier of the Government. Why is it so?, the answer is not farfetched. Ndi-Igbo are the architects of their own misfortune. Greed, materialism, self centeredness, leadership tussle, betrayal and other unpatriotic arts have been the bane of Ndi-Igbo; who sold their birth right for a plate of porridge

yam. This condition has made Ndi-Igbo become slaves in their fathers land. There are many things to show that Ndi-Igbo are confused about the political situation in Nigeria. All the same, all hope is not lost. All we need is to rediscover who we are, recapture and put to work, the natural endowments bestowed on us by God, and come together under one accord to pursue a common agenda for Ndi-Igbo.

GLOBAL MIGRATIONS AND EXPANDING FRONTIERS OF CITIZEN LOYALTY: THE IGBO/NIGERIAN EXPERIENCE

Okechukwu Iheduru

(Arizona State University, Tempe, Arizona)

Migration has been a defining characteristic of Ndi-Igbo since pre-colonial times. Igbo migration has, however, never been a final act; migrants (travelers) are not only always “imagining home,” they are expected to—and generally do—return home dead or alive. Citizen loyalty to place, the nation and the country is therefore a given. During the colonial, but more so since the post-independence eras, Igbo migrants have been engaged in a two-level game of citizen loyalty to both place (Igboland) and country (Nigeria). While finding acceptance and creating new “homes” away from Igboland, they have also encountered citizenship policies that constrain and/or circumscribe their engagement with their host-communities and governments. Moreover, over the last fifty years, Ndi-Igbo, like millions of other Nigerians and Africans, have been part of global migration trends that have seen movement of millions of people from developing societies to developed, industrial ones. Rather than stemming this exodus, Nigeria and many African “emigration states” have begun to change their erstwhile negative perceptions of emigrants and have been adopting strategies explicitly seeking to strategically construct and nurture intimate links between their diaspora or emigrant populations with their homelands. A new conception of emigration and citizenship that seeks to extend the frontiers of citizen loyalty extra-territorially, complementing traditional emigrants’ numerous long-distance social obligations, is being negotiated even as notions of citizenship as an instrument of closure of homeland membership persists. This paper explores a variety of citizen loyalty projects, namely the creation of diaspora or “offshore” institutions abroad; “national dialogues” and government-sponsored “national reunions” in the homeland and abroad; allocation of land or real estate supposedly for diaspora re-settlement; and the designation of diasporas as “supervised colony” made up of national or pan-African “ambassadors.” What impacts have these loyalty projects had on contemporary Igbo migrations and “imaginings of home”? What are the limits of expanded frontiers of citizen loyalty? The study contends that the emerging redefinition of state-emigrant citizen relations is not about Igbo diaspora welfare or national development, or genuine political rights exercisable from abroad for the Igbo diaspora. Instead, the Nigerian state and other weak African emigration states are repositioning to exploit the benefits of a global migration regime (access to diaspora wealth beyond national borders) to re-assert flagging state authority and strengthen the permanence of the African state.

NDIIGBO IN NIGERIA: A QUEST FOR SURVIVAL AND PROSPERITY

Chieke Ihejirika

(Lincoln University, Pennsylvania)

For a people as smart, enterprising, outgoing, competitive, et cetera, the Igbo seem to have failed abysmally where it matters the most in the post Biafra Nigeria. Having abandoned their basic nature as a nation, they have failed to cater for their collective future as a race thus toying with the very essence of their being. Once upon a time the venerable Chinua Achebe aptly expressed the Igbo character metaphorically when he interjected that they were like ants filing out of the wood and gaining possession of the floor. This was the Igbo that were ushered into Nigeria. Hence, of the three major groups in Nigeria, the Igbo showed the most promise and resilience from near total dominance when the plane field was level to a return to parity even after all the subjugation and annihilation of the pogrom and the civil war. The Igbo brand has subsisted in spite of the deliberate policies of exclusion practiced by post war Nigerian governments. All indicators the Igbo have shown that the Igbo remain the stalled core of the Nigerian enterprise. Before and after the Civil war the Igbo have shown themselves as the single post important builders of Nigeria's private sector. It has shown to be the leaders in the country's education sector. Yet the ubiquity of the Igbo all over Nigeria which should be celebrated has become their major vulnerability. To their own detriment, the Igbo have made themselves easy targets in Nigeria for their detractors whom they have tried to provide access to modern commerce and industry.... This paper articulates some critical ideas for Igbo economic and yes emancipation and the practical strategies for bring them to fruition.

IGBO LANGUAGE AND LANGUAGE SHIFT: THE IGBO IN THE DIASPORA EXAMPLE

Cajetan Iheka

(Central Michigan University)

This study investigates the dynamics of Igbo language shift using the Igbo in Diaspora as a case study. At present, there is general apathy towards the Igbo language among its native speakers and other ethnic nationalities that constitute the Nigerian state. Ndigbo as the Igbos are commonly known abhor the use of the language in their homes and other establishment, and instances abound where children have faced the wrath of their parents for speaking their mother tongue. This situation become worrisome when one considers the findings of recent studies that argue for the maintenance and preservation of languages to avoid their death. It is the foregoing argument that motivated my choice of this topic, most especially as the Igbos celebrate the 50th anniversary of their existence in the Nigerian state. This is because this anniversary celebration provides another opportunity for Ndigbo to ponder on their language which is inextricably linked to the Igbo culture. Therefore, this study examines the use of the Igbo language in the state of Michigan in the United States. In Michigan, the three cities of Detroit, Lansing and Mt Pleasant formed the area of study, while the data was collected by administering two hundred questionnaires to Igbos resident in these areas. The analysis of data showed among other things that the English language dominates the discourses of Ndigbo resident in these areas. The study also shows that if urgent steps are not taken to address the situation, the Igbo language which is

gradually becoming a “grandmother tongue” will go extinct. Finally, the researcher recommended some suggestions that will help in stemming this negative tide.

IGBOS AS TRADERS: AN ASSESSMENT OF NDIIGBO AS BUSINESS MOGULS IN NIGERIA

Paul A. Ihekaihe

(Ambrose Alli University, Ekpoma, Nigeria)

No doubt, the place of Igbos as traders in Nigeria and globally is no news but the way and manner they carry out the business has been of utmost interest to sociologists and business administrators. Being a traveling ethnic group, Igbos are known to have established businesses even in towns and cities where you never expect to find them. Some sociologists like Onwuejiogwu (1988) believes that “an average Igboman has a restless spirit that drives him to hard in order to achieve excellence.” They work relentlessly to capture what they desire. We see the spirit of individualism at work. We see a people with the spirit of hard work because no one wants to be left behind. It is on record that an average Igboman has the desire to accomplish within the earliest age possible. There have been a lot of aggressions aimed at the way an Igboman pilots his business but no other ethnic sect in Nigeria has dared to venture into what they have done. Mallam Aliyu Dangote, the astute businessman in Nigeria known for dominating the importsation of commodities in Nigeria , cannot even boast of exhibiting the business acumen of an Igboman. It is on record that many Igbos have been in domination of commodities business in Nigeria before government empowerment of Dangote. In this research, we will study the social patterns of Igbo business men, the Igbo business moguls and their achievement, the negative and positive factors influencing an Igboman’s business achievements. This research is purely sociological in outlook.

THEATRE OF ELEPHANTS: THE “IJELE” THEORY OF AFRICAN AND AFRICAN DIASPORIC FESTIVAL AND CARNIVAL PERFORMANCE

Esiaba Irobi

(Freie Universitat, Berlin, Germany)

In this paper which aims to redefine our contemporary understanding of performance theory from an indigenous and postmodern African perspective, I will illustrate, with ample visual i.e. video and performative texts, how the tendency to construct magnificent and transcendent metaphors of the self and community in African Diasporic carnival performances in the Caribbean , South America , Europe and North America can be traced to extant , pre-slavery, pre-diasporic, pre-colonial and pre- Black Atlantic or Circum-Atlantic festival aesthetics on the continent. Using the Ijele masquerade/festival tradition of the Igbos of West Africa as an operative/comparative theoretical and aesthetic reference point, I will highlight the similarities in ontology, semiology, symbology, teleology, epistemology, phenomenology, scenography, and narratology - between such festival traditions on the continent and their hybridized/creolized carnival derivatives in various parts of the African Diaspora. Most importantly, I will reveal

how theory - the human capacity to conceptualize an idea in the abstract before its manifestation in material, tactile, typographic, visual or performative forms - is central to the translocation of various forms of African orature and performance theories to the New World between 1441 to 2009. Against the Western Academy's "Plato to Postmodernism" epistemology of theory as a typographic or primarily literary "intellectual" discourse, I want to underscore, through this paper, how theory manifests itself in cultures of orature - especially among most rural, agrarian, African and African Diasporic working class communities who were systemically denied Western education - as an *oral, iconographic, communal, phenomenological, and performative* discourse.

UNLOCKING LANGUAGE FORTS THROUGH EFFECTIVE IMPLEMENTATION OF THE MOTHER TONGUE POLICY

Angela Izuagba

(Alvan Ikoku College of Education, Owerri, Nigeria)

In spite of the great strides Nigeria has made in the number of enrolment in the different levels of education and the huge sums of money invested in education, the problem of high attrition rate and poor academic performance of learners have become a recurrent problems in our primary education system. Research and anecdotal evidence show that of all the factors, poor communication skill is responsible for the failure of the system to achieve the set goals. There researchers set out to explore how effective implementation of the mother tongue policy can unlock language fort there by facilitating the achievement of vision 2010

ACHIEVING THE MILLENNIUM DEVELOPMENT GOALS THROUGH FUNCTIONAL LITERACY IN THE MOTHER TONGUE

Angela Izuagba

(Alvan Ikoku Federal College of Education, Owerri, Nigeria), and

Ngozi Nwigwe

(Federal Polytechnic, Nekede, Owerri, Nigeria)

The desire to make the world a much better place spurred 189 world leaders to the Millennium Summit in September 2000; the result of their deliberation is the Millennium Development Goals (MDGs). Nigeria being a signatory to this convention, has been faced with the huge challenge of meeting the target by 2015 and among the bold steps it has taken is the launching of the UBE which aims at reaching the unreached since the government sees literacy as the strongest weapon against poverty, diseases, and gender inequality. The importance of functional literacy in individuals development is crucial to the attainment of the millennium development goals (MDGs). Unfortunately, the education system is in a crisis vis-a vis learners' performance, low teacher motivation and lack of basic teaching and learning facilities. Of more concern to these researchers is learners' low literacy level in their mother tongue and English as these crops of neo-illiterates are pushed up the ladder of the education system where their learning problems become complex and also into the society where they constitute a horde of unemployable youths.

This paper sets out to examine these issues and the consequences as well as suggestions for a way forward.

NNEKA? -- REFLECTIONS ON THE LIFE AND WORK OF THE LATE *EZE MMIRI*, MADAME MARTHA MBEREKPE OF ORSU-OBODO, OGUTA LGA, 1939-2007

Sabine Jell-Bahlsen

(Ogbuide Films, New York)

Against the background of rapid transformation in Nigeria, the life of the *Eze Mmiri*, Madame Martha Mberekpe of Orsu-Obodo, tells of a widely recognized priestess of Oguta's Lake Goddess empowered through vocation, suffering, healing, and initiation. A renowned herbalist and diviner, she attended to the needs of women and men, made a good living from her healing work, and lead a group of followers over three decades. As evangelists stepped up their pressure on African traditions, the *Eze Mmiri's* group disintegrated, her fanatic step-children accused her of witchcraft, invited Charismatic Church members to pray for her death, and finally chased the elderly widow from her home in 2006. Deprived of her livelihood, she died impoverished at her daughter's home, in 2007. Her life history raises several questions this paper does not propose to answer, but rather raise: Why and what happened towards the end of her life? How have women's avenues of empowerment changed? How does the increasing socio-economic divide impact women? How are various Church groups affecting traditional beliefs, custom, and behavioral codes, including reproductive norms, women's health issues, and access to health care and traditionally female economic domains? Will women's arts and their depositories of indigenous knowledge prevail? Will the transmission of the culture, history and identity from one generation to the next sustain? And finally, how to deal with issues of confidentiality versus the perceived need to tell a woman's story? Above all, we must ask about *Nneka*: Is Mother still supreme in Igboland?

THE IGBO LANGUAGE IN THE 21ST CENTURY: INVIGORATING STRATEGIES AND SURVIVAL PARADIGMS

Ihechukwu Madubuike

(Tansian University, Umuaya/Former Minister of Education, Nigeria)

THE Igbo language is regarded as one of the endangered species of the 20th Century. It is generally held that it will take something near a miracle to stop it from being totally obsolete before the end of the 21st century. Yet the Igbo language is spoken by about 40 million people all over the world. It is taught in the primary, secondary and tertiary levels of education in Nigeria. Yet at the time of writing it is not officially established that any Nigerian has a Doctorate degree in the language. Igbo is one of the three indigenous languages recognized as "official language" by the Nigerian constitution which qualifies it to be used in the Nigerian Parliament and states' Houses of Assembly along with the English Language. A large population of Ndiigbo in the rural areas uses it as their lingua franca, and in many urban areas in the South East of Nigeria it

remains the language of commerce, even if this is in an adulterated format. Given the above scenario, is the prediction that the Igbo language will soon go into oblivion an elaborate hoax or a reality? If it is a certainty, what can be done to stem the tide? Are there examples from which we can draw? Is the Igbo language a victim of a darwinising policy drawn from colonialism and support by its adherents? This paper attempts to answer these questions as it tracks the development of the language in the colonial era; examines why it is falling into a reasonable disuse. It will also suggest what can be done to restore it to its pre-colonial status and elevate it to a new pedestal as a modern vehicle of cultural transmission and social change.

WOMEN IN THE IGBO CULTURE: AN APPRAISAL

Carolyn Mbata

(Alvan Ikoku Federal College of Education, Owerri, Nigeria)

Culture is the totality of a (particular) people's way of life. It borders on a people's religious practices, language, dresses and dressing modes, food and feeding habits, songs and dances, occupation, political and judicial systems, education arts, norms, beliefs, values and customs amongst others. Every society has its own culture that sets it apart from other societies. Man's environment is reflected in his culture. Culture is not static; it changes over time with the ever increasing needs of man. This is why some aspects of a people's culture become extinct with time while new ones are introduced.

The Igbo people have a rich cultural heritage. It is however the opinion of many people- Igbo and non Igbo alike that many important aspects of the Igbo culture are male-centred, having little or nothing to do with the female folk. The thrust of this paper therefore is to appraise the place of women in Igbo culture. To do this effectively, the writer will look at the following headings:

- Igbo people and their culture
 - An appraisal of the place of women in the Igbo culture
 - Suggestions on ways of improving the place of women in several aspects of the Igbo culture.
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WOMEN, RELIGION, DEVELOPMENT, AND LEADERSHIP: THE IGBO EXPERIENCE

Caroline Mbonu

(Virginia Commonwealth University, Richmond)

A critical study of the medieval and contemporary history of Christianity would remain incomplete without addressing the contributions of certain female figures. Women such as Saint Catherine of Siena, who reconciled the warring Popes in the 14th century, and our contemporary example, Mother Teresa of Calcutta, represent the proverbial leaven that challenges both Church and Society. The Igbo have women of such caliber, Mother Mary Aloysia Ugoaru and Mother Mary Gertrude Mmaanu Nwaturuocha, members of the Congregation of the Handmaids of the Holy Child Jesus. In all of Igbo recorded history, these two women, on January 15, 1931, became the first women of Igbo ethnic origin to join the religious life in the Roman Catholic tradition. Their courageous undertaking connected and placed the Igbo, on the historical map of

a larger Christian Culture. Like their Christian foremothers, these Umuada-Igbo (Reverend Sisters) blazed their trail. The shining example of their lives, leadership, and development endeavors extend beyond AlaIgbo. Since human beings operate basically from their ethical and religion convictions, in this paper, I will highlight the contributions of these prophetic women and their predecessors in contemporary Nigeria. I will also show their contribution to the frontiers of religious and cultural revolutions beyond Nigeria. By their lives, the Reverend Sisters provide examples of community, service and, sacrifice for the advancement of peoples. They model how to eschew ultra-materialism and individualism. Grassroots integral development, health-care, literacy and skills acquisition programs, as well as training for the physically, visually, and mentally challenged, are the major contribution of these women to society. Most importantly, their prophetic witness to a life of faith deriving from the African religious anthropology has continued to enrich communities in and outside the Continent. This perhaps will continue to be the greatest contribution of these Umuada, in a globalized environment.

LANGUAGE MANAGEMENT: ANTIDOTE TO SHIFT FROM IGBO TO ENGLISH

Sheila Njemanze

(Alvan Ikoku Federal College of Education, Owerri, Nigeria)

Igbo, a language spoken by the Igbo of south-east Nigeria is repeatedly threatened by extinction primarily due to shift to the English language. The shift in essence is a poor prognosis for Igbo language and culture. Considering the global status of English on one hand, and the power of the mother tongue on the other hand, language maintenance is suggested as a practical way to ensure that ndi Igbo continue to communicate with the world without losing their cultural heritage and linguistic diversity. The paper includes a discourse of bi-lingualism and strategies for language maintenance most especially as it concerns Ndi-Igbo.

THE REFUGEE EXPERIENCE OF WOMEN AND MINOR: A CLARION CALL FOR HUMAN RIGHT PROTECTION

Carol Njoku

(University of Nigeria, Nsukka)

The term “Refugee” according to the Geneva Convention of 1951, ‘applies to any person who owing to well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or owing to such fear, is unwilling to avail himself of the protection of that country; or who not having a nationality and being outside the country of his former residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.’ In 1951, the Geneva Convention relating to status of refugees sets out the criteria, which required to be fulfilled if an individual is to be granted Convention Status. The definition of refugee as contained in this Convention Document is couched in general terms. It fails to specifically

accentuate any particular group of people who may be made vulnerable as a result of war, displacement, calamity or obnoxious and customs. Yet these categories of persons require absolute protection of the law. Prominent among them are women and children who are usually victims of war, domestic and structural violence, hunger, sexual abuses and discrimination. The untold hardships, torture, persecution, danger and peril which accompany these categories of people and the extent of protection given by the law shall be explored in this research. Recently, a consultation made by the Microsoft Encarta Encyclopedia reveals pictures of refugees and returning refugees and these capture a greater population of women and children. This expository research shall reveal some untold stories of the Nigerian Civil War as represented in interviews, fiction and non-fictions. It shall explore the problems of refugee in Nigeria, Africa and African diaspora while dealing with cases of women and children displaced by war and accidental calamities. In the course of evaluating the vulnerabilities and legal protections given to these victims, suggestions and recommendations are to be proffered.

ANA ATUTU ONA-ADAPU: THE SEEMINGLY INHERENT IGBO SOCIO-POLITICAL MISJUDGMENTS IN THE NIGERIAN SOCIO-POLITICAL LIFE.

Francis Njoku

(University of Nigeria, Nsukka)

I have in an earlier work, called *Ana Atutu: Igbo Philosophy*, described the Igbo as an *ana atutu*, that is, an existential gatherer, who is always on the move, and making judgments in a seemingly chaotic universe, an engagement that defines him ontologically. The present paper will argue that the embodiment of the Igbo or the ‘randomly thought moving particle’ in a flux of socio-political events can be part of his undoing, for a perpetually moving individual can miss a lot on the ground. This paper points out some bases for the Igbo socio-political misjudgments in the Nigerian polity; it will also suggest ways for moving forward where the Igbo consciousness aspires to the status of conserving and directing existential energy to foster his well-being and survival; hence, *ana atutu ana epokota*, that is, in gathering one must also conserve.

REVALUATING IGBO FOLKLORE (AMAMIHE IGBO): THE BASIS OF IGBO CULTURE AND CHARACTER FORMATION

J. Akuma-Kalu Njoku

(Western Kentucky University)

It seems like the more formal education Igbo people get in mission and township schools, colleges, and universities the less attention they pay to Igbo lore (Amamihe Igbo) and related Igbo language, customs, and traditions. The further away formal education and related professionalism takes the Igbo from Igboland the more they tend to ignore their folklore and language. Yet, regardless of the heights they attain in education and professions, and no matter where their education and professions take them in Nigeria and abroad, they are still socially expected to be Igbo. Those of us who live in Europe and North America are even beginning to

find that the further away we are from Nigeria, the more intense our Igbo ethnicity. Igbo people in the United States a country with the highest number of Igbo speaking people in the world apart Nigeria are making genuine efforts to keep our Igbo language and ethnicity alive. Recognizing that Igbo is one of the endangered languages and afraid of losing our cultural heritage, Igbo people in the United States are consciously making individual and group efforts to teach our children Igbo language and culture. This paper presents for consideration a cultural immersion model for reevaluating, experiencing, and learning the principles of amamihe Igbo. The paper uses as study objects verbal expressions of moral principles of Igbo moral life (ogu), mutual respect and trust (ugwu), Igbo affirmations (Igbo kwenu) and adages (akpaalaokwu).

RETHINKING THE PRINCIPLE OF PATIENT AUTONOMY AND ITS IMPLICATIONS FOR HEALTH CARE: AN AFRICAN COMMUNALISTIC ETHOS AS TEMPLATE FOR ALTERNATIVE VALUE SYSTEM IN HEALTH CARE ETHICS

Okechukwu Njoku

(Duquesne University, Pittsburgh, Pennsylvania)

Undoubtedly, advancements in contemporary medical technology have alleviated many human sufferings but leave us with many ethical dilemmas/questions that never surfaced in the last couple of decades. The society's/Church's moral reflection is struggling with this trend. At one end of the spectrum, there is pervasive fear that one may be invaded with aggressive treatment against one's will to prolong life unnecessarily; or that one may be abandoned and denied the normal health care due a human being with quality because such a person is no longer productive, and, therefore, not useful in the scheme of a liberal, consumerist society. At the other end of the spectrum is an overly exaggerated autonomy such that a patient can even demand for patient assisted suicide (PAS) in order to assert independence. In this paper, I shall re-examine the concept of autonomy in relation to the construal of personhood in Western liberalism; its implications for health care with attention to aging, dying, and end-of-life decisions. I contend that absolute individualistic freedom devoid of restraint within sociality is illusory and nihilistic. Next, I shall investigate how autonomy and personhood are understood in an African communalistic matrix with a bias for *Igbo* world-view and philosophy of life and how such a tradition shapes decisions in the face of death. Moreover, I shall explore the Igbo elements of community and care for the aging and dying and how they function in end-of-life decisions. I shall conclude by submitting that because Igbo communalism is able to integrate autonomy within sociality that has a transcendent ambience, it provides relevant template and alternative value system for dealing with aging, dying, and end-of-life decision making in contemporary health care/biomedical ethics. It is also a caveat for the Diaspora Igbo not to succumb to the liberal concept of autonomy.

ETHNO-RELIGIOUS CONFLICT IN NIGERIA: THE ECONOMIC DIMENSIONS OF AGGRESSION AGAINST NDI-IGBO

Emmanuel Nnadozie

(UNECA Addis Ababa, Ethiopia)

Ethno-religious conflict is possibly the most significant challenge that Nigeria faces in the 21st century, because of its potential adverse effect on growth, development, democracy and political stability and its potential to create a human catastrophe. Indeed, ethno-religious conflict in Nigeria is not just a threat to Nigeria; it is equally a threat to the whole region because such conflicts can spill over to neighboring countries. It can equally result in a full-scale civil war or in the collapse of the country as we have seen the case of Afghanistan or the Sudan. Therefore, we need to study and discuss it in a comprehensive manner to understand its causes, consequences, and possible solutions. Therefore, the main goal in this paper is to examine the economic dimensions of aggression against the Igbos by Northern Muslims in Nigeria by looking at the sources of this religious conflict and its consequences and possible solutions. The paper provides answers to the following questions: What determines the supply of ethno-religious aggression (conflict) in Nigeria and what are its economic implications? What role does economics play in religious conflict in Nigeria? Is the Northern Muslim attack on the Igbos rational or irrational human behavior? Is it a struggle for the control of resources? Is it the result of Marxian economic class struggle? Is it due to poverty, regional economic disparity, income inequality, unemployment, or lack of growth? Also, does the decision to aggress relate to the probability and severity of reprisals and or punishment? What is the economic impact on the Igbos and what are the policy and international implications? In formulating answers to these questions, the paper also proposes appropriate responses to religious conflict in Nigeria. The paper argues that Northern Muslim aggression against Igbos occurs for a number of reasons, including the perception of an Igbo threat; existence of opportunity for conflict; optimistic Muslim perception of strength vis-à-vis outcome; existence of a conflict trap in Nigeria; increase in group identification and hatred; maximization of certain social, economic, and political circumstances; absence of punishment; and bad economic conditions. The paper also highlights the impact of the conflict on the national economy, in terms of growth, output, income, employment, prices, and capital flight. It also looks at the costs associated with the process of ending the conflict, the impact on the economy of the regions of conflict in terms of loss of life, property destruction and damage, loss of revenue, impact on output, employment, prices, and overall impact on the operation of the regional economy and flow of commerce. Overall, the paper concludes that there is a growth-effect, an income-effect, and a perverse effect on social capital.

IGBO RELIGION AND TRADITIONAL MEDICINE

Michael Nnam

(Dominican University)

A German philosopher, Hegel, has a theory of organicism which claims that "an organism, as a developing unity of hierarchical and interdependent parts serving the life of the whole, is the model for understanding the human personality, societies and their institutions, philosophy and

history." It means that organs should never be separated from their parts. The same way, Igbo traditional medicine is never considered outside the context of African religion. The cosmic structure of Igbo traditional religion is with Chukwu as the Supreme God and the creator of heaven and earth. Next to him hierarchically are the mountains, rocks, rivers, ancestors, oracles, and deities. Below those are anthropomorphic entities such as dwarfs, mami water, witchcraft, sorcery, magic and personal guardian spirits. Next to those are priests, priestesses, elders, age grades, titled men and women. I became interested in Igbo traditional medicine a while ago after I developed an eye disease that could not be cured/healed in all of modern hospitals in Nigeria. I went to the village where a 32 years old man healed me with juice from a particular tree root. Unfortunately he died a few years later without revealing the secret herb to anyone alive, not even to any of his wives and kids.

THE IGBO CENTURY: LESSONS OF THE PAST AND NEW DIRECTIONS IN IGBO NATION-BUILDING

Obi Nwakanma

(Truman State University, Missouri)

The 20th century can be considered the century of the wakening of the modern Igbo towards its creation of new transnational affiliations and new foundations in modernity. The movement of the Igbo from the Igbo heartland into the new spaces of the modern nation is associated with new developments in Igbo identity and its new ambiguities as it grappled with the challenge of building a new modern nation. This search to harmonize and create a new, broader nation with the possibility of challenging and validating Igbo claims to global capacity and power began in the 18th century by diasporic Igbo and culminated in the 20th century in the independence movement forcefully championed by Igbo nationalists and the founding of the new nation, Nigeria. Fifty years after the independence of Nigeria and the emergence of new nationhood, and forty years after the defeat of the Igbo in their search to stem the conflicts of the new nation using Biafra, it is important to reconstruct the Igbo story with that experience of colonialism, anti-colonialism, postcolonialism and new colonialism, explore its implication, and attempt to chart new directions in the Igbo process and involvement in nation-making. My paper will attempt to explore these questions in broad terms and offer certain possible or potential directions for the contemporary Igbo still grappling with the question of nation, national affiliation, and nation-making.

THE NATIONAL YOUTH SERVICE CORPS AND THE MAKING OF A NATION AN EXCURSION INTO NIGERIA'S SOCIAL HISTORY

T. Uzodinma Nwala

(University of Abuja, Nigeria)

The NYSC – the Nigerian Youth Service Corps – has been described as one of the greatest landmarks, if not the greatest, in the social engineering to weld together a multi-ethnic society into a functional Federation. What many do not know is that its origin, as an ideological and practical programme, is an off-shoot of the Nigeria-Biafra War. It was a gift, so to say, from the

youths of Igboland, as their contribution to post-war peace and reconciliation. It was meant to be an instrument for national integration. The paper is intended to be an excursion into Nigeria's social history with particular reference to the origins of the Nigerian NYSC as an instrument of Peace, Reconciliation and National Integration, arguing that its present crisis is as a result of the loss of its original vision. It presents the history of the NYSC scheme as one among other major socio-historical forces which were generated from the wombs of Biafra during and after the war. The other two were unfortunately ignored and destroyed as revenge against Biafra. Those other two *were the scientific and technological movement brought into being by the Biafra war scientists and the social and ideological movement portended by the Ahiara Declaration*. The paper highlights the main philosophical/ideological thrust of the youth service movement as conceived and operated by the youths of the East, and as articulated in the memorandum which they sent to General Gowon's Government in 1970. It emphasizes the praxis and content of the original programme whose major practical and philosophical thrusts were meant to transform the youths as they themselves try to transform the society. The paper argues that the crisis of the National Youth Service programme in Nigeria lies in the loss of its original vision as an instrument of peace and reconciliation, and as a tool for engendering national integration. The fault, the paper argues, does not lie mainly in error of the mind, but, indeed, in the error of the heart. The victorious side did not honestly and up till today intend that the war produced no victor and no vanquished. For them there is a victor and there was a vanquished. Those who see themselves as victors never like to accept that they owe anything to those they defeated, no matter the circumstances of the victory. Nigeria today is a victim of disjointed history. A nation is built on the foundation and altar of patriotism. But patriotism flows from a faithful account of those inspiring elements of its history. It is in this sense that history becomes an animating force for solidarity, social progress and a defining identity for the citizens, particularly the youths?

THE IMAGE(S) OF THE IGBO FEMALE IN SELECTED NIGERIAN PROSE FICTION

Ijeoma Nwajiaku

(Federal Polytechnic, Oko, Anambra State)

Women play very crucial roles in the political structures in Igbo societies. This fact however, belies their true position which in actuality differs significantly, when juxtaposed with the practical expressions of the female reality at personal levels, within the same society. This accounts for the concerted efforts of several pioneer Igbo female writers, who sought through their works to counter the conceived negative images of the woman depicted in early works by male writers. Continuing to act as mouthpieces for the womenfolk, African female creative writers and scholars in general remain committed in their presentation and interrogation of the image(s) of the woman in more recent writings. Emanating results have been as interesting as they have been varied. This study focuses primarily on these image(s) of the female of Igbo origin, as presented in selected texts by what could be regarded as a post-Nwapa generation of writers. It seeks to explore the dynamics of Igbo cultural epistemology with regards to its conception, definition and location of the female within this society, vis-à-vis her actual experience and reality, as portrayed by these writings.

ONYE KA IBU (WHO ARE YOU?) IDENTITY CRISIS AND THE IGBO ONTOLOGY: RESPONDING TO A VACUOUS FOUNDATION

Chimalum Nwankwo

(North Carolina A&T University, Greensboro)

The great crisis of the igbo world today is a crisis with roots in the decimation of igbo Foundations as a result of the Nigerian Civil War(1967-1970). The defeat of Biafra and the failure of the Biafran dream created a new Igbo man. It became a world without the old bolsters and foundations. The foremost casualty was Igbo pride, the ethnicity's great mark of distinction. Without that trade mark, it became difficult to organize because of the absence of a rallying spur. Without a rallying spur, leadership and the credentials of leadership have remained an unattainable nebula. The Igbo have not really lost their values but values must be anchored to something. The absence of that something is what now bedevils what you may call the Igbo polity. The old Igbo resourcefulness and genius are still there. The penchant for industry and spirit of achievement are still there. But without leadership anchored in all those precious sentiments associated with Igbo pride, Igbo people are not going anywhere. They will remain hooked to quixotic divisive internecine or fratricidal conflicts, and worse too to a hollow materialism, a primitive desire for things that are irrelevant to both identity and progress, the case when material things are not driven by any lofty dreams. Igbo people can no longer respond to their old ontological question " Onye ka Ibu?. If you do not know who you are, you do not have an ambition that is anchored to purpose. A lack of purpose can only generate and perpetuate what we now have, the befuddling present state of anarchy and anomie.

IGBO CULTURAL IDENTITY LABOUR MIGRATION, ECONOMIC PRACTICES AND MARGINALIZATION IN POST CIVIL WAR NIGERIA: ECHOES FROM THE PAST

Kenneth Nwoko

(Redeemer's University, Mowe, Nigeria)

This paper analyses trends in the Igbo cultural identity, labour migrations, economic practices and marginalization in the post Civil war Period. It examines the responses from other ethnic groups towards the oddities of Igboness and its accentuation especially after the Nigerian Civil War as well as the impact on the individuality of the Igbo. It also seeks to establish the nexus between the economic astuteness, enterprise and industry of the Igbo nation and the myth or accounts of origins, migrations and settlement of the Igbo people. The paper argues that the industrious and adventurous nature of the Igbo has been misconstrued and associated with fraud and unhealthy practices by other groups, thus fanning the embers of hatred and mistrust against the Igbo. It concludes that this has heightened the precarious position of the Igbo as the object of attack during ethnic and religious induced disturbances. The paper further links the phenomenon to the marginalization of the Igbo in the politics of Nigeria.

RELIGIOUS CRISES IN NIGERIA: THE IGBO EXPERIENCE

L. Ugwuanya Nwosu

(Alvan Ikoku Federal College of Education, Owerri, Nigeria)

One of the most extremely devastating experiences of the Igbo in the post-independence Nigeria is the spate of religious disturbances in the country. The pre-independence Igboland never witnessed religious crises of such frightening dimensions as began to occur in post-independence Nigeria, especially since 1980, either in Igboland or in any other part of the country. These crises have continued to devastate the Igbo psyche and have led him to question his place in the Nigerian experiment, or in the Northern States – known to him as Hausaland. The Igbo are a people who love adventure. They live in all states of the federation, especially in Northern Nigeria (where they live in very large numbers) – the home and origin of religious violence in Nigeria. As a result of these constant religious crises in the area – which usually witness heavy loss of lives and property – hundreds of thousands of the Igbo leave the Northern States at the wake of each crisis, abandoning their businesses, their paid employments, their landed property, the greater majority never to return to the area at the end of each crisis period. This research shows that this tendency, a reminiscence of 1967-1970 Nigerian Civil War, distorts the vision of national unity and integration, negates the Nigerian Constitution which emphasizes “one nation, one destiny” and impedes development. And the Igbo never any longer feel safe to reside in the Northern States to do business; just the same way the international community sees the Niger-Delta of Nigeria today.

THE STATUS OF THE POST-INDEPENDENCE IGBOS IN NIGERIA-THE NEED FOR EDUCATION FOR RE-ORIENTATION AND SOCIAL CHANGE

Apollonia Nwosu

(University of Nigeria, Nsukka)

Although Nigeria is a multi-ethnic country, our founding fathers who fought for independence were convinced that our rich diversity in ethnicity and resources can be our collective strength and lead to unity in diversity and development. Yet selfishness, gross mismanagement of finances, corruption, fanatical religious beliefs and attitudes and ethnic tendencies have drifted the Nigerian people apart. In Nigeria, Ndi-Igbo are a very enterprising, courageous and wise ethnic group. Although they have been at the hem of affairs in the immediate post Independence era, the post Biafran war era saw them as being relegated to the background and marginalized especially politically and socially. Yet the Igbos like Nnamdi Azikiwe, Michael Okpara, Sir Francis Ibiem fought for our liberation from colonial masters. There is therefore the need for stocktaking and deep introspection into the affairs of Ndi-Igbo. Before the civil war, the Igbos had strong cultural norms and taboos that militated against corruption, robbery, incessant adultery/promiscuous life etc. There was a strong belief in hard work, transparency, and honesty. Presently, these beliefs are dwindling with our dwindling popularity and relevance. In their place are growing worrisome social trends of corruption, ultra materialism, individualism, poverty, poor development and a “quick to get rich” syndrome. These have made the Igbos not to

be trusted. How do we eradicate these undesirable traits among our people and re-position ourselves to our rightful position? This calls for the re-orientation of our peoples' mindsets especially the future Ndi-Igbo. Education (formal and informal) continues to be the instrument per excellence for social change. In this paper, the current state of Ndi-Igbo in post independent Nigeria will be critically reviewed. The strategies needed to re-position Ndi-Igbo to their rightful position in Nigeria will be surveyed. Results will be extensively discussed and suggestions for the way forward made.

MARGINALIZED AND MANIPULATED: THE IGBO QUEST FOR POLITICAL POWER SINCE THE NIGERIAN CIVIL WAR

Paul Obi-Ani

(University of Nigeria, Nsukka)

Since the end of the civil war in 1970, there appears to be an officially inspired policy to marginalize and stagnant the Igbo politically and economically. The indigenization decree was geared towards pauperizing the Igbo. Their top military officers and civil servants were weeded out of service. The Igbo were treated like second class citizens in the recruitment and promotion in the civil service and the armed forces despite the much vaunted policy of no victor and no vanquished. In the run-up to the Second Republic, four out of five political parties registered by FEDECO, fielded the Igbo as running mates in the presidential election. It was only the Nigerian Peoples' Party (NPP) that had an Igbo as the presidential candidate. The Igbo did not help matters. They were manipulated by the northern and western Nigeria political leaders in sowing seeds of discord among themselves. A political adviser of Igbo extraction dismissed genuine criticisms of Shagari's government by Dr Azikiwe as "the ranting of an ant." It was as if the civil war had deprived the Igbo of that sense of solidarity, consensus, dignity, cherished principles and respect for one another. It is astonishing how highly placed Igbo people could be influenced by other Nigerians with money into suddenly changing their political stand even at the expense of national Igbo cause. Although an Igbo galvanized the strongest opposition against the General Abacha dictatorship between 1994 and 1998, under the umbrella of G. 34 at great personal risk, yet, the military and civilian elite in Nigeria conceded political power to the Yoruba in 1999. It was sheer political persecution for General Obasanjo who barely survived Abacha gulag to reap the fruits of the labour of Dr. Alex Ekwueme. However, the Igbo must put their house in order by enthroning credible people for political offices, whittling down the influence of dubious money bags and godfathers before other Nigerians can take them seriously. Else their predicament might appear as self-inflicted. This paper would employ newspaper, magazine reports and other secondary materials including the theory of class conflict in critically analyzing the Igbo experience since the Nigerian civil war.

AGING AND DISABILITIES: HAS THE IGBO EXPERIENCE CHANGED SINCE INDEPENDENCE?

W. Emeka Obiozor

(Bloomsburg University of Pennsylvania)

As the Igbo celebrate Nigeria at 50, the author wonders if the Igbo experience on aging and disabilities has changed. *Aging* and *disabilities* are global phenomena that affect people from all races. Recent reports on *Aging* disclosed the current rate of growth of the older population in developing countries is more than double that in developed countries, and is also double that of the total world population (Cire, 2009). The aged Igbo population in South-East Nigeria is not left out in this report. Growing old in Igboland comes with a number of challenges and opportunities, while the aspect of disabilities create more concerns due to several reasons, e.g. cultural and socioeconomic problems. In a typical Igbo community, adults age gracefully, as they provide support to, as well as receive support from their children; e.g. assist in household maintenance and grandchild care. Having fought a civil war from 1967-1970; several Igbo people encountered different forms of casualties and disabilities; as a result faced risks of abandonment, destitution, chronic diseases and a heavy burden on their families due to associated long-term illness, diminished quality of life, and poverty situation. Critical knowledge gaps exist for responding to the general needs of older and disabled Igbo adults, and this presentation shall explore them. Therefore, this paper will address the Igbo issues concerning aging and disabilities in a post-independence Nigeria; its implication to the preservation of her values, cultural heritage and community development efforts. The presenter will provide some recommendations on dealing with aging and disabilities to the participants and related stakeholders.

BACKGROUND TO THE EDICT NO. 2 OF 1971: PUBLIC EDUCATION EDICT OF EAST CENTRAL STATE, 1970

Ikenna Odife

(Nnamdi Azikiwe University, Awka, Nigeria)

With the Edict No. 2 of 1971, educational institution owned and managed by religious organizations and voluntary agencies in the then East Central were compulsory acquired by the state. This action has continued to evoke varied and diverse reactions from all segments of the society. While leaders of some of the voluntary agencies and religious organizations have continued to pelt that administration with invectives for ‘criminally and forcibly’ acquiring their institutions, others have remained taciturn. The teachers who worked for these agencies have hailed it for restoring their dignity and guaranteeing their financial security. Dispassionate observers, at the same time, applaud the administration for taking a courageous and bold step which helped to halt further polarization of Igbo society along Christian denominational lines. However, the calls for return of such school to their former owners have become so strident that it is now a soap box issue which politicians and political officers would ignore at their own peril, hence the current attempts to oblige the request. This paper describes and analysis the reason behind the enactment of the Edict by the Ukpabi Asika administration. It contends that lack of

political will on the part of leaders before the Ukpabi Asika administration had hampered the takeover of such educational institutions. It avers that that the Edict had salutary and wholesome effect on Igbo society. It advocates for the exercise of caution by the government of the states in the Southeast geopolitical zone of the country in their plan to grant these requests.

FIGHTING CORRUPTION WITHOUT THE STATE: IGBO CIVIL SOCIETY'S SELF-HELP AGENCY AND THE 1996 "OTOKOTO SAGA" IN OWERRI, SOUTHEASTERN NIGERIA

Akachi Odoemene

(Redeemer's University, Mowe, Nigeria)

The violent outburst of Igbo civil society in Owerri's "Otokoto Saga" of September 1996 arguably signaled a new order in the fighting of corruption, through self-help efforts, in modern-day Nigeria. It was a demonstration of public discontent over the activities of the *nouveaux* rich citizens in that city who were allegedly involved in varied corrupt practices in making 'fast' and/or 'satanic' wealth (through '419', rituals killings, assassinations, etc). Its violence was also directed at the police, civil and some religious leaders believed to have been consorting with, encouraging, protecting and legitimizing these *nouveaux* riches. Ultimately, that sudden explosion was a vociferous indictment and impeachment of the State and its actors for ineptitude and complacency in fighting corruption and complicity in the alleged criminal/corrupt acts of these *nouveaux* riches. Drawing mainly from eye-witness accounts, this study critically examines the chain of events that preceded, and the dynamics of the developments surrounding the "Otokoto Saga", while challenging some erroneous positions on this event. It analyzes the varied dimensions of the societal conflicts leading to the d-day, the authentic roles of civil society agency in unprecedented 'self-help strategy' and the response of the State and its actors to the inadvertent eruptions. It also draws some lessons from the events, especially in state – civil society relations and interactions for development and argues that civil society's critical awareness of its own roles in maintaining a corrupt-free society was instrumental to violent reaction. The paper also shows how civil society agency literarily 'forced' the state to take critical steps towards the restoration of sanity in the city. In conclusion, it examines the downward trends in the city just a little above a decade after, noting that the absence of the much needed state – civil society interaction and partnership was responsible for the downturn.

SOCIAL AND RELIGIOUS DEVELOPMENT OF POST-INDEPENDENT NIGERIA: THE IGBO DYNAMIC

Maduawuchi Ogbonna

(Sullivan Correctional Facility, New York)

In these last fifty years since Nigeria became independent, Ndigbo have migrated and settled in several parts of the country. They become the traders and artisans everywhere they reside in Nigeria. The aggressive business acumen of Ndigbo is legendary. However, people rarely discuss the fact that Igbo settlers give back generously to their homes away from Igboland; building churches, schools and clinics in remote places in northern Nigeria. Ndigbo are often the

key financial support of the churches in their host communities. Starting from the 1970s, priestly vocations began to dwindle in Europe, and missionaries could no longer be sent to Nigeria. This was complicated with the dearth of priestly vocation among the indigenes of several dioceses in Nigeria. In order to alleviate this problem, Ndigbo allow their sons to answer the call to the Catholic priesthood in several ecclesiastical circumscriptions in Northern and Western Nigeria. To date, bishops in Igboland generously loan their diocesan priests as missionaries to serve needy dioceses all over Nigeria. Igbo nuns work in every diocese or archdiocese of Nigeria as partners of their brothers the priests in their socio-religious ministry. This paper will discuss special development centers that bear Igbo imprint. There are incessant religious riots that occur in northern Nigeria. Hence, these heroic workers labor in very difficult situations, knowing that they minister to a people who might have killed or might kill Ndigbo at any given time.

RELIGIOUS VIOLENCE IN NORTHERN NIGERIA: IGBOS AS PERPETUAL VICTIMS

Patrick Oguejiofor

(Federal Judicial Commission, Nigeria)

Islam is a religion passed to humanity from the Arabs. It preaches peace and enjoins its members to live in harmony with members of other faiths. Unfortunately, this has not been the situation in Nigeria where millions of members of the Igbo ethnic formation have been mowed down in various northern Nigerian cities during periodic riots by Islamic extremists. It may not be out of place to classify some of these atrocities as outright genocide as they sometimes have the backing of the authorities who are supposed to protect all Nigerian citizens irrespective of their religion or ethnicity. The eclipse of the moon riot (1996), the cartoon riot (February, 2007) and most recently the *boko haram* riot (July, 2009) which witnessed the killing of Ndigbo and the looting of their properties are only some recent examples of this tragic phenomenon. No doubt, the perpetrators of these heinous crimes against humanity are breaching the teachings of their own faith which abhors the shedding of innocent blood. The question begging for answer is this: why is the onslaught always directed mainly against the Igbos? The tragedy is not only that the perpetrators of these heinous crimes are not brought to justice, but that various Igbo leaderships have done nothing to put an end to it. In this paper, I shall attempt to chronicles the sequence of these periodic onslaughts; explore their origin including the Middle East connection and the northern elites' complicity and proffer solutions. An attempt shall be made to show that political and economic considerations and not only religious intolerance are part of this unruly bloodletting.

ON IGBO CULTURAL VALUES IN NIGERIAN HOME VIDEOS

Anthony Oha

(National Open University, Nigeria)

No doubt, Igbo films and Igbo actors rank among the best in the Nigerian Home Video Industry. One senses a total domination by the Igbos in the movie industry in Nigeria since the early 80s till date because of the huge financial and human resources they have plunged into the business.

The boom in Nigerian home videos in Africa has been a result of the huge investments by the major Igbo Film makers. Most of these films carry Igbo rights of passage: birth, death, marriage, ritual, worship and other aspects of Igbo belief system. The Igbo culture have been revealed, exposed and most times misrepresented in the home videos. The consistent show of *voodooism*, *ritualism* and *cultism* has not been a positive trend. The producers claim that the films reflect the realities in the Nigerian and/or African society but the fact remains that the actors and the setting reflect the Igbo environment and this leads to a misinterpretation of the Igbo cultural values as imbued in thematic contents of the movies. In this paper, we will examine critically the various aspects of Igbo cultural values in Nigerian Home Videos. The positive and the negative trends will be highlighted while select films from the years 1985 to 2009, a total of about 30 randomly selected films, will be analyzed in the light of reappraising the presentation of Igbo cultural values in Nigerian home videos.

AHAMEFULA: ON POST-WAR ONOMASTICS AMONG THE IGBOS

Anthony Oha

(National Open University, Lagos, Nigeria)

Naming among the Igbos is a serious cultural enterprise. Many Igbo names result from circumstances of birth, cultural environment, belief system and family values. Some Igbo names are formed from the experiences in a society. War is an experience of a society. Before the Nigerian-Biafran war, there have been communal wars in Igboland. Most of these communal wars result from struggle for kingship, land matters or natural resources like the recent communal wars between Aguleri and Umuleri (Anambra State); Imu and Ugume (Delta State) among others. Two Igbo words: *Ogu* (fight) and *Aghã* (war) are used as 'free morphemes' in the formation of names from war/fight. *War* is armed fighting between groups while *fight* means armed conflict. Both words are often used interchangeably in most languages of the world. The Nigerian-Biafran war experiences, like the communal wars, provided a basis in the naming patterns of the Igbo people. Some names like *Oguoma*, *Oguchi*, *Oguejiofor*, *Ochiagha*, *Ojeagha*, *Dikeagha*, etc result from the Igbo experiences in war/fight. Most of these names carry historical, cultural and psychological messages from the experiences of the fight or war. In this paper, we will explicate about 100 names resulting from war and/or fight categorized as: (1) Names from war (2) Names for war zones (3) Names for war things/objects (4) Nicknames from war (5) War names as titles, etc.

A LEXICOSTATISTIC STUDY OF IGBO SPEECH VARIETIES: IMPLICATIONS FOR IGBO IDENTITY.

Chinyere Ohiri-Aniche

(University of Lagos, Nigeria)

The study investigated the claims to separate languages by some speech forms that were primordially known as Igbo dialects until the Nigeria/Biafra civil war of 1967 – 1970. It used the modified Swadesh (1955) 100 wordlist to compare Onicha and Owere, two undisputedly Igbo dialects spoken in Anambra and Imo States respectively with four speech varieties that are in

controversy. These are Ekpeye and Ikwere, spoken in Rivers state and Ukwuani and Izii spoken in Delta and Ebonyi States respectively. Cognation scores recorded were Onicha /Ekpeye 76.34%; Onicha / Ikwere 81.63%; Onicha / Owere 97% Onicha / Izii 94% and Onicha / Ukwuani 91.91%. These results are clearly within the 70% to 80% range of cognacy suggested in Hansford et al. (1976) for the recognition of same members of a language cluster or dialect cluster. Thus, from a purely linguistic point of view, the claims that Ekpeye, Ikwere, Ukwuani and Izii are separate languages from Igbo cannot be upheld. The study also examined some other language related practices which are injurious to the Igbo identity. These include shying away from Igbo personal names and surnames, obfuscating Igbo names through unorthodox spellings, reluctance to speak Igbo so as to avoid being identified as an Igbo and outright refusal to bring up one's children as Igbo speakers. It stresses that the fundamental socio-political, psychological and economic factors which lead the Igbo to reject their identity need to be clearly identified and tackled. Failure to address these will bring to a sad end the primordial Igbo values of 'Ahamefula' – "May my name not be lost" and 'Obiechina' – "May my lineage not become extinct."

NIGERIA AT WAR: THE IGBO EXPERIENCE

Clement A Okafor

(University of Maryland)

The civil war is undoubtedly the most traumatic event in Nigerian history. During this war, which lasted thirty months, Nigeria's constant bombing and shelling of Biafra and Nigeria's use of starvation as a weapon of war devastated not only the physical infrastructure of Biafra but left an indelible scar on the psyche of its populace, especially the Igbo people. This paper explores how this horrendous experience is portrayed in the novels of two generations of Igbo writers: the generation that fought the war and the offspring of that generation. V.C. Ike's *Sunset at Dawn* is a testimony of the generation that fought the war, while Chimamanda Adichie's *Half of a Yellow Sun* is a portrait of the Igbo nightmare, as seen through the perspective of a second

GENDER AND LANGUAGE IN POST-WAR IGBO NOVELS: A COMPARATIVE ANALYSIS OF NZEAKO'S *NKOLI* AND OFOMATA'S *ONYE CHI YA AKWATUGH*

Ebele Okafor & Iwu Ikwubuzo

(University of Lagos, Nigeria)

The superiority of men over women is expressed in language used to depict women in Igbo literature. Igbo creative writers use language as a weapon to express social, political, and economic meanings of gender. The language in use does not only denigrate female gender but also serves as a vehicle for asserting male superiority. This paper makes a comparative analysis of the literary language used to portray men and women in Nzeako's *Nkoli* (1973), an early post-war Igbo novel and Ofomata's *Onye Chi Ya Akwatugh* (2000), a later post-war novel. The aim is to investigate how these novelists at their different times of writing use language to portray both the male and female genders. This is to determine whether there is any change of attitudes in the portrayal of women in Igbo literary works representing two different periods of time. The

way discriminatory practices against women are exhibited in the novels would also be explicated. The paper adopts feminist theory about sexist language as a theoretical base and concludes with a suggestion on how language used to portray women in the contemporary era can be improved upon.

THE MEDIA, ART AND ARTISTIC EXPRESSION

Chinyere Okere

(Imo Broadcasting Corporation, Owerri, Nigeria)

In this twenty – first century, it has become crucial for a more critical and in-depth re-appraisal of the Igbo Experience in Nigeria and even beyond. If given the opportunity, I wish to do a paper presentation on: “The Media, Art and Artistic Expression” with bias on “The Role of the Artist in Nation – Building. This has become imperative going by the current happenings in our great country Nigeria and the Igbo nation in particular. The paper will survey the expression of our cherished values, norms, ethos, and mores through art - both in artifacts and Literature. A slant of emphasis would be on reactionary conduct of our people to such values as sanctity of life, truth, transparency and accountability. The role of the Media as the fourth realm of the Estate would be highlighted as a prelude to establishing how it has fared in our present political dispensation as the watchdog of society. There are many things to show that Ndi-Igobo are confused about the political situation in Nigeria. The current hue and cry over language cohesion in Nigeria and particularly among the Igbos is what is mirrored in Chinua Achebe’s foremost novel **Things Fall Apart**. When Obierika told Okonkwo in exile that the Whiteman had put a knife in the things that held them together and they had fallen apart; it was our language and its expressive ardor that were aimed to be obliterated through religion. Now, more than fifty years after that literary exploration, the question is, how have the Igbo nation and her children fared in the use of their mother tongue? The question is what this paper intends to x-ray in our art, literature and everyday communication within and outside our Igbo environment and context.

THE PLACE OF MATHEMATICS EDUCATION IN THE DEVELOPMENT AND ADVANCEMENT OF NDI-IGBO

Carol Okigbo

(Minnesota State University, Moorhead) and

Uche Agwagah

(University of Nigeria, Nsukka)

The state of mathematics education in Igbo states should be given serious consideration in any serious effort to advance the Igbo society. It is widely acknowledged that mathematics plays a crucial role in both human and technological development of any society such that the levels of education in general and technological advancement in particular very often depend on the quality of mathematics education in schools. Development and progress of Igbo society will depend to a large extent on its technological advancement. Qualitative mathematics and science education is the bed rock of technological advancement. Our children are the future and the hope of

our Igbo society and if they are not properly equipped for the 21st century and beyond, Igbo society will be in a sorry state. Our primary and secondary school children need to achieve competency in mathematics and science to be able to face the challenges of Nigerian and world changing economy and workplace as well as develop the ability to handle the more elaborate and qualitative relationships that often dictate our day-to-day decision making. This paper on Mathematics Education in Igboland is based on a survey of 332 high school mathematics teachers in Anambra and Enugu states with the aim of exploring their conceptions of mathematical problem solving and their classroom instructions, and relating these to performance. The survey results were complemented with class room observations of 10 randomly selected schools to determine the state of mathematics teaching and learning in the two Igbo states. The results show poor conceptions of mathematical problem solving heuristics and unhealthy classroom environment, which are the desired minimum requirements for optimal performance in mathematics education. Based on both quantitative survey results and qualitative observational data, the paper paints a dismal picture of mathematics education in the two Igbo states, which is now also supported by national standardized results from NECO and WAEC. Recommendations for more research covering all Igbo states and strategies for improvement in mathematics education are offered to help governments, parents, and students make the best use of the opportunities they have.

THE MEDIA AND IGBO LEADERSHIP IN NIGERIA: WHAT DID ZIK INTEND?

Charles Okigbo & Nwabu Mgbemena

(North Dakota State University)

The media portend great forces for leadership and social change in society through their powers to set the agenda for public discussion and to influence public opinion. It was not surprising therefore that African nationalism often developed parallel lines with the modern mass media and the traditional communication. Dr. Nnamdi Azikiwe realized quite early in his career that he would need reputable media channels and thus he established some of the earliest newspapers in Nigeria and Ghana. This paper presents an analysis of Zik's newspaper enterprises in the early days of his political development to characterize his vision of Nigerian leadership in general, and Igbo leadership in particular. It will be based to the extent possible on secondary sources (published books and journal articles), and primary sources (the actual newspapers and interviews with people who had first hand association with Zik's media enterprises and his world view on leadership). In the final analysis, we hope to provide relevant evidence in answering the question of what Zik intended to achieve with the newspapers in the context of Nigerian and Igbo leadership.

NO VICTOR, NO VANQUISHED: THE ROLE OF ETHNICITY AND RELIGION IN THE NIGERIA-BIAFRA WAR

Karen Okigbo

(North Dakota State University)

As the Igbo Studies Association celebrates Nigeria's 50th anniversary of independence from the imperial rule of Great Britain, this provides an excellent opportunity to look back at our shared history as we forge ahead in the political, economic, and social arenas. Undeniably, the most

epochal event of Ndi-Igbo's collective narrative is the Nigeria-Biafra war; thus it behooves us to analyze this historic event for it not only shaped our current condition, but continues to impact the lived Igbo experience. Although the Nigeria-Biafra war ended nearly 40 years ago, it still attracts considerable attention from scholars, politicians, sociologists, journalists, and pundits. Despite the attimes conflicting views, it is clear that the memory of Biafra is never far from the consciousness of the nation and diaspora. This paper does not purport to be the sole and supreme explanation of the causes of the Nigeria-Biafra war; rather, it situates the conflict within the context of Nigeria's long and meandering history coupled with the impact of colonial rule. It discusses the roles that ethnicity and religion played prior-to and during the war, and also provides a theory on how *and* why ethnicity came to play a leading role in the crisis. My exegesis on the Nigeria-Biafra war is an ongoing research endeavor that began during my undergraduate years in the Politics department at Princeton University but has slowly acquired a life of its own as I continue my studies at the Sociology department at North Dakota State University. Under the guidance of Professor Christina Weber, I am supplementing my previous edition of *No Victor, No Vanquished* by evaluating the impact and contributions of Igbo women during the war, for their standpoint and perspectives are often absent from the body of literature.

A CELEBRATION OF DEATH: THE STATE OF ROADS IN THE SOUTH EAST OF NIGERIA

Amarachi Oleka

(University of Calabar, Nigeria)

There is no gainsaying the fact that, the state of roads, particularly Federal highways in the South East of Nigeria is in a serious state of dilapidation. This is as a result of decades of neglect by successive Federal governments since the end of the war. The result of this criminal neglect is endless carnages that have resulted to loss of thousands of lives and properties worth billions of naira. This paper will take a look at reasons why successive governments have decided to abandon the South East roads while exploring the extent this fragile situation has retarded the region economically. Finally, suggestions will be made on how best to confront the situation.

THE 'IGBO QUESTION' AND THE REINVENTION OF IGBO NATIONALISM IN CONTEMPORARY NIGERIA

Godwin Onuoha

(Martin Luther University, Halle-Wittenberg, Germany)

The 'wave of democracy' that swept through most African countries in the late 1980s and early 1990s led to the de-legitimization of one-party rule and military regimes across the continent. These developments threw up mixed forces that led to various outcomes, which ranged from: genuine transformations, relatively halted transitions, backslide into authoritarianism and the intensified crisis of the state. The core issue is that these transitions provided some space for hitherto suppressed demands and agitations for political restructuring to be expressed explicitly. This also opened up the public space for the different ethnic nationalities who are bearers of these demands to either seek an 'exit' or 'inclusion' in the political process. Drawing on the case

of Nigeria, Africa's most populous democracy, this paper delves into the past and contemporary experiences of the Igbo in Nigeria, particularly since the return to civil rule in 1999. It examines this against the background of the continued crisis of state legitimacy, the precarious balance between ethnic groups and the national state, and a predatory and authoritarian political culture in the country. While most of these ethnic nationalities couch their demands in a manner that incarnate salient strands of 'self-determination' translating into de-centralization, autonomy and devolution of power, the contemporary manifestations of Igbo nationalism expressed in Nigeria seeks for an outright secession from the main federation into an alternative political and administrative arrangement. As the empirical experience of the advent of democracy in Nigeria appears to be at odds with the major assumptions and predictions found in mainstream theoretical works on democratization, it raises new questions for research. It is within the purview of the challenges, dilemmas and vagaries of democracy that this paper contextualizes the place of Ndi-Igbo in the Nigerian political project.

OGBUNIGWE BEKEE GBULU UMU IGBO HA GBALU OHU

Agozino Onwubiko

(Virginia Technical University)

Igbo kwenu! Naijiria Kwenu! Afrika kwenu! Afrika no na mba kwezuonu! A si na a tuo nke mbu, o daa n'oji; a tuo nke abuo, o daa n'oji; o bu soso oji ka a pili uta? Asi a kpolu umu Igbo erika ma na o nweghi onye ma ihe kpatalu e ji kpoo anyi udi asi a. O nweghi ebe obuna umu be anyi no asi anaghi eso ha. Nne m gwalu m na o ji onwe ya malu na nwa di mma adighi ibe ya mma maka na ndi anya ufu na ndi uta ga na-acho ka ha ga-esi kwatuo onye Chineke gozili agozi. Ya melu e ji si na uke kpakalia uke ya na nku, a si na o kpatalu ya n'ajo ohia. Edemedede a ga-etinya anya n'ihe Chambers (2005) delu – na umu Igbo so na ndi kasi akasi na ndi a gbalu ohu n'Amerika. O kwukwalu na umu Igbo a gbalu ohu na-eyi ndi gbalu ha ohu egwu nke bu na ha na-ebo ha ochu nke e gbulu onye gbalu ha ohu nke melu e ji kwugbuo ufodu oge a malu ha ikpe onwu. Edemedede m ga egosi na egwu ahu ha na-atu umu Igbo gosilu na ha ga na-egbu ndi be anyi ka anyi bu agwo. Iji zoo ndu ha, imelekiti umu be anyi welu bido na-asi na ha abughi ndi be anyi maka na onye ndi iro gbalu gbulugbulu, na-eche ndu ya nche mgbe nile. Gi jegodu ala Naijiria, I ga ahukwa umu Igbo na-asi taata na ha abughi ndi Igbo maka na ha ahugo ka ndi isi ojii ibe anyi ji jilu ogbunigwe welu gbuo umu Igbo gwogwo n'oge eteghi aka (First, 1970). Di ka umu Oriental siri kwuo, 'onye yawalu di nu mma eh?'

EDUCATION AND DEVELOPMENT: IMPERATIVES FOR RESPONSIBILITY, PATRIOTISM AND ACCOUNTABILITY

Chinelo Onwubuya & Weremara Amadi-Awa

(Nigerian Institute of International Affairs)

Education is the process of imparting skill and knowledge to people with the sole aim of empowering them and strengthening their nation. It is a powerful and systematic process of lifting people out of poverty. It can be informal or formal provided it successfully harnesses the

latent potential of the individual and her country. Informal education stems from the subconscious of an individual when the values and potential of that individual is shaped by the unbroken interaction with her environment. The almighty God in the book of Hosea emphasized that lack of knowledge destroys a people. Education being a tool of life provides a vista to development. Even in the Holy Scriptures, God insisted that his teachings must be written down and taught from generations to the generations who had not witnessed the wondrous works He had performed while delivering the Israelites from Egypt. Through education, people are taught who they are and the ideologies that their forefathers had. Again, in the Holy Scriptures, Moses raised in the home of Pharaoh, the King of Egypt, his surrogate mother ensured that he was educated on his origins, had he not been taught, the deliverance of Israel (what we may refer to as development) may never have occurred. This paper therefore examines education, development and Ndi-Igbo; laying emphasis on School Curricula. The paper posits that Ndi-Igbo have played a major role in the slow pace of development based on the fact that there is the absence of the contextualization of an Ndi-Igbo approach in education rather than copy book, line and sinker curricular of other nations like China, Britain, India etc., making majority of leaders of Ndi-Igbo unpatriotic and posterity not able to hold them responsible and accountable for their failures since there are no set standards. This paper finally makes constructive recommendation concerning educating Ndi-Igbo and draws its conclusion.

SOCIAL CONTROL AND POLICING IN PRECOLONIAL IGBO NATION OF NIGERIA

Emmanuel Onyeozili

(University of Maryland Eastern Shore) and

Obi Ebbe

(University of Tennessee at Chattanooga)

This study is a descriptive investigation of the traditional system of social control and policing of the Igbo nation of Nigeria in Africa. It discusses how the Igbo employed customary standards of conduct and negative sanctions for breach of norms to control its people prior to the advent of the Europeans, colonization, and prisons. Employing ethnographic methodology, the paper describes what constitutes serious deviance and the stringent penalties imposed for their contravention in pre-colonial Igboland. Specifically, the Igbo employed the services of council of elders, age-grade associations, title-making associations, *Dibia* fraternities (medicine men), oracles, secret societies, the myth of reincarnation and non-transmigration, and the invocation of spirits of the ancestors (*mmanwu* and ancestral worship) to preserve collective conscience.

MORPHOLOGICAL COMPARISONS BETWEEN ANCIENT EGYPTIAN AND IGBO

Abdul Salau

(Michigan State University, East Lansing)

Systematic understanding of the relationship between Ancient Egyptians and Igbo people has been an enduring historical problem. A number of scholars have been examining these problems more or less thoroughly starting from E. K. Ijeomanta since 1926. This comparative research

between Ancient Egyptian and Igbo language is important for dealing with systematic issues in the field of historical linguistics. This framework provides our generation and future generations of Africans with appropriate tools to undertake our studies with firmness and reliability. The purpose of this work is to highlight some significant morphological similarities between Ancient Egyptian and Igbo in the context of the recommendations of the international Cairo colloquium organized by the UNESCO in 1974 and whose proceedings have been published in the main working languages of the United Nations. The Ancient Egyptian language was used as official language of Pharaonic Egypt for more than three thousand years. Our knowledge and understanding of this language and its main characteristics, has improved greatly since the decipherment of the Egyptian writing system by Champollion. Igbo is a modern African language today spoken in Southeastern Nigeria by Igbo people. My paper will examine data which provides evidence to support genetic relationship between Ancient Egyptian and Igbo based on significant developments in the field of African Egyptology

WAR STORIES: A MEMOIR OF NIGERIA AND BIAFRA AND MY LIBRETTO FOR THE OPERA, "BIAFRA," - PERSONAL OBSERVATIONS ON THE NIGERIA-BIAFRA CIVIL WAR

John Sherman

(Mesa Verde Press, Indianapolis)

I expect to make a presentation about my personal experiences of the war and how I have chosen to use creative writing to educate against war and militarism. I have written a book and opera about a specific war, but the theme applies to virtually all wars. I will show a 20-minute excerpt of the opera featuring four singers, an orchestra, and dancers. The principal character, a Red Cross nurse, sings of the "benches of death," the seemingly endless rows of women with babies who come for her aid. A dream sequence, with women, one after another, reaching for medicine for their babies while sitting on the clinic benches, is seen in this performance. The opera excerpt ends with the nurse waking up to discover her own sick child has died. I will read short excerpts from *War Stories*, show some of my photos taken at the clinics, and address the issues of the effects of war on women and children "left behind" as the men go off to fight. The opera segment will reinforce these views and, together, it is expected to be a powerful, personal reflection on a war from an observer who recalls, very vividly, the experiences of 40 years ago.

BEYOND MUSICAL ENTERTAINMENT: IGBO MINSTRELSY FOR THE TRUE IDENTITY AND EDUCATION OF THE CONTEMPORARY IGBO CHILD

Walter Ude

(Alvan Ikoku Federal College of Education, Owerri, Nigeria)

"The minstrel signs and targets musical entertainment. The audience sits, enjoys and laughs. The academic records, listens and analyses; his finding consequent upon his academic searchlight goes Beyond Musical Entertainment." – Ude, W.C.: 2008

Ogologo Long John, an Igbo minstrelsy, is a quest to re-establish the traditional Igbo Truth system through a narrative coined from three different short but educative stories. Pius Chigbu, the minstrel singer, from his popular track 'Long John' in the LP 'Peter Na Paul', tried to remind the contemporary Igbo society of the mechanism of the traditional truth system which was consequent upon an absolute belief in and fear of a god of ambivalent nature that comprised both malevolence and benevolence, who meted either side to whom it may concern. This truth system

was the tripod that not only sustained the traditional Igbo society prior to Christianization/Islamization and westernization, but also singled the Igbo as genuine hard workers whose value system and unity were paramount in their existence among other tribes. The success of Pius Chigbu's craftsmanship was based on his ability to wield successfully three short stories into a montage that made use of different linguistic factors which the researchers try to reliven in Igbo grammar milieu.

“ORA KA” (Community Is Supreme): The Mass Media and Nation Building (Roundtable)

Abdulaziz Ude (*publisher; Chairman, Tanhigh Holdings*) – chair

Obiora Udechukwu (*artist, poet; St. Lawrence University, Canton, NY*) – co-chair

In a co-authored lead paper, “The Media and Igbo Leadership in Nigeria: What Did Zik Intend?,” * Charles Okigbo and Nwabu Mgbemena will set the tone and historical backdrop for this roundtable panel, which will cover private and public activities in print and broadcast media, wire service, and film from the colonial period to the present day. Kevin Ejiofor's considerable experience in radio, corporate public affairs, and government information services will be complemented by Pete Edochie's equally extensive engagement in television and cinema, especially Nollywood. Furthermore, both of them are invaluable resources for war-time broadcasting in Biafra. Onwuchekwa Jemie, a member of the founding editorial team of *The Guardian*, was involved in exploratory conversations by Igbo professionals and intellectuals years ago about founding an influential newspaper. His insight into the operations of private newspapers will provide an appropriate segue to Pini Jason's discourse of working as a columnist for a major daily. Amanze Obi's experience in the matrix of the media and government will extend the discourse.

Panelists:

Pete Edochie (*broadcaster, actor; former Director of Programmes, Anambra Broadcasting Service*)

Kevin Ejiofor (*broadcaster, writer; former Director-General, Federal Radio Corporation of Nigeria*)

Nwabu Mgbemena (*former General Manager, News Agency of Nigeria*).

Amanze Obi (*Commissioner for Information & Strategy, Imo State Government*)

Charles Okigbo (*Professor of Communication, North Dakota State University, Fargo; Head of Policy Engagement and Communication, African Population and Health Research Center, Nairobi, Kenya*)

Jemie Onwuchekwa (*poet, critic; Editor-in-Chief, Business Day newspapers*).

Jason Onyegbadue (*writer, newspaper columnist; Special Adviser to the Imo State Governor on Special Projects*)

IGBO WOMEN AND WAR: A CRITICAL STUDY OF IGBO WOMEN IN NIGERIAN WAR NOVELS

Ogochukwu Ugbeh

(Institute of Data Processing & Mgt, Lagos, Nigeria)

This paper considers the impact of the 1967-70 Biafran War on Igbo women as portrayed in most war novels. These war novels and collection of short stories by the acclaimed Nigerian writers record the experiences of Igbo women as displaced persons in the then Biafra. These works provide a rich platform for a multifaceted approach of the war-shattered Igboland from an insider's point of view. The study, therefore, focuses on the impact of the armed conflict and its sequels on daily life and relationships, and highlights the shift in values and changing attitude to life that women experienced because of displacement, restrictions, daily exposure to danger and the overwhelming presence of death. It also reveals the presence of women at the heart of the war zone and their centrality in the preservation of life. we will focus on the select novels of Buchi Emecheta, Chinua Achebe, Eddie Iroh and Tess Onwueme.

RESTORING IGBO DIGNITY – IKE AND ADICHIE ON THE UNIVERSITY OF NIGERIA

Francoise Ugochukwu
(The Open University, UK)

Someone said that the University of Nigeria is a dream come true. Conceived many years before Independence, it eventually opened its gates on 7th October 1960, and classes began on 17th October 1960 with an enrolment of 220 students and 13 members of the academic staff. Since then, thousands of students and staff from all over the world have settled on its Nsukka and Enugu campuses to study, research and join in a unique experiment. This paper examines the impact of UNN on Nigerian literature, focusing on Ike's *Naked Gods*, and Adichie's *Purple Hibiscus* and *Half of a Yellow Sun*, three novels which reveal the University of Nigeria as both a citadel of learning and a world in itself, whose influence permeated the whole region and extended far beyond.

WAR AND THE MAKING OF AN ORGANIC SCIENTIFIC AND TECHNOLOGICAL INTELLIGENTSIA: THE CASE OF BIAFRAN SCIENTISTS

Chikwendu Ukaegbu
(Northwestern University)

The term *intelligentsia* has a long origin but was popularized by several scholars in the 19th century. In general, it refers to a well-educated group of people who create as well as use their knowledge to provide leadership for the development of various spheres of society. Many highly educated Biafran scientists and engineers performed socially relevant science in an organization known as Research & Production Directorate. They researched and, with their support technicians, produced both military and nonmilitary products that sustained the war in no small measure. However, accounts of the Biafra-Nigeria war make only passing or no mention of them. Hence, this group of intellectuals who sowed the seeds of an African indigenous scientific and technological development tends to have been forgotten. This paper raises and attempts to answer a number of questions: Who were the Biafran scientists/engineers? Did they constitute an intelligentsia? What factors led to their performance of socially relevant science? And why was the Biafran scientific and technological intelligentsia who made something from nothing not replicated in post civil-war Nigeria? The paper concludes with a model of scientific and

technological environment that indicates the difference between Biafra and post civil-war Nigeria and proffers suggestions for a socially relevant scientific and technological intelligentsia in the latter.

IGBO ENTREPRENEURS: RESILIENT IN TURBULENCE?

Chikwendu Ukaegbu

(Northwestern University, Evanston)

The idea of the Igbo as a highly entrepreneurial group has become a cliché. From small traders and apprentices some Igbo entrepreneurs have graduated to owners of medium and large scale manufacturing enterprises offering greatly needed employment to an impressive number of people. However, a reading of the Nigerian press and formal studies of economic activity in Nigeria indicate potential and actual constraints of a turbulent business environment on entrepreneurial activity in Nigeria in general and Igbo entrepreneurship in particular. Using survey, interview, and observational data from medium and large scale manufacturing firms owned by Igbos in Aba, Nnewi and Onitsha, this study examines the relative effects of mainstream indicators of business environment as well as managerial practice, culture, family conflict and demand and supply of entrepreneurship on Igbo entrepreneurship. Although some entrepreneurs and enterprises have continued operations in the turbulent business environment, entrepreneurial/enterprise resilience may be a relative term. Study concludes with an outline of how to de-emascuate Igbo entrepreneurship from what has been generally acknowledged as a turbulent business environment.

FROM COMPACT TUNNEL TO EXPANSIVE OPPORTUNITIES: MIGRANT POPULATION AND THE DEVELOPMENT AGENDA IN NIGERIA

Victor Ukaogo

(Redeemer's University, Mowe, Nigeria)

The Igbos are faced with a number of environmental and geographic challenges which limit their drive for industry. Challenges ranging from space, debilitating land-locked conditions, destroyed ecology on account of wild erosions and the weakening of the prospects for productive and profitable agriculture. They have therefore been compelled by these circumstances to migrate out of their homestead in millions to explore opportunities in other climes. In the process, the Igbos have found development home away from their places of origin. With a reputation as the *'most traveled people in Africa'* and the capacity to adapt wherever they find themselves, the Igbos would seem to have transversed the length and breadth of the country where they have effectively contributed to the development of their host communities in sundry ways. This *'permanent residency status'* have convinced them to spare nothing to contribute to the development of their *'new homes.'* Thus from Port-Harcourt where the nightmare of *'abandoned property'* imbrigliolo of the immediate past civil war years could not dampen their habit of voluntary migration to Abuja, Lagos, Kano, Kaduna, Benin, Maiduguri etc, these migrant Igbo population have added value and meaning to the concept of participatory development and have

indeed opened a new window to the vexed issue of 'citizenship'. But within the context of development, these contributions has been variously interpreted to represent a guise for subtle domination by the Igbos, which in turn engender and fuel 'settler- indigene' concerns. This essay therefore examines the problematique of migration, conflict and

IGBO WOMEN AND THE DEGENERATING CULTURAL VALUES

Elizabeth Umeh

(Adeyemi College of Education, Ondo, Nigeria)

This paper explores the prospects of Ndi-Igbo in the last fifty years of Nigeria's existence. Particular emphasis would be focused on the Igbo women and the degenerating cultural values. It discusses the factors that are responsible for this degeneration and considers the diverse ways women today have collectively and individually contributed to this overwhelming degeneration of the socio-cultural and moral values of the Igbo people. It takes into account the role of modernity in eroding the core values of the Igbo women. Finally, this paper proffers some possible solutions, which will positively lend a hand in reviving the cultural, as well as the moral values of Igbo people.

IGBO ENWELA EZE: THE CHANGING VALUES OF KINGSHIP IN POST-WAR IGBO NATION

Chukwuma Unegbu

(Federal Judicial Commission, Nigeria)

The Igbo nation has been politically described as a kingless society before the advent of the imperialists. There is the general acceptance of the philosophy of *Igbo Enweghi Eze* even among the Igbos because of the valued assessment of the dominant trend of the spirit of individualism among the people. Even the imperialists fathomed the impossibility of direct governance with the Igbos which culminated in the imposition of warrant chiefs on the people. This move changed the heterogeneous nature of the Igbo political system because it rendered the *Okparas* almost impotent in the political arena and instituted corruption and devaluation of traditional values. After the Nigerian – Biafran war, the Igbo nation began a new struggling phase in order to come to bear with the realities of the post-war state. Commercialization of values becomes prominent while kingships were now revered. Many chieftaincy titles were instituted in order to draw the rich class into the developmental mainstreams in their communities. The government of the new Nigeria, in their bid at politically entwining the Igbo nation, created several autonomous communities with imposed *Ezes* who must be obeyed by the people they govern. In this paper, we will examine the concept of *Igbo Enwela Eze*, the emergence of chieftaincy titles, the imposition of kings by the government and the effects of these trends on the post war Igbo nation.

MARKETS, GLOBALIZATION, ETHNICITY AND THE DIGNITY OF MARKET DOMINANT MINORITIES: A CASE STUDY OF NDIGBO IN AFRICA

Pat Utomi

(Lagos Business School, Nigeria)

In several regions of the world, some population groups have shown a tendency to being more mobile. Emigrant groups often excluded from the politics of the communities to which they have arrived, alongside other factors in migration tend to focus on commerce. Such emphasis, which I once described as the Immigrant Economistic Ethic makes them dominate commerce. This phenomenon can be seen with Chinese populations across South East Asia, Jews in Europe, Lebanese in Africa and Ndigbo in Africa, among others. As Amy Chua has proposed, globalization has added to the ascendancy of such 'market dominant minorities', generating ethnic hatred towards them. What are the consequences of the idea of *njepu* on the dignity of Ndigbo who are usually victims of ethnic and religious riots in Northern Nigeria, elsewhere in West Africa and even in South Africa's xenophobia; and who experience other forms of abuse of an economic nature in Lagos and elsewhere? What can be learnt from the experiences of other market dominant minorities in ensuring the protection of the rights of Ndigbo and the dignity of the human person in general? We seek to propose both engagement strategies with host communities, forms of organization of business ventures and general defense initiatives to mitigate the trends of antagonism to market dominance by a minority group.

IGBOS IN NIGERIA'S PUBLIC SERVICE: A CRITICAL ASSESSMENT

Rogers Uwaegbute

(Nnamdi Azikiwe University, Awka, Nigeria)

Since Nigeria's independence, the Igbos have often been acknowledged as key role players in the administration of public service whenever they are given the chance to work. They have held key positions as heads of parastatals, ministries, boards, military formations and recently as the head of the Nigeria Police. Igbos have often cried out because of marginalization in the appointment of key officers in Nigeria as ministers, ambassadors, heads of service, chairman and/or membership of boards, committees or parastatals. Igbos have had reasons to cry out because of the dominance of the Hausas and the Yorubas in Nigeria's public administration. For instance, it is just a year ago that the first Inspector General of Police came from among Ndigbo and this was amidst wide protest at the humiliation given to IG Onovo with the appointment of his junior, IG Okiro, in his position. In this paper, we will critically assess the Igbo marginalization in Nigeria's public office appointments, Igbos as ministers, Igbos as heads of parastatals, Igbos as heads of financial institutions, Igbos as heads of military formations and finally the exceptional roles played by the Igbos appointed in public offices. We will also conclude the research by proposing the way forward for the Igbos to have a continuous stake in Nigeria's public service administration.

EMERGENT ISSUES OF PEACE AND SECURITY IN NIGERIA: CHALLENGES AND PROSPECTS FOR DEMOCRATIZATION AND DEVELOPMENT

(A Special Plenary Roundtable Sponsored by the Executive Committee of the ISA)

Ernest Uwazie

(Chair, Igbo Studies Association)

Since Nigeria's return to democratic rule in 1999, there are troubling patterns and incidents of violence, both organized and arguably 'entrepreneurial.' The political violence during the 1999/2003 elections is well documented. In addition to the recurring ethno-religious conflicts, particularly in some parts of northern Nigeria, new forms of violence have evolved in southern Nigeria. While much has been reported/debated about youth restiveness and militancy in the Niger Delta, the recent/ increasing wave of kidnappings for ransom predominantly in southeastern (Igboland) Nigeria has caused wide spread alarm and fear, at home and abroad. Unlike the so-called kidnapping of foreign oil workers in certain parts of the Niger delta, the latest victims are indigenes and the acts appear to be indiscriminate. The ethno-religious conflicts, youth restiveness and militancy, kidnappings, and general political stalemate pose grave challenges for Nigeria's nascent democracy, coupled with recent, increasing global suspicion of Nigeria as a fertile ground for international terrorism. The panelists will attempt to provide some insights into the major sources and dynamics of the recurring and contemporary acts of violence or conflicts, examine any inter-state and international connections with terrorism, political-religious extremism, mass violence and organized crime; identify implications for peace and security, and outline micro/macro-level as well as domestic and global responses. The panel will also address the role of politics, vigilante justice, and related issues of human rights. Is Umar Farouk AbdulMutallab's alleged attempt at suicidal bombing of the Northwest flight to Detroit on December 25 an aberration? It is hoped that the roundtable will help shape further discourses for deeper understanding, analysis and resolution of critical issues that seem to threaten Nigeria's development as well as that of Ndigbo.

APROPOS THE IGBO ANGST & THE LIMITED 21ST CENTURY: COMPARATIVE INSIGHTS FROM THE ECHERUO POLICY CENTER KEYNOTERS, OHANEZE CHIEFTAINS AND SCHOLAR-STRATEGISTS

P. Chudi Uwazurike

(City University of New York)

Godfrey Ofomata

(University of Nigeria, Nsukka)

Forty years after the gruesome Biafra civil war that came close to being an encircled 'killing field' were it not for outside intervention by and large, many Igbo, well into a second generation since then, continue to feel a degree of pained marginality characterized by distrust and angst. Pressed to explain, many could easily point to the sometimes unfathomable commitment to mutual coexistence on the part of their co-nationals, if the periodic eruptions of sectarian killings, religious uprisings, selective market closures and expulsions, small-scale targeted riots and killings, indigeneship questions and deep-seated stereotypes, are anything to go by. At the heart of this angst appears to be the question mark over a viable Igbo agenda in a competitive

multiparty setting, on the one hand, versus the uncertainties over where Nigeria is truly headed - the *e pluribus unum* (*out of many, one*) of the USA, however imperfect, or edging ever more toward a Yugoslav-style contraption that requires a Titoist iron fist from preventing its descent into warring smithereens. Particularly for the Igbo following the devastations of the late 1960s and the economic disempowerment as well as political exclusions of the 1970s, the Nigerian journey is yet to come full circle. These doubts come across in certain recurrent themes in various works, addresses and thoughts of a cross-section of its articulate political and academic cognoscente. Among them, the late Senator Emeka Echeruo and such keynote speakers at the center named in his honor as Senator Francis J. Ellah, HRH Nnaemeka Achebe, the Obi of Onitsha, and Bishop Rogers Uwadi, and law professor Anthony C. Chukwurah, to name just a few contributors. What issues do they see for Igbo in particular? What are their policy recommendations? In this paper, such notable voices as Ohaneze chieftains Dr. Dozie Ikedife and Ambassador Ralph Uwechue, are placed in the context of the document on the Igbo agenda produced at an extraordinary gathering in Asaba as the 21st Century unfolded. On a more methodical and scholarly level, two new books by T. Uzodinma Nwala who was instrumental to the last Ahajioku Ndigbo, as well as from the 2nd volume of Godfrey Ofomata's edited compendium "A Survey of the Igbo Nation," offer long-term vistas in the seeming search for the soul of the Igbo nation and the future of its people. Theoretically, this presentation draws from both an instrumental-pan-Africanist thesis that postulates that Africa has just 50-75 years to 'adapt or die' as the tectonic, space age dawns, and from development theories that speak of social capital as an imperative to industrial and economic growth. The latter being the only basis for meeting the challenge as DMEs forge ahead into the stratosphere and NICs and NMEs follow suit, leaving LDCs and LLDCs to waddle far behind. Who says that in the 22nd century, in an age of superweapons of mass evisceration, perennially incompetent, querulous and disorganized peoples, will not be met with a 'final solution'? Hence, both for the Igbo as for the larger Nigerian umbrella, as well as the 48-odd nations of SSA, the imperative of rapid reorganization based on dealing with existential, inter-ethnic angst, needs to be seen as a matter of long-term survival on a larger scale. This paper argues that a federation that ignores the deep angst of its constituent units is doomed to dance of anarchic proportions. But first, Igbo must identify their issues – and examine propositions.

THE IGBO AND THE NIGERIAN EXPERIMENT: A PROSPECTUS FOR FUTURE ASSOCIATION

G.N. Uzoigwe

(Mississippi State University)

One of the obstacles to peace and development especially in developing, plural nations—and in Nigeria in particular—is the absence of political, economic, and social justice. Because Nigeria is a metaphor for Africa, and especially because of its troubled journey since independence, the country provides a useful peg on which to hang some ideas about the difficulties and prospects for political (particularly in constitutional engineering), economic, and social associations in postcolonial, plural societies. This is important because significant history deals not so much with the particular but with the general in the particular. Although, then, the problems of nation-building in a country as huge and complex as Nigeria are no doubt of maximum severity, all developing plural countries are confronted with similar problems which are either of medium

intensity as in Uganda, or of low intensity as in Ghana, to take two African examples. The most prevalent and destabilizing of these problems is ethnic politics, a phenomenon that colonial literature christened “tribalism”—a convenient but useless misnomer that apparently fascinated, and curiously still continues to fascinate, non-Africans and, indeed, many Africans as well—that has enjoyed a long, but destructive, existence. Indeed, the word “tribe” (tribus), clearly of Roman origin, has no equivalence in any African language, and yet Africa, not Europe, has apparently become indelibly associated with it. The Igbo people of southeastern Nigeria, the subject of this paper, with an estimated population of 26 million people, rank among the largest subnational groups in Africa. Since the end of the Nigerian Civil War in January 1970 they have been at the crossroads of their history largely, in their view, because since the fall of their short-lived Biafran Republic they have been denied political, social, and economic justice by successive federal governments in Nigeria. They call this development deliberate “marginalization”. They therefore blame the civil war that they lost and its aftermath for their reduced circumstances in Nigerian politics. The paper suggests, nevertheless, but not necessarily in disagreement with their basic position, that the “Igbo problem”, as Chinua Achebe calls it, in contemporary Nigeria broadly are twofold: Nigeria versus the Igbo, and the Igbo versus the Igbo; and that the actualization of Biafra (as millions of Igbo people seem to desire) will not necessarily solve the Igbo problem. The paper therefore suggests the hard choices the Igbo need to make in the future that, hopefully, will result in a better harmonious cohabitation with their countrymen and countrywomen, and among themselves.

THE ANAMBRAN VILLAGE—BRIDGES TO BEYOND

Michael Vickers

(Parliamentary & Public Affairs, UK)

This paper takes the form of a dialogue between a 'stranger visitor' to Nsukka, and an Anambran village man—one who has climbed high on the ladder of academic success. Expressed in narrative style, it explores attitudes, beliefs, expectations, ambitions, goals. It interrogates the present through the past—and vice versa. In Platonic form, it reaches out for what might best be termed, the 'Aristotelian pragmatics of the present.' Modernity and tradition, the indigenous and the alien— all in various guises—these and other themes afford fertile grounds for discussion and argument as the two protagonists process through the Anambran homeland.

THE IGBO LANGUAGE IN A GLOBAL COMMUNITY

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The idea of linguistic imperialism is one that has been gaining ground in recent times, especially in view of the emerging position of English as the ‘global’ language. The education language policy, which is embedded in the National Policy on Education (2004), specifies the roles and functions in education of the indigenous and official languages of Nigeria. It stipulates that the mother tongue should be the language of instruction at lower primary levels (primary 1-3), with English being taught as a subject. However, research on the implementation of this education language policy in Owerri Municipal Council of Imo State, shows that the extent of its

implementation is quite low for various reasons, one of which is that the majority of primary school teachers and parents of primary age children in the area studied do not appreciate the need for the use of Igbo as the language of instruction. Rather, they tend to see its use as detrimental to the pupils in the long run. English is considered more prestigious and more influential than Igbo, and is therefore the preferred language of instruction and interaction, even at home. This paper is an attempt at exploring the extent to which this attitude can be seen as a result of English language imperialism, which is defined by Phillipson (1992) as “the dominance asserted and retained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages.”
