

# ISA 2011 IGBO STUDIES ASSOCIATION (ISA) INTERNATIONAL CONFERENCE, WASHINGTON, DC

## ABSTRACTS

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### **1. UNEARTHING IGBO UKWU/HELIOPOLIS -THE LOST CELESTIAL CAPITAL OF THE GODS OF EGYPT AND DRAVIDIAN INDIA**

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In 1950, Thurstan Shaw, a British Archaeologist excavated Igbo Ukwu, the bastion of ancient Igbo civilization and unearthed what could easily fill an entire museum from only three excavations. Igbo Ukwu goods proved to be an enigma because it had no relationship with any other goods excavated in other parts of Nigeria or Africa. To add to the puzzle, it was found to relate more to India and this was stated in all studies done at the time. Since 1990, Professor Catherine Acholonu has been conducting field and library research on African Pre-history. In the process she has discovered that ancient Africans wrote inscriptions on stone, pottery and metal, and that most of the items found in Igbo Ukwu carry symbols also found in ancient Egypt, India and throughout the Middle East. Based on these Acholonu took her research team to Igbo Ukwu to conduct interviews and found out that random 'excavation' of buried metal, pottery and piles of beads have been going on for as long as the town has been in existence (continuing even after Shaw's excavation), yet no one within living memory knows who left them. She concluded that Igbo Ukwu is standing on a lost city of time immemorial – a Pre-Historic civilization!

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### **2. IGBO LANGUAGE - A FORMER GLOBAL *LINGUA FRANCA* AND MOTHER OF SEMITIC LANGUAGE - WHAT PROSPECTS FOR THE 21ST CENTURY**

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This paper ex-rays the path which Igbo language has taken through the ages in and outside Igbo land. It demonstrates that Igbo language has been a global *Lingua Franca* in past ages, and that it was the mother of Semitic. It further makes a case for the saving of Igbo Language in the 21<sup>st</sup> Century by demonstrating its high prospects as a language of instruction, arts, science and healing.

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### 3. FROM WARRANT CHIEFS TO EZESHIP: A BASTARDIZATION OF TRADITIONAL INSTITUTIONS IN IGBOLAND?

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Much has been written about “Warrant Chiefs” and the nature of colonial administration in Eastern Nigeria. However, little attention has been focused on the changes and adaptation witnessed over time through the transition from the warrant chief system to the Ezeship structure. Warrant Chief System was a creation of colonial administration and owed its authority to its creator. This paper investigates the emergence and transformation of traditional institutions in Igboland from the phenomenon of “Warrant Chiefs” to “Ezeship” or “Igweship”. It explores the pre-colonial, colonial and post-colonial chieftaincy practices in Igboland. It examines the argument that, a number of the contemporary Ezes and Igwes of Igboland have their positions today essentially because their fathers or their grandfathers were Warrant Chiefs. The paper investigates the claim that “the position of the newly created Warrant Chiefs was the direct reverse of that of the indigenous chiefs”. It probes into the source(s) of legitimacy of traditional authority among the Igbo, despite the widespread claim that such institutions were alien to the people. Besides, it examines the level of traditional backing the “Warrant Chiefs” enjoyed since they were arbitrary creation of colonial administration. The paper is amazed at what stage of the development of Ezeship or Igweship these off springs of “Warrant Chiefs” acquire traditional legitimacy and acceptability by the society which saw some of them as impostors. It also enquires into the gradual erosion of traditional mores among predominantly segmentary peoples, whose political institution was rooted in *village republicanism* and the principle of *Igbo-Enwe-Eze* (the Igbo have no kings). The paper wonders whether the Igbo society was not better off with its pre-colonial *village republicanism* than the quest for the creation of autonomous communities which it believes, is a by-product of the bastardization of traditional institutions in Igboland.

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### 4. THE IGBO FOOD CULTURE AND FOOD ECONOMY: YESTERDAY, TODAY AND ...

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Historical and ethnographic studies on Ndigbo of Nigeria have demonstrated that from the pre-colonial times up to the early independence era of the 1960s, the people were known for their self sufficiency in food production and consumption. This was what Professor J. E. Flint had in mind when he described the Igbo agriculture as the most efficient in Africa and which according to him, explained the population density per acre of the area, only matched in Africa by that of the Nile Valley. Since the post civil war era

of the 1970s, a scenario of dwindling food culture has come to register itself. With the craze for food importation - an advent of the Nigeria Petro chemical dollar regime since the 1970s, Ndigbo have lost their “crop complex” represented by their well known rich food varieties. Today the average Igbo subsists on the routine food stuffs of garri / cassava foo foo, rice, beans and imported food. This study examines the eroding food culture from the binoculars of economic history. Historians are not adept at predicting the future in the way of some other academic disciplines. This explains the deliberate omission of the word tomorrow in the title of this paper. It is represented by the three dots. The reason is that as mortals, we are cocksure of what happened in the past and are conversant of today’s circumstances, we are not however sure of tomorrow, hence the elliptical tomorrow. The lesson derivative from the paper is that steps must be taken by Igbo leaders to arrest the dwindling food culture so that Ndigbo will not further lose focus in their pride of place in the Nigerian polity.

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## **5. MERGING THE TRADITIONAL “ULI” PAINTING TECHNIQUES/SYMBOLS AND COMPUTER GRAPHICS: A POTENTIAL FOR SOCIAL AWARENESS PAINTINGS/POSTER DESIGNING**

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For many in the South Eastern part of Nigeria, Computer Graphics is rapidly becoming the preferred medium to produce poster designs. With a mouse, appropriate software and hardware, monitor, a scanner and a laser printer, one can control a project from start to finish. “Uli” Painting techniques/symbols at the same time, are visual media, which the writer describes as static media (i.e. it can only show snapshots), but it can be enhanced by stylistic elements of a metalanguage to produce the visual impression of dynamics. The viewer's imagination is asked to interpret these symbols and to change the meaning of objects actually shown. “Uli” is an expression of the Ibo people’s capacity for creative design, which is firmly rooted in their myths and their experience of life in the past, present and future. At its best, it is an expression of their synthetic present, the epic of their search for a new order in the contemporary world. The emphasis of this paper is to identify the advantages in merging the use of Computer Graphics and “Uli” Traditional Painting techniques/Symbols in producing social awareness themed painting/poster designs in Nigeria, with particular reference to the Ibo people of the South Eastern Region of Nigeria. This way, the poster will not just serve as a communicative medium but also as a work of Art (in terms of its aesthetic qualities).

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## **6. IMU AHIA NA IMU OLU MAKI NKIRUKA**

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Edemede a sitelu na nke anyi delu n'olu Bekee mgbe galu aga. Na nke a, anyi ga-edeghali ya bu edemede ka o welu solu n'odenigbo. Ma na o bughi soso ntapiaghali ka any ga-eme ebe a. Anyi ga eji ofele a welu deputa ihe di ofulu gbasalu ka ndi Igbo silu amu ahia na olu, lekwee anya ka ndi ozo silu dee nke ha gbasalu otu ihe ahu, biazia lekwa anyu otu umu Igbo no na mba sizi amu olu ma obu amu ahia ugbo a. Ajuju anyi ga-aju ne ya bu edemede bu; o nwelu ihe umu Igbo tosili imuta n'aka ndi ozo gbasalu ka esi amu ahia, o nwelu ihe ndi ozo tosili imuta n'aka umu Igbo maka imu ahia?

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## **7. IGBO INDIGENOUS MEDICINE: PAST, PRESENT AND FUTURE**

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Several authors have attributed the decline of Igbo indigenous medical practices to the advent, over a century ago, of Christianity, Western education, and modern medicine. The high points in the decline are associated with; the period when the indigenous medicine was attacked as essentially a superstitious system; the period when the indigenous medicine became an object of scientific study; and, the period of strong advocacy for integration of aspects of indigenous and modern medicine. The argument for integration is based on the prevailing conditions such as: the limited access to modern healthcare service for a good percentage of the population; and the high cost of modern drugs and hospital care. In addition, there is the notion that some chronic diseases and spiritual ailments can only be effectively treated by indigenous medicine. The current HIV/AIDS crisis with no cure yet in sight has injected steam into discussions that favor integration. The argument in favor of integration assumes that the indigenous medical system has values. Based on the abundant evidence of decline and revival of Igbo indigenous medicine, it is possible to make reliable predictive statements with regard to the condition of its future survival. This paper will attempt to do so by analyzing related historical, social and faith-healing data, on the framework of theories of culture change and linear evolution.

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## **8. EVALUATION OF IMPLEMENTATION OF SECONDARY SCHOOL MATHEMATICS CURRICULUM IN IGBO STATES: FOCUS ON CRITICAL FACTORS FOR BETTER ACHIEVEMENT IN MATHEMATICS**

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This study evaluated the implementation of the Secondary School Mathematics curriculum in Igbo States of Nigeria, and focused on critical factors for better

achievement in Mathematics. The study investigated the teaching methods adopted by teachers, the use of technology, teacher-students ratio, learning environment, assessment techniques adopted by teachers, interaction patterns and performance of students in Mathematics. The study was an evaluation research. Seven research questions and three hypotheses guided the study. A sample of 425 (325 Secondary School Mathematics teachers and 100 Principals), was selected through multi-stage sampling technique. Both qualitative and quantitative data were collected for the study, using questionnaire, observation and in-depth interview. Percentage, mean and standard deviation were used to answer the research questions, while the hypotheses were tested using t-test statistic. Results showed, among others, that the traditional lecture method of teaching was still the dominant method of teaching Mathematics in the Igbo States Secondary Schools, and eighty percent of the Mathematics teachers were not qualified as Mathematics teachers. It is, therefore, recommended that the South-East Governors should assist in re-training Mathematics teachers, especially in the use of technology for the teaching and learning of Mathematics.

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## **9. REBRANDING MATHEMATICS EDUCATION IN IGBO STATES OF NIGERIA: KEY TO FUTURE QUALITATIVE MATHEMATICS EDUCATION**

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The role of mathematics in Scientific and technological development and advancement, and in nation building, has been variously expressed. Despite this important role, we are confronted with the stark realities of the dwindling and dismal standard of mathematics education in Nigeria. This is evidenced by the negative attitudes of students in learning mathematics, and the results of both internal and external examinations written by students in the subject. The results have consistently been discouraging and unimpressive. Thus, there is need for rebranding mathematics education in Nigeria, especially in the Igbo states, whose people were once branded as the most industrious, brilliant, and committed people in Nigeria, but who are now relegated to the background. This study therefore, exposed the current brand of mathematics education in Nigeria, and the Igbo states of Nigeria. It x-rayed the meaning of rebranding, as it relates to mathematics education. It identifies areas of mathematics education that need rebranding, and the techniques and strategies for rebranding mathematics education in Igbo states of Nigeria. The paper recommended, among others, that the Igbo states governments should provide funds for professional development of mathematics teachers, both nationally and internationally, and the governments should also send students for international competitions in mathematics, just as in the case of sports such as football.

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## **10. AFRICAN DEVELOPMENT: RETHINKING MBONU OJIKE'S SELF-RELIANCE ECONOMIC DEVELOPMENT STRATEGY AND THE NEXT FIFTY YEARS IN NIGERIA**

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This paper critiques Africa's trajectory of "development", especially its massive underdevelopment fifty (50) years after many African countries gained self-rule from European colonialists. It starts by critiquing the concept of "development" behind European expansion into Africa, like the civilizing mission and ultimately the expropriation of raw materials and resources to Europe. The colonial paradigm of development changed many aspects of African customs and institutions, especially: education, religion, economics, politics and many socio-cultural aspects of African society. The generalized primitive connotation of Africa engendered the European proselytising paradigm of development policies like: French assimilation, British indirect rule, Portuguese Lucitanisation and others. However, these notions were debunked by early African anti-colonial nationalist movements' quest as colonial subjects gained western education the character of development started changing. This can be gleaned from the critical role of economists like Mazi Mbonu Ojike "The Boycott King" (1914-1956) in his self-reliance economic model of development for Nigeria prior to independence. At this juncture, it is pertinent to rethink Nigeria's underdevelopment saga and the role of the Bretton Woods Institutions and other global agencies of development, vis-à-vis earlier models of economic development propagated by indigenes like Mbonu Ojike. Ojike's self-reliance economics practiced during his period as Minister of Finance in the Eastern Regional government at that time was a zealous quest for indigenous development. This model can be a veritable template for renaissance and development for the South-East, Nigeria and Africa in the next fifty years. Rather than development the South-East and Nigeria is grappling with problems of socio-economic decay and failing state and governance indices. The paper aims to re-think the distortion of post-independence that created a "captive state" complex. Ultimately, the paper projects to re-direct development course on self-reliance, democratization, demilitarization of society and structures of the state in Africa, to enable popular participation.

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## **11. CIVIL SOCIETY, POLITICS AND LEADERSHIP**

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This paper will examine the concept and history of civil society. It will also look at the various types of civil societies, focusing on the types and virility of civil society groups prevalent among the Igbos. It will review the possible uses to which the Igbo nation can apply civil society. Efforts will be made to explore the link between civil society and politics in the paper, which will examine the concept and practice of leadership as understood and practised by the Igbos. It will attempt to weave a connecting thread through civil society, politics and leadership while also taking a peep into the future to see how the Igbo people can better understand and apply these concepts and practices to safeguard their future and those of generations unborn.

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## **12. EDUCATION, ENTREPRENEURSHIP, CHILDREN/YOUTH DEVELOPMENT IN IGBOLAND: THE WAY FORWARD**

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The overwhelming importance of education to the development of any nation cannot be over emphasized. This being because education is a means to understanding, awareness creation, enlightenment, controlling, altering and redesigning human destiny and environment with a view to achieving and sustaining a better quality of life. In Nigeria and especially since the 1950's and 1960's so much importance was attached to education to the extent that it was seen in some quarters as an end in itself. It has always been seen as the major industry of the then **Eastern Nigeria** producing such eminent Igbo sons like: Nnamdi Azikiwe, Michael Okpara, Mbonu Ojike. Alvan Ikoku, Jaja Nwachukwu, Amanze Njoku, Dennis Osadebey, Akanu Ibiam, Nwafor Orizu, Samuel Mbakwe, RBK Okafor to mention but a few. It is however disheartening that more than fifty years down the line, instead of consolidating the foundations laid by our fathers and elder statesmen, the reverse is the case today. The south-eastern states have fallen abysmally below expectations in the educational sector and from all notable perspective too. There has also been an ideological shift in the people's value system from our well known tendencies towards professional excellence to morbid and debilitating spirit of commerce and merchantilism. Added to all these are attitudinal shifts towards short term vocations and desires to "**get rich quick**" and at all expenses too. From where did we derail? Has the homefront, churches and entire society failed in their role of shaping our morals? Have we derailed so much that steps can no longer be retraced? Has subsequent governments in the region lived up to their responsibilities as far as education is concerned? These and many more questions are what the paper tries to respond to with the ultimate aim of proffering lasting solutions.

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## **13. NIGERIAN BIAFRAN WAR, A DEADLY STONE CAST UPON AN INNOCENT UNSUSPECTING NATION IN ITS UNFOLDING ASPECTS: AN INVESTIGATIVE SURVEY FOR THE OCCASIONING OF A NASCENT RE-ORIENTED IGBO NATION**

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The Nigerian Biafran war which took its roots in the first republican political crises and the much entrenched anomalies was a land-marking event of Nigerian history of equal significance as the issue of colonization, nationalist struggles and the eventual birth of the amalgamated Nigerian nation. A grievous experience whose lingering memories still leave many Nigerians and Nigerian families sorrowing is recorded among the most brutal wars human existence has ever encountered. The war has ended in its physical combatant and contending aspects donkey years gone but in reality it appears to rage on such that instead of sincere brotherly reconciliation, rehabilitation and reconstructions upon the ravages of the war, much more weightier but subtle devastations are still perpetuated and worst on the target Igbo nation. This paper therefore briefly makes an analogy of the pre-war Nigeria to exhume the causes of the war, the ravages caused by the war, the conclusion of this bloody engagement, the post war Nigeria and then delves into discussing its unfolding aspects, implications for the Igbo nation, recommendations and conclusion. Much of the materials culled up for this paper got sourced from personal communication sources through interviews with some elites that experienced the war having first hand reliable information and other literatures consulted as well as from the internet websites.

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#### **14. SECURITY BREACHES, HUMAN RIGHTS VIOLATION AND THE RULE OF LAW IN NIGERIA: WHAT NDI-IGBO MUST DO IN THE PRESENT DISPENSATION**

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Igbo human rights in Nigeria became an issue of international interest and concern following the horrific massacres in 1960 and the civil war from 1967 to 1970. These successive tragedies led to the death, demise and homelessness/parentlessness of millions of Ndi-Igbo; incalculable psychological trauma for the survivors of these human holocausts as well as those of their kindred; large-scale loss and destruction of Igbo property in the northern and other parts of the country etc. Ndi-Igbo is an ethnic group in present-day Nigeria highly reputed for their egalitarianism, quest for education, technical ingenuity and commercial entrepreneurship among other noble attributes; they were a major group in the defunct Republic of Biafra. Although no violation of Igbo human rights of similar magnitude and gruesomeness has taken place since 1970, atrocities against Ndi-Igbo in the country remain rife and persistent. Nigeria violates the human rights of her citizens but much more so the human rights of Ndi-Igbo. This paper therefore documents cases of violation of Igbo human rights in Nigeria and critically assesses the capacity of the Nigerian political system as a structure for the effectual promotion of Igbo individual and collective human rights preservation as well as gives

direction towards the effective safeguarding of Igbo human rights in the new democratic dispensation.

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## **15. RELIGION IN PERSONALITY FORMATION; THE IGBO EXPERIENCE**

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The decline in morality and social discipline and order has progressively assumed catastrophic proportions and manifestations. Consequently, successive governments have struggled often times fruitlessly, to stem this frustrating wave of moral decline and indiscipline which abases personality. However, hope is not lost, since Religion has all it takes to mould character, forming a personality. The culture of the Igbo's of Nigeria is permeated and pervaded by a sense of the divine, the mysterious, the supernatural and of divine providence. This idea which is religious coerced them in living a good life, thereby forming a personality that can be accepted in the society. This paper therefore examines the role Religion plays in building a personality. Bearing in mind that when a good personality is formed, there will be national unity which will give birth to national development. Using the Igbos as example, the paper suggests that adherents of different Religions as practiced in the society should see Religion as handed over by God and inculcate in their lives a sense of Religion which is a veritable instrument in personality formation.

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## **16. IGBO TRADITIONAL SOCIO-CULTURAL ORGANIZATIONS AND THE RESTORATION OF THE MUCH-NEEDED UNITY**

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The marginalization of the Igbo in Nigeria remains a mind-bugging issue. From independence in 1960 and, moreso since the end of the Civil War the Igbo have not received their fair share in the scheme of things in the country. This is in spite of the laudable contributions group, both individually and collectively, towards the overall development of the country. A second look reveals that the situation is partly attributable to the obvious disunity among the Igbo. The trend is nurtured at the sub-group levels and manifests in the forms of mutual antagonism and the inability of the people to adopt a common stand on national issues which actually plays to the advantage of the other ethnic blocs. But, a closer look reveals that this lack of consensus among the Igbo is a deviation from what obtained in the past. Even in the face of their seemingly segmented and acephalous nature, the Igbo were closely-knitted by traditional socio-cultural institutions and organizations such as: the title (Nze na Ozo), age grade, umuada, oracles, diviners etc. These, even where they still exist, have lost their aura which usually

transcended clan boundaries. It is the position of this paper that a revival of these traditions will go a long way in restoring the much-needed unity without which the Igbo may not get their rightful share in Nigeria.

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## **17. RELIGIOUS AND ETHNIC ISSUES – ‘IRUMGBEDE’ (PUBERTY RITE): A CASE STUDY OF NGOR-OKPALA**

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Igbo race with her culture has been in existence since the inception of Nigeria as a Nation. Moral decadence in the lives of children, youths and adults alike has adversely affected and jeopardized the peace of Igbo race. It has degenerated to lack of fear of God, disrespect for traditional institutions, social norms and values. This has also hampered development in Igbo land. The alarming rate at which youths indulge in social vices in Igbo land should be a concern for all. ‘*Irumgbede*’ (Puberty Rite in Ngor-Okpala Local Government Area in Imo State Nigeria) as a case study is a social instrument used in checking against immoral behaviour of youths in the past. But today, the advent of Western Religion and civilization has abolished this cherished Igbo culture called ‘*Irumgbede*’. This paper aims at reviewing the potentialities of *Irumgbede* with a view to recovering, reviving and promoting it for restoration of the dignity and integrity of womanhood. Having analyzed the performance and functions of ‘*Irumgbede*’, the following among other findings were made: Virginity was being celebrated, training for home keeping was highlighted, respect for husband and elders was fundamental and obedience to social norms was simply paramount. The afore-mentioned virtues constitute strong apparatus for social economic growth and development. Therefore, the author in her thinking suggests among other things that; the traditional rulers in collaboration with the church and the government should restore and revive *Irumgbede* and similar traditions; and also that the female youths of Igbo region at home and in diaspora accept, encourage and support *Irumgbede* as an instrument of honour and pride for womanhood. Above all, it is only righteousness and holiness that can exalt the present and future of Igbo nation.

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## **18. RECONSTITUTING THE NRI-IGBO KINGDOM AND HEGEMONY: PROBLEMS AND PROSPECTS**

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There is no doubt that ancient Nri kingdom exercised considerable influence on a large part of Igboland and beyond in the greater part of the 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> centuries. It is also well known that this kingdom was divinely inspired through ritual authority. However, as Ukacukwu Anyanwu has observed,(1989) Nri was “well known but little

studied centre of Igbo civilization” (126). A hundred years on, since 1911, this kingdom is still in search of itself. As the regulators of the annual calendar Nri kings controlled the rural agricultural world at the time. As cleansers of abominations Nri agents were the first sanitary inspectors. As keepers of “regional” peace among Igbo settlements through non-military means, Nri kings were the first advocates for disarmament. Because the colonizers did not understand the Nri divine kingship system, the British saw Nri as an enigma and halted her march of civilization. Our concern in this paper is not to dwell on the motives that prompted the British to abrogate Nri kingdom and hegemony. Rather, it is to map out, and trace the pattern of internal forces that gave Nri away to a mere shadow of itself. The reformation and reconstitution of kingship structure for a broad-based alliance of a confederation is advanced for the enhancement of Nri-Igbo regional culture. In moving this, a myriad of problems is envisaged, among which is the way the Nri Igbo language would function or go to support the artistic and technological basis of is civilisation in view of the imposition of a Pan-Igbo language in the present dispensation. However, based on the fact that ideologically Nri Igbo philosophy is unique, and the fact that the psychology of the linguistics of the Nri Igbo cultural block is to some extent apart from that of official linguistics, a bi-partite cultural dominants is proposed for the promotion and advancement of nascent Nri-Igbo language and civilization.

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**19. SCIENTIFIC AFRICAN (IGBO-UKWU) PERSPECTIVE ON THE  
TORUS AND THE THEORY OF EVERYTHING: AN ANALYSIS  
OF ACHOLONU’S ADAM TRILOGY**

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We review/analyze Catherine Acholonu’s Adam trilogy – *The Gram code of African Adam*(GCAA,2005), *They Lived Before Adam*(TLBA, 2009), and *The Lost Testament of the Ancestors of Adam*(LTAA,2010) – from a scientific African (Igbo-Ukwu) perspective on the torus model of the universe popularized by Stephen Hawking in his 1988-published book entitled *A Brief History of Time : From the Big Bang to the Black Holes* and the (superstring) theory of everything (TOE) reviewed by Michio Kaku in his 1995 Bantam-book published book entitled *Hyperspace : A scientific Odyssey Through Parallel Universes, Time warps and the 10 Dimension*. The review/analysis of the Adam trilogy is based on a correspondence/complementarity principle between, on one hand, the space-time geometric object of the TOE, called by Kaku *hyper-doughnut* (i.e. a torus which subsumes Hawking’s model) and the Igbo-Ukwu archaeological bronze artifact (LTAA p. 18), called by Acholonu *hyperball* (i.e. a torus), and on the other hand, the relationship of the standard model of electroweak forces among the building blocks (i.e. vibrating strings of elementary particles) of the TOE and the hexagonal patterns of the national geographic grid on the Igbo-Ukwu bronze torus (LTAA p. 20) and the associated flower of life (LTAA p. 257). Our scientific African (Igbo-Ukwu) perspective leads not only to a prediction of “light caustics” recorded by ancient (Igbo-Ukwu) scientists on the *Ikenga* bronze artifact but also to the incorporation of temperature as a fifth homogeneous coordinate of the carrier hyperspace projective geometry of the torus

for superstring TOE which elucidates the phenomenon of global warming presently devastating the planet Earth. The implication of the non-unitary structure of “light caustics” for the ancient African (Igbo-Ukwu) roots of 21<sup>st</sup> C quantum physics/culture is discussed.

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## **20. NWANYI BU IHE: A DISCOURSE ON THE CHANGING ROLES OF IGBO WOMEN**

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Igbo women in Nigeria have been trailblazers in their chosen fields of endeavours. Even in appointments in government circles, these women have remained relevant in tackling all issues and have propounded ideas that have shaped the Nigerian society. Today, Nigeria is proud of such female Igbo icons like Dora Akunyili, Oby Ezekwesili, and Okonjo Iweala amongst others. There are many of such Igbo women today who are in positions that have made them contribute positively in Nigeria. Even among writers, artists, bankers, etc, we see these Igbo women achieving great feats. In this paper, we will expose, to a large extent, the Igbo women that have made womanhood something great in Igboland and Nigeria. At last, it will be proved that womanhood in Igbo context and beyond, has become something more meaningful beyond the old Igbo values.

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## **21. THE BIAFRA-NIGERIA WAR: EXPERIENCE IN THE CONFLICT AND THE LESSONS AT THE RESOLUTION-THE WAY FORWARDS FOR NDI IGBO “NKIRUKA?”**

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A lot has been said about the Biafra-Nigeria war with attention to the causes and conclusion of the war. This paper set out to outline the war experiences for Nigeria as well as Biafra and particularly Ndi Igbo. It argues that the experiences were interesting and challenging to humanity. Inference is drawn from the Japan of the Hiroshima era and the emergent Japan of today. So also was Ghana, after Kwame Nkrumah, and present-day Ghana. It asks the big questions, is the conflict Resolved? What are the lessons learnt from the conflict? Nigeria at 50 where is Biafra? Ndi Igbo which way forward? Is Nkiruka feasible? This paper further discourses these and other questions relevant to the realization of the Igbo identity and stability. However it emphasizes the fact that the Biafra-Nigeria conflict was a war between two nations, not a civil war. This paper has uniqueness in appreciating and unraveling the dilemma of the lesson of war

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## **22. THE WIDOW IN SOUTH EAST OF NIGERIA IN LEGAL AND CUSTOMARY TURBULENCE: NEED FOR MANDATORY PARADIGM SHIFT**

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&

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Multiple accounts of harrowing and horrifying experiences of women who lose their husbands abound. This time, the emphasis is on the Igbo's of South East of Nigeria. Widows are subjected to painful, agonizing and dehumanizing public and private treatments, culminating in different violations of guaranteed fundamental rights to personal dignity, liberty, life, private life, religious beliefs and worships and acquisition of private property. There appears to be a tacit acceptance to these customary rules relating to widows. This is obviously very confusing if we realize that Nigeria is one of the countries that signed the Millennium Development Goals, which ought to be achieved by the year 2015. This appears to be a "Tall Order." This paper will critically look into the import of customary law, its position with the 1999 Constitution with regard to the Fundamental Rights enshrined in Chapter iv, the experiences of widow from the south east (Igbos) with emphasis on the violation of the rights aforementioned, rationales for these practices, the legal context of these rights/disabilities to the widow; the roles of principal players like judiciary, the legislature, executive, the traditional Rulers, in escalating or otherwise resolving these problems. This will be followed by strong intervention strategies and conclusion, if the MDGS will not be an aberration to us all.

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## **23. NEED ORIENTED VALUES AND NORMS: A MUST FOR REPOSITIONING IGBO LANGUAGE IN THE FACE OF EXTINCTION**

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To educate the Igbo youths means to educate the future. One would ask, to what extent is the future of Ndi Igbo dependent on the Igbo? This question can only be answered if the Igboness in the Igbo man can be assessed. Who Ndi Igbo are must be reviewed alongside their past, then the future becomes predictable. The Igbo have lived in their area of centuries. They have their well-organized cultural setting where people behaviours are checked by values and norms are changing, some have changed outrightly change, some wrong norms/values have disappeared with some useful dependable one, these are still needed by Ndi Igbo. The repositioning of Igbo language in the face of extinction becomes imminent if the culture (values/norms) is to survive. It is so because language is the main vehicle for cultural transmission. It is a road that leads to day break but must be

traveled with or instant risks. It is therefore the focus of this paper to review what need oriented (useful) values and norms can do in this quest to repositioning the Igbo language. Some aspects of Igbo life cultural will be reviewed such as education, economic life, Medical cure, social life, religious life, and politics. These areas will throw light on the topic and definitely determine whether we are Ndi Igbo by Ndi Igbo according to Igbo values and norms or otherwise it is believed that if the youths are taught with emphasizes on achievement oriented values and norms, things will change for the better. They will be able to see the need to revive, maintain and transmit some of these values that made and make us who we truly are: Ndi Igbo.

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#### **24. ASPECTS OF IGBO TRADITIONS AND CULTURE IN NGOZI ONWURAH'S *MONDAY'S GIRLS***

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Igbo parents in the new global village may not be filling the vacuum left by their peers, from ignorance or indifference, if they do not borrow a leaf from history, to mend their ways in guiding their young ones for generational continuity. In today's Internet world and social networks, it seems *passé*, obsolete to vaunt the merits of rituals, and rites of passage and initiation, for the communal engagement, balanced growth, and living of the youth. Yet, it is these traditional cultural measures and yardsticks that facilitate the transfer of enduring values and lessons of integration by elders to the young. In this study of Ngozi Onwurah's *Monday's Girls*, a documentary on the Ogoloma people's cultural initiation of young girls into adulthood in the community, I will argue that the i-pod-i-pad-facebook-twitter generations of Igbo youth in the diaspora could do as well, if not better, in achieving discipline, maturity, and respect among their fellows and in society, with a return to the traditions and cultures of their people, albeit in modified form. Parents could help the youth to tame the rebellious and trouble-laden years of adolescence and young adulthood by adapting tradition to modernity through rituals and rites of passage. When and if one loses elements of one's culture one loses integrity and balance equal to the extent of the traditions and culture lost.

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#### **25. "UP THESE HILLS TO THE MOUNTAIN TOP": MEMORIES OF 'THE GOLDEN SUN' IN MICHAEL ECHERUO'S DISTANCED**

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One of the leading voices among the first generation of post-independence African modernist poets of the twentieth-century, Michael J. C. Echeruo's second collection of poetry, *Distanced* (1975), is, unlike his better-known first collection, *Mortality* (1968), characterized by direct phrasing and open accessibility--in terms of imagery and other signifiers--to the general reader. Composed mainly within the first four years after the

end of the Biafran war of independence (1970-74), the nineteen lyrics that make up the collection look back with extraordinary candor and passion into the future of the Biafran experience, especially with regard to the problems of reintegration into post-war Nigeria. Burdened by intense agony over what the poetic persona sees as the loss of two "fatherlands"--Biafra ("the real fatherland") and Nigeria ("the victor's sky")--and confronted with "rotund hills", "hunched-up hills", and "other hills" that "rise" as extended metaphors for the numerous impediments on his path, he resolutely teaches himself to avert disabling bitterness and to navigate his way "up these hills to the mountain top." Distanced is thus, on the balance, not a cycle of poems of disillusionment but of songs of regeneration and ascent informed by a determination (born of the lessons of the war) to make the most of the unfulfilled promises of "the golden sun" (Biafra) within the context of a reconfigured Nigerian nationhood.

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## **26. IGBO FARM VILLAGE, FRONTIER CULTURE MUSEUM, STAUNTON, VIRGINIA (USA): IMPLICATIONS FOR FUTURE STUDY OF THE IGBO DIASPORA.**

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The Frontier Culture Museum, in Staunton, Virginia, is an official state museum dedicated to telling the stories of the cultural groups who settled the original American frontier, the eighteenth-century "backcountry" (including the Shenandoah Valley), through historically and architecturally accurate "living history farms." Over the past thirty years, the Museum has established the following historical Farm exhibits: Tudor England, Ulster Irish ('Scots-Irish') with Blacksmith Forge, Palatine German, 1740s America, 1820s America, and 1850s America. After five years of direct planning and over a half-million dollars in expense, in 2010 the Museum completed its latest addition, an historically accurate re-creation of a successful farmer's home compound in c.1700 Igboland. The success of this public-history endeavor has important implications for the future study of the early modern, transatlantic Igbo diaspora, particularly for what became the United States. In this paper, I will discuss how the successful implementation of this new museum exhibit (and with the same exemplary level of historical specificity and authenticity as the other "Old World" farms interpreted by the Museum) represents a potential new opening in the attempt to uncover what has remained a largely hidden history.

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## **27. TOWARDS A RE-ORIENTATION OF IGBO TRADITIONAL BELIEFS: BLUEPRINTS FROM COGNITIVE RESTRUCTURING STRATEGY**

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The study investigated the effects of Cognitive Restructuring Strategy (CRS) – Confrontation, Corrective Information and Rational Emotive Therapy – on the reorientation of the Igbo and their traditional beliefs. The population of the study included all the Igbo youths in the South Eastern States of Nigeria (Abia, Anambra, Ebonyi, Enugu, and Imo). Purposive sampling technique was used in selecting Abia and Anambra States for the study. The choice of the two States was aimed at having a fair representation of the different cultural beliefs in Igbo land. Moreover, the culture of a large spectrum of people from Abia State is similar in most respects to that of those from Ebonyi State; Anambra also shares similar affinities with Enugu and Imo States. 200 youths were randomly selected from Abia and Anambra States. The study was quasi experimental and adopted pre-test, post-test control group design. Two research instruments – Igbo Traditional Beliefs Questionnaire (ITBQ) and Re-orientation of Igbo Traditional Belief Questionnaire (RITBQ) developed by the researcher were validated, the reliability indices established and used in collecting data for the study. CRS treatment package was given to the experimental group while the control group received placebo. Statistical mean was used in responding to the only research question while t-test served the purpose of testing the two hypotheses. The findings of the study revealed that Cognitive Restructuring treatment package had a positive and significant effect in re-orientating the Igbo youths and their traditional beliefs. It was also discovered that educational level played a positive role on the treatment effect recorded by the participants at post-test. Recommendations from the study include that functional counselling units should be created in all Local Government Headquarters to offer cultural re-orientation counselling to the youths. The researcher also moved for the adoption of Cognitive Restructuring technique as a potent strategy for changing the irrational and undesirable cognitions of youths who constitute the nucleus of future leaders and character moulders.

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## **28. ABULARY IN IGBO LANGUAGE: A STUDY IN INTERVENTORY LINGUISTICS**

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This paper positions Nigerian languages beside other world languages in an attempt to prove that all languages are equal in function and relevance to their own societies. Languages of the developed nations receive more world attention by reason of the fact of developments in science, technology, economy and engineering. This trend has underplayed African languages for many decades. It is argued here that Transliteration as an interventory strategy can be applied to globalize African languages in the discussion of world items of knowledge, science, technology and the arts. Examples in this paper are drawn from the Yoruba language and contrasted with English which has also borrowed heavily from German, Italian, and French etc. Suggestions are offered to teachers of language, authors, scholars and linguists. Since nations that are advanced in science and

technology use their languages to report their findings and to encode their innovations. Such new concepts and terms emanating from such discoveries can be expressed in transferred scripts rather than awkward translations and confusing interpretations. Recommendations arising from this paper are further strengthened by the fact that when languages come in contact, they naturally rub on one another; including Yoruba and Igbo lending words to English too.

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## **29. SOCIAL AND CULTURAL IMPLICATIONS OF DWINDLING INFLUENCE OF *MMANWU* DRAMA IN IGBOLAND**

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Prior to advent of Christianity in Igboland, *mmanwu* drama was revered, feared and respected. The initiate players were proud to be associated with the drama while the uninitiated not only felt deprived but anticipated the day to join the enviable group of the initiated. Apart from being a major source of entertainment, *mmanwu* was used in setting disputes and rendering fair justice among individuals, communities and even towns. Its decisions in such disputes were final and all parties involved were bound to strictly abide to such decisions. It also was used in creating friendship among individuals and communities. Today, the aura, enthusiasm and myth associated with *mmanwu* are fast ebbing out, no thanks to the negative stance of some religious groups and their stringent laws against the institution of *mmanwu*. It is regrettable that in many communities in Igboland today, hardly can thereby found a committed “pagan”, who can call the bluff of some these religious pontifications and commit himself to cultural and traditional benefits of *mmanwu* drama. This will rekindle the hitherto enthusiasm, sensation and mysticism associated with the drama. It is predicted that if nothing is done now, the future of *mmanwu* drama in Igboland would descend to the level of *egwuregwu*, *uraga* and *eworowo* type usually associated with kids during festive celebrations in villages. In this work, efforts would be made to review the state of *mmanwu* institution generally with emphasis on the type in a number of contiguous Igbo communities south of Onitsha, north of Owerri and west of Orlu and Okigwe, an area often referred to as central Igbo.

**Key words:** *mmanwu*, drama, Igboland, religion, pagan.

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## **30. DEVELOPMENT OF A STRATEGIC-PLAN INITIATIVE FOR TECHNOLOGY INTEGRATION INTO NIGERIAN TERTIARY SCHOOLS.**

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To date, no programs exist that allow for effective implementation of computer technology into tertiary schools, or any level of the school system in Imo state of Nigeria.

The purpose of the current study was to develop a strategic plan for integrating effective and successful computer technology into the tertiary schools in Nigeria. The current study was guided by 3 research questions:

1. What are the criteria for an effective computer-technology program?
2. What are the essential components of a technological program for Nigeria tertiary schools?
3. What are the most effective strategies for implementing and evaluating a program in Nigeria's tertiary schools?

The research questions were answered using the development methodology. Responses from survey questions and the strengths, weaknesses, opportunities, threats (SWOT) analysis tool allowed for the development of criteria for effective computer-technology programs in the tertiary schools in Nigeria. In addition, a strategic plan for implementing and evaluating the strategic plan were developed. Recommendations included implementing and evaluating the strategic plan and continuing research for the integration of computer technology into the tertiary schools in Nigeria.

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### **31. IGBO WOMEN'S ROLES, ACTIVISM AND CONTRIBUTIONS TO COMMUNITY DEVELOPMENT AND SOCIAL CHANGE**

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This paper examines the roles, activism, and contributions of Igbo women in developing their communities, and advocating for social change. It looked at their gender roles as women, their ability to mobilize themselves and contribute to the development of their communities. Their roles as mothers, wives, and daughters are significant to the growth and success of their communities, and they complement men's roles in the family and the community. Collectively, the women are strong and resilient. Igbo women's activism in advocating for social change particularly, the 1929 Aba women's war in which Igbo women protested against the tax imposition by the colonial government, demonstrates their ability and strength to protest against socio-economic problems that affect women and their families (Ifeka-Moller, 1975). It also demonstrates that women are active members of the Igbo community and are able to advocate for social change. Presently, the proliferation of women-oriented non-governmental organizations (NGOs) also provides a space for Igbo women's movement. Through women NGOs, Igbo women are able to successfully complete community projects (Amadiume, 2000), and pursue social change (Illika & Illika, 2005).

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### **32. THE CORRELATION BETWEEN DEMOGRAPHIC FACTORS AND ATTITUDES TOWARDS SEEKING PROFESSIONAL COUNSELING AMONG ADULT NIGERIANS IN THE USA: IMPLICATIONS FOR THE MENTAL HEALTH OF NDI IGBO IN THE DIASPORA**

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Increases in the racial and ethnic diversity in the United States in recent years have created the demand for counselors and a need for counselors to expect to see clients from diverse racial and ethnic backgrounds. In addition to the increases in the number of African Americans, Asian Americans, and Hispanic Americans seeking counsel, there has been an increase in the number of African subgroups that includes Nigerians among whom are Ndi Igbo. Within the past two decades, the USA has witnessed an unprecedented influx of Nigerian immigrants in most major cities of this country and universities. Though several studies have examined the general attitudes of minority groups to counseling, no specific studies have been conducted on the growing population of Nigerians in the USA. This study therefore examines the relation between demographic factors and attitudes about professional counseling among adult Nigerians living in the United States and how this contributes to the conversation on the state of the mental health of Ndi Igbo in the Diasporas. A sample of 225 first generation Adult Nigerian immigrants living in the Midwest region of the USA participated in this study (122 women and 103 men) from ages 20 to 63. Duration of stay in the USA ranged from 1year to 47years. Demographic form and the Attitudes Toward Seeking Professional Psychological Help Scale (ATSPPHS) were used for this study. Correlation matrix was conducted with the independent and dependent variables. Five multiple regressions were performed using the combined Independent Variables that were significant (Socio-Economic Status, Sex and Duration of Stay) with each of the Dependent Variables of Total Score, and subscales of Need, Stigma Tolerance, Openness, and Trust. Results showed that Socio-Economic Status, Sex and Duration of Stay in the USA were significant in predicting the Need and Openness subscales of ATSPPHS. Five percent of the variance in ATSPPHS Need subscale scores was accounted for by the regression model. T-tests results showed that no predictor variables significantly contributed to the regression model when other independent variables were controlled. But, 6% of the variance in ATSPPHS Openness subscale scores was accounted for by the regression model. Follow-up t-tests showed that only SES significantly contributed to the regression model,  $t = -.2.77$ ,  $p = .006$ . However, participants scored low in ATSPPHS Total scores and subscales of Stigma Tolerance and Trust in mental health professionals. The implications of these findings for the existing and future mental health needs of Ndi Igbo can be discerned from the test scores in this study. This paper attempts to interpret the findings in the hope to plot the trajectory of mental health needs and attitudes that can impact the mental health of generations of Ndi Igbo given the stress factors of life in the Diaspora. Suggestions for maintaining robust mental health were equally proffered.

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**33. THE IGBO MARRIAGE AND SEXUALITY; BUILDING A HOUSE  
OR BUILDING A HOME**

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Marriage is a legal permission for mutual sexual relationship between a man and a woman. Any sexual relationship outside marriage is illegal and is abhorred by almost every society. Sex is highly regulated to marriage because children are born through marriage to take over from their parents. Children born outside marital norms and status are labeled bastards in some communities, while in some, they are adopted back to the family of the woman. A marriage without children is an incomplete family and as such, several methods are adopted to bring children in to the family to allow family continuity. According to an Igbo adage, when a good marriage takes place, a home is built, but when it is bad, a house is built. This paper seeks to re-examines Igbo marriages and sexualities with a view to find solution to the recent general child adoption saga that has infiltrated into Igbo families which is at variant with Igbo norms and values. The methodology is survey using Anambra State as a case study.

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### **34. IGBO STORYTELLER/WRITER AS PROPHET**

"The story is our escort" -- *Chinua Achebe, Anthills of the Savannah*

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When *A Man of the People* was first published in 1966, some American media, most notably Time magazine, speculated about Achebe possibly being privy to the plans for the military coup which took place in Nigeria that year. Drawing from two of Achebe's novels (*A man of the People* and *Anthills of the Savannah*), and my own book (*How Tables Came to Umu Madu*), my paper will explore how the Igbo storyteller not only can explain the past but, through imagination and insight, also can "prophecy" the future.

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### **35. ALMOST 40 YEARS LATER...THE WAR HASN'T ENDED...**

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In spite of the "no victor, no vanquished" proclamation at the end of the Nigeria-Biafra Civil War, the truth is that there was a victor and a vanquished, and the aftermath of the war continues to stir a series of sentiments and questions. Though the war formally ended in 1970; therefore, full resolution has not been achieved for many who are not content with the manner in which it was conducted and the subsequent socioeconomic and

political phenomena that have ensued. A reevaluation of the massacre and maiming of thousands of innocent Easterners in the North in 1966 has been largely circumvented or misrepresented, including the destruction of their businesses and properties. For many, also, the abandoned property issue has not been satisfactorily dealt with. The overt ethnic consciousness and bigotry that was at the root of the conflict has only worsened over the years, just as disputes over resource control (particularly oil) is as virulent as it was at the beginning of the war. With the continued concentration of most major military institutions in the North, another goal of the war is being achieved, which is a reduction in the numbers and powers of Easterners in top military positions. The above, in addition to stringent measures aimed at debunking Biafra's legitimacy, merely continue to propagate the indignations that informed the war and, not surprisingly, many young Easterners are calling for a "revival" and "resurrection" of the Biafran spirit. (*This paper was originally presented at a conference on the Nigeria-Biafra War at Marquette University, Milwaukee, Wisconsin in September 2009.*)

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### **36. BIAFRAN REFUGEES: A TALE OF ENDURANCE AND BRUTALITY**

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The refugee situation during the Nigeria-Biafra *Civil War* (1967-70) was the direct result of constant relocation of civilian populations who ultimately lost shelter and the basic means to fend for themselves. Prior to the war, the problem had already taken root when thousands of Easterners (mostly Ibos) were forced to flee the North following the massacres that took place there in May, July, August and September, 1966. The problem was further aggravated by the economic blockade of Biafra, which was denied relief supplies from abroad, as well as the eventual devaluation of the Biafran currency. With supplies from countries like Gabon, Tanzania, the Ivory Coast, Ireland and France, and within a year after the war began, refugee camps were hurriedly established throughout Biafra. Some were fairly vibrant and adequate, like the one at Nto Edino in modern Akwa Ibom State, while others, like the ones I witnessed at Ifakala, a large village at the time in Mbaitoli in modern Imo State, were decrepit and delineated the death, sickness and starvation that increasingly characterized Biafra. In the end, the camps saved numerous lives and extended Biafra's existence, and this was reinforced by the decision to transfer several refugees to countries that offered sanctuary, particularly Gabon, the Ivory Coast and Ireland. But Biafra's refugee situation was also emblematic of the ruthless tactics of a vicious enemy that has been allowed to get away with grave human rights violations, and who was even erroneously described as "benign" at the end of the conflict.

**(At a conference I attended in Ireland in September of this year, I met a number of Irish missionaries and philanthropists who had risked their lives to alleviate the refugee crisis in Biafra. One of them shared a 52-minute video that he secretly shot while in Biafra titled, "Night Flight to Uli." If possible, I would like to show this video during the conference.)**

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### **37. REFOCUSING TERTIARY EDUCATION FOR QUALITY ASSURANCE AND YOUTH EMPOWERMENT IN IGBOLAND**

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There is crisis today in tertiary education and their programme delivery in Igboland. In the late fifties and sixties, the Igbo were both envied and admired by other Nigerians and the whites with whom they came in contact mainly due to their intellectual blaze trailing tradition. In the main, it was the investment, zest and zeal in education in the 1930's and 1940's that yielded the educational dividends of the sixties, which saw the flowering of all aspects of Igbo culture and civilization. But what do we find today? Almost all the tertiary institutions in the five Eastern States of Igboland have experienced incessant and prolonged strike actions by workers due to poor funding and conditions of service. Our cherished rapacious desire for knowledge and learning, especially among the youths has waned. Presently, a large army of Igbo youths, especially boys have left school for "hawking", "street trading", odd jobs abroad, and other get-rich-quick ventures, including politics. Other idle hands and brain have taken to drug trafficking, kidnapping and restiveness. These developments should serve as a praxis for thoughts and reflections concerning the failure of the learning structures, especially the tertiary institutions in Igboland that hold the future of Igbo nation. There is urgent need to retool our strategies and reconsider our options with focus on re-envisioning and refocusing, synergy of funds and materials. We must remember that the primacy of knowledge gained through quality functional education made the Igbo what they were. It can still make them what they want to be.

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### **38. IGBO FOLKSONGS: A VERITABLE TOOL FOR THE SUSTENANCE OF IGBO LANGUAGE AND IDENTITY**

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In all spheres of life, music and folksongs have played dominant role in the dissemination of knowledge in both formal and non-formal education. Folksongs are not just informative, but are effective medium for communication therefore, can be used to sustain Igbo language and identity. It is true that Ndi - Igbo have suffered a major setback which has hatched into social and economic stagnation of Ndi - Igbo in Nigeria but also has affected their language and identity as a people yet, 'NKEIRUKA'. Nations have fallen and risen because of this factor of identity. This paper therefore, discussed the relevance and efficacy of folksongs in capturing and propelling Igbo ideas, language and culture for today and the future. Through this the culture and the language of the people

not only establishes their identity but also projects and sustains their way of life as a people.

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### **39. CHANGING VALUES AND NORMS IN THE IGBO NATION**

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Igbo culture (omenala ndi Igbo) is the customs, practices and tradition of Ndi Igbo. It comprises ancient practices as well as new concepts added into the Igbo culture either by evolution or by outside influence (eg, Christianity which condemns osu cast system and killing of Ejima “twins”). These custom and traditions include the Igbo people’s values and norms according to how Ndi Igbo showcase visual art, music and dance forms, as well as their attire, cuisine and language dialects and other forms by which Ndi Igbo exhibit their rich-cultural heritage. Quite evidently, owing to their various subgroups, the variety of their culture is heightened further and therefore changing values and norms in the Igbo Nation become imperative. Definition of culture portrays the totality of peoples’ way of life as well as how they are transmitted from generation to another and even to another yet unborn. Just as values say stealing is sacrilegious, norm says violating the behavioural standard by stealing another’s property attracts sanction. It is noteworthy that ndi Igbo should fine-tune their cultural heritage now in order to shape their future in the direction of positivism. In view of the above therefore, we need to celebrate the positive facets of our rich-cultural heritage and change the odd facets since change is the only constant thing in nature. This gross-exhibition of pessimism in the culture of ndi Igbo such as killing of twins, osu cast system and others should cease to lurk. The positive features such as melodic and symphonic musical style, the traditional ancient Igbo religion “mythology” which recognizes Chukwu as their God, the New Yam Festival, the Igbo traditional attire which reveals the identity of a true Igbo man, the Nze na Ozo title which underscores outstanding reputation and integrity, the unique form of apprenticeship of ndi Igbo in which their entrepreneurial spirit is boosted, kola nut (oji) which occupies a unique position in the cultural life of Igbo people inter-alia should be celebrated and held in a very high esteem. Conclusively, Igbo culture deals with certain artifacts and mores by which the Igbos singles themselves out from other ethnic groups. The culture of the Igbos finds expressions in their agriculture, intellectual reasoning, moral values, dresses, foods, kinship, marriage and languages. How a culture survives depends in the people’s capacity to learn and transmit it to succeeding generations. This paper therefore, seeks to enjoin ndi Igbo to go back and fine-tune their first love which advocates the novel traditional Igbo norms and values which is where their rich-cultural heritage is entrenched. Ndi Igbo, onye aghakwala nwanne ya!

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### **40. THE CONTRIBUTIONS OF THE IGBO ENTREPRENEURS TO THE ECONOMIC GROWTH OF NIGERIA**

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The spirit of entrepreneurship is originally innate in the Igbo man from our great grandfathers. They were named after their manner of trade such as “Ezeji”, “Omenka”, “Okpuzu” etc. These products not only satisfy the needs of their immediate environment, but also are marketed to other states and countries. After 50 years of our political and economic independence, there seem not to have been any clear sense of direction again. The citizens also do not contemplate the future with degree of confidence as the majority of the population live in absolute poverty. Since Nigerians, more especially the Igbos have lost confidence in the ruling class, they now stand highly confused and demoralized. This paper, therefore, views the contributions of entrepreneurs towards the economic growth of Nigeria. The research was carried out in Imo State. The instrument was a questionnaire designed to obtain information as to whether Entrepreneurs contribute to the economic growth of Imo State in Nigeria. Sample was drawn from entrepreneurs within Imo State. Data collected and analyzed indicated that to some extent Entrepreneurs could not effectively contribute to the economic growth in areas of job and wealth creation because the spate of kidnapping in Imo State today is becoming alarming and requires urgent measures in order to check the ugly trend. Nobody seems to be safe anymore. Viewed alongside the recent commando-style armed robbery attacks in some parts of the state, one could begin to conclude that Imo State is no longer peaceful for investment as banks work in fear. It is concluded that the Igbos have lost most of the technology they are known for and the enterprise is seen as the greatest inhibitor of entrepreneurship in our young school leavers. Among others, the way out is to introduce in our various school curriculum the traditional though modernized entrepreneurship for which the Igbos are known through apprentice to have a focus of creating self-reliance which shall enhance the economic growth of the Igbos in particular and Nigeria in general come 2020.

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#### **41. ONGOING IGBO ADAM DISCOURSE – A POINT OF VIEW OF THE AMERICAS(A Comparative Analysis of Methods of Thoughts)**

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The Igbo Ukwu is a discourse of greater dimensions than the “Protestant Reformation” (1525). Martin Luther, a German priest, protested against indulgences by the ‘official Catholic Church’ in Rome and the influences associated with the ‘Holy Roman Empire’, which was a decentralized entity, mainly in Western Europe, in which the Holy Roman Emperor, Charles V, King of Spain himself, had little authority outside of his own dynastic lands, which covered only a small fraction of the whole. The ‘rights of the Catholic Church’ were created by Emperor Constantine I in 315 AD. Its influences are flawed and not absolute. The significance of the Protestant Reformation was a CHANGED ATTITUDE that gave thunder, ideologically and philosophically to the areas of Germany and other countries of Western Europe, that ultimately broke away from the ‘yoke of the Catholic Church’, the legacy of the ‘Ancient Roman Regime’.

A NEW WAY OF THINKING by the Protestants created a watershed for those countries of Germany, England, Holland and France, and they prospered! The CAUSE of the “Protestant Reformation” was the emergence of the “PEASANT AND SLAVE (serfs) REVOLTS” throughout Western Europe, for economic and social justice. The IGBO UKWU discourse is of greater dimensions than the “Protestant Reformation” because the authentic origins of the “CHRISTIAN” eschatology are Igbo-Ukwu – in the light of the “OSIRIAN” eschatology. ISIS, OSERE/HORUS (Yesu...) is the anthology outa THE JUNGLE. THE TRINITY IS: the Mother – the Father – the Son (child), on the basis of the NATURAL TRUTH and the existence of the Mother Yam – the Father (head of the yam, remains buried) – the Child/Children (reincarnation of the yam). CHUKWU gave the dwellers of the Niger-Congo rainforest the Mother Yam. And the people, thankful for the YAM, ceremoniously reflect reverently mythological....At the source EVERYTHING COMES TOGETHER.

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**42. TRANSLITERATION AS A STRATEGY FOR GLOBALISING  
VOC ABSTRACT-WOMEN EMPOWERMENT IN IGBOLAND-A  
STUDY ON MBACHAGA'S WIDOWS MIGHT**

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Issues bothering on women's emancipation evoke exciting discussions that can become heated arguments. This paper is a contribution to the discourse on women empowerment. The study looks on how Mbachaga in his commitment as a playwright, projects the issues of inequality, oppression, marginalization and male dominance as well as as the empowerment of women in the 'play's world'. The paper submits that the rationale and credibility by which women pursue their proper placement and identity in contemporary society is timely and necessary in order to break the cocoon that shields them in. This paper also posits that breaking the norms, tradition, culture and belief in female subordination begins with questioning and speaking out against such structures because passivity is not the answer rather it is acquiescence to the status quo and an onward perpetuation of it. The paper concludes that there is an urgent need to conscientise women folk to develop a positive attitude in themselves and this has to begin from the home with parents as partners as well as in churches and schools in a bid to reorient the girl- child and indeed women in this regard.

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**29. IGBO MARGINALISATION: THE RELIGIOUS (CHRISTAIN)  
DIMENSION**

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The cry over the marginalisation of the Igbo people in the national scheme of things has, in recent times, reached deafening limits. The people genuinely complain of inadequate representation in the governance of the Nigerian state,

dearth of infrastructure, economic policies that tend to hurt the Igbo more than any other group(s), inadequate number of states etc. These are no doubt, genuine causes of concern to which solutions should be found. One area where which has remained outside the radar of scrutiny is the ownership and control of churches the Pentecostal churches that are currently the rave in the country. The orthodox denominations are losing their membership in droves to the new Pentecostal churches that have their roots in the south-western part of the country. Surprisingly, the Assemblies of God Church, which is reckoned to the pioneer Pentecostal church in Nigeria and which has its roots in Igboland has not become a popular place of refuge for Igbo people seeking spiritual satisfaction and fulfilment away from their orthodox denominations. The marginalisation of the Igbo is not restricted to the new churches. We notice that they have had problems getting and keeping a strong hold of many of the orthodox churches (the Catholic Church, for example) where they have an overriding majority. Our paper will investigate the causes of this problem as well as its economic, social and other consequences for the Igbo people.

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### **43. CONTAMINATED BLOOD: THE CONTINUED STRUGGLE OF EQUAL RIGHTS OF THE 'SLAVE BORN' IN NKANU, NIGERIA`**

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Nkanu is made up of six Local Government Areas in Enugu State. Slavery was universally abolished in 1807; the United Nations bestowed equality to all peoples in 1945; the Eastern Nigeria abolished the system in 1956 and Nigeria abolished discrimination in 1999 (Section 42 of the 1999 Nigerian Constitution), yet the 'free-born'(Amadi) in Nkanu still regard the 'slave-born'(Obia) as "Contaminated Blood", hence the title of my paper, which examines the pre-colonial, colonial and post-independent slavery and the continued struggle for equal rights of the 'slave-born' in Nkanu. Slavery started in Nike (the oldest town in Nkanu) in 1796, and between 1809 and 1828, slave trade between Nike and Arochukwu (the slave trade capital of Igboland) was at its peak, which resulted into permanent settlement of the Aro in Nike, from where slavery spread to all the 120 communities in Nkanu (Grossman 1970; Horton 1974; Enechukwu 1991,1993). The Areas of conflict include inter-marriage, land ownership, eldership, leadership, priesthood and the dancing of the prestigious 'igede'. An open conflict between the Amadi and Obia ensued in 1922 in which the Obia partially triumphed and became the patrons of missionary enterprise (Kalu 1986). The 'Nkanu Patrol' of 1923 was as a result of the revolt of the Obia against the Amadi who wanted to employ the Obia for the Enugu Coal Mines and receive their wages for them. Consequently, separate communities were established for the Obia at Ugwuaji in 1928, Akwuke in 1936 and Isiogbo in 1938 (Enechukwu 1991,1993; Brown 1996; Harneit-Sievers 2002,2006; Claessens 2004). At present, all efforts to create Umuode community out of Oruku town have failed, because the war between Umuode and Oruku is bloody

and catastrophic, so also other communities in Nkanu and Igboland, in a 50 year old Nigeria.

'Amadiobiaphobism' is an anachronistic and Igbo inhumanity to Igbo. A great social, political and economic futurism (Nkeiruka) cannot be achieved by the Igbo via dichotomy and segregation. "Behold how good and how pleasant it is for brethren to dwell together in unity... for there the Lord commande the blessing and life forevermore; (Psalm 133:1,3b).

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#### **44. AWARENESS OF WIDOWHOOD PRACTICES AMONG THE IGBO: IMPLICATIONS FOR HEALTH COUNSELING**

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&

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The study investigated the level of awareness on the health implications of widowhood practices in Igbo land. A descriptive design was used. A sample of 300 out of 900 widows who attended a seminar on "Widowhood Practices in South-East zone of Nigeria" was randomly selected for the study. Widowhood Practices Questionnaire (WPQ) was structured & validated for the study. Simple percentage was noted to answer the four research questions and chi-square(x<sup>2</sup>) statistical tool was used to test the three hypotheses. The major findings show that there is a low level of awareness on the health implications of widowhood practices. Secondly, the level of education of widows influenced their awareness on health implications of widowhood practices. It was recommended that government at all levels, Churches, and other non-governmental organizations should organize public enlightenment campaign programmes for the widows in South East states to examine the health implications of widowhood practices and suggest modalities to ameliorate their conditions. Key words: Widowhood, widowhood practices, health implications, Igbo land.

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#### **45. IGBO LANGUAGE AND IGBO IDENTITY: AN OVERVIEW**

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History has it that Ndigbo have existed in their land for over decades now. Early history of the Igbos is yet to be systematically constructed, but evidence has shown that they are a tribe out of about 350 ethnic groups in Nigeria. Ndigbo and their identity have bothered the natives so much in recent times as if the Igbo have lost our identity. This problem of identity has become a burden that explains why it is being hammered on so that they can

regain their lost glory. The Israelites when lost in Egypt only became Israelites again when they returned to their God and to their promised land. It is no longer fashionable these days to say “I am onye Igbo” or “to speak the Igbo language”. Time was when it was a mark of achievement to know and speak Igbo with pride and gusto especially among the neighbours of the Igbo. Recently you hardly distinguish Igbo from other tribes as they will prefer to speak their language, wear their clothes or rather dress like them as well as enjoy their food. The past clarion call to this situation has effected no change. Both the diasporian Igbos and the home-based Igbos are adamant to this undesirable trend. This is what this paper seeks to address. The conventional strategy on which the Igbo have to return back to their identity both in Language, Dressing, Food and Culture.

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#### **46. FOLKLORE, EDUCATION AND YOUTH DEVELOPMENT: MOULDING THE MINDS OF CHILDREN WITH IGBO CORE VALUES**

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Scholars and critics have consistently advocated the use of culturally relevant reading materials for the education of children in Africa. Books or stories with familiar backgrounds are more accessible and comprehensible to children. Unfortunately most reading materials used in primary and secondary schools in Nigeria have foreign backgrounds that most children are not familiar with. The education sector requires overhauling and restructuring. Many things have gone wrong in the system and affected the standard of education throughout the country. This parlous situation has, therefore, affected youth development negatively, especially in Igbo land where formal education has almost become an abandoned and run-down project, as thousands of youths – boys, to be specific – drop out from school in search of commercial breakthroughs and material wealth. In this study, I consider folklore an indispensable source of educational material for the child, both in its oral and written forms. I am concerned with ways in which folklore can be used as raw material to mould the young minds of children to achieve a reorientation and redirection of our disoriented and alienated youths so as to prepare them for life challenges. In the analysis, emphasis is on folktales, as I draw specifically from both written and oral tales for illustration. The conclusion affirms that the education and development of Igbo youths – whether they are in the Diaspora or in Nigeria – cannot be complete without their being taught the core values of Ndigbo which are embedded in our fascinating age-old folklore.

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#### **47. EFFECTS OF USING IGBO LANGUAGE AS A MEDIUM OF INSTRUCTION ON JUNIOR SECONDARY SCHOOL (JSS) STUDENTS ACHIEVEMENT IN INTEGRATED SCIENCE**

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This study sought to find out the relative effects of using igbo language as a medium of instruction on academic achievement of Junior Secondary School students in Enugu State. The study was carried out in two schools (one male and one female) in Enugu State, Nigeria. Two intact classes from each of the school were randomly assigned to either experimental or control conditions. The experiment lasted for four weeks. It started with a pretest and ended with posttest using Integrated Science Achievement Test (ISAT). Mean and standard deviation were used to answer research questions while Analysis of Covariance (ANCOVA) was the statistical tool to test the hypothesis. The Result showed that the students who were taught with Igbo language performed better than those who were taught in English language. Based on this result, the researcher recommended the use of Igbo language in teaching integrated science, which helps to relate the subject to immediate environment on learners.

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#### **48. THE PROLIFERATIONS OF CHURCHES IN THE SOUTH-EAST OF NIGERIA AND THE UPSURGE IN KIDNAPPING AND OTHER SERIOUS CRIMINAL ACTIVITIES: A CRITICAL EXAMINATION OF THE UNFOLDING TRAGEDY**

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The last three decades has witnessed the proliferations of Pentecostal churches in South-east Region and in Nigeria as a whole. There has also been a rise in un-ethical religious practices as well as kidnapping and other serious crime. This paper will critically examine the relationship between the upsurge in religious activities as well as the upsurge in criminal activities. It will further examine the factors responsible for the rise in crime and un-ethical religious practices and suggest solutions.

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#### **49. LANGUAGE AND IGBO IDENTITY**

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Language is the most important information and communication characteristic of all human beings. Language is power, as well as a great instrument for cultural preservation. Only humans have spoken and written languages, and language is the key note of culture because without it, culture does not exist. It is the medium of language that conveys the socio-political, economic and religious thoughts from individual to individual, and from generation to generation. The world community is a plurality of language, and each of

those languages is being used to identify one speech community or race. The importance of Igbo language in achieving Igbo identity cannot be over emphasized. The Igbo language should make a clear distinction between the Igbo and the rest because it is one of the major forms of Igbo Identity. Unfortunately, it has been observed that igbo language is fast deteriorating as a means of communication among the Igbo. The Igbo have embraced foreign languages in place of their mother tongue (Igbo language), forgetting the fact that “there is no tracing the connection of ancient nations but by language, and therefore I am always sorry when a language is lost because, because languages are the pedigree of nations”. The writer observed that in several world societies, political stability and projecting power beyond boundries have been influenced and strengthened by the unity of language and culture. An instance is the Hebrew language of the Jews which has remained the root and secret of the Israeli existence, power, and influence at home and abroad, even in diaspora, a Jew remains a Jew, by the unity of language and culture which formed their identity. Ndigbo can achieve same if they take their language seriously. This paper is therefore aimed at highlighting the importance of Igbo language as a major form of Igbo identity. The study will achieve this by looking into the development and study of Igbo language, factors militating against the growth of the language and recommendations.

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## **50. JUDICIAL ACTIVISM AND PASSIVISM IN NIGERIAN DEMOCRACY: THE CASE OF THE IGBO PEOPLE**

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The Constitution of the Federal Republic of Nigeria vests the judicial powers of the Federation on the Courts. The Constitution concedes to the judiciary, the eminent and most enviable position of arbiter between persons, government and between the government and the people. This concession imposes a peculiar burden on the judiciary. Its role transcends the domain of the forensic protection of the fundamental rights of the citizens against the executive and the legislative arms of the government. It creates a social responsibility for the judiciary to ensure that power which has been delegated to those two arms of government is used for the good of the society. In other words, it is the intendment of the Constitution that the judicial determination of the issues raised before it should have a bearing on democratic values, on development policies and programmes. The judiciary as the guardian of democracy under the Constitution has at one point performed actively or passively as the case may be in matters brought before it during the administration of various Government in Nigeria. This paper will concentrate on the extent and implication of judicial activism and passivism in Nigeria particularly on election matters. it will examine and review the various roles performed by the judiciary during the administration of various government in Nigeria, the position of the judiciary in the present democratic dispensation, emphasis been laid on cases pertaining to the Igbo people. This paper will also examine some of the Landmark election petition cases relating to Igbos that arose as a result of the 2007 election in Nigeria and proffer recommendations based on lapses discovered.

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## **51. THE POLITICS OF ENVIRONMENTAL DEGRADATION IN SOUTH-EASTERN NIGERIA.**

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Over history, Man and the Earth have been “friends at war!” While Man exploits earth resources to better his living, indiscriminate exploitation of these resources has “provoked” the earth to fight back, unleashing different environmental problems on man. This is the case of the South Eastern Nigeria. This paper examines the politics of environmental degradation in South Eastern Nigeria. It looks at how gully erosion has given quit notices to many communities in Igbo land (south eastern Nigeria) tracing the causes to poor farming practices, indiscriminate evacuation of the Soil for (houses, roads, etc) constructional purposes, poor attitude towards planning regulations, industrialization, exploration of solid minerals, etc. The paper examines also the marginal reaction of the Federal and State towards salvaging the situation which the paper submits is a variant of the post Nigeria-Biafra Civil War, which continues to present itself in different facets of Nigeria’s socio-economy.

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## **52. INVESTMENT IN WOMEN ENTREPRENEURSHIP TRAINING: REMODELING OPTION FOR ECONOMIC DEVELOPMENT IN IGBO NATION**

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Economic development ensures human advancement, human empowerment and sustained enhancement of man’s creative potentials, his overall well-being, his personality and his social environment. The growth of any nation depends to a great extent on its economic development. In Igbo nation economic development has been pioneered by men through application of practical skills, idea and knowledge. The dominance of skills by Igbo men has not contributed maximally to the growth of the economy in relation to material output. This implies that women have being marginalized in the acquisition of skills in Igbo nation as a result; they have insignificant involvement towards structural transformation of the economy. The global campaign on gender sensitivity is still irrelevant to the assumption that investments are preferred on males in Igbo nation. Consequently, the rapidly changing technological needs and entrepreneurial complexity that would yield economic development cannot be met by isolating women. In view of this, the researcher was of the opinion that investment in women entrepreneurship training would produce manpower required in the labor market for economic development. The paper therefore discussed the concept of economic

development and entrepreneurship. The present state of economic development in Igbo nation was examined. The paper also discussed investment in women entrepreneurship training as a remodeling option for economic development in Igbo nation. Challenges to investment in women entrepreneurship training were highlighted. Recommendations were made and then conclusion.

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### **53. THE IGBO NATION AND THE CHALLENGES OF A LOST WAR**

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January 2010, marked the 40<sup>th</sup> anniversary of the end of the Nigerian Civil War. In a sense, it can be said to be the 'second convulsion' in Igbo historical experience; the first being the British invasion of Igboland and the subsequent colonization. The Nigeria-Biafra conflict left a deep scare on Igbo nation which has not been healed forty years after the cessation of hostilities. The challenges faced by the Igbo in the contemporary Nigeria, are too many and deliberately created to ensure that they do not rise again in the commanding heights of the Nigerian state. Since the end of the War, the Igbo have been in the marginal spaces of Nigeria. The war dislocated them from the bureaucracy, military and police services, custom and immigration, civil service and diplomatic circles as well as political and economic spheres of Nigeria. In all the six geo-political zones to which Nigeria is now classified, it is only in the Southeast which is the Igbo area that Federal government presence is palpably missing in all its ramifications. Both in the number of states, Local Governments, Federal constituencies, state Assemblies etc, the Igbo have been short-changed by the powers that be controlling the Federal government since the end of the Nigerian Civil War. The Igbo notwithstanding the so-called post-war reconciliation pronouncement of the Nigerian government have been left to float in the marginal spaces of the Nigerian nation. This paper intends to critically examine the strands of challenges faced by the Igbo in Nigeria, forty years after Biafra, and make potent suggestions on the way forward.

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### **54. ETHNIC COMMERCIAL NETWORKS AND REGIONALIZATION: THE CASE OF IGBO TRADERS IN WEST AFRICA**

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This paper fills a vacuum in the West African regional integration literature by sketching the processes of regionalization through the activities of historical and present day cross-border ethnic commercial networks. Over the past three decades, increasing relaxation of barriers to travel and migration among West African countries has given rise to more intense cross-border traffic of ideas and cultural products, as well as cross-border communities and transnational associations. The growth of private sector land, sea and air

transport, as well as revolutions in regional telecommunication networks have combined with the abolition of the mandatory residency permit, introduction of Brown Card travel certificates, and the elimination of the ubiquitous border formalities to facilitate deeper intraregional movements of persons. More intense cross-border people-to-people interactions, however, require new ways of thinking about the norms involved in regionalization or “bottom-up regional integration” in a globalized world. The participating actors in these extraterritorial commercial and cultural interactions often do so, even since pre-colonial times, along ethnic commercial networks. Yet, their role in the emergence of a regional culture and identity has rarely been explored aside from tangential references in studies focusing on other aspects of regionalization in West Africa. Igbo cross-border traders and migrants constitute one of the most prominent ethnic commercial networks operating in West Africa. Their activities and ethnic identity as well as shifting ideas of “regional identity” are set alongside discourses of the perils and prospects for a “West Africa” cultural space and identity as critical component of regional integration. How do ethnic commercial networks (which also include the Fula/Dyula, Hausa, Yoruba, Bambara, etc) play out vis-à-vis multiple cooperation groupings and memberships, conflicting national and regional organization objectives, inconsistent political support, growing national identity, depressed economies, and xenophobia against “foreigners”? By focusing on ethnic commercial networks, the paper shows how the imaginaries of contested cultural spaces—be they “regional,” “national” or “West African”—are constantly (re-) invented, translated and “miniaturized” through everyday “trading” narratives and representations and the reactions of their state and non-state host-communities. It also illuminates ways in which the notion of cross-border cooperation is utilized in a context of identity politics to promote or undermine West African integration, the construction of the nation state, and local regionalism.

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## **55. IGBO LANGUAGE AND LANGUAGE SHIFT: THE IGBO IN THE DIASPORA EXAMPLE**

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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 establishments, 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 the choice of this topic. Basking on the heel of the 50<sup>th</sup> anniversary of the Nigerian state, the study provides another opportunity to ponder on the Igbo language which is inextricably linked to the Igbo culture. Therefore, this study examines the use of the Igbo language in the state of Michigan and Illinois in the United States. Particularly, the study focused on the cities of Chicago, Detroit, and Mt Pleasant, 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.

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## **56. CHALLENGES OF RELIGIOUS/ETHNIC CONFLICTS TOWARD NATIONAL DEVELOPMENT: THE IGBO EXPERIENCE**

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The history of religious and ethnic conflicts in Nigeria dates way back. The consequences of these vices can never be over-emphasized especially as it concerns the socio-economic and political advancement of the nation in general and that of the Igbo nation in particular. The paper traced the causes of these conflicts to intolerance, illiteracy, lack of patriotism and spirit of nationalism as well as religious fanaticism/bigotry. It also exposed the consequences of these vices to include among others: insecurity of lives and property, distorting the flow of commerce and other economic activities across the nation as well as developing a sense of apprehension and suspicion amongst religious and ethnic divides with all sorts of debilitating tendencies on the nations socio-economic and political landscape. The paper however concludes by advising government to evolve more socio-cultural integration programmes in the mould of the “NYSC” scheme; embark on pragmatic re-orientation programmes; enact more laws on religious tolerance; create more employments for the youths as well as rigorously pursue a programme of free and compulsory education to a certain level etc. It is strongly believed that all these measures and many others will encourage peaceful co-existence in the country, give a sense of belonging to our brothers and sisters in the daispora as well as pave way for more direct foreign investment and regional integration.

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## **57. ON THE RHETORIC OF ‘AFRICAN ATHENS’: GLEANING ISSUES FROM THE PRE-LITERATE IBO OF EASTERN NIGERIA**

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The metaphor of an African Athens ought to be thought provoking as it communicates puzzling concerns about the democratic credentials of indigenous political communities which remains an object of considerable doubt from the standpoint of western scholarship. It presupposes that the democratic creed as socio-political practice must be rooted in, and yields evidential notes therein. Against the backdrop of contemporaneous understanding of democracy in the west, it can be proven, among other things, that some indigenous cultural communities in

Africa had lived, and still live the democratic experience. On a number of scores that considers the notions of equality of persons, sense of justice, fairness and penalization, due process and sound judgment, participation in political decision making leadership and accountability, consensus and even protest, the Igbo politico- cultural community evince the "Athenian factor". The paper takes into account the significant role of deliberation and persuasion in achieving a common purpose for that cultural community, and demonstrates the characterizations of democratic originality of some indigenous African social order with the case of the Igbo of Eastern Nigeria.

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## **58. WOMEN PARTICIPATION IN CAPACITY-BUILDING AND LEADERSHIP IN IGBO LAND: THE JOURNEY SO FAR**

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This paper examined women participation in capacity-building and leadership in Igbo land the journey so far. It discussed after the introduction, the women and society. That is how the society and environment influenced the activities of women in Igbo land, women and leadership progress so far achieved, problems encountered by women in the process, the way forward. It also emphasized that education, assertiveness, economic empowerment and parents' ideology are ways through which women could help and be helped in Igbo land in achieving their maximum participation in leadership. It is also of essence to note that parents should start early enough to kindle in the heart of the girl-child, the important role she need to play in the society and no to see them as always going to play the second fiddle. Equal education opportunities were also stressed as a pointer for women achieving their maximum potentials in the age and globalization. Women are making their mark and should be supported. They are strong and not delicate. They are also very able and needs the support of everyone. The wind of women for change is blowing, everybody should join hands.

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## **59. THE PLACE OF NDI-IGBO IN NIGERIA'S SOCIAL AND ECONOMIC DEVELOPMENT**

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Since the 1914 amalgamation of the Northern and Southern protectorates, the Igbo people have been a significant factor in all aspects of group living in Nigeria. Much has been said and written by both scholars and laymen over the evolution of the Igbo within the context of Nigeria. Prior to the advent of colonial rule, the Igbo lived in village republics that dotted the terrain east of the River Niger and close to the ancient Benin kingdom. Even as they coped with the challenges of life according to their unique political

dynamics, their social and economic realities were shaped by their cosmology, ethics, values and the demands of economic survival. Agriculture and commerce was the mainstay of the people. The advent of the Aro commercial hegemony introduced a new dynamic to traditional Igbo socio-economic evolution. It was the advent of European colonialism that radically altered the Igbo consciousness and compelled them to draw upon opportunities of the 'new order' to meet social and economic demands. The twentieth century was a period when the Nigerian people had to come to terms with the 'new order' introduced by their forceful integration into the global capitalist system. New music had been introduced; new dance steps were required. This study examines how the Igbo, in response to and in spite of, these dynamics carved a distinct place for themselves in Nigeria's social and economic development. Indeed, the nature of the place of the Igbo vis-à-vis the country's socio-economic evolution provokes intellectual fermentation. Are they taking their place in the sun or are they hewers of wood and fetchers of water in the Nigerian super structure? What factors have shaped their development? To what extent have external dynamics shaped the Igbo socio-economic factor? What are the omens for the future?

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## **60. HUMAN RIGHT AND GENDER ISSUES: HARMFUL TRADITIONAL PRACTICES AGAINST WOMEN IN IGBO LAND**

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This paper took a look at some of the harmful traditional practices against women in Igbo land which demand the awareness attention and solutions especially from the educated women, men and government in Nigeria especially in the Igbo speaking states. The purpose of the study is to x-ray some of the harmful traditional practices in Igbo land and creating solutions for eliminating these harmful practices in order to shape the future of the Igbo nation. Two hypotheses were formed thus: There is no significant difference between the opinion of educated women and non-educated women on the harmful traditional practices in Igbo land and secondly, there is no significant difference between the opinion of educated and non-educated women on the way forward for eliminating these practices in Igbo land. Z-test statistics were used for analyzing the data. Some finding were made that there are many harmful traditional practices like wicked widowhood practices such as wearing one dress even torn for one year, eating food cooked only by co-widows, padding-up your private part every night for one year. Disinheritance of women and the position of the girl child etc. Recommendation were made thus, the girl child should be well educated. Every child should be properly trained in whatever chosen career. The churches, the kinsmen (Ama-ala and the political class) should begin to appreciate the realities of life because Nkeriuka.

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## **61. REAFFIRMATION OF IGBO CORE VALUES AS A MEANS OF ENSURING THE FUTURE OF IGBO PEOPLE AND SOCIETY**

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The verdict any critical observer of Igbo society gives is that things have indeed changed. Achebe, fifty years ago in his “Things Fall Apart”, gave the first early morning cock crow to the early moorings of the change in Igbo society particularly, in the people’s core values. Undiminished erosion of Igbo values and norms has precipitated value fluidity and rendered the people and their society vulnerable to the influx of cultures and values, most of which are diametrically antithetical to the people and their traditional culture. Counter-cultures have developed and are seeking to obliterate whatever was authentically Igbo. In every sphere of life, the Igbo have witnessed this truncation. Many people have proffered reasons for this Igbo predicament. The question remains, what becomes of Igbo future as these whirl-wind remains unabated? This paper examines the Igbo dilemma, x-rays the pros and cons, particularly as they impinge on Igbo contemporary life and society. It makes a case for the re-appraisal of these new values and norms as they impact on the Igbo and their image in the comity of nations. It makes a case for the re-affirmation of those worthy and authentically Igbo core values and norms as they really are the props that defined and held the Igbo and their culture. They are also the basis of the survival of the Igbo and their culture, if they are to remain strong, visible and indistructible. All the borrowed values and norms only weaken the Igbo position, ensure Igbo maginalization and ring the death toll of the Igbo.

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## **62. REMOVING THE SCARS OF OSU CASTE SYSTEM TO ENSURE A JUST SOCIETY FOR THE IGBO NATION**

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The Igbo Nation has come a long way. In the course of its history, its institutions and values have experienced changes. Any attempt at forging a future for the Igbo must consider such changes that are anti-person and survival. One of such developments exists on the Osu Caste System in Igbo land. The Igbo in the Osu Caste System harbors the worst caste system in the whole world. The Indian caste is more humanizing than the Osu Caste System. In Igboland Osu caste system emanated in the religious zeal of the Igbo to serve their gods fervently. Like the Levites of the Jews, the Osu were dedicated as ministers to the Igbo gods. Unlike quasi priesthood of the heads and elders of families, the Osu served particular gods full time. Their sacredness became a consequence of their permanent residence with the gods whose servants they were. In the traditional Igboland and early colonial era, the Osu was a physical phenomenon and the Osu were known, had pride and commanded social and religious authority. They were the first to reap the benefits of colonialism – as they were the early educated. Servants of the colonial masters came from among them. The benefits accruing from their joining the white man led to a conspiracy by the non Osu otherwise called Nwadiala or Free born. In order to wrestle power and position from the Osu in the emerging civilization occasioned by the coming of the white man, the Nwadiala blackmailed the Osu. First, their existence, instead of

complementing that of the Nwadiala, became a negation. Second!, their position became inferior to that of the Nwadiala. Third, their ritual functions though still desired, became ominous instead of routine and dignifying. Instead of being fellow Citizens and neighbours the Osu metamorphosed into an undesirable element who has nothing positive to be attributed to him. Whatever was positive about him including being more sacred than the Nwadiala turned negative and they became stigmatized. The rival Christian religion made matters worse as it dethroned the traditional deities served by the Osu. The Osu lost their traditional office and location (usually around the shrine of the deities). With the loss of position and stigmatization, the Osu scattered into the new urban areas to hide their identity. With this, the institution changed from physical to a psychological and emotional realm where reason and justice do not have a role. Dehumanization, injustice, exploitation and denigration became the lot of the Osu. The fight against the Osu caste system has defiled solution. Even when the Eastern Nigerian government banned it since 1956. The phenomenon has at one level benighted all Igbo claims to egalitarianism, Christian and education; and at another level, it has been a boomerang: as the misfortunes of the Igbo in the hands of their neighbours are accountable to their relegation, dehumanization and exploitation of the Osu. The success of the conspiracy against the Osu has led to other forms of conspiracies aimed at individuals or groups unseating the other for the purposes of gaining advantages. All over Igbo land, once a situation of conflict or competition arises, each group immediately degenerates into seeking to 'Osunize' the other. This has left several cleavages of bifurcation within the Igbo society. The Igbo who pride themselves of have a high sense of justice deified in the Ofo and Ogu corpus have fallen victims to their own contraptions, because as they plead for justice in the Nigerian Nation through Ofo, Ogu says no you are guilty. This paper seeks to explode with incisive examination of this phenomenon, its causes, course and consequences and ways and means of removing the social, religious, economic and political scars it has left on its victims.

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### **63. THE CONCEPT OF *DIBIA* AND *DIBIA* REPRESENTATIONS IN IGBO SOCIETY OF NIGERIA**

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This submission will examine the Igbo cultural notions of who is a *dibia* or healer, and why being a *dibia* in the first place. Drawing from fieldwork and research, the paper will show the dynamics of culture in constructing fields of occupation and healing practices in Igbo of Nigeria. It will argue for why indigenous medical practitioners in Nigeria need to be taken seriously in modern ways of training healers in university settings and moreso in the context of promoting integral health care for development at all levels that recognize the rich medical ecological resources requiring endogenous and biomedical logics and creativity to harvest and use them meaningfully in giving care and sustaining the identity of Igbo medicine and culture in its own right.

*Key Terms: Endogenous medicine, Igbo healers, culture, development, healing, integration, multiple skills and resources.*

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## **64. INTERROGATING THE INCIDENCES OF KIDNAPPING AND MURDER – THE IMAGE OF NDI-IGBO, DEVELOPMENT AND POLITICAL RELEVANCE**

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The Igbos are known to be ingenious, purposeful, self-motivated and achievement driven. These were the factors that enabled them to withstand and survive the onslaught of the Nigerian civil war. However, these positive traits are gradually eroding the igbo mind to the contrary. He has become a copycat of lazy alternatives and negative vices. The Igbo man is gradually moving from his highly positive creativeness in commerce and technology to such mindless heinous crimes which began in the areas with less envied manpower and resourcefulness. For now, there is high level economic dimension to ungodly acts which negates international sympathy. The Igbos flee their states; invest in other states, raise children abroad etc. The image, pride and integrity of the Igbo entity lie on the arrest of this opportunistic embrace of socio-political spillover from their neighbours. Despite these distractions, this paper is of the opinion with strong belief that Nigeria's hope for technology lies with the little technological beginnings of the Igbos. It also believes that the Igbo nation still holds the key to commerce, not from importation but local manufacturing. Politically, the paper will proffer solutions on how the governors of Igbo extraction can help Igbo indigenes to rediscover themselves mentally and psychologically, reassert themselves economically, retrace their steps technologically and reposition themselves politically.

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## **65. RIGHT TO LIFE IN IGBO CUSTOMARY LAW: A JURISPRUDENTIAL CONTRIBUTION TO THE CONTEMPORARY DEBATE ON LEGAL ABORTION AND CAPITAL PUNISHMENT IN NIGERIA**

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Life ranks supreme in the Igbo hierarchy of values. For this reason, nothing is considered excessive expenditure in defense of life. In this way, the ethical polemics in the Western world trying to distinguish between prolonging life and prolonging death is dismissed as irrelevant semantics. Precisely for the same reason, life is not to be sacrificed for or to anything, cause or being even in sacred context. Not only life itself, but also all sources of life are protected against violation and or abuse. Objects, places

and behaviours relating to life are equally held in customary esteem. Hence customary laws are devised and used to secure the sanctity and inviolability of life at all fronts. Sanctions of various kinds and forms are deployed against malefactors who defy and defile life either by a violent culture of death or by a hostile inaction depreciative of life's value. This customary protection of life is co – extensive in application, as it covers life before and after birth. In this way, it successfully prohibits abortion, homicide and capital punishment of all sorts. Through a dynamic hermeneutics, this essay presents the Igbo jurisprudence of right to life against the existing claw – backs in section 33 of the 1999 Constitution of Federal Republic of Nigeria. It aims at providing formidable legal counter – points against legal abortion, homicide, capital punishment and related violations. In all, it proposes a consideration of Igbo customary right to life for a possible paradigm change in laws applicable to life and existing in Nigeria.

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## 66. *OKOROSHI* 2009—A CRITICAL INCIDENT? TOWARDS STUDYING CULTURE TO AVOID CONFLICT

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Successfully participating in a global future and development requires firm grounding one's own history and cultural background for the Igbo people and every one else. The arts are a major identification of any given culture. Furthermore, as globalization confronts people of different cultural backgrounds with one another, mutual respect and sensitivity to culture is an ever more important prerequisite to restoring balance, avoid conflict, and generate progress. This paper was inspired by a colleague, Dr. Ede, who was asked to provide examples of "critical incidents" the German Centre for International Economic Cooperation aimed at educating foreigners working in Nigeria on proper behaviour with the country's cultural context. My own recent sudden encounter with masked men on a Nigerian highway in August of 2009 was challenging and could have easily been misread as a critical incident, especially in view of the prevalence of crime and abductions in the area. However, I was later chanced to enjoy the *Okoroshi* masquerade spectacle at Izombe. Yet, there I was shocked by the town dignitaries' apologies for holding their "pagan masquerade". While foreigners must learn about and appreciate Igbo culture, there is also a dire need for locals to abandon their colonial mentality and instead teach their youth about the history and wealth of their nation. Demonizing a masquerade is but an invitation for criminals to misuse masks as a robber's or kidnapper's disguise. Such abuse is the opposite of the masquerade's original intent aimed at upholding social order. On the other hand, celebrating Igbo culture and its masquerades is one way of restoring balance within in society and promoting its progress.

**Technical requirement:** Laptop & Projector for Laptop, Powerpoint presentation.

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## **67. GENDER AND RIGHTS TO AGRICULTURAL LAND IN CONTEMPORARY IGBOLAND: IMPLICATIONS FOR SUSTAINABLE FOOD SECURITY**

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Land is the basic factor of agricultural production. The right to land has over the years belonged to men. However with increasing male out-migration to non-agricultural jobs, more women than men are now at the forefront of agricultural production. In spite of this, women are often faced with constraints in land acquisition which is highly relevant for sustainable food security. This study therefore examines the various means through which Igbo men and women have access to agricultural land. It also identifies those factors that continually hinder women's access and rights to land as a means of production and analyzes the historical trends inherent in rights to agricultural land in the context of gender relations. The research methods for the study include a field survey and historical analysis. The study was conducted in one of the five states that make up the main Igbo land which was randomly selected. Ten LGAs were purposively selected within the state. A multi-stage random sampling was used to select the LGAs, the communities, and the men and women farmers. The respondents numbering 1,650 were interviewed using a structured interview schedule. Inferential and descriptive statistics were used in analyzing the data. The study revealed that except for an insignificant number of women, most women have limited access to land. Historical trends revealed a manifestation of patriarchal gender relations embedded in Igbo culture through the years. Thus culture remains the principal factor inhibiting women's access to land. It is recommended that there is need for a repeal of the land act and an accelerated reformation of customary rites on land. Other recommendations were made based on the findings.

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## **68. REVALORIZING WOMEN'S AGENCY: A CRITICAL ISSUE IN SHAPING THE FUTURE OF THE IGBO NATION**

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“Nkeiruka,” a word frequently translated as “That which the future holds is greater,” communicates fundamental Igbo optimism. The freight that the word carries also represents an Igbo critical engagement with life that is both pragmatic and philosophical. As a people of oral tradition, this fundamental philosophical approach to life is meticulously guarded and jealously preserved, for instance, in the Igbo ethos that celebrates femininity. Thus, it is revealing that the Igbo reserve the expression “Nkeiruka” as a name given to a girl-child. This manifests the high value and hope that the genuine Igbo tradition placed on the girl-child. Therefore, in re-thinking the way forward for the Igbo in a rapidly globalizing culture, we must, of necessity, tackle critically, the revalorization of women's agency, which has been obfuscated by

patriarchy, colonialism, sexism, missionary proselytism, and misogynist attitudes. A legitimate re-validation of the significance of women in Igbo society in contemporary society necessitates a multidisciplinary approach. In this paper, I will address as well as analyze the wisdom entrenched in the category, “Nkeiruka” from an Igbo-centric perspective. I shall seek insights from the works of African writers, particularly Flora Nwapa and Chinua Achebe as well as the biblical and Christian traditions. Through a hermeneutic of retrieval, I will show that Igbo tradition is an ally, indeed, a source of illumination for women’s valorization. I will also demonstrate how this perspective can contribute in shaping the future of the Igbo nation as well as carry forward the mores embedded in “Nkeiruka” in the emerging global culture.

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## **69. OFO NRI: IGBO SYMBOLIC CULTURAL OBJECT OF AUTHORITY, JUSTICE AND UNITY**

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Ofo a cultural object of authority, justice and unity in Igboland was known to the early writers and missionaries that came to Igboland soon after the abolition of Transatlantic Slave Trade by the British in 1806. This highly revered Igbo totem of cultural and religious importance in Nri Kingdom and Igboland had not enjoyed deep scholarly expositions like other Igbo cultural objects and artifacts. Nri a very traditional community is central in the history, culture and civilization of Igbo nation and had influenced her neighbors of southern, northern and western neighbors of Nigeria as well as Igbo Africans in Diaspora. Right from the reign of EzeNri’Buife I, to 1960 when Nigeria got her independence from British colonial masters and soon afterwards, prominent Igbo sons and non-Igbo sons trot to Nri on a pilgrimage to procure Ofo Nri. I will discuss in this paper the value of Ofo to the Igbo people and the significant of Ofo obtained from Nri in the light of modernity in Igboland and Nigeria.

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## **70. CHANGING NORMS AND VALUES IN IGBOLAND**

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Norms and Values can be seen as the rules, moralities that help influence the behaviours of people living in an environment so as to cohabit harmoniously irrespective of individual differences for the survival of the society. In Igbo – land changes in Norms and Values have been in constant flux. The changes have been constant and relentless over ages though gradual & unconscious but significant in the face of socio-economic and political uncertainties. The Igbo land of Nigeria has been under the influence of global change. In other-words changes in Norms and Values take place within the context

of complex social organizations and under the influence of socio cultural and global realities. Hence, (1) the post war era saw the changing of names of both people and places to non-Igbo (2) changing female status on fertility (3) August meeting and the role of Igbo women in community leadership (4) marriage customs (5) the Igbo cultural norm of keeping boys and girls socially segregated until maturity (6) power control in traditional Igbo society-like in Achebe's "Things Fall Apart." All these were considered as some areas of change in the norms and values of Igbo Society.

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## **71. OLU NDOM BU OTU, TRADITIONAL IGBO FEMINISM: A PROSPECTIVE MOTIF IN 21<sup>ST</sup> CENTURY CREATIVE LITERATURE.**

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This paper arranged in three parts is a critical investigation into feminism. The first part entitled retrospection studies the traditional Igbo society looking at the concept of feminism and the social factors that necessitated it. The second part called introspection is a re-examination of the present globalized society. This part also does a comparative study of traditional forms of Igbo feminism and contemporary feminism. And the last part called prospection isolates Olu Ndom bu Otu and projects it as a valid feminist doctrine that should be propagated in 21<sup>st</sup> century creative literature. This paper derives its relevance from the fact that in this age when contemporary literatures are accused of lacking in ideological depth, this writer researches into traditional Igbo system for a new ideological direction.

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## **72. MAKING AMERICA HOME: AN IGBO AGENDA FOR PERMANENCE AND EFFECTIVE SETTLEMENT IN THE UNITED STATES**

**Akuma-Kalu J. Njoku**  
Western Kentucky University

As we work to provide "a road map for the future of the Igbo Nation in a broader perspective based on what we now know about the Igbo experience," this paper calls attention to the fact that the search for space is the primary push factor of Igbo dispersion from the Igbo Ukwu area to Oru and on to the greater Igbo Diaspora. Using specific place names such as Uzo Igbo, Igbo Ukwu, Igbo Ka Enyi, Igbo Etiti, Igbo Uzo, Afo Igbo, Ama Igbo, Be Nde Igbo (Bende), Ani Obi Igbo (Obi Igbo), Nkwo Igbo, and Afo Oru the paper illustrates the search for space as the driving force for Igbo dispersion and settlements in the region that became known as the Slave Coast during the trans-Atlantic slave trade. Defenseless migrating Igbo people were forced to migrate to the Americas to provide a dependable slave labor force for European plantation owners. That tragic event in human

history is one of the two major explanations given in this paper for Igbo presence in the United States. The other major push factor is the loss of Biafra War and consequent constant threats and absence of justice in Nigeria. The paper uses the knowledge of Igbo that space as push factor and that space abounds in America (Ama Erika n’Amerika) as well as the doctrine of Igbo Mkpa (service) to make a case for Igbo permanence, effective settlement, and purpose in the United States. The author hopes to generate responses that will seek to broaden and stabilize Igbo sense of place and ethnic identity and regenerate Igbo community traditions for the effective settlement of America without overlooking the original Igbo homeland. Other framing ideas for this agenda come from Igbo personal names and adages such as Amankulo (Ama ka Ulo), Obiechina (Obi Echina), Ani Chebe (Achebe), and Ebe onye bi ka o na-awachi, etc. The paper concludes by providing a framework for broadening Igbo sense of home to include America and calling on Igbo Americans to start establishing Ama Igbo Ohuu, Bende Ndi Igbo Ohuu, and Anobi (Ani Obi) Estates, in the United States. Igbo people in the United States need to start thinking about themselves as Igbo Americans; just like the Irish Americans and Jewish Americans have done. Like these two American ethnic groups, Igbo Americans are here to stay, to serve, and to prosper. Even more so, in the spirits of Igbo Mkpa (one of the Igbo cardinal doctrines), Ebe onye bi ka o na-awachi, and Obi echina, Igbo Americans should put service first to in order to prosper in the United States and help Igboland to prosper.

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### **73. THE BIAFRAN WOMEN MILITIA: BUILDING THE FUTURE OF NDIIGBO THROUGH THEIR PAST**

**Rev. Sr. Carol Ijeoma Njoku**

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This study analyzes the roles and experiences of the Biafran women as captured in Chimamanda Adichie’s *Half of the Yellow Sun*, Chukwuemeka Ike’s *Sunset at Dawn*, and Elechi Amadi’s *Sunset in Biafra*. The research focuses on the struggles and feat of the Igbos especially the Igbo women. It is based on the theory of ‘Maternalism’ –a new perspective of ‘Motherism’ which sets out to affirm the Igbo concept of ‘Nnebuchi.’ It also seeks to negate the popular notion of ‘Nwoke luchaa ugu nwanyi enwere akuko.’ ‘That a woman only stays in the house to recount the prodigies of men of war.’ By a thorough appreciation of the authors’ representation of the Igbo’s accomplishment in the midst of war and turbulence, the researcher draws conclusion from the optimistical theme: ‘Nkeiruka’ ‘the greatest is ahead.’

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### **74. ANTI HEROISM IN BIAFRAN FICTION: A STUDY OF MEZU’S BEHIND THE RISING SUN**

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The Nigerian Civil War, (1967 - 70), without contraction, has stimulated the growth of literature based on war. To a large extent, the varied responses of Nigerian literary

artists to the civil war demonstrate their level of commitment to national issues. Some of the greatest contributions to literature are depicted in the author's reactions to the social, economic and political conditions. These are portrayed in the works of Eddy Iroh, Ken Sarowiwa, I.N.C Anibo, Okigbo, G. , Isidore Okpewho, Chukwuemeka Ike, among others. This paper is one of such contributions on the anti – heroism in memory of the Biafran Civil war with reference to Behind the Rising Sun by Mezu, O. This study x-rays the ills of the war as it affects the society and projects the issues of greed, oppression, immorality, loss of life to malnutrition, kwashiorkor, and loss of valuables. These are perpetrated by the anti – heroes, impersonated in the lives and activities of Afoukwu, Obelenwata, Tobias Iweka, and others, who were in the vanguard of Biafran Propoganda mission abroad, but who turned out to be the worst oppressors of their people.

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## **75. LANGUAGE, IDENTITY AND THE CRISIS OF SENSE IN IGBO PHILOSOPHY**

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Language is a system of signs conducted according to conventionally established rules in order to effect communication; it mirrors reality and stores the memory bank of a people. Linguistic signs are largely the product of one's environment. The present predicament of the Igbo African, like his African brothers and sisters, is to use a language fashioned in Paris or London to express a reality experienced in Africa; hence his irremediably embedment into a confused state of affair that translates into a crisis of identity, which ultimately precipitates into a crisis of sense and value. The paper addresses the tripartite problems of language, identity and sense in the Igbo African as crises of existential giddiness and socio-political ineptitude.

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## **76. IGBO LANGUAGE AND IGBO IDENTITY IN THE IGBO NATION**

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Language is a collected memory bank of a people's experiences in history. Igbo language is threatened because it has been pulled aside in the quest for an English education system. Evidently, this erosion so created in the Igbo language is already apparent. This is revealed in the fact that the children of Ndi Igbo who still speak the language have little or faint vocabulary in their native language. As Ndi Igbo dig deep into their origin and tries to construct new or re-brand and consolidate the existing cultural identity both in the Igbo land and in Diaspora, they are faced with the question of whether or not the Igbo language is an essential ingredient in constructing, reconstructing and consolidating the Igbo cultural identity. To further understand the inevitable significant role that language play in nations building, Professor Ngugi Wa Thiong'o, an African scholar and

a Kenya writer described language as a carrier of culture. Specifically, language is embedded with the particularities of a culture such as its values, norms, morals, philosophies, beliefs and ideologies which a culture develops and accumulates throughout the history. This is the reason why language is a memory bank of people's experiences. This paper seeks to address this menace and to this end, conclusively, I urge Ndi Igbo to spoon-feed their children with Igbo language because as erosion eats up the land, so do language and culture are being eroded in our fatherland.

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## **77. GENDER AND SOCIAL CHANGE; HARNESSING THE POTENTIALS OF IGBO WOMEN**

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Igbo women have achieved significant advancement since the last forty years of post war period. They have unequivocally shown that they are capable of integrating themselves into the mainstream of social development, such as economic and care giving roles and other productivities that are crucial to the livelihood of their households and communities. Though there is still a glaring imbalance between what women do and what they have in Igbo society, in terms of knowledge, assets, services, voice and public decision making. These affect their ability to carry out their roles effectively, thus undermining human and economic growth. Since women are valued partners in the process of change, favorable conditions that are conducive to their efforts should be created. Conceiving this as a re-orientation in Igbo society, efforts should be made to create an increased social harmonization and equal opportunities between women and men free from all stereotypes. In the light of this, there is need for the Igbo to place increasingly importance on women empowerment as an instrument to improve living conditions of all. This study therefore focuses on Igbo rural women in Owerri geopolitical zone and some of the contributions they have made in their various communities. It will further examine issues crucial for addressing social inequality and the importance of gaining men's support in achieving women empowerment to build a peaceful society.

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## **78. 'AUGUST MEETING' AND IGBO WOMEN: CONTENDING WITH DEVELOPMENT CHALLENGES AND THE RISE OF SOCIAL VICIES IN IGBOLAND**

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The annual ritual of '*August Meeting*' in several parts of Igboland usually celebrated by the women and by extension, their husbands has gained currency in the region especially

in recent memory. This was further boosted by the release of the epic film ‘*AUGUST MEETING*’ by Nollywood actors and actresses who depicted the seasonal gathering as one laden with iniquitous intentions bordering on immorality and the debasement of womanhood. It is within our living memory to recount that on account of this meeting, several marriages have broken down irretrievably and irreversibly with the attendant social dislocation of families. Conceived to ginger sentiments and actions towards communal self-help within the larger context of development, ‘August Meeting’ have provided the smokescreen for women and sometimes men to hide and do all manners of unwholesome things with minimal attention to the primary issue of community development. This paper is concerned with the crisis of underdevelopment in Igboland and extols the supposed benefits of self-help in issues of development as exemplified by ‘*August Meetings*’. The paper however notes the corresponding paradox between professed intentions and expressed actions in the whole issue of seasonal migrations into Igbo territory by women. It also proffers solutions, the adoption of which could provide respite to the rise of divorces, separation, undue materialism and ostentatious living and lifestyle in Igboland.

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## 79. IGBO WORK ETHIC

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What is the meaning of work for an Igbo man? Is the concept of “*Laborare est orare*” applicable to *Ndi Igbo*? Is work different from labor? If essence is “that which makes a thing to be what it is” then work is the most essence of an Igbo man. I started this research when I was in the graduate school at DePaul University. We, the members of Nigerian Studies Union, held a symposium on Nigeria- Biafra war. At the reconciliation segment each student had to say one thing that stood out in his mind about each of the Nigerian major ethnic groups. **Most students wrote that what stood out about *Ndi Igbo* is that they have an inordinate love for money.** That was when I set out to conduct an extensive research of this subject. I discovered that an Igbo man is the most misunderstood person in all of Africa. His greatest virtue has been mistaken for a vice. An Igbo man values “honor” more than life and he would sacrifice his life to be considered “honorable.” He works for money due to what he can purchase with it including honor itself. That is precisely why both *Osita Osadebe* and *Oliver de Coque* made a fortune by simply mentioning and sometimes praising Igbo men and women in their music. That is also the reason why a typical Igbo man would live with his entire family in a rented one-bedroom apartment at *Yaba, Lagos*, while building a seven-bedroom duplex-mansion in his village. Some say that it is due to his ugly experience during the Biafra war but I am quite aware of several Igbo young men here in Chicago who have fallen into the same routine even though they were born many years after the war.

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## 80. EMPOWERING IGBO YOUTHS TOWARDS SELF RELIANCE, HEALTHY LIVING AND DEVELOPMENTAL ADVANCEMENT

## THROUGH THE APPLICATION OF ENTREPRENEURSHIP EDUCATION

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The study which is an experimental type tried to ascertain the effectiveness of entrepreneurship education in assisting unemployed Igbo youths become knowledgeable on entrepreneurship educational issues and acquire skills that would enable them become self reliant, experience healthy living and positively contribute to development in Igbo land and Nigeria at large. The target population for the study comprised of all the unemployed Igbo youths that have completed their National Youths Service Corps from the twenty-seven (27) Local Government Areas in Imo State. One hundred and thirty five(135) participants were purposively selected for the study. The study which is a quasi-experimental type adopted a pre-test, post-test design. Validated researcher developed research instruments were used to collect data for the study at the pre-test, post-test and follow-up periods. Research questions and hypotheses were raised to guide the study. The statistical mean and percentage were used to answer the research questions while the Z-test and Analysis of Co-variance (ANCOVA) were used to answer the research hypotheses. The findings of the study showed among others, that the entrepreneurship education training was effective in assisting the participants used in the study acquire the necessary skills, spirit and knowledge required to start a small scale business. The study further revealed that one hundred and twenty three(123) of the participants were practically able to start their own small scale business (either jointly or singly) and are now entrepreneurs. Based on the findings of the study, the researchers made recommendations which include enshrining entrepreneurship education in the curricular of the three levels of education (primary, secondary and tertiary) in the Igbo States and other states in Nigeria. They further suggested that it should also be incorporated in the programme of National Youth Service Corps.

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### 81. EDUCATION, CHILDREN AND YOUTH DEVELOPMENT

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Education according to the national policy on education (2004; 6), is an “involvement for national development, to this end, the foundation of idea their integration for development, and interaction of persons and ideas.” The challenges that the Igbo child faces today in Nigeria are enormous. The education given to a child today and youth development are worrisome. It is when children receive well; they will develop and be empowered properly. The word children usually imply small children, especially those under the age of 10years of age. It is important to note that the convention on the Right of the child (CRC) refers to “all children including those that one might refer to by other terms e.g. adolescents. The extensive provisions of CRC apply to all persons under 18years. Growing up in complex society like ours is often a time of rapid physical, emotional and social change. Youth empowerment refers to the processes by which youth gain their inner power to express and defend their rights and gain greater self-confidence, self-identity, self-esteem and control over their lives, personal and social relationships. Youth empowerment according to the free Encyclopedia is “an attitudinal, structural, and cultural process where by young people gain the ability, authority to make decisions and implement changes in their lives of other people including the youth and adults.” In the past the Igbo’s maintained a high sense of independence and high spirit of cooperation. Other altitudes include working very hard, high sense of achievement, and unparalleled hospitality. This paper therefore focuses on children from Owerri Geo-political zone, and also aims at examining education, and youth development in the past, and the present. It will finally suggest what should be done to better the lot of Igbo children in this present day Nigeria.

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**82. IHE OMA DI N’IHU: MA OGE ADILAGA**  
**(SOMETHING GOOD LIES AHEAD: HOWEVER, TIME IS FLYING BY)**

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The Igbo Nation is very much older than the Federal Republic of Nigeria as the latter celebrates its 50 years of political independence from Great Britain. Those who undertook the amalgamation of the areas around the Niger and Benue Rivers in 1914 may have sought to bring some strength through numbers. This yoking together of discrete peoples have caused the Igbo to give up some of their time-resilient endowments and legacies in economic and political development. The results of the colonial and post-colonial association of the peoples of Southern and Northern Nigeria are matters of historical information. Given the drifting nature of the pulling of federal resources, it behooves persons of Igbo extraction to take a more critical look of the Igbo Nation. *The Oma di n’Ihu: Ma Oge Adilaga*, put in the dialectical slant of the Ngwa, my people, seeks to explore the urgencies across the social, economic, educational, and political developments that beg for attention 11 years into the Third Millennium. The Igbo that Olaudah Equiano spoke about in the 1790s; the Igbo among which Omenuko took off to trade; the Igbo that organized the Aba Women’s Riots of the 1930; the Igbo that worked for Nigeria’s Independence in the 1950s to 1960; and the Igbo that put up the resistance

to the pogrom of 1966 and saved themselves during the Nigeria-Biafra War need to accept that time is flying by as “federal character” stifles the Igbo Nation.

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### **83. IGBO ENWEGHI EZE: A PHILOSOPHICAL INVESTIGATION INTO KINGSHIP AND CHIEFTAINCY IN IGBOLAND AND A PREFACE TO SOLVING THE LEADERSHIP DILEMMA**

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The Igbo Nation has been visited by an attack of chiefs, chieftaincy and autonomous communities. For a people who has the saying “Igbo Enweghi Eze,” it is helpful that our future be shaped by examining our historical roots, how we are doing at the present, and what we need to keep or retool for the future. This philosophical investigation is being undertaken, as a preface among many multi-disciplinary efforts, as friends and foe marvel at our being lost “in wandering contemplation.” As a science that searches for the very fundamental principles and ultimate truths of and for human existence, philosophy exposes these principles, classifies them, sifts or separates all falsehood from them, and proposes them as guides for human conduct and existence. In the words of the German philosopher, Immanuel Kant, “it [is] the duty of philosophy to destroy the illusions which had their origin in misconceptions, whatever darling hopes and valued expectations may be ruined by its explanations.” The effort here is to examine the fundamental principles of kingship and chieftaincy among the Igbo of Southeastern Nigeria. For a people with no known royal ancestry, the proliferation of kingship and chieftaincy institutions since the early 1970’s has not brought any closure to the endemic leadership crisis the Igbo continue to experience. To ignore this investigation and seek solutions to this fatal flaw in a people that Nigeria, and even Africa, needs for meaningful development, would be a strategic omission in fashioning an agenda for Africa’s advancement in this Third Millennium. For the gifted Igbo Nation, we say “to whom much is given, much is expected from,” in the global race for the world’s human, economic, natural, and technological resources.

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### **84. THE IGBO FEMALE WRITER AND OPTIMISM**

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The Igbo have generally been recognised as very bold, courageous and fearless. These natural traits presuppose an inherent ability to embark on diverse human endeavours, armed with an unrelenting capacity to tackle arduous challenges, and an equally rugged determination to succeed. The Igbo female literary writer undoubtedly continues to

authenticate and corroborate these widespread notions. The late pioneer African female writer Flora Nwapa, the highly prolific Buchi Emecheta, and the current wave making Chimamanda Ngozi Adichie amidst several others, are all world renowned, multi-award winning authors, of Igbo origin. Oftentimes, the characters depicted by female writers in their works tend to exhibit equally strong personality traits. Especially, they rarely give up on personal ideals in their quest for self-definition/actualisation, self-retrieval and self-assertion in a patriarchal culture. This paper seeks then to explore the ways in which the female figure in selected texts by Igbo female writers resolutely strives to ensure a space for herself, and how her attitude is often interlaced with the Igbo philosophical thought of “Nkeiruka.” Thus, irrespective of her current position and situation, the indomitable spirit of ndi Igbo residing in the female also, remains optimistic, persuaded that the future holds out hope.

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### **85. REAPPRAISING THE ROLE OF NDIIGBO IN NIGERIAN FOOTBALL**

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In the history of Nigerian football, the roles of the Igbos are highly unprecedented. From the colonial age to the independent Nigeria, the Igbos have been contributing positively. From Dan Anyiam to Emetole, Nigeria football coaching has been given strides and from Emmanuel Amuneke to Kalu Nwankwo we saw football in the best of its forms. Need we talk about Okocha amongst others? Even among the female footballers, we have the likes of Chiejina and others making great strides. This paper will take a careful examination at the roles of Ndiigbo in taking Nigerian football to greater heights. We will take both synchronic and diachronic research patterns towards revealing Ndiigbo, according to Dr. Jim Nwobodo, as “restless achievers in football and sports generally in Nigeria”

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### **86. REPACKAGING IGBO FOLK SONGS FOR GLOBAL ACCEPTABILITY: TOWARDS REVIVING AND PRESERVING THE IGBO MUSICAL CULTURE FOR POSTERITY**

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The entire life of an average Igbo (from cradle to grave) revolves round the arts generally and most especially, the musical arts. Little wonder why lots of aesthetic features, wide range of musical arts, dance and drama fill the lives and environments of various Igbo rural communities. Among the Igbo musical arts is the folk music which forms the basis of the Igbo people’s tradition and identity as it springs from the womb of their culture. It is transmitted orally from one generation to another and does not necessarily conform to the music of any other culture but in some cases, may have certain factors and elements

in common with those of some other cultures. Recent studies have shown that the state of Igbo folk songs in this twenty first century is nothing to write home about. The music has been so neglected and relegated to the background by the present generation, especially the youths, such that it is gradually heading towards total extinction. Unfortunately, many musicologists fail to realize this unbecoming and disastrous development and consequently do very little or nothing to salvage the ugly situation. This paper therefore sets out to draw the attention of Igbo musicologists and all stake holders to this “alarming” problem, highlight the efforts made so far towards repackaging these folk songs for global acceptability and posterity and possibly suggest ways for a better future for the entirety of the Igbo musical tradition and culture.

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## **87. ABSOLUTIZATION OF DIFFIDENCE: THE IGBO FUTURE AS A NEBULA**

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The blight of the Igbo autochthonous is the base of the horrors afflicting the Igbo essence today. It is an omnibus multiplex tragedy which makes the future an imponderable nebula. Explanations ranging from the notion of Igbo ama eze to the republican posture of the polity are merely scratching the surface of this sad morass. It is the Biafran war. It is education. It is a lack of tactic and strategy in the survival of the Igbo in its unfortunate Nigerian space. It is an Odysseus complex. It is a loss of the acute contemplative node in the old resilient albumen of creativity in the Igbo polity. It is many things combusting into a centrifugal uncontrollable whirlwind but the final consequence is that diffidence has been absolutized in the Igbo consciousness. A loss of the moorings of any people may make a terminus both inexorable and inevitable. It is very difficult to tell whether this apocalyptic slide is reversible given the various signs manifesting in the soul of the leadership. The older leaders of today inspire nobody, and the future ones in the wings have little demonstrable promise.

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## **88. IGBO ART MUSIC COMPOSERS: PAST, PRESENT AND FUTURE**

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Art Music, as defined by *Wikipedia*, the online encyclopaedia, is “an umbrella term used to refer to musical traditions implying advanced structural and theoretical considerations and a written musical tradition.” Art music can also be referred to as serious music or erudite music. Composers of art music, therefore, are those who have studied the art of music composition either formally or informally and are able to put down their musical ideas in writing. This group of composers are few in number when compared with their counterparts in the field popular music. This paper attempts to draw attention to the contributions of some selected Igbo art music composers, from the past and the present,

to the development of Igbo art music using some of their compositional techniques as benchmark for determining the future of Igbo art music and the techniques that will be employed by Igbo art music composers in the future.

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## **89. RIGHTING THE WRONG FROM WITHIN: THE IGBO AND THE PROCESS OF SOCIAL TRANSFORMATION**

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This paper identifies the imperatives of redressing the social injustice of the past among the Igbo of southeastern Nigeria, as the first step to the demand by the Igbo for social change; justice, equity and fair play in the larger Nigerian state. It examines the various components, segments and strata of Igbo society that have been unfairly treated due to political, cultural and religious beliefs and practices. Some of whom include; some peripheral Igbo groups, the Osu, the women and children, etc. The paper attempts to establish the nexus between these injuries inflicted from within, the bottled up dissatisfaction and inherent social and political disunity resulting thereof among the Igbo. It argues that for the Igbo to move forward, they must forge a common and formidable front, and to do this, all internal, self-inflicted injuries must be healed, all sins committed against one another forgiven, for he that must come to equity must come with a clean hand and in the spirit of *Ofo na Ogu*, this is a fundamental ingredient of social reconciliation.

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## **90. THE EDUCATIONAL EXCLUSION OF THE BOY-CHILD: A THREAT TO THE POLITICAL AND ECONOMIC FUTURE OF NDI-IGBO**

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Educational exclusion has become a topical issue on the global development agenda owing to the obvious threat it poses to the realization of EFA and Millennium Development goals. The recently concluded Istanbul Methodology Workshop on Global Initiatives on Out-of-School Children (OOSC) lends credence to this fact and provides a renewed impetus for a global commitment to the elimination of all forms of educational exclusion. Recent reports published by UNICEF and UNESCO show that the largest proportion of children excluded from basic education resides in Africa and Asia. Within the continent, Nigeria contributes a substantial proportion of this vulnerable group. Even so, the national picture is masked by geographical and ethnic variations. Among the Igbo ethnic group for instance, the prevalent form of educational exclusion is the boy-child exclusion. Educational statistics show that in the last few decades, the boy-child is more at-risk of dropping out of school after the primary education level than his girl-child counterpart in the Igbo-speaking states of Nigeria. The purpose of this paper therefore

was to examine the boy-child exclusion as a contemporary educational phenomenon that is peculiar to the Igbo speaking people of Nigeria. The paper argued that this phenomenon if left unmitigated will have adverse effects on the political and economic future of Ndi-Igbo. It underscored the necessity for an urgent and well-articulated action against the educational exclusion of the boy-child in the Igbo-speaking states of Nigeria and thus proposed a strategic agenda as a framework for the envisaged action.

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## **91. IGBO WOMEN AND SOCIAL CHANGE**

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This paper mainly examines the role of women in Igbo land by pointing the major issues which influenced the trends and the outcome of their involvement in development of their community. In Igbo society, right from the dawn of history, women have had a lot of challenges in areas regarding the Igbo culture and tradition, which in one way or the other have put Igbo women in a “second place” position where they are mostly seen but not heard. However, notwithstanding several traditional and cultural related constraints, women have gone a long way, utilised available prospects and made growing contributions to community development in Igbo society throughout history. The paper starts by identifying the place of women in pre-colonial times by carefully examining gender relations in Igbo land. The place of women here is seen through the works of writers in some novels which centre on Igbo life, selected Igbo poems which portray women the way they are seen in Igbo society and other scholarly works. It focuses on the fact that women right from time immemorial have not done anything primarily by harmonious collaboration with men. Their role have been somewhat segregated. Nevertheless, women have effortlessly mapped out strategies for development which have not in any way brought about role conflicts between men and women. Many literatures have portrayed women as dependent, subjugated and docile. However, the specific condition such as motherhood influenced the process of self-actualisation and this contributed a great deal to the development of Igbo land. In the course of this paper, it will be learnt that women were not silent but active participants in the history of Igbo land.

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## **92. SCIENCE CLASSROOM PRACTICES AND LEVELS OF ACQUISITION OF CORE COMPETENCIES FOR GLOBAL ECONOMY AMONG IGBO SCIENCE STUDENTS- IMPLICATIONS FOR REALISATION OF NIGERIA’S VISION 20:2020 AND DEVELOPMENT OF IGBO YOUTHS**

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The Nigeria's vision 20:2020 agenda is based on Goldman Sach's projection of Nigeria being one of the next eleven nations that can be among the first 20 world largest economies by the year 2020. Nigeria's ability to realize this vision is largely dependent on its capacity to transform its population into highly skilled and competent citizens capable of competing globally (Egwu 2009). Science and Technology Education can be used as an instrument par excellence for the actualisation of Nigeria's vision in fostering development of all Nigerian citizens-including Igbos, to their full potentials in keeping up with global changes and demands. Thriving in today's knowledge economy requires students to learn more than narrowly defined skills such as literacy and numeracy. The skills and attitudes that individuals need to meet both their own goals and societal demands have become more complex, in this day and age, to prepare students for the global market. Thus, students need to be equipped not only with the technical knowledge of various subjects but also acquire certain core competencies and skills (Adikwu 2008). These core competencies include problem solving, inter-personal skills, work ethics and autonomy. A vision is a clear mental picture of the future which must represent a significant improvement on the current state. Hence, the need to ascertain the level of the acquisition of the necessary core competencies for keeping up with the global markets among Igbo secondary school students. This study will therefore assess the science classroom conditions and practices in Igbo schools in Enugu State and the levels of acquisition of needed competencies among students in these classrooms, using a survey research design. Findings will be discussed. Recommendations will be made in relation to actualization needs of vision 20:2020 and development of Igbo youths for global economy.

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### **93. THE SOFT SCIENCE OF AFRICAN CREATIVE ARTS AND THE INDIGENOUS IGBO LOGIC – FROM COGNITIVE DISCERNMENT TO CONTEMPORARY ADVANCEMENT**

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The paper will explicate the scientific underpinnings that frame what cosmopolitan knowledge designations categorized under disparate Arts disciplines, but which in the African indigenous knowledge systems transpires as a holism, from conception to public perception. The components of the purposive creative unity are music, dance, drama and the visual arts. Most of the time, the sonic component underscores the conformation and public experiencing of the integrated practice. Hence the generic term musical arts implicate the creative siblings of the symbiotic concept. The indigenous intention and aspiration of the composite creative practice transpires in human experience as a soft science (play mode – egwuru egwu), which engineers a salubrious mental infrastructure that entrenched and managed sustainable humanity in indigenous African cultures and society. Our task is to cognitively discern the indigenous prototypes as pre-requisite to designing viable advancements into contemporary social, spiritual, educational, political,

health and economic systems that are humanity conscious. The following scientific indicators that mark structural configurations in the holism as well as the perceptual branches will be sampled with Igbo models.

- Mystification as a soft science of attitude forming and reformation evident in spirit manifest drama, voice masking, folktales visual arts etc.
- The raw and the rough as science of mind (brain massage), system health in music instruments, visual arts, expressional and embodied text
- The soft science of instilling other consciousness, self-emergence, creative spontaneity, anesthetic consciousness, motivating action and forging relationships informing structural forms and interrelationships in music, dance and theatre
- The science of maintaining routine mind and body fitness - maternity dance, stress management group solidarity and systems conscience in gendered dance stylizations, social-dramatic satires, instrumental music
- The soft science of societal engineering – applying music, dance, theatre and visual arts to socialization, maintaining law and order, mass recreation, and inculcating spiritual disposition
- The science of environmental/habitation health and medical cure championed by the visual arts, music, dance

The presentation will also discuss the spiritual, humanity and cosmic rationalizations (world view) that frame the arts as purposive creativity in which the idea of entertainment is an enticing tool not an objective in conception, creativity or performance objective. Furthermore the overriding philosophy of profundity in minimalism as well as expressing the inner virtue (beauty) that marks African indigenous creative philosophy, theory and manifestations generally will be examined. The presentation will then argue viable sustainability imperatives for contemporary educational and professional practices. The task is to re-instate and advance humanity anchored purposive Igbo genius in the face of the derogation cum relegation of profound indigenous knowledge genius perpetrated by hegemonic religious, culture, education and economic politics in which the culture owners parade and practice as puppets of the exogenous.

[DVD and diagrammatic illustrations will be used in presentation]

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#### **94. OF GENDER AND ACHIEVEMENT IN SCIENCE, TECHNOLOGY AND MATHEMATICS: IMPLICATIONS FOR CHANGING ROLE STRUCTURE IN IGBO FAMILIES**

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Women's access, participation and achievement in Science, Technology, Engineering and Mathematics (STEM), have been a subject of discourse and concern to educators. Over the years, women have been underrepresented in STEM, and in some cases denied access. Studies have identified the factors that negatively influenced female participation and performance in STEM to include such non-school factors as child rearing practices

and sex-role stereotyping; and the school factors to include the nature of science, gender bias in curriculum materials, science teaching practices used by teachers, teacher expectation of female students and gender biased guidance and counselling services in schools. The factors indicated, are most influential in Igbo families and derive from the socialisation patterns that see the males as “*dibunoh*” and “*okpata-aku*” which literally means “*the pillar that holds the house and the bringer of wealth*”; and the females as “*oriaku*” and “*odoziaku*” meaning “*the one who enjoys wealth and the one that looks after wealth*”. The recent economic downturn in the world which has also taken its toll on the Igbo household has changed all that. Most families now depend on the income of men and women. The women are now known as “*osodieme*” implying that they also work in partnership with their husbands. There are cases of households where the females are actually the “*Okpata-aku*”. With the recent thinking that STEM holds the future and the emphasis on the acquisition of science and technological skills by all to ensure development, what is the current trend of Igbo females’ participation and achievement in STEM? What does the future hold for the Igbo families in STEM? These are the central issues that this paper investigated.

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## **95. PRIVATE HIGHER EDUCATION DEVELOPMENT IN THE SOUTH EAST GEO-POLITICAL ZONE OF NIGERIA**

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The future of the Igbo nation cannot be shaped properly without education. Indeed, education is key to enabling Idi-Igbo to ‘unleash and channel their well-known entrepreneurship to construct a better future for themselves in the Nigerian political, economic, social and cultural environment’ (see ISA Call for Papers for the 9<sup>th</sup> Annual Conference). Since independence, access into higher education has remained a huge problem in Nigeria particularly for the youths of the core Igbo nation whose chances were considerably reduced by the adoption of the ‘educationally disadvantaged states’ policy under which their states are excluded. Access into the universities for well over a decade now has on the average ranged between 10 to 15%. Consequently, in Nigeria of today, higher education is a big business following its liberalization by the Obasanjo Administration in 1999. But unfortunately, the Igbos who are well-known for their entrepreneurship have not taken this opportunity to establish and develop private universities in Igbo land. For example, out of the 41 licensed private universities in Nigeria (as at December 2009), only 6 (representing 15%) are located in the South-East geo-political zone. This is very disappointing when compared with 18 (44%) of such in

the South-West geo-political zone. Be that as it may, this paper examines the challenge of establishing and developing private universities in Igbo land by Igbo entrepreneurs.

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## **96. EDUCATION – INDUSTRY DISCONNECT: THE SECURITY IMPLICATIONS IN THE SOUTHERN STATES OF NIGERIA**

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This paper analyses the security implications of the Industry-Education disconnect in South Eastern Nigeria. It begins with a highlight on some problems militating against the socio-economic development of Nigeria, in general, and South East in particular, such as bribery and corruption, epileptic power supply, high unemployment rate, insecurity of life and property which, today, constitutes a blight on the South Eastern states and particularly Igboland. Following the prolegomena, is an overview of the socio-economic development of the country presented in three phases – Pre-colonial, Colonial and Post-colonial – with each phase reflecting the corresponding industrial and educational profile? The pre-colonial phase highlights the traditional industrial realities and potentials in their related educational context. The colonial phase focuses on the colonial industrial and socio-economic scenario in relation to the related educational climate. The post-colonial phase of the paper examines contemporary industrial development issues such as the dialectical relationship between agriculture and oil, some socio-economic policies and programmes relating to indigenization, privatization and commercialization, the Federal Government’s seven-point Agenda, Vision 20:20:20, among others. The next segment of the paper examines the intricate systemic relationship between education and industrialization in the country and the implications for the well-being and security of the people. At this juncture, the paper defines and delineates the geo-political area called South Eastern Zone, highlighting the size, population, composition and socio-political-economic attributes. Against this background, the paper discusses the disconnect between education and industrialization the effects of which are evident in the large population of industrially unemployable graduates and the high unemployment rate arising from, and being exacerbated by differential rates of development in the educational and industrial sectors of the economy. The implications of this disconnect include, among others, irrelevant curricula, generation of unemployable graduates by our educational institutions and industrial reliance on foreign manpower. The paper argues that the present high rate of unemployment and the attendant evils of human trafficking and kidnapping, among other criminal and antisocial activities, which seem relatively more acute in Igboland have some bearing with the disconnect. Suggesting the way forward for the Igbos, the paper, in conclusion, calls on the Igbos to see themselves as a people with a common destiny attainable only through their characteristic industry, entrepreneurship and “igwe bu ike” and self-help spirit.

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## **97. THE IGBO POLITICAL FUTURE IN 21ST CENTURY NIGERIA: HOPE OR DESPAIR?**

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In a multiethnic society like Nigeria, the highest political position in the country, the presidency, is hotly coveted. It does not require charisma, aggression, bribery but the right social networking, trust and tact. The Igbo political elite suffer from negative perception by other ethnic groups of their grasping tendency, abrasiveness, self-centredness and non-performance in office. This image rightly or wrongly has come to stick. Igboland is under siege by “contractor politicians” euphemistically called godfathers who have made it impossible for the peoples’ votes to reflect in the choice of their representatives. The only shimmering of hope is Peter Obi’s APGA government in Anambra State with his people-oriented policies and doggedness in the face of intimidating odds. The demise of Progressive Parties Alliance (PPA) that won two governorship seats in Igboland in 2007 is lamentable. The leader of PPA, Orji Uzor Kalu, and the two governors have decamped to the People’s Democratic Party, PDP, because of an anticipated short term gain. This sends a wrong signal to the rest of the country about the short-sightedness of average Igbo politician. Indeed, the average Igbo politician acts as “hired gun” in frustrating genuine Igbo politicians aspirations for national offices. They change parties over every little setback at amassing personal fortune. This paper would employ newspapers and magazines reports and other extant secondary materials in assessing Igbo political future in the 21st century Nigeria.

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## **98. SOCIAL CHANGE IN IGBO LAND: EVIDENCE OF THE IMPACT OF GLOBALIZATION AND IMPLICATIONS FOR THE IGBO FAMILY AND SOCIETY**

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The Igbo society has undergone varying levels of social change over time. The most significant periods of social change occurred during the colonial era (pre 1911-1960) and the immediate post colonial era (1960-1970). Those periods were eras of striking social change in societies in Nigeria in general and the south east region - Igbo land particularly. Today, Igbo land is undergoing significant and rapid social change, which is largely due to the direct and indirect effects of globalization. While globalization promises unprecedented opportunities for growth and development of economies across the globe there is increasing evidence that this process is fostering a more unequal global economic terrain. Within Nigeria, globalization has led to the transformation of economic, social and cultural dynamics in societies. In Igbo-land (south-east Nigeria) globalization has had both positive and negative effects; however the negative effects outweigh the positive. In this part of Nigeria, the detrimental economic effects of globalization have translated into skyrocketing unemployment rates, widening gap between the rich and the poor, rise in crime levels, incessant rural-urban migration and increase in commercial sex. Of particular concern is the fact that due to unprecedented inflation in the country, cost of living has increased significantly making it very difficult for many families and communities in the south east to earn a decent living. These ongoing economic

challenges have significant implications for the social and cultural well-being of Igbo societies, and particularly for the Igbo family. This study examines the features and impact of social change in Igbo land. Special emphasis is laid on the effect of socio-economic change associated with globalization on family structure and dynamics in Igbo Land. The study utilizes a mixed methods approach involving participant observation, key informant interviews, group interviews and document reviews.

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**99. THE INFLUENCE OF GLOBALIZATION AND INFORMATION AND COMMUNICATION TECHNOLOGIES (ICTS) ON THE CULTURAL PREFERENCES OF YOUTH IN ENUGU METROPOLIS**

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Nigeria is undergoing rapid socio-cultural change. Although Nigerian societies have experienced varying levels of such change at different points in time; changes in the social, economic and cultural systems in societies in Nigeria have greatly accelerated in the last decade. The current socio-cultural change experienced in Nigeria is largely attributed to the effects of the economic revolution of the 21<sup>st</sup> century commonly known as globalization. Globalization is a multidimensional phenomenon involving economic social and cultural interconnectedness across the globe. A dimension of globalization that has had significant impact on Nigeria is the transfer of mostly western ideas, values, desires, and tastes of cultures through mass media: cable television, movies, radio, magazines and the internet. Commonly referred to as cultural globalization, this increased communication of foreign cultural elements has spurred the growth and spread of a global popular youth culture. Young people in different parts of the world are drawn to this emerging culture. In Nigeria, popular youth culture is accessed through the internet, television, and videos and DVDs; Nigerian youth are therefore not strangers to global youth culture. The increasing exposure to global popular culture among Nigerian youth raises many questions regarding youth cultural adaptation, because during periods of socio-cultural change, adolescents' experience conflict between the traditional norms of the society and the new pressures and demands created by increasing exposure to new cultural elements and ideologies. How they negotiate these cultural influences affects many aspects of their lives; it also has implications for the communities and societies they live in. This study examines the influence of increasing exposure to global popular youth culture and access to ICTs on the cultural preferences of youth in Enugu metropolis. Data on access to popular culture and cultural orientation was collected from 300 students in three major schools in Enugu Metropolis.

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**100. THE POWER OF THE POWERLESS: EXPLORING THE ROLE OF "IGWEBIKE" IN RE-BUILDING THE IGBO NATION**

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The self-interest and moral relativism that underlie the social, political, religious and cultural institutions of the Igbo nation often contribute to widening the gap between rich and poor, a chasm partly responsible for problems plaguing the Igboland today. By their self-centered proclivity toward individualism and an attitude of indifference to the fate of the vast majority of their people, these institutions have become counter-productive, actually inhibiting the very progress they were meant to bring about. Their feeble responses to crises lead to escalation of incidents of armed conflict, violent crimes and various forms of human rights violations. As a new generation looks forward to a prosperous, secure and peaceful Igbo nation, there is increasing agitation for pervasive institutional reform that will ensure the promotion of a thorough, attainable agenda for the common good. This demands an alternative paradigm of power based on our common humanity. This paper's contribution to the common effort is an investigation of the Igbo metaphor "Igwebike," used here as the "power of the powerless," in achieving the dual purpose of ensuring the reformation of our institutions and the harnessing of individual efforts to build a better Igbo nation. The resourcefulness of this concept lies in its capacity to accept the limitations common to us all, and the ensuing solidarity that binds us to one another in good times and bad. The present work is a critical and succinct analysis of the nature and activities of some basic socio-political and religio-cultural Igbo institutions in the context of our prevalent predicament. It contrasts the limitations of these structures with the power of the powerless, by exploring the transformative character of "Igwebike," the solidarity of the powerless.

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## **101. IGBO BUSINESS INVESTMENT IN NIGERIA; THE WAY FORWARD**

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The Igbo arguably held the ace in the economy of Nigeria, supplying its nooks and crannies the much needed articles and wares, its major cities served as centers of distributive trade which attracted buyers even across national borders. Certainly this attracted enormous wealth to Igbo businessmen and boosted their relevance in Nigeria so much that Igbo investments were seen to be indispensable in Nigerian economy. This underscores the Igbo entrepreneurial ability. Unfortunately, the fortunes of Igbo investments in Nigerian economy have suffered major setback owing to some government policies that tended to be inimical to them. This has been further compounded by the increasing spate of crisis across the country which brought Igbo investments and property under serious threat. Most importantly, Igbo investments have become moribund increasing obsolete and attract less return. Against this backdrop, this paper argues for an urgent need for a re-direction and re-focusing in Igbo business investments so as to be relevant in Nigerian economy.

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## **102. ENVIRONMENTAL PROTECTION STRATEGIES FOR THE ECONOMIC DEVELOPMENT OF THE IGBO NATION**

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The Environment which comprises the totality of mother-nature is finite and must be protected for sustainable growth and economic development. Global concern for the environment has peaked in the past 4 decades with the realization of the consequences of environmental degradation and the impact of climate change resulting from industrialization and harmful practices. This paper, therefore, addresses some environmental concerns in the Igbo nation and proffers strategies aimed at ensuring sustainable growth and economic development in the region. Mother-nature has provided us with everything to sustain life, including the atmosphere, plant and animal kingdoms, water bodies and all aquatic habitats, and all the rock bodies including the soils and land formations. It is the way we exploit or manage these finite resources that determines their sustainability and our economic development. Industrialization has led to development but it has brought in its wake concomitant negative attributes such as environmental degradation. Mining activities have led to the discovery and exploitation of minerals but have also caused land instability and erosion. Indiscriminate felling of trees has led to increase of greenhouse gases in the atmosphere and the depletion of biodiversity. Harmful practices such as bush-burning have caused scorching of farmlands and depletion of plant yield and biodiversity. Exploitation of petroleum has generated the release of obnoxious gases into the atmosphere and gas flaring has caused thermal pollution and low plant-yield. Oil spills have also led to poisoning of rivers, fish ponds and farmlands, resulting in economic losses to the local communities. Poor house-keeping accounts for indiscriminate dumping of refuse and non-biodegradable materials which clog drainages and lead to breeding of mosquitoes and harmful parasites which pose health risks. Strategies for environmental protection such as mass enlightenment, modern technology and best practices and aggressive economic tree-planting and animal breeding must be promoted in the Igbo nation for our sustainable growth and economic development.

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**103.           ENGENDERING DEVELOPMENT AND SOCIAL CHANGE  
THROUGH THE URBAN – RURAL LINKAGES: THE  
HISTORICAL SOCIOLOGY OF ‘AUGUST MEETING’ AMONG  
IGBO WOMEN**

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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 rural hometowns. Here, they unite with their colleagues in the rural settings for what

could best be termed a ‘women’s congress.’ These meetings take place in virtually all parts of Igboland and within the same month. “August Meetings,” as they have come to be known, are often geared towards community development, but has of recent been channelled in the direction of conflict management and peace-building in rural communities – hitherto public sphere domains exclusive to the men-folk in Igboland. “August Meeting” among Igbo women has a critical mandate in the political affairs of respective Igbo communities, and represents the socio-cultural, political and economic development initiative of women in Igboland. But, how truly participatory has the “August Meeting” been? And, to what extent has it been empowering to the womenfolk? This study articulates the historical sociology of “August Meeting” within the Igbo context and develops a comprehensive analysis and view of the agency of women’s participation therein, by focusing on their grassroots initiatives and the crucial roles they play in societal development. It reconstructs the history of this women’s congress and throws more light on its origins, structure, functions and *modus operandi*. Furthermore, it highlights the factors that inhibit these women’s collective agency and activism towards the realisation of their full potentials for societal development. Finally, it concludes that this development-oriented phenomenon among Igbo women, despite its controversies and seeming setbacks, truly represents what the Igbo nation should strive to be in the future: an urban/rural, homeland/diasporic ‘linked’ social collective for democratic development. The study is qualitative in nature and approached from a gendered perspective. Both primary and secondary sources were used within a multi-disciplinary framework.

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**104. ENGAGING THE FORGOTTEN ‘AMAZONS’: IGBO  
WOMEN, THE CASH CROP-BASED COLONIAL ECONOMY  
AND POSSIBLE LESSONS FOR THE FUTURE**

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With the collapse of the notorious trade in human cargoes, the Trans-Atlantic Slave Trade, from the early 1800s, another notoriously exploitative, though less obnoxious, economic liaison soon emerged between the European traders and African native producers. This liaison, in which major commodities of exchange from the African side were cash crops, was termed “the Legitimate Trade” by the Europeans. Indeed, this system was to define the economic interactions between the two groups up to the end of the colonial period. This paper primarily examines the Cash Crop-based colonial economy in what eventually became Nigeria, with a view to establishing the critical roles and vital contributions of women that have often gone unnoticed. The paper argues that the whole economic system up to the end of colonialism was characterized by European domination, gross exploitation and neo-slavery practices, which necessarily paved way for colonialism to foot in the continent of Africa. It further establishes the nature of this European exploitation that pervaded the system at the time, with the foreigners determining what to buy from the indigenous peoples (Africans), as well as fixing the quantity and prices for such commodities. This paper concludes that unfortunately, the most significant though less-talked about and/or acknowledged characteristic of this period of economic interaction was that women were its foundation and mainstay. It went

further to interrogate in some detail, the significant contributions of women and how it all impacted women and the geo-political area that eventually became Nigeria within the period. In the final analysis, the paper draws some useful lessons from these women's experiences for the contemporary Igbo Women and societal challenges. An eclectic methodological framework was used for this study, employing both primary and secondary sources in social research.

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**105. MORAL INTEGRITY AND AUTHENTIC IGBO  
CULTURAL VALUE: PATH TOWARDS MEETING THE  
CONTEMPORARY CHALLENGES OF SECULARIZATION AND  
MATERIALISM IN IGBOLAND**

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Most people of Igbo extraction are worried at the alarming rate of social ills bedevilling the Igbo nation. These social evils which debauch authentic Igbo socio-cultural communal ethos include violent crimes like kidnapping of fellow Igbo brothers and sisters for ransom, hired assassinations, armed robbery, political thuggery etc. These socio-cultural eddies not only pose security risks to people but also paralyse socio-political, religious and economic activities in Igboland. These crimes are dialectically opposed to the authentic cultural values of Ndigbo who traditionally are known for their rich cultural values and high morality with regard to the sanctity of life and the primacy of the common good arising from Igbo republican spirit. One is left wondering why and what has changed to bring about these various cycles of moral decay which have battered our social system and our noble cultural values. This paper will first identify these social evils which afflict Igbo Land. It will further trace the problem to the breakdown of authentic cultural values of the people. I will establish a theoretical framework for analysis by locating the causes of this breakdown with a cultural dis-valuation arising from distortion in the dialectic of Igbo communities as a result of lack of integration with the forces of secularization. These unleashed greed and various forms of self-interest to the detriment of the common good. The way forward, I will argue, lies in attending to the integrity of cultural values that inform the everyday life of the people. This will be the task of those creative minority who by paying attention to the superstructural cultural values responsible for arts, science, philosophy and the human sciences will re-create cultural values responsive to the malaise of modernity in the various forms it is influencing the Igbo nation. This, in itself, will demand moral integrity rooted in authentic cultural value and greater responsibility on the part of the superstructure of culture.

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**106. IGBO IDENTITY: CASE OF THE SHAME OR  
INCOMPLETENESS OF THE LANGUAGE?**

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This paper will take off by stating a very common and well known truism – that language anywhere man is found, serves as an identity, a binding and a unifying factor of a people. So it should be in the case of Ndi-Igbo and their language. This paper wonders if this supposed assertion is true of Ndi-Igbo and it goes on to toy with the two aspects of the Igbo language as contained in the title. The first is whether indeed, Ndi-Igbo are actually proud of their language and truly see it as a stamp of identity and unification? The second is whether the problem lies on the fact that Ndi-Igbo lack nomenclatures and structures for total interactive expression. In other words, the Igbo language fails to meet the expectations and demands of the speakers. While the first part of the paper hinges on the social life of the people, the second bothers on the academic content of the language – the domain of the Igbo linguists. The paper will conduct interviews of Igbo speakers on the two aspects of the paper. It is hoped that suggestions and recommendations will emerge that will help Ndi-Igbo in moving the Igbo language forward and raising its status politically, economically, socially and culturally, both in Nigeria and the diaspora.

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#### **107. PSYCHOLOGY OF MORALITY IN OMENALA IGBO**

**Dr Maduawuchi S. Ogbonna**

We look back with nostalgia at the security of life and property in Igboland by 1958 when Chinua Achebe asserted in *Things Fall Apart* that “we have fallen apart”. Daily life is a nightmare in Igboland today. Even the traditional rulers who are charged with the preservation of Igbo cultural heritage are at times implicated in the abominable crimes taking place in Igbo homeland. Often times, the law enforcement personnel collude with the criminals to complicate our problem. Religious and political leaders are helpless and do not have any reasonable solution to the evil that has befallen Igboland. Things would have been different in traditional Igbo society. Hence there is a need for Ndigbo to do soul searching in order to discover when, where and how we lost our moral bearing as contained in Omenala Igbo which guided our ancestors in preserving the society we inherited. Certainly, the abandonment of the values of Omenala has brought our homeland to the present status of an amoral society. I will seek the opinion of Ndigbo about our present plight and how to ameliorate the situation. An objective analysis of proffered opinions will be done to enable us recommend how to rebuild Igboland for the benefit of future generations.

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#### **108. EGWU AGHA BIAFRA (BIAFRAN WAR SONGS) LESSONS FOR THE PAST, PRESENT AND FUTURE AMONG THE IGBO OF NIGERIA**

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The incessant indiscipline and cold wars such as kidnapping, assassination, armed robbery, thuggery and cultism among the youths of Igbo land have overwhelmed the political, socio-economic, and cultural development of the people. The fear of the next unknown victim of these maladies is driving our potential developers away from the region. Migration to foreign countries in quest for safety and security has jeopardized the economic growth of the Igbo region. Should we go on bemoaning the fact that the peace in Igbo region has been tampered with? What are the causes and sources of these maladies? What next? The questions constitute the heartbeat of this paper. Music is the most widely available cultural indicator and expression in Africa. The Biafran war songs form a compendium of the history and experiences of the war between Nigeria and Biafra. Analysis of the songs revealed, among other things, that the high spirit of unity and zeal with which the Igbo people started the war, was dampened and finally devastated by greed, sabotage and hunger, the resultant effect being loss of, both the war, and our social peace. Violence and indiscipline became heightened in the society. And today, the restive youths whose job opportunities are hijacked by insensitive and corrupt administrations now capitalize on the loose security in Igbo regions, and harass the citizens with the afore-mentioned maladies. Some of the solutions proffered include that: Parents, through strategies, must identify, monitor and control the movements of their children; the school authorities must be financially and authoritatively empowered; governments must provide job opportunities for the youths; security and developmental facilities for the villages, while the traditional rulers should be legally empowered and authorized to sanction social misfits and culprits of the maladies, so that the future of Ndi Igbo could be harnessed.

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**109. ECHI DI IME: A FUTURISTIC EXPOSITION OF NDIGBO  
IN CHIMAMANDA ADICHIE'S *HALF OF A YELLOW SUN***

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Chimamanda Adichie, though not born during the Nigerian Biafran war era, has been laden with the stories of the war since she became conscious of life. She decided to use her craft of fiction in capturing the war thereby creating an opportunity for Ndigbo to recall and reshape their future in the Nigerian socio-political enclave. Through the character of Kainene in *Half of a Yellow Sun*, Chimamanda Adichie exposes the effects of the unforgettable war in the historical and in the futuristic stance of Ndigbo in the Nigerian polity. Although the novel reads like an accounting of the trauma of the war, it also creates the opportunity for Ndigbo to reappraise what the future portends for them. In this paper, we will explore the significant historical points in the war as highlighted in the novel and the various significant hopes that the war has brought to Ndigbo. We will

arrive at the fact that *echi di ime* (the future is unpredictable) for Ndigbo because rumours of wars, turmoil, changes and a new country still ring the air in the Igbo nation.

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110. **AKO NA UCHE: NDIIGBO AND INFORMATION  
TECHNOLOGY IN NIGERIA**

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According to Prof. Animalu, “Igbos have *ako na uche*, which are revealed in their exemplary strides in science and technology”. The role of Ndiigbo in the development of Information and Computer Technology in Nigeria and beyond is quite unprecedented. In the marketing of ICT products, development of softwares and hardwares, ICT pedagogy and ICT applications, Ndiigbo have become household names both locally and internationally. Many Igbos have won international and local laurels in ICT because of their scientific minds, which have prevailed in all their endeavours. At the world ranking of software development, an Igboman, Phillip Emeagwali, has developed the fastest computer in the world. At the national level, Leo Stan Eke, has developed true Nigerian ICT softwares and hardwares. In this paper, we will explore the roles of Ndiigbo in the development of ICT in Nigeria and beyond. This research will take us through the exposition of those ICT experts of Igbo origin who have contributed and/or contributing to make Ndiigbo resource personnel in ICT development.

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111. **THE IGBO, DIASPORA, AND ENGLISH LANGUAGE  
LITERATURE**

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A people’s language is fundamental to their identity and a threat to a people’s language is invariably a threat to their identity. For the Igbo, the threat to their language is one of the three major ways in which the threats to their identity manifest. The other major forms of threat they face – on the cultural and political fronts – have elicited several responses in their Nigerian “homeland” and in the diaspora, most prominent of which is their claim of being marginalised within the Nigerian state. They have also adopted various measures or strategies, with varying levels of effectiveness, to address the problem. However, the threat to their language, Igbo, having originated with the advent of colonial rule, has a far longer history than their political marginalisation within the Nigerian state. And though it may be far more insidious, especially in light of the several doomsday pronouncements that have been made about their language, it has received relatively less concerted pro-

remedial attention from Igbo activists. This paper examines that threat in the context of the homeland and diasporal relationships of the Igbo people and the efforts of writers of Igbo extraction who write in the English Language to stem its effect through the systematic infusion of Igbo words, proverbs, idiomatic expressions, etc, into their works, thereby contributing to the preservation of the Igbo language and to the effort to ensure its survival. It also makes a typological appraisal of this contribution and examines its potential for creating a platform for acquainting Igbo children born in the diaspora with the Igbo language, especially those whose only staple contact with the Igbo language may be through the works of such writers.

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## **112. IGBO POETRY AND THE CONCEPT OF IGBO CLASSICAL MUSIC**

**Ikeogu Oke & Jude Nwankwo**

*Wikipedia*, the online encyclopaedia, defines classical music as “art music produced in, or rooted in, the traditions of Western liturgical and secular music...” Complementarily, it defines art music (which it also refers to as “serious music or erudite music”) as “an umbrella term used to refer to musical traditions implying advanced structural and theoretical considerations and a written musical tradition.” This paper draws attention to a paradigm shift to Igbo poetry as a quarry for new forms of musical compositions that, being art songs and having all the other attributes of classical music, including written notation and preservation as music scores, qualify to be identified as Igbo classical music, especially as they retain the tonal inflections of Igbo language in the music even in the classical medium, though the melody of the composition can also be varied as a translation to a tune base on English texts, to reflect decidedly Western attributes, thereby increasing their appeal, or the potential thereof. Therefore, it is essentially a demonstrative paper that seeks to introduce this new type of classical music, Igbo classical music, and its various elements, for the consideration of an intellectual public – in their original Igbo compositions and English translations and variant(s) – to the end of stimulating interest in exploring new possibilities for Igbo poetry and music and, perhaps, through such fusion of Igbo poetry and Igbo music expose both to a new type of (international) attention they deserve but have hitherto not received.

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## **113. CIVIL SOCIETY, POLITICS & LEADERSHIP AMONG THE IGBO**

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Leadership for Microsoft is all about “the positionship or office of a leader”. It has to do with the capacity or ability to lead. It is all about guidance, management of both human and material resources with a good sense of direction. Leadership involves: management, authority, personality, prestige, and acknowledgement by the led. Leadership entails moral responsibility impressionable ardor, sensitivity to the plight of the

people/community and not necessarily the office one occupies. It is the people's support that accords prestige to any office as well as to its occupier. This is what the Igbo affirm in the local parlance such as "igwe bu ike", and "gidi-gidi bu ugwu Eze." Andre Maurois tells us today that "The most important quality in a leader is that of being acknowledged as such." Thus, leadership is not ascribed but achieved through the consensus of the people. Followership is the act or circumstance of following a leader. It calls for adherence, submission and deference. Politics is a form of governance; "the science of government or governing; administration and control of internal and external affairs of a political entity." To John Dryzek "Politics usually describes the processes by which people and institutions exercise and resist power. Political processes are used to formulate policies, influence individuals and institutions, and organize societies." This paper will explore the nature of symbiotic relationship that should exist between the leaders and the people for the emergence of civil society.

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114. **THE PLACE OF NDIIGBO IN OIL AND GAS DEVELOPMENT IN NIGERIA**

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Historically, Igboland was the first place where oil and gas was first discovered in Nigeria. This is evident in the references to such places as 'Shell Camp' in Owerri and other oil exploration camps in Egbema and Oguta before the bulk discovery in Oloibiri. The largest offshore concentration of real 'Bonny Light Crude Oil' is confirmed to be situated in Owazza, a suburb in Ndoki/Ukwa axis of Abia State. Unfortunately, not much is mentioned of this place as other locations in Bayelsa, Akwa Ibom, Delta and Rivers States are often orchestrated as the real 'Niger Delta' oil rich zones. It took turns of argument before Imo and Abia States were included among the Niger Delta Development Commission (NDDC) states that needed to be developed. Even with the scores of marginalization in Nigeria, Ndiigbo have been contributing so much in the exploration and development of the oil and gas sector in Nigeria. The crux of this paper will be to assess and reveal that Ndiigbo have been in the forefront of oil and gas development in Nigeria through their intellectual, environmental and economic endeavours. This paper will use both historical and scientific exposition to reveal the roles of Ndiigbo in making the oil and gas sector in Nigeria to thrive thereby exposing and expounding areas of oil and gas concentration in Igbo land for other would be investors to leverage on in other to tap into virgin oil deposits eastern part of Nigeria.

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115. **IKPEMARAEZIOKWU : THE ARO , HOST COMMUNITIES AND CONTINUITIES IN INTER GROUP SUSPICION IN THE OGUTA AREA SINCE PRE COLONIAL TIMES**

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The history of the Igbo is incomplete without the Aro. The group interest of the Aro and its host communities has continue to be two sides of the same coin. First, the reasons for various Aro settlements are not the same, yet mutual suspicion seems to be a factor affecting the co-existence of the two groups. The Aro and host communities in Oguta are not without these challenges. Hence this paper uses historical evidences to demonstrate that the two groups have benefitted from each other and if the challenges ahead (Nkiru) can be subdued, then emphasis must not be laid on identity question in all spheres of politics, and other social configurations among the two groups.

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### **116. GENDER BIAS IN WOMEN PARTICIPATION IN SPORTS – A SERIOUS SET BACK TO FULL EMANCIPATION OF THE IGBO RACE**

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Igbo race has come of age. As a people, the Igbos are versatile to have acquired western education, imbibed other cultures and traveled wide. Yet some cultural tendencies of the group, which require “appraisal and overhaul”, do not get the desired attention. In almost all Nigerian cultures, the life of a female child is shaped and reinforced by socio – cultural, psychological, and religious and other factors. In fact, the Igbo culture can be said to accommodate differential expectations for men and women and the expectations are perpetuated from age to age Okonkwor, (2007). The Igbos see the world as men’s world. The men are regarded as heroes from birth without restrictions and inhibitions to the life pursuits. On the contrary, the social attitude to women is always with bias as a woman’s pace must be closely monitored to ensure she does not deviate into “uncomplimentary” fields especially sports, regarded as exclusive domain of men as in ancient Olympics when women were not even allowed to be spectators. As the saying goes, “the only thing permanent in life is change”. Many studies conducted by erudite scholars, Wandera (2003), Okonkwor (2005, 2006, 2007), suggest that women participation in sports poses no risk to health but the attitude towards their participation is simply out of bias. This paper re-emphasizes these ideas and goes on to articulate the immense socio – economic benefits inherent in the exploitation of hidden sports talents in women, in the spirit of the theme of the conference “Nkiruka”.

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### **117. AHAMEFULA: PRESERVING THE STRUCTURE AND IDENTITY OF IGBO NAMES**

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A name is a very important component of an Igbo person. It not only confirms his or her identity, it tells the story or history of the circumstances surrounding his/her birth in a nutshell. According to an Akan, traditional naming ceremony saying, "Truly, without a name the African human does not exist." The structure of all Igbo names are designed to celebrate, inform, praise, send a message, tell a story, or direct one's thought process towards an important event surrounding the birth of that child. To understand the full meaning of most Igbo names is to understand their essentials, the importance parents attached to the circumstances and relevant events that occurred when a child was born. In other words, all Igbo names have both cultural and family relevance. Furthermore, Igbo names are formed in most part with several parts of speeches that are found in English grammar. These include nouns, pronouns, verbs, adjectives and adverbs. Some names have a combination of these parts of speech while combining the same parts of speech to compose others. This paper is an attempt to identify some Igbo names, understand their structure, state their relevance, define and classify them in the order of religious, praise, positive statements, circumstantial, requests, negative statements and connotations, questions, market days, chieftaincy titles, and names that reflect a range of social values. The paper will in most part address the important dilemma threatening the survival of most Igbo names. Some of them presently exist in their short forms. The longer the names, the more certain they will assume shorter form. While trying to shorten or abbreviate some of the Igbo names, a few of them have lost their meanings and value. The reasons behind the shortening of these names among others include: showing familiarity, as pet expressions, making them easier to pronounce by members of other cultures, or westernize them. Essentially, parents have a great role to play in helping to preserve Igbo names. The more children understand the meaning and relevance of their names, the easier it will be to appreciate and call themselves by those names. There is an urgent need for every Igbo person to work towards the preservation of the Igbo name given the expanding multicultural and global society of the twenty-first century.

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**118. EDUCATION AND NATIONAL DEVELOPMENT IN  
NIGERIA: GOVERNANCE, ADMINISTRATION, AND  
ACCOUNTABILITY IN HIGHER EDUCATION**

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Scholars and researchers across academic disciplines are consistent in their position that higher education makes significant contribution to national and economic development (Lauglo, 2004; Nsubuga, 2003; McGinn, 2002; ) They also maintain that education has been instrumental to a sustainable quality of life and to an effective democratic process, especially in sub-Saharan Africa, where many nations are still

experimenting with the political process. In recent years, a number of African scholars, educators, and practitioners observe that Nigerian higher education is increasingly undergoing a major administrative and governance crisis, and that the educational system in the country is not adequately aligned with twenty-first century objectives and needs. The impact of this crisis has widespread ramification and far-reaching consequences on national development, and potentially places Nigerian graduates at a competitive disadvantage in the global marketplace. It is strongly suggested that the twenty-first century Nigeria should be “knowledge-driven” and place higher emphasis on her intellectual capital in order to achieve a sustainable development. Furthermore, the country should provide an enabling environment that fosters and promotes the collective efforts of indigenous academic institutions in order to develop a workforce that is capable of competing in the global economy. Evidently, governments worldwide are investing in higher education system to cultivate their human resources, provide extensive knowledge base, develop practical skills, encourage research and development, and ultimately enhance the creativity and marketability of their citizens. Recent studies by independent and global establishments on the role of education in national development provide conclusive evidence on the need for governments of developing nations to place a higher emphasis on their educational systems, specifically in the areas of governance, equity, and accountability (The World Bank, 2008; UNESCO, 2005; USAID, 2005). Against the preceding background, the primary objective of this paper is to analyze the current state of higher education in Nigeria in the context of national development, and to provide recommendations for effective utilization of academic institutions in the country. As the country celebrates her 50 years of nationhood, it is critically important that both federal and state governments reevaluate and reposition higher education in order to achieve fundamental national goals and to make the desired changes toward economic and political sustainability.

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## **119. IGBO STUDIES RESEARCH IN THE 21ST CENTURY**

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The basic assumption of this paper is that, since a people's identity is determined by its language and culture, Ndi-Igbo should, in the first instance, promote their language and culture both nationally and internationally, if their quest for asserting their identity in national affairs is to be meaningful. Although there is a spirited effort in this direction, a lot still requires to be done. For instance, there is need to engage in ethnographic research to document those aspects of our culture that are at the brinks of extinction as a result of either a new belief system generated by the Christian faith or urbanization to provide us with a veritable source of our traditional roots. Similarly, although the Igbo language has been accorded national recognition as one of the three main languages to serve as the medium of business transaction in the national assemblies (Nigerian Constitution, 1979, 1999) and as one of the languages to be taught nationally in schools outside its domain (National Policy on Education, 1981, 2004), there is still the need to enrich it to enable it to perform its elaborated function as provided by law. The paper, therefore, gives a

historical-oriented state of the art of Igbo Studies research, pointing out the problems that have militated against the research efforts and charting a new course for Igbo Studies research in the present century. The recommended focus of researches is as follows:

1. The enrichment of the orthography to take care of new sounds resulting from the injection of dialectal words into standard Igbo vocabulary
  2. Phonological survey of Igbo dialects with a view to establishing a more authentic standard Igbo phonology
  3. Compilation of unabridged Igbo thesaurus
  4. Salvage Igbo ethnography
  5. up-dating Igbo language meta-language
  6. Establishment of a clearing house for Igbo Studies research to ensure coordination of research efforts.
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**120. OF 'OKRIKA' AND 'EBANO': NEGOTIATING  
INSTITUTIONAL APPROACH FOR ECONOMIC  
TRANSFORMATION OF IGBO ENTREPRENEURSHIP**

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This paper critically examines the economic role played by the Igbo nation in the Nigerian state, the implications of this role for the development of the state, and recommends suggestions for positively harmonising the role. The Igbos, both men and women, are known for their economic prowess and agility. Their relevance in trade and manufacture cannot be over emphasized as it transcends one aspect of the economy to include all endeavours, including food production and trade, clothing, shoes and slippers, medical drugs and even vehicles spare parts. But to what extent are these products genuine, standard and healthy for human use and consumption? A major dilemma within their entrepreneurial prowess is the sub-standard nature of their products compared to same goods from other countries, especially, the importation of medically sub-standard products. The engagement in sub-standard production, importation and sale of second-hand products though has increased their profits and relevance; it has undermined their capacity in the local milieu and international economy. Moreover, this phenomenon has engendered market phobia among consumers, both at home and other parts of Africa, over the genuine nature of goods purchased, therefore, destroying the image of Nigeria in the international community. This paper therefore, engages in the understanding of the factors responsible for the phenomenon of 'Okrika' and 'Ebano', and the consequences for economic development of the Igbo nation in particular, and the Nigerian state as a whole. This paper concludes that Igbo traders' entrepreneurial ingenuity can be transformed into positive outcomes by mainstreaming institutions.

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**121. NOLLYWOOD: WHAT'S WRONG WITH IGBO-  
LANGUAGE VIDEO FILM?**

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Igbo-language movies have been credited for transforming the Nigerian movie industry, known as Nollywood. It is the world's second-largest film producer behind Bollywood; Hollywood comes in third place. The industry was reborn in 1992 with *Living in Bondage*, an Igbo-language film produced by an Igbo man, Okechukwu "Paulo" Ogunjiofor, and distributed by Nek Video Links Limited, which is owned by Kenneth Nnebue. Igbo is one of the three main indigenous languages in Nigeria besides Hausa and Yoruba. Language may be regarded as the most vital heritage of any society. It is obvious that Igbo language has been waning since the invasion of colonialists. Although Ndi-Igbo still dominate the production of Nollywood movies, recently Igbo-language films have amounted to merely one percent of all of Nigeria's productions. There is scant research on their downward slope. Thus, this paper investigates the reasons why Igbo-language movies have declined so tremendously, including the argument that these movies, unlike their English versions, are not marketable. Also, this paper discusses the past, present, and future of Igbo-language productions, which along with their English versions were virtually non-existent until the English-subtitled *Living in Bondage* paved the way for Ndi-Igbo to become producers. These days, however, very few Igbo-language films are released. They should become as popular as they were in the early to mid-1990s. Arguably, Ndi-Igbo excel more efficiently in entrepreneurship than any other ethnic group in Africa. Therefore, this paper argues that they should extend their talent to promote Igbo-language movies. The medium of film is one of the key ways of revitalizing and sustaining Igbo language for future generations.

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**122. IGBO PARENTS IN CHICAGO AND THE EDUCATION  
OF THEIR CHILDREN: A PARENTAL INVOLVEMENT  
NARRATIVE**

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Parents, family, school and community have overlapping spheres of influence in the education of children (Epstein, 2001). Schooling isolated from the home will have significant consequences for child behavior and development (Bronfenbrenner, 1979). A fact of life is that a people's socio-political, cultural and historical life situation, context or environment, or ecological system (Bronfenbrenner, 1977) affects their way of life. This study seeks to understand the nature of parental engagement of Igbo families, a newer immigrant community in Chicago, in the education of their children. All immigrants are not the same, and knowing about Igbo experiences will enable scholars and educators to recognize both similarities with and differences from other immigrant communities. The study was conducted using a narrative inquiry methodology, which provides a good platform to hear these important stories about education and schooling and to better understand the particular experience of Igbo parents in Chicago relative to their involvement in the education of their children. After all, it is hard to separate

experience and narrative (Clandinin and Connelly, 2000). Ten parents were interviewed in this study, six women and four men. Based on their cultural heritage, the concept of parental involvement in the education of children might not be new to Igbo families. However, the newness of their environment, which the participants frequently referred to, played a role in the way they responded to the demands of parental involvement. The answer to the issue of how Igbo parents face the daunting challenges of parental involvement in their ecological system are embedded in the stories they shared with me about their engagement in the education of their children. It is immaterial whether their kind of involvement fits the prescribed or standardized form of parental involvement in the literature or in practice elsewhere. But the crucial question is, given their circumstances, are Igbo parents' perceptions and practices of parental involvement promoting the education of their children in Chicago?

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### **123. CREATIVITY AND INNOVATION: A CHALLENGE TO IGBO ENTREPRENEURS**

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From observation, Igbo entrepreneurs appear to be targets and victims of certain laws promulgated to regulate and restrict the importation of goods into the country. Economic enterprise in Igboland is mainly self-help community effort. There are no strong federal establishment in Igboland that promote economic activity: no refinery, industries or major power stations such as those in Afam, kaiji, Lagos, Egbim. Since the end of the civil war, the Igbo people have continue to suffer incalculable losses across the nation in their drive to improve themselves economically. This paper sought to critically examine ways of creating a future tomorrow for Igbo entrepreneurs.

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### **124. CRIMINALITY IN IGBOLAND: AN END TO CHRISTMAS EXODUS?**

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*“Our youths are now committing all manner of evils just to make money. Ndigbo are killing Ndigbo in Igboland. They kidnap anybody at sight— old, young, even royal fathers. It is a big problem. Are Ndigbo the only people who are facing hardship?” (Ogbonna Onovo, former Inspector General of Police)*

The paper examines the security challenges in Igboland, in view of growing criminality and its impact on the symbolic annual Christmas homecoming of the people. It notes that the Christmas 'home going' has been a culture and tradition of Ndigbo since the civil war. It has been a period when Ibos from across the world, renowned for their hard work,

converge at home to spend time with kinsmen, while participating in fundraising activities for community development. Putting the growing criminality in the context of the yearly yuletide mass return, the paper expresses concern that this noble culture is under serious threat because the local community can no longer offer security, safety and sense of belonging. This Christmas home coming culture is presently under serious risk of extinction owing to the increasing cases of kidnapping, armed robbery, trafficking in humans, human rituals, 419 cases and assassinations, among other crimes, perpetrated by Ndigbo against fellow tribesmen, in Igboland. This situation is even more appalling, given the not distant history that left thousands of Igbo lives and homes destroyed in ethnic conflict against the Igbo expanding business enterprises in parts of Northern Nigeria. Equally disturbing is the fact that fundraising activities for communal development projects, usually organized during Christmas will be affected since the security environment is un-conducive. This could be a big setback for Igbo communities that are acknowledged to have progressed out of self-help. The paper further submits that the insatiable quest and desperation for money, even through ill-gotten means, has overtaken the conscience and consciousness of a dominant portion of the Igbo landscape. The paper argues that although crime is everywhere in the country, the intensity in Igboland and the involvement of Igbos in much of the criminality within and outside Nigeria is not only awful but also calls for internal re-examination of our value system, re-orientation and traditional sanctions on culprits.

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## **125. DAUGHTERS BETRAYED**

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“Daughters Betrayed” is book (manuscript) and an illuminating journey started over two years ago - through “Evidence” including literature reviews, interviews, discussions, location visits and the minds of Igbos and others. It examines the sources, meaning and impact of the Nigerian (Biafran) Civil war especially in the dramatic and abrupt change in the social mind of the Igbos and Igbo consciousness. It reveals the “Blood” in our hands - the “Blood” of our sons, husbands, cousins, nephews, uncles and fathers that were spilled to save millions of lives in the Biafran War. Is kidnapping and killing Igbos by the Igbos a reflection of how far the Igbos are from social justice? It invokes Igbo “Daughters” to make positive adjustments to prevent/minimize the threat of Igbo implosion. While serving as an NUC/LEAD (National Universities Commission)/(Linkage with Experts in the Diaspora) Scholar and a Visiting Professor of Health Informatics at the Federal University of Technology, Owerri (FUTO) in Imo State (2007 – 2009), Nigeria, I traversed the country. Within Igboland, I searched for pertinent evidence through unique relics and historical artifacts such as the “Abagana Sector, the Uli Airport, from which even I flew out of Biafra on a Government sponsored Student Mission to Germany. I found nothing to show the semblance of the Biafra war in Abagana, and nothing but wild bushes that covered all of Uli Airport! Was Biafran

“Blood” spilled, fractionated, traded for naught? Igbo “Daughters” cannot dissolve in despair. They must arise and present alternative tools and pathways in the arsenal to fight this new war that consumes Igboland. They must recruit others to mitigate against the grisly fate that threatens to consume the Igbo nation. Nkeiruka aspires towards a viable Future. So “Daughters Betrayed” proposes some of the paths towards reclaiming the lost Igbo past and proud heritage.

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**126. GRAND MOTHER TONGUE? : IGBO LANGUAGE  
ENDANGERMENT AND DIALECTIC OF IGBO IDENTITY IN A  
GLOBALIZING WORLD**

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Language as a marker of identity embodies the experience, culture and value system of a people. Thus, to empower a language is to restore the identity, dignity, essence and values of the speakers, and to protect their right of best expressing these in their language of dream and idioms of feeling. In line with the economics of language hypothesis, language empowerment or endangerment is determined by the political, economic, and social powers of the speakers and thus the cost and benefit or need of any language. The concern of this paper is that the Igbo language is fast becoming a grand mother tongue because mothers no longer speak it to their children despite their desire to the contrary. This attitudinal shift is compelling in the face of the devastating experiences of slavery, colonial fault lines of balkanization or amalgamation as well as the disabling effects of the Biafra war. These experiences implicate economic and social disabilities and shifts that remodel the language behavior and identity of the Igbo. The average Igbo has transformed to a linguistic hybrid (or multibrid) in the face of international and national languages that jostle for supremacy, higher brand and reputation, because of the economic and social goods they offer. This paper aspires to show, through sociolinguistic evidence, facts of Igbo language endangerment and, through interdisciplinary discourse, how the Igbo historical experiences and the subsequent political and socio-economic impact assessment negatively brand the Igbo and reduce their language to the unenviable category of languages at the danger of disappearing. It also suggests strategies for revitalizing the Igbo language and identity, through re-branding strategies that will make its use economically and socially rewarding.

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**127. WOMEN ENTREPRENEURS IN IGBOLAND:  
IMPLICATIONS OF THE LIFE AND TIMES OF CHIEF (MRS.)  
MARY NZIMIRO OF OGUTA, 1898 – 1993 FOR THE FUTURE**

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The paper examines the extraordinary business career and life history of Mary Nzimiro, who rose from petty trade in the colonial period to become a prominent woman merchant, and the principal agent of the United Africa Company for the West African sub-region. Her life spanned the difficult but eventful period of transition in the economic and administrative history of Nigeria, and provides a suitable case study of the factors and processes of economic and political transformation of Nigeria in the late colonial and early independence periods which have implications for the future. She started her remarkable trading career in the 1920s, in her hometown Oguta, a river port on the Lower Niger. From modest beginnings in the 1920s and '30s, she moved to Port Harcourt after World War 11 when the expansion of the rail and road networks, and the growth of rail-side towns and ports undermined the role of waterways, and diverted trade from Oguta. By 1948 she had become the principal agent of the UAC for the entire Eastern Nigerian Zone, and represented the Company abroad. With business success she acquired political prominence, and was active in the politics of the decolonization and early independence periods, and ardent supported women's rights in the NCNC led by Dr. Nnamdi Azikiwe. She has indeed carved out a place for herself in the annals of southeastern Nigeria in the areas of commerce, education, politics and philanthropy. The research for the paper is based on archival records, private papers and oral interviews, as well as a wide variety of secondary sources. It attempts to provide a link of the past with the present role of Igbo women in the economic transformation of Southeastern Nigeria, as well as chart a new course for the construction of a better future for Igbo women entrepreneurs.

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**128. TRADITIONAL BELIEFS AND PRACTICES AMONG THE  
IBOS: MAJOR OBSTACLES TO ACHIEVING SUSTAINABLE  
HEALTHCARE FOR THE RURAL POOR**

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Research has shown that many traditional beliefs and practices among the Igbos have in no small measure contributed to some of the difficulties encountered by trained medical personnel in the delivery of health care services. Diverse health issues and problems associated with these beliefs have been widespread as most rural dwellers attribute the cause of many serious sicknesses to spirits and gods purported to have been offended. Some attribute illnesses to wicked neighbours and friends and other factors quite unrelated to the medical condition in question. This, in turn, lead to a wrong and time-wasting approach in seeking help from trained medical practitioners in the hospital, and this often result in high morbidity and mortality among them. Some of these rural traditional practices aid in disease causation and spread, inflicting of pains and psychological trauma to affected individuals. Nevertheless, medical practitioners are not oblivious to the fact that certain medical conditions, sometimes, are inexplicable. This is where further research becomes necessary. But the reality is that medical research is frustrated by the rush to seek traditional help when proven medical explanations have not been exhausted. Since these traditional beliefs and practices affect almost all specialties in medicine which makes it a serious issue of concern, this paper will explore these traditional beliefs and practices based on experiences in the field of medicine and offer

recommendations for traditional and attitudinal changes for effective healthcare delivery. The role of poverty, ignorance, illiteracy and strong societal influence will be examined in proffering solution for sustainable healthcare for the rural poor in Igboland.

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**129. INFLUENCE OF CHANGING ROLES OF IGBO WOMEN  
ON CHOICE OF ACADEMIC DISCIPLINES: PROSPECTS FOR  
FUTURE DEVELOPMENT OF THE IGBO NATION**

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Over the past decade, research studies (Lewis, 2010; Igene, 2009; Asinyabola, 2005) have shown that roles played by Igbo women in the society are notably expanding as against the traditional roles of mother and wife and provision of economic services for husbands and children through agriculture. General attitudes about Igbo women and what they can offer the Igbo society and the world at large are redefining some cultural concepts. Thus, the number of Igbo women making career choices in different academic fields in higher institutions is increasing. To the extent changing roles influence Igbo women to make choices in various academic disciplines, to that extent will the hope of future and rapid development of Igbo nation come true. The study proposes to use all students of Science Education, Engineering and Management Science courses from three higher institutions in Igbo land. Questionnaires will be used to collect data from the sample population as well as school records of male and female enrolment between 1990 – 1999. Descriptive analysis will be used to answer the research questions. The study has implications for the Ibos and future development in Igbo nation. As the roles of Igbo women multiply along with their intellectual/career development, the probability of national development and minimisation of illiteracy is higher.

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**130. NEW PERSPECTIVES ON IGBO POLITICAL SYSTEMS\***

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San Lius Obispo

Little is known about the different types of political systems the Igbo evolved before colonialism. A majority of the existing studies have uncritically accepted the views of some of the pioneers of Igbo historiography and synchronists, which assume that the Igbo (excepting Igbo-Ukwu, the Niger Igbo and a few other mega states) have always lived in “ a stateless society” throughout their history. The views of the synchronists have been perpetuated in books, academic journals, and the media for nearly a century that they have assumed the aura of a dogma which no one dares challenge. This study hopes to adopt the diachronic approach in studying the diverse political systems the Igbo have

evolved since the Late Stone Age and the genesis of Agriculture. Igbo political systems are compared with those of the Yoruba, Edo, Igala, Efik-Ibibio and Ijo to sharpen our analyses, and offer some insights on when and why the political systems of the peoples of the forest region of Nigeria began to diverge.

\*This is a broad theme examined in my forthcoming book on Igbo Political Systems which is being published by Palgrave/Macmillan.

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### 131.        **INFRASTRUCTURES AND THE SOCIO-ECONOMIC ACTIVISM OF THE SOUTH EAST**

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The number of crumbling and completely damaged infrastructures in the South east geopolitical zone of Nigeria is alarming. Almost all the standing bridges in this zone need significant repairs. Meanwhile they are regularly loaded with more traffic than they are designed to handle! Over 95% percent of the roads are death traps; neglect of these roads has resulted in deep potholes that are more like craters caused by wayward Asteroids! These large potholes, craters or gullies are both dangerous in the dry season and the rainy season when they are filled with rain water. As a result, traffic is forced to move at snails' pace. And because of the resultant traffic jam, kidnapping and highway armed robbery flourish in Southeastern Nigeria since motorists cannot travel at speeds adequate enough to discourage kidnappers from giving chase. Vehicle repairs as a result of road conditions, and traffic jams result in wastage of economic opportunities, contributing to significant negative percentage in South east Gross Domestic Product (GDP). Erosion is currently ravaging the land mass of this area of Nigeria, and nothing concrete is being done to enhance the vegetation that protects the landmass on which the infrastructures are based. The entire region has lost a lot of the natural habitats of the various species within a span of two decades as a result. No state in this zone is in a position to boast of a functional central water distribution network or sewer and storm water management facilities, even given the density and over population of the region! In the forgoing, water borne diseases are contributing to most of the infant deaths and sudden deaths among the adult population as well. The "public works departments" don't even have any network of high speed internet in the region for proper coordination of their activities, for all those activities are worth. There's also absence of gas pipe line distribution systems in this zone despite the fact that most of the South east States have high deposits of natural gas to power Electricity. The Airports in the region are of substandard status, and flying can be a very dangerous initiative for the individual citizen. This paper will examine the current activism among the populace and the future of South east infrastructure, which can look extremely bright given the various opportunities available. For instance, the recent major road construction between Nigeria and Cameroon --that the **Enugu-Bamenda** road project is raising the hope of improved economic activism in South east Nigeria. The lower Niger dredging with associated port

in Onitsha. Moreover the opening up Eastern delta along the opobo axis will spur infrastructure along the south east. The Limbe deep seaport under construction in South west Cameroon --a distance of about half the distance from the South east of Nigeria in reference to Lagos seaport, west of the same South east Nigeria-- may present a new opportunity for the South east to work more productively with Cameroon. The calls from citizens on the party in Government to investigate the activities of federal Engineers responsible for South east roads are welcome development, and the recent court cases against the Federal Government of Nigeria for marginalization of this zone show a new level of activism. This paper will be complemented with modern power points presentation to show pictorial views of this region of Nigeria.

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### **132. LEADERSHIP AND THE DEVELOPMENT OF IGBOLAND IN POST 50 NIGERIA**

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Nigeria marked its 50<sup>th</sup> independence anniversary on October 1, 2010. Commentaries in national and international newspapers on that milestone were filled with lamentations about the country's half century of developmental failures. The latter were squarely blamed on bad leadership at the national level. Focusing on the crisis of national leadership unwittingly exonerates leaders of various regions, states, and local governments from taking responsibility for the failures in their domains of power and authority. Consequently, leaders, that is, elected and appointed officials in Igbo states should take a major part of the blame for developmental failures in Igboland.

Extrapolating from series of field studies of Igbo states, the paper notes that incumbents of political office in Igboland have performed very poorly and therefore delayed the rights of Ndigbo to a better quality of life. The paper concludes that the future of Ndigbo depends on the emergence of transformational leadership at state and local government levels. Cooperative developmental visions, plans and implementation among the states will help to pool human and material resources to move Ndigbo away from the lost opportunities of the past half century and lead the people to individual and group-self-actualization in the coming decades.

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### **133. AKU RUO ULO: INVESTMENT DILEMMA OF IGBOS IN DIASPORA AND THE CONTINUING LEGACY OF CRISIS**

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This paper contends that there is a continuing legacy of crisis in Igboland on account of the attitudinal indifference of a multitude of the people that have refused or are unable to bring their investments home. The high casualty figure recorded by the Igbos at the outbreak of hostilities in 1966 including several religious-political upheavals over the years outside Igboland could be explained partly by the delay or refusal of Igbo investors from leaving their 'new homes' because of the expropriatory fears for their properties.

This paper is concerned that the refusal or inability of a good number of Igbos from investing at home signpost a dilemma of sort if *Nke Iru Ka* will be meaningful for the Igbo nation. This brings to the fore the concept of *Aku Ruo Ulo* that encapsulates the very essence of self-reliance and non-dependence on external agents for survival. It further argues that if Lagos could be paralysed economically in 1993 after the annulment of June 12 election with the departure of Igbos, it means that Igboland could still be transformed if and when the innate potentials of the people are harnessed for the future. The paper concludes that the dual concept of *Nke Iru Ka* and *Aku Ruo Ulo* are central to and constitute the key to a stronger and virile Igbo nation.

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#### **134. TAXATION AS AN INSTRUMENT FOR THE SOCIO ECONOMIC DEVELOPMENT OF THE IGBO RACE**

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Tax is a compulsory exertion made from the incomes, profits and gains of taxpayers for the support of Government. Government derives revenue from taxation, which it in turn uses to provide basic infrastructure and amenities for its citizenry. Aside from this goal, tax money is also used for the socio- economic development of the relevant community. In this work, the focus will be the Igbo race, its attitude to the payment of taxes and the use to which the taxes paid by Igbo race is currently being put. The work will also propose how proceeds from taxation of the residents of the Igbo communities can be used as an instrument for the socio-economic development of the Igbo nation. The work will examine and criticize the way the relevant State Governors, Local Government and those Igbo who find themselves in positions of authority misappropriate funds that would have being otherwise used for the Socio-economic development of the Igbo Communities. The methodology to be adopted for this research would be the use of books, articles, newspapers, Seminar Papers, law reports and materials from the internet.

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#### **135. IGBO LANGUAGE AND IDENTITY**

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This paper discussed the position of Igbo language in relation to its identity both in Nigeria and worldwide. Any language is of vital importance to man's life and its importance can be looked at through its varied uses. As a tool for national identity, maintenance and transfer of culture, a vehicle for communication, language serves as a polishing tool. In view of the roles which language play the Federal Republic of Nigeria in the National Policy on Education (1986) recognized three major Nigerian languages to be studied in schools. The languages are Igbo, Hausa, and Yoruba. Through this, Igbo

language became one of the core subjects in the Nigerian school curriculum. This recognition automatically places Igbo language as Igbo man's identity; No wonder Fafunwa (1985) noted that a truly educated person is one who is well steeped in the language and culture of his people. A person who is naive in his language has finally lost his identity because language is man's identity. Igbo language is the language of the Igbos. Unfortunately, most of the Igbos do not want to be identified with this language called Igbo. This paper expounded some problems hindering the study of Igbo and the strategies for increasing the interest of people in learning Igbo language. Some of the issues that inhibit the repositioning of Igbo language as Igbo man's identity include - - Pedagogical Problems -Tone Problems -Orthography -Diacritic Problems -Attitude - Government Policy etc. In doing this, the paper went further to proffer solutions for the problems in order to re-position Igbo language and its lost identity for future generation because we cannot continue to watch the language to die. Enough Is Enough NKiruka. Taa bu gboo ma e mee ngwa emeghara odachi. Nkiruka na Njideka kedu nke ka mkpa?

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### **136. HEALTH-CARE DELIVERY SYSTEM IN THE SOUTH-EAST OF NIGERIA: A CRITICAL EXAMINATION**

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There is no gainsaying the fact that the state of health care delivery system in the south-east of Nigeria is in a most deplorable state. Vital life-saving drugs are absent in practically all the primary health centres in the rural areas. Basic hospital equipment are also lacking. Then there is also the absence of qualified health workers. This is in spite of the fact that our horrible roads frequently result to road carnages on daily basis. The several factors responsible for this sad situation such as government neglect, poor attitude of health workers and ill-funding of hospitals are all parts of the problems which will be examined. There is the role of private health workers and unethical medical practices. All these will be examined as well as how when put together contribute to high mortality rate in our hospitals. But all hope is not lost as this writer will also proffer recipe for ways out of darkness.

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### **137. NDIGBO AND THE POLITICS OF REJECTION BY THEIR GEOGRAPHICAL NEIGHBOURS**

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Since after the Nigerian-Biafran War (1968-1970), Ndigbo have suffered much politics of rejection by their closest geographical neighbours. Most of these Igbo neighbours react to what they have termed 'the high-handedness of Ndigbo'. They see Ndigbo as people who go extra-mile in their quest for business and professional endeavours. They also accuse

Ndigbo of having domineering spirit, of exploiting every situation to survive, of making the best out of nothing and creating enabling environment in places where angels have feared to tread. Most neighbours in this negative view of Ndigbo include the *Ikwerre* in Rivers State, *Asaba*, *Ika* and *Ukwuani* in Delta State, *Igbanke* in Edo State, *Tivs* in Kogi State, *Ikot Ekpene* in Akwa Ibom State and *Ogoja* in Cross River State amongst others. Even some Igbo tribes, like *Onitsha* people and *Evbu* people, with traces of migration from other cultural enclaves tend to exhibit discriminatory attitudes towards Ndigbo as a way of asserting their uniqueness from Ndigbo. In this paper, we will explore these politics of rejection against Ndigbo and how Ndigbo have continued to make giant strides despite these odds.

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### **138. NKIRUKA: CIVIL SOCIETY, POLITICS AND LEADERSHIP**

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The current debate on the *Igbo question* has become quite reactionary. The *Igbo question* is an unfinished business. Igbo society, today, is a post-conflict nation in recovery. The nation is still in transition from a long history of political injustice towards a more just, and more durable, democratic future. But, its transitional status has created a very complex identity dilemma. What looked like postwar reconstruction was merely a form of *victor's justice* which camouflaged true justice for the vanquished nation and its victims. Consequently, both *Ndigbo* and *Ndinigeria* have failed to produce a collective, legal, and moral narrative about past historic injustices, in order to deter, and to serve as a prologue to the future. This paper proposes a non-reactionary, but, more preventative cause of action which will “interrupt” the root causes of the “Igbo condition.” The wave of attacks on Igbo politicians and Nigerian leadership often obscure the urgent need for a “new thinking.” It is rally time for Igbo intellectuals to come together with the objective of creating an Igbo Millennial Agenda. Without such an Action Plan, the current political, economic, judicial and security inequalities in which Ndigbo are mired cannot be ameliorated. Nkiruka is an Igbo political philosophy of hope and optimism for a new, great, strong, and happy future. It is a forward-looking dream for *uwaoma*-the good life, and not a pessimistic litany of Igbo prebendal politics. The latter, is an “old thinking” which fails to capture the fundamental dualities of Igbo civil society, Igbo politics and Igbo legendary leadership in Nigeria and the African world.

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### **139. A MATTER OF IDENTITY: CULTURAL TRANSMISSION IN NIGERIAN HOME VIDEOS OF IGBO CULTURAL BACKGROUND**

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The theme of this year's ISA Conference, *Nkeiruka*, is appropriate because there is certainly a need for *Ndi Igbo* to seek a way forward at this point in their history. However, we have a saying that a man who does not know when rain started beating him will not know when it stops. Thus, while it is true that *nke iru ka*, it is equally true that *azu ka*. Oral tradition, literature and film represent a continuum in mode of acculturation. Although film is the newcomer in this triad, it is a powerful mode of mass communication that over and above its value as entertainment can be used to advance social and cultural interests. Research has shown that Nigerian home videos of Igbo cultural background are influential on *Ndi Igbo* in Diaspora, to the point that some of them see these movies as a means of getting in touch with their cultural roots. This study attempts an internal criticism of selected movies within this genre with a view to evaluating their worth as documents of cultural transmission. The study compares some aspects of Igbo traditional culture as portrayed in the movies with their account in works on Igbo history, literary works, academic articles and the like. The conclusion arrived at is that although their entertainment value is high, the majority of Nigerian home videos of Igbo cultural background lack cultural depth. It is recommended that the moviemakers conduct extensive research as part of the movie production project, in order to improve the authenticity of the movies they present to the public. This should result in the production of movies that conform to and propagate the cultural values of *Ndi Igbo*.

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