

2025

**UNIVERSITY OF NIGERIA NSUKKA  
CENTRE FOR IGBO STUDIES**

*3RD HYBRID WORLD IGBO CONFERENCE AND WORKSHOP 2025  
OF CENTRE FOR IGBO STUDIES, UNIVERSITY OF NIGERIA,  
NSUKKA*

**THEME**

**CHALLENGES AND SURVIVAL  
STRATEGIES OF THE IGBO IN A  
GLOBALISED WORLD**

**BOOK OF ABSTRACTS VENUE:  
ICT ZENITH,  
UNIVERSITY OF NIGERIA, NSUKKA**

***DATE:***

***13th- 15th March, 2025***



## CIS UNN 2025 PROGRAMME OF EVENTS

### Pre conference workshop

#### DAY ONE: WORKSHOP

##### VENUE: VIRTUAL

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#### TIME ACTIVITY

6.00am Arrival of Conferees

6.00pm A brief welcome Remark/Address by the Director

6.05pm Workshop Session 1/Introducing the facilitator

Topic: "Research theories and their application to analyses"

Question and Answer section

7.20pm Paper presentations (Virtual)

10pm Closing Remarks

10.05pm -- Closing Prayer

#### DAY TWO: OPENING CEREMONY

##### VENUE: ICT

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#### TIME ACTIVITY

8.00am Registration continues/ Presentation of Certificates

9am - 9.05 am National Anthem/The University of Nigeria song

9.05 - 9.10am Opening Prayer

9.10 - 9.20am Introduction of members of the high table and other invited guests

9.30am - 9.40am Opening remarks by the Vice Chancellor/Declaration of the ceremony open

9.40am - 10.00am Breaking of Kola nuts /Tea Break

10.00am - 10.10am Welcome Remark/Address by the Director Centre for Igbo Studies

10.10am - 10.15am - Citation of the key note speaker

Presentation of the Keynote

11.00am - 11.05pm Citation of the lead Paper Presenter 1

Presentation of Lead Paper 1

12.00pm - 12.05pm Citation of the lead Paper Presenter 2

Presentation of Lead Paper 2

1.05pm - 1.10pm Citation of the lead Paper Presenter 3

Presentation of Lead Paper 3

1.10pm - 1.30pm Question and Answer section

1.30pm - 2.00pm Light Refreshment/Entertainment/music interlude

2.00pm - 2.05pm LOC Chairman's Closing Remarks/vote of thanks

Group photograph of The Director and the speakers

**ANNOUNCEMENT**

**2.10 pm**

**PAPER PRESENTATIONS (VIRTUAL)**

**3. 10pm**

Technical Sessions/ In House Paper Presentation

**6.00pm**

Closing Prayer

**END OF CONFERENCE**

**A WELCOME ADDRESS BY DIRECTOR OF CENTRE FOR IGBO STUDIES ON THE OCCASION OF THE INAUGURATION OF THE 3RD WORLD IGBO CONFERENCE HELD AT THE CENTRE FROM MARCH 13-15, 2025**

Mr. Vice Chancellor

The Deputy Vice Chancellors

The Principal Officers of the University

Deans, Directors and Head of Academic Units

Our Special Guests

The conferees

Great Lions and Lionesses

The University in her wisdom saw the need to interrogate the Igbo world especially her ontology, epistemology and ethics and established the Centre of Igbo studies to engage in this endeavour. The Centre, which is one of the newest research Centres in the University, has been trying to firm its establishment to engage with the vision and mission of the University. It is in line with these aspirations that the Centre has been trying to interface yet disemboweling itself from the visions of similar Institutes and Centres and forge a special philosophy to back its being. The Centre therefore admits all academic pursuits and inquiries that have Igbo content whether in the arts, humanities, science and technology. In addition, it further investigates how the Igbo world interfaces with the other worlds and therefore welcomes all researches that distinguish them either comparatively and contrastively.

The burden of discharging the above responsibilities is the onus that has inspired the Centre to organise conferences, seminars, guest lectures and commission special papers on Igbo historiography. This conference is a continuation of the efforts of the earlier directors to engage with the mission of the Centre. The theme of this year's conference relates to the challenges and survival strategies of the Igbo in a globalised world. This has become necessary to interrogate the difficulties, which the Igbo face globally, and the special ways and means they keep adopting and adapting to or overcoming the challenges, and make progress. The other subthemes, which have become expedient are the identity crises, which some Igbo at home and the Diaspora face. This is part of the challenge, which has resulted from disinformation, misguided profiling and outright survival strategy of the originators, which have caught the younger generation in-between, a generation that has, with new media, accessed contradictory information and fight for reintegration with its filial genealogy. The other subtheme relates to the Igbo and their environment. This subtheme has become necessary to offer the Igbo a view about the environment in its natural, sustainable and degraded states. The other subtheme relates to onomastics, naming, source of derivation, morphology and philosophy. The Centre has chosen renowned scholars, who are specialists in these areas and is convinced that they will make full meals of the topics.

In addition to the above, abstracts have come from a wide range of disciples, which are united in having Igbo contents. The conference promises to inhabit vibrant brainstorming plenary sessions,

whose insights will come from a range of perspectives on the Igbo world. We thank the conferees for their academic inputs.

The Centre recently inaugurated two circulating journals. The papers presented during the conference will be assessed, for the willing authors, and if found publishable will be published immediately thereafter. This has become expedient because of the vision of the Centre to serve the community of scholars seeking promotion to leverage on same to become visible and enhance their career progression.

As I wish all of us fruitful deliberations, I enjoin all the conferees to seize the opportunity of this visit to tour round the university, the Nsukka metropolis especially the market to engage with the serenity of the environment as a memoir to behold in the future. While welcoming you to the lions' den, we hope to work with you in the future.

**Prof. B.M. Onyemaechi Mbah, Esq.**

**CONFERENCE SESSIONS**

**13<sup>TH</sup>-15<sup>TH</sup> MARCH, 2025**

**PHYSICAL PRESENTATION**

**SESSION ONE**

**09:00 AM - 12:00 PM**

**THEME: Issues in Language and Literature**

**VENUE:** Centre for Igbo Studies Board Room

**CHAIRMAN:** Oparah, Chinwendu Everista

**RAPPORTEUR:** Nwigwe, Nwakaego

1. Motivational Strategies in Learning the Igbo Language and their Effectiveness in Nigerian Higher Institutions  
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2. Mkpalite Mmụọ Dị Ka Akọrọ Ngwa N'iwulite Mmasị Ụmụ Akwụkwọ Sekọndrị N'omumụ Asụsụ Igbo Na Zoon Agụmakwụkwọ Nke Abakaliki, Steet Eboonyi  
Nwigwe, Nwakaego
3. Hybrid Teaching and Learning of the Igbo language in the 21st Century  
Oparah, Chinwendu Everista
4. Child Abuse: Reflections on Igbo Folktales and Contemporary Realities  
Anyachebelu, Adaora
5. Psycholinguistic Statements and its Impact on the Family and Society  
Aniago, Magnus

**Session Two**

**12:00 NOON - 3:00 PM**

**THEME: Cultural and Environmental Issues**

**VENUE:** Centre for Igbo Studies Hall

**CHAIRMAN:** Echezona Augustine Obiagbaosogu

**RAPPORTEUR:** Virginus Onyebuchi Aruah

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3. Artificial Intelligence (AI) and the Challenges of Igbo Cultural Studies

Echezona, Augustine Obiagbaosogu

4. A Unifying Belief System or a Panacea to the Loss of Igbo Heritage

Ezeh, Ebere Ifeyinwa

5. African Traditional Religion and the Resurgence of Heathenism in Igbo Land: Challenges and Implications

Ezeh, Ebere Ifeyinwa

6. The Igbo Family Value System and Contemporary Challenges

Anyachebelu, Adaora and Umeodinka, Grace Uchenna

7. Environmental Degradation and Health Hazards in Igbo land.

Udeakor, Juliet Tobeckwu

8. Poor Attitudinal Concern of the Environment in Igbo Land in the Modern-Days and the Consequent Implication

Ngwu, Livinus Kenechi, Ugwuoke, Sabastine Ibekwe, Okaforcha, Chukwudi Maduka  
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Emodi, Blessing

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3. Identity crisis and identity reclamation among the young generational Igbos in diaspora and South South Nigeria  
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4. Changing values among youths and their influence on popularity of Igbo Apprenticeship Scheme  
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5. The Effects of Code-mixing Among Igbo Speakers and Possible Solution.  
Ikechi, Gilbert

6. The Omu Traditional Institution: Sustaining Cultural Heritage, Community - Resilience, And

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7. Igbo family and the Challenges of Modernity. An Exploratory Study  
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### Issues in Languages and Linguistics

#### 1. Igbo Language Preservation through Familial Practices: A Diaspora Family Stories.

Emodi Blessing

*Affiliation: University of South Carolina, South Carolina, USA.*

##### Abstract

Using the lived experiences of a Nigerian diaspora family as a focal point, this research investigates how the Igbo language is preserved via the practices involved in the family together within the context of the home and other related activities. This research investigates the process of language transmission from one generation to the next using narrative inquiry as a methodological framework. The tales of the families are investigated to discover the tactics, problems, and cultural values that impact their efforts to maintain the Igbo language in the face of the pressures of linguistic assimilation in a society that is mainly English-speaking. Storytelling, cultural rites, and deliberate linguistic choices are some of the key themes that emerge from the research. These themes are essential in nurturing the use of the Igbo language among younger generations. It is clear from the findings that the family is attempting to retain linguistic and cultural continuity while simultaneously negotiating their conflicting cultural identities. This study contributes to the understanding of how families of diaspora navigate language preservation. It offers ideas for the development of supporting frameworks to perpetuate indigenous languages in environments that are multicultural and globalized.

#### 2. Mkpalite Mmụọ Dịka Akọrọngwa N'iwulite Mmasị Ụmụ Akwụkwọ Sekọndirị N'omumụ Asụsụ Igbo Na Zoon Agumakwụkwọ Nke Abakaliki, Steet Eboonyi

Nwigwe, Nwakaego

*Department of Arts and Social Science Education, Eboonyi State University, Abakaliki*

##### Ụmị

Nchọcha a bụ nke e mere iji chọpụta otu mkpalite mmụọ dịka akọrọngwā si ewulite mmasị ụmụ akwụkwọ n'omumụ asụsụ Igbo n'ogo sekọndirị na zoon agumakwụkwọ nke Abakaliki na Steet Eboonyi. Nchọcha a nwere ajụjụ atọ gbara okpurukpu, gbasokwa usoro nchọcha sọvee nke nkọwasị. Onuogu ndi nkuzi e ji mee nchọcha a di otu naari, iri anọ na isii (146). O bụ akwụkwọ njumaza nke isiokwu ya gbasoro usoro Likert ka e jiri mee nchọcha a. Ome nchọcha jiri aka ya kesaa akwụkwọ njumaza ndi ahụ bukwā nke o nakọtara wee jiri ruo oru. E jikwa miin na ndipụ n'izugbe wee tosasịa ihe niile a chọputara. Nchikọta osisa e nwetere na-egosi na inye ohere igu akwụkwọ n'efu ga-enye aka n'iwulite mmasị ụmụ akwụkwọ n'omumụ asụsụ Igbo, iwe ụmụ akwụkwọ ndi guchara akwụkwọ na mahadum n'oru ozugbo ha fechara ala nna ha ga-enye aka n'iwulite mmasị ụmụ akwụkwọ n'omumụ asụsụ Igbo, inwete ndi nkuzi ma nke ekwe na-akụ n'ihe gbasara nkuzi na omumụ asụsụ Igbo ga-enye aka n'iwulite mmasị ụmụ akwụkwọ n'omumụ asụsụ Igbo. Site n'ihe ndi a, a chọputara, ome nchọcha nyere ntuta aro ndi a gunyere; e kwesiri idi na-enye ụmụ akwụkwọ ndi na-agu asụsụ Igbo n'ogo mahadum ohere igu akwụkwọ

n'efu, iji mee ka ha na-enwe mmasị n'asụsụ Ìgbò. E kwesiri ịdị na-enye ndị gụrụ asụsụ Ìgbò n'ogo mahadum ọrụ ozugbo ha gụchara akwụkwọ. Ndị ọchịchị kwesiri ịdị na-enye aka n'inweta ndị nkuzi asụsụ Ìgbò tozuru etozu, nke ga-enye aka n'iwulite mmasị ụmụ akwụkwọ n'asụsụ na omenala Ìgbò n'obodo Naijiria.

**Ọkpụrụkpụ okwu:** mkpalite mmụọ, mmasị, ụmụ akwụkwọ, agụmakwụkwọ, Eboyi.

### **3. New Media and Classroom Projection of the *igba bọi* Means of Survival among the Igbo: Language Role**

<sup>1</sup>Nwode, Goodluck Chigbo, <sup>2</sup>Jeremiah Anene Nwankwegu & <sup>3</sup>Samuel Ch. Nwamini

<sup>1,2</sup>Department of Languages and Linguistics, Eboyi State University, Abakaliki, Nigeria

<sup>3</sup>Department of Mass Communication, Eboyi State University

#### **Abstract**

The *igba bọi*, an entrepreneurial system peculiar to the Igbo, has been a means of survival among these people of Eastern Nigeria from time immemorial. As the system undergoes changes and faces various challenges in the 21st century, there is the dire need for devising viable measures to sustain, promote and advance it. This study is aimed at exploring the critical role of language in using new media and the classroom to project the *igba bọi* system. Survey design and multistage method with their plausible tools are employed. Questionnaires were administered to 25 students and teachers each in 4 selected tertiary institutions in Igboland, summing up to 200 questionnaires. Only 174 were duly filled and returned. The analysis shows 141 (81.1%) respondents confirming that language can play an influential role in the projection of the *igba bọi* on new media and in the classroom. Although 33 (18.9%) held otherwise, their responses are statistically insignificant and thereby disregarded. The study concludes that this survival system among the Igbo can be projected significantly through tactical use of language, new media and classroom teaching for sensitive enlightenment about it and its sustenance in contemporary times. Teachers in Igboland should use language persuasively and technically to rouse young Igbo's interests to *igba bọi* and help to sustain the system.

**Key words:** *igba bọi*, Survival means, New media, Language.

### **4. Rousing the Consciousness of the Young Igbo to their Linguistic Identity in Contemporary Classroom: Prospects and Challenges**

Edith Ada Anyanwu, PhD

Department of Languages and Linguistics, Eboyi State University, Abakaliki, Nigeria

#### **Abstract**

The indigenous language of a people is their linguistic identity. This study argues that consistently rousing the consciousness of non-Western nations' young people to their indigenous linguistic and cultural identities in the classroom, language teachers help eliminate or reduce Western linguistic imperialism in the era of globalisation. Data are sourced from 20 teachers and students each engaged in a focus group discussion, and library and internet print materials. Survey design, qualitative method, and content and thematic analyses are used. The analysis shows 18 of 20 teachers and 14 of 20 students emphasizing the dire need for rousing the young

Igbo's consciousness to their linguistic identity, as doing so has a lot of prospects amidst challenges. The prospects include having a firsthand knowledge of their mother-tongue; resorting to vernacular in security situations for narrow escape and survival; being able to interact traditionally with their fellows and the other Igbo in various contexts; and upholding, promoting and sustaining Igbo linguistic identity across generations. Parents' and teachers' negative attitude towards the Igbo language is the major source of the challenges. The study concludes that the consciousness of the young Igbo towards their linguistic identity can be roused through consistent classroom teaching and conviction about the imperative of learning, speaking and even writing their native language— the Igbo language. The paper charges language teachers in Igboland to consistently rouse the consciousness of the young Igbo to their linguistic identity in the classroom.

**Keywords:** Rousing, Consciousness, young Igbo, Linguistic identity, Classroom

## **5. Effects of Code-Mixing Among Igbo Speakers and Possible Solution**

Ikechi Gilbert PhD

*Department of French, Imo State University, Owerri, Nigeria.*

### **Abstract**

Igbo is one of the major languages of Nigeria with over 25 million speakers. It has a rich oral and written history. However, the language faces challenges in modern times where English dominates the fields of education, business and media. This has led to a reduction in the daily use of Igbo and the increasing adoption of code-mixing. This concept refers to the alternation or combination of words, phrases or sentences belonging to different languages in the same speech. Young Igbo people, influenced by formal education in English and the massive use of social media, are increasingly adopting hybrid expressions such as Biko, send me the file. Ime la late, etc. This trend, although unintentional, diminishes the richness of the Igbo lexicon. The issue of code-mixing has become a common linguistic phenomenon among this language group, particularly in urban areas. The mixing is mainly with English, a language introduced by colonisation. This work aims at analysing the effects of this syndrome on the Igbo language and to propose solutions to preserve this linguistic richness. We intend to put forward perspectives and recommendations for the future of this language in the face of code-mixing in a globalized world, where the survival of indigenous languages often depends on their ability to adapt while remaining faithful to their roots.

**Keywords:** Code-mixing, Hybrid expression, Linguistic phenomenon, Indigenous languages. Faithful to their roots



## 6. Hybrid Teaching and Learning of Igbo Language in the 21<sup>st</sup> Century

Oparah Chinwendu Everista

*Department of Linguistics and Nigerian Languages, Alvan Ikoku Federal University of  
Education, Owerri*

### Abstract

Language is like any other living organism that has time to start living, growing older and finally dying or change into something else. That notwithstanding, the world is changing fast and there is need to embrace hybrid teaching and learning of Igbo language. Hybrid teaching of Igbo language is an approach that can combine traditional teaching methods with modern technologies and innovative strategies to enhance effective teaching and learning of Igbo language and culture preservation. The paper discusses the strategies which will help to promote effective teaching and learning of Igbo language in the 21<sup>st</sup> century. Multiple intelligence theories were adopted by the study and two research questions were formulated to guide the study. Data were generated mostly from a library research while few people were gotten randomly from Owerri municipal of Imo state. The research made use of the descriptive technique to analyze the data. Findings show that for a language to become internationally valuable, it has to be enrolled with modern technologies in order to survive. Based on the findings, recommendations and suggestions are made and conclusions drawn.

## 7. Contrastive Analysis of English and Igbo morphological Processes

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### Abstract

Globalisation has necessitated the need for interaction whereby new words are formed and internalized. Contrastive analysis (CA) looks at the impediment the native speaker experiences during language acquisition as he internalizes and transfers the rudiments of his language word-formation process to the target language during learning. This study examines the morphological processes of the English and Igbo languages with a view to predicting the interference problems a learner of either language as an alternate language will encounter while forming words or regenerating old ones in the target language. Employing the theoretical framework of the Role and Reference Grammar (RRG) approach by Van Vallin and LaPolla (1997), it is predicted that the learner's inherent temporal properties are transferred into the target language. Using the inflectional morphology as critical paradigm, it is noted that, the absence of English inflectional affixes in Igbo; the plural markers {-s, -z, -iz}, the past tense markers {-d, -t, -id}, and the English syllable structures -CCCVCCC as against the Igbo - CVCV, the native speaker of Igbo transfers the features of his mother tongue into the target language. This paper concludes that applying the CA measures, the Igbo speaker of English forms structures in the English language as \*two bottle, \*he speak, \*he go, \*the Bishoopu, etc. thereby exposing the critical transfer disabilities of the Igbo speaker. These transferred native speaker's word formation thus, becomes serious interference phenomena or impediments to learning the target language. This study employs qualitative method of data collection with a strong reliance on secondary sources of data. Its data is analyzed descriptively.



## **8. Leveraging Indigenous Language for Sustainable and Inclusive Climate Adaptation in Igbo**

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### **Abstract**

In contemporary times, climate change is impacting Southeast Nigerian communities hard, and in the process becoming bound up with food insecurity and local dynamics. Enhancing adaptation strategies in local communities in the context of climate change requires leveraging indigenous language practices for sustainable and inclusive climate adaptation actions in the local communities' indigenous language. Yet, there are knowledge gaps on language practices for communicating climate adaptation actions especially in vulnerable rural Igbo communities of southeast Nigeria. This study aims to explore the indigenous language practices for climate change adaptation with a focus on vulnerable local communities of Igbo, southeast Nigeria. In the process, the paper investigates: the impact of climate change on the Igbo rural communities' dynamics; key aspects of language practices for sustainable and inclusive climate adaptation; inclusive frames and stories aimed at inviting the local people participation in climate adaptation actions towards sustainable development; pivotal roles of indigenous language in communicating climate change events and adaptation practices in Igbo southeast Nigeria. Primary data is through oral interview, participant observation and focused group discussion. Secondary data is through library and internet search.

**Keywords:** Climate adaptation, climate change, communication, indigenous language, Igbo

## **9. Psycholinguistic statements and its impact on family and society**

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### **Abstract**

Statements and words have serious effects on family, society, and individuals. Most of these words are often overlooked without serious realisations of their implications. These words and statements affect the psyche of those they are directed to. These words or statements can dampen the spirit of those they are addressed to or uplift their morale. In other words, they will have negative or positive effects on individuals and the society depending on how they are used or

applied. The author investigated such words and statements to discover their impact on individual or societal growth and vice versa. It was found that those statements can have deep positive or negative impacts on families, individuals, and the society depending on how they are used and received. Such words or statements initially sound light, unintentional, and unsuspecting. However, with passage of time coupled with deeper thoughts by those concerned, unimaginable circumstances rear their heads. The impact and gravity of the consequences are felt by individuals, families, and the society. Some of the consequences can be catastrophic if they are negative, and can be greatly rewarding if they are positive. The author recommends that the negative psycholinguistic statements should be de-emphasized while the positive areas should be projected. The proper management of the two aspects will go a long way in building family cohesion, individual uplift, and societal growth.

## **10. Activating Igbo Communication Culture in the Era of Digital Media**

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<sup>3</sup>Nwode, Goodluck Chigbo & <sup>4</sup>Egwu, Rosline Uka

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### **Abstract**

This study will examine Igbo culture of communication in the era of digital media conundrum. The interface of digital communication within a developed communication cultures has continued to expand communication opportunity with deliberate concentration in audience segmentation and attraction to drive communication objectives. Communication culture of any nation is often rooted in their values, beliefs and culture. Igbo communication culture is rooted in interpersonal communication approach with little or no traces into the digital space. Scholars believed that Igbo communication culture is yet to respond to pressure of influence of technology and technical development that digital media has foisted on other communication cultures. Lauber, (2021) believed that communication culture creates corporate culture that often give rise to healthy communication that actively seek constructive input, reward for teamwork in order to manage identity of people. This study will review the concept of communication culture in Igbo land and reflects its adaptability in the digital space for the sole reason of expanding its audience base for the purpose of unifying the Igbo race. The study will adopt Theory of Ethnicity to review the benefit of an embraced communication cultures, especially when it is integrated as a sustaining factors for development. Findings and recommendations will be reported.

**Keywords:** Communication culture, Igbo race, Digital space, Digital media

## **11. Ime Nke Ọma N'asụsụ Igbo: Otu N'ime Ihe Ntozu Maka Inweta Ohere Agụmakwụkwọ N'ụlọ Akwụkwọ Dị Elu N'ala Igbo**

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### **Ụmị**

Otu nnukwu ọdachị na-echere asụsụ Igbo aka mgba bụ na ọtụtụ ndị Igbo ejikebeghi asụsụ ha kpọrọ ihe. Nke a mere na ndị nne na nna ụfọdụ anaghị eji asụsụ Igbo azụlite ụmụ ha. Nsogbu dị etu a mere ka ọchọcha nwee mkpalite ime nchọcha n'isiokwu nchọcha a. E bu n'obi ichọputa ihe ọmụmụ asụsụ Bekee jiri buru iwu n'ogo agụmakwụkwọ dị iche iche; iziputa njikoro dị n'etiti asụsụ, azụmahia na akuna ụba; itucha mmetụta asụsụ Bekee na ndụ na echiche ndị Igbo nakwa iziputa ka ime nke oma n'asụsụ Igbo ibụ otu n'ime ntozu maka nnweta ohere agụmakwụkwọ ga-esi kwalite ọnọdụ asụsụ Igbo. E sitere n'ụdị akwụkwọ dị iche iche nakwa ajuju ọnụ a gbara ndị mmadụ nwete ngwa nchọcha nke e jiri atụtu ntute asụsụ nke Fishman (1991) tuchaa. A chọputara ihe ndi a: ndị mbiara chiwa mere ka asụsụ Bekee buru iwu maka na ha hutara asụsụ ha di ka asụsụ kacha asụsụ ndi ọzọ mma nke iwu Naijiria kwadoro; asụsụ azụmahia na-ewulite ọnọdụ akuna ụba ndi nwe asụsụ ahụ; ọnọdụ e nyere asụsụ Bekee so buru ọgbata uhie nye agamnihu asụsụ Igbo; ime asụsụ otu n'ime ntozu maka nnweta ohere agụmakwụkwọ bụ otu ụzọ asụsụ si enweta ezigbo ọnọdụ na ndi ndi na-etolite etolite. Edemede a na-akpokụ ndi ọnụ na-eru n'okwu ka ha tinye atumatu a n'orụ maka ọdị-mma asụsụ Igbo.

**Okpuruokwu:** Ime nke oma, ntozu, ụlọ akwụkwọ di elu

## **12. Mmetụta Amamihe Aka Mere N'omumụ Ụtọ Asụsụ Igbo Nke Ụmụ Akwụkwọ Mahadum**

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### **Ụmị**

Omumụ ihe a, na-enyocha mmetụta amamihe aka mere n'omumụ uto asụsụ Igbo nke ụmụ akwụkwọ mahadum. Nka n'uzụ amamihe aka mere bụ okwu a kpụ n'ony n'akukụ o bula na ngalaba ihe omumụ di iche iche ebe niile ugbo a. Asụsụ Igbo sokwa agbalisi ike ihu na amamihe aka mere putara ihe n'asụsụ Igbo nke oma, o kacha n'uto asụsụ Igbo. O nwere ike iputa ihe na nhazi asụsụ okike, omenala na ngalaba ndi ọzọ di n'asụsụ Igbo. Amamihe aka mere nwere ike igbanwe ụzọ e si akuzi, enyocha ihe omumụ uto asụsụ Igbo. Nka n'uzụ ndi a nwere ike ikwado, ma o bu wulite mmuta haziri onwe ya. O nwere ike megharia nnyocha ma kwalite atumatu usoro omumụ site na nnyocha ihe nji-arụ ọrụ n'arumoru umu akwukwo. Dika ihe atụ, ndi enyemaka na-ahụ maka amamihe aka mere nwere ike inye umu akwukwo nkwardo na akurungwa ahaziri ahazi, ga-akwalite nghota ha gbasara uto asụsụ Igbo. Otutu uru diiri umu akwukwo ndi na e ji nka n'uzụ amamihe aka-mere amu uto asụsụ Igbo. O bukwere etu ahụ ka e newekwara ogho m nwere ike idaputa na ya bu omumụ uto asụsụ Igbo nke amamihe aka mere. Udi nchocha a ga-eji ru ọrụ ebe a bu sovee nkowasi iji kowaputa ihe ndi a chọputara na etu umu akwukwo si e ji ya aru ọrụ. N'agbanyeghi mmetuta ndi di mma, nchoputa a na-ekweta na ihe e nwere ihe ima aka, di ka nchegbu, gbasara ukpuru na mkpa maka irughari ọrụ.

**Okpuruokwu:** Amamihe aka mere, uto asụsụ, umu akwukwo mahadum.

### **13. Nchekwa Njirimara Ndị Igbo na Senchuri Iri Abụọ na Out: Ileba Anya N'ọwa Mgbasa Ozi Yuutuub**

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#### **Ụmị**

Nchọcha a lebara anya n'ụzọ e nwere ike ịjị ọwa mgbasa ozi ikuku Yuutub chekwaa asụsụ na njirimara dị iche iche e ji mara ndị Igbo nke na-achọ ifularị ha. Yuutub dika ọwa mgbasa ozi gbalitere elu ga-enye aka mee ka ndị Igbo jiri asụsụ na njiri-mara ha kpọrọ ihe ma jide ya dika onyinye amara Chineke nyere ha puru iche ma were ya mee mkpanaka ha ga-eji eme ngala ma di nkwardobe ikuziri ya onye nwere ezi mmasi imuta ya. Njirimara ndi Igbo nwere nsogbu n'oge a n'uzo di icheiche e si lebaa ya anya dika na nkan'uzu ma na mmekorita mmadu na ibe ya. Otutu ihe e ji mara ndi Igbo tinyere asusu epum enweela nsogbu di okpu n'ih i ochichi ndi ocha chiri ala Afrika, ebe e were asusu epum na njirimara dobe n'akuku na-agbalisi ike na-amu nke ndi ocha. O bu ihe na-agba anya mmiri na kemgbe ala Naijiria nwerechara onwe ya wee ruo taa na asusu epum na njiri-mara ndi ozo na-ahuju anya obuladi n'aka ndi nwe ya. Otutu ndi Igbo ahaala asusu na njiri-mara ha suru asusu ozo ma mewekwa ka ndi ocha.

**Okpurukpu Okwu:** Ndị Igbo, njirimara ndi Igbo, ọwa mgbasa ozi Yuutuub, senchuri iri abuo na out

### **14. Motivational Strategies in Learning Igbo Language and their Effectiveness in Nigerian Higher Institutions**

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#### **Abstract**

Over the years it had not been easy getting parents and their wards to willingly choose to study languages, especially Nigerian languages in higher institutions. Government and some curriculum planners have not also helped matters. Preferences are given to science and technologically related disciplines even in admission quotas with the humanities, especially language studies suffering a huge neglect. This paper looks into motivational strategies and its effectiveness in learning Igbo language in higher institutions in Nigeria. Findings of the study reveal that collaborative learning, goal setting, relevant personal goal and cultural immersion are the workable strategies that can motivate the learning of Igbo language in higher institutions by Nigerian students. Furthermore, the study reveals that greater career preparedness, improved language efficiency, enhanced self-efficiency and increased engagements are key factors that can guarantee the effectiveness of these strategies. The study therefore recommends that government, teachers and education planners should strive to make the Igbo language learning relevant and

enjoyable by adopting effective strategies that increases students' engagement, persistent and overall language proficiency.

**Keywords:** Motivation, strategies, effectiveness, the Igbo language and higher institutions

### **15. An Ecolinguistic Analysis of the Environmental Related Expression in Eha-Amufu Dialect of Igbo**

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#### **Abstract**

A very strong relationship exists between language and the environment. This is a central focus of ecolinguistics. Ecolinguistics is a branch of linguistics that investigates the interplay between language and the ecosystem. Often times, the language spoken by various communities, mirror either directly or indirectly, the characteristics of their surrounding natural environments. Ecolinguistics primarily seeks to foster an understanding of humanity's integral role within the ecosystem and to leverage language as a tool for addressing issues related to climate degradation. Numerous research endeavours have explored the historical development of ecolinguistics, its theoretical frameworks, and practical analyses across different languages. However, there has been a lack of investigation into the figurative expressions in the Eha-Amufu dialect of Igbo. Consequently, this study aims to analyze environmental expressions within the Eha-Amufu dialect of Igbo, identifying these expressions and examining them through the lens of ecolinguistic theory. The findings indicate the existence of over 25 Igbo expressions rooted in the socio-cultural context of Eha-Amufu, highlighting a profound connection between these expressions and the environment.

Key words: language, ecolinguistics, ecosystem, figurative expressions.

### **16. Ntulekọrịta Nsimmebe Ngwaa Metụtara Ịkụ Akụkụ Ubi N'olu Ikwo Dị Na Steet Eboonyị Na Olu Nsuka Dị Na Steet Enugwu**

Aruah, Virginus Onyebuchi & Idoko-Adams, Fadila Nwadinmkpa

*Ngalaba Lingwistiks, Igbo Na Asụsụ Naijiria Ndị Ọzọ, Mahadum Naijiria, Nsuka*

#### **Ụmị**

Ihe ọmụmụ a lebara anya na nchọcha nkọwami nke gbadoro ụkwụ na ntulekọrịta nsi-mebe ngwaa metụtara ịkụ mkpụrụ n'ubi nke dị n'etiti olu ikwo na Nsuka Igbo. Na nkenke, ihe ọmụmụ a ga-egosipụta ndokọ nsimmebe ngwaa nke metụtara akụmakụ, ịchọpụta ndịmiche mkpụrụ ụda asụsụ dị 'etiti olu abụọ ndị a, na inyocha mgbanwe echiche dị ka e si eji ngwaa ndị a arụ ọrụ n'olu abụọ ndị a. Site n'iji usoro igba ajuju ọnụ na isete okwu ndị ndị ugbo kwuru, ihe kpughere

ka e si eji asusu, omenala na mpaghara ebe udi ngwaa e ji aru oru mgbe a na-aku akuku ubi. Nchoputa nchocha a na-egosi na olu abuo ndi a nwere ngwaa yiri onwe ha mana e nwere ndimiche ka ha si akpoputa, eme mgbakwunye nsi-nweta nakwa echiche putara ihe ka e si eji nwaa akowa iku akuku ubi. Nchocha gosikwara ka onodu omenala si enye aka igosiputa mkpiche n'udi ngwaandi a nakwa echiche si na ha puta. Nchocha a ga-enye aka n'imata na enwere udi di iche iche n'ikowa iku akuku ubi n'ala Igbo. Nchocha a gosikwara ka amumamu mkpuru uda asusu na nghota echichesi aru oru puru iche n'olu e nwegasiri n'asusu Igbo.

Okpuru okwu: Mmebe mkpuru okwu, ngwaa, akuku ubi, olu ndi, Ikwo, Nsuka

### **Abstract**

This study presents a qualitative morphological comparative analysis on verbs related to planting in Ikwo and Nsukka dialects of the Igbo language. Specifically, it explores the morphological structures of planting verbs, investigates phonological differences between these dialects and examines semantic variations in the use of these verbs across the two dialects. Through fieldwork, this study adopts interviews and recorded speech samples from native speakers of both dialects, the study seeks to uncover how verb forms for planting are shaped by linguistic, cultural, and contextual factors. The findings of the study suggest that both dialects share some core verb forms, there are notable differences in pronunciation, inflectional patterns, and semantic renditions tied to agricultural practices. The study also reveals the role of cultural context in influencing the specific forms and meanings of verbs used in planting processes. This research work contributes to understanding the language diversity within the Igbo language as it concerns agricultural domains. It also provides insights into how phonological and semantic factors play a role in shaping dialect variations.

## **17. Grammar as Culture for Effective Communication**

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### **Abstract**

In linguistic studies, grammar, which is synonymous with syntax, is not equated with culture. But in actual linguistic communication, it turns out to share the same regard and meaning with culture. This surprising development is what has occasioned this topic: "Grammar as Culture for Effective Communication: The English and Igbo Examples". The objectives of the study are: to find out how grammar turns out to become culture in communication, how treating grammar as culture would be a determinant of one's linguistic competence and the relationship grammar and culture have with language universal. The study is guided by the Theory of Linguistic Competence. The research method the study adopts is Descriptive. The study finds out that syntax or grammar becomes the cultural way of placing words where they should be by the English and Igbo. Also, the study discovers that the ability to situate words in their right positions determines the Linguistic Competence of the speaker. The study, also, finds out that as every world language treats its grammar as culture, it implies that grammar as culture, qualifies as one of the language universals. This research work would be very significant to teachers and researchers.



## **18. Grama Dị Ka Omenala Maka Ezi Nzikorịta Ozi: Igbo Dị Ka Ihe Atụ**

Umeodinka, Aloysius Udodinachi

*Department of Igbo, African and Communication Studies, Nnamdi Azikiwe University, Awka*

### **Ụmị**

N' amụmamụ lingwistiik, grama na omenala abụghị otu ihe. Mana n'orụ nzikorịta ozi, grama na omenala na-enwekorịta otu nghota na nkwanye ugwu. N'ihia agwa itụnanya a grama na-akpa kpatara anyị ji eme nchọcha n'isi okwu a bụ "Grama Dị ka Omenala Maka Ezi Nzikorịta ozi: Omuma atụ Bekee na Igbo". Ebumnuche nchọcha a bụchọputa ihe ndị a: etu grama si atugharị bụrụzia omenala na nzikorịta ozi, etu ihuta grama dị ka omenala si egosiputa mma mmụta asụsụ onye ahụ nwere, na ụdị mmetuta ga-adị n'etiti ihuta grama dị ka omenala tinyere agwa ozuru-oha asụsụwa dum. Atụtụ na-agbazi ime nchọcha a bụ Atụtụ Mma Mmuta Asụsụ, ebe Usoro nchọcha bụ nke nkwa. Nchọputa nchọcha a bụ na grama na-atugharị bụrụ omenala e ji etinye mkpuru okwu ebe o kwesiri n'asụsụ Bekee na Igbo. Nchọputa ozo bụ na itinye mkpuru okwu n'ezigbo usoro n'asụsụ na-egosi onye nwere Mma Mmuta Asụsụ ya. Nchọputa nke ikpeazu bụ na ihuta grama di ka omenala na-egosi na onodu a esorola n'ime njirimara asụsụwa niile nwere.

## **19. The prospects and challenges of teaching and learning of the Igbo language using google classroom in tertiary institutions: Alvan as a focus**

Okere, Olachi Florence, Amamgbo, Onyinye Constance & Ahamefule, Chioma Patience

### **Abstract**

The study focused on the challenges of Google classroom teaching and learning of the Igbo language in tertiary institutions, Alvan Ikoku Federal University of Education as a focus. The purpose of this study is to know if Google classroom suits both the lecturers and students of Igbo language in tertiary institutions, Alvan precisely. If Google classroom teaching and learning is workable in Alvan Ikoku Federal University of Education, Owerri and if institutions are ready to adopt the 21<sup>st</sup> century teaching and learning of the Igbo language. The statement of the problem lies on the unavailability of power supply in Nigeria as a whole, unavailability of those gadgets required for the Google classroom teaching and learning of the Igbo language and incompetent computer operators by both some lecturers and students of higher institutions, Alvan precisely. This research work is a qualitative research, using three research questions formulated which guided this study. A survey research design was adopted. Population of the study consisted of all the third year degree students of the Department of Linguistics and Nigerian Languages of the institution, both male and female. Simple percentage was used to analyse the data collected from the respondents. The findings revealed all kinds of challenges that are facing Google classroom teaching and learning by both the instructors and the instructees during teaching and learning such as; unavailability of power supply, lack of data, unavailability of projectors, laptops, smartphones. The paper concludes by proffering some solutions for improvement on the Google classroom teaching and learning of the Igbo language in tertiary institutions, especially in Alvan Ikoku Federal University of Education, Owerri.

**Keywords:** Google classroom, digital learning, teaching and learning, teacher education.

## Culture

### 20. Dibia Institution: The Igbo Traditional Medicare in the 21st Century

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#### Abstract

This paper examines dibia institution, one of the Igbo cultural heritage, focusing on its roles in the Igbo traditional Medicare system. The institution often serves as alternative to orthodox consultation and patronage, embodying ancestral knowledge and wisdom. The paper aims at uncovering the secret behind the knowledge and wisdom exhibited by the dibia institution in the use of natural materials for the cure and maintenance of healthcare system. The study identifies four categories of the dibia institution – the dibia afa who investigates and diagnosis client's case, dibia aja who performs the sacrifices, dibia mgborogwu na mkpa akwukwo who administers medical treatment and dibia ogwu who may engage in diabolic practices. The findings show that the knowledge and wisdom shown in the use of these natural materials for Medicare system are indigenous and inherited from their forefathers. In other words, it is ancestral knowledge and wisdom passed down practically from generation to generation. The paper concludes that dibia institution provides services that are as effective as those of their orthodox counterparts, emphasizing their ongoing importance in the Igbo culture. The theoretical frameworks guiding this paper are the ecocriticism and the theory of indigenous knowledge.

**Keywords:** Dibia institution, indigenous knowledge, Igbo culture, orthodox, ecocriticism, wisdom.

### 21. Nchekwebe Oḍinala Igbo n'oge Ogbara Oḥurū a: Ndị Nsuka Dị Ka Ihe Nlere Anya

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#### Ụmị

Oḍinala bụ ihe e jiri mara ndị. Oḍinala na-esi n'aka fere n'aka, mana a na-ahụta n'oge ogbara oḥurū a na ọ na-adị ka a na-enwe mgbanwe nke ukwu n'ihe gbasara oḍinala ndị Igbo nke onye nchọcha jiri ndị Nsuka were mere ihe nlere anya. Nchọcha a bụ nlegharị adim nkowa nke onye nchọcha ga-agba mmadu iri atọ ajuju onu bụ ndị Nsuka, ichoputa isiokwu na echiche ya ma o so n'usoro. Onye nchọcha nọrọ na Nsuka local government were mee nchọcha ya. A chọputakwara na ihe e jiri mara Nsuka adikwaghị otu ọ dị na mbụ n'ihị mmekọrịta a na-emekọrịta n'oge ugbo a. Ọ bụ usoro pasenti ka e jiri hazie ihe nnwete. Onye nchọcha tonyere aro ka a ga-esi mee ka njiri mara Nsuka n'ihe gbasara omenala loghachi azu. Nke mbụ bụ na ndị 'ishi' Nsuka niile ga-abia kọta onu sọ ọfọ, kwubie okwu maka oḍinala ha nke na-achọ ifunahị ha. Ozo bụ na ndị Igwe



obodo Nsukka ga-enwekwa ogbako ha na ndi 'ishi' ha iji kwekorita n'ihe ha gana-eme n'obodo bu ezi ukpuru a toro ha. O kwesikwara ka o buru ndi bu ezigbo mmadu gana-abu Igwe obodo; ka o ghara ibu ihe ndoro ndoro na onye ka nwee ego ka aga-eji na-eweputa ndi Igwe. Nke a ga-eme ka eziokwu na-adị n'obodo. Ndi obodo Nsukka ga-enwe mgbe ndi Nsukka niile gana-anata ulo ka e were oge ahụ na-akuzi ma na-edozikwa ihe adighi mma n'obodo.

**Igodo okwu:** Nchekwaba, odinala, ndi Igbo, ndi Nsukka, ogbaraohuru

## **22. Identity Issues among Non-Indigenes in Eha-Amufu and Cultural Stereotypes**

Ede, Livinus O. & Eze, Ugochukwu C.

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### **Abstract**

The paper sets to examine identity issues among the non-indigenes living in Eha-Amufu and the associated cultural stereotypes that go with it. Other scholars have examined social stereotypes that got to do with racism, ethnicity, regionalism, gender etc but none of these scholars have discussed identity issues and cultural stereotypes that are ravaging the people of Eha-Amufu, hence the need to fill the knowledge gap. Specifically, the researchers are poised to identify issues that brought about conflict between the indigenes and non-indigenous population that live in Eha-Amufu; examine the cultural stereotypes that follow the conflicts and to proffer plausible solutions that would mitigate the effects of cultural stereotypes on the recipients. The researchers adopt purposive sampling methods that would enable them select two autonomous communities out of the seven autonomous communities that make up Eha-Amufu. The same purposive sampling technique would also be used to select respondents/persons to be interviewed in the study area. The instrument for the data collection is unstructured oral interview to be conducted by the researchers. The framework adopted for the paper is social identity theory (SIT) as propounded by Tajfel and Turner (1979). The analysis of data reveals the following: They include the seizure of indigenes' arable land and destruction of their properties; interference and infringements of the natives' traditional and cultural lives of the indigenes by the non-indigenous populations. The suggested solutions to the issues caused by the conflicts and cultural stereotypes include enforcing legal rights of both the indigenes and non-indigenes rights of existence, encouraging cultural education and awareness creation and observance of native laws by the non-indigenes in the area.

**Keywords:** Identity, indigenes, non-indigenes, first contact and cultural stereotypes.

## **23. Mwulite Ulo Omenala Igbo Di Maka Ezi Ngwa Nchekwaba Omenala Igbo N'oge Nzuru Uwa**

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### **Umi**

Nchocha a lebara anya na mwulite ulo omenala Igbo dika ezi ngwa nchekwaba omenala Igbo n'oge nzuruuwa. Ebumnobi nchocha a bu imata mmetuta oge nzuruuwa nwere n'ebe nchekwaba

ụlọ omenala Igbo dị nakwa ụzọ a ga-esi wee kwalite ụlọ omenala Igbo iji ziputa mbunuche e ji maka ya gwuzobe ya n'oge nzuruuwa. Ajuju nchọcha abụọ ka e ji wee mee nchọcha a. Ndi nchọcha gbasoro usoro nkwa sovee wee mee nchọcha ha. Ndi e jiri mee nchọcha bu ndi nkuzi asusu Igbo na mahadum di iri asaa, bu nke a gbasoro usoro nhorọ di otutu wee hoputa. Ngwa e jiri mee nchọcha bu njumaza, nke ndina ya di iri abuo na ise (25) n' ime nkeji abuo. Ngwa nchọcha a bu nke ndi okacha-mara lebara anya na ya. Ndi nchọcha lelere inogide n'onodu nke agbanweghi ngwa nchọcha site n'iji usoro ntucha data a na-akpo alfa Cronbach ma e nwetara akara 0.76. E jiri ntucha miin na ndipu n'izugbe wee nweta osisa njumaza e ji wee mee nchọcha. Nchọcha e mere gosiri na nzuruuwa nwere mmetuta di mma na nke di njo n'ebe nwube ụlọ omenala Igbo di, ma ka osila di, mmetuta di njo ka wee puta ihe bu nke gunyere nkpochapu ụlọ omenala Igbo na inata aka nka odinala, ikpochapu akara njirimara ndi Igbo na ndi ozọ. Nchoputa nke ikpeazu gosiri na echiche ndi nkuzi n'uzọ a ga-esi wee kwalite ụlọ omenala Igbo iji ziputa mbunuche e ji maka ya guzobe ya n'oge nzuruuwa gunyere igbakwunye nkanuzu n'ebe igbasa na omumu ihe gbasara ngwa na-adi n'ulo omenala Igbo di, ichekwaba ụlọ omenala Igbo n'owa ikuku maka idiri ndi obodo na ndi ozọ mfe isonye n'ikwalite ya tinyere ndi ozọ. Onye nchọcha tutara alo mkpa o di, otu na-akwalite omenala na ndi eze odinala obodo ihu na e ji ngwa nkan'uzu achikoba ihe niile gbasara ụlọ omenala Igbo, maka ezi mgbasa amamihe gbasara ngwa di n'ulo omenala Igbo tinyere nchekwa okpu toro okpu.

**Okpurukpu okwu:** Omenala Igbo, ụlọ omenala Igbo, nchekwaba, nzuruuwa

## **24. Ekele Na Ndu ndi Ntorobia: Ntosasi Di Ka O Si Metuta Asusu N'obodo**

Oyeka, Chiamaka Ngozi

*Ngalaba Omumu Afrika na Eshia, Alaka Nka, Mahadum Legos*

### **Umi**

Ekele bu uzọ mmadu si egosiputa ihuoma na nkwanyeugwu o nwere n'ebe mmadu ibe ya no. Na ndu ndi Igbo, ekele na-egosiputa ma asusu ma omenala ha. Nchoputa na-egosi na ufodu ndi ntorobia, ndi nke a na-ele anya na o bu ha ga-anochi anya ndi okenye n'ikwalite asusu na omenala Igbo, anaghi agbasochazi usoro ndi Igbo si ekele ekele. O bu onodu di otu a kpalitere mmuo odee iji mee orunchocha a. Ebumnobi orunchocha a bu ilebanye anya n'udi ekele ndi ntorobia Igbo na-enyerita onwe ha, ihe butere udi ekele a, ihe udi ekele a ga-ebutere asusu Igbo, tinyere ihe ndi a ga-eme iji were kwalite ekele ndi Igbo na ndu ndi ntorobia. Omenchocha horo ndi ntorobia iri ise, umunwaanyi iri abuo na ise na umunwoke iri abuo na ise, iji mee orunchocha ya. A gbara ufodu ndi ntorobia ajujonu ma sitekwa n'aka ndi nnyemaka n'orunchocha nwetakwuo udi ekele ufodu ndi ntorobia Igbo na-enye onwe ha. Nchoputa na-egosi na ekele ndi ntorobia na-enyerita onwe ha n'oge ugbua di n'udi asusu Igbo, nke Bekee, nke Bekee akatara-m-n'anya na ngwakorita asusu Bekee na nke Igbo. Udi ekele ndi a bu otu n'ihe ndaputa so mbiakorita asusu. Nchoputa na-egosikwa na nhorọ asusu ekele a bu nke na-ewuru ogbo ha. Ha huru ya dika uzọ dabara adaba ma di mfe iji kelee ekele. Udi ekele a akwaliteghi asusu Igbo. Omenchocha na-atuta aro na o di mkpa ikuziri ndintorobia ekele ndi Igbo na uru ekele a bara, ma kpalite mmuo ha itinye ya n'oru. O bu site n'uzọ di otu a ka a ga-esi tinye aka n'ikwalite asusu na omenala Igbo.

**Okpürükpü okwu:** ekele, ndị ntorobịa, asụsụ, omenala Igbo

## **25. Igbo family and the challenges of modernity: An exploratory study**

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### **Abstract**

This study examines the impact of modernity on the traditional Igbo family system in Nigeria. The research aims to investigate the challenges faced by Igbo families in navigating the complexities of modernization, urbanization, and cultural change. A qualitative research approach was employed, using in-depth interviews and focus group discussions with Igbo family members and community leaders. The study explores the ways in which modernity has influenced Igbo family structures, values, and practices, and identifies the challenges that Igbo families face in balancing their cultural heritage with the demands of modernity. The findings of the study reveal that modernity has brought significant changes to Igbo family structures, values, and practices. The study identifies cultural erosion, changes in family roles and responsibilities, and conflicts between traditional and modern values as some of the key challenges faced by Igbo families. The study concludes that Igbo families are struggling to balance their cultural heritage with the demands of modernity, and recommends efforts to preserve Igbo cultural traditions while promoting education, economic empowerment, and social mobility. The study contributes to our understanding of the impact of modernity on traditional family systems and highlights the need for culturally sensitive approaches to development and modernization.

**Keywords:** Igbo family, modernity, cultural change, traditional values, Nigeria.

## **26. Igballa Ọsọ Ọnwụ Di Na Nsuka, Okpuru Ọchịchị Udenụ, Steet Enugwu, Naijiria**

Mbah, O. M. B.

*Ogige Amụmamụ Igbo, Mahadum Naijiria, Nsuka*

### **Ụmị**

Nchọcha a lebara anya n'omenala ndị Nsuka na-eme mgbe nwaanyị, nke di ya nwurụ, gbachara mkpe; o ji ọdinala Ọba mere mgbakwasị ụkwụ. Mbunuche ya kpom kwem bu ileba anya n'omenala di iche iche a na-eme n'alumalu, ndi na-ehekwa nwaanyị megide mmegbu ya na be di ya. Ọ tuleri ndi na-eso akpa nkata n'igballa ọsọ ọnwụ di, isi ụbụbọ a na-akpa, ọndu ga-adị iji nwee ya bu ụbụbọ na mkpebi na-aputa tupu nwaanyị gbachara mkpe esi na be nna ya laghachi na be di ya. Ọ tuleri uru digasi n'omenala a. Usoro a gbasoro mee nchọcha a bu nke nsonye na nnoro-m-ele. A gbasoro atutu ndinye nke Sapir-Whorf tuchaa njatule. Nchoputa gosiri na e nwere ihe di ka omenala iri a na-eme n'alumalu n'Ọba, ndi gunyere iku aka n'uzo, iju ase, ije mara ulo, idebe ego, iwele obele, o gbuo ele, okputukputu/igba nkwu, idu ulo, ima be (ndi ogo), mmekorita ndi ogo, igballa ọsọ ọnwụ di; ha niile gbasara inye nwaanyị ugwu na izigosi onye nalumu nwaanyị na nwaanyị bu ihe. A choputara na ihe nwaanyị isi mkpe ji agballa na be nna ya, ozigbo o yipuru akwa mkpe, bu ka a tuleri ka qndu ya dibu tupu di ya anwu na ka e

kpebie ma ọ ka ga-echigha ma ọ bu na ọ gaghi echigha n'ebe ahụ. Mgbe a hụrụ na ọndu agaghị adaba, ndị ya ga-akpoghachi ya n'ihia na nwa ọ gara iku anwụla. N'aka nke ọzọ, ọ bụrụ na ọ ka ga-echigha, a ga-ekpebi ọndu ọ ga-eji mee nke a; nke a gụnyere nkuchi, nleta ya na umu aka ya, na ihe ndi ọzọ a ga-ekwekorita na ha ga-adị ka ọ ghara ita ahụ. E mechara mkpebi ndi a, umu nna ya na ndi obodo a kwaara ya oha ọ ga-eji laghachi. Nke a bu ituru ya ihe oriri di iche ihe, akwa, ego na ngwo ngwo di iche ihe ga-enyere ya aka n'ondu ọ huru ọ hutura onwe ya. A turu aro ka e mee nchocha n'odinala Igbo ka a choputa uzọ di iche ihe a hibere iji chekwa odi mma umu nwaanyi n'ala Igbo; nke a ga-eme ka a ghara idi na-elegara omenala ndi ọzọ anya, ebe ihe a na-achọ n'uko elu diburii n'uko ala.

## **27. Indulgence and Training: Igbo Family Value System and Contemporary Challenges**

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### **Abstract**

In Igbo society, children are highly treasured as they are considered the torchbearers of the future. They represent the hopes and dreams of the family as well as the society in general. However, the pathway to getting children that will carry on the family values depends significantly on how they are raised. In the traditional Igbo society, children's training and upbringing was a collective responsibility. Unfortunately, there has been a kind of paradigm shift in the patterns of children upbringing in the traditional Igbo society as against what obtains in the contemporary times. Such a paradigm shift has led to the society being flooded with overindulged children. The current study focuses on children's upbringing and value transfer and retention in contemporary times. The objectives of the study include to examine the kind of family structure that existed in the traditional Igbo society as against the backdrop of what obtains in the contemporary Igbo society; to evaluate the role of the family in children's upbringing with special focus on indulgence, training and value transfer in the traditional Igbo family vis-a-vis the contemporary Igbo family; to highlight the effect of the paradigm shift in family system and children's value inculcation in the contemporary Igbo society as against what obtained in the traditional Igbo family and to chart a course for the future. Data for this study are abstracted from a few selected Igbo literary texts, folktales as well as the social media. Data analysis reveals that in contemporary times, families have failed in the training of children with the resultant effect of having a growing prevalence of overindulgence among the younger generation that has led to various social malaise. The solution, however, lies in a collective commitment to prioritizing training over indulgence.

Key words: Contemporary challenges, Igbo family, indulgence, value system

## **28. Ọrụ Ndị Dibia Mgborogwu Na Ogwu Odinala**

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## Ụmị

Nchọcha a lebaraanya n'orụ ndị dibia mgborogwu na ogwu odinala. Nchọcha a lebaraanya na orụ digasi ichie ichie nke ndị orụ ahụike odinala na-ebe o metutara (okwu ahụike) ufodu oria ndi dika oria na-ebe efe, isi mgbaka (ara) na ihe niile gbasara omumu. A na-ahuta na ogwu Bekee anaghi agwo ufodu oria ndi a juputara n'obodo anyi taa, ndi bukwa echeta ebewe nye mba uwa di ichie ichie tumadi n'obodo anyi bu Naijiria dika o kwesiri. Otutu ndi e ji ogwu Bekee gwo anaghi enwetacha onwe ha, nke mere ka ha choo enyemaka site n'aka ndi dibia mgborogwu. Ozo, ufodu ndi dibia Bekee anaghi enweike ilekota ndi oria ndi a dika o kwesiri, otutu na-acho ego tupu ha amalite oru ebe ndi ozo na-atu ujo ka ha ghara ibute ya bu oria, tumadi nke na-ebe efe. O bu nsogbu ndi a kpaliri mmuo ndi nchocha ime nchocha. Mbunuche ndi nchocha bu ichoputa ma e nwere mmekorita di n'etiti ogwu odinala na ogwu Bekee na-ebe o metutara oru ahuike. Ha ga-achokwa imata uru na oghom di n'igbaso usoro odinala gwo oria. Ajuju nchocha ato ka e jiri mee nchocha a. Ebe anoro mee nchocha kpom kwem bu n'Item, Okpuru Ochichi Bende, SteetAbia. Udi ngwa nchocha e ji mee nchocha bu ajujuonu nke a gbara mmadu iri abuo ndi eji mee nchocha. Ha gunyere ma okenye ma umuntorobia. Nchoputa gosiri na n'agbanyeghi ka e si ahuta ogwu Bekee dika nke bu ekwusia ogwu, ndi dibia mgborogwu ka bukwa akwaa akwuru na ogwu n'ebe o metutara oru ahuike n'otutu obodo di n'ala Igbo nke Item bu otu n'ime ha nakwa na Naijiria gbaa gburugburu. Ozokwa, enweela mmekorita putara ihe na-ebe ndi dibia mgborogwu na ndi dibia Bekee n'ebe ihe gbasara ahuike di, nke mere ka e nwee oganihu n'ebe o metutara ahuike nakwa nchekwa omenala anyi. Nchocha a bunyekwara uche ihe a ga-eme ka ogwugwo oria di mfe site n'iji ogwu odinala. O kwesiri ka govtment etiti na ndi n'ahu maka ahuike na steeti di ichie ichie n'obodo anyi bu Naijiria gbaa mbu ihu na anabatara usoro iji mgborogwu di ichie ichie agwo oria ndi na-echu umu mmadu ura.

**Igodo okwu:** Dibia, dibia mgborogwu na ogwu odinala

## 29. A Study of Spiritually Symbolic Animals in Igbo Culture

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### Abstract

In the traditional Igbo Society, the deification of animals informs the conceptualization of animal totemism. However, there are some animals that are not totems and are not viewed as companion, relative, protector, progenitor or helper, but they are regarded as sacred, holy and sacrosanct. These animals have some spiritual symbolism. This work is a study of these spiritually symbolic animals in Igbo Culture. The random sampling technique was adopted and data were collected through oral interviews and introspection as primary sources, while library materials and internet were secondary sources. This study presents a detailed documentation of the Spiritually Symbolic animals. It has also discovered the Spirituality and respect accorded these animals in Igbo Culture to be a mechanism to achieve peace and tranquility among Igbo people. It has further helped to examine the interaction of man and animals in Igbo Communities. These Communities have lived for a long time with the knowledge that these

animals have deep connotations in not only their tradition, but also in their personal lives and relationships with one another. The preservation of these spiritually symbolic animals should be encouraged to avoid complete dislocation from the rich tradition of the past.

### **30. Alụm Di Na Nwunye N'ọnwụ N'Obeleagu Ụmana**

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#### **Ụmị**

Nchọcha a lebara anya n'alụm di na nwunye n'ọnwụ n'ala Igbo, di ka o siri gbasaa Obeleagu Ụmana di n'ime okpuru ọchịchị Ezeagu, Steet Enugwu. Mbunuche nchọcha a bụ ịchọputa ihe bụ alụm di na nwunye n'ọnwụ n'Obeleagu Ụmana. Mbunuche kpom kwem nchọcha a bụ: ịchọputa mbaụwa ebe alụmalụ a malitere; ịchọputa ebumnobi mbaụwa ndi ahụ kwadoro ụdi alụmalụ a; ịchọputa ebumnobi ụmụ nwaanyi ndi banyere n'ụdi alụmalụ a; ịchọputa ihe ndi na-ebute alụmalụ n'ọnwụ; ịchọputa uru di n'alụmalụ n'ọnwụ na ịchọputa ọghom di n'alụmalụ n'ọnwụ. Ọ bụ nka adim ka agbasoro mee ya. Ngwa nchọcha bụ ajuju ọnu. Ndi njiri mee nchọcha bụ ndi okenye nwoke na nwaanyi mmadu ise (5) sitere n'ọnumara (10) nke a horo site n'usoro tum bom tum bom. Ha gbasoro usoro mbunuche tuchaa njatule. Nchọputa ziputara na alụm di na nwunye n'ọnwụ amaliteghi n'Obeleagu (ala Igbo) kama o bụ na mba ofesi ka o malitere na gboo gboo; na ihe na-ebute ụdi alụmalụ a di otutu: ino n'uko mmadu tumadi uko nwa nwoke, ka aha nna, ezi na ulo, agburu ghara ichi nakwa aku na uba ha ghara ifu, ihunanya nwaanyi nwere ebe onye kwere ya nkwa olulu no; inweta onye ga-elekota ezi na ulo ebe ndi bi na ya nocha n'iro, imezu ihe a gbata n'afa na ime ka nwaanyi atughị anya ilu di lizie ya. Nchọputa gosikwara na ebumnobi mba niile (ma ala Igbo na Ofesi) nabatara ụdi alụmalụ a nwere otu mbunuche nke bụ ndoti agburu. Nchọputa gosikwara na uru na ọghom dikwa n'ụdi alụmalụ a. Uru bụ na ezi na ulo nobu n'uko mmadu ga-enwezi ubara mmadu ma nwoke ma nwaanyi nke ga-eme ka aha nna, ezi na ulo na agburu e chere na o ga-efu ma o bụ mechie agaghikwazi efu ma o bụ mechie. Ọghom bụ na inwe ọbara agwaraogwa nke na-aputa ihe n'akparamagwa ha. Ufodu na-eme aka ntutu, ufodu adaa iberibe, ebe ndi nke nwaanyi na-agho akwuna na ajo ihe ndi ozọ di iche iche. Ma etu o sila di, a chọputara na uru di na ya kariri ọghom ya. Ndi ochocha tunyere aro ga-enyere aka isite n'ụdi alụmalụ a zulite umu aka ndi a di ka oha na eze choro nakwa nkado ga-esite n'aka ndi goyment ala anyi di ka goyment ndi mbaụwa siri weputa akwukwo kwadoro nke ha n'ihi na alụmalụ a abughị ihe ga-akwusi akwusi n'agbanyeghi na o na-ebute nsogbu n'ezi na ulo ufodu nke kpaliri mmuo ndi nchocha ilebanye anya na nchocha a.

**Okpuruokwu:** Alụmalụ, alụmalụ n'ọnwụ, di, nwunye, njiko

### **31. Artificial Intelligence (AI) and the Challenges of Igbo Cultural Studies**

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#### **Abstract**



Human civilization has grown through leaps and bounds and human experiences and explorations have formed the bedrock of human development. Knowledge sharing has greatly impacted the dynamics of development and the AI-internet culture with its regenerative education has helped humanity to crosspollinate information and create new models for better living. AI which generates its data from the web through sources like academic papers, google sources and other internet platforms, raises the question of credibility and equity. The problem is that the Igbo–Africa seems disadvantaged due to the inadequacy of original researches, inadequate internet infrastructure and lethargy by researchers and scholars. This is a great challenge as the computer algorithm relies solely on data volume to find inter-dependencies and patterns amongst data sets and apply those learnings to making statements on investigations. Findings is that there is inadequacy of researchers to explore the African themes. There is stereotype and persistent negative perception about Africa and craze for foreign values. The inability of the Igbo-Africa to tell her story sufficiently makes AI naturally skewed against her. This paper which employs a multidisciplinary analytical approach, combining quantitative and qualitative methods, recommends concerted effort in the academia to generate researchers and scholars with the aptitude for the true Igbo–African story. The government is challenged to invest in research and development and to provide adequate infrastructure for seamless academic explorations in order to sufficiently present the Igbo story for global audience.

### **32. Identity Crisis and Identity Reclamation among the Young Generational Igbos in Diaspora and South South Nigeria.**

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#### **Abstract**

The research considered the identity of the Igbo people being fading and the way forward to reclaim it especially among the Igbos in both Diaspora and South South Nigeria. Identity is key for human existence. It is culturally bound and transmitted from generation to generations.

The research reviewed the Igbo origin where they have been variously described as segmentary or acephalous people. This was the system before the imposition of colonial rule and the civil war in Nigeria. Although, the fading identity of Igbos both in Diaspora and in south south Nigeria are artificial, the Igbo identity reclamations are not artificial. The crisis must be treated as matter of utmost importance in the Igbo land. Theories used in the research includes Ethno-linguistic, Historical and migration, Cultural which helped to bring out the full findings of the research. The identity of the Igbo people is well identified and the best methods of reclaiming the identity based on the findings are not just about historical correction but about securing the future where the Igbo people regardless of location, proudly embrace their heritage.

Finally, the Igbo identity crisis, is deeply rooted in historical, political and social factors but reclaiming the identity is possible through language revival, cultural promotion, economic empowerment and unity. We recommend for the Igbo elites, elders to challenge the identity crisis critically by a renewed sense of Igbo pride, achieved when all Igbo people, work collectively. The younger generations of Igbos must be taught through a curriculum of the historical aspects of the Igbo and must be sustained. The westernization and Christianization of the Igbo youths which extinct our identity in language, attire, attitude, cultural practice, occupation, beliefs, food, music, education and lost value on indigenous languages teaching and learning in schools.

**33. Ushi Oma Na Nkwenye Ndị Igbo**

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**Umi**

Nchọcha a lebara anya n'ufodu ushi oma na nkwenye ndi Igbo. Mbunuche nchọcha a bu ichoputa ushi oma ndi a na mputara ha. E nwetara njatule nchọcha site n'ajuju onu. Atutu ntucha njatule bu atutu akara. Nchọcha anyi gosiri na ndi Igbo nwere ushi oma di iche iche na o bughị sọsọ ushi ojoo ka ha nwere. Anyi choputakwara na ushi oma ndi a na-adikwa ire dika ushi ndi oma n'ala Igbo.

**34. Preserving Igbo Heritage in the 21<sup>st</sup> Century: Omu Traditional Institutions: Sustaining Cultural Heritage, Community Resilience and Fostering Sustainable Development among the Anioma People of Nigeria**

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**Abstract**

This paper explores the role of Omu traditional institutions in sustaining cultural heritage, promoting community resilience, and fostering sustainable development among the Anioma people of Nigeria. The Omu, as a revered female leadership position, serves not only as a custodian of cultural practices and traditions but also as a catalyst for social cohesion and community empowerment. It also examines the intersection of traditional governance, cultural preservation, and contemporary sustainable development within the Anioma community. It employs feminist and cultural theoretical frameworks, highlighting Omu's role as a matriarchal leadership model that complements male-dominated governance structures. It adopts a historical method of assessing the institution's resilience in enduring colonial interruptions and maintaining cultural integrity. Furthermore, the paper argues for the constitutional recognition of the Omu institution to promote gender-responsive governance and avert its potential extinction. It also underscores the challenges facing the Omu institution, including political sustainability, economic pressures, and the impacts of globalisation. By fostering collective action and promoting cultural values, the Omu plays a pivotal role in enhancing community resilience and ensuring the transmission of cultural heritage to future generations. The study relies on primary and secondary sources, which contribute to a broader discourse on the relevance of integrating traditional institutions into contemporary developmental frameworks. It emphasizes the need for a holistic approach that values local knowledge and practices in achieving a sustainable future.



**Keywords:** Omu traditional institution, Anioma people, Cultural heritage, Community resilience, Sustainable development, Traditional leadership, Nigeria.

### **35. Nsiripuru Na Akukọ Ala Eze Oḍinala Ezaa Nke Steet Eḅonyi: Ka O Si Dị N'oge Ugbu a**

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#### **Ụmị**

Nchọcha a gbadoro ukwụ n'ituchaputa akukọala na nsiripu Eze Oḍinala n'ala Ezaa, ịji choputa ma ọ bụ oḍidị ya n'ikwalite omenala na oḍinala Ezaa n'oge gboo bụ ka ọ ka dị n'oge ugbu a. N'ituchaputa isiokwu a, omee nchọcha gara n'ime obodo Ụmūezeokọha 'kwunanonweya' (Ụmūezeokọha autonomous community) dị na kansul ime obodo 'Ezaa North' wee gbaa ajujụonụ. Nchọcha a, n'udị ya, bụ nchọcha aro na akukọ, (nchọcha enweghi mgbakọ). Ndị njirimee nchọcha a bụ ndị okenye na ndịisi nchikwa obodo n'obodo Ụmūezeokọha, ndị e sitere n'usoro "tumbomtumbom" wee horo. Ajujụ nchọcha abụo gbaziri nchọcha a: Kedu ka ndị eze oḍinala n'ala Ezaa si arigoro n'okwa abumeze ha? Kedu gasi usoro e si echekwaba oḍinala Ezaa n'agbaohuru a n'Ezaa? Isi sekpu ntị na nchoputa e nwetara bụ na n'oge ogbara ohuru a, e nweela usoro eze oḍinala gbara mkpị n'ala Ezaa: usoro eze oḍinala okpu na usoro eze oḍinalaogbara ohuru. Usoro eze oḍinala okpu bụ nke ka na-ahụ maka omenala oḍinala Ezaa ebe usoro eze oḍinala ogbaraohuru ka ndị ndorondoro ochichi ji kwara ngwa oru. Nchọcha a ga-enye ndị ndorondoro ochichi, ndị eze oḍinala Ezaa nakwa umu amaala Igbo n'izugbe ohere imata akukọala ha, nsiripuru ya na ka a ga-esi wee na-echekwaba ha. Onye ozọ ga-enwe ohere ime nchọcha n'isiokwu a ga-agba mbọ rogharia ebe nchọcha ka e wee gaa n'ihu n'ikwalite omenala na oḍinala Igbo.

#### **Literature**

### **36. Stylistic Devices Used in Communicating Ethical Violation and Punishment in Udo Ka Mma**

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#### **Abstract**

Ethical violation is one of the current realities in the society reflected in Igbo Literature. The study focuses on ethical violation and punishment as reflected in Igbo drama. The objective of the study was to identify the stylistic devices used in communicating ethical violation and punishment in Udo ka mma. The research design used was descriptive survey. Document observation of the text related to the subject matter was used for the retrieval of the primary data for analysis. Secondary data was sourced through the internet and other sources. Expert purposive sampling technique was used to select Udo ka mma as sample for the study. The data

were analysed using Maslow's expanded and modified hierarchical needs theory as theoretical framework. The study revealed that the playwright used linguistic devices like figures of speech, and non-linguistic devices like dreams and ominous signs to communicate ethical violation and punishment in the text. The study concluded that people violate the societal ethics to satisfy their needs. Ethical violation affects the culprit, non-culprit characters and the entire communities and needs to be appropriately communicated to people using stylistic devices, curbed and atoned for.

### **37. Consequences of Ominous Signs on the Major Characters in *Ukpana Okpoko Buuru* and *Dinta***

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#### **Abstract**

The study focuses on ominous signs in selected Igbo novels. The objective of the study was to analyse the consequences of ominous signs on the main characters in selected Igbo novels. The research design used was descriptive survey. Document observation of texts related to the subject matter was used to retrieve the primary data for the analysis. Secondary data was sourced through the internet and other sources. Expert purposive sampling technique was used to select two Igbo novels as sample for the study. The study revealed that ominous signs exhibit deep meanings and affect the main characters in the novels. The study concluded that literary artists create characters in their novels to x-ray the society and showcase the consequences of ominous signs on different characters in the society.

### **38. Ritual Speech in Medicine: A Pragma-Stylistic Analysis of Traditional Healthcare in Grace Osifo's *Dizzy Angel* and Elechi Amadi's *the Concubine***

<sup>1</sup>Muonagor, Adaobi Constance <sup>2</sup>Onuorah, Chioma Patricia & <sup>3</sup>Ogbogu-Chukwunweike, Judith Ebere

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#### **Abstract**

This paper explores the pragma-stylistic dimensions of ritual speech in traditional healthcare as depicted in Grace Osifo's *Dizzy Angel* and Elechi Amadi's *The Concubine*. Ritual speech, encompassing invocations, chants, proverbs, and incantations, plays a vital role in traditional medicine, serving as a medium for spiritual communication, holistic healing, and cultural preservation. By employing a pragma-stylistic approach, the study analyzes how stylistic elements such as repetition, tonal variation, figurative language, and parallelism enhance the efficacy of ritual speech, while its pragmatic functions include invoking spiritual entities, diagnosing illness, legitimizing the healer's authority, and fostering communal involvement. In *Dizzy Angel*, ritual speech reflects the tension between traditional and modern medicine,

showcasing its resilience and adaptability in contemporary contexts. In contrast, *The Concubine* portrays ritual speech as deeply embedded in traditional cosmology, emphasizing its role in maintaining harmony between the physical and spiritual realms. The comparative analysis reveals that, despite their contextual differences, both texts highlight the enduring significance of ritual speech in addressing the holistic needs of individuals and communities. This study ultimately underscores the dynamic interplay between language, culture, and healthcare, illustrating the continued relevance of ritual speech in the modern era.

**KeyWords:** Legitimizing, pragma-stylistic, parallelism, efficacy, holistic healing.

### 39. Agumagu Oḍinala Dị Ka Ihe Ntūrundu

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#### Ụmị

Agumagu oḍinala bụ agumagu okpụ ala Igbo e jiri mara onye Igbo o bula. O bụ agumagu ndị ahụ a na-eji naanị onụ nkịtị akụ. Ndị nna nna ochie anyị ha haziri ya ahazi tupu nyefee ya n'aka nna nna anyị ha ndị mere ka o rute anyị n'aka. Obodo o bula, nwere agumagu oḍinala nke na-arukwara ha oru dị iche iche. Otu uru gbara okpurukpu agumagu oḍinala bara bụ na o na-eme mmadu obioma. O na-enye mmadu nturundu ma mee ka ha nwee anuri na mmuo ha. Mbunuche ndi nna nna anyi jiri hiwe akuko oḍinala na mgbe ha bidoro ya bu ka ndimmadu na-ekpori ndu kachasi mgbe ike gwuru ha site n'oru ha ruru. Edemede a lebara anya n'agumagu oḍinala di ka ihe nturundu. Odee lebara anya n'uzo di iche iche ndi mmadu na-esi enwe nturundu site n'agumagu oḍinala. O lebakwara anya n'otu uzo ndi a si aruputa nturundu na ndu ndi mmadu. O bu atutu fomaliisti ka ejiri ruo oru n'edemede a. A choputara na abu oḍinala, akuko na ejije oḍinala na-enye ndi mmadu nturundu ma na-emekwa ka obioma na-eme ha mgbe o bula.

Okpurukpu okwu: Agumagu, oḍinala, agumagu oḍinala, nturundu, abu, akuko na ejije.

### 40. Iji Atutu Ntucha Ububo Kempuru Iche NyochaaIduazi Nkata Ekwupula Ike

Mamah, Juliana Ginika, Eze, Jacinta Ukamaka & Anayochukwu, Nneoma Thelma

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#### Ụmị

Nchocha a lebara anya n'iduuzi Nkata Ekwupula Ike nke Chuma Okeke na Gloria Okeke tugharibatara n'Igbo site n'iji atutu ntucha ububo kempuriche nyochaa ya. Ebumnuche nchocha a bu iji atutu ntucha ububo kempuriche nyochaa etu ndi ode siri gbado ukwu n'iwu obodo wee kpuo agwa ndi putara ihè n'akuko a. Ichoputakwa etu agwa ndi di n'akuko siri jiri asusu gosi ma chekwaa ike na okwa ha. Ozokwa, inyocha etu ndi agwa di n'akuko siri jiri asusu gosiputa ibu ezigbo na abughi ezigbo. Usoro nweta data bu igu iduuzi Nkata Ekwupula Ike ugboro ugboro ma si na ya weputacha data eji ruo oru. Atutu ejiri ntucha data bu atutu ntucha ububo

kempuriche site n'igbadoro ukwu n'usoro Van Djik. Nchocha a choputara uzọ di iche iche mmadu nwere ike iji asusu gosiputa ma chekwa ike na okwa ya n'obodo nke putara ihe mgbe ndichie na ndi okenye jiri asusu nye iwu ebe nwata nwaanyi na-amaghi nwoke na nwata nwoke ga-aga. A choputakwara na ndi odeo gbadoro ukwu n'iwu obodo ma o bu n'omenala wee kpuo agwa ha niile. Nke putara ihe mgbe ndi okenye na ndi Ichie Umufia zigara Okonkwo ka o jee gwa ndi Mbaino na ha ga-akponye ha otu nwata nwaanyi na-amaghi nwoke na otu nwata nwoke maka iti aka n'obi. Nchoputa ozọ putara ihe n'iduuzi a bu na e nwere ndi ahutara ka ezigbo na abughi ezigbo. Nke a putara ihe mgbe Okonkwo hutara onwe ya di ka onye bidoro n'oge ruwa oru ugbo ka ezigbo ebe ndi ogbo ya ndi na-ebidoghi n'oge ruwa oru ugbo ka ndi na-abughi ezigbo.

#### **40. Mythology of Ahemuze Owere Okpuje**

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##### **Abstract**

This paper focuses on Ahemuze mythology with the intention of eliciting the detailed description of Ahemuze, its attributes and its role in Okpuje community. Ahemuze is a deity in Okpuje. The work examines the historical and cultural significances of Ahemuze Okpuje. The work is based on structural functionalism, cultural relativism, and cultural evolution theories. The study investigates the cultural significances of Ahemuze in Igbo society. The researcher obtained the data through oral interview, personal observation, internet and documented materials. The work employed qualitative approach of data analysis. The findings demonstrated the pivotal role of Ahemuze Okpuje in Igbo cultural and spiritual life. It was also observed that Ahemuze helps in conflict resolution, ancestor reverence and community unity. It was also observed that Ahemuze helps in maintaining communal harmony and also effective in resolving disputes and fostering reconciliation. These findings underscore Ahemuze's importance in Okpuje community, in Igbo culture and its potential to promote conflict resolution and cultural preservation. This study suggests that further studies should be done to explicate the dynamics of Ahemuze in contemporary Igbo society.

#### **41. Child Abuse: Reflections on Igbo Folktale and the Contemporary Realities**

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##### **Abstract**

Children are highly treasured in the traditional Igbo society; hence they are perceived as wealth in the society. Any family without children do all that is within their power to ensure that they have, even one. Unfortunately, due to their vulnerability, children, who are highly treasured and priceless in Igbo society, most of the time are recipients of various forms of abuses. Some of the abuses that children go through in the society are reflected in Igbo folktale. Folktale is one of the

media through which African realities are represented. The situation appears to have even escalated in the contemporary times. The thrust of this study therefore, is to take a look at some purposively selected Igbo folktales in a bid to abstract instances of child abuse. The objectives include to identify those involved in the abuse of children, factors responsible for child abuse, the impact of the abuses on children and the society at large, appraise the true situation of child abuse in the contemporary times as well as proffer solutions to curbing such menace amongst children in the society.

Key Words: African child, child abuse, contemporary realities, Igbo folktale

#### **42. Inyocha Iduuazi: Ntọrị Mmadu Na Igbo Ochu Dika Enyo Eji Ahu Uwa Taa**

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##### **Umi**

Agumagu bu echiche miri emi nke mmadu obula chere banyere otu isi okwu, ma bia were asusu nka deputa ma tapikwa echiche ahụ. Nkwa asusu na echiche a echere na-aputa ihe n'udi lduuazi, ejije maobu abu. Dika enyo, agumagu na-egosiputa ihe na-eme na ndu; tinyere omenala na nkwenye obodo. Ebumnobi e jiri mee nchocha a bu ka e nyochaa lduuazi a: "Dike E gburu N'Azụ Ulo" nke Akaa dere, wee gosiputa ka lduuazi a si wee dika enyo eji ahụ ihe na-eme n' uwa taa. Site n'inyocha lduuazi a, a choputara na o gbara ntọrị mmadu na igbu ochu di n'ala Igbo taa n'anwu, nke bu ihe ndi a butere ya; aguu, ubiam, enweghi oru, ohi, enweghi ezi nchekwa, ngana, anya ukwu, agwa mere mere n'ihu kwa mpiti n'azu, okwu asi na ikwado ihe ojoo. Nchocha a gbasoro usoro nchocha sovee. O bu atutu "New historicism" ka a gbasoro mee nchocha a. N'ikpeazu, a turu alo ka govtment taa ndi ntọrị mmadu na ndiogbu ochu ahuhu mgbe obula e jidere ha, iji kuziere ndi ozọ ihe. Nke a ga-eme ka ihe ojoo belata n'ala Igbo.

#### **43. Religious Archetypes in Selected Igbo Novels**

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##### **Abstract**

The study investigates religious archetypes in selected Igbo novels. The study looks at how Igbo novels could serve as the vehicle for analysing religious archetypes as evidence in Igbo traditional religion as opposed to its in the modern. The coming of Christianity and civilisation in Igbo land have done more harm than good to Igbo traditional religion in terms of acceptance by many people. The study examines the presence of religious archetypes in Igbo novels as recurrent pattern in works and experiences and how they played out in Igbo pattern of living. The

study adopts the qualitative design. The major sources of data collection are drawn from Igbo written novels, namely: *Omenuko*, *Obiefuna*, and *Aka Ji Aku*. Materials were gotten from the electronic media, personal and public libraries. The analysis followed the tenets of Carl Jung. The result shows that religious archetypes are present in the selected Igbo novels in the form of journey, initiation, rituals, quest and symbols. Then Igbo novels served as powerful vehicles for conveying Igbo traditional religion as played out in religious archetypes studied.

Keywords: Religion, archetype, tradition, Igbo novel

#### **44. Mgbaso Ekokritisizim Na Nnyocha Agha Na Mbibi NdụKa Ọ Dị Na Jụọ Obinna**

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##### **Ụmị**

Ihe gbasara nsogbu na mbibi na-eso agha n'ebe mmadụ na gburugburu ya nọ bụ ihe adighi mfe ileghara anya. N'orụ nchọcha a, anyị lebara anya n'iduazị Jụọ Obinna maka itule ka agha nwere ike isi metuta ndụ mmadụ na gburugburu ya. Agha bụ ụzọ dị mkpirisi mmadụ ji emebi uwa n'eyighi uche n'ihe ọ na-eme ruo mgbe mbibi gachara. Ebumnobi nchọcha a bụ iji atụtu Ekokritisizim tlee akwukwọ iduazị Igbo bụ Jụọ Obinna wee nyochaa ihe agha nwere ike ime na ndụ mmadụ Ụdị nchọcha a bụ nke kwolitetiiv, nke na-agbaso usoro nnagha na ntucha wee nyochaa nsogbu agha nwere ike ibutere mmadụ na gburugburu ya. E ji usoro ngughari na ngumi horo akwukwọ iduazị Jụọ Obinna nke a kacha huta njatule bara uru n'isi okwu a. E mere ngumi weputasị njatule ndi di mkpa n'ime iduazị e ji ruo oru maka nchọcha a ma tuchaa ha. Site na nchọcha anyi mere, a choputara na agha na-ebute ihe mbibi dika: mmadụ inara oke ntaramahuhu site n'aka mmadụ ibe ya, inwe oke aguu n'obodo, oke uzu na mkpotu, mgbaru ikuku, mbibi gburugburu, oke nkwafo obara tinyekwara mgbanwe ihu igwe. Site n'ihe ndi a choputara, ndi nchọcha na-akpoku ndi ochichi ka ha na-eme ihe kwu oto iji gbochie agha na ogha aghara. N'aka nke ozo, ndi ntorobia ka a na-enyekwa ndumodu ka ha were mkparitauka soro nghotahie obula daputara n'obodo kara ikpu ngwaagha na ima tigbuo zogbuo.

#### **Economic and Environmental Issues**

#### **45. Igbo Apprenticeship System and Term: A Means for Women Empowerment**

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##### **Abstract**

Igbo is one of the three major ethnic groups in Nigeria. The other two are Hausa and Yoruba. The people is Igbo and their language is Igbo. The Igbo has ancient culture which enables them to overcome poverty and become prosperous. This culture is referred to apprenticeship system and its accompanied terms. The Igbo apprenticeship system, is a traditional entrepreneur model originating from the Igbo people of South-Eastern Nigeria. While it is often male dominated, and widely recognized for empowering young men economically, its application as a mechanism for



women's empowerment remains underexplored in this modern times. This study highlights the growing relevance of the Igbo apprenticeship system and terms in addressing gender disparities and fostering women's socio-economic inclusion. This paper examines the system's structure, the terms that accompany it, the evolving roles of women in the Igbo economy, and its potential as a vehicle for women's empowerment. In doing this, it exposes how it was done in the ancient time and how it is done in the 21st century. The researcher made use of written documents, oral interview, participatory and non-participatory observations to gather the data used for this research. It was observed that the success and prosperous life of many of the Igbo depended much on this apprenticeship system and its accompanied terms and recommends that it should be encouraged among women to foster their economy and bridge gender disparity.

Keywords: Igbo, apprenticeship, terms, women, empowerment.

#### **45 Igbo Apprenticeship System as a Survival Strategy of the Economic Downturns in Nigeria**

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##### **Abstract**

The paper studies the apprenticeship system as practiced by the Igbo of the south east Nigeria. It looks at the models of apprenticeship as originating from the Igbo life. Hence, the paper hinges on Igbo life and cultural values, particularly Igbo traditional educational system. It shall look at the forms of apprenticeship including aspects of skills and trades. The paper also looks at how the apprenticeship models could be used as a survival strategy to overcome the economic meltdown prevalent in Nigeria. The paper call for a synergy among the governmental and non-governmental agencies to adopt the Igbo apprenticeship system as a form of non-formal educational system and harnessed for economic gains.

Keyword: Igbo life, economy, survival strategies, non-formal education, empowerment

#### **46. Mmeto Gburugburu na Ihe Ndị Na-Echere Ahuike Akamgba**

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##### **Umi**

Ọ bụ ihe kwesiri ikwuwa ma burukwa nke ghere oghe bụ mmekpa ahụ nke akamgba na-echere ahuike n'ala Igbo. Onodu di otu a na-eweta itufu ndu na ndaghachi azu nke akuna uba. Ihe omumu a na-eleba anya na mmekorita di n'etiti mmeto gburugburu na ihe ndi na-echere onodu

ahụike akamgba. Nke a gbadoro ụkwụ n'isiokwu dị ka igbutusi osisi, awụfughi inyi nke oma, ime oke mkpọtụ, imetọ mmiri, tinyere imetọ ala. Ihe ndị a na-ebute ọrịa nke gụnyere nke ngugu iku ume, nrịanrịa sitere na mmiri, erighi nri kwesiri, d.g. Ihe omumụ a na-ewebata atụtụ a kpọrọ ekososhal nke Nancy Kirega (1994). Mgbadokwu atụtụ a, na-arutusi aka ike na mmekeke nke n'etiti ọndu ibi ndu, metutara gburugburu mmadu na mputara ahụike nke mmadu. Site n'ichoputa etu gburugburu mmadu na ọndu ibi ndu si emetuta ahụike, atụtụ a wetara usoro ga-eleba anya nke oma iji choputa ihe wetara mmebe gburugburu ebe obibi nke butere inwe ihe na-eche ahụike aka mgbata n'ala Igbo. Nchọcha a na-atụnye aro nke ndi obodo ga-esonye na ya iji hu na-ewetara ezi usoro nke a ga-eji nweta ụsụ nye ọndu mmekeke ahụike a, n' ala Igbo. Ebumnobi ọzọ bu igbasa ozi imebe iwu inye aka ma weputa ihe omume ga-adigide iji kwusi mmeto gburugburu ebe obibi, iwelite ọndu ahụike ma kwalite igba mbọ nke ndi obodo mebere ala Igbo.

**Okpurukpu okwu:** Gburugburu, mmeto, akamgba, ahụ ike, Igbo

#### **47. Poor Attitudinal Concern of the Environment in Igbo Land in the Modern Days and its Implications**

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#### **Abstract**

The current era with its accompanying technological advancement witnesses an avalanche of waste generation. This arises from the daily consumption of varying industrial products and other numerous spoilt items used by individuals. These generated waste materials are generally poorly managed in many parts of Igbo Land, subjecting the environment to abysmal conditions. This research seeks to highlight the deplorable state of the environment in Nsukka, one of the Known towns in Igbo Land, as a case study. This study aims to point out the consequences of poor waste management, to enlighten the masses who always indulge in mismanaging their generated waste materials. The research will present ways of appropriately managing the present-day generated waste materials, like exploring waste in creating works of art. Sites showcasing evidence of waste mismanagement will be shown and the possibility of positively transforming the so-called waste into laudable works of art will be vividly illustrated. Many people within South-Eastern Nigeria engage in handling their waste materials wrongly because of their ignorance of the consequences of waste mismanagement. This research will be a source of enlightenment to many who are persistent in the obnoxious act of waste abuse to pave the way for positive waste management. That no doubt will guarantee environmental safety in Igbo Land.

**Keywords:** Poor attitude, environment, waste mismanagement, Igbo land, waste-to-art

#### **48. Changing Values among Youths and their Influence on Popularity of Igbo Apprenticeship Scheme**



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### **Abstract**

Among the Igbos, an apprenticeship scheme developed and flourished after the Nigeria-Biafra civil war that ended in 1970. The apprenticeship scheme has given room to wealth creation and prosperity among the Igbos. Given its uniqueness, Igbo families especially poor ones embraced the scheme to be able to create wealth and become rich. In the 1980s and 90s, the popularity of the scheme has soared, however, it has begun to decline due to several reasons. Declining interests among Igbo youths, the get-rich-quick attitude and other factors may have contributed to this. Others could be intrinsic factors. This paper seeks to examine reasons for the switching values which have reduced the popularity of the Igbo Apprenticeship Scheme, IAS. The paper is underpinned by *theories of symbolic interactionism* and *cultural norms*. The paper is qualitative in nature and is carried out by using findings from secondary sources and other bibliothetical tools. Though several studies have been done on the IAS, but not much have been done on changing values and their impact on the scheme. Findings reveal that among other factors, changing structure of the scheme, insincere masters and its perception as one for indigent youths had impacted on it. Conclusions and recommendations were arrived and given to the study.

**Key words:** Values, influence, youths, Igbo apprenticeship scheme, popularity

## **49. Environmental Degradation and Health Hazards in Igbo Land**

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### **Abstract**

Environmental Degradation has found its stand in the global discourse and has remained a pressing global concern due to its impact on our planet. The planet earth faces a major challenge as a result of environmental degradation. Man's use of green house gas emissions, deforestation, water pollution, air pollution and other effects have led to several consequences such as health challenge, climate change, biodiversity pattern and unpredictable weather patterns. This is not just a global phenomenon but a deep reality in Igbo land. The Igbos before colonialism have been in touch with ecological experiences. A precolonial Igbo society understands environmental ethics. The Igbos believe nature is sacred, spiritual and to be preserved. Some of the Igbo cultural practices are geared towards environmental sustainability. However, in recent decades, the Igbo land has faced unprecedented levels of environmental degradation rising from water pollution most especially as we witness the surge in contamination by "Ndi Ezenwanyi's and Ezenwoke's" to deforestation as a result of urbanization and westernisation and to air pollution. This study will examine the impact of environmental degradation and health hazards in Igbo land with the aim of identifying the root cause and exploring sustainable solution for a healthier nation

### **Religion**

## **50. Religious Syncretism in Igbo Land: A Unifying Belief System or Panacea to the Loss of Igbo Heritage**

Ezeh, Ebere Ifeyinwa

*Department of Christian Religious Studies, Federal College of Education, Eha-Amufu, Enugu State, Nigeria*

### **Abstract**

Syncretism has continued to be a problem among Nigerian Christians of the Igbo speaking tribe. Many of them, who are curiously followers of both Christian and African traditional beliefs/systems, exhibit this by having a twofold devotion to their faith. In addition to their belief in traditional charms, many Igbo/Igbo-speaking Christians seek the advice of diviners for a variety of reasons, such as determining God's thoughts regarding their future and destiny, illness and death causes, security and prosperity, and methods of preserving life. Furthermore, many Igbo Christians practice traditional oath-taking, as well as other African religious traditions. This essay aims to critically explore the reasons that contribute to the continuance of religious syncretism among Igbo Christians. The study uses a qualitative research method and a descriptive method for data analysis. Personal interviews and library resources are the major and secondary sources of data, respectively. The data show that religious syncretism in Igbo land has become a unifying belief system that incorporates elements of both traditional Igbo religion and Christianity. This fusion has allowed for the preservation of certain aspects of Igbo heritage while also adapting to the influence of Christianity. However, there are concerns that this blending may result in the dilution of traditional Igbo practices and beliefs. The paper recommends that efforts be made to strike a balance between preserving traditional Igbo practices and embracing Christianity in order to maintain the rich cultural heritage of the Igbo people.

Key Words: Religious syncretism, Igbo land, unifying belief system, panacea and heritage.

## **51. African Traditional Religion and the Resurgence of Heathenism in Igbo Land, Challenges and Implications**

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### **Abstract**

The resurgence of heathenism and the revitalisation of African Traditional Religion (ATR) in Igbo land has become a significant phenomenon in recent times. This study aims to investigate the underlying factors, perceptions, and implications of this resurgence. The purpose of this study is to explore the complexities of ATR and heathenism in Igbo land, highlighting the challenges and implications for cultural heritage, religious tolerance, and social cohesion. A quantitative research approach was employed, using a questionnaire to gather data from 50 participants across the five states of Igboland. The results show that cultural identity, dissatisfaction with Western religions, and a desire for cultural revival are key factors driving the resurgence of heathenism and ATR in Igbo land. The study reveals that while the resurgence of

heathenism and ATR has promoted cultural heritage and identity, it also poses challenges to religious tolerance and social cohesion. The study concludes that a balanced approach that respects cultural diversity and promotes interfaith dialogue is necessary for peaceful coexistence. The study recommends that policymakers, scholars, and community leaders engage in dialogue to promote cultural understanding, religious tolerance, and social cohesion.

**Key Words:** African Traditional Religion, resurgence, heathenism, challenges and implications

## **HOST**

Professor B. M. Mbah

## **LOC CHAIRMAN**

Gloria Ngozi Ugbor

## **LOC SECRETARY**

Ogechi Dioka

## **OTHER LOC MEMBERS**

C. Onyegiri

Lucky Ogbonna

Tina ObyNwelope

F. Nnadi

M. Okonta

C. Oranye

Cynthia Ikechukwu

J. Arorh

J. Eze

J. Mamah

**CLOSING REMARKS BY THE CHAIRMAN, LOCAL ORGANISING COMMITTEE,  
DR GLORIA NGOZI UGBOR, ON THE CLOSING CEREMONY OF 3<sup>rd</sup> HYBRID  
WORLD IGBO CONFERENCE AND WORKSHOP HOLDING THIS DAY 13<sup>th</sup>-15<sup>th</sup>  
MARCH, 2025**

## **Protocols**

Igbo na ndi oma no ebe a, Ekele m unu ozọ. Distinguished guests, and participants, I am honored to stand before you today as the Chairman of the Local Organizing Committee (LOC) for this conference. I join my voice to that of our indefatigable Director and a super lion of this great

institution, Prof B. M. Mbah to welcome you all to this 3<sup>rd</sup> Hybrid World Igbo Conference and Workshop of Centre for Igbo Studies, University of Nigeria Nsukka. First and foremost, I want to express my gratitude to our Director for his thought-provoking opening address. Indeed, his words really set the tone for our discussions.

As we come to the close of this conference opening ceremony, I am reminded of the Igbo philosophy, 'Igwe bu ike. What a fantastic conference we've had. We have had the perfect blend of intellectual stimulation and joyful interaction. This conference has been a true celebration of academic excellence, cultural richness, and community spirit. We have been inspired by the diverse perspectives and expertise, wealth of knowledge, insights, wisdom, and experiences shared here today. In a nut shell, the underlying message of our conference is to remind Igbo people of the resilient and resourceful people we are, the strong tradition of entrepreneurship and innovation we have and the need to appreciate our environment and uphold our language and culture which is our identity, in order to explore, reconcile with the reality and add value to our society which will make us capable of adapting to changing circumstances.

As we wrap up this conference, I want to express my heartfelt gratitude to our vice chancellor who has made this day feasible, my indefectible director who has given me this great opportunity to serve. I want to appreciate all our keynote speaker and our lead paper presenters, participants, and to my wonderful team for their time, effort, and resources invested in this conference, their contribution in making this conference a resounding success. As we close this conference, we are filled with a sense of accomplishment, gratitude, and joy. Thank you all once more for being part of it.

I crave your indulgence, at this point, to highlight in a nut shell, our conference Schedule. As you can see from the programme, we have a number of papers and participants from different disciplines and sub- disciplines, addressing the theme and sub- themes of this 2025 conference, sharing their insights and perspectives on how we can preserve our culture, promote our language, and protect our identity. Three panels will be running concurrently. We are going to have both virtual and in-house presentation and we expect it to be a robust and engaging discussion. Immediately after this we will engage in virtual presentation before proceeding to the venue where physical presentation will take place. The panels include papers in humanities and social sciences, among others. Papers related to each discipline will be presented under that panel. Other details of paper presentation shall be seen in the programme and adjustments will be made where necessary.

Thank you and let us move into the panel presentation segment of our conference.

Welcome once more to this great institution.

**Dr Gloria Ngozi Ugbor**

*Chairman, Local Organization Committee (LOC)*

*Centre for Igbo Studies, University of Nigeria, Nsukka*