

Igbo Studies Association



*Igbo Ukwu Bronze
9th-11th Century CE*

23RD ANNUAL
INTERNATIONAL
CONFERENCE
of the
IGBO
STUDIES
ASSOCIATION
(ISA)

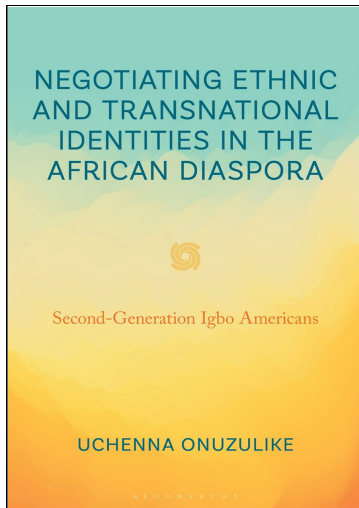
#ISACHicago2026

Hybrid Conference
May 14-16, 2026

Theme:

***Ọsọ Ndụ Agwụ Ike:
Building a Sustainable and Resilient Future***

*Dominican University – (River Forest)
&
Dominican University – (Chicago Campus)*



Negotiating Ethnic and Transnational Identities in the African Diaspora

Second-Generation Igbo Americans

Uchenna Onuzulike

"This brilliant exploratory investigation is a masterclass in migration literature. Probing into the 'life-worlds' of second-generation Igbo (SGL) Americans, Onuzulike captures the complex identity negotiations of one of Africa's most mobile ethnic groups. ... It offers a vital, under-researched perspective on how upwardly mobile immigrants navigate belonging and acculturation. Essential for scholars of migration studies and related disciplines, this is a solid, 'insider-informed' contribution to understanding modern ethnic identity in America. A definitive scholarly achievement." *Chikezie E. Uzuegbunam, Senior Lecturer of Journalism and Media Studies, Rhodes University, South Africa*

35% off all editions with this flyer!*

Hardback | 176 pp | September 2026 | 9781666958546 | ~~\$110.00~~ \$71.50

Examines how young adult second-generation Igbo Americans construct their ethnic and transnational identities in a multicultural society.

Drawing on interviews, cultural narratives, and thematic analysis, this book foregrounds the voices of SGL individuals as they navigate intergenerational tensions, cultural expectations, code-switching, gender roles, and identity formation. It explores identity clashes between Nigerian-born (Igbo) parents and their U.S.-raised children, revealing generational divergences and emergent commonalities.

Uchenna Onuzulike develops an Ethnic Communication Theory (ECT) to show how ethnic identity shapes communication styles within diasporic contexts. He unpacks theories of ethnicity, transnationalism, and emotional belonging and discusses the future of the Igbo language and cultural continuity.

This book contributes to anthropological understandings of African diasporic identity, cultural transmission, and the dynamic interplay between tradition and modernity in immigrant communities.

Uchenna Onuzulike is Associate Professor of Communications at Bowie State University, USA.

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**23RD ANNUAL INTERNATIONAL CONFERENCE
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IGBO STUDIES ASSOCIATION (ISA)**

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**Hybrid Conference
May 14-16, 2026**

Theme:

***Ọsọ Ndu Agwụ Ike:
Building a Sustainable and Resilient Future***

Conference Venues

**Friday, May 15
Parmer Building
Dominican University – (River Forest)
7900 W. Division Street, River Forest, IL 60305**

**Saturday, May 16
Dominican University – (Chicago Campus)
1805 S. Paulina Street, Chicago, IL 60608**

**Official Conference Hotel
Holiday Inn Express & Suites Chicago West O’Hare Airport Area
200 S. Mannheim Road, Hillside, IL 60162**

**PROGRAM CHAIR
Uchenna Onuzulike
Bowie State University**

**CHIEF HOST
Nkuzi Nnam
(312)927-4725
Dominican University**

IGBO STUDIES ASSOCIATION SECRETARIAT

Fine Arts Building, Room 321 Telephone: (708) 488-5302
Dominican University Website: www.igbostudies.org
7900 W. Division Street Email: igbostudiesassociation@gmail.com
River Forest, IL 60305, USA

MISSION

To promote and encourage scholarship on Igbo history, culture and society in African studies as inaugurated and initiated at the African Studies Association (ASA) Conference in Philadelphia, Pennsylvania, on November 8, 1999. To forge intellectual links and network with scholars, policy makers, and activists inside and outside Nigeria. To participate actively and collaboratively in continental and global debates with interested organizations in Nigeria, the U.S. and other countries on issues specifically relevant to Igbo studies. To work actively for the promotion of Igbo language with interested organizations and/or institutions in diverse regions of the world.

MEMBERSHIP

Membership is open to individuals who are interested in the issues related to Ndi Igbo. Membership is open to Igbo scholars everywhere committed to engendering and promoting scholarship in all disciplines in Igbo studies. Membership dues shall be paid annually (January 1 - December 31) by all members. Please refer to page 2 of the constitution for the different categories of membership and their annual dues: <https://igbostudies.org/images/pdf/constitution.pdf>

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Time Zone

All times listed in the conference program are indicated in **Chicago Time (CDT)**.
Please note that **Nigeria (WAT – West Africa Time) is six (6) hours ahead of Chicago (CDT)**.

Zoom Access

The Zoom links for all conference panels: <https://dom.zoom.us/j/92794967390>

IZU IGBO CALENDAR

Igbo Calendar 2026			
May 2026			
EKE	ORIE	AFO	NKWO
	1 FRI	2 SAT	3 SUN
4 MON	5 TUE	6 WED	7 THUR
8 FRI	9 SAT	10 SUN	11 MON
12 TUE	13 WED	14 THUR	15 FRI
16 SAT	17 SUN	18 MON	19 TUE
20 WED	21 THUR	22 FRI	23 SAT
24 SUN	25 MON	26 TUE	27 WED
28 THUR	29 FRI	30 SAT	31 SUN

CONFERENCE PROGRAM

THURSDAY, MAY 14, 2026 [Holiday Inn Express & Suites]

4:00 PM – 6: 00 PM: Arrivals & Conference Pre-Registration

Venue: Meeting Room, Holiday Inn Express & Suites

6:00 PM– 8:00 PM: Welcome Event/Dinner

Venue: Meeting Room, Holiday Inn Express and Suites

FRIDAY, MAY 15, 2026 [River Forest Campus]

Zoom Access: <https://dom.zoom.us/j/92794967390>

8:30 AM – 9:30 AM: Conference Registration Continues

Venue: *Parmer Atrium, Dominican University*

9:30 AM – 10:20 AM: OPENING PLENARY SESSION I

(3:30 PM-4:20 PM in Nigeria)

Venue: *Parmer 108 (Anambra/Delta)*

Call to Order:

Moderator: Mr. Kingsley C. Ezeuwa, Secretary, ISA

Ecumenical Invocation: TBA

Opening Remarks: Dr. Uchenna Onuzulike, Conference Chair, ISA

Welcome Remarks: Dr. Chidi Igwe, President, ISA

Presentation/Breaking of Kola nuts: Representative of the Igbo Community of Chicago (IAC)

10:30 AM – 11:30 AM: PLENARY SESSION II – SPECIAL ISA EXECUTIVE ROUNDTABLE

(4:30 PM – 5:30 PM in Nigeria)

Venue: *Parmer 108 (Anambra/Delta)*

Topic: Igbo Kingship and Controversies in the Diaspora

Panelists:

1. Prof. Apollos Nwauwa – Chair (Bowling Green State University, USA)
2. Prof. Akachi Ezeigbo (Alex Ekwueme Federal University, Ndufu-Alike)
3. Prof. Chima Korieh (Marquette University, USA)
4. Prof. Baldwin Chika Anyasodo (Alvan Ikoku Federal University of Education, Owerri)
5. Prof. Ijeoma Nwajiaku (Federal Polytechnic, Oko, Nigeria)
6. Prof. Nkechinyere Nwokoye (Nnamdi Azikiwe University, USA)

11:40 AM – 11:55 AM: TEA BREAK
(5:40 PM – 5:55 PM in Nigeria)
Venue: Parmer Atrium

12:00 PM – 12:45 PM: PLENARY SESSION III – KEYNOTE LECTURE
(6:00 PM – 6:45 PM in Nigeria)
Venue: Parmer 108 (Anambra/Delta)
IHECHUKWU MADUBUIKE ANNUAL KEYNOTE LECTURE



Vase with Rope, Igbo-Ukwu, Nigeria, c. 9th–11th century C.E., leaded bronze, 12 11/16 inches (National Museum, Lagos, Nigeria).

One of the Igbo-Ukwu bronzes, dating to approximately the ninth century, serves as a compelling case in point.

It was first accidentally discovered in 1938 by Isaiah Anozie while digging a water cistern within a residential compound. Subsequent systematic excavations were conducted by Thurstan Shaw between 1959 and 1960, followed by additional investigations by the Institute of African Studies, University of Ibadan, in 1964.

KEYNOTE SPEAKER:
Ada Uzoamaka Azodo, Ph.D.
Indiana University Northwest



Dr. Ada Uzoamaka Azodo is a literary scholar, critic, feminist theorist (Di-Feminism), short story writer, and researcher specializing in African literatures, languages, and cultures. She serves as associate faculty in the College of Arts and Sciences at Indiana University Northwest, where she teaches African and African Diaspora Studies and Women's and Gender Studies courses. A two-time nominee for the university's prestigious Founders' Day Teaching Award (2022 and 2023), Dr. Azodo is widely recognized for her excellence in teaching and scholarship. She has authored and edited numerous books and scholarly works on African literature, feminism, gender, and culture, including her latest publication, **Literary Criticism Reevaluated: Challenging a Rigid Creative-Critical Dichotomy** (2026), which has been translated into several European languages. In recognition of her leadership and contributions, she received the chieftaincy title "Ada-di-Ebube" from her hometown in Anambra State, Nigeria, and was later honored as a Friend of the Rochester Public Library in New York.

KEYNOTE TITLE:

“Journeying and Carrying my Goatskin Bag Straight: A Reflection on Igbo Cultural Values”

KEYNOTE ABSTRACT:

Oso Ndụ Agwụ Ike, the principal theme and flouncy title of this 23rd annual conference of the Igbo Studies Association, is an adage, an aphorism, or a proverb that denotes a general truth in Igbo culture, which the English post-colonial title explicates subsequently as “Building a Sustainable and Resilient Future.” The theme calls on attendees and participants in the conference to reflect on Igbo personhood at home and abroad, about who we are, where we have been, and where we should be going locally and globally. The Keynote title “Journeying and Carrying my Goatskin Bag Straight: Reflections on Igbo Cultural Values” exploits the conference theme partly by exploring the Goat-skin Bag concept as a metaphor that iterates the imperative of crossing transnational borders armed with Igbo lessons in life’s complexities and Igbo requirements of individuals to bear their burden with dignity and with respect for everyone they meet along the way, paying particular attention to Igbo values of family, community, good behavior, and conflict resolution. The Keynote will employ Igbo proverbs copiously, to illustrate lessons for the traveler for survival and endurance in negotiating quotidian relationships. The address will teach without lecturing, nudge towards good conduct without lapsing into moralizing or prescribing behavior, stress the importance of hard work and skill acquisition over get-rich-quick syndrome, draw attention to the wide divide between intelligence and wisdom, and emphasize the import of always tempering intelligence with wisdom. Igbo proverbs, naturally witty, will punctuate each segment of this address and will enthrall the listener, encourage participation by attendees and participants as the community would do in traditional village story-telling sessions, calling on each conference attendee or participant to ruminate on the proverbs and attempt to decipher their meanings as they apply to their individual circumstances. By extension, every Igbo immigrant traversing the borders by land, sea, or air has thenceforth the opportunity, an obligation even, and a personal responsibility to help to cultivate peace in place of violence and war, and respect in place of disrespect, seen the wisdom in the Igbo aphorisms that (i) Onye Ije adirọ ata aka na-enye ya nni! (As a traveler you do not bite the finger that feeds you), and (ii) Oje mba enwe ilo (The traveler should not make enemies). Ya gazie!

12:50 PM – 1:50 PM: LUNCH
(6:50 PM – 7:50 PM in Nigeria)
Venue: Parmer Atrium

1:55 PM – 2:25 PM: PLENARY SESSION IV – FOLKLORE NIGHT (EGWU ONWA)
(7:55 PM – 8:25 PM in Nigeria)
Venue: Parmer 108 (Anambra/Delta)

Topic: Egwu Onwa (Moonlight Games): Proverbs, Idioms, and Parables
Moderator: Baldwin Chika Anyasodo, Alvan Ikoku Federal University of Education, Owerri

2:30 PM – 3:55 PM: CONCURRENT SESSIONS
(8:30 PM – 9:55 PM in Nigeria)
Zoom Access: <https://dom.zoom.us/j/92794967390>

Panel 1: Mindset, Critical Thinking, Wisdom, and Survival
Venue: (Imo/Abia)

Chair: **Ada Uzoamaka Azodo**, Indiana University Northwest, Gary

Ifeoma Nwosu-Okoli, Alex Ekwueme Federal University, Ndufu-Alike
Igbo Struggle for Survival: Textual and Contextual Discourse

Peace-Val Chinomnso Eze, Alvan Ikoku Federal University of Education, Owerri
Oso Ndu Agwi Ike and The Igbo Experience in Nigeria: Quest for A Sustainable Future

Onuoha Jane Onuoha, Every Living Soul Church, Akesan, Lagos State
When The Ancestors Speak: Igbo Literary Wisdom and Resilience

Ogochukwu Egbe, Independent Researcher, Lagos
From Uche to Ako na Uche: A Framework for Growth, Reasoning, and Wisdom in Igbo Thought

Ekeoma Chinasa, OgbonnayaOnu Polytechnic, Aba

Chimeremeze Nwafọ, Independent Writer, Aba
Omekanwanyị: Examining Softness, Effeminacy, and the Making of a Man

Ada Uzoamaka Azodo, Indiana University Northwest, Gary
Reading Chinua Achebe's Arrow of God as Igbo Speculative Fiction

Panel 2: Morality, Ethics, Philosophy, and Eco-Cosmology
Venue: (Enugu/Ebonyi)

Chair: **Apollos Nwauwa**, Bowling Green State University

Maria Ukamaka Umenyili, Independent Researcher, Awka
Marriage as a Contested Moral Space: Tradition, Modernity, and Social Change in Igbo Society

John Kelechi Opara, Imo State University, Owerri

Eco-Cosmology: Environmental Symbolism and Sustainability in Igbo Masking Tradition

Jude Dunkwu, The Centre for Online and Distance Education, University of London

Ọnyèàyàná and the Foundations of Resilience: An Original Igbo Ethico-Ontological Principle and Its Contribution to Global Philosophy

Oke Iroegbu, University of California, Los Angeles

Land as Epistemology: Indigenous Knowledge and More-Than-Human Relations in Igbo and Diné (Navajo) Thought

Ononiwu A. Oparah, University of Nigeria, Nsukka

Rosemary Akpan, Marquette University, Milwaukee

Ofo na Ogu: The Cardinal Principle Guiding the Igbo Traditional Justice System, Norms and Values

Chidi G. Osuagwu, Federal University of Technology, Owerri

African Naturalism and Igbo Civilizational Science: Cosmological Foundations, Epistemological Architecture and Forensic Civilizational Action Framework

4:00 PM – 5:25 PM: CONCURRENT SESSIONS

(10:00 PM – 11:25 PM in Nigeria)

Zoom Access: <https://dom.zoom.us/j/92794967390>

Panel 3: Literature and Gendered Lives

Venue: (Anambra/Delta)

Chair: **Gema Ortega**, Executive Director, Academic Affairs & Special Assistant to the CEO,

Assoc. Professor, English/Chair, Translation and Applied Cultural Studies, Dominican University

Chinwendu A. Nwizu, Abia State University, Uturu

Family Growth and Continuity, in Akpan Egbuna's The African Widow and Dupe Olorunjo's Tailed

Ogbu Chukwuka Nwachukwu, Alex Ekwueme Federal University, Ndufu-Alike Surviving War, the

Educated Igbo Wo/Man, and Changing Gender Roles in Chimamanda Adichie's War Novel

Adaobi Muo, National Institute for Nigerian Languages (NINLAN), Aba

Tales From the Dumpsite: Nigerian Women Waste Pickers' Narratives of Resilience and Resistance

Mary J. N. Okolie, University of Nigeria, Nsukka

Gendered Visions of History and Ecological Sustainability: A Comparative Analysis of Achebe and Adimora-Ezeigbo

Ebele Eucharia Okafor, University of Lagos, Akoka

Challenging Patriarchy and Women's Struggle for Emancipation: A Literary Perspective

Chidi Igwe, University of Regina

Reading Azodo Linguistically: Corpus, Criticism, and African Literary Discourse

Panel 4: Music, Digital Media, and Film

Venue: (Imo/Abia)

Chair: **Uchenna Onuzulike**, Bowie State University, Bowie, MD

Chidera Emmanuel Anthony, Federal University of Technology Owerri

Music as Cultural Expression in Igbo Society: Tradition, Identity, and Continuity

Okoro Uchechukwu Kelvin, Igbo Gospel Music Ministers Association, Lagos

The Origins and Cultural Significance of Music: A Case Study of Mike Ejeagha

Ugochukwu Emmanuel Azumma, New Layout Institute, Enugu
Igbo Music and the Algorithmic Turn: Social Media, Cultural Authority, Diaspora, and Digital Media
Uche JohnMark Nwaneri, Independent Researcher, Jakarta, Indonesia
When Sounds Learn to Travel: Igbo Music, Media, and Cultural Survival
Chinaza Munonye, Independent Scholar, Frederick, MD
Uchenna Onuzulike, Bowie State University, Bowie, MD
The Ada in the Age of Nollywood: Leadership, Culture, and Representation in Lionheart (2018)

6:30 PM-8:30 PM: DINNER
Venue: Meeting Room, Holiday Inn Express and Suites

SATURDAY, MAY 16, 2026 [Chicago Campus]
Zoom Access: <https://dom.zoom.us/j/92794967390>

8:00 AM – 9:00 AM: Conference Registration Continues
Venue: Chicago Campus]

9: 00 AM – 9:20: PLENARY SESSION V – DOMINICAN UNIVERSITY WELCOME

(3:00 PM – 3:20 PM in Nigeria)

Moderator: Dr. Nkuzi Nnam

Ecumenical Invocation

Welcome Remarks from the Provost of Dominican University, **Dr. Mia Hardy**

(Presented by Dr. Gema Ortega, Executive Director of Academic Affairs / Special Assistant to the CEO, Pilsen Campus)

Welcome Remarks from the President of Dominican University, **Dr. Glenna G. Temple**

(Presented by Dr. Barrington Price, CEO, Chicago Campus)

9:30 AM—10:40 AM: CONCURRENT SESSIONS

(3:30 PM – 4:40 PM in Nigeria)

Zoom Access: <https://dom.zoom.us/j/92794967390>

Panel 5: Igbo Language (Asụsụ Ìgbò) and “Engligbo”

Venue: (Enugu/Ebonyi)

Chair: **Kingsley C. Ezeuwa**, Marquette University

Patience Nonye Edeoga, University of Lagos, Lagos

Language as an Instrument for Building a Sustainable and Resilient Future Among the Igbo

Chimakpam Ugonna, University of Port Harcourt, Rivers State

Chinonso Dozie, Federal University of Technology, Owerri

By Hook or By Crook: Leveraging English-Igbo Scaffolding for Early Igbo Language Acquisition in Young Children

Gloria Ukamaka Amadi, Alvan Ikoku Federal University of Education, Owerri

Reimagining Language for Global Tech: Igbo Language Adaptation and Innovation in the Digital Age

Victoria Ogoegbunam Okoye, University of Edinburgh

Ìmùta asùsù Igbo, ìmùta ùwa Igbo: Researching Igbo Spatial Poetics through a Diasporic Epistemology of Repair

Obiajulu Emejulu, Federal University of Technology, Imo State

The *Ututu Oma Controversy: Kariama Ehi M Ga-Agbanari M, Ka M Gbubiri Ya Odu Sie Ngwongwo!*

Panel 6: Family, Healthcare, and Mental Health

Venue: (Anambra/Delta)

Chair: **Rosemary Akpan**, Marquette University, Milwaukee

Obiora Dominica Nkemdirim, Registered Nurse/Midwife & Public Health Nursing, Awka

The Effect of Igbo Traditional Culture on the Mental Health of Igbo Women

Emmanuella Ngozi Umannakwe, Biochemist, Lagos

Modern Stressors and Mental Health: Building Systems That Promote Resilience and Well Being

Uche Chinecherem Joyce, Independent Researcher, Surulere, Lagos State

Family Relevance in Igbo Society

Obi Egwunwoke Chibueze, Ladder Press Nigeria Limited, Ikeja, Lagos

Igbo Healthcare, Mental Health and Wellbeing

Mary Chinturu Adindu, Abia State University, Uturu

Helen Chijiago Echebima, Abia State University, Uturu

Language and Technology: Incorporating English Paediatric Medical Terms into the Igbo Language

Sunday H. Mbele, University of Nigeria, Nsukka

The Role of Ebonyi State Government in Combating the COVID-19 Pandemic

10:40 AM – 10:45 AM: TEA BREAK

(4:40 PM – 4:45 PM in Nigeria)

Venue: *Chicago Campus Atrium*

10:50 AM – 12:00 PM: CONCURRENT SESSIONS

(4:50 PM – 6:00 PM in Nigeria)

Zoom Access: <https://dom.zoom.us/j/92794967390>

Panel 7: Economic Development, Sustainability, and Igbo Cuisine

Venue: (Imo/Abia)

Chair: **Chukwuemeka Oko-Otu**, University of Buckingham, UK

Cosmas Onyekachi Agubueze, Nnamdi Azikiwe University, Awka

The Coscharis Model and Local Rice Production in Anambra State

Sabbas Asoegwu, Federal University of Technology, Owerri

Nnaemeka Nwakuba, Federal University of Technology, Owerri

Resuscitating, Revitalizing and Re-Establishing the Diminishing the Traditional Igbo Food Cultures

Kalu Eme Kalu, Independent Researcher, Hedzranawoe Lome, Togo

Economic Development, Sustainability and the Igbo Ethnic Group
Obiora Miracle, Project Manager, Lagos

Economic Development and Sustainability

Nneka Umejiaku, Nnamdi Azikiwe University, Awka

Alokwu Cyprian Obiora, Nnamdi Azikiwe University, Awka

The Need for Infrastructural and Environmental Sustainability in Southern Nigeria: An Appraisal
Abstract

Gilbert Ogechukwu Nworie, Nnamdi Azikiwe University, Awka, Anambra State

Joseph Ogonna Nworie, Nnamdi Azikiwe University, Awka, Anambra State

Household Financial Sustainability through Continuous Income Regeneration: Evidence from
Rural Entrepreneurs in Nigeria

Panel 8: Politics, Leadership, Security, Government, and Social Change

Venue: (Enugu/Ebonyi)

Chair: **Onwubiko Agozino**, Virginia Tech, Blacksburg, Virginia

Chidi Ejikeme Osuagwu, Abia State University, Uturu

Politics, Leadership, Security, and Government in Igbo Land (2005-2025)

Valentine Chiagorom Opara, Entrepreneur and Security Consultant, Asaba

Crime, Kidnapping, and Jungle Justice

Anyanwu Arinzechukwu Victor, Federal University of Technology, Owerri

Entrepreneurship, Technology, and Social Change

Fidelia Amara Duru, Abia State University, Uturu

Gender Inequality in Leadership Positions in Selected Nigerian South-East Public Universities:
Implications for Human Development Security and Good Governance

Joy Amaka Ferdinand, University of Arkansas at Little Rock

Ọsọ Ndu Agwụ Ike: Reintegration, Survival, and the Igbo Philosophy of Second Chances

Onwubiko Agozino, Virginia Tech, Blacksburg, Virginia

Igbo Ebinie: O Bughi Igbo Adaa (Igbo Rising, not Igbo Landing)

12:00 PM – 1:00 PM: LUNCH

(6:00 PM – 7:00 PM in Nigeria)

Venue: Chicago Campus Atrium

1:00 PM – 1:15 PM: GUEST SPEAKER ON IGBO LANDING

(7:00 PM – 7:15 PM in Nigeria)

Venue: (Anambra/Delta)

Speaker: **Dr. Myiti Sengstacke**

This guest lecture reflects on the historical and cultural significance of Igbo Landing as a site of memory, resistance, and diasporic identity, situating it within broader discussions of transatlantic history and contemporary cultural reclamation.

1:15 PM – 1:25 PM: GROWING UP IGBO IN AMERICA: SECOND-GENERATION VOICES

(7:15 PM – 7:25 PM in Nigeria)

Venue: (Anambra/Delta)

Moderator: **Uchenna Onuzulike**

Panelists:

1. **Chinyere Erondy**, Independent Researcher, Washington, DC, USA
2. **Joy Amaka Ferdinand**, University of Arkansas at Little Rock, AK, USA
3. **Chinaza Munonye**, Independent Scholar, Frederick, MD, USA
4. **Oke Iroegbu, Oke**, University of California, Los Angeles, CA, USA

This panel provides a platform for second-generation Igbo Americans to share their lived experiences of growing up Igbo in the United States. The discussion focuses on identity formation, cultural continuity, and the negotiation of heritage and belonging within transnational contexts. Second-generation Igbo Americans are defined here as individuals who are U.S.-born or who migrated at an early age (typically before age six), with at least one Igbo parent, and who have been primarily socialized within the American cultural environment.

2:00 PM – 3:25 PM: CONCURRENT SESSIONS

(8:00 PM – 9:25 PM in Nigeria)

Zoom Access: <https://dom.zoom.us/j/92794967390>

Panel 9: Artificial Intelligence (AI), Big Data, Internet of Things (IoT), and Technology

Venue: (Imo/Abia)

Chair: **Prof. Chima Korieh, Marquette University, USA**

Okeke, Joy Nkiruka, Chukwuemeka Odumegwu Ojukwu University, Igbariam

Nkeonyere Sylvia Chukwudi, Chukwuemeka Odumegwu Ojukwu University, Igbariam

Artificial Intelligence Meets Igbo Ingenuity: Using Technology to Preserve Indigenous Knowledge Systems

Anthonia Chinyere Ephraim-Chukwu, Nnamdi Azikiwe University, Awka

Ifeyinwa Cordelia Isidienu, Nnamdi Azikiwe University, Awka

Qso Ndu Agwu Ike: Reimagining Igbo Cultural Resilience in a Digitalized World

Ozioma Iwuh, Independent Researcher, Federal Capital Territory, Abuja

Social Media Influencers and Igbo Entrepreneurship: Narratives of Hustle, Resilience, and Digital Survival

Chibuenyi Nwala, Michael Okpara University of Agriculture, Umudike

Chinemerem Eguzouwa, OgbonnayaOnu Polytechnic, Aba

Art and Architecture in Introspection: Visual Reinterpretation of Igbo Totems as Enhancement in Aesthetics of Functionality in Creative and Build Industry

Nkechinyere Nwokoye, Nnamdi Azikiwe University, Awka

Artificial Intelligence: Challenges and Opportunities in Building a Sustainable and Resilient Future in Igbo Cultural Milieu

Panel 10: Globalization, Diasporas, Heritage Artwork and Preservation

Venue: (Enugu/Ebonyi)

Chair: **Kingsley C. Ezeuwa**, Marquette University

Calista Oduchukwu Nwosu, Federal Polytechnic, Oko

The Loom of Continuity: Weaving Igbo Heritage into Eco-Resilient Futures

Obilor Victor Chigozirim, Independent Researcher, Owerri
Enduring The Storm: Igbo Resilience During and After the Nigerian Civil War
Nancy Neaheer Maas, Independent Scholar, Frisco, TX
Bells, Blacksmiths and Igbo-Ukwu: 50 Years Tracking Igbo Artistic Traditions
Baldwin Chika Anyasodo, Alvan Ikoku Federal University of Education, Owerri
Ritual Art Works of Africa as Defense Mechanism Against Enslavement
Queen Esther Chioma Eneremadu, Alvan Ikoku Federal University of Education, Owerri
Accent Adaptation and Migrant Integration: A Linguistic and Social Perspective in Igbo Land
Kingsley C. Ezeuwa, Marquette University
“White Igbo”: Reflections on the Anyali, History and Culture of Difference in an African Society

Panel 11: Igbo Proverbs, Omenala Igbo, and Fatherhood

Venue: (Anambra/Delta)

Chair: **Ada Uzoamaka Azodo**, Indiana University Northwest

Ujubonu J. Okide, University of Lagos, Lagos

The Depiction of Women in Igbo Proverbs: Far from the “Negative” Crowd

Adaora Lois Anyachebelu, University of Lagos

From Oral Wisdom to Global Goals: Igbo Proverbs as Indigenous Frameworks for Sustainability and Resilience

Chinyere Erondy, Independent Researcher, Washington, DC, USA

Tending to *Umi Okpukpu* as an Igbo Diasporic Literary Architecture

Chiamaka Ngozi Oyeka, University of Lagos, Lagos State, Nigeria

Chigozie Bright Nnabuihe, University of Lagos, Lagos

Osondu Agwu Ike: Ntule Abonaabo dika O siri metuta Asusu na Omenala Igbo

Akunna, Gladys Ijeoma, Independent Researcher, Philadelphia, PA

We Dance Before Our Feet Touch the Earth: Defining Otubere (Detachment) Theory, and Play (Egwu) in Africanized Dance /Movement Therapy (ADMT)

Ihechi Obisike Nkoro, Abia State University, Uturu

Igbo Fatherhood and peace building in the family: A Study of Nkamigbo’s Play *Agha Di*

3:30 PM – 5:00 PM: PLENARY SESSION VI: ISA ANNUAL BUSINESS MEETING

(9:30 PM – 11:00 PM in Nigeria)

Zoom Access: <https://dom.zoom.us/j/92794967390>

Venue: Chicago Campus (Anambra/Delta)

Chair: **Chidi Igwe**, President, ISA

Agenda: TBA

7:00 PM – 10:00 PM: CLOSING DINNER & ART EXHIBITION

Venue: Dominican University Library Block (River Forest Campus)

Igbo Studies Association 23rd ISA Conference

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A ninth-century bronze ceremonial vessel from Igbo-Ukwu, Anambra State, Nigeria, currently housed in the National Museum, Onikan, Lagos. The artifact is part of the renowned Igbo-Ukwu archaeological assemblage, noted for its sophisticated metalwork.

PAST KEYNOTE SPEAKERS

- 2026:** Professor Ada Uzoamaka Azodo, “Journeying and Carrying my Goatskin Bag Straight: Reflections on Igbo Cultural Values,” May 15, 2026
- 2025:** Professor Pat Utomi, “On Human Capital, Culture and Human Progress,” May 15, 2025
- 2024:** Professor Chinedu Nebo, May 9, 2024
- 2023:** Professor E. C. Osondu, May 11, 2023
- 2022:** Professor Uchenna Okeja, “Concepts, Creativity and Meaningful Life,” May 12, 2022
- 2021:** Professor Joy Ngozi Ezeilo, June 17, 2021
- 2020:** (N/A: COVID-19 Pandemic)
- 2019:** Mazi Emmanuel Onua, “Towards a Return of Igbo Intellect and Wealth to Igboland,” May 10, 2019
- 2018:** Professor Chimalum M. Nwankwo, “Retrospectives and Projections: Igbo Cosmogony and Sustaining Epistemologies for the Future,” May 11, 2018
- 2017:** Professor Ernest Emenyonu, “Our Identity, Our Destiny: Who Do People Say We Are ... and?,” June 9, 2017
- 2016:** Professor Thomas O. Ndubizu, “The Future of Ndi Igbo: Osondu Agwu Ike,” May 13, 2016
- 2015:** Professor Okey Ndibe, “Rethinking Proverbs as Ethical Imperative,” April 11, 2015
- 2014:** Professor Felix E. Ekechi, “Uwa Ndi Igbo Uwa is Us,” May 23, 2014
- 2013:** Professor Obioma Nnaemeka, “Igbo Humanism: Mapping Horizontal Reasoning and Theology of Nearness,” June 28, 2013
- 2012:** Professor Obinkaram Echewa, “Uwa Ndi Igbo,” April 12-14, 2012
- 2011:** Professor Ihechukwu Madubuike, “Nkeiruka: The Challenges and Prospects of a Nation in Search of Recovery,” April 8, 2011
- 2010:** Senator Uche Chukwumerije, “Ndi-Igbo: The Sacrificial Lamb of a Deformed Nation,” April 9-10, 2010
- 2009:** Professor Pita Ejiofor, “A Snap Shot of the Bad Health Condition of the Igbo Language,” Out Suwakwa Igbo, Nigeria, presented by Prof. G.N. Uzoigwe, Mississippi State University, Starkville
- 2008:** Professor Pat Utomi, “Ozoemena: Igbo Human Rights Experiences: At Home and Abroad,” April 4-5, 2008
- 2007:** Dr. Sylvester Ugo, “Ezi n’Ulo: Concept, Practice, Values and History of the Igbo Family and Community,” April 3-4, 2007
- 2006:** Professor Ogbu Kalu, “The Rain and the Sojourner: Igbo Scholarship and the Challenge of Contemporary Igbo Experience,” March 31 to April 1, 2006
- 2005:** Professor Emmanuel Obiechina, “Nke Anyi Bu Nke Anyi: Consolidating the Intellectual Harvests in the Field of Igbo Studies,” April 1-2, 2005
- 2004:** Professor T. Uzodinma Nwala & Professor M.J.C. Echeruo, April 2-3, 2004
- 2003:** Professor Adiele Afigbo, “Future Directions in Igbo Studies,” April 4-5, 2003

ABSTRACTS

ISA Special Executive Roundtable
Igbo Kingship and Controversies in the Diaspora

Panelists:

1. Prof. Apollos Nwauwa
2. Prof. Akachi Ezeigbo
3. Prof. Chima Korieh
4. Prof. Baldwin Chika Anyasodo
5. Prof. Ijeoma Nwajiaku
6. Prof. Nkechinyere Nwokoye

The emergence of diasporic Igbo kingship titles, most notably Eze Ndigbo and Igwe Ndigbo, has generated sustained controversy in debates on migration, cultural authority, and sovereignty. Historically, these titles operated as symbolic leadership arrangements that organized Igbo migrant communities, mediated disputes, and sustained cultural continuity in host societies. Over time, however, their expansion and public performance have exceeded this symbolic mandate, provoking questions about legitimacy, invented tradition, and the limits of authority beyond Igboland. Crises in Ghana (2025) and South Africa (2026) illustrate how host societies increasingly interpret diasporic Igbo leadership as attempts to establish parallel political authority, triggering xenophobic backlash, diplomatic tension, and violence. A similar political logic informs renewed debates framing Lagos as a “no man’s land,” where narratives of belonging are reframed as territorial claims. Across these contexts, Igbo strategies of mobility, survival, and economic expansion become politicized, exposing how cultural expression grows precarious within regimes of migration anxiety, postcolonial insecurity, and ethnic nationalism. These dynamics are striking given that classical Igbo social organization privileged trade, apprenticeship, negotiation, and collective authority rather than centralized kingship or territorial sovereignty. Authority was situational, relational, and non absolutist. Contemporary conflicts therefore mark a significant shift in Igbo leadership practices and their political interpretation across transnational spaces. Drawing on *Ọsọ Ndụ Agwụ Ike* as an Igbo survival philosophy, this executive panel examines the 2025 decision of the South East Council of Traditional Rulers to abolish the Eze Ndigbo title in the diaspora and replace it with the Onyendu Ndigbo (Leader of Igbo People). The discussion interrogates questions of kinship, legitimacy, and the proliferation of “self-appointed Eze Ndigbo in the diaspora,” while foregrounding the political and symbolic implications of renaming. More broadly, the panel explores how contested belonging, redefined leadership, and ethnicized transnational authority are reshaping Igbo identity and igniting tensions within and beyond Africa.

1. Language and technology: Incorporating English Paediatric Medical Terms into the Igbo Language

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Advancements in medical practices are facing challenges especially in the realm of paediatric terms within the Igbo language and culture. This research explores the need to incorporate English medical terms into the Igbo language through electronic mechanisms. The research pointed out its necessities, opportunities and challenges. Its findings revealed that the provision of the bilingual glossary English-Igbo paediatric medical terms is paramount to effective communication and treatment. And that certain cultural beliefs and practices affect the health-seeking behaviour of the families which was also put into consideration while translating the terms into the Igbo dialect. It also emphasised the need for standardisation for desired intelligibility and encouraged collaborative efforts of the professionals and cultural experts to help establish dynamic paediatric terms that will not only promote effective communication but also incorporate cultural knowledge, edge, and practices. The major aim of the research is to provide an English-Igbo glossary of paediatric terms that will not only bridge the communication gap but also help preserve the Igbo language and strengthen cultural identity in the Igbo-speaking milieu. And emphasises the relevance of machine translators and software in translating indigenous languages. The researchers constructed an interview schedule which was conducted on the selected respondents, professionals, and natives to enable them to interpret or translate the terms. The Relevance Theory was used.

2. The Coscharis Model and Local Rice Production in Anambra State

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This paper examines *Oso Ndu Agwu Ike*—the philosophy of perseverance and Endurance—as a framework for understanding economic resilience in local rice production in Anambra State, Southeast Nigeria. The study analyses qualitative data from interviews with employees and consumers alongside quantitative data from government publications, statistical records, industry webinars and published books from local authors. Despite Nigeria’s renewed emphasis on agricultural development, local rice farmers in Anambra continue to face persistent challenges, including unfavorable government policies, inadequate access to credit, weak infrastructural support, high input costs, and inconsistent market regulations. These constraints have historically undermined agricultural productivity and discouraged sustained participation in rice farming within the state. Against this backdrop, the paper presents Coscharis Company as a compelling case study of private-sector resilience and adaptive capacity in the rice production sector. Through strategic investments in mechanized farming, improved seed varieties, integrated value chains, and market-oriented production systems, Coscharis has remained a formidable force in rice production in Southeast Nigeria.

3. We Dance Before Our Feet Touch the Earth: Defining Otubere (Detachment) Theory, and Play (Egwu) in Africanized Dance /Movement Therapy (ADMT)

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This analytical research examines detachment as a critical philosophy in the African worldview and Africanized DMT. Insights from my pioneering research reveal that detachment resonates deeply in the Igbo language, art symbols, and akuko iho (enlightening conversations), linked to cognition, bodily integration, and the expression of creativity in the good life (Nduoma in Igbo). However, in contemporary society, detachment is often perceived as alienating, negative, and unhealthy. It has not been adequately studied or integrated into knowledge systems and skills crucial to supporting and accelerating progress in healthcare (ile ka ta ahu) structures of post-colonial Africa and the African diaspora. I have constructed the semantic memory of detachment as the Otubere Theory. Otubere, coined from otube, the Igbo word for the umbilicus, translates as “Oneness Broken” in English, revealing it as a concept of detachment. Thus, I define Otubere Theory as the individuated practice of knowing and owning the self as onwe yaa (the possessor of the self) from afo ime (or pregnancy) and unfolding through the life span. Otubere Theory is applied to Africanized Dance/Movement Therapy (ADMT) as a pertinent foundational theory. It reinforces the ever-increasing mindfulness and control to formulate fulfilled personal and collective identities and destinies. Ultimately, this research debunks the misrepresentation of detachment and individualism, revealing how, for the global African community, dance articulates Otubere Theory within the psycho-social domains of existence.

4. Reimagining Language for Global Tech: Igbo Language Adaptation and Innovation in the Digital Age

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This research study explored Igbo language adaptation and innovation in tech, assessing users’ attitudes, preferences, and experiences with Igbo language digital platforms. Relying on Vygotsky’s Sociocultural theory and Mead’s Interactionist theory, a questionnaire was administered to 104 students at the Federal University of Technology, Owerri, South-East Nigeria, on their tech usage platforms, digital preferences, perceived benefits and challenges of Igbo language tech, and adaptation rates of Igbo digital tools. Results reveal a low demand for localized tech with implications for digital inclusion and language preservation. Recommendations call for developing Igbo-language tech solutions, enhancing digital accessibility, and ensuring cultural relevance to ensure the transfer of knowledge to the teeming, undereducated population.

5. From Oral Wisdom to Global Goals: Igbo Proverbs as Indigenous Frameworks for Sustainability and Resilience

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Indigenous African oral traditions have long articulated principles of sustainability, resilience, and ethical living through culturally embedded forms such as proverbs. Among the Igbo of southeastern Nigeria, proverbs function as condensed philosophical texts that transmit communal values, regulate social conduct, guide resource management, and equip communities with adaptive strategies for survival across generations. This paper examines Igbo proverbs as indigenous frameworks for sustainability and resilience, arguing that they offer culturally grounded ethical models that meaningfully align with contemporary global development agendas. Anchored in Resilience Theory, the study interprets Igbo proverbs as adaptive mechanisms through which societies anticipate risk, absorb shocks, reorganise social and economic practices, and sustain communal stability in the face of uncertainty. Using a qualitative, interpretive approach, the paper analyses selected Igbo proverbs such as *Were ehie chọba ewu ojii tupu chi e jie* "use daylight to search for a dark goat before night falls," and *Onye chọrọ ichi ọzọ, ya buru ụzọ gaa lee ọba ji ya anya* "he who plans a feast must first inspect his yam barn," which emphasise preparedness, planning, and responsible resource assessment. At the same time, *Otu osisi anaghị eme ọhịa* "one tree does not make a forest" underscores communal interdependence as the foundation of resilience. The analysis demonstrates that these proverbs encode principles consistent with contemporary resilience thinking and the United Nations Sustainable Development Goals.

6. Entrepreneurship, Technology, and Social Change

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Youth unemployment is a crisis that goes beyond statistics to destroy dreams, drain hope, and challenge the very spirit of a generation. This paper examines how entrepreneurship and technology can be transformative tools for social change, especially in empowering young people to rebuild their lives. While many young adults are educated and skilled, they remain trapped in a cycle of dependency and despair due to limited job opportunities and systemic challenges. Through the lens of innovation and digital solutions, this study explores how youth can create their own opportunities by leveraging technology platforms, small business ecosystems, and creative problem-solving. Using case studies and real-life examples, the paper highlights successful youth-led initiatives in areas such as renewable energy, digital services, agriculture, and online freelancing. It also discusses the obstacles that hinder progress, including a lack of funding, unstable infrastructure, and limited access to mentorship and training. The paper argues that entrepreneurship is not merely an economic activity but a mindset of resilience, courage, and self-determination. It emphasizes that when youth are supported to innovate, they become drivers of sustainable development and social transformation. Ultimately, this paper calls for collaborative action from governments, educational institutions, and the private sector to create enabling environments for youth innovation. Through technology and entrepreneurship, young people can turn the pain of unemployment into a story of empowerment and progress.

7. Ritual Art Works of Africa as Defense Mechanism Against Enslavement

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This is a study on the historical background of African arts, done to find the facts about the socio-cultural

relevance of the various art forms. The study is concentrated within the Igbo geo-cultural area of the West African sub-region. The study investigated the content of the art-forms as well as their efficacy in the religious/ritual performances within the same society. The investigation covered the pre-colonial up to the Trans-Atlantic slave trade period. It looked at the circumstances in which the claims of efficacy of the Africa art forms in fighting back and resisting the slave trade.

8. Resuscitating, Revitalizing and Re-Establishing the Diminishing the Traditional Ig-bo Food Cultures

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The Igbos have a rich food system embedded in their traditions and culture. It is rich in nutrition, medicine, and social value. Presently, it is declining and going extinct. This paper critically examined the nutritional and health values of traditional Igbo foods, the causes of its decline in use in present Igbo food cultures (like urbanization, lifestyle shift, reduced agricultural output and neglect of traditional farming) and proffered ways to resuscitate, revitalize and re-establish the rich Igbo food cultures through youth engagement, modernizing the traditional dishes, emphasizing the roles of families, schools, the media and government in traditional Igbo food production, processing, preservation and utilization, as well as Igbo food culture integration in education, apprenticeship and mentorship. It also highlighted the importance of documenting and commercializing traditional Igbo foods for global visibility.

9. Reading Chinua Achebe's Arrow of God as Igbo Speculative Fiction

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The second quarter of the twenty-first century and moving forward towards a viable African future call for a speculative approach in African literature discourse to be placed on its traditional foundations. With advanced technological knowledge impacting social media, literature, science, culture, economy, politics, value systems, and more, it is time to forage into African cosmology in the quest for progress towards a desirable African future. Generally speaking, speculation fiction genre goes beyond realism and includes aspects of science fiction, the supernatural, imaginary, fantasy, futurism, and more. Rereading with a speculative lens Chinua Achebe's third canonical novel on the Igbo world, *Arrow of God*, can unearth usable aspects for continually rebuilding a robust and plausible Igbo future. Observe that *Things Fall Apart*, *No Longer at Ease*, and *Arrow of God* comprise *The African Trilogy* written by Chinua Achebe. Because authorial license allowed him less than a rigid adherence to how people, places, and events are depicted, his literary imagination profited from this to challenge the boundaries of the human and divine, real and surreal, and possible and unknown. These are the domain of the speculation fiction genre. What are the power dynamics in the Ulu community?

How did the people exert power in deciding the gods' actual wish for their community over above Ezeulu's dictates? What are the traditional rituals and rites inherent in the parallel universes of the supernatural and natural worlds in Arrow of God? These are some of the questions and more that the critic shall seek to answer in this rereading of Chinua Achebe's Arrow of God as an Igbo specimen of speculative fiction.

10. Igbo Music and the Algorithmic Turn: Social Media, Cultural Authority, Diaspora, and Digital Media

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Igbo music, as a vital medium of cultural expression and identity, has experienced significant transformation in the digital age. Traditionally guided by community values, elders, and indigenous institutions, Igbo music served as a tool for storytelling, moral instruction, and social cohesion. However, the rise of social media and algorithm-driven digital platforms has reshaped how Igbo music is produced, distributed, and consumed. These algorithms determine visibility and popularity by prioritizing virality, engagement, and commercial performance, often influencing artists to adjust musical structures, language, and thematic content to align with digital trends. This transformation has altered cultural authority, shifting influence from traditional custodians of Igbo music to online audiences, influencers, and platform systems. At the same time, digital media has enabled emerging artists to bypass traditional gatekeepers and reach global audiences directly. The Igbo diaspora plays a crucial role in this process by promoting Igbo music across international spaces, contributing to hybrid musical forms that blend indigenous sounds with global styles. While these developments increase visibility and economic opportunities, they also raise concerns about cultural dilution, loss of indigenous knowledge, and the preservation of authentic Igbo musical values in an increasingly algorithmic digital environment.

11. Music as Cultural Expression in Igbo Society: Tradition, Identity, and Continuity

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Music occupies a central and enduring position in Igbo society, serving as a vital medium for cultural expression, social organisation, and the preservation of indigenous knowledge. Within the Igbo worldview, music is inseparable from everyday life and is deeply embedded in language, dance, ritual practice, and communal interaction. This paper examines Igbo music as a reflection of cultural values and traditions, emphasizing its functional and symbolic roles in major life-cycle events such as birth, initiation, marriage, festivals, work, and funerals. Traditional musical forms, including egwu, ogene, ikoro, and mmanwu performances, operate not only as artistic expressions but also as vehicles for moral instruction, historical transmission, and social regulation. Through rhythmic complexity, call-and-response structures, and the use of indigenous instruments, Igbo music promotes collective participation. It reinforces communal ideals such as unity, respect for elders, and shared responsibility. The paper also explores the spiritual dimension of Igbo music, highlighting its role in ritual contexts and its function as a channel of communication between the human and ancestral realms. In contemporary settings, Igbo music continues to evolve through

interaction with modern and global influences, producing hybrid forms that integrate traditional elements with popular styles while maintaining cultural authenticity. This adaptability underscores the resilience of Igbo musical traditions in the face of social change. By situating music within its cultural and historical contexts, the paper argues that Igbo music remains a dynamic repository of identity, memory, and continuity.

12. By Hook or By Crook: Leveraging English-Igbo Scaffolding for Early Igbo Language Acquisition in Young Children

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The intergenerational transmission of the Igbo language is in critical decline, particularly in the diaspora. While pure immersion is often the pedagogical default, it can impose an overwhelming cognitive load on children in English-dominant environments. This paper introduces Engli-Igbo Scaffolding, a framework that transforms English from a barrier into a strategic linguistic bridge. Rooted in Vygotsky's Zone of Proximal Development (ZPD) and Bruner's Scaffolding Theory, this approach advocates for the systematic use of a child's dominant language to anchor new Igbo concepts. By "hooking" unfamiliar structures—such as tonality and syntax—onto existing English cognitive schemas, educators can reduce linguistic anxiety and increase engagement. Unlike casual code-switching, Engli-Igbo Scaffolding is a goal-oriented methodology where a More Knowledgeable Other (MKO) provides adjustable assistance that is gradually faded as the child's competence grows. The study explores practical applications, including bilingual storytelling, targeted code-switching, and vocabulary bridges. These methods enable children to navigate complex linguistic transitions without losing confidence or cultural identity. Ultimately, this work posits that leveraging a child's existing linguistic repertoire is a sophisticated tool for revitalization rather than a sign of deficiency. By lowering the affective filter, Engli-Igbo Scaffolding offers a psychologically supportive path to heritage language bilingualism. The authors conclude with a call for empirical research comparing this structured scaffolding with immersion-only approaches in heritage language settings.

13. Ònyèàyàná and the Foundations of Resilience: An Original Igbo Ethico-Ontological Principle and Its Contribution to Global Philosophy

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This paper introduces Ònyèàyàná — derived from the Igbo maxim Onye aghana nwanne ya, 'thou shalt not abandon thy relation' — as an original Igbo philosophical principle whose ethico-ontological structure provides a foundation for sustainable community and resilient relational life. Forthcoming in *African Notes*, the peer-reviewed journal of the Institute of African Studies, University of Ibadan (May 2026), it brings a new category — the ought-is — to global philosophical discourse, demonstrating that Igbo resources can

contribute original frameworks to metaethics beyond African philosophy. The paper makes two contributions. First, it establishes Ònyèàýàná's ethico-ontological unity through morphological analysis: the moral prohibition against abandonment and the ontological claim about relational bonds are co-present in a single grammatical act, neither derived from the other. The morpheme nwánné — from nwa (child) and nne (mother) — encodes constitutive relational personhood: persons are not independent substances who enter relations, but beings whose identity is formed through those bonds. To command 'do not abandon thy nwánné' is simultaneously to assert that the nwánné constitutes who you are. Second, the paper identifies the ought-is as a new philosophical category — moral principles in which prescriptive and ontological dimensions are primitively co-constituted in a single grammatical act. A comparative survey spanning fifteen traditions across five continents establishes Ònyèàýàná as the first principle satisfying all three criteria simultaneously, with significant consequences for metaethics broadly conceived. The Igbo philosophical tradition, this paper shows, carries the resources to make original contributions to global intellectual discourse on its own terms.

14. Gender Inequality in Leadership Positions in Selected Nigerian South-East Public Universities: Implications for Human Development Security and Good Governance

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Inequality between men and women across various sectors of society has become a global concern. The paper, therefore, examined gender inequality in leadership positions among academic staff in selected public universities in the South-East of Nigeria. The paper was guided by three objectives of the study and the corresponding variables of the research questions. The population of the study was 746, and the sample size was 260, using the Taro Yamane statistical formula. The study adopted the cross-sectional survey design, using a questionnaire and in-depth interviews for data collection. Generated data were analyzed using the chi-square statistic and Statistical Packages for Social Sciences (SPSS) version 28. Results were presented using simple percentages, means, and tables. The findings indicated a gender imbalance between male and female lecturers in the study area, which discouraged the bringing to the fore of the inherent leadership qualities that can advance knowledge in our tertiary institutions. The paper concluded that gender inequality in our universities is due to traditional and socio-cultural perceptions of men's superiority over women in our various societies. The paper provided fresh insights to guide key stakeholders and policymakers in decisions that foster gender equality in the education industry and beyond.

15. Language as an Instrument for Building a Sustainable and Resilient Future Among the Igbo

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Every society needs resilience to build a sustainable future. Many people lack the resilience to face challenges. This has led to the moral breakdown in the present age, especially among the youth. The contemporary soft life and get-rich-quick ideology pose a massive challenge to the world at large and to the Igbo in particular. Renowned for their hard work and resilience, the Igbo of southeastern Nigeria are facing ideological change among the youth, due to a generational divide. This study explores how language, as reflected in Mike

Ejeagha's hit song *Uwa Mgbede ka mma*, can be used to bridge the ideological gap, teach resilience, and reorient young people to adopt resilience rather than succumb to crime during challenging times and circumstances. The Critical Discourse Analysis (CDA) will be adopted in the analysis of this study. Findings reveal that music – a genre enjoyed by people of all ages – is a viable instrument in bridging the gap between the old and the young. Also, proverbial sayings like a *na-ebido n'anị wee rịba enu*, and a *na-azọsịa anị wee zọba ute*, among others, teach that there are stages in life. Therefore, members of society should be patient and choose the right.

16. From Uche to Ako na Uche: A Framework for Growth, Reasoning, and Wisdom in Igbo Thought

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Mindset, critical thinking, knowledge, and wisdom function as interconnected dimensions of human development central to Igbo intellectual traditions. In Igbo thought, mindset (*uche*) shapes how individuals interpret experience and pursue personal and communal growth, while critical thinking is reinforced through dialogic reasoning, proverb-based reflection, and communal deliberation. Knowledge (*amamihe*) gained through learning and lived experience becomes meaningful when applied with reflective discipline, culminating in wisdom (*ako na uche*), which guides ethical judgment rooted in context and foresight. This study employs a qualitative interpretive framework combining textual analysis of Igbo philosophical writings, ethnographic accounts, and indigenous proverbs with thematic synthesis from contemporary cognitive and educational research. Igbo epistemic concepts—*uche*, *amamihe*, *ako na uche*—serve as analytical lenses for examining developmental relationships among mindset, critical thinking, knowledge, and wisdom. Through comparative interpretation, the study identifies convergences between indigenous knowledge systems and modern theories of learning and reasoning. These interconnected elements form a developmental continuum that supports personal growth, ethical leadership, and cultural grounding, which align with the *oso ndu agwu ike*.

17. Igbo Healthcare, Mental Health and Wellbeing

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The Igbo people of Nigeria have a rich cultural heritage that influences their healthcare, mental health, and wellbeing practices. This paper examines with much autoethnography, the traditional Igbo healthcare system, which emphasizes a holistic approach to health, incorporating spiritual, social, and physical dimensions. Mental health is understood within the context of community and social relationships, with a focus on maintaining balance and harmony within the individual and their environment. Despite the availability of modern healthcare facilities, many Igbo communities continue to rely on traditional healing practices, which often prioritize spiritual and social interventions over biomedical treatments. The Igbo concept of “*obi sie gi ike*” (have a strong heart), which encompasses resilience, courage, and mental toughness, is a key aspect of Igbo mental health and wellbeing. However, the Igbo community faces significant mental health challenges, including depression, anxiety, and trauma, often exacerbated by socioeconomic factors such as poverty and unemployment. The stigma surrounding mental illness remains a major obstacle to seeking help, highlighting the need for culturally sensitive mental health interventions. This paper argues for the integration of traditional Igbo healthcare practices with modern biomedical approaches to promote holistic wellbeing and address the mental health needs of Igbo communities. It highlights the importance of community-based initiatives, cultural sensitivity, and social support in promoting mental health and wellbeing in Igbo society. By exploring the intersections of culture, healthcare, and mental health, this paper aims to contribute to the development of effective and culturally responsive mental health interventions for Igbo communities.

18. When the Ancestors Speak: Igbo Literary Wisdom and Resilience

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This paper explores how Igbo oral and written literary traditions function as living records of communal memory, ethical teachings, directives, and cultural resilience. The study equally considers how such traditions mutually shape Igbo proverbs, folktales, masquerade performances, and ritual chants. The work argues that ancestral voices are encoded in language and imagery to guide social conduct, negotiate crisis, and uphold the identity of the people. It therefore addresses the Igbo tradition and literary wisdom as a process in which the ancestors “speak.” This speaking is done through stories, metaphors, and performance to address both past and present realities. Using an interdisciplinary approach that combines literary analysis, cultural hermeneutics, and ethno-poetics, this work shows how Igbo expressions such as proverbs and masquerade songs communicate resilience during the colonial disruption, their innovation, and the socio-economic uncertainty. The methods aim to preserve history and foster communal endurance by teaching adaptability, moral balance, and collective responsibility. Most importantly, this paper views Igbo literary wisdom as a counter-narrative to the domineering Western dogmatism about Africa, emphasizing communal knowledge, oral beliefs, and spirituality as valid modes of understanding the people.

19. The *Ụtụ Ọma* Controversy: *Karịama Ehi M Ga-Agbanarị M, Ka M Gbubiri Ya Ọdụ Sie Ngwongwọ!*

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As someone who has lived in the Igbo heartland continuously for the past three decades and who has been actively involved in the propagation of the Igbo language, this writer argues strongly that the controversy over the increasing use of “translated greetings” in Igbo language, such as “*Ụtụ ọma*,” “*ehihie ọma*,” “*megbede ọma*,” etc., is uncalled for. He advances the Igbo proverb in the title of this paper as well as the English proverb, “Half a loaf of bread is better than none” to buttress his argument that exchanging mutually intelligible greetings in non-standard Igbo language is far better and less sacrilegious than having more than seventy percent of educated and non-educated Igbo people of all ages exchanging greetings routinely in English language in urban, semi-urban and rural areas of Ala Igbo, and in foreign spaces in the presence of non-Igbo speakers who routinely greet in their languages. Based on his personal experiences and his reading of the signs of the times, he insists that both standard and non-standard forms should be allowed to thrive, so long as they encourage more Igbo speakers to exchange greetings in Igbo.

20. Accent Adaptation and Migrant Integration: A Linguistic and Social Perspective in Igbo Land

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Migration into Owerri Municipal, Imo State, has created a multilingual environment where non-Igbo-speaking Nigerian migrants and French- and Spanish-speaking African migrants navigate linguistic and social adaptation. This study examined how accent adaptation influences migrants' integration, identity, and belonging in the host community. A mixed-methods design was employed, combining quantitative surveys with semi-structured interviews to provide both breadth and depth of analysis. The sample population comprised 150 migrants, including Hausa- and Yoruba-speaking Nigerians as well as Francophone and Spanish-speaking Africans, all of whom had resided in Owerri for at least one year. Data collection instruments included a structured questionnaire, rated on a 4-point Likert scale, and in-depth interviews. Quantitative data were analyzed using descriptive and inferential statistics, while qualitative responses underwent thematic analysis. Findings showed that accent adaptation significantly facilitated communication, improved social acceptance, and increased employment opportunities for migrants. Challenges included difficulties with Igbotonal patterns, vowel modification, and fears of identity loss. Migrants who adapted accents reported stronger friendships, greater belonging, and reduced experiences of discrimination. Strategies most endorsed for enhancing adaptation included language support programs, participation in community interactions, and encouragement from host members. The study concludes that accent adaptation is not merely a linguistic adjustment but a sociocultural process central to integration in Owerri. Recommendations emphasize language support initiatives, host community engagement, and inclusive policies to foster mutual adaptation.

21. Ọsọ Ndụ Agwụ Ike: Reimagining Igbo Cultural Resilience in a Digitalized World

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In the contemporary global order shaped by rapid digitalization, artificial intelligence, and shifting social identities, the Igbo worldview faces the challenge of preserving its core values while adapting to technological transformations. This paper interrogates Ọsọ Ndụ Agwụ Ike, the Igbo philosophical maxim signifying the endurance and vitality of life, as a framework for understanding and reimagining Igbo cultural resilience in the digital age. Drawing from ethnophilosophical and phenomenological approaches, the study explores how Igbo notions of *ike* (strength), *ndụ* (life), and *ọrụ* (productive agency) provide indigenous paradigms for negotiating change, innovation, and survival in virtual and physical communities. Data are drawn from oral traditions, proverbs, digital ethnography, and emerging diasporic online networks to show how technology simultaneously threatens and revitalizes cultural continuity. The paper argues that digital platforms, when grounded in Ọsọ Ndụ ethics, can serve as new spaces for cultural preservation, language revitalization, and collective identity building among Igbo peoples globally. It further contends that the ontological resilience embedded in Ọsọ Ndụ Agwụ Ike offers a philosophical lens for sustainable adaptation to global modernity without eroding indigenous epistemologies. By situating Igbo endurance philosophy within the discourse of digital modernity, this study contributes to debates on decolonizing technology, cultural sustainability, and the future of African knowledge systems in a connected world.

22. Tending to Umi Okpukpu as an Igbo Diasporic Literary Architecture

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Abstract: Tending to Umi Okpukpu as an Igbo Diasporic Literary Architecture Bone Marrow, often eaten as a delicacy within Igbo traditional soups & dishes, and the locale in which nourishment, sustenance and nutritional provision resides, provides opportunity to draw a parallel between the Umi Okpukpu of Igbo ontological realities and the method and practice of our engagement with the remnants of/the nexus of Igbo diasporic cultural embodiment - through Igbo literature, oral history & family history archiving, and

towards Igbo spirituality practices. Through the conceptualization of the development of a Igbo literary Umi Okpukpu, skilled in the triadic ability of weaving text, spatial design & interiority, and a literary infrastructure & architectures, the entryway to Umi Okpukpu as a particular concern from the Igbo Diasporan perspective derives from the archival process of the life stories of the Elders in my extended family—including recording their experiences of witnessing, facing, and surviving what the Biafran War. As our bones tell the truths of our conditions, Tending to Umi Okpukpu as an Igbo Diasporic Literary Architecture explores how our spoken and written Word can serve as our death doulas, ushering us between the cycles of dying, death, resurrection, and rebirth—cutting through speech, mind, embodiment, flesh, bones, and ultimately our marrow, to intercept the death-dealing narratives set on our erasure. We aim to engage this exploration, as a method and model for Igbo Diasporans, through the particular study of the work of Flora Nwapa, Buchi Emecheta, John Anenechukwu Umeh, Chinua Achebe, and additional Igbo women writers, and our Igbo writers who engaged with recording and writing about the events of the Biafra War

23. Oso Ndu Agwu Ike and The Igbo Experience in Nigeria: Quest for A Sustainable Future

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Nigeria's multiethnic composition has been shaped by the continued neglect of structural inequalities that continue to influence access to political power, social inclusion, and national belonging. Within this context, Ndi Igbo have experienced persistent political underrepresentation and social marginalization, particularly in the post-civil war period. Despite their demographic significance, economic dynamism, and national presence, the Igbo remain excluded mainly from central state power, raising fundamental questions about equity, inclusion, and the sustainability of the Nigerian federation. This paper examines the Igbo experience through the indigenous philosophy Oso Ndu Agwu ike and the Igbo worldview, emphasizing resilience, adaptability, and the enduring strength of communal life in the face of adversity. The study argues that Oso Ndu Agwu ike has enabled survival and socio-economic advancement despite structural constraints, and prolonged marginalization poses significant challenges to collective well-being, political stability, and long-term sustainable development. Employing a qualitative historical and socio-political approach, the paper analyses patterns of exclusion, inter-ethnic power relations, and the adaptive strategies developed by Ndi Igbo, including self-help initiatives, entrepreneurial networks, and strong communal institutions. It further contends that resilience should not be misconstrued as a substitute for genuine inclusive governance. Instead, Oso Ndu Agwu ike is proposed as both a survival ethic and a conceptual framework for rethinking participatory governance, social cohesion, and sustainable futures in plural societies. The paper concludes that addressing Igbo marginalization is not only an ethnic concern but a national imperative for building a resilient and sustainable Nigerian state.

24. “White Igbos”: Reflections on the Anyali, History and Culture of Difference in an African Society

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The term ‘White Igbos’ refers to individuals of Igbo descent who were born with albinism and consequently identified as the Anyali or Anyabeke. Albinism as the congenital lack of melanin shaped the historical

construction of socio-cultural difference in Igboland and several other parts of Africa. The Europeans, William Cole of Liverpool and George Thomas Basden who lived among the Igbo in the second half of the nineteenth century and early twentieth century respectively, shared divergent observations about the status of the Anyali. In Cole's *Life in the Niger* (1862), the albinos, noted by physiognomic difference, would be sacrificed on the altar of peace by warring parties, while Basden's *Niger Ibos* (1938) presented this group as respectable constituents of an African society. Yet my interviews with select white Igbos in 2025 have revealed the persistence of denigration, dispossession, and mystification, but also the efficacy of albino resistance to systemic exclusion through sound education, efficiency, and resolute self-esteem. I employ the qualitative method of historical analysis to interpret relevant sources, including memoirs, newspaper articles, and oral testimonies. In the spirit of *Ọsọ Ndu Agwụ Ike*, this paper contends that the proper integration of the Anyali in the Igbo society depends on a critical approach to both the human nature to represent and dominate and the uncanny attributes of the albinos themselves.

25. Ọsọ Ndu Agwụ Ike: Reintegration, Survival, and the Igbo Philosophy of Second Chances

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Reintegration after incarceration is often framed within Western criminological models that emphasize individual responsibility, risk management, and behavioral compliance. While these approaches offer valuable insights, they frequently under-theorize endurance, dignity, and communal responsibility as central to life after prison. This paper advances an indigenous theoretical framework of reintegration grounded in the Igbo philosophy of *Ọsọ Ndu Agwụ Ike*, a worldview that understands life as an enduring struggle that demands resilience, moral perseverance, and collective support without erasing human worth. Rather than treating reintegration as a discrete outcome or technical process, the paper conceptualizes it as a prolonged journey of survival and social rebirth following institutional rupture. Using a qualitative theoretical–conceptual approach, the paper develops the *Ọsọ Ndu Agwụ Ike Framework of Reintegration*, organized around four core principles: endurance over finality, moral worth beyond punishment, communal responsibility for restoration, and rebirth after rupture. Together, these principles challenge dominant individualistic reintegration models by foregrounding dignity restoration, shared social obligation, and identity reconstruction as foundational conditions for meaningful reentry. By placing Igbo indigenous philosophy in dialogue with reintegration and desistance scholarship, the framework reframes how success, failure, and responsibility are understood in life after prison. This paper contributes to criminological theory and indigenous knowledge scholarship by positioning Igbo epistemologies as theory-producing knowledge systems rather than cultural background. More broadly, the framework offers a transferable lens for understanding reintegration and survival across contexts marked by punishment, exclusion, and the struggle to rebuild life after disruption.

26. Reading Azodo Linguistically: Corpus, Criticism, and African Literary Discourse

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This paper offers a corpus-assisted linguistic study of selected English and French writings by Ada Uzoamaka Azodo. It approaches her literary criticism not only as interpretation, but as a specialized authorial corpus

whose terminology, lexical patterns, textual organization, and pragmatic choices produce African literary and cultural meaning. Drawing on corpus linguistics and la linguistique textuelle, the paper examines key conceptual fields in Azodo's critical discourse, including literature, criticism, creativity, culture, society, Africa, women, tradition, language, environment, spirituality, Négritude, and oral tradition. These terms reveal how Azodo revalues literary criticism as creative discourse, frames African literature as social and cultural memory, and reads literature as a site of ethical, gendered, ecological, and spiritual reflection. The paper argues that linguistic analysis can enrich African literary studies by showing how criticism itself functions as language, text, and cultural action. In Azodo's work, criticism does not merely explain literature; it participates in the preservation, interpretation, and renewal of African literary and cultural knowledge.

27. Land as Epistemology: Indigenous Knowledge and More-Than-Human Relations in Igbo and Diné (Navajo) Thought

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This paper argues that Indigenous epistemologies transform our understanding of land by positioning it as an active, relational agent in the production of knowledge rather than a passive object of inquiry. Bringing Igbo cosmology from southeastern Nigeria into dialogue with Diné (Navajo) philosophy, it examines how concepts such as Ala and Hózhó position land as morally authoritative, animate, and embedded within networks of reciprocal obligation. Drawing on the work of Linda Tuhiwai Smith and Vicente M. Diaz, the paper critiques Western epistemologies that reduce land to property, resource, or territory, and instead advances a framework grounded in relational accountability and place-based knowledge practices. Building on Diaz's concept of sensory historiography, the paper introduces ecological memory as a framework for understanding how landscapes function as living archives that retain and transmit histories beyond textual and visual records, particularly in contexts of colonial displacement. Through analyses of ritual, oral tradition, and embodied practice, it demonstrates how knowledge is produced through ongoing relationships among humans, land, and more-than-human life. By placing Igbo and Diné perspectives in comparative dialogue, the paper highlights shared commitments to relational ontology, ethical reciprocity, and the inseparability of land, identity, and sovereignty. It ultimately calls for decolonial research practices grounded in responsibility to land, community, and more-than-human worlds.

28. Social Media Influencers and Igbo Entrepreneurship: Narratives of Hustle, Resilience, and Digital Survival

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This paper examines how young Igbo social media influencers reinterpret the indigenous philosophy that the race for survival is unending. This ethos emphasizes resilience, adaptability, and communal support within the digital economy. Across Instagram, Facebook, TikTok, and YouTube, influencers deploy

comedic skits, “hustle” narratives, motivational messaging, and curated displays of success to translate core Igbo values of perseverance, apprenticeship, risk-taking, and collective ambition into monetizable content for local and diasporic audiences. Drawing on digital ethnography conducted between 2023 and 2025, complemented by limited computational pattern-mapping of eighteen prominent and emerging influencers, the study identifies recurring strategies in storytelling, audience cultivation, and transnational collaboration. Digital tools were used only to detect trends and cluster themes; an Igbo cultural framework guided all interpretation to maintain human-centered analysis. Findings reveal three dominant strategies: (1) the aestheticization of struggle, where personal hardship is transformed into inspirational, shareable narratives; (2) the deliberate performance of Igbo identity through language, proverbs, kinship address and humor, reinforcing cultural authenticity while deepening audience loyalty; and (3) the building of transnational patronage networks that enable economic collaboration across borders despite weak state infrastructures. The paper argues that Igbo influencers serve as cultural interpreters of contemporary resilience, demonstrating how digital platforms have become sites of entrepreneurial training and identity formation. Social media now functions as a new village square where communal values are taught, negotiated, and reaffirmed. In this sense, digital influencing emerges as a modern expression of *Oso Ndụ*.

29. Economic Development, Sustainability and the Igbo Ethnic Group

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This project examines the relationship between economic development and sustainability within the Igbo community of southeastern Nigeria. It explores how indigenous economic practices, social institutions, and cultural values have historically shaped Igbo development trajectories and how they can contribute to sustainable development in the contemporary era. The study analyzes traditional Igbo systems, including apprenticeship (*Igba-Boi*), communal land tenure, trade networks, and entrepreneurial orientation, and highlights their roles in wealth creation, skills transfer, and social mobility. Using a mixed qualitative approach, the research draws on historical literature, policy documents, and case studies of Igbo communities and enterprises to assess economic resilience, inclusiveness, and environmental implications. Attention is given to how modernization, urbanization, and globalization have altered traditional practices, creating both opportunities and sustainability challenges. Issues such as resource management, inequality, youth employment, and cultural erosion are critically examined. The project argues that sustainable economic development among the Igbo requires integrating indigenous knowledge systems with modern economic planning. It emphasizes community-based development, investment in human capital, ethical entrepreneurship, and environmentally responsible land and resource use. By aligning cultural values of hard work, mutual support, and innovation with sustainability principles, the Igbo model offers valuable insights for broader African development strategies. Overall, the study contributes to development discourse by demonstrating that culturally grounded economic systems can enhance sustainability outcomes. It recommends policy frameworks that recognize indigenous institutions as assets for inclusive growth, long-term resilience, and sustainable economic transformation in Igbo society and beyond. The findings are intended to inform researchers like me, policymakers, development practitioners, and community leaders across Nigeria and the African continent.

30. Bells, Blacksmiths and Igbo-Ukwu: 50 Years Tracking Igbo Artistic Traditions



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This presentation gives a glimpse into a personal adventure pursuing the history of Igbo artisanry, especially that of metalsmithing. Beginning as a graduate student at Stanford University, where no official program in African art existed at that time, I became aware of a treasure trove of bronzes accidentally found in Igbo-Ukwu, eastern Nigeria. Their astonishing beauty and sophistication excited me, as did the curious fact that many scholars in the 1970's rejected the possibility of local manufacture and of a timeline that preceded the dominant metalworking traditions of Nigeria, Ife and Benin. I took up the challenge and determined to find out more about the nature of eastern Nigeria's possible contribution to the metal arts of Nigeria. This led to a two-pronged research approach: the first surveying a wide array of metal work associated with eastern Nigeria, with emphasis on bells. Secondly, field work among the metalsmiths of Awka illuminated the historic depth of their craft and their pan-Nigeria influence as itinerant smiths. Subsequent publications (and over 25 years of college teaching) gave me the opportunity to delineate my findings and to help widen understanding of the preeminence of Igbo craftsmanship. While the precise history of Igbo-Ukwu's treasures is still a work in progress, the bronzes and other objects conclusively fit within the orbit of an ancient Igbo artistic practice. This presentation entails some visual imagery.

31. The Role of Ebonyi State Government in Combating the COVID-19 Pandemic

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The outbreak of coronavirus disease 2019 (COVID-19) in Nigeria prompted decision-making at various levels of governance. Ebonyi State Government in South-eastern Nigeria, under the leadership of His Excellency, Engr. Chief Dave Nweze Umahi closed the borders with neighboring states as a preventive measure to curb the spread of the pandemic. This study assessed the effectiveness and challenges of border closures and surveillance in controlling the spread of the pandemic's spread across states. Information on movement restrictions and surveillance at the five major borders of Ebonyi with its neighboring states of Enugu, Cross River, and Abia was collected using an observation checklist and key informant interviews, and the data were analyzed using IBM SPSS and thematic analysis. Commuters on essential duty were required to wear face masks, practice hand hygiene, and undergo screening for COVID-19 symptoms before entering the state.

32. Household Financial Sustainability through Continuous Income Regeneration: Evi-dence from Rural Entrepreneurs in Nigeria

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In many rural Nigerian households, income from seasonal farming, trading, or casual labor is irregular, often falling short of ongoing expenses. Limited savings mean that money spent on basic needs or business inputs is rarely replenished quickly, leaving families exposed to sudden financial shocks. Thus, this study aimed to examine how continuous income regeneration contributes to household financial sustainability among rural entrepreneurs in Nigeria. The specific objectives were to assess the mechanisms through which rural households generate and replenish income continuously and to evaluate the impact of continuous income regeneration on household financial stability. The study adopted an interpretivist research philosophy and an inductive approach, using a survey research design to explore the experiences of rural entrepreneurs across Nigeria's six geopolitical zones, with a total sample of thirty-six respondents. Data were collected through structured interviews and analyzed using thematic analysis to identify patterns, strategies, and challenges in income regeneration and financial management. The findings revealed that rural households employed diverse methods to continuously generate income, and those who maintained effective income cycles were more financially stable and resilient to economic shocks. In conclusion, when income is continuously regenerated, households experience a form of economic equilibrium that allows them to respond to unforeseen challenges without compromising ongoing livelihood activities. Hence, small-scale entrepreneurs should consistently reinvest a portion of their profits into their businesses, guided by cooperative societies and microfinance institutions, to ensure that spending contributes directly to future income generation and the sustainability of livelihood activities.

33. The Ada in the Age of Nollywood: Leadership, Culture, and Representation in Li-onheart (2018)

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Many Nigerians in the diaspora use Nollywood films to engage or reconnect with their culture, turning to them to learn about language, traditions, and family roles. However, films often simplify or dramatize culture, which can create misleading ideas about how Igbo social roles look, especially for women and daughters. This is particularly important when it comes to Ada (eldest daughter), a role that carries cultural authority and responsibility. This study uses critical analysis to compare how Ada characters are portrayed in selected Nollywood films with how existing research defines the traditional responsibilities of the Ada in Igbo society. It examines storylines and character behavior, focusing on signs of leadership or family duty in the films, then measures these against documented expectations. *Lionheart* (2018) serves as a case study to illustrate these dynamics. Preliminary findings suggest that filmmakers understand the importance of Ada, but do not portray their authority with the depth suggested by cultural sources. By identifying where Nollywood films align with or diverge from cultural reality, this study will highlight how media shapes cultural knowledge and identity for people living away from home. Ultimately, this study aims to encourage culturally grounded representations of Igbo womanhood and leadership in Nollywood.

34. Tales From the Dumpsite: Nigerian Women Waste Pickers' Narratives of Resilience and Resistance

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Waste pickers, though largely invisibilized, are vital actors within African urban societies such as Aba and Onitsha. In Nigeria, the waste-picking population is predominantly composed of women. These women, including those of Igbo origin, mobilize waste picking as a site of resilience and resistance in negotiating survival amid urban poverty, unemployment, informal sector precarity, gender inequality, and environmental injustice. Drawing on two unpublished personal narratives collected through semi-structured interviews and informed by Shari Stone-Mediatore's (2023) feminist framework on the epistemic value of marginalized stories as knowledge practices of resistance, this study examines how experiential testimonies articulate complex strategies of endurance, agency, and contestation. The analysis reveals that, beyond confronting economic deprivation and ecological degradation, these narratives challenge the dominance of the formal economy, the stigmatization of informal labor, restrictive notions of work, unsustainable consumption patterns, systemic marginalization, and entrenched cultural norms. Furthermore, the study demonstrates how these stories reframe waste picking as an opportunity for empowerment, specialization, autonomy, and social validation. It concludes that women waste pickers, as agents of resistance and cultural transformation, contribute significantly to social justice and therefore merit greater recognition, institutional support, and policy inclusion. This perspective aligns with global commitments to inclusive development, environmental sustainability, and resilient futures.

35. Igbo Fatherhood and peace building in the family: A Study of Nkamigbo's Play Agha Di

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To the Igbo, life is among other things a race that starts from childhood to adulthood and calls for determination, resilience and persistence. The home is significant in the race of life as encapsulated in the Igbo proverb 'Ana esi n' ụlọ mara mma puo ama.' that is to say, that 'charity begins at home.' The family occupies a central position in interpersonal relations and is not exempt from conflicts. When conflicts are resolved in good time, domestic and global peace will multiply and lead to sustainable development. This study focuses on Igbo fatherhood and peace building in the family from a literary perspective. The data for the study is drawn from Linda Nkamigbo's 21st century Igbo play Agha Di published in 2015. The study adopts the sociological approach to literary conversation as presented by Kennedy and Dana Gioia (2005). Our chosen approach of study, conceives literature as a tool for social change. The methodology for the study is content analysis based on a thematic exposition of the play as it relates to the role of a father in building peace among siblings. Other references for the study include: White (2008), Metres (2010), Nwokoye (2018), Nkoro (2020), Nwizu and Frank (2024), Huang, Chazan-Cohen and Carlson (2024), Flowers and Coyne (2025).

36. Surviving War, the Educated Igbo Wo/Man, and Changing Gender Roles in Chimamanda Adichie's War Novel

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Aggregate scholarly inquiries into Chimamanda Ngozi Adichie's war novel (2006) tilt heavily toward certain strands of Feminism that inveigh against maleness as if maleness and femaleness are mutually exclusive and perpetual adversaries. Many scholarships fail to reckon, for instance, that if gender roles become fluid and social functions are relaxed rather than fixed, all humanity will benefit. Subjectively, some gloat over the prospects of fluid gender roles as if it is tantamount to a defeat of the tyrannical male by the redoubtable female enemy. A lot of these critics pinpoint female education as an empowering tool for female self-assertion and independence, which compulsorily results in changing gender roles. They fail to underscore the strategic importance of male education for a symbiotic relationship that leads to improved gender relations. This article, "War, the Educated Wo/Man, and Changing Gender Roles in Chimamanda Ngozi Adichie's War Novel," investigates primarily the impact of education, class primarily, and by extension, elitism in the shaping of the philosophy and psychology of men and women in war and at peacetime that leads to changing gender roles. The article x-rays some relevant gender theories as a bastion of textual analysis. The article observes that war activates changing gender roles. It posits firmly that education, class, social pedigree, and elitist orientation of both male and female characters, not female alone, as claimed by existing scholarship, are the key instigators of changing gender roles in war and in normal contemporary African society.

37. Omekanwanyị: Examining Softness, Effeminacy, and the Making of a Man

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This paper examines the cultural, psychological, and sociological dimensions of effeminacy and male softness within Igbo society. It argues that emotional gentleness, far from being a sign of weakness, constitutes an essential element of sustainable personhood. Drawing from precolonial ritual practices, artistic traditions, and ethnographic accounts, the study demonstrates that Igbo culture historically accommodated and even required men to embody feminine-coded softness through roles such as Agboghọ Mmụọ, Mmanwụ Nwanyị, Egedege performance, and festival personae. The text contrasts this history with contemporary pressures that compel boys and men to suppress vulnerability, thereby creating patterns of self-concealment which psychology links to emotional distress. Through a close reading of Achebe's *Things Fall Apart*, Okonkwo's tragic trajectory is interpreted as a literary illustration of the dangers of building masculinity on fear rather than authenticity. The essay argues that reclaiming softness is essential for the resilience and wellbeing of Igbo communities. It proposes a four-level framework—Family Level, Education Level, Society Level, and Media Level—through which softness can be restored as a legitimate masculine attribute. These interventions, it contends, would improve mental health, strengthen familial and communal relationships, and realign Igbo masculinity with indigenous understandings of balanced personhood. In all, the essay argues that softness is not a cultural deviation but a vital pathway toward ọsọ ndụ: a humane, emotionally intelligent masculinity capable of sustaining a resilient Igbo future.

38. Art and Architecture in Introspection: Visual Reinterpretation of Igbo Totems as Enhancement in Aesthetics of Functionality in Creative and Build Industry

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Whereas the studies in art and architecture are relevant. Their works, as a derivative of interdisciplinary objectified, show the synergy sustained within the realms of innovation and technology in Igbo culture. Since its value is manifested as autonomy of aesthetic experience often relished in system and incorporation of symbols, which constitutes design concept as a basis of its visual reinterpretation, valid in artistic perceptions as possible outcomes engendered from artists and industrial designers to architects, builders, real estate managers and valuers, regional developers and planners, but appreciated by onlookers. Becomes the functional measures of aesthetics which rely on its application in the build and creative industry, where the prerequisite becomes the quest that overrides the modern and insists on the innovations required in the application and appreciation, which situates the trend of the contemporary, where enhancement in aesthetics is ensued and ensured as viability of both its process and products as a built environment.

39. When Sounds Learn to Travel: Igbo Music, Media, and Cultural Survival **Nwaneri, Uche JohnMark**

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Music has remained a significant aspect of Igbo social life, embodying storytelling, spirituality, political passion, and communal unity. This paper explores how Igbo musical traditions and rituals embedded in native instruments such as the ogene, Udu, Ekwe, Igba, ichaka, Oja, and later showcased through palm-wine guitar music, church music, highlife, and other contemporary familiar forms have metamorphosed in response to migration, social change, and evolving media technologies. Placing Igbo music within a wider African and global media perspective, the study follows its movement from communal performance spaces such as village squares and custom practices to cassette culture, radio, and modern digital platforms and streaming platforms. Using a qualitative and media-cultural method, the study examines how the media and entertainment industries have changed the production, reception, and circulation of music, not only for Igbo artists but for African music in general. The paper argues that rather than being replaced by digital media, ancient Igbo music traditions are reshaped by contemporary cultural practices. Long-lived musical ideologies and performance rituals blend with newer genres, crossbred sounds, and visually motivated aesthetics carved by online visibility, Gen-Z culture, and algorithm politics. The study highlights how cultural nostalgia is recreated, modernized, preserved, and reinterpreted in the new digital age.

40. Family Growth and Continuity, in Akpan Egbuna's The African Widow and Dupe Olorunjo's Tailed

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The vision to build a good and developed society begins at the family. This paper examines the Igbo concept of "Oso Ndu Agwu Ike" - the struggles of life through resilience, which is explored in Akpan

Egbuna *The African Widow* and Dupe Olorunjo's *Tailed*. This paper examines family growth, parenting, and overcoming existential challenges through resilience in the novels, *The African Widow* and *Tailed*. It examines how parents navigate the path of family building for sustainability and continuity through resilience by exploring various strategies of Igbo parenting and their attendant challenges. This paper employs postcolonial theory and a moral approach in its literary studies investigations. It discovers that the family grows towards continuity with optimum resilience and proper parenting, and child/children upbringing and training. Single parenting comes with its attendant problems, and dual parenting also has its own challenges, but in all, resilience in parenting creates the enabling platform for overcoming challenges that affect existence, because when children are properly trained, they turn out well for the good of society. It is expected that both parents and children should develop resilience to ensure survival and achieve family growth, stability, and continuity. It is recommended that both single and dual parents should be committed to building stable families through firm, resilient, and proper parenting to ensure youth development and proper positioning of the family for growth, stability and sustainable development.

41. Artificial Intelligence: Challenges and Opportunities in Building a Sustainable and Resilient Future in Igbo Cultural Milieu

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Artificial Intelligence (AI) has emerged as a transformative force with the potential to reshape societies, economies, and cultural systems worldwide. Within the Igbo cultural milieu, the integration of AI presents both significant challenges and promising prospects in the pursuit of a sustainable and resilient future. The challenges are multifaceted: infrastructural limitations, digital divides, and inadequate policy frameworks hinder equitable access to AI technologies. Additionally, cultural concerns such as the preservation of indigenous knowledge, language, and values raise questions about how AI can be harmonized with Igbo traditions without eroding identity. Ethical dilemmas surrounding data privacy, algorithmic bias, and the risk of cultural homogenization further complicate adoption. Yet, the prospects are equally compelling. AI can serve as a catalyst for sustainable development by enhancing agricultural productivity, supporting climate adaptation strategies, and fostering inclusive education. In the Igbo context, AI-driven tools can be harnessed to document and revitalize language, promote cultural heritage, and strengthen community resilience against socio-economic disruptions. Moreover, the communal ethos of Igbo society—anchored in values of solidarity, innovation, and adaptability—provides fertile ground for embedding AI in ways that reinforce sustainability and resilience. This abstract argues that the future of AI in Igbo communities depends on a balanced approach: one that addresses infrastructural and ethical challenges while leveraging cultural strengths to ensure that technological progress aligns with local aspirations. Ultimately, AI offers a pathway to a future where tradition and innovation converge to build resilient societies rooted in cultural identity and sustainable development.

42. The Loom of Continuity: Weaving Igbo Heritage into Eco-Resilient Futures

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This study explores the substantial capabilities inherent in the traditional textiles of the Igbo culture. This examines the potential of the Akwete fabric from the Ndoki tribe and the Ukara with Nsibidi symbols from the Ekpe society. It not only possesses aesthetic qualities but also incorporates sustainable practices that serve as a motivating force for a thriving future in southeastern Nigeria. The significance of these self-regulatory systems in aesthetics can be seen in the artwork characteristic of matrilineal societies. Reflect on the scenario in which women from the Akwete community meticulously spin cotton from local materials to create geometric designs that form the basis of community structures. The Ukara fabric, derived from indigo plant derivatives such as *Lonchocarpus cyanescens* and *Rothmannia hispida*, serves an aesthetic purpose by serving as a medium for preserving traditional knowledge through Nsibidi. In the context of globalization, synthetic yarns are increasingly used to enhance authenticity. At the same time, hazardous waste pollution and a decline in young people's interest in preserving oral traditions pose challenges. This research incorporates elements from Afrofuturism and the circular economy paradigm through immersive methodology to revitalize textiles in response to these issues. Findings highlight the economic benefits that textiles offer to rural women, underscore the environmental sustainability achieved through zero-waste design, and address the preservation of cultural heritage.

43. Igbo Struggle for Survival: Textual and Contextual Discourse

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This study examines the enduring struggle of the Igbo people of Nigeria through textual and contextual analyses of the political, cultural, and economic consequences of colonialism and imperialism, as shaped by environmental influences. Akachi Adimora-Ezeigbo's *The Last of the Strong Ones* and Chinua Achebe's *Things Fall Apart* provide the primary textual foundations for the analysis. At the same time, the contextual inquiry draws on the lived realities of the Igbo people in their ongoing quest for identity, survival, and self-definition. The study engages critically with issues rooted in Igbo literary experiences, cultural landscapes, and the broader totality of Igbo social life. Within this artistic and intellectual engagement, Achebe emerges as a pioneering figure in modern African literature, whose works interrogate cultural autonomy, ecological consciousness, and the collective welfare of the Igbo people. Through close textual explication and contextual examination of relevant literary and environmental factors, the study explores how literature articulates resistance, resilience, and cultural regeneration. Adopting a combined postcolonial and social constructivist theoretical framework, this research is grounded in the assumption that perceptions of reality are shaped through social interaction and cultural context. By bridging literary analysis and sociolinguistic inquiry, the study offers a nuanced understanding of how Igbo identity, survival, and agency are constructed, contested, and reimaged in postcolonial discourse.

44. Igbo Healthcare, Mental Health and Wellbeing

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The Igbo people of Nigeria have a rich cultural heritage that influences their healthcare, mental health, and wellbeing practices. This paper examines with much autoethnography, the traditional Igbo healthcare system, which emphasizes a holistic approach to health, incorporating spiritual, social, and physical dimensions. Mental

health is understood within the context of community and social relationships, with a focus on maintaining balance and harmony within the individual and their environment. Despite the availability of modern healthcare facilities, many Igbo communities continue to rely on traditional healing practices, which often prioritize spiritual and social interventions over biomedical treatments. The Igbo concept of "obi sie gi ike" (have a strong heart), which encompasses resilience, courage, and mental toughness, is a key aspect of Igbo mental health and wellbeing. However, the Igbo community faces significant mental health challenges, including depression, anxiety, and trauma, often exacerbated by socioeconomic factors such as poverty and unemployment. The stigma surrounding mental illness remains a major obstacle to seeking help, highlighting the need for culturally sensitive mental health interventions. This paper argues for the integration of traditional Igbo healthcare practices with modern biomedical approaches to promote holistic wellbeing and address the mental health needs of Igbo communities. It highlights the importance of community-based initiatives, cultural sensitivity, and social support in promoting mental health and wellbeing in Igbo society.

45. The Ụtụ Ọma Controversy: Kariama Ehi M Ga-Agbanari M, Ka M Gbubiri Ya Ọdụ Sie Ngwongwo!

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As someone who has lived in the Igbo heartland continuously for the past three decades and who has been actively involved in the propagation of the Igbo language, this writer argues strongly that the controversy over the increasing use of “translated greetings” in Igbo language, such as “Ụtụ ọma,” “ehihie ọma,” “megbede ọma,” etc., is uncalled for. He advances the Igbo proverb in the title of this paper as well as the English proverb, “Half a loaf of bread is better than none” to buttress his argument that exchanging mutually intelligible greetings in non-standard Igbo language is far better and less sacrilegious than having more than seventy percent of educated and non-educated Igbo people of all ages exchanging greetings routinely in English language in urban, semi-urban and rural areas of Ala Igbo, and in foreign spaces in the presence of non-Igbo speakers who routinely greet in their languages. Based on his personal experiences and his reading of the signs of the times, he insists that both standard and non-standard forms should be allowed to thrive, so long as they encourage more Igbo speakers to exchange greetings in Igbo.

46. Enduring The Storm: Igbo Resilience During and After the Nigerian Civil War

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Resilience and Survival interrogate the Igbo philosophy of oso-ndu literally “The race for survival” as a historical and cultural framework through which the Igbo people confronted existential threats during and after the Nigerian Civil War (1967– 1970). Rooted in the proverb “oso-ndu anaghi agwu ike” (“there is no rest in the race for life”), this concept encapsulates an ethic of endurance, innovation, and collective responsibility that defined Igbo civilian experience under military siege. During the war, the Igbo population faced systematic blockades, mass starvation, and military aggression by Nigerian federal forces. Deprived of external support, civilians and local experts improvised survival mechanisms: developing local weapons, refining fuel, producing herbal medicines, and consuming unconventional food to sustain life under extreme constraint. In the postwar era, oso-ndu evolved from wartime necessity into a strategy of recovery and advancement. Despite political

marginalization and economic dispossession, Igbo communities rebuilt through self-help, communal solidarity, and adaptive entrepreneurship. Institutions such as the igba-boi apprenticeship system facilitated the transfer of skills, capital, and resilience across generations, while migration and trade networks extended survival strategies beyond regional boundaries. This presentation argues that oso-ndu functions as both memory and method: a philosophy forged in war that continues to guide Igbo responses to adversity. By situating Igbo resilience within both the civilian war experience and its aftermath, the paper reframes survival not as passive endurance but as active cultural agency. It contributes to broader discussions on civilian resilience, indigenous survival strategies, and post-conflict reconstruction in African history.

47. Oso Ndu Agwuike: The Principle of Igbo Resilience and Survival

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This paper *Osondu Agwuike: The Principle of Igbo Resilience and Survival*, explores the concept of Oso Ndu Agwuike as a philosophical framework captioned here to encapsulate the principle of Igbo resilience, survival and existential reality: Drawing on recent empirical studies (2023–2025), historical analyses, ethnographic accounts, proverbial expressions and oral tradition, the paper argues that Oso Ndu Agwuike is a multidimensional construct of Igbo dictum, emerging from her spiritual cosmology (Chi), kinship (Umunna), communal solidarity (Igwebuikwe), institutionalized apprenticeship (Igba-boi or igba odibo), adaptive mobility and entrepreneurial culture. Oso Ndu Agwuike represents a coherent worldview that requires tireless energy, ingenuity, spiritual alignment, and deliberate action. Methodologically, the study synthesizes secondary sources and policy reports to produce a conceptual structure applicable to historical experiences, colonialism, forced migration, post-conflict reconstruction, global diaspora arrangements, and community development. Findings suggest that the principle of Oso Ndu Agwuike operates at the intersection of personal agency and communal responsibility, encapsulated in Igbo philosophy, and serves as a practical policy entry point or agency for supporting indigenous resilience mechanisms. The paper concludes by recommending guidelines for empirical research and for integrating indigenous resilience measures into development programming to ensure continuity as a survival kit for the Igbo race.

48. The Effect of Igbo Traditional Culture on the Mental Health of Igbo Women

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Igbo traditional culture plays a significant role in shaping the social identities, roles, and lived experiences of Igbo women, with important implications for their mental health and psychological well-being. This study examines the effects of Igbo cultural norms, values, and practices on the mental health of Igbo women, highlighting both their protective and constraining dimensions. Drawing on indigenous concepts of womanhood, marriage, motherhood, kinship, and communal responsibility, the article explores how cultural expectations surrounding obedience, fertility, marital stability, and social respectability influence women's emotional health. While traditional support systems such as extended family networks, communal solidarity, and spiritual frameworks often provide resilience, meaning, and coping mechanisms, certain practices—including gendered power relations, silence around emotional distress, stigma associated with mental illness, and pressure to conform to idealized roles—can exacerbate stress, anxiety, depression, and psychological vulnerability. Using an interdisciplinary approach informed by anthropology, gender studies, and mental health discourse, the study

argues that Igbo culture is neither inherently oppressive nor entirely protective but operates as a complex social system with varying impacts on women's mental well-being. The article concludes by emphasizing the need for culturally sensitive mental health interventions that recognize indigenous values while addressing harmful practices, thereby promoting holistic and contextually grounded mental health support for Igbo women in contemporary Nigeria.

49. Economic Development and Sustainability

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Economic development and sustainability remain central to Nigeria's long-term growth agenda, particularly amid rapid population growth, infrastructure deficits, and environmental pressures. This article examines the role of sustainable economic development as a framework for balancing economic growth, social inclusion, and environmental responsibility within emerging economies, with specific reference to Nigeria. It explores how development initiatives, when poorly coordinated or executed, often fail to deliver lasting value despite substantial investment. Focusing on Nigeria, the study identifies persistent obstacles to sustainable development, including inefficient project execution, misallocation of resources, policy discontinuity, and limited accountability mechanisms. Many development efforts fail not because of a lack of funding or policy intent, but because sustainability considerations are often excluded from planning and implementation processes. The study highlights the importance of coordinated strategies that integrate economic planning, environmental stewardship, and social impact assessment. The discussion further underscores the relevance of structured project-based approaches in advancing economic development goals. Effective planning, stakeholder engagement, risk management, and monitoring are critical elements for ensuring initiatives achieve intended outcomes and remain viable over time. In Nigeria, adopting sustainability-focused frameworks in infrastructure development, entrepreneurship support, and public sector programs can enhance efficiency, reduce waste, and promote inclusive growth. In conclusion, embedding sustainability principles into economic development efforts is essential for national resilience, competitiveness, and long-term progress.

50. Challenging Patriarchy and Women's Struggle for Emancipation: A Literary Perspective

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Literature is a vital instrument for social transformation and an advocate for women's rights. Many literary writers address issues of gender inequality and women's empowerment. They often present women as a strong pillar for their community development. Still, they pay inadequate attention to the specific realities of women's oppression, abuse, and marginalization in their everyday struggle for emancipation. This study examines the oppression of women within the framework of patriarchal power, with emphasis on the marginalisation of the girl-child and the denial of women's economic and ownership rights through traditional laws and cultural practices in Igbo society. Using Pat Obi Nwagbo's Igbo drama text, *When Women Go Naked* (1918), written in English as the primary text, the paper analyses how women challenge patriarchal structures in their quest for emancipation. The drama text is purposively selected, and the content is analysed from social construction and patriarchal perspectives. The study reveals that women are often relegated to second-class status within the family because of the cultural preference for the male child, who is believed to preserve the family lineage. The belief system of patriarchy reinforces women's subjugation and limits them to the background. The study

further shows that women are traumatised in their struggle for liberation, and that women's resistance and sisterhood are significant in challenging patriarchal domination. It concludes that kingship systems, customary laws, and traditional beliefs that subvert women's rights should be reappraised to ensure equitable distribution and full participation of women in social, political, and economic development.

51. Artificial Intelligence Meets Igbo Ingenuity: Using Technology to Preserve Indigenous Knowledge Systems

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From time immemorial, the Igbo have been known for the incessant quest for a better life. They stop at nothing to live a fulfilled life. Their sense of creativity has led them to think independently about how to find smart solutions to their problems, and they strive to succeed even in difficult situations. Not only are they blessed with a sense of creativity, but they also possess rich, inherent knowledge encompassing all oral traditional wisdom, skills, and cultural understanding passed down from generation to generation. We live in an ever-evolving world where AI has become an important tool in human communication. This study aims to educate readers on how AI can play a vital role in preserving our Igbo indigenous knowledge rather than viewing it as a threat. The researchers adopted the Indigenous Knowledge System (IKS) and the Social Construction of Technology (SCOT) theory for this study. Findings reveal that through natural language processing, AI can learn the patterns of the Igbo language - its tone, proverbs, idioms, and their figurative expressions. It can then help build smart translation tools, chatbots, and learning applications that teach the language to children and non-speakers globally.

52. The Depiction of Women in Igbo Proverbs: Far from the “Negative” Crowd

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In patriarchal societies all over the world, including Africa, men exercise control over women and dominate/relegate them in so many ways, as seen in myth, folklore, and proverbs. Quite a good number of research studies have been carried out in the subjugation of women in proverbs in Igbo. However, little or no attention has been paid to the positive portrayal of women in Igbo proverbs. As a result, the present study examines the various ways women have been valorized in Igbo proverbs. Data for the study were pooled mainly from a collection of proverbs by Ihebie (2006) and partly from the researcher's repertoire of proverbs. The result shows that, contrary to the opinion of previous researchers, there is a preponderance of proverbs in Igbo used to appraise women positively. The study found five categories of proverbs that show that women are valued in Igbo society. Women are judged to be good homemakers, enterprising, strong, rational, and beautiful/desirable. The study admits that while women have negative qualities, they also have positive qualities, all of which are reflected in proverbs. Consequently, it is not proper to project only negative attributes without also projecting positive ones. Igbo proverb is a repository of knowledge, providing a realistic and holistic account of the female experience in a way that exposes their weaknesses and eulogizes their strengths.

53. Gendered Visions of History and Ecological Sustainability: A Comparative Analysis of Achebe and Adimora-Ezeigbo

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This paper employs a postcolonial ecofeminist framework, drawing on the work of Vandana Shiva, to argue that Akachi Adimora-Ezeigbo's *The Last of the Strong Ones* presents a vital corrective to the patriarchal and tragic historical vision immortalized in Chinua Achebe's *Things Fall Apart*. While Achebe's seminal novel charts the collapse of Umuofia through the lens of a hyper-masculine heroism, it inadvertently marginalizes the symbiotic and sustainable relationships between women and the environment that form the bedrock of communal survival. This study contends that Adimora-Ezeigbo's text systematically rewrites this narrative by centering women as the primary agents of ecological and historical resilience. Through the comparative lenses of environment, gendered agency, and narrative structure, the analysis contrasts Achebe's sacred, punitive world leading to masculine collapse with Adimora-Ezeigbo's practical, sustaining land upheld by feminine communal stewardship, revealing a fundamental divergence between a linear narrative of tragedy and a cyclical one of regeneration. Ultimately, this comparative analysis reveals that reading these two novels together is essential for a complete understanding of how gendered ideologies shape foundational narratives of history, ecology, and sustainability within the African literary canon.

54. The Origins and Cultural Significance of Music: A Case Study of Mike Ejeagha

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Music is a structured combination of sounds that are perceived as pleasant and meaningful to the human ear. Its origins can be traced to simple rhythms and vocal calls, which played a vital role in early human societies for communication, community bonding, and spiritual practices. Early humans engaged with natural sounds—such as wind, water, and animal calls—and gradually learned to imitate and organize them. The earliest known musical instruments include bone flutes, along with various percussion tools fashioned from sticks, stones, and other natural materials. As human societies evolved, music became deeply embedded in ancient civilizations, functioning as a medium for storytelling, cultural transmission, and religious expression. This paper highlights music within an African context through a case study of Mike Ejeagha, a renowned highlife musician from Enugu State in southeastern Nigeria. Ejeagha began his musical career in 1948 with the Coal Camp Boys, growing up in a culturally rich environment during a period when highlife music was gaining prominence across West Africa. In the early 1980s, he released the album *Ka Esi Ree Onye Isi Oche (How the Chairman Was Sold)*, which exemplifies the use of music as folklore-based storytelling and social commentary. Overall, music emerged as a fundamental human response to the world—evolving from simple imitations of nature into a complex and universal language that connects cultures and expresses profound human experiences. It serves as an outlet for joy, sorrow, moral instruction, and spiritual connection.

55. Imụta asụsụ Igbo, imụta ụwa Igbo: Researching Igbo Spatial Poetics through a Di-asporic Epistemology of Repair

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This presentation advances diaspora repair as an epistemological framework for engaging Igbo heritage, language, and culture from my positionality as a US-born, second-generation Igbo diasporan, Igbo language learner, and Black Geographies researcher. I theorize diaspora repair as a mode of knowledge production: In response to my lived experience of cultural and linguistic gaps growing up outside of Igboland, I use the academic research process as a relational and ethical practice and opportunity for (re)connection. Within this framework, I approach Igbo culture not as a static inheritance but as a living, performative system of meanings that I enter through linguistic, embodied, and spiritual attunements. My research examines the spatial poetics of Igbo cultural traditions and spaces – masquerade, family compound, and square - by drawing on Igbo poetry, literary texts, performance footage, and interview conversations. I attend to how language, spirituality, and social life converge, producing cosmologically rich spatial practices and locations where ancestral presence, moral order, and communal belonging are continually negotiated. Within this research, I center my own diasporic process as an (intermediate-level) Igbo language and culture learner, and I situate my language acquisition as a crucial site of repair, through which I learn Igbo cosmological concepts, relational ethics, and modes of perception. Rather than positioning diaspora as cultural loss, this work frames diasporic return—intellectual, linguistic, and spiritual—as a generative site for engaging Igbo knowledge systems in contemporary contexts. In turn, I argue that my attention to Igbo poetics offers both a theoretical and practical model for understanding heritage as dynamic, relational, and spatially grounded. By foregrounding Indigenous and diaspora Igbo ways of knowing, this research contributes to Igbo Studies by articulating how heritage, language, and culture function as living epistemologies capable of sustaining reparative connections in our present.

56. Ofo na Ogu: The Cardinal Principle Guiding the Igbo Traditional Justice System, Norms and Values

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Ofo na Ogu occupies a central position in the Igbo traditional justice system, embodying the ethical norms and values that guide communal life and the pursuit of justice. Rooted in the principle that “he who seeks equity must come with clean hands,” the concept integrates moral integrity, spiritual accountability, and social order. In Igbo cosmology, Ofo bears dual meanings: it functions both as a staff of authority symbolizing legitimacy and as a metaphysical force that enforces moral consequences. Ogu, on the other hand, represents equity, fairness, and impartial judgment. Together, Ofo na Ogu articulate a justice system grounded in conscience, truth, and spiritual rectitude. Unlike Western juridical frameworks, which prioritize logic, legal reasoning, and empirical evidence, the Igbo justice system is fundamentally anchored in moral consciousness and metaphysical accountability. In traditional Igbo society, individuals who violate the ethical requirements for justice inevitably incur divine retribution, as Ofo is believed to enact unavoidable consequences upon the guilty. This paper interrogates the philosophical foundations and functional dynamics of Ofo na Ogu within the Igbo traditional justice system, emphasizing its reliance on conscience, equity, and spiritual legitimacy. Drawing on critical literature, qualitative inquiry, narrative analysis, and ethnographic methods—including audio-visual documentation—the study explores how indigenous justice practices contrast sharply with Western legal paradigms. It argues that the Igbo traditional justice system offers a holistic, morally integrative framework that foregrounds ethical responsibility, communal harmony, and spiritual balance in the administration of justice.

57. Igbo Ebinie: O Bughi Igbo Adaa (Igbo Rising, not Igbo Landing)

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Akwukwo nchoputa m ga egosi na ndi Bekee siri asi mgbe ha kwulu na imerekiti ndi Igbo ndi ntori resiri ndi na agbo ohu si kama ha ga abu ohu, ka ha danye na oshimiri welu nwuo, loghachi uwa na be anyi. Na uche m, nke ahu bu okwu aghughu ndi ocha cholu iji wogbuo ndi be anyi ka anyi buluzia ndi ji aka ha egbu onwe ha. Ma na ka isi okwu ogbako a siri kwuo, Osondu Agwu Ike. Ka Achebe siri gosi na akwukwo ya, Ihe Adagharia (Things Fall Apart), madu iji aka ya gbuo onwe ya bu alu, o bughi ihe ofu onye isi di mma, ma ya foduzia oha na eze, na eme. Ogbugbu mgbuchapu ndi iro gburu ndi Igbo na agha Biafra gosiri na etu o sokwalu ihe sibe ike, Osondu adighi agwu ike. O nwelu onye kwuru udo mgbe agha? Na ebe kwanu? Akwukwo nchoputa m na egosi na ndi Igbo agbalu ohu jisi ike na azo isi onwe ha nke melu na ndi ogba ohu si na anyi anaghi abu ezigbo ohu, na anyi na awa anya di egwu, na anyi na azo ka anyi nwelu onwe anyi, dika Oluada Ekwuonwu ma obu ndi Hayeti (unu anukwalo aha ha na Igbo?). Ya melu m ji si ka anyi bidozie kuzibelu umu anyi na ndi ocha bialu iwogbu anyi mgbe ha kobalu ajambe si na ndi be anyi ji aka ha danye na oshimili si na onwu ka ha mma karia igba ohu. Na uche m, ihe melu bu na ndi be anyi atulu iga bidolu guba egu agha: ‘Nzogbu Nzogbu, Enyimba Enyi!’ Ha si nwa Bekee na ebe amulu dike bu ebe amulu ibe ya maka na isi aka isi. Ha malite banye ha ogu iji nwelu onwe ha, ndi aruru ala ndi ocha welu egba gbagbuo ha tunye ha na oshimili bia na akolu ndi Inshoransi na oke mulu ngwere kpuru. Ashi! Akwukwo nkuzi m ga-adi ka eguriegu (play) igosi ka di nna nwunye siri kuzielu umun ha maka Igbo Ebinie! Ya kpotuba ma madu anwuna!

58. Crime, Kidnapping, and Jungle Justice

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Crime is any activity that constitutes an offence and is punishable by law. Some heinous offences may include shoplifting, snatching, kidnapping, and molestation. In Nigeria and most of sub-Saharan Africa, the institutionalized justice system attempts to remedy wrongs through due process. In contrast, extrajudicial jungle justice by angry mobs or vigilante groups tends to punish the accused in socially disruptive ways. In most cases, a petty accusation such as phone theft can escalate into horrific acts of violence like lynching or burning a victim with a gasoline-soaked tire. Far from deterring crime, jungle justice perpetuates a cycle of brutality. It desensitizes the public to violence and undermines the Rule of Law. This paper interrogates how a society functions and how justice must be objective and dispassionate. When individuals take the law into their own hands, they stop being victims of crime and become perpetrators of a new, often more heinous offense. True security is not found in the hands of a mob, but through the reform of judicial institutions that ensure every person is proven guilty before they are punished. Despite the flaws of our judicial system and power-hungry police, we still need to trust the government and not take the law into our own hands. Many innocent people have fallen victim to jungle justice, especially in Nigeria.

59. Politics, Leadership, Security, and Government in Igbo Land (2005-2025)

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This paper examines the dynamic interplay between politics, leadership, security, and governance in Igbo land from 2005 to 2025. It explores how political structures and leadership practices have shaped the region's socio-economic and security landscape within the broader Nigerian state. Using a multidisciplinary approach that integrates historical analysis, political theory, and qualitative data from primary and secondary sources, the study highlights key phases of political mobilization, leadership transitions, and governance reforms. It

critically assesses the impact of state and non-state actors on security outcomes, including the proliferation of community policing initiatives, youth militancy, and inter-communal conflict. The research further analyzes the role of traditional institutions and emerging civil society movements in mediating governance challenges and promoting accountability. By mapping policy shifts, electoral dynamics, and institutional responses over two decades, the paper elucidates patterns of political inclusion and exclusion, the evolution of leadership paradigms, and the persistence of security dilemmas. It argues that sustainable development in Igbo land requires inclusive political frameworks, innovative leadership practices grounded in democratic norms, and collaborative security architectures that integrate local knowledge with formal governance structures.

60. African Naturalism and Igbo Civilizational Science: Cosmological Foundations, Epistemological Architecture and Forensic Civilizational Action Framework

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A comprehensive theory of African Naturalism as science is presented of which Igbo philosophical framework is shown as a major expression. Paper elaborates Igbo theological and epistemological architecture, introducing Chukwu Okike Abiama ... all-Knowing Creator God. Agwu, probabilistic epistemological intermediary with Dibia as her liminal (Okarammadu-Okarammuo) acolyte, is introduced. Further, the Afa system's mathematics of self-referent pattern generation function $f(n) = 2^{[2^{(n-1)}]}$ is formalized linking finite human knowledge to God's infinite Mind. Okwe-games pedagogy for probabilistic Igbo world is discussed. Igbo Future is a Pregnancy: train of collusive Probabilities... Onyemaechi? A navigator, Chi, who guides ... Chinedu. Ontological analysis of Onwe — Igbo selfhood is made and tied to Ndubuisi... the Supreme value of the Igbo world. Onwe precludes the possibility of other ownership of the Igbo person. Uwaizu — the cosmos as complete wholeness is introduced with its African archetype — Izu. The relational ontology of Ofo/Ofor as symbol of commitment to Ogu, the world ordering force, which couples Truth to Life, is discussed. Uwajumogu is Cosmic Divine Commission. All these are shown anchored on a cosmic hierarchical juridical system of Iwuoha/Omenala (Laws of the people) mirroring Iwuala (Laws of Nature), which, in turn, mirrors Iwuchukwu (Laws of God). Erima, societal organization modeled on Nature, is introduced. The Haitian Revolution, which adopted Great Igbo Spirit as patron and led by Dibia, is further presented to illustrate Igbo civilizational motif in grand organized action. African-literate hermeneutic framework is employed to reinterpret some the key events of the revolution that otherwise appear mysterious. Overall system coherence is discussed.

61. Ọsọndụ Agwụ Ike: Ntule Abọnaabọ dịka O siri metụta Asụsụ na Omenala Igbo

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Ndị Igbo kwenyere na ụwa na-aga naàbò naàbò, na ọ na-abụ ihe kwurū, ihe akwudebe ya. Ihe ọbụla nwere ihu nwekwara azụ. Nchọputa e nwere n'oge ugbua na-egosi na ọtụtụ ndị ntorobịa na-elodozi anya n'otu ụzọ gbasara ebimndụ, karichaa, ụzọ nke ha ga-aka si na ya rite nnukwu uru, ma chefuo na ihe ụwa na-aga ụzọ abụọ. Ọrụ nchọcha a ga-alebanye anya na mkpuruokwu na usorokwu ndị Igbo na-aga naàbò naàbò iji chọputa ụdị ha, ndokọ ha, mputara ha na ihe ndị Igbo ji ha akuzi maka ebimndụ. Ndị omenchọcha a nwetere njiede ha site n'ajụjụonụ ha gbara ma ndị ntorobịa ma ndị okenye, tinyekwuoro ihe ndị ha mabu dịka ndị Igbo.

Nchọputa e nwetere na-egosi na abọnaabọ na-aputa ihe ma na mkpuruokwu ma n'usorookwu; a na-eji njiko ejiko mkpuruokwu na ahiriokwu ndi a n'otu n'otu iji gosiputa nke ya na ibe ya na-agako. Ufodu n'ime okwu ndi a na-egosiputa ihe ndi ha na ibe ha na-agakota, onodu moobu ndiche di n'etiti ihe ufodu. E wezuga ihe e ji udi mkpuruokwu ndi a akuzi, e jikwa ha achọ ekwumekwu moobu edemede mma. Ndetu mkpuruokwu na usorookwu ndi a ga-enye aka ichekwa ha ma nyekwa aka n'ikuziri ndi ntorobia nkwenye ndi Igbo na ihe uwa na-aga naabọ naabọ.

62. Family Relevance in Igbo Society

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This project examines the family as the foundational institution of Igbo culture, emphasizing its social, economic, moral, and spiritual significance. In traditional Igbo society, the family extends beyond the nuclear household to include the extended lineage, kindred, and ancestors, forming a comprehensive system of identity and belonging. The study explores kinship structures, patriarchy, and age hierarchy as organizing principles that define authority, obligation, and social order within the family. The research analyzes marriage as the legitimate basis of family formation, highlighting customs such as bride wealth, communal rites, and polygamy, and their roles in strengthening interfamily alliances. It further examines gender roles, noting the complementary responsibilities of men and women in leadership, economic production, child upbringing, and moral instruction. Special attention is given to children as symbols of continuity, inheritance, and ancestral remembrance, and to respect for elders as a core family value. In addition, the project investigates the influence of religion, traditions, and ancestral veneration in regulating family behavior, conflict resolution, and moral discipline. The impact of modernization, Christianity, urbanization, and Western education on Igbo family life is also assessed. While these influences have reshaped family size, authority patterns, and social expectations, the study finds that essential values such as communal solidarity, mutual support, and respect for kinship endure. The project concludes that the Igbo family remains a resilient and adaptive institution, sustaining cultural identity and social stability amid change. The study contributes to cultural anthropology and provides insights relevant to education, social policy, and community development in contemporary Nigerian society. It also underscores the importance of documenting indigenous family systems to preserve heritage, guide reforms, and promote culturally sensitive development strategies nationwide in modern Nigeria.

63. By Hook or By Crook: Leveraging English-Igbo Scaffolding for Early Igbo Language Acquisition in Young Children

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The intergenerational transmission of the Igbo language is in critical decline, particularly in the diaspora. While pure immersion is often the pedagogical default, it can impose an overwhelming cognitive load on children in English-dominant environments. This paper introduces Engli-Igbo Scaffolding, a framework that transforms English from a barrier into a strategic linguistic bridge. Rooted in Vygotsky's Zone of Proximal Development (ZPD) and Bruner's Scaffolding Theory, this approach advocates for the systematic use of a child's dominant language to anchor new Igbo concepts. By "hooking" unfamiliar structures—such as tonality and syntax—onto existing English cognitive schemas, educators can reduce linguistic anxiety and increase

engagement. Unlike casual code-switching, Engli-Igbo Scaffolding is a goal-oriented methodology where a More Knowledgeable Other (MKO) provides adjustable assistance that is gradually faded as the child's competence grows. The study explores practical applications, including bilingual storytelling, targeted code-switching, and vocabulary bridges. These methods enable children to navigate complex linguistic transitions without losing confidence or cultural identity. Ultimately, this work posits that leveraging a child's existing linguistic repertoire is a sophisticated tool for revitalization rather than a sign of deficiency. By lowering the affective filter, Engli-Igbo Scaffolding offers a psychologically supportive path to heritage language bilingualism. The authors conclude with a call for empirical research comparing this structured scaffolding with immersion-only approaches in heritage language settings.

64. The Need for Infrastructural and Environmental Sustainability in Southern Nigeria: An Appraisal Abstract

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Infrastructure refers to the systems of development that are critical for economic growth. Environmental sustainability entails protecting the environment for future generations. The work focuses on the need to preserve the environment while developing the polity. The work examined the nexus between infrastructural development and environmental sustainability. It also x-rayed a plethora of laws on environmental protection. It analyzed the link between environmental preservation and achieving sustainable development goals by 2030. The method used is doctrinal and comparative in scope. The work found that the establishment of infrastructure without pursuing environmental sustainability threatens ecosystems, worsens climate risks, and undermines a healthy environment. Further, the work found that Nigeria, particularly Ndi Igbo, has not been able to balance infrastructural development with environmental sustainability, and this has made the environment vulnerable to diverse environmental hazards, such as land degradation and pollution. The work found a nexus between environmental sustainability and the United Nations Sustainable Development Goals (SDGs), particularly goals 6, 7, 11, 12, 13, 14, and 15. Furthermore, environmental sustainability is not merely an environmental concern but a legal, economic, and ethical imperative aimed at securing human well-being, environmental integrity, and intergenerational equity, and is therefore a human rights issue. Accordingly, the study recommends a review of the extant legal framework. Strengthening the relevant institutional and legal framework. Collaboration with civil society, non-governmental organizations, and the creation of awareness.

65. Marriage as a Contested Moral Space: Tradition, Modernity, and Social Change in Igbo Society

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66. Modern Stressors and Mental Health: Building Systems That Promote Resilience and Well-Being

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Rapid socioeconomic change, technological acceleration, and shifting lifestyles have intensified global mental health challenges, contributing to rising rates of anxiety, depression, and burnout. Grounded in the World Health Organization's definition of health as complete physical, mental, and social well-being, this presentation examines the essential role of healthcare in supporting mental health and overall well-being. Using a multidimensional framework, it explores how modern stressors, such as urbanization, digital dependency, social isolation, and economic pressures, shape psychological vulnerabilities. The presentation highlights preventive strategies, including mental health literacy, stigma reduction, resilience-building, mindfulness practices, and cognitive-behavioral approaches, alongside the importance of strong social support systems. It also addresses structural barriers to mental health access, particularly in underserved communities, and proposes innovative, equitable solutions. By integrating insights from public health, psychology, and socioculture, this session offers a comprehensive pathway to improve mental health outcomes and strengthen well-being in an increasingly complex world.

Obaji – A Symbol of Wealth and Hard Work in Igbo Land

In Igbo land, the Oba Ji (yam barn) is more than just a storage place for yams — it is a symbol of prosperity, diligence, and cultural pride. Traditionally built with sticks and palm fronds, the yam barn showcases the strength and hard work of the farmer, especially after a successful harvest.

A well-stocked Oba Ji brings honor to the household and is often a source of joy during festivals, especially the Iri Ji (New Yam Festival). It tells the story of a people who value the fruit of their labor and uphold the sacredness of yam, the king of crops.



Olaudah Equiano



Writer, abolitionist, and former slave Olaudah Equiano (pictured) was responsible for writing one of the earliest accounts of the intercontinental slave trade and became a highly visible proponent of the British slavery abolitionist movement. On this day in 1797, Equiano died in London a full decade before slavery would officially be abolished via the Slave Trade Act of 1807.

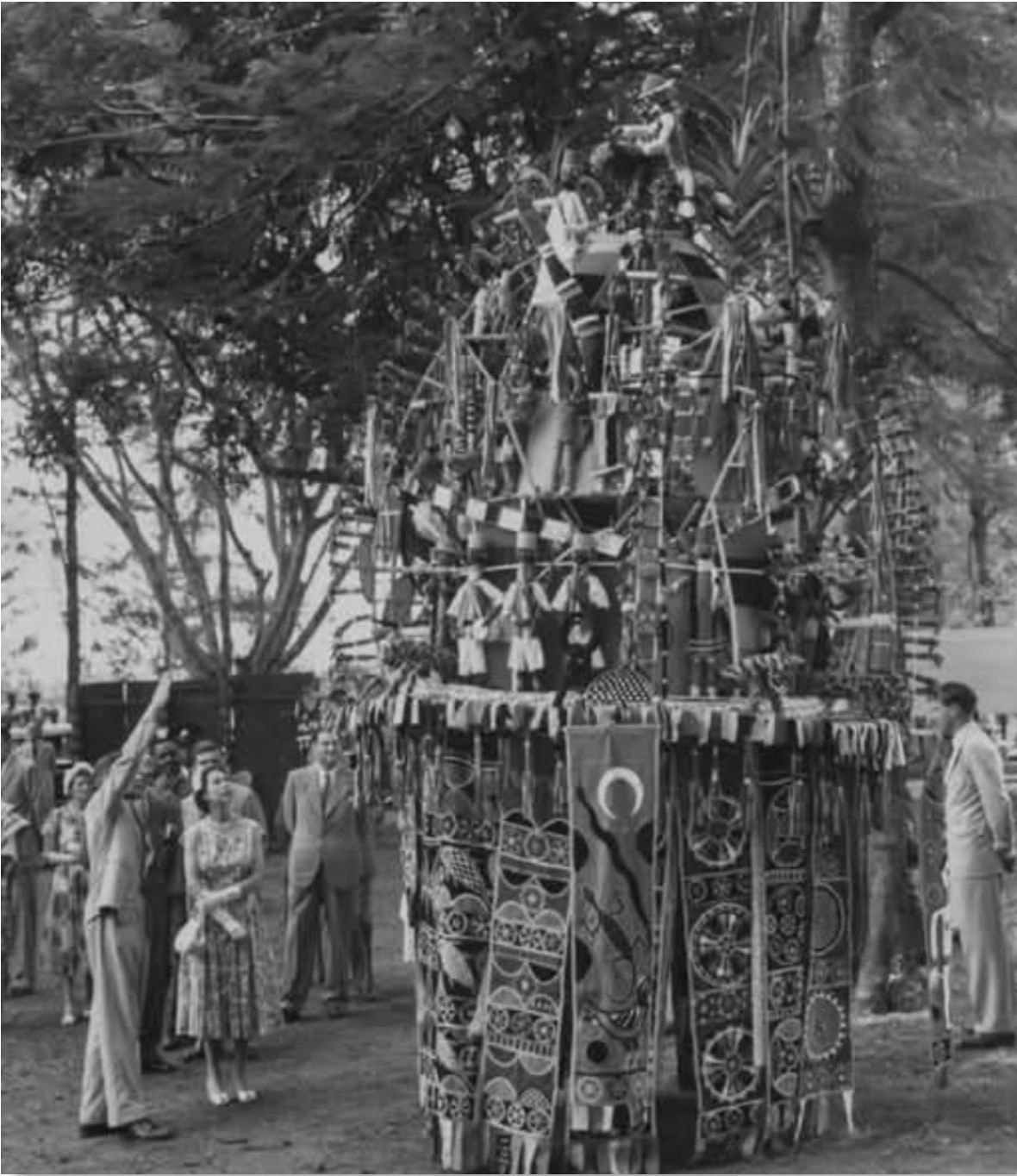
The Haunting History of Igbo Landing
Igbo Landing (also called Ibo Landing, Ebo Landing, or
Ebos Landing) is a historic site at Dunbar Creek on St.
Simons Island.





The area of Igbo Landing, Glynn County,
Georgia, U.S.





Queen Elizabeth II admiring the Ijele masquerade during her 1956 tour to Igbo-land.

Ijele is the largest masquerade in Tropical Africa, an iconic Igbo cultural symbol recognized by UNESCO.

Standing at 15 feet tall, it takes over 100 men six months to create.



Ijele masquerade





NOTES

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