



8th 2024 APAS INTERNATIONAL CONFERENCE

Organized by

**THE ASSOCIATION FOR THE
PROMOTION OF AFRICAN STUDIES (APAS)**

In collaboration with

- **EMMANUEL KANUE EDUCATIONAL FOUNDATION**
- **CENTRE FOR ARTS, CULTURE AND HUMANITIES,
NNAMDI AZIKIWE UNIVERSITY AWKA, NIGERIA.**
- **TANGAZA MARYKNOLI CENTRE FOR AFRICAN
STUDIES TANGAZA UNIVERSITY COLLEGE KENYA**
- **ALTERNATIVE PERSPECTIVES AND
GLOBAL CONCERNS (AP-GC) CANADA**



T H E M E :

AFRICAN HERITAGE AND SUSTAINABILITY IN GLOBAL FUTURE



WED. 22ND - SAT. 25TH
MAY, 2024.



CHISCO INSTITUTE FOR TRANSPORTATION STUDIES,
NNAMDI AZIKIWE UNIVERSITY, AWKA, NIGERIA



**ASSOCIATION FOR
THE PROMOTION OF
AFRICAN STUDIES
(APAS)**

(Motto: Coalition for African Pride)

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The Association for the Promotion of African Studies (APAS) was founded by Prof. KANU Ikechukwu Anthony, OSA, on January 10, 2016, to:

- 1. promote and encourage research and scholarship on African philosophy, religion, history, culture, social movements, linguistic, literary and artistic expressions, science and technology;**
- 2. forge intellectual links and network with scholars, policy makers, and activists in Africa and beyond;**
- 3. participate actively and collaboratively in continental and global debates with interested organizations in Africa and other countries in the world, on issues specifically relevant and correlated to African studies; and**
- 4. work proactively for the promotion of the African cultural heritage with interested organizations and/ or institutions in diverse regions of the world.**

This association has the vision of putting Africa and African scholars on the global map and to furthering knowledge of Africa in all forms and manifestations. This is accomplished through Academy-wide and regional conferences and meetings, publications, programs and membership services. APAS houses five reputable international journals (Journal of African Studies and Sustainable Development (JASSD); Ochendo: An African Journal of Innovative Studies (OAJIS), Igwebuike: African Journal of Arts and Humanities (IAJAH); Amamihe: African Journal of Applied Philosophy and Aku: An African Journal of Contemporary Studies (AAJCR) and has published several books in line with her mission and vision.


2024 APAS INTERNATIONAL CONFERENCE

BOOK OF ABSTRACT



2024 APAS 8th INTERNATIONAL CONFERENCE

Organized by
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In Collaboration with
EMMANUEL KANU EDUCATIONAL FOUNDATION
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GLOBAL CONCERNS (AP-GC), CANADA**
<https://ap-gc.net>

PROGRAMME & BOOK OF ABSTRACTS

Theme:

**AFRICAN
HERITAGE AND
SUSTAINABILITY
IN THE GLOBAL FUTURE**

CONFERENCE DATE:
Wednesday 22nd May - Saturday 25th May 2024
**@ Chisco Institute For Transportation Studies,
Nnamdi Azikiwe University, Awka, Nigeria**

CONVENER

Prof. Ikechukwu Anthony KANU, O.S.A
Veritas University, Abuja
President, Association for the Promotion
of African Studies (APAS)

CHIEF HOST

Prof. Charles O. Esimone
Vice Chancellor
Nnamdi Azikiwe University Awka

HOST

Prof. Nkechinyere Nwokoye
Director, Center for Arts, Culture and Humanities
Nnamdi Azikiwe University

KEYNOTE SPEAKER

Prof. Ada Uzoamaka Azodo
Former President, Igbo Studies Association, USA
Indiana University Northwest, USA

LEAD PAPER PRESENTER

Prof. Alloy S. Ihuah, PhD
President, Association of Philosophy
Professionals of Nigeria

LOCAL ORGANIZING COMMITTEE

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PROGRAMME OF EVENTS

Day 1: Wednesday, 22nd May, 2024

Arrival

Day 2: Thursday, 23rd May, 2024

Registration of Participants	-	7:00am – 10:00am
Courtesy Call to the Vice Chancellor	-	9:00am – 9:30am
Opening Ceremony	-	10:00am – 1:00pm
Lunch Break	-	1:00pm – 2:00pm
1st Parallel Session	-	2:00pm – 4:00pm
General Meeting /Gala Night	-	4:00pm – 6:00pm

Day 3: Friday, 24th May, 2024

2nd Parallel Session	-	9:00am – 1:00pm
3rd Parallel Session	-	2:00pm – 4:00pm
Issuance of Certificate of Conference Participation	-	4:00pm – 6:00pm

Day 4: Saturday, 25th May, 2024

Departure

PROGRAMME FOR THE OPENING CEREMONY

Introduction and recognition of guests

Opening Prayer

Opening Remarks by the Chairman

Breaking of Kolanuts

Welcome Address by the Director, Center for Arts, Culture and Humanities, UNIZIK, Prof. Nkechinyere Nwokoye

An Address by the Convener and President of APAS, Prof. I. A. Kanu, OSA

Declaration of the Conference Open by the Vice Chancellor, Prof. Charles O. Esimone

A Brief Citation of the Keynote Speaker

Keynote Paper

A Brief Citation of the Lead Paper Presenter

Lead paper

Goodwill Speeches by the Special Guests

Closing Remarks by the LOC Chairman, Dr. Jude I Onebunne

Vote of Thanks / Announcements by the Secretary, APAS

Closing Prayer

Group photograph

Lunch Break

1st Parallel Session @ 2:00pm



PRESIDENTIAL ADDRESS AT THE 2024 APAS CONFERENCE

By: PROF. KANU, IKECHUKWU ANTHONY, OSA
President, Association for the Promotion of African Studies

Distinguished guests, respected colleagues, ladies and gentlemen, good morning and very warm welcome to the 2024 Conference of the Association for the Promotion of African Studies (APAS).

You are welcome to Awka, one of the most established settlements in Igboland set up at the focal point of the Nri human advancement- the blacksmith city and home to several great men and women; and to Nnamdi Azikiwe University, famous for her academic excellence and world-renowned scholars.

We were attracted to Nnamdi Azikiwe University Awka for this year's conference for a retinue of reasons. This distinguished institution is among the most reputed universities in Africa. Since its establishment it has consistently manifested itself globally as a citadel of great multidisciplinary learnings and a centre of academic excellence. More so, the first conference of this Association was organized in Nnamdi Azikiwe University, and since then, UNIZIK has been home to APAS.

It is, therefore, *apropos* that the 2024 APAS Conference, aimed at facilitating conversations across a broad spectrum of scholars and disciplines, for the generation of robust engagements and the forging of ambitious but concrete paths that will catalyse Africa's prosperity should take place in Nnamdi Azikiwe University. More so, this year marks a very important curve in the historical evolution of APAS as we anticipate a change of administration.

The theme of this conference: **AFRICAN HERITAGE AND SUSTAINABILITY IN THE GLOBAL FUTURE**, has been shaped by the efforts of African nations to forge burgeoning economies and societies in the 21st century. The African heritage, in this context, becomes the nexus between the great past and the anticipated future.

Our profound sentiments of gratitude go to the Chief Host of this conference, Prof. Charles O. Esimone, the Vice Chancellor of this great university; and to our Host,

Prof. Nkechinyere Nwokoye, the Director of the Centre for Arts, Culture and Humanities, Nnamdi Azikiwe University.

I convey the Association's affectionate, but respectful sentiments of welcome to the keynote speaker, Prof. Ada Uzoamaka Azodo of Indiana University Northwest, USA, and Prof. Alloy Ihua, the President of the Association of Philosophy Professionals of Nigeria who will be delivering the Lead Paper at this Conference.

I thank the members of APAS for annually supporting the creation of this academic atmosphere, which is a living and dynamic potential of energies always ready to be dynamized, as it provides us a wonderful opportunity to encounter valuable insights and fresh ideas.

On behalf of the members of the association, I appreciate the Local Organizing Committee Chaired by Dr. Jude Ifeanyi Onebunne, and the Executive Secretary of APAS, Prof. Ejikemeuwa Ndubisi. We thank you for a job well done. You have not only been committed to this course, but have been exceptionally innovative.

May God bless Nnamdi Azikiwe University Awka!

May God bless the Association for the Promotion of African Studies!!

Thank you, and do have an interesting conference ahead.



**BRIEF PROFILE OF
PROF. ADA UZOAMAKA AZODO**

Ada Uzoamaka AZODO, Ph.D, is a Professor of African, African American and African Diaspora Studies in the Department of Minority Studies, and of International Perspectives on Women in the Women’s and Gender Studies Program since 1997 at Indiana University Northwest USA. She is also the former President of the Igbo Studies Association (ISA). Her numerous published works are available online and in hard copies in academic journals and book publishers, including Africa World Press, Oxford University Press, Journal of Religion in Africa, Journal of the African Literature Association (JALA), Women’s Studies Quarterly (CUNY), African Literature Today (ALT), Igbo Studies Review (ISR), Peter Lang Publishing, Literary Society of Nigeria, CUNY Feminist Press of New York, Salem Press, Goldline and Jacobs Publishers, Palabres, Mots Pluriels, David Publishing, and Lexington Books.



BRIEF PROFILE OF PROF. ALLOY S. IHUAH, PhD

Alloy S. Ihuah, is a winner of the 2014 Asante award for Outstanding Research of the University of Georgia, USA. He is a Professor of Philosophy. He holds the Doctor of Philosophy degree in Philosophy, University of Lagos, Nigeria and Diploma in Higher Education Management of the prestigious Galilee Institute of Israel. He researches and publishes in Inter-Cultural Philosophy, Philosophy of Science, Epistemology and existentialism. His recent exploits in African Philosophy are illuminatingly exciting. Professor Alloy Ihuah started his Teaching career as a lecturer at the College of Education, Katsina-Ala, Benue State in 1987. He joined Benue State University, Makurdi in 1993 and rose through the ranks to become a professor of Philosophy in 2012. He Served as the Director of the Centre for Research Management of Benue State University, Makurdi from 2016-2020. He was Chairman, Academic Staff Union of Universities, Lagos State University Branch, 2005-2007, National Secretary, Nigeria Philosophical Association (NPA), 2012- 2016 and the current President, Association of Philosophy Professionals of Nigeria (APPON), 2018 to date. Prof Alloy Ihuah is a man of high mental magnitude, epistemic prowess and spiritual depth with a healthy respect for the high and the low. He holds the Membership of numerous Learned Societies namely, World Council on Values, African Studies Association (ASA), USA, Council for Research in Values and Philosophy, International Federation of Philosophical Societies, Nigerian Academy of Letters (MNAL). He is married to Maureen Mbafan and is blessed with four Children. He is a practicing Catholic and Member of the Knight of St. Columbus (KofC). Prof. Ihuah has authored Ten books and over eighty peer-reviewed articles in edited books and Journal papers locally and internationally.



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Abstracts





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001

AFRICAN HERITAGE FOR AFRICAN DEVELOPMENT

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&

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Abstract

Heritage as an inherited legacies is within the environmental boundaries of trado-cultural cum socio-economic dispensations of a people. And such inheritance is for the continued existence and development of such a people. African heritage nevertheless is for the development of continental Africa. Unfortunately, over the years, the West has plundered African heritages for and in favour of their so-called Westernisation of African and or Western development thereby given room to such things as great divides in different aspects of global human and digital-societal development. This paper, therefore, critically examines African heritages to the merit and demerit of Africans in the midst of comity of nations.

Key words: Continental Africa, African heritage, African development

002

AFRICAN HERITAGE AND SUSTAINABILITY QUESTIONS: TOWARDS STANDARDIZING AND PRESERVING OUR LOCAL MUSEUMS, ARTIFACTS AND CULTURE FOR THE GLOBAL FUTURE

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Abstract:

This article discusses African heritage and sustainability questions and looks at the need to standardize and preserve the local museums, artifacts and culture for reference in the global future. The continent, Africa, is vast and richly endowed with human and mineral resources as well as huge diversified cultures, artifacts, museums and monuments. These essential cultural assets have helped in the global growth of the world for decades. The diversity of Africa's cultures has enabled the existence of multiple artifacts and rich museum systems in Nigeria and elsewhere in Africa and beyond. For some years now, the face of most of the vital museums in Nigeria has not been upgraded while many artifacts, sacred places and cultures needs to be salvaged and preserved for the future global knowledge. Many parts of the continent are presently facing the challenges of poverty,



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conflicts, acculturation and globalization. These circumstances are indirectly having adverse effects on our cultures, museums, artifacts, relics, and monuments. Primary and secondary data are used. The paper is qualitative. This work establishes that these are important African cultural heritage as they are historically based with rich evidence. Thus, the paper expounds the importance of sustaining, improving, salvaging, and preserving them. Keywords: African heritage, sustainability, standardizing, museums, global future

003

'JAPA' (MIGRATION) SYNDROME IN NIGERIA PALACE: A READING OF SELECTED FRANCOPHONE AND ANGLOPHONE NOVELS

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&

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Abstract

The phenomenon of 'Japa' syndrome, characterized by the mass emigration of Nigerians abroad, has emerged as a significant aspect of Nigeria's contemporary landscape. This paper adopts a literary lens to delve into this phenomenon, employing Lee's push-pull theory and Bhagwati's brain drain phenomenon as integral components of its methodology with an interpretive design. Through an analysis of Sanusi's "*Un nègre a violé une blonde à Dallas*" from the French literary bloc and Adichie's "*Americanah*" from the English literary bloc, it seeks to unravel the complexities of Japa and its repercussions on Nigerian society. The selected literary works are scrutinized to discern the motivations and experiences driving Nigerians to migrate abroad, shedding light on the social, economic, and political forces underpinning Japa. By employing a comparative framework, the study elucidates the similarities and disparities in the portrayal of Japa across linguistic boundaries. The findings of the study reveal that many Nigerians, like most Africans, experiencing Japa are pushed by factors like limited economic opportunities, political instability, insecurity and search for better living conditions. The study contributes to a more nuanced understanding of Japa syndrome, elucidating its causative factors, repercussions, and its position within the broader tapestry of migration and identity narratives in Nigeria.

Keywords: Japa, Nigeria, Sanusi, Adichie



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004

A CRITICAL ANALYSIS OF INNOCENT I. ASOUZU'S CONCEPT OF BEING

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ABSTRACT

Innocent I. Asouzu, while delving into the realm of ontology, identified a crucial issue within the western philosophical framework and African ontological expressions - the prevalence of an exclusivist and elitist mentality. Asouzu posits that the practical significance of ontology can be revitalized by redefining or re-articulating it through the lens of complementarity/*ibuanyidanda*. In his endeavor to introduce a fresh complementary ontology, Asouzu primarily focused on the question "what is being?" while overlooking the inquiry into "why do beings exist rather than nothing?" This narrow approach limits the explanatory capacity of his ontology in elucidating the essence of being within a multifaceted reality. Asouzu asserts that existence entails being in a complementary connection with other absent elements, yet he fails to acknowledge that this manner of defining being assumes the very concept it aims to establish, namely, complementarity. Furthermore, by emphasizing the ultimate purpose (i.e., fulfilling a missing element of reality) as the sole criterion for existence, Asouzu understates the structure and coherence of intelligible reality, which enables relationality. Through the utilization of analytic, evaluative, and hermeneutic investigative methods, this study argues that Asouzu's innovative complementary ontology could enhance its explanatory efficacy by addressing these aforementioned issues.

Keywords: Being, Complementarity, Missing-links, *Ibuanyidanda*

005

A PHENOMENOLOGICAL STUDY OF CLIMATE CHANGE, MIGRATION AND VIOLENT CONFLICTS IN AFRICA

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Abstract

Climate change and its effects on the environment has been felt all around the world, in Africa and Nigeria in particular, we have experienced floods, inconsistent weather patterns, deforestation, drought, excessive or too little rainfall., rising sea levels, etc. these significant environment and weather changes have led to a change in the pattern of life of those who depend on their environment for their sustenance/survival. When the environment no longer provides the need resources for survival, people naturally move to other places to search for alternatives. Migration is not a new phenomenon and human beings have been known to move from one place to another in search for better environments that can provide them with what they need to survive and thrive. With dwindling natural and environmental resources from climate change, less job opportunities available, and other problems faced by many developing countries, the resultant effects are rivalry, competition and



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violent conflicts among the groups fighting over control of the available scarce resources. This paper proposes that these conflicts fueled by migrations have a negative effect on the future of the country. Economic and political problems already existing in Nigeria and other African countries coupled with the effects of these conflicts like loss of lives and destruction of properties, displacement of large numbers of people etc undermines the development of any country. This paper using the phenomenological approach, examines the link between climate change, migration and violent conflicts in Africa. Apply Rawlsian notion of justice as fairness, It proposes that government must ensure that there is justice in its management of the scarce resources available to its people, this will ensure the future prosperity of the country.

Keywords: Climate Change, Migration, Violent Conflict, Rawls, Justice

006

A SOCIOLINGUISTIC STUDY OF CONTEMPORARY AFRICAN CULTURE AND GENDER ISSUES: THE IGBO CULTURE IN PERSPECTIVE

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ABSTRACT

African science is deeply rooted in traditional knowledge systems and practices, which offers a holistic and ecocentric approach to understand the natural world. The African science has a great affinity with African philosophy of communalism which sees reality as interconnectedness of things, accentuating on harmony, balance, and reciprocity in nature. Put differently, what happens to one affects the other. Consequently, it offers a unique outlook on environmental sustainability, communal knowledge, spiritual connection, and environmental stewardship. However, with the high rise of modern science in the globe, many persons including Africans see it as the culmination of human development throwing away completely the science original to them. Sadly, modern science unlike the African science, creates a bifurcation between reality – man and nature. The modern scientists tend to look at ‘nature’ as laboratory rats used primarily for experiments in order to reach the pinnacle of its development. Thus, their activities have resulted to different climatic hazards such as o-zone layer depletion, global warming, and other related problems, that have increased mankind’s worries for the global future. Against this background, this paper uses a hermeneutic methodological approach to explore African science in relationship to global future. It seeks to address the problem caused by modern science which is principally prominent in climatic change in the environment. The conclusion reached is that African science can foster global cooperation, collective action, and a more inclusive and sustainable future, creating a more equitable and environmentally conscious world.

Keywords: African science; Modern science; Ecocentrism; Sustainable development; Global future.

007

ADVANCING GENDER EQUALITY AND HUMAN RIGHTS: ENVISIONING A GLOBAL FUTURE

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Abstract

This paper examines contemporary African culture and gender issues, with specific reference to the sociolinguistic study of the Igbo culture of southeast Nigeria. Since gender issues are one of the most significant aspects of contemporary African culture, the study aims to discover whether Igbo gender



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issues are properly balanced between male and female genders or skewed in favour of or against a gender. Igbo cultural gender issues examined include defined gender roles, where men are typically the protector of their families and breadwinner while women are caregivers and home keepers; gender issues as embodied in proverbs; gender based cultural practices during marriage, child-upbringing, burial and mourning; and some aspects of language use. The major data for this study were collected through distant and participant observations, and seeking audience with specific actors in cultural issues. Few data materials were sourced from the literature. Analysis of data was by description. One major finding of the research is that although gender issues in contemporary Igbo society cut across both genders, the negative issues are discovered to be skewed against women, especially in language use, proverbs and cultural practices during burial and mourning. Also discovered is that some issues are being affected by modernity, either positively or negatively. The paper, therefore, concludes that gender issues in contemporary African culture, nay Igbo culture, are part of the true definition of our Africanness. While the positive gender issues should be sustained, the negative ones should be allowed to be reformed or swallowed up by modernity.

Keywords: African culture, Gender-based proverbs, Igbo culture, Gender roles

008

ADVANCING GENDER EQUALITY AND HUMAN RIGHTS: ENVISIONING A GLOBAL FUTURE

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Abstract

In a world grappling with various challenges, the pursuit of gender equality and the protection of human rights stand at the front burner of the global agenda. Nigeria in particular and Africa today are still faced with a lot of inequality in areas of leadership, religion, politics, etc. As we envision a future that is inclusive, just, and respectful of every individual's dignity, advancing gender equality and human rights is not only a moral imperative or necessity but a catalyst for sustainable development and societal progression. Gender equality encompasses equal opportunities, rights, and access to resources for people of all genders. Achieving this goal involves dismantling discriminatory norms, practices, and systemic barriers. Human rights, on the other hand, entail the inherent rights and freedoms that every individual should enjoy, regardless of their gender, race, religion, or any other characteristic. They serve as the foundation for a just and equitable society. This research shows the benefits of advancing gender equality and human rights as it leads to increased social cohesion, economic growth, and enhanced well-being for individuals and communities. Moreover, gender equality fosters innovation, creativity, and sustainable development by harnessing the full potential of all members of society. This work sheds light on the importance of advancing gender equality and human rights on a global scale. It examines the interconnectedness of these two vital aspects and their transformative power in reshaping our societies.

Keywords: Gender equality, human rights, social inclusion, justice, equity, sustainability, sustainable development



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009

AFRICA AND THE FUTURE QUESTION

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Abstract

Africa, with its rich cultures, histories, and resources, stands as a crucible of possibilities and complexities in the global discourse on the future. At the heart of this inquiry lies the interrogation of Africa's agency in shaping its destiny amidst a rapidly evolving global landscape. Central to this work are the myriad challenges ranging from socio-economic disparities, political instabilities and lack of technological advancements. Thus, this work aims to illuminate pathways for shaping a more promising tomorrow. By delving into Africa's complex realities, this work seeks to delineate the structural impediments and systemic inequalities that often hinder her ability to harness its full potential in shaping the future. Ultimately, this work advocates for a holistic and inclusive approach to envisioning Africa's future, one that embraces diversity, good leadership, fosters sustainable development, inspires action, and chart a course towards a more equitable and aspirational future.

Keywords: Africa, Development, Global Future, Technology

010

AN EXPOSITION OF THE UNIQUE TRADITIONAL PROCESSES OF DISPUTE RESOLUTION OF THE AKUMA PEOPLE IN ORU-EAST LGA, IMO STATE

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Abstract:

This study focuses on traditional method of Dispute Resolution in Akuma in Oru-East Local Government Area of Imo state. It sought to establish how the people of Akuma have used it as an effective peace mechanism to prevent, mitigate, manage, and resolve conflicts, and to keep the community stable and peaceful. The study was conducted in Akuma, in Oru-East Local Government Area in Imo State, Nigeria. The methodology used in this research was collection of information from primary sources through interviews and questionnaire administration as well as from secondary sources through library research and internet. The data used for the project were the responses of teachers, council staff and traditional rulers randomly selected from the research area. The Mean and Simple Percentage Method formulae were used to analyze the data and interpret the results. The results revealed that the people of Akuma have developed widely used and effective indigenous mechanisms for the prevention and resolution of conflicts. The study concluded that there are latent political and socio-cultural conflicts threatening the peace of Akuma and recommended that these indigenous preventive mechanisms should be recognized and backed by law to complement the efforts at resolving disputes in Nigeria.



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011

AN ADVOCACY FOR REVITALIZING THE NIGERIAN ECONOMY THROUGH ENTREPRENEURIAL EDUCATION

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Abstract

Nigeria, with its ever-growing youth population, faces the multiple challenge of high youth unemployment, under-employment and a lack of clear-cut curriculum as well continuity in policy implementation. The concurrent effect of these challenges is the waning and dwindling interest. Despite having the largest population of young people in the world, the lack of decent employment opportunities has hindered productivity and slowed down development. For example, the 2020 EndSARS protest in Nigeria underscored the urgency of addressing youth unemployment. Although in response, the Nigerian Ministry of Education introduced an entrepreneurship skills development curriculum in universities, aiming to equip students with an entrepreneurial mindset, the implementation is nowhere commendable. This because, a decade later, graduate unemployment rates remain high in Nigeria. In view of the underpinning factors affecting the growth of economy in the nation leading to massive youth unemployment, there was the need for a rethinking of approach already advanced. This paper advocates for revitalizing entrepreneurship through education as a catalyst for sustainable economic development. Dwelling heavily on Forbes's recommendation for the attainment of entrepreneurial autonomy, the paper sought to propose a more practicable template with emphasis on (i) Practical Approach, (ii), Funding and Infrastructure, (iii), Collaboration and Partnership

Keywords: Economy, Entrepreneurship, Education, Curriculum, Youth

012

SOCIAL CULTURAL HERITAGE AND SUSTAINABILITY: AFRICAN CHILDHOOD SEXUALITY

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Abstract

African childhood sexuality education is birthed from the parental background in the extended family. The African child is nurtured, trained and educated based on her family traditional values and identity. One of such telnets is that the family is made up of father, mother and children. This paper looks at the sustainability of the socio- cultural heritage of the African child, in its values, self-discipline, cooperation and dependence on family members. This paper examines the concept of lesbianism, Gay, Bi-sexual, transgender and Queer (LGBTQ) and its up raise in Africa. Furthermore, this paper outlines the African childhood sexuality orientation and identity of the African child. It also discusses the impact on the global future on African Childhood sexuality. This Paper recommends that the impact of LGBTQ on the African socio-cultural heritage be bridged by effective sexuality education through orientation on the African values be harnessed from parental guidance, good nurturing on ancestral beliefs and values. This paper concluded that the African global future is bright with effective sexuality education from childhood.

Keywords: Socio cultural heritage, Sustainability, African childhood, Sexuality.



013

AFRICAN INITIATED CHURCHES AS SUSTAINERS OF AFRICAN RELIGIO-CULTURAL SPIRITUALITY FOCUS ON LEGIO MARIA OF EAST AFRICA

Denis Odinga Ojiya
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Abstract

African heritage and sustainability in the global future

This article argues that African initiated churches (AICs) have facilitated conversations on African religio-cultural spirituality. Conversations that have catalyzed the development of African spirituality. The conversations have persisted despite the portrayal of AICs as sects that negate the ideals of spirituality. As a result, AICs have been increasingly denied formal platforms to express their rich spirituality and have been relegated to the bottom of the ladder as contributors to meaningful spirituality. This article attempts to reemphasize the place of the AICs as major contributors and sustainers in the development of African spirituality. The paper gives an overall view of AICs and Legio Maria in particular through the lenses of the method of understanding the nature of culture developed by Maryknoll Institute of African Studies.

Keywords: religio-culture, sects, spirituality

014

AFRICAN LANGUAGES AND THE GLOBAL FUTURE

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Abstract

Humankind as speaking animal (animal loquens) and symbolic animal (animal symbolicum) expresses himself in a unique language (formal speech or sign language). Language identifiably defines a people as such. Hence, it is a unique means of connectedness that is within the boundaries of communication. It reaches out to different aspects of human capital development unto other forms of progress in Continental Africa. Unfortunately, many popular African languages are yet to be part of the global languages for global enterprises. However, most African languages are on the brink of extinct, hence, the irony of keying into global future and the consequent Information-Technology era popularly driven by Artificial Intelligence. Using the method of critical analysis, the researchers in confronting some African languages find out that the need for few African languages to be sustained for robust and promising global future.

Keywords: Humankind, Africa, language, global future.



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015

AFRICAN LANGUAGES IN A GLOBALIZED WORLD, CHALLENGES AND PROSPECTS

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Abstract

Language is the most significant part of a people's identity. A culture whose language is losing relevance in the current global context is invariably going into extinction. African cultures are orally preserved in the African languages hence, there is need for the sustainability of every African language in the globalized world. With approximately 2000 languages spoken on the continent, Africa is unique for its linguistic and cultural variety. According to UNESCO 30% of world languages are spoken in Africa while only 18% of the world's languages are spoken in Europe and the Americas. Nonetheless, many of the native African languages face extinction in the near future. Numerous African languages—like the Igbo language, which formerly had over 25 million speakers—are on the verge of extinction according to UNESCO predictions. There are numerous explanations for the endangered status of numerous African languages in the present era, where globalization is impacting every facet of existence. The necessity of using global languages like English, French, and Spanish for international communication has actually led to a notable increase in the neglect of many other languages, particularly African languages. In this paper we will attempt to discuss the causes of the endangered and marginalized status of several African languages. The paper will also highlight the significance of African languages and the importance of their sustenance.

016

AFRICAN PERSONALITY: THE PLACE AND ROLE OF LANGUAGE

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Abstract

The concern of the paper is on the indispensable relation of human language in human endeavour. It explains the extent and efficacy of language not only as a means of communication but also as a tool of conveying and impacting morals. This research argues that the facts that moral values are meaningful and effective dependent on the contents of language has the ability to sustain values if well used and to as well misrepresent values if abused especially in expressing them. Therefore, the content of language in African personality serves as both a means of communication and a source of transmitting cultural values and morals. This paper using



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hermeneutic method posits that language has the capacity of explaining one's personality and cultural values. It argues that the depth of language in African society is traced to the worldview of the people since it conveys both their thoughts and their values. Hence, in order to understand a person as expressed in human discourse and agitations, language is the only means towards human self-authenticity, self-dynamism and self-participation. The paper concludes that since humanity cannot be separated from its language in all ramifications despite the limitations visible in the human linguistic engagements, the power of language has the ability to sustain, promote and talk about a person and their values, because rich cultural values are expressed in our language.

Keywords: Language, Culture, African Personality, Morality, Self-Authenticity

017

AFRICAN RELATIONAL ONTOLOGY AS FOUNDATION FOR SUSTAINABLE PEACE IN A MULTICULTURAL SOCIETY

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ABSTRACT

Modern societies are increasingly becoming multicultural as a result of the fact that they are populated by people of diverse ethnicities, religions, languages, and traditions, coexisting within the same geographical boundaries, hence the pursuit of sustainable peace has emerged as a paramount challenge. Sustainable peace is challenged due to the preponderance of inter-communal conflicts that emanate from misunderstanding cultural diversities or identities. Although scholars have reflected on this problem on the socioeconomic and political dimensions. Nonetheless little has been done to ground sustainable peace on an ontological foundation that will enable the right social process or system that will make the occurrence of inter-communal conflicts less frequent in a multicultural society. Hence, the study aims to investigate African Relational Ontology (ARO), to distill its principles and values which can serve as a foundation for sustainable peace in a multicultural society. This is expedient due to the inadequacies of Traditional Substance Ontology (TSO) in providing the ontological foundation for managing diversities in multicultural or pluralistic contexts. It influences and shapes cognitive imperatives that categorize people into factions that are antagonistic and exclusively opposing, which is a recipe for conflict. The study deploys the qualitative research methodology of critical analysis. The study discovers that ARO espouses a social ontology that fosters principles like complementarity and solidarity, unity and commonality, functional interdependence, etc. which can aid in the management of diversities, promote inclusivity, and foster reciprocity. This study argues the thesis that ARO with its social ontology can serve as a foundation for sustainable peace in a multicultural society. The study recommends among other things that the principles and values of ARO be the ideological foundation for peace education, governance systems, structures, processes, and institutions of multicultural society for the harmonious coexistence of various cultural identities in such a society.

Keywords: Ontology, Society, African, Sustainable Peace, Relations, Multiculturalism



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018

AFRICAN SCIENCE AND THE GLOBAL FUTURE: HISTORICISING THE ART OF RAINMAKING IN OBOHIA NDOKI

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Abstract

There is this erroneous notion that Africa is a dark continent without history except the history of the European activities in the continent. Historians overtime have attempted to debunk that notion with evidences pointing these Eurocentric scholars to some scientific achievements and contributions of Africa to the world. As much as there are challenges affecting development of African science, that is not enough to dismiss it as no science. This paper is aimed at eliciting that rainmaking is an African science that cannot be overlooked and to create that consciousness among Africans that there is enough science in some of their cultural practices especial the rainmaking practice. Using oral interview and a few secondary materials the researcher hopes to bring to fore that African science through the eyes of rainmaking in Obohia Ndoki is an African scientific practice that cannot be undermined. Through this research, it was observed that rainmaking has been a practice in China and United States of America and that those who practiced that in Obohia Ndoki surrounded theirs with mysticism and voodoo thereby neglecting the science in their practice. It was also observed that this art is most often negatively deployed rather than in the positive. The paper therefore recommends that rainmaking as African science needs to be developed and positively deployed to enhance agricultural production.

Keywords: science, Africa science, rainmaking

019

AFRICAN PHILOSOPHY AND THE CONTEMPORARINESS OF AFRICAN CULTURAL IDENTITIES

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Abstract

The African quests for self-definition, self-recognition and self-participation in the midst of other cultural and racial identities have been based on the values of their freedom and the sense of African sustainable development (ASD). The problem inherent in this quest, especially in our contemporary time, has been linked with some difficulties on the part of the Africans themselves, through the institutionalization of sustained intense poverty, corruption, electoral malpractices, ethnic and religious insurgences and the mismanagement of public resources and funds. These strives of our existence are appearing as way of life, and then, defeating the traditional values of African Cultural Identities (ACIs) that make our personality to remain unique in the faces of the community of



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nations. Indeed, the challenges or problems of change which this imply the re-visitation of values of ACIs as a mean of promotion the originality of African personality demand the employment of African philosophy as a panacea. Therefore, the paper recognized that the tenets of the African philosophy require that the Africans, the values of their Blackness as their identity, maintain two mutually supportive faces of the truth and trust, through the examination of their past with a view to discovering aspects of it that are useful for collective contemporary existence as a people by preserving ACIs. It is also about the critical observation of the present and the contemplating the future with a view to appropriating the values of ACIs for the modeling of our courses of ASD.

Keywords: African Philosophy, African Sustainable Development, African Cultural Identities, Blackness Consciousness Philosophy, Truth, Trust

Keywords: Exploring, Africa, symbolic, panacea, common ground, pluralistic peaceful-coexistence.

020

AFRICAN PHILOSOPHY OF AFRICAN HERITAGE FOR THE GLOBAL FUTURE

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Abstract

Today than ever, there is this growing awareness of the beautiful blessedness of Continental Africa with regard to her rich natural resources and prosperous human resources that are yet untapped in Africa. These facts of untapped natural endowments make Africa to be steadily attractive as it were before the time of acclaimed world inglorious exploration that later turned into Western exploitative plundering of Africa *via* slavery and colonialism as well as the subsequent neocolonialism and all manners of contemporary capital flights. With the methodological moments of hermeneutics, African Philosophy critically appreciates African endowments for the global future if and only if the West will not only *hands-off Africa* but had to acknowledge that Mama Africa is of age to figure-out her centuries' predicaments with palpable solutions.

Keywords: Continental Africa, African philosophy, African heritage, African predicament

021

CULTURAL RETREAT, ANCESTORAL HOMELAND AND THE GLOBAL FUTURE: THE OGBA PERSPECTIVES

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ABSTRACT

The Egwu-Ogba (new yam festival) is a cultural heritage which demonstrates the peoples' perception of order in their universe. The activities which characterize this observance are encapsulated in their cosmology. Its tenets are packaged, preserved and transmitted in a month-long ritual which the young and old freely participate. During the "Egwu-Ogba" (new yam festival), celebrants including indigenes, their friends and well-wishers come from different works of life to take part. As it were, this annual ceremony is an institution of cultural reconstruction. The study notes that the participants not only take part in the social activities, they also learn those salient religious features of the people which are not expressed in words. However, owing to the fact that the nuances of the festival are preserved in the memory of participants, those who miss any aspect or could not be part of the celebration, will always be neophytes. The aim of this research is to reconstruct the cultural retreat, ancestral homeland and the global future, especially the Ogba perspective. The paper employs Abraham's theory of festival as the lens of the study. To this end, the work adopts the descriptive phenomenological approach in data collection, presentation and analyses. It observes that reconstructing the religio-cultural heritage of indigenous people is an indispensable tool in ensuring sustainable global future. The study concludes that indigeneous societies like the Ogba with rich culture should be encouraged to preserve their tradition for global sustainability.

Keywords: Cultural Retreat, Egwu Ogba, Global Future, Ancestral Homeland

022

CULTURAL HERITAGE DIGITIZATION: THE NIGERIAN PERSPECTIVE

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Abstract

Nigeria is distinguished in sub-Saharan Africa because of her rich manifestations of vast cultural heritages of the past. Nigerian museums are part of Nigerian historic and cultural heritage and are found in almost all states of contemporary Nigeria. These heritages comprise of aspects of its culture that includes proverbs, tales, adages, lullabies, poems, artifacts, arts and crafts which are embodiments of its diversity as a nation. Though most of the heritages have undergone three stages of preservation namely oral tradition, at royal palaces, during colonialism some were looted and after colonialism state and national museums were formed to house these heritages now with the advent of virtual reality and digital technology the article seeks to explore this third angle of how these heritages adapt to digital technology in housing and preserving them while exploring the benefits therein to maximize its potentials having known that digital technology has enhanced preservation and conservations systems in other nations and the world in general as it relates to cultural heritage preservation for tourism, research, etc. and giving access to varying sources of users.

Keywords: Culture, Heritage, Digitization, Nigeria



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023

CULTURAL ADAPTATION AND RESILIENCE OF TRADITIONAL IGBO BELIEFS IN THE FACE OF MODERNIZATION: A PHILOSOPHICAL EXPLORATION.

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Abstract

This paper argues that Igbo culture has demonstrated remarkable resilience in the face of globalization. Examining aspects like African Traditional Religion, Language, Ime mmanwu, Dibia, Ezenwanyi, Witchcraft, Charms and amulets, festivals and male dominance etc the paper explores how these cultural elements have adapted or maintained their significance despite external influences. Through a philosophical analysis, the paper investigates the reasons behind this cultural resilience, adaptation and its importance for understanding Igbo Identity in a globalized world. More so, in as much as some of these cultural elements are in a declining state, some of them have depreciated due to acculturation or globalization while some are still vibrant and needs global reformation. This paper concludes that there is an urgent need to preserve rich Igbo cultural heritage inherent in Igbo World view and possible means of sustainability that will ascertain its future in the global world.

Keywords: Igbo, Culture, Adaptability, Resilience, Modernization

Keywords: diffusion, culture, global Christianity, conversion, development.

024

CONTEMPORARY CHALLENGES FOR AFRICAN CULTURAL MORAL VALUES: IGBO PERSPECTIVE

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Abstract

African moral values are the focus of this paper among other things that may be bothering African cultures. In the recent times, there are challenges on the moral values of the African people. The presenter among other communities of the African continent focused more on Igbo peoples' moral value. Morality acts as the [guiding principle](#) for a functioning society. Without moral values, we would either live in a state of anarchy, or a society where we are kept in line only by threats of punishment from a governing figure. In general, in our daily interactions, it is morality that makes us continue to respect one another and treat each other with dignity. This is what many philosophers have called the [unspoken social contract](#). These challenges on African moral values are already sinking the moral values and morality of the African people, and thereby living the future society of Igbo people in great and precarious moral decadence. If not checkmated with every serious measure, it will continue to endanger the people's society in the near future. This is why the writer chose this topic to make a clarion call to Igbo people and Africans in general, especially mothers to make hays while the sun shines. This work therefore, intends to discover some of the prevalent moral decadence



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in our contemporary society, their effects on the society and unit families in particular. It seeks also to encourage the place of mothers in the proper upbringing of their children. It is expected that the views of other writers about what moral decadence is, and the place of mothers in child's upbringing will help the writer to x-ray the topic better. The knowledge from the findings and recommendations will be of great help to the contemporaries to seek ways of curbing the problems, so that Igbo and African values will be preserved and maintained for posterity. Data collection method for this research is mostly secondary data collection. The research concludes with proffering some suggestions on how moral values of the African people, especially among the Igbo people can be restored, retained and maintained.

Keywords: Contemporary, Challenges, African, Cultural, Moral, Values, Igbo, Perspective

025

COMMUNAL RESPONSE IN IFITE-OGWARI: AN EXAMPLE OF PHILOSOPHY OF ASSISTANCE IN AFRICA

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ABSTRACT

One of the undeniable fates of human beings is that he must live in society. This associational nature of man makes it imperative that there must be interactions with other human beings. Many outcomes must result in the course of this intercourse. One of them is that societies device means through which certain obligations are expected of its members for smooth cohabitation. in Ifite-Ogwari, rural community in Anambra State of Nigeria, the culture of communal response during difficult and/or trying periods has become a way of life so much so that people may even discomfort themselves to attend to a member or a group of people who are in need of assistance to the point that difficult and hard sacrifices may be made. This paper looked at some of these sacrifices the people make in the bid to come to the rescue of those needing them. By applying hermeneutics, the work discovered that it is the spirit of brotherliness (nwenem) that propels the supportive inclination of the people. This work recommends that this spirit, expressed in diverse forms and nomenclatures across all of Africa, should be revived in this era of selfishness in the guise of tribalism, segregation, discrimination, racism and all other tendencies that highlight the differences in human beings instead of our oneness.

Keywords: altruism, assistance, communal/community, development, sacrifice



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026

CLIMATE CHANGE AND THE AFRICAN ENVIRONMENTAL REALITY: CHALLENGES AND REDRESS THROUGH THE PATH OF A PHILOSOPHICAL MITIGATION

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ABSTRACT

The philosophical concern about Climate conditions is its connection with the human person or the human community and their health conditions. Man's interaction with his environment implies he must encounter climatic conditions which have multifaceted effects on him. This study examines the concept of Climate change and the African environmental experience, the challenges, and how these can be redressed philosophically. Climate change contributes to the humanitarian emergencies around the world, which includes Africa. Human and non-human activities and factors that result in heatwaves, wildfires, tropical storms and hurricanes are on the rise by the day. Recent research exposes the problematic of about 3.6 billion people already living in places vulnerable to climate change and other climatic conditions. There is the projected fear that in the next 25 years or so, by 2050, climate change could lead to 250 thousand more deaths across the globe. In Africa, it is a major threat to realizing and achieving the sustainable development goals and scholars and researchers have adduced that Africa is the most vulnerable continent to climate change and this would have far reaching consequences on the economy, infrastructure, food, health and other developmental gains in the continent and could further drive Africa into extreme poverty. Employing the philosophic methods of analysis and hermeneutics, the study seeks to look at how climate change can be engaged with the view of mitigating it philosophically, understanding the existential imports and what it portends for sustainable development. The study concludes that African leaders must enact policies that look at climatic and environmental issues, so as to address human activities on it and also to take preventive measures on unforeseen climatic and environmental outcomes, especially as it concerns health, economy, agriculture/ food and development.

Keywords: Climate Change, Africa, Environment, Challenges, Sustainable Development, Philosophical Mitigation.



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027

CHRISTIANITY AND IGBO VALUE SYSTEM: A CASE FOR REVIVAL

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Abstract

Igbo values can be defined as those principles of life that guide the Igbo in their everyday life. Igbo values are imbedded in Igbo culture, therefore Igbo culture and Igbo values can be used synonymously. The main aim of this paper is to evaluate the worth of Igbo cultural values, and Christian influence on them. This paper selected certain sections of Igbo culture areas to highlight these Christian influences. When the missionaries established in Igboland in 1857 and onward, they met a pattern of life not all of which ran counter to Christian principles. But the assumptions that local culture and Christian values are polarized and conflicting and that Christian values should dislodge the culture of their host communities necessitated an attack on the totality of the culture of the Igbo people and attempts were made to supplant them with the Euro-Christian culture. However, the researcher believes that the attack on Igbo values was unjustified and misguided as not all aspects of Igbo values are condemnable. It is on this premise that a revival of Igbo value system is advocated for in this paper. The aim of this rebirth is to form a synthesis between Igbo values and Christian values with the view to evolving what may be called an authentic Igbo Christianity.

028

CHILD HEALTH AND CRISES MANAGEMENT: WOMEN RESPONDERS IN NIGERIAN LITERATURE

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ABSTRACT

The joy and burden of motherhood have predisposed women to taking life-saving responsibilities, especially at critical times such as emergencies and crisis periods. Crises erupt and usually disrupt the existential equilibrium, especially during war situations. Crisis such as war precipitate famine, hardship, malnutrition, sickness or eventual death. At such moments of trauma and torture, children are the major victims of the negative impact, which can be hunger, many times leading to malnutrition, sickness, all sorts of hardship. Such situations have left the women distraught, especially the child's mother having to seek help from a fellow woman. Nigerian literary texts have records of issues of child malnutrition, kwasiokor, and severe illnesses as a result of war. Chimamanda Adichie's *Half of a Yellow Sun* and Ada Okere Agbasimalo's *Forest Dames* depict the Nigerian-Biafran war, replete with children with debilitating health challenges as a result of the war. Researches done on these texts have various thematic issues; which though are not yet exhaustible give vent to this study which is done



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using a qualitative methodology of fictional analysis of the selected texts. The research is anchored on the feminist epistemology of the concept of Motherhood as it x-rays women performing their maternal roles. Specifically, the study shows how some key female characters, such as Olanna, Kainene and Dora, navigate through the war, saving children whose health are in jeopardy. The paper showed women as compassionately responding to critical life situations and calls for its sustainability for the global future.

Keywords: Motherhood, Health Care, Responders, Compassionate, Crisis.

029

"CAMEROONIANS SHOULD PROMOTE WHAT THEY HAVE, NOT WAT THEY BORROW": THE QUESTION OF REVISITING LOCAL/INDIGENOUS HERITAGE SITES IN KEDJOM KEKU FONDOM, 1913-2018.

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Abstract

Our heritage sites are veritable memories of our past which needs to be appreciated, interpreted, curated and documented for posterity. In Kedjom Keku, the people's history and lifestyles are embedded and attached to this heritage sites (material and immaterial heritage sites). This heritage sites include sacred forest, waterfall, cave, architecture, landscape, burial site, crafts workshop, shrine, traditional music and dance. In recent times, what contain our past is abandoned and has not been adequately prioritized by indigenous people. This study argues that there is a direct relationship between this local heritage sites and the Kedjom people. In this approached, this study aims to trace and raise awareness on the importance of local heritage sites. To achieve this goal, data was gleaned from primary and secondary sources, analyzed using qualitative methods and presented following a thematic approach. This study reveals that local heritage sites played a vital role in upholding and providing understanding to what extent the local history of the Kedjom people could be told. Based on the findings, it is unfortunate to witness a trend where many individuals solely praise Western heritages over their richly heritage sites. To add, indigenous people should comprehend their local laws with government policies to protect, safeguard, and appreciate their local heritages.

Keywords: Heritage, Sites, Revisiting, Indigenous

030

AUDIENCE PERCEPTION OF BROADCAST MEDIA COVERAGE ON THE AGITATION FOR SECURITY IN KADUNA STATE

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ABSTRACT

This study explores audience perception of broadcast media coverage on the agitation for improved security in Kaduna state. The study employed a descriptive research design where data was collected through a survey of 252 respondent who were randomly selected from Giwa and Igabi Local government of Kaduna state using closed- ended questionnaire. The result indicated that



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respondents positively perceived broadcast media coverage on the agitation for improved security. The result revealed that majority of respondents held the view that there should be a policy to ensure that the media broadcast significantly covered security issues. The study concluded that broadcast media coverage on the security situation in Kaduna state has been effective and positively impacted the security situation in the state. Based on the findings and conclusion, it is recommended that policymakers in the state should put in place policies to ensure that broadcast media adequately covers security issues.

Keywords: Audience Perception, Broadcast media, Kaduna state, Security

031

AN OVERVIEW OF THE CONCEPTS OF CAREER DEVELOPMENT FOR STUDENTS IN NIGERIAN INSTITUTIONS OF HIGHER LEARNING AND ENVIRONMENTS

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Abstract

This article centers on creating the needed awareness for students in Nigerian institutions of higher learning on the need for them to have the consciousness to earnestly commence a process of career building and development even in their different courses of study. This awareness became necessary in order to avert a situation where they have to undergo frustrations in their work life as a result of an inability to build career from either the courses they studied or failed to study. The virtues of interest and ability are emphasized as being pivotal to career path development. The study drew a distinction between a career and job, gave examples of career path and requirements for career choice among others. The study therefore, provides basic variables and rudimentary needed especially by students for career choice and development. Holland Psychological-Personality types theory, developed in the 1980s, and which matches work with environment, is adopted as the theoretical framework for the study with a view to giving explicit attention to behavioural style or personality types as the major influence in career choice development. This is described as structurally interactive as possible. Both primary and secondary methods were used to collect data for the study. The study findings revealed that, a good number of workers undergo varying degrees of frustration resulting from a lack of fulfillment or satisfaction in their various works, jobs or professions which was found out to be derived mainly from an initial failure on their part to plan, build or develop careers of their choices. The article concludes that, Nigerian institutions of higher learning should create Entrepreneurship Development Centres (EDCs) which will come up with vocational trainings in skills such as career development among others, to aid students plan, build and develop their careers from their school programs.

Keywords: Career development; Career path; Career choice; Personality; Psychology, Skills development.



032

ANCESTRAL INNOVATIONS: IGBO ECOLOGICAL FOLKTALES FOR A BIOMIMETIC SUSTAINABLE FUTURE

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The urgency of environmental degradation demands immediate and innovative solutions for a sustainable future. Current approaches often lack the depth of knowledge and holistic perspective needed to achieve true harmony with the environment. While modern science offers valuable insights, indigenous knowledge systems which are more often overlooked, hold immense potential. This study looks into Igbo ecological folktales, a treasure bucket of wisdom passed down through generations by the Igbo people of Nigeria, with the aim to bridge the gap of neglect on the potential of Igbo ecological folktales as a source of biomimetic inspiration for sustainable practices. The study employs a qualitative approach, drawing on ethnographic methods to analyze written Igbo ecological folktales written cum Igbo folktales collected through interviews with elders and community leaders. The finding reveals themes related to resource management, waste reduction and sustainable building practices. This research suggests that Igbo ecological folktales, brimming with ancestral wisdom, can inform the development of biomimetic design principles. By integrating this knowledge with modern science, we can pave the way for a more sustainable future.

Keywords: Igbo Folktales, Biomimetic sustainable future

033

ANIMALS AND THEIR WELFARE IN AFRICAN TRADITIONAL THOUGHT/PRACTICES: IMPLICATIONS FOR BIODIVERSITY CONSERVATION

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In this time of environmental crisis, the world's consciousness has also been raised to the light of animals, who are an important part of biodiversity and biocultural diversity. Animals have faced cruelty and maltreatment from human beings not only in the Western world but also in Africa. The viable aspects of the African traditional worldview must be recovered and used to build up an ethics relevant to the treatment of animals in Africa and beyond. Animals have not only been human companions as pets, labor assistants, and main characters in African folktales, some have also been seen as sacred animals (totems) and protected from killing and being eaten. African traditional cultural practices have also treated some animals as objects of ritual sacrifices, and some have even been brutally killed when they are thought to be possessed by evil spirits. This paper will use critical analysis and hermeneutics to examine the concept of animals and their welfare in African traditional thought and practices. The paper will reclaim what is viable in the concept while denouncing practices that amount to cruelty or maltreatment of animals. The paper concludes that there are viable and positive aspects of the African concept of animals and their welfare that should be gleaned for animal protection. If this is done, it will help to foster biodiversity/biocultural diversity.

034

ANY PLACE BUT HOME: PERSPECTIVES OF NIGERIAN YOUTHS ON ECONOMIC MIGRATION TO EUROPE AND THE AMERICA

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Abstract

Migration is as old as the world itself. Needs and the desire to meet the needs have been the major driver of migration through history. Africa itself is a continent of migration. War, famine, environmental problems, poverty, government policies and conflicts have been at the root of migration in Africa. Nigeria in recent times have experienced a tremendous surge in its migration activities most of which are America and Europe based. Inflation, poverty, ethno-religious conflicts, unemployment, insecurity and disappointment as a result of activities of government are behind the the emigration trend in the country. Economic migration has become an alternative to the dwindling economic situation and the rising insecurity in the country. As a result, the youths through their reactions to social media contents on migration seem to have gradually developed a mentality that suggests they would rather migrate to any other country of Europe even if that means being subjected to untold hardship and neo-slavery. This study through a content analytical approach of the qualitative research method, proposes to investigate the engagements and reactions of Nigerian youths to Social media video narratives detailing the challenges of economic migration in Europe and the Americas with the view to understanding their disposition to predatory migration.

035

WITCHCRAFT AND AFRICAN EXPERIENCE: TOWARDS A METAPHYSICO-EPISTEMOLOGICAL FOUNDATION

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ABSTRACT

It is a common belief in Africa that witches and wizards exist. Many African people believe that witchcraft has to do with the manipulation of supernatural powers or forces in order to actualize one’s desired goal. There is a general notion that witches and wizards are diabolical, heartless, fearless, deadly and wicked, and as such, people are afraid of them in the community. Also, history has it that some people who have been accused of witchcraft in the Traditional African society were either condemned to death or ostracized from the community. Today, there are many cases of witchcraft as claimed by many religious people – priests, pastors and traditionalists. The pertinent questions now are: To what extent can we rationally claim the existence of witchcraft? Is witchcraft simply the product of human imagination that lacks any concrete foundation? If witchcraft actually exists, how can we



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justify that a particular person is a witch? What is the basis of belief in witchcraft? Against this backdrop, this study employs the philosophical methods of critical analysis and phenomenology to address the above and the related questions. The study observes that it is only through the proper application of reason that we can ascertain the basis of belief in witchcraft. The study, therefore submits, among other things, that belief in witchcraft, even though it may have metaphysical basis, lacks logical and epistemological foundations and as such, it has no rational basis.

Keywords: Witchcraft, Africa, Metaphysics, Epistemology, Belief

036

ASSESSMENT OF THE USE OF SOCIAL MEDIA FOR POLITICAL MOBILISATION IN THE 2023 GUBERNATORIAL ELECTION IN KADUNA STATE, NIGERIA

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Abstract

The study seeks to among others analyse the usage of social media for political mobilization in the 2023 gubernatorial election in Kaduna state and to examine the level of social media usage in the 2023 General elections in Kaduna state as well as ascertaining extent in which social media usage enhanced the level of awareness and political mobilization of the electorates in 2023 general election. The study was guided by Technology Acceptance Model (TAM) and Agenda Settings theory as the theoretical Framework while survey method will be adopted as the research design. Primary data will be collected through the use of questionnaire which will be distributed to the sampling technique. The findings will reveal if social media have contributed to the political mobilization of the residents of Kaduna metropolis

037

ATTAINMENT OF OBJECTIVITY IN HISTORY: THE VEHICLE TO NATIONAL UNITY AND NATION BUILDING IN NIGERIA

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Abstract

Attainment of objectivity in history: The vehicle to national unity and nation building in Nigeria is an attempt to highlight the efficacy of writing history the way they are without prejudice or bias which enhances national unity and nation building. Considering the fact that, coherent continuity in any relationship is built upon the foundation of trust and trust is guaranteed by fact, is a clear indication that, attainment of objectivity in history will close the gap of suspicion among different tribes in Nigeria, hence truth is presented at the highest table of discourse. This paper emphasizes the need for objectivity in historiography for the attainment of a true national unity and nation building in Nigeria. It contends that, attainment of national unity and nation building has posed an intractable challenge to the country and adversely affected her level of



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development. This is notwithstanding her possession of abundant natural and human resources. The paper further argued that, successive governments in Nigeria have become victim of the challenge because of unprofessional/unskilled writers and some government correspondence accounting of historical work in an inaccurate way which facilitates disunity and unproductiveness among Nigerians. With the use of qualitative method of secondary and primary sources, the paper submitted that, in spite of the difficulties associated with objectivity in history, the study revealed that objectivity could be achieved with the application of prescribed steps that would become a catalyst to national unity and nation building in Nigeria.

Keywords: History, Objectivity, National, Unity, Nation building, Nigeria.

038

DYNAMICS OF AFRICAN HERITAGE AND SUSTAINABLE DEVELOPMENT: AN INVESTIGATION INTO GBAGYI PEOPLE IN THE FEDERAL CAPITAL TERRITORY ABUJA

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Abstract

African people are not here by accident. They existed from the beginning of time. It was not by accident that they ended up on the African continent. Every ethnic group has a birthplace from which they derived their cultural traditions. Gbagyi is one of the 350 ethnic groups that make up Nigeria, one of the West African countries. The north-central region of the nation was inhabited by the Gbagyi indigenous people as part of their cultural legacy. The 1976 transfer of the federal capital territory from Lagos, in western Nigeria, to the country's agrarian centre Abuja facilitates transformation. The nation's capital relocation helps in the development of the Gbagyi ethnic group's environmental and cultural transition. They asserted themselves as the legitimate native inhabitants of Abuja. A wealth of natural and human development is ushered in by the relocation of the federal capital to Abuja and the Gbagyi territory. The dynamics of African ancestry and the Gbagyi people's sustainable development in the Federal Capital Territory, Abuja, are examined in this study. To gather information, the researcher consults relevant literature, personal observations, and interviews. The Gbagyi territory inhabitants, encourage diligence and dedication to the cause of sustainable human and ecological development. It is necessary to organize and activate the portions of the Gbagyi people's vital cultural legacy for tourism.

Keyword: Gbagyi, Culture, FCT Abuja, Nigeria, Sustainable development

039

EDUCATION IN AFRICA AND THE GLOBAL FUTURE

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Abstract

There has been a growing recognition of the crucial role that education plays in shaping the future of a nation and its people. With a focus on Africa, this paper investigates the present state of education and the challenges it faces in preparing for the global future. Currently, the education system in Africa has been facing numerous challenges, with access to quality education being a major concern. The lack of proper infrastructure, resources and trained teachers has contributed to the low quality of education in many African countries. This has resulted in a significant number of children dropping out of schools, thereby hindering their chances of a better future. Furthermore, there is a significant disparity between urban and

rural areas in terms of access to education. Rural areas often lack the necessary facilities and resources, making it difficult for children in these areas to receive quality education. This disparity has also been reflected in gender, with many girls in rural areas being denied the opportunity to attend school. This paper employs the expository analytic method to explain the contemporary state of education and the challenges it faces in preparing for the global future. The research further presents potential solutions and recommendations for improving education in Africa, such as increasing access to education and enhancing the quality of education through engaging technological advancements relevant to the education sector. It also discusses the roles of governments, international organisations, and other stakeholders in promoting and supporting these initiatives.

Keywords: Education, Africa, Challenges, Global future

040

EDUCATION IN AFRICA AND THE GLOBAL FUTURE: NIGERIAN CONTEXT

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Abstract

Education is as old as humanity and it's the bedrock of the nation. Aristotle holds that man desire to know and the quest for knowledge is the nature of man. In African continent, educational heritage has been there even before the advent of Europeans with their own education and methods. However, European education and methods did not yield much for Africans as education is globally aimed to bring enormous change and development, as it brings one out of darkness into enlightenment, discovery and creativity. Thus, the problem here is that even in this contemporary era, African nations are not yet developed and have not attained one goal among the millennium sustainable developmental goals. Africa with their education and methods is incapable of solving their major problems. Practicability or workability of African education is questionable and Africa is still bedevilled with catalogue of problems and challenges, ranging from under development, poverty, and corruption to bad leadership, human trafficking, insurgency, economic recession, youth restiveness and the likes. Using analysis and evaluative methods we look at educational heritage and methods prevalent and original in Africa like apprenticeship model and other non formal education models and with enormous emphasis on productive or practical learning, sustainable development can gradually be achieved. Through functional education, skill acquisition and practice of skills, from the elementary stage African children and youths will be better informed, formed and reformed. This will gradually make the African youths to be really productive and of course remedy some problems prevalent in the continent.

Keywords: Education, Africa and global future.



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EDUCATION IN AFRICAN AND GLOBAL INTEGRATION

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Abstract

Education in African has greatly drawn from orality. Orature has a lot that needs modification in the present age arising from new needs. Beyond orature, education in Africa lacks proper bearing on African existential needs. The emphasis has been principally laid on paper and certificate possession and not on the acquisition of requisite skills necessary for effective integration and participation in the transformative endeavours of the society. Education in Africa must truly become an African educational system that addresses the African environment. In this article, attention shall be given to the kind of education that Africans need in order to stem the tides of underdeveloped of the continent. An educational system that opens the African up to contribute meaningfully as well as influence the particular and the global environment. Education ought to equip one for life and for authentic living, providing the tools needed for responding to existential life situations as they arise especially in a society that is increasingly becoming complex and sophisticated and requiring alternative means and approaches in many areas. The research method deployed is the critical method that analyses the educational flaws prevalent in education in Africa as well as recommendations for an educational system that makes for global integration.

042

ENHANCING COSTUME AND MASK FOR A VIABLE CULTURAL SUSTENABILITY: THE IGBO FESTIVAL CELEBRATIONS

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ABSTRACT

Costume and mask have different meanings for diverse cultures across the globe. Some of them are rooted in tradition while others are rooted in fashion. The former has the principal characteristic of permanence while the latter is subject to conventions and reputation. In the African parlance, costume and mask serve as visual aspects of communication which portray human and ancestral behaviour, and function as socio-cultural bridges between groups of various interests within space and time. Present-day global interaction aided by technological advancements in communication has shrunken the vast differences which set societies rigidly apart, making it a global village. Consequently, cultural interests crossed boundaries and intermingled. While some are phased out, some elements remain static. While some form of identity is lost, some new adaptations are made. This presents the challenge of choice and the bases for them, because "foreign is better" is one dangerous characteristic among Nigerians. Therefore, many African societies are in danger of losing their unique mask and costume distinctions. This is the challenge explored by this paper. However, using the Semiotic and Festivalisation theories as framework, this paper focuses on enhancing costume and mask for a viable cultural sustainability in the Igbo cultural society. It recommends that costume and mask integrate forms, meanings and activities and are the essential parts of a people's heritage which are consolidated to constitute the peoples' standard and projections that uniquely identify them in their present, past and future generations.



043

43. EXAMINING "HAAKAA NAMAKAA" IDEOLOGY OF CIVIL DISOBEDIENCE AMONG THE TIV PEOPLE AND IT'S MORAL LESSONS FOR THE NIGERIAN STATE TODAY

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Abstract

This Paper examined Civil Disobedience in the light of Tiv ideology of "Haakaa Namakaa" and its moral lessons for the Nigerian State today. The Nigerian State today is in a state of anarchy and near stagnation, because of the wide spread injustice and insecurity, and can best be described as a failed state. This paper is of the opinion that the ideology held by the Tiv people in the past can be pragmatic in protecting individuals and group interests in the Nigerian state today. The experiences and ideology of the Tiv People during the pre-colonial, colonial and even before independence is used in this Paper to engage and interrogate the experiences of injustice and insecurity in the present-day Nigerian State. This Paper sought to know the motivation, inspiration and strategies adopted by the Tiv people, how they mobilized themselves and resisted the perceived injustice and suppression of their culture, freedom and self-determination in the past. This Paper adopted the qualitative and historical methods, by reviewing some written documents and interviewed some Key Informants, who witnessed some of the events, and analysed in the paper. The study discovered that the pre-colonial Tiv society held esteemed motivations and values that made them survived the hostilities of her neighbors in the past two centuries. The Tiv people were very communal, but cherished their values of inherent and intrinsic freedom of conscience, choices and self-determination. The studies also discovered that by the 1960s, Tiv people protested against the engendered colonial and Northern policies and actions, through the Nigerian People's Congress, against the Middle Belt Minorities generally and particularly Tiv people in particular. These led to the formation of the United Middle Belt Congress, and used the ideology of "Haakaa Namakaa" resistance strategies, by the Tiv people. The lessons from this paper recommended that fairness and equity should be the bench mark for the legitimacy and performance of every government. Citizens and social groups should involve some conscious and pragmatic strategies to resist injustice of every form in the Nigerian state. In conclusion, civil disobedience should appeal to the moral basis of public life and should be capable of forcing political office holders to discharge their duties according to the provisions of the Constitution, individual aspirations and culture of the people. Government should adopt the principle of deliberative democracy, to provide grounds for fair hearing and sharing.

Keywords: Tiv, Haakaa, Namakaa, Ideology, Civil-Disobedience, Moral



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44. EXPLORING AND PRESERVING OUR AFRICAN CULTURAL VALUES AND HERITAGE IN THE FACE OF GLOBAL CIVILIZATION

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Abstract

Why and how should Africa's cultural heritage be preserved? Africa is a home for a wealth of traditions, customs, and historical legacies that have been bequeathed through the ages. In the face of modern civilization, however, many of these cultures which are true to life stand at risk of extinction. If the true African past is lost to civilization, then there will be a gap in continuity between the past, the present and future generations. In other words, Africa can hardly speak of identity within the global community. This makes the question of preservation of African heritage expedient in contemporary African literature. This work employs the critical method of study in philosophy to explore some of the African cultural values and examine the consequences of preservation or non-preservation of the true African heritage. It finds that it is only through preservation of true African culture and traditions that African people can maintain a sense of identity and belongingness, and a sense of unity and cohesion which are essential to development within African communities. Preservation of a people's heritage is indispensable for its development and indigenous knowledge management. This paper argues that the key to preserving African culture lies in making it accessible to younger generations through education, documentation, and languages.

Keywords: African heritage, African traditions, African identity, true culture, indigenous knowledge.

045

EXTENT OF IMPLEMENTATION OF ENTREPRENEURSHIP EDUCATION PROGRAMME IN UNIVERSITIES OF SOUTH EAST GEO POLITICAL ZONE NIGERIA

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Abstract

This study was prompted by worry that the mounting graduate unemployment problem in society was as a result of ineffective implementation of entrepreneurship education programme. Having in mind that the assessment of the programme can unveil the area of the inadequate implementation, thus this study. Three research questions were raised to guide this study. Also, two hypotheses were formulated. Survey research design was used and the population comprised of 117 lectures from the selected universities in South East Nigeria. The instrument used was a structured questionnaire which consisted of two sections with five-point response options. The instrument was validated by two experts in business education and one in measurement and evaluation. Test-retest reliability was used to determine the internal consistency of the instrument and the reliability test coefficient (α) of



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0.78 was obtained. Mean and standard deviation were used to analyze data relating to the research questions in order to answer them while t-test was used to test the null hypotheses at 0.05 level of significance. Results of data analyzed showed that the level of quality of the personal teaching entrepreneurship education programme in both Federal and State Universities was grossly inadequate or abysmally low in professional dimension. Based on the findings recommendation were made including that the universities management should involve professionally qualified lecturers for teaching entrepreneurship education.

046

IGWEBUIKE SCIENCE AS THE OPERATIVE CONDITION FOR ARTIFICIAL INTELLIGENCE

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Abstract

Artificial intelligence refers to systems that display intelligent behaviour by analyzing their environment and taking actions with the purpose of achieving specific goals, which involve perceiving environments, recognizing objects, contributing to decision making, solving complex problems, learning from past experiences, and imitating patterns. Artificial intelligence-based systems can be purely software-based or hardware devices and have the capacity for imitating or mimicking human capabilities. A cursory glance at available literature reveals that several researches have responded to the question of the meaning and nature of artificial intelligence, however, this paper distinguishes itself by its focus on the question of the operative condition for artificial intelligence. The beauty of this piece is that it uses an African category, that is, the Igwebuike philosophical framework, for the understanding and interpretation of the precondition for artificial intelligence, thus, manifesting an African contribution to a current global discourse. At the level of Allen Newell and Herbert Simon's physical symbol systems that involve the manipulation of symbols by combining them into structures and manipulating them to produce new expressions, the Igwebuike scientific laws of interrelatedness, interconnectedness and complementarity are seen alive as the basic principles that animate the combination of symbols for the production of structures and expressions. The hermeneutic and analytical methods of inquiry will be employed for the achievement of the aim and objectives of this paper. The piece discovered that the Igwebuike scientific principles of interrelatedness, interconnectedness and complementarity are at the base of the operations of artificial intelligence. It also manifests an African contribution to a contemporary global conversation.

Keywords: Artificial Intelligence, Igwebuike, Science, Principles, Algorithms

047

INVOCATION OF SPIRITS OF THE DEAD FOR FINAL BURIAL, ARREST OF VIOLENT GHOSTS AND AUTOPSY IN IGBO OF SOUTHEAST NIGERIA: INTENTIONS AND CONSEQUENCES

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Abstract

The sustainability of the invocation of spirits of the dead 'Izulalo mmadu' for final burial, arrest of violent ghosts 'Ibo-mmadu' disturbing their family members and autopsy on the dead 'Iga-nko' amongst Igbo people of the southeast Nigeria ought to have solved a lot of metaphysical problems beyond Western science, technology and religion. The negligence of African Science, technology and religion, the absolution of and over dependence on its Western counterpart is already suffocating Igbo cultural heritage that ought to bring them to global recognition. This requires qualitative research method which is suitable for this kind of research in religion. Consequentialist theory which states that the consequences of an act is what ultimately matters when assessing its moral worth as will be discussed in this research. Findings contend that if African science were to be applied for invoking the spirits of those who died outside their places of origin will reduce the thoughtlessness, insensibility and irresponsibility in those they reincarnated (2) If Africa's technology and religion are applied, will help to prevent some mishaps and misadventures happening in recent times. This research advocates that Igbo people should not abandon their cultural way of solving their metaphysical problems. The invocation of the spirits of the dead, arrest of ghosts and autopsy through African technology and religion will help to sustain Igbo cultural heritage.

048

INVESTIGATING CONFLICT MANAGEMENT STRATEGIES AGAINST INSECURITY IN SOUTH EASTERN NIGERIA SINCE 2014

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Abstract

This research delves into the multifaceted landscape of conflict management strategies employed to address insecurity in South Eastern Nigeria since 2014. Against a backdrop of escalating tensions and security challenges in the region, the study explores the emergence, dynamics, and resolution of conflicts, focusing on their interplay with broader socio-political, economic, and cultural factors. Employing a methodology that integrates literature review, the research examines the diverse range of strategies adopted by governmental institutions, security agencies, community leaders, and international stakeholders. It assesses the effectiveness and limitations of these strategies in mitigating insecurity, promoting stability, and restoring trust within the local communities. By analyzing the evolving patterns of insecurity and conflict management responses, this research seeks to provide valuable insights for policymakers, practitioners, and scholars aiming to address the complex security challenges in South Eastern Nigeria. It also highlights the importance of context-specific approaches and collaborative frameworks in fostering sustainable peace and resilience in the region.

Keywords: South Eastern Nigeria, Insecurity, Conflict management Security challenges Governmental institutions, Security agencies.



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INTEGRATING AFRICAN SCIENCE IN THE WORLD OF SCIENCES IN PURSUANCE OF A GLOBAL FUTURE

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Abstract

Science is a part of every culture and there are varieties of inquiry that exist in different cultures of the world that can be justified as scientific. While Western science is limited to empirical realities, African science is all embracing - it is an enquiry about the nature of reality. The Western imposition of empirical methodology have blurred and impaired Africa's development of its indigenous outlook and view about nature. African science goes beyond the mysticism and religiousity that often becloud the minds of people, it cut across all spheres of life like medicine, agriculture, astronomy, metallurgy etc. Since science is meant to solve human problems, the sciences of different cultures should be integrated for world development. Good science can come in any guise and a failure of the Western world to realize this fact and appreciate the sciences of other cultures will be a set back for the global future. It is this writer's opinion that the science of all major cultures be well represented if the global future would be true to its name.

050

INFLUENCE OF POLITICS ON PUBLIC POLICY AND SUSTAINABLE HUMAN RESOURCE DEVELOPMENT IN AKUKU TORU LOCAL GOVERNMENT AREA OF RIVERS STATE, NIGERIA (2015-2023).

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ABSTRACT

This work is to make a prognostic investigation on the influence of Politics on Public Policy and SUSTAINABLE Human Resource Development in Akuku Toru Local Government Area of Rivers State in Nigeria (2015-2023). The work is aimed at finding the nexus between the influence of politics on public policies and sustainable human resource development. To effectively carry out this study, three research questions were posed in order to meet with the research objectives. The study is believed to be very significant in the face of numerous policy failures as the outcome of the study will aid policy makers to achieve sustainable human resource development. The scope of the study covered all the communities that made up the Akuku Toru Local Government Area. The study adopted the human development



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theory as the tool for analysis, while also adopting the qualitative and quantitative research design. From findings, it was discovered that policies have significant influence on sustainable human resource development in organizations and indeed the local government, especially in the area of recruitment, promotion and training. Therefore, it is recommended that government should ensure equal opportunity for all in capacity development and recruitment process, irrespective of political affiliation or loyalty, and that ethno-centrism should not be encouraged at that level of governance.

051

IMPACT OF EXAMINATION MALPRACTICES ON THE LEARNING BEHAVIORS OF SECONDARY SCHOOL STUDENTS AS PERCEIVED BY CHEMISTRY STUDENTS: IMPLICATION FOR SUSTAINABLE EDUCATION IN AFRICA

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Abstract

The study investigated the impact of examination malpractices on the learning behaviors of secondary school Chemistry students in Nsukka Local Government Area, Enugu State. Four research questions guided the study. Descriptive survey research design was used for the study. The population of study composed of 1087 SS2 Chemistry students in 32 public secondary schools in Nsukka Local Government Area. The sample consist of 220 SS2 Chemistry students sampled using simple random sampling technique. The study used a questionnaire (IEMSLB) as the instrument for data collection. Cronbach Alpha method was used for testing the reliability of the instrument and a reliability index of 0.94 as obtained. Mean and standard deviation were used to analyze the data obtained. The results of the study showed that the students perceive it that examination malpractice makes students develop negative attitude towards learning Chemistry and it reduces students' interest in learning Chemistry. The study also revealed that students perceive it that examination malpractice does not motivate students towards learning chemistry and it negatively impacts students' study habit. Hence, it was recommended among others that serious measures should be established in curbing examination malpractices in secondary schools to achieve a sustainable education in Africa.

052

IJE- WA: AN EXISTENTIALIST DISCOURSE ON THE UNCERTAINTIES OF LIFE

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Abstract

Life itself is mystery; characterized by both positive and negative risks and uncertainties. Life is like a moving train; human beings only participate in it by living it. By this, it therefore means that no one is certain of any experience, happening in life. The problem therefore becomes that even when man proposes through scientific manipulations, Divine revelations, acts of reason, or natural occurrences, how these propositions will happen is still uncertain. It is all these that the term *Ije-wa* stands to mean and imply. But here are the research questions: (1) Why is the human life full of uncertainties even with human intelligence over and above other creatures? (2) Can anybody avoid the characteristics of risks and uncertainties of life? (3) What is then the responsibility of man to survive the phenomenon of *Ije-wa*? It is in contemplation on these questions that this paper defended that life is characteristic of risks and uncertainties; and that these are existential wake-up calls unto human beings for authentic living. This paper is expected to (1) analyze and expose the concept of *Ije-wa* and how existentially philosophical it is, and (2) stand as a huge academic contribution to existentialist discourses from an Igbo perspective. The paper adopted hermeneutical approach to analyze and expose the philosophic contents of the term *Ije-wa*.

Key Words: Existentialist, Igbo, *Ije-wa*, Life, Philosophical Implication, Risk, Uncertainty

053

IGWEBUIKE PSYCHOLOGY AS A PRE-CONDITION FOR EMOTIONAL INTELLIGENCE

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Abstract

Emotional intelligence concerns the ability to manage both our own emotions and understand the emotions of other people around us. Key elements of emotional intelligence include self-awareness, self-regulation, motivation, empathy, and social skills. These help a person to identify how they feel, what those feelings mean, and how those emotions impact their behavior and in turn, other people. This is fundamental in human relationships and the understanding of self and others. There have been several works on the understanding of emotional intelligence, however, the uniqueness of this research is that it understands emotional intelligence using an African philosophical category, that is, the Igwebuike philosophical framework. More so, this piece responds to a persistent question among African scholars and students on the contribution of African perspectives to discourses on the global conference table. This research believes that the Igwebuike principles of interrelatedness, interconnectedness and complementarity are at the heart of our ability to understand our emotions, and the emotions of those who are around us, and the ability to negotiate differences and interests. The hermeneutic and analytical methods of inquiry would be employed for the achievement of the aim and objectives of this paper. The work discovered that the African worldhood has so much to contribute to global discourses on emotional intelligence, and that Igwebuike scientific principles are a pre-condition for the understanding and expression of emotional intelligence.

Keywords: Emotional intelligence, Igwebuike, Philosophy, Principle



054

IGBO CULTURAL HERITAGE IN VAIRED CONSTITUENCIES: MKPAMKPA V A IN AWGU AS EXAMPLE

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Abstract

Mkpamkpa v a is the real manifestation of the African Ubuntu in Awgu Igbo. It is a deliberate act of leaving behind some unharvested food items for the poor, the widows and the weak, to sustain their existence. Today as we all know, individualism and selfishness have eaten deep in the fabrics of humanity and the Igbo people are not left out. This has brought about many untold hardship which would have been avoided or solved by little kindness during the ubuntu days. As the African/Igbo culture is in dire need of reemerging, this paper will be useful for the researchers, scholars and teachers of cultural studies as a reference materials on neighbourliness and communalism. This work, a qualitative research design, was carried out in Awgu Igbo in Enugu State, Nigeria. The population of the study is the entire people of Awgu from which simple random sampling was used in selecting the people that were interviewed. Cultural Conflict Theory was employed to analyze this work and it found out that African people have changed and are still changing from their original ubuntu belief because they are emulating other cultures which they come in contact with. To restore the dignity and cultural heritage of the African people, they should go back to their culture and embrace it. Musicians like flavour, Psquare and Phyno and the Nollywood actors of Igbo-extraction should incorporate more Igbo cultural Heritages in their musics and movies.

Keywords: Culture, Heritage, Communalism, Constituencies, *Mkpamkpa v a*.

055

55.HUMAN NATURE AND THE DIGITAL CULTURE: THE CASE FOR PHILOSOPHICAL ANTHROPOLOGY

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Abstract

Human nature and issues that relate directly or even indirectly to it form the basic preoccupation of philosophical anthropology. The human person is both a product of culture and equally a creator of culture, which connects with or without mediation to the formation of newer communities with its antecedent challenges, gains and demands. The reality of the modern digital technologies especially in the media world has inevitably and concretely inaugurated a new culture that has both profound gains as well as immense challenges. This is indeed a case for philosophical anthropology. Things that have been considered ordinary in the past have today assumed extraordinary nature and cannot easily be ignored without terrible consequences. This paper insists that even with the new trend of digital technology, a proper utilisation of the new media, far from being inimical to the constitutive embodiment of the human nature will rather ennoble it and give it a more dignified meaning and value.

Keywords: Human nature, philosophical anthropology, digital culture, new media, individualization, community, democratization, decentralization.



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056

HEALING IN AFRICAN TRADITIONAL MEDICAL PRACTICES AND THE EMERGENCE OF CHRISTIAN RELIGION: TOWARDS A RECONCILIATION

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Abstract

Traditional African healing practices and medicines are often regarded as diabolic especially in the face of Christian religion. They are dimed to be non-scientific and too spiritual to acquire the dignity and recognition they demand in the face of contemporary western-based conventional medicine. As such, some adherents of Christianity consider the system as paganistic and the medical practitioners as satanic. All who patronize this healing system are then considered to be enemy of the Church and of God. This paper reconsiders the general understanding that western-based orthodox medicine is the only standard for medical practices everywhere in the world. Applying the hermeneutical and analytic methods of study, the paper argues that African traditional healing practices are capable of overcoming some of the challenges pertaining to conventional medicine based on their humanistic traits and the avoidance of reduction. It finds that the crises necessitated by the evidence-based foundation of western-based medicine have cast some reduction of influence upon it. These crises are not unconnected with its over-dependent on phenomenology as an epistemic basis for Western-based medicine. Unlike the African healing methods, the paternalistic approach to the physician-patient relationship had vested Western-based medical professionals, in nearly all cases, with powers to make medical decisions over the patient's welfare almost without the patient's input. The questions the study is set to resolve, therefore, is whether the African traditional medical practice is a contradiction to the Christian faith. And, is it justified to label the African traditional medicine and healing methods as pagan practice?

Keywords: Orthodox medicine, African medicine, Narrative medicine, Christian faith, phenomenology.

057

FEMALE PARTICIPATION IN LEADERSHIP: A MEASURE TO ENHANCE GLOBAL STABILITY

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Abstract:

Most African States has the background of seeing women as a 'Chattel' bought over with the payment of bride price and whose core objective in life is to get married to one man, give birth to many children and always do some agricultural work and home keeping. However, some African cultures during the Pre Colonial Era shows that females SUCH AS Ana Nzinga, Kongo Prophet, Idia Queen Mother of Benin, Dona Beatriz, Madam Tinubu and many others held sensitive positions and thus exhibited charismatic leadership skills with proven results in their respective communities. However, during the invasion of the colonial masters, most of these women were relegated due to the then Western stereotyped style of male leadership and the African inherent patriarchal mode of inheritance. This



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paper shall consider historically the place of female in leadership in the pre colonial era in Africa, and the current trends of attaining utmost female participation as same has been proven to enhance global stability. Results have shown that female/women in leadership enhances growth, productivity and proper utilization of the available resources in the interest of the populace. We shall thus recommend that more women at all levels and spheres of life be encouraged to break out of the traditional limitations of cultural impediments and wrong mindset and thus maximize their leadership potentials within their scope of interest.

Keywords: Female, Gender Inequality, Culture, Leadership

058

FEMALE PORTRAYAL IN WHAT IF BY LINDA MUSTAPHA AS IMPEDIMENT TO INCLUSIVITY IN NATION BUILDING

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ABSTRACT

Domestic violence is a wicked act against any family member that affects the family negatively as it brings in so many vices and unfavorable side effects for the affected family. It could be emotional, physical, or sexual abuse, and it is now one of the major issues of contemporary societal concerns. It is obvious that despite the legal consequences and awareness created by the government to curb domestic violence, a lot of people avoid reporting incidents of violence, especially at home, probably due to fear of divorce or separation. But nowadays, literature written by women in Africa has become a powerful means for the self-discovery of a woman because it now serves as a tool to create awareness by giving women a voice. This paper therefore analyzes domestic violence as an acute or severe issue that hinders women's full support in nation-building. Using domestic violence and feminism in Bell Hook's theory and qualitative method of research as her major sources of information, the researcher concludes that domestic violence is a major barrier between women and nation-building, as most affected women are usually always too imbalanced to think straight. This paper concludes that it is in the interest of women and the nation in general that women will continue to write more on the above topic in order to create more awareness and also speak out to avoid such a lag in nation-building.

Keywords: domestic violence, divorce, nation-building, feminism, sexual abuse

059

GENDER EQUALITY AND HUMAN RIGHT: FACE TO FACE WITH GLOBAL FUTURE

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The purpose of this work is to provide an overview of global future in relation to achieving gender equality, a core aspect of human right. Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion or any other status. These rights include, the rights to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education and many more. Gender equality is a fundamental human right. People often have their human right violated on the basis of their gender identity or sexual orientation. The



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United Nations Organizational human right principles as enshrined upholds that man must enjoy universal and inalienable, independence, indivisible, equal and non-discriminatory rights. This work recommends for a high level of concern for equal right and dignity for both North and South divide. Philosophy however challenges the idea of masculinity and femininity of men and women. To achieve the purpose of this work, it shall adopt analytic method.

060

GENDER, HUMAN RIGHTS, AND THE GLOBAL FUTURE IN AKACHI ADIMORA-EZEIGBO'S *ROSES AND BULLETS*

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Abstract

Abstract

The issue of gender and human rights is one of the most commonly talked about issues in the modern world, and the literary field in particular. In literature, there has always been literary discourse surrounding this issue with the use of several literary texts. However, there has been none to discuss gender, human rights, and the global future using Akachi Adimora-Ezeigbo's *Roses and Bullets* as a reference point. In this paper, there will be an exploration of the matter of gender, human rights, and the global future, especially on the African continent, using *Roses and Bullets* as a reference point. The situation of these issues in Africa would be represented, and also the way they can be explored. In *Roses and Bullets*, the tragic events of the Nigerian Civil War are chronicled, and we witness the lives of characters who go through several levels of human rights abuses and gender-based violence. At the end, there'll be full and well-done research on the subject matter of this paper, and proper study and analysis of the text.

Keywords: Gender, Human Rights, Global Future, Gender Imbalance, Violence, Abuse

061

GENDER-BASED VIOLENCE: A BARRIER TO ACHIEVING HUMAN RIGHTS AND SUSTAINABLE DEVELOPMENT GOALS IN NIGERIA

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Abstract

Gender-based violence (GBV) constitutes a significant impediment to the realization of human rights and the attainment of sustainable development goals (SDGs) in Nigeria. This paper provides a comprehensive analysis of the prevalence, drivers, and consequences of GBV within the Nigerian context, examining its profound impact on individuals, communities, and the nation's developmental trajectory. Drawing upon empirical evidence and scholarly literatures, the paper elucidates the intersecting dynamics of gender inequality, cultural norms, socio-economic disparities, and institutional weaknesses that perpetuate GBV in Nigeria. The paper begins by contextualizing the various forms of GBV prevalent in Nigeria, including domestic violence, sexual assault, female genital mutilation/cutting (FGM/C), child marriage, and trafficking. It explores the underlying



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structural factors such as patriarchal attitudes, unequal power relations, weak legal frameworks, and inadequate access to justice that contribute to the perpetuation of GBV. The paper will further highlight how cultural practices, religious beliefs, and socio-economic inequalities intersect to exacerbate vulnerability to GBV. A critical examination of the consequences of GBV reveals its profound and multifaceted impacts on individuals and communities in Nigeria, ranging from physical and psychological trauma to restricted access to education, healthcare, and economic opportunities. Moreover, the paper underscores the broader societal ramifications of GBV, including diminished productivity, weakened social cohesion, and impediments to sustainable development efforts across various sectors. Against this backdrop, the paper evaluates existing policy and legal frameworks aimed at addressing GBV in Nigeria, highlighting gaps, challenges, and opportunities for reform. It discusses the importance of multi-sectoral responses that integrate prevention, protection, and support services, while also emphasizing the need for greater accountability, enforcement, and coordination among relevant stakeholders. The paper underscores the importance of engaging men and boys as allies, challenging harmful gender norms, and promoting gender-sensitive approaches to development. In conclusion, the paper calls for a renewed commitment to combating GBV in Nigeria, grounded in human rights principles and aligned with the SDGs agenda. By prioritizing the elimination of GBV as a national priority and investing in comprehensive, evidence-based interventions, Nigeria can foster a more inclusive, equitable, and prosperous society.

Keywords: Gender-Based Violence (GBV), Human Rights, Sustainable Development Goals (SDGs), Nigeria, Patriarchy

062

GOOD LEADERSHIP AS CATALYTIC AGENT TO SUSTAINABLE DEVELOPMENT IN AFRICA

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Abstract

Leadership greatly determines to which side a nation tilts. A nation is progressive if the leaders are foresighted and translates the policies into concretely positive action. In the same way, a nation is considered to be retrogressive if the leaders are bereft of ideas that could move the nation in the right direction or lack the capacity of translating good ideas into reality. Growth of nation is not measured merely by its procreative ability that is manifested in population boom; but by the economic growth founded on adequate employment of knowledge economy. Such growth is reflected in the production and export capacity of such a nation. It is such consistent advancement in production and not consumption that leads to development. However, sustainable development is seen as a pointer to how far all-round transformation is essential ingredient in the overall leadership of a nation. It goes to say that leadership bereft of sustainable development leaves nothing to be desired. In that vein, the researcher aims at unravelling the crucial role of leadership in the development of any nation. Nevertheless, that cannot be done without exposing the different brands of leadership with the aim of sifting out the one that will promote durable growth.

Keywords: Leadership, Sustainability, sustainable development, environment



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063

GOVERNANCE AND LEADERSHIP IN AFRICA: PROSPECTS AND CHALLENGES

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ABSTRACT

Governance and Leadership play key roles in shaping the trajectory of nations and Africa is no exception. The African continent with its rich cultural diversity, abundant natural resources, young and dynamic population, holds immense potential for growth and development. However, the effective implementation of governance structures and presence of competent and ethical leaders remain critical challenges for many African nations. This paper explores the prospects and challenges of governance in Africa, highlighting the opportunities for progress and the obstacles that need to be overcome. This paper delves into the importance of accountable and inclusive governance, the role of visionary leadership and the need for institutional reforms. It examines the impact of corruption, political instability and socio-economic disparities in governance and leadership in Africa. By employing analytical method, this paper aims to provide insights into the complex landscape of governance and leadership in Africa and shed light in the path towards a prosperous and sustainable future for the continent.

Keywords: Governance, Leadership, Challenges, Prospects, and Visionary leadership

064

64. HARMONY IN DIVERSITY: EXPLORING THE NEXUS OF IGBO/AFRICAN HERITAGE AND CHRISTIAN VALUES FOR SUSTAINABLE DEVELOPMENT IN IGBOLAND

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Abstract

This study aims to delve into the complex interplay between Igbo/African heritage and Christian values, exploring how these intertwined elements influence attitudes, behaviors, and practices conducive to sustainable development in Igboland, Nigeria. Through a multidimensional analysis drawing on insights from cultural studies, anthropology, theology, and development studies, the research seeks to elucidate the synergistic potential and challenges inherent in the fusion of indigenous cultural traditions and Christian ethics. By examining historical narratives, cultural practices, religious rituals, and contemporary discourses, the study endeavors to uncover the ways in which Igbo/African heritage and Christian values intersect to shape approaches to environmental stewardship, community empowerment, social justice, and ethical governance. Employing qualitative research methods such as interviews, focus groups, and ethnographic observation, the study aims to capture the lived experiences and perspectives of individuals and communities navigating the intricate terrain of tradition and modernity, spirituality and pragmatism, and local knowledge and global ideologies. The findings of this research are envisaged to contribute to theoretical understandings of the relationship between religion and sustainable development, inform policy interventions, and empower local stakeholders to harness the rich cultural and spiritual resources of Igboland for holistic and inclusive development.



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065

ONWUDINUBA PHILOSOPHY: THE HERMENEUTICS OF DEATH AS A COMPONENT OF WEALTH IN IGBO COSMOLOGY

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Abstract

The human person sees wealth as a positive phenomenon. Conversely, the phenomenon of death attracts negative feelings and reactions. It represents pains, sorrows and bitterness. Yet a type of death constitutes an element, a component or an ingredient of wealth, which the African Igbo strives to accumulate until he or she encounters 'death'. Here anchors the philosophy of 'Onwudinuba', heavily influenced by African traditional religion and culture, with a world view of duality of the universe; the physical and the spiritual; the mundane and the supra-mundane; the sensible and the Super sensible in active and symbiotic interactions and relationships as the Igbo journeys along the path of his true existentialism. This research is an attempt to unravel (through Igbo wealth interpretation), the mystery of this African Igbo thought and the meaning attached to this conception of life which still permeate Igbo thought till date. The research made use of documented observation and interview methods of data gathering, while deploying the hermeneutic approach in its data analysis. It made findings that the phenomenon of death, though perceived as an evil of sort, remains a significant and celebrated part of the components of wealth as the African Igbo seeks to fulfil the essence of his creation or existence. It exposes the nature of African traditional religion and culture and the strong influence they have in shaping the thought patterns of the African Igbo philosopher in the trajectory of human life and the contemporary global search and exposition of knowledge.

066

66.OVERCOMING EVIL WITH GOOD: NONVIOLENCE AS A NEW TESTAMENT MODEL OF PEACEBUILDING IN NIGERIA

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Abstract

Nigeria faces significant challenges related to violence, conflict, and social unrest, often stemming from ethnic, religious, and political differences. The escalation of violence and its consequences pose severe threats to the stability, development, and overall well-being of the nation. Traditional approaches to conflict resolution and peacebuilding have often been inadequate in addressing these deep-rooted issues. In light of these challenges, there is a need to explore alternative models of peacebuilding that are rooted in nonviolence and draw inspiration from the principles outlined in the New Testament. This article adopted a theological method in this research. The study examines the theoretical foundations of nonviolence as espoused in the New Testament scriptures and analyzes its relevance to contemporary peacebuilding efforts. By delving into the principles of love, forgiveness, and reconciliation advocated in



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the New Testament, the paper presents a compelling argument for the adoption of nonviolence as a practical and ethical framework for peacebuilding in Nigeria. In conclusion, this paper asserts that embracing the New Testament model of nonviolence can significantly contribute to transforming the culture of violence in Nigeria and beyond Africa. The findings of this research provide valuable insights for policymakers, practitioners, and scholars working in the field of peacebuilding, offering a roadmap for cultivating enduring peace in regions afflicted by conflict and violence.

Keywords: Non-Violence, Peacebuilding, Model, Overcoming Evil with Good

067

ON THE PROJECT OF LANGUAGE DECOLONIZATION IN AFRICA

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&

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Abstract

In this paper, we argue that in 1) an increasingly flat world, it is counterproductive to decolonize language; 2) there is nothing particularly great about *African* language beyond the need to communicate, and Africa is communicating very effectively; 3) the extant economic and political problems ravaging the continent are not linguistic problems or a consequence of linguistic problems; and as such 4) socio-economic problems bedeviling the continent should be offered more attention rather than the project of language decolonization in the academia. For more than a half century, there has been a wake-up call for Africa to embrace the decolonization project for her to develop and be on a par with the rest of the world. This call identified the root cause of Africa's problems to be solely caused by the ugly impacts of colonialism. Africa had her image battered, dignity sapped, and identity stolen by the whims of colonialism. To regain this heritage, a stop need to be put in what colonialism bequeathed to the continent: political system, justice system, education, language, religion, to mention but a few. But the callers for decolonization never realized that it is not only the African continent that was colonized. In this our little contribution, we aim to demonstrate that the call for decolonization, particularly in the area of language, is counterproductive given that we live in an increasingly flat world. We conclude that more primordial for the continent is to tackle the socio-economic problems threatening her.

Keywords: decolonization, language, flat world, development, Africa



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068

OBSCURITY OF AFRICAN MORAL-ETHICS HERITAGE IN BASIC EDUCATION AS A THREAT TO SUSTAINABLE SECURITY IN NIGERIA

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Abstract

The obscured nature of African moral-ethical heritage in basic education program had threatened the sustainability of a credible security mechanism in many African countries at the instance of global desirable future capable of making the global future vague. Its relegation in basic education scheme was by design to instill in the minds of Africans the tendency to make them loose and disconnect their sense socio-cultural identity that made them Africans. Physical evidences proved that Judo-Christian and Islam; the constituent elements of moral-ethical contents of basic education program were not faultless and blameless at any time in history of slavery and trading of Africans as slaves. This damage done on Africans' cultural heritage prior to the globalization age had re-surfaced in the form of mental slavery in one fashion. Prescriptive philosophical method was adopted and these findings were made. There was an African moral-ethical framework as an embodiment of civilization before the advent of Judo-Christian ideology distorted its essential unique elements. Calculated efforts by way of foreign religion obscured the ready made moral - ethical model in the basic education using Nigeria experience as an instance. This paper captured how it threaten a sustainable security in Nigeria and its attending consequences as well as the urgent need to re-define and re-position the African moral-ethical design in the UBE scheme. As a result, these recommendations were made. The African moral-ethics structure that existed before the dawning of alien religions be restored, the African moral-ethical attributes be reconstructed gearing towards indigenous moral character building to check the resultant aftermaths. The re-defining and re-positioning of African moral-ethical content in the basic education should be giving priority particularly in Nigeria.

Keywords: Obscurity, African Moral-ethics Heritage, Basic Education & Sustainable Security

069

ILU NA MKPA YA DKA IHE NDUMODU NYE NDI NTOROBIA NO MAHADUM: ON OD U NA OGE NZIPUTA HA

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Umị edemede

Ilu bu ihe onye Igbo ji ekwurita okwu ma buru ihe a na-ewebata n'okwu kwa mgbe kwa mgbe maka onye maara ilu nke oma. Ndi ntorobia bu umuaka na-etolite etolite. Isiokwu nchocha a bu ilu Igbo di ka ihe izi ozi ndumodu nye ndi ntorobia no Mahadum: Onodu na oge nziputa ha'. Ihe kpalitere mmuo odee ide ihe n'isiokwu a bu maka ajo akparamagwa juputara ebe niile ndi ntorobia no Mahadum na-akpa n'oge ugbua. Ufodu ebumnobi nchocha a bu ikowa ndi bu ntorobia, ozo bu ikowaputa ajw akparamagwa ndi ntorobia no Mahadum na-akpa na ilu ndi dabara n'ajo akparagwa ndi ahụ a ga-eji nye ha ozi ndumodu. Usoro nchocha bu nke nkowa. Atutu nchocha bu atutu ndi mkpa nke Wilson na Sperber (1986) Ngwa oru nchocha sitere n'akwukwo ogugu gbasara isiokwu a na nke ode ji isi ya cheputa di ka nwaafu Igbo. Ufodu nchoputa ga bu na ilu di mkpa na ndu ndi Igbo di ka ihe e ji eziputa omenala, jiri ya na-adu odu na ihe e ji achu asusu mma. Nchocha a ga-abara otutu umu akwukwo, ndi nkuzi na ndi nwere mmasi n'udu nchocha a uru. Aro nchocha na-atu bu ka ndi mmadu nwere mmasi n'udu isiokwu a gaa n'ihu n'ime nchocha nke ha ka ihe e dere n'isiokwu a bawanyekwu.

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NSOGBU NWANYI AJADU N'ALA IGBO

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Umị

Onwu bu ihe a na-ahuta dika ihe oke mwute n'omenala Igbo. Nchocha a ga-agbado ukwu na nsogbu nke a na-enye nwanyi na mpaghara ufodu n'ala Igbo ngwa ngwa di ya lara mmuo. Umu nwanyi ndi a na-agabiga otutu mmekpa ahụ n'uzo di iche iche. Mbunuche nchocha a bu ka eweputa uzo di iche iche e si enye mmekpa ahụ ndi a ma nwee uzo mgbapu nye ajo mmeso nke a na-emeso umu nwanyi ajadu ndi a. Atutu a ga-agbaso mee nchocha a bu atutu mmekorita ha nke Seidman (2016) weputara. A na-atu anya na site na nchocha a, a ga-enwe ncheghari echiche nye mmegide a di iche iche. Site na nke a, a ga-enwe ezi ikpe nkumoto na oké nhatanha nye nwanyi ajadu obula n'ala Igbo. Nchocha a ga-eme ka e nwee ezi nleta anya nye nwanyi ajadu obula n'ala Igbo bu nke ga-agbasa n'ala anyi niile nakwa mba uwa dum.

Okpurukpu okwu: Onwu, ajadu, ezinulo, nna na omenala

ENGLISH VERSION

PROBLEMS OF WIDOWHOOD IN IGBO LAND

Abstract

In all cultures death is regarded as a great loss, not just to the family unit but also to the larger society. This research is geared towards having a deeper look into the problems encountered by widows in some parts of the Igbo land ones the husband dies. The problems vary from place to place. This study will also proffer solution on how to ameliorate the ill treatments meted out to the widows. The Social Theory by Seidman (2016) will be used. It is expected that through this research, there will be a rethink on the ill treatments given to the widows in some parts of Igbo land thereby giving room for justice and equity to prevail over the widows in Igbo land. In this way, the Igbo Society will have a harmonious representation as regards the widows which will be spread over the nation and beyond.

Keywords: Death, Widows, Family, Father, Culture



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071

NOLLYWOOD'S BOX OFFICE IN THE AFRICAN ECONOMIC PARADIGM: A THEORETICAL VISIONING OF GLOBAL FUTURE

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ABSTRACT

At a time during the coronavirus pandemic, COVID'19, Nigeria's cinema sector ranked among few businesses in Africa that posted positive revenue profile with \$11 Billion annual business value in box office, (Businessamlive, 2022). The character that propelled that sector into such showing speaks to market depth and aggressive drive. Before 2012, there were less than five cinemas serving the Nigerian market of over 160 million, (Adeleke, Oct. 2020). This paper seeks to examine the business environment and models that lifted a nascent, bottom-of-the-rung Nollywood box office to leapfrog to an annual \$11 Billion regional player eight years afterward. The objectives of this study include: determine if Nollywood box office applies corporate governance ethos; find out if Nollywood box office uses digital tools to scale operations; find out if Nigeria presents viable market prospect for regional competition; know if Nollywood box office has the requisite professional skills to drive competition; and learn if Nollywood box office can compete at regional and global levels. Two theories, Media Entertainment theory by Matthew Grizzard and Josph Francemone and Symbolic Interactionism by Jansson-Boyd apply. The mixed methods, availing qualitative and quantitative data were used. The paper concludes that Nollywood box office is characterized by dynamism, depth and resilience. It recommends the expansion of the interventions by the Bank of Industry to attract more investors; review market strategy to cater for the bottom of the pyramid population.

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NDUMODU EGWU ALUMALU NA MMETUTA YA NA NDU NDI NA-ABANYE N'ALUMDI NA NWUNYE N'ALA IGBO

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Umi Edemede

Egwu alumalu Igbo bu egwu ndi ahụ ndi Igbo na-agụ maobu na-agba iji ziputa omenala ha site n'iji egwu ndi ahụ nye ndi na-abanye n'alumdi na nwunye ndumodu. Egwu alumalu obula nwere mputara ma nwekwa etu ha si emetuta na mmuo nke mere na ndi Igbo na-akwanyere onye obula ruru ilu nwanyi/di wee luo ugwu etu kwesiri. Nsogbu nchocha a bu na a choputara na otutu ndi Igbo elegharala egwu alumalu e ji eziputa omenala Igbo anya n'ihi na ha aghotaghi uru na ihe omimi digasi na ha. Ebumnobi nchocha a bu ka omeghe otutu ndi Igbo anya n'ihe gbasara ndumodu di n'egwu alumdi na nwunye site n'ikowaputa ufodu egwu alumalu Igbo, mputara ha na ndumodu ha. Nchocha a ga-abara ndi Igbo niile uru kachasi ndi ihe di n'egwu alumalu na-amasi. Nchocha a gbadoro ukwu n'ala Igbo. Nwanchocha ji atutu mmekorita omenala tuchaa nchocha a. Nchocha a bu udi nchocha nkowa. A



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gbasoro usoro sovee wee mee nchocha a site n' iga n' oba akwukwo di iche iche nakwazi n' igba otutu ndi mmad ajuju onu iji nweta ngwaoru e jiri mee nchocha a. Nchocha a kowaputara ufodu egwu alumalu Igbo di iche iche ma choputa ndumodu na mputara egwu ndi a. a choputakwara uru egwu ndi a bara na ndumodu o na-enye ndi na-abanye n'onodu alumdi na nwunye. Nchocha a turu aro ka ndi Igbo tinye uchu n' iji egwu alumalu Igbo ha na-enye ndi na-abanye n'onodu alumdi na nwunye ndumodu kwesiri ekwesi ka alumdi na nwunye ha tooto.

073

KWAME GYEKYE'S PERSONHOOD AND THE PRACTICALITY OF REPRESENTATIVE DEMOCRACY IN NIGERIA

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Abstract

Representative democracy is widely practiced in many nations around the world, including Nigeria. It is a system where individuals elect representatives who make decisions on their behalf. However, the concept of personhood, as explored by philosopher Kwame Gyekye raises questions about the effectiveness and practicality of representative democracy in Nigeria. He argues that personhood is not simply an individualistic concept, but rather a social one. He emphasizes the importance of community and interdependence, suggesting that our personhood is developed and maintained through our interactions with others. In this view, personhood is not an inherent trait but is constructed through our social roles and responsibilities. Thus, using the expository and analytic method, this paper explores the effectiveness of representative democracy Nigeria within the concept of personhood as presented in the thought of Kwame Gyekye. The paper finds out that selfishness, corruption and political instability are prevalent in Nigeria, further impeding the practicality of representative democracy. These issues undermine accountability and public trust in the system, and limit the ability of elected representatives to effectively represent the interests of the people. The paper concludes that if elected officials in Nigeria's democracy identify with their personhood in relation to social roles and responsibilities, then representative democracy will be consolidated; and thus, beneficial to the people.

Keywords: Personhood, Practicality, Representative Democracy

074

LOCALIZATION OF SUSTAINABLE DEVELOPMENT GOALS THROUGH THE AFRICAN INDIGENOUS KNOWLEDGE SYSTEMS IN KENYA

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Abstract

In September 2015, the UN member-states adopted the 17 Sustainable Development Goals (SDGs) to be achieved by the year 2030. In response, various Africa countries have focused on implementing various strategies to ensure that they achieve the SDGs. However, while the



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Sustainable Development Goals (SDGs) provide an opportunity to address complex challenges to development, their implementation is heavily dependent on local contexts and community perspectives. This implies that local communities can help to achieve the SDGs by integrating the principles of the SDGs within their local indigenous knowledge systems. Kenya, in an attempt to implement the SDGs formulated Vision 2030 Agenda for sustainable development. Of key interest is the Economic and Macro Pillar of Kenya's Vision 2030 of which Agriculture and Rural Development is categorized and is essentially linked to SDG 2: "End hunger, achieve food security and improved nutrition and promote sustainable agriculture". However, the role of indigenous knowledge in the localization of this key priority area has not been sufficiently highlighted and the blueprint relies heavily on the western model of development. This paper, while using Indigenous Knowledge Systems as its theoretical approach and documentary analysis method examines how small-holder farmers in Kenya can leverage on their well-known indigenous knowledge and practices to promote sustainable agriculture for sufficient food production in the country.

075 | ETHNICISM AND ITS PRESUPPOSITIONS: AN ANTHROPOLOGICAL APPEAL TO THE FUNDAMENTAL CONSTITUTION OF THE HUMAN PERSON

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Abstract

Every human being has a spatio-cosmic origin, since he emerges from a family. Every family situates itself within an ethnic environment, since ethnicity is a mark of identification. However, when an unwarranted emphasis is laid on ethnicity for the sole purpose of subjugation, suppression, marginalization and oppression, then the disastrous tool of ethnicism will be damagingly inaugurated with all of its negative and dehumanizing allied factors and terrible consequences to the human family. Although the world of man is narrow when considered from the prism of his ethnic origin, but fundamentally, man is by his very constitution equally vast and would be terribly harmed when the vast expanse of his constitution is neglected because of ethnicism. This paper decries the evil effects of ethnicism and the societal dangers it portends to the human family and appeals for an anthropological understanding that takes into cognizance the fundamental constitution of the human person.

Keywords: Man, Self-transcendence, Narrow, Vast, Ethnicity, Ethnicism, Relationality.



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076

MIGRANTS, REMITTANCES AND ITS DEVELOPMENTIMPACT ON NIGERIA BETWEEN 1800 AND 2010

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Abstract

Migration has always been viewed as portentous on the sending country. But this paper argues effectively that migrants' remittances could be a veritable source of development for the sending country with particular reference to Nigeria. The discussion becomes pertinent in the realization that migration cannot be effectively controlled as migrants are willing to effect their migration at all costs. The discourse will consider the reasons people leave for other countries - such factors as political instability, better opportunities in the target countries, unemployment, among others. Data for the study were generated through the United Nation's data for Nigeria of differing years, Nigeria's immigration statistics, and Ministry of Finance data on annual returns from migrants. Analysis of the data revealed that the remittances to Nigeria is disproportionate to the number of immigrants. The study therefore suggests the following: The need to block all illegal routes of migration from the country; monitor liaison with the receiving countries in order to track immigrants' remittances. Rather than making migration illegal or difficult, it should be encouraged and officially documented so that migrants could be tracked in their various countries of residence. The study discovered that when migrants' remittances are accurately remitted and properly utilized it would positively affect both the sending and the receiving countries.

Key Words: development, migration, remittances, target country.

077

MMEMME İGBÁ ÛCHÉ N'OBODO ÒHAFİA

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Umị Edemede

Mmemme İgba Uche so n'otu n'ime emume ndi mmadu na-eme nke na-eweta idi n'otu n'etiti ndi obodo na ndi ogbo. O bu ihe mwute na ndi mmadu n'oge ugbua, okachasi ndi Ohafia anaghi enwe mmasi n'ebe mmemme odinala ha di dika Mmemme İgba Uche nke adighi ka odi na mbu, nke a mere na ya bu ugo Chukwu tubere Ohafia na-ada ka ibube oku taa. Nsoogu di etu a mere ka nwanchocha sie onwu ma choputa ebe mmiri si baa n'opi ugboguru. N'ihia ya, ebumnobi nwanchocha bu ichoputa ka mmemme İgba Uche si malite n'obodo Ohafia, ichoputa oge eji eme mmemme İgba Uche n'obodo Ohafia, ichoputa uzodi iche iche eji akwado mmemme İgba Uche,



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I mata ka mmemme Igba Uche si di n'oge gboo nakwa n'oge ugbua, ichoputa ndi iche di n'etu ndi Ohafia na ndi obodo ozo si eme mmemme Igba Uche na ikowaputa uru na oghom di na mmemme a. Usoro a gbasoro were mee nchocha a bu usoro nke sovee. Nwanchocha gara n'obodo Ohafia nke d n'okpuru ochichi Ohafia na Steeti Abia weere juo ndi okenye mara ihe gbasara mmemme Igba Uche ajuju. Atutu e ji mee nchocha a bu atutu mmekorita mmadu na ibe ya (Social Theory), nke Thomas Schellings tuputara n'afu 1977. Atutu a gbadoro ukwu na mmekorita mmadu na ibe ya nakwa mmekorita ndi no n'otu di iche iche. A choputara na ndi Ohafia anaghizi eme mmemme Igba Uche dika ha si eme ya n'oge gboo. A choputakwara na ufodu ndi ntorobia Ohafia, amaghi ihe gbasara mmemme Igba Uche, nke ha ji ama ubochi a na-eme ya n'obodo ha. Nchocha a ga-abara ohanze oke uru n'ihu na ha ga-esite na ya mata maka mmemme Igba Uche, mgbe omalitere nakwa ka e si eme ya. o ga-eme ka ndi obodo Ohafia mara mkpa o di ijidesi ejirimara ha ike, ma nyekwa aka n' kwalite agumagu odinala.

078

MMEPUTA ORU NKA N'ALA IGBO: EBE MGBADO UKWU NKE ODI NIIHU OBODO

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Umi Edemede

Ndi Igbo bu ndi na-arusi oru ike. Onye obula ahụ siri ike ga-enweriri oru nka bara uru o ji mere aka oru. Oru nka ka mmadu ji enyere onwe ya aka, na-azu ezinaulo ya, ma jiri ya na-ahu maka odi mma obodo. Ndi Igbo bu agburu na-akatọ ida ngana na idi umengwu n'ihu na ha kwenyere na onye obula di ndu kwesiri ka o baara onwe ya na obodo ya uru. Oru ugbo, i hazi nri maka nchekwa, i kpa umu anumanu, iku azu, ichu nta, izu ahia, ikpu uzu na oru nka ndi ozo bucha ihe ndi Igbo na-eme iji nyere ndu aka. Tupu ndi ocha abata ala Igbo, ndi Igbo ji oru nka ndi a egbo mkpa diri ha, ma na-eresikwa ndi agbataobi ha. Ugbu a ihe agbanweela, n'ihu nleghara anya a na-eleghara oru nka, nke mere ka O na-adaghachi azu. Nchocha a bu iji kpolitekwa oru nka ndi a, kpoghachite uche ndi mmadu azu ka enweghi aka oru nke so n'otu ihe cheere odi niihu obodo aka mgba wee belata. E ji ajuju onu na nleruanya wee chikota ihe e ji mee nchocha a. A choputara n'ihe so ebute ndaghachi azu oru nka ndi Igbo bu ndi Igbo enweghi mmasi n' oru nka ha, tinyere enwetaghi nkwado n'ebe ndi gooment no. Nchocha a ga-eme ka ewulite ihe nketa ndi Igbo, nke hibereisi n'oru nka ha. O bu ihe ga-abara ndi Igbo na uwa dum uru ma o buru na e chekwaa oru nka ndi a maka odi niihu obodo.



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079

MOGOBE B. RAMOSE'S AND DESMOND TUTU'S IDEA OF UBUNTU: A COMPARATIVE ANALYSIS

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ABSTRACT

This study conducts a comparative analysis of the philosophies of Mogobe B. Ramose and Desmond Tutu concerning Ubuntu. Employing primarily analytic and explanatory methods, the study explores the nuances of their respective views on Ubuntu. Tutu's perspective underscores the interconnectedness of humanity, placing a strong emphasis on compassion, forgiveness, and reconciliation. In contrast, Ramose delves into the ontological implications of Ubuntu, highlighting the communal nature of existence and the significance of rationality. While both viewpoints offer valuable insights into Ubuntu, Ramose's philosophy emerges as a potential catalyst for enhancing social cohesion in Nigeria. His focus on the communal aspect of Ubuntu closely aligns with Nigeria's rich cultural tapestry, where communal values are deeply rooted. Embracing Ramose's philosophy could enable Nigerians to leverage their shared humanity and communal ties to cultivate greater understanding, tolerance, and unity across ethnic, religious, and social boundaries. Ramose's Ubuntu philosophy provides a framework for bridging divides between various communities, encouraging dialogue, and nurturing a sense of belonging and interconnectedness. In a nation as diverse as Nigeria, where social cohesion is often strained by ethnic and religious divisions, Ramose's ideas can serve as a potent instrument for promoting reconciliation, solidarity, and collective well-being. While Tutu and Ramose present distinct interpretations of Ubuntu, Ramose's philosophy shows particular promise in fostering social cohesion in Nigeria by underscoring the communal aspect of Ubuntu and its potential to unite diverse communities in the pursuit of shared aspirations and principles.

Keywords: Ramose, Tutu, Ubuntu, African, Philosophy, Cohesion

080

NATURAL RESOURCE GOVERNANCE IN AFRICA: A CRITICAL ANALYSIS OF THE NIGERIAN STATE

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Abstract

Natural resource availability and exploitation affect social, economic, and political interactions in nations in a variety of intricate ways, particularly in Nigeria. A nation contains subsoil resources, such as hydrocarbons and minerals, which are referred to as natural resources. It aims to transform these resources into surface resources, such as physical and human capital, which can be used to support employment and spur economic progress. The worry of this study stemmed from the fact that Nigeria and African state in general have been bedevilled with the resource curse phenomenon occasioned by poor governance processes. Essentially, Natural resource endowments such as oil, gas, and minerals can be powerful development drivers. However, there is a contradiction of plenty and need in resource-rich poor countries, where recent



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history has shown that extractive endowments, if not adequately managed, can disappoint. Common issues include inadequately diverse economic systems, disturbances to local businesses and communities, environmental dangers, a state's inability to productively harness these resources, the state's accountability to society, and even the potential of violent confrontation among natives. The study is harped on resource curse theory, explanatory research design, documentary method of data collection, and content analytical technique. Major findings of the study were that: despite Nigeria's vast natural resource endowment, Nigeria has scored poorly in almost all the development indices; and its population are among the poorest in the world. It has also been amply proven that Nigeria ranks among countries with very poor natural resource governance performance. The study recommended amongst other things that the Nigerian state should borrow a leaf from other states by building institutional capacity that can propel economic development through adequate natural resource governance and economic diversification.

Keywords: Natural Resource; Governance; Economic Development; Resource Curse; and Corruption.

081

PAN-AFRICAN PHILOSOPHY AND MIGRATION: A CRITIQUE OF AFRICAN UNION (AU)

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Abstract

Pan-African philosophy of migration is faced with a number of challenges like African states' expulsions of migrant Africans in Africa, these states' negative attitudes towards migrant Africans and their rejection of migrant Africans. It aims to resolve these challenges by arguing for the vision of a united Africa and its corresponding denunciation of colonial, geographical and cultural borders. The paper defends the claim of a Pan-African philosophy of migration in which African motivations ought to inspire African Union's (AU) migration policies. It insists, against AU's stance, that Africa's idea of migration requires an enabling African context for the full realization of its meaning and potentials for Africa's development. It maintains that African humanism is the trait that distinguishes Pan-African philosophy from its Western counterparts (philosophies of exclusion). The perspective of this study is based on a vision of a united, trans-colonial Africa that rejects and transcends Europe-imposed borders both physically and culturally. Consequently, Pan-African philosophy of migration takes a critical stance on African Union's (AU) policies of migration. Although ethics of migration rather than politics explains this philosophy's humane dimension of migration, Pan-African philosophy of migration is all-inclusive in that it portrays the cohesion, harmony, and shared goals concerning human migrants as persons. Before African Union's migration policies can provide a valuable normative perspective for sustainable development of the continent, they must incorporate the vision of a united Africa that denounces the creation of borders outside the framework of Africa's self-identity

Keywords: Pan-African philosophy of migration, African Union, united Africa, policies of migration, borders.

082

REDISCOVERING AFRICAN CULTURAL HERITAGE FOR SUSTAINABILITY IN THE GLOBAL FUTURE

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Abstract

Africa as a continent is rich in cultural diversity, with a wealth of traditions, languages, art, music, and spiritual beliefs that date back centuries. This cultural heritage is not only a source of pride for African communities but also a valuable asset with the potential for economic empowerment, social cohesion, and cultural preservation. This work explores the importance of rediscovering and promoting African cultural heritage for sustainability in the global future as a commodified glocalization. This glocalization emphasizes the importance of incorporating local perspectives and preferences into the global exchange of goods, services, and ideas rather than simply adopting global trends and practices. By accentuation and promoting African Cultural heritage, the continent can attract tourists, and invest in cultural industries, and create job opportunities for its people. Additionally, the preservation of these traditions is crucial in the face of modernization and globalization, which pose a threat to the continued existence of many African cultural practices. Embracing African cultural heritage can foster a sense of unity and pride among African communities, bridge cultural divides, and promote understanding and respect for different cultural background in an increasingly globalised world. Using a qualitative and analytical approach, the paper concludes that the preservation and promotion of African cultural heritage are essential for ensuring the sustainability of these traditions for future generations.

Keywords: African, African Cultural Heritage, Sustainability, Global Future, Glocalization

083

PEACE BUILDING AND CONFLICT TRANSFORMATION IN THE TRADITIONAL AFRICAN SOCIETY: THE ABAKALIKI EXPERIENCE, 1930-1960

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Abstract

Within the contemporary global system, peace and conflict are Siamese twins for promoting inter-state/group relations. Both concepts are important because of their contributions to the development of African society however, there exist differences in the way peace in the traditional Africa is handled to what is of contemporary African method. Its differences are located on the approaches adopted in the first instance by the conflicting parties to halt the outbreak of the conflict from degenerating to all out war. This is usually important for deescalating conflicts and their potential threats to humanity. These approaches are usually dubbed peace-building, peacemaking and conflict transformation which are committed to translate pro conflict environment to peaceful environment. Therefore, this paper seeks to investigate peace-building and conflict transformation in the African traditional society with the aim of finding out whether there are differences from the way peace in the traditional Africa was built from the contemporary Africa and also to determine why conflicts in Africa between 1930s were minimal till 1960 when state creation and its attendant aftermaths made Africa look as if it has the culture of conflict. The paper seeks to examine why the proliferations of small and light weapons, inchoate boundary, political instability, migration and settlement has constituted the bane for a continued conflict in Africa while the paper concluded that peace-building and conflict transformation approaches in the traditional Africa were more proactive to ending conflict than its contemporary and western styled negotiation, arbitration, mediation, conciliation and adjudication.

Keywords: peace building, conflict transformation, Traditional, African Society, Ikwo



084

**PERCEPTION OF ENUGU STATE BASIC TEACHERS
ON USE OF POLYGONS IN BRINGING OUT THE
AESTHETIC VALUES OF MATHEMATICS FOR GLOBAL
FUTURE DEVELOPMENT**

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Abstract

This study examined the Perception of Enugu State Basic Teachers numbering hundred (n=100) on use of Polygons in bringing out aesthetic values of Mathematics. The beauty and elegance of Mathematics were showcased using diagrams of Triangles, Quadrilaterals, Pentagons and the like which were shown with properties of each. Extent of Teachers' Perceptions on use of each of the three groups of Polygons were found. Three Research Questions guided the study. Mathematics-Polygon Properties (MATHPOP) Questionnaire, made up of twenty items was used as instrument to collect data after trial- testing. The reliability of MATHPOP Instrument was found to be 0.91 using cronbach alpha. Means and percentages were used for data analysis. It was found out that the Basic Teachers perceived Polygons as beautiful shapes that can promote students' understanding and increase high achievement in Polygon in particular and Mathematics in general. However, the Basic Teachers' Perceptions on the third group of Polygons were low compared with first and second groups. Recommendations were made for Teachers' continuous retraining on properties of polygons using Information and Communication Technology for Global future Development in Education Industry.

085

**PHILOSOPHY OF 'EZI-OKWU-BU-NDU'
AND THE ISSUE OF AUTHENTICITY:
AN EXAMINATION**

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Abstract

This article focuses on the examination of Philosophy of 'Ezi-okwu-bu-ndu' and the question of authenticity of human existence. 'Ezi-okwu-bu-ndu', which is literally translated as 'truth is life,' is one of the ideological legacies of the traditional Igbo people. The question of what actually constitutes truth has been the major concern of human beings in different parts of the world. Philosophers, particularly epistemologists, have searched and are still searching for the exact meaning of the term 'truth'. The traditional Igbo people, through their insistence on 'ezi-okwu-bu-ndu' (truth is life), consciously or unconsciously raised truth to an ontological status. The fundamental questions are: What is 'Ezi-okwu-bu-ndu'? What is Philosophy of 'Ezi-okwu-bu-ndu'? What are the necessary conditions for the possibility of Philosophy of 'Ezi-okwu-bu-ndu'? What are the tenets and principles of Philosophy of 'Ezi-okwu-bu-ndu'? How does Philosophy of 'Ezi-okwu-bu-ndu' address the question of authenticity of human existence? These and other related issues are scholarly very pertinent, and they are the major focus



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of this article. Employing analytical and hermeneutical methods of philosophical investigation, this article examines Philosophy of 'Ezi-okwu-bu-ndu' and the issue of authenticity of human existence. It argues and maintains that authenticity does not lie on 'standing out' as Martin Heidegger and some existentialists argued, but on living a life of truth. Hence, truth is the fundamental and indispensable principle of human existence.

086

POLITICAL CORRUPTION AS CATALYST FOR SOCIAL CRISES IN NIGERIA: A RE-READING OF EMEKA NWABUEZE'S *A PARLIAMENT OF VULTURES*

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Abstract

The contemporary Nigerian society is unfortunately enmeshed in an unprecedented socio-political and economic conundrum, particularly traceable to the political elites who brazenly engage in corrupt practices with impunity. The bane of Nigeria's development, peace and social stability is the recurring emergence of terribly clueless and uninformed political leaders who collectively feast on the nation's common wealth; who consciously enthrone and celebrate mediocrity at the expense of competence; who institutionalize unfair reward system for their own selfish interests, and manipulate the electoral process to perpetuate the statusquo. It is this systemic corruption that Emeka Nwabueze artistically brings to the forecourt of his audience in *A Parliament of Vultures*, with a view to enlightening the masses and provoking political consciousness in them to effect the desired change. A cursory look at the thematic preoccupation of this protest literature brings to the fore a myriad of debilitating issues to address: institutionalized robbery, colossal inefficiency, electoral malpractice, brazen ineptitude, money-politics and monumental corruption. Consequent upon the foregoing, this paper critically examines political corruption in Nigerian as portrayed in the text. Through content and thematic analysis, the present study examines how incidents in the society of the text quite glaringly depict the Nigerian situation, and how these catalyze social crises in the country. The paper concludes that political corruption being perpetrated by the political class is enormously responsible for the avalanche of social and security crises that bedevil the Nigerian society at present, and advocates for a paradigm shift in the manner political power is exercised and governance approached by the political elites if Nigeria must recover from her current sorry state.

Keywords: Corruption, social crises, insecurity, political corruption.



087

POTENCY OF THE DISTINCTIVE NATURE OF AFRICAN ETHICS: IMPLICATIONS TO THE CHALLENGE OF DEHUMANIZATION IN NIGERIA

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Abstract

Within the broader spectrum of human existing, the dignity of human life has continually been a global concern. Such agitations are more expressed in a context characterized by violence against human life. The scourge of dehumanization in Nigeria has prompted contributions and approaches from different fields of human endeavors. This paper premised on the potency of the distinctive nature of African ethics as an option to the Challenge of dehumanization in Nigeria. The notion is entrenched in the African religio-cultural experiences which centered on the value of human life. Methodologically, the paper employed a systematic review of African scholars that have unpacked views on the fundamentals of African ethics and its implications to threats that militates against human life. Through this methodological approach, the Nigerian context is highlighted alongside other factors that illegitimatized the dignity of human life. It also captures the various forms of dehumanization. While the paper acknowledges attempts towards curtailing violence to human life, attention is given to the Nigerian government and its relevant institutions that provides legal principles that value and protect human life in the midst of violence. The paper concludes that approaches to responding to threats to human life is not monolithic and that within the African religio-cultural experiences, there can be potent notion that can enhance the dignity of human life.

Keywords: Potency, distinctive, Africa, ethics, implications, dehumanization, Nigeria

088

PREACHING PEACE AND TOGETHERNESS THROUGH MUSIC: THE PERICOMA OKOYE EXAMPLE

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Abstract

Living in Peace and harmony among neighbours and community are critical ingredients that propel growth. When people are happy with themselves it transcends to the overall wellbeing, togetherness and progress of the community. Music is a potent unifying factor for the overall wellness of the people. The study aims to expose the importance of music in propagating love, peace and progress of the people. The study adopts the content analysis approach of the qualitative research methodology to critically examine two music albums of Chief Pericoma Damian Azubuikwe Okoye, a traditional music exponent from Arondizuogu. Result of the analysis show that music is a genuine tool for preaching peace and togetherness. The study recommends for the teaching of music in our schools and for the use of music for the sensitization of the populace.

Keywords: preach, Music, Peace, Togetherness, Progress, Love, .

089

89.PRESERVING BLACK HERITAGE THROUGH COHESIVE LIVING: THE LEGACIES OF JACQUES ROUMAIN AND JEAN PLIYA

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Abstract

This academic abstract explores the topic of preserving black heritage through cohesive living by examining the legacies of two influential figures, Jacques Roumain and Jean Pliya. Through an analysis of their work and impact, the abstract delves into the ways in which these individuals have played a role in the preservation of black heritage and culture. Through psychoanalytical and sociological approaches, we undertook a study of Roumain’s *Gouverneurs de la rosée* (1944) and Pliya’s *Les tresseurs de corde* (2008) to underscore the roles cohesive living plays in the preservation of black cultural heritage. By highlighting their contributions and examining the significance of their legacies, this paper aims to shed light on the importance of cohesive living in maintaining and perpetuating black heritage. Through a thorough exploration of their work and its impact, this paper reveals the key elements and implications of cohesive living in the context of preserving black heritage. Overall, this paper serves as a valuable resource for understanding the role of cohesive living in preserving black heritage and the legacies of influential figures such as Jacques Roumain and Jean Pliya.

Keywords: Roumain. Pliya. Cohesive living. Preservation. Black Heritage. Legacies.

090

PROTEST SCHOLARSHIP AND THE CHALLENGE OF EPISTEMIC CONTRIBUTION: TOWARDS A DISRUPTIVE, RECONSTRUCTIVE AND TRANSCOLONIAL DEVELOPMENT IN CONTEMPORARY AFRICA

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Abstract

This study investigates the issue of protest Scholarship in the African texts, literature and discourses, as it pertains to sociopolitical development, the historical and perennial problems of the African continent. Protest Scholarship refers to the defensive and apologetic approaches/ mechanisms utilized by African scholars to leave the socio-political, epistemic, historical and development problems of Africa at the door of the Whiteman and the West, while blaming them for underdeveloping Africa. Among African scholars, there have been the age long agitation that the root cause of Africa's development challenges came from colonialism and at present, neocolonialism. The problem with protest scholarship is not that it does not make sense, nor defensive or its claims false but it does not



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create afterwards nor mitigate the challenges from the historical past. For the rest of world to take Africa seriously, it must begin to contribute to knowledge. Africa benefits from groundbreaking, disruptive and innovative, scientific and technological advancements from Europe, Asia and America but has not contributed in a felt, recognizable and penetrative way to global knowledge and scientific/technological breakthroughs. The study employs the philosophical methods of analysis and phenomenology to examine this protest positions of African scholars in development discourse, without recourse to overcoming this challenge to aspire for an innovative, disruptive, creative and groundbreaking discourses that can contribute to global knowledge. There are many developmental issues African scholars can treat with profit, in bringing about sustainable development in Africa. Findings show that the major sociopolitical problem of contemporary Africa is the epidemic challenge of Africans underdeveloping Africa through purposeless and visionless leadership, dearth and gap in knowledge creation and a lack of disruptive, innovative, scientific and technological capacity to be taken seriously by the rest of the world. The study concludes that African scholars must channel their intellectualism to the reconstructive and transcolonial narrative of Africa, through ideas creation that can contribute to knowledge and re-establish Africa's fading past as the cradle of man.

Keywords: Protest Scholarship, Africa, Epistemic Contribution, Scientific/Technological Advancements, Disruption/Innovation, Development, Reconstructive/Transcolonial

091

RE-EXAMINING THE AESTHETICS IN THE AFRICAN ARTISTIC HERITAGE FOR SUSTAINABILITY IN THE GLOBAL FUTURE

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Abstract

It is no doubt that Africa has a rich and diverse history of art that spans through the centuries. African art has captivated people around the world for centuries. Art has always played a vital role in African societies, serving as a means of communication, preserving cultural traditions, and expressing individual and collective identities. It encompasses a wide range of artistic styles, materials, and techniques, reflecting the rich cultural heritage of the African continent. From traditional sculptures and masks to contemporary paintings and installations, African art holds immense significance both within its cultural context and on the global artistic landscape. However, of major concern and one that has been a subject of much and intense discussion is with how the Africans view, perceive, judge and evaluates her arts or what might be called African Aesthetics which refers to the peculiar and unique way through which Africans perceive and appreciate the nature, beauty, and value of artistic expressions or representations of African origin. Through the method of critical and textual analysis, this essay examines the various dimensions of African Arts and how the African minds conceives, judge and evaluates the African Arts. It goes on to argue that contrary to the belief of some scholars, African have a unique and peculiar method of judging and evaluating her artistic objects.

Keywords: African, Arts, Music, Aesthetics, Heritage, Sustainability.



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ROLE OF EDUCATION IN SUSTAINABLE DEVELOPMENT IN AFIKPO, EBONYI STATE

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Abstract

Education is the corner stone of sustainable development, empowering individuals with the knowledge, skills and values needed to build a more equitable, environmentally conscious and economically resilient world. Education is the prime driver of sustainable development. All aspects of education have a role a play in achieving sustainable development. The role of sustainable development will be examined in this paper. Future education, basic education, interdisciplinary and re-orientation education, student centered, education for culture of peace and respect for Human rights heat the education, population education, Education for protecting and managing natural resources, Education for sustainable consumption, Adult and community education, Technical & vocational education, Higher education and Teacher education. It is recommended that all aspects of education be developed and employed for sustainable development in Afikpo Ebonyi state.

Key Note: Sustainable, Development, Education, Society.

093

REVITALIZING THE DO LANGUAGE: STRATEGIES FOR PRESERVATION AND PROMOTION IN THE GLOBAL FUTURE

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Abstract

Spoken by not up to half the population size, the do language faces a prediction of extinction in about 50 years according to UNESCO in 2006. This paper therefore explores the significance of African languages, particularly the do language within the context of the global future. It investigates the role of language in cultural preservation, identity formation and sustainability, and socio-economic development, with particular emphasis on the challenges and opportunities facing the do language in an increasingly technological interconnected world. By analyzing current trends, drawing on existing literature and case studies, and potential future scenarios, this study targets shedding light on the importance of linguistic diversity, preservation and the potential contributions of African languages to global discourse and innovation. The study suggests deployment of Ai Large Language Model, development of language learning apps, online resources, digital storytelling platforms as some methods to employ in the promotion of the do language and culture.

Keywords: Revitalizing, Strategies, Preservation, Promotion, Global Future.

094

**RETHINKING THE ONTOLOGIO-PHILOSOPHICAL
IMPACTS OF DEITIES IN IGBO WORLDVIEW
ON SUSTAINING AFRICAN HERITAGE.**

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Abstract

In most religions of the world, the concept of the Supreme Being is strongly spelt out and emphasized just as it is in the Igbo cosmology. God in Igbo ontologio-philosophical worldview means the Living Eternal Being who is the source of all living things and has existed from the dateless past. He exists without any other being's assistance and His power alone sustains the universe. Without any aid, He knows and sees all things at the same time. This Great Being has revealed Himself in many different ways especially through deities, divinities and spirits who He clearly set forth as His messengers to human beings in particular. Human beings have continued to feel His presence and responded to Him through worship and this has brought about unity, cohesion, love, oneness, communalism among other virtues in African heritage. This paper focuses on the history of Igbo people, analyses the existence, realities, roles and positions of these deities in Igbo cosmology stressing that their belief in these beings does not contradict their belief in the Supreme Being rather it has contributed in ensuring social control and the sustenance of norms without which African society will go into extinction. This work finally articulates how the sacredness and reverences accorded to these deities in Igbo ontologico-philosophical cosmology have contributed in sustaining the heritage and global future of Africa.

095

**RETHINKING THE GLOBAL PROSPECTS AND
FUTURE OF THE BENIN HISTORIC MOATS
IN THE WAKE OF URBANIZATION**

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Abstract

The Benin Moats have remained both historical marvel and mystery for centuries. They are indisputably among Africa's most renowned environmental heritage with potentials for global recognition and exploration. This study examines the potential global worth of the Benin Moats and the impact of urbanization on the future of this historic environmental heritage. The work aims to uncover both the aesthetic and economic significance of the Benin Moats and show the factors contributing to their decline, highlighting the implications for their global future. The paper uses historical method to review the literatures on Benin Moats as both cultural and environmental heritage. It also adopts the survey method to gather empirical data on the decline and loss of Moats in some parts of Benin City. The paper is largely descriptive in orientation. The study finds that there are noticeable anthropogenic induced changes on Benin Moats today. It also finds urbanisation and its attendant consumerisms as culprits in the decline and loss of Moats across Edo state. In view of reimagining the global future and potentials of the Benin Moats, the work argues for restorative and preservative care for the Moats. The paper concludes that unwholesome consumerists' tendencies associated with modern urbanization must be conscientiously mitigated for preservation of the Moats for future generations. The study recommends ecological, cultural, and conservative initiatives; as well as sustainable urban planning strategies as key essentials in safeguarding the environmental heritage of the Benin Moats in the wake of rapid urbanization.

Keywords: Benin, Moats, Urbanization, Environment, heritage



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96. RETHINKING SOCIAL JUSTICE AND EQUITY IN EDUCATION: UTILIZING THE SCHOOL ENVIRONMENT AS CATALYST OF IMPLEMENTATION

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Abstract

In a world bedeviled by social disparity in class status, economic sabotage, rising level of inequality, Social Justice and equity in education is the answer. The phrase “social justice” has become more mainstream in recent times, but it has existed for hundreds of years. Social Justice in education is about equitable distribution of resources and also fairly treating all students equitably so that they feel safe and secure both physically and psychologically within their learning environment. There is the need to rethink social justice and equity if the quest for global human harmony is to be attained. Ensuring a comprehensive approach in quest of social Justice and equity entails creating and sustaining equal access and equal funding as well as equal opportunities for all. Until a visible and measurable effort is made in this direction, social justice and equity in education would continue to elude us. In the face of these, the teacher, the classroom, educational curriculum policy makers as well as researchers have pivotal roles to play in driving home the dream for the realization of a socially just and equitable society.

Keywords: Rethinking, Social Justice, Equity, school environment, teacher.

097

97. RESTRUCTURING OF NIGERIAN FEDERALISM AND #ENDSARS PROTEST MOVEMENT

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Abstract

Restructuring of Nigeria's federalism has become a common yenning of Nigerians. The equitable distribution of national resources has been jeopardized by divided ethnic groups. The establishment of the federal character commission instead of adjudicating justice and fairness in their statutory rights has enthroned ethnic politics of marginalization and discrimination. Several ethnic and regional entities are agitating over the structural imbalances incorporated in Nigeria's federalism. The focus of this study is on the character and nature of Nigeria's federalism as a catalyst to the provocation of #ENDSARS protesters and demand. By this character and nature of federalism, we mean the inappropriateness inherent in Nigeria's federal structure. The researchers employ the documentary method of data collection and our data analyses are based on content analysis. Group



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theory will aid our theoretical understanding of the subject matter. The study concludes that the nature of Nigerian federalism serves as catalyzes to ENDSARs Protesters. The researchers recommended that restructuring of Nigerian federalism and decentralization of power to avert the second wave of the protest movement and possible curbing of genocide attempt by Nigerian security operatives.

Keywords: Restructuring, ENDSARs, Federalism, Resource Allocation, Political Class

098

RE-EXPLORING THE QUESTION ON EXISTENCE OF AFRICAN PHILOSOPHY, THE REACTIONS AND QUEST FOR DECOLONIZATION

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Abstract

The question on existence of African philosophy usually sounds strange to students of philosophy especially the undergraduates and the new entrants. This issue is continuous as long as the discipline philosophy progresses. History traces past to authenticate the present for preparation of the future. This paper re-explores the origin of the perennial question on existence of African philosophy, reactions of African philosophers to this, and the fights to decolonize African states under the European colonies. Having critically explored the topic of this study, discovered that; the ferocious denial of existence philosophy in Africa by the European philosophers viz; Levy Brhul, Immanuel Kant, George Wilhelm Hegel, David Hume etc, coupled with the racial discrimination which African philosophers experienced when they're studying in diasporas, as well as their experiences of slavery, exploitations, subjugations, and imposition of European's culture hereon Africa, triggered the question on the existence of philosophy in Africa. The reactions to the question nevertheless, provoked debate amongst the contemporary African philosophers. From the above factors, we see it necessary to occasionally re-explore this perennial question, the cause, and the debate which erupted amongst the African elites' reactions to this issue. History Emedo depicts “does not die, but lives to unveil the veileds. Thus, she stresses,; teaching African philosophy consistently, is asine qua none to enable the students of philosophy and those in other disciplines have good knowledge of their indigenous philosophy, African identity and values, as well as the rigorous struggles the African Nationalists undergone to decolonize Africans from the colonialists for African independence.

Keywords: Philosophy, African Philosophy, Debate on Existence of African Philosophy, Origin of African Philosophy, Philosophic Sagacity Nationalists Ideologists Theorizations



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REFORMING THE UNITED NATIONS SECURITY COUNCIL: A CASE FOR NIGERIA AND SOUTH AFRICA AS PERMANENT MEMBERS

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Abstract

This study delved into the United Nations Security Council (UNSC) as a vital organ of the UN, examining two models proposed by former United Nations Secretary-General Kofi Annan and assessing global reactions towards reforming the Security Council (SC) within the UN framework. Employing the interview method, insights were gathered from experts across diverse nations proficient in council reform and the potential inclusion of Nigeria and South Africa as prime candidates from Africa for permanent UNSC membership. Findings underscored that council reform holds promise for bolstering international peace and security, advocating for the democratization of the council through the inclusion of African and other regional representatives. Recommendations put forth emphasize the imperative for Nigeria, South Africa, and other African states to bolster diplomatic efforts, underscoring their capabilities and preparedness to the international community. Concurrently, emphasis is placed on enhancing domestic conditions encompassing economic development, democratization, human rights, and governance to bolster acceptance of the "big five" within the UNSC and the broader global community. Furthermore, in the event of UNSC reform stagnation, entities such as the European Union (EU), African Union (AU), or the Arab League are urged to fortify their capacities, potentially assuming greater roles in peacekeeping and security within their respective regions, either with or without UNSC directives. Heightened inequality within the council may prompt states to channel grievances through regional representatives, potentially alleviating pressure for UNSC reform, albeit potentially diminishing the council's stature.

Keywords: United Nations, United Nations Security Council, Reforms, Permanent Member States, Veto Power

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RELATIONSHIP BETWEEN ORTHODOX MEDICINE AND TRADITIONAL MEDICINE: AN EVALUATION

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Abstract

African Traditional Religious medicine and orthodox medicine have a lot of places where they need each other. As a matter of fact, the traditional medicine has been in existence before the introduction of orthodox by westerners. when orthodox medicine was introduced, it made use of the raw materials from the traditional medicine, in the production of its products and this is very glaring today. In this work, the researcher employed socio-cultural method of research in the work which enabled him to come to these conclusions; that African Traditional Religious medicine and orthodox medicine have a lot of things in common namely: that orthodox medicine made use of the materials from traditional medicine in the production of their drugs, again, people always use traditional medicine even after they have taken the



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orthodox medicine due to the poor quality of it. Also, that orthodox medicine is really expensive for people to procure. The researcher recommends that government of all levels should sponsor research schemes that would aid the practitioners of traditional medicine. Also, Government and other people should view herbal medical practitioners as partners in progress rather than detractors.

Keywords: Between, orthodox, medicine and Traditional.

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RELIGION AND SECULARIZATION IN SUB-SAHARAN AFRICA: A PHILOSOPHICAL ANALYSIS OF THE PRESENT AND THE FUTURE

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Abstract

As humans, we acknowledge that our senses are not adequate for expressing our innermost feelings and aspirations. This is because; there is a dimension of human identity that cannot be expressed empirically. That is the essence of religiosity, spirituality or sacredness. There was a time when religiosity took centre stage in the cultures of Europe and North America. Later, a new deity called Reason, with its sister called Technology entered the cultural stage. The whirlwinds of technology and progress without ado swept aside religiosity, and secularity became the norm. However, the story is not the same in Africa as Africans have continued to hold religiosity tenaciously despite the influence of science and technology. Africa is the Theatre in which the Drama of competing religions is played. Africans are both the Actors and the Audience in their own Drama, cheered by onlookers and bystanders who from time to time toss tokens of appreciation or disdain. In the meantime, Africans wear the garbs of Europe and North America, speak their languages, and play their music while dancing their dances. But African religiosity has remained intact. The Third Millennium has begun with Africans taking religion seriously, while elsewhere technology and progress took centre stage. This paper analyzes the possibility of Africa becoming secular societies or maintaining the current religious tempo in the nearest future.

Keywords: Africa, Philosophy, Secularization, and Religion



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**RELIGIOUS MANIPULATION AND ELECTION IN NIGERIA:
THE IMPLICATIONS OF THE APPEAL COURT SACKING
GOVERNOR MUTFWANG OF PLATEAU STATE
FROM A PHILOSOPHICAL PERSPECTIVE**

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Abstract

This paper examines the political implications of the Appeal Court's sacking of Governor Caleb Manasseh Mutfwang of Plateau State in Nigeria from a philosophical perspective. Drawing upon a qualitative research method, the study argues that religion has increasingly become a tool used by politicians to manipulate the electorate in electoral contests in Nigeria. This has become a problem in Plateau State, where the Appeal Court's sacking of Governor Mutfwang has been seen by many as an example of the use of religion for political gain. In developing the research argument, it does first consider the current political landscape in Plateau State. The research then examines the court's decision to sack Mutfwang in the context of past electoral contests and how religious manipulation has become more prevalent. Using interviews and general observation, the research analyzes how the electorates have reacted to the court's ruling and their perceptions of how religion has influenced elections in Nigeria. The paper is also anchored on the instrumentalism religious conflict theory which is a political economy approach. The study finds that, whilst the Appeal Court's decision to sack Mutfwang is seen as a necessary step to ensure fair and free elections, it has also highlighted the issues that arise when religion is used to manipulate the electorate. It is argued that politicians must not be allowed to exploit religious sentiment as a way of gaining support. The paper concludes with a discussion of the implications of the court's ruling for future elections in Nigeria and how the use of religious manipulation must be addressed.

Keywords: Religious Manipulation, Election, Appeal Court, Governor

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**REMODELLING OF EDUCATION IN AFRICA TO UPHOLD
SPORTS AS A CORE CURRICULAR DISCIPLINE**

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Abstract

The European education in Africa, also christened as formal education, is an age mate of colonialism. Its introduction was largely to provide skilled labour to supplement the economic and administrative deficit of the colonizers. The suppression of pre-colonial African educational system was both deliberate and strategic. It is in the universal human nature to conquer and dominate. The introduced European curriculum was tailormade for global north market needs. In the early twentieth century, human capital was desperately needed to drive the industrialization demands within Africa given the delayed era of mechanization. The Western curriculum was thus introduced in Africa for both basic and limited purposes. The leading educationists of the age were emphatic on the integral development of a learner and thus, sports were introduced as a co-curricular, and due to financial constraints, it was either



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optional or luxurious. Moreover, majority of the pioneer learners in Africa were either approaching age of majority or were majors and the known culture at the time was preparing them for family obligations. Sports and sporting were indispensable since they had evolved to become a conduit for cultural education. The onset of western system of education disregarded the various African sports perhaps tagging some as either anachronistic or preliterate. The western sports were promptly introduced rendering the indigenous ones obsolete. More significantly, the pioneer western educators were in urgent need for clerks and the demand for western educated work force was exponentially rising. Given these compounded factors, the possibility of introduction of sports as a career path would not only sound as farfetched but also preposterous. Additionally, sport career had not attained professional competitiveness in global north as it is today. Africa is at crossroads to reinvent herself as a formidable force in the world market. Without underestimating the past encumbrances, the continent requires a *senatio et radice* in various fronts that continue to delay the detonation of potentialities. Sports' championship happens to be one of the infallible areas that Africa can easily remain unbeatable. Strategically, the African countries need to invest in the remodelling of respective educational systems to upswing sport from a co-curricular or extra-curricular to core-curricular program. The learners' mindsets have to be modulated to view sports as a lucrative career at par with other presently ennobled occupations that yield both influence and affluence. The bias of sportscience as either non-academic or a tailor-made career for lamebrained should be passionately obliterated as it plays as a major impediment to unlocking the infinite potentialities vested in the African sportsmen and women. Over and above, sports need to be appraised as a scientific branch of knowledge giving birth to numerous career paths and opportunities. This academic corpus employs to study tenets of educational changes as *sine qua non* for building sports career among Africans as well as innovative paths in the institution of sports science for sustainable global future.

Keywords: Africa, african, education system, competence-based curriculum, curriculum, education, western, sports science, sports career, sports talents.

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RESPONSIBILITIES TO FUTURE GENERATIONS IN AFRICAN TRADITIONAL THOUGHT/PRACTICES: IMPLICATIONS FOR ECO-SUSTAINABILITY

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Abstract

The ecological crisis that is ravaging the world has raised serious ethical challenges for humanity. In the bid to curb the crisis, scholars are searching into different systems of beliefs and practices. Often in this search, Euro-centric scholars tend to sideline indigenous African thought. A celebrated scholar like Callicott opines that there are no eco-ethics that can be gleaned from African traditional culture. A recent online search by this present author on world religions on humane treatment of animals reveals that why scholars discuss religions like Buddhism, Hinduism, Islam, Christianity, etc they never discuss African Traditional Religion. It is as if Africa has nothing to offer on the issue but that is not true. Using hermeneutics and critical analytic methods the paper discusses the concept of responsibilities to future generations in traditional African thought. The paper argues that our African ancestors always spoke of future generations, the unborn children, and how their parents ought to prepare for them. Because of this, they have ethical, agricultural, economic, and spiritual practices to conserve natural resources for the future. Even though life was believed to be cyclic in terms of time, future people were always within the purview of our ancestors. This notion of having responsibilities to future generations needs to be recovered and critically appropriated for contemporary environmental ethics and ethical practices. The paper affirms and concludes that if this is done, it will help to create ecological sustainability and build environmental peace.



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RESTRUCTURING NIGERIA'S THEORY-BASED TERTIARY EDUCATION: AN APPRAISAL OF JOHN DEWEY'S PRAGMATIC PHILOSOPHY OF EDUCATION

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Abstract

In 2022 World University Ranking, University of Ibadan ranked 1172nd and number one tertiary institution in Nigeria with an overall score of 69.3 points. Similarly, in 2021, among top 200 best universities in Africa, University of Lagos was ranked 42nd followed by University of Nigeria Nsukka at 43rd position. These records are not encouraging as they are consolidated in the quality of Nigerian university graduates. As a problem, this study roots the cause of the international performance on theory-based learning style of Nigeria tertiary education, modelled in Platonic credo, *to know Good is to do Good*. However, Socratic dialectical education projected conditions of non-connection between what one knows and what one does. Hence, 'education is the kindling of a flame, not the filling of a vessel'. Using hermeneutics as methodology in thematic content analysis, the study aims at critically examining the challenges of Nigeria's tertiary theory-based learning through the pragmatic lens of John Dewey's model of education. The objectives involve establishing the limitedness of theory-based learning, identifying aspects of Dewey's pragmatism needed in restructuring Nigeria's tertiary education system and establishing mechanics for private sector collaboration towards practical learning. Private-public partnership in tertiary education management is the significant recommendation made by the study. Based on Dewey's educational progressivism, the study concludes that restructuring the system of teaching and learning in Nigeria tertiary institution to practice-centered learning remains tenable means in producing qualified and employable graduates.

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THE PRESERVATION OF AGRICULTURAL HERITAGES: A PREREQUISITE FACTOR TOWARDS ECONOMIC NATIONALISM IN THE SOUTH-EAST OF NIGERIA

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Abstract

A call to return back to agriculture has been a global call on daily basis from different countries of the world, and as such it has form a hinge for economic advancement and sustainable development in most developed countries of the world. But with the wake up of globalization the Africans especially in the South-East of Nigeria, abandoned this richly cultural heritage for non-agricultural economic advancement. Hence, the resultant effects of this, is seen in the various ways which ranges from loss of many cultural heritages, corruption, brain drain, loss of jobs, kidnapping and so on. Economic nationalism here gears towards the struggle or going back to preserve the traditional agricultural system found within the South-East of Nigeria which has been a source of economic



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development to the region in the past years. And of course, improving the agricultural system already in existence through globalized mechanized farming remains the key to economic nationalism. This research employed culture area approach in analyzing data found and it is found out that due to non-mechanized way of farming and lack of proper policies by government it led to abandonment of agricultural heritage that has been the center for economic development.

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BEHIND THE MASK: THE PHILOSOPHICAL DYNAMICS AND SYMBOLIC SIGNIFICANCE OF MASQUERADES AMONG THE OGONI AND THE GLOBAL FUTURE

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Abstract

The Ogoni society is a unity of both the visible and the invisible worlds. In this scheme, human and all concrete objects they create or live with are inextricably linked to a spirit world. Masquerades, in their semi-divine state serve as a conduit between the spirit world and the realm of the living, providing a means for ancestral spirits and supernatural deities to communicate and bestow blessings and protection upon their descendants. However, the Ogoni social milieu in its original traditional settings is no longer as vivid and valid as it ought to be. Consequently, masquerades in the Ogoni communities could be said to have lost its ancestral flavours and heritage of the spirits. The reason for the current neglect attitude shown towards the patronage of the indigenous cultures cannot be separated from globalization and advances in technology, as well as the fact that some of these masquerades are under threat of extinction as much effort has not been done towards its documentation. This study focused on the philosophy behind the mask, and the symbolic significance of masquerades among the Ogoni and the global future. Using the descriptive method, the paper argued that while these masquerades are designed to entertain, they perform more utilitarian functions than mere spectacle. The study concluded that while not adopting the negative and harmful practices of masquerades in Ogoni, the good part must be preserved and mingles with modern concept, thereby maintaining the people's distinctiveness.

Key Words: Alu (Maquerade), Global Future, Masking Traditions, Ogoni.

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THE NEO LIBERAL PERSPECTIVE OF GLOBAL CHRISTIANITY TO THE DEVELOPMENT OF ENGENNI IN THE NIGER DELTA REGION OF NIGERIA

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Abstract

Christianity which dates back to the first century in Israel spread to Engenni in the 20th century, taking a global twist with a strong influence on the development of the Engenni people in the Niger Delta region of Nigeria. The survival of the people is evident in the human need analysis expressed in religion and economic s which are two bed fellows woven in socio-political ideology. Global Christianity which has taken a front stage in Engenni affairs relegates the Engenni cultural heritage to the background.



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Consequently, development in Engenni have become a two –edged mantra of Christianity and culture. The Engenni people place premium on the teaching of global Christianity in exchange for her cultural heritage. The exchange value is the price for development in Engenni. Akinade has described the Christian movement as the ebb and flow of world Christianity. Thus, Christianity flowed into Engenni conveying salvation in a powerful archetypal water imagery of ‘ship, tidal waves, sail and anchor’. Global Christianity in Engenni is therefore shaped by colouration of various external cultures clothed in American missionaries and lately African cultures. The socio-cultural and religious development of Engenni is still at the ebb, gathering momentum for academic scholarship. The methodology and theoretical framework for this study is phenomenological and historical, leveraging on Marx Weber’s Theory of social change. The paper concludes that the Engenni people met their survival needs choosing from their preferred available options; and recommends freedom of choice for development option.

Keywords: Colouration, Neo-Liberal, Accommodation.

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THE “JAPA” SYNDROME AND ITS TOLL ON THE HEALTH SECTOR. A CRITICAL LOOK AT THE MIGRATION OF MEDICAL PRACTITIONERS IN NIGERIA

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Abstract

Living things-both animals and humans migrate. Reasons could range from searching for basic needs like food, water, shelter, safety or better living condition. Since the Bible days, humans have always migrated to better places for better life. In Nigeria, the exodus of people to other countries like the United States, Canada, Britain, Dubai, Saudi Arabia and even neighbouring countries like Ghana, Togo and Benin republic has increased exponentially. For skilled health workers to migrate for unaddressed issues like human rights as stipulated in the Sustainable Development Goals (SDG) on health is a cause for concern. In a recent publication in a Nigerian Daily newspaper- *The Punch*, it reported that “Nigeria needs 10 years to replace 500 migrating doctors. The number of highly skilled Nigerians in the diaspora is increasing on a daily basis, while the health sector in Nigeria keeps depleting after huge investments on educating the medical practitioners. With no better incentives for them, many of them are migrating to greener pastures in other countries. This migration has led to the coinage of the term “Japa” which means running for safety in Yoruba Language. This is labour loss for Nigeria and labour gain for these countries. This study intends to extrapolate the “Japa” syndrome in Nigeria and its resultant effect on the health sector and examine what this portends for the future.

Keywords: Migration, Health gap, Labour Loss, labour gain, Global Future



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THE IMPACT OF AFRICAN ENVIRONMENTAL CRISIS ON GLOBAL FUTURE

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Abstract

African environment, so rich with human and natural resources, still remains very productive and attractive to the West. That is to say, Africa will always have a strong impact on the global future with her natural endowments. This impact is often negative and can be positive as the case may be. However, African environmental crisis typified in climate change, desertification, erosion, flooding, pollution, deforestation, global warming, bush burning, ozone Layer depletion, *et cetera*, simply affects the global future while they affect continental African. Using the method of critical analysis the researchers showed that African environmental crisis with its negative effects on the natural resources in Africa, indeed, has great impact on the emerging new world order.

Keywords: Africa, environmental crisis, global future, resources.

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THE GLOBAL IMPLICATIONS OF CHIMAKONAM'S EZUMEZU LOGIC FOR THE DEVELOPMENT OF AFRICA'S ONTOLOGICAL HERITAGE

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Abstract

No people can lay claim to possessing a philosophic tradition without a clearly formulated method and no method is possible unless anchored on background logic. This is the bold and revolutionary purpose pursued in Jonathan Chimakonam's book *Ezumezu: A System of Logic for African Philosophy and Studies (2019)*, which eventually sought to provide the basis to settle the nagging question of the criteria for the Africanness of a philosophy. This essay, in the spirit of logic, undertakes to examine the implications of these positions when it comes to thinking globally and acting locally on African-centered/concerned/focused philosophy and studies. Consequently, this essay defends a set of mutually inclusive theses. First, that the systematization of *Ezumezu* gives it the global fervour typical of philosophy as a specific human activity; second, that by the plethora of new concepts and refreshing neologism inherent in the conception, a solid foundation is laid for a context-



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dependent culture based African scholarship; and third, that *Ezumezu* logic ultimately provides a justification for the communalist ontology, an ontology that is African because it is human. Employing expository, analytic and hermeneutic methodologies, the paper submits that now that the *Ezumezu book* is being translated into Chinese and Portuguese Languages, there is no doubt that this is the logico-ontological heritage that Africa is exporting to the world that she birthed her civilization. The paper concludes by showing how the *Ezumezu* system eventually became a successful response to the three critical parameters that confronted contemporary African philosophy especially at the dawn of the “Great Debate” on its very possibility: the problem of orientation, language and the lack of written texts.

Keywords: African Philosophy, Chimakonam, *Ezumezu*, Glocal, Logic, Ontological Heritage

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THE ENDANGERED GRASSFIELDS HERITAGE IN THE NORTH WEST REGION OF CAMEROON

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Abstract

Endangered Grassfields Heritage catalogues and presents the state of cultural heritage in the socio-political crises in the Grassfields (*Graffi*) of Cameroon. For seven years now and counting, gorilla and open warfare, have left untold impacts on spheres of live, especially the local heritage of these people. It strives to answer the question - How has the crises affected the heritage sector in the Grassfields? The Grassfields cultural heritage one of the venerated heritages in the country, is in great danger of extinction as a result of the prevailing crises. Unfortunately, a sector that bears the brunt of this war, has not been given due attention it deserves in the current academic and scientific discourses. This narrative focus on the fate of cultural heritage considering that “when two elephants fight, the grass suffers”. Using the historico-ethnological method, through a situational analysis we found an inexhaustive scenario of maimed tangible and intangible endangered heritage casualties. The Graffi cultural heritage is a serious but neglected “endangered victim” with huge resources expected to preserve, protect and conserve and restore them. Robust strategies are put in place to make these heritages more resilient and sustainable for the present and future survival. We conclude that as long as the conflict continue to escalate, the Graffi Heritage remains endangered.

Keywords – Grassfields, Graffi, heritage, tangible and intangible, sustainable.

113**THE ECONOMIC EFFECTS OF FLOOD DISASTERS
IN OGBARU LOCAL GOVERNMENT AREA ON
FOOD SECURITY IN ANAMBRA STATE.****Dr. Chuks-Ezekwibe, Ogechukwu M.****Department of History and International Studies
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Flood disasters hamper sustainable development, food security and growth in the society. The losses from natural disasters like flood are increasing and have a disproportionate impact on the less developed countries as they are known to destroy the standard of living and overall development prospects of the people (Abbade, 2017). This paper is to bring to the fore, the economic effects of flood disasters on food security in Anambra State and the extent food insecurity has affected the economic development of Anambra State. The methodology of this paper is based on descriptive analysis of available data, using primary and secondary sources. The findings of the paper indicate that flooding make the soil infertile as the topsoil is lost due to erosion; it reduces the habitat for tropical organisms and restricts the use of the land for other purposes; and causes the destruction of food and fodder crops which in turn leads to acute food shortage. The study recommends among other things, that there should be a legislation against indiscriminate dumping of refuse and the erection of buildings in swampy areas, the depth and width of the river bed should be increased in its capacity to carry larger loads of flood plain, and proper care should be taken in the design and construction of network of canals.

Keywords: food, security, flood, economic, development**114****SACRED MOBILITY: EXPLORING THE IMPACT
OF URBANIZATION ON DESACRALIZATION
OF HOLY ROCKS IN BWARI, ABUJA****Ikechukwu Maxwell Ukandu, Ph.D****Department of Religions and Intercultural Studies
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Urbanization as the process of population growth and development in urban areas is a core global phenomenon often associated with effects on local cultures and religions, among others. Cultural sites and sacred places are not immune from negative impacts emanating from urbanization and sundry agents of societal change arising from development pressures. Scholarly literatures have grappled with the challenges and imperative of sacred sites and heritage conservation with sustainability as a key agenda. However, the meeting points between urbanization and desacralization have suffered blind spot neglect in the Nigerian intellectual landscape. Thus, this research aims to use the case of Holy Rocks in Bwari Area Council, Abuja to explore the impact of urbanization on desacralization from the prism of sustainable heritage conservation. The sacred and profane theory of Mircea Eliade will constitute our theoretical framework. The research will adopt a case design and engage key and in-depth interview (KII) and observation as empirical sources of primary data collection. For the secondary data, journals, books, newspaper and reports will be



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utilized. Thematic and descriptive analysis will constitute our method of data analysis. It is envisaged that logical and coherent findings will emerge from the study which would culminate in the proposal of relevant recommendations.

Keywords: Bwari, Desacralization, Holy Rocks, Urbanization, Sustainable Heritage Conservation

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SOCIAL MEDIA AND NATIONAL SECURITY: ISSUES CHALLENGES AND PROSPECTS

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Abstract

The dynamism of the social media through the Internet protocol has greatly improved information search and file sharing through provision of his interconnectivity and interactivity to other online resources and databases High with the aid of computers. The social media now combine d dynamism of services like text, audio, graphic as well as visual through sites like Facehook, Twitter, 2go, Naija pals, his, Myspace and Linkledn to mention a few. As the benefits and influence of social media in enhancing human communication and interaction increases, so also the threat it portends to human, business and national security. This issue of the use of social media is now becoming more a reality than a fiction with the cases of profile impersonation personality theft, propagation of radical ideologies, revolutionary causes and extremism with terrorism as its trademark against individuals, business organization and the state being perpetuated, the social media have given the threat to national security a new frontier. The war in this new frontier of threat through the social media mostly termed as cybercrime, cyber-terrorism, cyber-revolution and cyber-espionage has made nations of the developed world to rise up against the challenges which the social media portend to national security and we in Nigeria, must not be left behind in the face of emerging threat to national security. It is on this premise that a study on the "Social Media and National Security: Issues, Challenges and Prospects" endeavours to explore the domestication of this tool in human interaction and communication, the benefits and the threat it presents to our national development and security and proffer ways to address those challenges.

Keywords: Social media, National Security, Nigeria

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CHILDHOOD MEMORIES AS REVELATION OF NIGERIAN SOCIAL REALITIES: A SOCIO- SEMIOTIC ANALYSIS OF SELECTED ZIKOKO BLOG MESSAGES.

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Childhood memories are often viewed as personal experiences that are unique to different individuals. Aside this, they also provide valuable insights into societal and cultural realities of a particular time and place. This paper examines the role of childhood memories in revealing Nigerian social realities, through a socio-semiotic analysis of selected Zikoko blog meme messages. Zikoko is a popular online platform that publishes articles and stories about Nigerian culture, lifestyle, and society with a section dedicated to childhood memories. The study explores the **semiotics** of memes in selected Zikoko online blog content to examine the meaning-making resources utilized in the visuals representing of childhood experience relayed through childhood memories in Nigeria. It examines how the popular blogger uses symbols, signs, images and other semiotic resources to convey specific meanings through visual and textual representation. Common themes and patterns in the childhood memories shared by the authors are explored to highlight how these memories reflect broader social issues including family dynamics, children upbringing pattern, societal values and economic conditions. The paper argues that childhood memories can serve as a powerful tool for understanding and interpreting Nigerian social realities, and highlights the importance of incorporating such memories into broader discussions and analyses of Nigerian society, especially to past and present child upbringing pattern that bother on child abuse.

Keywords: Socio-Semiotics, Zikoko Blog, Childhood Memories, Nigerian Social Realities.

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SOCIO-RELIGIOUS IMPLICATIONS OF NEGLECTING OBI OR NGWURU (FAMILY HOMESTEAD) IN CONTEMPORARY IGBO FAMILY

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Abstract

This study examines the contemporary Igbo family's regard for *Obi* or *Ngwuru* (family homestead), vis a vis the core Igbo people's reverence and esteem for it. The study employs both the primary and secondary means of data collections. The required notions and closures were made exclusively on the analysis and synthesis of the gathered data delineated through culture centered and phenomenological approaches. Additionally, this study adopts the Berry's model on the theory of Acculturation. Findings posit that the pre-colonial Igbo enclave accords high reverence for *Obi* or *Ngwuru*. Regrettably, some contemporary Igbo families do not place much value or no value at all on its significance: In spite of the fact that the colonial rule did not destroy the Igbo identity or cultural soul amidst all its transformations to the Igbo society in many respects. Some contemporary Igbo first sons that inherit the *Obi* or *Ngwuru* in lieu with the Igbo cultural landscape for instance, sell it entirely out of obsession for quick wealth. Thus bringing shame and disgrace to the legacy of their parents and ancestors. Individuals guilty of such are equally perceived as infidels, nonentities and social outcasts. Consequently, they are cursed; they lose their ritual, moral and legal rights; they are denied the basic positions and obligation they supposed to wield among other aspersions the Igbo societies cast on such violators. This study advocates that the contemporary Igbo family should redirect their steps back to the Ancient pathway of maintaining the sanctity of the *Obi* or *Ngwuru*. They should not allow the obsession for quick wealth or foreign influence to push them to lose their cultural identity. Ways to redeem and reconsecrate the *Obi* or *Ngwuru* that had been violated and desecrated in order to avert the associated curses were also posited in this study.

118**STRATEGIES TO MITIGATE CYBER IDENTITY THREATS
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The identity cyber threat has become a very critical concern that needs the attention of researchers, academicians, organisations, and stakeholders to ensure that the Cybersecurity Compliance Framework is applied to the protection and security of information systems for confidentiality. According to a report by Smile Identity, a pan-African digital identity verification company, the identity fraud rate in Africa increased by 28% in 2022 based on about 50 million know-your-customer (KYC) verifications in Africa, as published in “The 2022 State of KYC in Africa”. Due to the increasing demand for digitalisation, every individual and organisation in Africa faces continual shifting cyber identity threats, including Nigeria. This article provides strategies to mitigate cyber identity threats in Africa’s digital transformation. To stay ahead of the curve in cyber threats, the author conducted a systematic review to uncover the latest state-of-the-art trends and challenges in cyber security. Additionally, this paper addresses the future direction of cyber security, presenting possible strategies or approaches to addressing the increasing cyber security threat landscapes and attack surfaces of identity theft, as well as underscoring the importance of ongoing adoption along with collaboration among stakeholders in the cyber ecosystem to detect and automate cyber threat mitigation responses and best practices

Keywords: Identity theft, Cyber threat intelligence, Attack surface, Cybercrime, Phishing, Cybersecurity

119**SUSTAINABILITY OF INDIGENOUS LANGUAGES
IN A GLOBALIZED WORLD: THE IGBO
LANGUAGE IN FOCUS****Chineke, Stella Obioma, PhD****Department of Arts Education, University of Nigeria, Nsukka****stella.chineke@unn.edu.ng 08063385262,****[Ezema, Chinenye A. PhD](mailto:ezema.chinenye@unn.edu.ng)****[Humanities Unit, School of General Studies, University of Nigeria, Nsukka](mailto:chinenye.ezema@unn.edu.ng)****chinenye.ezema@unn.edu.ng****[Ude, Uchenna Fabian, PhD](mailto:udefabian@unn.edu.ng)****[Department of Arts Education, University of Nigeria, Nsukka](mailto:uchenna.ude@unn.edu.ng)****uchenna.ude@unn.edu.ng****Abstract**

Globalization, which involves interdependence of nations around the world is a term used to describe how trade and technology have made the world to become more connected. Business, trade and commerce have become international and most of the business organizations are reaching out to people in different parts of the world including Africa. These business organizations need a medium



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through which they can communicate their goods and services to people from various linguistic communities. The indigenous people who also have the need to transact business with the international community equally require a language that would bridge the communication gap between them and their business partners. Thus, learning and usage of the English and other dominant languages becomes inevitable in the lives of the indigenous people. The reason behind this is that English language has taken a prominent position in Africa and the world at large. It is the language of international organizations, language of the internet and language of global trade and industries. This implies that English language is seen as a language of opportunities because the knowledge gives one greater access to wider opportunity across the globe. In the light of this, the paper examines how crave for the English language has shifted the minds of the indigenous people away from their own languages. Effects of this on the development of indigenous languages as well as their implications for the sustainability of indigenous languages in today's world are also discussed and the way forward highlighted.

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THE AESTHETICS OF AFRICAN ARTS, MUSIC, LITERATURE AND THE GLOBAL FUTURE

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Abstract

The aesthetics of African arts, music, and literature are rich and diverse reflecting the continent's vibrant cultures and histories. Although individual artistic works come with their own unique sets of philosophical problems, aesthetics connects to more general questions about knowledge, emotion and value. Problems of the nature of aesthetic values, art knowledge forms the problem of our discussion. Aim of this study is to explore how Africa arts provide a framework for understanding the interplay between artistic expression and aesthetic appreciation in the context of today's diverse and evolving art landscape. This work argues that the interplay between tradition and modernity has great influences on African arts, music and literatures with the core value and their content. The significance of this paper is that despite the diversity of artistic forms and expressions, this paper invites African aestheticians to engage with art on a personal level, this will infuse artworks with new layers of meanings. This shows that the impact of African aesthetics on shaping global perspectives, challenging existing norms, and fostering cultural diversity. Subjectivity is the theoretical framework because beauty in arts generally resonance around the emotional impact and personal appeals. This study concluded that aesthetics of African arts provided a foundation for appreciating music, literature and authenticity of experience of global future.

Keywords: Aesthetics, Arts, Music and Literature.

121**THE CONTEMPORARY FORMS OF EXPLOITATION FACED BY STREET-CONNECTED CHILDREN IN THE HOSTILE ECONOMIC ENVIRONMENT OF ZIMBABWE****Prince Dzingirayi****Department of Psychology****University of KwaZulu Natal**princedzingirai@gmail.com; +263719938570**Abstract**

Child exploitation is a global topical concern in developing countries with hostile economic situations such as Zimbabwe. The hostile economic environment has exhibited street-connected children to fall prey into all forms of contemporary exploitation. The complex living conditions of people living and connected in the streets made them to be susceptible to different forms of exploitations. There is a great link between street-connected behaviour and daily economic demands. Living in the streets is tantamount to failed social services and this will ultimately taint community development. Street-connected children are psychologically, physically, socially and spiritually vulnerable as they are exposed to unreliable access to food, lack of education and medical care. Homeless children are often recruited for economic gains by exploiters. Children living in the streets are at high-risky to all forms of complex abuse. Factors which trigger some individuals into streetism vary over time and these includes loss of contact with the family members, poverty, violence, discrimination, mental health issues, peer pressure, offspring of prostitutes, family rejection, disability among others. Some researchers have indicated that each child has a unique story. The exploitations of children living in the streets start as an abuse and later changed to become a hobby. The objective of this paper was to explore the contemporary form of exploitation exhibited to children living in the streets of Zimbabwe. The paper used the mixed research method and auto-ethnographic research design to explore the contemporary exploitative conceptions faced by children living in the streets of Harare. Purposive and snowball sampling method was used to select the participants. The study found that street connected children are used for economic gains through begging, child labour, used as objects of sexuality, recruited into robbery and planned crimes. It was also noted that street connected children are killed for ritualistic purpose, recruited as drug loads; they are vulnerable to medieval diseases such as cholera, recruited into cybercrimes and human trafficking. The harsh economic condition in Zimbabwe has pushed everyone into illegal hustling activities. The study recommends the central government to put in place measures which empowers street connected children against any form of exploitation.

Key word: Exploitation, child-connected streets, abuse, contemporary, hostile, homelessness, streetism



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THEOLOGY IN THE AFRICAN CONTINENT AND THE GLOBAL FUTURE: TOWARDS AN APPRAISAL OF THE DYNAMICS OF THEOLOGY IN THE AFRICAN CONTINENT

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Abstract

Appraising the dynamics of theology in the African continent, especially against the backdrop of the tremendous renaissance that characterize it today, is necessary. African theology is today no doubt marked by such features as growing advance of Pentecostalism, the spread of, and increasing suspicion around, Islam, observable fusion of traditional beliefs and contemporary Christian thought and practices, among others, with all (these features) having far-reaching implications for theology in Africa today, and for the future. This essay therefore attempt to underscore the status, progress and challenges of theology in the African continent, as well as the possibilities present in the continuing advance of theology in the continent. The piece draws from and thereby integrate knowledge from different theological perspectives in appraising the current characteristics, as well as the promises of theology in Africa. No doubt, this piece assess and consequently highlights, the current contributions of theology to Africa, the expectations of theology in Africa, and what theology could in Africa could offer to humanity, nay the global future.

Keywords: #theology #africa #globalFuture #religion #dynamics

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THE QUESTION OF DEMOCRACY: A DISCOURSE ON THE TRADITIONAL IGBO SOCIO-POLITICAL SYSTEM

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Abstract

This is a discourse on what democracy means and effectively implies in relation to traditional Igbo society. Many scholars have held that Igbo-African undemocratic and that democracy is alien to them. Following this, they attributed the instability of the Igbo-African socio-political situation to this claim. However, to interrogate this position, this paper argues that indeed not only is democracy practically African, but also Igbo, and this is the grand expression of the Igbo term *ha-na-Eze* as it explains what democracy, in its core, means and implies; and as expressed in the Igbo socio-political, religious, and economic structures. In addition, the paper posits that if the Igbo-African have become undemocratic today, it is because of their contact with the individualistic attitudinal characteristics of Western or European life. Finally, the outcome of this academic exercise is an insight into how Igbo-African society has ever been democratically structured and how this structure has bred certain factors that existentially identify the Igbo from communalism, political and economic progress, and religious relevance, among others. In this course, we shall employ historic, comparative, hermeneutical approaches to undertake the study.

Keywords: Democracy, Igbo, Scio-political, *ha-na-Eze*, African, Communalism.

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THE RISE OF TRADITIONAL RITUAL PRACTICES AMONG THE YOUTHS IN COMTEMPORARY IGBO SOCIETY: A PHENOMENOLOGICAL STUDY

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Abstract

The rate some youths in Igbo society are going back to ritual practices (Neo-paganism) is highly perturbing. The focus of this research is to critically investigate the reasons behind this sudden revival of these practices like *Ezenwaanyi*, *Oke-ite*, *dibia*, *ichu aja*, *igba afa* etc, in Igbo society. The findings show that the poor condition of the country largely contributes to the rise of these practices due to poverty, high rate of unemployment and the inability of government to create a level playing field for its citizens. Employing the methods of phenomenology and critical analysis, this paper argues that if urgent attention is not taken to put a stop to these activities, the consequences will be terrible as it will result to misfortune and calamity in the society. It therefore submits that the youths in Igbo society need to be educated seriously on the dangers and negative effects of these ritual practices. The paper concludes that all hands must be on deck to cultivate good values in the lives of the youths.

Keywords: Neo-paganism- Ritual- Igbo Society- Oke-ite



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THE RISK OF CULTURAL ASSIMILATION IN A GLOBALIZED FUTURE: EXAMINING THE REPRESENTATION OF NIGERIAN INDIGENOUS CLOTHING IN SELECT NOLLYWOOD FILMS

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Abstract

Nollywood film costumes are an essential cultural ambassador that represent Nigeria's diverse traditional clothing heritage using customary fashion in characterisation, periodisation and localisation. Some cultural symbols and designs of Nigerian clothes like the *agbada* or *gele* are however, occasionally misrepresented or trivialized in some Nollywood films. Yet, there is limited scholarship on the authenticity, agency, and sustainability of many of the traditional costume designs portrayed by Nollywood films in a global space. This research explores Nollywood's portrayal of Nigeria's native clothing traditions and its implications for cultural preservation in a globalised context. It employs a qualitative research methodology and analyses. *The Lionheart* (2018), *The Wedding Party* (2016), and *King of Boys* (2018). Within the framework of cultural assimilation theory and identity preservation, the research analyses how Nollywood films contribute to the eroding of Nigeria's native clothing traditions. It examines the role Nollywood in shaping perceptions of Nigerian culture and the potential impact on the integrity of indigenous attire. The research contributes to discussions on cultural authenticity, representation, and strategies for safeguarding Nigeria's rich sartorial heritage amidst the forces of globalisation. The research will benefit scholars and Nollywood filmmakers.

Keywords: Nollywood, Costume design, Globalization, Native clothing, Cultural Assimilation, Cultural Preservation, Identity

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THE ROLE OF KADUNA STATE MEDIA COOPERATION IN CLIMATE CHANGE MITIGATION IN KADUNA STATE

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ABSTRACT

This paper sets out to evaluate the role of Kaduna State Media Cooperation in climate change mitigation in Kaduna State- Nigeria. The study will specifically look to determine whether Kaduna State Media Corporation plays a role in mitigating climate, the kinds of messages and frequency of messages employed by Kaduna State Media Corporation in mitigating climate change. The study will adopt a mixed method (survey method and focus group discussion method) using the Raosoft online calculator and saturation and sufficiency. The study adopted a mixed sample (cluster, accidental, and purposive sample), and the data collected will be analyzed using descriptive and thematic analysis. Finding of the study will reveal if Kaduna State Media Cooperation plays a role in mitigating climate change.

Keywords: Climate Change, Coverage, Mitigation, Kaduna State Media Cooperation



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THE ROLE OF MEDIA IN BEHAVIOURAL CHANGE, CONFLICT PREVENTION AND PEACE BUILDING

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Abstract

It is now widely accepted that violent conflict is the major hindrance of the development of the African continent. It inflicts human suffering through death, destruction of livelihoods, constant displacement and insecurity. This paper critically examined the role of media in behavioral change towards conflict prevention and peace building in African continent. It exposed the media's orientation toward conflict prevention and peace building, functions of media, the transformative goals of conflict prevention and peace building, how the change happen and stages of changes with regards to the reasons that make people to assimilate new ideas in the society, as well as the stakeholders involved directly or indirectly in the process of conflict prevention and peace building.

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THE ROLE OF THE AFRICAN TRADITIONAL RELIGIOUS LEADERS IN THE CONSERVATION OF MARINE LIFE IN WEST AFRICA

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Abstract

Marine life occupies a significant position in the life of the traditional African man. The Niger River is the main river of West Africa. Its source is in the Guinea highlands in Southeastern Guinea near the Sierra Leone border. It runs in a crescent shape through Mali, Niger, on the border with Benin and then through Nigeria, discharging through the Niger Delta, into the Gulf of Guinea in the Atlantic Ocean (Wikipedia, 2023, P.I). Some West African rivers, Lakes, etc., like "Debo" in Mali, "Kosson" in Cote D' Ivoire, etc., are receptacles of some African divinities, in African indigenous setting. Their socio-economic importance is enormous. For proper data collection, both the primary and the secondary sources have been adopted. The use of the sociological method is for proper analysis of the data collected. West African rivers, streams, etc., especially in the indigenous society, evoke reverential fear, because of the belief that certain African divinities dwell in them. The African traditional priests, diviners, etc., via this process, in the said situation, encourage a healthy utilization of the above waters and the resources in and around them. This accounts for the economic vibrancy witnessed by the indigenous West African man. This is no longer the case now. Piracy, harmful fishing practices, etc., are posing a great threat to sustainable development in West Africa, today. Thus, the contracting parties of the Abidjan Convention and their partners have called for the conservation of the marine life in this part



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of the world. The contemporary West African political leaders should, in synergy with the African traditional religious leaders, make and implement stringent laws to protect marine life in West Africa from further abuse.

Keywords: Marine Life, Traditional Religious Leaders, West Africa, Conservation, Abidjan Convention

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THE SIGNIFICANCE OF AFRICAN TRADITIONAL SHRINES IN ETHICAL AND ECOLOGICAL PRESERVATION

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Abstract

Africa is not just rich in mineral, natural and human resources but also in cultural heritage. Nigeria for example has over two hundred and fifty spoken languages with plethora of cultural diversity. These heritages constitute and define the Africa identity. The worldview, philosophy, and the spirituality of every culture or people especially the Afrocentric culture whether among Africans in the Caribbean, Africa America or native Africans is their deep rooted socio-religious practices that is evident in the phenomenological nature their shrines, sacred trees, animism and totemic practices. As a part of her heritage, Rivers, Mountains, and forest, shrine and other sacred sites and entities are very common and are crucial to the Africa socio-religious identity. The presence of these sites has a phenomenological and existential significance in discourse on Africa heritage. This paper therefore, looks at the significant role of shrine in Africa religious heritage. The paper explores the Afrocentric concept of shrine as a framework in promoting ethical and ecological values within the Africa milieu and beyond. Not lacking in method the research adopt a critical analytic approach in evaluating and analysing the various issues that are raised in the discourse especially in unravelling the relationship that exist between the Afrocentric concept of shrine and ecological and ethical values

Keywords: Shrine, Heritage, ethical, ecological

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THE VALUE OF WOMANHOOD IN PRE-COLONIAL IGBO SOCIETY

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Abstract

A cursory glance reveals that in various ages and cultures, and from different disciplinary perspectives, there have been growing concerns about the perception and value of women in human societies. This work is a philosophical inquiry into the value of womanhood in pre-colonial Igbo society, with a view to understanding the colonial influence on the Igbo society. This paper employs analytic and critical methods of inquiry to explore the significance of Igbo women and the roles they played in Igbo culture before the destruction of the Igbo-African cultural heritage by the colonial administration, which has endured to the present day. The objective of this research is to analyze the concept of Igbo womanhood, examining what it means to be an Igbo woman within the Igbo community and the values and ideals she represents. By delving into philosophical analysis, this study would shed light on the multifaceted nature of Igbo womanhood and the cultural force it embodies. This paper has provided a deeper understanding of the value and contributions of Igbo-African womanhood and has provided profound insights into the need for the preservation of the dignity and value of womanhood, and their empowerment, especially, in the face of cultural changes and external influences.

Keywords: Igbo, African, Womanhood, Pre-colonialism, Colonialism

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WOMEN, EDUCATION AND SUSTAINABLE DEVELOPMENT

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Abstract

This paper looks at the role the education of women plays in sustaining national development. The human person is seen as the question of all questions and the mystery of all mysteries. Humanity is comprised of both men and women and women occupy a greater percentage of the human populace. Education is seen as a liberating tool and the role women play in development cannot be overemphasized, hence educating them is quite necessary. They combine their roles as mothers, wives, daughter, intellectuals and so on to facilitate positive changes. This paper argues and concludes that any nation that wants sustainable development, protecting and preservation of her heritage, ought to educate women.

Keywords: Women, education, development, humanity, positive change.



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TRAIN UP A CHILD IN THE WAY HE SHOULD GO...PROVERBS 22:6: THE PSYCHOLOGY OF VALUE FORMATION IN EARLY CHILDHOOD

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Abstract

Values in a wider perspective are important and lasting beliefs or ideals shared by the members of a culture in a communal setting about what is good or bad and desirable or undesirable. Values have major influence on a person's behaviour and attitude; they serve as broad guidelines in all situations. Values are general principles that regulate our day-to-day behaviour. In the preceded views if proverbs 22:6 will be applied, this will inform the importance of values formation in early childhood. The emotional, social and physical development of young children has a direct effect on their overall development and on the adult they will become. That is why understanding the need to invest in young children is so important, so as to maximize their future well-being. A child's early years are the foundation for his or her future development, providing a strong base for lifelong learning and learning abilities, including cognitive and social development. Well established research, continues to emphasize the importance of early childhood education as an essential building block of a child's future success. The society is filled with children and adults that are untaught in values system, as a result of it the society is facing vices like; violence, cultism, prostitution, bloodshed, thievery, (armed robbery), examination malpractice, destroying and manipulating of social values system and order, etc. This research therefore, suggested the importance of inculcating values in a child at the early stage. This if achieved in children at their early developmental stage will help them to maintain ethical values system in their adulthood. The researcher adopted Bandura's social learning theory which states that people learn from one another, via observation, imitation, and modeling. If children will be trained by modeling of values at their early stage of childhood it will help to instill important values in them. The researcher therefore, used secondary data collection methodology to generate other scholars' opinions in this discourse.

Keywords: Train, Child, Psychology, Values Formation, Early Childhood

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VALUE SUSTAINABILITY: A CRITIQUE OF NIGERIAN POP MUSIC

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Abstract

Music is an important aspect of life in Nigeria. Whether it is a wedding, funeral, birthday, road walk, church, and even for personal leisure, the average Nigerian has a need for music—religious and secular music alike. Nigerian pop music took a different turn since the 19thC and has continually evolved since then. This paper employs an African philosophy approach to critically analyse the impact of Nigeria pop music (popular music) on value sustainability in Nigeria. Deducing from indigenous (Igbo) philosophy, this critique delves into the thematic landscape of Nigerian pop music. The study also evaluates the dialectics of tradition and modernity, thus exploring how Nigerian pop music reflects or challenges traditional values while navigating global trends and influences. Although the current wave in pop music puts Nigeria in global notoriety and is lucrative, beneath its alluring beats and sounds are lyrics that more often than not glorifies individualism, materialism, and fleeting pleasures. Hence it undermines the ‘*mmadu ka eji aka*’ proverb, an Igbo philosophy that emphasises the value of human and human capital development, which is expressed through shared humanity and responsible stewardship of resources. Using an interdisciplinary approach that integrates philosophical inquiry, cultural studies, and musicology, this study analyses the lyrical content, thematic motifs, and cultural representations in popular Nigerian songs. It also considers the role of artists as custodians of culture and social change, thus assessing their contributions to societal discourse and value transmission. Through critical interaction with selected tracks, the critique further explores how Nigerian pop music's frequent objectification of women and promotion of toxic masculinity erode the principles of respect, dignity, and gender equity that are deeply rooted in African cosmologies. It further identifies patterns of value sustainability or deviation, highlighting instances of cultural appropriation, ethical dilemmas, and socio-political implications embedded in the music industry. The findings of this research contribute to ongoing discussions in African philosophy, cultural studies, and music criticism, further shedding light on the complex interplay between artistic expression, cultural heritage, and societal values. It also admonishes entertainers to choose socio-cultural values over monetary value. By offering a nuanced critique of Nigeria's pop music, the study advocates for a balanced approach that celebrates creativity while fostering value sustainability and ethical consciousness within the music industry and broader society.

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WERE THE WESTERN COLONIALISTS, SETTLERS AND MISSIONARIES BIRDS OF FEATHERS FLOCKING TOGETHER? THE KENYAN PREINDEPENDENCE HISTORICAL CONTEXT

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Abstract

The Kikuyu apophthegm, *Gutiri Muthungu na Mubia* (a whiteman and a missionary are indistinct) encapsulates the general perception and conviction about the colonialists and the missionaries. The Saturday, 15th November, 1884 would become the watershed moment for the African continent. The 7 colonial powers were in attendance for the Berlin Conference where Africa was initially segmented into 54 states. The conclusion of the Conference inaugurated the occupation of the African territory which turned out to be the greatest territorial scramble of the epoch. The explorers, merchants, settlers, colonialists and missionaries migrated and emigrated like swarms of bees into various destinations within the continent. Unbeknownst to the Conference, the indigenous people in Kenya, akin to other territories within the continent, had avowed ownership of their motherland. Variance was inevitable in fool's paradise only! The indigenous Kenyan population had a largely non hostile



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exposure to the Arab merchants who traversed from the coastal belt to the hinterland in search for commercial raw materials. The arrival and settlement of the “Whiteman” was quite eventful. The Colonialists flew the British flag and flaunted the rifle, the Missionaries had the Bible and arrayed the Cross coupled with give aways, the farmers had the fordson tractor and dwarfed labour wages. All of them insatiably needed the “Black man”. The Kikuyu ethnic community’s experience with the “invaders” was largely unpleasant. A bloody encounter would ensue shortly after the invasion. In the strife, the missionaries appeared to be fence sitting, and as a ripple effect, the Kikuyu’s confidence with Missionaries was fast eroding. As the antagonism metamorphosed into a guerrilla war, the blanket mistrust over all the intruders became more conspicuous. The colonialists and settlers’ allegiance were to the flag. However, the Missionaries were viewed as part and parcel of colonial subjugation and on an espionage colonial mission. At this juncture, all the “Whitemen” appeared to have the same colour, character, chore and chase. The flag, the Bible and the fordson tractor were perceived as camouflaging implements hence the indistinctiveness. This academic corpus sets to firstly demonstrate the antecedent factors that fueled the consequent conviction and confusion of indistinctiveness between settlers/farmers, colonialists and missionaries. It will also assess narratives for and against the apothegm.

Keywords: Africa, african, Anglicans, British, Catholic, Colonialist, Kikuyu, Mau Mau, Missionaries, Protestants, Settlers

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WESTERN EDUCATION AND RUNDELE CULTURE A PROGNOSTIC ANALYSIS FOR PEACE AND SUSTAINABLE DEVELOPMENT IN RUNDELE

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Abstract

The paper is a historic survey of Rundele people and culture. Rundele society has a very rich cultural value sequel to the introduction of western education. The introduction of western education with its offshoot of Christianity led to cultural conflict in all areas of human endeavor and with her external relations. Structural functional theory of cultural analysis was adopted as it's theoretical framework. The paper examined some of the areas in conflicts and contradiction with the duo cultures and established the link and remote causes of friction and conflict in Rundele from the family, villages and Rundele in general. The paper identified religion and western education as major catalyst in Rundele leading to culture and values extinction, language imperialism and lack of fraternal bonds in the community. Consequently, the paper made the following recommendations on how peace and sustainable development are can be achieved in Rundele, which includes, cultural tolerance and blending, rational education and sensitization, teaching of Rundele language in schools and good moral values, sincerity and honesty to purpose to mention but few.



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WOOD CARVING ARTS IN SOME CAMEROON'S ETHNIC GROUPS, SYMBOL OF DIVERSE CULTURAL HERITAGE AND WESTERN INFLUENCE

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Abstract

Wood carving ingenuity was prominent among several ethnic groups in Cameroon's Western Grassland of the country and their carvings are mostly found in palaces and museums. Most carved objects differed from one community to another to the extent that when its imported from another community to the other, its origin could easily be traced. The differentiations in designs, shapes and sizes convey different messages and meaning to different communities in Cameroon. The people's history, culture and heritage can be deduced from their carved art objects because of the different emblems inscribed on them. The absence of some of these objects due to lootings, smuggling and purchase by Western agents has created a vacuum of heritage studies in such areas. In most of these areas like Bamilike, Kom, Nso and Bamum, their historical reconstruction and cultural heritage can adequately be done with the used of wood carved objects which can no longer be found. This paper focuses on a comparative analysis of art objects in different communities and their significance. Also, areas which have similar cultures had similarities in their carved objects and the fraudulent carted away of some of these objects to Western museums has created a huge vacuum for historical reconstruction as part of the history of these communities is embedded in those art objects.

Keywords: Wood Carvings, Symbols, Cultural Heritage and Western Influence.

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AFRICAN MIGRATION, DIASPORA AND THE GLOBAL FUTURE: A PHENOMENOLOGICAL CONSIDERATION

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Abstract

The conundrum of African predicaments has created a general despair in the populace. This situation now catalyzes incessant migration of many Africans to other parts of the world. Why are there persistent African predicament and unconducive environment? Could there be other factors in African continent catalyzing the present surging migration of the inhabitants? Could it be that African continent is now becoming uninhabitable and unsuited for Africans, hence the geometric increase in migration and Diaspora? What implication does the present African migration and Diaspora hold for the global future? In critical response to these questions, this paper phenomenological interrogates the increasing migration and Diaspora of Africans to other continents to determine their rationale, implications and what the phenomena holds for the global future. The study as well accesses the impact of African migration in African continent and in the host countries. The discourse finds that African migration and Diaspora are *a posteriori* outcome of human needs. Along the ultimate search for these needs are African migrants confronted by actual needs expectation versus actual needs satisfaction. The widening gap between these needs now underscores scholars' conclusion that African migration and Diaspora may appear lucrative, yet it maximizes loss of human capital/resources, creates human dissatisfaction, despair and attitudes akin to 'already made situations.' The study then opts for checked and organized migration, and notes the need for good governance that creates a conducive environment for better human living condition and fruitful economic ventures.

Keywords: Africa; Diaspora; Global Future; Migration; Needs satisfaction



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THE IDU-NWADA IN IGBO LAND

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ABSTRACT

Idu-nwada is cultural practice in Igbo tribe in Nigeria. It has to do with escorting the dead married woman back to the parents house literally means escorting a daughter. This is also in agreement with an Igbo adage: Nwada adighi ato na mba; meaning, daughter is not to be held in another land: seeing marriage as a journey to a another land. In this work we outlined how this journey started, idu-nwanyi (escorting a wife), the steps involved in evoking the dead woman out from the grave to life and escorting the living dead back to her parents' house. A typical case study in Amako, a village in Nanka Town of Orumba North Local Government Area of Anambra state Nigeria is considered. The essential substitutes at this recent times due to some religious beliefs and urbanisation are considered. The old cultural practice is comparatively discussed with the modern method of Idu-nwada. The significances of the study are made.

Keywords: Idu-nwada, Idu-nwayi, Living-Dead, Umuada, Daughters, Wives.

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EXPLORING MATTHEW 6:10B TOWARDS SOLVING ECOLOGICAL ISSUES IN AFRICA

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Abstract

The quest to have a global community that would be environmentally friendly to human beings, plants and other living organism have been a major concern to humanity. Thus, renowned experts in the fields of religion, sciences, journalism, ethics, theology, biblical studies among others have been deeply concerned and committed with solving global ecological issues which constitute a great threat to the existence of humanity, plants and other living organism on the biospheres. Against this back drop, this paper explores Matthew 6:10b towards solving ecological issues in Africa. The paper seeks to interpret the text in a way that reveals the desire of God for man on the ecological sphere. What are the perplexing global ecological issues? What are the effects of ecological issues to man and his environment? How has man contributed to the present global ecological crisis? Moreover, how can the prayer of Jesus in this text be appropriated in the contemporary time in order to preserve and conserve the environmental spheres for man's continued existence and sustenance? These issues are germane in this paper. The paper employs a contextualized reading and phenomenological methods and maintains that although man has been identified as the primary agent of destruction of the ecological spheres, the will of God for man towards the ecological spheres can be comprehended in the prayer of Jesus in Matthew 6:10b. The paper recommends the need for man to respect, regard, care for nature and also obey divine will as prayed by Jesus for sustained ecological spheres.

Keywords: Contextualized Reading, Ecological Issues, Jesus's Prayer, Matthew 10:6, Theology.



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THE SOCIOLOGICAL RELEVANCE OF YORUBA HERITAGE AND ITS SUSTAINABILITY IN CONTEMPORARY NIGERIA

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Abstract

The Yoruba heritage is a rich and vibrant cultural tradition that has been an integral part of Nigerian society for centuries. Despite its significance, the heritage is facing threats to its sustainability in contemporary Nigeria. The study examines the sociological relevance of Yoruba heritage and its sustainability in contemporary Nigeria. Through a qualitative research approach, we conducted in-depth interviews with 60 Yoruba individuals from various walks of life, including traditional chiefs, cultural practitioners and community leaders. Our findings reveal that the Yoruba heritage is not only a valuable cultural resource but also a critical component of Nigeria's social fabric, influencing social relationships, identity formation and community cohesion. The work recommends that the Nigerian government and civil society organisations take steps to promote and preserve the Yoruba heritage.

Keywords: Sociological relevance, Yoruba heritage, Sustainability, Yoruba, Nigeria.

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CHILD MARRIAGE AND GENDER INEQUALITY IN AFRICA: A PERSISTENT BARRIER TO DEVELOPMENT

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Abstract

Child Marriage and gender inequality remain pervasive issues in Africa, undermining the continent's progress towards development and human rights. This paper explores the complex relationship between Child marriage and gender inequality, examining the causes, consequences, and potential solutions to address the pressing concern. Marriage which is an institution that involves two adults that have a mutual agreement, living together with the consent of both parties and their families. It does not evolve out of force. However, in some parts of Africa marriage comes after the order of tradition that is the parents of both parties reach agreement without seeking the consent of the would-be husband and wife, most cases the parents of the bride will just pack the girls load to her husband's house. Child Marriage can be categorized under the marriage of force which can cause a lot of psychological damage to the makeup of a young girl which is deprived of education and adequate care of parents at a tender age. A child according to Universal human Rights is anyone under the age of eighteen while an Adult is someone above the age of eighteen. Gender inequality is what we can argue that it gave birth to child marriage. In some parts of Africa now and then a girl child is not valued as important as the boy child. A girl child faces a lot of discrimination in the society, she is forced into marriage, made to be a mother a tender age which even pose a lot threat to her health and life span. We have a lot of maternal death record in Africa. Historically child marriage has been in existence from time immemorial and



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can be dated back to the period we can call dark ages in Africa before colonization which means it pre existed before what can call civilization. We should be amazed that the civilization has not changed some of these traditions that affect the lives of women and girl child in our society. The gender inequality which is prevalent in some parts of Africa which one of the primary cause is poverty and so also is the lack of proper and adequate orientation in our society about the girl child, the need for to be educated and the right to be under parents care till she reaches adulthood. Child marriage can only do more harm to the girl child than good. Therefore, this paper is going to look at child marriage which results from Gender inequality, the problems that comes from the causes which also lead to the consequences, we are also going to look at the possible solutions.

Keywords: Child, Marriage, gender inequality, Child rights, human Rights, Child education, Poverty.

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TRADITIONAL RELIGIOUS PRACTICES AND ENVIRONMENTAL SUSTAINABILITY: SACRED GROVES AS SANCTUARIES FOR ENDANGERED SPECIES IN SOUTHEAST, NIGERIA

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Abstract

Southeast Nigeria's species endangerment causes ecological imbalance, biodiversity loss, and harm to the local communities that depend on these species for traditional customs and livelihoods. This paper studies how Southeast Nigeria's traditional sacred groves served as sanctum for endangered species. This paper adopted Environmental Ethics Theory to determine how sacred groves prevent extinction in the traditional environment of southeast Nigeria. The work employs ethnographic methods of observation and interview to study two communities in southeast Nigeria, focusing on traditional religious practices and their role in environmental sustainability. Specifically, it examines how sacred groves serve as sanctuaries for endangered species in the region. The research discovers that ecological deterioration, biodiversity loss, and deforestation result from southeast Nigeria's abandonment of traditional religious customs and environmental sustainability concerning sacred groves. The findings shows that reverence of sacred groves in the Traditional Religious Practices of Southeast Nigeria fosters environmental sustainability by preserving biodiversity and maintaining natural habitats, as these groves are protected from deforestation and exploitation due to their cultural and spiritual significance. This cultural practice inherently supports conservation efforts, demonstrating a sustainable model of land use and resource management rooted in indigenous traditions. The paper recommends that conserving biodiversity and shielding essential ecosystems from deforestation and degradation, upholding traditional religious practices and keeping holy groves as sanctuaries in Southeast Nigeria can support environmental sustainability. These religious and cultural customs promote reverence for the natural world, which motivates nearby people to take part in conservation and environmentally friendly agricultural initiatives.

Keywords: Environmental Sustainability, Biodiversity, Endangered Species, Sacred Groves and Ecology.

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STRATEGIES FOR ADAPTING BUSINESS EDUCATION PROGRAMMES IN AFRICA TO THE DEMANDS OF A DIGITAL WORLD

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Abstract

Business education - the education of people for and about business – have been impacted by changes caused by rapid advancement in digital technologies. Particularly, globalisation, automation, climate and workplace changes have redefined the expectations of an educated business man in terms of knowledge, skills and behavior. However, it appears that business education programmes in many parts of African do not match skills and labour market needs of today and the future. This paper examines the changes that have occurred (and likely to occur) that impact business skills demand; what successful business people should be able to do in the digital world; and how business education programmes in Africa can adapt. Based on the findings, strategies involving a systemic change of the business education value chain – from curriculum development through delivery to assessment is formulated. To enable implementation of the strategy, adequate funding, teacher professional development and motivation is recommended.

Keywords: Business education, digital world, globalization, automation, climate change, work place changes

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PREREQUISITES FOR BECOMING KWAPDA (ANCESTORS) AMONG THE GOEMAI PEOPLE OF DU'UT DISTRICT IN SHENDAM LOCAL GOVERNMENT AREA OF PLATEAU STATE, NIGERIA

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ABSTRACT

This paper investigates the prerequisites for becoming Kwapda (ancestors) among the Goemai people of Du'ut district in Shendam Local Government Area of Plateau State. The focus of this paper is to find out the meaning of Kwapda (ancestors), to examine the prerequisites for becoming Kwapda (ancestors) and to suggest ways of strengthening the prerequisites for becoming Kwapda (ancestors). The data for this research were basically collected from books, journals, dictionaries and encyclopedias, among others which were sourced from the internet and libraries. The data were analyzed through the discussion, descriptive and historical methods, among others. The paper found out that the prerequisite for becoming Kwapda (ancestors) include living a good and upright live, undergoing kwampteng initiation rites while alive, regularly making sacrifices for Kwapda (ancestors), living to a ripe old age, dying a good death, having many children, veneration of Kwapda (ancestors) while alive. The paper recommended that the leaders of the Goemai nation should encourage their people to fulfill these prerequisites because that will strengthen the Goemai nation, parents should endeavour to train their children on fulfilling these prerequisites because that will make them to be good parents, the entire Goemai people should endeavour to fulfill these prerequisites because without it, they cannot become ancestors in the future.

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**A PHILOSOPHICAL APPRAISAL OF ARISTOTLE'S
CONCEPT OF LEADERSHIP AND ITS IMPLICATION
FOR GOVERNANCE IN AFRICA**

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ABSTRACT

Leadership, albeit visionary and purposeful, remain the greatest vehicle for accelerating the development of any country globally. But, in Africa, bad leadership has consistently been identified as the bane of underdevelopment generally. It is responsible for the recurring problems of coup, insecurity, bad governance, political corruption, high rate of poverty, graduate unemployment, poor economic policies, brain drain, armed robbery, terrorism, insurgency, kidnapping and infrastructural decay. However, Aristotle, while espousing his concept of leadership, opines that governance entails a leader judiciously utilising the resources of the state in making citizens realize their potentials and be happy. Therefore, the study sets out to employ Aristotle's conception of leadership in overcoming the challenges of bad leadership, which stagnates the progress and development of Nigeria and Africa generally. It tries to carve out a model of leadership from Aristotle's conception for the attainment of good governance and delivery of democratic dividends to Africans. The study adopts the method of content analysis which enables the researcher make valid and sound conclusion which at best can be generalized. The study concludes that Aristotle's model of leadership is pivotal in enthroning transparency, accountability and adherence to rule of law in governance which will in turn promote positive transformation in the wellbeing and welfare of Africans, as well as the realisation of overall development.

Keywords: Democratic dividend, visionary leadership, bad governance, corruption

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**AN EVALUATION OF NATURAL GAS FLARING IN NIGERIA,
CONTRIBUTION TO CLIMATE CHANGE AND SUSTAINABILITY IN
THE FUTURE OF THE SECTOR IN NIGERIA: A POLICY APPROACH.**

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&

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Abstract

This study establishes inter-alia that the emission of carbons from the flaring and venting of natural gas into the atmosphere causes atmospheric pollution which in turn results in global warming and climate change. Successive administrations in Nigeria, have come up with different steps to stem the tide of gas flaring. Notable among the numerous approaches is that of adoption of policy measures such as the Natural Gas Policy (2003) of Olusegun Obasanjo administration; the 2008 Natural Gas Master Plan of Goodluck Ebele Jonathan, and the latest being the National Gas Policy (2017) of Muhammadu Buhari's administration. Apart from these, there has been several other extant laws to help check gas flaring in Nigeria. All to no avail. The import of the study therefore, is to suggest the need for Nigeria to, through strategic and more pragmatic



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BOOK OF ABSTRACT

policy approaches, address gas flaring headlong. The study essentially adopted secondary data collection method and analysed same using descriptive and content analyses. The study findings revealed that Multi-national Oil Companies (MOCs) are yet to see reasons why they have to reduce or outrightly stop the flaring of natural gas in Nigeria notwithstanding global intervention. The study concluded that, Nigerian government have to go beyond mere rhetoric to more pragmatic policy measures to at least reduce gas flaring to the barest minimum if the sector is to sustainably develop beyond the 21st Century.

Keywords: Sustainable Development; National Gas Policy (2017); Natural Gas Policy (2003); MOCs; Gas Flaring.

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THE FUTURE OF AFRICAN SCIENCE IN A GLOBAL CONTEXT: A PHILOSOPHICAL ANALYSIS

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Abstract

The meeting point of African science and its impact on the global future raises profound philosophical inquiries due to Africa's rich scientific traditions. Research indicates that akin to Western perceptions, African perspectives also view science as the systematic examination of the physical and natural world through observation, experimentation, and empirical validation of theories. This paper delves into the philosophical foundations governing the intricate relationship between African scientific advancements and their ramifications on the global stage. It elucidates how themes such as knowledge generation, cultural viewpoints, ethical deliberations, and the transformative potential of African scientific insights intersect with prevailing global paradigms, influencing the collective course of humanity. Employing critical analysis, this study navigates through these themes to shed light on the profound implications of African science for the future of the world.

Keywords: African science, Global future, Philosophical analysis, Cultural perspectives, Transformative potential



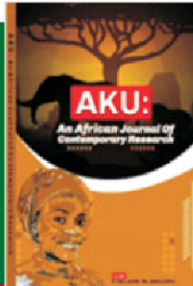
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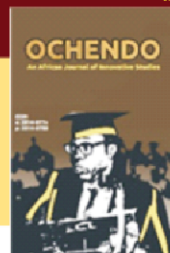
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