

01. AFRICAN CULTURE IN A WORLD OF CHANGE

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ABSTRACT

Africa arguably is the most hit by the cataclysmic storm of colonialism, slavery, capitalism, modernism and the current wave of globalization. The gradual decline and erosion of African culture and value system, the trend of digitalization with huge cultural disorientation, couple with the recent brain-drain syndrome reflects Africa's current predicament and her preparedness to survive in Heraclitus' words, "world in perpetual state of flux". The challenge of cultural intermingling and value cross-fertilizations occasioned by globalization that has shaped nations' cultural outlook across frontiers, calls for deep philosophical reflection and cultural projection for Africa and African. This call urgent and existentially necessary to forestall impending fate of loss of identity and the apparent obliteration of African culture in ever changing world. Against this backdrop, this paper advocates Aristotle's' ideas that virtue lies in the middle' to project cultural system that will not only cope with reality of the current wave of globalization but as well survive future cultural impasse. The paper emphasizes the need for Africa to embrace globalization with the consciousness of her core value systems which among other things include: revival of culture of discipline in child upbringing, encourage decent dressing among young people, to promote culture of respect for elders, to promote collective wellbeing and prosperity, protect and safeguard African languages in schools and other educational institutions, advocate educational policies that promote teaching of African history, African indigenous languages and moral philosophy in all educational levels and lastly, to avoid supernaturalism, anachronism and authoritarianism that had dented African cultural heritage in the past (Kwasi Wiredu 1980).

Keywords: Culture, Globalization, African, Value, Modernism, Indigenous.

02. AFRICA AND POLITICAL RESTRUCTURING IN A WORLD OF CHANGE

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Abstract

It is no longer gainsaying that Africa countries' political structures are bedeviled by crises which seems to have eluded solutions, possibly, due to lack of attention to factors which may have appeared to be too weak to influence political crises of the magnitude being experienced today. Virtually all the countries in the North, South, East, West and Central Africa are going

through political crises which shows similar causative factors. Close examination of the causative factors for the Africa nations' political crises reveals links to attempts to restructure their political system, but from what and which system, to what and which system? Africa countries leaders do have the same characteristics in their political system for which presidents' refuses to leave office after the expiration of their tenure. What is responsible for this political behaviour of African political leaders? In this paper, I present the influence of traditional government and politics as the major causative factor for the difficulty for Africa nations to effect political restructure in a world of change. I make this claim on the premise, as it is obtainable in Nigeria (a West Africa Nation) which is also going through political restructuring problem in this world of change. Nigeria is the largest demographic nation in Africa, and her citizens' historical origins and traditional government relates to most of other Africa nations. The various traditional governments of Nigeria peoples permeate through all the African nations. Therefore, an analysis and comparison of the effect and influence of traditional government of the people of Nigeria on the secular government of Nigeria can be seen to represent the problem of political restructuring in this world of change in African nations. The difficulties Africa nations are experiencing in political restructuring include: The result of juxtaposition of pre-colonial traditional administration systems and Western style political administration; the peoples of Africa's inclination to ethnic, tribal, religions etc identity preservation; and ethnic and tribal feelings of Africa peoples that their traditional administration system is superior to both the Western secular government and other ethnics and tribal traditional government, etc

03. GREEN CULTURAL PRACTICES FOR SUSTAINABLE BUSINESS MANAGEMENT IN A WORLD OF CHANGE

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Abstract

This study identified green culture practices for sustainable business management in a world of change in Anambra and Enugu State Nigeria. Three research questions guided the study while three null hypotheses were tested at $P \leq 0.05$ level of significance. Survey research design was adopted for the study. The population for the study consists of all the 547 registered SMEs in the two states of South East zone. The instrument for data collection was a structured 44-item questionnaire titled: green culture practices for sustainable business management in a world of change Questionnaire (GCPSBMWCQ). The reliability of the instrument was ascertained using

Cronbach Alpha reliability method. The data collected were analyzed using mean and standard deviation for answering the research questions while t-test was used for testing the null hypotheses. Result obtained indicated that discouragement of the used of hazardous chemical in production, discouragement of improper waste management, discouragement of the use of plastic bottles, over exploitation of non-renewable resources, encouragement of the use of reusable materials, recyclable materials, biodegradable products, energy saving equipments, environmental friendly products among others as parts of green cultural practices for sustainable business management in a world of change. The result of the hypotheses showed no significant difference in the mean ratings of rural and urban, high and less experienced, educated and less education SMEs business managers/operator in three categories of location, experiences and education. The study among others recommended that SMEs business managers/operators should attend training on green cultural practices; they should remove all the cultural, religious and social barriers that will hinder the acquisition of green culture in their business operation, government of these states should equally provide laws, regulations, frameworks that will compel business organizations to acquire green cultural practices in their business operation.

Key words: Green business, Green cultural, sustainability, business management.

04. AFRICAN BIOETHICS IN A WORLD OF CHANGE

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Abstract

A cursory glance at the developments in the area of applied ethics reveals a huge set of breakthroughs in bioethics. However, it is a breakthrough in which the Western worldview dominates in the discussion on bioethical issues like stem cell technology, cloning, organ transplantation, in vitro fertilization, gene therapy, abortion, euthanasia, suicide, etc., leaving the African as a spectator and yet it is a discourse that affects him and his future generation. The purpose of this study is to develop critical thinking in the field of bioethics within Africa, and to outline a descriptive analysis of ethical and moral values as rooted in authentic African traditions and cultures that can provide a helpful base or framework for ethical decision making. This would involve discovering the peculiarities and common features that make African bioethics worth its name. This is very significant because being peculiar is necessary. Concepts such as 'African culture', 'African thought', 'African metaphysics', 'African philosophy' etc., heavily imply that there is something distinct about the culture and thought of Africa and presumably, African bioethics would fall into these broad categories. For the purpose of this research, the hermeneutic method of investigation would be patronized. This piece submits that, in our world of change, there is the need for an African bioethics that speaks to the African spirit.

Keywords: African, Bioethics, Ethics, Globalization, Regional, Characterization, World, Change.

05. AFRICA AND LEADERSHIP IN THE WORLD OF CHANGE

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ABSTRACT

The question of African development has always tied to the problem of African leadership in the world of constant change and improvement. The permanence of the world is in its change and the plurality it gives to its inhabitant. There is totally crisis today in Africa because African leaders have not adapted to the reality of changing world. That the world has been in a constant consistent changing chain was a reality confirmed by Heraclitus/Parmenides. The world is permanently undergoing series of change and people are adapting to those changes. African is not totally left out in this state of unending changes, but the difference is the manner in which Africans have adapted this change. African adaptation has always been on white papers and based on recommendations by either United Nations or World Bank. African adaption has not really been on principles of African experiences of reality from an African perspective of the situation. Our change has been a forced change. And this has remained the reason African leadership has not measured up to the global demand of quantities and responsible leadership that will be accountable to its citizens. This paper therefore is a critical examination of the reasons why African leadership has continued to fail or make serious efforts to appraise the African position in the comity of Nations.

Keynotes: Africa, leadership, development, change, World Bank.

06. COMPETITIVE INTELLIGENCE FRAMEWORK FOR SUSTAINING GROWTH IN SMALL AND MEDIUM SCALE ENTERPRISES IN NIGERIA

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Abstract

Many companies in Nigeria had blossomed in their peak and after maturity, declined and died. Unfortunately, majority of these businesses appear to have died forever as they show no signs of

rising again. Businesses experience this kind of situation when they are unable to sustain their growth. Sustaining growth requires a company to develop new businesses that can generate profit as the older businesses begin to mature. Given the fast rate of change in today's business environment, companies cannot effectively sustain growth without applying sufficient competitive intelligence – knowledge and fore knowledge about a company's external operating environment. This study identifies the competitive intelligence (CI) required for sustaining growth in Nigerian SMEs and uses the data obtained to develop a framework that can guide SMEs in Nigeria to gather necessary CI and use it in sustaining their growth. Subjects were 84 managers in 22 agricultural and manufacturing companies in Lagos that had sustained growth profitably for over 10 years. The subjects responded to a 76-item questionnaire on the competitive intelligence required for sustaining growth of African SMEs. Data analysis involved the use of percentages, mean and standard deviation. Several competitive intelligence about customers, competitors, regulators and partners were found to be required at various growth horizons. The findings imply that building capacity to adapt to change in business environments is not enough. In fact, findings reveal that beyond anticipating and preparing for change, Nigerian SMEs would need to participate in shaping the on-coming change. All the findings were used to develop a draft Competitive Intelligence Framework for Sustaining Growth (CIF-SG). The draft CIF-SG was validated by 3 experts in marketing and management. Feedback from the experts was used to revise and finalise the Framework.

Keywords: Competitive intelligence, framework, sustaining growth, Small and Medium Scale Enterprises

07. SECURITY CHALLENGES IN AFRICA IN A WORLD OF CHANGE: A PHILOSOPHICAL STUDY OF NIGERIA

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ABSTRACT

This paper brings a two-dimensional approach to the discourse on security. The first is that security challenges can be natural; secondly, it can also be man-made. Africa as a continent, in this regard, is ravaged by many security challenges. This paper points out health disasters such as Ebola, environmental hazards such as earthquake to be among natural disasters. It sees terrorism, organized armed banditry and other unlawful armed groups to be among man-made security challenges. In the case of Nigeria, perennial challenges like poor leadership, corruption, religious fanaticism and bigotry including tribalism have all combined to create further security challenges that have now climaxed in Boko Haram, Fulani Herdsmen, Armed Robbery, Kidnapping, etc. These menaces have given Nigerians sleepless nights and continuous mourning moments. Nigerian Government seems to be helpless and clueless in the face of all these. Employing the philosophical methods of Analysis and Phenomenology, this paper highlights the socio-psychological foundations for most of these challenges, namely, Poverty of the pocket and

stomach, poverty of the mind, poor political leadership and mass ignorance. This study concludes that for African leaders in general and Nigerian leaders in particular to get it right, there is urgent need to restructure the political structure that breeds incompetence and gross poor leadership qualities. The paper further recommends, among other things, investment in education and general human development and a radical approach that calls for action and pragmatic strategy instead of the usual foot-dragging and lip service occasioned by the abuse of power and subversion of political/humanistic values.

Keywords: Security, Challenges, Africa, Nigeria, Government

08. AFRICAN CONSENSUAL RATIONALITY: FACING UP TO THE POSSIBILITY OF A WORLD GOVERNMENT

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Abstract

Africans are wont to refer to their “democratic” feature of their culture. This feature is none other than the fact that in African Palaver, the jury talks until there is no disagreement (Wiredu). On the strength of this rationality, Africans are given to maintain the significance and the enduring quality of their ‘democracy.’ Against the background of a possible World government, this paper examines the possibilities open to such a consensus rationality once practiced in ancient African societies, if not for anything, at least, to glean their contributions to a global government.

09. AFRICAN HISTORY IN A WORLD OF CHANGE

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Abstract

History, we mean any event of the past, the effect of which is not exhausted in its moment of its appearance but have an effect upon succeeding periods and to generate new processes in them. Every human society has a history and a form of culture and this includes Africa. This history and culture are not static because they are products of living beings and they continue to adapt to changes in the society from time to time as necessary. History tells us that human society reached great heights in Africa before the arrival of the white man. And that Africa has contributed greatly to modern world in the fields of science and technology, agriculture, sculptures, some of which are still considered today as among the wonders of the world. In order

to discover some of these African achievements and its contribution to the world, we need to study African history. The knowledge of the achievement of Africa in arts, politics, education metallurgy, mathematics, engineering can help us gain the necessary confidence to be creatively and adaptable to the world of change. What all the above mean is that ancient Africa was in the mainstream of human civilization as well as the modern world of change.

10. AFRICAN CULTURE AND VALUES IN A WORLD OF CHANGE: A PHILOSOPHICAL APPRAISAL

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Abstract

Culture is the defining element of a people and the varieties of culture among the world's populations make life beautiful and interesting. Since culture is often seen as the sum total of the peculiarities shared by a people, a people's value can be seen as part of their culture. In discussing African culture and values, we are not presupposing that all African societies have the same explanation(s) for events, the same language, and some mode of dressing and so on. Rather, there are underlying similarities shared by many African societies which, when contrasted with other cultures, might reveal a wide gap of difference. It does appear that while so-called African culture and values have positive, soul-lifting and humanistic dimensions, few scholars have also noted some undesirable and dehumanizing aspects. In this paper, we try to show the relevance of African culture and values to the contemporary society, using Igbo-African society as an example, but maintain that these values be critically assessed, and those found to be inimical to the well-being and holistic development of the society, be discarded. In this way, African culture and values can be reevaluated, their relevance established and sustained in order to give credence to authentic African identity. We recommend that there is need to harness the cultural resources of Africa to enrich the process of education, and indeed, greater emphasis is on the need to harness all our cultural dimension towards a common goal of development understood as human wellbeing; so as to identify with other civilized populations of the world rather than remaining backward. The method we employed in this paper is the critical method of philosophy.

11. AFRICA AND WAR IN THE WORLD OF CHANGE USING NIGERIA AS A CASE STUDY

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ABSTRACT

War as it is commonly conceived is termed with negativity, however, it may not be absolutely true as it could be said to be a relative term. War has been defined as “a conflict carried out by force of arms, as between nations or between parties within a nation warfare, as by land, sea or air. A state or period of armed hostility or active military operation; the two nation were at war with each other.” A paper on Africa and war in the world of change is timelier now than ever considering the present challenge of Africa as a continent whose one of core value is communal living. In this paper we shall focus our attention on pre-colonial erain Nigeria, Nigeriaagitation for independence, Post-colonial experience in Nigeria and evaluation of reasons for their agitation. This paper recommends that although war is not the ultimate way out of the present menace however, we should not say that Africa should not invest in her security especially against external aggression and internal cohesion. This paper adopts critical and expository method in reaching its conclusion.

Keywords: War, Africa, Change, Agitation, Communal, independence, security.

12. AFRICAN PHILOSOPHY OF EDUCATION IN A WORLD OF CHANGE

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Abstract

Functional education, well expressed on Proper and effective Education, as a human enterprise, is very basic with change that is positively integral and optimistically holistic in challenging the very basic and peculiar vagaries of problems in our contemporary society. Philosophy of Education, however, in its expertise attempt at defining the limits and necessary boundaries of teaching and learning, critically examines the underlying principles in the continued process of leading one out of ignorance (educere) and the consequent act of leading one into knowledge (educare). African Philosophy of Education nevertheless, aptly conscious of the Africinity as

well as the philosophicality of African Philosophy of Education as a discipline, gives credence to suitable education within African contextualized worldview, contributing greatly and immensely to the global world of change. Using the method of critical appreciation and analysis, the researcher finds out that Africans need a Philosophy of Education that is African based and oriented while contributing significantly to development in general. This paper recommends a practical and functional education, properly addressed by African Philosophers via a revisit and establishment of a functional curricula that are not only ad rem but ever in line with African Weltanschauung so as to contribute to the contemporary world of change as she tries to recover from the long negative and suppressive effects of colonial education ensuring African Identity.

Keywords: African Philosophy, Education, World of Change

13. SOFT SKILLS FOR EFFECTIVE RETAILING OF NATIVE AFRICAN ARTS IN THE 21ST CENTURY

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Abstract

Visual arts of native Africa – modern and historical sculpture, painting, pottery, textiles, masks, personal decoration - are natural, beautiful, appreciated and patronised by people all over the world. However, the fact that many of the local artists who create these works have not shown improved economic status over time is an indication that they are not selling their products effectively. Thus, it appears that the artists possess the technical skills required to create the arts but do not have the soft skills required to attract and sustain buyers, negotiate effectively and sell their works at sufficient profit. This study identified the soft skills for effective retailing of African arts in the 21st century. Subjects were 124 artists and retail workers drawn from local art galleries that sell African arts in Lagos. The subjects responded to a 32-item questionnaire on soft skills for effective retailing of African arts in the 21st century. The respondents also provided information about their age, sex, arts retailing experience and type of art. Analysis of data was done using percentages, mean and standard deviation. The results obtained revealed that the retailers agreed that most of the identified soft skills in areas of communication; critical thinking, collaborative problem solving, negotiation and follow-up were required but not possessed by them. This finding call on art schools, faculties and institutions to integrate the teaching of the soft skills into their curriculum. It also underlines the need to organize workshops and seminars to help practicing teachers of art as well as African arts retailers to enhance their soft skills.

Keywords: African Arts, Retailers, Soft Skills, 21st Century

14. AFRICAN PANTHEON IN A WORLD OF CHANGE

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Abstract

In the African world, there is only one God, who is high and is expected to be reached through intermediaries. These intermediaries are called divinities and share aspects of the divine status. They are the off-springs of the Supreme Being, and are responsible to God for whatever act they perform in their relationship with human beings. They are, therefore, not an end in themselves but a means to an end. They are functionaries in the theocratic governance of God, sometimes referred to as the executive heads of various divine departments in the Supreme Being's monarchical government. In the face of globalization, this piece studies the relevance of these divinities in African contemporary societies and beyond. In our world of change, engineered by the advent of Christianity and Western civilization, this work raises questions as regards the possibility of the perpetuation of the reverence given to these African divinities. For the purpose of this research, the hermeneutic and descriptive phenomenological method of investigation would be patronized. This piece submits that, rather than speak of the end of the relevance of the African pantheon, relationship with them have been repackaged.

Keywords: African, Traditional, Religion, Pantheon, World, Change, Christianity.

15. CRITICAL LITERACY: IMPLICATION FOR ACADEMIC ACHIEVEMENT ACROSS THE CURRICULUM

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ABSTRACT

All societies face the task of preparing their young for full membership in the adult community. Formal education has proved a sure tool to achieving this purpose. English is the language of education in most African countries including Nigeria. Most books written about our cultures are in English. English is the language used for excavation of the ideas stored in books. Reading is the language skill used for this purpose. Reading is not just about making meaning out of print and uncritically accepting everything read as the truth. Critical literacy aims at making students know how to apply that meaning in a range of possible social situations; know that texts are constructed from a range of possible language options and develop the ability to read beyond the context, and recognize and evaluate the beliefs that influence the text. It is important that learners understand that texts do not always provide uncontested truths. Education is expected not only to provide the accomplishment of cognitive tasks, as in reading for achievement across the content areas of the curriculum but also in the solution of affective conflicts and respect for the enactment of values as well. Therefore, there is need to explicitly teach skills that will enable

students to identify and evaluate the beliefs that influence texts by reading beyond the content, and make decisions for themselves about the validity of texts. This paper recommended, among others that English, being the language of education in Nigeria and the language of the print, should mandate curriculum designers to develop reading programmes for critical literacy across content areas of education. Explicit teaching on ways to recognize and critique texts were recommended too.

KEYWORDS: Critical Literacy, Formal Education, Language Education, Reading, Society, Curriculum

16. AFRICAN LITERATURE AND THE CHANGING WORLD: THE ANTITHETICAL IDEOLOGIES OF INDIVIDUALISM AND COMMUNALISM IN CHINUA ACHEBE'S NOVELS

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ABSTRACT:

The synergic nature of African culture is endowed with cultural values that promote peace, oneness, harmony and care for one another. Thus the ideology of communalism is a highly esteemed African practice which works for the survival of the people and for common good. This principle and practice of communalism has held the African culture from total annihilation during the colonial era. This is even in spite of occasional individual dissidence found among those communities. African literature has dealt with matters of cultural importance, highlighting individual and collective tendencies. African writers have reflected these ideologies in fictional plots and narratives. Chinua Achebe, a leading literary African writer has extensively promoted African communality in fictional texts. Hence to explore the fact of African Communalism and the tendency of individualism, selected novels by Achebe such as *Arrow of God*, *Things Fall Apart* and *No Longer at Ease*, are to be examined to present characters that are seen as non-conformist. Therefore this study will make a literary exploration on the longstanding ideology of communalism, in the spirit of *Igwebuike*. It will specifically give a critical perception of the modern African society in the 21st century, enamoured by individualism and will finally promote a re-orientation and re-ordering of individual psyche to the ideology of communality.

Key words: Ideology, Communalism, Individualism, Common Good, Re-orientation.

17. AFRICAN TRADITIONAL RELIGION IN A WORLD OF CHANGE

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Abstract

All things undergo the impact of change which manifests itself in such actions words as progression, growth, transition and transformation. All physical phenomena undergo one form of

change or the other in its life journey. Perception of physical change is derived from our observation of metabolic actions in physical realities. Human species, animals and vegetation transit from one form of change (size) to the other. Apart from physical growth, there is also change or progress in meta-physical areas of human existence as in culture, religion, politics, ideas, choices and interests. Change which is the universal key of progress and transition affected African indigenous religion in many ways especially in its conception and interpretation of reality around it. Agents of transformation such as education and religion was able to induce foreign ideas about life and the world into Africans. The result is seen in the emergence of new world view, socialization and indoctrination of foreign ideas as replacements for local paradigms. This work found out that the change in African traditional religion in the contemporary area ensued from infractions on our world view which hitherto was the valid mechanism of interpretation through which we gauged and directed African life and experience there in. It also found out that the African personality is at the cross-fire of change. It suggests that intellectuals and African leaders of thought should as a matter of priority and necessity redirect our attention and altitudes to the positive attributes of African religion and its interpretative world view.

Key words – Impact of change, African Traditional Religion, world-view, Contemporary era and world view.

18. AN ETHICAL APPRAISAL OF AN AFRICAN (TIV) MAN, WORK ETHICS AND SUSTAINABLE DEVELOPMENT: TIV EXPERIENCE

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ABSTRACT

This paper is an evaluative study of the impact of poor work ethics on the realization of the sustainable development agenda in Nigeria. The study is carried out within the context of global ethical practices as expressed in the sustainable development agenda. Its major objective is to assess the extent to which poor attitude to work (in this context, private businesses) among contemporary Tiv has impeded productivity and sustainable development. The methodology adopted is historical, evaluative and analytical in nature. The study was conducted in Tiv land, which is majorly an agrarian society; opinions of randomly selected persons of Tiv extraction were gathered. Findings indicate that, traditionally, idleness and laziness were detested by Tiv people. A typical Tiv man was known and defined by his high level of commitment and dedication to work, powered by moral principles such as integrity, honesty, accountability, and trustworthiness among others; which featured prominently as the core values of God-ordained work ethics. Tiv people's dedication to work provided sufficient proves which earned them the appellation, "food basket of the nation". Ironically, in recent times, the reverse is the case! Negligence of traditional values, poor work ethics, craze for quick money syndrome, prosperity

gospel, laziness and idleness have shattered the initial cohesion and growth in Tiv traditional economy, which was rooted in efficient farm work and crop production; as most Tiv people have abandoned their traditional profession “farming” , scouting for non existing white collar jobs and ‘miraculous wealth’. Coupled with the brutality of Fulani herdsmen and federal government insensitivity to stem the tide; many Tiv farmers have suddenly become homeless, frustrated, and jobless, reduced to refugees and beggars. All these impact negatively on Nigeria economy. Hence, this paper calls for ethical reorientation. Religious organizations are implored to champion the course of realigning Tiv traditional work attitudes with biblical work ethics in order to reinvigorate the idea of hard work in the mental consciousness of the people. The federal government must put a stop to the killing in Benue State and restore sanity if economic growth and sustainable development is to be attained in Nigeria.

19. AN EXISTENTIAL DECONSTRUCTION OF YORÙBÁ BELIEF IN THE NOTION OF *ORÍ-INÚ* (INNER-HEAD)

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Abstract

The notion of *Orí-Inú* (inner-head) has been a subject of philosophical interrogation right from the emergence of African philosophy. It is one of the controversial issues that have received traditional analysis from different scholars. However, the existing analysis sounds more of metaphysical explication. This, to some extent suggests it as a mere belief that is held on to tenaciously without critical explanation, hence its dogmatic acceptance in and among the Yoruba people. Against this understanding, this study sets to examine the Yoruba notion of *Orí-Inú* (inner-head) from an existential standpoint. This is to deconstruct the avid and uncritical understanding of *Orí-Inú* as the bearer of human destiny that presupposes determinism an aftermath of which inadvertently denied individual the potential to pursue self-actualization. Concepts such as *Àkúnlègbà*, *Àkúnlèyàn*, *Àyànmó*, and *Orí-Inú* as used in adumbrating the essence of *Orí-Inú* (inner-head) will be discussed from their Yoruba understanding to show their inadequacy in the contemporary period. This is done by attempting a critical reflection on the phenomenon of destiny. In a way, the discourse advocates attitudinal change towards what destiny is for the Yoruba to meet up with the challenges of the match toward globalization of 21st century from an existential standpoint.

20. BERGSONIAN INTUITION AND THE METHODS OF AFRICAN PHILOSOPHY IN A WORLD OF CHANGE

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ABSTRACT

Heraclitus' famous dictum: '*Panta rhei*', remains ontologically cum invaluable irrespective of an alternate school of thought that advocates for the ontology of being characterized by permanence and measurability. Henri Bergson's fluid concept of duration comprehended only by his epistemological concept of intuition aligns to the ontology of becoming characterized by constant mutability. Here, the marriage between ontology and epistemology is well articulated by Bergson. In a similar establishment, the challenge of establishing African philosophy on the indigenous culture of Africa has generated a methodological problem. Systematic African philosophy which came on board out of frustration leaves in its wake, variegated methods of doing it. In all these methods, none captures the spirit of constant mutability which the African weltanschauung and her epistemic experiences continuously witness. Thus, is it feasible to have an African philosophy whose method is '*panta rhei*' compliant? How would Bergsonian example of intuition help in shaping the African episteme as a response to the recent African realization of her world of change? With the philosophical method of critical analysis, this paper searches to address these issues. The concept of '*Mmamiga*' emerges as a new method of doing African philosophy that is '*panta rhei*' compliant. Here, the spirit of the Bergsonian intuition is adopted and proposed for future method of doing African philosophy. When this is well assimilated, African philosophy will experience in its epistemology and indeed in all its aspects, an integrative approach that aligns to the principle of change.

21. 'COUNTING THE DEAD': ECONOMIC RECESSION, ARMS PROLIFERATION AND THEIR EFFECTS ON NIGERIA'S DEVELOPMENT IN A CHANGING WORLD

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Abstract

Since 1979 when Nigeria entered the so-called Second Republic, more than four periods of biting economic recession have been witnessed. Illicit arms proliferation which appears to have become intractable in the country also, became more exacerbated during these periods of recession. The nexus between economic recession and arms proliferation may require some amplification but what appears more important is their impact on the development trajectories of the country; as in fact, the death-toll from the criminal deployment of illicit arms keeps mounting. It goes without saying that no viable development is foreseeable when the citizens die in large numbers on daily basis. This study, therefore, attempts to explicate how economic recession fosters arms proliferation which in turn deleteriously impinges on the development aspirations of Nigeria. Possible suggestions on the way out of this challenge are adduced by this study. The thematic and analytic methods of historical research were adopted. Information for the study came largely through secondary sources – comprising books, journal articles,

magazines, among others and a few primary sources in the form of oral interviews, newspaper articles, among others.

22. DEMOCRACY AND THE NATURE OF AFRICAN STATES: TOWARDS AN INSTITUTIONAL REFORM FOR AFRICAN DEVELOPMENT

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ABSTRACT

Democracy is a political culture that seeks to promote majority participation in the process and art of governance, with the aim of developing a society; based on the principles of equality, freedom and social justice. This implies that democracy must operate within the confines of a State structure, which means there must be a State, before we can talk about the enthronement of democratic culture and institutions. Thus, this paper examined the nature of African States and discovered that Africans are operating a dislocated state structure that is at far variant, with Universal Characteristics of a State. This is so because contemporary African States are part of African colonial legacy and the failure of African peoples to evolve after 50 year of colonialism are responsible for this state of affairs. Hence, the paper defended the thesis that until Africans reform their institutional arrangement, to reflect the Universal Characteristics of a State Structure, democracy in Africa will not be deepen and development will keep eluding the continent and her people. This reform agenda which the paper is proposing, is premised on traditional African values and spirituality. The paper employs the method of critical analysis.

Keywords: democracy, State, Institution, development, Africa, reform

23. AFRICANIZATION AND DECOLONIZATION IN THE CONTEXT OF INTERCULTURAL Philosophical Dialogue

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Abstract

Intercultural philosophical dialogue is an orientation in philosophy that recognizes not only the richness of diversity but also the contextually of philosophy (that philosophy is rooted in one's culture). As obvious as this claim appears, and in spite of arrogations of hegemony and attempts to universalize a philosophical tradition over against other particular others, one asks the question, whether a philosophy be hopelessly culture-dependent, if at all. Does African philosophy's quest for decolonization and Africanization not distance this same philosophy from

intercultural philosophy as an orientation? For if the diversity of cultures and the fact of globalization occasion an orientation in philosophy that recognizes other culture-dependent philosophies, African philosophy that seeks to decolonize and Africanize exhibit more a self-centred feature than others.

24. PAN-AFRICANISM AND AFRICAN SOVEREIGNTY IN A WORLD OF CHANGE

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Abstract

Applying an analytic approach, this paper finds out whether the problems that led to the emergence of Pan-Africanism have been completely eradicated in Africa. Among the problems include: colonialism, slavery as well as bereft African sovereignty. African sovereignty essentially comprises political, economic and socio-cultural sovereignty; even science and technology, where Africa is yet to establish its footnote, is also among the problems. If till date, Africa is still being dominated by the western world based on the factors highlighted above, it implies that Africa, as a continent, is still glorying on a bereft sovereignty. The paper argues that despite the efforts of the African nationalists to reposition African continent from the colonial domination, the contemporary Africa is more a sufferer than the old Africa that was physically violated, brutalized and dominated. The work advocates that contemporary African leaders should live by the liberation spirit of the African forefathers so as to set Africa free from the shackles of the developed nations, and at the same time, establish a place in a world of change.

Key words: Pan-Africanism, sovereignty, African sovereignty, world and change

25. DEVELOPING AFRICAN CHRISTIAN THEOLOGY AND HOW AN AFRICAN THEOLOGIAN CAN CONTRIBUTE MEANINGFULLY TO THE 'LOCI' OF TRADITIONAL CHRISTIAN THEOLOGY

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ABSTRACT

The clamour and quest for the development of African Christian Theology which is distinct, viable and separate from that of Western Christian theological tradition has been an issue of concern and interest among African theologians. This concern is predicated on the claims that the European missionaries who brought Christianity to Africa replaced African traditional religion with Christianity in order to make Africans docile to European domination and attacks. Consequently, Africans lost their religion, culture and identity; and Christianity is associated with these damages. Accordingly, this awareness gave rise to concerted efforts by Africans to regain their culture, identity and religion. Thus, the need for the development of African Christian theology became a matter of concern and interest to both African and non-African theologians. However, there was no agreement among the African theologians on the concept, methodology and content for the development of African Christian theology. This work contends that there is need for the development of African Christian theology and that African theologians can contribute meaningfully to the 'loci' of traditional Christian theology. An attempt is made to examine some definitions of African Christian theology in order to clarify the concept and methodology. As a way of expressing the uniqueness of African culture in Christian theology for the benefit and readership of others in the Western world and globally, this work underscores the concept and methodology for the development of African Christian theology and how an African theologian can contribute meaningfully to the existing literature of traditional Christian theology. The work also suggests some theological themes that have relevance to the Church in Africa which should be explored and developed by African theologians. Some identified areas in basic Christian doctrines which African theologians need to explore in order to contribute meaningfully to the 'loci' of traditional Christian theology are: God, Christology, Pneumatology, Anthropology, Ecclesiology, Soteriology and Eschatology. These basic Christian doctrines should be explicated in African cultural terms without compromising the core message of the Christian gospel.

Keywords: African Christian theology, loci, syncretism, enculturation.

26. TRADITIONAL DISPUTE RESOLUTION MECHANISMS IN OGBA AND IKWERRI (NIGERIA) AND THE INFLUENCE OF CHANGE

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Abstract

Throughout the world, dispute is a common factor in human relations. Overtly or covertly, humans, have the tendency for vested interest. This may be, either to protect their personal interest or take advantage of perceived advantages which others may not notice immediately. This paper, examines the concept and philosophy of dispute resolution in Ogba and Ikwerrri ethnic nationalities of Nigeria. It identifies the mechanisms employed in dispute resolutions among these people. It identifies the causes of dispute in the area to include, land and landed

property, opportunities and positions, gifts and presents among others. The mechanisms in Ogba and Ikwerrri and the influence of change. This study adopts ethnographic method in the discussion. It notes the need to maintain in order and stability inform the dispute resolution mechanisms and concludes that the traditional means of dispute resolution mechanisms have been eroded owing to the influence of modernity and western style of justice administration.

27. ENVIRONMENTAL CRISIS IN A WORLD OF CHANGE: AN ETHICAL PERSUASION FOR BIBLE-BASED ENVIRONMENTAL MANAGEMENT

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ABSTRACT

Economic growth, social progress and sustainability are dependent upon the health of the natural environment and ecosystems. The ecosystems and their environmental assets such as fertile soils, clean water, forests and biodiversity are God's gift to mankind, source of income and support for livelihoods. They provide services to the society, such as contributions to public health, help drive economic growth, and maintain the biological foundation for human and non-human life. Thus this imposes great responsibility for effective management and sustainability. In view of this, traditionally, Africans effectively protected and safeguarded their natural habitat and ecosystem based on sound African environmental ethics. However, in recent times, the reverse has been the case. Instead of effective management and sustainability of the ecosystem and environmental assets, there are frequent cases of abuse, mismanagement and exploitation. This makes one to wonder as to what has become of the old African environmental ethics and why Africans are now experiencing acute environmental challenges which have impacted negatively on humanity and the rest of the ecosystem. A sociological research undertaken reveals that the interplay of multiple variables such as overarching human greed, materialism, selfishness, capitalism, wasteful consumption patterns and reckless disposal of waste are the major recipes for environmental crisis in Nigeria. Aside all these anthropogenic causes of environmental crisis, a new dimension to the crisis has emerged. It revolves around some category of human beings who have lost their sense of human values, morality and decency. In their bid to 'dominate' and 'subdue' the earth have reduced the planet's ability to provide a healthy environment for the present and future generation. This calls for serious concern. Forestalling or mitigating further harm is the major thrust of this paper. Premised on Integrated Natural Resources Management (INRM) principles, the paper posits restoring effective environmental management strategy to forestall further environmental crisis. Eco-theology is advocated. It promotes accountability, positive lifestyle, and caution against wastage. It provides the key to abundance and absence of scarcity based on biblical principles. It is interdisciplinary and interreligious with a global perspective. It is revolutionary and engenders sustainable use and management of natural resources.

28. I GO HOPELESS, I COME HOPELESS: THE PLIGHT OF THE COMMON IN THE WEE YEARS OF “CHANGE” IN NIGERIA; 2015 TO 2017

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Abstract

Due to several years of unrealized political intents in Nigeria, there was a need for change in the system of administration in the country. As time drew closer for the 2015 presidential election in Nigeria, a political party emerged; its mantra was “change”. The average Nigeria was thrilled by the “change” mantra. The country has after all been in demand for change, what is more, the people thanked their God that a savior has come; hence, voted the “change” party. In less than a year after the party has taken over, the people began to wonder what type of change they have voted, as mass poverty, economic recession, human rights abuses and suppression of public opinion became the order of the day. This study therefore, using conceptual framework and adopting the historical method of analysis, studies the plight of the common Nigerian vis-à-vis the Igbo man in the change era. The paper contends that change maybe either positive or negative. The study interrogates the nature of change brought by the political party with the “change” mantra. However, from available records, it does appear that the political party with the change mantra has not been able to live up to its manifesto. Hence, the result is mass confusion, poverty and death especially, for the common man. Resources largely came from primary sources in form of oral interviews and government gazette and a few secondary sources in form of published and unpublished articles, and newspapers. The study was approached thematically while using the quantitative method of analysis. In the end, recommendations are seen in the conclusion.

Keywords: Change, Economic Recession, Common Man, Hopelessness and Nigeria

29. INDIGENOUS AGENTS AND SOCIAL CHANGE IN UKWUANILAND, DELTA STATE, 1911-1941

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Abstract

The advent of Christianity in any society and culture has always been attended with upheavals. While building on John Beattie's (1964) first stage of his theory on the four stages of social change the study refutes Idowu's (1977) assertion that the introduction of a new religion results in the extinction of a former religion, as was the case of extinct religions of ancient Egypt, Greece and Rome. Using the historical approach to the study of religion, this study reveals that try as they could, there are certain customs in Ukwuaniland Anglican converts were not able to replicate, rather the early convert's relationships with the Church and with the non-Christian society were marked by an informal debate on cultural and religious issues. The study recommends that in between the acceptable and the unacceptable customs as defined by the Church in indigenous societies, Christian converts should identify gray areas within which to exercise their discretion.

Keywords: Indigenous societies, Indigenous Agents, indigenization, Social Change, Socio-Religious, Anglican Churches, Conversion.

30. NTE-OSWINA ORACULAR DEITY IN IKWO TRADITIONAL SOCIETY: A HISTORICAL SYNTHESIS FOR CONFLICT RESOLUTION, 1800-1970

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Abstract

Nte-Oswina was one powerful deity unknown to the Europeans during the processes of colonialism. A deity whose powers were used to resist British invasion of Ikwo, became prominent following the outbreak of the Nigerian-Biafran war of 1967-1970 about a century ago when the people used the oracle as an instrument of protection. Within this period however, and when the Nigerian soldiers conquered the old Ogaja province and detonated bomb at "Eke Igboji Market", there were several Ikwo people who ran to the Nte-Oswina's forest for protection hence, there were heavy smokes that appeared and covered the forest and began to hypnotize the soldiers until they were driven away by bees. Against this background, this paper seeks to unveil the mystic powers of this deity with the aim of finding out whether the failure to document the activities of Nte-Oswina especially in the area of conflict resolution by Igbo historiographers like other powerful "juju" such as "Ibinukpabi" and "Igwekala" whose records dominated African history was a deliberate attempt or lack of interest from Igbo historians. Data for this study were collected from both primary and secondary methods while data collected were analyzed through the application of historical narration. Preliminary investigation revealed that the unpopularity of this powerful long "juju" wasn't deliberate but rather, lack of interest particularly from the Ikwo people who refused to provide information to early historian that sought to reconstruct the history of the preliterate people like Ikwo society.

Key words: Nte-Oswina, Oracular Deity, Traditional society, Historical Synthesis, Conflict Resolution

31. OGBA RELIGION, FOOD SECURITY AND THE INFLUENCE OF CHANGE!

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Abstract

The idea of food security in Ogba religion is that every society that is worth its claim should be able to feed its population. Based on this understanding, men women and children are all involved in food cultivation and production in Ogbaland. The focus of this study therefore, is to explore the concept and philosophy of food security in Ogbaland. It highlights the difference farm produce in Ogba land encouraging communal labour in farm work, evolving a food storage mechanism to ensure that there is food all year round and the introduction of taboos associated with farming and the farm land. The study notes that before the modern era, Ogba people produced enough food to feed its population. However, food items such as rice, beans and bread are now major food eaten by Ogba people today. The purpose of this study is to explore the idea of food security and the influence of changes in Ogba. To this end, the phenomenological approach is adopted in the discussion. The research observes that Ogba people no longer produce enough food to feed its population. It concludes that those cultural values which made food production a communal responsibility should be revived.

32. OPURUNUZOBURUMKPARA

(One Who Picked a Fiddlestick on the Road)

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Abstract

Xenophobia is an intense fear of foreign people, their customs and culture, or foreign things. Xenophobia is as old as the world itself which Africa is not an exception. It is a phenomenon that brought about boundary demarcations between tribes and tongues; races and countries vis-à-vis religions of the world. Opurunuzoburumkpara is a derogatory name which connotes a woman or man who marries outside his or her cultural environment in Imo State and its environs. The methodology applied in this study is sociological and qualitative to demystify the scenario behind Opurunuzoburumkpara and infuse ameliorating language that will remove stigma and hatred from the ingroup and out group. This derogatory name arose out of envy; fear of contamination of cherished and prized character, language or dialect, religion, customs and culture of a particular country, tribe or clan. There is an age-long culture of in-depth investigation of the background of the two families whose children are coming together in marriage to ascertain whether they are compatible or not which seem to be truncated by distance marriage. Hence, when a woman or man crosses the bounds of his or her clan and culture to get married into a people outside his or her own culture loses a home advantage and support of his or her people. At same time, the woman loses her value to her matrimonial home and regarded

as inferior “Fiddlestick”. Oporunuzoburumkpara in a world of change is gaining acceptance for several special reasons ranging from migration, media influence, religion, political, economic, interest and need. It is wrong to mistreat, humiliate, and torment a woman because she is married into a strange culture. Good values are what one values; this value is binding on her, and gives her authority to adapt in her new home and culture. Xenophobia can manifest itself in many ways involving the relations and perceptions of an ingroup towards an outgroup, including a fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure a postulated purity as is the problem in Oporunuzoburumkpara marriage.

Keywords: Xenophobia, Oporunuzoburumkpara, Character, custom, Culture, marriage.

33. PLATO’S CONCEPT OF EUGENIC BREEDING: A PHILOSOPHICAL INTERROGATION INTO THE “FEDERAL CHARACTER” PRINCIPLE IN NIGERIA AND THE QUEST FOR JUSTICE AND FAIRNESS

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ABSTRACT

It is an obvious fact that Nigeria as a country is a diverse society and therefore this diversity is considered to be an integral part of our existence. Hence, the reflection of the “Federal Character” principle, in the constitution of the Federal Republic of Nigeria since 1979, seeks to ensure that political appointments and other relative appointment to the public service institutions fairly reflect the linguistic, ethnic, religious, and geographic diversity of the country. The “federal character” principle ought to have brought about an inclusive government; but has degenerated the Nigerian society into hub of prejudices and sentiments in every quarter of our structural endeavor. Thus, applying the federal character principle within the contextual application for the realization of justice and fairness has ontologically disrupted the meritocratic basis for effectiveness and efficiency. It is the onus of this paper to imbibe the intent of Plato’s eugenic breeding to advance the cause of a meritocratic base system of appointments devoid of linguistic, ethnic, religious and geographic sentiments as the basis of justice and fairness with a reliance on Nigerian citizenship as the background to effectively seek the common good that will constitute the process of the realization of justice and fairness; rather than making divides as a necessary characterization of our polity

34. POLITICAL MARKETING IN NIGERIA DEMOCRACY AND CHANGES IN AFRICAN POLITICS

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Abstract

The study examines the relationship between political marketing in Nigeria democracy and changes in African politics. The study specifically is to ascertain the effect of political marketing in Nigeria democracy on welfare of the electorate and to examine the effect of political marketing in Nigeria democracy on good governance. The study adopted survey research design. The study utilized secondary and primary sources of data to acquire reliable data and useful information. Convenience sample technique was used to select sample of 300 for the study but 280 respondents were used. 4-point likert scale option of structured questionnaire was used. Content validity was used to determine the validity of the instrument and test-retest reliability method was utilized to measure the consistency of the instrument. Person moment correlation were use to test the hypothesis. Two hypotheses were tested and it revealed that political marketing has significant effect on welfare of the electorate and good governance. Due to the findings of this study, recommendations were giving, among are: Political marketing should be enforce to create utility by identifying the needs and want of electorate to enhance their standard of living and also political marketing must be adhere to, in order to promote good governance in Nigeria. Good governance boosts reputation of the parties and its stakeholders,

Keywords: Political Marketing, Democracy, Change. Politics.

35. POLITICAL LEADERSHIP AND DEVELOPMENT IN AFRICA: A PARADIGM SHIFT

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Abstract

Leadership is highly sought after in Africa because of the perceived benefits that comes along with it. Many men and women seek leadership positions especially political positions because of the privileges that they provide. The thirst for the power and privileges that come with leadership positions has led many to aim at achieving it at all costs. Many African leaders have made themselves intodemi-gods who cannot be questioned or held accountable for their decisions and actions while in office. Leaders are meant to lead, guide and direct their people but in Africa, this is not always the case. In Africa today, many leaders have become Lords and Masters who have turned their elected positions into life positions and have failed in their duties as leaders, while

their people who elected them into office are left disillusioned. What is the true meaning of leadership in contrast to the African trend of irresponsible leadership. How can true leadership be cultivated in Africa and how does bad leadership affect the development of the continent. This paper using the method of analysis breaks down the concept of leadership and ties the African notion of leadership to underdevelopment and other crisis that Africa faces today. It posits that a paradigm shift in our understanding of leadership will contribute to a positive change in Africa.

Keywords: Leadership, Development, Change, Africa,

36. RELIGION AS A TOOL FOR PEACE AND HUMAN DEVELOPMENT IN NIGERIA

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ABSTRACT

The very important role of Religion as a tool for peace and human development in Nigeria and the world occupies a great place of importance in all efforts geared towards peace building. A great percentage of people worldwide identifies with a faith tradition. Religion influences local, national, and international decision-making. Across the globe, violent extremism often is couched in religious terms, and religious discrimination is on the rise. At the same time, people of faith and religious organizations frequently are on the frontlines of peace efforts, assisting communities affected by violence. With the advent of violent terrorist attacks across the Nigerian State, religious leaders have either been accused of connivance or called upon to act. Although religious considerations have been marginal to peace efforts historically, governments and peace building organizations increasingly recognize the importance of religion. Three theories of religion; Marx: Conflict theory, Weber and social change, Durkheim and functionalism were used in the work. A number of people were interviewed as primary source. A phenomenological approached were applied to analyse gathered information. The result showed that when religious bodies promote physical and mental well-being, when they discourage illegal or reckless behaviour, and when they advocate ethical conduct, they are also indirectly promoting societal peace. Results also revealed that Religious bodies on several occasions through the power of the pulpit encouraged their followers to embrace peace and always shun evil. Realizing that there is a relationship between religious/spiritual beliefs and peace, many religious bodies (such as churches, temples, synagogues, and mosques) are developing peace ministries and extending those ministries beyond their own members to include entire communities. Religion has been used as the most important instrument in the social control of man and the society. It performs the social functions such as providing aims, purpose forms, defence and sense of direction. The role of Religious Bodies in promoting peace, security and eradicating violent crisis cannot be over emphasized

37. RETHINKING AFRICAN IDEOLOGIES FROM THE PERSPECTIVE OF DEVELOPMENT IN A WORLD OF CHANGE

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Abstract

An ideology or a worldview is like a mirror that mediates between man and reality. Every culture has core values or beliefs which define reality and influence people's view of reality. These beliefs, which express people's outlook in life, account for cultural differences and determine the extent to which a society develops in relation to another. Many scholars have relied ultimately on external factors to account for underdevelopment of Africa in the economic, techno-scientific and human spheres. However, much has not been written or said on the influence of African ideologies in the developmental process. The thrust of this paper is to examine the influence of some African ideologies on the development of Africa. The method of analysis is employed to break down various channels through which African ideologies permeate human agency and examine the extent to which they affect development. The research discovers that some African ideologies retard development by influencing negatively human agency through ontological, communal, epistemic and attitudinal channels. For instance, African's emphasis on material acquisition and riches as a prerequisite for acquiring titles and positions of power tends to churn out egocentric individuals in the society who have a predisposition to plunder public funds and accumulate wealth, to the detriment of the masses, all in a bid to gain more fame and garner more titles. It is recommended that changing some African belief system that hinders development and fine-tuning Africa culture to be in tune with the modernity will entrench the culture of self-discipline, diligence, integrity and thrift that drives development.

Keywords: African ideologies, development, culture, human agency, change

38. SCIENTIFIC AND TECHNOLOGICAL ADVANCEMENT VERSUS AFRICAN TRADITIONAL VALUES: PHILOSOPHICAL EVALUATION

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ABSTRACT

This study centres on a philosophical evaluation of the impact of scientific and technological advancement on the traditional African values with particular reference to the Igbo people of Nigeria. Every society has some specific values that are peculiar to it. Those values could be said to have been determined by the culture of that society. African traditional society is not an exception to this. Obviously, there are some values in African traditional society. The advent of science and technology as well as their remarkable development in the modern time have enormous influence on African traditional values. The basic questions are: What are the traditional African values? Have science and technology any impact on the traditional African

values? What are the positive contributions of science and technology towards such values? Is it possible for Africans to rediscover their lost values? How can such values meet the challenges of modernity? These and related issues are the major concerns of this study. This study employs hermeneutical method of philosophical inquiry to examine the impact of science and technology on traditional African values. The researcher acknowledges that science and technology have made positive contributions in reshaping the world. However, the study maintains that advancement in science and technology has adverse effect on African traditional values. Hence, there is need for rediscovery of traditional African values, but in a manner that would meet the challenges of modernity.

39. AFRICA AND TERRORISM IN AFRICA IN A WORLD OF CHANGE

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ABSTRACT

This paper notes that Terrorism in Africa is surprisingly alarming. This is because Africa as a continent is known for a modest approach to life, informed by cultural and peculiar ontological patterns. But in the last 10 years, Terrorism seems to be pushing its luck successfully on the continent, unleashing ruthlessness that has made Africa an island of blood. The psychological basis of Terrorism is to destabilize Government and impose an extreme ideology not compatible with the idea of development and progress. Using Ruchita Beri's expertise idea on tackling Terrorism, this study makes its submission. The conclusion of this study is that we must collectively nip Terrorism in the bud by fighting its root causes, otherwise, it would devastatingly ravage us as a continent.

KEYWORDS: Africa, Terrorism, Change, Development, Ruchita Beri

40. THE RISING HERDSMEN MILITANCY AND SECURITY CHALLENGES IN NIGERIA

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Abstract

Does human life still matter in Nigeria or have cows better economic values than human being? These questions agitate the minds of these scholars hence the choice of this research topic. It is unfathomable and unimaginable the magnitude of violence and security challenges facing the

Nigerian state in recent times. Human beings are slaughtered almost on daily basis and giving mass burials following the recent phenomenal wave of the rising herdsmen militancy especially the northcentral states of Nigeria. No doubt, this new phenomenon had added to the surging wave of Boko Haram insurgency in the northeast. The main thrust of this paper is to examine the causes of this obnoxious herdsmen militancy and the incessant attacks on farmers, farmlands and communities. We shall be investigating the sources of the deadly weapons at the disposals of these herdsmen and efforts so far by the federal and state governments at quelling the violence and bringing the perpetrators to book. This will lead us into the assumption that since they are sponsored by some powerful unseen hands hence their untouchable nature. Descriptive approach will be used in the gathering of data. The nature of this research also warrants the conduct of interviews which the writers will not ignore but explore as a means of eliciting useful information on the issue under discourse. This research identified that these group of militant herdsmen are no foreigner as claimed but bunch of incorrigible Fulani dancing the tune of some unseen drummers. This paper recommends that federal government must show sincere commitment towards disarming these herdsmen and to ensure that justice is served in this issue. Furthermore, the communities in collaboration with the state governments should not fold their hands but must rise up to the occasion to protect their communities instead of desertion.

Keywords: Militancy, Herdsmen, Security, Insurgency, Nigeria

41. INTERCULTURAL COMMUNICATIONS: BOON OR BANE IN IKWERRE OF THE NORTH EASTERN NIGER DELTA REGION OF NIGERIA

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The focus of this paper is on Intercultural Communications: Boon or Bane in Ikwerre of the North Eastern Niger Delta Region of Nigeria. Before the coming of Christianity and other modern forces of change into Africa in general and Ikwerre ethnic nationality in particular, Ikwerre have had various ways of expressing their religious and cultural experiences about the humans relating with the supernatural invisible sacred being. These ways are expressed in idioms and metaphors which are indigenous to them. The use of Ikwerre names in liturgy, names of Ikwerre in African cosmology, the use of Ikwerre songs and musical instruments in worship, the use of native agencies, the use of indigenous Ikwerre ritual objects and symbols, oath-taking and investiture, as well as initiation into manhood (igba iku) and other findings in the research work make it a boon in the Ikwerre religious life because Ikwerreman cannot do without his religion. However, some features of the Ikwerre belief systems elapsed and others remain resolute. The work adopted the phenomenological methodological approach in the interpretation of data because this enabled the researcher to observe the phenomenon he was investigating over time allowing it to unravel and reveal itself instead of forcibly reading in or reading out meaning on the object of the research. Unfortunately, when the missionaries came to Ikwerre from the 19th century, they adopted or borrowed these idioms and metaphors and incorporated it into their

Christian liturgy (Anglicanism), hence, intercultural communication. The work recommends that the good side of African traditional religion should be allowed to take place and should be incorporated into the Nigerian educational curriculum.

Keywords: Intercultural, Boon, Bane, Ikwerre, Traditional and Culture.

42. TOTEMISM AND AFRICAN CULTURE: A PHILOSOPHICAL EVALUATION OF ITS SIGNIFICANCE IN A WORLD OF CHANGE

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ABSTRACT

Totemism has to do with the veneration of some natural objects, namely, animals, plants and other physical objects. Totems are believed to have some spiritual or supernatural powers. In this regard, the killing of totemic animals or touching totemic objects, except by the initiates, is considered a taboo in most African cultures. Belief in totems is a common practice in the traditional African society. African people have deep sense of reverence for either their personal or group totems. This study focuses on Igbo society. The study is guided by the following questions: What is the place of totemism in African culture? What is the rational basis for belief in totems? Does belief in totems have any significance in Igbo society in the world of change? Or can we say that belief in totems is now obsolete and without any practical significant value? Therefore, employing the philosophical methods of critical analysis and hermeneutics, the study argues that totems in themselves have no inherent powers and as such, belief in them can best be regarded as irrational and superstitious. However, it further concludes from a functional perspective that totemism has some significance in the areas of religion, ecology and tourism.

Keywords: Totemism, African, Igbo Society, Culture, Change

43. THE IMPACT OF GLOBAL CLIMATE CHANGE ON A CHANGING AFRICA

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ABSTRACT

Global climate change is a point in a vicious circle of global change. Triggered off by a positive change in the quantity of green house gases in the atmosphere (caused by natural and anthropogenic factors), the concept itself is a change phenomenon, because it is defined as the change in the climatic patterns of the regions of the world. Moreover, its effects and efforts to enhance its adaptation and mitigation produce varying degrees of change and mounting pressures on the physical and social environment. Africa plays a very important role in all the change phenomena; she is a major contributor of the anthropogenic factor that increases the quantity of

green house gases in the atmosphere. Africa is highly vulnerable to the effects of global climate change and constitutes a clog in the wheel of progress of efforts directed at climate change adaptation and mitigation. The study is an explanatory trends survey (secondary analysis), aimed at isolating the impact of African anthropogenic factors on global climate change; and how the consequences of the emerging climate change served to prevent Africa from responding positively to global changes.

44. THE RELEVANCE OF AFRICAN IDEOLOGIES OF DEVELOPMENT TO AFRICA IN A WORLD OF CHANGE

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ABSTRACT

The phenomenon of a global trend of change in whatever guises one may want to delineate it: “World of Change”, “Globalization”, “Global Technological and Economic advancement”, etc. the concern of this paper is to appraise the place of Africa in it. This quest suggests that African continent is supposed to enjoy a unique role and place in this world of change or verse versa. Methodologically, this paper is expository in as much as it makes a survey of the actual status quo of the African continent in terms of development and social change. It is analytical as it critically analyses the actual ferment of key concepts and categories. Also, it is evaluative as it tries to justify the possible efforts and existing ideological basis for adequate social change and development. The results of this study are overwhelming: Africa has rich cultural and historical heritage, legacies and civilization. But in time, the continent has been unfortunate to have experienced negative influences from enforced slavery, colonialism, western domination and exploitation. As a result of western presence on African soil in time, the continent has encountered conflicting stances and dilemma of true African identity given the culture of western domination on African socio-political and economic institutions. It is therefore the proposition of this paper that, if Africa is to reclaim its rightful position, identity and integrity in the midst of a global trend of change; then, there should be conscientious efforts to divest her institutions from pervading negative influences of those western categories and concepts that tend to strip her off her originality. Finally, following the logic of study therefore, this paper highlights the gains of restructuring the African social and continental person towards the required social change, working through ideologies of development and change that are indigenous and original to Africa.

45. THE PLAYWRIGHT AS A CRUSADER OF SOCIETAL TRANSFORMATION: AN EVALUATION OF SOME SELECTED AFRICAN PLAYS

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ABSTRACT

No one can gainsay the need for social reform, social advancements and social engineering in our present day society; drama helps in attitudinal change and ethical reorientation. It attempts to change the society and deal with social problems according to the dramatist perception of what an ideal society should look like. Some of the present societal ills our nation is currently battling with include corruption, materialism, prostitution, teenage pregnancy, drug/ substance abuses and illicit drug business, incessant strike, dwindled educational standard, youth restiveness, oppression and intimidation of the poor, hypocrisy and deception, insurgency and civil unrest and lots more. This study evaluates the dramatist role as a crusader, vanguard and social commentator in projecting social realities and advocating for a better society by reflecting the dichotomy between the bourgeoisies and the proletariats through their works, as portrayed, be it in the dialogue or by inferences in the subtext. Also the study examines their Marxist ideological standpoint. Hence the following plays were critically assessed; Sam Ukala's *The Last Heroes*, and Femi Osofisan's *Red is the Freedom Road* and *Once upon Four Robbers*, using the case study and content analysis approach of qualitative research method.

46. RELIGION WITHOUT MORALITY: SOUTH AFRICA AND XENOPHOBIA IN A WORLD OF CHANGE

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Abstract

Xenophobia in South Africa vis à vis the vicissitudes of the contemporary world contradicts the general belief that Africans are inherently and notoriously religious. It simply depicts them as practicing religion devoid of good moral virtues. This work examines the root causes of xenophobia in South Africa by tracing its origin. Historical and culture centered approaches were used in analyzing the data collected from both primary and secondary sources. This work employs the theory of ethnic violence in investigating the reason behind xenophobia in South Africa; and the theory of consciencism in exposing the South Africans on how to overcome the psychological elements that spurs her citizens into xenophobia attacks vis à vis welding the

opportunities available to them in the contemporary changing scenes of the world. The study observed that a good number of South African citizens had been traumatized over time as a result of the violence and segregation inflicted upon the majority of the country's population during the apartheid era. They now feel cheated, dominated again in their father land, suffer from post-apartheid trauma and inferiority complex which provokes xenophobic tendencies over the progress of immigrants in their country. It is realized that if the South African's should employ the good virtues promoted by religion as all the world religions directly or indirectly promotes good moral virtues, they will overcome xenophobic tendencies and learn to embrace and welcome foreigners, and their endeavours; which in turn will promote their nation's economy evenly to keep meeting the challenges of the times.

Keywords: Xenophobia. Religion. World of Change. Vicissitudes. Foreigners. Moral Values. South Africa.

47. SOCIALIZATION OF THE NIGERIAN CHILD BETWEEN AND BETWEEN TRADITION AND MODERNITY: THE CASE OF OBOLO (ANDONI), IN RIVERS STATE, NIGERIA

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Abstract

In the traditional Nigerian society, child upbringing is an inter-mutual effort by both the immediate (biological) and extended (communal/social) families. The essence is to raise a balanced individual who is able to understand, appreciate, conform to and uphold the societal norms and ancestral heritage. Such a person should also be able to perpetuate same and in addition, effectively relate with peers and contemporaries within socially accepted norms irrespective of any primordial affiliations. Various means are then employed in this socialization process. Among the Obolo (Andoni) in Rivers State, Nigeria, such elements include dance, songs and folklores, festivals, age grade system, social symbols and initiatory rites. However, with the wave of modernity sweeping across the indigenous milieu, the child appears to be at a crossroad in determining the relevance or suitability of these elements. Conversely, modern elements of socialization include the church, media, school and social clubs with sometimes stupendous claims. This study therefore examines the impact of these seeming competing elements on the child and society drawing from the Obolo (Andoni) traditional setting. Adopting the descriptive survey, it was discovered that the child grows up confused, ignorant and withdrawn from the traditional setting while not equally able to reasonably fit into the modern demand. The paper applies the structural-functional theory of social change and consequently offers pragmatic steps towards mitigating this latitude.

48. THE RELEVANCE OF ALI (EARTH DEITY): RITUAL FORMS AND PROCESSES IN THE 21ST CENTURY IKWERRE OF NORTH EASTERN NIGER DELTA

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ABSTRACT

The language of Religion is often colored with rites and symbols. Man the “homoreligiosus” has in every age and culture, in his horizontal and vertical relationship with the sacred and the humans, evolved means of communicating and expressing his sentiments and belief patterns. Patent and evocative as they may be, rituals in symbolic forms have remained a rhythm of significance in man’s response to the sacred and his experience within the ecosystem. Configured in icons and expressed in metaphors, religious rituals and symbols convey a people’s religious consciousness, thought-logic and world view. This study generally focuses on the relevance of Ali ritual forms and processes among the Ikwerre ethnic nationality located in the North Eastern Niger Delta of Nigeria. The study supports the view of early scholars that Ali is Ikwerre principal deity and the watch dog of Ikwerre moral ethos and has various manifestations of rituals associated with it in order to maintain social order in Ikwerre. Most importantly, this study negates the erroneous impression by some foreign scholars, that Africans were not objective in handling the issue of morality. Our finding shows that in the last one hundred years or so, there have been tremendous changes on beliefs and practices relating to Ali deity in her ritual forms and processes. However, the story of the impact of Christianity and other agents of modern change on Ali deity is one in which at the instant of these agents of modern change, some features of the belief system elapsed while others remain resolute.

Keyword: *Ali*, Deity, Rituals, Niger Delta, Change.

**49. INTERROGATING AFRICAN TRADITIONAL RELIGIOUS CULTURE FOR
AMELIORATING THE ENVIRONMENTAL CRISIS IN A WORLD OF CHANGE:
THE IDOMA EXPERIENCE OF NIGERIA**

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Abstract

The paper interrogates African Traditional Religious Culture in ameliorating the environmental crisis in a changing world from the Idoma experience of Nigeria. Undoubtedly, the contemporary world has undergone alot of changes and challenges, and one of the greatest challenges in the 21st century is the environmental crisis. The crisis, is as a result of man’s activities stemming from the mis-interpretation of Gen. 1:28 from the Judeo-Christian tradition that found its way to the Western cum scientific thinking, responsible for the various technological breakthroughs in the world today to quench the insatiable desires of man. But at the end of the day, we are seeing the boomerang effects in global warming, depletion of the ozone layer, droughts, floods, lost of bio-diversity and a host of others. Many scholars are

in agreement that it is indeed a crisis of values and a spiritual crisis fueled by excessive crave for materialism and consumerism by men and women in a fast changing world. In the midst of these, solutions to the environmental crisis have been proffered by science and technology to no avail, hence, renewed attention have been drawned to Indigenous Religions of which African Traditional Religion is part of. The paper interrogates the use of beliefs and practices inherent in the Idoma Religious Culture in ameliorating the environmental crisis such as: the prevailing worldview, land tenure system, agricultural system, totems and taboos, sacred groves etc. The paper combines both paprticipant observation and secondary sources of data in executing the research. This paper is based on the theoretical framework of functionalism. Some of the recommendations of the paper include but not limited to the followings amongst others: African Traditional Religion should be a subject from the primary to the tertiary levels of education in order to inculcate some of these beliefs and practices that will guarantee care for the environment, government at all tiers should incorporate beliefs and practices of African Traditional Religion in the formulation of the Policy on Environment, parents and caregivers should from the impressionable age of their wards inculcate the noble beliefs and practices of African Traditional Religion as it relates to the environment in order to interact and live responsibly within the universe, and, all sundry should take keen interest in acquiring knowledge from African Traditional Religion both formally and informally in order to live harmoniously in the environment with conservation and sustainability as their watch word.

Keywords: Interrogating, African Traditional Religious Culture, Ameliorating, Environmental Crisis, World of Change, Idoma

50. GLOBALIZATION AND DEVELOPMENT OF HUMAN CONDITION IN AFRICAN

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Abstract

Africa has witnessed during the colonial era and this era which this paper regards as the era of neo-colonialism that the developed nations in their relationship with her, see anything beyond their own personal interest and welfare as irrelevance. Africa becomes poorer because of the predatory activities of advanced nations. Hence, the general welfare, freedom, self-development and self-survival of Africans deteriorate progressively. So, as it stands, the developing nations wield political, economic, military and social powers to the disadvantage of Africa. And this is an important phenomenon of this age of globalization. Therefore, the gap between Africa and developed countries is ever widening. Rich countries are becoming richer while the poor ones are becoming poorer. Africa cannot pay her debt. Interest on loans is mounting by leaps and bounds; our income per capita is at the lowest ebb. Unemployment, hunger and malnutrition are still with us. Technologically, we are backward. Instability has become a permanent of feature African political system. Moreover, international financial organizations give to African countries conditions which are politically and economically unpalatable. So, this paper submits

that even though there are some positive aspects of globalization, its disadvantages to African human condition are incalculable. Thus, any agenda for globalization must put into consideration all these predicaments caused by exploitation and subjugation of Africa the by the advanced nations so that there will be equity and egalitarianism. Failure to do that, Africa will continue to be disadvantaged in globalization arrangements.

Keywords: Africa, Human Condition, Self-development, Freedom, Globalization, Colonialism, Neo-colonialism,

51. DEVELOPMENT OF LOCAL CONTENTS FOR WIDENING OCCUPATIONAL OPPORTUNITIES OF ELECTRICAL/ELECTRONIC TECHNOLOGY GRADUATES IN AFRICAN ENVIRONMENT TO COPE WITH WORLD OF CHANGE

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Abstract

The study developed local contents for widening occupational opportunities of electrical/electronic technology graduates in African environment to cope with world of change. Three research questions guided the study while null hypotheses formulated were tested at 0.05 level of significance. The study adopted descriptive research design and was carried out in Enugu state. The population for the study was 109 subjects. There was no sampling because of manageable size of the subjects. A structured questionnaire was used as instrument for data collection. The instrument was validated by three experts and Cronbach alpha reliability method was used for determining the internal consistency of the questionnaire items while 0.84 was obtained. Out of 109 copies of questionnaire administered on respondents with the help of three research assistants, while 101 copies were duly retrieved which represented 92.66 percent return rate. The data collected were analyzed using factor analysis and mean while analysis of variance was used to test the null hypotheses. The findings revealed 25 local contents, 43 instructional strategies and 33 training facilities for implementing the developed local contents for widening occupational opportunities of electrical/electronic technology graduates in African environment. Recommendations include that the local contents developed with instructional strategies and training facilities identified should be integrated to electrical/electronic technology programme of Nigerian universities.

Keywords: Local contents, occupation, change, opportunities, factor analysis, integration

52. The Phenomenon of *Ogwu* (Charm) in Igbo Worldview: its Socio-Political Implications in a World of Change

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Abstract

This study argues that African medicine, Ogwu (Charm) can be harnessed for better socio-political arrangements in individual African countries and Africa as a continent. This idea is premised on the belief and effectiveness of Ogwu in Igbo worldview from where it can be generalized to Africa as a whole. In Igbo worldview, there is strong belief in the existence and effectiveness of Ogwu: Ogwu as a kind of magnetic field that can be manipulated to effect changes in and around an individual or situations.

Keywords: Ogwu (Charm), Igbo, worldview, Implications

53. THE SOCIO-RELIGIOUS DYNAMICS OF DOMESTIC MIGRATION IN NIGERIA: FULANI PASTORALISTS AND MIDDLE BELT INHABITANTS

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Abstract

Domestic migration is the internal movement of people and goods from one place to the other. In Nigeria, the Fulani pastoralists have in recent times been migrating from the north to other parts of Nigeria, especially the north-central preferably called middle belt by the indigenes. These migrants have a distinctive feature of violence, killing inhabitants of the middle belt in their large numbers, women and children largely displaced. It was discovered that these militant Fulani pastoralists continuously molest their host community due to the fact that Nigeria's president is their kinsman. It is on this base, with the usage of the descriptive phenomenological research, this paper examines the social and religious implications of domestic migration on Nigeria's development. It assesses methods and strategies in which these violent domestic movements could not hamper the achievement of the millennium development goals.

54. GENDER, TERMINOLOGIES AND THE RELEVANCE OF GENDER STUDIES/DISCOURSES IN AFRICA IN CONTEMPORARY TIMES

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Abstract

The term gender now appears to have become a cliché in Africa. It is often bastardized, used inappropriately or ignorantly. Yet, the study of gender and gender discourses loom large and as a matter of fact, is a necessity in contemporary Africa. Using the descriptive research design and deductive approach to study, this study explains gender objectively, expresses some of the major terms used in gender discourses and the significance of gender awareness/studies in contemporary Africa. Data for this study is analyzed qualitatively. A posteriori trends show that the term gender is often misconceived or partly understood by a good number of Africans cutting across the formally, informally, poorly and even highly educated. This jeopardizes efforts to boost gender consciousness and acceptance in Africa. More so, this study bares the importance of gender studies in Africa which among others, is to ensure originality, equilibrium and harmony in African societies. Jargons and coinages distinctive to gender discourses and studies are also elucidated for better comprehension of gender and its nuances. Hence, the dissemination of the correct and objective perspectives on gender in Africa is strongly advocated as well as the need for gender discourse/studies from the African vantage point and for the betterment of African societies.

55. REFLECTIONS ON TRADITIONAL LEADERSHIP IN IDOMA LAND: A MODEL FOR THE CONTEMPORARY NIGERIAN LEADERSHIP IN A WORLD OF CHANGE

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Abstract

The paper reflects on traditional leadership in Idoma land and how they could help as a model for the contemporary Nigerian leadership in a world of change. Traditional leadership under focus is the monarchy and ritual elders in Idoma land. For one to be elevated to any of these positions, the person must be on a high moral ground, also the *Oche*, Chief must go through a process of symbolic death before enthronement which meant that one is dead to greed, previous obligations, corrupt tendencies, avarice etc. The *Oche*, Chief becomes a father writ large to all his subjects and responsible for and to all without discrimination. On the other hand, the *ada iyetse*, ritual elder must have a clean record, knowledgeable, wise, hardworking, high sense of morality etc. He performs ritual functions in religious activities on behalf of the extended family, clan and indeed the community in its entirety. Both categories of traditional leadership imbibe these virtues in order to serve the people diligently and any thing short of this meant misfortunes and untimely death as punishment by the *alekwu*, ancestral spirits. The paper observes that the contemporary Nigerian leadership is plagued by so many vices such as: nepotism, greed, corruption, maladministration, embezzlement etc which have not augur for the country with most of our developmental strides and aspirations at their lowest ebb in

the midst of monumental human and natural resources. These reflections on traditional leadership serves as a model for the contemporary Nigerian leadership in order to develop the country to an eviable height among the comity of advanced countries of the world. The paper used participant observation, oral interviews and books. Some recommendations are proffered to help the Nigerian leadership from reflections on traditional leadership in Idoma land.

Keywords: Reflections, Traditional Leadership in Idoma Land, Model, Contemporary Nigerian Leadership, World of Change.

56. ON THE DIALECTICS OF LEADERSHIP IN AFRICAN AND THE WORLD OF CHANGE: A JURISPRUDENTIAL PERSPECTIVE

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Abstract

The question of leadership has become one of the fundamental and burning issues in Africa; at the moment, the African problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example which is the hallmarks of true leadership. It is an axiom that the development of any nation revolve within the humanistic approach adopted by the leaders. As it were, Africa is not immune from this state of affairs, due to the fact that development is unachievable within an unstable and bastardised system where there is no clear dichotomy between the 'office' and the 'office holder'. As such, this paper re-examine the dialectics of leadership in Africa; the paper interrogates the factor responsible for the failure of leadership in Africa. Finally, the paper adopts a jurisprudential approach (agent-sensitive institution) as a way forward for efficient and effective leadership in Africa in the world of change.

57. IGWEBUIKE ONTOLOGY AS AN AFRICAN PHILOSOPHICAL RESPONSE TO THE TIV-FULANI CRISIS IN TARABA STATE

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Abstract

The problem of human struggle for supremacy has resulted to several ills in our contemporary societies, one of which is the phenomenon of crisis. The reality of crisis is one that has degraded the dignity of the human person, thrown the sanctity of human life to the dust, and sold the love for one another for the purchase of worldly and mundane glories. The Tiv-Fulani crisis in Taraba State is a resultant effect of this drive of man to dominate the other. This crisis borne out of the hatred for the other has exposed many to inhuman and pitiable conditions, scores have also been

sent to their early graves. This research has to a great extent examined the causes and the effects of the Tiv-Fulani crisis in Taraba state, and the researcher employed Igwebuiké philosophy's complementary and solidarity principles as a response to the menace.

Keywords: Igwebuiké, Ontology, African, Philosophy, Tiv, Fulani, Taraba State.

58. PARTICIPATION OF WOMEN IN POLITICS AND LEADERSHIP IN NIGERIA: CHALLENGES AND PROSPECTS

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Abstract

Nigeria has been recording low participation of women in both elective and appointive positions. Women, who are a major stakeholder in the developmental project of any society globally, have been marginalized, and their low participations in political leadership have been attracting a lot of attention from scholars. This paper, examines the challenges hindering Nigerian women's effective participation in politics and leadership for sustenance of democracy in Nigeria. The paper adopts a multi-dimensional method which makes use of questionnaires, interviews and observation for collection of data and analysis. The study revealed that women are marginalized and feature minimally in government because Nigeria lacks a legislative framework that secures quotas for women in political parties. Patriarchal attitude, poor informal networks and mentoring, finance, religion and educational status were found to militate against women's participation in Nigerian politics and leadership. To overcome these problems, the study recommends, among others, that there is need for the development of electoral reforms that would promote equitable representation of women and respect for due process, empowerment of women to ensure their access to credit facilities, improve the various economic, political, religious and systematic practices that would serve as obstacles to effective participation of women in politics and governance as well as institutionalized varieties of programmes and politics by the government and other stakeholders that would empower women politically, socially, religiously and economically for greater participation in politics and governance in Nigeria.

Keywords: Women, Leadership, Politics, Participation, Governance, Democracy, Marginalization, Policy, Prospects.

59. IGWEBUIKE AS AN AFRICAN PHILOSOPHY FOR PEACE AND CONFLICT RESOLUTION IN OBEAMA-NGURU OF ABOH-MBAISE L.G.A. IMO STATE

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Abstract

Over the years, our world has witnessed several uproar and unrest. These ugly situations have left our contemporary society in complete bizarre. In some other quarters, it has been observed that the elite have paved a stable and conflict free environment for themselves thereby relegating the proletariats to the background and so the “have not” become preys to the numerous attacks that emerge from several conflicts in Africa and specifically Nigeria, ranging from the Fulani herd’s men attack to the unending Boko-Haram insurgency. The tribal conflict of the Rwanda’s Tutsi and Hutu is also an explicit illustration of the numerous conflicts witnessed in Africa. The motivation for this extensive research work is borne out of a critical reflection on the unending conflicts and wars being witnessed in Africa and specifically Nigeria. Another notable motivation is the importance of the need for peace and building a conflict free society. This work, therefore, studies the problem of conflict in relation to the need for resolution. It attends to questions such as: Is lasting peace attainable in Africa/ the Igbo community? And how can the Igbo-African philosophy, igwebuike be creative and instrumental in initiating Peace and resolving conflicts among Africans? The specific objectives of this thesis are to suggest positive possible ways of establishing a lasting peace among Africans especially the Igbos; to explore the Igbo-African philosophy: Igwebuike as an essential tool in bringing about a lasting peace and to Postulate theoretically and practically how a violent free society can be stabilized. This work has implored both expository and analytical research methodology; it has also explored both primary and secondary data. Notable discoveries in this work are that sharing of family inheritance among brothers and misunderstood religious notions is a major cause of conflicts.

Keywords: Igwebuike, Ontology, African, Philosophy, Peae, Conflict, Resolution.

60. INTERNALLY DISPLACED PERSONS AND THE RIGHT TO RELIGIOUS EDUCATION IN NIGERIA THROUGH OPEN AND DISTANCE LEARNING

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Abstract

The number of people who have been forcibly displaced across Nigeria and the sub-region either as a result of Boko Haram insurgency, Herdsmen/Farmers crisis, environmental or conflict-induced factors since the end of military rule in 1999 is estimated to be more than two millions. A distinctive challenge facing Internally Displaced Persons (IDPs) are structural conditions that deny them access to the right to religious education. This paper examines the role of open and distance learning in providing access to the Internally Displaced Persons (IDPs) in Nigeria. The paper adopts a mixed methodology which makes use of descriptive survey design, structured questionnaires, interviews and secondary sources for data collection and data analysis. Using two single modes of open and distance learning institutions: National Open University of Nigeria and

National Teacher's Institute, Kaduna, the study investigated how the mounting of certification programmes has significantly affected the availability, accessibility and adaptability framework delineating the content of the right to religious education for Internally Displaced Persons (IDPs) in Nigeria. The paper recommends, amongst others, that a comprehensive framework should be put in place by the government in deploying accessible educational technologies to give those living in marginalized communities or refugee camps access to religious education in Nigeria.

Keywords: Internally Displaced Persons, Refugee, Education, Open and Distance Learning, the Right to Religious Education, National Teacher's Institute, National Open University of Nigeria.

61. COMMENT ON THE AFRICAN CULTURE IN THE WORLD OF CHANGE

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Abstract

Every society that exists is necessarily been guided by an ideology. The social and political progress of every society depends largely on the existing ideology of the society. The African state has from inception lived under certain ideology. However, the challenge of the contemporary African society is the ability to find out a workable basis of living in the midst of the divergences of cultural values, and the perceived misconceptions of her value system from the western counterparts. Thus, there is a conflicting line between the conservatives and the progressive African ideologists; while the conservatives often remain obstinate to change, the progressives subscribe to a dynamic shift from the existing ideology, claiming that the existing ideology is anachronistic and should not be yardstick of development for the modern African state. This paper is an attempt to interrogate the ideological conception of the different schools (conservative and progressive); the paper seeks to establish the nexus between the conservatives and progressivists on African culture as a way of improving the African world without misplacing her identity in the world of change. Finally the paper adopts an analytic approach to aid in discovering the place of African culture in the world of change.

62. COMPARATIVE STUDY OF IGWEBUIKE PHILOSOPHY AND JULIUS NYERERE'S PHILOSOPHY OF AFRICAN BROTHERHOOD

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Abstract

Naturally we are created male and female it implies that no man is an island. Human association remains the way forward in explaining our nature as human being. Relating with each other is the unavoidable way of identifying the importance of each other in our dealings. Helping one another is the concrete attributes that is in us as a social being that cannot do without the people around us directly or indirectly for survival. Though, in us we reactivate the human element which makes us to choose who we walk, interact, and associate with. All these problem of selecting who, where and when to stay with our companion is because we are incapable of recognizing the natural tendency that holds our being. These problems and other have their solution on our common saying, which has it that a tree cannot make a forest. Socialization is the starting point of our identity as human being and environments. Therefore, I am, because you are, remaining motivating agents. Hence, this work has implored both expository and analytical research methodology; it also used secondary data form of collection. Also, the researcher was actually motivated to write on this topic, having seen the ugly trend of Western selfish individualistic way of life gradually dethroning our communitarian spirit. The finding in this work is that of the need to be community conscious, connectedness and common interest in order to have a meaningful existence.

Keywords: Igwebuik, Ontology, African, Philosophy, Brotherhood, Julius Nyerere.

63. EROSION OF IGBO FOLKLORIC ELEMENTS IN A WORLD OF CHANGE: A WAY FORWARD

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Abstract

Change is to make the form, nature, content and future course of a thing different from what it is or from what it would be if left alone. Literature mirrors every society and so it exemplifies the world philosophy of that society. Where it drops its worldview then there will be envisaged issues that may not augur well with the society involved. Igbo literature though imaginative interprets life experiences. It touches on themes like religion, government, romance, politics, science etc. It transmits Igbo culture, belief, thought and custom from one generation to another both in the spoken and written forms. If the Igbo people have to follow the trend of change in the globalized world, there is need to maintain status quo in retaining their mores and values embedded in their folklore and not to jettison them in a bid to join in the world of change. Technology be it as it may would help to ensure standard yet it should not take the place of the oral rendition and performance of the custom and tradition. This descriptive survey research would x ray the state of the folkloric issues like wrestling, moonlight plays, folktales, etc and

debunk the long held view that they are still in existence. This paper posits that they are gradually eroding simply because of change in terms of urbanization and technology. There is a way forward and that is the crux of this paper.

64. KAMWE ORIGIN(S), MIGRATION(S) AND SETTLEMENT

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Abstract

The concept of ‘genesis’ or ‘origin’ in history has given rise to several schools of thought each seeking to provide a framework through which the origin of people could be meaningfully examined. These include the Diffusionist, Anti-Diffusionist, Procreationist, and Evolutionist schools of thought. This seminar paper therefore, examines each of these schools with a view to situating Kamwe origin(s) migration(s) and settlement patterns in their proper historical perspectives. An analysis of the aforementioned schools of thought reveal that the Kamwe people fit more adequately within the framework of the Evolutionist school of thought which maintains that socio-cultural affinities emerging from shared historical experience over time, constitute the bedrock for understanding the origins of people. Oral traditions and opinions of elders from the field of research convey the fact that the people who today answer to the designation ‘Kamwe’ were in the earliest times, a collection of small socio-cultural units of the Sukur, the Marghi and Fali; essentially, they inhabit modern day Michika, Madagali and Mubi North Local Government Areas and indeed, the Mandara Mountains’ range lying immediately aside the Nigeria-Cameroun border. However, over time, these socio-cultural units coalesced by sheer forces of history such as wars, inter-marriage, trade and commerce and subsequently developed a number of shared cultural characteristics which today distinguish them as member of a common nation. To elucidate this position, the paper further, examines the views of Kamwe elders in order to recapture briefly, how they in turn see their past as they relate to their own myths of origin(s) migration(s) and settlement which is the subject-matter of this research paper.

65. AFRICAN TRADITIONAL MEDIA IN THE WORLD OF CHANGE: A CRITICAL ANALYSIS

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Abstract

Communication is as essential to human beings as air and water. Human beings cannot but communicate. Even when one decides not to communicate the person is implicitly communicating for such is itself a kind of communication. Besides communication at intrapersonal level, human beings are capable of interpersonal, group and mass communication. Each species of communication has certain means of disseminating it. For intrapersonal, interpersonal and group communication the means can be through body language of all kinds. Likewise, mass communication can take the form of traditional and modern/digital means of communication. Nonetheless, the focus of this research is on African traditional mass media. It investigates the various media systems used in the traditional African society. It does this study against the backdrop of the digital system in vogue now. So this research attempts to unravel the fate of the African traditional media system in the face of technological changes in the world today. It raises questions concerning the possible effects of this traditional media today vis-à-vis the contemporary urge to abandon the past. The work, thus, argues that though digitalized media system is a welcome development, yet African traditional media still holds sway. Besides archival, political, psychological, religious and cultural role, it equally performs philosophical function.

Key Words: *Africa, Traditional Media, Change, Communication, Digital.*

66. NOT ONE OF US: XENOPHOBIA AND THE FRAILTY OF UBUNTU AS AN AFRICAN COMMUNALISTIC PHILOSOPHY

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Abstract

This paper examines the extent to which the description of African societies as communalistic can hold in the context of xenophobic uprisings and other ethnic cleansings. There is hardly any disagreement among scholars that the operating philosophy in African societies is communalism. But how communal are African societies with one another? Better yet, what drives communalism? Quite often, we find that communal belongingness is self-contained in particular societies. Such communal coherence are quite frequently threatened by the sharing or controlling of a scarce resource. That is, when no resource is at stake, the “I am because we are” philosophy appears to capture the African realities; but the converse is true when a resource is at stake. When this happens, even members of an ingroup may be considered outsiders and excluded. Can a society, whose philosophic basis is frequently altered by inadequate resource be genuinely said to be communalistic? The paper examines this question among others and argues that poverty

and underdevelopment are the bases or drivers of communalistic clings. It concludes that high levels of development is all that is required to change the communalistic tag associated with African societies, and if this is correct, it therefore follows that African communalism is nothing peculiar, it is only a state of development.

Key words: communalism, xenophobia, exclusionism, development