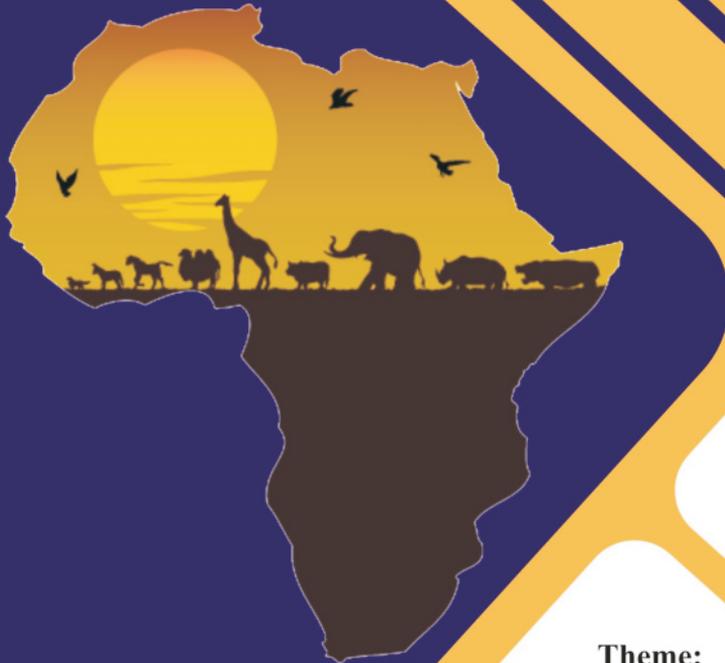


PROGRAMME & BOOK OF ABSTRACTS



2022 APAS 6th INTERNATIONAL CONFERENCE

Theme:

A GLOBAL DIALOGUE ON AFRICAN PHILOSOPHY, RELIGION AND CULTURE: **PROSPECTS FOR DEVELOPMENT**

Organized by
The Association for the
Promotion of African
Studies (APAS)

Conference Date:

Tuesday 24th - Friday 27th
May, 2022

@ Main Hall, Nuru Building,
Tangaza University College, Kenya



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

(Motto: Coalition for African Pride)

Address 1: Close 62, House 7 Satellite Town Off Abule Ado, Lagos, Nigeria

Address 2: 13245 Treble Clef Lane, Silver Spring 20904, Maryland, USA

CAC/IT/NO: 105112 Website: www.apas.africa Email: africanstudies20@gmail.com

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

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

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

2022 APAS 6th INTERNATIONAL CONFERENCE

Keynote Speaker

Prof. Apollinaire CHISHUGI

Vice Chancellor

Tangaza University College, Kenya

Lead Paper Presenter

Dr. Oriare Nyarwath

Department of Philosophy and Religious Studies

University of Nairobi, Kenya

Convener

Prof. Ikechukwu Anthony Kanu, OSA

President, Association for the Promotion of African Studies

Secretary, APAS

Dr. Ejikemeuwa J. O Ndubisi

LOC

Dr. Denis Odinga Okiya

Chairman

Dr. E. J. O. Ndubisi

Secretary

Dr. Frederick E. Kindi

Member

Dr. Carolyn S. M. Buya

Member

Dr. Kanayo L. Nwadiolor

Member

PROGRAMME OF EVENTS

- Day 1: Tuesday, 24th May, 2022**
Arrival
- Day 2: Wednesday, 25th May, 2022**
- | | | |
|------------------------------|---|-----------|
| Registration of Participants | - | 7am – 9am |
| Opening Ceremony | - | 9am – 1pm |
| Lunch Break | - | 1pm – 2pm |
| Parallel Sessions | - | 2pm – 6pm |
- Day 3: Thursday, 26th May, 2022**
Parallel Sessions continue; Visit to Wild Life Park (Maasai Mara Kenya Safari)
- Day 4: Friday, 27th May, 2022**
Departure

PROGRAMME FOR THE OPENING CEREMONY

- Introduction and Recognition of Guests
- Opening Prayer
- Opening Remarks by the Chairman
- A Welcome Address by the Convener, Prof. I. A. Kanu, OSA
- A Brief Citation of the Keynote Speaker
- Keynote Paper
- A Brief Citation of the Lead Paper Presenter
- Lead Paper
- APAS Award of Excellence
- A brief speech by the Awardees
- Goodwill Speech by the Special Guests
- Vote of Thanks / Announcements
- Closing Prayer
- Group Photograph
- Lunch / Break ***
- Parallel Session @ 2pm

PRESIDENTIAL ADDRESS

AT THE 2022 APAS INTERNATIONAL CONFERENCE,
HELD AT TANGAZA UNIVERSITY COLLEGE, NAIROBI, KENYA

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



Distinguished guests, respected colleagues, ladies and gentlemen, it is my privilege to extend to the participants at this conference a most cordial welcome on behalf of the Board of the Association for the Promotion of African Studies .

In recurring to the current development in the Association, not excluding our first international conference outside of Nigeria, I find ample reason for a renewed expression of gratitude, first to God, and then to the management of Tangaza University College, Kenya for accepting to host the 2022 APAS International Conference, and indeed all the members of APAS for your openness to new developments and realities. This expression of gratitude is called forth by the continued series of academic prosperity experienced by the Association for the Promotion of African Studies.

At the 2021 Conference of APAS, during which we reflected on “African Ideologies, Human Security and Peace-Building”, as a body, we brought together the finest minds from around Africa who responded to questions that have long bordered the human mind on security and peace-building. From this conference emerged the fruits of our deliberations in the forms of Journal publications and books of proceedings. Apart from the several numbers of journals published, the following books emerged:

1. *African Philosophy: Contemporary Issues and Perspectives*
2. *African Ideologies and Socio-political Issues: Innovative Trends and Advances*
3. *African Religion and Culture: Honoring the Past and Shaping the Future*
4. *Trends and Advances in Education and Management in African*

Over the years, APAS has consistently improved on the creation of academic platforms for the publication of the researched papers of her highly esteemed members. Apart from the *Journal of African Studies and Sustainable Development* and *IGWEBUIKE: An African Journal of Arts and Humanities*, which have served the interest of APAS members over the years, APAS has innovatively floated two more journals to further serve this purpose:

1. *OCHENDO: An African Journal of Innovative Studies (Online: 2814-077X; Print: 2814-0788)*
2. *AKU: An African Journal of Contemporary Research (Online: 2814-0753; Print: 2814-0788)*

Today as we convene in Tangaza University College, Nairobi - a centre of academic excellence, we look forward to a greater future for APAS. Our confidence is strengthened not only because the conference is hosted by this university that has

distinguished herself over the years, but because we are in the city of Nairobi, a name which comes from the Masai phrase *Enkare Nyorobi*, which translates to “place of cool waters”. May the visions and dreams of APAS be watered by the cool waters of Nairobi .

At this 2022 conference on the theme: *A global Dialogue on African Philosophy, Religion and Culture: Prospects for Development* more than a 100 abstracts have been collected from different universities all over Africa and participants scheduled for presentation. With this, coupled with the efforts made towards the success of the conference we cannot hope for anything less than a great and fruitful outing.

I convey the association's sentiments of gratitude to the Keynote and lead paper presenters: Prof. Appollinaire Chishugi (The Vice-Chancellor, Tangaza University College) and Dr. Oriare Nyarwath (of the Department of Philosophy and Religious Studies, University of Nairobi) respectively.

I also would like to express gratitude to the members of the Local Organizing Committee, and especially, two scholars who are very instrumental to the success so far: Dr Denis Odinga Okiya, the Chairman of the LOC and Dr Ejikemeuwa J. O. Ndubisi, the Executive Secretary of APAS.

As we look forward to a very successful conference, I wish all the conferees a warm welcome to the beautiful city of Nairobi.

May God bless Tangaza University College!

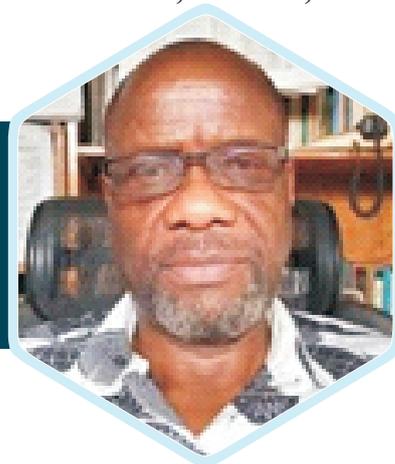
May God bless the Association for the Promotion of African Studies!

ABRIDGED PROFILE OF Prof. Apollinaire CHISHUGI



Apollinaire CHISHUGI CHIHEBE is a Catholic Priest belonging to the Society of Missionaries of Africa. He is the Vice Chancellor designate of Tangaza University College. He is a Doctor of Philosophy and holder of a Canonical License in Spiritual Theology from the Gregorian University of Rome. He is ranked as Professor of Universities in the D.R. Congo since 2017. For about fifteen years he was Rector of Major Seminaries for the formation of missionaries of his Congregation of Missionaries of Africa. He has taught and supervised Research in philosophy at university level in DRC, Burkina Faso, Ethiopia and now in Kenya at Tangaza University College. Most of his works are published in French including *La paix par le droit, la rationalité comme principe du pacifisme juridique kantien*, L'Harmattan, Paris, 2009. *Logique aristotélicienne et argumentations juridiques*, Editions du PIB, Bukavu, 2014, *La rationalité de l'agir humain* Editions Pensée africaine, Bukavu, 2016. As the executive editor he published "Philosophy and Education, necessity of Alliance or Divorce, Maximilian Kolbe Press, Nairobi, 2021" and numerous scientific articles.

ABRIDGED PROFILE OF OF Dr. Oriare Nyarwath



Oriare Nyarwath is a Senior Lecturer of Philosophy in the Department of Philosophy and Religious Studies, University of Nairobi, Kenya. He holds a PhD, MA and BA from the University of Nairobi. He teaches African Philosophy and Logic. He has authored, among other publications, a book *Traditional Logic: An Introduction* (2010), co-authored *Theory and Practice of Governance in Kenya: Towards Civic Engagement* (2006), co-edited *Odera Oruka in the Twenty-first Century* (2018) and *Thought and Practice in African Philosophy* (2002).



Abstracts

001 | AFRICAN PHILOSOPHY, RELIGION, CULTURE AND FUNCTIONAL EDUCATION: FOR RAPID DEVELOPMENT AND POVERTY REDUCTION IN AFRICA

Ignatius C. Uzundu Ph.D
PHILOSOPHY DEPARTMENT,
NNAMDI AZIKIWE UNIVERSITY, AWKA
08187135287, ic.uzundu@unizik.edu.ng

ABSTRACT

African nations have multiple problems and challenges, ranging from bad leadership and corruption, through famine, hunger and poverty, terrorist attack, violence, abuse and exclusion of others (ostracization). Using Nigeria as an example, one sees an era of unknown gunmen, born out of some ethnic or tribal agitations, youths' restiveness, violence, banditry, herdsmen attack, and Boko Haram attack. African continent is mostly known for its poverty and under development. The main purpose of this research is to see how both African Philosophy, African Religion, African Culture and Functional Education can foster rapid development in African nation, thus alleviating or eradicating poverty. And we do this in Philosophical style, through analytical method. We clarify expression by elucidation of its use in a discourse. We analyze concepts, words, ideas, experiences etc, in order to bring deeper meaning and clarity of thought. Analytic method of Philosophical research enquiry is proper here, as the goal of every Philosophical enquiry is ultimate search for truth. Among our findings is that African nations need not just "knowledge for knowledge sake as emphasized by early Greek philosophers", but most importantly is that African nations need education with utility, (functional education), one with relevance, where utility or usability is seen in both its short and long terms. Thus, need for urgent review of most African nations' education curricula. It is obvious that through the processes of formal, non-formal and informal educational information, formation and reformation, most African youths can acquire most basics and necessary entrepreneurial skills to become independent and useful in their various societies. Through sound African philosophical ideas, sound Religious beliefs and teachings, and through accountability by political leaders, corruption and bad leadership is reduced and finally, through refined African culture, and functional education, rapid development is then assured and poverty alleviated.

Keywords: African Philosophy, Religion, Culture, Functional Education and Development.

002 | AFRICAN TABOOS AS GUARDIANS OF THE ENVIRONMENT: A DIALOGUE IN INDIGENOUS ENVIRONMENTALISM

Ikechukwu Anthony KANU, PhD
Department of Philosophy and Religious Studies
Tansian University, Umunya, Anambra State
ikee_mario@yahoo.com
ORCID iD: 0000-0003-1977-202X

Ejikemeuwa J. O. NDUBISI, PhD
Department of Philosophy and Religious Studies
Tansian University, Umunya
Anambra State
ejikon4u@yahoo.com

Abstract

African taboos refer to the moral principles among African people that serve as proscriptions, spelling out how African traditional societies ought to or ought not to relate with the persons, things and spiritual realities in the world. These taboos provide and preserve balance and harmony within the community,

and in the community's relationship with nature. They are respected by members of African communities because of the spiritual background that they possess, given that they are either promulgated by a deity or the ancestors. Within the context of African environmental ethics, taboos fit into several facets. Even though they can be studied as major sources of African environmental ethics, they belong to a special place in the study of the indigenous modalities for environmental preservation. This piece, therefore, studied African taboos as guardians of the environment with the view of outlining their role in the preservation of the environment, especially in precolonial African societies. For the purpose of this study, the hermeneutic method of inquiry was employed. The paper discovers that African taboos occupied a central place in the traditional African societies' effort towards the preservation of their environment.

Keywords: Taboos, African, Environment, Preservation, Guardians, Indigenous, Igbo

003

AFRICAN TRADITIONAL SYSTEM OF GOVERNANCE IN PEACE KEEPING AND CONFLICT RESOLUTION: THE IGBO SYSTEM

Ifeyinwa Cordelia Isidienu
Department of Igbo, African and Communication Studies
NnamdiAzikiwe University, Awka
Email address: ifyisidienu@gmail.com
Phone number: +2348033027892

Abstract

The Igbo people of south-east Nigeria have a unique system of governance that marks them out from other African societies. The Igbo system of governance starts from the family and stretches to the larger society. This system of governance, which is fast eroding in modern Igbo society created an enabling environment for unity, peace and tranquility. Conflicts are easily and amicably resolved through a laid down system involving various institutions by which the Igbo govern themselves. Amicable resolution of conflict gives room for peace, progress and development in the society. Recently, the Igbo traditional system of governance has experienced a major setback, because of which most people experience chaotic situations in political, social, economic and religious lives. It is, therefore, necessary to reawaken the Igbo system of governance which held the society together; and enabled them to experience growth and harmony. Data for the study was got mainly through oral interview. Fifteen Igbo elders knowledgeable in the Igbo system of governance were randomly selected from some Igbo communities and interviewed. Three research questions guided the study, which are: (1) What do we mean by Igbo traditional system of governance? (2) In what ways did the Igbo people govern themselves in the past? (3) How did the Igbo traditional system of governance serve as a means for peace keeping and conflict resolution? It was found out that, the Igbo system of governance was based on quasi-democratic republican system of government. The above system bound the traditional Igbo communities' together and guaranteed egalitarianism through the appropriate deployment of organized institutions. By this system of governance that ensures equity for the Igbo citizenry, the Igbo society experienced peace and societal advancement. The paper, therefore, advocates the return of the Igbo traditional system of governance for the modern Igbo society to reap the gains of the system.

Key Words: Igbo, south-east Nigeria, Traditional System, Governance, Peace and Conflict Resolution

004

AFROCENTRICITY AS A BASIS FOR RESTORATION OF AFRICAN IDENTITY AND AGENCY: A CALL TO AUTHENTIC EDUCATION IN AFRICA

Wairimu Beatrice Churu, PhD
Dean, School of Arts and Social Sciences
Tangaza University College,
bchuru@tangaza.ac.ke
Cel. +254 721 430 402

Abstract

Based on data collected recently from African youth aged 18 to 25 years, the paper decries their superficial knowledge, understanding and appreciation of African spirituality and culture. Devoid of a systematic grip on the values grounded in relationships that is at the basis of Africanity, African youth, families and communities in general suffer severe cultural deracination and its consequent psychospiritual fragmentation, the makings of a crisis of identity. Their ongoing human search for depth and meaning is compromised by this identity crisis. How to redress the situation? The paper highlights some emergent trends of alternative pathways for restoration that Africans have undertaken, including some facilitated through social media. These increasingly cross-border initiatives have potential for growth and for networking into mainstreamed African consciousness. Their particular novelty is that they demonstrate the value and urgency of Afrocentricity as an approach to take Africanity to depth. In line with these trends, the paper proposes that educational interventions in the formal and non-formal spheres need to embrace Afrocentricity as a central pillar. According to its proponent, Molefi Kete Asante, the Afrocentricity theory demands that Africans appropriate their realities, their history and ultimately their destiny from an Afrocentric perspective. This builds up a rooted Africanity, the only authentic foundation for the restoration to full-stature agency of African peoples in diverse fields of their own and world affairs. Afrocentricity is indisputably the ground zero for authentic education in Africa. It is a condition *sine-qua-non* for sustainable personal, communal and societal integration and growth. In order to embrace the centrality of relationships and their spiritual significance, African individuals, families, communities and even ventures need to cultivate the authority born of an Afrocentric consciousness.

Keywords: African Education; Afrocentricity; African Spirituality; Cultural deracination; African youth; Africanity.

005

AN ANALYSIS OF THE PUSH FACTOR IN RELIGIO-CULTURAL MIGRATION IN THE CENTRAL NIGER DELTA

Obodoegbulam Agi Otto (Ph.D)
Department Of Religious And Cultural Studies
Ignatius Ajuru University Of Education, Port Harcourt
obodoagi@yahoo.com; 07066067438

Stephen Egwuatu Amadi (Ph.D)
Department Of Religious And Cultural Studies
Ignatius Ajuru University Of Education, Port Harcourt
08032667347

ICHE CHIDI OKPARA
Department Of Religious And Cultural Studies
Ignatius Ajuru University Of Education, Port Harcourt
chidiiche@gmail.com; 08038968731

Abstract

The controversy generated by cultural migration in human history has challenged the curiosity of scholars of religion, culture and history. This is owing to the prominent place the desire for improved human welfare occupy in the life of man. Thus, humans are constantly on the move in search of greener pasture. This study concerned itself with the critical investigation of the various push factor which over the years influenced human migration in the central Niger Delta and elsewhere. It identified internal crises, struggle for survival and the desire to create a kind of self-identity, as probable factors. The paper adopted the ethnographic and phenomenological approach in the discussion. The study observed that human history is dotted with instances of humans moving from one place to another. It concluded that this experience will continue so long as man remains insatiable

006

AN ASSESSMENT OF THE INFLUENCE OF EDUCATION ON AFRICAN CULTURAL VALUES: AN ACCOUNT OF NIGERIAN SITUATION

OMOJOLA Immaculata Olu, (SSMA), PhD
Department of Business Administration and Management
Villanova Polytechnic, Imesi-Ile, Osun State
omojolassma@yahoo.co.uk

Abstract

This article attempts an objective assessment of the influence of western education on African cultural values, with focus on Nigeria. It undertakes an exploratory tour of the colonial administration era in Nigeria, especially the latter's adoption of education, trade and religion as strong strategies to perpetuate its administration. The study examined the attendant socio-developmental effects, namely: the abandonment of the African cultural values, by tracing the remote causes of the subject-matter on the African continent and Nigeria in particular. The paper specifically focused on an examination of some of the cultural values of the Yoruba people of the southwestern Nigeria, such as: respect for the old and elderly, co-habitation, inter-personal relationship, good neighbourliness, collective responsibility, dressing, language, hospitality, chastity before marriage, seen to have been among others, are serially eroded for foreign ones, robbing the continent of its development; and interrogates how some of these values could be recalled to serve as panacea to the country's present hydra-headed social, moral and ethical challenges to engender relative sustainable development. The study utilized both primary and secondary sources of data gathering and used simple descriptive analysis and inferential statistics to analyze them. The study, being explorative in nature, adopted the survey-type methodology and used the sustainable development theory as its theoretical framework to explore the rationale behind western education influences on Africa's cultural values in the face of supposed development on the African continent amidst its cultural values' sustainability. The study findings revealed that, the goals of western education, inter-alia, are not achieving desired social balance. The article concluded that, whereas education, religion among other European influences are essentially major agents of socialization and development, they however cannot achieve this outside of due consideration for the way of life of the people and values which, promoted morality, integrity, ethical balance and even development.

Keywords: Education, Culture, Values, Colonialism, Trans-Atlantic Trade, Indirect-Rule Policy, Educated Elites

007

**ARTIFICIAL INTELLIGENCE AND SOCIO-ECONOMIC
DEVELOPMENT IN AFRICA**

Ejikemeuwa J. O. NDUBISI, PhD
Department of Philosophy and Religious Studies
Tansian University, Umuaya
Anambra State
ejikon4u@yahoo.com

Ikechukwu Anthony KANU, PhD
Department of Philosophy and Religious Studies
Tansian University, Umuaya
Anambra State
ikee_mario@yahoo.com

ABSTRACT

There is a high potential for artificial intelligence (AI) to become the enabling technology of the new socio-economic paradigm in Africa. Many have viewed Artificial Intelligence as a way forward in production and economic development as it can accelerate the process and improve the performance through which things are being processed. AI can generally enhance making conclusions by breaking down enormous amounts of a dataset which can give rise to the invention of new markets and industries, products and services and by that improving consumer interest that will spawn new income flow. No doubt, Africa possesses what it takes to promote the growth of its economic development by directing Artificial Intelligence in a way that will enrich her economy. The present study aims at the further exploration of the possibility for artificial intelligence to become the enabling technology of the socio-economic revolution in Africa. This paper burdens itself with the impact of artificial intelligence on the socio-economic development in Africa. It observes that artificial intelligence contributes enormously to socio-economic growth and development of any society and as such recommends proper application of AI in African countries in order to engender the needed economic development and liberation. The paper adopts the philosophical methods of analysis and dialectics.

Keywords: Artificial Intelligence, Economic Development, Africa, Growth, Technology

008

**AN INSIGHT INTO THE AFRICAN TRADITIONAL
RELIGION: A PHILOSOPHICAL ANALYSIS**

Amodu Salisu Ameh
Department of Philosophy,
Kogi State University, Anyigba, Kogi State, Nigeria
Email: [smpsonzeed@gmail.com](mailto:sampsonzeed@gmail.com) mamodu.a.a@ksu.edu.ng
Phone: +2348100262890; +2348127962025
ORCID iD: <https://orcid.org/0000-0002-9897-8247>

Stephen, Emmanuel
Department of Philosophy,
Kogi State University, Anyigba, Kogi State, Nigeria
Email: emmanuelstephen864@gmail.com
Phone: 07069125924

Abstract

Study in African Traditional Religion started as mostly a descriptive encounter of observable actions of the African by the foreign observers. Their works were more descriptive and less analytic to that of their western counterparts. Such as the African word view, concepts and experiences were adapted at the observer's mercy or wishes. Little could they be blamed as most of the foreign observers lack the knowledge of the African person, their ideology, their religious language, or their spiritual religious influence. which are often very rich in linguistic and cultural expressions. An analytic method will be applied in our quest of the research to create a more glossy interpretation of the African person. And to create a depth awareness of the African perception to the world.

Keywords: descriptive encounter, experiences, religious influence, linguistic and cultural expressions.

009

**AN ETHICAL APPROACH TO NATURE IN THE
POETIC LIGHT OF WILLIAM WORDSWORTH'S
"THE WORLD IS TOO MUCH WITH US."**

Abah, George Ohabuenyi Ph.D.
Department of Philosophy,
Faculty of the Social Sciences,
University of Nigeria, Nsukka.

george.abah@unn.edu.ng; +2348035611003

Onuoha, Mary Linda Vivian Ph.D.
Department of Foreign Languages and Literary Studies,
Faculty of Arts,
University of Nigeria, Nsukka.

mary.onuoha@unn.edu.ng; +2348069494184

Abstract

For over the years, the relationship between humans and nature has been anthropocentric. This human-centered approach to nature considers the latter as a means to an end instead of an end in itself. Consequently, this has led humans into an unguarded destruction of nature the enormous effects of which pose much unrest on human environment. Flash floods, green house effects, devastating winds, climate change and so on, are the effects of this relational imbalance between humans and nature. Attempts have been made by many environmental scholars to offer solutions that would strike an interactive balance between human exploits and natural landscapes, giving rise to so many schools of thought that anchor their debates on the extent to which moral considerability should be stretched to non-human environments. William Wordsworth, in his rather poetical but metaphorical appraisal of nature, attempts to project a consciousness that makes nature part of human existence. And it is in this consciousness he avers, that the balance which can ensure environmental protection and sustainability could be realized. Using the qualitative research design, thereby applying the historical, descriptive and evaluativemethodological approaches, this work would like to establish that human agents must have a re-orientation about nature as part of their existence in order to attain a sustainableenvironmental protection. It is therefore recommended that all developmental projects must be guided and controlled by a consciousness that any act of exploitation of nature is invariably an exploitation of human peace and satisfaction.

Keywords: Environment, Ethical Approach, Humans, Nature, Sustainability.

010

**AFRICAN TRADITIONAL EDUCATION:
A PROSPECT FOR DEVELOPMENT**

Anthonia Chinyere Ephraim-Chukwu
Department of Igbo, African and Communication Studies
Nnamdi Azikiwe University, Awka.
ac.ephraim-chukwu@unizik.edu.ng 07030876604

Abstract

Unemployment is a cankerworm that has eaten deep the fabric of Africa as a continent. This has made her youth resort to get-rich quick mechanism like advanced fee fraud, ritual killings and kidnapping for ransom. This calls for serious concern as life and property of people are no longer safe in this part of the globe. This scares investors that would have helped in developing the continent. Therefore, the researcher was moved to conduct this research on African Traditional Education: A prospect for Development using Igbo traditional education as a yardstick to measure how it helped in training the youth of yesteryears to be self-relied through skill acquisition like farming, hunting, black smithing and traditional medicine healers that brought sanity and free the society of bad eggs. This work is qualitative survey research and it was carried out in Igboland of South Eastern Nigeria. The population of the research is the entire people of Igboland from whom random selection technique was employed to select those that were interviewed. Also books related to this work were consulted to know what other scholars have said about African traditional education. Data collected were analyzed using cultural conflict theory: it found out that youth unemployment in Africa emanates from our leaders copying British and American educational system and abandoning their own. It also found out that many social vices ravaging the African continent today such as insecurity caused by banditry, unknown gunmen, Boko-haram and unemployment can be minimized if African traditional education is applied. This paper, therefore, recommends that skill acquisition should be incorporated in school curricula to be taught in basic, secondary and institutions of higher learning. This would help in equipping pupils, students and graduates with at least one skill upon graduation from school, thereby minimizing unemployment.

Keywords: African, Traditional, Education, Skill Acquisition, Prospect and Development

011

**AFRICAN SPIRIT OF COLLECTIVISM AND THE
POLEMICS OF DEVELOPMENT IN AFRICA**

Sunday Layi Oladipupo, PhD
Department of Philosophy, Adekunle Ajasin University, Akungba Akoko, Ondo State, Nigeria
E-mail: layioladipupo@gmail.com. Tel. +234 (0) 8038468455, 7055418470

Abstract

The continent of Africa is regarded as one of the emerging continent in the 21st century. This poses a serious challenge to the continent as it remains at the receiving ends of the west. It has been established by scholars of different orientations that until Africans tailored their worldview and disposition to their question of development towards western orientation, the situation will linger. In view of this preponderance reality, this discourse, using the critical and analytical methods of philosophical investigation argues that for Africa to escape the quagmire of development that rattles the continent, there is the need to have a proper understanding of some of her tradition that serves as clog in the wheel of it advancement. As such, the paper attempts a critical examination of the age long tradition of 'collectivism' on which ancient African worldview is built and opines that, the uncritical acceptance of the culture hampers her development. Thus, the paper concludes that there is a need for as positive departure from this tradition to accommodate the essence of individuality in order to brake the barrier of development that African understanding of collectivity poised.

Keywords: Africa, Collectivism, Individuality, Development, 21st century

012

**AFRICAN PHILOSOPHY, RELIGION,
CULTURE AND SECURITY****UTSUA, T. PETER, PhD****Department Of Philosophy And Religious Studies****Nasarawa State University Keffi Nigeria****Email: ustupetterz@gmail.com GSM-07032196002****Abstract**

African philosophy is humanistic in nature and honours this branch of philosophy that is guided by the principles of good ethical behaviour. While, humanity is generally religiously inclined, in Africa, religion and culture are interwoven and inseparable. The fact remains that without good ethical behavior, there would be no security, and both religion and culture cannot have their bearing. African philosophy advances the ethics of human integration of religion, culture and security determined towards the full achievement of the common good of individuals in a given African society. Unfortunately, many African communities today have drifted from the norms that kept them together for a long period of time. Bad religious conceptions and practices, abuse of culture and security have eroded the long held philosophy of common good among the African peoples and has brought untold hardships on the different African societies due to dishonesties, corruption and malice, injustices of many kinds resulting to wars, killings etc. This paper is aimed at promoting the doctrine of African Philosophy that puts human interests and welfare at the center as basic to the thought and action of religion and culture, which are the important drivers of security in many contexts. The researcher adopted the critical and analytic methods of research. The researcher submits that, since good social life is predicated on human centered philosophy, it tells that, religion and culture, the essential drivers of security implicate the African people in a web of moral obligations, commitments and duties to fulfill in pursuit of the philosophy that guarantees our security, welfare, religion and culture. The researcher recommends that, in order to guarantee security, the tenets of African Philosophy, religion and culture should remain the watch word and heritage of African people.

013

**AFRICAN PHILOSOPHY OF EDUCATION: RETHINKING
JULIUS NYERERE'S PHILOSOPHY OF EDUCATION AS A
PANACEA TO AFRICA'S UNEMPLOYMENT CHALLENGE****Adamu James Nanbak****Philosophy of Education Unit,****Department of Educational Foundations, University of Jos, Nigeria****(jamesnanbak@gmail.com)****Abstract**

As Africa pushes through the murky pedals of self-sufficiency, education which has been irrefutably acclaimed as a panacea for human liberation and development is yet to find its bearing on the continent. This is because the western form of education as imposed on the African continent failed to accommodate the salient tenets that define the African communal spirit as enshrined in the traditional/indigenous education system. Education for Self-reliance and moral rectitude which form the fulcrum of indigenous education in Africa, are not explicitly pursued within the modern system of education; resulting in mass unemployment in Africa's workforce. This lacuna has birthed all sorts of ills, leaving the citizens of Africa at the receiving end. Western education which has foisted a capitalistic and individualistic mentality upon Africans, with its

system of education, has made education a luxury of a few, forcing a good number of the population not to access such type of education. Sadly, even those who have the privilege of accessing western education do not all have the luxury of a decent job. To bridge this gap, there is the need to x-ray the core tenets inherent in African Indigenous education as espoused in the “Ujaama” of the renowned African Philosopher Julius Nyerere. It is the author's submission that an integration of the tenets of Africa Philosophy of education as contained in the “Ujaama” of Nyerere, would help Africa curb its problem of unemployment.

014

AFRICAN PHILOSOPHY OF EDUCATION, RELIGION, CULTURE AND AFRICAN DEVELOPMENT

Jude I. Onebunne, PhD
 Department of Philosophy
 Nnamdi Azikiwe University,
 Awka-NIGERIA
juno.anyi@gmail.com

Abstract

Education as a human enterprise within the bounds of *knowledgeeconomy* is foundationally *educere*, that is, the process of leading one out of ignorance and fundamentally *educare*, which is the consequent act of cultivating or leading one into knowledge. However, no nation experiences quality education without sound philosophy of education that will determine the content and limits of her curriculums. Historically, if Africa must still develop beyond the contemporary obstructive shackles *amidst perceived African modernity crisis* and glaring chains of the West as well as the exiting momentous vicious circle of underdevelopment, she needs her own philosophy of education that is pertinent to her religio-cultural background, circumscriptive of her worldview and very typical of her age-long academic quagmire and educational problematiques. This paper applying method of critical analysis recommends an African Philosophy of Education very much rooted in African philosophy for the pursuance of placid African developmental oriented goals

Keywords: African Philosophy of education. religion, culture, African development.

015

IGBO PACIFICATION PROVERBS AND WELLERISMS IN AFRICAN PHILOSOPHY: TOOLS FOR PEACE AND CONFLICT RESOLUTION

Florence U. Ibeh PhD
 Department of Igbo, African and Communication Studies
 Nnamdi Azikiwe University, Awka
ibehujuflorence@gmail.com

Abstract

Proverbs and wellerisms are wise sayings that address the heart of the discourse in any given context, truthfully and objectively. A good understanding of the Igbo proverbs and wellerisms would automatically lead one to an understanding of the Igbo man, his philosophy of life, tradition, culture and mode of living. The values of the proverbs and wellerisms in the Igbo society cannot be overemphasized. In relation to societal core values and education, they are regarded as instruments used for socialization and pacification with the aim of enhancing peace and unity. The specific objective of the paper is to examine Igbo pacification proverbs and

wellerisms as they are used in peace and conflict resolution. The research design for the study is structured in line with the descriptive method. The study is anchored on the Use and Relevance theory. The writer uses her intuitive knowledge as an L1-speaker of the Igbo language to generate the relevant primary data while the secondary data are sourced from relevant literature. From the analysis, it has been established that Igbo pacification proverbs and wellerisms are ready tools for conflict resolution at home, school and society in general. They also perform didactic functions and are seen to touch all aspects of human life. The paper suggests that interested researchers in this area of study should go further to look at pacification in other figurative expressions as a way of peace and conflict resolution. This will possibly create opportunities for the learning of the proverbs and wellerisms as useful tools for settling conflicts.

Keywords: African Philosophy, Pacification, Proverbs, Wellerism, Conflict Resolution.

016

A BIBLICAL RESPONSE TO THE PROBLEM OF HOMELESSNESS AND MIGRATION IN KENYA

Margaret Aringo

Abstract

Human beings constantly migrate from one place to another. Since three last decades up to today, migration and homelessness are critical issues of our contemporary world; globally, continentally, regionally, nationally and locally. The dynamic nature of human person urges the people who live in war torn conditions, and uncomfortable inhuman situations to move out of their native lands for survival and improve their lives. Social and political instability compels the people to migrate from their homeland to find security and safety. Some people migrate in search of green pastures in order to make a good future. The question of homelessness and migrants is real in Kenya. Kenya serves as a regional hub for irregular migration, as a destination, origin and transit country for migrants towards South Africa, West Africa, North Africa, the Middle East, Europe and America. The Bible narrates the stories of migration. It has evidence of persons who moved from their places of origin to another country on account of some constraints. The Bible recognises the plight of migrants. It categorises them as defend-less of the society alongside with widows and orphans. This study examines the biblical response to the problem of homelessness and migration in Kenya. It discusses the question of homelessness and migration as a critical contemporary issue. It proceeds to assess the issues of migrants in Leviticus 19:33-34 and related texts using literary criticism, socio-historical criticism and a reader response. The study will be guided by the following objectives: To examine the alternatives that the government has put in place to curb issues of homelessness and migrants, to evaluate the social contract in addressing the issue of homelessness and migrants, and lastly to respond to the challenges of the increasing homelessness and migrants. A Kenyan case is used to inform the study as a context so as to understand the phenomenon at depth, its implication and how homelessness and migration affects the life of the community locally and internationally.

Keywords: Migration, homelessness, migrants, Leviticus 19:33-34, Literary criticism, Conextualisation.

017

A DIALOGICAL DISCOURSE ON AFRICAN PHILOSOPHY, CULTURE, RELIGION AND GENDER ISSUE

Chinyere Christian Emedo, Ph.D

Department of Philosophy

Nnamdi Azikiwe University, Awka, Anambra State

Email: cc.emedo@unizik.edu.ng, emedochinyere1974@gmail.com

08037724040

Abstract

African philosophy like philosophies of the other societies embedded in culture. Culture contains traditions like: religious and political, education and economic, marriage and family as well as artistic traditions. To know a people and how they tackle the numerous problems of life and reality facing them necessitates delving deeply into their culture. Thus this research is to know how African people apply their philosophy in tackling the problem of gender amongst themselves. The problem of gender is truly prevalent in all societies of the world, but it is most prevalent in African culture. Africans traditionally segregates between men and women, encourage male chauvinism syndrome, and thus treat women as non-humans. Women are under servitude in Africa, they are conceived as tools in the hands of men, and are all roundly denied off so many rights. These however, question the rationale behind gender segregation in this part of the world: Why should men be preferentially treated than women? Are women not human beings like men? Are they not born the same way men are born? Are men more rational than women? Etc. Having dialogically reflected on this, we discovered that Africans are culturally religious and this is the foundation of their problem of gender. This has prompted quagmire between the contemporary African men and women, hence the propounding of Feminist's philosophy. The indubitable truth generally, is that there is no difference between men and women, if at all there is any atom of difference between the two sexes, it is only in kind. Men and women are naturally endowed with rationality; they're born equally and depart existence equally. Both are imponderable in life, and were purposefully created to complement one another to maintain a meaningful and suitable mankind. Therefore, Africans should endeavor to modify and alter those cultures that favor one gender and disfavor the other, and treat them with respect and equity.

Keywords: African Philosophy, Religion, Culture, Gender Segregation

018

AESTHETICS OF COLOURS, SYMBOLS AND SPECTACLES IN THE 2021 NATIONAL FESTIVAL OF ART AND CULTURE, (NAFEST) EKITI STATE, NIGERIA

BADE-AFUYE, Toyin Beatrice

Department of Theatre and Media Arts

Ekiti State University

Ado-Ekiti, Nigeria

trevebony2002@yahoo.com +2348034246656

Abstract

Nigeria as a multi-cultural nation boasts of many festivals, many of which are found in the six geo-political zones of the country. One of the major festivals that brings together the Nigerian citizens as one entity is the National Festival of Arts and Culture (NAFEST) organized by the National Council for Arts and Culture (NCAC). The festival is celebrated yearly in ways that are unique to Nigerians and culture enthusiast locally and abroad. The festival has equally boosted the Nigerian economy through tourism promotion and culture preservation. This study shall adopt Cultural identity theory. The theory will be used to examine the festival as a platform that

showcases culture which represents the totality of the ways and lives of the Nigerian people. To achieve this, the researcher shall gather data as a participant observer during the festival which featured elements such as costume, make-up, dance, drama, children theatre, fashion parade, local cuisines, local games, music, props, acrobatic displays, trade fair among others. These elements are the cultural aesthetics of the festival thereby creating spectacles and colours in unique styles by each of the 36 states of the federation and the FCT Abuja. The study particularly examines the 2021 edition of NAFEST hosted by Ekiti State Government. The study reveals that the festival is a unique multi-ethnic event that brings together Nigerians and their kinsmen in the diaspora. NAFEST has equally provided a good opportunity to showcase the rich cultural heritage of the Ekiti people and the economic values of their products and materials. The paper, therefore, concludes that, the National Festival of Arts and Culture has over the years promoted national unity and social integration among Nigerians.

Keywords: Colours, Culture, Spectacle, NAFEST

019

AFRICAN CULTURE IN POLITICAL LEADERSHIP: A PENACEA FOR SUSTAINBLE DEVELOPMENT IN NIGERIA. AN ANALYSIS OF RIVERS STATE POLITICAL SYSTEM FROM 2015 – 2021

Chinnah Promise Chinwe,
PhD Scholar,

Eudoxia Research University, New Castle, USA.

EMAIL: chiwepcc@eudoxiainternational.com , chiwepcc@gmail.com

GSM +2348069283025.

Abstract

The development and underdevelopment of any society is anchored on the capability and credibility of leaders in that society. Leadership role in both modern and traditional cannot be undermined because it is the pivotal to survival or otherwise of the nation. The political structure and other structures must be carried along and work harmoniously for the betterment of the society. The role of traditional institutions in governance cannot be overemphasized in African political system if properly harnessed and articulated. This study ex-rayed the political development and administration in Rivers state, the role of traditional rulers in the political development and African culture. The study collected data through secondary sources and adopted the structural functionalism theory and dependency theory as its theoretical framework. It was discovered that that traditional rulers were highly respected sequel to the attainment of political independence and loses their respect as event progresses worst is in this current political dispensation. The rationale behind such ugly development, were also enumerated. The study discovered that the more progressive Africans culture and traditional institutions are devalued or destroyed the more the society is plough and prone to more serious atrocities; characterized with pathetic excruciating nature of unemployment and underdevelopment. The relegation and denigration of positive African culture and theology are dent to the wheel of progress, peaceful coexistence and sustainable development in African. The denigration of African culture to western imperialism has increased suffering, lead to corruption, insecurity, lawlessness, and underdevelopment. Consequently, the paper made recommendations on how peace, progress and sustainable development can be achieved through cross fertilization between western and traditional institutions. Environment to a great extent determines what is obtainable and operational in that environment African with her unique environment should not be left out. Africans, sciences, theology, typology, culture, and values should be employed positively in solving our myriads of challenges. Reorientation and reinvigoration of core progressive African cultures and values to mentioned but few,

020

AFRICAN PHILOSOPHY, RELIGIOUS, CULTURE AND PEACE AND CONFLICT RESOLUTION: NIGERIA AS A FOCAL POINT

JOHN ISHAKU

Department Of Christian Religious Studies
Faculty Of Arts
Kaduna State University, Kaduna
08035104096; Johnishaku73@gmail.com

ABSTRACT

African is one of the largest continent in the world with large population and different identity with different cultural values and norms, also the Africans are religious in nature especially African Traditional Religion and Nigeria is not an exceptional, later through the influence of Christianity and Islam, a large population were converted into the two major world religion and in the process of living together as a result of the pluralistic nature due to globalization and secularization. They have their challenges such as disagreement, to an extent sometimes it leads to violent conflict which can result to loss of life and property, with that, peace and conflict resolution can fill the gap by managing of our identity differences through dialogue and philosophy of morality of violence, conflict which suggest tolerance, peaceful coexistence, justice, fairness and equity in managing our problems especially in Nigeria with our pluralistic nature.

021

AFRICAN PHILOSOPHY AND ISLAMOPHOBIA IN THE 21ST CENTURY

Jude I. Onebunne, PhD
Department of Philosophy
Nnamdi Azikiwe University,
Awka - NIGERIA
juno.anyi@gmail.com

Mercy C. Onah
Nnadiabube Research Institute
Awka, NIGERIA
Onahmercy55@gmail.com

Chioma J. Unigwe
Nnadiabube Research Institute
Awka, NIGERIA
janeunigwe123@gmail.com

Abstract

Islamophobia, unlike other phobias, is the *rational* fear of extreme Islamic adherents and their heinous activities as they champion all forms of *man's inhumanity against mankind* and exalt backwardness against western civilization amidst their catchphrase *bokoharam*, literally meaning, *haters of books*. Unfortunately, 21st century is a century of the *wonders of books* as expressed in many forms of literary genre and *Info-Technology*. Islamophobia in the 21st century critically questions humanity as *homologous*, casts aspersions on humanity as *homo sapiens* and of course, doubts humanity as *homo cogitans* and *animal rationale*. Hence, Islamophobia unleashes terror to humanity. Nevertheless, African Philosophy, in its *africanity* and *philosophicality*, remaining part of the world philosophical heritage, significantly examines Islamophobia as such. Through critical evaluation, the researchers find out that Islamophobia and all that define its extremes and odious practices are, in this line of thought, mere enthronement of animality and exaltation of irrational fear.

Keywords: African philosophy, Islam, Islamophobia, 21st century Africa.

022

AFRICAN PHILOSOPHY AND THE CHALLENGES OF AUTHENTIC AFRICAN DEVELOPMENT: THE CASE OF AFRICAN INDIGENOUS EDUCATION SYSTEM

Amadi, Cornelius Chukwudi, PhD
Department of Philosophy
Rivers State University, Port Harcourt, Nigeria
Email: cornelius.amadi@ust.edu.ng; Phone: +234 803 225 6709

Abstract:

The desire for authentic African development is a special area where African conditions have greatly influenced African philosophical thinking. The debate as to the existence or otherwise of African philosophy is one of the many ways through which African scholars have tried to put forward arguments for the need for an indigenous philosophical system that can portend developmental stride for authentic Africa. A greater number of these scholars are equally of the view that authentic African development is possible only through an educational system that is rooted in the culture and live experiences of the people. They argue that much of the indigenous African knowledge systems such as initiation schools, indigenous games, agricultural systems, dance, songs, storytelling, proverbs, and others, contain untapped elements or seeds for African development. Through the method of textual and critical analysis, this essay argues that it is the task of African philosophy to critically assess the relevance of these African indigenous knowledge systems for authentic African development. It further suggests that the integration of African indigenous knowledge system into the African educational system, presents a veritable potential to bridging the educational gap in the continent, especially in Nigeria.

Keywords: African Philosophy, Education, African development, Indigenous Educational System

023

GREEN SKILL NEEDS OF BUSINESS EDUCATION GRADUATES FOR SELF RELIANCE IN THE TWENTY FIRST CENTURY IN A SOUTH EASTERN NIGERIAN STATE

Oliver Okechukwu, Okanazu (Ph.D)¹,
Ugochi, Immaculata Chekwube²
and Okanazu, Promise Uchechukwu³
Department of Business Education
University of Nigeria, Nsukka, Enugu State
Oliver.okanazu@unn.edu.ng¹,
immaculata.ugochi@unn.edu.ng²,
promise.okanazu@unn.edu.ng³

ABSTRACT

Unemployment among business education graduates in Enugu State has led to negative effects such as underdevelopment and increased crime rate leading to the need for solutions. Acquiring green skills are very important requirements for employment in the twenty first century. Hence, the study sought to ascertain the green skill needs of business education graduates for self-reliance in the twenty first century in Enugu State. Two research questions guided the study while two null hypotheses tested at 0.05 level of significance. The study adopted survey research design. It was carried out in government owned tertiary institutions in Enugu state that offer business education. 46 comprised of 29 male lecturers and 17 females in government owned universities in the study area. The entire population was studied due to the fact the population was

manageable. Hence there was no need for any sampling or sampling technique. Structured questionnaire was employed as instrument for data collection. The instrument was validated by three experts. Cronbach Alpha reliability coefficient of 0.81 was obtained for the instrument. Data was collected by the researcher with the help of two research assistants. Data were analyzed using mean, standard deviation and t-test. Based on the data analyzed, the study identified ten green skills in the use of Internet of Things and nine green skills in the use of business intelligence. The study recommended among others that; Curriculum development organizations like Nigeria Educational Research and Development Council should ensure that the green skills like the use of Internet of Things are inculcated into the curriculum of business education for continuous relevance of the programme in the twenty first century; Policy makers have to enact policies/laws that would lead to the increase in the number of green jobs available to Business Education graduates so that they can effectively utilize their green skills such as utilization of business intelligence to secure such jobs; and Federal/State Governments through ministry of education should employ experts to train lecturers practically on the use Internet of Things and Business Intelligence so that they can effectively transfer the knowledge and skills to their students.

Keywords: Green jobs, Green skills, Internet of Things, Business Intelligence.

024

EBUBEAGU SECURITY OUTFIT AND THE PROSPECTS OF SOUTH-EAST REGION OF NIGERIA IN THE 21ST CENTURY

Amiara Solomon Amiara,
Paul U. Omeje
Ozioma Victoria Uchenna

Department of History and International Relations
Ebonyi State University, Abakaliki

Solomon.amiaara@ebsu.edu.ng; omejepaul202@gmail.com

Abstract

The worsen security situation particularly in the South-East region has called for an improved security network to stymie the security crises in Nigeria. Thus, orchestrating the South East Governors' submit that birthed the formation of Ebubeagu security outfit in the Southeastern Nigeria. The formation was widely criticized among the Igbo people, particularly the apex Igbo socio-cultural organization, Ohaneze Ndi Igbo for lack of consultation. Against this background, opinion differs about the prospect of the newly inaugurated Ebubeagu Security Outfit. Some are of the opinion that the new security outfit will contribute to providing solutions to deteriorated security in the country. Others opine that the philosophy behind its formation is vindictive. This is a refutation of these views hence the paper argues that Ebubeagu was formed for political thuggery against the forth coming 2023 general election in Ebonyi state. The position of the paper is that Ebubeagu is a collection of government appointees hoodwinked to serve the political interest of the government of Ebonyi State as they will be used in 2023 general elections as a political instrument to oppress their opponents and opposition parties in the state.

Keywords: Ebubeagu, Security Outfit, Prospects, South-East, Nigeria

025

EDUCATION AND INDIGENOUS RELIGIOUS PHILOSOPHIES A SOLUTION FOR CORRUPTION AND UNDERDEVELOPMENT OF THE NIGERIA STATE, EVO A CASE STUDY

Pastor Tasie Onyedikachi Henry, PhD
hitasie@gmail.com, 09016790340, 08169995359, 08166272911

Pastor Anyanlebechi Nnununke, PhD

ABSTRACT

Corruption a brainchild of underdevelopment in Nigeria is a phenomenon of serious concern. One will imagine that Nigeria with its diversity in religiosity and highly educated people among the black nations of the world should be a safe-haven for peace, justice, economic boost and development. Thus, it is pertinent to note that it is simply not the case. The rising cases of corruption and decline in development poses a fundamental question “what is the impact of the multiplicity of religions and the proliferation of educational institution to the society?” Hence, the philosophy of education in Nigeria is aimed at the promotion of indivisible, indissoluble, democratic and sovereign nation which is founded on the principles of freedom, equality and justice, creating a harmonious coexistence. On the other hand, the indigenous religious philosophies (beliefs and practice) of Evo, is a way of life of the people that underpins the relevance of development through socio-cultural practice that forbids corruption. Moreover, the indigenous religious philosophies of Evo, permeates all the factors of development ranging from economic, political, psychological and spiritual concept of humankind that participates in all fairs of life. But today the presence of corruption in the fabrics of societies in Rivers State in Nigeria is a plague that needs to be cured. In the light of the forgoing, this paper uses education as a tool alongside the indigenous philosophies to solve the problem of corruption and underdevelopment in Nigeria. The paper adopted phenomenological method of researching in addressing the subject matter.

Keyword: Education, indigenous religion, corruption and underdevelopment.

026

FOLKLORE AS AN EPISTEMIC TOOL FOR REVISITING AND REVIVING AFRICAN MORAL VALUES

Rev.Fr Emmanuel Ezulofor OSA
Department of Educational Foundations,
University of Benin, Benin-City Edo state, Nigeria
08032850278, ezuloforemmanuel@gmail.com

Drake Omonode
Department of Educational Foundations,
University of Benin, Benin-City Edo state, Nigeria
08153528844, drakeomams@gmail.com

ABSTRACT

The study examined the pedagogical prospects of folklore-education in reviving and teaching African moral values. This study explicates that every action is a product of moral values. Moral values as defined by the study, means a standard on which people judge right actions from wrong ones. Moral values therefore are likely to vary among societies, just as cultures vary. The African culture or moral philosophy was examined from the standpoint of different scholars and all seem to have a point of convergence in the Philosophy of *Ubuntu*. Morality in contemporary Africa seem to be in sharp contrast with its original philosophy of communal life (*Ubuntu*). From this

study, it was discovered that in traditional Africa, the formation and practice of good character was a major determinant to the classification of the African “educated man”. However, the lack of good character in modern day Nigeria has led many scholars to declare some sense of a moral crisis in Nigeria. This study, with the aim of character formation and mulling, attempts to revisit, revive and teach worthwhile tenets of African moral philosophy of *Ubuntu using folklore-education*. Basic level education was the focus for the application of folklore-education. Basic level students most likely are the future youths and if groomed properly, the society stands chances of raising less: promiscuity, fetishes and violence in Africa. This research work was carried out using philosophical tools of descriptive and phenomenological analysis. The logic behind this study is, if youths in times past were more morally upright and those now are not, if education is central to character development and the education in past time is different from contemporary times, can there be a merger of worthwhile indigenous education with contemporary formal education for attainment of morally sound youths? One of those methods proffered by this study was folklore-education (backed by literatures). Therefore, the study recommended that folklore be made a core area in basic level education, that African indigenous writers begin to collect folkloric articles from the aged in the society and print them in children books and the introduction of folkloric children games.

027

EFFECT OF COMPUTER INDICES CARD AND BOARD GAME ON SENIOR SECONDARY STUDENTS' ACADEMIC ACHIEVEMENT IN INDICES IN NSUKKA EDUCATION ZONE OF ENUGU STATE, NIGERIA

Dr. Onah Eunice Nwakaego
Department of Computer & Robotics Education,
Faculty of Vocational and Technical Education,
University of Nigeria Nsukka.
eunice.onah@unn.edu.ng

Dr. Fidelis Ekene Enema
College of Medicine,
University Teaching Hospital
Ibadan-Nigeria.
ekeneenema@gmail.com

Abstract

This study examined the effect of Computer Indices Card and Board (CINDICAB) Game on Senior Secondary Students' Academic Achievement in Indices. The study employed a non-equivalent quasi experimental design. A sample of 398 SS1 students (246 females and 152 males) randomly selected purposively from a population of 2,678 SS1 students in coeducational schools in Nsukka education zone was used. Three research questions and three null hypotheses guided the study. A ten (10) items Indices Achievement Test (INDAT) for control group and also a ten (10) items Computer Indices Achievement Test (CINDAT) for experimental group were face-validated by five experts in the fields. The instruments were trial tested in another education zone and the reliability was found to be 0.89 and 0.90 respectively. Both groups were taught the same contents after administering pretest to every student. The only difference was in mode of instruction. While the experimental groups have their contents in their systems, the control groups have hard copies containing the teaching contents. After the experiment, posttests took place and results marked and collated. The research questions were answered using

clustered mean while the null hypotheses were tested using ANCOVA. Results revealed that use of game in teaching generally increased students' achievements in indices. However, the experimental groups taught with computer performed better than the control group taught without computer. Both boys and girls performed highly and there was no significant interaction effect between CINDICAB game approach and gender on students' achievement in Indices. Based on the results, it was recommended among others that both computer and mathematics laboratories be equipped and made functional in all secondary schools in the state for higher achievement which signify development in education sector.

Key words: Computer, Indices, Card and Board Game , Senior Secondary Students, Academic Achievement., development

028

EXPLORING COMMON GROUNDS: A PANACEA FOR PEACE BUILDING IN THE VIOLENT PRONE CONTEXT OF JOS, PLATEAU STATE NIGERIA

Rev. Dr. Yusuf Jactu Luxman
Gindiri Theological Seminary
(An affiliate with University of Jos)
Gindiri, Plateau State, Nigeria.
luxmanyusuf1@gmail.com

Abstract

The quest to restore peace Jos was known for has been an issue in the public discourse on conflict resolution within Nigeria. Although several perspectives and approaches were employed to curb the scourge of violence against human dignity, however, animosity, resentment and anger have continually become triggers for the continues eruption of violence that has caused colossal loss of lives and underdevelopment in Jos. Following the grave threat to holistic development post by the violent conflict, deliberate attempts to ameliorate the menace by government and private organizations, nationally and internationally seem not to realize the desired objective. Through an African religio-cultural experience of the Pyam ethnic group residing in Plateau state Nigeria, this paper proposes an indigenous philosophy of human dignity. The capacity of the Pyam notion in building peace is entrenched in its religio-cultural symbolic experience *Do Ta Chalai Ram* which means humanity supersedes land. The Pyam African symbolic experience presupposes human commonality as the antidote for peace between waring communities. The paper argues that the pluralistic nature of Jos calls for an African indigenous experience that serves as a conduit that expresses commonality among any human community prone to violence. This is achievable through primary data generated from sampled and heterogeneous respondents who through open ended question are allowed to contribute freely based on their experiences. Secondary data are also generated through review of relevant literatures that unpack views relevant to the subject under consideration. Through a thematic analysis, the key findings are interpreted, analyzed and applied. The paper concludes that the dialogical approach on African indigenous philosophy and religio-cultural experience remains a catalyst for development in any human society.

Keywords: Common ground, panacea, peace, building, violent, context.

029

GLOBALIZATION, EDUCATION AND UNDERDEVELOPMENT IN NIGERIA: THE JOURNEY SO FAR

Okobia Ayodele Onyeatoelu, PhD
Department Of Arts And Social Science Education,
Faculty Of Education, University Of Delta, Agbor, Delta State, Nigeria.
E-mail: pastorp4christ@gmail.com; TEL: +234814374840

Abstract

Although, some African scholars argued that globalization is the third phase of colonization, as members of the international community, no country is shielded from the globalization process. Globalization finds expression in the process whereby the transmission of knowledge, skills, attitudes, abilities and behavior cease to be geographically fixed, partly because of technology, also through international media. Globalization is a fundamental factor affecting education globally in this century. Development, on the other hand, remains a challenge that will preoccupy all nations of the world that aspire for greatness. The development of any nation depends greatly on the degree and extent of level of education, socio-economic stability and social integration among the citizens. Different factors have been attributed to the Nigeria's underdevelopment condition, there include; corruption, religious fanaticism, insecurity, inadequate educational opportunities, wars, foreign debt, brain drain syndrome, political intolerance and so on. These obstacles to Africa's development have reached the extent that it is alarming. It is against this background that this paper is undertaken to unravel the cause of the Nigeria's underdevelopment. For Nigeria to break the crises of underdevelopment, the paper argues that political stability, functional and quality education, constant power supply, good governance, mechanization of the agricultural sector, war against corruption, bilateral relation etc are major factors that will catapult the Nigerian nations to developed and industrialized nations. This paper, therefore will examines the challenges of education in Nigeria in a globalizing world. The paper suggests, ways by which those challenges could be addressed; among them is that adequate funding and consistency of educational programmes should a priority of the Nigerian government.

Keywords: Globalization, Challenges, Underdevelopment, Education, Nigeria.

030

EXTENT OF ADMINISTRATORS' USE OF BASIC COMPUTER AND MATHEMATICS CONCEPTS IN SECONDARY SCHOOLS FOR IMPROVED SUSTAINABLE DEVELOPMENT IN ENUGU EDUCATION ZONE OF SOUTH - EASTERN NIGERIA

Onah Eunice Nwakaego (PhD)
Department of Computer & Robotics Education
University of Nigeria, Nsukka
pauline.obe@unn.edu.ng

Obe Pauline I. (PhD)
Department of Industrial & Technical Ed.
University of Nigeria, Nsukka
eunice.onah@unn.edu.ng

Abstract

This study examined the extent of use of basic Computer and Mathematics concepts by school administrators in secondary schools in Enugu Education Zone for effective supervision and record-keeping. A sample of 193 Principals drawn from a population of 291 school principals using purposive random sampling was used for the study. Survey research design was adopted for

this study. Two research questions and one null hypothesis guided the study. Basic Computer and Mathematics' Administrative (BACOMA) instrument which was face validated by three experts, with reliability of 0.91 using cronbach alpha was used to collect data on the extent of use of the basic concepts in secondary schools by the administrators. Research questions were answered using both item mean and clustered Mean while the null hypothesis was tested at 0.05 level of significance using t-test for independent means. Result revealed that some secondary school administrators apply the basic Mathematics and Computer studies concepts in performing their duties for sustainability and development which 21st century calls for. However, the basic concepts were not highly utilized in all the ten items by the administrators. There was no significant difference on the mean responses for school supervision and record-keeping. It was recommended among others that every school administrator be retrained in the two main areas of school administration namely supervision and record-keeping using the ten-item BACOMA instrument. This will help in effective and efficient decision-making, remove mathematics phobia, encourage computer friendly and promote sustainable development and progress in this 21st century noted as digital age as each administrator is seen as either digital native or digital immigrant.

Keywords: Basic Computer, Basic Mathematics concepts, 21st century secondary schools, administrators, Sustainable development.

031

DISCOURSE ON CHRISTIAN CONVERSION TO THE DEVELOPMENT OF ENGENNI

Joel Adeyini Joel Ph.D

Department of Religious and Cultural Studies,
Ignatius Ajuru University of Education
Rumuolumeni Port Harcourt Rivers state.
Joeladeyini58@gmail.com +2348033360527

Abstract

The phenomena of Christian conversion, has been open to academic discourse particularly by scholars of Anthropology, Philosophy, Religion, culture, Sociology and Developmental Studies of the African Continent. Scholars have displayed knowledge and scholarship on Christian conversion based on their perspective, understanding and interest on the subject matter. This paper is an attempt to interrogate some thoughts raised by scholars about Christian conversion beginning from the generic perspective of the early apostolic church era to the 21st century of Pentecostalism and Christian milieu. The focus of this discourse is Christian conversion in Engenni-a traditional African society in the Niger Delta region of Nigeria which came in contact with Christian religion and western civilization about the late 19th century. The paper examines how the Christian religion impacted on the people of Engenni who embraced the second and alien religion-Christianity. The paper adopts a historical and phenomenological methods of investigation considering the interface of academic discourse involved to arrive at some findings which includes that Christian conversion in Engenni has religious, social and cultural dimensions that produce positive and negative impacts on the Engenni people and society as a result of global social change mantra. It defaces the Christian religion and reduces the Engenni rich cultural heritage and identity. The paper finally recommends that the Christian church should emphasize the generic perspective of Christian conversion but not at the expense of the Engenni cultural values.

032

DETERMINANTS OF HEALTH SEEKING BEHAVIOUR AMONG NIGERIAN WOMEN

Akpata, Oremeyi

Department of Sociology, Prince Abubakar Audu University, Anyigba,
Kogi State, Nigeria. E-Mail: akpata.o@ksu.edu.ng Telephone: 07037706595.

Abstract

Health seeking behaviour gives direct outcomes on the wellbeing of a society women included. Gender plays a significant role on the health seeking behaviour of the women folk. It affects the manner and speed in which a woman will seek healthcare. Health seeking behaviour is a direct outcome of belief systems, social and cultural influences, particularly on women in Nigeria. These factors places women in Nigeria in an underprivileged situation. They are obstacles to accessing healthcare when the need arises. It slows down health decisions, and delays receiving of healthcare. Delays in receiving healthcare can lead to health complications, disabilities in severe cases and in worst case scenarios mortality. This paper will employ secondary data, to examine the determinants of health seeking behaviour among Nigerian women. This was carried out looking at specific objectives such as finding out the socio-cultural factors determining health seeking behaviour, and it also looked at the effects of the identified factors on the health outcome of Nigerian women. The focus of this paper is founded on the radical feminist theory as a theoretical framework. Findings revealed that patriarchy, religion and other socio-cultural factors influence the health seeking behaviour of women. The paper also found out that these factors also slow down access to healthcare and results in health complications and fatalities. In conclusion applicable recommendations were made to improve on the health seeking behaviour and accelerate the access of women to healthcare.

Keywords: health, health seeking behaviour, gender,

033

CUSTOMARY ARBITRATION, RELIGION, CULTURE AND LAW IN IGBOLAND

Ifeanyi J. Okeke Ph.D.

Department Of Philosophy/Religion & Cultural Studies
Alex Ekwueme Federal University, Ndufu-Alike Ikwo. Ebonyi State Nigera.
email chilurumogu@gmail.com (08036716310)

Abstract

Africa is a blessed Continent. Her culture, tradition and religion are encompassing, very well enriched by nature and creation for the all-round benefit of humanity, even in conflict and dispute resolution and management. The inversion of Africa by the countries of the core, after the partition of Africa by the Berlin Conference witnessed amongst other things the imposition of or adoption of the system of Laws of the colonialists on the soil of Africa which had made dispute and conflict resolution formal, cumbersome and less communal and interrelated and further leaving both the judgement creditor and the judgement debtor in most cases as perpetual enemies. The good news before now is that African Philosophy, religion and culture had long provided the people with a customary dispute and conflict resolution mechanism that has been in tune with the people's culture and way of life so much so that after each dispute resolution, parties would be convinced that on both sides justice had prevailed, which further enhanced a continuous peaceful and harmonious relationship between the hitherto warring parties. Africans must therefore begin

now to pay greater attention to this customary arbitration (a combination of religion, culture and law) as a better means of resolving conflicts amongst her people as it applies all the natural or traditional principles in making sure that none of the parties is cheated nor deprived of Justice at the end of the day. This research or work is an attempt to bring to the fore one of the very rich African cultural heritages with particular reference to the Igbo people of Nigeria, providing a better alternative dispute resolution as against the imposed or adopted Laws of England or other Nations outside Africa. It is a functionalist approach/study, making use of documented, interview and observation methods in its data gathering. It is therefore the contention of this paper that this form of global dialogue (Customary arbitration) is a veritable means of ensuring and enhancing peace and tranquility in Africa and by extension the global world because of its numerous advantages. The time to do the needful is surely now.

Keywords: Customary, Arbitration, Religion, Culture, Law, Igboland

034

CULTURE, CORRUPTION AND COMMERCE: AFRICAN CULTURE VIS-À-VIS CORRUPTION AND SUSTAINABLE DEVELOPMENT IN AFRICA

Dr. Zacharia Samita, PhD
Kenyatta University

samita.zacharia@ku.ac.ke, zsamita61@gmail.com

Joseph Ouma Oindo
Tangaza University College
oumaoindojoseph@gmail.com

ABSTRACT

Discourses on sustainable development in Africa decry deeply-entrenched corruption as leading obstacle. Sustainable development refers to a system of production, consumption and service delivery that positively contributes to the welfare of both the present as well as the future generations. Corruption, refers to a system that distorts and even decimates means of production, consumption and service delivery. Corruption, therefore, distorts and decimates sustainable development initiatives. Coming to the realization of the effects of corruption on sustainable development, a number of international, regional and local governments and non-governmental organizations have condemned, proposed and put into place various legal and institutional anti-corruption measures. Despite these anti-corruption efforts, corruption remains pervasive and continues to threaten sustainable development efforts in Africa. A reading of available literature shows that majority of the legal and institutional anti-corruption measures, as well as scholarly empirical studies, have hardly delved into how African culture can be utilized in the fight against corruption within the continent. This therefore, leaves a lacuna that this present paper seeks to bridge. This paper, therefore, takes a documentary analysis technique and argues that there are elements in African culture that can be effectively used to curb corruption for sustainable development in Africa.

035

**CULTURE AND RELIGION IN AFRICAN
KNOWLEDGE PRODUCTION**

Fabidun Francis 'Kayode
St. Albert the Great Major Seminary, Idowu-Offonron,
Abeokuta. Ogun State
francisfabidun@gmail.com +2348034953216

Abstract

A common ground between religion and knowledge production is that both subsist within cultural experience. There exists an underlining epistemic value that forms an intrinsic connection between religion, culture and knowledge production. This unique interconnectedness has contributed to the appreciation and shaping human understanding about reality. The argument of this paper is premised on the claim that since knowledge is concerned with the everyday construction of that reality, African knowledge production avails Africans the tools of survival, adaptation and improvement of their conception of reality. In this endeavour, religion is purported to be instrumental in providing meaning to certain aspects of reality, both at the individual and community levels. This is a sense in which religion transcends being just a form of knowledge for some people, to being an institutional context of knowledge production. This consequently revealed why religion was considered to possess the status of being an institutional guardian of the knowledge. In other words, with other subsystems within a culture, religion contributes to the process of knowledge production. Through a historical and critical analytic methods, the paper examines how religion within the large spectrum of culture is a valid source of knowledge production in Africa. Both culture and religion have pragmatic imports in African epistemic enterprise, and thus contribute to the reliability of African epistemic venture to focus in its current stage of progress.

Keywords: Culture, Epistemology, Knowledge Production, Ontology, Religion

036

**CULTURAL UNDERPINNINGS OF GENDER
INEQUALITY: AN AFRICAN PERSPECTIVE**

Sr. Winifred Eche, PhD
Department of Philosophy,
St. Thomas Aquinas Major Seminary, Makurdi, Nigeria
winieoge@yahoo.com

Abstract

Justice is a virtue that defines true human existence, and the need for that justice occurs at all levels and in all aspects of that existence – be it political, cultural, social, and economic. But that need cannot be met when certain unacceptable types of inequality continue to characterize human existence and, in some cases are either totally unaddressed or handled without the amount of attention they naturally deserve. A critical question is whether culture has in any form contributed to this situation or are there some aspects of African cultures that still discriminate against female gender? In dealing with this issue this paper first looked at culture itself as a set of beliefs and practices of a society. Culture is part of the fabric of every society and shapes the way things are done and understood in the society. It includes modes of life, fundamental values and value systems, traditions, and beliefs. It also defines gender relations. This paper therefore using analytical and expository methods examined those areas that African cultures are still struggling in this 21st to improve upon. Thus, by attempting to unmask the cultural underpinnings of gender inequality, the paper hopes to advance the type of cultural change that could promote true equality between men and women.

037

CULTURAL ROLES AND GENDER STEREOTYPES AMONG GBAGI PEOPLE OF FCT, ABUJA, NIGERIA

Adojo, Emmanuel Abaode

Department of Sociology, Prince Abubakar Audu University Anyigba, Kogi State
abode.peace@gmail.com, Phone No, 08037042435

Daniel, Hoshen Eugene

Department of Sociology, University of Abuja, Abuja
eugene.daniel2019@uniabuja.edu.ng, Phone No, 08039613664

Abstract

The roles of women in societal development cannot be overemphasized. Consequently, women's interest and opportunities in most African societies are determined by the value for cultural norms which are further obstacles to their progress and development as a whole. Stereotypes held by the society regarding gender roles are premeditated and shaped through the influence of cultural roles. This study is a social survey that examined the influence of cultural norms on gender stereotypes on the socio-economic lives of Gbagi women in the Federal Capital Territory, Abuja in the quest to further explore avenues to which gender roles stereotypes can be mitigated. The general objective of the study is to critically appraise the issue area, for fact findings that could lead to development and gender sensitivity, gender balance that will perforate patriarchy and engender liberation and empowerment of the Gbagi women. To achieve the stated objectives, the survey research design was adopted and it resulted in the use of quantitative and qualitative instruments to collect data among the Gbagi people in FCT, Abuja. The data were analyzed using simple percentages and descriptive analysis relative to the objective. The findings of the study revealed that, over emphasis on cultural roles and responsibilities have resulted in gender stereotypes among Gbagi people. Whereby, the Gbagi culture has majorly relegated women to domestic activities which are responsible for gender inequalities and limiting Gbagi women educational and other careers. It also found out that wrong allocations of gender roles have resulted into negative stereotypes. Recommendations arising from these findings include, cultural re-orientation, orientation for careers and opportunities, poverty alleviation schemes, entrenchment of equal rights for inheritance and education.

Keywords: Social Roles, Cultural Roles, Gender, Stereotypes, Gbagi, & Abuja

038

CHEMICAL COMPOSITION OF SOME EDIBLE MUSHROOMS IN SOUTH WESTERN TROPICS OF NIGERIA

Adebisi Oluwashina

Department of Science Laboratory Technology,
Villanova Polytechnic, Imesi-Ile, Osun State, Nigeria.
shino112003@yahoo.com

Abstract

This project work sets out to investigate the chemical values of nonconventional source of nutrient: Mushrooms. The Proximate analysis is carried out using standard solution as contain in Association of official Analytical Chemical (AOAC, 2004) method of analysis, while the element (minerals) analysis was carried out using Atomic Absorption Spectrometer (AAS) and flame photometer. The result of the proximate analysis carried out on six different varieties of mushroom showed that the moisture content based on dry weather fell between 6.33 ± 0.01 in

Lentus erode and $7.50 + 0.20$ in *Cantharellus*; crude fibre fell between the range of $10.20 + 0.00$ in *Agaricus Bosporus*. Ash content was between $14.00 + 0.15$ in *Anricularia Judea*. Protein content was between $27.37 + 0.25$ in *Agaricus compestic*. Moreover, the element analysis of six different varieties of Mushroom showed that they contained larger different proportions of mineral element (both Micro and Macro element like sodium (Na), Magnesium (Mg), Phosphorus (P), Potassium (K), Iron (Fe) and lastly Calcium (Ca). For example, sodium (Na) in which the value was found to be between $103.50 + 0.50$ in *Termitonyces species* and also Phosphorus in which the value was 287.36 to 0.01 in *Lentinu edodo* in the six different varieties of mushroom. The findings have been able to show that mushroom can easily supplement food supplied that are deficient in the basic requirement for normal growth like fat and protein.

039

CHILD MARRIAGE AND GENDER INEQUALITY IN AFRICA

Oludare Gladys Oluwatosin
Department of philosophy
Ekiti State University,
Ado Ekiti. Ekiti State. Nigeria
gladysoluwatosin9@gmail.com; 070 30 5195 30

Dr. Mrs O. Omotayo
Department of philosophy
Ekiti State University,
Ado Ekiti. Ekiti State. Nigeria
Olufumilayo.omotayo@eksu.edu.ng

Abstract

Marriage which is an institution that involves two adults that have a mutual agreement, living together with the consent of both parties and their families. It does not evolve out of force. However, in some parts of Africa, marriage comes after the order of tradition that is the parents of both parties reach agreement without seeking the consent of the would be husband and wife, most cases the parents of the bride will just pack the girl's load to her husband's house. Child Marriage can be categorized under the marriage of force which can cause a lot of psychological damage to the makeup of a young girl which is deprived of education and adequate care of parents at a tender age. A child according to Universal Human Rights is anyone under the age of eighteen while an Adult is someone above the age of eighteen. We can say child marriage emanates from gender inequality. In some parts of Africa now and then a girl child is not valued as important as the boy child. A girl child faces a lot of discrimination in the society, she is forced into marriage, made to be a mother at a tender age which even pose a lot of threats to her health and life span. Historically child marriage has been in existence from time immemorial and can be dated back to the period we can call dark ages in Africa before colonization which means it pre- existed before what can call civilization. We should be amazed that the civilization has not changed some of these traditions that affect the lives of women and girl child in our society. Gender inequality is prevalent in some parts of Africa Some of the causes includes poverty and lack of proper and adequate orientation in our society about the girl child. In this paper we are looking at child marriage which results from Gender inequality. It examines the causes, challenges and consequences of child marriage and attempts possible solutions to the problems.

Keywords: Child Marriage, Gender Inequality, Child rights, Human Rights. Child Education, Poverty.

**040 | CHRISTIANIZATION WITHOUT WESTERNIZATION:
A STUDY OF ACTS 15:19-20 IN RELATION TO
AFRICAN-WESTERN DISCRIMINATORY BIAS**

Dominic Obielosi
Department of Religion and Human Relations
Nnamdi Azikiwe University, Awka
dobielos@yahoo.com

Abstract

It is a happy news and a welcome development that Christianity registered an incomparable acceptance and growth in Africa. Religion deals with faith. It can make or mar the people's development depending on how it is presented. The spate of fanaticism and fundamentalism in Africa not unconnected with a misconstruction of the biblical message is worrisome. Of greater concern is the inability of some Africans to distinguish between the truth of Christianity and the western bias. Left in a confused state not unconnected with the teaching by some confused or biased missionaries, some Africans repudiate African culture on the altar of Christian belief. The hardworking African has turned into a lazy one on the hope that God takes care of him. Her highly spiritualized culture has been abandoned for fear of idolatry. Her strong family cohesion has been exchanged with western individualism. Her respect for elders and ancestors has been replaced with blames against the ancestors for their woes and failure. This paper employs exegetical lens to study the response of the Apostles in the face of similar problems in the gentile world. It then exhorts Africans to accept that which is authentically Christian without neglecting her richly cultural heritage.

KEY WORDS: *Christianization, Westernization, African, Discrimination, Culture, Exegesis, Hermeneutics*

**041 | CLIMATE CHANGE AND SUSTAINABLE AGRICULTURE
IN AFRICA: A GENDERED AFRICAN AGRARIAN
PHILOSOPHICAL APPROACH**

Victoria Openif'Oluwa AKOLEOWO
Department of Philosophy and Religious Studies,
Dominican University, Ibadan, Nigeria
opeakoleowo@gmail.com

Abstract

Africa is home to some of the world's most vulnerable populations. Despite contributing a negligible amount to the causal factors of global climate change, the African continent is disproportionately affected by the damaging effects, given the continent's widespread reliance on environmental produce. As such, Africa's agriculture and agricultural products are deleteriously affected by current changes in the environment, with particular emphasis on the extant reduction of water supply as well as erratic and extreme weather conditions. At the global level, efforts to mitigate the effects of climate change have resulted into various protocols and agreements, witness the Kyoto 1997 protocol. However, this paper contends that the policies contained in these protocols and agreements assented to by African parties cannot effectively address the challenges occasioned by climate change in the African agricultural space. A fundamental failing of

these protocols and agreements lies in their intended targets – mechanised large-scale farm holdings. The paper, therefore, emphasises the necessity of adopting a gendered approach to effective climate change mitigation policies. Such gendered approach lies within the purview of agrarian philosophy, a domain of philosophy concerned with the norms and values which drive/guide human interactions with the environment. Using this approach, this paper examines the imperative of decolonising Eurocentric approaches to climate change mitigation policies. It avers that sustainable development can only be achieved where proposed mitigation policies recognise and accommodate the facts that 1) indigenous agricultural practices derive from indigenous cultural beliefs and values; 2) the African agricultural space is predominantly made of small-holdings and 3) African women experience a higher rate of social vulnerability to climate change and its resultant effects.

Keywords: African Agrarian philosophy, Climate change, Social vulnerability, Women.

042

CRITICAL INTERSECTIONS BETWEEN RELIGION AND SCIENCE IN TRADITIONAL AFRICAN WORLDVIEW

Evaristus Emeka Isife
(PhD Candidate)

Department Of Philosophy,
Nnamdi Azikiwe University Awka, Anambra State, Nigeria.
E-MAIL: emekaisife@gmail.com; ee.isife@stu.unizik.edu.ng
TEL: +2348037305583.

Abstract

That religion and science are after one common objective which is to understand the external world is not in doubt. The difference however in the quest for this objective is the cultural method employed, the kind of question asked as well as the attitude towards the outcome of such an inquiry. Since science, from the Latin root word “scientia” translate as “knowledge”, it becomes compelling to ask if there is such thing as knowledge of the external world by African forebears? If there is, what does it look like and how is it different or similar from science that emanates from the Western culture and tradition? The paper highlights areas of intersections such as hypotheses and theory formulation, observation and experimentation as well as mathematical language as important features of science. The paper adopting the method of critical analysis engaged religion (belief in a Supernatural creator) and science (knowledge of matter) from the angle of its focus on the understanding of the laws found in nature. The novelty of the paper is in the interrogation of the scientific attitude as it is known today in western culture and the quest to see if this is present in traditional African worldview and practice.

Keywords: Religion, science, Africa, Knowledge, world, principles, hypotheses, theories, sophistication.

043

CULTURAL RESILIENCE AND FILIEL RESPONSIBILITY AMONG AFRICAN DIASPORA: TO BE OR TO BELONG

Obodoegbulam Agi Otto (Ph.D.)
 Department Of Religious And Cultural Studies
 Ignatius Ajuru University Of Education, Port Harcourt
obodoagi@yahoo.com_Hlk99187004; 07066067438

TASIE ONYEDIKACHI HENRY (Ph.D)
 Department Of Religious And Cultural Studies
 Ignatius Ajuru University Of Education, Port Harcourt
hitasie@gmail.com; 08166272911

Stephen Egwuatu Amadi (Ph. D)
 Department Of Religious And Cultural Studies
 Ignatius Ajuru University Of Education, Port Harcourt 08032667347

ABSTRACT

Throughout the world, scholars of history and allied disciplines continue to reminisce on the impact of the slave trade. This inhuman activity which lasted for centuries, forcefully ensured that young Africans of working age were bundled out of their natural environment and transplanted to different locations. Their culture, self-worth and dignity were denied them as they were barely seen as good working tools. Among the slaves, issues of identity, cultural reconstruction and human dignity were some of the challenges which confronted them. The study noted that whether at home or in the diaspora, every dark coloured person is an African. This paper focuses on the identification and practice of some African cultures outside the shores of Africa. It examines the various factors which influenced its migration and how they have survived in their new found land. The work identified how African diaspora applied their rich African Heritage to establish their route. The paper adopts the ethnographic and phenomenological method of data collection in the discussion. It observed that among African diaspora, the resilience of African culture has contributed to establishing the unique identity of the Africans. It concluded that every individual or group, should strive to identify the what makes them different from others and amplify it.

044

CULTURAL REVIVALISM AND AFRICA'S DEVELOPMENT QUEST: THE CHALLENGES OF THE 21ST CENTURY

EGBULE, Philip Onyekachukwu
 OSSAI, Juliet Nkonyeasua
 EMUEBIE, John Ejime
 Department of Arts and Social Science Education,
 University of Delta, Agbor, Delta State, Nigeria.
pastorp4christ@gmail.com; +2348035443411

Abstract

Culture is a vital instrument for the attainment of unity and progress. Africa is a continent with rich cultural values. However, the increase impact of western culture and subsequent erosion of Africa's cultural values has become a subject of global discourse. It is an indisputable truism that the contemporary Africa has lost much of her highly cherished cultural values, specifically due to western influences, in the name of civilization and globalization. In fact, as a result of colonialism, neo-colonialism and the contemporary controversial globalization, Africans now

tend to sacrifice their cultural values and inheritance on the altar of been Americanized. Although African culture condemns evil and embraces virtue, the evident of ethnic rivalry, religious conflicts, extreme wars, xenophobic violence, terrorism, money politics, abuse of the rule of law and constitutionalism, power drunk are among the monsters bedeviling her ideology and resulting to the snail speed pace development in the continent. Sense of communism and good human relations were once cherished values of the African people; individualism was scarcely a welcome concept in African life; hence, the need to revive Africa's culture has become imperative and the focus of this paper. The paper adopted historical research and content analysis techniques in achieving its objectives. The paper concludes with a clarion call on Africans to save her culture from the threshold of extinction via cultural revivalism. Among others recommendations, the paper recommend that through recorded documentary films, African cultural values and enculturation can be effectively sustained.

Keywords: Cultural revivalism, Development, Globalization, Cultural Values, Extinction.

045

MAINSTREAMING AFRICAN ETHICS IN RESEARCH AND SCHOLARSHIP IN PRIVATE HIGHER LEARNING INSTITUTIONS IN KENYA FOR SUSTAINABLE LEADERSHIP

Elizabeth Onoja, Carolyne S. Mudeje Buya & Jeketule Soko
Tangaza University College
eonoja569@gmail.com

Abstract

The role of African Ethics to sustainable leadership in the 21st Century can never be overemphasized. African culture upholds the practice and wishes of better placement of younger generations in relation to older ones. African parents would wish their children to attain greater heights in their development as they advance in life through genuine hard work and that is very key in sustainable leadership. This is a value which is somehow being watered down in the contemporary African society whereby money seems to do almost everything including buying of certificates and manipulation of academic results. It is puzzling when people complain of the kind of leadership in the society today and yet, when given an opportunity to serve in a leadership capacity, worse execution of mandate is experienced from the same people who expressed dissatisfaction of corrupt and inhumane system of rulership. This research recognizes the fact that effort has been put in, in terms of passing on positive aspects of African culture from one generation to the next but that effort is still challenged by a new culture of individualism and carelessness that risks sustainable leadership and development. This study therefore sought to establish the extent to which sustainable leadership in the 21st century can be realized through mainstreaming of African ethics in research and scholarship in private higher learning institutions in Kenya. **It argues that key features of ethics and integrity that are embedded in African culture can be consciously integrated** in higher learning institutions in order for the graduates to mirror the desired ideals for sustainable leadership in the world of work and society in general. This paper is derived from literature review of an ongoing research in which a qualitative approach will be used to gather data from Private Higher Learning Institutions in Langata Ward, Nairobi, Kenya on the subject at hand.

Keywords: African ethics, mainstreaming, research and scholarship, Private higher learning institutions, sustainable leadership.

046

MASSIVE UTILIZATION OF DIGITAL ELECTRONIC SYSTEMS AND RESPECT TO ETHICS AND LEGAL VALUES AS MEASURES OF STANDARDIZING AFRICAN RELIGIOUS AND CULTURAL PRACTICES

Emmanuel Ikenna Okafor (Ph.D)
Department Of Christian Religious Studies
Peaceland College Of Education, Enugu, Enugu State, Nigeria
08062384595/agbudugbu@gmail.com

Rosemary Ngozi Okolo (Ph.D)
Department Of Religion Cultural Studies
University Of Nigeria, Nsukka, Enugu State, Nigeria

Okoh Chidera Larry
Department Of Electronics Engineering
University Of Nigeria, Nsukka, Enugu State, Nigeria

Abstract

The world is rapidly resorting to digital systems, but in most African traditional religious and cultural settings, it apparently appears very difficult to join the fast growing digital expositions. It has been ascertained from some traditionalists that such expositions, unveil indept secret of sensitive traditional religious and cultural practices because this young generation lack respect to ethical and legal cautions in traditional African indigenous practices. The paper views low utilization and application of digital electronic systems as a dangerous obstacle challenging the possibility of African religious and cultural practices assuming a world class standard that could equal African with or above other countries of the globe. The paper finds out that there is a dare need to take African religious and cultural practices to the digital world. The study aims at advancing African cultural practices to a global standard with a well preserved dignity to the ethics and legality of African identity. It is recommended that Africans should portray the good image of their cultural identity to join the world in fighting for cultural growth and expression. The study applied historical and comparative approaches. Data were got from primary and secondary sources. Data collected were analyzed with phenomenological method of data analysis.

Keywords: Digital Systems, Ethics and Legality, African Religious and Cultural, Practices

047

OVERCOMING PARADOXICAL GAPS IN PHILOSOPHY RELIGION CULTURE AND EDUCATION AMONG IGALA PEOPLE OF NORTH CENTRAL NIGERIA

Shaibu, Gabriel Ocholi
Department Of Sociology, Prince Abubakar Audu University (PAAU), Anyigba.

ABSTRACT

The world view of the Igala people revolves around the existence and capricious power of the dead over their living folks. These philosophies are ingrained in the cultural norms of the people wherein certain social behaviours are viewed as taboo and are believed to be sanctioned by the spirits of the dead. Unfortunately, these cultural artifacts which are observed across religious orientations are not primed in formal educational contents. The basic issues of the study were the perceived roles of the dead in the affairs of the living, the taboos and sanctions in igala culture, the visibility of education and religion in cultural transmission and the challenges in the integration of norms and sanctions into religious and academic contents. This study is a descriptive survey

which utilized the mixed research methods to sample five hundred and twenty respondents across households in 18 communities to respond to the questionnaire. Furthermore, purposive sampling technique was used to select participants for interview, focus group discussion and participant observation to corroborate the quantitative data. Descriptive and inferential statistics as well as content analysis methods were used to analyse the data. Findings of the study reveals that the world view of the Igala people on the power of the dead over the living is sacrosanct, taboos and sanctions exist on sex, marriage and family life education and religion are to a large extent silent over norms and sanctions arising from these relationships. Recommendations on the basis of these findings include curriculum innovation, cultural and religious education

Keywords: Igala philosophy, Igala culture, Igala religion, Igala education, paradoxical Gaps.

048

MIGRATION: THE BANE OF BRAIN DRAIN AMONG BUSINESS EDUCATION LECTURERS IN PUBLIC UNIVERSITIES IN ENUGU STATE, NIGERIA

Ugochi, Immaculata Chekwube
 Department of Business Education
 University of Nigeria, Nsukka, Enugu State,
immaculata.ugochi@unn.edu.ng

Oliver Okechukwu Okanazu (Ph.D)
 Department of Business Education
 University of Nigeria, Nsukka, Enugu State,
oliver.okanazu@unn.edu.ng

Abstract

There is poor performance of students in critical areas such as science and technology, medicine and health, law, education etc. because of lack of adequate manpower to transfer these knowledge, attitudes and skills to the learner. This could be as a result of migration of skilled and talented academic staff of public universities. Therefore, this study centered on the causes and effects of brain drain and possible solution for curbing academic staff migration that causes brain drain. Two purposes of study and research questions guided the study. The study used Survey research design and was carried out in the two public Universities in Enugu State Nigeria namely: University of Nigeria, Nsukka & Enugu State University of Science & Technology. The population was 54 lecturers from the two universities. Questionnaire was used for data collection. The instrument was validated by three experts from the Department of Business Education, University of Nigeria, Nsukka. The data collected was analyzed using mean and standard deviation with the aid of statistical package for social sciences (SPSS). The findings revealed that poverty, poor economic growth, discrimination, political instability, lack of motivation and poor remuneration among others propel these skilled personnel to flee their country in search of greener pastures. Also, brain drain has many negative effects which include increasing rate of crime and other social vices, poverty, economic repression, etc. Based on the findings of the study, it was recommended that government should provide adequate fund for business education lecturers in form of remuneration, allowances, welfare packages, conducive environment and also organize training among the lecturers in order to curb migration which brings about brain drain.

Keywords: Migration, Brain drain, Business education lecturers and Public Universities

049

PENTECOSTALISM, DOCTRINE OF PROSPERITY AND THE CULTURE OF CORRUPTION IN NIGERIA

Okeke Ugochukwu Ahizechukwu
Ph.D fellow, Department of History and Diplomatic Studies
University of Abuja,
ugookeke50@yahoo.com

ABSTRACT

Pentecostalism is a vibrant revival movement that broke out in the 20th century in the United States of America. The movement is quite unique in its operations and a departure from the orthodox Christianity as they emphasized on a personal relationship with Jesus Christ which is marked by the infilling of the Holy Spirit that comes with signs and wonders. This movement easily found its way into Christianity in Nigeria firstly through the protestants that later dovetailed into modern Pentecostalism. The paper focuses on Pentecostalism in Nigeria which was originally mirrored after the 20th century revival movement, and was identified with vibrant revivalists and evangelists known for prayers, fasting's with accompanying signs and wonders, while living a lifestyle of piety that was dedicated to the service of God devoid of worldly entanglements including teachings on prosperity. It also examines how Pentecostalism became alluring to Nigerian Christians as a result of the assurances of life, health and peace it guarantees which the state could not provide, and also a more recent band that emerged about three decades ago which have redefined Pentecostalism to come with wealth, suffice to say that the proliferation of the doctrine of prosperity has a correlation with the culture of corruption in Nigeria which is on the rise despite the large following of Pentecostal movements in the country. This paper therefore gives a historical perspective on the introduction of religion into the country from which Pentecostalism evolved from. It further appraises Pentecostalism in Nigeria from the lenses of the classical and the neo classical school, and also how religiosity has affected the culture of corruption in the country. The paper concludes by drawing the nexus between Pentecostalism and corruption as the acceptability of Pentecostalism among Christians in Nigeria is supposed to be an antidote to corruption first in Christianity and also in the society based on the principles of the movement that emphasizes on piety and modesty in human conducts.

Keywords: prosperity, pentecostalism, corruption, religion, christianity.

050

PHILOSOPHICAL SCRUTINY ON THE CONTRIBUTIVE ROLE OF HISTORY IN UNDERSTANDING AND DEVELOPMENT OF AFRICAN PHILOSOPHY

Sr. Najjuma Oliver Babirye
Institute of Philosophy, Tangaza University College
(obabirye@tangaza.ac.ke, baboliver12@gmail.com 0710462901)

Abstract

African philosophy focuses on different aspects in its epistemic endeavour to understand the world from an African perspective. These may include; religion, education, culture, traditions, language and politics. Apart from these, one of the fundamental aspects of African philosophy is history. It focuses on historical facts and these facts are based on the past. The goal of philosophy being that of discovering truth and attaining knowledge, this article will critically analyse the major role of history to see how it can contribute to our understanding and development of African philosophy. This article comprises of three sections. The first section will deal with African philosophy, specifically the history of African philosophy, some factors influencing the

debate on African philosophy in contemporary times, and the traditionalist and universalists criteria of African philosophy. The second section will focus on history, this entails elaborating on the meaning of history, the methodology used to study the past so as to understand and accurately record it. In the same section, we shall discuss the types of history, that is, the descriptive history, analytic history and narrative history plus the epistemological status of history. In the third section, we shall combine some ideas from African philosophy and philosophy of history with an intention of examining the contributive role of history in understanding and development of African philosophy.

051

POSSIBILITY OF AFRICAN PHILOSOPHY, RELIGION AND CULTURE IN THE DIASPORA: DIFFICULTIES AND PROSPECTS

ONAH, Aloysius Uchechukwu
Department of Philosophy
L'Université Catholique du Congo.
Avenue de l'Université n° 2. B.P. 1534 Kinshasa.
onah4u2000@yahoo.com

Abstract

The diverse definition of culture could be summed up in the fact that it is the identity of people, and people carry with them their identity wherever they go. The African culture is lively and expresses the philosophical thoughts and religion of the African people. Africans who became victims of the Atlantic slave trade made effort to practice the custom and tradition of their forefathers but were suppressed. New African migrants who went out voluntarily out of their ancestral land were obliged to abide by the law of their host countries. These constraints faced by these two categories of African diasporas raise doubts concerning the possibility of African philosophy and religion in a foreign land. Considering the fact that culture is the identity of people or group of people, the major preoccupation concerns how the vibrant African culture which articulates her philosophy and faith could be practiced in the diaspora. That is why I examine possibility of African philosophy, religion and culture in the diaspora: difficulties and prospects. I will be interested in knowing the conditions under which authentic African identity can be promoted and the means through which her philosophy and religion could be articulated by African diasporas.

Key word: African diaspora, culture, philosophy, religion.

052

PHILOSOPHICAL INTERPRETATION OF DIASPORA: A REFLECTION ON THE TERM "NWANNE DI NA MBA"

Agama Christian Sunday (PhD)
Directorate of General Studies
Federal University of Technology, Owerri
christianagama19@gmail.com, christian.agama@futo.edu.ng

Abstract

This paper presents a reflection on the concept of diaspora in relation to its philosophical interpretation of Igbo term, *Nwanne di na mba*. It is in consideration of the circumstances in the context of oneness found in Igbo tradition that results to the term. Literally, diaspora implies the

emigration of people from their ancestral homeland. To the Igbo, *Nwanne di na mba* signifies beyond its literal or principal meaning. Thus, this paper advocates fixing into the proper interpretation and understanding of *Nwanne di na mba* not merely for intellectual reasons but to examine the impact and significance of it within the context of Igbo tradition. The underlying philosophy of the term is confided on the Igbo moral consciousness of oneness which if upheld and maintained will concretize the Igbo moral social and mental lifestyle as well as promoting the unity of people in our society and the world at large.

Keywords: Philosophy, Diaspora, Igbo, *Nwanne di na mba*, Reflection, Interpretation

053

PROVERBS AS SOURCES OF AFRICAN ENVIRONMENTAL ETHICS: DEVELOPING INDIGENOUS ECO-SPIRITUAL WISDOM

Ikechukwu Anthony KANU, PhD
Department of Philosophy and Religious Studies
Tansian University, Umuaya, Anambra State

ikee_mario@yahoo.com

ORCID iD: 0000-0003-1977-202X

&

Ejikemeuwa J. O. NDUBISI, PhD
Department of Philosophy and Religious Studies
Tansian University, Umuaya
Anambra State

ejikon4u@yahoo.com

Abstract

African environmental ethics as an area within the parameters of applied African philosophy, focuses on the conceptual foundations of environmental values as well as more concrete issues surrounding societal attitudes, actions and policies to protect and sustain biodiversity and ecological systems. These values are anchored on the African worldview, and thus, they are complementary in nature and respond to questions from a balanced perspective that understands the human person and the environment as complementary realities. Questions such as: what is our understanding of nature or the environment around us? What responsibilities do the human person have towards species and ecosystems? How does the recognition of rapid, global environmental change challenge our understanding of these obligations? These notwithstanding, this paper focuses on African proverbs as sources of African environmental ethics. This is important given the place African proverbs occupy in African life and spirituality- it is the wisdom of the African people articulated in words using categories that are common to them. This piece, therefore, studied proverbs in general as they relate to nature, and the particular proverbs that relate to environmental preservation. The hermeneutic method of inquiry was patronized for the purpose of this study. This work discovers that African proverbs occupy a fundamental place in African environmental ethics.

Keywords: Proverbs, African, Environment, Ethics, Nature, Anthropocentric, Philosophy

054

LINGUISTIC ABUSE OF GRAMMAR: THE "M" AND "N" CONSONANTS OF THE IGBO LANGUAGE IN VIEW

Rev. Fr. Rich. N. Ekegbo (Ph.D.)

Department of Philosophy, Tansian University, Umuanya
www.igboniile.org ; fada.rich@gmail.com ; 08082406727

Abstract

The grammar of a language, written, spoken, or both, goes a long way to shape the culture and communication of the people, and to a great extent enhances their productivity and projects the people beyond their immediate locus. A language spoken is sometimes different from the language written. Sometimes also a language written is the same with the language spoken. Though this is largely so in interlanguage, it is sometimes observed in intralanguage. The Igbo language is one of the three Nigerian major languages. And it is being spoken by the Igbo people. The Igbo people live in the South Eastern part of Nigeria. The grammar of the Igbo language has the alphabet that contains thirty-six letters, comprising twenty-eight consonants and eight vowels. The "m" letter is the nineteenth letter while the "n" letter is the twentieth in the alphabet; just as they are the fifteenth and the sixteenth numbers of the consonants of the alphabet respectively. However, there is an observable aberration of the use of the letters "m" and "n" consonants in the writing of the Igbo grammar and the speaking of the language, just as such could be observed in some other languages. This aberration which seems not noticeable by partial observers, has huge effects on both the the writing of the grammar of the language and the speaking of the language itself, to the understanding of keen observers. These two letters, "m" and "n" are unique in Igbo grammar because, though they are regarded as part of the consonants of the Igbo alphabet, but quite unlike other consonants, they can be permitted to be seen in clusters (double), in some Igbo words. In such a case, the first of the doubled "m" or "n" acts as a vowel. Ignorance of the associated rules that guide the right application of "m" and "n" in the writing of the Igbo grammar, therefore, necessitates that the problem be addressed in this write up. And finally, it is advised that, such linguistic issues associated with "m" and "n" in the grammar of the Igbo language, be traced and discovered in the grammar of other languages and addressed appropriately.

055

LAW AS IDENTITY

OKOLI, Hilary Chukwuduruo, Ph.D.

Department of Philosophy
Nnamdi Azikiwe University- Awka, Nigeria
(hilaryokoli@gmail.com +2348036288424)

Abstract

The positivists' conception of law in its multifaceted presentations such as Raz's idea of law as an authority or the imperatives as command, Hart's notion of law as the social control of behaviour, and Dworkinian's thesis of law as integrity, have remained dominant in jurisprudence and admittedly has influenced several legal systems. However, as noted in extant literature, such conception of law takes a top-down legalistic approach; making law somewhat sterile, rather than a phenomenon that is viable and generate interesting outcomes. The positivists' conception of law limits the function of law to commanding obedience and ensuring social control, reducing as it

were the agency of the individual for whom law is enacted. This paper takes off from this limitation of the positivists' conception of law, to advance the concept of law as an identity. Law as identity highlights the status of law as a phenomenon that is enlivened through performativity and belongingness. Law as identity is the performative expression of belongingness an agent demonstrates through their cognitive and affective domains of the shared belief in the legitimacy of a legal system; the recognition of acceptance of one's true inner self and the outer world of social rules and norms; the dialectical legal consciousness of the various shades of meaning in the community legal consciousness that is reasonably requiring the attention of performativity as a result of the agent's belongingness. The hermeneutic method is used and was significant for the interpretative dimensions of the dialectics associated with the concept of law. The paper argues that legal concepts such as statutes, judicial precedent, and legal propositions are categories to be understood and roles to be performed by the agent in order to accentuate the concept of law as identity. Such conceptualization of law would help abate the challenges associated with social justice, insofar as the requirement that makes for social justice is already part of the agent's lived experience.

Keywords: Law, Positivism, Concept, Performativity, Belongingness, Identity, Legal, System, Agent.

056

PROMOTING OUR COMMON HUMANITY: A PANACEA TO SECURITY CHALLENGES IN NIGERIA

Ejikemeuwa J. O. NDUBISI, PhD
Department of Philosophy and Religious Studies
Tansian University, Umunya
Anambra State
ejikon4u@yahoo.com

Ikechukwu Anthony KANU, PhD
Department of Philosophy and Religious Studies
Tansian University, Umunya
Anambra State
ikee_mario@yahoo.com

ABSTRACT

It is undeniable the fact that the first law of nature has to do with security, that is, self-preservation. In this sense, every person naturally makes effort to protect himself/herself from impending danger and aggressors. This is what security consciousness entails. No person or nation is at ease whenever there is a security threat against the person or the nation. As a nation, Nigeria has experienced series of security challenges in recent times. These challenges are made manifest in the form of kidnapping, Boko Haram insurgency, Fulani herdsmen rampage, armed banditry, religious and political crises among others. Consequently, these security challenges constitute a cog in the wheel of wellbeing, growth and development of Nigeria as a nation. The burden of this paper is to establish the way out of these security challenges. Therefore, employing the philosophical methods of analysis and phenomenology, this study posits that the workable solution to the security challenges in Nigeria is the promotion of our Common Humanity. This understanding is premised on the fact that we share one humanity and as such we all have the duty to care and respect the humanity of others. The study further submits that the promotion of our common humanity will help us to collectively rise up against anything that may constitute a threat to the humanity of all people irrespective of gender, tribe, status, religious or political affiliations.

Keywords: Common Humanity, Security Challenges, Nigeria, Self-preservation

057

LEADERS' ETHICAL CONSCIOUSNESS AND ITS INFLUENCE IN ORGANIZATIONAL CHANGE MANAGEMENT: AN AFRICAN PERSPECTIVE

Rodah Bonareri Mose, Carolyne S. Mudeje Buya & Alice Kibui
Tangaza University College
(moserodah@gmail.com)

Abstract

Ethical leadership is crucial for successful management of change in organizations whose long term survival and success depends on their agility and ability to be adaptive. Studies across countries in Africa and organizations point out that leaders draw their ethical understanding and experience from the environment they operate in. The leaders in Africa, consciously or unconsciously, tend to draw their ethics from the complexity of the lives, existence, and connectivity of their culture and the one they encounter within their organizations. However, there is scanty literature that contextualizes leaders' ethical consciousness and its influence on change management within the African setting. In addition to this, there are ethical distortions in organizational management in Africa, which are characterized by corruption, ethnicity, and racism. Thus, the aim of this paper is to examine the extent to which leaders' ethical consciousness, from an African perspective, impacts on organizational change management processes. The paper argues that lack of ethical sensibility and proper moral judgement of leaders, who are mainly initiators of change, may cause failures of change initiatives in organizations. As a way forward, the study uses African ethics to propose a means for enhancing leaders' ethical consciousness in order to improve change management in organizations. This paper is based on a review of existing literature that is part of an ongoing qualitative study on "Ethical Factors Influencing Change Management." A case study of selected faith based organizations will be used.

Keywords: organizational change management, ethical consciousness, ethical leadership, African ethics, ethical distortions

058

LAND AS A RELIGIOUS TOOLS IN AFRICAN ONTOLOGY

Amodu Salisu Ameh
Department of Philosophy, Faculty of Arts and Humanities,
Kogi State University, Anyigba, Kogi State, Nigeria
Email: sampsonzeed@gmail.com; +2348100262890

Abstract

This study is an ontological examination of the import of land in Africa with emphasis on its cosmological existence. In this study we shall argue that there are both normative and ontological elements that connect man to the essential element of nature. Using the analytic method, the study examines relevant and selected texts in the study of African philosophy; the study also adopts primary method by purposively selected individuals for interviews. The study ontologically, discovered that land in various societies' traditions occupies central position as it defines the bases of identity, unity, economic progress and the essentialities of human existence. It also observed that, there are remarkable and glaring differences between the African and Western notion of land, while the west said land as an economic property, it therefore lacks

ontological connotations, and consequently, the study discovered that, it is this absence that makes the west see land as a means of production, for capitalist economic exploitative system. Normatively, traditional African societies see it the other way round, for them, land serve as community identity, hence its usage is for economic reason was for the benefit of the community and to forester unity. This study intends to show that the contemporary Africa over time have lost this, it therefore see the need to return to the foregone by identifying the benefits of it. Normatively, the study observed with interest that land serve as the beginning of the being of man and at the same as the finitude since it is the source of social identity, economic and kinship have also become the source of conflict. The study concludes, there must be Africans to go back to its conception of land, that is as natural trust committed not to the economy but a field of events, where vital forces responsible for various natures occurrence act upon nature and existence in African.

Keywords: land, African ontology, identity, beginning and end, and duality.

059

LACK OF ADEQUATE CITIZENS' INFORMATION AND THE CHALLENGE OF RESPONDING TO COVID 19 PANDEMIC IN NIGERIA

Archibong, Columbus Silas Ph.D

University of Calabar, Calabar, Cross River State, Nigeria.

Uduakarch75@yahoo.com, +2348064333413

Abstract

A country's ability to response adequately to unforeseen circumstance depends to a large extent on its preparedness. This can easily be seen in the policies, programs and plans put in place by such a nation. Covid 19 which originated from in China in late 2019 took the world by a surprise. Being a novel disease, many countries of the world were thrown into confusion regarding ways of curbing its spread. Due to its nature of transmission, one of the many measures recommended to reduce human to human spread was a total or partial lockdown which many countries adopted. With the lockdown, countries' economies were adversely affected leading to millions of job losses globally. Various countries devised various means of taking care of their citizen's worse hit. Stimulus packages, [emergency aid payments, palliative and unemployment benefits were some of the means devised to cushion the negative effects of Covid 19. Again, for those infected, the easiest way of tracing others who could have been infected was by contact tracing. To either ameliorate the negative impacts of Covid 19 on the citizens or trace those infected through contact with infected persons, contact tracing remains the most effective mean. Unfortunately, due to lack of adequate information of her citizens, the management of Covid 19 in Nigeria seems to have resulted in a situation where the search for a solution became worse than the problem itself. Many with already existing health issues died of treatable sicknesses since they could not have access to medical facilities due to lockdown. Palliatives distributed by the Nigerian governments to alleviate the pains occasioned by the pandemic became an avenue for enrichment by a few.](#) This study examines the effects lack of adequate citizens' information has on nigeria's response to Covid 19 pandemic and suggests possible remedies.

Keywords: Covid 19, Citizens' information, Nigeria

060

**INTRA-CHURCH DIALOGUE AND ETHNIC CONFLICT
RESOLUTION: AN EVALUATION OF ACTS 6:1-7
TOWARDS PEACE-BUILDING IN AFRICA**

Longkat Daniel Dajwan
Gindiri Theological Seminary,
Affiliated To University Of Jos, Nigeria
+2347068134337/ +2349058592657/ longkatdan@gmail.com

ABSTRACT

The conflicts in Africa have triggered the worst humanitarian crisis since after the independence, and if not checked, will continue to rise. Population and values displacements are increasing and an entire generation of children has and is being exposed to war and violence, increasingly deprived of basic services, education and protection. The study is premised on the assumption that the body of Christ is today plagued by numerous intra church conflicts resulting in breakaways or divisions because the appropriate church conflict resolution and management mechanisms are not used to manage and resolve them when they do occur. Hence peace search based solely on secular values will probably not be sustainable. The objective of this study is to expose these frictions and to ask how we can deal with this intra church conflict and how we can think with a text such as Acts 6:1-7 in addressing the conflict of ethnic discrimination and leadership crisis. The paper adopted the critical historical exegetical method and Biblical passage of Acts 6:1-7 and theories. The major findings of the research indicate that the early Christians in Jerusalem witnessed a case of ethnic or cultural discrimination that nearly rocked the unity of the church and the Jerusalem church at this point numbered in the thousands and likely worshipped in home gathering in three languages (Hebrew, Aramaic, and Greek), the Widows' needs taxed the distribution network beyond the capacity of the apostles to oversee it directly. It was also confirmed that the major causes of conflicts in the church (Acts 6:1-7) include discrimination, negligence of the ministry of the word and prayer, poor communication skills, poor administrative structures. The paper aims at recommending intra-church dialogue as expressed in the Acts 6:1-7. The paper concludes that the disciples thus demonstrated the willingness to take a deliberate and decisive decision on certain issues in order to maintain peace and unity of the church.

Key words: Church, Intra-Church Dialogue, Ethnicity, Conflict Resolution, Peace-Building

061

**INTENSIFYING ENTREPRENEURIAL SKILLS ACQUISITION:
IMPERATIVE FOR SUSTAINABLE YOUTH DEVELOPMENT OF
INDUSTRIAL TECHNICAL EDUCATION IN UNIVERSITIES.**

Obe, Pauline Ijeoma Ph.D
Department of Industrial Technical Education
University of Nigeria, Nsukka, Enugu State.
pauline.obe@unn.edu.ng

Onah, Eunice N. Ph.D
Department of Computer & Robotics Education,
University of Nigeria Nsukka, Enugu state.
eunice.onah@unn.edu.ng

Onah, Ogechukwu, PhD,
Department of Agricultural Education,
University of Nigeria Nsukka.
traceogechukwu@gmail.com

Abstract

This study aimed at intensifying entrepreneurial skills acquisition as imperative for sustainable youth development of industrial technical education in universities. The study was conducted in public universities in Enugu State, Nigeria. Three research questions guided the study. The study made use of descriptive survey research design and was carried out in Enugu State, Nigeria. The population was 138 comprising of 35 Industrial Technical Education lecturers, 33 industrial technical education instructors and 70 students of Industrial Technical Education from the public university in Enugu State. There was no sampling since the population is of manageable size. Structured Questionnaire was used for data collection. The instrument was validated by three experts. Cronbach Alpha method was used to test the reliability and an overall reliability coefficient of 0.85 was obtained. The data was collected by the researchers and one research assistant. Out of 138 copies of the questionnaire administered, only 130 copies were retrieved giving a 94% return rate. Data generated were analyzed using mean and standard deviation while one-way Anova was used to test the hypothesis at 0.05 level of significance. The study found out among other things that there is need for intensifying entrepreneurial skills acquisition for industrial technical education youth development in public universities in Enugu state and the world at large. The paper recommended among other things that innovative equipment and facilities for easy acquisition of entrepreneurial skills should be provided for industrial technical education youth development in Nigerian.

Keywords: Entrepreneurial, skill acquisition, sustainable youth development of industrial technical education in public universities.

062

HARNESSING THE YORUBA CULTURE AND TRADITION OF INTENTIONAL HUMANISM IN COMBATING INSECURITY IN NIGERIA : A PHILOSOPHICAL APPRAISAL

Fabiyi, Olufunmilayo Omolola
(PhD Student), Department of Philosophy,
Olabisi Onabanjo University, Ago – Iwoye, Ogun State
funmifab9@gmail.com, 08107202774

Abstract

At no point in the history of the Nigerian nation has multifaceted insecurity been experienced on a massive scale as currently being experienced. It will be a total existential crisis to deny that the Nigerian society is currently plagued in all directions by several forms of 'socio-politico-economic-religious' crisis which had further plunged the scarcely enjoyed peace into abysmal. Currently, the Nigerian nation is beset with an unprecedented level of insecurity with each of the six Geopolitical zones having a tremendous share of violence which are incited by perceived political-tribal bigotry, unfavourable national economy, uncontrolled influx of radical religious views amidst many others. Characterized by massive kidnapping, terrorism, banditry, religious crisis, ritual killings and political assassination, the Nigerian insecurity situation had increased the vulnerability of her citizens to loss of lives, livelihood and properties. Considering the peculiarity of multi-faceted, simultaneous and synchronous insecurity in the Nigerian society, this paper critically appraises the socio-philosophical paradox of security in the Nigerian nation and suggests Intentional Humanism, based on the Yoruba indigenous cultural paradigms, as a viable means of combating insecurity. At the center of the Yoruba society's concept of intentional humanism is human mentality, distinguished by intellectual faculties and moral capacity. This is believed to give scales and perspectives to what a society hold as meanings, values and intentions which are common components of conflict-spaces. This paper therefore reinstates the normal sayings that building schools shut prisons, by suggesting thorough indoctrination of every Nigerian with the Yoruba cultural ethics of intentional humanism as a panacea to the ravaging insecurity in the Nation.

Keywords: *Insecurity, Conflict, Nigeria, Intentional humanism, Yoruba ethics, security*

063

HUMAN RIGHTS AND AFRICAN PHILOSOPHY, RELIGION AND CULTURE: PROSPECTS FOR DEVELOPMENT

Chukwuwinke Smart Mokuye
Department of General Studies,
Villanova Polytechnic, Imesi-Ile, Nigeria
smkuye@gmail.com +234-806-164-5953

Abstract

The Universal Declaration of Human Rights (UDHRs) was a declaration of the United Nations (UN) that citizens of countries all over the world should be entitled to enjoy certain rights in that particular society. The provisions of some constitutions for human rights derived mainly from this declaration. In Nigeria, the 1999 constitution of the Federal Republic of Nigeria, FRN, (as amended) provides for seventeen (17) of such rights in its Fourth Chapter, Fundamental Human Rights (FHRs). This article, attempts to find a place for the recognition, respect and encouragement for these fundamental principles within the context of African philosophy, religion and culture, with a view to attaining development in the different nations of Africa. The paper thus examined the concept of human rights in Africa; assessed the extent to which African citizens enjoyed these privileges; investigates the connect between human rights and African philosophy, religion and culture, and interrogates how this synergy can engender development in Sub-Saharan Africa (SSA). The study gathered data from secondary sources, and analysed with content analysis. The study findings revealed that, the neglect of the African philosophy, religion and culture has allowed for gross violation of these rights. The study concluded that, disregard for or abuse of human rights is a critical factor in Africa's increasing underdevelopment.

Keywords: Philosophy, Religion, Culture, Development, FHRs, UDHRs, Human Rights' Violation

064

IHUOMA, THE FORBIDDEN FRUIT: AN EXPLORATORY STUDY OF ELECHI AMADI'S THE CONCUBINE

Mary Linda Vivian Onuoha PhD
Department of Foreign Languages and Literary Studies
University of Nigeria, Nsukka
mary.onuoha@unn.edu.ng; +2348069494184

Ngozi Ogbodo PhD
Department of Foreign Languages and Literary Studies
University of Nigeria, Nsukka
ngozi.ogbodo@unn.edu.ng, +2348033259374

Abstract

Literature whether oral or written has, since its' origin, served as a vehicle for the diffusion of language, world-view, culture and belief of any given community. It evolves alongside these phenomenons in order to fulfill its' function among the populace. The Nigerian society, thanks to her distinguished authors, has had her cultures and traditional beliefs projected to the lime light. Elechi Amadi is one of such authors who, through his works, has effortlessly disseminated the igbo beliefs with regards to human activities and future as they are controlled by the gods. In his novel *The Concubine*, he postulates that human destiny are not subject to change; thereby, subtly re-enacting the doctrine of determinism. An ideology which suggests that man's destiny, actions and indeed all events of life have been predestined by powers from beyond. Without laying undue

emphasis on the afore mentioned belief, the principal focus of this paper is to explore the Igboness: language, culture, and worldview as portrayed in this epic novel. The paper also dissects the Igbo belief as regards marriage, destiny, the extramundane powers and the control which they exercise on human beings even against their will. Since the Igbo society is of a very high interest to this work, an expository and analytical method is used to study the society and characters as they are presented in the novel.

Key words: Igbo, Society, Determinism, Extramundane, Culture, Philosophy

065

IMPACT OF RELIGION ON NIGERIA'S DEVELOPMENT: A RE-ASSESSMENT

Anene, Chidi Pensive Ph.D

Department of History and International Studies

Imo State University P.M.B 2000, Owerri.

+2348063414134; anenechidi770@gmail.com; anenechid@imsu.edu.ng

ABSTRACT

Many scholars and religious practitioners in religious affairs have viewed religion as an instrument of moderation and not destabilization. Eva (2008) has maintained that religion is a multi-faceted phenomenon. While Jonathan Fox and Sandler (2004) suggested that religion plays various role in people's lives. It is a source of world views and values as well as a source of identity and legitimacy, and also associated with formal institutions. This conceptualization complements Bruce Lincoln's view of religion which asserts that, religion is a set of collectively held spiritual beliefs articulated in a discourse, perpetuated and interpreted by institutions, communities, and associated practices. However, it is observed that a country's socio-economic cum political development is often times determined by religious factor. Other experts in religious matters have painstakingly opined that the issue of religious practices in the context of African countries nay Nigeria has caused more harm than good to our national development. This paper is therefore tailored towards understanding the influence of religion on the development of our country Nigeria. The primary goal of this paper is to create a robust framework for cumulative research on how religion operates and has impeded on the nation regarded as the Giant of Africa. The paper adopted a historical method of research which involves the use of both primary and secondary sources of data collection to establish its logical findings. The paper therefore concludes in an unmistakable term that the nexus which subsists between religion and development is indeed complementary hence religion in a general sense, is perceived as agent of national peace, unity, reformation and development not for division and destabilization.

Keywords: Religion, Development, Peace, Unity, Reformation and Division.

066

INSECURITY AND CRIME: A THREAT TO SOUTH-EAST OF NIGERIA DEEPLY ROOTED IN UNKNOWN GUNMEN.

Ann C. Onyekelu, PhD
Department Of Igbo, Africa And Communication Studies
Nnamdi Azikiwe University, Awka
ann.onyekelu@gmail.com

ABSTRACT

Youths have developed from respectful and developmental force to agents of societal vices and this has given rise to questions bothering on society stability, safety and welfare. To this effect, this paper explores the past, present and future impact of youth in a community life using South-East of Nigeria as a focus. Nigeria as a country has suffered an unimaginable and shocking acts of terrorism which has ripped it off of many democratic gains. Many economic activities are grounded partly because of this unrest as national and state budgetary allocations meant for other developmental projects are diverted to counter this deadly menace. Secondly, because of the reckless negligence, lip service paying, sabotagous and pretentious temperaments of Nigerian leaders in the direction of combating this dreadful demon called Unknown Gunmen to a halt. The welfare of its citizenry has continued to dwindle. Therefore, there is the need as a country to carefully and urgently mainstream into its governance certain democratic legislative tenets to save Nigerians from this inhumane assault which has held the country underdeveloped over six decades of its governance. It is with this in view that this study will attempt a review and find ways to salvaging this menace, so as to reduce the pangs of this dishonorable and monstrous act on the people. The fight against terrorism should not be treated subjectively, so as to bring culprits to book to serve as deterrent to others.

KEYWORDS: INSECURITY, CRIME, TERRORISM, YOUTH AND UNKNOWN GUNMEN

067

IMPACT OF THE BIBLICAL AND TRADITIONAL PERCEPTIONS OF THE LAW AND SIN ON THE CORRUPTIBLE THOUGHTS OF CONTEMPORARY NIGERIAN SOCIETY

Emmanuel Ikenna Okafor (Ph.D)
Department Of Christian Religious Studies
Peaceland College Of Education, Enugu
08062384595 / agbudugbu@gmail.com

Michael Enyinwa Okoronkwo (Ph.D)
Department Of Religious Studies
National Open University Of Nigeria, Abuja
09058209200 / mekoronkwo@noun.edu.ng

Abstract

Nigeria is predominantly considered as a religious society. Though Africans generally have been tagged a religious continent, but Nigeria seems to have outnumbered other African nations on the degree and growth of divergent attentions to religion. Her major religions are: African Traditional Religion, Christianity and Islam. This paper anchors on African traditional religious culture and Christianity and their impact toward eradicating or reducing corruption to the barest minimum. The problem of the study remains that the Christians and traditionalists have devoted immense strength through their biblical and traditional perceptions of the law and sin to curb corruption in

Nigeria to no avail. The paper discovers that corruption in Nigeria has taken the shape of an anthill that appears dried outwardly but very fresh and alive inside. The research aims at addressing the issues with the contemporary structure of corruption and its panacea. The paper adopts hermeneutical and sociological research approach. It is recommended among other things, that the legal contents in the biblical and traditional laws against sin should be built in Nigeria constitution. Data were selected from primary and secondary sources. Data collected were analyzed with phenomenological method of data analysis.

Keywords: Bible, Tradition, Law, Sin, and Corruption

068

INTERFAITH DIALOGUE AND RELIGIOUS PEACE-BUILDING IN NIGERIA: A STUDY OF ACTS 15:1-15 TOWARDS THE SURVIVAL OF THE CHURCH

Rev. Longkat Daniel Dajwan
Gindiri Theological Seminary, Pmb 01001,
Affiliated To University Of Jos, Nigeria
+2347068134337/ +2349058592657/ longkatdan@gmail.com

ABSTRACT

Religion and peace are dynamic concepts because they involve human relationship. The conflicts and insecurities in Nigeria have triggered the worst humanitarian crisis since after the independence, and if not checked, will continue to rise. Population and values displacements are increasing and an entire generation of youth and children has and is being exposed to war and violence, increasingly deprived of basic services, education and protection. Three major religions are being practiced in Nigeria; Christianity, Islam, and African Traditional Religion. These religious affiliations make it more difficult for the country to engage in meaningful interfaith dialogue because she is deeply affected by religious identities and meanings. Hence peace search based solely on secular values will probably not be sustainable. The study adopts hermeneutical and historic approaches. Biblical passage of Acts 15:1-15 is used. It is therefore the aim of this paper to recommend religious post-conflict dialogue as expressed in the Acts 15: 2-15 which involves the different religious believers and recognize their religiousness. The council of Jerusalem thus demonstrated the willingness of the religious leaders to make compromise on certain issues in order to maintain peace and unity.

Keywords: Interfaith, dialogue, religious peace building, church

069

THE ROLE OF AFRICAN TRADITIONAL MARRIAGE RITES ON MARITAL STABILITY: A CASE OF THE ABAGUSII PEOPLE, KENYA.

Esther Kerebi Nyamache
The Catholic University of Eastern Africa
kerebiesther@gmail.com

ABSTRACT

The major purpose of this study was to explore the role of African traditional marriage rites on marital stability; in a case study of the Abagusii ethnic community from Kisii county, Kenya. The study was based on the Symbolic Interactionism (SI) theory of Social Psychology and adopted the exploratory sequential mixed method research design that took a two-phase model starting

with qualitative data collection and analysis and built a feature that was tested by quantitative data collection and analysis where the second feature was based on the results of the initial database. The use of qualitative methods for this study facilitated the gathering of data of narratives related to culture and the rituals with regard to the marriage of the Abagusii ethnic community. The qualitative study used a focus group of 12 elderly people from the Gusii community who were selected through purposeful and snowball sampling. The quantitative study used stratified purposeful sampling where a total sample of 150 participants was selected. Research instruments included questionnaires and interview schedules, the data was then analysed using both qualitative and quantitative techniques within the purview of the research questions and the marriage rites themes. The quantitative data was analysed through a statistics package for social sciences (SPSS). Focus group discussions were used to identify issues and interpretations. A discussion guide was used to ask general questions. The qualitative study findings indicated that various Kisii traditional marriage rites were practised to ensure marital stability. These include initiation and mentorship into adulthood, marriage counselling, spying and wife identification, bridal practical assessments, courtship, bridal virginity test and groom sexuality assessments, payment of bridal wealth, gift exchange, taking vows, festivities, wrestling matches, renaming of the bride, weddings and symbolic rituals like married women marked anklets and after marriage rituals on childbearing, barrenness and marriage sustainability through celebrations and communal support. Finally, the study found out that traditional marriage rites are believed to circumvent divorce and contribute to marital stability. The study recommends that there is a need to revive the African traditional marriage practices and marriage therapists can incorporate this perspective during marital counselling sessions.

070

AFRICAN RELIGIO-CULTURAL SPIRITUALITY OF DEVELOPMENT: DEMYSTIFYING AFRICAN RELIGIO-CULTURAL SPIRITUALITY

Denis Odinga Okiya
School of Arts and Social Sciences,
Tangaza University College, Nairobi, Kenya.
densokiya@gmail.com, +254722486785

Abstract

This is an exploratory essay proposing a critical look at spirituality as a driver for contextualized development. Contextualization means that a person is aware of self-identity and group identity while, in the same vein, fully able to appreciate diversity. This empowers the individual to take diversity into account when contextualizing development through the eyes of spirituality. **Development is to have awareness of oneself in relation to others, the universe and the spiritual. Having the capacity to enter into personal relationships. The capacity to regulate both internal and external relationships.** *The essay focuses on African religio-cultural spirituality as a spring board for authentic African development. It recognizes that African religio-cultural spirituality is facing challenges in the globalized world and needs to refocus through an authentic African education system. An education system that will aid an attitude of focusing on the real African identity present in African religio-cultural spirituality. Available literature and experience in learning institutions manifest a hanging on to colonial legacy through education and religion contributing heavily to the African identity crisis. A large number of Africans are uprooted from African spirituality and left standing on quicksand. African religio-cultural spirituality emphasizes that Africans celebrate life, and preserve it by hedging it with taboos. The African concept of life is essentially religious because the world is seen as a vast*

spiritual arena. Development is about abundant life through relationships. Abundant life in Africa has not been achieved through certain borrowed laid down rules from other cultures as is manifested in contemporary African society. The borrowed development plans have hindered rather than promoted authentic development in Africa. Some spiritual principles and domains will be used as examples to illustrate approaches to the challenges of spirituality and development in Africa. The essay calls for an open discussion of these principles and domains.

071 | RELIGION, CULTURE AND ECONOMIC DEVELOPMENT : OPPORTUNITIES AND CHALLENGES

IBRAHIM, Murainah Tunji
Business Education Department
Kwara State College of Education, Oro
 aomoradeyo2017@gmail.com

Abstract

This paper forwards the view that some aspects of African culture enhance economic development on the continent while other aspects tend to constrain development. By drawing on the extant literature on culture and development, the paper discusses the manner in which economic activities are organized in Sub-Saharan African countries and the impact of these processes on their overall development. We argue that insight into the development-constraining attributes of African culture will help policymakers and businesspeople design policies and strategies that will improve the overall performance of African economies.

Keywords: *Culture, Economic Development, Business Development, Entrepreneurship, Africa*

072 | REINVIGORATING THE AFRICAN MUSICAL CULTURE OF MORAL IMPARTATION: IDOMA ETHNIC MUSIC EXAMPLE

Emmanuel Ella A. Ph.D
Department of Music, University of Jos
 08057007921; ellafloella6@gmail.com

Abstract

The moral decadence in Africa is a serious concern and it needs urgent attention. This moral degradation has led to the breakdown of moral value system among the teeming population in Africa. The consequences of moral breakdown among the active Africans is monumental and this has led to current African insecurity problems, corruption in almost all sectors of the economy, family infidelity and divorces, examination malpractices in all level of educational institutions, immorality and prostitutions, and other social vices that had engulfed the African nations. To resuscitate this ugly social menace and prevent it from further spread, the instrumentality of African art form has been suggested to be engaged. This paper therefore recommends African music as a veritable tool for education, enlightenment, awareness and counsel about immoral lifestyle and moral virtues. The paper opines that one of the way to rescue this moral depravity and degeneration is the reinvigoration of the musical culture of moral impartation, since music has the cognitive capacity to elicit emotion capable of forming attitude and mould character. The paper therefore recommends that ethnic music in Africa be

reinvigorated to impart moral messages to African listeners as ethnic music is the music of the people by the people for the people. The paper uses selected Idoma ethnic music that have been engaged in imparting moral value to Idoma societies as an example which every ethnic groups in Africa could adopt. The paper also recommends principles and strategies to use in order to impart moral values, such that could make African continent a peaceful, safe, secured, trusted environment devoid of uncertainty and a better, attractive place to live.

073

REASONABILITY AS A STANDARD FOR ASSESSING THE AUTHENTICITY OF COMMUNALISM AS AFRICAN (HUMAN) NATURE

Cyril Emeka Ejike
Department of Philosophy,
Nnamdi Azikiwe University, Awka,
Anambra State, Nigeria.
cyril.ejike@gmail.com

Mmoneke Samuel Ifeanyi, PhD
Department of Philosophy,
Chukwuemeka Odumegwu Ojukwu University,
Igbariam Campus, Anambra State, Nigeria.
si.mmoneke@coou.edu.ng

Abstract

This paper examines the basic presupposition in African philosophy that communitarian life is intrinsic to Africans. Most African scholars have held tenaciously for long that communalism is the socio-cultural and political nature of traditional African society. Some contemporary African philosophers like Julius Nyerere and Seda Senghor have advanced communalism as a distinctive African mode of being through their socio-political frameworks and viewpoints. This communal relationship finds expression in intersubjective values such as love, sharing, care, altruism, tolerance, cooperation, complementarity, harmony, and solidarity which all beings – both the physical and the spiritual that constitute African agents – in the African cosmos are supposed to share. However, the character (nature) of some African beings in a chain of interlinking forces does not reflect such intersubjective values that are believed to be the essential ingredients of African communalism. African agency (personalities) and some African traditions and socio-cultural practices are not consistent with the essence of communalism in terms of radii of reasonability (consistency-beneficence) manifested therein. We will argue that the basic and proper standard for determining the reality of African communalism must be the horizon of consistency-beneficence manifested in African traditions and agency vis-à-vis the tenets of African communalism to develop authentic African philosophy. We will therefore posit that instead of engaging in romanticization of African communalism, Africa should begin to formulate reasonabilistic, cross-culturally valid and universalizable community-oriented categorical frames (or ideologies) through signification-concretization processes (of reasonabilization) for the practical realization of the desired ideological compositional system that will lead to the abandonment of primordial, egocentric and destructive ideologies, bring about positive personality formation and the development of Africans.

Keywords: Reasonability, African Communalism, ideologies, African agency, African traditions.

074

STRATEGIES FOR RECONCILIATION OF DISCREPANCIES IN AFRICAN RELIGIOUS AND CULTURAL PHILOSOPHY WITH CHRISTIAN IDEOLOGY AMONG AFRICIANS

Michael Enyinwa Okoronkwo (Ph.D)
Department Of Religious Studies
National Open University Of Nigeria, Abuja
09058209200 / mekoronkwo@noun.edu.ng

Emmanuel Ikenna Okafor (Ph.D)
Department Of Christian Religious Studies
Peaceland College Of Education, Enugu
08062384595 / agbudugbu@gmail.com

Abstract

There has been discrepancies between the religious and cultural philosophy of Africans with the religious and cultural ideology or philosophy of Christianity among African adherents. Another problem that bothers this paper is that strategies have been put in place to reconcile these disagreements, but expected success has not been achieved. Amongst the strategies that have been advocated and adopted are religious dialogue, ecumenism, etc. This research advocates for anti-fanaticism campaign, infants religious and cultural integration campaign, central and annual religion and cultural archival interactions, etc. It has been discovered these disagreements have drastically affected social, economic and religious development, growth and awareness of African Christians and Traditionalists. The paper is therefore designed with the aim of addressing the negative effects of religious and cultural dilemma for a better futuristic relationship. The paper employs phenomenological research methodology. Data were collected through direct interviews, text books, journals, and other secondary data. Data gotten were analysed with historical and sociological styles of data analysis.

Keywords: Christianity, African Religion, Culture, and Philosophy

075

TEACHING PEACE EDUCATION AND GENDER AS DETERMINANTS OF UNIVERSITIES STUDENTS' ATTITUDES TOWARDS LEARNING OF PEACE EDUCATION: A CASE STUDY OF UNIVERSITIES IN SOUTH-EAST GEOPOLITICAL ZONE, NIGERIA

Kelechi C. Mezieobi, PhD
Faculty of Education,
Alex Ekwueme Federal University,
Ndufu-Alike, Ikwo, Ebonyi State, Nigeria.
kcmez2016@gmail.com; +2348101086667

ABSTRACT

The study investigated teaching peace education and gender as determinants of universities' students' attitude towards learning of peace education in universities in South-East geopolitical zone of Nigeria. The aim was to determine the relationship between teaching peace education, gender and universities students' attitude towards learning of peace education. Two hypotheses were formulated to serve as guide to the study. Nine hundred (900) Universities' students from South-East geopolitical zone, Nigeria were randomly selected for the study. A questionnaire titled Teaching Peace Education scale and Universities students' attitude towards learning of Peace Education questionnaire was administered and used for data collection. The hypotheses were tested using multiple regression tested at 0.05 level of significance. Findings revealed that the criterion variable (Universities students' attitude towards learning of Peace Education correlated positively and low towards Teaching Peace Education. Also, gender was not a

determinant factor to both universities students' attitude towards learning of peace education and teaching peace education. The results also showed that only universities' students with knowledge of peace education with the regression coefficient (b) of .258, and a beta weight of .592 significantly have good attitude towards learning of peace education, while gender was not a significant factor in predicting universities students' attitude towards learning of peace education. Based on these findings the following recommendations were made: that universities' students should be encouraged to be knowledgeable on peace education, understand peace education irrespective of gender, the university should make peace education more interesting, orientation on importance of peace should be given to university students, physical materials depicting peace should be made available within the schools' environments, teaching of peace education should be students-centred, workshops, conferences, seminars, symposia on peace education should be organized on regular bases to sensitization purposes and so on. It is also important to note that peace education and gender have no influence on each other. All students irrespective of gender can be knowledgeable and understand peace education without restrictions or bias.

Keywords: Teaching peace education, peace education, Gender, University Students' Attitude and Learning.

076

TEXT AND TEXTURES OF NIGERIAN PENTECOSTALISM: A SOCIO-POLITICAL ANALYSIS

Ndidi Justice Gbule, PhD

Department of Religious and Cultural Studies
Faculty of Humanities University of Port Harcourt, Rivers State Nigeria.
ndidigbule55@gmail.com; +2348037466391

Chigozie Samuel Nwaka, PhD

Department of Religious and Cultural Studies Faculty of Humanities
University of Port Harcourt, Rivers State Nigeria.
lookg08@gmail.com; +2348036994147

Abstract

Pentecostalism, with its Charismatic variants has redrawn the religious landscape of most African States, creating a volcanic impact, especially among the urban dwellers. In Nigeria, for example, described by some scholars as a “Pentecostal Republic”, Pentecostalism embeds the entire socio-political structures. This paper takes a critical look at this religious movement from two angles. The first has to do with its own unique vocabulary; a dynamic, which has influenced the thoughts of the ordinary Nigerians. The next is the cascading influence of its leadership and the ability to influence political engagement and discourse. The affirmation is that Nigerian Pentecostalism's emphasis on this-worldliness, deliverance and exorcisms can be counter cultural or a *tour de force* for human flourishing. This paper adopts a qualitative approach to explore how Nigerian Pentecostalism as lived experience has deployed the religious imaginaries for growth and development of the society. Data were collected from primary sources, interviews, participant observations, and complimentary secondary sources. The findings from this paper affirm that Nigerian Pentecostalism's ability to move across cultures and take confluences is the major prop for its pervasiveness and prodigious growth. This shows the dynamic of Nigerian Pentecostalism to engender and transform Nigerian society, especially in a country bedeviled by several challenges, such as corruption, poverty, violence, insecurity and peaceful coexistence.

Keywords: Pentecostalism, Nigeria, Nigerian Pentecostalism, African Christianity.

077

TRADITIONAL COVENANT AND THE MANAGEMENT OF COMMUNAL CONFLICTS IN EBONYI STATE: A RETROSPECT TO ENYIGBA/ENYIBIRICHI CRISIS, 2018-2020

Amiara. Solomon Amiara and Nwokike I. Kenneth Ph.D
Department of History and International Relations
Ebonyi State University, Abakaliki.
solomon.amiaara@ebsu.edu.ng

Abstract

The Ikwo/Izzi war an inter communal crisis between the peoples of Enyigba and Enyibirichi Alike of Izzi and Ikwo Local Government Areas respectively. The crisis turned to all-out war between the two clans following the abduction of 7 children of Izzi by Ikwo warriors. The execution of children forced the Izzi people to take war to the Abakaliki Township in order to force ikwo indigenes in the town out. The dirge of killings and destruction provoked government intervention, who through the Christian Association of Nigeria, Ebonyi State Chapter to recommend the division of the land as a prospect of peace. Rather than stemming the crisis, the Izzi youths took the crisis into the township, destroying abducting ikwo indigenes they could see to force them out of the town against the axiom the two clans are brothers. This paper interrogates the relevance of this war on the cultural bond binding on the people. It found that the traditional covenant they went into is for the management of conflict. It argues that the traditional covenant they went into is for the management of conflict. It argues that traditional covenant for the management of conflict is usually effective when there is a consanguinity between the warring parties. The position of the paper is that traditional covenant will not proffer the lasting peace needed to completely stymie the conflict. It concluded that this conflict will resurrect after the 2023 elections hence, the traditional covenant is for political solidarity.

078

THE JUSTIFICATION OF NATURAL AND ARTIFICIAL TESTAMENT IN CLIMATE CHANGE

Ogbu Esther O.
Department of philosophy
Alex Ekwueme Federal University Ndufu Alike Ikwo Ebonyi State
Somaga17@gmail.com

Abstract

Climate Change is one of the greatest challenges of our time. This change could be natural or artificial but in the last 2000 years' human influence has warmed the climate at a rate that is unprecedented. Generally, the impacts of climate change include warming temperatures, changes in precipitation, damages to ecosystem / infrastructure, rising sea levels etc. These impacts threaten our health by affecting the food we eat, the water we drink, the air we breathe and the weather we experience. Also, human activities contribute to climate change by causing changes in earth's atmosphere in the amount of greenhouse gases, aerosols and cloudiness. Greenhouse gases and aerosols affect climate by altering incoming solar radiation and outgoing infrared radiation that are part of Earth's energy balance. Hence, human activities result in emissions of four principal greenhouse gases, carbondioxide, methane, nitrous oxide and the halocarbons. However, the article argues that we can reduce the adverse effect of human activities by reducing greenhouse gas emissions to zero, by reducing car use, switching to electric vehicles and minimizing plane travel, by reducing oceans and the life in them, by investing in renewable energy etc. To carry out the above research in a scholarly manner, the article adopted the critical and expository methods.

Keywords: climate , change , human influence, Temperature, Global Warming, Energy balance

079

THE NEW TRENDS OF CRIMINALITY AND INHUMANITY IN KID NAPPING AND CHILD TRAFFICKING IN THE IGBO TRADITIONAL RELIGIOUS ENVIRONMENT

Emmanuel Ikenna Okafor (Ph.D)
Department Of Christian Religious Studies
Peaceland College Of Education, Enugu, Enugu State, Nigeria
08062384595/agbudugbu@gmail.com

Nneka Nkiru Amaechi-Ani
Department Of Social Studies Education
Institute Of Ecumenical Education Thinker's Corner, Enugu, Enugu State, Nigeria

Maximus Chekwube Onwuama
Part-Time Unity
Peaceland College Of Education, Enugu, Enugu State, Nigeria

Abstract

The Igbo environment is one of the geo-political zones in Nigeria. Nigeria is a country obviously known with high level of crime and inhuman activities. The problem which this paper laments bitterly against is that in the midst of insecurity challenges facing the country, the act of kidnapping and child-trafficking have seemingly become uncontrollable irrespective of the immense forces applied by the anti-kidnapping squad of the Nigeria Police Force, especially in Igbo traditional religious environment. The research therefore intends to address this aspect of insecurity menace happening in the traditional religious society of the Igbo, where God and the gods are overwhelmingly believed to fight crimes and inhuman actions. It is found that the Igbo traditional religious practices are still active in fighting crimes and inhumanity but the younger adherents have not sincerely and obviously dedicated adequate attention and time to the rules and concerns of the Igbo traditional belief system. It is recommended that traditional religious practitioners should adopt completely the traditional means of fighting crimes without fear or favour the sacredness of life should be prime against any other thing, etc. The paper employs sociological approach. Data were collected from primary and secondary sources. Data collected were analyzed with descriptive style of analyzing data.

Keyword: Criminality, inhumanity, kidnapping, child-trafficking and African Religious Traditional Environment.

080

THE POSITION OF AFROCENTRIC PARADIGM IN THE CONTEMPORARY PROFESSIONALIZED COUNSELLING SERVICE IN ZIMBABWE

Prince Dzingirayi
Department of Psychology
University of KwaZulu-Natal, South Africa
princedingirai@gmail.com; +263716059587; +263719938570

Abstract

Counselling in Africa has been there since time immemorial. In the Afrocentric paradigm counselling had been done by the custodians and administrators of culture such as grandparents, significant elders such as chiefs, *sahwiras*, and aunties among others. These individuals had vast experiences and skills and they were regarded as experts. Professional counselling profession is a relatively new concept in Africa which has successfully pushed Afrocentric counselling into

murky waters. The Eurocentric worldview has determined the universal professionalization of counselling and has labelled the Afrocentric approach as uncivilized. This has caused a serious erosion of Ubuntu philosophy which is centred on the collective picture of “*I’m therefore we are*”. Counselling is a universal behavioral remedial strategy which is coiled around cultural identity. Counseling is therefore a process of helping an individual to explore difficulties experienced in life using his/her strength to settle the weaknesses so as to make informed decisions that will lead towards a more satisfying life. The objective of this paper was to establish the influence of Afrocentric counselling in the universal professionalized counselling services in Zimbabwe. Much emphasis is on the relevant of Afrocentric worldview in professional counselling. The study used the Transformative Afrocentric Paradigm (TAP) and conversation research design as the beacon of the research. This research design enables the researcher and the researched to jointly get into the problem and collaboratively find solutions by interrogating the gaps left by professional counselling. The participants used in this research were the professional counsellors and traditional significant others such as the traditional leaders and community elders. The purposive and convenience sampling was used in the study. Data was analysed using thematic content analysis. The study found that the use of professional techniques without considering the values and belief system always worsen the behaviour. The traditional beliefs system matters most as behavioural misfortunes are always determined by spirituality. It was also noted that currently Afrocentric counsellors are being shunned and negated due to an over-emphasis of Christianity. This was analysed as an indirectly and faint promotion of colonial ideology. The study found that most Zimbabweans has no faith with their indigenous knowledge and always cherish foreign ideas. The paper recommended that there is need to invest in Afrocentric counselling and infuse it into professional counselling through collaboration of ideas professionals. There is need to devise a deliberate training programme which have its bedrock on Afrocentric culture. The paper predicts that lack of respecting African worldview will cause civil unrest in the African continent due to lack of cultural identity.

081

THE MARRIAGE BETWEEN THE ACADEMIA AND ELECTORAL FRAUD IN NIGERIA: A HISTO – RELIGIOUS APPRAISAL

Nnatuanya Chinedu Emmanuel
Nnamdi Azikiwe University, Awka
adaezemyjoy@gmail.com, +2347035755454

Abstract

The involvement of academia in the electoral process in Nigeria has been a welcome development. This is because their participation in elections have helped immensely to improve the electoral integrity and minimized the rate of fraud. The 2011 and 2015 general elections showed paradigm shift from what has been obtainable in the past where serious irregularities, fraud and manipulations are the order of the day. Even the defeat of an incumbent president by an opposition party is something that was never imagined. Notwithstanding the improvements, it is still observed that in some cases the academia is one of the catalysts responsible for the perpetration of electoral frauds that has rendered Nigeria democratic process impotent. Findings indicate that such actions are as a result threat to life, lack of good compensations or insurance in case death or accident, lack of good justice system to punish the perpetrators of electoral fraud, and poor remuneration system. Regardless of all these challenges, it is obvious that the presence of academia in the electoral process has brought integrity to the election and what the Electoral umpire and the executive need is the will to work out the desired change that will ensure that democratic dividends is experienced in our society.

082

THE ROLE OF AFRICAN TRADITIONAL MARRIAGE RITES ON MARITAL STABILITY: A CASE OF THE ABAGUSII PEOPLE, KENYA.

Esther Kerebi Nyamache
The Catholic University of Eastern Africa
kerebiesther@gmail.com

ABSTRACT

The major purpose of this study was to explore the role of African traditional marriage rites on marital stability; in a case study of the Abagusii ethnic community from Kisii county, Kenya. The study was based on the Symbolic Interactionism (SI) theory of Social Psychology and adopted the exploratory sequential mixed method research design that took a two-phase model starting with qualitative data collection and analysis and built a feature that was tested by quantitative data collection and analysis where the second feature was based on the results of the initial database. The use of qualitative methods for this study facilitated the gathering of data of narratives related to culture and the rituals with regard to the marriage of the Abagusii ethnic community. The qualitative study used a focus group of 12 elderly people from the Gusii community who were selected through purposeful and snowball sampling. The quantitative study used stratified purposeful sampling where a total sample of 150 participants was selected. Research instruments included questionnaires and interview schedules, the data was then analysed using both qualitative and quantitative techniques within the purview of the research questions and the marriage rites themes. The quantitative data was analysed through a statistics package for social sciences (SPSS). Focus group discussions were used to identify issues and interpretations. A discussion guide was used to ask general questions. The qualitative study findings indicated that various Kisii traditional marriage rites were practised to ensure marital stability. These include initiation and mentorship into adulthood, marriage counselling, spying and wife identification, bridal practical assessments, courtship, bridal virginity test and groom sexuality assessments, payment of bridal wealth, gift exchange, taking vows, festivities, wrestling matches, renaming of the bride, weddings and symbolic rituals like married women marked anklets and after marriage rituals on childbearing, barrenness and marriage sustainability through celebrations and communal support. Finally, the study found out that traditional marriage rites are believed to circumvent divorce and contribute to marital stability. The study recommends that there is a need to revive the African traditional marriage practices and marriage therapists can incorporate this perspective during marital counselling sessions.

083

THE PROBLEM (S) OF NAMING THE ULTIMATE IN AFRICAN TRADITIONAL RELIGION

Nnoruga James N., PhD
Department of Religion and Human Relations
Faculty of Arts Nnamdi Azikiwe University Awka, Anambra- State
08066440345; (jn.nnoruga@unizik.edu.ng)

ABSTRACT

Africa as a continent has suffered greatly from all angles or sectors of their lives, this is noticed with the coming or introduction of new cultures from other continents which parade themselves as superior continents with superior cultures. This is seen in the changes and abandonment by Africans in their moral, social, economic, cultural and even spiritual or religious life, all in attempt to catch up with the superior continents or adapt to their way of lives. This created big

problems and confusions among the African people in being original or themselves while living out their daily normal lives. With the above problem or confusion especially from the religious point of view, Africans found it very hard to ascertain if the name of the Ultimate Reality found in their culture or religion is originally from them or an influence of cultural or religious contact from their colonizers. This is the thrust of this paper, to investigate whether the name of the Ultimate Reality is original to Africans in their different religious worships or a borrowed name from other religious contacts. This write-up employed the investigative research into the opinions of past and present authors concerning the above issue which has been a burning and dividing issue within the African Traditional Religion.

084

TOWARDS AN AFRICAN PHILOSOPHY OF HISTORY

Anthony Uzochukwu UFEAROH, PhD

Department of Philosophy,

Nnamdi Azikiwe University, Awka, Nigeria

E-mail: au.ufearoh@unizik.edu.ng; tonito2006@yahoo.co.uk

ORCID: 0000-0003-2617-6808

Abstract

The present work sets out to explore some of the core issues involved in articulating an African philosophy of history. The approach is analytic. The work draws from African metaphysics and epistemology to explore the motif or the principle that undergirds historical development in the African life-world and the African's historical consciousness or apprehension. Here, the phenomenon of vital force, its strengthening and diminution are curated as fundamental to historical changes. Similarly, and contrary to the view that the historian is not to be burdened with the ethical concerns of history, it is the thesis of this paper that, given the fact that the past has to inform and influence the present and future, and considering the exigency of arresting the decadence in public morality and value, it becomes expedient that African philosophy of history incorporates ethical dimension. Meaningful engagement with the above tripartite considerations could serve to provide basic skeletal theoretical framework for an African philosophy of history, the paper submits.

Keywords: philosophy of history, Africa, vital force, historical knowledge and ethics.

085

THE SPIRITUAL PHILOSOPHY OF UBUNTU AS PATH TO AFRICAN RENAISSANCE

Samuel Ébalé,

PhD Student in Religious Studies, C.U.E.A.,

ebalexsam@gmail.com; +254 720 704 230

Abstract

The longer it takes the African people to reclaim their African Religion, spiritual philosophy and metaphysics, the longer will be the advent of genuine development or renaissance for Africa. At the heart of African Religion and Spiritual philosophy is the metaphysics of oneness—the intuition of the interconnection of all that is, visible and invisible, the human and non-human, the living and the living-dead. Within this paradigm, *all is in one* and *one is in all*; it is the African intuition of the cosmic unity. Ubuntu encapsulates this paradigm. The revival of consciousness of this paradigm could trigger levels of knowledge of the interconnections and would likely propel

Africa in the discoveries of what does not lend itself to empirical reasoning. This could reboot Africa's unique scientific enquiry and constitute a real comparative advantage. However, the conditioning of the prevailing education system would have to be overcome or transcended. This education dismisses Africans' logic of knowing and displaces them from their own knowledge system. This education system is also known to create deep cleavages between the individual and the community, the haves and the have-nots, science and religion, the sacred and the profane. It is in fundamental contradiction and rupture with an African holistic epistemology. The paper contends that the path to African renaissance and development ought to include reclaiming African Religion and spiritual philosophy, conceptualized in Ubuntu—a way of knowing, relating and experiencing, which is fundamentally ethical, convivial, and all inclusive.

Keywords: African Religion, African spiritual philosophy, African epistemology, Science, education, development, *Ubuntu*, African intuition.

086

THE INVALUABLE GIFTS OF AFRICANS TO THE CHURCH: LESSONS FROM THE LIFE AND TIMES OF ST. AUGUSTINE

**Rev Dr. Chinedu Emmanuel Nnatuanya
Bishop's Clerical Secretary
Diocese on the Niger.**

**4 All Saints' Cathedral Road, Episcopal House, Onitsha.
+2348035755454; adaezemyjoy@gmail.com**

Abstract

The African man has been a gift to the world in all spheres of life. In the economic, social, cultural, scientific and technological development, Africans have been great pivot that determines the indices. In the ecclesiastical world, Africans have distinguished themselves through their contributions in helping the church navigate through her times of crises, hardship and heresies among others. In other words, in the midst of the present challenges facing the church – the challenge of accepting homosexual and lesbians as normal Christians, the challenge of allowing the homosexuals and lesbians into the ordain ministry, the issue of corruptions among church leaders, the African church needs not to be cowed into accepting unscriptural doctrines rather the church in African should to go down the memory lane in order to understand their position and duty which it owe God and humanity in safeguarding the authentic gospel and tradition of the church from being overrun by heretic teachings. In such case, the African church in contemporary times must imbibe the roles played by the earliest church fathers in African especially St. Augustine towards the church of their times and in view of that rise up to the present challenges confronting the modern church. Hence, this work is centered on the contributions of St. Augustine to the church as a way of appraising the position of the present African Church. This study will apply histo-phenomenological approach of inquiry.

087

THE INTERSECTION ON FEMINISM, GUIDANCE AND COUNSELLING AND ACCOUNTING ACADEMIC EXCELLENCE IN NIGERIAN AND KENYAN TRADITIONAL RELIGIOUS SOCIETIES: NGOZI CHIMAMANDA ADICHIE'S AMERICANAH IN LENS OF THE CAMERA

Blessing Onyinye Agbo (Ph.D)
Department Of Accountancy
Spiritana University, Nneochi, Abia State, Nigeria

Oluchi Chris Okeugo (Ph.D)
Department Of English And Literary Studies
University Of Nigeria, Nsukka, Enugu State, Nigeria

Caroline Osinachi Chika (Ph.D)
Department Of Guidance And Counselling
Institute Of Ecumenical Education, Agbani Information Point,
Agbani, Enugu State, Nigeria

Emmanuel Ikenna Okafor (Ph.D)
Department Of Christian Religious Studies
Peaceland College Of Education, Enugu, Enugu State, Nigeria
08062384595/agbudugbu@gmail.com

Abstract

Accountancy or accounting falls within the fields of academic endeavour which gender sentiment has seriously affected in African Cultures, especially in the pre-colonial and post colonial spaces. This sentiment on female gender results from the perceptions developed in African tradition and religion. The problem which this paper is set to address is the issue of introducing gender or feminine sentiment in considering one's children or child for studying accountancy in higher institutions, and the embarrassment they experience in discharging their accounting prowess in offices when they graduate or professionalize themselves. The study aims at addressing the problem as it affects Nigeria and Kenya with insights on the relevance of experts in guidance and counseling from foundation stage of academic pursuits to the higher levels for a better understanding of human intellectual capacities rather than gender. It is discovered in the paper that the observations of Ngozi Chimamanda Adichie's Americanah has much examinations and accord to the fact that the female gender is completely uncomfortable with this African practice and conception. Adichie stresses strongly on black gender race renaissance and trans-cultural identity. The study therefore employs, feminist, phenomenological, and sociological approaches in conveying its message. Data were selected from primary and secondary stocks. Data got were analyzed with historical and descriptive methods of data analysis. It is recommended among other things that African culture, tradition and religion should be made fairly accommodating subsequently than they were before and now.

Keyword: Feminism, Accounting Profession, African Traditional Religious Culture, and Guidance / Counselling.

088

THE INFLUENCE OF SOCIETAL PERCEPTION AND SOCIETAL SUPPORT ON THE PARTICIPATION OF FEMALE STUDENTS IN TECHNICAL EDUCATION IN NIGERIA

1. Ogbu Damian Kanayochukwu,
2. Ariyo Samson Oluwatimilehin,
3. Ariyo Rachael Oluwaseun,

1. Department of Science and Laboratory Technology,
University of Nigeria, Nsukka

2. Department of Industrial Technical Education,
University of Nigeria, Nsukka

3. Department of English,
University of Nigeria, Nsukka
samson.ariyo@unn.edu.ng

Abstracts

In present-day reality, technical innovation is considered as one viable mean for global development, as it affords both male and female relevant skills to make positive changes in their world. However, participation of female gender in technical, Vocational Education in Nigeria and largely in Africa compared to other developed continents is relatively low and this largely has to do with the role the society play in influencing dominance of male gender in this area. However, this study was carried out to determine the extent to which the societal perception and support influence the participation of females in technical education in Nigeria. The purpose of this study was to determine the influence of societal perception and societal support on the participation of females in technical education in Nigeria. Two Research questions and hypothesis guided the study. A correlational research design was adopted for the study. The population for the study was 123 female students from five secondary schools in Enugu State. Three structured questionnaires titled societal perception questionnaire, society support questionnaire and Students technical education interest inventory were developed by the researchers and used for data collection. Three experts from the Department of Industrial Technical Education, University of Nigeria, Nsukka validated the instruments. The reliability co-efficiency of the instrument was found to be 0.76, 0.83, and 0.72. Data collected were analyzed using correlation analysis for the research questions, while the hypotheses were tested using simple linear regression at 0.05 level of significance. The study found significant interaction between societal perception and participation of females in Technical Education; it was discovered that poor societal support invariably affects female students disposition towards participating in technical education.

089

THE INFLUENCE OF FORMAL AND INFORMAL CULTURAL SYSTEMS ON EMPLOYEES' PERFORMANCE IN CORPORATE ORGANIZATIONS IN KENYA

Nazarene Makena, Carolyne S. Mudeje Buya & Alice Kibui
Tangaza University College, nmakena@tangaza.ac.ke

Abstract

Studies on organizational culture relate unethical conduct in the workplace as stemming from greed, lack of clear codes of ethics and impact of peer influence among others. While that school of thought might be convincing, the entire concept of the root cause of either ethical or unethical behavior among employees in corporate organizations has not been fully explored. In any organization where human beings from diverse backgrounds meet to work, there is a high chance that each of their cultural systems together with that of their organization determines their attitude and output within the work environment. Hence, it

can be argued that employee ethical behavior and performance is to a greater extent guided by some cultural systems. In that regard, this paper examines the extent to which formal and informal cultural systems such as adhocracy culture, clan culture, hierarchical culture, and market culture influences employees' performance in corporate organizations in Kenya. It further explores African ethics and shows how a loss in ethical leadership could also culminate into negative culture that ruins performance of organizations. As a way forward, the paper argues that the adoption of African collective values of *Ubuntu* such as compassion, survival, group solidarity, respect and dignity could help in cultural management in corporate organizations hence enhance employee ethical conduct, positive energy and productivity. This paper is based on a desktop literature review of an ongoing research that is qualitative in nature and will use one organization in Langata Ward, Nairobi County for a case study.

Keywords: Formal and informal cultural systems, corporate organization, African ethics, Ubuntu, ethical leadership.

090

THE IGBO PHILOSOPHY OF AGWU AND UNDERSTANDING OF ABNORMAL BEHAVIOURS IN SELECTED CHARACTERS OF CHIMAMANDA ADICHIE'S PURPLE HIBISCUS AND HALF OF A YELLOW SUN.

Ngozi Dora Ulogu, PhD
Department of English Language and Literature
Nnamdi Azikiwe University, Awka.
nd.ulogu@unizik.edu.ng

Abstract

The Igbo cosmology of the people of Nigeria has categories of spirits that define man and his motivation that influences an individual's disposition and behavior. This worldview is anchored on traditional Igbo religious belief on earth gods and goddesses, and numerous deities and spirits, including *agwu*, which among its other attributes, is a spirit force of manipulation and motivation. Individuals possessed by *agwu* usually manifest both normal and abnormal behavioural tendencies, thereby making them have dual or multiple dispositions. Chimamanda Ngozi Adichie's texts: *Purple Hibiscus* and *Half of a Yellow Sun* present individuals that are perceived to be possessed by the *agwu* spirit. The actions of these selected characters: Eugene, Beatrice, Ugwu and Kambili, present violent and pervasive tendencies which manifestations place them out of touch with reality. Previous studies on the texts have dealt with history and historical consciousness; sex and sexuality; gender issues, language use; comparative; socio-political and ideological themes. Using the framework of *agwu*, an ambivalent spirit of positive and negative inspiration in the Igbo philosophy, the paper explores the hidden impetus for the disordered behavioural syndromes in the selected individuals. Specifically, this paper examines the effect of the abnormal behaviours on other characters who become victims of the manipulations of *agwu*. The paper propagates proper education on the Igbo philosophic worldview in understanding individual behavioural idiosyncrasies in order to achieve harmony and development in the society.

Keywords: *Agwu*, Cosmology, Abnormal Behaviour, Manipulations, Behavioural Manifestations.

091

THE GLOBALIZATION EXPERIENCE IN AFRICA: CYBERCRIMES AS A NEGATIVE INTEGER

Alex Amaechi Ugwuja
Nnamdi Azikiwe University, Awka
aa.ugwuja@unizik.edu.ng

Valentina Chinasa Onwana
Department of Social Sciences, School of General Studies,
Federal Polytechnic, Oko
auntytinaplus@gmail.com

Abstract

The activities of cybercriminals who operate from national fronts have been decried by almost all states but in some ways, a few states may be (in) directly, beneficiaries of cybercrimes. However, many a member of 'a successful' cybercrime syndicate often use their ill-got wealth to establish businesses, industries, and notably, hotels and bars, which employ hundreds of citizens, and pay taxes to their states in Africa. Although there has been a couple of international cooperation on cyber security; for example, the Global Commission on the Stability of Cyberspace has furnished the international system with some 'rules of the road', geared towards regulating cyberspace and ensuring cyberstability. Cyberspace is yet to come under international regulatory regime as may be seen in international maritime and nuclear regimes, for instance. Like most international challenges, the phenomenon of cybercrimes is complex and knotty. In Sub-Saharan Africa, for example, some groups have even attempted to justify cybercrimes, especially by Africans against Euro-Americans; linking these egregious crimes to reparations for Africans, for the many centuries of the enslavement of Africans in the Atlantic slave trade. The development of sophisticated hacking tools has contributed to loss of revenues both for states as well as their citizens. Furthermore, nationals of states, especially in Africa who have been victims of cybercriminals are known to show some hesitance in transactions that have to do with the internet, especially those that require personal details. They often prefer the old 'analogue' forms of doing things. This among other things leads to a de-globalisation. Drawing from the foregoing narratives, this study examines: (1) the ways in which cybercrimes affect the globalisation in Africa; (2) how and what states lose (or gain) from cybercrimes; (3) ways in which cybercrimes impact on cyberspace governance as well as (4) how the international system can better govern cyberspace.

092

THE EFFECT OF MIGRATION ON AFRICAN PHILOSOPHY, RELIGION AND CULTURE

Julius Ijekeye, PhD
All Saints Seminary, Uhiele-Ekpoma, Edo State, Nigeria
dr.frjulius@yahoo.com

Abstract

Migration is an expression of the human aspiration for dignity, safety and a better future. It is part of the social fabric, part of our very make-up as a human family. Human mobility has long been considered an essential strategy for improving individual well-being. Migration is a continuous process that has been the subject of political debate worldwide. Migration has shown an unbroken upward trend, be it of people who have left their homelands voluntarily for economic or other reasons, or of those who have been forced to leave their homes (refugees, displaced persons, etc.).

Managing human mobility is one of the greatest challenges for destination countries worldwide, in developed and developing countries. Migration across the globe has become a pertinent issue that many countries are trying to understand and manage effectively. In Africa, migration is now in the forefront of political discussions, especially in those countries where people have been displaced through conflict or climatic change, or where people move in search of economic and social opportunities that do not exist in their countries of origin. The aim of this paper is to deconstruct the elements of applicable effect of migration on African Philosophy, religion and culture with a view to demonstrating their implications as well as their social relevance. This is done through a phenomenological–hermeneutical study. Well-managed migration can yield benefits to both countries of origin and destination especially in terms of labour migration, which can offset labour shortages in destination countries, and generate remittances targeted towards national development in the countries of origin. However, many African countries have had challenges in managing migration issues owing to poor collection and management of data; lack of capacity to handle migration issues as well as limited knowledge about migration-related issues.

Keywords: African Philosophy, Culture, Migration, Religion.

**093 | THE AFRICAN WOMAN AND THE BURDEN OF TRADITION:
A SOCIO-CULTURAL ANALYSIS OF FLORA NWAPA'S EFURU
& IZUCHUKWU EMEAM'S WIFE OF THE GODS.**

Ngozi Ogbodo, Ph.D
Department of Foreign Languages and Literary Studies
University of Nigeria Nsukka
ngozi.ogbodo@unn.edu.ng; +2348033259374

Mary Linda Vivian Onuoha, Ph.D
Department of Foreign Languages & Literary Studies
University of Nigeria Nsukka.
mary.onuoha@unn.edu.ng; +2348069494184

Abstract

From time immemorial, the black woman has been seen as one who should not have the liberty to be on her own rather, she should be possessed and owned by either a man or a spirit/ deity/god/ goddess. She has suffered this ordeal from the inception of the world. Man, and spirit continue in their struggle to ensure that the African woman remains under their dominance or in their custody. Efforts made by certain national and international bodies have not borne significant fruits as the African woman still suffers under the hegemonic influence of obnoxious traditional practices. Some African novelists, in their works have tried to make it a point of duty to loudly present this ordeal and culturally imposed marginalization of the African woman. Our aim in this paper is to critically analyze the relationship that firmly attaches the African woman to the African tradition and thus review the aspect of the African tradition responsible for the reduction of the value of the woman. To effectively achieve our aim, we have chosen as our corpus two novels: Flora Nwapa's *Efuru* and Izuchukwu Emeam's *wife of the gods*. Given that the African tradition plays an important role in our analysis, we shall make use of the cultural theory to achieve our goal in this paper.

Keywords: African woman, tradition, culture, possession, marginalization and socio-cultural

094

**THE CHURCH'S RESPONSE TO MIGRATION
AND REFUGEE CRISIS IN NIGERIA:
THEOLOGICAL INTERPRETATION OF GENESIS 12:10**

Nganwuchu, Geofery Chiazio PhD
Department of Religion and Cultural Studies
University of Nigeria Nsukka
geofery.nganwuchu@unn.edu.ng; 08033103468

Aboekwe, Mary Emilia
Department of Religion and Human Relations
Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus
emiliachy@gmail.com; 08039328992

Agunwa Teresina Veronica C.
Department of Christian Religious Studies
Nnwafor Orizu College of Education Nsugbe
08035492416

ABSTRACT

Life is the first and most precious gift of God to man and to save this life, man is free to take shelter wherever it suits him/her. The present situation of affairs in Nigeria drives citizens out of the nation. Today, Nigerians are facing severe life challenging issues that threatens the existence of life. Most Nigerians if given opportunity would prefer migration as the only solution to the recent political and religious crisis, unemployment, insecurity and sub-standard of living. These ugly situations in the country have made migration a necessity and not a choice. The paper studies and ventilates migration so as to bring to the open why Nigerians are migrating exponentially. It then goes further to examine the Church's stand on migration, the role the Church is playing to ameliorate the situation. The Church's longstanding teaching drawn from natural law is examined and the result shows that the Church recognizes the nation as an extension of the human family. Hence, no man is a stranger on earth because God is common father of all. Nations are advised to address the conditions that make citizens to begin to consider migration as a solution; leaders make their home countries livable for their citizens. Going further, from the backdrop of Genesis 12:10, when the need arises, man is free to save life wherever it suits him.

Keywords: Migration, refugee and crisis

095

**THE CHALLENGES OF WIDOWHOOD IN
CONTEMPORARY AFRICAN SOCIETY**

Sr Mary Winifred Gloria Eche, PhD
St. Thomas Aquinas Major Seminary, Makurdi, Nigeria
winieoge@yahoo.com

Abstract

It is an established fact that the African culture is highly patriarchal, where maleness seems to be the measure of humanness in almost all ramifications and spheres of human life. Males as husbands die as well as Females as wives, but till this day, what happens after the death of a husband differs in some parts of Africa from what happens after the death of a wife. With the use of the analytic method, this paper reflects on the outcry of many women who are seeking for justice and freedom from the inhuman treatment leashed on them after the death of their husbands. The paper provides suggestions that can help to reduce this menace, one of which is a clarion call on African philosophers to think differently from the rest, so that united we can make our impact felt in this often-neglected area.

096

THE CONCEPT OF PEACE AND CONFLICT RESOLUTION IN AFRICAN TRADITIONAL RELIGIOUS PHILOSOPHY

Sr. Barasa Nasambu Joy
joybarasa87@gmail.com

Abstract

Whoever hears about the term “African Philosophy” asks if such a philosophy exists in reality. Africans have confirmed that it explicitly exists as exhibited in their religious and cultural practices, and in their proverbs which contain the practical wisdom of the society. The current society we live in demands such wisdom to guide humanity towards a peaceful co-existence. This is because conflict is inevitable due to our differences in personality and way of doing things. What we need to know is that, conflict and resolution are the two sides of the same coin, thus, whenever there is a conflict, peaceful resolution must be sought. Unlike many years in the past where people lived with each other in peace, there are many quarrels, fights, hatred that result in killings in the contemporary society. It is crucial to seek peacebuilding strategies from the traditional religious and cultural belief systems. The author of this article aims at discoursing on the role of African philosophy embodied in the African religious and cultural practices in contemporary peace and conflict resolution, especially in Kenya that is affected by political animosity. The exploration of Bukusu culture of the Babukusu people from the western part of Kenya will help us understand why “meal sharing” and “handshake” among other aspects are key cultural tools in mediating disputes and in conflict resolution. Therefore, understanding of the traditional views embodied in symbols of a meal and handshake will be based on Bukusu philosophy of peace and conflict. In light of this, the concept of peace and conflict resolution in African Religious Philosophy will be discussed.

097

THE CONCEPTION OF PERSONHOOD AND COMMUNITY IN AFRICA

Amodu, Salisu Ameh
Department of Philosophy,
Prince Abubakar Audu University, Anyigba, Kogi State, Nigeria
Email: sampsonzeed@gmail.com; Phone: 08100262890

Fatima Mohammed
Department of Philosophy,
Prince Abubakar Audu University, Anyigba, Kogi State, Nigeria
Email: fatikay017@gmail.com; Phone: 0807269466

Abstract

It is not the case that 'personhood' and community could always be used or express in the same context as dual aspect of existence acting in one entity. In African philosophy, those concepts are deemed as ideas that are related but considerably different in some aspects. While the concept of a personhood in Africa is discussed from a broad range, but the idea of community is only sometimes in connection with the notion settlement, this is because the conception of personhood in Africa is always attached to existence. Evidence of this is found in the life, living and society of the African communal setting. However, the relationships between these concepts are so complex. This article does not discuss the usual subject of the clash of rights between the

individual and the community. However, it offers to show the conceptual relationship that exists between personhood and community in Africa. An analytic method will be applied to this work in order to help create a wide range analysis of the relationship that thus exist between personhood and community in African worldview, which will also take an over view of some aspects of the arguments for communitarianism and socialism that have over clouded the trend's in African worldview.

Keywords: *personhood, community, communitarianism, socialism and communal setting.*

098

THE DECLINE OF IGBE RELIGION IN THE SOUTH-EASTERN PART OF NIGERIA

Afatakpa Fortune, (PhD, FIPMA)
 Department of General Studies, Dominion University,
 Ibadan, Oyo State, Nigeria
fortuneafatakpa@gmail.com +2349031662764,

Anakor Chigozie Jeremiah
 Institute of African and Diaspora Studies,
 University of Lagos, Lagos State, Nigeria
anakorez@hotmail.com, +2348066270696

Abstract

Igbe Orhe is a monotheistic non Abrahamic religion founded by Ubiesha Etarakpo in Kokori town in the latter part of the Nineteenth century. Through missionary diffusion the religion spread into Igbo land, Southeast Nigeria. However, the practice of Igbe religion has greatly declined in Southeast, Nigeria. It is against this background that this study investigated the factors that led to the decline of the practice of IgbeOrhe in Southeast, Nigeria. This is a qualitative study. Data was collected through interviews, focus group discussions, and observation and analyzed using descriptive narrative approach. Among others, findings show that the incursion of missionary Christianity into Igbo land especially the Roman Catholic faith, the advent of western education, and the indoctrination of children contributed to the decline of Igbe religion in South-East Nigeria. The study recommends that there is a need for a change of strategy if the Igbe religion will recover its position from being a sub-culture to becoming a dominant culture.

099

THE DIALECTICS OF PEACE AND CONFLICTS TRANSFORMATION IN NIGERIA AND IN AFRICA: A RETRIBUTIVE OR RESTORATIVE JUSTICE SYSTEM?

Amos, Dauda Bivan
 Centre for Conflict Management and Peace Studies,
 University of Jos, Nigeria
bivanamos@gamil.com

Abstract

Whatever has happened to the serene and peaceful African environment since the encroachment of the Western and Eastern civilizations into the African continent and its justice systems, left a gory and pathetic past that we still remember with a deep sense of nostalgia. Africa and its progeny both at home and in the diaspora have never remained the same again after this clash of civilizations. The absolute and in some quarters, partial romance with the Western and Eastern Philosophies, Religions, and criminal justice system have defaced and in some cases annihilated

Africa's virtues and societal norms with regards to peace and conflict resolutions. This paper does lament whatever had happened to Plateau's and Southern Kaduna's glorious past, and the abysmal state of Africa's civilization, with its attendant effects such as insecurity and underdevelopment on the sampled area and the continent at large. The paper, through an exegesis of select historical facts and texts; would explore via a desk and textual study, an objective explication of the sampled texts for an unpacking of the ills and vices caused by the “apparently” harmless handshakes with the Western and Eastern worlds' systems of justice. Nevertheless, it hopes for a positive change in the present narrative where the Plateau, Southern Kaduna people, and Nigerians have equally contributed to the devaluation of their philosophy, religion, and criminal justice system, as well to a better African society in terms of conflict transformation and peacebuilding through the purview of *new justice*, an interface between the mechanisms of both the retributive and restorative system of justice. Thereafter, some prognosis into the problematics of the retributive justice system in Nigeria, and of the vicious cycles of the conflicts, would be addressed through an unveiling of the gaps in the retributive justice system, and *old justice*, which hitherto has focused more on the offender, to the detriment of the victim(s) is underscored. These dialectics for peacebuilding, conflict transformation, and mutual trust would be reached through (re)negotiation, and (re)visiting the Nigerian retributive justice system as against the restorative justice system cum *new justice*, by entrenching a formidable justice system that is holistic for the development of Nigerians and African scions globally.

Keywords: Restorative, Distributive, Peace, conflict,

100

UNDERSTANDING AFRICAN PHILOSOPHY AND HISTORY AS AN EPITOME FOR SUSTAINABLE DEVELOPMENT IN THE 21ST CENTURY AFRICA

Dr. Maureen Nwando Onyejebu
 Research Fellow/Lecturer
 Institute of African Studies
 University of Nigeria, Nsukka
nwando.onyejebu@unn.edu.ng

Abstract

African philosophy and history play a central role in the unification and identity of the continent. Understanding the effectiveness of African philosophy and history in the present fast tracking 21st century will enhance knowledge and insight and pave way for a more robust African future. Ideas and thoughts beget action which rests on philosophy while history is the basic reminder of the past experiences and future journey. The aim of this paper is to discuss the value in African philosophy and history and why understanding them is important for African development. Focusing on Africa in general and Nigeria in particular, the paper looks at how philosophy prompts critical thinking and instigates ideas of productivity and how history revolves around great events of the past while bringing out basic points why people should learn from the past for a better tomorrow. The research method is qualitative and the paper made use of secondary data in gathering relevant materials for the work. The paper concluded by asking the national authorities to promote learning and discussions in African philosophy and history to enable citizens appreciate their root and heritage and the past achievements of their forefathers for sustainable development in the continent in all sectors.

Keywords: Africa philosophy, history, sustainable development. 21st century, understanding

101

UNDERSTANDING CULTURAL DIMENSION OF PEACE BUILDING AND CONFLICT RESOLUTIONS IN NIGERIA: A LOOK AT THE OVERLOOKED

EGBULE, Philip Onyekachukwu
Department of Arts and Social Science Education,
Faculty of Education, University of Delta,
Agbor, Delta State, Nigeria.
E-mail: pastorp4christ@gmail.com; TEL: +2348035443411

UKOR, Onyeka Destiny
PhD Student,
Department of Social Sciences, Delta State University, Abraka
E-mail: destinyukor@gmail.com

OLORI, Oghogho
Department of Arts and Social Science Education,
Faculty of Education, University of Delta, Agbor, Delta State, Nigeria.

Abstract

Culture is a primordial concept. They had played and continue to play fundamental roles in the history of humanity. Peaceful coexistence and conflict resolution is one of the un-accomplished tasks of the Nigerian state. Primarily, the imperative of **building a culture of peace in Nigeria is the thrust of this paper. Hence, this paper examined how cultural diversity cum ethnic pluralism could be positively harness to promote peaceful coexistence, which will subsequently foster inclusive growth and sustainable development in Nigeria. Additionally, the paper identified and addressed the problems of cultural and ethnic pluralism in Nigeria to ensure unity within diversities for a strong, united, virile and democratic society in Nigeria.** The main source of information is secondary data such as books, articles, newspapers and journals. The paper call on all stakeholders in the education, tourism and mass communication industries to exploit the potentials the Nigeria's cultural values offers to promote the "Nigerian in us". **Among other suggestions, this paper recommended** that massive cultural education should be embarked upon by relevant agencies, like the National Institute for Cultural Orientation (NICO), the National Council for Arts and Culture (NCAC), Centre for Black and African Arts and Civilization (CBAAC) the National Orientation Agency (NOA) to take pride in the strength and plurality of Nigeria.

Keywords: Cultural Diversity, Peace Building, Conflict Resolutions, Peaceful Coexistence

102

VINDICATING ARISTOTLE'S NOTION OF FRIENDSHIP

Evaristus C. Obioha, PhD
Philosophy Department, Imo State University, Owerri
08038392180, nenyevarest@gmail.com

Ikenna Anthony Ezimoha
Religion Department, Imo State University, Owerri
08035007019, anthonyezimoha@gmail.com

Dr Austin A. Mbachu
Philosophy Department, Imo State University, Owerri
08064604150, audraustin@gmail.com

Abstract

In misfortunes of life people regard their friends as their refuge. Friendship underlines the fundamental fact that no human mind can withstand absolute solitude. The individual human person is unique, yet having an exterior reference; autonomous yet radically incomplete without others. With Aristotle we look at friendship as basically anthropocentric. The brute animals might be seen living and associating together, but their pattern of life cannot be described as friendship, for it is not guided by reason and deliberate choice. Friendship is basically a rational experience of man. Depending on the conception of individuals, friendship can either be parasitic, symbiotic or sacrificial. It is a factor and tool seen as common yet powerful to understanding humanity. When there is friendship, be it among equals, nations, communities, races and religions, there would be peace and love, people/individuals will become human and not brutes, and as such, there will be development. This work uses the notion of friendship in Aristotle, to address problems found on friendship in the society that de-humanizes humanity. It is of the view that since we cannot exist alone, learning to resolve conflict is an important function of friendship. Families, churches, members of various tribes and nations should therefore adopt Aristotle's notion of virtuous friendship for the growth and development of the society.

Keywords: Friendship, Love, Virtue, Humanity, Justice, Virtuous Man, Society

103

**WOMEN AND CHANGE IN
IGBO SOCIETY OF NIGERIA**

Nganwuchu, Geoffrey Chiazio
Department of Religion and Cultural Studies
University of Nigeria Nsukka
Geoffrey.nganwuchu@unn.edu.ng; 08033103468

Molokwu, Geoffrey Chidebem
Institute of Theology
Paul University Awka
geohope4all@gmail.com; 08033272903

Afunugo, Nnaemeka Kenechukwu
Department of Religion and International Relations
Nnamdi Azikiwe University, Awka
08037514378

Abstract

Prior to the 1914 amalgamation in Nigeria, the place of women in the light of socio-political and religious prominence had been blurred. Even after independence in 1960, women in Nigeria especially amongst the Igbo have not fared better. Despite their academic attainment after independence, their contributions to religio- social and economic life of Nigeria has been on a very slow ride. The reason is that the average Igbo woman has been shielded from public view to protect the family and marital status of Igbo the man. Even the girl child education has been stampeded to create social room for marital chastity. Recently, the call for women participation in the economic life of Nigeria and in fact the Igbo nation has been on increase. Employing Mill's subjugation theory (1859), the researchers discover that the Igbo woman was pulled down to create social imbalance whereby the man call the shots. Using both primary and secondary methodology for data analysis, the researchers recommend more open religio- social and economic windows for Igbo women to make room for sustainable socio-religious and economic wellbeing in the post democratic dispensation in Nigeria.

Keywords: Women, religion, economy, democracy and family

104

WOMEN IN AFRICA AS PRISONERS OF CULTURE. THE IZON EXAMPLE OF SOUTHERN NIGERIAN

Osuku Augustina

Department Of Fine And Applied Arts

Isaac Jasper Boro College Of Education Sagbama Bayelsa State, Nigeria

08037907525, augustinaosuku@gmail.com

Abstract

The African woman is yet to gain independence from her colonial masters (male chauvinism and obnoxious traditional practices) in this 21 century. National gender Policy (2006) states that inequality still exists under the disguise of societal norms and structural challenges, evident from the practice of female genital mutilation, just to keep her emotions under control; patriarchal rules, forced singleton, Ira marriage and widowhood practices have been considered here. The study is provoked by the psychological effects on women in the society consequent upon the continuous practice of these traditions even when much expository interactions have been advanced by scholars in this regard. The Izon tribe is the area of study covering five states in Nigeria and being the fourth largest tribe in the country. The research is aimed at beaming more searchlight on the aforementioned Izon cultural/traditional practices that have incapacitated womanhood with the objectives of: Highlighting the limitations and restriction on women through these traditional practice; Highlight the existence of and continuity of these cultural practices in Izon area and further produce a detailed data of reference for historic and documentary purposes. Primary source of data collection and collation of information is the frequency quotient from responses gotten from structured interviews and questionnaire. Findings show that the female genital mutilation or circumcision is gradually going extinct, although insertions are now made to represent circumcision. Patriarchy and force singleton is still well practiced by some segments of the people. Marriage traditions and widowhood practices appear to have the highest psychological effects on the African woman. It has also been discovered that Christianity has reduced some of the traditional practices that could not be influenced changed by civilization or modernity.

Keywords: Female, Genital, Mutilation, Singleton, Widowhood, traditions.

105

TRACING THE BIBLICAL FOUNDATION OF FAITH-CULTURE DIALOGUE

IFEANACHO Evaristus, PhD

Department of Religion and Human Relations

Nnamdi Azikiwe University, Awka, Nigeria

(eo.ifeanacho@unizik.edu.ng, ifeanacho@hotmail.com +2348139035530)

Abstract

The proclamation of the message of the Gospel is addressed to men and women who live in a particular historical and cultural context. God is one, unique and unchangeable, yet differently approached in different cultural ambients. Culture, as a vehicle for transmission of faith, helps in understanding the apparent multiplicity in the means and mode of the search for God. Bearing in mind, however, that there are almost as many cultures as there are peoples, one observes a certain tendency towards cultural relativism. Consequently, there comes the need of striving towards the maintenance of the objectivity of faith lest it becomes a victim of cultural vacillation and

vicissitudes. To obviate this imminent danger of relativizing and adulterating the message of faith under the pretext of cultural adherence, it becomes pertinent to initiate an authentic dialogue between faith and culture. However, for us to unravel the dialogue of faith and culture, this research aims at making an appeal to the gospel in order to investigate into how Christ himself who is the origin and epicentre of such dialogue was able to nourish such faith-culture encounter in his ministry. He was born within a culture; lived and experienced the good and ugly sides of the Jewish culture, and was thus better placed to challenge and transform elements of Jewish culture that were incongruous with the Christian living. St. Paul employed the dialogue of faith and culture in his missionary encounters. This research, therefore, applies an expository and interpretative approach to unravel the biblical evidences regarding this faith-culture encounter in order to uplift the crucial role of culture in such encounter.

Keywords: Faith, culture, dialogue, inculturation,

106

AFRICAN CULTURAL PRACTICES AND INNOVATIVE SKILLS REQUIRED BY CRAFTSMEN FOR MAINTENANCE OF NON-GLOBAL WARMING POTENTIAL REFRIGERATORS FOR POVERTY ERADICATION AND JOB SECURITY

Jimoh Bakare Ph.D & Maashin Amenger, Ph.D
Department Of Industrial Technical Education
Faculty Of Vocational And Technical Education
University Of Nigeria, Nsukka
 jimoh.bakare@unn.edu.ng

Abstract

The study determined african cultural practices and innovative skills required by craftsmen for maintenance of non-global warming potential refrigerators for poverty eradication and job security. Four research questions guided the study while three null hypotheses formulated were tested at 0.05 level of significance. The study adopted descriptive survey design and was carried out in Enugu State. The population for the study was 105 subjects and there was no sampling because of the manageable size of the population. A structured questionnaire was developed to collect data for the study. Cronbach alpha reliability method was employed to determine the internal consistency of the questionnaire items and 0.89 reliability coefficient was obtained. One hundred and five copies of the questionnaire were administered on the craftsmen in their various locations and 92 copies were properly completed and returned representing 87.61 percent return rate. Mean was used for answering the research questions while t-test was employed for testing the null hypotheses. The findings of the study revealed 29 innovative skills for preventive maintenance of NGWP refrigerators, 25 innovative skills for corrective maintenance of NGWP refrigerators, 44 innovative skills in gas charging and compressor soldering of NGWP refrigerators, 47 innovative skills in thermostat replacement and installation of NGWP refrigerators. The findings revealed that 14 innovative technologies were required for maintenance of NGWP refrigerators. The hypotheses tested revealed that there was no significant differences in the mean responses of experienced and less experienced craftsmen on the innovative skills and technologies required by craftsmen for maintenance of non-global warming potential refrigerators for effective storage of agricultural produce and poverty eradication. It was recommended that the determined innovative skills and technologies should be employed for building the capacities of craftsmen to effectively maintain NGWP refrigerators for storage of agricultural products. It was also recommended that the **capacity of teachers of air conditioning and refrigeration in technical colleges should be built for effective implementation of the determined innovative skills for maintenance of NGWP refrigerators.**

Keywords: innovation, technologies, craftsmen, NGWP refrigerators, Global warming

107

INVESTIGATION OF MAGNETIC DEPOSITS IN GODOGODO AND ENVIRONS: A MEANS TO ECONOMIC DEVELOPMENT IN NIGERIA

Dr. G. A. Mamman
Department of Physics
Kaduna State College of Education
grace2ayuba1@gmail.com

Abstract

This study estimates depths of Nickel and Columbite deposit resource potential in Godogodo and environs, Jema'a Local government of Kaduna State, Nigeria. The High Resolution Aeromagnetic (HRAM) Data of sheet 188 covering an area of approximately 3025 km² within Latitudes 9.0° and 9.5° N and Longitudes 8.0° E to 8.5° was analysed with spectral analysis to obtain the depth to top (Z_t) and depth to centroid (Z_o) of the magnetic anomalies. Results obtained were used to estimate the depth to bottom (CPD) of the magnetic anomalies. Results obtained showed a minimum value of 0.4039 km, and 1.8832 km mean value of 0.586516 km and 3.120812 km and maximum value of 0.9157 km and 4.2264 km for depth to top and bottom of the magnetic anomalies respectively. In order to manage economic crises, the paper recommends that Local and Government Miners can use the estimated values for depth to top and bottom of the magnetic anomalies to mine both Nickel and Columbite and Tin in the prospective areas.

108

THE IMPACT OF MAU MAU PHILOSOPHY ON THE HISTORY OF CATHOLIC CHURCH IN MT. KENYA REGION FROM 1905 TO 1963

Rev. Dr. Boniface Mungai
Department of Humanities, History Section.
Catholic University of Eastern Africa
veroniqueventures88@gmail.com

ABSTRACT

The final demise of the Imperial British East Africa Company (IBEACo) in the year 1895 ushered in the era of British influence in East Africa Protectorate. Two decades after, the influence metamorphosed to a British Colony in the year 1920. The inception of a Colony would have a direct bearing to the social, political, economic and religious facets. The beginning of the history of the Catholic Church in the interior of Kenya was contemporaneous with the colonial history. It is indubitably true that the Mau Mau uprising, since its remote inception, was characterised by among other factors, religious overtones. Given the inseparability of politics, religion and history of people in a given culture, the Mt. Kenya's region was both explicitly and implicitly influenced by the philosophy of Mau Mau. Consequently, the region's history can neither be written nor narrated without direct reference of the influence of Mau Mau on Catholic Church in Mt. Kenya region. This academic corpus seeks to chronologically and thematically relook at the interplay between the Mau Mau philosophical convictions and the regional growth of the Catholic Church. It delimits from 1905 when the Apostolic Vicariate of Kenya was established, and headquartered in Nyeri, to 1963 when Kenya gained independence, and subsequently, the significant decline of Mau Mau relevance. The paper shall articulate issues on philosophical affinity between the Mau Mau and the Catholic Church as well as the antithetical tenets. The mosaic of actions and reaction from the Colonialists and the region's ethnic communities had an undeniable impact on the Catholic Missions' undertakings. The impact was multifaceted with effects classified as positive, negative and, largely ambivalent. These effects have a stupendous influence on African philosophy, Religion, Culture and History in perpetuity.

IGBO LANGUAGE: THE CULTURE THAT UNITES THE IGBO PEOPLE

Patrick Ik. Umezi

Department of Igbo, African and Communication Studies,
Nnamdi Azikiwe University, Awka
pi.umezi@unizik.edu.ng; 08063883811

Abstract

Culture pictures peoples' way of life. Language is one of the major aspects of culture. In fact it houses other aspects of culture, because other aspects of culture are expressed and transmitted through language. Igbo is one of the major tribes in Nigeria. In Igbo land, there many towns and villages with different cultural practices. All these are expressed through the Igbo language. It means differences in cultural life of Igbo people has its unity in Igbo language. This paper centers on how Igbo language unites different cultures in Igbo land. With this in mind, the writer shows how important the Igbo language is in the life and unity of Igbo people. As such, if the Igbo language dies, the unity of Igbo people is cut. The paper shows how Igbo people embraced the Igbo language in the past, the present situation of neglect and poor usage of the language by some young Igbo people, efforts that have been put in place by some prominent Igbo people and some societies in order to promote Igbo language, What could be the fate of Igbo people if they lose their native language; and solution on what to do in order to promote and protect the Igbo language from extinction, in order to ensure the unity of Igbo people and their culture.

EXTENT OF ADMINISTRATORS' USE OF BASIC COMPUTER AND MATHEMATICS CONCEPTS IN SECONDARY SCHOOLS FOR IMPROVED SUSTAINABLE DEVELOPMENT IN ENUGU EDUCATION ZONE OF SOUTH - EASTERN NIGERIA

ONAH EUNICE NWAKAEGO (PhD)
Department of Computer & Robotics Education
University of Nigeria Nsukka
eunice.onah@unn.edu.ng

OBE PAULINE I.(PhD)
Department of Industrial&Technical Ed.
University of Nigeria Nsukka
pauline.obe@unn.edu.ng

ONAH OGECHUKWU (PhD)
Department of Agricultural Education
University of Nigeria Nsukka
traceogechukwu@gmail.com

Abstract

This study examined the extent of use of basic Computer and Mathematics concepts by school administrators in secondary schools in Enugu Education Zone for effective supervision and record-keeping. A sample of 193 Principals drawn from a population of 291 school principals using purposive random sampling was used for the study. Survey research design was adopted for this study. Two research questions and one null hypothesis guided the study. Basic Computer and Mathematics' Administrative (BACOMA) instrument which was face validated by three experts, with reliability of 0.91 using Cronbach alpha was used to collect data on the extent of use of the basic concepts in secondary schools by the administrators. Research questions were answered using both item Mean and clustered Mean while the null hypothesis was tested at 0.05 level of significance using t-test for independent Means. Result revealed that some secondary school administrators apply the basic Mathematics and Computer studies concepts in performing their duties for sustainability and development which 21st century calls for. However, the basic concepts were not highly utilized in all the ten items by the administrators. There was no significant difference on the Mean responses for school supervision and record-keeping. It was recommended among others that every school administrator be retrained in the two main areas of school administration namely : supervision and record-keeping using the ten-item BACOMA instrument. This will help in effective and efficient decision-making, remove mathematics phobia, encourage computer friendliness and promote sustainable development and progress in this 21st century noted as digital age as each administrator is seen as either digital native or digital immigrant.

Key Words: Basic Computer, Basic Mathematics concepts, 21st century secondary schools, administrators, digital native/digital immigrant, Sustainable development.



110

**RECONCEPTUALISING LEADERSHIP
DEVELOPMENT IN AFRICA**

Catherine Chiugo Kanu, Ph.D.

Department of Business Education, University of Nigeria Nsukka

Email: catherine.kanu@unn.edu.ng

Abstract

Effective leadership is foundational to the success of nations but leadership failure is a common phenomenon in most developing countries of Africa. Over the years, extensive studies have been done in the areas of leadership, cutting across different disciplines and these have progressively created a rich body of knowledge in the area. In addition, many business schools around the world offer various kinds of leadership development programmes, which are highly patronised by African leaders. However, there are no visible signs that the leaders benefit from such programmes as it appears that the more they attend the programmes, the more Africa is deteriorating. The continent has remained the least competitive, facing tough economic, political and social challenges that could be attributed to poor leadership. The aim of this paper is to lay the foundation and suggest parameters for a leadership development model for African leaders. This is a position paper guided by a systematic review of literature related to leadership, leadership in Africa, and leadership development. It is proposed that there is a need to redefine leadership development in light of Africa's context. The proposed model could serve as a blueprint for researchers and educational professionals to improve the capacity of African leaders to transform Africa.

111

**EFFECTS OF INTEGRATING IGBO TRADITIONAL
VALUES IN BUSINESS ETHICS EDUCATION**

Catherine Chiugo Kanu, Ph.D.

Department of Business Education, University of Nigeria Nsukka

Email: catherine.kanu@unn.edu.ng

In recent times when difficult challenges such as climate change are threatening lives and livelihoods, there is more and more need to build sustainable businesses that care for the needs of all current and future stakeholders. Unfortunately, business education programmes in many institutions have materialistic foundations and have, thus, failed to teach learners to pursue financial goals alongside transcendent aspirations and other long-term social benefits. Thus, unethical and unsustainable behaviours such as dishonesty, fraud and abuse of the environment are common. This study compares the effects of two strategies for teaching business ethics (integrating traditional values in teaching regular business ethics contents and teaching only regular business ethics contents) on recognition of ethical issues and attainment of ethical competence. The study was a quasi-experimental (two-group pretest–posttest) design involving 19 artisans in Enugu and Ebonyi states who were trained by the same master/grandmaster and doing similar businesses. Participants took a business ethics class employing one or the other of the strategies mentioned above, 2 hours twice a week for 6 weeks. The participants responded twice to a set of questionnaires, at the beginning of the first session and at the end of the last session. After their business ethics classes, the students' recognition of ethical issues and attainment of ethical competency improved for both classes. However, the knowledge of students who had the traditional values integrated in the teaching improved more than that of artisans who were taught the regular business ethics content. This result suggests that business educators could foster ethical decisions and behaviours in learners by integrating their traditional values in teaching business ethics.



ASSOCIATION FOR
THE PROMOTION OF
AFRICAN STUDIES

OCHENDO: AN AFRICAN JOURNAL OF INNOVATIVE STUDIES (OAJIS)

(A Publication of the Association for the Promotion of African Studies)

ISSN (Online): 2814-077X; ISSN (Print): 2814-0788

CALL FOR PAPERS

Well-researched papers are invited for publication in *OCHENDO: AN AFRICAN JOURNAL OF INNOVATIVE STUDIES (OAJIS)*. *OAJIS* is published by the

COPYRIGHT

Copyrights for articles published in *OAJIS* are retained by the authors, with first publication rights granted to the journal. The

For further inquiry call:

+2348062912017;

+238138605055;

+2348023150738;

+2348036345466

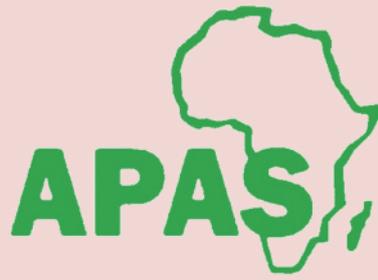
SUBMISSION

All manuscripts must be original (hence, not under consideration anywhere) and submitted to the Editor in MS word format via e-mail: africanstudies20@gmail.com. All submissions must list the author's current affiliation and contact points (location, e-mail address, phone contact, etc.). Regarding REFERENCING style, CMS, APA and MLA are the preferred styles.

C a m e r a r e a d y

DOI: Digital Object Identifier will be assigned by the International Organization for Standardization

INDEX: *OAJIS* is indexed in Academic Journal Online and Google Scholar



ASSOCIATION FOR
THE PROMOTION OF
AFRICAN STUDIES

AKU: AN AFRICAN JOURNAL OF CONTEMPORARY RESEARCH (AAJCR)

(A Publication of the Association for the Promotion of African Studies)

ISSN (Online): 2814-0753; ISSN (Print): 2814-0761

CALL FOR PAPERS

Well-researched papers are invited for publication in AKU: AN AFRICAN JOURNAL OF CONTEMPORARY RESEARCH (AAJCR). AAJCR is published by the Association for the Promotion of African Studies. It

SUBMISSION

All manuscripts must be original (hence, not under consideration anywhere) and submitted to the Editor in MS word format via e-mail: africanstudies20@gmail.com. All submissions must list the author's current affiliation and contact points (location, e-mail address, phone contact, etc.). Regarding REFERENCING style, CMS, APA and MLA are the preferred styles. Camera ready

COPYRIGHT

Copyrights for articles published in AAJCR are retained by the authors, with first publication rights granted to the journal. The journal/publisher is not

For further inquiry call:

+2348062912017;

+238138605055;

+2348023150738;

+2348036345466

DOI: Digital Object Identifier will be assigned by the International Organization for Standardization

INDEX: AAJCR is indexed in Academic Journal Online and Google Scholar