

Culture and the Identities of Traditional Igbo Society with the Manifestation in the Modern Global Technological Development

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Abstract

This Anthropological presentation examined the culture and the identities of the traditional Igbo society with the manifestations in the modern global technological development. The Igbo is one of the major ethnic groups in the sub-Saharan Africa located east of the Niger. As one of the three majority tribes in Nigeria, Igbo language is of so many dialects. Culturally, the Igbo people are of immense diversities, hard working and culture of dispersion which had made them settlers all over the globe in the quest for economic survival. Equally, the Igbo people are of republican political economy with institutionalized philosophy of individualism, egalitarianism, equity and justice. Politically they do not run large or centralized government system. Rather they are divided into small geographical units of kindred, communities

or hamlets that constituted into government as amala or umunna. This had created complex political system which had always made leadership and followership serious problems in Igbo land. The resultant of this; had been lack of consensus or not speaking with one voice which had disadvantaged them in the Nigerian political system. This complex political system had always emanated from Igbo enwe-eze syndrome (which means that the Igbo do not have kings). In the traditional Igbo society, there exist culture of peaceful co-existence with each other and freedom for individual development without class restriction. The Igbo people never conquered any other ethnic nationality nor were they conquered by any group. The Igbo people had remained religious people who had from time immemorial accepted the almighty God as the biggest God and the creator of the universe. In the traditional Igbo society there equally exist certain obnoxious cultural practices that were anti human and against civilization known best practices. Those obnoxious cultural practices prevalent in the traditional Igbo society which include killing of twins, human sacrifice to the gods, idle worshipping, slavery, female genital mutilation unwholesome widowhood practices and the osu cast system all of which had been erased by Christianity, globalization, education, civilization modern global technological development. Unfortunately, the osu cast system is yet to be eliminated completely in Igbo land. The *ọfọ* is the symbol of Igbo identity. Other identities of the Igbo include the Igbo language, mode of dressing, music, extended family system and the umunna which have been transformed by modern global technological development. Globally, the Igbo people had gone a long way in terms of socio economic and technological development. However, the lack of unity of purpose had left the Igbo as second class citizens and the most marginalized in the Nigerian federation. The Igbo need re-engineering politically and cultural reorientation for self rediscovery and self actualization. Therefore recommendations

expected to make Igbo people overcome obstacles affecting their culture and identity are made.

Introduction

The cosmology of Igbo people

The Igbo people who inhabit the land of the rising sun can best be described as one of the foremost ethnic nationalities in the geographical/political entity called Nigeria. Onyeulu (2015) writing on the origin of the Igbo people said that the origination of the Igbo people is based on the Eri legend and that Eri, a Jew came to Nigeria from Egypt with the brothers Anod and Ereli. These brothers later became the tripod on which the Igbo nation stands today as Eri clan, Umuchukwu (Ndi Aro) and Ndi Owerri. Predominantly, the Igbo people are domiciled in the South East and South South of the country; Cameroon and Equatorial Guinea.

Acholonu in Emefiena (2013) traced the origination of the people of Igbo extraction said to be of Jewish stock to have migrated from North Africa and have domiciled East of the sub-Saharan Africa with settlement spanning from 500,000 – 1,000,000 BC. By the account of French Palaeontologists that worked in Chad basin have dated the Igbo ancestors to 7 million BC. (Emefiena 2013).

Igbo people have had their settlement in the hinter land or upland instead of riverside areas to avert the water related spirit gods and the blood thirsty frequent invaders who attack settlers at the river banks. The Igbo people even without centralized government were shielded by God, they therefore were not conquered by kingdoms in the sub Saharan region that had quest for expansion and dominance. The Igbo national have her land endowed or full of milk and honey. The Igbo people are blessed by God with lots of human and material resources. Igbo land has in abundance forestry, animals and assorted minerals

The traditional Igbo society is predominantly patrimonial with the male family head as patriarch. Although there are parts of Igbo land that practice matrilineal with inheritance of tenancies or properties done at the mothers sides. In such places, the sons will not inherit anything from their fathers rather; the properties of the parents are inherited by the children of the daughters.

From the above chronological record of existence of the Igbo with their various stages of civilization, the Igbo must have originated with the beginning of the human race. This is because the above showed that the Igbo people have had progressive cultural transformation in this universe.

Culture

Culture is the way of life of people that marks their origin and inheritance which is a symbol of identity. It covers all the spheres of existence of a group in a given geographical entity. Culture manifested in the total life of people such as language, materials, music/dancing, marriage, child upbringing, age grade and many others.

According to Farrant (1980), culture embraces all that contributes to the survival of man such as arts, crafts, drama, dresses, education, literature, music, politics, religion and technology. It is absorbed by living in it and changed by contact without side culture or inspiration from within.

Writing on the classification of culture, Chidobi (2007) categorized culture into material culture which is class of culture that is concrete, can be seen and held which are developed by man. This includes work of arts, agricultural products and architectural designs. Each of these can be used to identify groups- the Igbo people plant yams, the Hausa people grow guinea corn and the Yoruba produce cocoa. Chidobi added that non material culture is behavioural pattern that cannot be seen but can be observed such as language, greetings, dancing, beliefs, values and others.

Making contribution on types of culture, Chidobi (2007) said that the types of culture are: Universal culture which are those elements of culture common to all and practiced by every member of the society. It is accepted as general way of life. They include: language- everybody from Igbo tribe speaks Igbo language. Other examples are mode of dressing and the type of food eaten. Chidobi added that specialties of culture are element of culture practiced by special members of the society. Only such people have knowledge and skills for practice.

For instant, in Igbo land, Awka people practice blacksmithing while Nsukka and Akwuetete people weave cloths which are specialties of culture. Chidobi equally added that another type of culture is alternative culture which involves employing different method to do things, provided they do not conflict with the general ways of doing them. For example, cassava could be processed into garri, fufu or alibo. In this case, every individual has opportunities to make choice on what is wanted by a particular person.

Culture of traditional Igbo society

The Igbo people by their social and cultural disposition, are associated as being of republican political economy which is a version of democracy that are based on socialized communal system of government where decisions are reached by the people in the village square through consensus of the Umunna. Leadership in Igbo society is by the council of elders with the eldest man in the communities presiding during gatherings or meetings.

The Igbo society encompasses all aspects of human existence. Law and order was upheld by the use or activities of masquerade and or the age grade. The Igbo people were not associated as hostile or aggressive society that monger on wars rather they were peace loving people. But then, military services among various Igbo communities were rendered by the

youth, hunters and heroes. Therefore all able bodied men from middle age participated in military services during war or defense of their territory from invaders but not as standing army.

The council of elders served as court of arbitration. Major criminal acts like murder, abominations or crime against the land such as security breaches attracted capital punishment such as banishment to exile or ostracism in Igbo societies. Adultery by married women in some Igbo communities caused madness of the woman involved or natural death of the husband. Homosexuality is abomination that should attract being sold into slavery. Sexual intercourse between blood relations such as brothers and sisters is abomination that will involve the appeasing the gods of the land.

The Igbo society are highly stratified as title holders-Nze, Ozo, Ezeji, Ogbuagu Ogbuefi Damanze with the umunna as members of families who make up the communities. And there existed non title holders referred to in some towns as ofeke.

In the area of celebrations, the Igbo people are involved in many ceremonies such as celebration of marriages, life, death, birth of children, opening houses and thanks giving to the gods. The Igbo people are involved in festivals such as new yam festival, Iwa-akwa, Mbomuzo, Igba ekpe, Ifu ekpo, iru mgbede for unmarried ladies, Oru Owerri and others (Isichei 1977).

The festivals in Igbo land are done by almost all the villages with every town celebrating one festival or another with varying names and at several periods of the year. Therefore festivals and ceremonies are annual rituals in Igbo land which showcased the cultural heritages and traditions of the Igbo people involved.

Building structures

In Igbo land, building structures have constituted important heritage to the people, this is because homelessness is regarded as failure. Therefore entry into manhood had always started with the provision of comfortable accommodations by young men, the parents or family relations for human habitation, animal rearing or recreational purposes.

In the traditional Igbo society the technology of construction of buildings involved skills and crafts. Most often, building construction works were communally done by the kindred members under the sponsorship of the owners. In Igbo land, red mud house with thatched roof constructed with bamboos, sticks and palm raffia leaves were in vogue.

This type of roofing requires regular maintenance of replacing the roofing grasses by annually. The doors and windows were covered with mats or wooden doors with carvings of wild animals. Wives would always be provided with a hut as their own apartments.

In the indigenous calendar, a week has four days in line with market days of eke, orie, afor and nkwo. A month is made up seven weeks and a year has 13 months with one extra day added to the last month of the year (Wikipedia 2018). The Igbo calendar is still in use to this day.

There existed a banking system called isusu which was responsible for loans and savings to persons or groups. Isusu which co-exist today with the modern banking system is owned and managed by trusted men or women of the community.

The Igbo people are guided by the philosophy of individualism/self actualization, uncontrollable quest for hard work, equity, fair play, justice and propensity for successful personal achievement. They are friendly, with very accommodating spirit to visitors or strangers and they are equally very peace loving. These were evidenced by the fact that the Igbo people had remained one of the largest major ethnic groups in sub Saharan Africa who never conquered other

tribes around them but had related with their neighbors' peacefully (Emefiena 2013).

In the area of religion which is the relationship of mankind with sprite world, the God or gods, the Igbo people were not left out, they were traditional religious adherents. The Igbo people had their faith and believe in the almighty God to whom they ascribed all rituals through various gods seen as intermediaries. With Chukwu as the big God, Chineke – God the creator and Chukwuabiana the merciful/protective God, the provider, all knowing and the consoler of the forsaken. They Igbo people of the old bore names that indicated affinity to God.

This has progressed to this era since most Igbo people's names place God first. Igbo by their custom had right from ages been known as the society with most stable marital union all over the world. This is because marriage with Igbo women are not characterized by divorce, separation or infidelity though in this modern era western civilization had negatively influenced the people, small percentage of Igbo women are involved with the promotion of marriage instability and discord. Okoro(2015) in his presentation '**The future of Igbo culture and tradition: what hope for our children**', wrote extensively on Igbo culture and said that before the advent of colonialism in Nigeria the Igbo people were homogeneous group with certain characteristics which marked them out as a unique race. Their culture, tradition and other core values were intact, unadulterated and respected. Their world view covered both spiritual and temporal.

Okoro added that in the traditional society, Ndi Igbo were deeply religious. The Igbo language (thought full of dialectical differences was one and intact, so also were other cultural values like community life, brother hood, the family, marriage, respect for laws and taboos of the society (theft, robbery, murder were non existence). Child rearing was not the duty of biological parents alone. The education of the children,

male and female was through oral tradition, apprenticeship in all kinds of trades and above all, hard work.

Okoro added further, that the broad view of the traditional Igbo society is the individual Igbo man's cultural characteristics. The Igbo man is hard working, individualistic, religious, competitive, adventurous, gregarious, intelligent achievement oriented, abhors being bottled up and have the spirit of never say die etc. Okoro continued that the traditional Igbo society had a perfect democracy. There were no absolute monarchs, as the community judgment was final after any matter had been communally discussed. There were no rooms for the bad boys- the thieves, adulterers, deviants, nor do any body violated the law or disturbed the peace of the society. With the situation of undisturbed peace in the land, the traditional Igbo society moved on with its major occupations-farming, animal husbandry, craft, inter and intra communities trading and other daily preoccupations until the colonial masters came.

Writing on dispersion culture of the Igbo people, Onyeulo (2015) wrote that just like the Jews, the Igbo have dispersed their home to almost every part of the world because of lack great economic means of livelihood like other parts of Nigerians. Onyeulo added that European study group has indeed placed Ndigbo as a global race based on the fact that there is no place in the world where Igbo man just like the Chinese is not found. The Igbo people travel far and wild all over the globe for economic prosperity while the Jews scattered all over the world on the grounds of safety, security and fear of annihilation by their hostile Arab neighbors.

The above gave comprehensive accounts of culture in the traditional Igbo society. This portrayed the Igbo people as well organized society with well developed cultural traditions. The traditional Igbo society stood out as hard working, self-sufficient, inward looking, self-providing people. Notwithstanding the civilized dispositions of the above, in the

traditional Igbo society, there equally existed certain obnoxious cultural practices that were anti human and against civilization known best practices. Those obnoxious cultural practices prevalent in the traditional Igbo society include killing of twins, human sacrifice to the gods, idle worshipping, slavery, female genital mutilation unwholesome widow hood practices and the osu cast system. Most of these unwholesome behaviours had been erased by Christianity, globalization, technology, education and civilization. Unfortunately, the osu cast system is yet to be eliminated completely in Igbo land.

Identities of the traditional Igbo society

Identity could be said to be characteristics with which people, thing or place could be known or associated with. According to dictionary.com (2018) identity is condition or character as to who a person or what a thing is; the qualities, beliefs, personalities, look or expression that distinguish, mark out or identify a person, thing or group from particular social category or social group.

Writing on cultural identities, Chidobi (2007) explained extensively that identities are cultural indices practice and used to differentiate people from one another. These Chidobi said include: Language which involves speeches and writings said to be the most content of culture which is human and since every human uses language to communicate with one another, language indicates one cultural group or tribe to another. .

Arts and crafts – these include calving, painting, drawing, music and dancing are rooted in the culture of people and each group has various ways of carrying out the above to produce different products with which they could be known or be associated with. Religious practices- each group of people has beliefs and how to worship their deities or God. Certain religion will always be associated with a particular group or

tribe. Example; majority of Igbo people are Christians while almost every Hausa/fulani man is Muslim.

Ceremonies are important cultural practice which each society gets involved with, such as burials, funerals, naming, title takings, marriages and new yam festivals. Yam festival is an important ceremony in Igbo land which for many must be done before eating of the new yam starts. Music and dancing remain very important cultural activities which involves each group of people in all the tribes and races. People sing in their languages and dance in different ways during ceremonies and festivals.

Values show what the people have regards and interests which their ways of lives permit. Some communities do not fight, quarrel or do marriage ceremonies on their market days. In Igbo land it is abomination for a person to marry the sisters or blood relations. Chidobi finally presented that the Igbo language with its numerous dialects in spoken or written forms had always been used to spot out Igbo persons from crowd of people. The Igbo language accent will show an Igbo person when he or she is speaking other local or international languages. According to Ugoh (2015) Igbo language had remain one of the foremost identity of the Igbo people which differentiate them from people of other races or ethnic groups. Ugoh appreciated that the Igbo language is so beautiful, nice, egalitarian, accommodative, influential, and helpful in many respects that no one should be either ashamed or afraid of it.

Ikoro is very large gong like calved from wood and it is kept at the center of the village or market square. Ikoro as large gong musical equipment like is owned by almost every community in Igbo land used as medium of communication since the sound reaches every part of the town, village or community.

The ikoro not only serve as legacy or valuable in Igbo land to the extent that it is regarded as symbol of authority to the people. Ikoro is sounded to gather the people in time of

emergency, during the war time, announcement of the death of hero, elder, title holder or traditional ruler. Equally, ikoro is used for announcing or herald the date for ceremonies or festivals to the people of the communities. The sacred nature of ikoro necessitated it to be housed in a building. Women, children or ordinary persons are barred from entering where the ikoro is situated.

Food is cultural based because each tribe has their own food which is stable in their area. Therefore, various types of food are associated with different tribes or peoples. Certain food types such as Yam, cassava, coco yam, plantain, maize, palm oil, rice, cowpeas- odudu, okpa, akidi, mkpokoro and fiofio are very peculiar with the Igbo people. Other types of food with which Igbo people are associated with include: vegetables- ugu, okazi, onugbu (bitter leaf), arigbi (cent leave), mgbolodi (water leave) and others. More other Igbo food types are soup- egwusi, achi, ofe nsala, ofe akwu, onugbu, achara, okwuru, ofo, akpalata, arigbi, mpoto, ora/oha and more others.

While the above soup and food types are common with the Igbo people the Yoruba people eat ewedu soup and amala, the Hausa- mia kwuka and towo, the Calabar- edukayiko soup and the Middle belt people eat alibo (grounded dry cassava). Though, some of the above food types may be common equally among certain non Igbo people, the ways of food preparation of these food types had remained unique, unprecedented as to promote healthy living and high nutritious values.

It is on record that food vendors and restaurants that prepare and sell Igbo food all over the world had always gotten very high patronages. These are proves of the uniqueness and high qualities of the various types of the food of Igbo people. When food that is very common with other people, preparation of such food had always made very high difference that had shown classes.

Mode of dressing, the Igbo people dress elegantly well with traditional costumes and cloths of people from other

cultures or people. Igbo women wear skates, blouses, gowns, and tie two wrapper cloths while almost all other women of non Igbo stock tie only one wrapper. These therefore single out Igbo women from other non Igbo women. The Igbo men are known to be well dressed with Igbo native costumes such as wrappers, trousers, shorts, chieftaincy wears and native caps.

Isichei (1976) wrote that the dressing methods of Igbo men and women distinguish them from the non Igbo. However the insignia of Igbo titled men varies- the thread or ivory anklet, the eagle feather, the red cap, the horse plume of fan carried in the hand- but a titled Igbo man is immediately recognizable, always and everywhere.

Igbo traditional music and dance distinguishes the Igbo people all over the world. The music is sung with pure Igbo language tune with the songs and chorus filled with meanings and proverbs to suit the occasions. Such musical instruments like the talking drums, metal gong, wooden gong flute (oja) are all very prominent in Igbo music. Igbo dance are physical and require agility. While most women dance by bending down and swinging of hips the men demonstrate body movement, body shakes and acrobatic steps. Different types of masquerades are prominent in various parts of Igbo land. Many communities, clans or areas can be identified by their musical group, masquerades or dancers.

Emefiena (2013) concluded that the Ikenga is the symbol/identity of Igbo philosophy of industry and strength which was evident during the Nigrian- Bifran war but believed to have been destroyed by external forces. Ofo, which it holds at its right hand, is a symbol of justice among the Igbo, while Ogu represents equity. Hence the saying that he who wants equity must come with clean hand.

Manifestation of the cultures and identities of the Igbo in the modern global technological development

The manifestation of the cultures of the traditional Igbo society on the modern global technological development had portrayed them or well grounded in cultures and traditions. The Igbo people as the results of contacts with people of divergent cultural heritage have had their traditions transformed through trans-acculturation, inter racial and inter tribal marriages which had been very common among the Igbo men and women. After civil war, Igbo dispersion and the technological creativities/innovations encouraged faster recovery and economic survival since they lost everything they had during and after the civil war. The devastation of the war and the limited payment of twenty pounds to all Igbo account holders in the banks by the then Nigerian government would have left the people in poverty and penury forever Onyeulo decried.

Odumegwu Ojukwu (2015) wrote that the Igbo union made all Igbo all over the world one family. But from the war period till after the war that there has been institutionalized survival of the fittest that had given birth to disunity among the Igbo. Odumegwu Ojukwu added that the Igbo unions that are no longer in existence had left the Igbo people in political disarray and manipulation of external influences.

Ugo (2015) Lamented that , the Igbo people are the only ethnic group in Nigeria whose kinsmen that were merged to non South East states like Rivers, Delta, Cross River, Akwa Ibom, Benue, Kogi and Edo during the creation of 12 states in 1967 subjected to disunity by the Federal government. This was to depopulate the Igbo people through making the Igbo citizens to denounce/ deny their ancestral origin that they were no longer Ndi Igbo.

Ugo added that as a result of the political levity of the Igbo people, the political class allowed those who never wished the Igbo people well to have had five senate presidents in eight years (1999-2007) from south East geo political zone just to underscore their distrust in Igbo men. The above had manifested glaringly on the issues of national unity on which

the Igbo political leaders and the apex Igbo socio-cultural organization. Some Igbo leaders are for restructuring of Nigeria into regional or zonal autonomy while a section of Igbo youths and some Igbo elders are agitating for independent nation of Biafra. The Igbo are equally divided, imagine a situation where the five states of the South- East zone are controlled by many political parties while many other zone belong to one political party. Therefore the Igbo people are not faring well politically in modern global technological development.

The culture of dispersion had equally caused the depopulation of Igbo land and lowered economic productivities and investment in Igbo enclave since majority of the Igbo people have preference for economic investment outside Igbo land. In his inaugural lectures, Nwajuba in Okparaeké (2013) decried the poverty rate among the rural communities in South-East Nigeria in this modern global technological development which is very high. This he said, is because the low rural liquidity rate is due to low earning and real income decline witnessed since the post 1970 eras resulting from non development of the agricultural sector in the zone characterized by subsistence farming, use of crude implements, un-mechanized, non-commercialized, post harvest losses, poor preservation system and absence of agro processing industry.

Nwajiuba blamed this excruciating poverty of South East communities with the multiplier effect on lack of Macro policies from the government for the transformation of the rural people and local, national and international migration which had made only about 13% of the indigenes of the South East to reside in their ancestral home communities. Nwajiuba equally lamented that the people of South East import practically everything they use locally and internationally from agriculture to industrial goods to the extent that the economy would have collapsed if not for the economic tourism of the people that sent money home by their emigrants to finance the importations of goods and services.

The culture of dispersion and the associated economic activities/ success should ordinarily have been seen as best for economic survival, hard work and creativity had always attracted to the Igbo man enviousness, hatred, jealousy, xenophobia, killing, and destruction of properties (Onyeulo 2015). Onyeulo (2015) wrote further that if there is problem in Hausa or Yoruba land the business of the Igbo man is not only attacked and looted his physical safety is threatened.

The Igbo man is forced to run to his home town for safety which lack solid economic base when peace returns abroad where he earns his living and he goes back to continue his business or trade and the development of the foreign land. In line with the above, Okoro (2015) quoted Prof. Chinua Achebe's statement in his book **"The trouble with Nigeria"** that "Nigerians will probably achieve consensus on no other matter than their common resentment of the Igbo people.

The origin of the National resentment of the Igbo people is as old as Nigeria and quite complicated. Okoro added that this was the situation Ndi Igbo lived in all through the colonial period till 1966 when the bubble finally burst. Okoro concluded that the emigration of Ndi Igbo from their home land in pursuit of western culture and urbanization in modern global technological development had affected Igbo culture and tradition adversely.

Leadership in Igbo land poses serious concern since those in leadership positions do not represent the common good of the majority of the Igbo populace. Ogu (2015) wrote that the problems of Igbo leadership challenges are collective racial anesthesia and apathy, elitist, insatiability, callousness and internal mutual hostility. Other problems of the Igbo people Ogu listed are pervading instinct of imposition because there had been many self proclaimed leaders who can hardly be recognized as the leaders of their own clan.

The culture of "Igbo enwe eze" (Igbo people do not have leader) have continued to hinder progress or development

in Igbo land. The lack of central leadership heaves the Igbo people like a ship without rudder. The Igbo land lack central planning, no policy direction, and no development on the Igbo economy. Live stock and food production had remained serious setback to the civilization and development of the Igbo ethnic nationality in this modern global technological development. Most of the political class members (appointed or elected) are stooges to the federal government, self centered and do not pursue the common good and happiness of those they govern. There is rising state of unemployment and hardship in Igbo land resulting from poor leadership.

Contributing to leadership issues in Igbo land in the modern global technological development, Achebe (1983) wrote that the bankrupt state of Igbo leadership manifested in the alacrity with which they have jettisoned their traditional republicanism in favour of mushroom of no kingship in the past to having 400 kings in Imo state and another 400 kings in Anambra state. Achebe added that most of these kings are traders by the day and monarchs at night; city dwellers five day a week and traditional village rulers on weekends. These kings Achebe stated adopted traditional robes from every land of the world including those of the ceremonial regalia of the lord Mayor of London.

Problem of leadership in Igbo land in the modern global technological era had negative impacts, many industries like Avatu poultry, Golden Guinea brewery, Niger cement, Niger steel and many others are still defunct, under locked and keyed. The governors cannot concession these industries to core investors for rehabilitation, operational and efficient management. Tourisms that should attract foreign exchange and generate employment in Igbo land are nonexistent. Many tourism sites in Igbo land are not developed. A high profile international wild life park could be developed in Igbo land to promote international tourisms. The capacity is there but the leadership is lacking. The unemployment and hardship had

made life unbearable in Igbo land this can only be solved by good leadership, followership, industrialization and development of agriculture.

According to Ogu (2015) a leader emerges through selection, election processes or through divine providence or circumstance. He added that Odumegwu Ojukwu just like the Moses of the Jews emerged as Igbo leader as child of necessity. Ogu concluded that Ojukwu lived and died protecting Igbo interest nationally and internationally. The death of Chukwuemeka Odumaewu Ojukwu had created leadership vacuum that had proved very difficult and impossible to be filled.

Before the emergence of Chukwu Emeka Odumaewu Ojukwu, the 1953 Kano riot against the Igbo people stood as lost opportunity that would have forced Igbo leaders and Igbo politicians before independence to demand for a separate nation for the Igbo people from the colonial masters before the first Republic or ensuring safety and security of all persons in Nigeria irrespective of tribes or religions. And perhaps the problem of national question would have been resolve before and during the Nigerian independence.

Leadership system of past and present governors, government or the political classes in Igbo land had never focused on the interest of the generalities of the Igbo society. Ogu (2015) wrote that ironically, the Igbo minority elite who are privileged to be close to the Nigerian government and living in the comfort of some bunches of millions of naira are in oblivion of the economic, psychological social impoverishment and trauma of their kinsmen.

Inter-tribal marriage had been very common among the Igbo people in the modern global technological development. The dispersion had encouraged Igbo men and women to marry people from non Igbo a situation which had promoted cultural diversities. This had caused the lost of Igbo children from such marriages in the event of untimely deaths. On the other hand,

Igbo dispersion had encouraged faster recovery and economic survival since the lost everything they acquired during and after the war.

The devastation of the war, abandoned property and other in human measures imposed on the Igbo people has disadvantaged the Igbo man economically by the then Nigeria government. Writing on the needs to protect Igbo culture and language in the modern global technological era, Okoro (2015) lamented that the Igbo people is the only group whose culture and tradition are known to have almost vanished and the Igbo language is among the languages in the world today that had been penciled for extinct in a matter of years from now.

Okoro pointed out that the Igbo people had toiled with their culture and language because the Igbo population outside South East states of Rivers, Cross River, Delta and others had systematically denied and jettisoned their Igbo origin, culture and language. This development cannot happen among other nationality in Nigeria. The Yorubas in Kogi state had retained the Yoruba culture and language.

Okoro (2015) added that the foundation of Igbo success in the colonial and post colonial Nigeria contained the seed of destruction of Igbo culture, tradition and survival. This he said call for concerns by all Igbo people to work on the future of Igbo culture, tradition and survival in the modern global technological development of the jet, computer and mechatronics age.

Conclusion

Traditionally, the Igbo people are with culture of selflessness, love for one another, extended family system and religious people who believe in God the creator. As a result of such factors like colonization, civil war, economic pressures and insatiability of wealth, things had fallen apart in the modern global technological development period. Politically, the Igbo people are so divided that they cannot speak with one voice or forge a common front. The political class of the Igbo extraction

is ready to kill each other to achieve their goals. Leadership and followership had remained problematic to the extent that the Igbo people are today like ship without rudders and directions. Culturally, the Igbo language was predicted to very soon get extinct and had suffered abandonment due to preference of other foreign language and quest for survival which had forced many Igbo men and women to be scattered all over the world. In the modern global technological development era Igbo society is involved in many abominable practices such as: ritual killings, child trafficking/abuses, homosexuality, and injustice, get rich fast syndrome by fact or foul means. Other negative occurrences like 419 of stealing by tricks, greed, corruption, stealing of public fund and evil practices had pervaded Igbo land. Should the above ugly trends continue in Igbo land, the wrought of God may visit the Igbo people which could end us up as a lost tribe in this modern global technological period? Therefore all concerned Ndi Igbo and lovers of Igbo people should work towards cultural redemption and transformation to return the Igbo people to their former glories of civilized cultured people of the world.

Recommendations

- The Igbo language as medium of communication, teaching and learning in traditional informal education system should be used by every Igbo families especially those living outside Igbo land to enable the younger generation to learn Igbo language proficiently in both spoken and written forms.
- Leadership and followership problem characterizing the Igbo people should urgently be resolve through dialogue and consensus to enable the Igbo people to take their rightful place in the world as civilized nationality in this modern global technological era.
- All efforts should be geared towards the sanitization of Igbo society to ensure moral up rightness, honesty,

transparency and the adoption of international best practices by the Igbo people.

- Worshipping of those with ill gotten wealth in Igbo land should be discourage to sanitize the Igbo society, promote dignity of labour, institutionalize needs for honesty and hard work.
- All Igbo people – the churches, clergy, elites, political class, non-governmental organizations, cultural organization, traditional rulers, leaders of taught and the general public should protest over extra judicial killing, marginalization, maiming, looting,/burning of the properties of the Igbo people locally and internationally instead of paying lip services or nonchalant attitudes when such calamity befall their fellow Igbo men and women.
- Igbo business men, women and industrialist should endeavour to invest in their home land to ensure the protection of their investment and contribute to the overall development of Igbo land to conform with the modern global technological development trends.
- There should be policies and central planning that will facilitate the development of Igbo economy, agriculture (live stock, fishery and crops), industries and technology to promote the development of Igbo land.

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