ỌDỊBENDỊ

A Journal of Igbo Consciousness

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ỌDỊBENDỊ
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The Name of the Journal
This is ỌDỊBENDỊ: A Journal of Igbo Consciousness. Ọdịbendị is a fashioned out Igbo name which means that which exists in a place. But this one means that which is in a place, that is the remarkable aspect of the culture of the place. That aspect is acceptable to the people of that environment as long as it serves their purpose.

ỌDỊBENDỊ publishes articles on Igbo. Such articles will discuss Igbo contents in any work of life. Articles sent to ỌDỊBENDỊ could either be written in the English or Igbo language.
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EDITORIAL COMMENT

This is the debut of ỌDỊBENDỊ: A Journal of Igbo Consciousness. This edition takes care of the entries for a conference on yam and the ceremony about yam. So some titles in this publication focus on yam and the new yam festival of the Igbo people of Nigeria. The authors, who mostly wrote in Igbo, are Cecilia A. Eme, Patrick Ik. Umezi and Florence U. Ibeh, Edith N. Onukawa, Chinenye C. Olakaibe, Basilica N. Eweoma and Anthony C. Mgborogwu, Christian E. C. Ogwudile and Ikechukwu Okodo.

Some other authors looked at other aspects of the culture of the people. They include Gladys I. Udechukwu that studied Igbo Culture Symbols and Ogochukwu R. Ifeka who wrote on covenant which is *Ịgba Ndụ* in the Igbo language. Charles A. Nneke also wrote on a culture topic with respect to the Ijele masquerade of Igbo people and Chinelo E. Ude-Akpe that delved into *Ịjụta Akwụ*, that is, the Igbo culture of recalling the spirit of a missing corpse for the purpose of the funeral. Ifeyinwa C. Isidienu and Ann C. Onyekelu looked at the masquerade as the instrument of stability. Still on culture, Ihuoma E. Obienusi and Chinyere P. Chikwendu wrote on the effects of patriarchy on women in the Igbo rural community, and Stanley C. Mgbemena and Benson O. S. Udezo discussed the real Igbo people of Umuchu before the arrival of Christianity on their soil. In addition, Fidelis C. Aghamelu, Anothony C. Nwafor and Anthony C. Onwuliri categorically reflected the highlight of communal life over individualism in African society.

The need for developing the Igbo language caught the interest of some authors. One of them is Chinweude N. Ugochukwu who married the Igbo language with globalisation. Another is Aloysius U. Umeodinka that observed the brightful future of the university graduates of Igbo Studies. And Edith U. Nwobu calls for the provision of enabling environment for the youths' learning of the Igbo language rather than focusing on the older generation, as a way forward.

Literary Studies is not left out in this edition. Ogochukwu R. Ifeka studied some selected literary works that concern covenant making to state that covenants create situations of trust among those that enter into them. And Obiageli T. Nsolibe traced prophecies in the literary works she studied.

The rest of the authors include both Nnaemeka C. Abamara and Chinwe I. Onyemachi who studied the effect of culture shock on Igbo immigrants in the diaspora. Rev'd Daniel I. Ilechukwu and Chiamaka P. Ilechukwu assessed the Pentecostal missionary activities in Nigeria from the end of the Nigerian-Biafran Civil War up till date. And Clement N. Okodo analysed the duties of headmasters which are the *sine qua non* for the good administration of primary schools in Nigeria.

Prof. Ikechukwu Okodo
Editor-in-Chief
March 2, 2020

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