

Means of Social Communication in Igboland

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ABSTRACT : *The research discussed the thesis that the development of the means of social communication in Igboland will bring a positive social change in Igboland. Naming Igbo language as the primary means of communication, the study recognized that this is the age of modern means of social communication, and called the Igbo society to join the technological race. The call is not about mere installation or usage of those means of mass communication. Being a qualitative type of research, it was not necessary to use numbers or measurements. The presentation was done using the inductive approach of observing events without participation. Using the investigative, descriptive and evaluative strategy, the study unfolded by showing the impact the Igbo people have made in the past, manifested in art, in academics and in technology. These point to the spirit of resilience, creativity and ingenuity of the Igbo race. These findings were used to challenge the present generation of Igbo people, to not only become consumers and users of the new communication devices but also to become developers and producers of modern technologies of social communication. This will help to create opportunities for employment and bring about positive social change in the Igbo society.*

KEYWORDS - Igbo, Communication, Culture, Enculturation, Language, Society

I. INTRODUCTION

The question of communication immediately comes to mind the moment one thinks of a human society. Every society has a culture and every culture has a society. One of the major heritages of society is language. Language is the vehicle that communicates everything the society can boast of. No society or culture can communicate itself without the means of social communication. Apart from language which is the fundamental one, other means of social communication, include art, press, radio, television, internet, social media spaces like Whatsapp, FaceBook, Instagram, Tik Tok, You Tube and so on. As a medium of communication, art is made up of drama, dance, music and, movie. Today, digital technologies such as computer, internet and smart phones help to diffuse information faster than humanity has ever known. All of the elements mentioned communicate the face of a culture, a society or a people. Every society gets its self-definition from its culture, and every culture shows itself through its language and other means of communication. Today, the world is characterized by more sophisticated means of social communication which were previously unknown to humans. The result is that growth in the knowledge of computer and the internet has given birth to Artificial Intelligence (AI) and robotics which are envisioned to complement or gradually replace the workforce of humans in many aspects of life in no distant future. This research is therefore going to make the case that good use of the means of social communication is an effective way of bringing positive change in Igboland. The questions provoked by thesis are many.

II. STATE OF QUESTION

For an individual or a society to experience the desired growth, that person or society has to interrogate the self at certain stages of life. Concerning the Igbo society, one may ask, how do the means of social communication contribute to the morality of self-definition of the Igbo people? What results are produced in the diffusion of information in the society? In this digital age, what steps has Igboland taken to take part in the technological race, with other nations of the world? What level of change has modern technologies of communication brought into Igbo society. To what extent is the Igbo society ready to move along with the world by keying into modern technology? Is the Igbo race prepared to continue to define itself in all aspects of life and all times? Do the Igbo ask what makes them unique among other people?

III. PURPOSE OF THE STUDY

The purpose of this study is to help the Igbo people come to realize who they are and what they contributed to world development in the past. For the sake of the scope of this work, these contributions will be shown in three perspectives, namely, in art, in academics, and in technology. These three areas do not indicate that Igbo contribution to world growth is limited to only these areas. No, they are considered only because of their relatedness to the subject matter of the research, the means of information and communication.

IV. DEFINITION OF TERMS

In the course of this paper, the term society will feature many times. Whenever it is used, society is to be understood as the geographical space lived by a people at a given time. It can be a village, a community, a state, a province, a nation or a country. All of such groups of persons living together in a terrain belong to the world that is advancing so fast in all aspects of life, especially in the diffusion of information. The society that will often be mentioned in this paper is the Igbo society.

V. DELIMITATION AND LIMITATION

The scope of this research covers the political states of southeastern Nigeria, otherwise known as Igboland. The reason is merely this: one cannot continue to wait for other people to move before one can move. An Igbo - born musician, by name, Onyenze Nwa Amobi, sang of this consciousness in 2020, when he released the track of his song known as “overtaking is allowed.” According to his philosophy, in the search for money, nobody waits for anybody and there is no queuing. Using that as a development axiom, the call of this paper is that the Igbo people should arise and rediscover themselves in the race for technological development and not to wait for anyone.

VI. SIGNIFICANCE OF THE STUDY

Story telling is good, not because of the fun of it. It helps people, especially the young generation, to know the past; to evaluate the present so as to finally anticipate the future. This work is significant especially, for the younger generation of the Igbo people to know what the people who were before them contributed to Igbo civilization, to the world and to the advancement of knowledge. The research will help this generation of Igbo people to know that the types of Chinua Achebe (the literary icon), Philip Emeagwali (the computer luminary), Ogonnaya Okoro (Igbo language and science expert) did not appear on the spotlight through flashy life-styles or through quest for quick money. They made names for themselves through hard work. Today, it is their own turn to leave their own mark on the digital landscape.

VII. METHODOLOGY

This study is qualitative research, because no numbers are involved as the work unfolds. The approach to be used is the inductive way of studying events from observation without participation, also referred to as the phenomenological method. That is why data were collected from books, articles, You Tube and Tik Tok documentary. The style of writing will be descriptive, because the situation of the Igbo society will be described. It will be investigative because it will draw attention to the past of the Igbo society and Igbo civilization. Finally, the strategy will be evaluative. All the time, effort will be made to show what the Igbo people did in times past. This will be done to justify the reason the present generation must act to create positive change in Igbo society.

VIII. REVIEW OF LITERATURE

The books and authors to be reviewed in this paper are chosen because of the relatedness of their views to the theme of the research. The works of Ohnuki-Tierney, Colby, Fernandez and Kronenfeld are chosen for social and anthropological overtone. Wiredu's work gives a philosophical perspective to 'meaning.' Asad's work has been chosen for its anthropological import. Bandura's work is a psychosocial view to the objective of mass communication. The work of the Igbo-born elite, historian, sociologist, and political scientist, Adiele Afigbo will be presented, to reflect the context of the setting of the research. Finally, the work of Okpe will be presented because of its leaning to modern technologies.

Ohnuki-Tierney (1981) in his article treated the issue of human perception, conception and symbolization processes, by using two anthropological approaches: cognitive and symbolic. By bringing out their similarity and the particularity of each, he envisioned a possible point of convergence of the two as a single approach for the study of culture and for getting knowledge. Considered on its own, without the aid of society, nature shows chaos, confusion and disorder. Humans, because they are beings that live in society, impose order on nature. According to Ohnuki-Tierney, humans can realize this in two ways, either by using cognitive anthropology or symbolic classification. The former presupposes that when one gives a name to an object, the idea of the object registers in the mind. The latter expresses that in the search for knowledge, one can resolve the problem of confusion in the world by first of all, classifying them or placing things into groups. Such classification leads to contrasts or oppositions like day and

night, right and left, good and evil, men and women, and so on. Although the focus of this study is not on the convergence of the two approaches, one thing that is common to them which is also important for this study is language. The two approaches are helpful for the study of culture and language.

In a similar development, Colby, Fernandez and Kronenfeld (1981) in their article “Towards a convergence of cognitive and symbolic anthropology” argued that for attaining knowledge in culture and in society, cognitive and symbolic anthropology can really stay together as one and the same approach. The reason for their view is that both approaches have the same goal, though each of them stands on different presupposition. The co-authors pointed out that the uniqueness of cognitive lies in its preference for “native terminologies” or names to identify objects. Contrary to this, the peculiarity of symbolic classification resides in its emphasis to arrive at knowledge through coding and classification. For them, the question about interest, assumption and predilection marks the difference between the two approaches. To buttress their argument, they cited the example that the “preference of cognitive anthropology is to discover and understand explicit descriptions and categorizations of the world and to find clear and precise solutions” (p. 424). The implication of this is that when question is asked about what an object is, one expects to see a correspondence of the symbol with the representation of it. That is to say, a correspondence of words and names to the reality they represent or the correspondence of the “signifier with the signified,” to use the expression of Lévi-Strauss (1996, p.170). The input they made here is important for the study of culture, language and social communication.

Earlier before Tierney, Colby, Fernandez and Kronenfeld, Wiredu (1980) had expressed a positive view concerning the role of communication in human society in his article, “Philosophical perspective on the concept of human communication.” There he remarked that a community is not just an aggregation of individuals existing as windowless monads but of individuals as interacting persons, and an interaction of persons can only be on the bases of shared meanings. Indeed without communication there is not even a human person. A human being deprived of the socializing influence of communication will remain human biologically, but mentally is bound to be subhuman” (p.199). Wiredu made us understand that there are different ways of being human. From his submission, it can be inferred that, socially speaking, to be human means to relate, to interact and to communicate. To be human socially, is vital. As philosopher, he developed a theory of meaning. According to him, “meanings are abstract entities which exist on their own right independently of human minds” (p.199). This means that meanings have objective value and as such do not depend on human persons to say what they want to say. Flowing from his argument, this objective nature of meanings makes communication, convention and socially established rules possible. This is where Wiredu made a colossal intellectual misstep. First, his thesis shows that humans have no role to play in terms of ascribing meaning to objects. Second, since for him meaning is objective and does not depend on humans, it means there can be only one way of understanding objects, for all peoples and of all times. It is a given that meanings can be abstract, and beyond control, and so this can give rise to confusion or chaos. But how can peoples, groups and cultures resolve this disorder? No object found in a place is bigger than the owners of that place, except it be in the world of fiction. In real life, human beings impose order by naming things found in their area (this is the idea of cognitive anthropology) and by classifying things (the idea of symbolic classification). The reason is this: if nature and meanings are not ordered and controlled, they become useless to human beings. For this reason, an object can mean one thing in one place and mean another thing in another place. Herbs for instance, have various meanings for various people in the world. Wiredu’s view on meanings is not acceptable, at least not in this paper. In his lecture, “Anthropology and the analysis of ideology,” Asad of the University of Hull gave a striking reason why social anthropologists fail now and then to produce a theory for social change. For him the issue at stake is the relationship between culture and nature, or between society and nature. There is the problem of the overriding assumption that social or cultural structures are established by social classifications, for instance the assignment of roles to men and women in pre-civilization cultures was done through symbolic classification and that gave rise to the subjugation of women by men. Considering Asad’s contention, to say that humans (as beings living in society) are responsible for social classifications that cause inequality means that for social change to take place, reference has to be made to the classifications made by human beings in the society. Asad remarked that some anthropologists, like Maurice Bloch do not accept the primacy given to human beings, for social change to take place. Bloch contended that “universally valid concepts . . . are essentially generated by man’s encounter with nature . . . and not by his encounter with society” (cited in Asad, 1979, p.612). This assertion of Bloch’s implies that if there are universally accepted concepts, it means credit should be given to nature as the doer of the work. In lived experience, however, one sees that symbols such as word, colour, gesture can mean different things for different people, irrespective of the fact that all peoples have contact with nature. In this very issue, Asad’s opinion is as good as mine. Nature cannot discuss itself. Without culture or society, no one can talk about nature. Society limits and controls natural objects. Objects

are different from phenomena. The former applies to things while the latter applies to happenings. Humans may not exercise much control over events but by all means they exercise control over things in nature. The influence of humans in nature and in society makes one society different from the other. Furthermore, even if appeal is to be made to nature for social change, it is still human beings living in society that will make it, by reviewing their social structures. From the foregoing, one can see that social changes and cultural transformations are possible. Given the right people in a place, the right things will begin to happen. There was a time in the Igbo society when the place of the woman was considered to be the kitchen. The girl child was then prepared to be a house wife and a housekeeper. Academic education was considered fitting only for boys. However, there came a time when campaigns in favour of equal rights for men and women, advocacy for the rights and dignity of women intensified, and the barrier was lifted. Today, women enjoy equal rights as men and presently, many of the universities of southeastern Nigeria have women as their Vice Chancellors. This is called structural review. It is called social change. It belongs to society to do that. It belongs to human beings to do that. This the reason any contrary view, such as the one entertained by Bloch cannot fly farther away from the author of that view, that social change comes from the encounter of humans with nature and not with society. In the same vein, the production of modern means of communication will midwife social change in the Igbo society.

From psychological point of view, Bandura (2001), of the Department of Psychology, Stanford University, in his article titled “Social Cognitive Theory of Mass Communication” expressed that the “social cognitive theory analyzes social diffusion of new styles of behavior in terms of the psychosocial factors governing their acquisition and adoption and the social networks through which they spread and are supported” (pp. 265 – 299). His assertion indicates that every society grows either positively or negatively. There are “new styles of behavior” that spark the need and the acquisition of the means of diffusion of information and the psychological and social factors which make their acquisition necessary in society. This theory stands on the presupposition that people in society deserve the right to get information concerning things that happen in their society. That is a need, and so it is also the objective of the means of social communication. People who live in the society have the right to know what happens among them, both the good and the bad. However, the question arises as to what aim of information is to the people who live in the society? Does every information in circulation uplift the life of the people? Do all the classes of people benefit from the information? Are there structures that evaluate and censor what is communicated, as a way of trying to monitor what people feed on, as information. To what level does information or communication cause change in society? What kind of change does it bring? This kind of concern inspired the reaction of Barrack Obama, as was reported by the Chicago Sun-times, when as a serving senator, he made a telling remark concerning the TV episodes of Kaiser, a non -profit making foundation that focused on health care issues. The paper reported that research conducted revealed that of the television episodes of Kaiser from 2004 to 2005, two thirds of the content featured talk about sex. The Kaiser researchers explained further that “young people 8 to 18 watch an average of three hours of television per day and argued that sexual images can influence behavior” (November 10, 2005). Reacting to that societal development, Obama gave the warning saying that “If the TV industry fails to act – if it fails to give parents advanced controls and new choices – Congress will” (p. 10). In a vein similar to Obama’s reaction, Paul VI, in his capacity as Pope, already emphasized that in communication and in using the means of social communication, that “the norms of morality” must be respected. These reactions indicate how people ought to be involved in what is communicated in the society in which they live. Such concerns also provoke questions as to how people are affected because of information disseminated in the society. Society experiences change systemically and systematically. Systemic change obtains when systems and structures that operate in the society are reviewed and caused to change. On the other hand, systematic change is borne when structures and systems improve stage by stage, one step at a time, without causing an internal shock in the culture of a society.

For about half a century, the Catholic Church, in the bid to find the best way of planting the Gospel message in cultures throughout the world, has been speaking in favour of going the way of culture. The concept that has been coined using the stem word culture is called inculturation. The church sees the task of all times facing it as that of planting the Christian message in the many cultures of the world. A lot of names have been given to reflect this effort. Conversations about it are replete with terms such as assimilation, translation, transportation, localization, acculturation, enculturation, interculturalization, ethnotheology, indigenization, contextualization, adaptation, accommodation, incarnation and inculturation. The scope of this paper will not permit the explanation of those terms. However, it suffices to say that the above- mentioned concepts have encountered criticisms based on the inadequacy of the idea embedded in them in communicating the intention of the church. Finally, the Church appropriated the term inculturation as representing in full the idea of planting the Gospel message in the culture of a people. With this idea in mind, the Christian message will be neither foreign to the people of the culture nor will the

Christian message be said to be equal to the culture. This notion has its origin in the incarnation of Jesus who though was born in a culture, is above the culture of his people. This idea of inculturation was popularized in the history of Christian mission by Pedro Arrupe in 1978, when in his capacity as the Superior General of the congregation of the Society of Jesus (Jesuits), used it in his conversations with his religious brothers working in the missions. Many church men and women have since then emphasized the need of looking into culture as a better way for planting the Christian message.

Schreiter (1985) listed out many ways for studying cultures. Of all methods he spoke about, he emphasized that the best way of learning a culture is by approaching it the way of humans, the anthropological way. Going by the anthropological way means, looking into where humans operate, that is culture and society. Schreiter's choice expression is that "culture is the concrete context in which it happens" (p. 3). He expressed preference for semiotics as the best approach for the study of culture. Semiotics refers to the study of signs and symbols. A sign (or symbol) can be a word, an object or a gesture. Considering its interest in signs and symbols, semiotics is also referred to as symbolic classification or symbolic anthropology. Signs and symbols are important in saying things about culture and social communication. The commonest symbol in every culture is language. Culture cannot be communicated without language. For this reason, the insight given by Afigbo (2005) for better understanding of language and society is helpful in this study. He spoke about the genetic relation of languages in his book *Nigerian History, Politics and Affairs*. He gave the information that languages are put into families or classes, depending on their natural relationship with each other. About Nigerian languages, he put them into the following classes:

- 1) The Chadic – language – speaking peoples who belong to the Afro-Asiatic language family;
- 2) The Teda – Daza group who belong to the Nilo-Saharan;
- 3) The Kwa, Benue-Congo and Adamawa groups who belong to the Niger Congo language family (p.66).

As Afigbo indicated Igbo language belongs to the Kwa family. Igbo is the language of the Igbo society, just as every society of human beings and every culture have their languages. About society, he defined it as:

A people and the totality of the culture and usages which bind them together perceive give them coherence, while making it possible for them to get done those things which are believed to assure them the quality of life that they perceive as desirable. It includes their language, which is the vehicle of their culture, their political, economic and social institutions and usages, their philosophy and religion, their epistemology and systems of knowledge, indeed their (sic) everything that gives them their identity (p.592).

It is striking how he linked the three elements, namely, people, culture and society together. It is a people that make a society; it is a society that owns a culture; and it is language that communicates all of them. Every progressive society sees social diffusion as a thing of great concern. Language is not just the vehicle that communicates society and culture. It is society's first means of social communication. Language is the building block for other means of mass communication. Today, nations of the world have an array of modern means of social communication. It is called the digital age. A digit refers to number. However, the adjective "digital" refers to the technological advancement of the computer that has given birth to the fast means of social communication that are commonplace in the world today.

Okpe (2026) investigated the influence of the modern technologies that are used in the diffusion of information in the adolescents, and she observed that they have advantages and disadvantages. Situating the adolescent age as the transition period between childhood and adulthood, she pointed out that it is the stage most negatively affected by the society that has been inundated by modern technologies such as computers, smartphones and social media spaces such as Tik Tok, Whatsapp, Face Book, Instagram, X (formerly called Twitter), and others. Considering the merits of the digital age the author indicated that it has helped the young people in no small measure in participating in online presence, and so in enhancing their online relationship with people. Unfortunately, the online traffic has endangered the young people and their future. This manifests in cybercrimes and scams, quest for quick wealth and flashy life-styles, especially coming from celebrities. Despite this reality, Okpe insisted that a good use of the modern technologies can enhance digital knowledge, development of skills such as coding, designing of graphics and online courses. It can empower the young people for civic engagement, community service and advocacy projects. In sum, the use of modern technologies can maximize the growth of teens rather than minimizing it. Okpe gave a fair evaluation of the use of modern technologies for social communication.

IX. SUMMARY OF REVIEW OF LITERATURE

In order to help the study on the means of social communication in Igboland to unfold, a lot of insights was gotten from the thought of Ohnuki-Tierney (1981) who tried to bring together two branches of anthropology, namely, cognitive anthropology and symbolic classification believing that such would help people who want, to delve into the study of culture, and moreover, help to bring change in society. Colby, Fernandez and Kronenfeld (1981) also expressed a similar thought when they wrote that whether it is a question of using native terminologies to explain objects (as cognitive anthropology suggests) or trying to know the things of a culture by putting objects into classes (as symbolic classification suggests), the aim is one and the same. From a philosophical viewpoint Wiredu (1980) paid tribute to culture, by saying that objects and their meanings are the handiwork of nature and of culture. For this reason, society and human beings have to accept things the way they are from nature and culture. Considering the subject matter of this research, it means that human beings cannot contribute anything for change to occur in society. Things must be left the way humans found them in their culture.

Asad (1979) had earlier questioned such opinion and other opinions that inferred that because nature is powerful human beings cannot cause change in the environment where humans live and thrive. They must resign to fate, by leaving things the way they are in nature. By reasoning this way, he forgot that language is a thing of nature. He forgot, above all, that no language in the world today has remained the way the first speakers left it. Every human language has undergone change, and this is human action. Reflecting on the means of social communication, Bandura (2001) argued that theories about mass communication and networks used for social communication are not there to serve themselves. No, they are there to serve human beings and the society. For this reason, they must be evaluated so as to know whether they in reality do the work they are supposed to accomplish in the society. Considering the efforts people make in studying culture, Schreier (1985) saw culture as a complex domain, yet belonging to a people. It does not belong to itself. It is a people that interpret what they see in their environment. For this reason, every effort to know a people's culture has to begin from the point of view of the signs and symbols the people recognize in their culture.

The Igbo – born elite, Afigbo (2005) observed the eminent role of the language of a people in a society and in their culture. He drew an immediate relationship between the people, their society and their culture. Language is the primary means of communication in every culture and in every society. Finally, Okpe highlights the advantages and disadvantages of the modern technologies used for social communication, especially, to the younger generation. All in all, modern technology is the way to go. The review of literature helped to sharpen the concern for this research. The gap this study intends to fill is expressed in the assertion that the development of the means of social communication will lead to a positive change in Igbo society. The generality of Igboland has to join the digital race. Igbo people have to not just become consumers of modern technological devices. They must become the producers of them. This is the only way new opportunities for job creation can birth. This is the type of social change this research is envisaging for Igboland.

X. IN THE PAST

Igboland is one of the African territories that were ravaged by the scourges of the Slave Trade and Colonialism. Finally, the Igbo people were upended by the horror of the Nigeria - Biafra War that ended in 1970. Those historical events caused lasting trauma in the psyche of the Igbo people. Igbo people by nature have a strong will which helps them confront difficult situations and overcome. However, one of the effects of colonialism and the Civil War on the Igbo people was a complex of inferiority toward the Igbo language. At a point in time the saying became popular: "Where can one arrive with Igbo language?" Dewart (1989) did a study on human Evolution and Consciousness. In that study he isolated the evil of "brainwashing." According to him, brainwashing "is a technique for destroying and reconstructing an individual's self-definition by taking advantage of the consciousness-generating properties of speech" (p. 102). Buttressing the point, he said that "the destruction is achieved by contriving that the victim disorients (sic) himself regarding his self-identity; this is brought about by ensuring that he asserts (sic) to himself the falsity of the self-definition he has laboriously developed over many years (p. 102). Brainwashing is a weapon of destruction. It is one of the deadly weapons used by the colonialists. This technique described by Dewart is apt to explain and understand the situation of the Igbo people, initiated by the colonial masters but culminating in the event of the Civil War.

The colonialists and the early Christian missionaries made the people to detest their language. Igbo names were not used for baptism. Names of persons and places were spelt at the convenience of the colonialists. For proper names

one got something like these: Ezeh for Eze, Aroh for Aro, Obih for Obi, Oparah for Opara, Aboh for Abo, Awka for Oka, Owerri for Owere, Orlu for Olu, Onitsha for Onicha, Enugu for Enugwu or Elugwu, and Okigwi of Okigwe. The tendency was to delete or swallow up the cultural marks, objects and legends reflected in the names. The result is that the names are not known by contemporary and future generations. This kind of situation engenders a false morality concerning one's self identity. From this point one can understand the value of developing the language of a people. From this backdrop also, one can begin to appreciate the work that have been realized by A. J. V. Obinna and other Igbo scholars, in promoting Igbo language and the cultural values. Obinna since 1996, inaugurated the Odenigbo Lecture. This is an event whereby Igbo scholars present well – researched papers based on current issues, in different walks of life such as religion, politics, economy, culture, climate change and issues that affect people and society solely in Igbo language. For three decades this event has been holding every four years. This shows how much Igbo has evolved to become a language of research and discourse. In the lived experience of the Igbo people, one can assert that, just as the technic of brainwashing was intentional for the colonial masters, so also, the evolution of Igbo language is also an intentional design that is facilitated by Obinna and other Igbo scholars. This equally reflects change in the Igbo society. This indicates how much the Igbo people have become aware of their self-identity, and what makes them unique among other people. One of the things that make them outstanding is that in the past they have been frontliners and pacesetters in various aspects of life.

XI. IGBO CIVILIZATION

To say that the Igbo people are front liners and pacesetters is not to say too much about the identity of the Igbo race. This work will buttress this assertion in three points of view, namely, in art, academics and in technology. The reason for isolating only the three aspects is due to their relatedness to information and communication.

Igbo people in the past have shown their love for art in their contribution to making the world move forward. Art has to do with music, dancing, literature and drama and movie. Many Igbo musicians and singers have left good records of their performance on the world stage. The Nigerian movie industry which operates under the name Nollywood cannot write the story of its success without actors and actresses of Igbo extraction. Concerning writing, many Igbo people have left their footprint and fingerprint in books written both in English and in Igbo languages. Chinua Achebe has become almost a household name in the world of literature. Many people who previously knew little or nothing about the Igbo people, through Igbo songs and movies today can boast of having a certain knowledge of the Igbo race. This points to how much a people's way of life can be communicated through art.

In academics, Igbo people do not leave a piece of knowledge where they found it. They take it to the next level. Ogbonnaya Okoro is a specialist in Igbo language. The best legacy he will be leaving for future generations of Igbo people is that he has written the first textbook ever to be written in Igbo language on Physics, called Fiziksi. This is the first textbook of Physics written in an African language, and it was published in 2024. It is not a mere literal translation of topics from one language to another. He is said to have used the theories of translation namely, localization, domestication, and dynamic equivalence. In the future, this will motivate Igbo innovators to create technologies that will not wear foreign vestiges but products that will have African local content and still respond to the same needs. In a society like Nigerian's, where many public schools do not have equipped science laboratories, the work of Ogbonnaya Okoro means a great mystery solved, a prayer answered, and the beginning of a new society and a new world.

Another pointer to the growth of the Igbo language is the recognition it received when in 2022, the number one university in the world, Oxford University introduced the study of Igbo language, and inducted Emmanuel Umeonyirioha as the first official Igbo lecturer in the university. It is on record that the introduction of Igbo language there was facilitated by the James Currey Society. It is a non-profit making organization whose primary role is to promote the studying of the works of the British publisher James Currey. The society was founded by the Igbo writer and publisher, Onyeka Nwelue. One can then say that Nwelue planted and Umeonyirioha harvested. All in all, they all contributed to the making of history, when Igbo language became the latest modern language offered in Oxford University since 1724. With that development, the world will come to a better knowledge of who the Igbo people are and also better appreciate what the Igbo have to give to the world.

In technology, Philip Emeagwali, the computer scientist and mathematician of Igbo ethnic nationality, was brought to spotlight in 1989. He is globally known for innovating the "high performance and parallel computing." It is a field of computer science that makes computers solve many problems at once and much faster than normal computers.

This was realized in 1989, when Emeagwali is said to have used thousands of linked processors – numbering 65,536 – on a connection machine to perform a very large number of calculations (3.1 billion per second). As at 1989, this was one of the fastest computations seen on a computer. His research showed that parallel computing could solve large problems. This article is not aimed at giving the impression that tend to see Emeagwali as the inventor of computer or the internet. However, this work recognizes him as a scientist, computer expert and an Igbo man whose finding has not only inspired thousands of people in the world but has become the building block for modern technological discoveries that make people say that this is a digital age.

An outstanding debut was made when Biafra's who are in large part Igbo people (Ndi Igbo) displayed their ingenuity during the Nigerian Civil War (1967 – 1970). With no external aid, but with solely local materials, Igbo people were able to manufacture the famed mass killer weapon called Ogbunigwe. Ogbunigwe means "mass killer." A Tik Tok documentary revealed that Biafrans invented ogbunigwe (home- made bombs) to contain the invasion of Biafraland by the 2ND Division of Nigerian Army led by Col. Murtala Muhammed. The information diffused indicated that 102 vehicles, being armored tanks and thousands of foot soldiers heading to Abagana, a community in Igboland were all annihilated with ogbunigwe. During 90 minutes, on the 31st March, 1968, Biafra soldiers rained fire on Nigerian soldiers, and thereby showed their greatest military competence, using local technology. With all of what have been said above being considered, it can be asserted that if this is what it means to be Igbo, it means to be resilient, creative, innovative and ingenious. However, an important question is, are the Igbo people of today capable of sustaining the glories of yesterday? This paper is offering a challenge. The future starts today. This paper is therefore an invitation to the present Igbo people, to rediscover their self identity and the spirit that made them great in the past. In this age of modern technologies, they have to move along with the rest of the world in availing themselves with the modern technologies of social communication. Society is never static. Social change is continuous. In 1981 for instance, India launched their National Institute for Information Technology (NIIT). With this they enthroned a technological revolution in India, and with the training they offered many of their young people, they created jobs. NIIT was introduced in Nigeria in 1999, with its operating centers being Abuja and Kaduna. It is claimed the institute trains 16,000 students every year in digital learning. NIIT may have inspired the establishment of the National Information Technology Development Technology (NITDA) by the Ministry of Mass Communication of the Federal Republic of Nigeria. This agency was created in 2001. The aim is to coordinate the general information technology (IT) development in the country. The agency became fully established by the Federal Government Act, by the NITDA Act 2007 as the Information and Communication Technology (ICT) arm for implementing the policy of the Ministry of Communication in Nigeria. In 2026, the agency is said to have organized training for 3600 teachers across all the 36 states of Nigeria. The purpose of the training is said to be "to enhance education delivery by upgrading teachers' skills to meet 21st century standards." In the same 2025, NITDA is said to have trained the senators' wives on digital governance with the emphasis on digital literacy and cyber security. This is the level Nigeria is as a nation on what concerns a digital society. There is nothing to show that the philosophy of NITDA has been disseminated to the States. Notwithstanding, it is seen that the State of Imo has established the Imo Digital City. The caution being sounded by this paper is that the offices at Imo Digital City should not become new showrooms for the display or sale of foreign gadgets only imported to Nigeria. The establishment has to become laboratories for research. Government has to provide financial incentives to young people to develop interest in the world of technology. The aim should be to make the Igbo society to switch over from being consumers to becoming manufacturers of modern technologies. In this way employment would be created. In this way, social change would become a reality. Let other States in Igbo land take their cue from Imo State. The Igbo society cannot be watching an institution charged with implementing the information and communication technology (ICT) policy of the Ministry of Communication of the Federal Republic of Nigeria organizing training for the wives of the lawmakers on cyber security or doing e-commerce when other nations of the world are into drone technology, robotics and space research. Why does this matter? In a society that is ravaged by bandits, terrorists, kidnappers, illegal miners, people who carry out bunkering and other social ills, modern technology is the answer to tracking them. It is not a question of installing cameras. The research is concerned about social change. The greatest change envisage for Igbo land now is the creation of jobs. Igbo people have to be fully involved in digital learning. It is not enough to go and procure things produced elsewhere and install them. This means making the people in perpetual state of consumerism. The government has to enhance digital learning, provide financial incentives to young engineers, and promote the spirit of manufacturing. The ultimate result will be a change from being mere consumers to job creators.

XII. CONCLUSION

The research set out to discuss the thesis that the development of the means of social communication will lead to a positive and an effective social change in Igboland. Books and articles that were reviewed were drawn mainly from the thoughts of anthropologists. Some of them expressed the opinion that nature and culture are ultimate. For this reason, they argued that human beings cannot do much in bringing about change in the society. However, some others did not agree. This research also does not agree to that opinion. The reason is this: nature and culture cannot speak for themselves. It is humans who live in the society, and societies have cultures. It is equally humans that can interpret the culture of any society, since their culture is their only way of understanding their world. Based on this fact, this research argued that human beings living in society can cause social change, both in the development of language, the first means of social communication and the modern means of social communication. Using the descriptive and evaluative strategy, the study delved into the contribution of the Igbo people in the past, both to the larger world society and to Igbo society in particular. Discovery showed that Igbo people in the past showed they are a race of human beings who are creators, innovators and ingenious. This manifested itself in art, in academics and in technology. Inspired by this reality, and in the age of modern technologies of social communication, the study invites the present generation of Igbo people to launch a technological revolution in becoming producers and not just users of the modern devices of communication. In this way, they can create a positive change in Igbo society.

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