



*Ejaghām Tradition*

# QUARTERLY REPORT

EJAGHAM TRADITION CENTRE

JULY - SEPTEMBER, 2025

Authorised by: President, EjT

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## ORGANISATIONAL DIRECTION

### OUR MISSION

*“To Host, Promote, Harness and Update Ejagham Traditional Practices (ETP) and Ejagham Cultural Expressions (ECE) in order to Safeguard and Preserve Ejagham Tradition as a true Legacy of Ejagham People.”*

### OUR VISION

*To be a one-stop-shop for information and data about, relating to and concerning Ejagham Traditional Practices (ETP) and Ejagham Cultural Expressions (ECE)*

### OUR OBJECTIVES

- *Safeguard and preserve the cultural heritage of Ejagham people.*
- *Protect the secret and sacred cultural heritage of Ejagham people.*
- *Encourage Research and Development (R&D) on Ejagham tradition.*
- *Ensure that the none-secret and non-sacred knowledge of Ejagham Traditional Practices (ETP) and Ejagham Cultural Expressions (ECE) are globally available and easily accessible.*
- *Explore the Socio-economic potential of Ejagham tradition for the empowerment of Ejagham People and Local Communities (EPLC).*

# FROM THE PRESIDENT

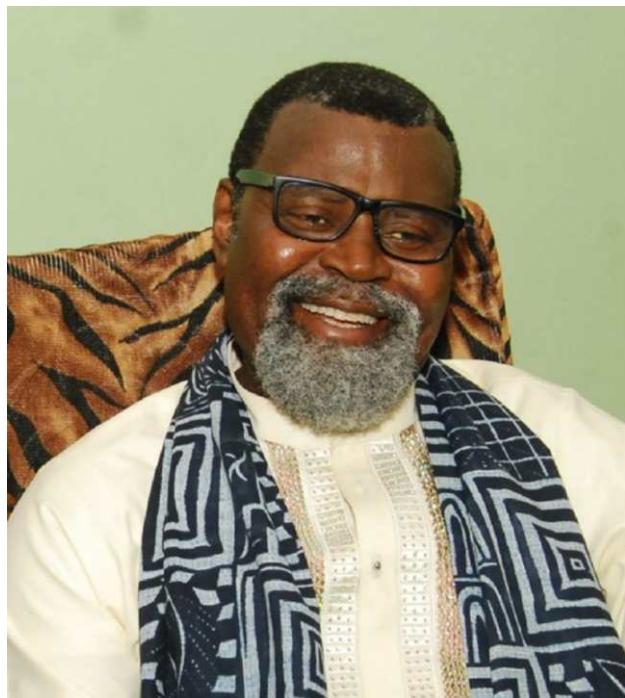
## Njagham in the Mirror: A Call for Reflection and Renewal

With Ejagham Community Radio firmly on my mind, I was listening to a Radio station when I was struck by the familiar chords of Michael Jackson's "**Man in the Mirror**." The lyrics, though universal, resonated deeply with my personal journey and the broader experience of the Ejagham people. One line in particular stood out:

**"I'm starting with the man in the mirror, I'm asking him to change his ways."**

In that moment, I replaced "man" with "**Njagham**," and the phrase "**Njagham in the Mirror**" took on profound significance. It became a metaphor for self-introspection, an invitation to each of us to confront our individual and collective roles in shaping the traditional and socio-economic trajectory of Ejagham.

Despite the rich legacy of our forebears, the Ejagham people today find themselves grappling with a diminished socio-cultural presence. This is not a revelation; it is a reality we all recognise. In my engagements through EjT, I have yet to encounter an Ejagham individual who is content with this state of affairs. Instead, I have witnessed a spectrum



NTUFAM ENGR. CHRIS ANOM CENG, CMARENG, FIMAREST, FRINA

of emotions: *anger, surprise, disbelief, frustration, shock, bewilderment* and a deep yearning for change.

The pressing question remains: **Where did we drop the ball?** While many factors contribute, through my engagements in EjT, one theme emerges consistently, **Silo Relationships**. This fragmented approach to community engagement has eroded our cohesion and stifled progress. The consequences are far-reaching, affecting everything from cultural preservation to collective action.

It is important to acknowledge that emotion alone, be it *anger, surprise, disbelief, frustration, shock, bewilderment* etc., will not catalyse change. Transformation demands **action**. More importantly, it demands **collective action**. We must urgently abandon the Silo Relationship model and embrace **Integrated Relationship** model, a time-tested framework for unity, resilience, and progress.

So, I ask you, sincerely and without pretence: Look at the "**Njagham in the Mirror**". Ask yourself, **Am I doing enough?** Am I contributing to the change we so desperately need, or am I simply dwelling in discontent?

This is not a rhetorical exercise. It is a personal challenge. The **Ejagham Language Curriculum Development (ELCD)** project is underway, a tangible effort to reclaim and revitalize our linguistic and cultural heritage. Will you be part of it? Will you help shape a future where Ejagham identity is not only preserved but celebrated? Or will you wait until other languages and cultures are imposed on your children and grandchildren, subtly or overtly?

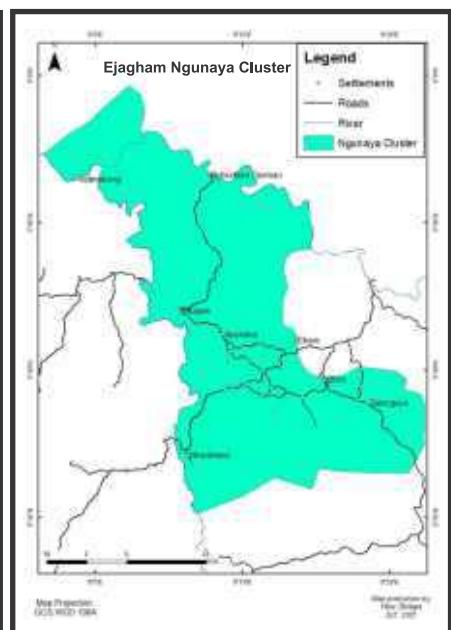
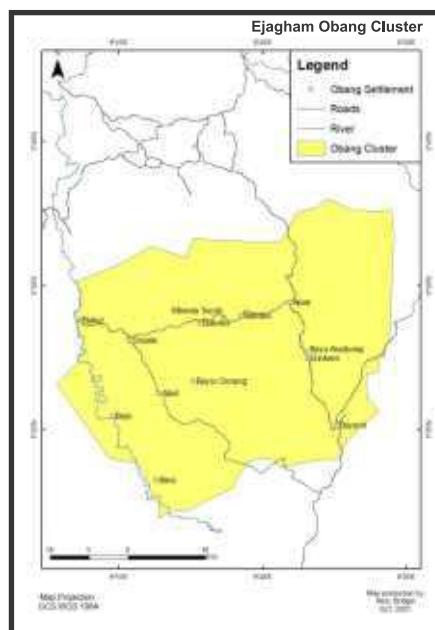
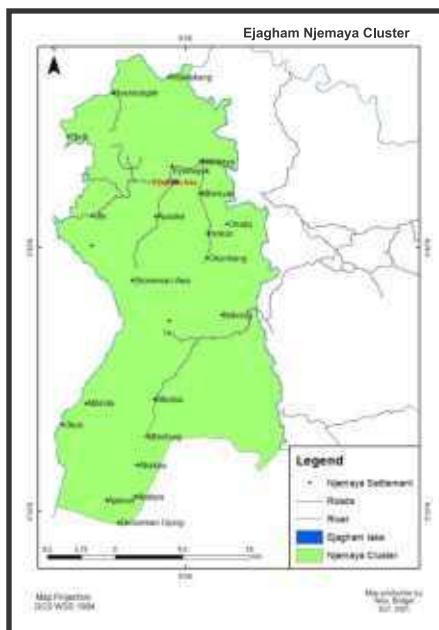
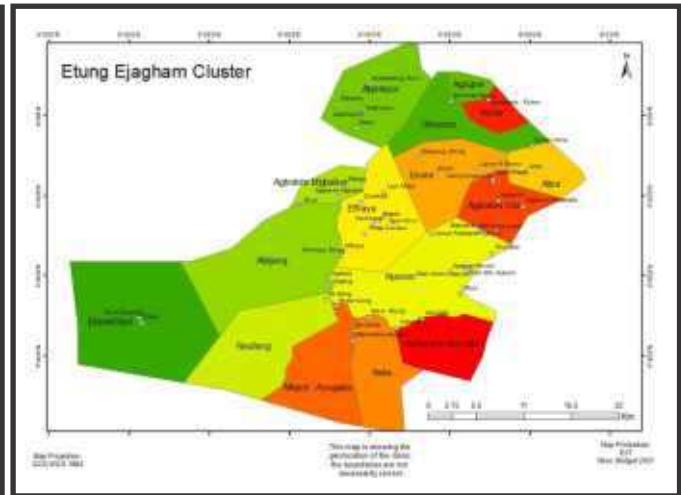
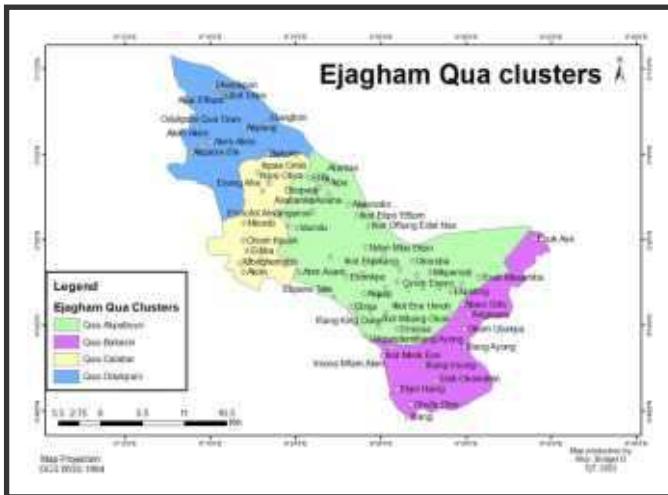
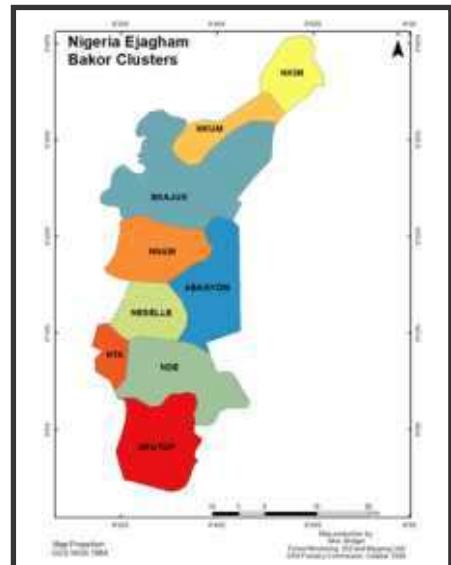
The time for introspection is now. The time for action is overdue. Let us begin with the **Njagham in the Mirror**.

Ekup na nkad.

*Genom le M.*

President, EjT

# EJAGHAM NATION COMPOSITION



**Ejagham Clusters:** <https://www.ejaghambad.org/ejaghamb-clusters/>

## Q3 2025 ACTIVITIES

### Ejagham Language Curriculum Development (ELCD): Progress Update and Call to Action

In the Q2 Report of 2025, the Ejagham Tradition Centre (EjT) reaffirmed its commitment to the institutionalization of the Ejagham language, stating:

***"In the days and months ahead, we will be reaching out to galvanize support, mobilize resources, and collaborate with educators, community leaders, and our various stakeholders to bring Ejagham into classrooms, ensuring the language's vitality for generations to come."***

This declaration was not merely aspirational, it has guided our actions and shaped our priorities. Since the approval of the Revised Ejagham Language Orthography (RELO) framework by the Nigerian Educational Research and Development Council (NERDC), we have remained steadfast in our efforts, making tangible progress toward fulfilling this vision. Below is a detailed account of our journey thus far.

While much of the work has taken place behind the scenes, the absence of public fanfare has led some to question the status of the ELCD initiative, post RELO. For those deeply involved in the technical and strategic groundwork, a recurring concern has emerged: Are Ejagham sons and daughters truly invested in the institutionalization of their language?

This silence, whether from those who quietly wonder "what is the situation?" or those who labour in the background asking "are they interested?", was recently disrupted by a moment of collective awakening.

### A Wake-Up Call: Recent Alleged Single Indigenous Language Controversy in Cross River State.

A recent allegation that a single language was proposed to become mandatory across Cross River State sparked widespread reactions across the Ejagham nation. From Nigeria to Cameroon and the diaspora, Ejagham

communities responded with urgency, emotion, and calls for action.

Whether the proposal was real or perceived, the incident underscored two critical truths:

- The existential threat posed by linguistic marginalization is real.
- Ejagham unity and proactive engagement are indispensable.

This episode served as a stark reminder that procrastination and passivity could lay the groundwork for the systematic erosion, and eventual extinction, of the Ejagham language.

In light of these developments, EjT reiterates its clarion call, not as a vindication, but as a shared obligation, for all Ejagham sons and daughters to rally behind our mission, vision, and objectives. The preservation and institutionalization of Ejagham is not the responsibility of a few; it is a collective mandate.

### ELCD Project Milestones

The ELCD initiative formally commenced with the drafting of a comprehensive Terms of Reference (TOR), which was presented to:

- **Prof. Stella Ansa**, Chairperson of the Ejagham Language Codification Committee (ELCC)
- **Rev. Fr. Dr. Felix Ejia Ojiong**, Alternate Chairperson

Following consultations with the Nigerian Educational Research and Development Council (NERDC), and in alignment with the TOR, the ELCC constituted a dedicated ELCD Committee to drive the curriculum development process.

The composition of the curriculum development team comprises a multidisciplinary group of experts, including:

- Linguists
- Curriculum specialists
- Cultural advisors
- Educational consultants

Under the coordination of Prof. Stella Ansa, the team swiftly developed a strategic implementation plan, which informed the

drafting of a project budget. **See Appendix 3.**

### **ELCD - Fundraising Appeal.**

Following the publication of the proposed budget for the Ejagham Language Curriculum Development (ELCD) project, a pertinent question was raised: *How do we intend to raise the required funds?* In response, a member insightfully suggested, “*Can we set a target for our major locations?*”

We immediately set to work, reviewing our major zones and assigning target amounts based on membership strength, excluding students. Thanks to the diligent efforts of Dr. Daniel Epeh, we now have a clear 12-month breakdown. The charts in **Appendix 2** outlines:

1. Membership strength across four key zones: Nigeria, Cameroon, North America, and the Rest of the World.
2. Target fundraising amounts per zone.
3. Monthly contribution per person in Naira.
4. Monthly contribution per person in local currency.

In the same spirit of collaboration, the member proposed:

*“Ntuifam, please identify a leader (for the purpose of this fundraiser only). Let the team leads split the burden, operationalize the contributions, and report back to this house.”*

We are now at a critical juncture. The next step is to identify volunteer leaders across all zones. Based on expert guidance, each zone will be subdivided into manageable groups, with multiple leaders appointed according to membership strength:

- **Nigeria** – 56 leaders
- **Cameroon** – 6 leaders
- **North America** – 2 leaders
- **Rest of the World** – 1 leader

We urgently call on committed members to step forward as volunteer group leaders. This is not a time for spectatorship, it is a moment to reshape the status quo through active engagement and shared responsibility. Whether your capacity is large or small, your

participation matters.

This fundraiser is more than a financial exercise, it is a declaration of our collective will to institutionalise the Ejagham language, preserve our heritage, and empower future generations. Let us rise to this occasion with unity, purpose, and sense of urgency.

In anticipation of the emergence of dedicated group leaders to effectively operationalize the fundraising efforts, we have taken proactive steps to advance the ELCD campaign. Recognizing the sense of urgency, we initiated outreach to a broad spectrum of Ejagham sons and daughters, as well as key stakeholder groups across various regions.

Formal appeal letters have been dispatched to both individuals and organized bodies, with the aim of galvanizing support and fostering a sense of collective responsibility. The targeted groups include, but are not limited to:

- Atem-Atui
- Ejik Oban
- The Tent
- Mbarakom Unity Forum
- Ejagham for Justice & Equity
- Ebarim Akamkpa
- Ejagham Njemaya Development Association (ENDA)
- Pan-Ejagham Renaissance Forum (PANERF).
- Oban Akachak
- Ejagham Traditional Rulers Councils and Associations
- Ekumi Abon Etung -Abuja
- Akamkpa Community -Abuja

These unexhaustive groups represent a diverse cross-section of the Ejagham community, encompassing traditional institutions, advocacy platforms, diaspora networks, and cultural associations. Our outreach was designed to inspire meaningful engagement and mobilize financial contributions toward the realization of the ELCD project goals.

Regrettably, the response to these appeals has been tepid. While we acknowledge and

appreciate the emotional and passionate reactions that followed the recent allegation that a single indigenous language was to be made compulsory in Primary and Secondary schools in Cross River State language controversy, a moment that underscored the deep cultural pride within our community, this fervour has not translated into tangible financial support for the ELCD initiative. The disparity between vocal advocacy and material commitment remains a challenge that must be addressed collectively.

We remain hopeful that as the group leadership structures solidify and awareness deepens, the momentum will shift toward more robust participation. The ELCD project is not merely a cultural endeavour; it is a legacy initiative that demands our unified action.

### ELCD Fundraising Appeal: The Response so Far.

The aforementioned hope was kept alive as we recently received a few pledges, and we are pleased to announce that Sessekou Achere Ntui-ndifor has become the first official donor to the project, breaking the ice and setting a precedent for others to follow.



Sessekou Achere's ice-breaking donation was swiftly followed by another donation from Ejagham's foremost Professor of Surgery, Ntufam Prof. Rowland Ndoma-Egba.



We are deeply grateful for the generous donation from Ntufam Prof. Rowland Ndoma-Egba, which was swiftly followed by another generous contribution from Ntufam CP Bassey S. Ewah.



These acts of support are affirmations that the wheel is indeed turning in the right direction. While progress may be gradual, it appears steady, and it is encouraging. As the saying goes, many hands do light work. To accelerate our momentum and meet the pressing needs before us, we must continue to expand our circle of support. Now is the time for more hands, more hearts, and more commitment. Together, we can move faster and farther.

As they say, when it rains, it pours. We look forward to both, the rain and the outpour of donations.

The ELCD project represents a pivotal step toward securing the future of Ejagham language and culture. It is a foundational effort, quiet, deliberate, and essential. We urge all Ejagham sons and daughters to move beyond reactionary outrage and toward sustained, strategic support.

Let this be a moment of reflection and recommitment. The time to act is now.

### Advancing the Triple-D Strategy: Ejagham Fauna Documentation in Q3

Lest we forget, our collective mandate remains rooted in a profound cultural mission strategy: to **Document**, **Digitalise**, and **Disseminate** Ejagham traditional practices

and cultural expressions. This Triple-D strategy is not merely a framework, it is a declaration of intent, a call to action, and a roadmap for Ejagham cultural revitalization.

At the heart of this strategy lies a transformative goal: the **institutionalization of the Ejagham language**. We envision a future where Ejagham serves as the primary medium for literature, educational texts, and digital content. In this future, other languages will remain accessible but optional, while Ejagham becomes the default vessel of expression, identity, and intellectual production.

While we continue to make steady progress toward actualizing this vision, we remain committed to keeping the Triple-D strategy alive, not only in principle but through tangible, community-driven initiatives.

In the third quarter of 2025, we expanded our documentation efforts to include **Ejagham Flora and Fauna**, beginning with Fauna. This initiative marks a significant step in preserving the ecological knowledge embedded in Ejagham traditions, knowledge that has guided our communities in harmony with nature for generations.

During this period, one of our passionate Ejagham Heritage advocates voiced a heartfelt concern, asking:

***“What do we do to make people realize that they are the change that they wish to see in their lives?”***

Though spoken in a different context, this quote resonates deeply with our current efforts. It served as a moral compass and a rallying cry, an invitation for Ejagham sons and daughters to take ownership of our cultural narrative and ecological legacy.

In response to the call for action, Nta Ekem Festus Egbe, a respected Ejagham author (<https://www.ejaghamtradition.org/nta-ekem-festus-egbe/>), stepped forward to support the

fauna documentation initiative. His commitment exemplifies the spirit of the quote, demonstrating that meaningful change begins with individual resolve.



NTA EKEM FESTUS EGBE

Working collaboratively, Nta Ekem has been diligently gathering and curating information on animal species native to Ejagham forests. His contributions have laid the foundation for a growing digital archive that reflects our ecological heritage and linguistic identity.

As of today, visitors to the Ejagham Tradition Centre (EjT) website can access a curated repository of knowledge on **Mammals, Birds and Reptiles** indigenous to Ejagham forests. Use the link below to access the portal.



<https://www.ejaghamtradition.org/common-ejagham-animals/>

This resource is not only a testament to Nta Ekem's dedication but also a beacon for Ejagham communities, both at home and across the diaspora, who seek to reconnect with the natural world that shaped our ancestors' lives.

This initiative remains a work in progress, and we warmly invite collaborative contributions from other Ejagham sons and daughters who possess knowledge of Ejagham flora and fauna. Your insights, oral histories, and ecological wisdom are invaluable to this effort.

*Heritage shared is heritage sustained.* When knowledge is withheld, it risks being lost forever. But when it is given Triple-D treatment i.e., Documented, Digitalised, and Disseminated, it becomes a living legacy, one that can be passed from generation to generation.

Let us continue to build together. Let us continue to speak in Ejagham. Let us continue to be the change we wish to see.

### EjT App Update App: Staying Secure and Compatible

We are reaching out with a quick update to let EjT App users know that we have upgraded our app to meet the latest Android requirements.

Google Play now requires all apps to target Android 14 (API level 35) to ensure better security, performance, and compatibility with the newest devices. We have made this update behind the scenes to keep your experience smooth and secure.

What does this mean for you? There is no change in how you use the app. Everything will continue to work as expected, this update simply helps us stay current and compliant with Google Play standards.

As we promised, Ejagham will no longer be left out in the digital arena. Let us continue to be

the change we wish to see.

### Challenges

#### Engagement Apathy in the Ejagham Nation

Five years ago, EjT was founded with a clear and purposeful mission: ***To Host, Promote, Harness and Update Ejagham Traditional Practices (ETP) and Ejagham Cultural Expressions (ECE) in order to Safeguard and Preserve Ejagham Tradition as a true Legacy of Ejagham People.*** From the outset, EjT chose not to hide behind, what is frequently viewed as, vague or overly aspirational mission statements. Instead, we committed ourselves to tangible projects that affirm our cultural identity and give life to our values.

Over the years, EjT has delivered impactful initiatives, programs that speak directly to our heritage, our language, and our collective pride. These milestones are not just symbolic; they are evidence of what is possible when vision meets action. And yet, despite these achievements, the leadership of EjT finds itself grappling with a troubling reality: *widespread engagement apathy across all demographics of the Ejagham nation.*

This disengagement is particularly pronounced among the elite, those with influence, resources, and platforms who could play a transformative role in advancing our mission. Their silence and absence raise a difficult but necessary question: If EjT has accomplished so much with limited support, imagine what more could have been achieved with active, enthusiastic participation from Ejagham sons and daughters?

The truth is, apathy is stifling our progress. It is slowing the momentum of a movement built to uplift us all. And so, we must pause. We must look inward. We must confront the "***Njaghamb in the mirror***", not with blame, but with honesty – "***...asking him to change his ways.***". It is time to ask ourselves, individually and collectively: *What have I done to support the heritage I claim to value? What can I do*

*differently?*

This is a call to change. A call to re-engage. A call to recognize that heritage is not preserved by passive admiration, but by active participation. EjT remains committed to its mission, but the future of Ejagham heritage depends on all of us, our voices, our hands, our minds, our hearts.

Let us rise to the challenge. Let us choose engagement over indifference. Let us choose legacy over convenience.

### **Sustaining EjT: A Call for Voluntary Contributions**

As you are aware, Ejagham Tradition Centre (EjT) was established with a clear mission: to promote, preserve, and celebrate the rich cultural heritage of the Ejagham people. Over the years, we have made meaningful strides in this direction, thanks to the dedication of our members and the goodwill of our community.

Currently, EjT does not require membership dues. However, there is growing interest among some members in introducing dues as a way to foster a stronger sense of belonging and shared responsibility. The belief is that such a structure could enhance member engagement and reinforce accountability within the organization's leadership. This proposal is under thoughtful consideration, and we welcome continued dialogue on its potential benefits and implications.

In the meantime, EjT continues to rely solely on individual donations to fund its programs and initiatives. While we are deeply grateful for every contribution received, the current level of financial support has not been sufficient to sustain projects at the pace and scale we envision. This reality has limited our ability to expand our reach and deepen our impact.

We are therefore making a renewed appeal to all members, and to well-meaning sons and daughters of Ejagham, to support EjT through generous donations. Your contribution, no

matter the amount, will help us preserve our heritage, empower our community, and build a legacy that future generations can be proud of.

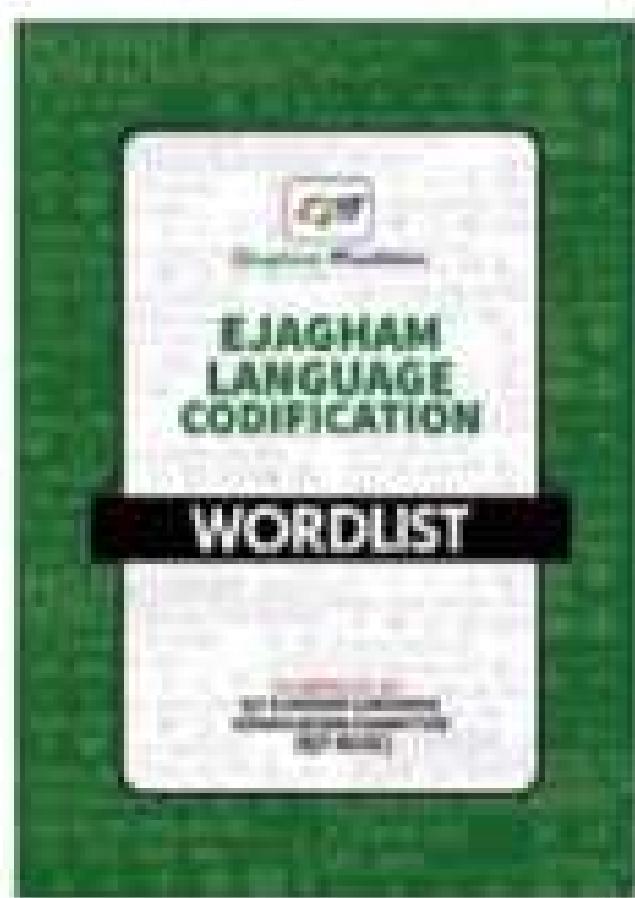
**Kindly donate to:**

**Account name:** Ejagham Tradition Centre

**Account no.:** 203 588 3685

**Bank name:** First Bank Nigeria.

Let us stand together in support of our culture and identity. Your involvement is not just appreciated, it is essential.



## Appendix 1:

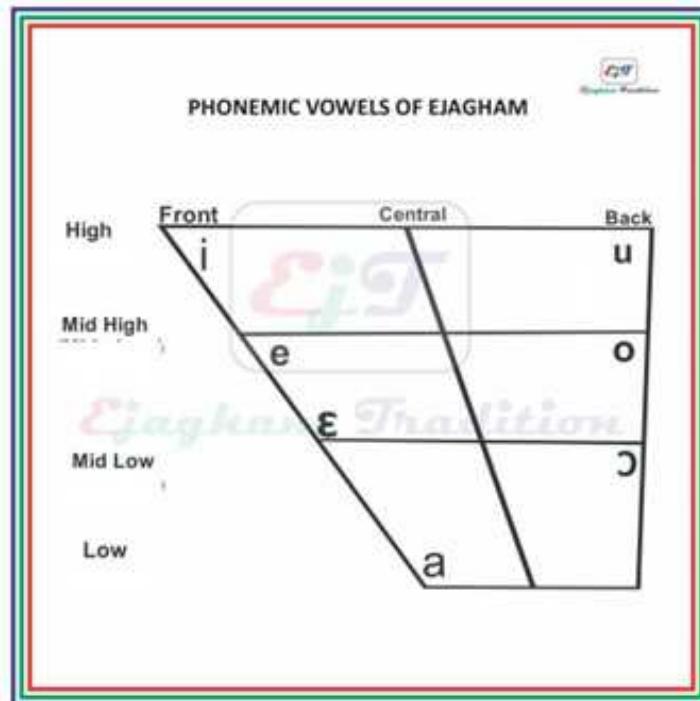
### Revised Ejagham Language Orthography (RELO) Phonemic Charts

PHONEMIC CONSONANTS IN EJAGHAM							
		PLACES OF ARTICULATION					
MANNERS OF ARTICULATION	Bilabial	Labio-Dental	Alveolar	Postalveolar	Lateral velar	Velar	Vocal
Oral Stops	p b	t d		k p g b		k g	
Nasal Stops	m		n		ŋ		ŋ
Fricatives	f v	s z	ʃ ʒ			t	
Affricatives			tʃ dʒ				
Trill			r				
Lateral Affricates							
Lateral			l				
Approximants					w i		

SYLLABLE AND TONE STRUCTURES OF EJAGHAM		
SYLLABLE STRUCTURES		
1.V	é	'to/we'
2.CV	ka	'at'
3.VCV	aku	'ancestors'
4.CGV	pjed	'lock'
5.N	{m},{n},{ŋ}	

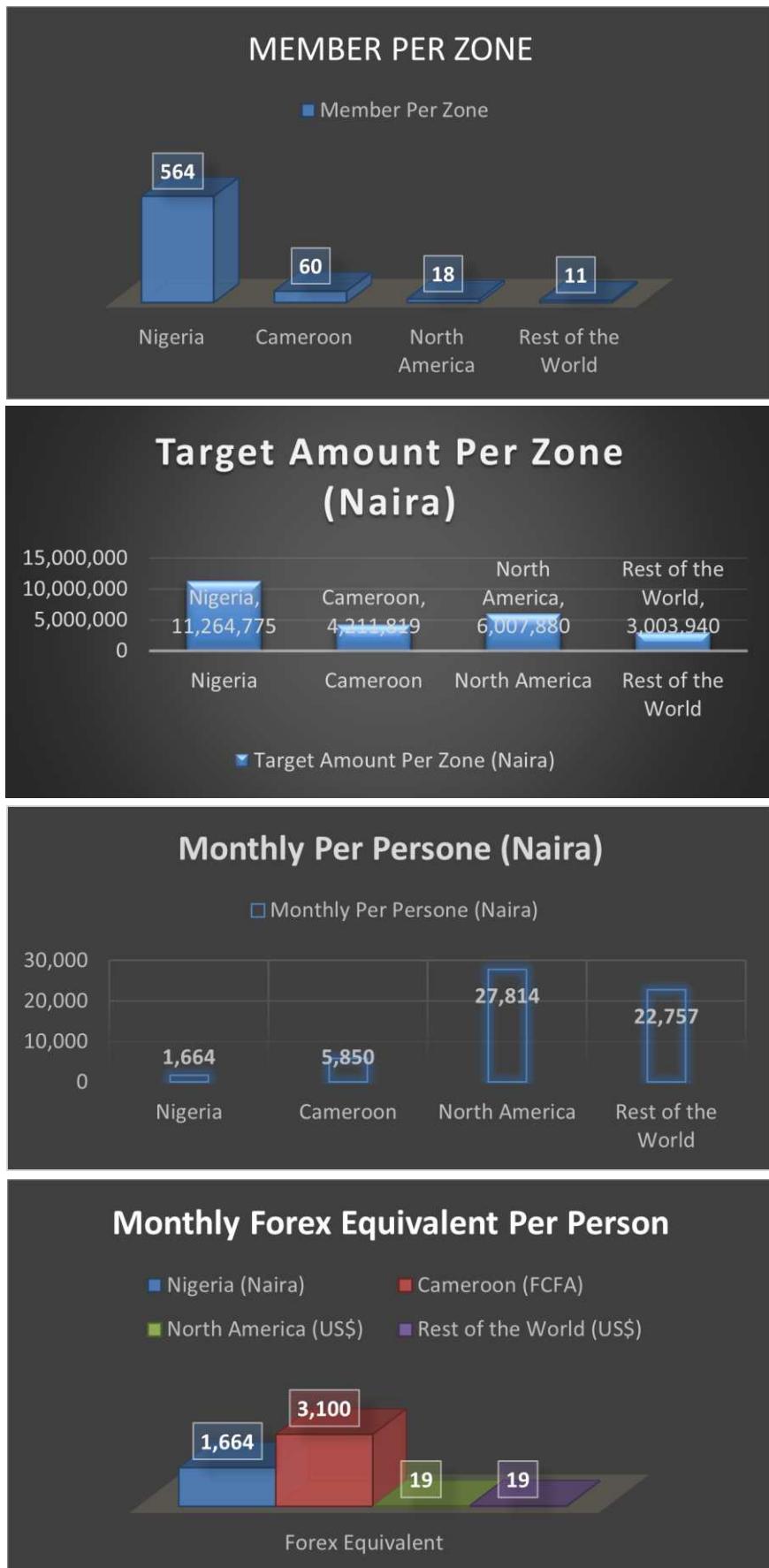
  

TONE STRUCTURES		
LEVEL TONES		
1.	(H)	High
2.	(L)	Low
CONTOUR TONES		
1.	(H-L)	Rising- Falling
2.	(LH)	Falling -Rising



## Appendix 2:

### ELCD Fundraising Strategy by Zonal Distribution.



**Appendix 3:**  
**Ejaghgam Language Curriculum Development (ELCD)**  
**Fundraising Base Target & Budget**

S/N	Category	Key Activities	Estimated Cost (Naira)
1	<b>Personnel</b>	Form ELCD Advisory Committee	1,700,000.00
2	<b>Research &amp; Documentation</b>	Fieldwork and Community consultations (already accomplished in RELO)	0.00
3	<b>Curriculum Development</b>	Writing, Editing, Translation, Design Syllabus drafting for Early Childhood–Junior Secondary.	0.00
4	<b>Strategic Planning &amp; Consultation</b>	Stakeholder forums, expert panel meetings, policy alignment with NERDC/MINEDUB	2,850,000.00
5	<b>Instructional Materials Production</b>	Instructional Materials to 7 Pilot Schools	504,000.00
6	<b>Technology &amp; Digital Tools</b>	App development & E-learning platforms	1,500,000.00
	<b>Pilot Testing Schools</b>	7 Pilot Schools - 1 per Ejaghgam Cluster	9,504,000.00
7	<b>Training &amp; Workshops</b>	Teachers Training allowance	1,218,000.00
8	<b>Monitoring &amp; Evaluation</b>	Data collection and E-learning platforms	0.00
9	<b>Community Engagement and Public Awareness</b>	Forums/Outreach events/Media events/Promotional materials	2,400,000.00
10	<b>Contingency</b>	Unexpected costs	0.00
	<b>TOTAL</b>		<b>19,676,000.00</b>