

QUARTERLY REPORT

EJAGHAM TRADITION CENTRE
OCTOBER - DECEMBER, 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

Historical Roots of the Division of Ejagham People in Nigeria and Cameroon: A Cautionary Reflection

To understand the forces shaping Ejagham behaviour, identity, and collective action today, we must look beyond current events. The divisions we face, whether in cultural initiatives, community projects, or cross-border collaboration, did not arise overnight. They are the long shadows of a **colonial strategy** that reshaped how Ejagham people saw themselves and one another.

Before colonial intrusion, the Ejagham nation functioned as a culturally cohesive whole. Our people shared a common language, kinship networks, vibrant customs, and spiritual traditions that flowed naturally across what would later become international borders. Movement was fluid, families intermarried, clans interacted freely, and cultural exchange was effortless. **The idea of “Ejagham Nigeria” or “Ejagham Cameroon” would have been unimaginable to our ancestors.**

This harmony was disrupted by European colonialism. In pursuit of administrative convenience, colonial authorities imposed rigid boundaries that ignored the region's cultural and linguistic realities. The Ejagham homeland was split between British rule (later Nigeria) and German, then French and British administration (later Cameroon). This division was not merely



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

geographic, it was ideological, administrative, and psychological.

Over time, these imposed borders created distinct colonial experiences. Education systems diverged, administrative structures evolved differently, and languages of governance, English on one side, German and later French and English on the other, added new layers of identity. A once-unified cultural space slowly became reshaped by competing colonial influences.

These differences soon shaped everyday life, altering how Ejagham people understood authority, engaged with institutions, and perceived one another across the border. **The colonial project, intentional or not, planted a quiet but enduring sense of “us” and “them” among Ejagham people who had once been one.** Even after independence, this divide persisted, reinforced by national policies, political realities, and the practical difficulties of cross-border interaction.

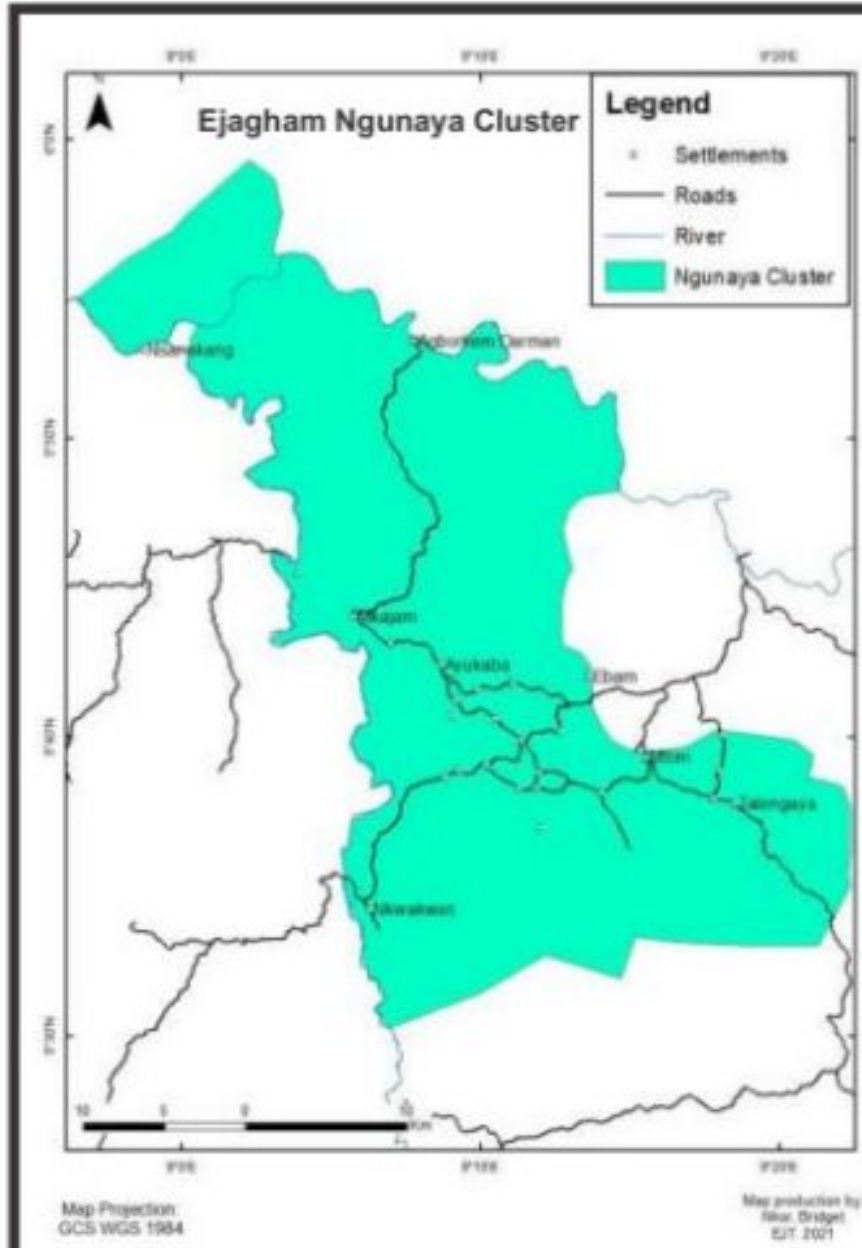
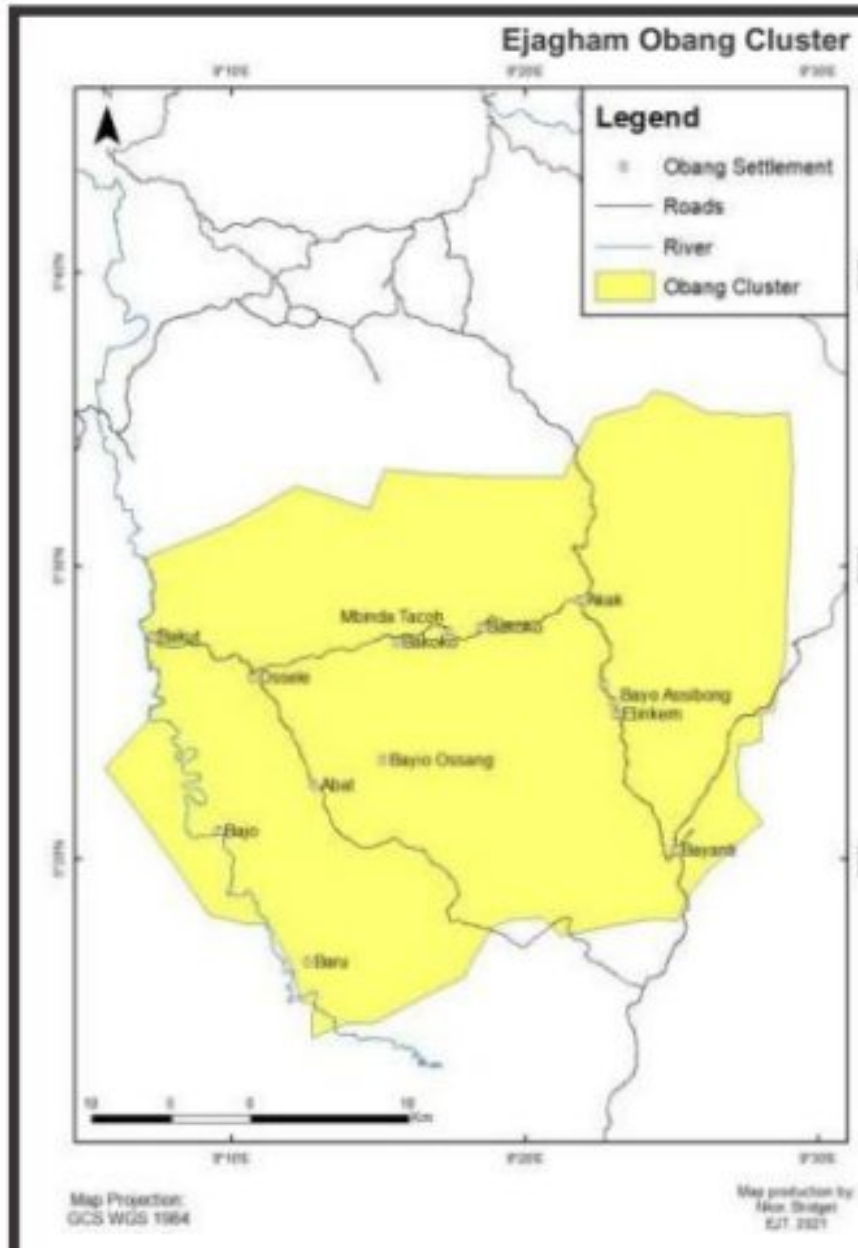
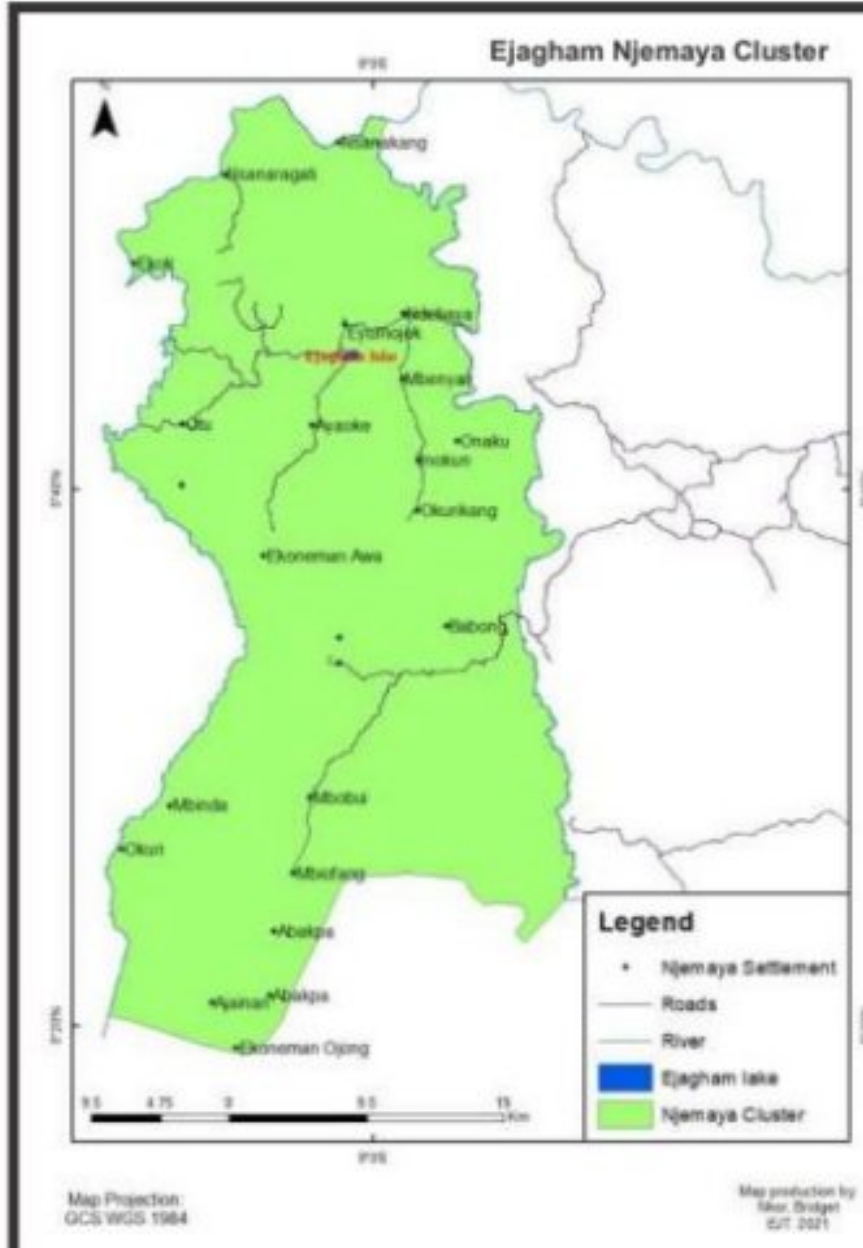
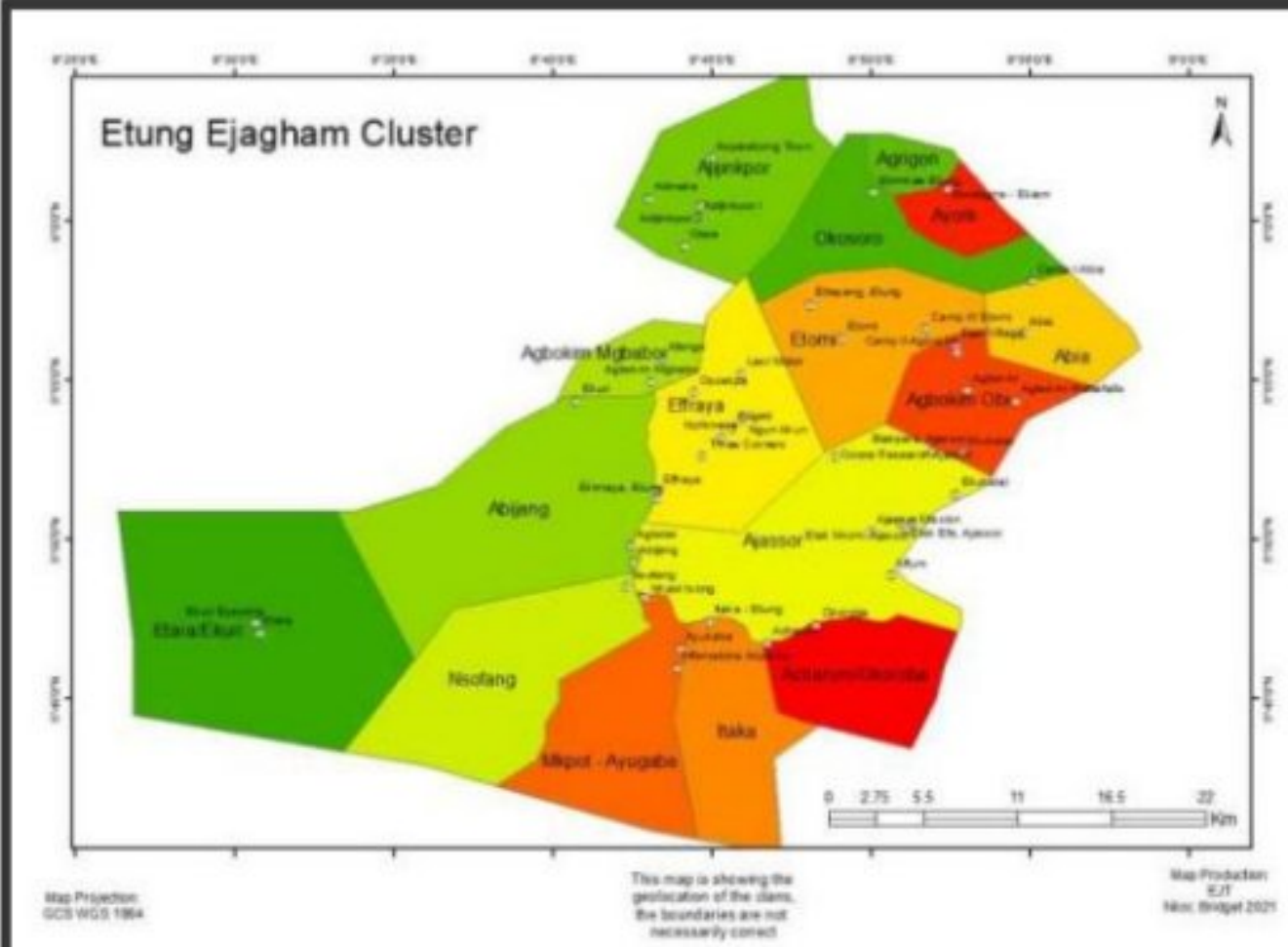
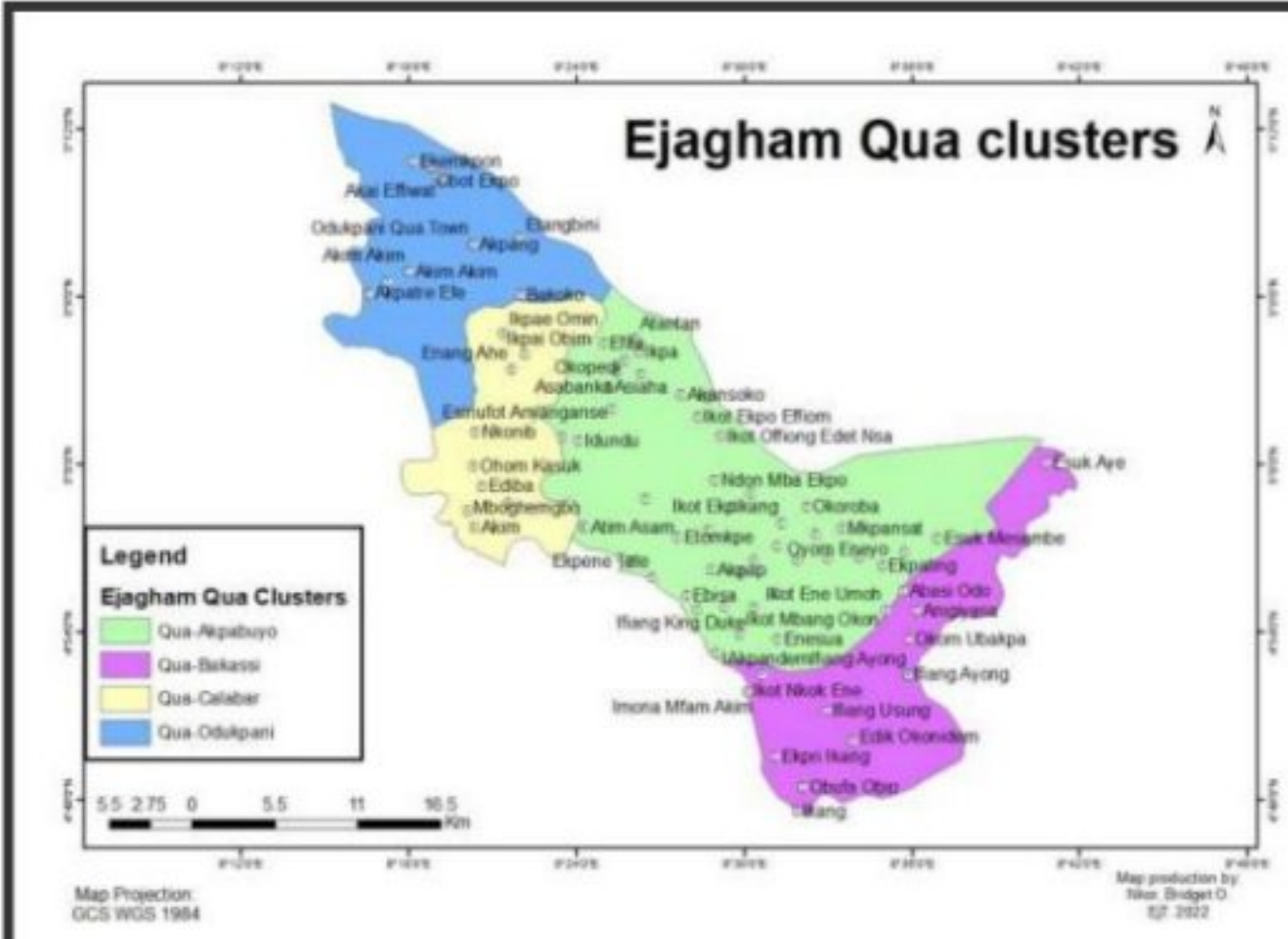
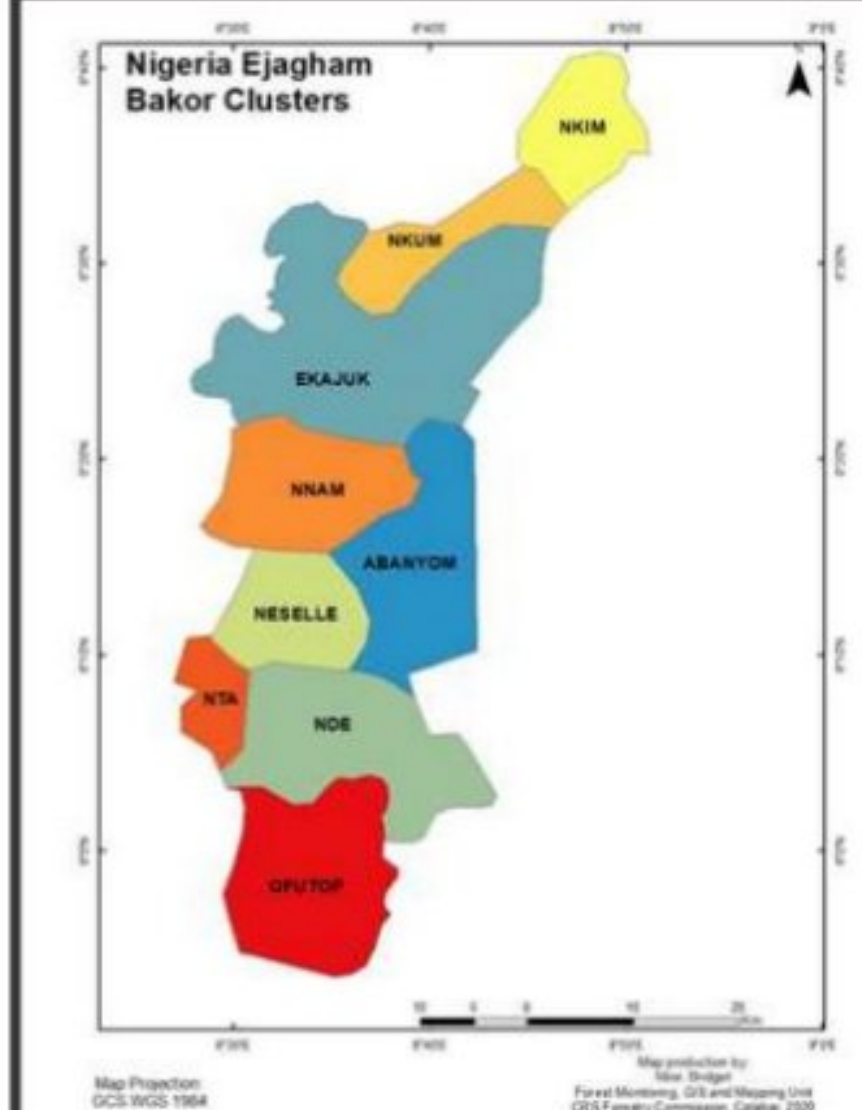
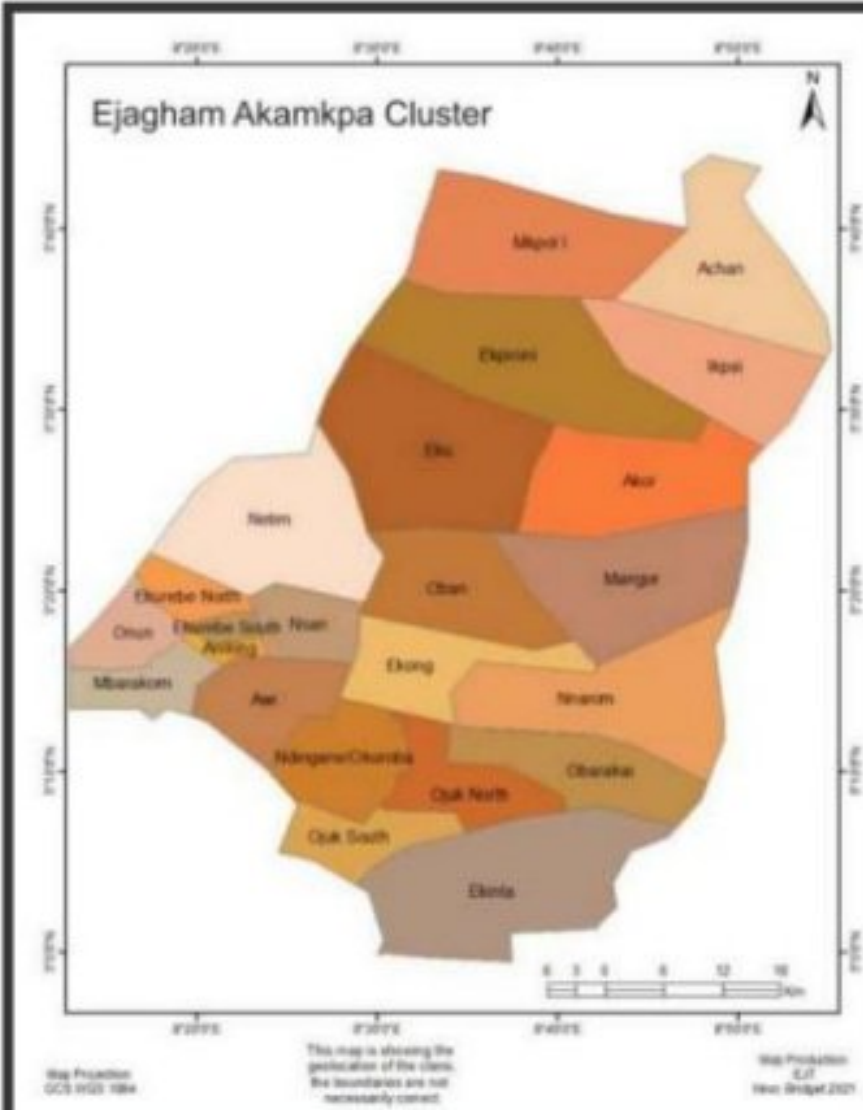
Today, the Ejagham remain culturally connected but administratively divided. Our shared heritage still binds us, yet colonial-era boundaries have left traces of mistrust, competition, and differing expectations. These fractures quietly but powerfully shape collaboration, influence perceptions of leadership, and affect how initiatives like the Ejagham Language Codification and Curriculum Development project are received.

Understanding this history is not optional; it is essential. It reveals that the challenges we face today are not merely the product of personality differences or contemporary disagreements. They are rooted in a colonial structure designed to divide, categorize, and control. Recognizing this truth allows us to approach present-day obstacles with clarity, empathy, and caution.

Most importantly, it reminds us that healing requires more than administrative fixes. It calls for a deliberate effort to rebuild unity across boundaries that were never meant to divide us. **As Ejagham people, we must stay vigilant, aware of how colonial influence still shapes our interactions and committed to reclaiming the unity our ancestors lived, practiced, and passed down.**

Enom Le M.
Ekup na nkad.

Ejagham Nation Composition



Ejagham Clusters: <https://www.ejaghamtradition.org/ejagham-clusters/>

Q4 2025 Activities

Ejagham Language Curriculum Development (ELCD):

A Sober Reflection for Inspiration: From Advocacy Continuum to Achievement

There is no doubt that the Ejagham people, across the artificial boundaries of the colonial divide, have always understood that our unity and progress depend on a common foundation: a standard Ejagham language and its teaching in schools throughout the Ejagham nation. This vision is not new. Indeed, the advocacy for this dream is perhaps as old as the colonial divide itself, may be even longer.

Generations of Ejagham voices have carried this advocacy forward. Oral traditions testify to the persistence of this call, and documented evidence, though scattered, can be unearthed to affirm the depth and longevity of this collective advocacy. These records remind us that the desire to see Ejagham taught in schools is not a recent aspiration, but a historical mission rooted in our people's determination to preserve identity and foster unity.

Relatively recent historical documents provide a window into this continuum of advocacy. They not only attest to the resilience of past efforts but also validate the urgency of today's movement. The question before us is clear:

"Can we finally end the cycle of advocacy and move decisively into achievement, into the actual revitalization of Ejagham, despite the colonial divide?"

The answer lies not in chance, but in our collective will. The ELCD is more than a program, it is a torch passed into our hands, a baton entrusted to us by history itself. We stand at the threshold of transformation, where **advocacy** must finally give way to **achievement**.

To be granted this opportunity is an honour. It is the privilege of ending age-old advocacy and ushering in an era defined by results. But let us be clear: failure would mean dropping the baton once again. **That is a fate we must not accept, because we can, and we must, carry it forward.**

This is our moment to institutionalise Ejagham in education, to ensure that generations yet unborn will learn in their mother tongue. **It is our chance to declare that colonial boundaries will not define us, will not divide us, and will never silence us.**

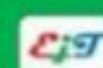
The baton is in our hands. Let us run with it, not stumble. Let us cross the finish line together, turning vision into victory, and proving that when we act as one, advocacy becomes achievement, and achievement becomes legacy.

Let us not allow the "colonial divide" to win. Let us seize this moment, honour the voices of past advocates, and move boldly from advocacy to achievement.

The following stand as living testaments to the advocacy of Ejagham leaders and visionaries. Their voices, etched in history, continue to guide our collective journey, reminding us that every step taken today carries the imprint of those who walked before us.

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

"We, the Ejagham sons and daughters of this generation, owe it as a bounteous obligation to bequeath to posterity the Ejagham language in its written form."



Mr. Ndep Effiom
Former MP
Ejagham Cameroon
May 1985

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

"My avowed political objective has been and continues to be the ultimate togetherness of the Ejagham speaking peoples in Nigeria and Cameroon."



Mr. Ndep Effiom
Former MP
Ejagham Cameroon
May 1985

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

"At this point I wish to further suggest the following tasks for consideration by this Congress:

1. Work towards the teaching of Ejagham Language in schools in the state.
2. Encourage all Ejagham sons and daughters to speak unadulterated Ejagham Language."



Engr. Anso O. Eno
Ejagham Qua
November 1985

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

"Considering the factors of Ejagham origin, civilization, culture, number and spread, I appeal to the authorities to consider as a matter of urgency the teaching of Ejagham Language in Primary Schools, at least those in Ejagham-speaking areas. This will ensure that a vital culture is not lost."



Ndua Minen Ojong Ndome-Egba
Former Paramount Ruler of Ikom Local Government Area
June 1989

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

"We the entire youths of the noble tribe of Ejagham, have resolved to form the *Ejagham Cultural Union* to enable us improve our cultural heritage. We believe that it is only through unity of purpose that we shall achieve the aims that lie ahead."



Ndua Ogar Ejikumi II a.k.a Ogar Mbuk
Ejagham Etung
November 1985

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

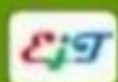
"For me personally, and I am sure the entire Ejagham Kingdom, this new awakening, the renaissance, the new consciousness of the Ejagham man to his person, soul and environment is most heartwarming."



Minen Ojong Ndome-Egba
Former Paramount Ruler of Ikom Local Government Area
June 1989

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

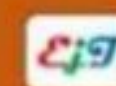
"Now we have the *population*, we have the *land*, we have the *resources* and indeed a leader would emerge when there is consciousness and this consciousness would emerge through the development and projection of our *Ejagham language*."



Ndua Ntufam Dr. Stephen B. Ajom
Ejagham Akamkpa
April 1989

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

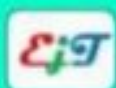
"Let us bring our culture from the distant past into the present, and into the distant future in its unadulterated shape, form, and grandeur."



Ndidem Usang Iso,
Former Ndidem of the Quas
June 1989

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

"Language as an instrument of Unity and Socio-Economic Development. Firstly, I know that all of us wants to unite and not to disintegrate. Language therefore can be a definite factor to unite all the Ejagham people for socio-economic development."



Ndua Ntufam Dr. Stephen B. Ajom
Ejagham Akamkpa
April 1989

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

"The Association stands to uphold a few objectives. One of these being: 'To develop research, codification and teaching of the Ejagham language and culture'."



Dr. J. I. Okey
Ejagham Etung
June 1989

Reclaiming the Wisdom of Our Own: A Call to Elevate Ejagham Voices.

"Doing this (*uniting Ejagham*) will entail Ejagham working out a sort of central language which is understandable by every group."

Ndua Chief Edet Ekpo

Quo Ejagham
December 2019



Progress Update and Call to Action

The strategy for advancing the Ejagham Language Curriculum Development (ELCD) project remains consistent with the inclusive approach adopted during the Revised Ejagham Language Orthography (RELO) phase. This inclusivity continues to be the guiding principle, ensuring that all stakeholders, academics, cultural custodians, and grassroots representatives, are actively engaged in shaping the outcomes.

Curriculum development is being undertaken in a manner similar to RELO. While the process is less intensive than the orthography phase, it is nonetheless given sustained focus and attention. The University of Calabar (UNICAL) team has employed a generic curriculum template as the foundation for developing an Ejagham-specific curriculum. The initial outcome will be a Draft Curriculum, which will serve as the basis for review by delegates drawn from each Ejagham cluster. This review process mirrors the calibration phase of RELO, ensuring that corrections, necessary inclusions, and refinements are incorporated before the document advances to the next stage.

Following the cluster-level review, the updated draft will be presented to a panel of educational consultants for expert validation. The consultants identified for this critical stage are:

- Prof. Alice Asim (University of Calabar)
- Dr. Mrs. Patience Ebam (University of Entrepreneurship, Akamkpa)
- Prof. Bakume Nkongo (University of Buea, Cameroon)

Once the consultants confirm the suitability of the draft, it will be submitted to the relevant educational and regulatory authorities for formal consideration. In Nigeria, this submission will be directed to the **Nigerian Educational Research and Development Council (NERDC)**. In Cameroon, the submission will likely be made to **National Association of Cameroonian Languages Committee (NACALCO)** or any other identified language committees.

To accompany the submission process, a sensitization campaign will be launched to engage the Traditional Rulers' Councils and Associations. This campaign is designed to ensure that traditional institutions remain informed, supportive, and aligned with the project's objectives.

The Technical Team has advised that the Draft Curriculum will be completed in a few weeks, or sooner, thereby setting the stage for the review and validation phases.

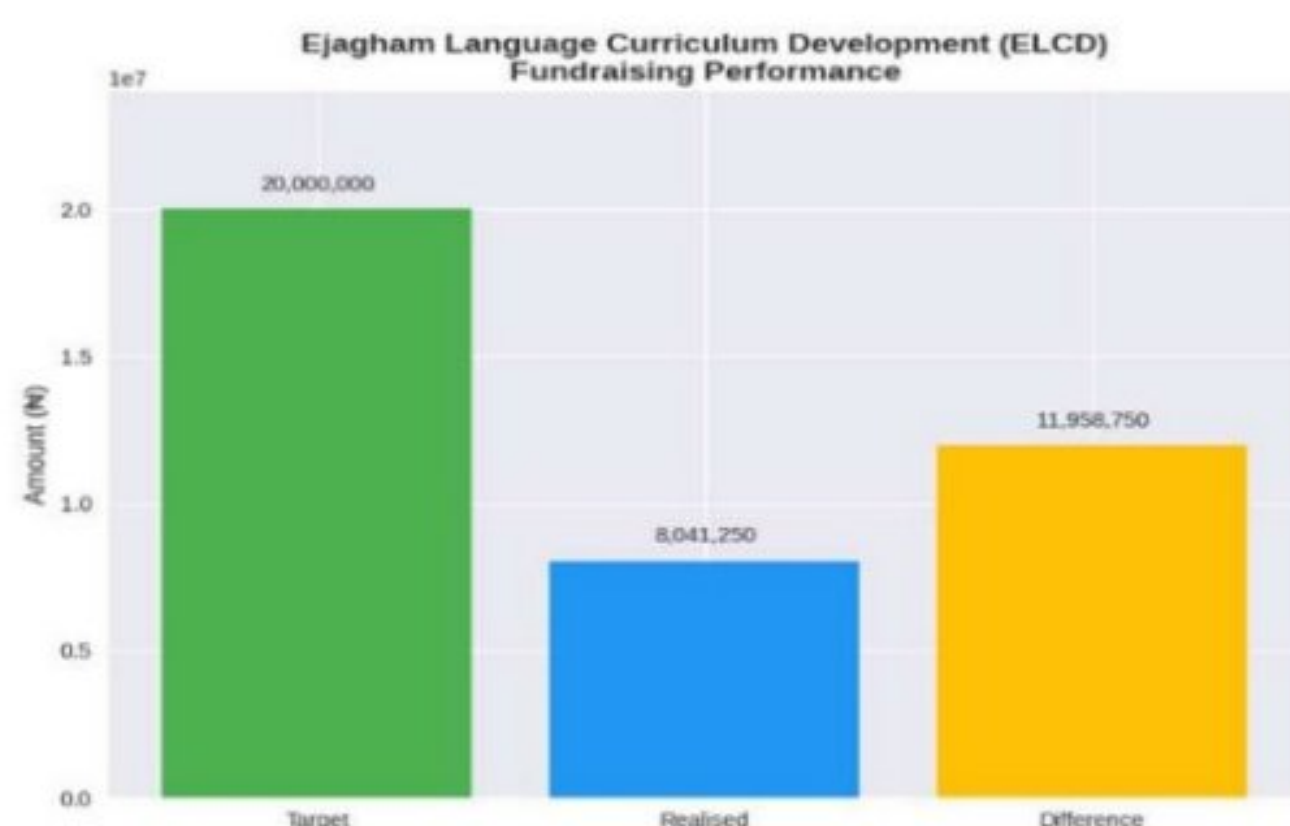
Next Step

The EjT Leadership Team, through the Vice President of each cluster, would identify delegates from each cluster, at least one per cluster, to participate in the review session with the Technical Team at UNICAL. This step is critical to ensuring that the Draft Curriculum reflects the linguistic, cultural, and practical realities of Ejagham-speaking communities.

Delegates should meet some basic criteria. They must be very fluent speakers of the Ejagham language, capable of contributing meaningfully to discussions on vocabulary, usage, and cultural appropriateness. Educational background in education or curriculum development, which would be an added advantage in refining the document's pedagogical structure. It is however, not a requirement. Practical Knowledge of the Ejagham language is necessary. Even if not proficient in reading or writing in the Ejagham, delegates should possess practical knowledge of language use in everyday contexts. This expertise will be critical in refining the document, particularly in vocabulary development and contextual accuracy.

ELCD Fundraising Performance

Ejagham Language Curriculum Development (ELCD) Fundraising Target vs Realised		
S/N	Category	Amount
1	Target	20,000,000.00
2	Realised	8,041,250.00
	Difference	11,958,750.00



The project has achieved 39% of its fundraising target this quarter, a modest step forward that demonstrates both the commitment of early supporters and the viability of our vision. Yet, the reality is stark: a significant shortfall remains, leaving critical activities such as curriculum development, pilot school testing, and community engagement unfunded. This gap is not just a financial figure, it represents delayed opportunities to preserve and transmit the Ejagham language and heritage to future generations.

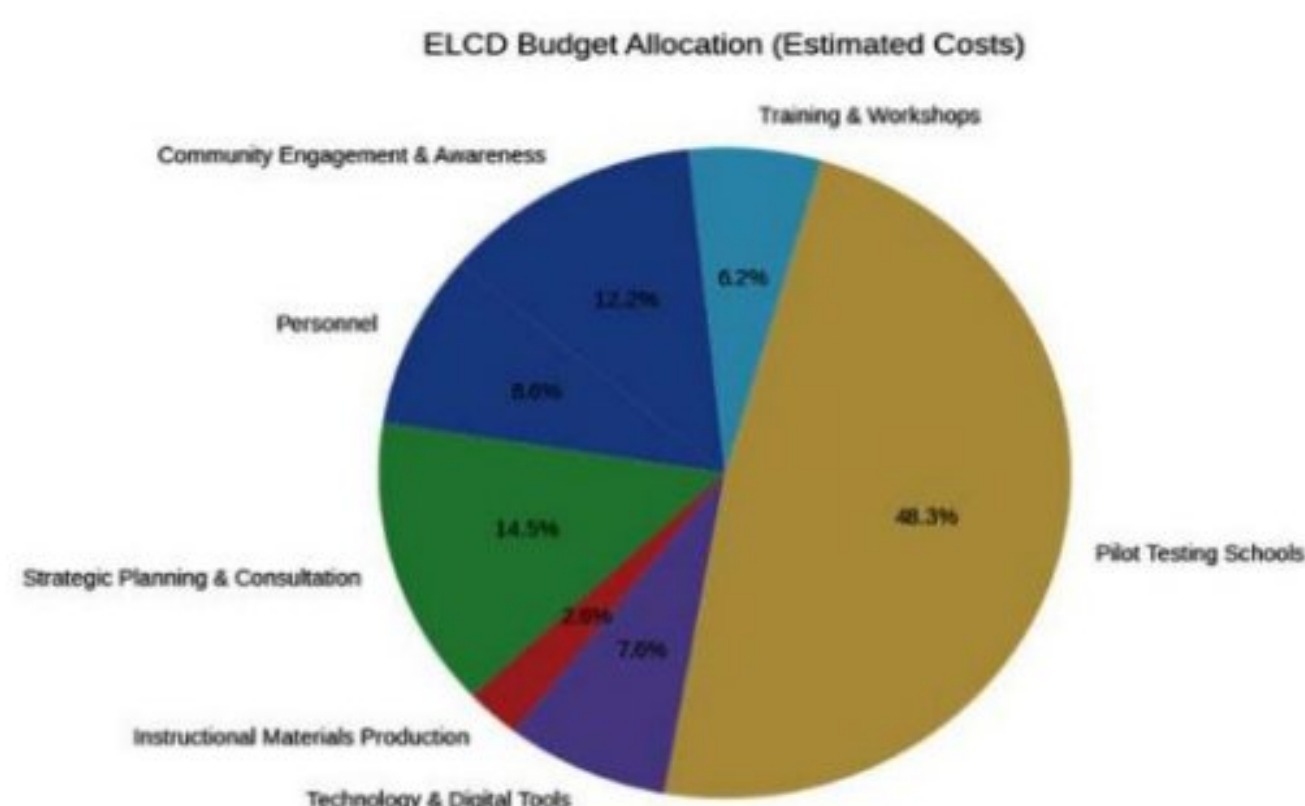
The urgency of the moment cannot be overstated. Without intensified fundraising campaigns and stronger stakeholder participation, the momentum we have built risks stalling. Every contribution, whether large or small, directly fuels the creation of instructional materials, the training of educators, and the empowerment of communities to take ownership of their cultural survival.

Now is the time for councils, diaspora networks, cultural stakeholders, and friends of the Ejagham people to rally together. We must transform goodwill into tangible support, ensuring that this project does not remain an

aspiration but becomes a living reality. Let us act decisively, mobilize resources, expand outreach, and close the gap. The future of our language and identity depends on the choices we make today.

Budget vs Actual Spend

Ejagham Language Curriculum Development (ELCD) Budget vs Spend				
S/N	Category	Key Activities	Estimated Cost	Updated Actual Cost
1	Personnel	Form ELCD Advisory Committee	1,700,000.00	680,000.00
2	Research & Documentation	Fieldwork and Community consultations (already accomplished in RELO)	0	0
3	Curriculum Development	Writing, Editing, Translation, Design Syllabus drafting for Early Childhood–Junior Secondary.	0	0
4	Strategic Planning & Consultation	Stakeholder forums, expert panel meetings, policy alignment with NERDC/MINEDUB	2,850,000.00	0
5	Instructional Materials Production	Instructional Materials to 7 Pilot Schools	504,000.00	0
6	Technology & Digital Tools	App development & E-learning platforms	1,500,000.00	0
	Pilot Testing Schools	7 Pilot Schools - 1 per Ejagham Cluster	9,504,000.00	0
7	Training & Workshops	Teachers Training allowance	1,218,000.00	0
8	Monitoring & Evaluation	Data collection and E-learning platforms	0	0
9	Community Engagement and Public Awareness	Forums/Outreach events/Media events/Promotional materials	2,400,000.00	0
10	Contingency	Unexpected costs	0	0
	TOTAL		19,676,000.00	680,000.00



Key Insights

Spending is, so far, only 3.5% of the budget, with the majority directed toward personnel costs. Major activities such as curriculum development, instructional materials production, and pilot school testing are still pending and would require funding. The immediate strategic priority is to mobilize resources that will unlock other phases of the project, ensuring the project advances beyond its current limitations.

To address these challenges, fundraising appeals would be intensified, targeting local councils, diaspora networks, and cultural stakeholders. At the same time, low-cost but high-impact activities such as community engagement and stakeholder forums would be prioritized to maintain visibility and momentum. Finally, a phased spending plan aligned with realized funds is essential to guarantee continuity and sustain progress even in the face of funding gaps.

ELCD Fundraising – Harnessing the Power of Personal Networks

Fundraising is often seen as formal proposals and institutional appeals, yet its greatest strength lies in personal networks. One connection can open doors that official channels cannot.

During EjT's campaign for the ELCD project, an appeal letter to **Prof. Alice Asim** yielded more than acknowledgment. She shared a link to the **TY Danjuma Foundation**, known for supporting health and education. This simple act embodied the principle I have long urged: using personal networks to advance Ejagham heritage.



For months, I appealed to an Ejagham Heritage Custodian arm of EjT, urging members to leverage their connections. Many hesitated. Prof. Asim's boldness was therefore a breakthrough, she grasped the message and acted.

My earlier Revised Ejagham Language Orthography (RELO) fundraising campaign experience, had already proven the power of networks. Appeals within Ejagham circles brought limited results, but outreach to non-Ejagham colleagues generated 25% of the funds. Networks work. Imagine the impact if our community embraced them collectively.

Inspired, I applied to the TY Danjuma Foundation on 10 November 2025. A technical error blocked submission, but Prof. Asim quickly connected me to the Foundation's CEO, who requested documents directly. Within days, hope was rekindled. On 13 November, the Foundation approved and awarded the full grant to EjT.

Prof. Asim's action shows that fundraising success is not about structures but about people, relationships, and courage. **Every EjT member carries untapped potential**, friends, colleagues, classmates, organizations, that can unlock opportunities for our mission.

Fundraising is not just asking for money; it is mobilizing relationships for lasting impact. One person's effort may be modest, but a community's collective action is exponential.

Call to Action

Prof. Asim did not wait, she acted. Her boldness opened a door for us all. My RELO journey echoes this truth: when we move with conviction, the world responds.

The future of ELCD fundraising rests not in distant benefactors but in the networks we each carry. This is a moment for leadership,

not hesitation. Make your networks count. Share our story with companies, churches, foundations, social clubs, and elected representatives. Together, we can achieve far more than any one of us alone.

The path has been lit. The example has been set. The question is not whether we can follow, but whether we will, **recognize the value of our networks, overcome hesitation, and act boldly.**

See details using this link: [—From the President 8: Ejagham Language Curriculum Development \(ELCD\) Fundraising Harnessing the Power of Personal Networks. Ejagham Tradition](#)

Celebrating Fundraising Champions: Building Strength Together

Here stand the verified champions who have stepped forward with courage and conviction. Some have chosen to remain anonymous (Mbing-chang), yet their anonymity does not diminish their strength. Their unseen faces remind us that true valor is not always visible, but it is always felt.

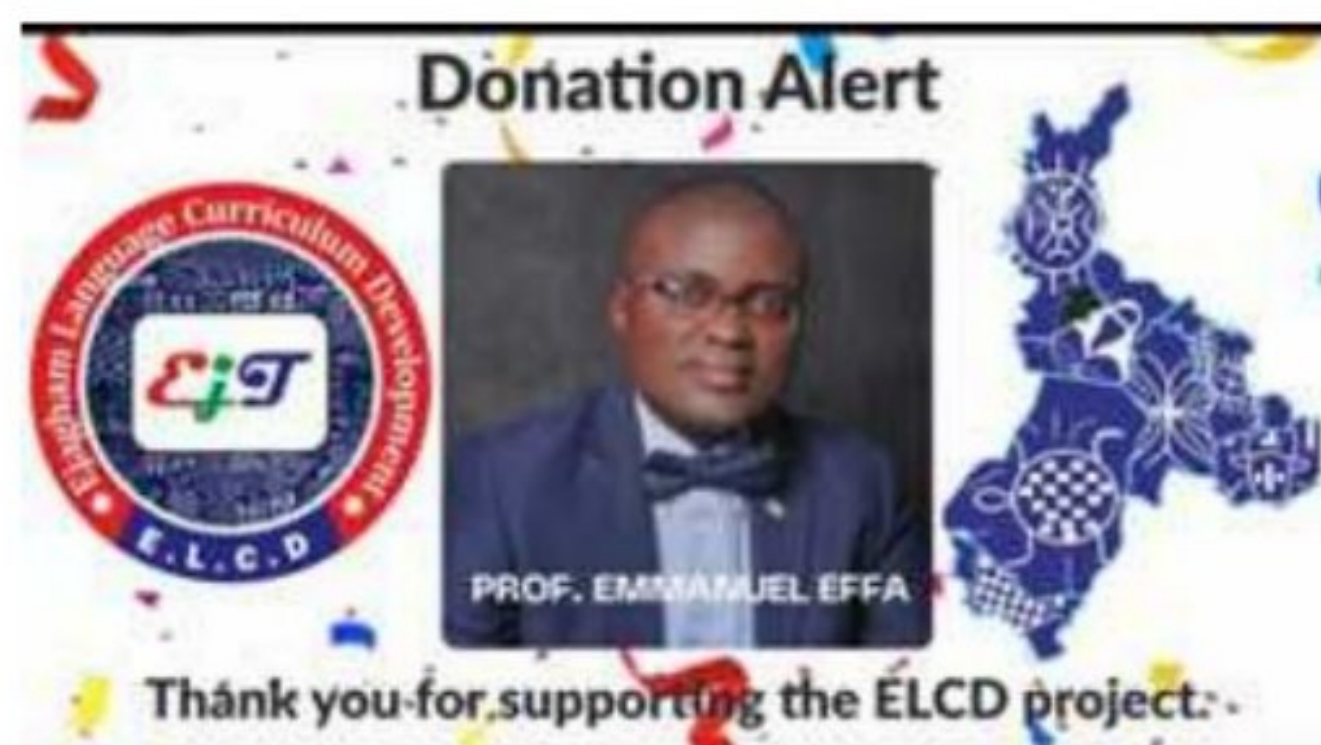
Whether named or unnamed, **each one embodies the spirit of the Leopard; resilient, proud, and unyielding.** Together, they form the living proof that our cause is shared, our identity is strong, and our future is secure.

In this report, we raise our voices in salute, to all the Champions who stand visible, and to those whose quiet strength remains unseen, for in unity, every Leopard leaves a mark... a mark that endures, a mark that inspires, a mark that binds us together.

Here they are, presented in no particular order, each a testament to our collective spirit, each a living symbol of the Leopard's legacy.







The Ejagham Calendar and Nsibidi T-shirt: *visible symbols of heritage, identity, and fundraising impact.*

Our fundraising efforts continue with determination, though we remain below our target. Time is critical, and we are actively exploring new strategies to encourage broader participation from the Ejagham community. Suggestions and innovative ideas remain welcome as we work collectively to close the gap.

To strengthen our fundraising drive, we launched two culturally significant products:

* **2026 Ejagham Calendar** – designed to highlight and celebrate Ejagham heritage.



* **ELCD T-shirt featuring Ejagham hieroglyphics (Nsibidi)** – a wearable symbol of identity and preservation.



See Appendix 4 for details

Both items were created with the dual purpose of raising funds and reinforcing cultural pride. Purchasing these items is more than a financial contribution, it is a declaration of commitment to the pedagogical preservation of the Ejagham language and, by extension, the Ejagham identity. Displaying the calendar in homes and offices or wearing the Nsibidi T-shirt

visibly affirms that this task is essential and urgent.

Ejagham sons and daughters are encouraged to place orders for the **2026 Ejagham Calendar** and **ELCD Nsibidi T-shirts** for themselves, their families, and friends. These items serve both as cultural symbols and as direct contributions to the Ejagham Language Curriculum Development (ELCD) Project.

Order Contact:

- Nta Ben Ntui
- +234 806 919 3423

Payment Details:

- **Account Name:** Ejagham Tradition Centre
- **Account Number:** 203 588 3685
- **Bank Name:** First Bank Nigeria

All proceeds from sales are directed exclusively to the ELCD Project. While the advertised price represents the minimum contribution, donors are invited to give beyond this amount, guided by their spirit and commitment to the cause.

Ejagham Radio: A Pillar of the Triple-D Strategy

In *From the President 4*

(<https://www.ejaghamtradition.org/from-the-president-4-is-ejagham-large-enough-and-strong-enough-to-sustain-anything/>), a critical question was posed: *Is Ejagham large enough and strong enough to sustain anything?* This question arose in the context of establishing an Ejagham Radio Station. The response, as has often been the case, was silence. Yet silence, while not consent, is also not dissent. On balance, therefore, a decision was made to advance enquiries into the feasibility of floating an Ejagham Radio.

Consultations with the Nigerian Broadcasting Corporation confirmed that, as a non-profit entity, EjT is eligible to apply for a Community Radio Licence. These consultations also revealed a series of requirements that must be satisfied before such an application can be considered. EjT is presently undertaking the necessary steps to ensure full compliance with these requirements.

This report serves two purposes:

- To underscore the seriousness with which EjT approaches the *Triple-D Strategy* for promoting Ejagham heritage.
- To place all EjT members, and indeed the wider Ejagham community, on notice of the significant task ahead.

The idea of Ejagham Radio is not simply a broadcast channel; it is a strategic instrument to advance our vision of **Document, Digitalise, and Disseminate**:

- **Document**: The station will record and preserve Ejagham language, oral traditions, folklore, and cultural practices, ensuring they are safeguarded for future generations.
- **Digitalise**: By converting these cultural assets into accessible digital formats, Ejagham Radio will modernise our heritage, making it available across platforms and devices.
- **Disseminate**: Through regular broadcasts, programs, and community engagement, Ejagham Radio will spread Ejagham knowledge, values, and identity widely, both within Nigeria and across the diaspora.

A Call to Commitment

Ejagham Radio will be a voice for our people, a medium for cultural preservation, and a tool for collective empowerment. It embodies the Triple-D Strategy by ensuring that what is documented is also digitalised, and what is digitalised is effectively disseminated.

EjT calls upon all members and stakeholders to recognise the gravity and impact of this undertaking and to position themselves to contribute meaningfully to its realisation. Together, we can ensure that Ejagham Radio becomes a lasting pillar in the promotion and preservation of our heritage. Watch this space.

Challenges

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 EJAGHGAM									
MANNERS OF ARTICULATION	PLACES OF ARTICULATION								
	Labial	Labio-Dental	Alveolar	Palato-Alveolar	Labio-velar	Palatal	Velar		
	Oral Stops	p b	t d		kp gb		k g		
	Nasal Stops	m	n		ɲ		ŋ		
	Fricatives	f v	s z				r		
	Affricatives			tʃ dʒ					
	Trill		r						
	Lateral Affricates								
	Lateral		l						
	Approximants				w	j			

SYLLABLE AND TONE STRUCTURES OF EJAGHAM		
SYLLABLE STRUCTURES		
1.V	é	'to/we'
2.CV	Ká	'at'
3.VCV	oku	'ancestors'
4.CGV	pjéd	'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

PHONEMIC VOWELS OF EJAGHAM			
	Front	Central	Back
High	i		u
Mid High	e		o
Mid Low	ɛ		ɔ
Low	a		

Appendix 2: Ejagham Language Curriculum Development (ELCD) Fundraising Base Target & Budget

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

EJAGHAM CALENDAR 2026

featuring
BIRDS
in Ejagham Forest

Birds in Ejagham Forest

Knowledge of what Ejagham people possess is essential to the protection and preservation of Ejagham heritage. The Ejagham people are blessed with a rich variety of plants and animals thriving within the dense forests that surround them. These forests, and all they contain, are not merely natural resources, they are the living embodiment of Ejagham heritage, a legacy passed down through generations.

The year 2026 Calendar offers a unique opportunity to celebrate this heritage by showcasing some of the magnificent bird species that inhabit the Ejagham forest. Their beauty is a reminder of the abundance and diversity that define Ejagham land. Protecting and understanding these treasures is not only a duty but also a powerful affirmation of Ejagham identity and cultural pride.

Akamkpa



Obang

DOCUMENTING

DIGITALIZING

DISSEMINATING

Ejagham Traditional Practices & Cultural Expressions

Qua

Join us at:
www.ejaghamtradition.org

EMANIM EKORK - (FEBRUARY)
2026



Ebird Ebia (Crimson-headed Partridge)

Egod (Parrot)

Efin (Sunday)	Oyebha (Monday)	Oboe (Tuesday)	Osa (Wednesday)	Oni (Thursday)	Achon (Friday)	Nfugha (Saturday)
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

EROGHA OYUM - (JANUARY)
2026



Bhogathugarti (Wood Pecker)

Isaghi (Weaver bird)

Efin (Sunday)	Oyebha (Monday)	Oboe (Tuesday)	Osa (Wednesday)	Oni (Thursday)	Achon (Friday)	Nfugha (Saturday)
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

EFUBA AKAT - (MARCH)
2026



Ebumbum (Pied Crow)

Egog (Kite)

Efin (Sunday)	Oyebha (Monday)	Oboe (Tuesday)	Osa (Wednesday)	Oni (Thursday)	Achon (Friday)	Nfugha (Saturday)
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

Ejagham Tradition Centre Quarterly Report

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OCTOBER - DECEMBER, 2025

CS CamScanner

CS CamScanner

Appendix 4: NSIBIDI - The Ejagham Hieroglyph T-Shirt.

