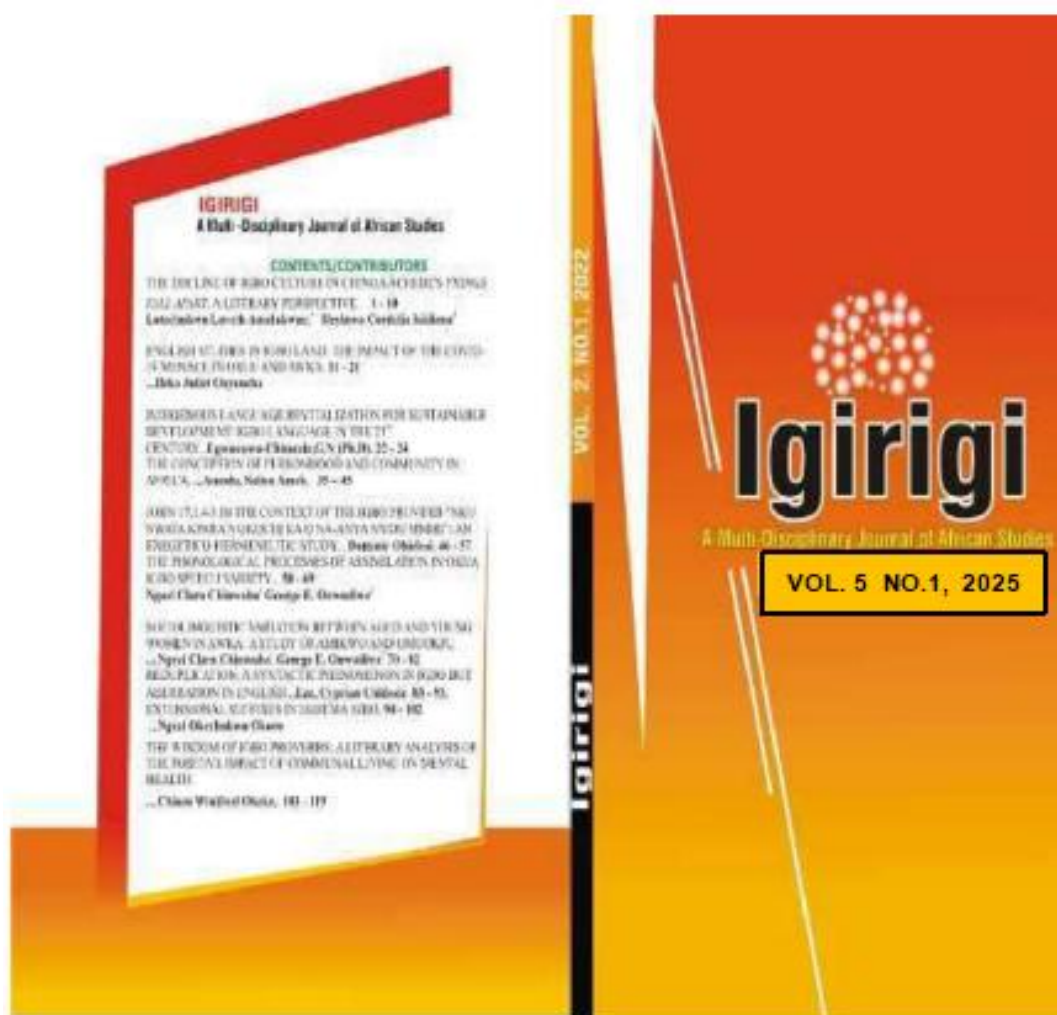


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## **IGIRIGI**

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## TABLE OF CONTENTS

	Page
<b>LITERATURE A PANACEA FOR SOCIAL COHESION AND NATIONAL DEVELOPMENT: A PERSPECTIVE ON ACHEBE’S “WHAT HAS LITERATURE GOT TO DO WITH IT?”</b>	
Noel James, Shola Sunday Olanipekun, Ibekwe Faith Tochi	1-5
<b>LANGUAGE AND GLOBALIZATION: A PANACEA FOR NATIONAL DEVELOPMENT</b>	
Olachi Florence Okere, Chinwendu Everista Oparah	6-13
<b>THE IMPACT OF LANGUAGE LEARNING APPS AND ONLINE COURSES ON LANGUAGE LEARNING: PROBLEMS AND PROSPECTS</b>	
Dr.Ngozi Okechukwu Okoro, Lynda Chioma Amaechi	14-23
<b>ÑGÀNÙSÒRÒ ÑSÌNỌNỌDỤ OKWŪ</b>	
Ilechukwu, Daniel Ihunanya	24-33
<b>USORO IGBO SI EGOSI ỤBARA</b>	
Andrew C. Mgborogwu	34-41
<b>MKPA Ọ DỊ IJI NKANAỤZỤ ỌGBARA ỌHỤRỤ AMỤ NA ỊKỤZỊ ASỤSỤ IGBO</b>	
Akidi, Felista Chidi, Ayozie Chioma RoseMary	42-49
<b>A BACKGROUND SURVEY OF KAROL WOJTYLA’S ORTHODOXY IN THE LIGHT OF HIS PRE-PAPAL ETHICAL TEACHINGS</b>	
Chiedu A. Onyiloha, PhD	50-63



## LITERATURE A PANACEA FOR SOCIAL COHESION AND NATIONAL DEVELOPMENT: A PERSPECTIVE ON ACHEBE'S "WHAT HAS LITERATURE GOT TO DO WITH IT?"

By

**NOEL JAMES**

Federal College of Education, Yola  
English Department  
07036667268  
kwaksy@yahoo.com

**SHOLA SUNDAY OLANIPEKUN**

College of Education (Tech.) Lafiagi  
General Studies Education Department  
07033954855

**IBEKWE FAITH TOCHI**

Federal College of Education, Yola  
Department of Igbo  
07039790988

### Abstract

*The social cohesion that is elusive in our today's society which threatens the very developmental journey evident in many countries and the trajectory on which the teaching profession has strived over the years has left a magnanimous demand on its continuous survival calls for an urgent solution. It is on this backdrop that this paper "Literature a Panacea for Social Cohesion and National Development: A Perspective on Achebe's What Has Literature Got To Do With It" stands to address, issues that derailed practices in the educational sector and the socio-political landscape. The study finds literature as a potent tool in addressing social and developmental issues, particularly, in an African state. A conscious shift must be borne in mind, to ensure complete overhauling of traditional upheld practices in different sectors, in order to birth a new set of generational inspired breed of students who will at the same time give value to the stability and the development of the country.*

**Keywords:** Literature, Panacea, Social Cohesion, National Development, Perspective on

### Introduction

If literature is anything to go by, teacher and teacher education should embrace dimensional and reflective thinking through imaginational and inspirational leaning. By literature we mean literature that span out across time and borders of man, the literature of great minds that have shifted the course of things. Taking a cursory look at the philosophical mind of Plato (Circa 428 BC – 348 BC) who exerted efforts to understand the world around him covered metaphysics, ethics, politics, aesthetics, perception, and the nature of knowledge itself. Despite having been written more than two-thousand years ago, his work remains eminently readable today. Plato did not deal in dry, tedious treatise. He preferred to bring his work to life, teasing out thoughts and ideas in the form of a dialogue between characters.

This in itself was a remarkably innovative approach. Plato blurred the lines between philosophy and entertainment and challenged the reader to scrutinize their own beliefs.



Secondly, the artistry mind of Leonardo da Vinci (1452 – 1519) in an age renowned for producing an abundance of great artists, Da Vinci is regarded as one of the greatest of them all. Yet painting was by no means his only talent, nor perhaps even his greatest talent. He studied geometry, mathematics, anatomy, botany, architecture, sculpture, and designed weapons of war for the kings, princes, and barons who struggled for wealth and power in Italy's warring city states. The literary prowess of William Shakespeare (1564 – 1616) who was by no means the only famous playwright of his era, but his work has stood the test of time in a way that others have not. Few people are now familiar with the plays of Ben Johnson or Christopher Marlowe; fewer still have seen them performed. While his rivals are now little more than historical footnotes, Shakespeare is even more famous and celebrated in death than he was in life. With an estimated 4 billion copies of his work having been sold, he ranks as the best-selling fiction author of all time and their likes (James, 2018).

It is not debateable to assert in clear terms the nature of proceedings in the educational sector; teachers nowadays make robots out of their students. A conscious paradigm tilting is borne in mind to adequately equip a today's student into thinking out of the box; a shift where pure fields of sciences will include as part of their courses literatures of these fields. Fictional biographies and autobiographies of many of these scientific geniuses abound and should be ventured [into](#), in order to create in students the need and the imaginative prowess to birth great inventors, scientist etc.

Achebe believes that literature has social and political importance. It is much more than a creative ornament. It provides a necessary critical perspective on everyday experience, educates us on the meaning of our actions and offers us greater control over our social and personal lives. According to Achebe, literature works by "enabling us to encounter in the safe, manageable dimensions of make-believe the very same threats to integrity that may assail the psyche in real life; and at the same time providing through the self-discovery which it imparts a veritable weapon for coping with these threats whether they are found within our problematic and incoherent selves or in the world around us.

Literature is connected with social, economic and educational growth. Literature is related with the creation of human societies. Because Nigeria wants to grow as an independent nation, it needs the creative energy of national stories to support and sustain the growth of the nation. In fact, even if we look back to classical literature, it is seen that the portrayal of Achilles or Ulysses is indirectly connected to the growth of Greece as a nation. So also is the portraiture of Beowulf connected to the social, historical and national development of the Anglo Saxon society. There is a relationship between the Anglo Saxons sitting around the fire on the hearth rebelling against the cold and charting their own growth and psychoanalysis storytelling. Both have a psychological implication in them. When one tells a story to the psychoanalyst he actually tells a story. The connection between literature and psychoanalysis as Achebe puts it 'Literature can have an important and profound positive effect as well, functioning as a kind of bountiful, nourishing matrix for a healthy, developing psyche.' Literature thus helps to counter psyche in real life helping in a discovery of the self that tables to cope with life. Literature through the symbol of the animal story connects itself with political uprisings, sociological and historical growths as well as psychoanalytic analysis of the self which helps in confronting reality and finding one's own self (Basu, 2011).

In the work, [What Has Literature Got To Do With It](#) Chinua Achebe emphasizes his belief that literature is much more than just a creative form of expression, arguing that it is a necessary and vital contribution to everyday life. Achebe explains how "Literature, whether handed down by word of mouth or in print; gives us a second handle on reality". It does so by providing the essential building blocks toward development, or as he calls it, "modernization."

In other words, Achebe argues that, in order for African nations to prosper and become successful, their first "goal" should be to understand literature.





After identifying modernization as the “comprehensive goal” of every developing country, Achebe is able to indicate “what items should make up the traveler’s rather limited baggage allowance”. Furthermore, to explain these statements he then goes into great detail about the way in which literature has helped shape other countries by allowing them to become more technologically and scientifically advanced. To support this argument, Achebe states that, “the modern developed world owes much of its success to scientific education and development”. Here it becomes clear that Achebe believes that science is what drives modernization, however, without literature science would not be able to be taught. By going in-depth and describing America’s educational system as “well-developed and viable” he is able to further emphasize his initial argument over the importance of literature and the association it has with modernization of undeveloped countries. Achebe then invites the reader to make the eye-opening realization of the lack of importance that Africa has placed on its educational system by rhetorically stating, “what kind of science can a child learn in the absence, for example, of basic language competence?” From his point of view, it is difficult for Africa to prosper because, although African children understand their spoken language, literature goes beyond what one can speak and if one does not know how to read and write literature, then one is not able to become modernized because you need those basics of literature in order to learn other subjects, such as science.

In an effort to explain the overall correlation that literature has with development, Achebe mentions two animal stories which he describes as “short...but complex enough to warrant...them as literature,”. At first glance these two stories may seem to have no meaning and serve as stories to “put a smile on your face,” however, when thoroughly analyzed they can be said to have interesting implications. The story about the snake, in particular, addresses the idea that literature can have a major impact on social status and class division. In the story, the snake emphasizes the idea behind, “knowing is good, but having is better”. Although the toad knows how to ride a horse better than the snake does, the snake has the advantage of being born into wealth that the toad does not. With this in mind it can be concluded that the snake symbolizes nations that have been able to become developed due to their ability to use literature, and the toad symbolizes common people in undeveloped countries who have not yet been able to put their understanding of literature into practice. To further support this argument, when the snake asked the toad, “What good does fine horsemanship do to a fellow without a horse?”, it could be said that even if Africans were to gain a better understanding of literature, their simplistic underdeveloped way of life would not allow them to reach modernization. Therefore, if Africa does not change its way of life by allowing literature to help shape its countries, then development will be limited and Africa will not be able to prosper like other countries of the world.

After having reviewed Achebe’s vast array of arguments, which connect literature with social, economic, and educational growth, it can be concluded that literature is associated with the establishment of human societies. Because Nigeria wants to prosper as an independent nation, it needs the fundamental building blocks of literature to aid and sustain the entire development of the nation. He went on to point the fact that, indeed, a country out rightly is judged by what it honours, stating that a nation’s reflection and leaning are seen by what it celebrates, that is to say, if a nation honours or celebrates corruption and others, its systems vibrate same energy, Achebe explains how, “for of all the ways a nation may be judged, none bears more on its spiritual tone or general viability than what it honours and how. Indeed, we might say that a nation becomes what it honours”.

The clause ‘Man is a goal setting animal’ is a mouth-watering realization of the ideal nature of man. In every society, ‘goals’ are set, planned, executed and achieved and it is primarily a sole responsibility of the specie ‘man’. In the words of Pablo Picasso, quoted in an article, reveal that “our goals can only be reached through a vehicle of plan, in which we must fervently believe, and upon which we must vigorously act. There is no other route to success”.



The connectivity that exists in a society, boils down to the role a man plays in nation building. And since man is saddled with such responsibility, Achebe suggests that man is required to pursue that with both intelligence and judgement. As he puts it, “man most rational strategy is to stay as cool as possible in the face of the confusion and attack the problems singly or in small manageable groups, one at a time.”

Marcus and Wesley in the *International Encyclopaedia of the Social & Behavioural Sciences*, opine that “modernization theory casts development as a uniform evolutionary route that all societies follow, from agriculture, rural, and traditional societies to post-industrial, urban, and modern form.” Achebe did not mince words when he said that the overall goal of a nation is modernization at its best, as he simply puts it, “The comprehensive goal of a nation like Nigeria is, of course, development or its somewhat better variant, modernization.”. He was equally mindful of the fact that even though goals are crucial, there must be a careful dealing, to avoid putting more strains on the people. Achebe calls the economy of Japan a ‘miracle’, when he says, “we the late comers (as Mario J. Levy calls us) have every reason to pay special attention to Japan’s success story as we take our faltering steps to modernization”. In other words, Nigeria as a nation must make conscious efforts in becoming a self-actualized nation.

only the story...can continue beyond the war and the warrior.

It is the story that outlives the sound of war-drums and the exploits of brave fighters.

It is the story...that saves our progeny from blundering like blind beggars

into the spikes of the cactus fence. The story is our escort; without it, we are blind.

Does the blind man own his escort? No, neither do we the story; rather it is the story that owns us and directs us. Chinua Achebe, *Anthills of the Savannah* (1987) in (Cora, 1998).

This further proves that stories are integral part of a people, it renders a common front to their culture and tradition, in other words, literature gives people an identity. “stories have been told since even before humans learned to read and write... these stories have passed on through generation: some of them fill up history books, some are integral to culture, and some are embedded in family values.” Achebe stresses the importance of stories to mankind, he states that “... stories served the purpose of consolidating whatever gains a people or their leaders have made or imagined in their existential journey through the world.” (Sultana, 2020) argues that:

more than any other discipline, literature is too often criticised as a minor field of study.

Dismissed as the outcast, whimsical child of the discipline, overshadowed by its illustrious scientific and technological siblings, the need and significance of literature is discarded.

However, despite its criticisms literature endures as a substantial study that continues to elucidate our understanding of the human experience.

The crux of the matter has been and will always be, *What Has Literature Got To Do With It?* This has begged for answers and has continued to do so, with many lending their voices to such a pertinent question.

Furthermore, Achebe in his rendering, gives a clear submission to the question and argues that ‘it’ can literary stands for concrete aspirations like economic growth, health for all, education which actually educates, etc. To also chip in, one may add to the stock to simply say that ‘It’ represents issues like social cohesion and national development. He maintains that, having lots and lots of money does not translate to modernization but rather having the will and the mind to birth development. In the same vein, Sultana submits, so ‘what has literature got to do with it?’ whilst science and technology may build the foundations and structure of a modern nation, literature is what breathes life into it.



To put it simply, literature has everything to do with it. Achebe conclusively avers thus:  
the matter is quite simple, literature, whether handed down by word of mouth or in print, gives us a second handle on reality; enabling us to encounter in the safe manageable dimensions of make-believe the very same threats to integrity that may assail the psyche in real life; and at the same time providing through the self-discovery which it imparts. What better preparation can a people desire as they begin their journey into the strange, revolutionary world of modernization?

It contributes to the formation of imaginative thinking, enrichment of speech, fostering love for the native land, understanding of one's own belonging to the people, fostering a respectful attitude to national traditions (Atayeve, 2021). The relatedness of the subject to the contemporary issues in Nigerian society is in way succinctly presented. Paradoxically, the home is the mother of the society, it is a fact because the home breeds the people who form the macrocosm (the world) and whatever form of literature presented to a child at an early stage, moulds him/her in becoming what he/she is and that equally translates to the role he plays in a wider society. It can also be viewed to mean that, whatever ingredients needed to shape a better individual stems from the ideal issues, characters and imaginations displayed in these literatures a child first came in contact with.

## Conclusion

Our society today in its jittering phase needs an anchor to hold on to in order to ensure its stability and all round development. As Hannah puts it 'literature, as part of a larger cultural body, is both instructive and entertaining, and has the power to facilitate personal understanding and encourage social cohesion (Hannah, 2012).' If that is a statement of fact, then our collective will-power must be harness for the greater good of all.

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## **LANGUAGE AND GLOBALIZATION: A PANACEA FOR NATIONAL DEVELOPMENT**

**By**

**OLACHI FLORENCE OKERE**

**DEPARTMENT OF NIGERIAN LANGUAGES AND LINGUISTICS  
ALVAN IKOKU FEDERAL UNIVERSITY OF EDUCATION, OWERRI**

**olaedo1976@gmail.com  
08038002552**

**&**

**CHINWENDU EVERISTA OPARAH**

**DEPARTMENT OF NIGERIAN LANGUAGES AND LINGUISTICS  
ALVAN IKOKU FEDERAL UNIVERSITY OF EDUCATION, OWERRI**

**[chinwendueverista@yahoo.com](mailto:chinwendueverista@yahoo.com)  
08033878731**

### **Abstract**

In every situation, language and globalization have major roles to play in our daily lives. They grow concurrently with every human society and there is no interactive situation where language is used without the corresponding reference based on its nature. Therefore, this paper tries to investigate if language and globalization could help for national development. The researchers of this work employed the study of published works as to gather facts and extract information from textbooks, journals, festschrift, internet, dictionary, etc for the work. The theory the researchers used for this work were Linguistic Relativity Theory and World-System Theory. Findings showed that a normal human being is believed to spend about 70% of his working hours in communication. Globalization produced new channels, networks and practices which are not dependent on geographical proximity rather on language. Globalization in relation to language portends a global common language which offers unprecedented possibilities for mutual understanding and thus enables us to find fresh opportunities for international cooperation. The paper concludes by proffering some solutions to the problem and maintains that language and globalization are of great importance for national development.

**Keywords:** Language, Globalization and National Development.

### **Introduction**

Language and national development are an examination of language and more of its possibilities in relation to national development. The major function of language in national development is only but to facilitate communication among the citizenry and as well to coordinate the citizens' joint actions and efforts towards the nation's desired goals and objectives. What this means is that the whole world at a time had only one language, the people decided to build a tower that would reach up to heaven, this idea was not pleasing to God who reasoned that because the people had a common language, it was easy for them to join together in doing whatever they wanted. For this reason, in terms of modern political thinking, maybe they could even have attempted a *coup de'tat*, so the Lord decided to confound their language and scatter them all over the world (Fuller 1979: 11).



Put succinctly, this endorses the possibilities of language in national development. Owing to the fact that the people had only one language, they were able to communicate, cooperate and coordinate or channel their efforts towards a desired goal which was to build a tower to heaven. But when they no longer had a common language, communication with one another became very difficult (Genesis 11:1-9).

Therefore, language is the vehicle for the attainment of national goals. Building of physical infrastructures or other phases of national development, language is needed to initiate and make joint actions possible with immediate effect. It is through language that necessary awareness, re-orientation or harmonization of the people's value towards the national objectives is created. There could be no other effective way one could have achieved these feats for, with language we inform, explain, discuss, debate, negotiate, persuade, dialogue and so on agree on issues. Language can facilitate common goals especially when it is used and understood by the generality of the citizenry.

On the other hand, language can impede national development when it is not commonly used or understood by the people. It is not commonly used or understood when about 15% of the population of a nation understand, not only that, it can also be used while about 85% do not use or understand the language as the case may be with many developing countries.

It is pertinent to note that there is a close relationship between the language that is commonly used or identified within a nation and national development of that nation. Considering the importance of that nation, considering the importance of language, it is obvious that no country can possibly exist as a nation, let alone develop, without a commonly used language, a *Lingua franca* or an official language. Worthy of note that a commonly used language in a particular country is tantamount to that country having a common culture, identity and common world view.

Also, without a common language, the country soon lacks social and political cohesion to identify and set common or national goals and objectives which form the bedrock of national development. Without a common language, the country soon degenerates into a collection of mere tribal enclaves each of which is won to pursue its own selfish interests at the expense of the others, which could lead to a breakdown of law and order among participating tribes and eventually culminate into chaos and disintegration of the linguistic entities making up the country.

Any country without a common language is therefore at risk for general insecurity arising from suspicion, distrust and lack of faith among the citizenry. Ndimele (2004:32) suggests that "globalization has reduced transaction costs of international commerce, so that the global economy is becoming more and more integrated. He adds that business now increasingly operates in global markets not only for products, but also for corporate control.

Emenanjo (2006:1) states that language is any system employed in giving, transmitting, receiving, sharing, exchanging or hiding information which can be made up of sounds, signals, signs, symbols, postures, gestures and even silence. It is essentially a communication system.

Language is, today, an inseparable part of human society and human civilization has been possible only through language. Therefore, importance of language cannot be over-emphasized in as much as both humans and animals have their languages in which they communicate, share ideas and solve their personal problems. Though there are different patterns of languages which include written, spoken and sign languages. The focus of this paper is on spoken language only. For the fact that globalization is the free movement of goods, capital, services, people, technology and information. Sometimes, it is only when people are able to move freely from one society to the other and from one nation to the other they will have contact for everything they do. Take for instance the importation of foreign products which are imported to Nigeria, when these products are demanded by the people that are in need of them, communication must have taken place. In other words, whether the language is local or foreign it has taken place between one nation and the other.





Also, when these goods arrive in our society, globalization has taken place.

Moreso, for the fact that different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of large multinational companies and of improved communication, globalization could pave way for national development.

In an increasingly interconnected world, language serves as both a bridge and a barrier to globalization and national development. While globalization promotes cross-cultural communication, economic growth and technological advancement, linguistic diversity and language policies often influence a nation's ability to integrate into the global landscape. Many developing nations struggle with balancing local linguistic heritage with the need for a global lingua franca, such as English, to enhance trade, education, and diplomacy. This study seeks to examine how language can be effectively leveraged as a tool for globalization and national development, addressing challenges related to linguistic diversity, policy formulation, and educational frameworks. Additionally, it aims to explore whether language globalization is truly a 'panacea' for national development or if it poses risks of cultural erosion and inequality. This study aims to:

- i. examine the impact of language and globalization: A panacea for national development, identifying key factors influencing outcomes,
- ii. provide recommendations for improving language and globalization: A panacea for national development based on findings, and to enhance effectiveness and applicability.

This work employed a qualitative research approach. Data were collected from textbooks, journals, festschrift, etc. By investigating all these aspects, the study aims to contribute to the broader discourse on language and globalization: A panacea for national development.

## Conceptual Framework

### Language

Language has series definitions by different scholars. According to Akpamgbo (2016), "language is an essential tool which is derived from everyday vocabulary of the society. She adds that language is a laconic, concise, tight, loaded and vigorous". To that effect, what the researchers observed is that language is strong, active and as well has a rapid growth when often used and as well grows grudgingly when it is not used regularly.

Okere (2018) in her own view sees language as a "symbol system based on pure or arbitrary conventions ... infinitely extendable and modifiable based on the changing needs and condition of the speakers. Moreso, she expands her view on language as a system of arbitrary vocal symbols by means of which a social group cooperates.

Anagbogu, Mbah and Eme assert that "language is very important to man. They add that it is the only thing that makes man distinct from other animals for he is the only animal that uses language systematically as a means of communication".

### Globalization

An essential aspect of globalization is movement of people, as transportation technology improved travel time and costs decreased dramatically between the 18<sup>th</sup> and early 20<sup>th</sup> century. An instance is drawn where travel across the Atlantic Ocean used to take up to 5 weeks in the 18<sup>th</sup> century, but around the time of the 20<sup>th</sup> century, it took a mere 8 days. But today, modern aviation has made long distance transportation quick and affordable.

Tourism is travel for pleasure. The developments in technology and transport infrastructure such as jumbo jets, low-cost airlines and more accessible airports have made many types of tourism more affordable. Globalization is referred to as movement of people from one country to the other.



International tourist arrivals surpassed the milestone of one billion tourists globally for the first time in 2012. Visa is also a conditional authorization granted by a country to a foreigner, thereby allowing people to enter and temporarily remain within, or to leave that country. Some countries such as those in the Schengen area have agreements with other countries allowing each other's citizens to travel between them without visas.

Globalization is associated with a dramatic rise in international education. More and more students are seeking higher education in foreign countries and many international students now consider overseas study a stepping-stone to permanent residency within the country. Globalization can be spread by global journalism which provide massive information and rely on internet to interact, makes it into an everyday routine to investigate how people and their actions, practices, problems, life condition, etc. in different parts of the world are interrelated possible to assume that global threats such as climate change precipitate the further establishment of global journalism.

Hornby (2015:665) opines that "globalization is the fact that different cultures and economic systems around the world are becoming connected and similar to each other because of the influence of large multinational companies and of improved communication". Okeke (2011:663) asserts that "globalization is the process of increasing interconnectedness between societies such that effect in one part of the globe have effects on societies far away on the other side. When one talks about a globalized world, economic and social events become interconnected and have more impact. In other words, globalization is a concept that captures the historic process of the widening and deepening of systematic interdependencies amongst nations, civilizations and political communities. No wonder Orubu and Awopegba (2003:663) believe that globalization is the increasing tendency towards integration of countries into the world economy as well as contacts among business, situations and countries across the national boundaries.

Therefore, the researchers of this work view globalization as the free movement of goods, capital, services, people, technology and information. This explains the type of roles language and globalization play for national development.

### **National Development**

National development according to Ike (2007:223) is the growth of a country educationally, economically, socially, culturally, etc. On the other hand, the people's cultural values are not left out in national development. A good political leadership ensures the projection and dissemination of the people's cultural ideals and values and ensures in turn that necessary moral and ethical values rooted in the culture are preserved, inculcated and promoted within the country and beyond.

Nonetheless, what the layman usually have in mind at the mention of national development is in no way far from the above. National development involves a lot more than physical infrastructures. Owing to its very positive sense, it involves a change in the individual, a reorientation towards national goals and the harnessing of resources for the development of the nation and the welfare of its citizens. In other words, infrastructures are not enough to ensure a nation's development, the attitudes of the citizenry towards national development.

National development therefore can be said to comprise two important components which are physical and non-physical components. Physical component consists of physical infrastructures of development whereas the other component consists of the ideals, values and desired attitudes that not only ensure unity, peace and tranquility but also the attainment of the national goals and objectives.



### Theoretical Framework

This study will adopt the Linguistic Relativity Theory by Sapir-Whorf (1920 - 1930). The main aim of the theory was language influences, thought and perception which means that linguistic structures really affect how an individual and society understand and interact with the world. The theory suggests that the language a particular people speak influences their thought and worldview. Therefore, in globalization and national development context, linguistic relativity simply means that language shapes how a particular society engages with global trends, technology and economic opportunities. This theory maintains that; any country that embraces multilingualism and global languages such as English, Mandarin and French, can integrate better into the global economy. More so, it fosters development through international trade, diplomacy and cultural exchange.

Another theory adequate to this research is the World-System Theory proposed by Immanuel Wallerstein (1974). This theory is emphasizing that, the world is divided into core developed, semi-peripheral and peripheral developing nations with economic and political power concentrated in core nations. Language plays a vital role on how countries integrate into global economy, thereby influencing national development in our society today. In other words, this theory explains globalization as a system of interdependent economies where core nations i.e. developed countries dominate peripheral and semi-peripheral nations i.e. developing countries. It is concerned with the role language plays in this dynamic, as countries that adopt global languages and communication networks can move up the economic ladder by attracting foreign investments, improving education and enhancing workforce competitiveness. To this effect, it supports national development by creating access to global markets and knowledge.

### The Role of Language and Globalization for National Development Communication

Language and globalization have had far-reaching effects on our lifestyle. It has led to faster access to technology, improved communication and innovation. Apart from playing an important role in bringing people of different cultures together, it has ushered in a new era in the economic prosperity and has opened up vast channels of development. However, language and globalization have also created some areas of concern and prominent among these is the impact that they have had on the environment. Language and globalization have featured extensively in the debates of environmentalism and green activists where they have highlighted its far-reaching effects. Let us know about the impact of language and globalization in our environment.

Activists have pointed out that language and globalization have made an input in the consumption of products, which has impacted the ecological cycle. Increased consumption leads to an increase in the production of goods and services. Language and globalization have also helped in the production of foreign products used in Africa by the masses, such products like rice, canned foods, stock fish, frozen foods such as turkey, chicken, fish, etc.

### Movement of People

In various parts of the world, mountains were being cut to make way for a passing tunnel or a highway. One of the essential aspects of globalization is movement of people.

#### Political

In general, multi-level governance gives expression to the idea that there are many interacting authority structures at work in the emergent global political economy. Without language, it will be difficult for politicians to pass messages across both locally and internationally. This is because, it is through the *Lingua Franc* that people understand one another. In politics today, the language in which politicians reach out to the people helps for national development.





If there is no language, people are bound to lose their votes due to communication gap. Because it is when you speak to people that they will understand you before requesting something from them.

### **Movement of Information**

In **ages** past, to pass an important information was difficult. Nowadays, globalization has made it easier. Before electronic communications, long-distance communications relied on mail which may likely take almost one month before it gets to the owner. Speed of global communications was limited by the maximum speed of courier services especially horses and ships until the mid-19<sup>th</sup> century. The electric telegraph was the first method of instant long-distance communication. For instance, before the first transatlantic cable, communications between **Europeans** and the Americans took weeks because ships had to carry mail across the ocean. The first transatlantic cable reduced communication time considerably, allowing a message and a response in the same day. Lasting transatlantic telegraph connections were achieved in the 1865- 1866. The first wireless telegraph transmitters were developed in 1895. But now, the internet has been instrumental in connecting people across geographical boundaries.

Globalization can be spread by global journalism which provide massive information and rely on internet to interact. This makes it into an everyday routine to investigate how people and their actions, practices, problems, life conditions, etc. in different parts of the world are interrelated possible to assume that global threats such as climate change precipitate the further establishment of global journalism.

### **Movement of Goods and Services**

Economic globalization is the increasing economic interdependence of national economies across the world through a rapid increase in cross-border movement of goods, services, technology and capital whereas the globalization of business is centered around the diminution of international trade regulations as well as tariffs, taxes and as well other impediment that suppresses global trade. Economic globalization is the process of increasing economic integration between countries, leading to the emergence of a global market place or a single world market. Depending on the paradigm, economic globalization can be viewed as either a positive or a negative phenomenon. Economic globalization comprises the globalization of production, markets, competition, technology and corporations and industries. Current globalization trends can be largely accounted for by developed economies integrating with less developed economies by means of foreign direct investment.

International standards have made trade in goods and services more efficient. An example of such standard is the intermodal container. Containerization dramatically reduced transport of its costs, supported the post-war boom, in international trade, and was a major element in globalization. International standard setting body composed of representatives from various national standards organizations. If trade facilitation can look into how procedures and controls governing the movement of goods across national borders, then things can improve to reduce associated cost burdens and maximize efficiency while safeguarding legitimate regulatory objectives.

In fact, global trade in services is also significant. Let us draw instance from India, business process outsourcing has been described as the primary engine of the country's development over the next few decades. No wonder Robinson's theoretical approach to globalization is a critique of Wallerstein's world systems theory. He believes that the global capital experienced today is due to a new and distinct form of globalization which began in the 1980s.



Robinson argues not only that economic activities expanded across national boundaries but also there is a transnational fragmentation of these activities. One important aspect of his globalization theory is that production of goods is increasingly global.

### **Cultural Globalization**

This refers to the transmission of ideas, meanings and values around the world in such a way as to extend and intensify social relations. This process is marked by the common consumption of cultures that have been diffused by the internet, popular culture media and international travel. This has added to processes of commodity exchange and colonization which have a longer history of carrying cultural meaning around the globe. The circulation of cultures enables individuals to partake in extended social relations that cross national and regional borders. Cultural globalization involves the formation of shared norms and knowledge with which people associate their individual and collective cultural identities. It brings increasing interconnectedness among different populations and cultures. Cultural globalization has a link with language which means they are interwoven and cannot be separable. This means without language, there will not be culture.

### **Summary and Conclusion**

Having reviewed some related literature on language and globalization, we discovered that language and globalization are really a veritable tool for national development which cannot be overemphasized. The researchers found out that, without language, the world will be a flux of confused states due to the fact that it will be impossible to, in the process of thinking out something positive which moves things to greater level to achieve expected goals for national development. This is why Mbah (2018:37) posits that “language is the barrier that fries our thought process into ideas. In other words, globalization on its own has made so many positive changes in our lives that reversing it is impossible. The researchers are of the opinion that one of the ways to achieve national development is globalization which lends support to building a better structure which is economically feasible and environment-friendly.

Succinctly, language and globalization have changed the way we lived and think. The way we look at life and human rights, the internet websites such as YouTube, Facebook or just internet connect people across the planet demonstrating huge similarity in the materialistic aspirations of people across the globe from furnishing of living spaces to design of apartments, education has also become global, scientific researchers is more widely available and supported even the way we follow religion has also changes as most of us are no longer forced to remain in boundaries of our culture and religion. Therefore, if there is no language, there will be no communication.

### **Suggestion**

The writers of this work suggest that language and globalization are a veritable tool for national development. As people of different ethnic groups communicate and know what is needed by another country for life to continue, and for the global world we live in to forge ahead, there are roles needed by people, governments, etc. Therefore, we suggest that people should not abuse this opportunity either by fraud or other means for the sustenance of national development. Because no nation would like to come last rather, they would want to grow by reaching the greater height. The youths in particular should avoid fraudulent act for Nigeria to achieve what they want.



The governments on their own should try as much as possible to provide some necessary amenities such as security in the states, electricity, water supply, quality education, implementation of policies, employment opportunities especially for the youths to avoid ending up being fraudsters, kidnappers etc.

Therefore, we say that language and globalization are the pioneer for national development. When there is communication gap in all our dealings, there may be chances of crises. If all said here are pinned down, definitely there will be a positive change for national development to talk effect.

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## THE IMPACT OF LANGUAGE LEARNING APPS AND ONLINE COURSES ON LANGUAGE LEARNING: PROBLEMS AND PROSPECTS

By

**Dr.Ngozi Okechukwu Okoro**

Department of Linguistics/Igbo,  
Imo State University, Owerri, Imo State.

[engymagnusokoro@gmail.com](mailto:engymagnusokoro@gmail.com)

[engyokeeokoro@gmail.com](mailto:engyokeeokoro@gmail.com)

&

**Lynda Chioma Amaechi**

Department of Linguistics/Igbo,  
Imo State University, Owerri, Imo State. [chioma.amaechilynda@gmail.com](mailto:chioma.amaechilynda@gmail.com)

### Abstract

Technology has transformed the language learning process by providing virtually limitless instructional possibilities for learners to access at any time and location. A review of the available literature suggests that technology-enhanced language learning, or CALL, could improve the accuracy of language use, motivation, and autonomy of the learners. Indeed, mobile apps and online courses offer customized learning plans, self-guided lessons, and immediate feedback, which can positively impact language acquisition and skill mastery. With all the advantages CALL programs provide, there is still a need to consider the appropriateness of learner's proficiency level, learning style, and technical resources when designing and implementing these programs. It has also been stressed that continuous evaluation and assessment of learning objectives and outcomes needs to be incorporated into the development of language learning apps and online courses. This study adopts a descriptive research design to analyze the role of technology in language learning through the Sociocultural Theory of Learning (SCT), focusing on the impacts of language learning apps and online courses on learning outcomes. This study relied on a number of published articles as a source of data. The research indicates that the advantages of language learning applications include enhanced motivation and improved vocabulary, among other things; however, there are some disadvantages as well, including minimal feedback, lack of social interaction, technical difficulties, and excessive dependence on technology. These findings highlight the insights regarding the impact of technology in language learning, noting at the same time that technology frameworks and tools require careful implementation in teaching and learning languages.

**Keywords:** *Language learning; Technology; Online courses; Language learning apps; Digital tools.*

### 1. Introduction

New technologies have significantly impacted language learning by providing unique opportunities for learners to pursue self-directed learning (Chapelle, 2003; Egbert & Hanson-Smith, 2007). The growth of language learning applications and online courses has improved access to quality language learning resources for people around the world, regardless of their geographical location or socio-economic status (Kukulska-Hulme & Shield, 2008; Levy & Stockwell, 2006). The literature shows that the integration of technology in language learning positively impacts linguistic accuracy, motivation, and learner autonomy (Hinkelman & Gruba, 2012; Thomas & Reinders, 2010). Language learning



applications and online courses have customizable paths toward achieving defined goals, enjoyable activities, and skill acquisition which all aid in personalized feedback (Mishan, 2005; Nakata, 2011). Moreover, some studies highlight the potential of technology to improve collaboration, interaction, and community spirit among learners (Garrison & Anderson, 2003; Hampel, 2013; Kern, 2006). As an example, online discussion boards and social media platforms can provide learners with opportunities for authentic interaction and exchange of feedback (Chapelle, 2007; Warschauer, 2007).

Despite the growing popularity of language learning apps and online courses, there appears to be a lack of comprehensive research evaluating the effectiveness of these tools on language learning outcomes. Some researchers have noted concerning aspects related to the use of tools in technology-enhanced language learning, such as the absence of digital motivation and interaction on the part of the learners or insufficient aid from the instructors (Bax, 2003; Laurillard, 2007). This study aims to fill this gap by utilizing Vygotsky's (1978) Sociocultural Theory of Learning (SCT) to examine the impact of technology, specifically language learning apps and online courses, on young adults' language learning outcomes. The SCT posits that language learning aids like apps, videos, and podcasts offer a multitude of symbolic resources for learning a language. It also argues that language as one of the symbolic resources mediates the processes of learning and development of the mind. In addition, the present study aims to add to the debate on technology in the context of language learning by examining the triangulated relationships between technology, language learning, and educational results.

## **2. Technology in language learning**

In the contemporary world of learning, the adoption of technology has transformed every aspect of education. From computers, the internet, and sophisticated software to even smartphones, learners are given diverse options with numerous educational tools. Technology has authoritatively changed the traditional forms of teaching and even transformed teachers' roles into facilitators of learning (Chapelle, 2003; Egbert and Hanson-Smith, 2007). This section specifically dealt with some of the technology used in language learning such as Computer Assisted Language Learning (CALL), Mobile Assisted Language Learning (MALL), Online Language Learning Environments, Social Media, and even Virtual Reality.

### **2.1. Computer-Assisted Language Learning (CALL)**

In simpler terms, Computer-Assisted Language Learning, or CALL is the application of computers and technology in the process of learning new languages (Levy & Stockwell, 2006). CALL has intensified over the past few decades with emerging technology and teaching methods (Chapelle, 2003). The development of CALL has gone through several phases, each reflecting changes in technological and pedagogical advancements (Warschauer, 2004). The initial phase started in the 1960s with language learning being enhanced through the use of mainframe computers (Higgins, 1983). The second phase starting in the 1980s, triggered the personal computer revolution, bringing with it CALL software (Levy, 1997). The 1990s marked the beginning of the third phase with the advent of the internet and online CALL tools (Chapelle, 2003). The onset of the 2000s marks the current phase where mobile devices, social networking, and even virtual reality technology are now a part of teaching languages (Kukulska-Hulme & Shield, 2008).

CALL has multiple forms, and each has unique traits and pedagogical goals (Levy & Stockwell, 2006). These include:

- i. Drill and Practice: This form of CALL utilizes exercises and repetitive drills to refine specific skills in a language (Higgins, 1983).
- ii. Simulation: Simulation creates worlds and environments for more authentic practice of language skills (Crookall, 1994).





- iii. Game-Based Learning: Game-based learning employs games as a technique for a more enjoyable way to practice language skills (Garcia-Carbonell, 2001).
- iv. Virtual Reality: This form of CALL develops immersive and interactive environments for language learning with virtual reality technology (Lan, 2015).  
Language learners can benefit from CALL in the following ways:
  - i. Increased Motivation: Motivation is one of the areas that can improve with CALL because learners respond positively to interaction and engagement in learning (Garcia-Carbonell, 2001).
  - ii. Improved Accuracy: Positive accuracy outcome is associated with CALL due to the mechanisms for instant feedback and correction (Chapelle, 2003).
  - iii. Enhanced Autonomy: The use of CALL can enhance learner autonomy with the greater choices provided within the learning environment (Hampel, 2013).
  - iv. Availability of real-world materials: CALL can provide learners with videos, podcasts, and other articles as materials written in an authentic language (Kukulska-Hulme & Shield, 2008).  
While providing benefits, CALL also presents the following challenges:
    - i. Technological difficulties: Problems with connection and software malfunctions can be detrimental to CALL (Levy & Stockwell, 2006).
    - ii. Absence of evaluation: CALL is frequently devoid of helpful evaluations and scaffolding for learners who require more help (Chapelle, 2003).
    - iii. Minimal engagement: CALL may be limiting regarding the amount of engagement offered to learners who prefer face-to-face social interactions (Hampel, 2013).
    - iv. Equity and access: The absence of equity and access, especially in relation to the parts of society that are considered to be the intended users of such technologies, may limit the effectiveness of CALL (Warschauer, 2004).

## **2.2. Mobile-Assisted Language Learning (MALL)**

Mobile-Assisted Language Learning is defined as the use of mobile devices like mobile phones, smartphones, and tablets in language learning (Kukulska-Hulme & Shield, 2008). MALL has become prominent lately because of the increase in mobile device usage and the creation of language-learning applications (Chapelle, 2003). The history of MALL can be divided into several stages each marked with significant advancements in technology and pedagogy (Kukulska-Hulme & Shield, 2008). The first stage, which started in the early 2000s, included the introduction of mobile devices which came with basic functions, text messaging and email (Levy & Stockwell, 2006). In the middle of the 2000s, the second stage started and mobile language learning applications were developed that provided learners with interactive language learning activities and exercises (Chapelle, 2003). In 2010, the current stage started when mobile phones became available to most people and more sophisticated mobile language learning applications were developed (Kukulska-Hulme & Shield, 2008).

Different types of MALL have unique features, characteristics, and educational goals (Kukulska-Hulme & Shield, 2008). Some important types of MALL are:

- i. Mobile-assisted language learning applications: These educational tools facilitate language learning through various interactive activities such as vocabulary enhancement, grammar, and listening exercises (Chapelle, 2003).
- ii. Mobile-assisted language learning games: These games promote active and enjoyable language learning through traps, quizzes, role-playing, and many other activities (Garcia-Carbonell, 2001).
- iii. Mobile-assisted podcasts: These serve as audio materials for learners of the language as they provide content such as news, stories, and conversations (Chapelle, 2003).



The benefits of MALL for language learners are numerous, such as:

- i. Greater mobility: Students can use MALL to learn languages at their own convenient time and from any part of the world (Kukulska-Hulme & Shield, 2008).
- ii. Increased motivation: MALL enhances the motivation to learn because of its engaging and interactive nature (Garcia-Carbonell, 2001).
- iii. Improved learner autonomy: MALL can increase autonomy by giving learners more control over the environment in which they study (Hampel, 2013).
- iv. Availability of authentic materials: MALL enables students to obtain real-life linguistic materials such as news, video, and podcast feeds (Chapelle, 2003).

Mobile-assisted language learning (MALL) has several benefits, yet, there are a number of challenges that must be overcome, such as:

- i. Technical Problems: MALL suffers from technical issues like connection, and device compatibility, as well as other several other problems (Levy & Stockwell, 2006).
- ii. Lack of Feedback: MALL is often deficient in providing feedback, support, guidance, and help from instructors, especially for students with low capabilities (Chapelle, 2003).
- iii. Disruptions: MALL can be interrupted by social media and email notifications (Hampel, 2013).
- iv. Fairness and Availability: MALL can be impacted by fairness and availability issues, especially for learners who do not possess mobile gadgets (Warschauer, 2004).

### **2.3. Online Language Learning Environments**

Online language learning environments are understood as virtual spaces that enable learners to interact with language instructors, other learners, and a variety of electronic resources to aid in learning a language (Garrison & Anderson, 2003). The most notable being the advancement of technology and the increased focus on learning languages through the internet (Chapelle, 2003). Each of them is classified differently depending on the specific features and teaching objectives of each (Hampel, 2013). Below is a list of common types of online language learning environments:

- a) Learning Management Systems (LMS): Dispersed by educational institutions, LMS systems grant each student the opportunity to access various digital materials, including, but not limited to, videos, podcasts, and interactive activities. Furthermore, they can communicate and interact with their instructors and classmates (Mishan, 2005).
- b) Virtual Learning Environments (VLE): VLE platforms provide students with immersive and interactive language learning experiences, including virtual reality simulations, games, and role-plays. (Garcia-Carbonell, 2001)
- c) Online Language Learning Communities: It helps learners socialize and interact with peers and native speakers using complex modern software like discussion boards, social networking, and video conferencing (Kern, 2006).

Language learners benefit from the following features of online language learners' environments:

- i. Improved Scheduling Needs: Kukulska-Hulme and Shield (2008) state that online language learners' environments offer learners the flexibility to learn anytime and anywhere.
- ii. Equitable Access: Warschauer (2004) states that online learners' environments offer learners equal access to high-quality language instruction and resources irrespective of their geographical locations or socio-economic backgrounds.
- iii. Surge in Learner Control: Hampel (2013) states that learners have more control over their learning environment when learning online, which allows them to take ownership of their learning and make decisions about their learning pathways.



- iv. Sustained Improvement Through Formative Feedback: Online language learners' environments provide learners with multiple avenues for feedback and assessment by instructors and peers which Chapelle (2003) states enhances learners' proficiency and accuracy.

Despite the advantages of the online language learners' environments, several barriers need to be fixed, including:

- i. Technical Issues: Levy and Stockwell (2006) identify problems with connectivity and software glitches as some technical issues affecting online language learners' environments.
- ii. Reduced Human Interaction: Kern (2006) states that the lack of social interaction and humane interaction within the online language learners' environments negatively affects learners' motivation and engagement.
- iii. Social Responsiveness: The availability of socio-economic resources impacts learning outcomes and experiences for diverse language learners, students with disabilities, as well as students who do not have ready access to technology (Warschauer, 2004)

#### **2.4. Social Media and Language Learning**

Kern (2006) argues that social media platforms like Facebook, Twitter, and Instagram offer learners genuine opportunities to practice and interact with native speakers of the language. For instance, Mishan (2005) highlighted that learners can partake in online discussions, post content pertaining to the language in question, and interact with native speakers via social media. It is important to note the benefits of social media for language learning, such as:

- i. Authentic language practice: Chapelle (2003) noted that social media enables learners to engage with language in multiple ways, including reading, writing, listening, and speaking.
- ii. Social interaction: According to Kern (2006), social media allows learners to communicate with both natives and non-natives which enhances language skills as well as appreciation of other cultures.
- iii. Cultural exchange: As learners, Hampel (2013) argued that social media allows them to share their cultural practices, traditions, and values, which enhances their understanding of cultural exchange.
- iv. Access to language resources: Levy and Stockwell (2006) stated that social media as a platform enables learners to access various resources such as apps, videos, and podcasts focusing on language learning.

Using social media for language learning also poses a variety of challenges such as the following:

- i. Distractions: Kukulska-Hulme and Shield (2008) state that social media is distracting and most learners struggle to carry out language learning activities effectively.
- ii. Limited feedback: Social media does not offer learners adequate feedback relevant to their language use which impedes progress in language acquisition (Chapelle, 2003).
- iii. Inauthentic language use: Social media does not provide learners with genuine opportunities for the use of the language as such use is often restricted to short messages or posts; Kern, 2006.
- iv. Cyberbullying and online harassment: In addition, social media poses some challenges to learners' such as cyberbullying and online harassment (Hampel, 2013).

#### **2.5. Virtual Reality and Language Learning**

Developing language skills through virtual reality (VR) frameworks can be 'engaging' and 'exciting' since these paradigms provide learners with virtual immersive environments (IE Singapore, 2015). VR can recreate authentic language contexts, enabling learners to receive genuine practice in speaking and interacting in the language (Lan, 2015). There are numerous advantages when using VR in teaching a language, these include:





- i. Engagement and Motivation: VR offers immersive and interactive experiences, which can increase motivation and enhance the learning process (Lan, 2015).
- ii. Authentic Language Learning Opportunities: Role-plays, simulations, and virtual field trips in VR give learners authentic opportunities to practice the language (Chapelle, 2003).
- iii. Personalized learning: The use of VR enables learners to experience different learning materials designed to fit their specific requirements (Hampel 2013).
- iv. Improved cultural understanding: Accessing different virtual locations in VR helps learners understand different cultures which broaden their cultural knowledge (Kern, 2006).

Though using VR has many advantages, there are a few disadvantages when it comes to learning languages:

- i. Technical difficulties: Issues with the hardware and software can interfere with learning and the overall experience of VR (Levy & Stockwell, 2006).
- ii. Lack of funding: Many learners and even some institutions do not have the financial means to afford the VR equipment and software (Lan, 2015).
- iii. Scarce content: Regarding the teaching and learning of language skills, there is very little content available in VR, and producing quality content tends to be expensive and time-consuming (Chapelle, 2003).
- iv. Health risks: VR can cause a number of health issues such as strained eyesight, headaches, and nausea, all of which can reduce the overall learning experience (Hampel, 2013).

### 3. Impacts of Technology on Language Learning

#### 3.1. Language Learning Apps and Their Impacts on Language Learning

Over the past several years, learning a new language has become easier due to the emergence of language learning applications (Kukulska-Hulme & Shield, 2008). These apps can facilitate language learning in numerous ways, including providing interactive lessons and exercises with adequate feedback and assessment (Chapelle, 2003).

These can be categorized into several different groups:

- a) Language Learning Platforms: language learners are provided with interactive exercises, lessons, and assessments within the same app (e.g., Duolingo, Babbel).
- b) Vocabulary Builders: these apps mainly focus on helping learners build their vocabulary using engaging games and activities (e.g., Quizlet, Vocabulary.com).
- c) Language Exchange: allows learners to connect with native speakers of the target language for practice and cultural exchange (e.g., HelloTalk, Tandem).
- d) Language Learning through Games: These apps support language learning through game-based activities such as interactive puzzles and challenges (e.g., Lingua.ly, Lingodeer).

Language Learning Applications have ever-changing positive impacts:

- i. Reduced lack of motivation: The use of interactive and deeply immersive experiences creates an increase in motivation and engagement towards the language learning materials (Lan, 2015).
- ii. Improved vocabulary: The use of interactive apps for language learning has been shown to develop learners' vocabulary through games and other activities (Cobb, 2007).
- iii. Enhanced language practice: Language learning applications have been shown to provide opportunities for practice with the language through lessons and problem sets (Chapelle, 2003).
- iv. Access to authentic materials: Learners can access genuine language materials like videos, podcasts, and news pieces through language learning applications (Chapelle, 2003).

Apps for learning languages also have a few drawbacks, such as:



- i. Limited feedback: These types of applications do not offer sufficient feedback on the learners' use of the language, which can impede learning (Chapelle, 2003).
- ii. Lack of human interaction: The absence of face-to-face dealings in these apps may cause a decline in motivation and retention among learners (Hampel, 2013).
- iii. Technical issues: The apps are subject to numerous technical issues including connection troubles and software problems which greatly interfere with the learning process (Levy & Stockwell, 2006).
- iv. Over-reliance on technology: The apps may encourage excessive dependence on technological resources, undermining the learners' independent initiative and self-guided study skills (Kukulska-Hulme & Shield, 2008).

### 3.2. *Online Courses and Their Impacts on Language Learning*

Online courses are defined as educational programs offered wholly or partially on the Internet (Kukulska-Hulme & Shield, 2008). These courses are widely accepted in this modern age as they bring ease of accessibility and flexibility for learners to acquire new knowledge and skills (Chapelle, 2003). Types of online courses include the following:

- a) Self-Paced Online Courses: A type of course that enables learners to progress through coursework at their own pace with help from online tutors or discussion forums (Hampel, 2013).
- b) Synchronous Online Courses: These courses involve interaction between learners and instructors in real time through video conferencing or chat (Chapelle, 2003).
- c) Asynchronous Online Courses: A type of course where lectures and coursework are pre-recorded, allowing learners the flexibility of completing tasks with no deadline (Kukulska-Hulme & Shield, 2008).
- d) Blended Online Courses: A type of blended learning course that combines online learning with face-to-face teaching, either in a classroom or lab session (Garrison & Kanuka, 2004).
- e) Massive Open Online Courses (MOOCs): MOOCs are open online courses available to anyone who has internet access and are offered on a large scale (Koller et al., 2013).

These are only a few of the impacts related to online courses in learning a new language:

- i. Improved access: Technology has improved learners' access to teaching and learning resources as devices such as phones, computers, and the internet have become ubiquitous, regardless of their socio-economic status or location (Warschauer, 2004).
- ii. Enhanced autonomy: Online courses provide learners with more control over their environments, thus enabling, greater ownership of the learning process (Hampel, 2013).
- iii. Access to genuine publications: Through online courses, learners can access genuine language materials such as videos, podcasts, and news reports (Chapelle, 2003).

Despite these benefits, online courses still negatively impact language learning by:

- i. Limited feedback: Online courses provide learners with little feedback regarding their use of the language which may impede progress in language learning (Chapelle, 2003).
- ii. Lack of human interaction: The lack of human interaction during the course may have a negative impact on motivation and learner engagement (Hampel, 2013).
- iii. Technical issues: Online courses are prone to technical problems like connectivity or software issues that hinder the learning process (Levy & Stockwell, 2006).
- iv. Over-reliance on technology: The use of online courses tends to foster overdependence on technology which is detrimental to learner autonomy and self-learning skills (Kukulska-Hulme & Shield, 2008).



#### **4. Transformative Potential of Technology in Language Learning**

According to Chapelle (2003), language acquisition technology has transformed language learning by giving us a wide range of resources and tools. Technology-enhanced language pedagogy has the potential to augment the quality of relational and personalized activities, as well as the immersion offered. Such an approach to teaching not only enhances the ease of acquiring a language but also increases motivation and cultural appreciation (Kukulska-Hulme & Shield, 2008).

##### **4.1. Personalized Learning**

Technology, as per Hampel (2013), provides a unique learning opportunity for each learner that corresponds to their competency and preferred style of learning. For instance, algorithms in adaptive learning systems, like Knewton (2013), perform self-calibrations of the learning material's difficulty based on the preceding performance of the learner. Moreover, Learning Management Systems (LMS) assist instructors in tracking learner activity and provide tailored experiences such as feedback and guided learning pathways (Moodle, 2020). Furthermore, language learning mobile applications such as Duolingo and Babbel offer custom interactive lessons, quizzes, and games to foster increased engagement with the learning materials (Duolingo, 2020).

##### **4.2. Interactive and Immersive Learning**

In the words of Chapelle (2003), technology can enable learners to actively participate and engage with the materials that help facilitate language learning. For example, Lan (2015) explained how virtual reality and augmented reality offer immersive learning through virtual field trips, complex simulations, and 3D modeling. Furthermore, dynamic materials such as video clips, podcasts, and recordings help enhance the learning environment (Kukulska-Hulme & Shield, 2008). In addition, multimedia resources can be fostered through social networks which promote collaborative project-based learning (Warschauer, 2004).

##### **4.3. Cultural Understanding and Exchange**

As stated by Kern (2006), technology can facilitate the comprehension of different cultures, which helps nurture global citizenship and language acquisition. For example, Kern (2006) discussed how Zoom and Skype as social media platforms enable learners from different geographical regions to participate in language and cultural exchange; Hampel (2013) stated that educational social media such as Facebook and Twitter allow learners to interact with native speakers, sharing culture and ideas, and discussing matters with them; and Kukulska-Hulme and Shield (2008) highlighted that educational culture's blogs and online museum sites offer learners authentic cultural materials which enhance cultural understanding.

#### **5. Challenges and Limitations**

While many strides have been made through technology in language learning, it also poses some challenges like technical problems, equity, access, and pedagogical issues (Chapelle, 2003).

- i. Technical issues – Connectivity challenges alongside software issues are some of the hindrances to effective learning (Levy & Stockwell, 2006).
- ii. Equity and access – Certain learners are not technologically inclined, and this poses challenges in equipping them for language courses (Warschauer, 2004).
- iii. Pedagogical challenges – There is a need for instructors to receive proper training on how to use technology in their lessons, lest they remain obsolete with modern teaching aids (Kukulska-Hulme & Shield, 2008).



## 6. Recommendation

Taking into account these constraints, it is necessary to design more sophisticated frameworks for the use of applications and online models that are capable of addressing most if not all weaknesses of previous approaches with regards to technical connectivity and software glitches, as well as the pedagogical issues that have undermined their relevance in language learning. Equity and access issues can also be solved by providing all interested parties with the requisite modern tools and technologies, which eliminates the oftentimes unrecognized barriers to opportunities for language learning.

## 7. Conclusion

Technology's role in language learning has transformed the existing paradigms of how we train and hone language skills. The growth of language learning applications and online classes is now part and parcel of the learning process because it promotes greater flexibility, accessibility, and interactivity. Learners' productivity as a result of language learning apps and online courses is intricate; nevertheless, it undeniably improves productivity, motivation, and cultural exposure. However, it is equally pertinent to analyze the drawbacks and issues associated with these apps and courses, such as technical difficulties, poor feedback systems, and the potential for over-reliance.

Both language educators and students need to know the advantages and disadvantages of such tools to be effective and avoid relying solely on traditional methods. Ultimately, integrating technology into education requires considering the interplay of technology with language learning and the learners' needs. The globalization of the world alongside more engaging, effective, and accessible approaches to education enables us to accept and revolutionize language learning through technology.

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## Ngànsòrò Nsinonòdù Okwù

Ilechukwu, Daniel Ihunanya

Ngalaba Amumamu Igbo, Afrika na Nzikoritaosi

Mahadum Nnamdi Azikiwe, Oka

e-mail: di.ilechukwu@unizik.edu.ng

Phone: 08030886180

### Ụmị Ederede

Asụsụ ọbụla nwere usoro mkpuruokwu ndị mebere ya si agakorita. Asụsụ Igbo nwere iwu na-achikwa ngakorita mkpuruuuda na ibe ya, ngakorita mkpuruokwu na ibe ya, ngakorita usorookwu na ibe ya, d.g. Ọ bụ iwu ndị ahụ na-achikwa ngakorita mkpuruokwu mkpọaha abụọ ndị bụ ogbo ka e nyochara n'ederede a kpomkwem. Nsogbu kpaliri nchọcha a bụ na n'oge agbaraohuru a, ụfọdụ umuamaala Igbo anaghị aghota ihe kpataara okwu ogbo ndị e nyochara n'ederede a ji agakorita onu. Ọ dị mkpa na e mere ka ha mata ihe omimi ndị a ka ha wee si na ya matakwuo ihe banyere omenala Igbo. Mbunuche izugbe nchọcha a bụ ihazi okwu ndị a bụ ogbo etu ha kwesiri isi gako di ka o si metuta Igbo Izugbe. A kowara ihe bụ nganusoro na njirimara ya. E ziputakwara etu nganusoro si aputa ihe n'asusu Igbo. A choputara n'ikpe azu na ọ buri na a tusaa okwu ogbo ndị kwesiri igako onu, ebumnobi ha ji agako agaghị aputazi ihe. A na-atu aro na ndị ga-eme nchọcha na nganusoro n'odinihu ga-emetu aka na nganusoro metutara mkpọaha, ngwaa na mmeju

### Abstract

*The word order of every language is predicated upon its concord. The Igbo language concord covers a wide range of its phonem, word, structure, etc. This piece reviews the rules guiding the structure of twin words in the Igbo language. The problem that prompted this research is that in this modern times, many Igbo language users find it difficult to understand the reasons why some twin words in Igbo are being paired. This researched paper considers it necessary to bring these secrets to limelight in order that these users of Igbo may be acquainted more with the Igbo language culture too. The general objective of this research is to structure these twin words in the order of their formation in line with the standard Igbo stipulations. The word used for the review that is supposed to be synonymous with 'theory' is actually an antonym. Concord and its aptitudes are well elucidated. It was found out that if these twin words are separated, the aim of pairing them is defeated. It is recommended that future researchers extend their study of concord to nominal, verbal and compliment.*

### Ndubanye

Nganusoro putara ngakorita mkpuruokwu na ibe ya di ka ntola utasusu si di. Nganusoro e nyochara n'ederede a bu nke metutara mkpọaha ndi bu ogbo nke otu ihe maobu nke ozọ jikotara. Ihe kpataara echicheokwu ji bata n'ederede a bu maka na ọ bu site na ya ka e ji ama mkpọaha ogbo ndi na-agako onu. Okwu di ka Chukwu na Ekwensu na-agako onu maka na ihe di mma si n'aka Chukwu, ebe ihe ojoo si n'aka Ekwensu abia. Ihe ozọ kpataara ha ji agako bu na Chukwu bu ya nwe ikike n'eluigwe ebe ekwensu nwe ikike n'okummuo. Okwu abuo ozọ na-agako onu bu mmuo na mmadu. Uwa Chukwu kere di abuo, nke a na-ahu anya na nke anaghi ahụ anya. Uwa a na-ahu anya bu ebe mmadu bi. Uwa anaghi anya bu ndi mmuo nwe ya na nghota ndi Igbo. Ya bu na mmuo nochiri anya uwa anaghi ahụ anya ebe mmadu nochiri anya uwa nke a na-ahu anya. Mmadu na-ebu uzọ bie ndu n'awa tupu ọ lakwuru ndi ichie n'awa nke anaghi ahụ anya. A gaghi ekwulata maka uwa a na-ahu anya n'ekwughi





maka uwa anaghị anya. O bụ ya kpata e ji ekwukarị uwa mmuo na mmadu. O buru na okwu ogbo ndi ahụ a na-ekwu maka ha ahapụ iga n'usoro ndi a ha dibara site na ntola Igbo, echiche jikoro ha ga-efu. O bụ ya kpata e ji bagide nchocha a.

### Ntuleghari Agumgu

Gbasara ihe nganusoro bu, di ka ndi oka mmuta ufodu si kowa, haekwuola na nganusoro nke a na-akpokwa ngakorita bu mmekorita di n'etiti okwu na ibe ya n'usorokwu. Ufodu ndi oka mmuta kporo nganusoro nkwekorita. A bia n'ebe mmadu abuo ma o bu karja no, okwu ahụ bu nganusoroputara nkwekorita ime otu ihe ma o bu nke ozo. Mana n'amumamu asusu, o putara nkwekorita e nwere n'akuku abuo nke otu ahiriokwu nke di ka iwu utasusu ahụ si di. N'ufodu akwukwo utasusu di kaWelters (1970), Yule (1996), Viberg (1999), Watanebe (2004) na e mere ka a mata na nganusoro putara na isiahiri, ngwaa na okwu ndi ozo mebere usorokwu ga-enweriri nkwekorita. Ya bu, o buru na ngwaa buru Igbo izugbe, mmeju bukwa Igbo izugbe ka ya na ya ga-agakoritanwu. Na nghota otutu ndi, ihe bu nganusoro bu ihu na e nweghi nnupu isi n'iwu ngakorita usoro okwu. Austine (1962) na Atuenyi (2009) mere ka a mata n'echiche nke ha na nganusoro bu okwu mere ka o ghere anya oghe na ahiriokwu obula agbasoghi iwu ngakorita di n'etiti isiahiri, pesin, jenda na ngwaa enweghi isi ma ncha. Na nkowa e nyere n'asusu French nke a tughariri n'Igbo ebe a banyere nganusoro, a choputara na nganusoro bu mgbe e nwere iga n'usoro nke kwesiri idi n'etiti mkpoha, nnochiaha, nkowa na ngwaa di n'ahiriokwu. Ahiriokwu obula nke agbasoghi iwu a anaghị aga n'ezi usoro.

E wezuga nkowa ndi a di n'elu, e nweela otutu ndi oka mmutamere nchocha na nganusoro mana nke kara puta ihe bu nke e mere n'isiokwu a kporo 'Broken Agreement: Cognitive Psychology' na Bekee. E ji atutu ncheke mee nchocha a. Etu e si malite amumamu nganusoro na nke a bu na e nyere ndi njiri mee nchocha mmalite ahiriokwu ma si ha mejuo ya. Omuma atu mmalite ahiriokwu e nyere na Bekee ka ndi njiri mee nchocha mejuo bu 'The key to the cabinet.' A choro ka a mata ma mmeju ahiriokwu ndi njiri mee nchocha ga-enye, ha ga-adaba nke oma n'usoro utasusu Bekee. Otu omuma atu ndi njiri mee nchocha a nyere bu nke a, 'The key to the cabinets were missing.' A gaghị agwa onye Bekee na e nweghi ezigbo nganusoro na mmalite ahiriokwu ahụ na mmeju e nyere n'ihu na 'key' bu mkpọolu ebe ngwaa bu 'were' bu ubara. O kwesiri ibu, 'The key to the cabinets is missing.' (Hü Bock na Miller, 1991). Nchoputa Bock na Miller gosiri na mmejọ na-adikari n'ebe o metutara mkpoha na ngwaa di n'ahiriokwu di ka o di n'ahiriokwu e ji maa atu n'elu.

E deela ihe gbasara nganusoro n'asusu Griik n'isiokwu a kporo *Negative Concord*. Otu ihe a ruturu aka na ya bu na nganusoro nju kwesiri inye ohere ka usoro ya buru otu ihe n'asusu niile di n'ua. O nwebeghi nkwekorita obula e nwere narumaka nchocha a n'ihu na asusu niile di n'ua abughi otu. O bu ya kpata na nchocha gbasara arumaka a ka na-aga n'ihu. (Hü Ginnakidou, 1997). Nchocha Ginnakidou gbadoro okpa naani na nganusoro nju n'asusu Griik mana o nweghi etu o si metu aka n'agwa nganusoro iji mata ma arumaka ya o ga-adaba n'asusu ndi ozo e nwere.

Na nchocha ozo e merela gbasara nganusoro n'asusu *West Flemish* n'isiokwu a kporo *Negative Concord and Multiple Agreement: A Case Study of West Flemish*, arumaka putara ihe na ya bu na a choro ka ndi nka asusu nabata iji atutu 'mpeka' na-enyocha nganusoro nju n'asusu 'West Flemish' nakwa asusu ndi ozo. Lee anya na (Haegemen na Lohndal, 2010). E nwebeghi mkpebi gbasara nke a.

Nchocha ozo e merela na nganusoro bu nke a kporo isiokwu ya *The Syntax of Agreement and Concord* n'asusu Bekee. Arumaka nchocha a bu na ngakorita isiahiri na ngwaa a na-enwe n'asusu Bekee kwesiri ka e setipukwu ya ka o metu nkowa, mkpoha na nkwa. O teelari e ji nwee mkpebi na nke a kwere omume n'asusu Bekee n'agbanyeghi na o nwere ike nwee asusu ndi ozo anabataghi ya. Guo Baker (2008). Nchocha nke a sekere nkejiasusu niile ndi na-agako di ka o si metu nganusoro.



Nchọcha ọzọ e merela gbasara nganusoro bụ n'asụsụ Bekee ochie n'isiokwu a kpọrọ *Concord in the Grammar of Old English*. N'ebe a, e ji ngakorita a na-enwe n'isiahiri na ngwaa Bekee ọhụrụ, tūlee ndi nke ochie. Nchọcha a gosiri na o nweghi ihe di iche na nganusoro nke Bekee ochie na nke Bekee ọhụrụ ebe ha kabu otu asụsụ ahụ. Lee anya na Biber (1999).

Ọ bụrụ na e nyochaa nchọcha ndi odee a di n'elu, a ga-achoputa na ndi oka mmuta eweputala oge mee nchọcha na nganusoro n'asụsụ Bekee na ndi ọzọ. Mana naanị otu ihe putara ihe nke oma na nke Igbo bụ nke e mere n'isiokwu akpọrọ '*Ungrammaticalities in Igbo*, 'ya bụ, ndipụ n'usoro a na-enwe n'utoasụsụ Igbo. Nchọcha Udemmadu meturu aka na mmejọ ndi a na-enwe n'utoasụsụ Igbo n'ebe o metutara kwunkwukwa, inye ihe ndi enweghi ndu onodu ihe nwere ndu, e tinyezighi ubara, d.g., mana Udemmadu atuputaghị iwu utoasụsụ nye nganusoro. Udemmadu nyere ndezi ahiriokwu niile ndi e ji maa atụ e nwere mmejọ na ha, manao jighi atutuobula mee nchọcha ya. Hụ Udemmadu (2012).

Site n'inyocha ngalaba ndi ahụ ndi buru ụzọ mee nchọcha na nganusoro emetughị aka n'elu, a ga-asị na edemede nchọcha a bụ nke ọhụrụ wee nye onye obula ga-agụ ya. N'ichikota ihe kpatara na e mebeghi ihe e mere n'oru a mbu, a ga-atulekorita oru a na ndi e nyochara n'elu. Nchoputa Bock na Miller (1991) di iche na mbunuche edemede a n'ihia na ha abuo ruturu aka na nganusoro hibere isi na ngakorita metutara mkpoha na ngwaa naanị mana nchọcha nke a setipukwuru aka na nganusoro metutara nnochiaha na ngwaa. Nchọcha nke a diwaga ihe maka na e ji azu echiche okwu wee nyochaa nganusoro di ka o si metuta ngakorita mkpoha ndi bu ogbo n'Igbo.

### Atutu mmado mburu

Nchikota okwu otutu ndi oka mmuta gosiri na onye wubere atutu mmado mburu bu Kikuwa (1963). Kikuwa kowara n'atutu a na mmadu inwe ike si na otu ihe yiri ibe ya bu oru nka nke di n'ime mmadu site n'okike uwa. Mana Mbah na Edeoga (2012:41) gosiri na ndi malitere nchọcha n'ihe banyere atutu amumechiche bu Filmore (1975, 1976), Langacker (1975, 1991), Johnson (1987), Lakoff (1987, 1992), Fauconnier (1995, 2002), Talmy (2000a, 2000b) na Geeraerts na Cuyckens (2007).

Anderson (1991) kowara na atutu mmado mburu na-enye nnukwu aka na nnyocha ihe di ka edemede metutara mmadu inwe mkpebi n'ihe, nghota, echiche, nka mmadu nwere, onodu mmuo, nkowa na ekwumekwu. Atutu mmado mburu di onodu ka ihe a malitere n'otu otu (otu A) ma jedebe ya n'otu ọzọ, ya bu, (otu B); mana e mecha na njedebe, ha ejedebe n'otu ihe yiri onwe ha. Gentner na Markman (1997) ruturu aka na atutu mmado mburu di mkpa n'igbo mkpa na inyocha nka asusu. E ji ya aghota usoro e si enyocha ihe ndi yiri onwe ha; ma nke sitere na nghota na ihe a na-ahu anya. O na-egosikwa ihe wetere ndiche n'ihe ndi yiri onwe ha.

### Etu atutu mmado mburu si enyocha data

Na nnwale ha mere, Markman na Gentner (1996) gwara ndi nji atule ka ha weputasia ihe ndi di iche n'etiti okwu mkpi di iche iche. Ihe ndi njiatule a nwalere kara weputa ihe ndi iche n'okwu ndi kara yi onwe ha karia okwu ndi ji obere ihe yi onwe ha. Nchoputa a dabara n'ihe a kowara na **ndokọ mmado mburu** na o ga-akara ndi nji atule mfe ima ndi iche okpurukpu okwu ndi yiri onwe ha karia okwu ndi di iche n'ibe ha.

Na nchọcha Kokinov, Feildman na Vankov (2007) mere, **ihe bu isi okwu ha bu na usoro atutu mmado mburu si abu** oru ime obi nwere ike imetuta usoro e si ahazighari ihe a na-ahu anya. Ndi nchọcha a ji ihe na-eme na ndu umuaka wee kwado agugò ha. Ha kowara na mmadu na-ebido na nwata malite oru nhazi ihe a na-ahu anya, ndezi na ndekwa. O bu etu ahụ kwa ka e si eji uche ahazi usoro utoasusu ka o wee daba n'iwu utoasusu obula.

N'itinye atutu mmado mburu n'oru, Clement na Gentner (1988), mere ka a mata na amamihe mmadu nwere gbasara otu ngalaba amumamu nwere ike inyere ya aka ighota ngalaba amumamu ọzọ. Nke a ga-eme ka o ghota myiri ha nke oma ma mara odidi ngalaba nke abuo na etu o nwere ike idi





n'òdinihu. Iji ma atụ, e nwere ike isite etu osimiri si ehù mata etu ọ ga-esi nyedebe ọkụ latiriki na-enwu enwu. Ọ bụ ụdịdị mmiri a hōrō ga-egosi ụdị ọkụ latiriki a ga-enwe. Ihe ọ pụtara bụ na mmadụ nwere ikike nhōrō. Ọ bụ ya bụ isi ihe Clement na Gentner na-akōwa ebe a. Isi àgwara nwere ikike ihōrō okwu ndị kwesiri ka ya na ha gako na nseke data dī ka omuma e nwaburu si dī ma kōwaa ha dī ka onodu si dī. Clement na Gentner (1988) jī ahiriokwu Bekee a nye àtù; 'A wife is like an umbrella: Sometimes one takes an umbrella.' N'ahiriokwu, e nwekwuru ike inwe 'prostitute na taxi.' Na nseke ha, a ga-asị na 'wife' bụ nwunye mmadụ onye nwere ihunanya siri ike n'ebe dī ya nọ. 'Prostitute nwere ihunanya n'ebe enyi ya nwoke nọ, mana ihunanya ahụ anaghị adigide. N'aka nke ọzọ, 'taxi' bụ ugboala na-ana ego were ebugharị mmadụ. 'Umbrella n'aka nke ya bụ ihe mmadụ nwe n'onwe ya. N'ebe a, e nwere ike inweta otù okwu dī iche iche. Ihe ndī na-adigide adigide na ndī anaghị adigide. Ezigbo ihunanya na nke abughi ezigbo ya. Ihe ndī mmadụ nwe na ihe ndī mmadụ enweghi.

### Urù atụtụ mmado mburū

Atụtụ mmado mburū nwere akurū nnochī ndī e jī anochite anya ihe a na-akōwa. Nke a bụ iji hụ na data a na-enyocha dī mfe nghota. Akurū ndī ahụ bụ okwu nnochite, okwu mwepu, okwu mmado, okwu mgbanwo, okwu nnyocha na okwu nnabata. Ọ burū na e nwere nsogbu nchocha a chorō igbò, a na-eji otu n'ime okwu ndī ahụ wee tuchaa ya. Ọ dī mkpa ikwu ebe a na etu e si jiri akurū nnochī rụ ọrụ nwere ike ime ka nseke data dī mfe nghota maobu sie nnukwu ike nghota. E jikwa atụtụ a achoputa okwu ndī yitere onwe ha, ma nye arumaka etu a ga-esi dezikwu ha.

### Nseke ngànùsòrònsinonodu okwū

Ọ bụ atụtụ mmado mburū ka e jī nyochaa nsinonodu okwu dī ka ọ metutara akpaala okwu ebe a. N'itinye atụtụ mmado mburū n'oru, Clement na Gentner (1988), mere ka a mata na amamihe mmadụ nwere gbasara otù ngalaba amumamu nwere ike inyere ya aka ighota ngalaba amumamu ọzọ. Nke a ga-eme ka ọ ghota myiri ha nke oma ma mara odidi ngalaba nke abuo na etu o nwere ike idi n'odinihu. Iji maa atụ, e nwere ike isite etu osimiri si ehù mata etu ọ ga-esi nyedebe okulatrikina-enwu enwu. Ọ bụ ụdịdị mmiri a hōrō ga-egosi ụdị ọkụ eletrik a ga-enwe. Ihe ọ pụtara bụ na mmadụ nwere ikike nhōrō. Ọ bụ ya ka Clement na Gentner na-akōwa ebe a. Isi àgwara nwere ikike ihōrō okwu ndī kwesiri ka ya na ha gako na nseke data dī ka omuma e nwaburu si dī ma kōwaa ha dī ka onodu si dī. N'akpaalaokwu ndī eji ma atụ na nkeji a, a ga-achoputa na ngwaa niile dī na ha nwegbadoro mkpoha ndī ha hōrō ha na ha gara n'usoro.

E jī mmado mburū nyocha akpaalaokwu Igbo na nkeji a. Akpaalaokwu bụ atumatụ okwu Igbo na-enwe nghota nsere elu na nke omimi. Dī ka mmado mburū si enyocha data, o weputara isi agwara akpaala okwu nke ọ bula ma gosi onodu mburū na onodu nkiti ha nwere. E gosikwara etu ngwaa mebere akpaala okwu obula si hōrō mkpoha ndī sitere n'akuku ahụ mmadụ dī ka isi, ire, anya, d.g.

#### 1. Uchenna juru anya oyi.

a. Uche nwere anya juru oyi - onodu nkiti.

b. Uchenna na-atu egwu n'ime ihe –mmado echiche.

N'omuma atụ 1, akpaalaokwu e nwere ebe a bụ *iju anya oyi*. E jī anya bụ akuku ahụ mmadụ e jī ahụ ụzọ wee mere isi agwara akpaalaokwu a. Okwu nke mbu bụ uchenna bụ mkpoha; okwu nke abuo bụ juru bụ ngwaa; okwu nke ato bụ anya bụ mkpoha nke abuo ebe okwu nke anọ bụ oyi bụ nkowaaha. Ia weere onodu nkiti putara na Uchenna nwere anya juru oyi. Ib weere onodu mburū nke putara na uchenna na-atu egwu n'ime ihe.



2. **Ñkèchi gòsìrì yà àzụ akā.**

a. Nkechi gosiri ya azụ aka ya - ọnọdụ nkịtị.

b Nkechi agwaghị ya eziokwu - ọnọdụ mbụrụ.

N'omuma atụ2, akpaalaokwu e nwere ebe a bụ *igosi azụ aka*. E ji 'aka' bụ akụkụ ahụ mmadụ e ji arụ orụ wee mere isi agwara akpaala okwu a. Okwu nke mbụ bụ Nkechi bụ mkpọaha; okwu nke abụọ bụ 'gosiri' bụ ngwaa; okwu nke atọ bụ 'ya' bụ nnọchiaha mkpọolu onye nke atọ; 'azụ' bụ aha nkọwa ebe 'aka' bụ mkpọaha nke abụọ. 2a weere ọnọdụ nkịtị nke putara na Nkechi tughariri aka ya gosi ya ebe azụ, ebe 2b weere ọnọdụ mbụrụ nke putara na Nkechi agwaghị ya eziokwu.

3. **Ezè lèrè yà ajọ̄ anya.**

a. Eze lere ya anya jorọ njọ - ọnọdụ nkịtị.

b. Eze cheere ya echiche ojọ - ọnọdụ mbụrụ.

N'omuma atụ3, akpaalaokwu e nwere ebe a bụ *ile ajọ̄ anya*. E ji anya bụ akụkụ ahụ mmadụ e ji ahụ ụzọ wee mere isi agwara akpaalaokwu a. Okwu nke mbụ n'akpaalaokwu a bụ Eze bụ mkpọaha; okwu nke abụọ bụ lere bụ ngwaa; okwu nke atọ bụ ajọ bụ nkọwa ebe okwu nke anọ bụ anya bụ mkpọaha. 3a weere ọnọdụ nkịtị nke putara na Eze ji mkpuru anya ya abụọ lee ya anya etu jorọ njọ. 3b weere ọnọdụ mbụrụ nke putara na Eze cheere ya echiche ojọ.

4. **Ekpereka chị obi n'aka**

a. Ekpereka ji aka ya chiri obi ya - ọnọdụ nkịtị.

b. Ekpereka na-eche uche - ọnọdụ mbụrụ.

N'omuma atụ4, akpaalaokwu e nwere ebe a bụ *ichi obi n'aka*. E ji obi bụ akụkụ ahụ mmadụ na-awusa obara n'ahụ niile mere isi agwara akpaalaokwu a. Okwu nke mbụ n'akpaalaokwu a bụ Ekpereka bụ mkpọaha; okwu nke abụọ bụ chị bụ ngwaa; okwu nke atọ bụ obi bụ mkpọaha nke abụọ; okwu nke anọ bụ na bụ mbuuzọ ebe okwu di n'azụ mbuuzọ bụ aka bụ mkpọaha nke atọ. 4a weere ọnọdụ nkịtị nke putara Ekpereka iji aka chiri obi ya a ghuputara aghuputa.

5. **Obi kpọrọ Ûde nkụ**

a. Obi Ude kpọrọ nkụ - ọnọdụ nkịtị.

b. Ude anabataghị aririọ niile a ririọ ya - ọnọdụ mbụrụ.

N'omuma atụ5, akpaalaokwu e nwere ebe a bụ *obi ikpọ nkụ*. E ji obi bụ akụkụ ahụ mmadụ na-awusa obara n'ahụ niile wee mere isi agwara akpaala okwu a. Okwu nke mbụ n'akpaala okwu a bụ obi bụ mkpọaha; okwu nke abụọ bụ kpọrọ bu ngwaa; okwu nke atọ bụ Ude bụ mkpọaha ebe nkụ bụ aha nkọwa. 5a weere ọnọdụ nkịtị nke putara na obi Ude kpọrọ nkụ etu achicha si akpọ nkụ. 5b weere ọnọdụ mbụrụ nke putara na Ude anabataghị aririọ niile a ririọ ya.



6. **Uwa saara nwoke ahụ aka.**

a. Uwa sapurū aka che n'ihu nwoke ahụ - ọnọdụ nkịtị.

b. Ihe na-agara nwoke ahụ nke oma - ọnọdụ mburū.

N'omuma atụ6, akpaalaokwu e nwere ebe a bu *uwa isa ute*. E ji uwa nke bu ebe obibi mmadu Chineke kere weemere isi agwara akpaalaokwu a. Okwu nke mbu n'akpaalaokwu a bu uwa bu mkpoha; okwu nke abuo bu saara bu ngwaa; okwu nke ato bu mkpoha nke abuo; okwu nke ato bu ahụ bu nru aka ebe okwu nke ise bu aka bu mkpoha. 6a weere ọnọdụ nkịtị nke mputarana uwa sapurū nwoke ahụ aka ka o kuru ya ma o bu ka o were ihe. Ebe a, e nyere ihe enweghi ndu bu uwa ọnọdụ ihe di ndu. 6b weere ọnọdụ mburū nke putara na ihe na-agara nwoke ahụ nke oma.

7. **Ebuka mere aka n'onu**

a. Ebuka meturu aka n'onu ya - ọnọdụ nkịtị.

b. Ebuka riri nri - ọnọdụ mburū.

N'omuma atụ7, akpaala okwu e nwere ebe a bu *ime aka n'onu*. E ji onu nke bu akuku ahụ mmadu e ji eri nri, okwu okwu, wee mere isi agwara akpaalaokwu a. Okwu nke mbu di n'akpaala okwu ahụ bu Ebuka bu mkpoha; okwu nke abuo bu mere bu ngwaa; okwu nke ato bu aka bu mkpoha nke abuo; okwu nke anọ bu *na* bu mbuuzo ebe okwu nke ise bu onu bu mkpoha nke ato. 7a weere ọnọdụ nkịtị nke mputara ya bu na Emeka weliri aka metu aka n'onu ya. 7b weere ọnọdụ mburū nke putara na Ebukariri nri.

8. **Anyara kara Chibuzo aka**

a. Anyara kara Chibuzo aka - ọnọdụ nkịtị.

b. Chibuzo anaghi atu egwu - ọnọdụ mburū.

N'omuma atụ8, akpaalaokwu e nwere ebe a bu *anyara ika aka*. E ji anyara nke bu akuku ahụ e ji ahụ uzo wee mere isi agwara akpaala okwu a. Okwu nke mbu bu anyara bu mkpoha; okwu nke abuo bu kara bu ngwaa; okwu nke ato bu Chibuzo bu mkpoha nke abuo, ebe okwu nke anọ bu aka bu mkpoha nke anọ. 8a weere ọnọdụ nkịtị nke mputara ya bu na anyara Chibuzo akaala aka di ka nke onye torola eto. 8b weere ọnọdụ mburū nke putara na Chibuzo anaghi atu egwu.

9. **Aguu bere Chinenye nti.**

a. Aguu ji mma bere Chinenye nti - ọnọdụ nkịtị.

b. Aguu gusiri Chinenye ike - ọnọdụ mburū.

N'omuma atụ9, akpaalaokwu e nwere ebe a bu *aguu ibe nti*. E ji *anyara* nke bu akuku ahụ e ji ahụ uzo wee mere isi agwara akpaalaokwu a. Okwu nke mbu bu aguu bu mkpoha; okwu nke abuo bu bere putara ngwaa; okwu nke ato bu Chinenye bu mkpoha nke abuo, ebe nti bu mkpoha nke ato. 9a weere



onodu nkiti nke mputara ya bu na aguu ji mma bere Chinenye nti. N'ebe a, e nyere ihe enweghi ndu bu aguu onodu ihe di ndu. 9b weere onodu mburu nke mputara ya bu na aguu gusiri Chinenye ike.

10. **Anya erughi Amara ala.**

- a. Amara eletughi anya ala - onodu nkiti.
- b. Amara anaghi akpachapu anya - onodu mburu.

N'omuma atu 10, akpaalaokwu e nwere ebe a bu *anya iru ala*. E ji anya nke bu akuku ahụ e ji ahụ ụzọ wee mere isi agwara akpaala okwu a. Okwu nke mbu bu anya bu mkpoha; okwu nke abuo bu erughi bu ngwaa; okwu nke ato bu Amara bu mkpo aha nke abuo, ebe okwu nke anọ bu ala bu mkpoha nke ato. 10a weere onodu nkiti nke mputara ya bu na Amara eletughi anya ya ala. 10b weere onodu mburu nke mputara ya bu na Amara anaghi akpachapuru ihe anya.

11. **Uko egona-ahio nwaanyi ahụ onu.**

- a. Uko ego jidere onu nwaanyi ahụ na-ahiko - onodu nkiti.
- b. Uko ego emesiela nwaanyi ahụ ike - onodu.

N'omuma atu 11, akpaala okwu e nwere ebe a bu *ihio onu*. E ji onu nke bu akuku ahụ e ji ekwu okwu, eri ihe wee mere isi agwara akpaalaokwu a. Okwu nke mbu bu *uko* bu mkpoha; okwu nke abuo bu *ego* bu mkpoha nke abuo; okwu nke ato bu *na* bu nnyemaka ngwaa; okwu nke anọ bu *ahio* bu mmeka ngwaa; okwu nke ise bu *nwaanyi* bu mkpoha nke ato; okwu nke isii bu *ahụ* bu nru aka ebe okwu nke isii bu onu bu mkpoha nke anọ. 11a weere onodu nkiti nke mputara ya bu na uko ego jidere onu nwaanyi ahụ na-ahikosi. E nyere ihe enweghi ndu bu uko ego onodu ihe di ndu. 12b weere onodu mburu nke mputara ya bu nauko ego emesiela nwaanyi ahụ ike.

12. **Eze husiri anya**

- a. Eze ji anya ya hugide ihe ike gwu ya.
- b. Eze tara ahuhu n'ije ahụ.

N'omuma atu 12, akpaala okwu e nwere ebe a bu *ihio onu*. E ji anya nke bu akuku ahụ e ji ahụ ụzọ wee mere isi agwara akpaalaokwu a. Okwu nke mbu bu Eze bu mkpoha; okwu nke abuo bu husiri bu ngwaa, ebe okwu nke ato bu anya bu mkpoha nke abuo. 12a weere onodu nkiti nke mputara ya bu na Eze ji anya ya hugide ihe ike gwu ya. 12b weere onodu mburu nke mputara ya bu na Eze tara nnukwu ahuhu n'ije ahụ.

13. **Chideraa dejiri mkpisi n'ule.**

- a. Chideraa degidere ihe mkpisi edide ya gbajie - onodu nkiti.
- b. Chideraa detara ihe nke oma n'ule - onodu mburu.

N'omumaatu 13, akpaalaokwu e nwere ebe a bu *ideji mkpisi*. E ji mkpisi odee nke bu akuru ngwa edide wee mere isi agwara akpaala okwu a. Na 13, okwu nke mbu bu Chideraa bu mkpo aha;



okwu nke abuo bu dejiri bu ngwaa; okwu nke ato bu mkpisi bu mkpoha; okwu nke ano bu na bu mbuuzo ebe okwu nke ise bu ule bu mkpoha. 13a weere onodu nkiti nke mputara ya bu na Chideraa degidere ihe mkpisi edide ya gbajie. 13b weere onodu mburu nke putara naChideraa detara ihe nke oma n'ule.

14. **Azuka nwere ogologo akpiri.**

- a. Akpiri Azuka toro ogolgo - onodu nkiti.
- b. Azuka na-asa oke usa - onodu mburu.

N'omuma atu 14, akpaalaokwu e nwere ebe a bu *isa usa*. E akpiri wee mere isi agwara akpaalaokwu a. Na 14, okwu nke mbu bu Azuka bu mkpoha; okwu nke abuo bu nwere bu ngwaa; okwu nke ato bu *ogolo* bu nkowa ebe okwu nke ano bu akpiri bu mkpoha nke abuo n'akpaalaokwu ahu. 14a weere onodu nkiti nke mputara ya bu na Akpiri Azuka toro ogolgo. 14b weere onodu mburu nke mputara ya bu na Azuka na-asa oke usa.

15. **Chiamanda akpuola iku anya**

- a. Chiamanda ji aguba kpuo iku anya ya - onodu nkiti.
- b. Chiamanda anaghizi eme ihere - onodu mburu.

N'omuma atu 15, akpaalaokwu e nwere ebe a bu *ikpu iku anya*. E ji iku anya nke bu aji na-adi na mbubere anya mmadu wee mere isi agwara akpaalaokwu a. Na 15, okwu nke mbu bu Chiamanda bu mkpoha; okwu nke abuo bu akpuola bu ngwaa ndimecha; okwu nke ato bu iku bu nkowa ebe okwu nke ano bu anya bu mkpo aha nke abuo. 15a weere onodu nkiti nke mputara ya bu na Chiamanda ji aguba kpuo iku anya ya. 15b weere onodu mburu nke mputara ya bu na Chiamanda anaghizi eme ihere.

16. **Akachukwu ji nti cho mma.**

- a. Akachukwu ji nti ya dezee onwe ya - onodu nkiti.
- b. Akachukwu na-eme nnukwu isi ike - onodu mburu.

N'omuma atu 16, akpaalaokwu e nwere ebe a bu *iji nti cho mma*. Na 16, e ji nti nke bu akuku ahu e ji anu ihe wee mere isi agwara akpaala okwu a. Na 16, okwu nke mbu bu Akachukwu bu mkpoha; okwu nke abuo bu ji bu ngwaa; okwu nke ato bu nti bu mkpoha nke abuo; okwu nke ano bu cho bu ngwaa ebe okwu nke ise bu mma bu mkpoha nke ato. 16a weere onodu nkiti nke mputara ya bu na Akachukwu ji nti ya dezee onwe ya ka o maa mma, ebe 16b weere onodu mburu nke putara na Akachukwu na-eme nnukwu na-enupu isi.

17. **Ire di Uche nkọ.**

- a. Ire Uche di nkọ ka mmà nkọ - onodu nkiti.
- b. Uche na-ekwute okwu/Uche bu onye asiri - onodu mburu.



N'omuma atụ 17, akpaalaokwu e nwere ebe a bụ *ire idị nkọ*. Na 17, e ji ire nke bụ akukụ ahụ e ji ekwu okwu, anụ uto ihe wee mere isi agwara akpaalaokwu a. Na 17, okwu nke mbụ bụ ire bụ mkpọaha; okwu nke abụọ bụ di bụ ngwaa; okwu nke abụọ bụ Uche bụ mkpọ aha nke abụọ ebe okwu nke anọ bụ nkọ bụ mkpọ aha nke atọ. 17a weere ọnọdụ nkịtị nke mputara ya bụ na ire Uche di nkọ ka mmà nkọ. 17b weere ọnọdụ mburū nke mputara ya bụ na Uche na-ekwutere okwu maobu na Uche bụ onye asiri.

18. **Nwaanyi ahụ epuola eze elu.**

a. Nwaanyi ahụ puru eze nke elu ọnụ - ọnọdụ nkịtị.

b. Nwaanyi ahụ emeela arụ - ọnọdụ mburū.

N'omumaatụ 18, akpaalaokwu e nwere ebe a bụ *ipu eze elu*. Na 18, e ji eze nke bụ akukụ ahụ mmadu e ji ata ihe mere isi agwara akpaalaokwu a. Na 18, okwu nke mbụ bụ nwaanyi bụ mkpọ aha; okwu nke abụọ bụ 'ahụ' bụ nruaka, okwu nke atọ bụ 'puru' bụ ngwaa; okwu nke anọ bụ 'eze' bụ mkpọaha nke abụọ; okwu nke ise bụ nke bụ nnọchi nkowa; okwu nke isii bụ eze bụ mkpọaha ebe okwu nke asaa bụ elu bụ ahankowa. 18a weere ọnọdụ nkịtị nke mputara ya bụ na nwaanyi ahụ puru eze nke elu ọnụ. 18b weere ọnọdụ mburū nke mputara ya bụ na nwaanyi ahụ emeela arụ.

19. **Amaka nwere anya ukwu.**

a. Amaka nwere anya buru ibu - ọnọdụ nkịtị.

b. Amara bụ onye oke ọchịchọ - ọnọdụ mburū.

N'omumaatụ 19, akpaalaokwu e nwere ebe a bụ *nwe anya ukwu*. Na 19, e ji anya nke bụ akukụ ahụ mmadu e ji ahụ uto mere isi agwara akpaalaokwu a. Na 19, okwu nke mbụ bụ Amaka bụ mkpọaha; okwu nke abụọ bụ 'nwere' bụ ngwaa; okwu nke atọ bụ anya bụ mkpọaha ebe okwu nke anọ bụ ukwu bụ nkowa. 19a weere ọnọdụ nkịtị nke mputara ya bụ na Amaka nwere anya buru ibu. 19b weere ọnọdụ mburū nke mputara ya bụ na Amara bụ onye oke ọchịchọ.

20. **Nnaemeka gbara isi akwara.**

a. Nnaemeka gbara akwara n'isi ya - ọnọdụ nkịtị.

b. Nnaemeka kachiri ntị - ọnọdụ mburū.

N'omuma atụ 20, akpaalaokwu e nwere bụ *igba isi akwara*. Na 20, e ji isi nke bụ otu n'ime akukụ ahụ mmadu ji ndu mere isi agwara akpaalaokwu a. Na 20a, okwu nke mbụ bụ Nnaemeka bụ mkpọ aha, okwu nke abụọ bụ 'kachiri' bụ ngwaa ebe okwu nke atọ bụ 'ntị' bụ mkpọ aha nke abụọ. 20a weere ọnọdụ nkịtị nke mputara ya bụ na Nnaemeka gbara akwara n'isi ya. 20b weere ọnọdụ mburū nke mputara ya bụ na Nnaemeka kachiri ntị mee ihe ọ choro ime.

**Nchikota na Mmechi**

E ji atutụ mmado mburunyochaa nsinonodu okwu di ka o si metuta akpaalaokwu n'ederede a. E ji mmado mburū nyocha akpaalaokwu Igbo na nseke data. A kwara na akpaalaokwu Igbo bụ atumatụ



okwu Igbo na-enwe nghota nsere elu na nke omimi. Dị ka mmado mburu si enyocha data, o weputara isi agwara akpaala okwu nke o bula ma gosi onodu mburu na onodu nkiti ha nwere. E gosikwara etu ngwaa mebere akpaalaokwu obula si horo mkpoha ndi sitere n'akuku ahụ mmadu di ka isi, ire, anya, d.g. E gosigbadoro onodu nkiti na onodu mburu akpaalaokwu obula e ji seke data.

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## Usoro igbo si egosi ubara

Andrew .C. Mgborogwu  
[andymgborogwu@gmail.com](mailto:andymgborogwu@gmail.com)  
 08037992717

### Umị edemede

Ubara bụ okwu e ji egosi na ihe a na-ekwu karịrị otu. Asụsụ niile dị n'ụwa a nwere usoro ha si egosi ubara ha. Asụsụ Igbo dika asụsụ ndị ọzọ nwere ụzọ e si egosiputa ubara nke ya. Nchọcha a lebara anya n'ụzọ dị iche iche e si egosi ubara n'asụsụ Igbo. Ngụ na-ekwu maka ole ihe dị n'asụsụ Igbo. Ụfọdụ ndị na-eche n'Igbo nwere ngụ dika katigori keaha. Nke a na-ebute ọtụtụ nsogbu na ihe mgbagwoju anya n'ebe ndị na-amụ na ndị na-akuzi asụsụ Igbo nọ. Nke a bụ ihe kpalitere ime nchọcha n'isiokwu a. Mbunuuiche nchọcha a bụ ikowa ihe bụ ngụ, ichọputa usoro dị iche iche Igbo si egosi ubara. Usoro a gbasoro mee nchọcha a bụ nke nkowa. Atụtụ e ji mee nchọcha a bụ nke ndoko nkebiokwu. Nchọcha a gbadoro ụkwụ naanị n'asụsụ Igbo na igosi ụzọ o si egosi ubara. Nwanchọcha gụrụ ọtụtụ akwukwọ dị iche iche metụtara isiokwu a. A chọputara na Igbo enweghị ngụ dika katigori keaha. Ya bụ na asụsụ Igbo anaghị egosiputa ubara keaha site na mfeokshon nke aha.

### Mkpolite

Asụsụ bụ otu ụzọ putara ihe mmadụ na ibe ya si enwe mmekọrịta. Ọ bụ site n'asụsụ ka mmadụ si egosiputa ihe dị ya n'obi. E wepụ asụsụ mmadụ agaghị ama ihe dị onye ọzọ n'obi. Ude (2019) kowara asụsụ dika otu n'ime njirimara agburu ọ bula nke mmadụ na ibe ya ji enwe mmekọrịta n'udi mkparịtauka iji mee ka mbunuuiche ha puta ihe. Asụsụ ka mmadụ ji aghota ma na-amatakwa ihe dị onye ọzọ n'uche. Ọ kowara na ọ bụ asụsụ ka mmadụ na ibe ya ji ekwurita okwu nke na e wepụ asụsụ, ọ ga-ara ahụ imata ihe mmadụ bu n'uche. Ọ bụrụ na asụsụ adighi, amamihe na echiche niile mmadụ na-eche ga-atọ ya n'obi maka na o nweghị ụzọ ọ ga-esi mee ka ndị mmadụ mata ihe dị ya n'ime obi.

Ọ bụ asụsụ ka anyị ji ede ihe mmadụ nwere ike igu ma ọ bụ guo nke onye ọzọ dere. ọ bụ site n'asụsụ ka ụfọdụ omenala anyị ka ji dirị ndu ruo taa. Maka nke a, ọ dị oke mkpa onye ọ bula idi na-ehekwa asụsụ ya maka na onye kpoo oha ya mkpokoro, agbata obi ya ewere ya kpoo ntụ.

O nwere ụfọdụ ihe ndị dị iche iche a na-elebara anya di n'asụsụ. Ihe ndi a gunyere otu e si akpopta mkpuruokwu, mputara mkpuruokwu, iji mkpuruokwu emebe ahiriokwu nakwa mputara ahiriokwu di iche iche. Nke a mere e jiri nwee ogo di iche iche na ntule asusụ o bula. Ogo ndi ahụ bu akpomakpo, odidi mkpuruokwu, usorookwu na echiche n'ih na a na-ahuta asusụ ka ihe di n'obi mmadụ. Otutu ndi oka n'asusụ di iche iche arutula aka n'atutu di iche iche maka mmebere asusụ dika o si metuta asusụ mba uwa niile n'ih na mmadụ dum na-asu asusụ. Ikekeonwu, Ezikeojiaku, Ubani na Ugoji (1999) kowara utoasusụ dika nkowa na omumu iwu na-achikwa asusụ. O metutara iwu na-achi ndoko, nkowa, njikwa, mkpopta na nghota mkpuruokwu na ndokwa ha n'ebe ha dabara n'usoro ndi nwe asusụ ahụ ma marakwa ya nke oma. Utoasusụ n'ichafu bu iwu na-achikwa ndoko udaasusụ na mkpuruokwu na ndoko mkpuruokwu n'usorookwu.

Utoasusụ nwere katigori mkpuruokwu na katigori nghotaokwu. Otu n'ime katigori ndi a bu ngu. Otutu ndi odeedeela uche ha banyere ngu n'asusụ Igbo. Ume, Ugoji na Dike (1989) kowara ngu ma o bu nomba dika katigori grama ma o bu utoasusụ. Ha kwuru na o bu otu n'ime katigori nta ndi e ji akowa mkpooaha. Ngụ na-akowa maka mkpooolu, mkpoabuo, mkpoato nakwa ubara. Ihe e ji egosiputa mkpooolu, mkpoabuo, mkpoato na ubara n'asusụ ndi nwere ngu, bu mgbakwunye na mgbanwerita udaume.

Ngoesi (2000) kowara ngu dika katigori utoasusụ nke e ji egosi ole ihe di. O buri otu ihe, a kpoo





ya mkpọolu. Ha karịa otu, a kpọọ ha ụbara. Ọ gara n'ihu kwuo na ebe a na-eziputakarị ngụ n'asụsụ Igbo bụ na nnọchiaha. Lee ọmụmaatụ ndị a:

Ngụ Mkpọolu	Ụbara
mụ, mmụ, m	anyị
gi, ngi, i, i	unu, unu
ya, ọ, o	ha

Demson (2008) kwuru na asụsụ nwere ngụ dika asụsụ Bekee na-eji mgbakwunye na mgbanwerita mgbochiume ma ọ bụ ụdaume egosiputa ngụ. Lee ihe ima atụ ndị a n'asụsụ Bekee:

<i>Singular</i>	<i>Plural</i>
<i>man</i>	<i>men</i>
<i>child</i>	<i>children</i>
<i>table</i>	<i>tables</i>
<i>baby</i>	<i>babies</i>

N'Igbo izugbe, e nweghị usoro doro anya e si egosi ụbara kama, e nwere ụzọ dị iche iche e si eziputa na aha dị ụbara dika anyị ga-eleba anya n'ihe ọmụmụ a.

Ebumnuuche nchọcha a bụ ileba anya n'usoro ndị Igbo si egosiputa ụbara n'asụsụ ha maka na asụsụ dị iche iche n'ụwa a nwere usoro ha si egosiputa ụbara nke ha. Ya bụ edemede a na-ekwu kpomkwem ụzọ ndị Igbo si eziputa ihe dị otutu; mkpuruokwu ndị Igbo ji egosiputa ihe kariri otu ihe.

A gbasoro usoro nkọwa mee nchọcha a. Nwanchọcha nwetara ihe o jiri mee nchọcha site n'igụ otutu akwukwo dị iche iche lebara anya n'ihe ndị yitere isiokwu a. Atutu nchọcha bụ nke ndokọ nkebiokwu. Nchọcha a gbadoro ukwu naanị n'asụsụ Igbo n'ihe gbasara iziputa ngụ ya. Ọ choputara na Igbo enweghị ngụ dika katigori keaha ya bụ na asụsụ Igbo anaghị egosiputa ụbara site na mflekshon nke aha.

### Ntulegharị agumagu

N'ebe a, nwanchọcha lebara anya na ngụ na edemede ndị e derela banyere ya. O lebakwara anya n'atutu e jiri mee nchọcha a.

### Ngụ na ihe ndị e merela banyere ụbara

Ngụ bụ katigori nghotaasụsụ dị n'ime utoasụsụ Igbo. Ngụ dika katigori utoasụsụ Igbo bụ ihe ndị mmadụ na-eche na ọ dị fecha fecha mana ọ na-adị n'ụdị dị iche iche. Otu e si nwee asụsụ dị iche iche na mba ụwa niile, otu a ka e sikwa nwee ụdị ngụ dika iche iche n'asụsụ ndị ahụ. Na nkọwa ya Corbett (2004) kwuru na ngụ nwere otutu ihe mgbagwoju anya dị na ya ma e jiri nwayọ lebaa ya anya.

Nke a mere ihe banyere ngụ ji eweta otutu nsogbu n'ihì na ngụ akwusighi naanị na mkpọolu na ụbara n'asụsụ ụfọdụ.

Ngụ na-adabere n'aha ma ọ bụ na nnọchiaha were eziputa ole ihe a na-ekwu maka ya di, ma ihe a na-ekwu maka ya, ọ di otu ma ọ bụ karịa. Demson (2003) kwuru na asụsụ Igbo enweghị usoro doro anya o si egosi ụbara. Ọ sirị na kama e nwere ụzọ di iche iche e si eziputa na aha di ụbara dika:

umụ + mmadụ → umụ mmadụ  
umụ + okuko → umụ okuko



ndị + mmadu → ndị mmadu  
ndị + obodo → ndị obodo .

Ọ gara n'ihu kwuo na ihe e ji eziputa ngu na nnochiaha bu mgbanwe okwu nke, na-aputa ihe na pesin na pesin. Ima atụ:

### Ngụ na Pesin

Ngụ	Pesin	Nnochiaha
Mkpoolu	Onye nke mbum, Onye nke abuo Onye nke ato	mmu, mu, a, e gi, ngi, i, i ya, o, o
ubara	Onye nke mbuanyi Onye nke abuo Onye nke ato ha	unu, unu

N'omumaatu a, I lezie anya, i ga-ahu na e nwere mpesin. Ha di naani abuo n'onuogugu. Ha bu: 'a' na 'e'. Ndi ozo bucha pesin. Dika o siri di, ngu na-adabere n'aha ma o bu na nnochiaha eziputa ole ihe a na-ekwu maka ya di. O buru otu, a kpoo ya mpoolu mana o kara otu, a kpoo ya ubara. A na-enwe nnukwu ndiche mgbe ihe a na-ekwu maka ya di naani otu na mgbe o di otutu.

Nkwekorita n'etiti isiahi na ngwaa bu otu ihe putara ihe n'iwu na-achikwa usoro ndoko mkpuruokwu, nkebiokwu, nkebiahiokwu na ahiriokwu n'asusu Bekee. A na-eziputa ya dika iwu a na-agbaso n'iziputa mmekorita na-adi n'etiti akuku usorookwu na ibe ya. o bu odinaala utasusu n'asusu ufodu.

Crystal (2008) webatara udidi ngu abuo ozo e nwere, mkpoato na olenole, iji kwadokwa na ngu akwusighi naani na mpoolu na ubara. Ngu nwekwara udidi ndi ozo n'asusu mba uwa ufodu. N'ikowaputa nkwekorita na otuobi di n'asusu Bekee, Crystal (2008) nyere omumaatu ndi a:

boy - singular (mpoolu)  
boys - plural (ubara)  
He walks - (singular) mpoolu  
They walk - plural (ubara)

Omumaatu ndi a gosiputara nke oma ole ihe a na-ekwu maka ya di. Mana nkowa n'udi lingwistiiki weputara nsogbu nwere ike idaputa n'usoro nkwekorita na otuobi a kwu oto ngu si aru oru. Iji maa atụ, n'asusu Bekee, otu aha nwere ike idi ka mpoolu mana o na-egosi otutu ma o bu ubara ihe dika n'ahiriokwu a:

*The committee have decided.*

Aha nwekwara ike idi ka ubara mana o na-eziputa otu ihe. Ima atụ:

*Mathematics is a difficult subject.*

*The news is interesting.*

*AIDS is a deadly disease.*

*Linguistics is the scientific study of human language.*

Onodu di otu a na-ebute nghotahie na ihe mgbagwoju anya n'ihe gbasara ngu n'asusu Bekee. N'asusu Bekee, ngu nwere mpoolu na ubara, asusu Grik na Sanskrit tinyekwuru mkpoabuo n'udi ngu ha nwere.

O nwekwara ndi oka n'asusu nwere nkwenye banyere ngu na onodu ya n'asusu. Nkwenye ahu ha nwere banyere ngu na onodu ya bu naani n'asusu ufodu ka e nwere ike ihu ya mana n'otutu asusu ndi ozo di na mba uwa, nkwenye ha ahu adabachaghi.



Okonkwo (1974) kowara na e nwere ngwaa Igbo di n'udi ubara n'onatarachi ha, ya bu na e jikari udi ngwaa ndi ahụ eziputa ubara n'asusu Igbo. O kwuru na oge mkpuruokwu Igbo sitere na mkpoolu gbanwee n'ubara a naghị enwekebe mgbanwe putara ihe na mkpuruokwu ahụ. Nke a putara na ngu n'asusu Igbo diwaga n'uzo na kwa udi di iche iche.

Na nkowa Emenanjo, Okolie na Ekwe (1985), na Ngoesi (2004), ha kwuru na ngu bu otu n'ime katigori utasusu e ji egosi ole ihe di. Ha kwuru na ebe a na-ezipua ngu n'asusu Igbo bu na nnochiaha dika omumaatu ndi a ha nyere:

0	Ngụ	Pesin	
	Mkpoolu	Onye mbu	m, mu
		Onye abuo	i, i, gi
		Onye ato	o, o, ya
	ubara	Onye mbu	anyi
		Onye abuo	unu/unu
		Onye ato	ha

Ngoesi (2004) gakwuru n'ihu kwuo na uzo ozo e nwere ike isi ziputa ubara n'asusu Igbo bu itinye onuogugu, itinye mkpokota, itinye nsokwunye, itinye umu, ndi, otutu na itinye ngwaa ufodu dika juputara, kpote, chita, nuputa. O nabatara na ngu bu katigori utasusu nke e ji egosi ole ihe di n'asusu Igbo, nke na-aputakaricha ihe na nnochiaha na kwa pesin na ebe ndi ozo ga.

Ikekeonwu, Ezikeojiaku, Ubani na Ugoji (1999) kwuru na ngu sokwa buru katigori ahụ e si na mgbakwunye eziputa mkpoolu na ubara n'asusu ndi nwere ya dika Frenchi, Grik na Latin. Ha kowara na ngu na-emetutakwa nkowaaha, ngwaa na nkwuwa n'udi asusu ahụ.

Demson (2008) kwuru na ngu bu otu n'ime katigori utasusu nta e ji akowa mkpooaha. Ngu na-akowa maka mkpoolu na ubara.

Egbuna na Ibeh (2021) na nchocha ha mere banyere 'Ngụ n'Asusu Igbo kwuru na ngu bu otu n'ime katigori nghotaasusu e nwere n'utasusu Igbo nke na-adabere na mkpooaha na kwa ngwaa were na-arụ orụ iziputa nghota. Ha gbasoro usoro nkowa wee mee nchocha ha. Mbunuuche nchocha ha bu ikowa ngu, ichoputa uzo di iche iche asusu Igbo si eziputa ngu. Ha jiri atutu ndokookwu wee mee nchocha ha. Ha choputara na ngu bu katigori nghota okwu n'asusu Igbo. Nchocha ha bara uru n'ebe nchocha nke a di n'ihu na ha na-ekwu maka ngu n'asusu Igbo. Nchocha nke a lebara anya n'usoro asusu Igbo si egosiputa ngu n'asusu ya. Nchocha nke a choputara na asusu Igbo enweghi ngu dika katigori keaha. Ya bu na asusu Igbo anaghị egosiputa ubara site na mflekshon nke aha.

Nchocha ha ditu iche n'ebe nchocha nke a di n'ihu na ha lebara anya naani na ngu n'asusu Igbo ebe nchocha nke a lebara anya n'ubara na ngu n'asusu Igbo. Ha ji atutu ndokookwu mee nchocha ha. E ji atutu ndoko nkebiokwu mee nchocha nke a.

Asonye (2006) choputara na naani aha nwere ubara n'asusu Igbo bu nwa nke ubara ya bu umu. O kwuru na e wezuga nke a aha ndi ozo n'asusu Igbo anaghị enwe udi ndinotu na udi ndiubara.

Adejoh na Ugwu (2020) mere nchocha n'uzo e si enweta ubara n'asusu Ufia di na Steeti Benue. Ha gbasoro usoro nkowa wee mee nchocha ha. Ha choputara na asusu Ufia nwere uzo ise o si emebe ubara ha. Nchocha a bara uru na nchocha nke a n'ihu na ha abuo na-ekwu maka usoro e si emebe ubara n'asusu. Ebe ha abuo siri ditu iche bu na Adejoh na Ugwu lebara anya n'imebe ubara n'asusu Ufia ebe edemede nke a na-ekwu maka usoro e si egosi ubara n'asusu Igbo.

Ozo, ha ji asusu Bekee mee nchocha ha ebe e mere nchocha nke a n'asusu Igbo. O nweghi atutu o bula ha ji mee nchocha ha. Nwanchocha ji atutu ndoko nkebiokwu mee nchocha nke a. Adejoh na Ugwu choputara na ihe e ji egosiputakarị ubara aha n'asusu ufia bu site n'igbakwunye nganihu



mgbochiume na kwa mgbanwe na mgbanwerita ụdaume. Asụsụ Igbo anaghị eji mgbanwe na mgbanwerita ụdaume egosiputa ụbara aha ya.

Anagbogu (2005) mere nchọcha n'ụzọ e si enweta ụbara n'asụsụ Koring. ọ chọputara na ọ dị ụzọ ise asụsụ a si emebe ụbara ya.

Na nchikọta, ngu bụ katigori utoasụsụ na-akowa mkpọaha n'ozuzu oke. Ngu na-ekwu maka mkpọolu na ụbara. Ya bụ e ji ya ekwu ma mkpọaha ọ dị otu ma ọ bụ karịa otu. ọ bụrụ otu a kpọọ ya mkpọolu, ọ karịa otu, a kpọọ ya ụbara.

### Atụtụ nchọcha

Atụtụ e jiri mee nchọcha a bụ nke ndọko okwu nke Chomsky (1957). Atụtụ a bụ nke o chere ka mma e ji akowa utoasụsụ n'akwukwọ ya ọ kpọrọ *syntactic structure*. Aha ọ kpọrọ atụtụ ahụ bụ atụtụ ndọko nkebiokwu. Atụtụ a nyere aka ikowaputa asụsụ ọ bụla. ọ bụ atụtụ usoro ndegharị utoasụsụ nke weputara usoro a ga-esi ekewasị ahiriokwu iji weputachaa usoro ndokọ niile dị na ya. N'ihie nke a, Chomsky maputara usoro ndokọ okwu a:

S → NP, Aux ma ọ bụ INFL, VP (Adjunct). Nke a na-akowa na ahiriokwu ọbụla bụ 'S' ga-aputa nkebiokwu kemkpọaha ma ọ bụ aha (NP) na nkebiokwu kengwaa (VP) ebe ọdụahiri (Adjunct) nwere ike idị ya ma ọ bụ ghara idi ya.

Lyons (1968) kowara na omumụ asụsụ bidoro n'ala ndị Grik tupu ọbibi Kraist. Mgbe ahụ e nwere mgbagha di n'etiti ndi filosofi na ndi Grik gbasara ihe na-achi uwa. ọ bụ osinachị na-achi ka ọ bụ 'gburugburu' na-achi.

### Ụzọ di iche iche Igbo si egosiputa ụbara n'asụsụ ya

Asụsụ Igbo enweghị ụbara katigori keaha. Ya bụ n'asụsụ Igbo, aha anaghị enwe mflekshon. Ihe ọ putara bụ na asụsụ Igbo anaghị egosi ụbara nke aha n'usoro mflekshon. Asụsụ Igbo anaghị eji mflekshon egosi ụbara nke aha. Mflekshon bụ mgbanwe odidi mkpuruokwu. Mgbanwe odidi mkpuruokwu a anaghị eme ka ọ ghọọ nkejiasụsụ ọzọ. Ọ bụrụ na mkpuruokwu ahụ bụ ngwaa, mgbanwe odidi ya agaghị eme ka ọ bụrụzie aha ma ọ bụ nkejiasụsụ ọzọ. Ọ ga-abụkwaa ngwaa. Iji maa atụ:

<b>Isingwaa</b>	<b>mkpuruokwu e si na ya nweta</b>
si-	sie, siri, siwe
ga-	gaa, gawa, gara

N'omumaatu ndi a, 'si', na 'ga' bucha isingwaa e si na ha nweta 'sie', 'siri', 'siwe', 'gaa', 'gawa', na 'gara'. Mana mgbanwe odidi isingwaa ndi a gbanwere emeghi ka mkpuruokwu ndi ahụ e si na ha meputa gharazie ibu ngwaa. Asụsụ Igbo anaghị enweta ụbara aha ya site n'igbakwunye nganihu ma ọ bụ nsonazu.

Ume, Ugoji na Dike (1989) kwuru na Igbo agbaochie na-eji mgbanwe nganihu egosiputa ụbara okwu nchara.

N'asụsụ Igbo ọhụrụ, anaghizi eji nganihu egosi ụbara aha. Nke a mere anyi ji eleba anya n'uzo di iche iche asụsụ Igbo si egosiputa ụbara.

### (i) Iji ngwaa ndi nwere mputara ụbara

Asụsụ Igbo na-eji ufodu ngwaa egosiputa ụbara. Lee ngwaa ndi a nwere mputara ụbara: 'chi' 'kpo' 'ju' 'kpote' 'bu'.



Ahịriokwu nwere ngwaa mkpọolu	Ahịriokwu nwere ngwaa ụbara
Wetara m ji ahụ.	Chitara m ji ndi ahụ.
Obi ji akwukwọ n'aka.	Obi chi akwukwọ n'aka.
O ji udara abia.	O kpo udara abia.
Ego di n'akpa m.	Ego juru n'akpa m.
Wetara m ube.	Kpotere m ube.
Obi ji udara bia	Obi bu udara bia

N'ahiriokwu ndi a e nyere, ngwaa ndi a: 'wetara', 'ji', 'di' di n'ahiriokwu nke 'A' na-egosi na aha ndi ahụ di na mkpọolu ebe ngwaa 'chitara' 'chi' 'kpo' 'juru' na 'kpotere' 'bu' di n'ahiriokwu nke 'B' na-egosi na aha ndi a di n'ubara. Ubara ha apụtaghị site na mflexshon/mgbakwunye ma o bu mgbanwe mkpuru edemede o bula n'ime ha kama o bu site na ngwaa ndi a nwere mpụtara ubara 'chitara', 'chi', 'kpo', 'juru' na 'kpotere' 'bu' di na ha gosiri na ha di ubara.

## (ii) Iji ọnuogugu

Uzo ozo Igbo si egosiputa ubara aha bu site n'onuogugu. Asusu Igbo na-eji onuogugu egosiputa ole ihe di site n'itinye ma o bu igbakwunye aha a na-ekwu maka ya onuogugu. Lee omumaaatu ndi a:

Mkpọolu	Ubara
otu ewu	ewu abuo
otu ulo	ulo ano
otu nwoke	nwoke ise
otu mma	mma isii

N'omumaaatu ndi a, o bu onuogugu ka e jiri gosi na ihe a na-ekwu maka ya bu aha ndi a kporo kariji otu ma o bu na ha di ubara. Mgbe Igbo na-eji onuogugu egosiputa ubara nke aha, a na-enwe nnogharị onodu nke mkpọolu na ubara aha. Na mkpọolu onuogugu na-ebute uzo aha o na-akowa ana-esote ya dika: 'otu ewu', 'otu ulo', 'otu nwoke', 'otu mma'. Ma mgbe a na-egosiputa ubara aha, aha na-ebute uzo, onuogugu na-ekwu ole o di a na-esote ya dika 'ewu abuo', 'ulo ano', 'nwoke ise', 'mma isii'. Ikwu 'abuo ewu', 'ano ulo', 'ise nwoke', 'isii mma' adabaghị n'usoro osusu na odide asusu Igbo.

## (iii) Iji mkpokota na aha ndi nwere mpụtara

Asusu Igbo na-ejikwa mkpokota nke aha egosiputa ubara dika dum, niile, otutu.

A	B
Ahịriokwu mkpọolu	Ahịriokwu ụbara
A choro mmadu	A choro mmadu dum.
Wetara m efe	Wetara m efe niile.
Nye m oche	Nye m otutu oche.

Ahiriokwu ndi di na 'A' na-egosi aha di na mkpọolu ebe 'dum', 'niile' na 'otutu' di n'ahiriokwu 'B' na-egosi na aha ndi a kporo di n'ubara.

## (iv) Iji nsokwunye

Asusu Igbo na-ejikwa nsokwunye egosiputa ubara keaha. Demson (2008) kwuru na nsokwunye bu okwu nwere ike iso okwu niile ma e wepu mbuuzo. Mgbe nsokwunye na-esote ngwaa, a ga-edeko ya



na ngwaa ahụ ọ̀nụ, mana mgbe ọ bụ́la ọ na-esote okwu ọ̀zọ abughị ngwaa, a ga-edesa ha edesa. E ji nsokwunye egosiputa ụbara keaha n'asụsụ Igbo dika 'nụ', 'cha', 'si', 'ga'

	A	B
Nsokwunye	Ahịrịokwu nke mkpọolu	Ahịrịokwu nke ụbara
nụ	Bia ka anyị mezie.	Bianu ka anyị mezienu
cha	Oche a bụ nke m.	Oche a cha bụ nke m.
si	Uwe a bụ nke ya.	Uwe a si bụ nke ya
ga	Lee osisi.	Lee osisi ga.

N'ahịrịokwu ndị nọ na 'B' nsokwunye 'nụ', 'cha', 'si', na 'ga' bụ ndị a kara ihe n'okpuru na-egosi na aha ndị ahụ dị n'ụbara.

(v) Iji mkpọnabụo

A na-ejikwa ikwu ihe ugboro ugboro egosiputa ụbara aha n'asụsụ Igbo dika 'osisi osisi' 'nkapi nkapi', akwa akwa.

A	B
Ahịrịokwu mkpọolu	Ahịrịokwu ụbara
Osisi di n'ohia a.	Ohia a bu osisi osisi.
Nkapi di n'ulo a.	Ulo a bu nkapi nkapi.
Akwa di n'akpa ya.	Akpa ya bu so akwa akwa.
Okpukpu di n'anụ a.	Anụ a bu okpukpu.

Mkpurụokwu ndị ahụ e kwuru ugboro ugboro n'ahịrịokwu ndị di na 'B' na-egosi ụbara keaha.

(vi) Iji aha ndị nwere ụbara na mputara ha

E jikwa aha ndị nwere mputara ụbara egosiputa ụbara n'asụsụ Igbo dika: umu, ndi:

	A	B
Mkpurụokwu	Ahịrịokwu mkpọolu	Ahịrịokwu ụbara
Umu	Lee nwa a.	Lee umu a.
Ndi	Onye a bu nwoke.	Ndi a bu nwoke.
Umu	O muru otu nwa.	O muru umu ato.
Ndi	Otu onye biara.	Ndi mmadu biara.

(vii) Iji nnọchiaha

Asụsụ Igbo na-ejikwa nnọchiaha egosiputa ụbara keaha.

Nnọchiaha

A	B
Mkpọolu	Ụbara
m	anyị
gi	unụ/unu
ya	ha.





Ahịrịokwu Mkpọolu 'A'	Ahịrịokwu ụbara 'B'
Lee di gi.	Lee di ụnu/unu.
Nne m bịa ebe a.	Nne anyị bịa ebe a.
ụlọ a bụ nke ya.	ụlọ a bụ nke ha.
'unu/unu, 'anyị' na 'ha' di n'ahịrịokwu	'B' na-egosi ụbara keaha.

### Nchịkọta

Anyị egosila na Igbo dika mba ndi ozo n'ụwa nwere ụzọ ha si egosiputa ụbara keaha ha. Igbo anaghị egosiputa ụbara keaha dika asụsụ mba ndi ozo si egosiputa ụbara keaha n'asụsụ ha. Ụzọ ndi a gunyere iji ngwaa ndi nwere mputara ụbara, iji onuogugu, iji mkpokota na aha ndi nwere mputara, iji nsokwunye, iji mkponabuo, iji aha ndi nwere ụbara na mputara ha na iji nnochiaha.

A choputara na Igbo enweghi ngu dika katigori keaha. Ya bu na asụsụ Igbo anaghị egosiputa ụbara site na mflexshon keaha.

Nchocha a ga-abara umuakwukwo na ndi nkuzi uru imata na asụsụ Igbo enweghi ngu dika katigori keaha. Ozo, na mkpuruokwu ndi ahụ a na-ahuta ma o bu e ji egosiputa ụbara n'asụsụ Igbo abughi katigori keaha dika o di n'asụsụ ndi ji ngu egosiputa ụbara.

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## MKPA Ọ DỊ IJI NKANAUZU ỌGBARA ỌHURU AMU NA IKUZI ASUSU IGBO

Akidi, Felista Chidi  
[felista.akidi@futo.edu.ng](mailto:felista.akidi@futo.edu.ng)  
[felistachidi@gmail.com](mailto:felistachidi@gmail.com)  
 08036723297

&

Ayozie, Chioma RoseMary  
[chioma.ayozie@futo.edu.ng](mailto:chioma.ayozie@futo.edu.ng)  
[ayoziechioma2014@gmail.com](mailto:ayoziechioma2014@gmail.com)  
 080367975253

FEDERAL UNIVERSITY OF TECHNOLOGY, OWERRI

### Umjedemede

*Nkanauzu ogbara ohuru bu nkanauzu ndi na-aputa n'uwa site n'oge rue n'oge. N'oge obula a na-enwe nkanauzu gbagolitere a na-etinye n'oru iji azu ahia, agu akwukwo, ezi ozi, etinye na adoro ego. oku latirik, ngiga uwa, igwe ome-nta-eme-imo, onya nwudide na uloru nzirita ozi MTN, AIRTEL, GLO na ndi ozu na-eme ka nkanauzu ogbara ohuru ruo oru nke oma. Ihe kpalitere nchocha a bu na ka o di ugbu a, uwa na-emepe na-aga. Nkanauzu ogbara ohuru ka e ji emezi ihe niile dika azumahia, itinye na idoro ego, njem, oru ubi, agumakwukwo, nzuko na otutu ihe di iche iche. Ebe o bu na e jila nkanauzu ogbara ohuru na-eme otutu ihe di iche n'uwa taa; o kacha agumakwukwo, o di mkpa na e tinyere n'oru iji nkanauzu ogbara ohuru na-amu ma na-akuzikwa asusu Igbo. Edemede a kowara mkpa o di iji nkanauzu ogbara ohuru akuzi na imu asusu Igbo. E ji nleru anya na omumu asusu ihe ndi a hutara na ihe ndi a gutara n'akwukwo wee kowaa maka nkanauzu ogbara ohuru na ikuzi na imu asusu Igbo, uru nkanauzu ogbara ohuru ga-abara asusu Igbo, akamgba chere ya na ihe a ga-eme. A duru odu ka e weta nkanauzu ogbara ohuru n'ikuzi na imu asusu Igbo ka e wee nwee ike rite uru si na ya n'uju.*

### Mkpqlite

Asusu na nkanauzu bu otu n'ime ihe ndi na-akwalite agburu ma na-eme ka a na-anu aha mba n'uwa niile. Mbata na Akidi (2016) kwuru na nkanauzu mba igbago, ndi ahụ ga-etinye asusu ha n'oru. Ha kwukwara na asusu bu igodo nkanauzu ndi; igodo a fuo nkanauzu ndi ahụ efuo. Nke a gosiri na nkanauzu na asusu na-agako. Nkanauzu mba na-abawanye ma na-agbago site n'otu mba si were asusu ha na etu ha si ji asusu ha aruputa oru. Ndi obodo Germany, India, China, Israel, America na obodo ndi ozu aha ha na-ada uda bu site na mgbagolite nke nkanauzu ha nke ha ji asusu ha wee na-akowaputa ma na-edeputa. Obodo ibu nnukwu mba gbadoro ukwu n'ike asusu na nkanauzu ha nwere. Asusu na-eme ka nkanauzu gbagolite, nkanauzu na-emekwa ka asusu gbagolite. Asusu na-eme ka ihe niile a na-eme eme di mfe (Akidi, 2020).

Asusu bu isi obibi ndu mmadu n'ihu e wepu asusu, mmekorita, nziputa ozi na nnata ozi agaghi enwe isi. N'ikwado nke a, Akidi (2008), Akidi (2019a:16) na Akidi (2021) kowara asusu dika ejebe aghaghi na ndu mmadu. Ka asusu na-eto ma na-abawanye o di mkpa na a na-eme ka asusu na-esonye n'ihu mba uwa na-eme iji hu na asusu ha na-aga n'ihu ma na-ada uda n'uwa niile. Akidi (2018:4) kowara na ikwalite asusu mee ka o too ma toro na-aga bu ndi nwe asusu ahụ ka o diiri. N'otu aka ahụ "mgbanwe a na-eme n'asusu na-egosi na asusu na-aga n'ihu maobu na-ala azu.



Oganihu asusu na-egosi na asusu na-eto eto ma burukwa asusu ogbara ohuru (Akidi, 2019b:176). N'awa niile taa ihe niile mmadu na-eme ka a na-agbaso usoro nkanazu ohuru eme. Nkanazu ogbara ohuru emeela ka azumahia, agumakwukwo nkuzi na mmuta, njem, ndoro ego, okwu ochichi, okpukperechi, oru ubi, okwu ahuike, nzirita, nzipu na nnweta ozi di mfe karja ka ha di na mbu. Ihe gbasara asusu alaghiazu n'ihe gbasara nkanazu n'ihio bu asusu ka e ji akowaputa nkanazu. Ndi mmadu, otu di iche iche, ulo oru di iche iche, na-ejizi nkanazu ogbara ohuru eme ihe niile ha na-eme. N'ihio nkanazu ogbara ohuru na-eme ka nzirita ozi, nnweta ozi na nzipu ozi buru nke na-adizi ire n'otu ntabi anya. Oru nkanazu ogbara ohuru uwa dizi ka otu ogbe bikotara onu. Ka oru nkanazu ogbara ohuru di ire, a ga-enweriri eletrik e ji eme ka ngwa nkanazu ogbara ohuru ruo oru.

Uru juputara n'iji nkanazu ogbara ohuru eme ihe niile na-eme eme ka o ji di mkpa na a gawebata iji nkanazu ogbara ohuru n'uju na nkuzi na omumu asusu Igbo. Ka uru si juputa n'iji nkanazu ogbara ohuru akuzi na imu asusu Igbo ka otutu aka mgbasikwa chee ya. Site n'iwabata nkanazu ogbara ohuru n'asusu Igbo maka uru juputara ya ka a na-ahuta akamgba chere ya. Nke a ga-eme ka e nwee ike choputa uzo a ga-esi lebara akamgba ndi ahia anya ma chota uzo a ga-esi gboo akamgba ndi ahia.

### Nkanazu

Mbata na Akidi (2016) kowara na mmalite nkanazu hiwere isi na mbu nke mmadu site na mbido iji mee ka obibi ndu mmadu di mfe. Nke a putara na nkanazu bu mbu mmadu na-agba kwa ubochi ichoputa uzo kachasi mfe di mma iji mee ka obibi ndu na-atowaga utu ma na-amawaga mma. Akidi, Ayozie na Mgborogwu (2021) kowara na ka uwa na-aga n'ihu nkanazu na-agbagolite. O putara na ka chi na abo na-aga, uwa na-emepe site na mgbagolite nke nkanazu nke bu mbu mmadu. Uwa adighi ka o di site na mbido uwa n'ihio na mmadu anoghi nkiti. Mmadu na-achoputa kwa ubochi uzo ka mfe na mma iji mee ihe n'uzo ka nso na mfe. Nkanazu nwere ike di n'udi ngwaru, ihe a na-eme eme, ihe oriri, uzo njem, ihe e ji emeputa ihe na ihe ndi ozo. Na nchocha a nkanazu nke a na-ekwu maka ya bu nke gbasara nkuzi na omumu asusu Igbo. N'ihe gbasara mgbasa ozi asusu bu isi sekpu nti n'ihio e wepu asusu nkanazu agaghi adi mfe itinye ya n'oru.

### Nkanazu ogbara ohuru

Ka chi na-efo na-aga, otutu usoro e jibu eme ihe a na-abuzi nke ochie. Nkanazu ogbara ohuru bu uzo kacha di ohuru e ji eme ihe ka o diwaga iche n'usoro ochie e si eme ya. Okwu a kpu n'onu n'awa niile ugbo a bu nkanazu ogbara ohuru nke gbanyekariri ukwu n'igwe ome-nta-ome-imo, oku latirik, ngiga uwa, onya nwudide, uloru nzirita ozi nke gunyere: MTN, GLO, ETISALAT, AIRTEL na ndi ozo. Uloru nzirita ozi ndi a na-eme ka nkanazu ogbara ohuru ruo oru etu o kwesiri. Ulo oru nzirita ozi (MTN, GLO ETISALAT, AIRTEL na ndi ozo) na-enye aka mee ka ngwa oru nkanazu ogbara ohuru nwee ike ruputa oru etu o kwesiri. O buru na e nweghi ezi nkwardo site n'ulo oru nzirita ozi tinyere oku latirik a gaghi enweta ezi uru si na nkanazu ogbara ohuru. Ihe ndi a bucha uru na oru nkanazu ogbara ohuru. Ilechukwu na Ogwudile (2018) kowara na tekunuzu na- akwalite nzirita ozi, nzipu, nnweta, nchota, nhazi, nchekwa na mgbasa ozi. Nkwelite usoro nzirita ogbara ohuru site n'iji udi igwe ogbara ohuru a puru iche. Otu e si eji nkanazu ogbara ohuru eme ihe na-agbasa ozi n'atufughi oge bu ihe e ji ekwu maka ya ma na-agbaso ya. Iloene, Iloene, Mbah na Mbah (2013) kwuru na nkanazu ogbara ohuru emeela ka uwa buru obere ogbe mepere emepe. Nke a bu eziokwu n'ihio na o dizi ka mmadu niile bi n'awa o bizi otu ebe. Nzipu ozi na nnata ozi nwere ike ime n'otu ntabi anya. Ihe ndi a anazighi ewe otutu ubochi igba ugbo maobu ndokasi ahia. Mmadu na-anazi n'ime ulo ya zipu ozi maobu nata ozi n'ataghi ahia obula dika igba ugbo puo maobu icho onye ga-aga zipu maobu nata ozi.



### **Nkanauzụ ogbara ọhụrụ na nkuzi na ọmụmụ**

Nkanauzụ ogbara ọhụrụ agbanweela ihu uwa n'uzọ pụrụ iche. O rara ahụ inweta ihe mmadụ na-eme ikuku nkanauzụ ogbara ọhụrụ n'ekusabeghị. Ikuku nkanauzụ ogbara ọhụrụ emetugo ogo mmụta dị iche iche n'uzọ di mma. Mmalite iji nkanauzụ ogbara ọhụrụ eme ihe di iche iche nyere ndi mmadụ ohere iwebata iji nkanauzụ ogbara ọhụrụ elebara ihe gbasara ọmụmụ anya. Enyemaka oku latirik na intanet mere ka ọmụmụ na nkuzi di mfe. Sam (2010) kwuru na iwebata nkanauzụ ogbara ọhụrụ bu ihe e nwere ike iji hazigharia, iji gboo mkpa mmuta na Najirija. Nke a ga-eme ka mmuta nwee ike ruo ogo a turu anya n'ụwa. O kwuru na obodo dika China, India, Malaysia, South Korea, Singapore na ndi ozo ejila uzọ di etu a hazie mmuta ha ka ogo akunauba ha wee gbago ma bawanye ososo.

Ọmụmụ na nkuzi ogbara ọhụrụ nke a kpọrọ e-lenini bu nke intanet mere ka o puta ihe nke oma. Ka nkanauzụ ogbara ọhụrụ mita mkpuru nke oma ndi nkuzi kwesiri izughari onwe ha n'uzọ pụrụ iche inwe ike sonye nke oma n'udi nkuzi a di ugbo a. Nkanauzụ ogbara ọhụrụ akwalitela nkuzi na mmuta site n'ime ka mmuta nwee ike irute onye obula aka. Ma onye ukwu ma onye nta, ma ogaranya ma ogbenye na-esonyezi na nkuzi na ọmụmụ nke ogbara ọhụrụ. Mmuta abughizi maka so ndi ogaranya. Kama o buzi maka mmadu niile. Nkanauzụ ogbara ọhụrụ na-amita ezi mkpuru ma ndi o gbasara mara etinye ya n'oru. ọmụmụ ihe sitere na nkanauzụ ogbara ọhụrụ ga-enye aka iwepu nkewa na ikpa oke n'etiti ndi nwere na ndi n'enweghi nke di na uwa taa; onye obula ga-enwe ohere iji nkanauzụ ogbara ọhụrụ elebara nkuzi na ọmụmụ anya. E nweghi iwu machiri mmadu igbaso mmuta na ọmụmụ site na nkanauzụ ogbara ọhụrụ. Igbaso nkuzi na ọmụmụ site n'usoro nkanauzụ ogbara ọhụrụ nke e nwere ike iji igwe ome-nta-eme-imo, amuma, onyonyo, tiivii, radio, efere ejije, epekele onyonyo, mpiko, ekwentị na nkanauzụ ogbara ọhụrụ ndi ozo na-enye aka na nkuzi na ọmụmụ nke di ugbo a. Ihe ndi ozo di mkpa na nkuzi ogbara ọhụrụ a gunyere: gogul, imelu, savis, test meseji, ngiga uwa, onya udide, akwu uwa, ncho na ndi ozo. Maka okwu ndi a gbasara nkanauzụ ogbara ọhụrụ ndi a hu Akidi (2021), na Akidi, Ayozie na Mgborogwu (2021). Udi nkuzi na ọmụmụ ọhuru a e ji ngwa ogbara ọhuru eme, otutu mmadu nwere ike isonye na ya n'otu oge n'ebe di iche iche ha no. o dighi mkpa na ebe a na-anọ maka nkuzi ogbara ọhuru ga-abu ebe sara asa maobu buo oke ibu. Ihe gbasara ọmụmụ na nkuzi nke e ji nkanauzụ ogbara ọhuru bu okwu a kpu n'onu n'ụwa taa ya mere o ji di mkpa na a ga-aga etinye ya n'oru iji wee ruo ogo mba uwa a turu anya n'ihe gbasara nkanauzụ na ihe e ji nkanauzụ ogbara ọhuru eme. Obodo dika China, India, Malaysia, South Korea, Singapore na ndi ozo eritala uru puru iche na nkanauzụ ogbara ọhuru site n'itinye ya n'oru. Nke a mere ka ogo akunauba ha bawanye ma too ososo. Adrich (2008) na Egwu (2008) mere ka a mata mkpa o di iji nkanauzụ ogbara ọhuru eme nkuzi na ọmụmụ. Egwu (2008) kwuru na etu e nwere ike isi mezigharia ogo mmuta ka o rue ogo mba uwa a turu anya ma mezuo ochicho nke ndi mmadu bu Najirija imeghari usoro mmuta ya.

Najirija nabatara ma hiwe iji nkanauzụ, ogbara ọhuru akuzi ka ha wee sonye otu mba uwa n'ihe ha na-eme. Otuka (2011) kowara na e hiwere iji nkanauzụ ogbara akuzi ihe na Najirija n'afọ 1991. N'oge a e nwere mmasi puru iche iji ya akuzi ihe. A turu anya na ihe dika n'oge ugbo a onye obula ebidola itinye ya n'oru. N'afọ (2010) ka Kesiena na Okooboh kwuru na e tinyebeghi iji nkanauzụ ogbara ọhuru n'oru etu e kwesiri iji ya akuzi ihe. Ruokwa n'afọ 2023 e tinyebeghi nkuzi ogbara ọhuru etu o kwesiri. Ndi mmadu kana-enwe obi abuo ma na-eche na e nweghi uru ga-esi na ya aputa. Ha na-arutu aka na oghom di na ya kariri uru di na ya mana n'afọ 2020 oria okoro uwa tiwapuru na uwa niile, a gbachiri ebe niile ma tie iwu onye apatakala ezi ka a biara choputa na nkuzi nke nkanauzụ ogbara ọhuru bara ezigbo uru.

Nkuzi na ọmụmụ nke nkanauzụ ogbara ọhuru bu nke e ji igwe ome-nta-eme- imo, ngiga uwa na oku latirik eme. Na nkuzi na ọmụmụ di etu a o dichaghi mkpa na ndi nkuzi na umuakwukwo ga-ahu onwe ha ihu na ihu tupu nkuzi na ọmụmụ enwee isi.



Nke a naputara ndi nkuzi na umuakwukwo na nsogbu na ihe nraahu nke icho ebe, ohere, oge na ihe ndi ozo gbasara nkuzi na omumu ihu na ihu. Nkuzi na omumu ihe nke ochie na-eme ka o buru iwu na ndi nkuzi na umuakwukwo ga-anu ihu na ihu tupu nkuzi na omumu enwee isi.

Itinye iji nkanauzu ogbara ohuru n'oru ga-eme ka a mata uru ya. A ga-amatakwa akamgba chere ya; ma choo uzo a ga-esi gboo ya. Itinye nkanauzu ogbara ohuru na nkuzi na omumu n'oge ugbo a ga-eme ka o mita ezi mkpuru di mma. Nkuzi na omumu nwere ike iwere onodu mgbe obula a choo ya o kacha mgbe na ebe e nwere igwe ome-nta-eme-imo, ngiga uwa na latirik.

Onyemelukwe (2002) mere ka a mata na o bu n'afu 1960 ka mba America huru na o di mkpa iwebata nzirita ozi nke latirik n'oru nchekwa. Ka e mechara ndi America (USA) kwere ka ndi United Kingdom (UK), Norway, Japan na Canada rite uru na nzirita ozi nke latirik n'oru nchekwa. E mechakwara ndi Tunisia na South Africa ritekwara uru a. Nwazor (2011) kowara na iji igwe ome nta eme imo maka nchekwa na mba USA buzi ihe e wefetara na nkuzi na mmuta.

Mgbanwe a na-enwe mgbe obula na nkanauzu meturu aka nke oma na mmuta nke nkanauzu na-abawanye na-agbago n'ike n'ike, o kwesiri ime ndi nkuzi na umuakwukwo ka ha mara nke ha riri n'ihe gbasara nkanauzu ogbara ohuru. A na-enwe ihe ohuru ndi nkuzi na umuakwukwo kwesiri iso nkanauzu na-agbago ka ha wee na-esonye n'ihe a na-eme site n'oge rue n'oge.

Nkuzi na omumu ohuru anyi na-enweta ka o di ugbo a bu nke a na-etinye na epekele onyonyo nke a na-egosi mgbe a choo. O bughu nke a na-akuzi ya na-egosi ozugbo ozugbo. Nkanauzu anaghi akuziri mmadu ihe mana o bu mmadu na-eji nkanauzu akuzi ihe. Iji kwado nke a, Pallof na Pratt (2000) kowara na nkanauzu anaghi akuziri mmadu ihe kama ndi nkuzi na-esi n'uru si na ya wee kwalite ma mee ka nkuzi mawaga mma. Iji mee ka uru nkanauzu ogbara ohuru putawaga ihe, ndi nkuzi kwesiri imuta nke oma uzo e si eji nkanauzu ohuru akuzi ihe. Ya bu ha kwesiri ibu oka ibe n'itinye ihe gbasara nkanauzu ogbara ohuru n'oru.

### **Nkanauzu ogbara ohuru na nkuzi asusu**

Na nso a, o kacha n'obodo ndi mepere nkeoma site na nkanauzu ogbara ohuru n'uwa, e nwere mbawanye na mmasi iji igwe ome-nta-eme-ime akuzi na-amukwa asusu. Asusu bu igodo nke nkanauzu mba o bu. Asusu na-emegehe uzo nkanauzu ito ma na-abawanye. Akidi (2023) kwuru na uwa na-aga, nkanauzu na-abawanye, okwu ohuru di ichie ichie sitere na nkanauzu na-aputa. Nke a putara na nkanauzu na-enye aka ime ka asusu na-eto. O bu asusu ndi na-akowaputa nkanauzu ha. Ya bu asusu na nkanauzu na-agako. E wepu asusu uru a na-enweta na nkanauzu agaghi ezu oke.

Nkanauzu agbanweela ihu omumu na nkuzi asusu. N'oge ochie umuakwukwo na-ehiwe isi n'akwukwo ogugu maka imu ihe. Taa 'aps' akwu uwa na-emezi ka nkuzi n'omumu asusu di mfe. Taa uzo dichasiri mfe isi kuzie asusu bu iji nkanauzu ogbara ohuru. Nke a na-adiri ma nwa akwukwo ma onye nkuzi mfe nke ukwu. N'ihia ha na-eme ya n'oge ha nwere ohere nke aka ha.

### **Iwebata nkanauzu ogbara ohuru na nkuzi na omumu asusu Igbo**

Ndi Igbo kwesiri isonye agburu ndi ozo no n'uwa eji nkanauzu ogbara ohuru eme nkuzi na omumu nke ga-enye aka kwalite aku na uba ha ma mekwaa ka asusu Igbo sonye n'asusu na-ada uda, nke a na-anukwa aha ya n'uwa. E legara anya n'oganihu a na-enwe n'iji nkanauzu ogbara ohuru eme ihe di ichie ichie dika izu ahia, nchekwa, ochichi, okpukperechi, dgz, a ga-ahu na o di mkpa iwebata nkanauzu ogbara ohuru na nkuzi na omumu asusu Igbo. E legarakwa anya n'oganihu e nwere n'iji nkanauzu akuzi na imu asusu ndi a na-anu aha ha dika asusu English, China, dgz anyi ga-ahu na o di mkpa iwebata nkanauzu ogbara ohuru n'uju iji ya akuzi na imu asusu Igbo. Nke a ga-enyekwa aka ka asusu na-agbagokwu.





## Uru a ga-enweta n'iji nkanauzu ogbara ohuru akuzi na imu asusu Igbo

Iji nkanauzu ogbara ohuru akuzi na imu asusu Igbo ga-eme ka:

- a choputa akamgba ndi a na-enwe, wee nwee ike chota uzọ a ga-esi gboo ha osooso
- asusu Igbo sonye n'asusu e ji elegara nkanauzu ogbara ohuru anya
- a choputa ka a ga-esi tinye mkpuredemde Igbo ndi nke na-adighi n'igwe ome nta ome imo, wee nwee ike tinye ha ka e wee na-edede Igbo nke oma n'igwe nkanauzu ogbara ohuru
- asusu Igbo sonye n'asusu a na-anu aha ya na mba uwa
- asusu Igbo sonye n'asusu ogbara ohuru
- e chekwa asusu Igbo
- ndi mmadu na-amuru onwe ha asusu Igbo site na enyemaaka igwe ome nta eme imo na ngiga uwa
- ndi nkuzi na umuakwukwo Igbo mara nke ha riri n'ihe gbasara nkanauzu ogbara ohuru
- asusu Igbo sonye n'asusu mba uwa ndi ma ihe ekwe na-aku n'ihe gbasara nkanauzu ogbara ohuru
- e gboo mkpa icho ohere, oge na ebe a ga-anọ eme nkuzi n'omumu asusu Igbo
- mmadu nwee ike ino ebe obula kuzie maobu muo asusu Igbo ma o buru na igwe ome-nta-eme-imo, ngiga uwa na oku latrik di ebe ahụ.
- a na-enweta ihe e dere n'Igbo site na ngiga uwa n'uju
- e chekwaa asusu Igbo
- a kwalite nzirita, nzipu, nnweta, nchota, nhazi, nchekwa asusu Igbo na nkanauzu ogbara ohuru
- a choputa maobu hazie etu e nwere ike isi na-etinye asusu Igbo na ngiga uwa
- e nweta ihe e ji eme nchocha na nnyocha maka asusu Igbo na ngiga uwa
- a na-enweta nchocha na ihe ndi ozọ e merela n'Igbo
- a choputa etu a ga-esi na-edede Igbo n'igwe ome-nta-eme- imo nke ozuru uwa n'enweghi oke ihe ihiahu
- ma ndi Igbo ma ndi abughi ndi Igbo nwee mmasi n'asusu Igbo
- asusu too kara ka o di ugbu a
- asusu Igbo na-aga n'usoro asusu mba uwa
- a mata ihe korọ n'asusu Igbo ma nwee ike tinye maobu webata ya
- e ji nkanauzu ogbara ohuru dee, kuzie, muo ma sukwa asusu Igbo ebe niile mgbe niile n'uwa niile
- nkuzi na omumu asusu Igbo diwaga mfe.

## Akamgba chere iji nkanauzu ogbara ohuru akuzi na imu asusu Igbo

O di oke mkpa iji nkanauzu ogbara ohuru akuzi na imu asusu Igbo. Mana otutu mgbe a na-enwe ihe nhia ahụ. otutu mgbe, a naghị enwe onya udide maobu onya udide anaghị aru oru nke oma dika o kwesiri n'ihia arusighi oru ike nke sitere n'aka ndi uloru mgbasaa ozi dika MTN, GLO, AIREL, ETISALA, dg

- Ngiga uwa adighi ebe niile o kasi n'obodo ndi n'emepeghị emepe.
- E nweghi mkpuredemede e ji ede Igbo n'igwe ome-nta-eme-imo mba uwa. Nke a na-eme ka mkpuredemede Igbo ghasaa ma ghara ikwe nguta n'igwe ome-nta-eme-imo nke ozuru uwa.
- Ndi nkuzi na umuakwukwo amaghi etu e si eji nkanauzu ogbara ohuru aru oru.
- Otutu mgbe, ufodu ndi nkuzi na umuakwukwo enweghi mmasi igbaso usoro iji nkanauzu ogbara ohuru akuzi na imu asusu Igbo.
- Enweghi oku latrik so na aka mgba chere iji nkanauzu ogbara ohuru akuzi na imu ihe.
- Enweghi ngwa nkanauzu ogbara ohuru sokwa n'aka mgbe a na-enwe.
- Enweghi otutu ndi nkuzi ma nke ha riri n'ihe gbasara nkanauzu ogbara ohuru bu otu n'aka





mgbe e nwere.

- Enweghi ndi ma arukwa nkanazu ogbara ohuru ma o mebie bu nnukwu nsogbu nye iji nkanazu ogbara ohuru akuzi na imu asusu Igbo.

#### **Aka mgba ndi ozo a na-enweta n'iji nkanazu ogbara ohuru akuzi na imu Igbo gunyere:**

- Enweghi ego e ji azu nkanazu ogbara ohuru
- Enweghi otutu ndi nkuzi maara nke ha riri n'ihe gbasara iji nkanazu ogbara ohuru akuzi asusu Igbo
- Enweghi ezi nkwardo site n'aka goomenti na ndi mmadu nkiti
- Etinye iji nkanazu ogbara ohuru n'usoro e ji akuzi ihe n'oge ugbo a
- Enweghi mmasi ihapu usoro ochie ma gbaso nke ohuru
- Ufodu ndi nkuzi amaghi na e nwere ike iji nkanazu ogbara ohuru akuzi na imu Igbo
- Enweghi ohere imu maka nkanazu ogbara ohuru
- Enweghi ngwa nkanazu ogbara ohuru
- Ike ogwugwu n'ihu nkuzi nke nkanazu ogbara ohuru anaghi abukari nke ihu na ihu, a naghi enwe mmasi nwa akwukwo iji aka ya kuziere onwe ya
- Enweghi mkpuredemede maka Igbo e tinyere n'igwe ome-nta-eme-imo ozuru uwa.

#### **Ihe a ga-eme**

- A ga-eme ka ndi uloru nzirita ozi dika MTN, GLO, AIRTEL, ETISALAT, dg nwee ike na-eme ka onya nwudide na ngiga uwa na-adji mgbe niile
- Ndi mmadu na goomenti ga-eme ka ngiga uwa na onya nwudide na-adji ebe niile na mgbe niile
- A ga-eme ka a na-enwe oku latrik mgbe niile maobu mee ka igwe na-enye oku na-enye oku mgbe niile
- A ga-eme ka o buru na ma ndi nkuzi ma ndi ha na-akuziri nwee mmasi iji nkanazu ogbara ohuru na-eme nkuzi na omumu ihe
- A ga-eme ka ndi nkuzi muta etu e si eji nkanazu ogbara ohuru akuzi ihe.
- Ndi nkuzi kwesiri idi na-aga omumu mmughari etu e si eji nkanazu ogbara ohuru akuzi ihe site n'oge rue n'oge, ka ha wee nwee ike na-ama usoro ohuru na udi nkanazu ogbara ohuru kacha mma iji akuzi ihe.
- E kwesiri inwe otutu ndi ma aruzi ngwaa nkanazu ogbara ohuru ndi a ma ha mebie. A ga-eme nke a site n'iziga ndi na-aruzi ya ka ha muo ya n'efu.
- Goomenti, uloru di iche iche na ndi mmadu kwesiri idi na-ebunye ndi nkuzi ngwa nkanazu ohuru n'efu maobu n'onu ego di ala.
- E kwesiri idi na-eme ka nkanazu ogbara ohuru na-adji ebe obula a na-enwe omumu ihe ka ndi nkuzi n'enweghi wee nwee ike ji ya kuzie ihe.
- Ndi nkuzi kwesiri idi na-ebughari ngwa nkanazu ogbara ohuru ka o ga-abu ebe obula ha huru oku latirik, onya nwudide na ngiga uwa ha ewere ya ruo oru.

#### **Mmechi**

Nchoputa na mmeputa nke nkanazu ogbara ohuru emeela ka obibi ndu na ihe niile mmadu na-eme di mfe. uwa na-awa anya na-aga nchoputa karaka na-agbago, ihe gbasara nkanazu ogbara ohuru na-abawanye. Mmalite nke nkanazu hibere isi na mbu nke mmadu site na mbido iji mee ka obibi ndu mmadu di mfe. Ka uwa na-aga n'ihu nkanazu na-agbagolite. Gburugburu niile di n'uwa n'otu uzo ma o bu nke ozo esonyela n'ihe gbasara iji nkanazu eme ihe ha na-eme. Site na mbido uwa ka mmadu ji gbawa mbu ichoputa uzo kacha mma ma dirikwa mfe ime ka obibi ndu di mfe ma na-atu uzo. N'uwa taa, ka chi na-abo na-ga e nweela ihe nchoputa di iche iche n'udi nkanazu.



Ka nkanauzu ndi ohuru na-aputa ndi di bu adi na-eme ochie a na-ahupulata aka iji ha eme ihe. otutu ndi mmadu na-achọ igbaso usoro ohuru di mfe e si eme ihe karja usoro ochie ahuhu di na ya. Mgbagolite na mbawanye nke nkanauzu ogbara ohuru agbanweela ihu uwa. o rara ahụ inweta ngalaba ebe obibi ndu nke mmadu ikuku nkanauzu ohuru ekusabeghi. Nkanauzu olorohuru emeela ka azumahia, agumakwukwo, nkuzi na omumu ihe, njem, ndoro ego, okwu ahuike, nzirita ozi, okpukperechi, oru ubi, na ihe niile mmadu na-eme dizie mfe karja ka ha di na mbu. Ndi mmadu, otu di ichie ichie, uloro na-agbasozi iji nkanauzu. Ya bu o kwesiri ekwesiri buru ihe ziri ezi na a ga-eji nkanauzu ogbara ohuru na-akuzi ma na-amukwa asusu Igbo.

O di mkpa iwebata iji nkanauzu ogbara ohuru n'ikuzi na imu asusu Igbo ka e wee nwee ike rite uru si na ya n'uju. Iwebata iji nkanauzu ogbara ohuru na ikuzi na imu asusu Igbo nwere uru kariri akari. O ga-eme ka asusu soro asusu n'asusu mba uwa a na-anu aha ya nke oma. Ndi mmadu ga-enwe mmasi ikuzi na imu asusu Igbo.

Iji nkanauzu ogbara ohuru akuzi na imu asusu Igbo ga-eme ka a choputa ihe ihia ahụ di na ya ma choo uto gboo ya.

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#### Ufodu okwu ndi gbasara nkanaazu ogbara ohuru putara ihe na nchocha a

Igbo	Bekee
Amuma	Flash
Efere ejije	CD plate
Epekele onyonyo	DVD
Igwe ome nta eme imo	Computer
Mpiko	Keyboard
Oke	Computer mouse
Okwu ngafe	Password
Onya udide	Network
Teknaazu	Technology
Gogul	Google
Akwu uwa	Website
Imelu	e-mail
Lap topu	Laptop
Ngiga uwa	Internet
Ncho	Browser
Onyoko mita	Search light
Savis	Service
Ekweni	Phone
Onyonyo	Tv
Onyonyo	Video
Nkanaazu ogbara ohuru	New technologies
Testmeseji	Textmessage
Komputa	Computer
Latirik	Electric
Tiivii	Television
Aps	Applications



## A BACKGROUND SURVEY OF KAROL WOJTYLA'S ORTHODOXY IN THE LIGHT OF HIS PRE-PAPAL ETHICAL TEACHINGS

Chiedu A. Onyiloha, PhD

+2348037608704

onyiloha@gmail.com

Department of Religious and Cultural Studies

Faculty of Humanities

University of Port Harcourt, Nigeria

### Abstract

Karol Wojtyla, who later became Pope John Paul II, made significant contributions to ethical teachings and theories, emphasizing the inseparability of orthodoxy from scholarship. His ethical reasonings are rooted in personalism and Thomistic philosophy thereby validating the dignity of human person, freedom, and responsibility. A survey of Wojtyla's background to underscore a pre-papal orthodoxy in his ethical teachings; to demonstrate how he integrated faith and reason based on truth and freedom into his ethics of the human person; to show the harmony between his beliefs and empirical applications leading to moral truth; and, to affirm that his cohesive vision and praxis aligned to sustain human dignity and common good are some of the objectives of the study. Phenomenology and analytic methods were adopted in this research. To achieve these objectives, the researcher approached the discourse from the following outlines: Karol Wojtyla's biography, education, specific historical events, early publications, and his ethical teachings. The research in its findings indicated that a good number of scholars agreed that Karol Wojtyla's ethical teachings proceeded from the background of his orthodoxy; an affirmation of the positive impacts of his work on society; and his immense contributions to knowledge, especially ethical themes on responsible freedom, human rights, moral truths, and human solidarity. At the end, the study concludes that the background of orthodoxy was instrumental to the ethical teachings of Karol Wojtyla.

**Keywords:** Karol Wojtyla (John Paul II), Background Survey, Orthodoxy, Ethical Teachings, Catholic Church, Poland.

### Introduction

Karol Wojtyla, the future Pope John Paul II, was a great philosopher, theologian, and ethicist whose teachings resonated with millions around the globe, especially in shaping contemporary moral compass. His ethical framework was versed in orthodoxy emphasizing its connectedness with faith and moral truth. The motive for the consideration of Karol Wojtyla, ethicist, theologian, philosopher, and future pope, is to highlight his ethical thoughts on issues such as quality of human conduct and its interface orthodoxy. Wojtyla's ethical vision was largely influenced by the works of Thomas Aquinas and Max Scheller. For Wojtyla, moral truth is not a mere abstract concept, rather, a compulsory imperative for human beings in society. His seminal works such as *Love and Responsibility* and *The Acting Person*, lay emphasis on the personalistic approach to ethics and praxis, where humans are perceived as free, rational beings called to act in accordance with objective moral truth. Another backdrop to his orthodoxy is the family where his parents inculcated core Catholic ethics and values to his upbringing from infancy to adolescence. One cannot forget his educational formation where he enjoyed the



Catholic tradition of training both the mind and soul towards the complete mankind. Other aspects of his background include but not limited to such historical events in Poland; the evil of Nazism; Communism; and, the causes and consequences of the World War II.

The above laid the framework for his future role as a Pope in 1978 when he began his papacy. Wojtyla strongly defended the dignity of human life, the sacredness of human life, the sanctity of marriage, and the significant place of conscience in moral judgment. Given all these, this work posits that Wojtyla challenged relativism, advocating instead for an ethics that is rooted in truth, love, and personal responsibility. In all of these, the aforementioned indices of background were at the forefront as pivotal factors of successes in his career as priest, bishop and pope.

This research explores how Karol Wojtyla's background to orthodoxy influenced his ethical teachings, manifesting that authentic Christian faith and morals require both correct belief and right action. By investigating his scholarly contributions, one understands his vision of moral duty and the lived expression of faith in today's world.

## **1. Explanation of Key Concepts**

Concepts are important aspects of research that define the usage of terms that form the substantial parts of the body of a work. They (concepts) lay the foundational structure both in contents, contexts and flavours to the phenomenon/phenomena under discourse. Here, ethical teachings and orthodoxy are some of the recurrent terms in this study.

### **1.1 Ethical Teaching**

Ethical teachings refer to the principles, guidelines, or ethos that aim to define what is right or wrong, good or evil, what ought and what ought not, in human behaviour and decision-making for a personal or collective interests. They offer a framework on how individuals or group of individuals should act in various situations aimed at virtuous means or end.

### **1.2 Orthodoxy**

Orthodoxy means correct belief or right pedagogy. It is used in a few different contexts to underscore upholding truthful position of a phenomenon or maintenance of tradition devoid of secularisation or adulteration in scientific or religious spheres.

## **2. Background to Karol Wojtyla's Orthodoxy: A Survey**

The background to the orthodoxy and orthopraxy of Karol Wojtyla with respect to his ethical teachings consists of a number of events and influences that shaped his thoughts culminating in his works as an academic and cleric. These include his biography, education, specific historical events, and early publications (*Love and Responsibility* and *The Acting Person*).

### **2.1 Karol Wojtyla: A Short Biography**

For Tad Szulc, one of the biographers for Karol Wojtyla, "a biography must be more than dates, facts, and



quotations”. It should convey, “...the person’s heart, soul, thoughts”<sup>1</sup> In order to meet up with these biographical expectations, Tad Szulc submits thus:

I took the pope’s advice to study in depth Polish history and literature – his own intellectual and emotional mainstay –and looked up old friends and acquaintances he suggested I should see in Poland and elsewhere. Then I took it up upon myself to work through, with much enjoyment, his immense literary output...<sup>2</sup>

The biographical setting is Poland for Wojtyla was a Polish citizen and his country was dear to him as a European. Luigi Accattoli has brought this to the reading public, when he pictured his love for Poland:

Dear fellow-countrymen: It is not easy to renounce the return to my country, “to those fields rich in varied flowers, silvered with wheat and gilded with rye”, as Mickiewicz writes; to these mountains and valleys, lakes and rivers; to the people loved so much; to our royal city (Oct. 23, 1978).<sup>3</sup>

The factuality of the birth of every human person is historical. This affirms the influences of space and time on shaping one’s outlook to life. It is therefore striking to note that only human are historical beings in the strict sense. The human nature is endowed with both intellectual and spiritual capacities to function as a rational, religious and social animal. Here lies the major concern about all those factors that moulded and shaped Wojtyla’s ethical thoughts, vision and mission. In his reflection he sees human history as a link between rational and memory in the management of finest moments of mankind:

Broadly speaking, it could be said that the whole created universe is subject to time and therefore has a history. Living beings have a particular kind of history. Yet no one of them, no other animal species possesses a historical dimension of the kind that we attribute to man, or to nations, or to the entire human family. Man’s historicity is expressed in his specific capacity to objectify history. He is not simply subject to the course of events <sup>4</sup>

Karol Wojtyla was born on May 18, 1920 in the small southern Polish town of Wadowice to Karol Wojtyla and Emilia (Kaczorowska) Wojtyla. He received two names, Karol and Józef<sup>5</sup> from his parents at baptism on June 20, 1920. But his mother gave him another name, “Lolek”. His birth coincided with what is generally known as ‘Polish Miracle’. Like what Tad Szulc calls the “literary output”<sup>6</sup> of Wojtyla, many historians and

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<sup>1</sup> Tad Szulc, *John Paul II: The Biography* (New York: Scribner, 1995), 9.

<sup>2</sup> *Ibid.*

<sup>3</sup> Luigi Accattoli, *John Paul II: Man of the Millennium* (Mumbai: Daughters of St. Paul’s, 2000), 17.

<sup>4</sup> John Paul II, *Memory and Identity: Personal Reflections* (London: Weidenfeld & Nicolson, 2005), 83.

<sup>5</sup> He received the name as a way of preserving the good memories of Marshal Jozef Pilsudski, a Polish national hero noted for waging war against Soviet Russia, at that time.

<sup>6</sup> Tad Szulc, *John Paul II: The Biography*, 9.





biographers have equally flashed their literary torchlight on the relationship between his birth and that of the civic reception accorded to Piłsudski by the Poles. In making a connection between the two events, Weigel observes:

By August 12, as one historian has put it, “it was clear to most observers in Warsaw that the last desperate week of the resurrected Poland had arrived.” The entire diplomatic corps fled, with one exception: Archbishop Achille Ratti, the Pope’s representative. A Polish delegation left for Minsk, where they hoped to start negotiations for an armistice or surrender with the Soviets. ...But Marshal Józef Piłsudski, who dominated the life of the Second Polish Republic from its inception in 1918 until his death in 1935, was not prepared to concede defeat. Piłsudski’s intelligence operatives had detected a gap between the two corps of Trotsky’s army.<sup>7</sup>

The conquest secured by Piłsudski for Poland is seen as one of the greatest achievements by her citizen. It was celebrated as a national event following his triumphant reception in Warsaw, the capital of the newly independent Poland, as the conquering army had their major victory in over two centuries.<sup>8</sup> Wadowice is a town in the Southern part of the present Poland. It has been situated within the contexts of some global events such as World War I and the Holocaust:

Between the two world wars, Poland bordered in the west on Germany, in the south on Czechoslovakia and Romania, in the east Latvia and Lithuania. The Poles are a western Slavic people who created a unified state in the tenth century and accepted Roman Catholicism. In the course of Poland’s thousand-year existence, its area has alternately expanded and contracted, covering 424,710 square miles (1,100,000 sq km) at its greatest size and only 38,610 square miles (100,000 sq km) at its smallest.<sup>9</sup> This city has the pride of being the birth place of Karol Wojtyła, the future Pope John Paul II. It was in this town that his parents lived and worked out their daily necessities of life. Wadowice is close to the River Skawa at the foot of Beschidi Mountains, some 40 kilometres of west of Krakow and 30 kilometres of from Auschwitz. And, it is on record that when Karol was born, Poland had only recently gained its independence after 120 years of domination by a foreign power, and it was struggling to regain territory on its eastern border.<sup>10</sup>

Motherhood is very essential to the formation of a young person. Karol Wojtyła still relishing the gift of motherhood was initiated into the world of being without that special institution, with the death of his mother on April 13, 1929. The psychology of the child-mother relationship makes a case for somewhat intrinsic attachment between a mother and her child. That loss remained with him until his last earthly moments. In his own words regarding the mother’s death<sup>11</sup> and the role of his father, he said:

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<sup>7</sup> George Weigel, *Witness to Hope*, 17.

<sup>8</sup> Tad Szulc, *John Paul II*, 13.

<sup>9</sup> Czesław Madajczyk, “Poland: General Review,” *Encyclopedia of the Holocaust*, 3 (1990): 1143-1151, 1143.

<sup>10</sup> Luigi Accatoli, *John Paul II: Man of the Millenium* (Bandra, Mumbai: St. Pauls, 2001), 17-18.

<sup>11</sup> See Karol Wojtyła, *Giobbi ed altri inediti* (Rome: Libreria Editrice Vaticana, 1982), 83.



Quite soon I became a motherless only child. My father was admirable and almost all the memories of my childhood and adolescence are connected with him. The violence of the blows that had struck him had opened up immense spiritual depths in him; his grief found its outlet in prayer.<sup>12</sup>

Another important factor in his life was the death of his elder brother, Edmund<sup>13</sup> on December 5, 1932 at the age of twenty-six years. He was also moved emotionally by the death of her sister, Olga who died “only a few days after birth.”<sup>14</sup> Not overwhelmed by these sad events, and with the support of his father, the young Karol marched on. Nonetheless, these events did not inhibit him from discovering his talents and opening him to realities that would mould him into his ideal person and ideology.

## 2.2 Education

Education is very central to human person's integral formation and development. In general, it is valued as a great asset both to the individual and the society, in general. So, for the young Karol Wojtyla, the journey to academic and spiritual life began in the autumn of 1926, when he started elementary education at the age of six. Following his good performance, he was admitted to the middle school, *Marcin Wadowita* in 1930. The essence of both formal and informal education is to study, analyze, understand and evaluate nature<sup>15</sup> in such a way that human activities would be fine-tuned to the optimal degree of overcoming its impediments. It is from this context that the gamut of meaning will be drawn from the Holy Scriptures: “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth” (Gen. 1:28).<sup>16</sup> The primary and secondary schools had provided platforms for development of intellectual powers based on the overall classroom performance and coupled with exploration of extra-curricular activities. Karol Wojtyla distinguished himself in academic excellence and disciplined life which equipped him for higher education.

In 1938, the eighteen-year-old Karol moved with his father to Kraków and began his undergraduate studies at Jagiellonian University, where he enrolled in the department of Polish philology in the Faculty of Philosophy. Commenting on what this branch of study meant for him, he remarks:

I found myself attracted to the study of the language itself. We studied the descriptive grammar of modern Polish as well as the historical evolution of the language, with special emphasis on its ancient Slav roots. ...this opened up completely new horizons for me; it introduced me to the mystery of language itself.<sup>17</sup>

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<sup>12</sup> A. Frossard, “*Be Not Afraid!*” (New York: St. Martin's, 1984), 14.

<sup>13</sup> *Ibid.*, 19.

<sup>14</sup> *Ibid.*

<sup>15</sup> Nature is here seen as the physical world including all natural phenomena and living things. Viewed from another perspective, it concerns the forces and processes collectively that control the phenomena of the physical world independently of human volition or intervention, sometimes identified with symbol of femininity.

<sup>16</sup> All biblical citations are taken from *The Bible - Revised Standard Version*, under Division of Christian Education of the National Council of the Churches in the United States of America (New York: Collins, 1971).

<sup>17</sup> John Paul II, *Gift and Mystery* (New York: Doubleday, 1996), 7.



Karol and his father lived in a moderate apartment on Tyniecka Street in the Debniki quarter – which is historically separated by the Vistula River. Being in the university was a chance for him to undergo various transformative stages in life; these called for exploring his potentials, testing his skills and developing personal interests in professional and extra-curricular activities. He was already writing poetry and composing scripts for the theatre. Besides, he was also contemplating on what his life would be in terms of profession and career; he was faced with two options: married or celibate life. At his moment of decision, he chose a celibate life; the option as far as he was concerned, should be accepted as “a gift and a mystery.” On recalling this choice, he succinctly noted, “A Day came when I knew for certain that my life would not be fulfilled in the human love, the beauty of which I have always felt deeply.”<sup>18</sup>

### 2.3 Specific Historical Events

September 1, 1939 was a bad day for humanity including the young Karol Wojtyla and his father; on that day, the first bombs fell on Kraków and Karol was in the cathedral. It was the beginning of the World War II. This event has been analysed from different perspectives, especially that of Catholic view.<sup>19</sup> His domestic and academic activities were put on hold. Two-thirds of Poland, including Kraków was in German hands while the remaining third was already being occupied by the Russians. By March 1940, Karol began to work in a stone quarry at Zakrzewek, Poland. The challenges and difficulties were enormous. However, the war offered him the opportunity to understand human nature with its untamed passions and ambitions. He wrote poem in tribute to one of his co-workers who died in the uprising at Pozan; part of which runs thus:

They took his body, and walked in a silent line. Toil still lingered about him, a sense of wrong. They wore grey blouses, boots ankle deep in mud. In this they showed the end.... White stone now within him, eating into his being, taking over enough of him to turn him into a stone.<sup>20</sup>

From the above lines, it is not difficult to read Wojtyla’s mind; a mind that has been sharpened for seeing and interpreting human activities with philosophical and theological parameters. Poetry and the theatre are veritable vehicles for conveying messages.

Tragedy struck with the death of his father on February 18, 1941, and it was a launching-pad for his eventual ascension to fulfilling mystical realm of his life. He saw in his father all the prerequisites for a peaceful transformation into the great beyond. Not despaired, Karol found a “home” in the family of Mieczystaw Kotlarczk, a professor of Polish literature. Mieczystaw became host, friend, and teacher to Karol Wojtyla, and together they founded the ‘Theatre of the Living Word.’<sup>21</sup> Having found solace in his new home, he had active

<sup>18</sup> André Frossard, “*Be Not Afraid!*” (New York: St. Martin’s, 1984), 15.

<sup>19</sup> Joseph Orlandis, trans. Michael Adams, *A Short History of the Catholic Church* (Lagos: Criterion, 1985), 185: “Peace did not bring sufferings of civil populations to an end—particularly in central Europe. The new political frontiers and the division of the old continent into zones of influence obliged huge numbers of families to leave their homelands and to emigrate, penniless, in search of a new country which would take them in. Migration within Europe or from Europe to America reached a scale never before known: one would have to go back to the barbarian invasions to find anything like it—but with difference: that the barbarians migrated of their own free will.”

<sup>20</sup> Karol Wojtyla, *Collected Poems* (New York: Random House, 1982), 87.

<sup>21</sup> It was in the form of a peaceful and non-resistance movement in defense of Polish culture against the Nazism. The actors



participation in the theatre; he was actively involved in theatre productions both “as actor, scriptwriter, scene designer, or interlocutor. None of the regular members had any doubt that Karol’s future lay in the theatre. He possessed everything needed for an acting career: voice, gestures, emotion, (and) memory.”<sup>22</sup>

In the autumn of 1942, Wojtyla took the final step towards the aspiration of his life, priesthood. He had told his friend, Kotlarczyk not to expect him anymore in the theatre since his application to Stefan Sapieha, the Archbishop of Kraków, for vocation to the Catholic priesthood. For Karol, priesthood is a vocation from God and in a rather rhetorical and answer grandeur, he writes thus: “The story of my priestly vocation? It is known above all by God. At its deepest level, every vocation to the priesthood is *a great mystery*; it is a gift which infinitely transcends the individual.”<sup>23</sup> He was of the opinion that his vocation to the priesthood was not an abrupt venture; rather, that it took time to mature – though two major events contributed to his becoming a priest: the World War II and the death of his father. During the celebration of his fiftieth anniversary of his priestly ordination, Wojtyla commented on these factors more elaborately in his book, and here are some excerpts:

In the face of the spread of evil and the atrocities of the war, the meaning of the priesthood and its mission in the world became much clearer to me. The outbreak of the war took me away from my studies and from the university. In that period, I also lost my father, the last remaining member of my immediate family. All this brought with it, objectively, *a progressive detachment* from my earlier plans; in a way it was like being uprooted from the soil in which, up till that moment, my humanity had grown. But the process was not merely negative. At the same time a light was beginning to shine ever more brightly in the back of my mind: *the Lord wants me to become a priest*. One day I saw this with great clarity....<sup>24</sup>

Many insights have been established from the above citation; the mind is a great reservoir of interests and desires. Its training through education and domestic orientation is very relevant to both its understanding and interpretation. For him to have chosen the priesthood instead of the theatre means far-sightedness and spirituality. He had already taken to such private devotions like joining the “The Living Rosary” group; reading St. Louis de Montfort’s book,<sup>25</sup> devotion to Brother Albert,<sup>26</sup> among others.

Karol Wojtyla had his classes from the Faculty of Theology at the university in Kraków as a seminarian of the archdiocese of Kraków. During the period under review, he was also concerned with ecclesial (such matters like serving at Mass in Archbishop Sapieha’s private chapel) social schedules. At the same time, Karol was working at the Solvay factory. In all these, he was surrounded by imminent dangers but he was undeterred. Two events would drive this point home. The first was the disappearance of his fellow seminarian by name, Jerzy

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and actresses would meet secretly in private homes and basements, with at least twenty persons taking part in each gathering. The audience would be tutored on how to pose a challenge to the Gestapo who patrolled Kraków street-by-street every night. Karol Wojtyla’s and others’ scripts were the major source of the play.

<sup>22</sup> Luigi Accatoli, *John Paul II: Man of the Millennium*, 27-28.

<sup>23</sup> John Paul II, *Gift and Mystery*, 3.

<sup>24</sup> *Ibid.*, 34-35.

<sup>25</sup> *True Devotion to the Blessed Virgin Mary*.

<sup>26</sup> Also known as Adam Chmielowski, an artist and Polish hero from the 1800’s who had lived life of detachment from material gains in service to the indigent persons in the society.



Zachuta,<sup>27</sup> and the second, the accident he had with a German truck. These show the socio-political climates under which Wojtyla worked out his success. Luck was on his side as he would narrowly escape arrest during routine search by Nazi soldiers. The timely intervention by Sapieha who decided in August to move the clandestine seminarians into his own residence, saved the unforeseen problem. It added an impetus to his academic and priestly formation. Karol Wojtyla took the first practical step nearer to the altar by the reception of the tonsure on September 9, 1944. Remarkably, Karol completed his theological studies and seminary formation successfully.

This notwithstanding, human person adequately considered is a rational being with historical antecedents; such a being is the one with relationship to other human beings, and by so doing, creates events which have direct or indirect impact on humanity. Every human event, therefore, is begun in time and space. Paradoxically, the events exert influences on both their creators and non-creators, as well. Such holds for Wojtyla and other humankind. Poland, was under the Nazi occupation and also World War II, which unleashed on many Poles, including Karol untold hardships and traumatic experiences.

Given the currency of thought on the required relationship between the citizenry and the state on the one hand, and juxtaposing such expectation to the individual's personal choices and tradition on the other, what ensues is nothing but patriotism and citizen's rights and freedom. Many nuances have been used to explain this relationship. But it is not yet a problem, what poses a difficulty is the conflict of values and logic of systems. Wojtyla makes the following clarification about nationhood and citizenry: The Latin word *patria* is associated with the idea and the reality of 'father' (*pater*). The native land can in some ways be identified with patrimony, that is, the totality of goods bequeathed to us by our forefathers."<sup>28</sup> The total summary of candid admiration and adulations for a person's native land are found in the concept of 'patriotism'. Often, such expectations might have conflicting characters especially during oppressive rules or system. Poland was taken over by the Nazis during the World War II. The system was against the existence of Jews as a people and unjust laws imposed to malign them. Under such situation, the fundamental freedom of the citizenry was simply violated. It was also a case for determining the citizen's moral backbone to oppose the intolerable laws and regulations. Seen from another perspective, such an anomaly could exert its influence on the people's psyche, including the young generation of Poles. Corroborating this, Wojtyla avers as follows: "I have had experiences of ideologies of evil. It remains indelibly fixed in my memory. First there was Nazism. What we could see in those years was terrible enough. Yet many aspects of Nazism were still hidden at that stage."<sup>29</sup>

Humankind had evolved some systems that oppose justice, peace, love and equity. One of such practices is racism; Jews in Poland at the time under review were maltreated. At this instance, a remarkable event in the life of Karol was his personal decision to choose Jerzy Kluger, a Jew, as his friend. This was his first step toward rejection of the societal *status quo* that negated justice, love and equality. In his own words, he recalled:

I remember, above all, the Wadowice elementary school, where at least a fourth of the pupils in my class were Jewish. I should mention my friendship...with one of them, Jerzy Kluger –a friendship that has

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<sup>27</sup> John Paul II, *Gift and Mystery*, "One day [Zachuta] did not appear. After Mass I stopped by his house in Ludwinow (near Debniki) and learned that he had been taken away by the Gestapo during the night. Immediately afterward, his name appeared on the list of Poles who were to be shot." 42-43.

<sup>28</sup> John Paul II, *Gift and Mystery*, 66.

<sup>29</sup> *Ibid.*, 15.



lasted from my school days to the present.<sup>30</sup>

Wojtyla deliberately made the choice of Jerzy as a personal friend to make a point that human beings should be brothers and sisters in society. He was against all forms of anti-life ideologies be it a social system, economic or political oppression or even biological segregations. Reflecting on this, he succinctly asserts:

First and foremost, the sons and daughters of the Jewish nation were condemned for no other reason than that they were Jews. Even if only indirectly, whoever lived in Poland at that time came in contact with this reality. Therefore, this was also a personal experience of mine, an experience I carry with me even today.<sup>31</sup>

This personal decision is an indication of the quality of one's behaviour. It is not an easy task to swim against societal culture of hatred and segregation, especially when it has become a national philosophy or mode of living amongst the people. But for Karol Wojtyla, he had an early inclination towards the moral norms that would bring about the best moral order and this mindset, in the thinking of James V. Schall, calls for reliance on moral truth in order to appreciate that inner force which motivated the decision of Wojtyla. Schall makes the following submission:

At the same time, we need not forget the principles of logic or philosophy itself that each of us can discover from our own given resources. These are the norms by which we ultimately test what is said or heard. These resources of intellect and nature we did not ourselves create but discover to be constitutive of the kind of rational substantial being we find ourselves to be.<sup>32</sup>

These historical influences on Wojtyla shaped his outlook to life, particularly reminiscences of war, Communism, Nazism and other indices of evil that nearly distorted the order of goodness in the world. But in all, he would not forget in a hurry the evil of the World War II and its attendant effects on humanity, including his vocation to the Catholic priesthood. In his own words, he reflects thus:

*I was spared much of the immense and horrible drama of the Second World War. I could have been arrested any day –at home, in the stone quarry, in the plant and taken away to a concentration camp. Sometimes I would ask myself: so many young people of my own age are losing their lives. Why not me? Today I know that it was not mere chance.... What I have said about the concentration camps represents only a part, albeit dramatic, of this “apocalypse” of our own century.*<sup>33</sup>

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<sup>30</sup> John Paul II, *Crossing the Threshold of Hope* (New York: Alfred A. Knopf, 1994), 96.

<sup>31</sup> *Ibid.*

<sup>32</sup> James V. Schall, S.J., “Person and Society: John Paul II on Substance and Relation,” in *Prophecy and Diplomacy: the Moral Doctrine of John Paul II (A Jesuit Symposium)*, ed. John J. Conley and Joseph W. Koterski (New York: Fordham University Press, 1999), 3-21, 4.

<sup>33</sup> John Paul II, *Gift and Mystery*, 36, 38-39.





## 2.4 Karol Wojtyła's Early Publications

Karol Wojtyła had a number of personal writings but two of the publications that highlighted his ethical thoughts include *Love and Responsibility*<sup>34</sup> and *The Acting Person*<sup>35</sup>, as part of the background to the orthodoxy and orthopraxy of his ethical teachings.

### 2.4.1 *Love and Responsibility (Miłość i odpowiedzialność)*

*Love and Responsibility* is a philosophical and theological book by Karol Wojtyła and published in 1960. This work explores the nature of human love, relationships, and sexuality from the Christian (Catholic) outlook, accenting the significance of personal responsibility in intimate and marital relationships.

The book has five chapters. In chapter one, the person and the sexual urge is explored; chapter two considers the person and love; chapter three x-rays the person and chastity; the work also discusses justice towards the other person in chapter four; and justice towards the creator is analysed in chapter five. It is worthy to note that each chapter builds on philosophical, theological and ethical perspective on love, sexuality, and human dignity.

In this work, Wojtyła, developed and argued for the following themes:

- a) The dignity of the human person consists of the intrinsic value of persons as subjects and not objects; and true love as the measure of the humanity devoid of manipulation.
- b) Utilitarianism is a negation of the inherent worth of human beings in view of choices and pleasures. Personalism is what should be practiced and it makes room for true love which manifests self-giving and the recognition of the worth of other persons in society.
- c) Love is a virtue and it yields to an objective choice as opposed to emotion. The same love is conjugally celebrated only within the institution of marriage as true sign of mutual donations amongst couples.
- d) Marriage is God's vocation to openness to co-creative acts through bearing of children as well as responsible parenthood that respects the procreative and unitive objectives of sex.

### 2.4.2 *The Acting Person (Osoba I czyn)*

*The Acting Person*, a philosophical work written by Karol Wojtyła, was published in 1969 as part of his research interest in human being as a rational and relational being in society. He explores human action, subjectivity and obedience to duty through the framework of Husserl's phenomenology and theological prism of Aquinas. The book sets forth to understand the human being as a moral agent of praxis, and with special attention on integration of freedom, conscience, openness to talents and skills.

This is a philosophical work focused on personalism and phenomenology. It consists of five chapters which consider a thematic discourse on the human person. In chapter one, the human being and the problem of action is discussed; efficacy and subjectivity is considered in chapter two; chapter three discusses integration of

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<sup>34</sup> Karol Wojtyła, *Love and Responsibility*, trans. by H. T. Willets (London: William Collins Sons & Co. Ltd., 1981).

<sup>35</sup> Karol Wojtyła, *The Acting Person*, trans. by Anna-Teresa Tymieniecka (Dordrecht, Netherlands: D. Reidel Pub. Co., 1979).



the person in action; in chapter four, the transcendence of the person in action is explored; and chapter five x-rays participation and alienation.

Wojtyla developed a number of themes in the book, but suffice here to mention the followings as key themes and insights:

- i) Human person is subject and moral agent whose nature indicates a conscious and active being who make a deliberate choice in pursuant to vision and mission of his place in society.
- ii) A person is a rational being endowed with consciousness and self-determination. This is a distinguishing feature that sets man and woman from other non-human beings in view of awareness and choice-making in matters pertaining to personal or communal needs. Of course, this conscious freedom should not be misconstrued for an absence of external inhibitions, but the human's capacity to choose good at all time in all circumstances.
- iii) Given the above, the human person as a conscious being is the one who participates actively, particularly in matters of solidarity. This underscores humans as social beings whose intentions or actions have direct or indirect influence on other persons whether in family, community or society. It is here that one understands the importance of the concept of participation, where citizens act not merely for personal gains but buoyed by the common good.
- iv) Wojtyla also advocated for the adoption of the ethical principle of Thomas Aquinas who argued that humans are unitive beings by virtue of the complementarity of body, soul and mind. There is nothing like having a human being as a thinking person. Added to this ethical thought is that one's personal experience is one of the indices of moral conscience and its application to lived situations.

### **3. Ethical Teachings of Karol Wojtyla**

Karol Wojtyla's ethical teachings are deeply rooted in Christian personalism, a philosophy that emphasizes the dignity, freedom, and responsibility of the human person as a social, moral and religious being. His moral vision integrates faith and reason, ensuring that ethical decisions align with objective truth while respecting human subjectivity.<sup>36</sup> His teachings were shaped by his academic work, pastoral experience, and response to the socio-political challenges of his time, particularly under Nazi occupation and communist rule in Poland. This study approaches and categorizes his ethical teaching under the following themes, namely: a) personalism, freedom and moral duty, ethics of love and sexuality, conscience and the natural law, resistance to totalism and social ethics, among others.

Wojtyla's ethical thought centres around Thomism and Catholic social teaching where inherent worth of persons as creatures of God and solidarity<sup>37</sup> plays central roles to authentic existential living as well as application of justice<sup>38</sup>, equity and holiness of life to lived experience. This is the core of his ethical pedagogy that promotes

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<sup>36</sup> Karol Wojtyla, *Love and Responsibility*, 1-10.

<sup>37</sup> Karol Wojtyla, *The Acting Person*, 261-300.

<sup>38</sup> Karol Wojtyla, *The Acting Person*, 213-260, 261-396.



personalistic ethics that emphasizes the intrinsic value and dignity of the human person.<sup>39</sup> Connected to this was the influence of Max Scheler and Thomas Aquinas whose respective works argue that human beings must always be seen and treated as persons other than objects or means to an end. This moral principle remains the fulcrum of the ethical teachings of Wojtyla.

For Wojtyla, human love involves responsibility in order to separate it from an irrational instinct with respect to non-human beings that are driven by sensual instincts. Humans must approach intimate relationship with the decorum of mutual donations<sup>40</sup> characterized by trust, consent, selflessness and self-giving as opposed to mere utility or pleasure. Human sexuality requires decency and modesty in a milieu of self-discipline and respect for human dignity in all its forms and shapes.<sup>41</sup>

Another significant theme in the ethics of Wojtyla is that of responsible freedom in human intention and action. True freedom is not the capacity to do whatever pleases one, rather, the ability to choose good intention over evil intention and also choose right action over wrong action. There is no room for moral relativism<sup>42</sup> since reasonable freedom is exercised within the ambience of objective truth and moral responsibility. In all of these, Wojtyla's ethics of action implies that human actions shape a person's character and identity.

In view of the foregoing, one will not fail to appreciate his theological and social ethical teachings. Wojtyla was an active resource person in the Catholic Church, especially his social teachings that advocate the dignity of work, the right to trade unionism, the right of workers, and right to just wages and remunerations. He interrogated the Poland of his time when his country was under Communist regime and resolved to invoke the principle of natural law: that humans are free beings endowed with inalienable rights to pursue happiness, including enjoyment of human, religious and ethical rights in society.

Defence of objective moral truths is another aspect of the ethics of Wojtyla. He rejected ethical relativism and utilitarianism, thereby upholding the existence of absolute moral truths. He argued that morality is not an ephemeral subject matter in human affairs, rather, it is engrained in the order of objectivity – as part and parcel of human nature and existence. The objective moral truths yield to societal welfare where sanctity of life, human dignity, freedom of responsible choices, love, and solidarity are cherished and upheld as ethics and values.

Wojtyla presents love as a self-donation phenomenon that is responsible to act rather than expression of duty-oriented passion as opposed to addiction to irrational passion. In this aspect, he argues that love must be moderated by truth and respect for the dignity of the self and other in the traditionally recognised marital institutions, where conjugal love to openness to the fruits of the womb.<sup>43</sup> It is only a person whose intention and action show consciousness in matters pertaining to human action can take responsibility through moral choices that align with moral truth.

#### 4. Conclusion

The study affirmed that Karol Wojtyla, the future Pope John Paul II, was a great philosopher, theologian, and ethicist whose teachings resonated with millions around the world, especially in shaping contemporary moral

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<sup>39</sup> Karol Wojtyla, *Love and Responsibility*, 21-58, 59-110, 171-200.

<sup>40</sup> Karol Wojtyla, *Ibid*.

<sup>41</sup> Karol Wojtyla, *Op. cit.*, 21-58, 111-170.

<sup>42</sup> Karol Wojtyla, *The Acting Person*.

<sup>43</sup> Karol Wojtyla, *Love and Responsibility*, 171-200, 201-250.



compass. His ethical framework was versed in orthodoxy (right belief) and orthopraxy (right action/deed), emphasizing their connectedness with faith and moral living. The research arrived at the objectives of the discourse, namely, that Wojtyla is known for his ethical teachings which still resonate with scholarship and practice, specifically his orthodoxy.

Again, the research averred that Wojtyla's ethical vision was largely influenced by the works of Thomas Aquinas and Max Scheler. For Wojtyla, moral truth is not a mere abstract concept, rather, a compulsory imperative for human beings in society. He espoused this in his seminal works, *Love and Responsibility* and *The Acting Person*, where he laid emphasis on the personalistic approach to ethics and praxis.

Another backdrop to his orthodoxy, in the evaluation of the study, was his family setting where his parents raised him in the Christian tradition. Wojtyla's educational formation was rooted in the Catholic tradition of training both the mind, brain and soul towards the complete mankind. The study observed that certain historical events in his native country, Poland, were significant in shaping his ethical thought and actions. Some of those events include Nazism, Communism, the World War II.

The above laid the framework for Karol Wojtyla's role as a future pope. Gleaned from the above statements, it is an objective position that Karol Wojtyla's orthodoxy through his pre-papal writings influenced and shaped his papacy in a great way. The background to his orthodoxy also had significant influence in papal writings (encyclicals, pastoral letters, exhortations, constitutions, etc). His pre-papal books reinforced the importance of aligning doctrinal truth with extant moral choices.

Wojtyla strongly defended the dignity of human life, the sacredness of human life, the sanctity of marriage, and the significant place of conscience in moral judgment. Given all these, he also challenged relativism, advocating instead for an ethics that upholds truth, love, and responsibility. This research explored how Karol Wojtyla's ethical teachings integrated orthodoxy, manifesting that authentic Christian faith and morals require both correct belief and righteous action. The study by investigating Wojtyla's scholarly contributions to knowledge and praxis, achieved its objectives through the findings and evaluation that his vision for moral duty is still relevant to the world. Therefore, Karol Wojtyla's ethical teachings as Pope John Paul II owe its orthodoxy to his pre-papal background and writings.

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