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CONTENTS/CONTRIBUTORS

THE DECLINE OF IGBO CULTURE IN CHINA: ACHIEVING THINGS

ELL APAT: A LITERARY PERSPECTIVE 1 - 10

Latechukwu Loveth Anulakwae, Helysna Cordelia Iadilem

ENGLISH STUDIES IN RORO LAND: THE IMPACT OF THE COVID-19 PANDEMIC IN ORO AND AWKA 11 - 21

...Ifeka Juliet Olayinka

INDIGENOUS LANGUAGE REVITALIZATION FOR SUSTAINABLE DEVELOPMENT: IGBO LANGUAGE IN THE 21ST CENTURY ...Egwuonwu-Chimere, G.N (Ph.D.) 22 - 24

THE CONCEPTION OF PERSONHOOD AND COMMUNITY IN AFRICA ...Amobi, Salihu Amobi 35 - 45

JOHN 17:1,4,5 IN THE CONTEXT OF THE IGBO PROVERB "NKU N'RATA KPARA N'OKOCHI KA O NA-ANYA N'DU MHIRI": AN EXEGETIC-HERMENEUTIC STUDY ...Daminio Obichio 46 - 57

THE PHONOLOGICAL PROCESSES OF ASSIMILATION IN OKIJA

IGBO SPEECH VARIETY ...58 - 68

Ngozi Clara Chinwuba, George E. Ozuwulike

SOCIOLINGUISTIC VARIATION BETWEEN AGED AND YOUNG

WOMEN IN AWKA: A STUDY OF AMIKWO AND UMUOKPI ...69 - 82

...Ngozi Clara Chinwuba, George E. Ozuwulike

REDUPLICATION: A SYNTACTIC PHENOMENON IN IGBO BUT

ABERRATION IN ENGLISH ...83 - 93

EXTENSIONAL SUFFIXES IN IGBO/MA IGBO 94 - 102

...Ngozi Okechukwu Okoro

THE WISDOM OF IGBO PROVERBS: A LITERARY ANALYSIS OF

THE POSITIVE IMPACT OF COMMUNAL LIVING ON MENTAL

HEALTH ...103 - 119

...Chinwe Winifred Okike



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CONTENTS

A DISCOURSE ANALYSIS OF SELECTED REPORTED CASES OF DOMESTIC VIOLENCE IN ELECTRONIC NEWSPAPERS

Mariam Anana, PhD 1-14

CONVERSATIONAL IMPLICATURE AMONG STUDENTS

Dr. Franca Okumo 15-21

CODE-SWITCHING AMONG UNIVERSITY STUDENTS IN ANAMBRA STATE: EVIDENCE OF POOR IGBO LINGUISTIC COMPETENCE AND PERFORMANCE AMONG IGBO YOUTHS

Patrick Ik. Umezi 22-33

IGBO SIGN LANGUAGE PHONOLOGY: ARTICULATORY ELEMENTS

Maureen Azuka Ezeani & Prof. Cecilia Amoge Eme 34-44

THE ROLE OF LANGUAGE IN EDUCATIONAL GLOBALIZATION

Grace Ngozi Amajoyi (Ph.D) AND Onyinye Constance Amamgbo 45-52

GLOBALIZATION AS A CAUSE FOR LANGUAGE EXTINCTION: A CASE STUDY OF NIGERIAN INDIGENOUS LANGUAGES

Christian E. C. Ogwudile 53-61

RELEVANCE OF THE TRAINING RECEIVED BY TRANSLATORS IN NIGERIA: PROBLEMS AND PROSPECTS

Dr . Chimmuanya Pearl Ngele & Marinus S. Yong (PhD) 62-71

RELIGIOUS PLURALISM IN THE BIBLE AND THE CHALLENGES OF CREDAL WALLS IN NIGERIA: AN AFRICAN CONTEXTUALIZATION OF ACTS 10,27-28.34

Dominic Obielosi 72-92

RELIGION AND SOCIAL CHANGE AS PARTICULARISTIC FORMS OF POLITICAL CONSCIOUSNESS: A REVIEW OF CHRISTIAN AND MOSLEM RELATIONS IN NIGERIA

Jude Chinweuba Asike Ph.D 93-101

GENDERED MEDIA COVERAGE: EXAMINING THE PORTRAYAL OF FEMALE POLITICIANS IN NIGERIA

Ogochukwu Agatha Okpokwasili & Ikechukwu Bartholomew Ekemezie Ph.D 102-113



DESIGNATION OF HUMAN VALUES IN CHINUA ACHEBE'S THINGS FALL APART: AN AXIOLOGICAL STUDY

Emmanuel Chinonso Ezugwu and Chidiebere Obi, PhD 114-127

THE DIASPORA AND THE AFRICAN THINK TANK: SLAVE REPARATION ISSUES, MATTERS ARISING – A CRITIQUE, VIABILITY AND VALIDITY

Ufuoma Onobrakpeya 128-134

EMUME NGABIGA UMUAKA N'OMENAALA IGBO

Anthonia Chinyere Ephraim-Chukwu 136-147

NZIPUTA AJO OBI NA NSOGBU YA N'AGUMAGU ENYI MERE ENYI YA NA MMIRI OKU E JI EGBU MBE

Chioma Chiazom Anagor 148-154

MKPATARA ENWEGHI EZI NCHEKWA N'AGUMAGU NDI A HQORO: OGHOM NA-ESO YA

Juliet Ifunanya Okeyika and Nkechinyere Nwokoye 155-165

ALUMDI NA NWUNYE NA IGBA ALUKWAGHIM N'ALA IGBO N'OGE GBOO NA KA O DI N'OGE UGBUA

Ann C. Onyekelu, PhD 166-171

NKWABANYE N'ALUMDI NA NWUNYE NA NSOGBU DI NA YA, DIKA A HURU N'AKWUKWO AGUMAGU IGBO NDI A HQORO

BASILIA NKECHINYERE EWEOMA (Ph.D) 172-182

AMAGHI NTUGHARI: AKAMGBA NYERE MGBASAOZI N'ASUSU IGBO N'UWA OHURU

Ifunanya Nzubechukwu Dimebo 183-192

NZIPUTA MPUTARA ASUSU OTU UMUAKWUKWO A HQORO NA STEETI IMO

Olachi Florence Okere and Florence Uju Ibeh (Ph.D) 193-202

MBUGHARI N'UTOASUSU IGBO: ATUTU UTOASUSU MGBANWE

Ilechukwu Chiamaka Patience 203-211

NGANUSORO DI KA OCHIKWA NA NHORO NGWAA NA MMEJU

Ilechukwu, Daniel Ihunanya 212-224



A DISCOURSE ANALYSIS OF SELECTED REPORTED CASES OF DOMESTIC VIOLENCE IN ELECTRONIC NEWSPAPERS

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Abstract

Discourse analysis is a polymorphous concept that investigates all forms of discourses such as domestic violence. Domestic violence is very rampant today; and one of the major causes is the misuse of verbal and non-verbal discourses among the couples. This study analyses selected reported cases of domestic violence among the couples in Nigeria. The Simple Random Sampling Technique was used to gather data from Nigeria's online newspapers, *The Guardian*, *Punch*, *Nigerian Tribune* and *Daily Trust*. This is a qualitative descriptive research that adopts an ex post facto design because data are not manipulated at all. The theoretical frameworks were *Family System Theory* and *Symbolic Interactionism*. One of the major findings was that domestic violence among the couples in Nigeria is a product of seemingly enduring and unexposed verbal abuses or batteries of either couple (in abused marriages). The resultant effects of domestic violence are enormous. They range from physical assaults to battery; and sometimes, untimely death. The study therefore, recommends that appropriate communication strategies, love speeches and tolerance should be expressed often by couples. And if it is difficult to get these, separation is therefore recommended. This may minimize or curtail incessant domestic violence among couples.

Keywords: Discourse Analysis, domestic violence, *Interactional Symbolism*, Newspapers, abuses, communication strategies

Introduction

Discourse (language used functionally and structurally) is a powerful tool in managing, controlling, eradicating and fueling domestic violence. In other word, discourse has both positive and negative effects depending on how it is utilized by couples. According to Sharma & Sharma (2010) discourse is the creation and organization of the segments of a language above as well as below the sentence level. Where couples do not understand how to use discourse appropriately, it may result in altercation, abuses, injuries, death and regrets. In many cases, victims of domestic violence also feel that such has not and should not have happened if certain things were put into their normal places. The regret here is orchestrated by improper use of discourse (verbal and non-verbal), Azzariti & Joaquim (2015) at all contexts.

Improper use of discourse is always occasioned by either progressive or instant provocations. This is based on emotional immaturity of couples whose marriages are mostly microwaved). Microwaved marriages are marriages that are rosy based on only outward affluences (that their expirations terminate such marriages). Davin (2023) identifies 14 signs of emotional immaturity of couples and these include among others trauma and abuse. Also, some people do not even marry but co-habit without the



consents of their parents. Indecent carnal comparison of one couple's life-style with others is some causes of domestic violence. Most importantly misused discourse is the major cause of this global menace.

Domestic Violence or gender-based violence has resulted in countless cases of abuses among all classes of people, both educated and uneducated, literate and illiterate, rich or poor, young or old, beautify or ugly. There is no class or status limit that can prevent gender-based violence where there are inappropriate applications of discourse among spouses. From law makers to those expected to observe the law, to common people who are ignorant of law, domestic violence has continued to soar very high on daily basis. It seems that domestic violence actually started from the pre-industrial age, and spun through industrial, technological and post-industrial eras. From the birth of man till death, domestic violence has continued and may continue to be prevalent in societies where people do not understand the proper use of discourse.

An analysis of discourse of domestic related-violence is very germane in today's Nigeria as a result of its prevailing harsh economic conditions, traditional norms that naturally permit men dominance over women, poverty, and the like which necessitate a lot of people almost everywhere to speak and behave anyhow. If this violence is not checked, there may be uncontrollable cases of domestic violence in the country in the next two years. Already, many cases of unthinkable occurrence of killings due to minor quarrels between people in families have been recorded in our daily news and some buried without records.

Domestic violence (DV) is as old as human race; Masccolo (2023) observes that it has existed throughout the world for centuries. It is a global abuse at homes and families; and particularly in Nigeria it has received a lot of attentions recently because there are countless cases of domestic violence that result in either permanent injuries or death. *Nigerian Tribune* of January 13, 2017 reports that a man stabbed his wife in her private part after an argument; and in 2013 in Delta State, an argument between a Middle-aged woman named as Ndidi Emaka Mordi and how her husband Chukwudi led to her death. Again, *Nigerian Tribune*, (2021, August, 24) reports that DV is on all-time high. Gebrewahd, et al. (2020) lament that there is an increase in assaults against housewives and unmarried women. In Zamfara State for example, 366 cases of sexual abuse were recorded in 3 years (Nwanna 2021).

Although few cases of DV are mentioned here, it should be noted that there is no State in Nigeria that has not recorded increase in domestic violence. In fact, some States such as Borno, Anambra, Lagos, Oyo, Sokoto and many others have been identified as States with high number of domestic violence.

In short, ninety five (95) per cent families in Nigeria experience one form of domestic violence or the other. This can be verbal and non-verbal. Verbal domestic violence includes, both oral and written abusive discourses that go on in the family, while non-verbal are neglects, cheating, stealing, fights, and other forms of abuses without words or texts. The outcomes of these violence are always disastrous hence the need to minimize or eradicate these. This work is an attempt to investigate how DV can be minimized through appropriate communicative strategies.



Appropriate communication entails clarity of purpose, thinking before talking, listening before judging, considering signs and body languages critically, using constructive criticism, empathizing with others and choosing the right words in communication. Kapur (2020) identifies verbal messages, non-verbal messages (as eye contact, facial expressions, gestures, postures and body language); and further explains that they should be added to make communications significant and meaningful. Kapur explains that clarity of thoughts and expressions, precision and appropriateness, conciseness, conducive environment, channel, feedback, completeness, context are elements of communication. Kapur also, states that speaking clearly and fluently, clarity of thoughts, listening, making use of decent words and communicating in a friendly manner are necessary for verbal communication.

It is therefore necessary that couples understand themselves and discourses. They are also expected to know how discourses should be applied on daily basis in order to communicate effectively and avoid or minimize gender-based violence. Again, it becomes necessary to investigate a subject of this global interest with a view to suggesting how DV can be minimized or avoided through appropriate discourse use.

Discourse Analysis

Discourse Analysis (DA) is a multidisciplinary field that analyses oral, written and sign language based on context or “used in any semiotic events (*Wikipedia, research.ncl.*). It is a discourse method that examines communication so as to “gain new insights” (Hewitt 2009). Various disciplines develop “different modes of discourse analysis independently” or they borrow from other disciplines (Slembrock 2006 as cited in Hewitt 2009). It investigates language in use and as a “sociopolitical method” (*sagepub.com*). DA is a blanket term for a range of qualitative research approaches (*delvetool.com*). DA investigates what people say and how they say it in face-to-face, document non-verbal interaction or images (*delvetool.com*). It explores language beyond the sentence in order to understand its functionality in a social context (*delvetool.com*).

Some approaches of DA are *Pragmatics, Ethnography of Communication, Conversational Analysis, Critical Discourse Analysis, Multimodal Discourse, Post-structuralism, Discursive Psychology and Speech Act Theory*. The list seems endless. Analyzing discourse involves an evaluation or investigation of daily language use in communication situation. Therefore, everything said, written or acted can be analyzed as discourse; hence, political, social, religious, financial, educational, etc. discourse. Discourse is not just a mere analysis of all sort but meaningful, production, and creative. Chia (2000 as cited in Grant 2005) observes that discourse works to create stability, order, and predictability which produce a sustainable, functioning and livable world.

Family Systems Theory

Family Systems Theory (FST) was propounded by a psychiatrist, Dr. Murray Bowen from 1946 to 1959 (*Study.com*). It is based on the fact that everybody in the family is interrelated and not isolated. Interactions, transactions and relationships are the connective factors that generate adherence to one another. This means that anything that affects one person in the family affects everyone and vice versa. It is a framework that allows people to understand the “general characteristics of human relationships, individual functioning within” (Hyde-Nolan & Juliao 2012) the family. Within a nuclear family, emotional problems can be transferred from one generation to the next generation. According to (Johnson & Ray 2016) FST as a theory that centres on the



patterns of interactions between family members; it calls forth, “maintain, and perpetuate both problem and non-problematic behaviour” of people within the family. The aspect of FST that is suitable to our work is that one that concerns interactions, transactions and connectivity based on problematic behaviours such as domestic violence. Once this happens, all members of the family will be affected. Domestic violence therefore is a contagious problem.

Symbolic Internationalism

Symbolic Internationalism (SI) is particularly derived from an American philosopher and pragmatist, George Herbert Mead in the 20th Century. It focuses on the society as the product of daily interactions of people; and how society is preserved and created through constant interactions between people. Mead’s SI concentrates on the pragmatic method of decoding social interactions; and it specifically hinges on the assumptions that individuals construct meaning through communication process; self-concept, and relationships between individuals and society (*Wikipedia encyclopedia*). Positive and negative behaviours, attitudes and activities (such as gender-based violence) are products of societal assumptions.

Domestic violence

Domestic Violence (DV) is any form of abuse as it relates to children, parents, spouses and relations in the family. It is household or intimate relation abuses that occur all over the world on daily basis. Mascolo (2023) identifies seven types of domestic violence as physical abuse, sexual abuse, emotional abuse, economic abuse, psychological abuse, technological and stalking abuse (which means the combination of any six types of abuse he mentions. Mascolo further stresses that DV involves spouses and former spouses, intimate partners who have lived together, parents with children in common, children and related cohabitants.

According to (WHO as cited in Adu & Randle 2022), DV is a household or family behaviours that would cause a normal person to feel “traumatized, frightened, intimidated, threatened, harassed or assaulted.” It is a form of gender bases violence said to be the shadow epidemic (*Nigerian Tribune, 2021, August, 24*). It is the act of body assaults inflicted in the household and these include spouses, children and domestic workers (*Daily Trust, 2022, May 5*).). According to Jimba (2021) DV is all-encompassing; it applies to any physical abuse directed at one’s spouse, children, guardians and neighbours (*Nigerian Tribune, 2022*) They are said to cover physical , emotional, financial, social, and all forms of verbal and non-verbal intimidations such as abuses, rape, acid throwing, and the likes(*Daily Trust*). *Section 18(g)* of (2007)’s *Protection Against Domestic Violent Law of Lagos State* reports that DV is any type of physical, mental, psychological or other abuses that include but not limited to sex, rape, incest, emotion, verbal, economic, etc. abuses (Adu & Randle2022).

Although, normally everyone knows that abuses of any kind are bad and *Section 1* of Nigerian constitution states that no person should commit this violence against anyone under the law, (Adu & Randle 2022), this is not applicable anywhere, even in Lagos State. People take law into their hands at any slightest provocations, and unleash injuries and sometimes deaths on their victims.

Cases of domestic violence span through all States in Nigeria, Africa (Bowman 2003) and the world. In the past 6 years, (for example), the Lagos State government (for instance) had observed that 1108 men had reported cases of domestic violence to Domestic and Sexual Violence Agency (*Punch 2023 June 1*). Ayeni (2021) opines that



329 women, men suffered domestic violence in Lagos State alone between January, 2023 to April, 2023. Chukwu (2022) reports that there were 2334 cases of domestic violence in Lagos within four months which is quite worrisome. Salau (2022) observes that 11 women died from domestic violence in 20 months in Lagos State alone. Also, *Nigerian Tribune* (2022) reports that there were 4,860 cases of domestic violence, rape and sexual assaults reported in Lagos alone in 10 months.

Also, in Gombe State, *Nigerian Tribune* (2019) maintains that sometimes in a day, six cases of domestic violence and more on weekends are reported ; and that out of 7 to 10 cases reported in a day, four or five are violence against women. In a similar case, Anwar (2023) observes that in Yola, the State capital of Adamawa State, the homicide detectives at the Criminal Investigation Department is struggling to cope with a high number of horrifying cases involving members and intimate partners

Women are said to be the worst hit group when it comes to being victims of domestic violence. According to Rolle, et al. (2019), although men experience DV, but the rate of DV among women is much higher than men. *Daily Trust* observes that DV is not restricted to any part of the country and reports that in the first half of 2022, a total of 51 spouses were killed through DV in Nigeria

Many factors have been identified as root causes of domestic violence. These include poverty, Nigeria as a patriarchal society (*Nigerian Tribune*, 2021, August 24), lack of money for celebrations (*Nigerian Tribune*, January, 13, 2017), poor mind sets and the like.

Although many researchers have carried out studies on domestic violence, there is no study so far (to the best of my knowledge) that has considered misuse of discourse as the major cause of domestic violence like this present one, hence an attempt to fulfil an existing gap.

Methodology

The research adopts a qualitative, descriptive design. Data were collected through online newspapers (*The Guardian*, *Punch*, *Daily Trust* and *Nigerian Tribune*). Randomly selected extracts from reported cases of violence (from January 2017 to January, 2023) were presented and analyzed using FST and SI. A total of twelve (12) cases were presented and analysed as follows: three (3) from e-*TheGuardian*, three (3) from e-*Punch*, three (3) from e-*DailyTrust* and three (3) from e-*Nigerian Tribune*.

Data Presentation and Analysis

Data are presented in four (4) groups; Group A, based on the e-*TheGuardian* newspaper , Group B, based on e-*Punch newspaper*, Group C, based on e-*Daily Trust* and Group D, based on e-*Nigerian Tribune*. Data Analysis for all Groups are presented as Casesone (1) to twelve (12); these are followed by their analyses. Three (3) cases are selected from e-*TheGuardian* Newspaper. Three (3) are gathered from e-*Punch*, Three (3) from e-*Nigerian Tribune* and three (3) from e-*DailyTrust*. FST and SI are applied in all the analyses in this work.

Data Presentation 1, Group A: Data from e-The Guardian Newspaper

Case 1

“Civil rights advocacy group, Human Rights Writers Association of Nigeria (HURIWA) has called on the Inspector General of Police (IGP) to directly take



charge of the investigation of the circumstances surrounding the unexplained death of the wife of the now suspended Chairman of Nnewi North Local Council

The group said it was approaching the IGP following the possibility that Anambra State Police Command may compromise the required professional and efficient investigation of the case, which has now become a national affair”.”(The Guardian, August 16, 2022)

Analysis of Case 1

The transferable effects of the communicative imports of the Chairman of Nnewi North Local Council in *Case 1* is climactic as it goes beyond the family, extended family members to HURIWA. This group is propelled to invite the IGP to investigate the case. This suggests that the family's action is not just exerting effects on the immediate family but the society; and that the action of one member affects the whole family and vice versa. There are implications of this statement, the said chairman might have uttered hate-speeches and arguments; and the wife too would have responded before she was killed. This denotes that domestic violence can be orchestrated by arguments and hate speeches.

The second paragraph suggests that there have been cases of corruptions through compromise on cases of national affairs by the Anambra State Police Command before; and that HURIWA has no confidence on the capability of the IGP in handling this case. Again, this demonstrates that domestic violence is a collective, societal and a national affair as deduced from this report. It is not only the family of the deceased that is aggrieved but the nation; hence, the existence of prominent paralinguistic interactions and influence inserted by domestic violence on everyone in the society and the nation.

Case 2

“On Wednesday, February 17, 2021, the Ondo State Police Command arrested one Queen Beatrice for allegedly killing her husband, Emmanuel Ikujuni, at Omotosho town, in Okitipupa local council of the state”. (The Guardian, February 27, 2021)

Analysis of Case 2

There is no gender favouritism; victims of domestic violence in Nigeria can be either a man or a woman. Here, a woman is alleged to be the killer of her husband, Emmanuel Ikujuni. The arrest done by the police has shown the contiguous nature of domestic violence; from the family (that actually nurtures such inhumanity) to the society (that accommodates it). Again, the report does not indicate that Ikujuni's family took action against the society but the police(who are the products of the society).

Again, both families suffer from this abuse. The family of the man may not take it easy with the woman or her family. Also, the society may distant herself from the family of the woman. As seen here, it was even the Ondo State Police Command that arrested the culprit. By inference we know that someone from the family might have reported the case because Nigerian police are not so



concerned about cases that are not reported in their stations. The outcome of this abuse therefore shows that domestic violence has transferable negative effects on families and society at large.

It worth adding that the phrases, “alleged domestic violence related to killing” and “call for probe” (so as to arrest the suspended transition committee chairman MbazulikeIloka) suggest that the pragmatic approach adopted by the society to ensure that equity is achieved and peace is maintained through interactions is unanimously welcomed and acceptable. This collective approach indicates how individuals interact with the society with a view to eradicating gender-based violence.

Case 3

“Also on the same day in Lagos State, the police arrested one David Idibie for the death of his 42-year-old wife, Juliana Idibie, who was found dead in their apartment.(The Guardian, February 27, 2021)

Analysis of Case 3

Juliana Idibie was killed by her husband due to domestic violence. It can be inferred from here that this was not the first time; the accused had possibly and properly beaten his wife. This could not have been done without its accompanying verbal abuses. Juliana might have also thought about the stigma that the society would have labelled her as a divorcee; and rather decided to endure the violence till the time she was killed by her husband. The family is actually producing these people who make up the society that is characterized by spousal killing.

Data Presentation2: Group B: Data from e-Punch Newspaper

Case 4

“Sex starvation made me plan husband’s abduction- Wife

“A 40-year-old woman, Mrs Joy Sunday, arrested by the police for conspiracy over the kidnap of her husband in Akwa Ibom State, said on Friday that she partook in the act because her husband starved her of sex and money for too long” (The Punch 2022, April 16)



Analysis of Case 4

Case 4 is a typical case of sexual abuse. Here, the wife narrated that she was starved and instead of taking the right step of either communicating appropriately with the husband and other agencies, she decided to take laws into her hands. The only option she realises was a non-verbal abuse of abducting the husband. Domestic abuses have progressive and generational vices in the society. It is indeed the outcome of the family that gives birth to the society of abnormalities.

Case 5

“The news that the popular gospel singer, Osinachi Nwachukwu, who died recently might have died from injuries inflicted on her by her husband has brought to the fore again the issue of domestic violence. Some people who knew the late musician vowed that her husband had been abusing her. Curiously they all kept quiet until the worst happened to her”.(The Punch 2022, April 16).

Analysis of Case 5

Osinachi Nwachukwu is believed to have died as a result of continuous injuries she received from her husband's beating. All the parties, husband and wife, family members and the society violated the collective duties of the family and these were transcended into the society. The family had taught that the best thing to do is to protect its name (due to the popularity of the singer); but the outcome of it was tragic. This affirms Rolle, et al. (2019)'s observation that domestic violence has a significant impact on the abused and family members, and people within the social networks of both the abuser and the victim.

The long-lasting effects of this may be grievous to the progression of man's society. Singles may be discouraged from marrying properly as they may think that marriage is a gateway to untimely death; and may not have interest in it. If many of them consider marriage this way, it may have a terrible consequence; as many people may no longer be getting marriage. Those that may want children can just adopt it or just get pregnant somewhere and get their children. If the society continues this way, sanctity may be eroded from it. And once this is done, all sorts of vices may accompany it. Spouses should speak out and involve third parties when they are abused and jettison pretense because it is very dangerous and deadly.

Case 6

Moji said, “My two kids were there as the beatings persisted and there was a time my ex-husband threatened to break a bottle on my head. He told my eldest child of eight years then to pour a prepared pot of soup on my clothes carefully arranged in a box” (The Punch 2022, April 16)



Analysis of Case 6

This is a direct speech from the woman who killed her husband during the fight between them. From the word of Moji, her ex-husband, (“ex”) used here may possibly mean that they were no longer husband and wife even before death or that he is dead.

Again, the combination of both verbal and non-verbal abuses (with an assistant) on her is appalling if what she claimed is true (because the accused is dead now). According to her, he also mandated one of their children to pour a pot of soup on her arranged clothes in a box. These might have infuriated her, urged and energized her to take law into her hands. The whole family now will suffer; the children will have no father and mother as she may be sentenced to death. The society is also affected; if these children are not taken proper care of, they may become miscreants.

Data Presentation 3, Group C: Data from e-DailyTrust

Case 7

“Caroline stabbed her husband, BarkaMalgwa, a bricklayer and vigilante member, in Madagali with a knife following a heated argument that resulted in a physical struggle between the couple.”

“I am here (in detention) because I fought with my husband and he died in the course of the fight. He was drunk. He returned one night and fell on top of our child and I was afraid he could injure the little child, so I challenged him”. (DailyTrust Sunday 1 January, 2023)

Analysis of Case 7

The first paragraph here indicates majorly the non-verbal information that resulted in the death of the man in question. The woman (Caroline) was said to have stabbed the man (the deceased) with a knife.” This was precipitated by a heated argument that resulted in the physical struggles between the couple, hence the application of inappropriate use of discourse.

The second paragraph also indicates a non-verbal message of drunkenness which resulted in the man’s uncoordinated action of falling on their child. The woman claims that she was provoked by the man’s action and “challenged” the man which led to his death. Her provocation and disapproval of the deceased’s disposition led to her retaliation, and the act of fighting her husband to death. Every member of this family has a share of this abuse as well as the society.



Case 8

"I was married at the age of 13 without my consent. He abandoned me nine days after the marriage, and returned after seven months. When he came back, he started beating and I sustained injuries. The beating and dehumanizing treatment continued for years(DailyTrust, September, 22, 2021)

Analysis of Case 8

The victim here went through tough times in this toxic marriage. Non-verbal communication, lack of consent, abandonment, beating and dehumanization characterized this marriage. Based on the cultural norms of the people (especially in the Northern Nigeria), this underage girl was forced into marriage because the society in which she found herself allowed it. Of course, there is no how she could have enjoyed such a forced marriage. The communicative effect of this can be traumatic as the family of the victim will ever have soured relationships between every member of their in-law. Again, the people may consider the barbaric act as generational and may not want their children to get marriage to such a family. This may also expose the two families to unnecessary destructive criticism of all sorts. The negative interactions here are products of the society.

Case 9

"On June 3, 2023, Mr and MrsOkhiria reportedly engaged in an argument over food. Rather than talk it out, as two adults who consented to living together as a husband and wife should do, the former chose violence. He was said to have rushed into the room and brought out a gun and fired in the direction of his wife, hitting her left arm. It was so bad that the hand had to be amputated in a hospital".(Daily Trust, January 23, 2023)

Analysis of Case 9

Arguments, which are expected to be integral parts of communication, are used here as the major cause of domestic violence. This has left Mrs. Okhiria permanently disfigured. Beyond this, the whole family would be directly suffering from this amputation as the mother of the house may no longer be able to carry out her primary duties as a housewife. Also, the society frowns at the despicable act of Mr. Okhiria. These families may no longer relate amicable as a result of this incidence; hence, the contiguous negative and transmittable influences of domestic violence on the family and the society. If these couples had understood and applied the techniques of counterarguments (the ability to point out the weakness of the opponents without belittling them), and concessions (admitting the opposing viewpoints) and, show respects, this domestic violence would have been minimized or avoided.



Data Presentation 4: Group D: Data from e-Nigerian *Tribune* Newspaper

Case 10

“Lawrence Itakpe, a 49-year-old man, was recently arraigned before a Yaba Magistrates’ Court, Lagos State, for allegedly killing his wife, Rebecca, at their house in the Ajah area of the state over a disagreement about a sachet of water” (Nigerian Tribune, January 16, 2023)

Analysis of Case 10

This is a typical case of verbal attacks that resulted in death. One can infer that Rebecca might have used such callous expressions that highly infuriated Lawrence Itakpe to act abnormally. It could have been that she cursed him using derogatory comments about his family background of poverty.

Up till now a sachet of water (in Nigeria) is not up to N50 naira, so one could see that it is not just poverty but the misconstruction and misused of words that led to Rebecca’s untimely death. Automatically these two families have become enemies because of the transferable outcomes of this altercations and demise. Nigerian society too has a lot of questions to answer. Why has it not been favourable for people to get what they want at ease? What was the responsibility of their neighbours when they started exchanging hate-speeches? Even though there might have been language barrier, quarrelling can be understood due to its tone.

Case 11

“Ndubuisi Uwadiogwu from Enugu State was alleged to have beaten his wife, OgochukwuEnene, to death over a loaf of bread. In his case, it was allegedly an innocuous request from his wife for money to buy a loaf of bread for their child that reportedly got Ndubuisi so incensed that he launched a hideous attack on his wife.” (Nigerian Tribune January 16, 2023).

Analysis of Case 11

Here, the society may epitomize the name “Ndubuisi Uwadiogwu” to that of the devil who is known for evil. This bread might not have been up to a thousand naira; therefore, one might be forced to think that poverty is one of the major causes of domestic violence. If this woman had got money, maybe, she would have used it to buy bread for their child. The questions that beg for answers are: Is Ndubuisi not expected to feed his child? Is he actually normal or is being controlled by either alcohol or some other powers? These and many more might have been responsible for his unexpected barbaric act.

Besides this, verbal and non-verbal communications, perhaps, the acerbic choice of words and the disposition of the deceased, OgochukwuEnene might have been responsible from the hate-speeches that finally led to her untimely death. Looking critically at the wife’s name, Ogochukwu Enene, this may suggest that proper marriage had not been conducted as the deceased did not adopt her husband’s name. This may be so, because in Nigeria, once a woman is married



she drops her father's name or adds it to her name; but most importantly, married women are proud to bear their husbands name.

Case 12

"In Oyo State, 28 years Yetunde Oyediran (Nee Fatoki) a lawyer with the Oyo State Ministry of Justice in February, 2016 alleged unlawful causing the death of Low Oyediran, her 38 years old husband." (Nigerian Tribune, January, 12, 2017).

Analysis of case 12

This lawyer who is alleged to have killed her husband in Oyo State is a public figure and might have thought that with her status in the society (which does not expect negative behaviour from her), the best option was to cover the crime. Here, both the family and the society contributed to the violence she meted on her husband. Now that she is a murderer and a widow, who is going to married her? What will happen to her children that would automatically become orphans if the law takes its course? This shows that what affects one member of the family affects all and has a transferable effects on the society.

Finding, conclusion and recommendations

Having analysed excerpts of data gathered from four online newspapers, the researcher has found that verbal and non-verbal abuses are the root causes of domestic violence. The art of concealing facts that should prevent domestic conflicts are intentional and have negative impacts on the family and the society. Most arguments lead to untimely death of victims of gender-based violence. Domestic violence has transferable and has long-lasting negative effects on families and the society. Domestic abuses have progressive and generational vices in the society. All hated arguments and mismanaged counterarguments lead to domestic violence.

Language use in daily interactions and transactions among members of the family are very important. Choice of words and how they are used are capable of fuelling or reducing domestic violence. This study centres on the discourse analysis of reported cases of domestic violence on e-Nigerian newspapers, and the researcher discovered among other things that improper use of discourse contributes maximally to domestic violence (which is endemic in the family and the society).

The researcher therefore recommends that language should be used effectively in the family and the society. People should learn how to be silent or purge their emotions before responding to hated and heated arguments. They should learn to walk away from scenes of toxic home and, keep quiet at the right time. Both language and paralanguage should be applied in minimizing or avoiding domestic violence.



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CONVERSATIONAL IMPLICATURE AMONG STUDENTS

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Abstract

This study examines the use of conversational implicature among the students of Federal University Otuoke in Bayelsa State with a view to understanding how students apply conversational implicature in conveying meaning, to ascertain the functions of conversational implicature among students and to evaluate the comprehension level of participants in a discourse engaging the use of conversational implicature. The study employs a survey design with students of Federal University Otuoke as the population of the study using purposive sampling. Data were elicited through nonparticipant observation. This is suitable so that there will be no interference as the data represent the true state of things in a natural environment. Qualitative method was employed to analyze the data. Grice's (1975) maxim of implicature was applied as the theoretical framework that guided the study. It was found out amongst other things that students often use conversational implicature as a natural process in conversation. They use more of the particularized conversational implicature for amusement. They are also able to comprehend the implicatures used in different conversations. This shows that the use of conversational implicature is a natural process in language comprehension. The study recommends that students can engage in whichever form of conversation provided the interactants have background understanding of the topic of discourse.

KEYWORD: Implicature, comprehension, participants, conversation, natural process.

Introduction

Communication is the process of understanding and sharing meaning (Pearson and Nelson, 2000). It is a process of exchanging information between one person and another by using various technical and natural ways (Steinberg, 2007). When people communicate with each other, they are engaged in a conversation.

Conversation is an interpersonal communication between two or more people in which thoughts, feelings, and ideas are expressed, questions are asked and answered, or news and information are exchanged. A conversation is said to be successful when the speaker and the listener are able to understand what is intended from what is said in an utterance. Supporting this idea, Tupan and Natalia (2008) state that the purpose of communication can be achieved if the speakers can interpret each other's utterances. In order to understand someone's utterance and respond to it appropriately, participants in a discourse should not only understand based on the literal word that is uttered but what is derived from what the speaker overtly stated. This unstated shade of meaning is implied by the actual utterance. The ability for an interactant to understand the unstated meaning is generally referred to as pragmatic competence. (Celce Murcia and Olshtain, 2000). Pragmatic competence requires the ability to use and interpret language in contexts (Bialystok, 1993).



Pragmatic competence is a crucial construct in language development in both children and adults. Farahian, et al. (2012) argue that pragmatic competence is necessary for communicative competence. According to Crystal (1997, as cited by Rose and Kasper, 2001), pragmatics is the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language have on the other participants in the conversation. It is the knowledge of communicative action and the ability to use language appropriately according to contextual factors.

The use of conversational implicatures is inevitable for effective communication. Conversational implicatures could be used to provide a variety of communicative purposes. Levinson (1983) supports this idea by declaring that conversational implicature is one of the most important ideas in pragmatics. The importance of conversational implicatures in expressing a message indirectly is well-established (Bouton, 1994). Grice (1975) states that in every conversational exchange, speakers could overtly or covertly imply meaning. The essence of implicature is to account for what the speaker could imply that is not necessarily stated in a conversation. According to Ndimele (2005), every conversation is guided by certain unwritten rules which influence the flow of conversational exchanges. Such rules are called conversational maxims. In a talk exchange, participants must cooperate in order not to flout the conversational maxims. The cooperative principles demand that the participants respect the maxims. Thus, in the conversation, you contribute only what is needed at the time of the conversation with the goal of holding a conversation. Grice notes that you make your conversational contribution such as is required at the stage at which it occurs by the accepted purpose or direction of the talk exchange in which you are engaged. Leech (1983) expresses that in the cooperative principle, the speaker has to obey four maxims. Maxim is the principle that speakers have to obey in an interaction to make the process of communication well. Participants must obey the following maxims: Maxim of quality which says that we must state what we believe to be true and what we have evidence for. Maxim of quantity states that we should make our contribution as informative as is required for the particular purpose and not make it more or less informative than is necessary on the occasion required. Maxim of relevant states that we should make our contribution relevant to the interaction, or we should indicate in what way it is not by indicating a change of topic using conversational clues to indicate that the discussion has drifted to some irrelevant material and we want to get back to the subject at hand. Maxim of manner says we should be clear in what we say. That is, we should avoid ambiguity or obscurity and be brief and orderly in our contribution to the interaction (Yule, 1996). Thus, we expect a person's contribution to an interaction to be genuine, neither more nor less than is required and should be clear and appropriate to the interaction. Grice argues that we assume a speaker is following these maxims and combine this with our knowledge of the world to work out what they mean by what they say.



One of the main characteristics of conversational implicature is that its contribution to the meaning of the utterance is not truth conditional, if the implicature did not hold, it does not affect the truth of the statement. Again, the implicature is context-dependent. It means that the implicature varies according to the context in which it occurs (Birner (2013). An utterance found in different occasions, might not give rise to an implicature, or it might submit different implicatures. This is why conversational implicature is rooted in the context of the situation in which it is found. Thus, to be truly understood, the interpretation must be based on that context. Grice (1975), distinguishes two main types of conversational implicature which are generalized and particularized conversational implicatures. The generalized conversational implicatures are usually carried by certain words in the conversation whilst the particularized ones depend on the context of the conversation.

The essential idea of this theory is that the relationship between the utterances and their implicature is not an arbitrary one based on the intention and convention of the speaker, but that this relationship is a rational one that stands on general principles of cooperative behavior. Grice (1975) states that an implicature arises when an utterance is uncooperative, violating one or more maxims of cooperation. The presumption of cooperation is something essential to communication, that is why Grice argues that a speaker's utterance must be conveying an additional meaning and the speaker is referring to some implicated meaning rather than the literal one. This study thus, examines the use of conversational implicatures with a view to understanding how students apply conversational implicature in conveying meaning, to ascertain the functions of conversational implicature among students and to evaluate the comprehension level of participants in a discourse.

Data Presentation and Discussion of Findings

This section presents the data used in analyzing this study and discusses the findings based on the qualitative method of data analysis.

Example 1:

Question: When is the test holding tomorrow?

Answer: I am heading there now.

Example 2:

Question: Will you be at the fellowship tonight?

Answer: Will you go with me to the club?

Example 3

Question: Has everybody bought the book now?

Answer: Yes, the course rep has.

Example 4:

Question: How many students passed the examination?

Answer: Half of the class are taking the course again.

Example 5:

Question: When is this meeting ending?

Answer: We are going to sleep here.

Example 6:

Question: How was your exam?

Answer: I gave the lecturer my marking guide so, it is in God's hands

Example 7:

Question: Will you join us to study for the exam tonight?



Answer: As far as I am concerned, there is no exam tomorrow.

Example 8:

Question: Can we chat on WatsApp

Answer: Have you bought the data I requested from you?

Example 9:

Question: Are you in class now?

Answer: Only if I got here a minute earlier.

Example 10:

Question: Is the lecturer in class now?

Answer: You can make yourself a cup of tea before coming.

From the data presented above, it is clear how students apply the use of mostly particularized conversational implicature to convey their responses. From example 1, the speaker asks, '*When is the test holding tomorrow?*' Firstly, notice that the interactants share a background knowledge of a certain test that is supposed to hold the next day, thus, the context on which the discussion is built on is not strange to the person. In response to this question, the speaker here, flouts the maxim of quantity which states that contribution to a particular context should be appropriate not too much or less than is required. The response, '*I am heading there now*' has not given the necessary information required to the earlier question. Although the response does not directly say that the test must have been shifted to an earlier time but has covertly implied so. The person is then able to get the interpretation of the message that the test is holding at that point in time. Examples 4 and 9, the interactants also violate the maxim of quantity in the expressions by not giving adequate information that is required: Question: *How many students passed the examination?*

Answer: *Half of the class are taking the course again and;*

Question: *Are you in class now?*

Answer: *Only if I got here a minute earlier*

In Example 2, the speaker asks if the participant will be at the fellowship, the response, '*will you follow me to the club?*' is implicative of the fact that, she is not a church girl. She will rather prefer to be at the club than go to church fellowship. This suggests that the fellowship would be holding at same time hence she cannot afford to miss out the club time. This answer violates the maxim of relevance which states that the contribution to a context should be related to the topic of discourse. The maxim of relevance is also flouted in example 8. The speaker instead of responding that he cannot chat because she probably does not have data to connect online, accuses the interactant of not getting the data she requested. This response is not relevant to the particular request hence if she needed to remind him of the promise to subscribe for her, she should have done that by simply signalling the change of discourse using conversational clues that show that. Since the interactants are aware of the background of the conversation, the implicature was well observed by violating the maxim of relevance.



The maxim of manner is violated in examples 3, 6 and 10. The maxim of manner stipulates we should be clear in what we say. That is, we should avoid ambiguity or obscurity that might hamper the meaning of our contribution to the interaction and be orderly. The response to the question in example 3, *'Has everybody bought the book now?'* *'Yes, the course rep has'*.

does not convey a clear meaning of the question. That the course rep has does not indicate that everybody has because the course rep is not everybody. The interactant thus is able to get the implication which is signaled by the flouting of this maxim to mean that if only the course rep has, it means others have not got theirs. Foreexample 6, the other student knew that if what she wrote was her own marking guide and not that of the teacher, then it means that she would not have impressed the lecturer. Again, there is an underlying information which could signal that the student in question is not very good at the course or has not shown adequate capacity on the course hence, using her marking guide signals failure. This is why she then expects God to help her. Although this interrupts the maxim of manner yet, the implicature is well comprehended. In a similar case, example 10 falls in place with the maxim of manner. The response, *'You can make yourself a cup of tea before coming'* to the question, *'Is the lecturer in class now?'* Clearly indicates the defilement of the maxim of manner. This is so because, the response is not clear as to when the lecturer will be in class. It is totally ambiguous and misleading. This response however, implicates that the lecturer was not in class and might not get there any time soon.

Examples 5 and 7 signify a violation of the principle of quality which says that we must state what we believe to be true and have evidence for. In 5, the speaker requested to know when the meeting will be over: *'When is this meeting ending?'* Answer: *'We are going to sleep here.'* From this response, it is clear that he meant the meeting will take a longer time but stating that they are going to sleep there nullifies the truth value of the sentence. This is because, the statement cannot be verified to be true since there is no proof from the host or convener that they will sleep there. By deliberately violating the maxim of quality, the interlocutor implicates the answer to the question posed by the speaker. The person in turn, decodes the meaning to the implicature. Again, in example 7, the response to the question, *'Will you join us to study for the exam tonight?'*

Answer: *'As far as I am concerned, there is no exam tomorrow'* A careful look at this expression shows that the student is very familiar with the course and so finds it very easy hence implying that since it will be a work over for him to write the exam, it is not considered to be an exam. The implication to the question is that there will be no need to study extra hard for the course. The speaker flouts the principle of quality because he cannot say for sure whether the questions would be as easy as he presumes to know the course yet the interlocutor in the discourse gets the implied meaning of the utterance.

From the discussions above, it is therefore clear that for every maxim that is flouted, the implied meaning of what is uttered is understood. Although not explicitly stated but the discussants can get that which is not stated from that which is stated within the context of the discussion. This is possible because in all of these instances, the participants share background knowledge in the topic of discourse. The participants do not have to struggle to interpret the meaning of what is said. The findings in this study are in line with Okumo (2012) that conversational implicature is a natural process in language processing that shows pragmatic competence and, Birner (2013),



that implicature is context-dependent and that the application does not affect the truth of the statement.

Conclusion

The study concludes that students at the Federal University Otuoke employ the use of conversational implicature in their day-to-day speech. Students naturally preferred to use conversational implicature for amusement than speaking directly. From the analysis, it is clear that there is a high level of comprehension between participants in a conversation employing the use of conversational implicature. From the foregoing, we therefore conclude that the use of conversational implicature is a natural process in communication. Most often, participants in a conversation do not explicitly state their words but imply them. This is done by either violating or flouting a maxim in order to send a message. This message is immediately decoded by the participants in the conversation if the speakers have shared experiences and knowledge in the conversation involved. The essence of implicature thus, is to account for what the speaker can imply that is entirely different from what he overtly says. Students show active cooperative contribution to meaning. They use conversational implicature when they are trying to avoid a conversation, say something sensitive, be defensive or for amusement. Students communicate more efficiently using implicatures than communicating explicitly.

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CODE-SWITCHING AMONG UNIVERSITY STUDENTS IN ANAMBRA STATE: EVIDENCE OF POOR IGBO LINGUISTIC COMPETENCE AND PERFORMANCE AMONG IGBO YOUTHS

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Abstract

In linguistics, code-switching occurs when a speaker alternates between two or more languages, or language varieties in the context of a single conversation. Competence and performance are twin linguistic concepts that have to do with the ability of a speaker of a language to have basic knowledge of the grammatical rules of the language and being able to use the language effectively in concrete situations. The research was guided by Markedness theory of Carol Myers-Scotton. This theory holds that speakers make language choice because of their own goals. The research was a physical contact research; in which the researcher moved into the field and observed the students as they code-switched. From the findings, the researcher discovered the major reasons why they code-switch is because they are poor in Igbo linguistic competence and performance. So there is evidence of struggle for linguistic freedom. The researcher equally discovered the implications of code-switching for the development of the Igbo language, and finally, stated how the findings could help in the development of the Igbo language.

Introduction

Language means different things to different people. That is why Harley (1995) remarks that definition of language is surprisingly elusive. Generally, language is a means of information. Where there is no language, there is no information.

The act of choosing a language or variety with which to communicate at any given time is a common feature of bilingual or multilingual societies. In such societies, people are always faced with communicative situations, which demand that they choose any appropriate code with which to express themselves. However, the choices they make are governed by a number of social factors and linguistic factors.

The social context determines to a large extent the language or variety that one chooses to use. It consists of a number of other factors such as the time and place of communication, the formality of the occasion, the topic under discussion, the degree of familiarity between interlocutors etc. Also the social characteristics of a person help to determine his choice of language or variety of a language at any given time. These social characteristics are the person's social class, ethnic group, religious groups, values, age and sex.

According to Schmitt (2002), in linguistics, code-switching occurs when a speaker alternates between two or more languages, or language varieties, in the context of a single conversation. Speakers of more than one language, sometimes use elements of



multiple languages when conversing with each other. Thus, code-switching is the use of more than one linguistic variety in a manner consistent with the syntax and phonology of each variety

Furthermore, linguistic competence and performance are twin principles propounded by an American linguist, Noam Chomsky in 1965 in order to explain what goes on in the field of language acquisition and usage. Linguistic competence is the innate knowledge of a language which a speaker has unconsciously; while performance involves the actual and proper application of the knowledge in linguistic field. It implies that for one to be a guru in any language, one must contain these two habits.

Code-switching is becoming rampant and turning into every day system of language among Nigerian university students especially in Anambra State. Code-switching is not bad in itself, but the way it is being used by these students is an indication that they lack competence and performance in the Igbo language. Going by this, it poses challenge to the development and sustenance of the Igbo language; as Emenanjo (1999:83) remarks,

Language is the key to the heart of the people, if we lose
the key, we lose the people. A lost language is a lost tribe; a
lost tribe is a lost culture, a lost culture is invaluable
knowledge lost.... The whole vast of archives of
knowledge and expertise...will be consigned to oblivion.

This study looks into code-switching among university students in Anambra State, as a proof of poor Igbo linguistic competence and performance, pointing out its implications for the development of the Igbo language; at the same time offering solutions that would better the situation. The universities under study are: Nnamdi Azikiwe University, Awka, Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus, and Madonna University, Okija.

Conceptual studies

Here, the researcher examines the basic concepts in this research. The concepts are: code-switching, language, linguistic competence, linguistic performance, and Anambra State

The concept of code-switching

Auer (1984) defines code-switching as the use of several languages or dialects in the same conversation or sentence by a bilingual person. According to this definition, code-switching means switching between different languages or language varieties by bilinguals in the course of a single conversation.

Besides, Gal (1988) describes code-switching as a conversational strategy used to establish relationship. It can be used to cross or destroy group boundaries. Ferguson (1959) notes that it is normal for people to switch from one language variety to another unconsciously.

According to Gumperz (1982) code-switching is distinct from other language contact phenomena, such as borrowing, pidgins and creoles, loan translation (calques), and language transfer (language interference). Borrowing affects the lexicon, the words that make up a language, while code-switching takes place in individual utterances.



Speakers form and establish a pidgin language when two or more speakers who do not speak a common language form an intermediate, third language. On the other hand, speakers practice code-switching when they are each fluent in both languages.

Zentella (1997) says that in popular usage, code-switching is sometimes used to refer to relatively stable informal mixtures of two languages, such as Spanglish, Franponais or Portuñol. Both in popular usage and in sociolinguistic study, the name code-switching is sometimes used to refer to switching among dialects, styles or registers, as practiced by speakers of African American Vernacular English as they move from less formal to more formal settings. Some scholars in interactional linguistics and conversation analysis have studied code-switching as a means of structuring speech in interaction. Some discourse analysts, including conversation analyst Peter Auer (1984), suggest that code-switching does not simply reflect social situations, but that it is a means to create social situations.

Crystal, (1987) notes that a varying degree of code switching may also be used between bilingual conversationalists depending on the person being addressed, such as families, friends, officials and superiors and depending on the location, such as church, home or place of work.

Having seen the above definitions of code-switching by different authors, the researcher defines code-switching as the mixture of two or more languages in a single conversation by multilinguals in order to ease conversation.

Language

Ohiri-Aniche (2013) defines language as the organized system of speech used by human beings as a means of communication among themselves. This definition shows that language is the key to human communication, and it is a systematic process. As such, for one to have competence and perform well in that one has to follow the system.

Okwudishu (2010) sees language as a communication system used by people of a particular community, region or country and consists of a set of symbols used in speech and writing. This definition makes it clear that language belongs to a community and the people of that community have to be familiar with the meaning of the symbols inherent in the language. As such, it is incompetence for any one in that community to be ignorant of the meaning of those linguistic symbols.

Linguistic Competence

Linguistic competence which is the unconscious knowledge of the grammar of a language which allows the speakers of the language to understand and use the language freely in any given situation is defined differently by different linguists.

According to Chomsky (1965) linguistic competence is the innate linguistic knowledge which allows a person to match sounds and meaning. According to him, linguistic competence only functions "properly" under idealized conditions, which would theoretically remove any obstacles of memory, distraction, emotion, and other factors that might cause even an eloquent native speaker to make or fail to notice grammatical mistakes. In this definition, Chomsky is of the opinion that linguistic



competence has to do with unconscious knowledge of the rules governing the language. It differs from practical speaking of the language.

Fernandez and Cairns (2011) see linguistic competence as tacit and implicit knowledge of a language. From this definition, it implies that people do not have conscious access to the principles and rules that govern the combination of sounds, words, and sentences; however, they do recognize when those rules and principles have been violated.

As it concerns this paper, the writer defines linguistic competence as the ability of a speaker of a language to have full knowledge of the grammatical rules of the language in question.

Linguistic Performance

Linguistic performance seems to stand in opposition with linguistic competence, but the two go together. Linguistic competence paves way for linguistic performance. Different linguists have different definitions of linguistic performance.

Nordquist (2020) hanging on Chomsky (1965) asserts that linguistic performance is the actual use of language by a speaker in the real life situations. It is used to describe the production as well as the comprehension of language. Here, Nordquist tries to present linguistic performance as the practical aspect of linguistic, outside competence.

Besides, Carlson (2013) following Chomsky, defines performance, in opposition to competence, as the actual application of linguistic principles in the real life situation. The reason for the distinction is that competence is mental knowledge that a speaker or a listener has of a language. As such, despite having perfect knowledge of the correct forms, a speaker of a language may unintentionally end up in producing incorrect forms. This is because performance occurs in real situations and can be influenced by a lot of non-linguistic influences like distractions and memory limitations. These can hinder lexical retrieval and give rise to error both in production and understanding. So the speaker's knowledge of language is different from the actual use of that language.

As it concerns this paper, the researcher defines performance as the ability of the speaker of a language to apply the knowledge of the language properly in the actual life situation.

In sum, linguistic competence is a speaker's tacit knowledge of the structure of a language; while linguistic performance is what a speaker actually does with this knowledge.

Anambra State

According to Okeowo and Fatoba (2022) Anambra State is one of the states in Nigeria located in the Southeastern part of the country. It was created on 27th August, 1991. It has the land area of 4,844 km². It is bounded by Delta State in the West, Imo State in the South, Enugu State in the East, and Kogi State in the North. The native language of the indigenes of Anambra State is Igbo language.



The Theories of code-switching

In the history of linguistics, a lot of theories had been propounded on code-switching. These are meant to explain more the meaning of code-switching and the better system to code-switch. Some of those theories are:

Sequential Theory

This theory was formulated by scholars of conversation analysis such as Peter Auer and Li Wei. It holds that the social motivation behind code-switching lies in the way code-switching is structured and managed in conversational interaction. In other words, the question of why code-switching occurs cannot be answered without first addressing the question of how it occurs. Using conversation analysis (CA), these scholars focus their attention on the sequential implications of code-switching. That is, whatever language a speaker chooses to use for a conversational turn, or part of a turn, impacts the subsequent choices of language by the speaker as well as the hearer. Rather than focusing on the social values inherent in the languages the speaker chooses ("brought-along meaning"), the analysis concentrates on the meaning that the act of code-switching itself creates.

Communication Accommodation Theory

The Communication Accommodation Theory (CAT), was developed by Howard Giles, professor of communication at the University of California, Santa Barbara. It seeks to explain the cognitive reasons for code-switching, and other changes in speech, as a person either emphasizes or minimizes the social differences between himself and the other person(s) in conversation. Giles posits that when speakers seek approval in a social situation they are likely to converge their speech with that of the other speaker. This can include, but is not limited to, the language of choice, accent, dialect, and para-linguistic features used in the conversation. In contrast to convergence, speakers might also engage in divergent speech, in which an individual person emphasizes the social distance between himself and other speakers by using speech with linguistic features of his own group.

Markedness Theory

The Markedness theory was developed by Carol Myers-Scotton, in 1993 with its initial focus on social motivations for code-switching. It posits that language users are rational, and choose to speak a language that clearly marks their rights and obligations, relative to other speakers, in the conversation and its setting. When there is no clear, unmarked language choice, speakers practice code-switching to explore possible language choices.

In other words, Markedness theory posits that speakers make the choice of language because of the goal they (speakers) play. They should equally put the listeners into consideration because they are also part of the conversation. Myers-Scotton introduced this model into the discussion of language in 1993 with its initial motive on the social motivation for code-switching.



Poplack's Theory

Winford (2003) said that Shana Poplack's theory of code-switching is the best known theory of the underlying grammar of code-switching. In this model, code-switching is subject to two constraints. The free-morpheme constraint which stipulates that code-switching cannot occur between a lexical stem and bound morphemes. Essentially, this constraint distinguishes code-switching from borrowing. Generally, borrowing occurs in the lexicon, while code-switching occurs at either the syntax level or the utterance-construction level. The equivalence constraint predicts that switches occur only at points where the surface structures of the languages coincide, or between sentence elements that are normally ordered in the same way by each individual grammar.

Theoretical Frame work

Among all these theories which had been enumerated above, this article will be guided by the Markedness theory. This theory holds that speakers make language choice because of their own goals. The listeners are also put into consideration because they are part of the conversation. The speakers choose their codes based on the other participant(s) and their relationship with others which they wish to have in place. As Schmitt (2002) notes that in selecting conversational language, the selected language is called the base, recipient or matrix language; while the other language is called the donor or embedded language.

Types of code-switching

Scholars use different names for various types of code-switching. According to Li (2000) and Winford (2003), these are various types of code-switching:

1) Inter-sentential switching. This occurs outside the sentence or the clause level (i.e. at sentence or clause boundaries). It is sometimes called "extra-sentential" switching. In Igbo-English switching one could say, "*Bịa ebe a. What happened?*" ("*Bịa ebe a. Gịnị mere?*").

2) Intra-sentential switching: This occurs within a sentence or a clause. In Igbo-English switching one could say, "*The dī anyị mkpa is to win this game.*" ("*The dī anyị mkpa bụ ka anyị merie n'egwuregwu a.*")

3) Tag-switching: This is the switching of either a tag phrase or a word, or both, from one language to another. It is common in intra-sentential switches. In Igbo-English switching one could say, "Do you know *na onye a bụ onye Igbo* and *a zuritere ya n'Igboland?*" (*I maara na onye a bụ onye Igbo, a zūlitekwara ya n'ala Igbo*)

4) Intra-word switching: This occurs within a word itself, such as at a morpheme boundary. In Igbo-English switching one could say, "But *taa, ọ dī sick oge anyị si lecture returnuo.*" ("*Mana taa, ahụ adighi ya mgbe anyị si ihe omumụ lōta.*"), Lecture holduru today (*A kuziri ihe taa*)



Experience of Code-switching among University Students in Anambra State

The data was collected from one Federal University, one State University and one Private University. The field work among university students shows the level of code-switching among them. The situation shows that they lack knowledge and command of the Igbo language. This is made manifest in the discussions recorded among the students of different institutions in the state. They are:

Nnamdi Azikiwe University, Awka

Uju: Nkechi, a si na Chika di sick?

Nkechi: Ee, o bu na hostel ha ka m si now.

Uju: Hostel ha o di far from this place?

Nkechi: Mba, o dichaghị all that far.

Uju: I mara na after this lecture ka anyị gaa hụ ya.

Nkechi: I di sure na lecture ga ehold?

Uju: Why I ji ekwu like that?

Nkechi: VC nwere meeting with ndi staff niile.

Uju: Then, o buru na ndi mmadu anoghi na lecture hall, anyi ewere opportunity a gaa hụ ya.

Nkechi: O di better like that.

Madonna University, Okija

Uche: Nnaa this VC nawao, o di serious n'academics.

Chika: Nke ahụ bu eziokwu; any small thing mmadu ga-eme e nye ya carry over.

Uche: O naghị asmile at all.

Chika: Nke ka njo bu na onye nwee two carry over, o tufuo one year.

Uche: School fees sizie gi ginị?

Chika: O nweghi school na- akwu ihe anyi na-akwu na school fees.

Uche: Kedu ihe ha jizi the whole money eme?



Chika: Nke ahụ bụ their business.

Uche: Ka m ga zụta pen na exercise book.

Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus

Ikenna: Asị m ka m ga kwụọ school fees m na Bank tupu time lecture eluo.

Ugoo: Biko time lecture oluwere?

Ikenna: Ee, ọ fọdurụ nanị seven minutes

Ugoo: Oh, lekwe lecturer ka ọ na-abanye na lecture hall.

Ikenna: Kede lecture anyị nwere now?

Ugoo: Ọ bụ Mr. Ugbọ.

Ikenna: Ọ bụ na Ị maghị na o ji time eme ihe.

Ugoo: Ka anyị gawa before anyị agaa late.

The findings

The findings in the field show the following:

First, these students code-switch between English and Igbo languages. This shows that these are two domineering languages in the area.

Second, code-switching occurs among the students because they could not produce at-the-spot Igbo equivalent of what they had in mind. So, most of them lack knowledge of Igbo grammar.

Third, Most of them lack foundation in the Igbo language. Even those that grew up in Igbo speaking areas find it difficult to speak hitch-free Igbo grammar.

Fourth, it is one of the speakers who initiates the code-switching. This supports the Markedness Theory of code-switching, which is the guiding theory of this research.

Fifth, they code-switch sometimes because the word they had in mind had no Igbo equivalent, or they do not know it. As such, they code-switch for the sake of convenience.

Sixth, they code-switch in unofficial discussions. It is not a lecture hall language among the students.

Seventh, the code-switching occurs mainly in oral discussions.



Eighth, they code-switch in order to fit in. Very often, these students code-switch, both consciously and unconsciously, to act or talk more like those around them.

Ninth, they code-switch if they want to get something. A lot of students code-switch not just to fit in, but to actively ingratiate themselves to others.

Tenth, it is noticed that some people code-switch in order to hide in plain sight, a habit most common among people in a group.

Eleventh, code-switching helps them to convey a thought. Certain concepts need that perfection to come across effectively. Many of the students switch languages or employ colloquialisms to express particular ideas.

Analysis of the Findings and Recommendations

In the analysis of the findings, there are a lot of implications and lessons from the study. The recommendations have to be properly harnessed for a better growth and development of Igbo language. The analysis of the findings will hang on the evidence of struggle for linguistic freedom and the implications of code-switching for the development of the Igbo language. Then the recommendations will hang on the benefits of the findings for the development of Igbo language.

Evidence of Struggle for Linguistic Freedom

From the findings above, it became obvious that the students code-switched between Igbo and English language, which is the language of the Igbo colonial masters. The findings show that the students did not code-switch intentionally. They had in mind to speak Igbo language, but they did not have enough Igbo vocabularies to make up the complete flow of the conversation. The root cause of it is that they lack solid foundation in Igbo language acquisition. In other words, they are lacking in Igbo linguistic competence and performance. This is because much emphasis had been placed on English language right from their nursery school till tertiary institutions. As such, to speak Igbo means to search for air inside an ocean.

Implications of code-switching for the development of the Igbo language

Every language is growing; and there is no language in the world that would like to encounter any obstacle on her way to progress. From the findings on the level of code-switching among University students in Anambra State, the following implications are foreseen for the development of Igbo language:

First, code-switching among these students exposes Igbo language to the danger of going into extinction. This is so because if the students who are of Igbo origin cannot speak pure Igbo language among themselves in a single conversation, then Igbo vocabularies would gradually go out of their minds.

Second, the level of code-switching among these students showed that Igbo language still lack some vocabularies if compared with other languages of the world.

Third, Code-switching can become part of these students in such a way that they may unknowingly use it in official gatherings where pure Igbo language should be used.

Benefits of the Findings for the Development of Igbo Language



Code-switching is not a problem in itself. The findings on the level of code switching among university students in Anambra state will help the Igbo linguists and the promoters of the language in the following ways:

First, the level of code-switching among these students made it clear that Igbo language lacks some vocabularies. It will help the promoters of Igbo language and culture to know those words that are lacking so as to make effort to improve.

Second, the findings will help a lot in word borrowing, which helps to improve the Igbo vocabularies. The promoters of Igbo language should know those words frequently used by these students where the Igbo vocabularies are lacking. They can modify these words to be proper Igbo vocabularies. Some of the words we have today in Igbo language were borrowed from foreign languages through code-switching. Example of such words are: sayens (science), Computa (computer), etc.

Third, the awareness of the danger of Igbo language going into extinction created by the findings will help the government to impose academic laws and regulations which will go a long way in the promotion of Igbo language among the youths. Example of this is the law made by the ministry of education, Anambra State which included Igbo language among the subjects one must pass in order to be promoted into senior secondary school.

Fourth, code-switching if properly organized can serve as a means of teaching Igbo language to beginners. As Cook (1991) asserts that code switching may be integrated into the activities used for the teaching of a second language. Cook describes the Institute of Linguistics' examinations in Languages for International Communication test as one which utilizes code switching. At beginner's level, students may use the second language for obtaining information from material such as a travel brochure or a phone message to answer comprehension questions in the first language. At advanced stages, the student may be required to research a topic and provide a report in the first language. This approach is one which uses code switching as a foundation for the development of a second language learner who can stand between the two languages and use whichever is most appropriate to the situation rather than becoming an imitation native speaker. This method can be employed in teaching Igbo language in schools and in other places.

Fifth, awareness created by the findings will help University authorities to organize seminars and conferences on the effects of code-switching on the learning abilities of the students and the need for one to embrace Igbo language which is good language.

Conclusion

In linguistics, code-switching occurs when a speaker alternates between two or more languages, or language varieties, in the context of a single conversation. This paper centered on code-switching among university students in Anambra State as evidence of poor Igbo linguistic competence and performance among Igbo youths; bringing out its implications for the development of Igbo language. It is clear from the paper that code-switching is not bad in itself. On the other hand, it has some negative effects on the development of Igbo language. From the findings, we have seen the major reasons why people code-switch. We have equally discovered the implications of code-switching for the development of the Igbo language, and finally, we stated how the findings could help in the development of Igbo language. People should not make



code-switching their every day system of communication; especially now that Igbo language is still developing wings to fly in the same proximity with other major languages of the world. Igbo language should not be sacrificed on the altar of code-switching. The Igbos should be proud of their language and make effort to speak it without mixture of any other language.

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IGBO SIGN LANGUAGE PHONOLOGY: ARTICULATORY ELEMENTS

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Abstract

Primarily, phonology is the study of the sound system of a language. The term phonology as a general scientific concept is used in sign language studies to refer to the study of those physical elements of signs whose contrast lead to meaningful differences among signs, Okombo, et al (2006). This paper examines the major distinguishing physical elements in Igbo sign language phonology which include: hand shapes (articulators), movement (manner of articulation), location (place of articulation), palm orientation (manner of articulation) and non-manual signals which have to combine with the manual signs to make meaning. The researchers adopted a descriptive method and collected the data through video coverage/ snapshots of the basic lexical signs from selected Igbo home signers. The Phonological Model that outlines the parameters for sign description, which builds on the fundamental works done by Stokoe (1960), Klima and Bellugi, et al (1975) forms the framework used in the analysis of the data. The work discovers that most hand shapes in the Igbo Sign Language (ISL) are the same as those found in the American Sign Language (ASL), and that there are evidences of some phonological realizations and processes like minimal pairs, free variation, assimilation, deletion etc, in the signing patterns of Igbo home signers. It then concludes that the study of phonology is concerned with the distinctive units of language whether they are based on an audio language whose smallest contrastive units are sounds or visual language whose smallest distinctive units are its articulatory elements. It therefore establishes that these articulatory elements of sign language phonology can equally be applied to the study of Igbo sign language phonology, and suggests further linguistics research on the Igbo sign language structure to see how other phonological realizations/processes apply to the language.

Keywords: Igbo sign language, Sign language phonology, minimal pairs, free variation

1. Introduction

Phonology is the study of speech sounds of a language. Sounds combine to form words in spoken languages. The basic unit of phonology is phoneme, which is the individual speech sound that makes meaningful contrast in a language. In sign linguistics, unit of signs that are equivalent to units of sounds in spoken languages also



combine to form meaningful signs. The term 'phonology' is also used for sign language descriptions, although some scholars dispute the fact saying that sign languages are not vocal. The first researcher to demonstrate that signs used in the American Sign Language (ASL) could be considered to have an internal sub lexical structure similar to what is found in the words of spoken languages was William Stokoe, with the publication of *Sign Language Structure* in 1960. Initially, Stokoe's signs had been commonly seen as unanalyzable iconic gestures with little or no internal organization Woll (1990). McNeill (1992) says signs are like suchsed in the gesticulation that accompanies speech. The above indicate that signs were thought to be different from words because they could not be further broken down into smaller meaningful recurring segments.

The term phonology in this work will be used as a general scientific principle to refer to the study of the smallest contrastive units in the Igbo Sign Language (ISL) that can cause a change from one sign to another. In the articulation of a sign, if the articulatory properties (that is; the hand shape, the movement, the location, palm orientation or even the non-manual signs) are altered, omitted or substituted with another, a different sign is formed.

This study will focus on the articulatory elements in Igbo sign language phonology, and is informed by a strong desire borne by the researchers to see in existence a standard Igbo sign language that can be studied by everyone that wishes to study it in higher schools of learning, both the hearing and non-hearing persons. The researchers were also spurred by constant controversies among scholars, most disheartening, the linguistics scholars that something like Igbo sign language cannot exist. The above form the bedrock on which this work hinges. The work therefore aims at setting a pace and beckoning to well-meaning linguistics scholars to commence further researches on Igbo sign language development.

2. Review of Related Literature

2.1. Theoretical Framework

Stokoe (1960) reveals that the lexical signs of ASL seemed to be produced using a limited number of gestural features. Stokoe maintains that the action of a sign had three main aspects: **A designator:** used to refer to the specific combination of hand configuration and hand orientation. It is abbreviated to *dez*. A particular **tabulation (tab):** used to refer to the location of the hands. A specific **Signation (Sig):** used to refer to the movement of the hands. *Dez*, *tab* and *sig* were what Stokoe called chremes, the sign equivalent of phonemes. These chremes later came to be widely known as *handshape*, *location* and *movement* respectively, Lucas (1995) and Sulton-Spence & Woll (1999). Since Stokoe's original study, further research has shown that other features of sign formation should be taken into consideration. Battison (1978) sees *orientation*, which is referred to as the direction of the palm and fingers, as an important component of sign formation. According to him, a particular handshape can be oriented in a number of ways in relation to the signer's body. The palms and fingers may be oriented left, right, up, down, towards or away from the signer's body. Edward (2015) identifies two forms of signing in the articulatory parameter of sign language phonology. These two forms are the manual and nonmanual forms of signing which when combined produce meaningful utterances. The manual form she says relies on the hands while the nonmanual lies on facial expression, mouthing, click etc. The manual and nonmanual parameters, elements or properties of sign language description which have been successfully used in every known sign language and will

be employed by the researchers in the analysis of the linguistic data in this study are illustrated in pictorial forms below:



Fig. 1. Starthk Educational Trust-Sign Language Series

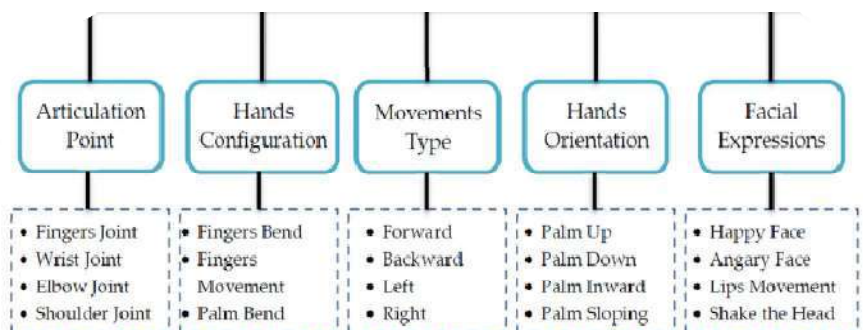


Fig. 2. Essential Elements for Sign Formation (Researchgate.net/figure/Sign-language-recognition-approaches_fig2_32628773)

2.2. Theoretical Studies

Phonology studies the smallest contrastive units of language their structure and organization, Valli and Lucas (1995). These contrastive units of language vary in terms of whether the language uses sound based or visual based symbols. In spoken languages, which are sound based, the smallest contrastive units are contrastive sounds. Though the term phonology has been used to mean the study of how speech sounds contrast with one another in the formation of meaningful units in one particular language or in human language in general, as a general scientific concept, it is also used in sign language studies to refer to the study of those physical properties of signs whose contrasts lead to meaningful differences among signs, Okombo, et al (2006). There have been attempts to create terminology that would fit into sign language linguistics in terms of phonology since phonology has over years been associated to sounds. Describing the phonological organization of sign language, Sandler (2012) has it that sign language signal is known to be shaped by the hands, face and body. The speech signal is shaped by articulators inside a tube extending between the lips and the vocal cords. Iconicity according to Fishberg (1975) is often argued to play a big role in the production and perception of gesture. For him iconicity can be achieved through the following ways: hands that act, embody, model and draw.



Goldin-Meadow and Brentari (2015) speak about signed language phonology saying that hand shapes can be placed along a similar scale as segments found in spoken languages. According to them, the same way spoken language segments can be placed on a scale from fully closed (i.e., stops /p, t, k, b, d, g/, which have a point of full closure), to fully open (i.e., vowels /a, i, u/), with fricatives /s, z/ approximants /l, r/ and glides /w, j/ falling in between, that is how hand shapes in sign languages can be placed along a similar scale, from fully closed (the closed fist hand shape) to fully open (the open palm hand shape), with flat, bent, and curved hand shapes in between. In spoken languages, there are phonotactics (phonological rules) that regulate the sequence of open and closed sounds; similarly, in ASL, phonological rules regulate the alternations between open and closed hand shapes, Sandler, (1989); Brentari, (1998). Speaking about sub-lexical phonological features, Goldin-Meadow and Brentari (2015) put it that these sub-lexical phonological features are used in signed languages to identify minimal pairs or minimal triple-sets of words that differ in only one feature, just as in spoken languages. They cite the following examples in both spoken and signed language; (**pat** vs. **bat** vs. **fat** in English; **APPLE**, **CANDY**, and **NERVE** in ASL, see the diagram below.

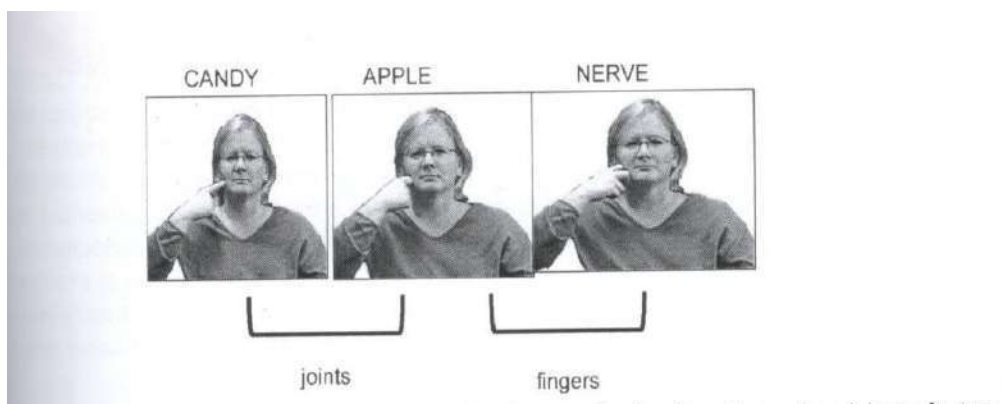


Fig. 3. Example of Minimal Set in ASL (Goldin-Meadow and Bentari, 2015:9).

The three sounds in bold in English are all bilabial and all obstruent, but /b/ differs from /p/ in that it is [+voice] and /f/ differs from /p/ in that it is [+continuant]; [voice] and [continuant] can vary independently. The three signs in ASL differ in hand shape features (the number of fingers that are ‘selected’ and whether the fingers are straight or bent): the hand shape in **CANDY** B differs from the hand shape in **APPLE** D in that the index finger is straight instead of bent (a feature of joint configuration, in this case aperture, as just described), and the hand shape in **NERVE** B differs from the hand shape in **APPLE** D in that there are two fingers bent instead of one (a feature of selected finger group). These features, like their spoken language counterparts, can also vary independently. Concerning syllables in sign languages, Brentari (1998) says that they are based on number of movements, just as syllables in spoken languages are based on number of vowels.

“The words of a sign language lexicon are comprised of a finite number of discrete, meaningless, contrastive units” (Stokoe 1960). Meaningful morphemes and words he says are made up to such units, which can be recombined or substituted for one another to create new words. This kind of structuring therefore makes it possible to amass a vast vocabulary, and no other species has it he maintains.



Crystal (1997) recognizes an important stage in the history of sign language analysis that took place in the 1960s, when the term cherology was coined on analogy with phonology to refer to the study of contrastive units (cheremes) that occur in sign language. This coinage by Stokoe was important, though it did not gain much support and usage, but linguists generally adopted the term phonology to refer to how signs are structured and organized. In sign language, the physical properties that evidentially point to its phonology are: hand shapes (articulators), movement (manner of articulation), location (place of articulation) and palm orientation (manner of articulation). These four articulatory elements are referred to as manual signs where signs are physically produced by the hands and other parts of the body. However, often times, manual signs have to combine with non-manual signs to make meaning. About articulatory parameters, Edward (2015) says they are the aspects that come into play in the production of the signs. She identifies two forms of signing: manual and non-manual in her study of Adamorobe sign language of Ghana. According to her, the manual form includes the handshape or hand form, place or location, the orientation and movement, which relies on the hand. On the other hand, non-manual form she says relies on facial expression like mouthing, click etc.

In his study on Kenya Sign Language (KSL) Phonology, Jefwa (2018) added a sixth articulatory element; the signing space, which he defines as an imaginary space within which signs are made. He further explains that in as much as signs are rarely made above the head or below the waist or towards the back of head or body, the whole spatial area can however be enlarged or confined to express “louder” signs when a person who is deaf is communicating or signing to another who is far. Here, according to him, big signs are made equivalent to shouting in spoken language or “quieter” signs when a person who is deaf is communicating something secretly to another smaller signs are made equivalent to whispering in spoken language. He identifies the following organizational principles in KSL: location or placement, time relationships and use of pronouns.

3. Methodology

The area where this research work was carried out is the Igbo region of Nigeria. There is no known resource or research done on the already endangered language of the deaf group of people in Igbo. This is part of stigmatization and negligence as no one cares to know much about them. There is little or no trace of a well-researched work done on their language of communication to ascertain their exact population.

The Igbo deaf individuals who reside in their various homes and their relatives who understand them better were used as informants for this study. Data elicitation for this study were from among these deaf individuals found in Igbo locality. The informants hail from the five core Igbo states. Five informants were chosen, and the researchers also preferred to reach out to the relatives of the chosen individuals at their homes or places of work. The pictures and sign videos of the lexical signs administered to these informants were taken for analysis and proper documentation purposes. The linguistic data needed for this study did not include the ASL but strictly the home signs and gestures used by the local signers (Igbo home signs). They include deaf individuals that probably have not undergone any formal education in signing, or who have received some formal education in signing but have Igbo language as their L1, and their respective relatives. These relatives of the deaf were useful in the interpretation of signs. Using the basic wordlist, our corpus targeted up to 250 words and the 36 alphabet for the Igbo orthography (to create an interim Igbo Sign Language manual alphabet) were collected. There was no age or sex specification. The lexical and



numerical signs (wordlist) that were administered to the deaf were under the following headings: objects (nouns), pronouns, verbs, home/family, time, numbers, animals, parts of the body, food and relationship in order to cover a reasonable area of human activities.

4. Igbo Sign language Phonology

In a sign language, there are certain physical elements that evidentially point to its phonology. These elements are: hand shapes (articulators), movement (manner of articulation), Location (place of articulation), palm orientation (manner of articulation) and non-manual expressions. These are the major elements used in the articulation of signs and they are also known as lexical features. In the Igbo sign language (ISL), these physical elements are seen in the signing patterns of the home signers and are discussed as follows:

4.1. Hand Shapes/Hand Forms/Hand Configuration (Articulators): The hand is to the deaf what the tongue is to hearing people in terms of articulation. Both are major articulators in sign language and spoken language respectively. In sign languages, hand forms or shapes are based on the shape that the (active) hand or articulator takes when a manual sign is made. Most handshapes in ISL are discovered to be the same as what is found in the ASL manual alphabets. For instance, signs for 'eat' and 'yesterday' have the active hands taking the shapes of 'O' and 'A' respectively.



Ri/rí/ (eat)



Ụnyaahụ/ụpàáhù/ (yesterday)

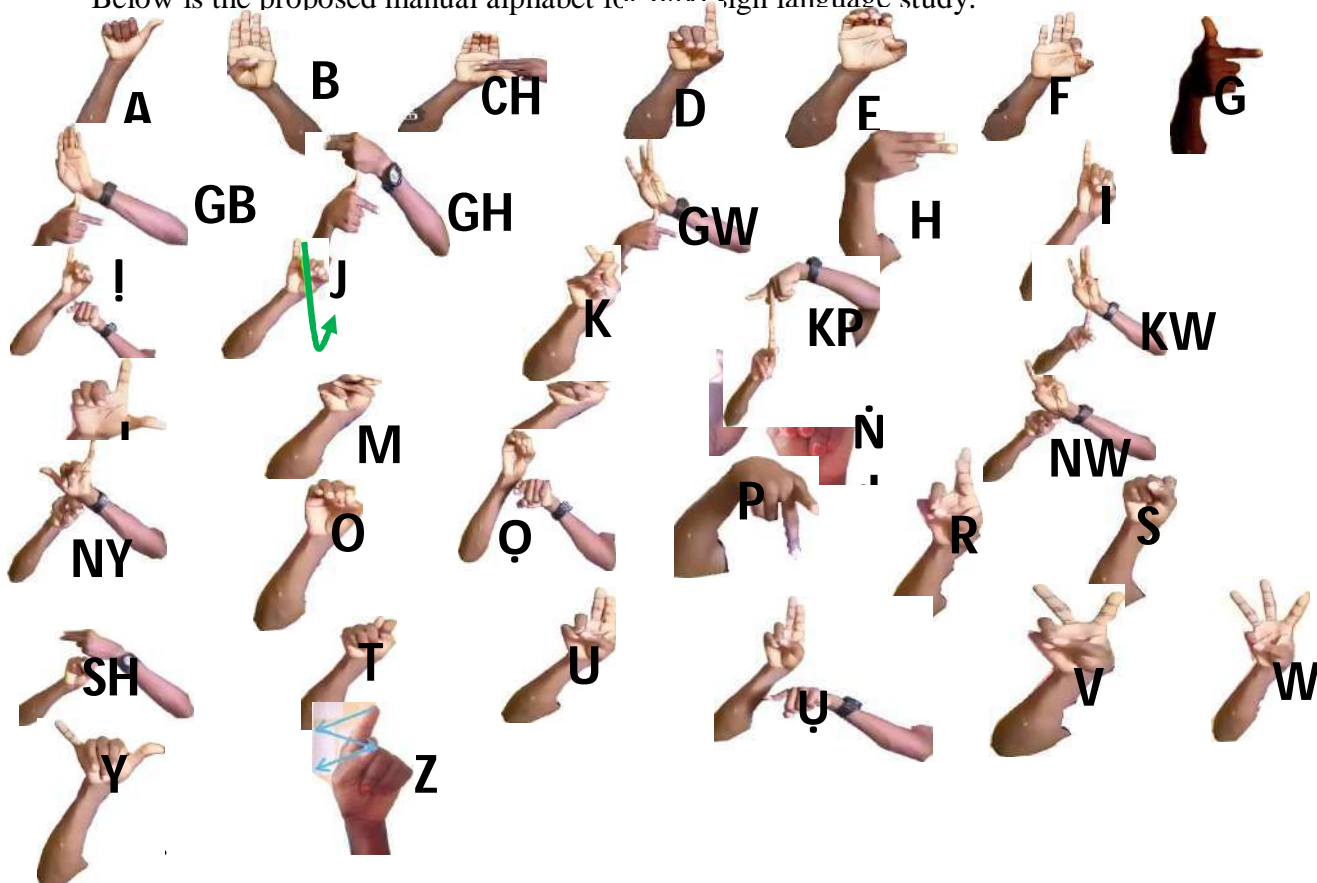
Fig. 5. Signs for 'eat' and 'yesterday' in Igbo sign language

This interesting observation spurred the researchers to think in the direction of creating a manual alphabet for the study of Igbo sign language adopting the already existing handshapes in the American sign language. The orthography of English has 26 alphabets while that of Igbo contains 36 alphabets (9 digraphs and 27 single alphabets). In creating the manual alphabet for the study of the Igbo sign language, the researchers represent the 27 single alphabets in Igbo with the same hand shapes as the American manual alphabet (making use of one hand in signing), and then represent the 9 digraphs by combining the two hand shapes for the two letters involved (making use of two hands in signing). Example is seen below:



Fig. 6. How digraphs are got in Igbo Sign Language Manual Alphabet

Below is the proposed manual alphabet for Igbo sign language study:



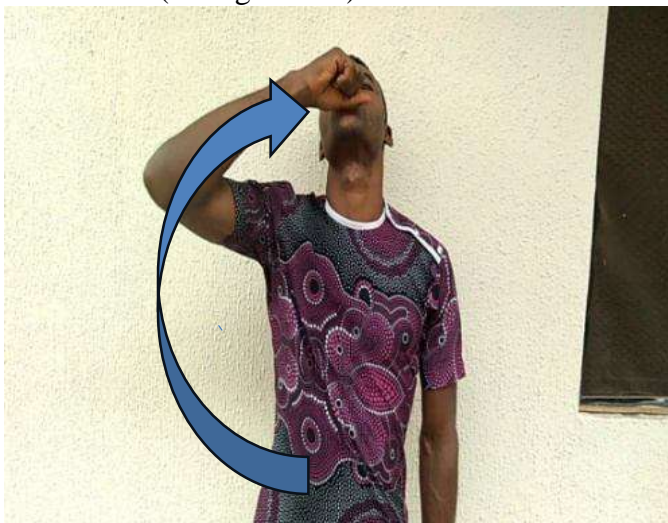
Igbo Sign Language Manual Alphabet

The use of these letters of the alphabet is called finger spelling which is a manual representation of the 36 letters of the Igbo alphabet from A-Z. There are different types of manual alphabets adopted by signers in different countries. This manual alphabet has a direct relationship with letters of the conventional orthographic English alphabet. It combines the one hand American sign language manual alphabet and the British two-handed manual alphabet, but has American sign language as a base for its formation. Using this manual alphabet, people who have interest in learning the Igbo sign language (both deaf and hearing individuals) can fingerspell words of spoken Igbo language and or other languages as well. This allows them to code mix by mixing signs with finger-spelled words of other spoken languages, that is, they change from SL to a variety of spoken language through finger spelling.

4.2. Movement (Manner of Articulation): As a distinguishing physical element of the Igbo sign language (ISL), movement is based on the direction and speed of the active hand or active articulator, that is, movement of the signing hand or any other



part of the signer's body example, the signing hand or active articulator may move fast towards the forehead or slowly away from the mouth or any other part of the body. In signing 'drink' in Igbo sign language for instance, a swift movement is made with the active hand (the right hand) as to fetch water from a basin and up to the mouth.



Ñụ/ηύ/ (drink)

Fig. 8. Sign for 'drink' in Igbo sign language showing a swift movement from down to up

4.3. Location (Place of Articulation): Location is the position of the hand on the body or in the space around the signer. It is based on the position of the hand in relation to the body or place where one or two hands (both serving as active articulators) meet in relation to the rest of the signer's body or generally where a sign may be made, for instance, on the head, chest, breast, ear, mouth, forehead, chin etc. In the Igbo sign language (ISL), the places that can act as locations or places where signs are articulated are enumerated as follows: whole face or head, upper face (forehead or brow), mid face (eyes or nose), lower face (chin, jaw or mouth), side face (cheek, temple, or ear), neck, the trunk (shoulders, breast, chest, or belly), upper arm, forearm (including the elbow), the wrist, etc. Below is a sign for 'sister' showing the location or position of the hand on the body of the signer (i.e. the breast).



Fig. 9. Sign for 'sister' in Igbo sign language

4.4. Palm Orientation (Manner of Articulation): This is based mainly on the direction of the active hand's movement in relation to the signer's body. The orientation of the sign maybe inwards (towards the signer's body) or outwards (away



from the signer's body). Outwards movement may or may not be towards the listener's body. The important thing in orientation is the signer's body or (in some cases) the active hand itself (in relation to the space around it). Orientation can at times change the meaning of signs. Thus, it is important to make sure that the orientation of a sign is correct otherwise the meaning may change as illustrated in fig. 10 below.



Fig. 10. Illustration of Palm Orientation Signs for 'I/me' and 'you' in Igbo Sign Language

'I/me' is signed with index-finger hand form oriented towards the signer while in signing 'You', the index finger hand form is oriented away from the signer's body. So, a slight change in orientation or manner of articulation of a sign can significantly change the meaning of the sign.

4.5. Expressions/Non-Manual Signals: A signer may add more meaning to a sign by movement and positioning of the eyes, eyebrows, mouth, face, head, shoulder and the body. These movements may give the same hand-signs different meanings with regards to asking, confirming or expression of doubt or joy, anger, dislike, rejection etc. Every part of the human face is necessary in signing and sign language has a grammar of the face, Sandler (2010). Expressions/non-manual markers in sign languages include tilting of the head, shrugging of the shoulder, eye brow raising, head nod etc. In phonological terms according to Edward (2015), the above can be related to the concept of prosody. These non-manual markers were also observed in the Igbo sign language like in the example below:



Ụgbọala /ú gbó àlà/ (car)

Fig. 11. Sign for 'car' in Igbo Sign Language



In the above example of sign for 'car', an Igbo home signer added a non-manual signal of puffing out the chin and the mouth to hand shape, movement, location and palm orientation, to show ignition of an engine.

5. Conclusion

From the above discussion, it is obvious that the Igbo sign language (ISL) has a lexicon which is made up of form and meanings. Form refers to the hand forms used (the manual and non-manual aspects of signing). Basically, the form constitutes the physical elements that evidentially point to the Igbo sign language (ISL) phonology. The form signifies the meaning and we have also demonstrated that signs are mainly made up of four units that work in appropriate combinations, following Klima and Bellugi (1975). These units we have called the articulatory of the Igbo sign language (ISL) and they include: the hand forms or Hand shapes (articulators), Movement (manner of articulation), Location (place of articulation) and Palm Orientation (manner of articulation).

The above elements in addition to the non-manual signals are the main distinguishing physical properties in the Igbo sign language (ISL), because it is through them that the 'primitive structural units without meaning' are combined to create an infinite number of meaningful utterances (signs). The study has also established that while in spoken language the phonological element that makes the difference is sound, in sign language on the other hand the phonological element that distinguishes meaning are the articulatory properties which include the manual and non-manual forms.

Finally, we can say that the study of phonology is concerned with the distinctive units of language whether they are based on an audio language (like spoken language) whose smallest contrastive units are sounds or visual language (like sign language) whose smallest contrastive units are its articulatory elements. These physical elements can be seen successfully applied to the study of the Igbo sign language phonology in this work.

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THE ROLE OF LANGUAGE IN EDUCATIONAL GLOBALIZATION

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Abstract

Language is a vehicle for the expression or exchanging of thoughts, concepts, knowledge and information as well as the fixing and transmission of experiences and knowledge. It is based on cognitive processes, subject to societal factors and subject to historical change and development. Language awareness can be used to achieve a meaningful and socio-linguistically-informed education. Globalization is the process of international integration arising from interchange of world views, products and other aspects of culture. In the globalized world, English language has become a tool for communication, the language of business and the standard of a person's ability. English language skills have become one of the important factors that can decide the success of one's life. It has become even more of the world language. The increasingly worldwide use of English raises a number of pedagogical and political issues that have to do with the understanding of English language itself. The study is on the role of language in educational globalization. This research adopts descriptive analysis and secondary source for data collection. The basic problems or challenges facing language in educational globalization and solutions were highlighted. It was discovered that language plays a vital role in educational globalization.

Keywords: Language, Education, Globalization, Development, English Skills, Preservation.

Introduction

Crystal (1997) asserts that a language achieves a genuinely global status when it develops a special role that is recognized in every country. The definition hinges on the special role which Crystal describes as serving as the native language of the majority (such as English does in the United States or Australia). It serves as the official language thereby achieving the status of the priority foreign language (i.e. the foreign language of choice for children in schools).

In academic contexts, Swales (1987) estimates that more than 50% of the Milieus of academic papers published each year are written in English. The percentage was



growing year by year. English is currently the undisputed language of science and technology and scientific journals in many countries are now switching from the vernacular to English. Graddol 1997, Block and Cameron, 2002, Crystal (1997) state that in specific disciplines, English appears to be the universal language of communication. For example, 98% of German physicists now claim English as their defacto working language. They are closed followed by Chemists (83%). Biologists (81%) and Psychologists (81%)

Concepts

Busmann (1996) defines language as a vehicle for the expression or exchanging thoughts, concepts, knowledge and information as well as the fixing and transmission of experiences and knowledge. It is based on cognitive processes, subject to societal factors and subject to historical change and development.

Nwadike (2002:58) opines that:

Language is the key to the heart of the people. If we treasure the key and keep it safe, it will unlock the door to untold riches, riches which cannot be guessed at from the other side of the door.

Akmajian, Demers, Farmer and Harnish, (2006:9) regard language in the traditional phrase as “a mirror of mind”. This does not mean that the concepts expressed and distinctions developed in normal language use give us insight into the pattern of thought and the world of “common sense” constructed by the human mind. A human language is a system of remarkable complexity. To come to know a human language would be an extraordinary intellectual achievement for a creature not specifically designed to accomplish this task. A normal child acquires this knowledge on relatively slight exposure and without specific training.

Nkamigbo (2009) posits that globalization is producing new ways of thinking about everything including language; and language is implicated in one or more significant ways in every major development that is discussed under the heading of globalization. Globalization needs and produces 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 (Crystal, 1993 in Okwudishu, 2003).

In the globalized world, English has become a tool for communication, the language of business and the standard of a person’s ability. As the importance of international trade has increased rapidly, governments and companies are concerned about employee’s English skills. Therefore, having English skills has become a standard of awarding promotions and salaries. In addition, English skill is also important for entering better universities. Universities require students to have good English skills. For example, universities give additional grades to people who have high grades on English texts such as TOEFL, TOEIC and TEPS in Korea. English skills have become one of the important factors that can decide the success of one’s life.



Language Education in our Globalized Classrooms

Yiakoumentin (2002), asserts that the coming together of peoples led to enhanced levels of linguistic diversity in education which is manifested in the co-occurrence of multiple linguistic varieties in the classroom. This emerging reality is characterized by new opportunities and also by new challenges, opportunities because multiple varieties gain vices in educational settings which were once less linguistically diverse and challenges because new pedagogical approaches are called for to better serve today's speakers.

Most importantly, the challenge is for the co-occurrence of multiple languages not to be suppressed but to be promoted such that monolingual students, emerging bilingual students and multilingual students alike can be equipped with multilingual competences. Students who arrive at school as monolinguals should have opportunities to learn additional languages from their multilingual counterparts and from the curriculum.

Current research in many educational settings worldwide points to the fact that when supported, transnational learners employ language practices which resist homogenizing tendencies (Garcia et al 2006). Despite the usual stipulation to use a single standard linguistic variety exclusively, these learners use their different varieties concurrently to serve their learning purposes.

Nevertheless, current educational policies largely fail to acknowledge and to subsequently harness the emerging reality of linguistic variation. Although the rhetoric of these policies seem to reflect positivity towards multilingualism. It is clear that language education policies ought to be reassessed to meet the local, regional, national and global needs of today's citizens. There is no doubt that linguistic diversity becomes more complex as a result of globalization, technology and transnationalism.

It is time to eliminate the linguistically-intolerant language policies and to embrace educational frameworks that reflect today's realities, ensure language rights and avoid marginalization of linguistic groups. UNESCO has a central role to play in providing international frameworks for educational policy on the important issue of which language should be used as the medium of instruction.

Globalization and Role of African Language for Development

Negash (2005), states that indigenous African languages are largely eliminated and marginalized from use. Instead of investing in and using their linguistic, cultural and human potential, African government and the elite still continue to channel away their resources and energies into learning 'imperial' languages that are used by a tiny minority of the populations. Against the backdrop of constraining global forces and Africa's internal problems (wars, repression and general economic misery). African languages could be the most critical element for Africa's survival and cultural education and economic development.

Africans do well by investing their linguistic, human and intellectual energies into the development of their languages which are used by the majority of the masses, instead of channeling their resources and energies into learning the imperial languages that are used by a tiny minority of the population.



Preservation of Languages

It is much more difficult to restore languages once they have been murdered. Recent research claims that in prehistoric times, there were probably between 31,000-600,000 languages in the world (Skutnabb – Kangas 2000:31) but only 6,000-7,000 languages remain in the world (Crystal 2000:305). Out of these, about one-third are in Africa, the figure varying between 2035 and above (Hein and Nurse 2002:1). African languages can be grouped into four major groupings: Afroasiatic, Nilo-Saharan, Niger-Congo and Khoisan. The Niger-Congo group contains 1,436, Afroasiatic 371, Nilo-Saharan 196 and Khoisan 35 languages (Heine and Nurse 2002:1) each of them representing the richness of Africa's linguistic and cultural diversity that orients, shapes and defines the identities of their speakers.

African languages are in bad shape, and it is doubtful whether they can survive the imminent threat of "global uniformity" and serve the interests of their communities in meaningful ways. In the international arena, they are sidelined and in danger of extinction in their own kinds of origin. We see linguistic destruction because of their stagnation, speakers' decline and negligence. Linguists examine the state of language by evaluating their present situation according to how their present condition is assessed 'safe' or 'not safe' in terms of their continuity to the next generation of speakers.

Languages are said to be extinct 'when they have no speakers left'. They are classified as moribund when they are 'no longer being learned by children' due to the absence of intergenerational transfer of language from parent to child, which in turn may be caused by lack of numbers speaking a language or the absence of society's official recognition for that specific language's status. Two widely cited examples in this category are Latin and Giiz, but there are also abundant examples from Africa the indigenous languages of America, Alaska, South America and Australia. The category of endangered languages recognizes a few more distinctions, according to Stephen Wurm, the differentiation between is as follows:

- a) Potentially endangered languages are socially and economically disadvantaged, under heavy pressure from a larger language and beginning to lose children speakers.
- b) Endangered languages have few or no children learning the language and the youngest good speakers are young adults.
- c) Seriously endangered languages have the youngest good speakers age 50 or older-languages are labeled safe when they belong to none of the above mentioned categories.

The lack of a well-weighted pragmatic assessment about every language or cluster of languages does not allow giving a detailed picture of how African languages fare in the light of the above categories. But according to the recent publication there is no doubt that many of the African languages that were reported to be there prior to the era of colonization and some after are already moribund or dead. They are already moribund or dead due to complex convergence of socio-linguistic processes and other overt political and ideological factors.

A great majority of the existing languages of the continent are potentially endangered or deprived because they are used neither in schools nor in other official public and state domains. By contrast, only seven African languages are officially recognized as lingua franca in 16 African countries. Ayo Bamgbose (social dynamics 1999:16-17)



makes the following balance on the basis of the criterion of the selection as national instrument.

Arabic (Algeria, Comoros, Djibouti, Egypt, Libya, Mauritania, Morocco, Sudan and Tunisia), Swahili (Tanzania, Kenya), Somali (Somalia): Amharic (Ethiopia), Sotho (Lesotho); Tswana (Botswana); Tigrinya (Eritrea).

African languages are sole official languages in three countries (Eritrea, Ethiopia and Somalia) and joint official languages with English or French in seven (Botswana, Burundi, Lesotho, Madagascar, Rwanda, South Africa and Tanzania (SD 1999:16). This assessment is too generous because including Arabic in this summary provides a glaring yet inflated picture. The given figure significantly diminishes depending upon the degree to which a claim for Arabic, a major international language and the home language of millions of Arab peoples, is made as an exclusive African language.

It is noted with pride that despite all the odds against them, African languages as vehicles of communication and knowledge survive and have a written continuity of thousands of years. Colonialism created some of the most serious obstacles against African languages and literatures. These colonial obstacles still undermine independent Africa and continue to block the mind of the continent.

Problems

Tied to this, is the fact that African languages are not represented not even symbolically in the United Nations (UN) and its other institutions. The United Nations (UN) and all its other agencies have no requirement for an African language, all the other continents are linguistically represented in the UN and Europe have the lion's share of that situation (Ngugi 2000:159). The stymieing role of the African elite including political leaders and University Professors who have become accomplices in sustaining Africa's linguistic disaster.

Bamgbose, quoting Webb (1991:5) has put it thus:

Individuals who are educationally, economically and militarily/politically superior are rewarded with access to the best goods and services, rights and privileges and the most powerful and prestige. One consequence of this, is that the languages they speak are similarly different with some of the languages becoming instrument of power and others powerless (Bamgbose 2000:16)

Mazrui, who connects the potential role of indigenous languages to Africa's struggle for democracy and human rights, discusses in detail the motives of the African middle classes (both diasporic and home-based (to cling to the imperial languages). He believes that they are afraid to do away with the linguistic barrier (the Western linguistic prison) because accepting linguistic partnership with the masses will eventually deny them power and control over them by exposing them to what he refers to as the potential 'semantic challenges' that may ensue from the audience. Brock-Utne warns that while western donors champion equal partnership on paper the same time they appear to be foes to Africa's genuine empowerment.

African languages do not have harmonized orthographies which constrains their use for modern purposes. This is certainly a serious problem. While languages like Tigrinya and Amharic have long standing native alphabet (Giiz), most African languages have not been able to develop their own alphabet of writing and several



others have been handicapped by lack of standardized variants. There are genuine recent examples in Africa that can be used as model precedents for others. The best example is Somali. The Somali language was ‘an entirely oral’ language until 1972, but it is now also a written language with a standardized system of writing (Andrezejewski and Amdrezejewski 1993:1). Similarly, most languages of Eritrea which did not have followed suit and are today being taught in schools using the Latin alphabet.

English as a Threat to Linguistic Diversity

Globalization is inextricably linked to the dominant role of English and the growing literature on English as an international language. Crystal 2003; MC Kay 2002; Sharifan 2009 attest to the widespread recognition that English is the lingua franca. A number of factors offer English unprecedented power including:

- The economic and political dominance of English-speaking countries (United States, United Kingdom, Australia, Canada).
- The employment of English as the lingua franca on the internet
- The retaining of English as a working language in many post colonial countries.

English is the language of business and the language in which most of the technical and scientific knowledge is distributed. English is perceived as the language of mobility and its presence in educational systems all around the globe is hence immensely prominent. English today is unique; When L1 and L2 speakers are taken together, English is the language with the greatest number of speakers and at the same time, the language with the widest geographical distribution (MCKay 2012). In addition, English is used by many kinds of speakers for diverse purposes. Some learn English as a foreign language (as part of their compulsory education) but do not use it in their daily lives. Others are motivated to learn English because they believe that English is associated with economic and technological advancement. Others yet strive for English acquisition because as a South African teacher bluntly put it, “English puts bread on the table” (Probyn et al, 2012).

As English continues to spread, concerns have been voiced as to its undermining linguistic and cultural diversity (Phillipson 1992, 2003; Skutnab-Kangas 2000) for instance, argues that the powerful presence of English has obliterated the language tolerance that one characterized India. The author explains that English pushes the major languages (including Hindi) into positions of relative weakness and these languages in turn, further marginalized the minor and tribal mother tongue.

Language Education and the Challenges of Globalization

However, the importance of the personal experience, language repertoires and life trajectories of individuals even within their language communities as well as within and across the various spaces (including virtual spaces) where communication takes place. As Busch observes:

... the meaning that speakers attribute to languages, codes and linguistic practices are linked with personal experience and life trajectories, especially with the way in which linguistic resources are experienced in the context of discursive constructions of national, ethnic and social affiliation/non-affiliation.



Research on multilingualism in the United Kingdom, for example has shown how speakers code-switch into language varieties not generally thought to be theirs, thus crossing and overcoming social or ethnic boundaries (Rampton 1995) and how young multilingual language users ‘translanguage’ creatively, going between and beyond different linguistic structures and systems, “[...] bringing together different dimensions of their personal history, experience and environment that attitude belief and ideology, their cognitive and physical capacity into one coordinated and meaningful performance, and making it into a lived experience’.

Yiakoumetti (2002) observes that globalization and trans-nationalism are undoubtedly enhancing linguistic diversity in educational settings and have created a new and common classroom reality. The researcher identifies this emerging reality as transglossia, the many language practices of transnational groups in functional inter-relationship. It suggests that current educational approaches largely fail to harness it. Indeed, may act even to distinctly disadvantage students who are speakers of varieties other than that which is socially pre-eminent, while only a very few favour maintenance of languages and cultures which are associated with minority, indigenous or non standard varieties. Yiakoumetti argues that only by building on the actual language realities found in today’s globalized classrooms and by promoting linguistic diversity can we move closer to the ideal situation of equal linguistic rights.

Tamim’s work looks at languages in education and the dual system of education in Pakistan, which is marked by the use of English in private education and vernacular in government schools. Her research is based on the findings of two different qualitative studies carried out in Pakistan, where she conducted 45 interviews (16 secondary school final year students and 29 graduated with at least 2 years of college education) in two of the country’s provincial capital. The findings reveal a projections of shame and guilt, the participants’ discursive construction of self and local identity. Tamim argues that the dual system of education in the country perpetuates symbolic violence which cuts into the very existence as human beings of those involved. Those who succumb to domination are more successful, yet the success at the cost of self-derision and dislocation of self. Although there was unofficial use of Urdu, the national language within private education classroom for pragmatic reasons both teachers and students conveyed a strong sense of conflict as they found it useful but rejected its utility. Thus the dual education system of private and government education added yet another dimension of language to the class divided society, where the participants discussed fear and inhibition in the use of local language in their struggle for ‘distinction’.

Conclusion

Recommendations focus on the role of language educators, the importance of teacher training which highlights current socio-linguistic challenges, the need for language planning to be informed by the specific linguistic landscape in which it is to be employed and the place of English in today’s world.

English has become a lingua franca in a globalized post-colonial world, of linguistic pluralism and multiculturalism as well as of the expectations associated with the effects of recent mobile technologies and social networking have led to a reassessment of language education policies and the need to meet local, regional, global requirements to ensure language rights and to avoid the marginalization of linguistic groups. The impact of globalization on the youths have been a stumbling block to the



development of the educational system. The influence of globalization on the indigenous languages in Nigeria has very serious implications for the education of the Nigerian child in the 21st century. Globalization is readily increasing in today's world. This increase in globalization has many effects on African languages both positive and negative. These effects on language in turn affect the culture in many ways. With globalization allowing languages and their cultures to spread and dominate on a global scale, it also leads to the extinction of other languages and cultures.

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GLOBALIZATION AS A CAUSE FOR LANGUAGE EXTINCTION: A CASE STUDY OF NIGERIAN INDIGENOUS LANGUAGES

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Abstract

One can look at globalization from economic, cultural and socio-political perspectives including Information and Communication Technology (ICT). For this reason, it is seen as the increasing empowerment of Western cultural values including language, philosophy and world view. In many African countries of which Nigeria is inclusive, English language which is the language of colonization is gradually becoming a global language due to its influence and subsequent adoption as the official language by many African nations which are largely multi-cultural and multilingual. This trend has not only relegated the status of Nigerian Indigenous languages to the background, but has also threatened their existence in Nigeria which accommodates over 400 native languages. If we fail to check this trend, the ill-wind of globalization which blows no one any good, will gradually sweep the native languages including the so-called major ones (Igbo, Hausa, and Yoruba) out of existence particularly in Nigeria. This paper therefore uses descriptive method to discuss globalization as one of the major factors for language endangerment with respect to Nigeria as a nation, with a view to proffering possible solutions capable of sustaining and empowering the nation's socio-cultural and economic stability. The study recommends areas necessary for sustaining indigenous languages from extinction.

Keywords: globalization, empowerment, languages, endangerment, multilingual

Introduction

Tisko (2004) posits that African continent is said to be the world's most linguistically diverse. It is established that the Central African Republic with a population of about 3 million has 18 distinct language groups; Cameroon - 279 languages; Democratic Republic of Congo 221 languages; Chad 127 languages; Tanzania 131 languages, Zimbabwe 16 languages and Nigeria, a whopping 400 languages. Romain, (2007: 115) opines, "As predicted by many scholars that, as many as 60 to 90% of the world's languages, about 6,900 of them are at risk of extinction within the next 100 years". Tsiko (2004) equally laments over UNESCO's report that between 500 to 600 of African's languages are declining out of which 250 languages are under threat and gradually disappearing forever. The UNESCO's World Atlas of the World's Languages in Danger of Disappearing (2001) estimates that 50% of languages may be in various degrees of endangerment. Igbo and many other minority languages in Nigeria are at the risk of possible extinction in the next 50-100 years if nothing serious is done to revive them.



According to Odugu (2011), “with the continued expansion and patronizing of “international languages” such as English and French, the credibility of indigenous language programmes will no doubt become weak and highly vulnerable”. This is in addition to the negative effect of globalization threatening the existence and survival of indigenous languages. Tarugarira (2009:139) argues that: language endangerment is not peculiar to Nigeria’s indigenous languages alone; it cuts across other African nations and the world at large. According to him, Kenya’s indigenous languages appear to be fading the worst with sixteen languages on death list. The country (Kenya) by far surpasses their neighbour Uganda where six languages are under threat and Tanzania with eight languages about to disappear (p. 139). It is estimated that a language becomes extinct roughly every two weeks.

According to Joseph, Johanna, Neil and Ilse (2003:8), “competition between Afrikaans and English is itself reminiscent of that which occurred between various European national languages and English in North America, as they ‘collided’ within the same socio-economic structure and lost to English language”. Fishman, 2001; Agwuele, 2010; Tarugarira, 2009; Ode, 2015 and Dega, 2015 aver that the evidence for the concern languages under threat can be seen in the steady stream of works available on sociolinguistic issue. Dega (2015) expressing his concern about language endangerment and its apparent causes, posits that it is estimated that mostly in some regions across the world; about 90% of the languages may be replaced by dominant languages at the end of the 21st century.

A major reason behind this prediction is that, fewer than 4% of the world’s languages have official status in their respective countries, where they are spoken. Most of them are unwritten, and only restricted to local community and homes where they are spoken by small group of people. Relatively, other factors responsible for language endangerment include attitudinal problems towards indigenous languages, especially by the elites who neither speak their native languages nor allow their children to learn them at home. In the word of Romain (2007: 121) “languages are at risk when they are no longer transmitted naturally to children in the home by parents or other caretakers”. In addition, other issues such as unpredicted human migration due to war/insurgency (Boko Hram), famine, and disaster are other factors that are capable of dislodging people from their settlements.

The fact that, devastating ferocious diseases, habitat displacement as well as impact of globalization lead to language and cultural extinction. This paper examines Nigerian indigenous languages with a view to ascertain the impact of globalization. Possible relevant solutions capable of changing the situation for the better towards language development and national cohesion have been proffered.

Concept of Globalization

Some scholars see globalization as a very complex phenomenon that has been defined in various ways. According to Wikipedia, it is the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture. Adedimeji (2009) sees it as the increasing empowerment of Western cultural values, including language, philosophy and worldview and the predominance of escalation in the mobility of labour, information and services. He in addition says that, like all revolutions, globalization appears to threaten the economic, socio-cultural, linguistic, educational and political independence of all people in the World such that



the question of survival in the global World is central to developing nations among which Nigeria ranks high.

This clearly portrays that globalization is a serious issue that is transforming every aspect of human life and national endeavour including their language and cultural values. Thus, it can be seen as a social process characterized by the existence of global economic, political, cultural, linguistic and environmental interconnections and flows that make the many of the currently existing borders and boundaries irrelevant. Globalization therefore, enables languages and their cultures to spread and dominate other minority languages on a global scale.

Many scholars have emphasized more on economic impact of globalization, where it is seen as a course of unification of global patterns of production and consumption. Kubota (2001) looks at globalization from sociolinguistic point and says, the tremendous impact of globalization on the world has engendered the entrenchment of the Anglo-American culture with the English language emerging as a global language spoken by more than two billion people across the world. This line of thought may hinge on the fact that, language is the lifeline of globalization. Without language, there would be no globalization and by extension, there would be no world languages as well. Fishman (2001:38) describes the linguistic situation of English “as both a consequence and a contributor to globalization. Apart from other attractive attributes, English is highly rated in terms of prestige, status and functionality”.

Awonusi (2006) points out that as the Nigerian linguistic space is not an exception to this emerging reality, one of the fundamental ways through which globalization affects the nation today is at the level of cultural and linguistic identity. In this regard, the linguistic situation in Nigeria is that of dominant and dominated languages at different degrees and stages. Dega (2015) unfolds that English has occupied a dominant status as it dominates the three major languages which in turn dominate the layers of the vast minority languages in the country through its official, instrumental and integrative functions. The dominant role of English language in Nigeria has reduced the status of local languages to the subsidiary level hence, local languages are seen and treated as “second if not third class languages”. For this reason, Dega (2015:18) further laments that:

It is fashionable now in Nigeria for parents to relate to their children in the home, in English, believing that it is the language that will be of a greater economic benefit to them, even when both parents come from the same ethnic group. The result therefore is that the local languages in Nigeria are threatened by the hegemony of English.

Furthermore, the role of English has increased by the desire to participate effectively in the gains of globalization with its technological know-how, the internet and integrated world economy, the computer and cyber age. Albeit, not all scholars believe that the indigenous languages can only play subsidiary roles or second fiddle in the current global trend. For instance, in an attempt to create awareness on the dangers inherent in neglecting the indigenous languages and transferring their crucial roles to English, Owolabi (2006) notes that:

The rapid and genuine technological, social and economic empowerment of the vast majority of Nigerians so as to enable them to utilize scientific and technological knowledge in creating wealth, self-reliance and equality of life and to contribute meaningfully to national development can only be



possible through the media of their own native languages but not through imposed foreign languages such as English and French.

It is therefore, enough to note that the current era of globalization appears on the surface to be antithetical to the survival of indigenous languages but it behoves every linguistic nationality as observed by Owolabi to preserve its cultural and linguistic heritage so as not to lose its past and present, and by extension, its future.

Language Endangerment and its Implications

According to Agwuele (2010), language endangerment is a socio-linguistic term used to describe languages that are in the process of being eclipsed in their cultural domain by other languages. Hence, an endangered language is one likely to become extinct in the near future. Part of UNESCO Red Book's classification of language endangerment include those that are "extinct" and "nearly extinct". These refer to languages that have completely or nearly gone out of use or for which there are either only a few or no living speakers. However, Azuonye, (2002:41) posits that the criteria for defining "seriously endangered", "endangered" or "potentially endangered" languages vis-a-vis the "safe" or the "non-endangered" seem to be more nebulous. By this, Azuonye means that the definitions of 'seriously endangered', 'endangered' or 'potentially endangered' are vague or ill-defined.

Accordingly, there are many reasons why a language might become endangered or extinct. One of such factors is language contact. In this case, when two or more languages come into contact with one another for one reason or the other, the possibility of a major language dominating the weaker ones is there. The report of UNESCO reveals that as many as 50% of the world's languages are no longer being learned by new generations of speakers, thus weakening and endangering their existence.

Relatively, in the organisation's compilation of dying languages in the world in a book titled: *Red Book on Endangered Languages*, it is shown that more than 36 Nigerian languages are gradually dying. It further adds that the world could be dominated by very few languages in the nearest future. Even one of the major Nigerian languages, Igbo is among those recently predicted by UNESCO Advisory Committee on languages that may be heading for extinction if nothing is done to curtail the situation and ensure their survival and safety.

The consequence of language endangerment comes out more on the culture of the speech community which usually suffers the same fate with the language. This is because language and culture share mutual relationship and go hand in hand, hence a loss language is a loss culture and consequently, loss of knowledge and identity. In essence, the loss of language also causes the loss of other culturally significant practices that are dependent on the language. For example, oral histories and traditions are lost if no one can speak the language any longer. Just as traditional songs, poetry and other verbal artistic forms are also lost with the language.

Language loss, as a matter of fact, which can occur when a language is extremely endangered beyond recovery, has a significant implication on both the collective and the individual identities of the speech community. In Africa, more especially Nigeria and Ghana that passed through British colonisation, the so-called elites cherish Western cultures much more than their traditions. They discourage their children from



speaking their mother-tongues (MT) or practice their traditional cultures. Rather, they encourage them to speak more of English language and dress like Europeans. What a shame aping into foreign culture?

It is important to note that in Nigeria, the Federal Government has found out the enormous importance of language as a tool for social interaction, national unity and development. Hence, the National Policy on Education (NPE) was introduced in 1977 which was revised in 1981, 1998 and 2004 as a way of ensuring the sustenance of the various languages in the country, particularly the major languages – Igbo, Hausa and Yoruba and prevent them from going into extinction or being endangered. No doubt this constitutional provision on language was applauded by all and sundry, but the implementation is not encouraging and quite lacking.

The speakers of other minority languages due to their agitations, felt they are being short-changed because these policies did not extend to them to get the same national recognition like that of Igbo, Hausa and Yoruba and coupled with the poor implementation of the language policy, made the entire process ineffective and thereby failing to ensure the survival of the languages. Moreover, as an alternative or rather complementary measure to address the issue of language endangerment in the nation, Adegbija (1994), Bamgbose (2016), have advocated what is referred to as ‘linguistic social responsibility’. It is a call for linguists to ensure usage of mother tongues in extended domains. In doing so, it can be construed as a strategy for mitigating language endangerment in our local environment.

Globalization and Language Endangerment in Nigeria

Languages of the world perform communicative role and every group aspires to promote her language no matter how small or big. However, language is a veritable tool for globalization which is more or less a phenomenon that has strong desire to use a common language (English) in its processes of integrating social, economic, cultural and political life of the people in the world using a common language.

Due to the great importance attached to the English language in Nigeria which serves as official language and the lingua franca, as well as its relevance in global communication process, most of the local languages have been relegated to the background. Ndimele (2005:125) opines that the fortunes of a language are tied to the fortunes of its speakers. Hence, when a people become important, their languages also become important, and people for whom the language is not their mother tongue will struggle to learn it for obvious reasons. This is applicable to the attitude of Nigerians toward English and the indigenous languages. In this regard, Babajide (2001:35) maintains that:

as far as language learning and acquisition is concerned, especially in Nigeria where there is pronounced linguistic multiplicity or plurality of languages such that adjacent communities use mutually unintelligible languages, people tend to be more favourably and positively disposed to using and tolerating a language that has a considerable national and international coverage of users; a metropolitan or consumption status; a considerable numerical strength and some measure of economic and political power and a sufficiently reliable codified form (35).

From all indications, there is no gain saying that the above attributes favour English language and neither any of the Nigerian indigenous languages. Consequently, in



Nigeria today, English is used in most situations: at home, office, market, school, churches and in social gatherings for all imaginable communications or interactions: formal, informal, cordial, casual and so on.

According to Bamgbose (2016:26), “the attitude of the Nigerian elite to indigenous languages reflects that they are plagued by linguistic imperialism. This is an attitude that sees it as normal towards continued use of European languages in all advanced sectors of human life”. Oyetade (2001:47) avers, “this is attributable to the inferior status accorded the indigenous language on the school curriculum”

Babajide (2001:35) equally maintains that people’s attitudes towards the local languages are bound to be negative due to their shortcomings such as: their restriction in use to a few native speakers; being mere vernaculars, not yet codified; associated only with rural and their irrelevance to the socio-economic and political needs of the people. While these undesirable attributes are no longer tenable to some of the indigenous languages, especially the major ones, such cannot be said of the numerous others. It is sufficient to note that all these attitudinal problems associated with the indigenous languages since the introduction and subsequent adoption of English as official languages and the nation’s lingua franca has contributed in no small measure in endangering the indigenous languages particularly in Nigeria and African continent as a whole.

Conclusion and Recommendations

In view of the foregoing, it can be inferred that globalization is a multi-faceted phenomenon that touches every aspect of human life such as economic, social, political, commercial, information, communication, technology as well as linguistics. It is an agent of transformation and its impact both negative and positive are being felt across the globe. This discussion dwelled more on the linguistic aspect of globalization and specifically on the dominance of English language, which is regarded as a global language. In essence, the domination of Nigerian indigenous languages in Nigeria by English language has therefore endangered their lives and is consequently pushing them into extinction. The influence of the English Language on indigenous Languages in Nigeria is nothing to write home about.

The study also looked at the implication of language loss and by extension, loss of the peoples’ cultural values and identity which could be very devastating. This is because loss of one’s language means loss of one’s identity. Furthermore, the paper therefore, discussed the impact of globalization on language endangerment at both local and international levels. While the study projected English language to be a global language, the indigenous languages are being relegated to the background and this makes them non-attractive even to the intuitive speakers or owners of these languages. The question now is, must the indigenous languages in

Nigeria be allowed to go into extinction or die in the face of globalization before something could be done? If, the answer is in the negative, then how can they be reanimated, sustained and empowered to cope with the future challenges in a globalized society? To address this situation, the study made the following recommendations:

- (a) There is the need for attitudinal change in favour of the native languages to foster their status, usage and relevance in the society.



- (b) That enough efforts should be made to ensure that indigenous languages are used in extended domains.
- (c) There is the need to review the National Language Policy so as to adequately promote the teaching and learning of indigenous languages in schools across the country, as well as to ensure its proper implementation at all levels.
- (d) There should be proper implementation of the constitutional provisions on indigenous languages, which include their usage from time to time in the law making as well as judicial processes.
- (e) Furthermore, credit pass in any of the indigenous languages in school certificate examinations should be made compulsory and a pre-requisite for admission into higher institutions of learning. This will strongly arouse and increase the interest of the youths towards the study of the languages.
- (f) Graduates in the Nigerian languages should be given automatic employment in some strategic government offices to further motivate the younger generations.

Conclusively, certain aspects of globalization like the Information and Communication Technology (ICT) should be harnessed and channeled towards the sustenance and development of these local languages specifically the internet and computers which could be used to source, store and disseminate information pertaining to these languages. There are language websites that dwell on language research and documentations as well as teaching and learning of other languages. If the recommendations above can be properly considered for implementation, it will go a long way in sustaining the indigenous languages and making them much more relevant in the society for the betterment of the indigenes in particular and humanity in general.

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RELEVANCE OF THE TRAINING RECEIVED BY TRANSLATORS IN NIGERIA: PROBLEMS AND PROSPECTS

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Abstract

The importance of translation can hardly be overemphasized. It is a sociocultural phenomenon that has been with man since people from one linguistic community began mixing with those of other speech communities. The desire to understand and communicate with each other therefore formed the basis for translation. In this study, our aim is to ascertain the degree of relevance of the training received by translators in Nigeria. To achieve this aim, the researchers form hypothesis that border on the fact that training of translators in Nigeria is more theoretical than practical. The hypothesis states that trained translators in Nigeria rarely practice professional translation. In addition, most Nigerian translators cannot use specialized translation software, because most teachers of translation are specialist in other areas of languages not translation specialists. Investigation is done using a semi structured questionnaire. This instrument was distributed to 150 linguists; specialists in Nigerian and foreign languages. Questionnaires were distributed electronically using the snowball method. The data were processed with the descriptive method. Data presentation is in the tabular format. Our findings show that translation training in Nigeria is concentrated at the postgraduate levels of education; most Nigerian institutions do not include electronic translation in their curriculum. It concludes that translation training in Nigerian institutions is more theoretical than practical.

Key Words: translation training; translators; language specialist; theoretical; practical

Introduction

Translation, the transfer of a message from one language to another for communication, is of vital importance in introducing people to cultures, civilizations, and societies that are different from their own, as well as to modern ideas and technical/ scientific developments (Aksoy, 201). Hence, training translators and teachers of translation is becoming a necessity because translation is playing an increasingly more important role in today's world. The art of translating has become very necessary in several international and intercultural activities. Actually, one may describe translation as a sociocultural phenomenon that has been with man since people from one linguistic community began mixing with those of other speech communities. The desire to understand and communicate with each other therefore formed the basis for translation.

People who can express themselves in two or more languages have always played the role of translators before it became an academic discipline. Such bilinguals often



give the impression that translation is a mere rephrasing of a message expressed in a language. The present study is therefore an examination of the training given to translators for professional practice. The training received by students in translation should equip them not only with practical bilingual abilities, but also to encourage attitudes that will allow them to do the best possible translation work after graduation. This article focuses on the training of translators in Nigeria. Its aim is to investigate the major challenges facing training translators in Nigeria. Bassnett and Lefevere (11) remark that since languages express cultures, translators should be bicultural, not bilingual. As Ngele and Iyala-Amadiargue, translators being bilingual means they are also bicultural. They drew their position from Cumming's definition of culture as "the totality of transmitted behavioural patterns" (43). Tar has a completely different opinion. She centres the art of translating on linguistic competence arguing that "the aim of translation teaching is for translation trainees to acquire comprehensive abilities in a foreign language and the mother tongue/first language" (103).

Harmonizing the four positions, this research investigates the different competences acquired by translators in Nigeria and the usefulness of these competences to the Nigerian job market. The study examines the practice of translation in Nigeria and the expertise acquired by the practitioners. It also examines the use of computer assisted translation tools by orifessuibal translators in Nigeria, as Nzuanke and Chinaka note:

In a country like Nigeria that has witnessed significant changes brought about by technology and globalisation, translators exercising their profession in the country would be expected to follow the global trend and change with the times. Thus, instead of such Nigerian translators sitting at their desks for endless hours and days, poring over voluminous books and dictionaries, struggling to find the right word, expression and/or co-text to complete a given translation job, they should rather be churning out thousands of words per day to produce timely translations that may fetch them huge sums of money and generate much bigger sums for their clients.

Examination is done by forming four hypotheses and three research questions. Investigation is done using a semi-structured questionnaire. This instrument was distributed to 150 linguists; experts in Nigerian and foreign languages. The questionnaires were distributed electronically using the snowball method. The data were processed using the descriptive method; by calculating percentages. Data presentation is in the tabular format.

The results show that translation training in Nigeria was concentrated at the postgraduate levels of education. They also show that most Nigerian institutions do not include electronic translation in their curriculum. Finally, this research discovered that translation training in Nigerian institutions is more theoretical than practical and this constitutes a stumbling block in professional practice.

Relevance of the study

The training of translators in Africa may be traced to the establishment of Translation as a postgraduate discipline to a project initiated in 1989 with the support of the European Commission's Directorate General for Translation and Interpreting (Afolabi and Oyetoyen 328). The project birthed the Pan-African Masters Consortium in Interpreting and Translation (PAMCIT). This consortium is currently run by five African universities, namely, the University of Buea in Cameroun, the University of



Ghana, the University of Nairobi in Kenya, the Université Gaston Berger in Senegal, and the Universidade Pedagógica de Moçambique in Mozambique. In the last twenty-five years, a number of universities across the continent now offer postgraduate programmes in T&I (Translation and Interpreting). It is, therefore, necessary to study the sustainability of T&I curricula and the increasing need to align training with market requirements.

The present research therefore investigates the capacity of the training received by translation trainees in Nigeria to equip them for professional practice. Another objective of this study is to examine the extent to which these translation trainees can employ the relevant technology to their profession. Given the growth of the translation industry in Nigeria and the influence of technology on education, it is expected that most Nigerian translators should be conversant with recent computer-assisted translation tools. Our research is therefore necessary in order to review the extent to which Nigerian translators are equipped to face the demands of the global translation industry.

Research Questions

The study desires to get responses to three questions:

- I. What are the methods employed in equipping translators in Nigeria for professional practice?
- II. How useful are these methods in professional practice?
- III. Who is/are charged with the task of training translators in Nigeria?

Hypothesis

1. The training of translators in Nigeria is more theoretical than practical.
2. Trained translators in Nigeria rarely practice professional translation.
3. Most teachers of translation in Nigeria are specialists in other fields of languages, not translation specialists.
4. Most Nigerian translators cannot use specialized translation software but can only use GOOGLE TRANSLATE.

Materials and Methods

The instrument adopted for this research is a semi structured questionnaire. The questionnaire is designed in English and has sixteen questions. It was distributed with a target of having 150 respondents. The questionnaire is a GOOGLE form, its distribution was done electronically. It was placed on the WHATSAPP platforms of several language associations, such as: Linguistic Association of Nigeria, African Pragmatics Association, University French Teachers' Association of Nigeria and the language departments of many Nigerian universities.

The instrument was distributed using the snowball method. The snowball method entails that one respondent leads the researcher to another – like brings like. This method is apt for this research because we need experts of different languages. In this section, we present our instrument and discuss the factors surrounding its creation.

Presentation of questionnaire

1. Do you have a degree in languages? Yes [] No []
2. If YES is your response to QUESTION 1, which language(s) did you study?



- (A) English ☐ (B) French ☐ (C) Igbo ☐ (D) German ☐ (E) Others _____
3. What is the highest you did in school?
(A) NCE/OND ☐ (B) Bachelor's degree ☐ (C) PGD ☐ (D) Master's degree (E) PhD ☐
4. Do you teach translation? Yes ☐ No ☐
5. If YES is your response to QUESTION 4, at what level do you teach translation?
(A) Nursery/Primary ☐ (B) Secondary ☐ (C) Tertiary other than university ☐ (D) university ☐
6. Please tick what pertains to you
(A) I'm a trained translator teaching translation ☐ (B) I'm only a language teacher, teaching translation as a part of the curriculum ☐
7. Are you a trained translator? Yes ☐ No ☐
8. If YES is your response to QUESTION 7, which training did you receive?
(A) PGD in Translation ☐ (B) Certificate course in Translation ☐ (C) Bachelor's degree in Translation ☐ (D) Bachelor's degree in languages ☐ (E) Masters in Translation ☐ (F) PhD in Translation ☐
9. Did your translation training include the use of electronic devices? YES ☐ NO ☐
10. How best can you describe your translation training?
(A) Purely theoretical ☐ (B) Purely practical ☐ (C) Mixed but more theoretical than practical ☐ (D) Mixed but more practical than theoretical ☐
11. Have you ever had to do electronic or internet translation? YES ☐ NO ☐
12. If YES is your response to QUESTION 11, which app or software did you use?
(A) GOOGLE TRANSLATE ☐ (B) TRADIOS ☐ (C) LINGUINE ☐ (D) Others _____ ☐
13. If YES is your response to QUESTION 11, why did you choose to go for electronic translation? (A) It is more accurate ☐ (B) It is cheaper ☐ (C) I wanted some technical terms ☐ (D) It is faster ☐ (E) Other reasons (please state) ☐
14. If YES is your response to QUESTION 11, what was the type of the document you translated? (A) Personal letter/mail ☐ (B) Scientific ☐ (C) Literary ☐ (D) Others ☐
15. If YES is your response to QUESTION 11, did you edit the work done by the machine? Yes ☐ No ☐
16. Have you ever had to do professional translation? Yes ☐ No ☐

In any case where a YES/NO question is present, the question that follows would give an insight to what is being investigated. The result was presented in tables using the simple percentage method.

The first question – *Do you have a degree in languages?* - was targeted at ascertaining if the respondent was a language expert. Secondly, it was necessary to know the language studied. This is in line with our second hypothesis. Hence, the second question seeks to know the language(s) that was studied by the respondent. Thirdly, our research wished to know the depth of training received by a person before calling him/her a language expert. It is necessary to know that the second and third questions have options from which the respondent had to choose. These options were produced by the Nigerian educational system.



In examining our third hypothesis, the study investigated the percentage of these language experts who are teachers of translation by asking; *Do you teach translation?* The fifth question goes further to investigate the levels at which translation is taught in Nigerian schools. This question has options, giving all the levels in the Nigerian educational system.

As a direct response to the third hypothesis, the sixth question probes directly to know if this teacher of translation responding is a trained translator. The seventh and eighth questions were designed to ascertain if the translator teacher is an expert and his/her level of expertise or not.

Our first hypothesis was geared towards the manner of training received by Nigerian translators; theoretical of practical. In view of this, a description of the training is demanded by the ninth and tenth questions.

The eleventh to fifteenth questions searched for responses to affirm or negate our fourth hypothesis. The questions were based on electronic translation; type of software used, reason for choosing electronic translation, nature of text and post edition. In line with our second hypotheses, the research wished to know the percentage of Nigerian translators who had been involved in this practice professionally. This informed the design of the sixteenth question.

Data Presentation

In this section, we present the data harvested by our questionnaires. A total of 121 persons completed the questionnaires. Given that we had a target of 150, this figure implies that there were 29 shortages.

Our first question was “Do you have a degree in languages?”. The responses were: Yes 90.1% and No 9.9%. This means that the majority of the respondents were language experts so we had the right set of respondents. Secondly, the research wishes to ascertain the language studied by these experts. The responses were as follows:

TABLE 1: Languages studied by respondents

LAGUAGE	PERCENTAGE
English	29.4%
French	78%
Igbo	13.8%
German	25.7%
Others	10.9%

Under the column “Others,” we had; Spanish (1.8), Russian (3.7), Chinese (2.7), Yoruba (0.9), Fulfulde/Hausa (0.9), Arabic (0.9). TABLE 1 shows that the majority of the respondents were experts in French. However, it is necessary to note that our respondents spread across a wide range of language fields. This factor is important because translation is not restricted to a particular language.

Thirdly, we asked; “What is the highest you did in school?”. The responses are as follows:



TABLE 2: Presentation of respondents' educational levels

DEGREE	PERCENTAGE
PhD	18.2%
Masters	28.9%
Bachelor's	48.8%
NCE/OND	0%
PGD	0%

It was necessary to ascertain the level of education of the respondents before terming him/her a language specialist. According to the data, the respondents were all specialists in different languages. The larger percentage of the respondents (48%) were Bachelor's degree holders while 52% was spread across different levels.

In fourth place, we had to investigate the percentage of these language specialists who are teachers of translation. Only 28.9% responded in the affirmative while 71.1% said "no". Nonetheless, this population was still useful in examining the training received by translators in Nigeria. This is because the respondents were all first and foremost language specialists; despite not all being specialist in the field of translation. Fifthly, the levels at which they taught translation was investigated. Our responses were:

TABLE 3: Presentation of levels at which translation is taught

LEVEL	PERCENTAGE
Nursery/Primary	12.5%
Secondary	25%
Tertiary other than university	17.5%
University	45%

The data show three pertinent pieces of information:

- Most of the respondents teach translation at the university level.
- Translation is taught at all levels of education in Nigeria.
- Translation teaching is concentrated at Higher education level

Examining the competences of persons teaching the translation courses in schools was also necessary. This is in response to our third research question and also the third hypothesis. Hence, in sixth place, our findings showed that 51.4% of translation teachers were trained translators. However, 48.6% were language teachers, probably experts in other specialties but teaching translation. Our research considers this figure as significant, though the majority were trained translators. The response to our sixth question negates the third hypothesis: *Most teachers of translation in Nigeria are language teachers not translation specialists.*

Our seventh question reads: "Are you a trained translator?". 57.1% responded in the affirmative and 42.9% in the negative. This implies that the majority of the respondents had some training in translation. For this reason, it is necessary to ascertain the type and level of translation training. Hence, the eighth question reads: "which training did you receive?". We had only 24 (out of the 121) responding to this question. Their responses were as follows:



TABLE 4: Presentation of the levels at which Nigerians receive translation training

LEVEL	NUMBER OF PERSONS
PGD in translation	1
Certificate course in translation	1
Bachelor's degree in translation	0
Bachelor's degree in languages	2
Masters degree in translation	10
PhD in Translation	10

TABLE 4 presents three factors worthy of note:

- None had a B.A in Translation. This may be because no Nigerian university offers bachelor's degree in translation.
- People with B.A in languages did not consider themselves translation experts. It is instructive that most of the 121 respondents had degrees in languages, implying that they had received some translation training. However, only 24 responded and only two thought that a B.A in languages was enough to consider one's self a translator.
- Translation training is often done at the Master's degree and PhD levels. The translators were asked to describe their translation training. This description is connected to the ninth and tenth questions. The ninth question was: "Did your translation training include the use of electronic devices?". Sadly, only 26.2% responded in the affirmative, 73.8% in the negative.

Responses to the tenth question are shown below:

TABLE 5: Description of translation training

EXPERIENCE	P
Purely theoretical	5%
Purely practical	5%
Mixed but more theoretical than practical	55%
Mixed but more practical than theoretical	

Our data (question 9 and TABLE 5) affirm our first hypothesis: the training of Nigerian translators is more theoretical than practical. In the view of this research, this "theory-based training" creates problems in professional practice. However, it is advantageous for those who wish to embark solely on translation research in order to join the academia (become academic).

The eleventh question reads: "Have you ever had to do electronic or internet translation?". The response to this was: 66.9% responded positively and 33.1% in the negative". This result is remarkable for most of these respondents had indicated in our ninth question that they were not taught electronic translation in school.

As a follow-up to our research on the ability to do electronic translation, the twelfth question desired to know the software being used. The responses were:



TABLE 6: Presentation of software used by Nigerian translators

SOFTWARE	PERCENTAGE
Google Translate	77.8%
Tradios	2.5%
Linguin	2.5%
Others	17.2%

Under the column “Others: the responses were: Cistran, Deep-L, Fox Machine. TABLE 6 affirms our fourth hypothesis; “Most Nigerian translators do not use specialized translation software (Tradios, Cistran Linguine etc) but can only use GOOGLE TRANSLATE”. GOOGLE had the highest patronage, according to our findings.

Next, the research wished to know the reason a trained linguist/translator would embark on electronic translation. Again, not everyone gave a response to this question; only 94 persons responded. Our findings are as follows:

TABLE 7: Reasons for which Nigerian experts translate electronically

REASON	NUMBER OF PERSONS
It is more accurate than manual translation	7
It is cheap	8
I wanted some technical terms	22
It is fast	57
Other reasons	0

TABLE 7 showed that rapidity and the search for technical terms are the reasons behind the use of translation software.

The fourteenth question desired to discover the type of texts translated electronically. The data revealed:

TABLE 8: Presentation of documents translated electronically

NATURE OF DOCUMENT	PERCENTAGE
Personal letter/mail	38.8%
Scientific	11.1%
Literary	38.3%
Other reasons	27.8%

TABLE 8 reveals that most of the texts translated electronically were not highly classified texts but only letters/mails. This table shoed that scientific texts were seldom translated electronically. Unfortunately, there was little explanation under column “others”.

Still investigating electronic translation, the fifteenth question was: ”Did you edit the work done by the machine? While 87.7% of our respondents said YES, 12.3%



said NO. The implication of this piece of information was that language experts had adequate knowledge on the need and process of "post editing". According to our findings, only 39.7% of the language experts had ever done professional translation. A significant population – 60.3% - had never practised professionally. The data generated by the sixteenth question affirm our second hypothesis: *Trained translators in Nigeria rarely practice professional translation*

Conclusion

In this study, our aim was to ascertain the degree of relevance of the training received by translators in Nigeria. To achieve this aim, hypotheses that border on fact that training of translators in Nigeria is more theoretical than practical, trained translators in Nigeria rarely practice professional translation, most teachers of translation in Nigeria are specialists in other language fields not translation specialists and most Nigerian translators do not use specialized translation software, were used.

Questionnaires administered were developed in line with these hypotheses. The 16 questions were distributed electronically using the snowball method to 150 respondents deemed to be experts in Nigerian and foreign languages. The data received were analysed using the descriptive method that depends on percentages.

From the analysis we can make the following conclusions: in Nigeria, specialization in the field of Translation is limited to the Postgraduate level, most Nigerian institutions do not include electronic translation in their curriculum and translation teaching in Nigeria lays more emphasis on theory than practice.

It is certain that our findings represent a call for improvement in the training of translators in Nigerian universities and institutes. Though the course is introduced at a much lower level in the undergraduate programme, there is the need to place emphasis on its practical aspect. At the postgraduate level students need to do more of practice than theory for them to excel in the field of translation. They may take advantage of the booming film industry with a huge francophone public that surround Nigeria. This can be more effectively done if they are properly trained on how to use the appropriate translation tools.

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RELIGIOUS PLURALISM IN THE BIBLE AND THE CHALLENGES OF CREDAL WALLS IN NIGERIA: AN AFRICAN CONTEXTUALIZATION OF ACTS 10,27-28.34

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Abstract

Prior to the advent of what Chinua Achebe calls 'the white man's religion', "igwebuike" was the case. "Ujamaa" was the spirit. There were of course tribal and ethnic issues but not to the level of not seeing each other as brother or sister. In the last Synod of the Archdiocese of Onitsha, the Auxiliary Bishop of Onitsha, Most Rev. D. Isizoh lamented that Africa inherited a divided Christianity. The division in Christendom is undoubtable as is evidenced in destructive criticisms, attacks, anathemas and new teachings churches bring against each other. Beyond Christianity, the story is even worse. The experience often ends in gory stories. It is all about join me or face war. One wonders whether religion is actually what it ought to be. If religion happens to be an agent of division and intolerance, is it necessary for man to still remain religious? Perhaps, the Quran and the Bible share blames in the intolerance because of the ambiguities in their teachings implying incompatibility of different religious beliefs. John 3,17 teaches that Christ is sent for the salvation of the whole world. Yet Acts 4,12 holds that salvation is only in his name. John 14,6 posits Christ as the only way to the Father. Writing to the Ephesians, Paul told them that without Christ they were without hope and without God. At first face therefore, religious pluralism seems at odds with biblical teaching. This paper using exegetical lens captures the possibility of religious pluralism in the Bible. The author sees religious intolerance as one of the greatest problems facing Nigeria and the world at large. It follows the thoughts of Fathers of the Vatican II to conclude that biblical teaching about salvation through Christ is not in exclusivity but in inclusivity. It posits tolerance and openness as the solutions to religious intolerance of each other and the consequent gory stories.

Key Words: Religion, Pluralism, Bible, Exclusion, Inclusion, tolerance, salvation.



Introduction And Brief On Conceptual Framework

The Reader's Digest Encyclopaedic Dictionary defines pluralism as "a social condition in which desperate religious, ethnic, and racial groups are geographically intermingled and united in a single nation"¹. E. C. Hobbes² believes that while the reality of which this definition speaks has certainly been around for a very long time, the *concept* of pluralism is of quite recent vintage when one compares the definition given above with the definitions in earlier great dictionaries of the English. The Second edition of the *New International Dictionary*, for example, stops just before it reaches the definition above, which appears in the Third Edition for the first time; thus, between 1934 (Second Edition) and 1966 (Third Edition) this usage of the word "pluralism" came to the attention of America's leading lexicographers for the first time. The term is well-known to past generations in its application to moonlighting clergymen and to philosophical non-monists and non-dualists, but in this special sense it was not known to our forefathers. But just as Uranus³ was existing in the solar system but unknown to the scientist till 1781 when Wihlhelm Herschel discovered it, so we may accept the fact that our fathers knew the reality indeed, but the name is only in our day revealed to us. Perhaps this linguistic revelation will similarly open up for us some deeper grasp of our religious tradition. *Pluralism* (in this new sense) should be seen as genuinely different from, and as an alternative to, either *indifferentism* on the one hand, or *toleration* on the other. *Indifferentism* is the principle that differences of religious belief or practice are essentially unimportant, and is no doubt related to the use of "indifferent" in the sense of "without interest or concern; not caring; apathetic". It may be that there are civilizations where indifferentism permits a form of pluralism, but it becomes a serious question whether in fact those civilizations, a congeries of many cultures is merely rather than true "civilizations," possessing some kind of coherent unity. *Toleration* is the allowance by a government of the exercise of religions other than the religion, which is officially established or recognized, or forbearance of what is not actually approved. In this case, there is no doubt the possibility of a situation of pluralism in society; the primary difference between a tolerant society and a pluralist society is the risky character of the tolerated groups within a society which tolerates them. Genuine *pluralism*, it seems to the researcher, differs from either of these other policies which might result in the permission of deviation within a society or civilization, primarily because it implies a positive attitude toward such deviation, a positive valuation of the presence of diverse religious (or other) groups within the society, free to participate in and develop their special interest or culture. It is in terms of this positive attitude toward variety or deviation or diversity that we shall consider the question of pluralism in the Biblical context, rather than considering only toleration or indifferentism. Some

¹ A.H. Marckwardt: *The Reader's Digest Great Encyclopaedic Dictionary*, Chapman R.L. et al. eds., Pleasantville: Funk & Wagnalls Publishing Company, 1975.

² E.C. Hobbes: *Theological and Religious Pluralism: Pluralism in the Biblical Context*. Prepared for the Autumn Pacific Coast Theological Society Meeting, November 16-17, 1973.

³ Uranus is a giant ball of gas and liquid, 4x the earth diameter. Like Galileo who named the stars after his patrons the Medicis, so Herchel decided to name his discovery "Georgium Sidus" after King George III of England. It was the European astronomers of the time who rejected naming a planet after England's ruler. They opted for Uranus – the first sky god and father of Saturn in Roman mythology. Cf. K.C. Davis: *Don't Know Much about the Universe*. Everything You Need to Know about Outer Space but Never Learned. New York: 2002.



Christians have argued that religious pluralism is an invalid or self-contradictory concept based upon passages of the Bible such as:

Acts 4:12 (KJV):

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

1 Timothy 2:5 (KJV): 5 For there is one God, and one mediator between God and men, the man Christ Jesus;

John 14:6 (KJV): 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Acts 17:29 (KJV): 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

Exodus 20:3 (KJV): 3 Thou shalt have no other gods before me.

Exodus 34:14 (KJV): 14 For thou shalt worship no other god; for the LORD, whose name is Jealous, is a jealous God:

Mark 12:32 (KJV): 32 And the scribe said unto him, well, Master, thou hast said the truth: for there is one God; and there is none other but he:

Isaiah 42:8 (KJV): 8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

This paper shall first examine the *practice* of pluralism, or its presence as a reality, in the Biblical context, and then proceed to examine the possible presence of the *doctrine* of pluralism, or the use of the concept or policy implied in pluralism, in the context of the Bible. The researcher shall examine Acts 10,27-28.34 as a biblical text solution to crisis generated by intolerance. The hermeneutic application will zero the text down to the African situation giving a call to tolerance for mutual co-existence especially as God is viewed by Africans as pervading all reality⁴. We will conclude with some observations deriving from this examination.

Pluralism in the Bible

A *prima facie* reading of the OT and NT gives the impression that religion is monolithic. This superficial impression is not unconnected with the fearsome denunciation of cultus and faith or belief by prophets, priests and lawgivers. Originally, the community that produced the bible was pluralistic. Some OT texts like Psalm 86: 8 and Job 1: 6 show evidence of polytheism in Israel. The idea of monolithic faith was a result of conflict of interest in which a group tried to suppress the other in favour of their own, yet pluralism continued to find expression through the Biblical community's history. For examples, Israel used masseba stones, a Canaanite pillar symbol as markers in important places where God appeared (Gen 28,18.22; 35,14; Exod 24,4) but when they settled in Palestine, the prophets condemned the use of massebah stones because they were symbols of the male fertility gods (Hos 3,4; 10,1-2; Exod 23,24; 34,13; Lev 26,1; Deut 17,5; 12,3; 16,22; 1Kgs 14,23). In the earliest stages of Israel's history, we find a league of diverse tribal groups, with differing traditions, shrines, and even gods. One group preserved the Abraham

⁴Edet, F: "The Concept of God in African Traditional Religion", *Sophia: An African Journal of Theology*, vol. 12, n. 1, 2009.



traditions, while another told the stories of Jacob; the Joseph tribes brought into the larger community the traditions of Egypt and bondage and Exodus, and perhaps Sinai as well. The later scheme of Jacob with twelve sons, born of two Aramean wives and two Canaanite concubines, no doubt reflects the diverse origins of the league that formed in Shechem, just as the tradition of Joseph's two sons being born of an Egyptian mother (daughter of the Egyptian priest of On!) surely reflects ancient ties with Egypt, another mark of diverse origins. The great shrines at Shechem, Gilgal, Bethel, Hebron, and Beersheba, held their own for centuries, even against powerful efforts to centralize worship at Samaria and Jerusalem, and the ruins of the great shrine at Shiloh were still looked on with deep feeling as late as Jeremiah (7:12-14). The gods who were worshipped in this early phase, and whose names are carried on in the traditions, were several: the family gods or clan deities - the Shield of Abraham, the Fear of Isaac or the Kinsman of Isaac, the Mighty One of Jacob (Gen. 15:1; 31:42; 49:24), the various forms of *El*, such as *El Olam* (Gen. 21:33), *El Shaddai* (Gen. 17:1; 49:25), *El Elyon* (Gen. 14:18), *El Bethel* (Gen. 31:13), sometimes with *El* apparently a proper name as in *El Elohe Israel* (Gen. 33:20) and *El Elohe Abhika* (Gen. 46:3), even sometimes in the early period the various *Baals* (surviving in the names of Saul's son *Ish-Baal* and grandson *Meri-Baal* (II Sam. 2:8-10; 4:4), both of which were editorially altered later to conceal the presence of the name of *Baal* in the names of Saul's own family; also note Judges 6:32, where the hero *Jerub-Baal* is identified with Gideon and the name is given an anti-Baal significance!), as well as (of course!) the god from the mountain or the desert, *Yahweh*, brought in by the Joseph tribes and their Mosaic traditions. It is interesting to note the type of welding of the traditions where the names of the gods are concerned which appears in Ex. 6:3.

Echoes of Canaanite religious myth in some of the Israelite prophecies are also proofs of religious pluralism in the bible. Isa 27,1 is a dramatic example. Boadt explains that it is borrowed from the Baal epic⁵. Ps. 74,13-14 has similar idea. Isaiah 51,9-10 borrows the same image to describe God's victory over the Egyptians in the exodus. The metaphor of divine victory over the forces of evil, personified as the gods of the Sea or Death, lies behind other passages such as Job 41 and its description of Leviathan, Ps 89,9-10 and its praise of 'God's might, and Isaiah 38,9-19 with its victory hymn over the power of death. Boadt noted that while rejecting the multiple gods and the nature myths of Canaan, Israel felt itself free to use many of the themes to enhance the power of Yahweh. Thus, Yahweh is sometimes called Baal (Lord) over the earth (Hos 2,16) or even EL (Isa 14,13). Ps 29 is probably a poem to the storm god Baal taken over by Israel and applied to Yahweh in order to emphasize that Yahweh and Baal rule creation.

Lambert argues that ancient Israel being part of Ancient Near East could not have been shielded from the polytheistic culture characterizing the ANE⁶. For Albright⁷ and Day⁸, since Canaan shaped Israel into nationhood and Canaan was known for her many gods, there is no way Israel who grew in and from her could not have had

⁵ L. Boadt: *Reading the Old Testament. An Introduction*. New York: Paulist Press, 1984.

⁶ W.G. Lambert: "The Historical Development of the Mesopotamian Pantheon: A Study in Sophisticated Pantheism". In Hans Goedicke and J. J. M. Roberts (eds). *Unity and Diversity: Essays in the History, Literature and Religion of the Ancient Near East*. (Pp. 191-200). Baltimore: John Hopkins University Press, 1975.

⁷ N. F. Albright: *Yahweh and the Gods of Canaan*. Sheffield: Sheffield Academic Press, 2002.

⁸ J. Day: *Yahweh and the gods and goddesses of Canaan*. New York. Sheffield Academic Press, 2002.



polytheistic tendencies. Smith underscores this position when he documents that the frequency of Baal and Asherah in occurrence in the OT demonstrates the polytheistic undertone of the ancient Israel⁹. Coogan believes that while *El* gave existence to everything that is, Asherah was worshipped as next in command¹⁰. This is also the position of Johnson when he writes that till 5th Century B.C. Israel had pantheon with Yahweh as the chief deity among others¹¹. Sitali saw Baal as ‘Lord’ and worshipped in many places though *El* remained the head¹².

Particularly striking is the word used in the OT when the bible speaks of ‘ONE GOD’. In Deut 6,4 for example we read: *šüma` yiSrä`ël yhw`h `élöhê`nû yhw`h `eHäd* . . There are two words for the numeral ‘one’ –*yäHäd* or *`eHäd*. The former is absolute oneness and admits of no plurality. The latter, is a compound unity meaning ‘one of others. Interestingly, the OT uses the second one when referring to one God as in Deut 6,4 above and also Zech 14,9. *`eHäd* can also mean ‘another’. Deut 6,4 *šüma` yiSrä`ël yhw`h `élöhê`nû yhw`h `eHäd* is generally translated as ‘Hear Oh Israel, God our God is one God’ to reflect what we believe to be Israelite monotheism but actually the translation ‘Hear Oh Israel, God of our gods is another God’ giving the sense of the pluralism that though there are other gods, they must love the Big God more with all their heart. Some biblical texts give credence to the researcher’s observation when it talks of God and other gods:

1. “Who is like you among the gods [*elim*], Yahweh?” ([Exod. 15:11](#))
2. “What god (*el*) is there in the heaven or on the earth who can do according to your works and according to your mighty deeds?” ([Deut. 3:24](#))
3. “O Yahweh, God of Israel, there is no god (*elohim*) like you in the heavens above or on the earth beneath” ([1 Kgs. 8:23](#)).
4. “For you, O Yahweh, are most high over all the earth. You are highly exalted above all gods (*Elohim*)” ([Psalm 97:9](#)).

Biblical writers also assign unique qualities to Yahweh. Yahweh is:

- All-powerful ([Jer. 32:17](#), [27](#); [Pss. 72:18](#); [115:3](#))
- Sovereign king over the other *elohim* ([Psa. 95:3](#); [Dan. 4:35](#); [1 Kgs. 22:19](#))
- Creator of the other members of his host-council ([Psa. 148:1–5](#); [Neh. 9:6](#); cf. [Job 38:7](#); [Deut. 4:19–20](#); [17:3](#); [29:25–26](#); [32:17](#); [Jas. 1:17](#))

⁹M.S. Smith, M. S: *The Origins of Biblical Monotheism: Israel’s Polytheistic Background and the Ugaritic Texts*. Oxford: Oxford University Press, 2001.

¹⁰M.P. Coogan: *Stories from Ancient Canaan*. Philadelphia: Westminster Press, 1978.

¹¹A.R. Johnson: *The One and the Many in the Israelite Conception of God*. Cardiff: University of Wales, 1961.

¹²Sitali, S. A. (2014). *Jewish Monotheism: The Exclusivity of Yahweh in Persian Period Yehud (539-333BCE)*. A Thesis at Trinity Western University, Langley, Canada. Retrieved November, 2015, from https://www.twu.ca/library/theses/266698_pdf_257524_EAFDDEFA-AF12-11E3-A68D-7F522E1BA5B1_sitali_a.pdf



- The lone elohim who deserves worship from the other elohim ([Psa. 29:1](#)).

Arguing from similar point of view, Heiser holds that while the word *elohim* is plural in form, its meaning can be either plural or singular. Most often (over 2,000 times) in the Hebrew Bible it is singular, referring to the God of Israel. We have words like this in English. For example, the word sheep can be either singular or plural. When we see “sheep” by itself, we don’t know if we should think of one sheep or a flock of sheep. If we put “sheep” into a sentence (“The sheep is lost”), we know that only one sheep is meant since the verb requires a singular subject. Likewise, “The sheep are lost” informs us that the status of more than one sheep is being discussed. Grammar guides us. It’s the same with Hebrew. [Psalm 82:1](#) is especially interesting since *elohim* occurs twice in that single verse. In [Psalm 82:1](#), the first *elohim* must be singular, since the Hebrew grammar has the word as the subject of a singular verbal form (“stands”). The second *elohim* must be plural, since the preposition in front of it (“in the midst of”) requires more than one. You can’t be “in the midst of” one. The preposition calls for a group—as does the earlier noun, assembly. The meaning of the verse is inescapable: the singular elohim of Israel presides over an assembly of elohim¹³.

Further, E.C. Hobbes observes that Political unification under David and under his son Solomon might have posed a threat to the astonishing pluralism exhibited prior to the monarchy; but while centralization of political power in the king and in the city Jerusalem combined with the beginnings of religious centralization in the Temple, a remarkable openness to the diversity must have remained, an openness which we witness in the composition of the great epic we call “J”, probably written during the reign of Solomon. Here the diversities of tradition, cultus, gods, and shrines are brought into a complex unity (probably paralleling the political unity under Solomon) which nevertheless allows each tradition its own place and witness. Instead of suppression of variety and diversity, we have appreciation of them, and appropriation of what each strand can offer to the larger, complex whole. The great contribution of J with respect to pluralism is that he managed to hold all these diversities together by means of two things alone: the construction of a genealogical scheme which united all the various traditions into one family's heritage, and the claim that Yahweh alone was Israel's God, the other gods being only variant names for his worship and self-revelation. The latter is a stroke of genius if it is hoped to permit pluralism to continue; the commoner course would have been to denounce all the other gods in the tradition as bogus or as alien, and demand allegiance to Yahweh alone. But J arranged for another possibility to predominate: the possibility of creating the unity of the Israelite society in terms of faith in Yahweh as Lord of history, who can permit diversity in names, shrines, cultus, traditions, and all the rest, but who unites his people into one complex whole in terms of their history, a common history under Yahweh's invincible guidance. It should be noted that J is neither tolerant of false gods nor indifferent to them. Rather, he comprehends them, in the main, even absorbing the Els and the Baals into the larger and greater deity of Yahweh, and their worship into the larger unity of the worship of Israel¹⁴.

Again, the division of the kingdom after the death of Solomon threatened the unity envisioned by J. Yahwism was projected as exclusivistic, Israel a nation under one

¹³M.S. Heiser: *The Unseen Realm: Rediscovering the Supernatural Worldview of the Bible*. New York: Lextam Press, 2015.

¹⁴ The views above are taken extensively from E.C. Hobbes: *Theological and Religious Pluralism: Pluralism in the Biblical Context*.



God. This is obvious in the prophecies by Elijah and Elisha who denounced other gods as mere toleration and infidelity (cf. 1Kgs 18). However, the rise of the 8th century prophets passes another message on the possibility of understanding Israel as a nation under one God whose unity is understood not in terms of a single shrine, tradition, cultus, or even name, but rather as an ethical unity. The prophets demanded fidelity to Yahweh in the sense of responsible and moral behaviour within a development of variety of cultures and special interests within the one society, so long as none of them were developed at the expense of the others or well-being of the people in the society. An Elijah might tear down the altars of the Baals, but an Amos would stand at the altar and demand righteous behaviour by the powerful and rich. For Isaiah in his universality, Cyrus the King of Persia is God's servant (Isa 45,1; cf. Isa 44,28). The same King Cyrus issued a decree to rebuild the house of the Lord in Jerusalem (Ezra 5,13). Cyrus even claimed in 2Chr 36,22 that God of heaven spoke to him and ordered him to rebuild the house of God at Jerusalem. It must be noted that Cyrus was a pagan and probably did not believe in the Yahweh of Israel. It is therefore a proof of pluralism that the same God could see him as his servant and even speak to him. This simply implies that when the prophets speak of fidelity to Yahweh, it is not in exclusivity of worship or belief but a demand for a responsible and moral behaviour.

Also, Israel herself is to be the Servant whose service and suffering accomplish the redemption of the nations, who together will form the one society under Yahweh, despite their many backgrounds and traditions and worships. His healing or salvation will reach to the end of the earth, signalled by the new Exodus which is about to come to pass. Outsiders of all sorts--foreigners, eunuchs, outcasts--will be gathered into the new, greater Israel, according to the school of this great prophet (Isa 56:3-8). The unity sought is a unity of righteousness, an ethical unity, not a suppression of dissent to create a unity of all expression (Isa 59:1-21).

Ezra and Nehemiah were anti-indifferentism. They upheld exclusionism to Yahweh and opposed what neighbouring nations believed in. However, their anti-pluralism was countered by such magnificent writings as Ruth and Jonah, which envision pluralism's practice, whether historical or fictional.

The New Testament is not so much different but since the epoch covered is not too long, it is difficult to see the problem as glaring as in the OT. A reading of the NT gives one the impression that Christianity existed as a group with a totally new and different tradition and practice; and that what is called orthodoxy is nothing but the attempt of a given community to suppress other ones. For instance, the primacy of Peter upheld by the Synoptics especially Matthew and Mark is shadowy in the Fourth Gospel in the face of the more prosperous community of the beloved disciple. Efforts made by the Jerusalem church to suppress the Pauline "deviation" failed, perhaps partly because of the death of its original leaders and perhaps partly because of the fall of Jerusalem in the year 70. But the pluralism represented in the Pauline churches, and so eloquently defended by Paul himself against efforts to require uniformity of practice within the churches, continued to be attacked, and in the end it lost out to the efforts of other churches, especially that of Rome, to establish one standard of belief, practice, and tradition (its own) as "orthodox."

Disparities in some theological teachings of the NT also manifest this pluralistic tendency. Differences of Christology abounded in the early church. The so-called "Christological titles" scarcely conceal the plurality of modes of doing theology, both in the Palestinian church and in the Hellenistic church of the first century. Sometimes



the titles in one community simply did not make sense in another. For example, the title *Messiah* or *Christ* soon became nothing but a proper name in Hellenistic circles, or were understood quite differently. *Kurios* in Jewish circles would probably have conveyed "Yahweh," since it is the LXX translation thereof. In Hellenistic circles it might simply mean "master," or it could mean the "Lord" of the mystery religion, or underwent a sea-change in meaning. *Son of God* in the Old Testament means "Israel," or (as representing Israel) the king of Israel; but in Hellenistic culture it meant at the very least a *theōs aner*, and at most a demi-god begotten by a god of a woman, or perhaps at first lost its meaning only to be revived in a transformed sense. *Son of Man*, would be meaningless after the shift to Hellenistic culture, but was perhaps revived by Mark in the sense of "Suffering Servant," "Crucified One," as a polemic supporting Pauline Christianity against the triumphalist Christology which claimed the Twelve and especially Peter as authority and support.

A critical perusal of Acts of the Apostles indicates that great differences existed as to the extent to which Christianity should understand itself as related to the religion of Judaism. The early Jerusalem community apparently felt itself to be a genuine part of Judaism, and behaved accordingly, and even after this became impossible because of conflict with Jewish leaders, allegiance to the norms of Judaism was deep e.g., dietary laws, circumcision. The Pauline churches apparently were heavily rooted among the *foboumenoi ton theon*, the Gentile fringe attending the synagogues but declining to become proselytes, and as a result were much freer in their attitudes toward the Jewish connections of Christianity. The more "gnostic" churches not only felt themselves totally free of the Old Testament and Judaism, but felt or came to feel that Judaism and the Old Testament were hostile to (and even antithetical to) the Gospel and Christianity. Paul's churches were subjected to vigorous efforts on the part of both "Jewish" and "gnostic" sympathizers to win their adherence, away from Paul's own pluralist position leading to the Council of Jerusalem in Acts 15.

The divergencies represented by the four canonical gospels each of which was held in high esteem by a community are evident proof of pluralism in the NT. The Fourth gospel in particular appears to stand almost totally aloof from the other three gospels. Whereas the other gospels tend to uphold Christology from below, the Fourth gospel proposes Christology from above. In the passion narrative, the other three present Jesus as a suffering and helpless servant, the Fourth gospel posits a triumphalistic Jesus in whom suffering is at the same time a glorification.

Outside the gospels and Acts, the pluralism is not less noticeable. The letters of John seem to be structured against some opponents. Paul in his letter to the Galatians speaks of how he castigated Peter. Part of the letters to the Corinthians seem to be addressed to some members who seem to be syncretic. In second letter of St. Peter, we see him indulging in the ancient rhetoric of charging that his opponents in belief are of course wholly immoral and dissolute as well. They are not merely wrong, but they are wicked and sinful.

Thus, the overall picture we get from both the OT and NT is that there was religious pluralism except that the NT seems to interpret it to be indulgence into a heresy while the OT was more tolerant and indifferent especially from after the exile.

Pluralism as Part of Faith Expression



The preceding discussion reveals that pluralism is not simply obtainable in the history of the Biblical community. It appears to be something quite basic and essential to the faith of the community. In other words, it is intentional, and thus there is at least implicitly a doctrine, concept, or policy of pluralism in its history. Obviously, if the concept of pluralism as such is new in our century, we are not likely to find it spelled out in so many words within the text of the Bible. It is wrong to explain away pluralism as something consciously permitted in ancient Israel in order to take over the land of Canaan. This explanation could be plausible if we do not have longer history of Israel beyond the 9th century B.C. It is on record that the name Yahweh gained particular reverence sometime after the exile. Words like Adonai or Elohim were used as substitutes. Such reverence might have been prompted by a religious scruple or by the fear that by being named, the Lord might seem to be put on a par with pagan deities, who also had personal names¹⁵.

Hobbes contends that the great diversity which obtained in the early stages of Israel's history is treated by J, not as an unfortunate rampant growth of heresy, but as a complex unity under the sovereignty of Yahweh. This unity was conceived of historically, rather than simply or primarily as natural; that is, the unity was not one of a grand design whose parts are present at any one time, but it was instead one which was being accomplished historically, in time, as the affairs of men were brought into line with the purposes of Yahweh. All of the various parts of society and various groups contribute to the larger future, which ultimately is the reign of Yahweh in righteousness over all the earth. That reign is implicit in the beginnings of mankind of all races, as shown in the notice of Gen. 4:26: already in the time of Adam's son Seth, men began to worship Yahweh. J's comprehension of complexity into the unity of Yahweh's reign is carried forward by E, two centuries later, who reflects some of the ethical emphasis of his contemporary prophets Amos and Hosea (e.g., note his magnificent conclusion to the Joseph cycle, Gen. 50:20, where even the evil intentions of men are taken up into God's purposes of good). And while J does not see the use of various names of God as a matter of progressive revelation, as P centuries later does (e.g., Ex. 6:3), instead simply combining his traditions as all involving worship of Yahweh, he nonetheless unhesitatingly accepts and approves the diverse traditions and shrines that were affirmed in his time (e.g., J's version of the tradition of Jacob at Bethel, Gen. 28:10, 13-16, 19). The history of Israel continued to be written along such pluralist lines, comprehending diversity under the larger historical purposes of God, as shown by E's version and P's final version. The Deuteronomists in some sense may represent a backward move, in their intolerance of most forms of diversity (note the Josianic reform of 622 B.C.C. and its connection with Deuteronomy, which was both ultra-nationalistic and hyper-orthodox, suppressing "heresy" with a vengeance); in their favour may be observed the humaneness of their version of the laws, no doubt influenced by the ethical prophets during the century preceding their compilation. However, "ethical" is not the same as "pluralist," and it must be conceded that Deuteronomic history represents a rather different concept than the pluralism noted in J, E, and P¹⁶.

¹⁵ : "Yahweh" *New Catholic Encyclopaedia*, vol. XIV. New York: McGraw-Hill Book Company, 1967, pp. 1064-1065.

¹⁶ E.C. Hobbes: *Theological and Religious Pluralism: Pluralism in the Biblical Context*.



The Second-Isaiah describes the future as Yahweh intended it. He is to be Yahweh not simply for the Jews but for all the nations. Ruth and Jonah testify to the presence of pluralism represented in the great histories and in Second-Isaiah.

A look at the quotidian life of average Israelite family depicts that much as Yahweh remained a national God with unmistakable stamp on her political life as a society, he made little impact on the religious everyday life of the families because of internal religious pluralism. The personal names and individual laments in ancient Israel give credence to this. Rainer Albertz observes that there are few personal names which refer to the history of the people. In the early period we have 'Ikabod in ISam 4,19-22 after the loss of the Ark and Š^ekanyā (Yahweh has taken up his abode) in Neh 3,29 after the rebuilding of the Temple. There are also few symbolic prophetic names. Apart from these, Yahweh is not seen as element in the names of children. In early list of names in Num 1,5-15 only *El*, *Shaddai* and *Šur* appear, and in the narratives of the book of Judges *Baal* (Judges 6,32) and 'Anat (Judges 3,31; 5,6). Other than these, El dominate the names. The period before the state and early Monarchy has plurality in dominance. Example is Paul's family. Affinity to family god is evident in his family. His grandfather was called 'Abi'el, his father-in-law 'Aḥima'az, his wife 'Aḥino'am, his cousin 'Abner and his third son 'Abinādāb. His first son has name containing Yahweh (Jonathan). But then his second son is called Eshbaal and the fourth one has a Canaanite type of name Malkishua. Even Jonathan's son was called Meeribaal. It was only after the early Monarchy that Yahweh equalled El in nomenclature. It came up in the majority from late Monarchy like in the case of Josiah and only because of movement from plurality to conformity. One can conclude from this rare occurrence of names referring to Yahweh that for a long time the central religious experiences of Israel had no decisive significance for the religious life of the Israelite families. People had their own treasury of religious experiences, experiences of divine blessing, divine protection and divine salvation, which they had already had for long with their family gods; such that even when Yahweh found his way into Israelite personal names, he did not add anything essentially new to this symbolic world of the family¹⁷. Individual Psalms of lament like Pss 22,5-6; 143,5; 77 also give similar impression.

Rainer Albertz notes further that alongside the public sanctuaries, there were also house cults. He cites the Megiddo archaeological finding as an example. Here, in the courtyard of a tenth-century private house, a regular small house chapel was found, consisting of two small limestone horned altars, two cult stands, a number of goblets, shells and canes; there is also a cane with numerous holes for incensing. This is just one among many similar findings indicating the factuality of pluralism in the ANE and OT.

The New Testament, as we have seen, exhibits a great diversity in early Christianity with respect to many aspects of belief and practice. Often the diversity of beliefs was attacked as a heresy. However, this paper submits that diversity of "ethnic, racial, religious, and social groups" found approval or at least acceptance by the mainstream of New Testament authors. What Jesus' attitude was is subject to so much dispute about historical methods that it would be foolish for this paper to venture a reconstruction. But we do have such authors as the Evangelists and Paul lying before us in their works, and their position seems rather clear. Explorations into the different books of the NT makes this point more factual.

¹⁷ A. Rainer: A History of Israelite Religion in the Old Testament Period, vol. 1, Louisville:John Knox Press, 1994.



The author of the gospel of Matthew is evidently more legalistic and Judaic than most other NT books and so represents the narrower forms of early church theology. It is interesting to see that he upholds good deeds as proof of righteousness (Matt 25,31-46) than just profession of belief in God (Matt 7,21). He goes further in Matt 7,22-23 to warn that prophets, exorcists and miracle workers in Christ's name may be excluded from the kingdom if they are not doers of the will of God. Thus, the "common community" within which diversity may occur is clearly not one of "orthodoxy," but one of behaviour, a community which does the will of the Father by loving and caring for the weak and helpless and needy.

Mark's Gospel though evidently Pauline still show the tradition that Jesus is not so much interested in uniformity of belief or confession as in behaviour or living. In Mark 8,27-33ff despite Peter's confession, Jesus still rebuked him as Satan for not being on God's side. It is not enough for him to profess, he ought to teach the suffering of the Son of Man. The teachings about clean and unclean food and the case of the Syrophoenician woman in Mark 7 clearly manifest Jesus' aversion for restrictions based on legal traditions, ritual codes, race, religion and even family (cf. also Mark 3,31-35). In Mark 9,49-50 John's desire to forbid a non-apostolic member from casting out devil in Jesus' name because he is not one of them was met with repudiation from Jesus - "He that is not against you is for you".

In Luke-Acts, the situation is even more glaring. He maintains that many shall come from the East and West and sit with Abraham at table while the children of the covenant would be cast away. The demand by James and John to call down fire against the Samaritans was met with rebuke by Jesus (Luke 9,51-56). The parable of the Pharisee and Tax Collector (Luke 19,9-14) also expresses inherent toleration of pluralism. The community is not to be limited to those who "follow with us"; and vengeance against those who refuse to welcome Jesus is forbidden, even rebuked. In Acts there is a tendency to offer compromise as a solution to diversities which plague the community overmuch, and to blur distinctions and differences. But even there, Luke sees a possibility of more than one form of piety and cultus, at least a difference between what is laid on Jews and what is laid on Gentiles (put into the mouth of James), a possibility which is worked out at the "Apostolic Council" (Acts 15).

The situation in the Fourth Gospel is more complex, and cannot be handled by means of citing traditions he transmits. Perhaps it will suffice to point out that on one hand John makes a clear distinction between the community of Jesus and the "world" (here *kosmos*), as in 15:18-25, but on the other hand he presents God as aiming at the salvation of the "world" through the sending of Jesus (3:16f.). He clearly does not envision any sort of "common community" between the church and the world. Yet he sees the unity of the church to be an organic unity of love, rather than one which requires suppression of diversity in belief and practice. Jesus has other sheep, not of this fold, to be united into one flock under one shepherd (10:16), who will become one through the proclamation of the word (17:20f.); a oneness reflecting the unity of Jesus with the Father, which is a oneness of love (17:22-26). And in the school of John, it is those who have left us who are not of us, for if they were of us, they would not have left! (I John 2:19); notice that it is not a matter of excluding the diverse elements, but a matter of their departing our community. The unity of the community is presented as an organic one, like a vine and branches; and the life of the vine is interpreted as love (15:1-17), not common practice of belief or race or social group.



Paul permits diversities within community. He devotes I Corinthians to this. He repudiates schism which is opposite of pluralism but interprets exclusion as sinful. The evil of the Corinthian church was schism and not pluralism. Paul explains in ICor 12 that the unity of the body of Christ, which is the church, is an organic one, like a true body, which has a diversity of members, organs, gifts, practices, responsibilities, and so on. To set one's own group (or self) against the others as superior or even as alone Christian is to fracture the body of Christ. And the way in which the body is knit together is love, described in terms which read like a description of Jesus as Paul perceives him. The other writings of Paul press the same theme. Romans, written to a powerful church Paul did not know first-hand, nonetheless includes discussions of the need for allowance of diversity in cultic practices. Galatians, fulminating against a perversion of Paul's Gospel, is directed against those who would bring every Christian under one set of requirements and practice, a move which Paul sees as the end of the community named by the name of Christ.

Since plurality is a reality both in the Old and New Testaments, what is expected of the Church of God in the face of similar challenges today? St. Paul, the most prolific writer of the NT times was able to address the issue in his own time. The author of Luke-Acts has his own position too. The researcher just picked Acts 10,27-28.34 as a litmus paper on possible solution to a problem that is challenging the mystical body of Christ today.

An Exegesis of Acts 10,27-28.34

This small section is part of a periscope dealing with Peter's visit to the house of Cornelius from Joppa (Acts 10,23-48) which is still part of a larger chapter beginning with Peter's mystical experience in Joppa (Acts 10,1-22) and his eventual departure for the house of Cornelius, the Gentile God-fearing man on invitation.

The Greek version of Acts 10,27-28.34 reads:

Kai sunomilōn auto eisēlthen kai euriskei sunelēluthotas pollous, efē te pros autous, Humeis epistasthe hōs athemiton estin andri Ioudaiō kollasthai ē proserchesthai allofulō. Kamoi ho Theos edixen mēdena koinon ē akatharton legein anthrōpon. ... Anoixas de Petros to stoma eipen, Ep'alētheias katalambanomai hoti ouk estin prosōpolēptēs ho Theos,

The text has some textual problems. In v. 28, D mae inserted beltion. The fact that the insertion is attested in very few and recent manuscripts, makes its originality very doubtful. Again, just before allofulō, $\hat{\iota}^{50}$ D sy^p inserted andri while $\hat{\iota}^{74}$ a A E 945. 1739. 1891 pctransposed *ho Theos edixen*. The researcher's sample text is witnessed in $\hat{\iota}^{50}$ B C (D) Υ 33^{vid} $\hat{\iota}$ Ir^{lat}. Application of the principle of lectio difficilior and the age of the witnessing manuscripts make the text used probably closer to the original.

After considering these textual issues, this paper posits a working translation of the passage thus:

And talking with him he entered and finds many gathered, so he says to them, 'you know how unlawful it is to a Jewish man to join or come to a foreigner. But to me God shows that no one is to call a man common or unclean'. ... Now Peter opening the mouth said, 'on the basis of truth, I understand that God shows no partiality'.



Sunomilōnis present participle singular referring to Cornelius who invited Peter. Its present aspect carries the force of continuity meaning that as he was conversing with him, he probably recollected the vision he had shortly before the visitors came, he did not delay, he went in with him. The immediacy in taking action is enforced by *eisēlthen* in the aorist with an aspect of an action taken once and for all. In other words, Peter did not allow his Jewish credal bias to hold him back. He was not in doubt that God was up for something. He left immediately as soon as the visitors from Cornelius' house came to him. The haste was not deterred by the site of Cornelius who bowed before him, a gesture meant for someone divine or angelic¹⁸. The gathering of the many people put in the perfect active participle (*sunelēluthotas*) expresses the desire of the people. The perfect participle indicates that they were already there in waiting with the hope that Peter would not only come but must have something to say¹⁹. The urgency and seriousness of his message is enforced by the Luke's use of the word *athemitos*. Oerke explains that this word is numbered with other words in 1Pet 4,3 as pagan evils²⁰. It simply means that ordinarily Peter would not be in their midst. It was not customary or legal to do that but the force of his work as an apostle breaks such artificial and man-made barriers and enhances his willingness to accept the gentiles²¹. The people gathered must have been familiar with the reserve of the Jews in the presence of strangers. They knew of their religious intolerance; they knew too of the religious wall which they had built around themselves. Peter seized upon this thought and explained to them the reason why he was in their midst. His concern was no longer about the permissible or forbidden food but the more essential problem of a world-wide mission. The Jewish distinction between clean and unclean no longer exists for him²². *Mēdena koinon ē akatharton legein anthrōpon* demonstrates Luke's conclusion about clean and unclean people. This is seen again in Acts 11,9 and 15,9.

Ep'alētheias katalambanomai hoti ouk estin prosōpolēptēs ho Theos serves both as an introduction and also relates the discourse to the situation in which Peter finds himself. *Hoti ouk estin prosōpolēptēs ho Theos* is an allusion to Deut 10,17 which denies that God respects persons or accepts bribes (cf. Lev 19,15). The adjective *prosōpolēptēs* along with its related forms occurs only in the LXX and NT. It is fashioned from the Hebrew *pānim nāsā* meaning "lift up the face" (of a humiliated suppliant or suitor). The expression refers to bribery and corruption, but Peter asserts that nothing like this is found in God, especially in the matter of salvation available to Jews and Greeks (cf. Rom 2,10-11). The continuation of his speech in v. 35 shows that righteousness is not a strict reserve of the Jews but could be practiced by all.

Religious Pluralism in Nigeria

This section limits her purview in the main to an exposé of different African traditional religious beliefs as apart from Christianity. Awolalu defines African Traditional Religion as the indigenous religion of Africans, a religion handed on from

¹⁸R.E. Brown et al.: "The New Testament and Topical Articles" in *The Jerome Biblical Commentary*, vol. II. Englewood Cliffs: Prentice Hall, pp. 188-189.

¹⁹H. Balz: "sunerchomai" in *EDNT*, H. Balz and G. Schneider ed., vol. 3, Grand Rapids: WM. B. Eerdmans Publishing Company, pp. 304-305.

²⁰Oerke: "athemitos" in *TDNT*, K. Gerhard ed., vol. 1. Grand Rapids: WM. B. Eerdmans Publishing Company, p.166.

²¹R.E. Brown et al.: "The New Testament and Topical Articles" in *The Jerome Biblical Commentary*, vol. II. Englewood Cliffs: Prentice Hall, pp. 188-189.

²²J. Kürzinger: *The Acts of the Apostles* vol. 1, New York: Herder and Herder, 1969.



generation to generation of Africans. It is evident in African folklores and myths; songs and dances; liturgies and shrines; riddles and proverbs²³. They are those institutionalized beliefs and practices rooted in African culture and transmitted to later generations through oral traditions; sacred space and objects and religious work of art²⁴. Africans are not preached or converted into it. It evolved from their ecosystem. They are born into it. It is a revealed religion but has no founder²⁵. Africans are deeply religious. Their religious belief is interwoven with their cultural practices. Fundamental to her religio-cultural belief is the reality of spiritual world and its influence on the physical. According to J.S. Mbiti

The spiritual world of African peoples is very densely populated with spiritual beings, spirits and the living-dead. Their insight of spiritual realities, whether absolute or apparent, is extremely sharp. To understand their religious ethos and philosophical perception it is essential to consider their concepts of the spiritual world in addition to concepts of God. ... the spiritual universe is a unit with the physical, and ... these two intermingle and dovetail into each other so much that it is not easy, or even necessary, at times to draw the distinction or separate them²⁶.

It is the belief of the African that spirits in general belong to the ontological mode of existence between God and man. She categorizes the spiritual beings into two: the created including divinities, associates of God, and ordinary spirits and the ones who were once human beings, namely the living dead or ancestors.

An excerpt from Mbiti gives a perfect picture of the African's understanding and belief in spirits created as such, namely, divinities and associates of God. He uses divinity to cover personifications of God's activities and manifestations, of natural phenomena and objects, the so-called 'nature spirits', deified heroes and mythological figures. In his own words:

Divinities are on the whole thought to have been created by God, in the ontological category of spirits. They are associated with Him, and often stand for His activities or manifestations either as personifications or as the spiritual beings in charge of these major objects or phenomena of nature. Some of them are national heroes who have been elevated and deified, but this is rare, and when it does happen the heroes become associated with some function or form of nature. Concrete examples will make these points clearer.

It is reported that the Ashanti have a pantheon of divinities through whom God manifests Himself. They are known as *abosom*; are said to come from Him and to act as His servants and intermediaries between Him and other creatures. ... Banoro divinities are departmentalized according to people's activities, experiences and social political nature. They include the divinities of war, of smallpox, of harvest, of health and healing, of the weather, of the lake, of cattle and minor ones of different clans.

²³J.O. Awolalu: "Sin and Its Remission in African Traditional Religion", Journal of the American Academy of Religion, vol. 44 no. 2, 1976

²⁴ A.N.O. Ekwunife: Conservation in Igbo Traditional Religion, Enugu: Snaap Press

²⁵ C.O.T. Ugwu and L.E. Ugwueye: African Traditional Religion: A Prolegomenon, Lagos: Merit International Publications

²⁶ J.S. Mbiti: African Religions and Philosophy. London: Heinemann, p.75



The same pattern of divinities is reported among Basoga, Edo and others. The Yoruba of Nigeria have one thousand and seven hundred divinities (orisa)²⁷.

In African understanding, the spirit beings form part and parcel of their everyday life. According to Arazu, any theory about the withdrawal of Chukwu (God) to the heavens is a later and Christian invention to discredit the ontologically existing gods of this tradition²⁸. Unlike the Old Testament Yahweh, Africa has no generic name for God or gods, though some scholars of Igbo extraction have picked *Chukwu* and transformed it from a particular concept to a universal concept to stand for Supreme Being. The fact is that *Chukwu* was one of the gods of the Igbo Traditional Religion. Not all Traditional Religionists regard *Chukwu* as the Supreme Being or supreme god²⁹. The term is a proper name standing for only one personality in the divine assembly known to Igbo Traditional Religion in Africa.

It is a mistake to try to replicate in Africa what happened in European Christian antiquity. Christianity became the official religion in Roman Empire with the conversion of Emperor Constantine and the sequential edict of Milan in 313 A.D. The doctrine was *Huius Regio, Cuius Religio* (the religion of the ruler must be the religion of the ruled). With this, the first commandment of the Decalogue got literal implementation in the Roman Empire. The term Deus became synonymous with the Hebrew tetragrammatic term for God (YHWH). Deus became the proper name for God written with capital 'G' in the entire empire. The other gods were swept under the Christian carpet as non-existent or lower. The fact that for the Igbo African, *Chukwu* is a god among other gods, it becomes difficult for him to have a deep-rooted belief in *Chukwu* in the sense of the Christian God, the Supreme and highest God. *Chukwu* is a god just as *Ani*, *Omaliko*, *Idemili*, *Aroh*, *Amadioha*, *Agwunsi*, *Uhiejioku* are gods. The mistake the missionaries made is to have taken Chukwu to mean God as superior to others. In ancient Rome, Deus was taken as synonymous with Yahweh, and others were swept under the carpet. In Africa, they took a personal name Chukwu and made it synonymous with Yahweh and yet existing side by side with other gods. Arazu holds similar view when he notes that "The *Igbo Chukwu* is very much like the Mesopotamian Mountain God, *El Shaddai*, a proper name, the name of a spiritual personality. The missionaries taught the Igbos that both *El Shaddai* and *Yahweh* (YHWH) are to be regarded as *Chukwu*, pure and simple"³⁰. In a similar line of thought, Nwoga contends that "... by the time the Christians identified Chukwu as the Supreme God for the Igbo, the Igbo had already assigned all their needs, and the appropriate rituals, to the deities indigenous to Igbo traditional religious thought."³¹ The diagram below gives a better illustration of the point raised above³².

NO	IGBO	WORD	FOR	GOD (s)
G	O	D		

²⁷Ibid. pp. 75-76

²⁸ R. Arazu: *Our Religion. Past and Present*. Awka: Martin-King Press, 2005.

²⁹ R. Arazu: "Reactions To Two Key Concepts of Prof. M. Angulu Onwuejeogwu's 'Akalaka Among the Ndigbo of Nigeria'" Ogirisi Igbo Annual Lectures, 3rd Ogirisi Igbo Lecture, Nnamdi Azikiwe University, December 10, 2004, Awka, Anambra State, Pp. 59-64.

³⁰ R. Arazu: *Our Religion. Past and Present*, p. 21

³¹ D. Nwoga: *The Supreme God as Stranger in Igbo Religious Thought*. Ekwerazu: Hawk Press, 1984.

³² The diagram is lifted from R. Arazu: *Our Religion. Past and Present*, p. 31.

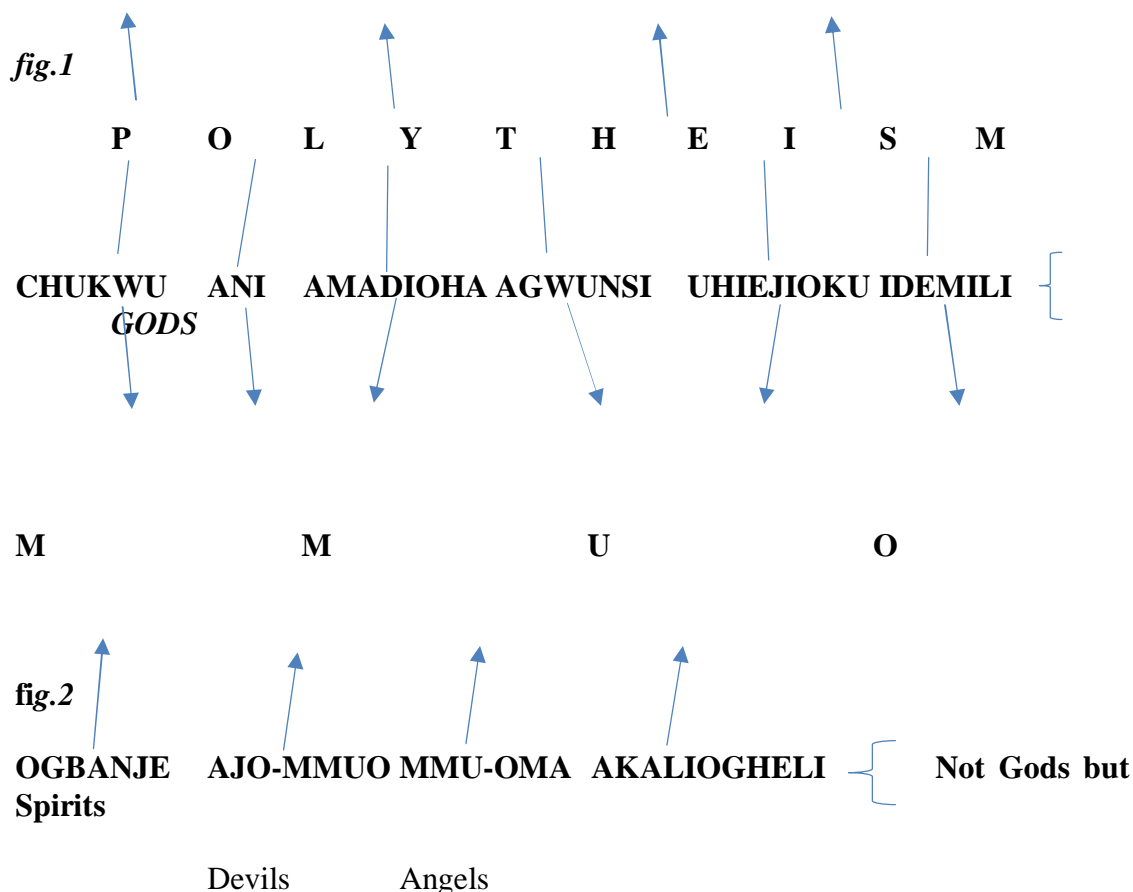


Fig.1 is a pictorial representation of the realm of the Gods and Igbo language has no single word for this realm. The author has given six examples amongst a host of others belonging to this realm in the Igbo pantheon. Each of them was a god in Igbo tradition prior to the advent of the missionaries. They include: *Chukwu*, *Ani*, *Amadioha*, *Agwunsi*, *Uhiejioku*, *Idemili* etc. they were acknowledged as gods. Each is a personal name. There is no generic name for all of them as the English God. In fact, in the words of Obi Oguejiofor "... whatever the Igbo thought of Chukwu or Chineke, it is not identical with the Christian God"³³.

Fig.2 is the realm of *Mmuo* (spirits). It is interesting to see from the diagrams that all the respective personalities of gods are still seen as *Mmuo*. In hierarchy of beings, the spirits in *fig.1* are higher than the ones in *fig. 2* but all are still spirits.

The wide gap in semanticism and the consequent misrepresentation, misconstruction and indoctrination could rightly be said to be a remote reason why Christianity is not deep-rooted in Africa. It is still seen as white man's religion, an arm of colonialism intended to defraud Africans of their culture and rich religious beliefs. The experience has always been that most people embrace Christianity when young and then relapse to traditionalism later in life because Christianity appears estranged from his belief. Some in the maze of the confusion and for fear of condemnation in hell fire relapse into syncretism; some go back to traditionalism; some into proliferated churches and

³³ J.O. Oguejiofor: *The Influence of Igbo Traditional Religion on the Socio-political Character of the Igbo*. Nsukka: Fulladu Publishing Company, 1996



few embrace Eastern religion or Islam. In the aphorisms of Onwubiko “What must be emphasized is that no matter the effect of the events and contacts on them, the African have directly or indirectly tried to protect, both ideologically and practically, what is of value in the African way of life.”³⁴

Hermeneutic Application

Nigeria is considered a secular state with multi-religions. Dominant amongst these myriad religious groups are Muslims, Christians and Traditional Religionists. The intolerant attitude amongst these religions have made mutual and peaceful coexistence almost impossible in Nigeria. Often, some people believe that tribal differences is the main cause of unrest in Nigeria. The author holds a different position. Nigeria is not the only nation with different tribes. The United States of America, Ghana in Africa, Kenya etc. have different tribes making up one country and yet they have enjoyed relative peace. If Nigeria’s case is different, then, the cause of the uneasy calm goes beyond tribal differences. The author sees religious intolerance as the remote cause of Nigeria’s political impasse. McLoughlin rightly believes that religious communities have always existed. Communities that have been bearers of revelation, have had to address the ongoing problem of how to keep the spark of revelation alive in the minds, bodies and souls of their members³⁵. In a situation where there are divergent religious opinions from different religious beliefs, the problem has always been intolerance, condemnation and often gory stories. This is the exact problem one sees in Africa. The discord cuts across religious beliefs to influence socio-political life of the African man. Surprisingly a deeper look into almost all the different religions reveals points of interface often overlooked by fanatical perpetrators of evil in the name of religion. This paper limits its scope to Christianity and her encounter with African Traditional Religion. The author thinks that the Christian-Muslim quagmire is a problem at global level. But the incipient problem between Christianity and the original religion of the African man is going beyond mere crisis of beliefs to something unwholesome. The researcher is worried that since many young people are abandoning their professed Christianity to reembrace African traditionalism, there appears to be noticeable increase in uneasy calm that shows serious crisis in incubation. It is the researcher’s conviction that the problem is uncalled for if only both religions come to par to see that there are not just points of rapport between both but also that religion ought to unite than divide Africans and that every person’s belief ought to be respected. He posits religious pluralism as practiced in the Bible as a possible solution. In this paper, the researcher is concerned about the reality of pluralism in the bible and how it was managed. It is the belief of the researcher that an understanding of the reality of pluralism in the bible and its management will help the Churches of today in Nigeria go beyond the conflicts of partisanship, divisional tendencies and sociological schism which has hitherto prevented the Churches from pressing forward into the domain of non-conformists. The paper has proven the reality of pluralism both in the OT and in the NT. Acceptance of Yahweh as Israel’s national God did not obliterate the existence of family gods evidenced in the names given before the exile. In the NT, Jesus focused on his mission irrespective of other religious affiliations in his time. The Apostles maintained the same toleration stance and did not fail to carry on their mission once the opportunity calls. The action of Peter in Acts 10,27-28.34 is a perfect example. He did not allow his Jewish background and non-accommodating attitude to

³⁴ O.O. Onwubiko: African thought, Religion and Culture. Enugu: Snaap Press, 1991.

³⁵ S. McLoughlin: “Religion, Ritual and Culture” in Encountering Religion; I.S. Markham and T. Ruparell eds., Malden: Blackwell Publishers, 2001.



deter him from his evangelistic mission to the gentiles. The scene was repeated frequently throughout the history of the Christian missions. The researcher enjoins on the Churches especially the Churches in Africa, both Christian and non-Christian to go beyond the credal bias of what the missionaries encountered within the framework of African Traditional Religion and which they misconstrued as polytheistic. They wrongly thought that Africa has no knowledge of Supreme Being³⁶. Genuine spirituality and a benevolent humanity are to be found in most religious practices including African. If the Churches penetrate with this understanding, they will discover that they have a ploughed and fertile ground more receptive to the gospel message in many respects than ever imagined. The fact remains that Africans want to be Christians or Muslims without losing their African identity³⁷. Only a recognition of this and tolerant attitude toward pluralism will help since worship of God is central to African Religion³⁸. Again, instead of attacking and condemning other sects, denominations and beliefs, Churches must learn to tolerate each other without losing sight of their evangelizing mission. If Churches develop this positive attitude towards each other, peace is sure to reign and understanding of each other through dialogue will surely hold sway.

Christian leaders in Africa ought to realize that the world is globalized today unlike before. With globalization, it is clear to all every religion has her own claim to revelation. Hindus and Buddhists have their own bibles like Jews, Christians and Muslims. While the Jews and Christians have the Old and New Testament as their books of revealed messages, the Muslims have the Quran. In a similar way, God's revelation to the East (Hindus, Buddhists etc) are known as *Vedas*, a Sanskrit language meaning knowledge. In a similar vein, Africa has claims to divine revelations ever before the advent of Christianity. A look at some of the claims to revelations in African Traditional Religion shows a very rich cultural and credal heritage comparable to biblical Christian claims. Arazu³⁹ gives an interesting comparison between the *El Shaddai* in the bible and the Chukwu of Igbo land in Nigeria. According to him, *El Shaddai* (God of the Mountain) was a Mesopotamian god which was later rendered as God Most High because of the *El* (God) and *Shaddai* (Mountain or High Hill). It was this person, this name, *El Shaddai* that called Abraham out of the Ur of the Chaldeans. This same thing could be said of the Igbo Chukwu. He was a person from the traditional past of the Igbo race. In fact, Onwuejeogwu believes that *Nri*, the founder of *Nri* kingdom descended from the sky and was in constant interaction with *Chukwu*⁴⁰. *Nri* was formerly known as *Eri*. Thus, just as *El Shaddai* revealed himself to Abram and later Abraham, so *Chukwu* revealed himself to *Eri* and later *Nri*. In this way, one can say that just as the Jewish religion and the Christian religion were revealed religions, so African Traditional Religion is revealed religion.

Again, just as the bible has explanation in its creation account as to how the world came to be, the African Traditional Religion has her own creation account. This is evident from stories from different culture centres.

³⁶E. Ekeke and C. Ekeokpara: "God, Divinity and Spirits in African Traditional Religious Ontology", American Journal of Social and Management Sciences, vol. 1 n. 10, pp. 209-218.

³⁷Jele, S.M. and Johan, B: "Critical Analysis on African Traditional Religion and Trinity", *HTS Theologisches Studies/Theological Studies*, vol. 69 n. 1, 2013.

³⁸Sarauta, J.K: The Worship of God in African Traditional Religion. A Nigerian Perspective. Cape Town: University of Cape Town, 1997.

³⁹R. Arazu: *Our Religion, Past and Present*

⁴⁰Onwueheogwu: The Principles of Ethnogeneachronology: Dating Nri (Igbo) Oral Tradition. Benin City: Ethiope Publishers, 1994.



The Yoruba people of Nigeria understand Ile-Ife as their home and centre of their culture. According to the Yoruba oral tradition, in the beginning there was *Olodumare*, God – the archetypal spirit. When he decided to create the world, he directed *Orinshala* to take up the task. *Orinshala* effected the task with the aid of other divinities (compare with Gen 1). At the end, *Orinshala* brought mankind out the sky and settled them at Ile-Ife from where they spread across the globe.

Ezinihite clan in Mbaise Nigeria has the cult of *Chineke* even before Christianity and her advent into Nigeria. They have a creation myth which teaches that Orie-ukwu Obeama na Umunama where *Ihu Chineke*, (a sacred spot where *Chineke*, God is believed to have shown his face first on earth) is the home of creation and from there all nations of the earth migrated to their respective habitats. It is important to note that the people of Ezinihite still guard the cult of *Ihu Chineke* till date.

According to Umueri mythology, their ancestor, *Eri* came down from heaven and sat on an ant-hill because the earth was waterlogged. At the instance of *Eri*, *Chukwu* sent a blacksmith with his bellows fire and charcoal to dry up the land. *Eri* rewarded the blacksmith man with *Ofo* or certificate of authority which conferred on him special claims to the smithing profession and had him settled at Awka.

The Christian idea of communion in the body of Christ, known as the Eucharist replicates the African traditional practice of the Kola nut ritual. The Christians' belief in the Angels, saints and communion of all is akin to the African Traditional belief in and practice of ancestor worship. It is important to note here, that Africans do not really accord the same level of worship to ancestors as they would to God. Just as in Christianity, not every Christian is declared a saint and so revered, so also in African traditional belief, not every dead person is accorded the ancestral veneration.

Conclusion

The bible is replete with religious pluralism both in the Old and New Testaments. Tolerance and acceptance of each other were the solutions to possible misunderstandings. In situations where this was not upheld, destructive criticisms, war, and destructions were the order of the day. The churches in Africa and Nigeria in particular must learn to accept each other if there is bound to be peace, understanding and development and this is the advantage of religious pluralism. Tolerance is possible only and if different religious beliefs give room for dialogue and are ready to see the good in other tenets and even areas of rapport. Christianity in particular owe it as a duty to be more tolerant to original religious beliefs in Africa prior to Christianity. Outright condemnation of everything as fetish and evil is not just wrong, it goes further to make penetration of Christianity even more difficult as the Africans will continue to see it as a foreign religion. Attention to areas of agreement will help the evangelizers win the heart and attention of their audience.



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RELIGION AND SOCIAL CHANGE AS PARTICULARISTIC FORMS OF POLITICAL CONSCIOUSNESS: A REVIEW OF CHRISTIAN AND MOSLEM RELATIONS IN NIGERIA

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Abstract

This paper is looking into the role and place of religion in the nation building and state building processes in Nigerian societies. It took the course of social change dynamics of religion and ethnicity rivalries to bring the spells of social conflict in Nigeria. It discusses Christian-Muslim relations on the sphere of democracy in Nigeria. In this paper, the findings of the study therefore, support the thesis that there is a strong possibility of change to genuine democratic governance in Nigeria; if only the nation will adopt the principles of Reconstructionist contents of the constitutional review in restructuring the Nigeria's state. The study concluded that the system of good governance could be realized in Nigeria, if there is a genuine restructure of polity in Nigeria. It will lead to a better national integration and democracy in Nigeria. This research does not involve any survey technique and approaches of quantitative method analysis. Rather, it is a historical and analytical research that draws heavily on the various theories on religion and politics in Nigeria.

Keywords: Religion and Social Change, Christianity, Islam, Political Consciousness

Introduction

This paper is on religion as particularistic forms of political consciousness in Nigeria, and it tries to extrapolate the realities of the religious class from getting involved into the politicization of religion and religionization of politics in Nigeria. The paper takes a new and radical look at the thorny problems of religious politics in Nigeria in a way that has not been adequately reflected in the socio-political thought of the country. It sees modernity as a glaring problem in the religious crises across the nation. Indeed the political elites were unable to embrace the legacy of modernity, simply because of the sustenance of their old empire, ethnic hegemony and personal interest, instead of the new dimension of enculturation with modernity in African socio-political system. The work is designed in the theoretical framework of analysis in the constructive dimension of this complex process of modernization in Nigerian socio-political system.

Over the years, in early post-colonial period, many African post-colonial states confronted a number of religious and political problems most of which resulted in severe political upheavals and economic dislocations. Noble amongst these countries are Nigeria, Egypt, Kenya, Somalia, Tanzania, Rwanda, Ethiopia, Ivory Coast, Uganda, etc. Nigeria, arguably, is the worst affected with religious crises, followed by Egypt which experienced a series on churches and sectarian violence between the Orthodox Christians and radical Islamic Moslem. Ivory Coast that split along Moslem and Christian sub-groupings was embroiled also in some term of religious crises. "In



Somalia's case, religious politics has affected the country by turning it into a failed state (Moller, 2006:16)".

On the other hand, Salawu (2010) corroborated this by saying that:

there is an intent desire by Nigerians to live together as a nation. An example is the mutual desire to fight for the unity of the nation during the civil war from (1967-1970). But in spite of all these efforts to live at peace in Nigeria, there is still persistence of religious conflicts in Nigeria and in many aspects continued to be a source of political strife, economic deprivation, bloodshed and death, underscored the point noting: with the emergence of ethnic militias and their deep divides between various ethnic groups, religious intolerance has become more violent and bloody. (p. 345).

For this, observers of the Nigerian political scenarios have noted that religious conflicts are more disruptive than any other problem in the country. The clashes between Christians and Moslems have caused churches and Mosque to become desecrated or destroyed to the manner that it has turn into an ethno-religious conflicts, it has turned into ethnic rivalries in the contemporary Nigeria political spheres. Thus, as Quinn and Quinn (2003:50) put it, "it has become increasingly destabilizing in the political and economic lives of the people; that Christians/Moslems violence of 1980's and 1990's claimed about 5000 (five thousand) lives."Falola (1998:167) also opined that underlying the problem is simply the issue of religious dominance, power and control in the Federal Government.

More so, Okorieh (2005) asserts that:

Religion has played a crucial role in politics in Nigeria. The struggle for power in Nigeria is rooted in the political and religious history of competing world views embodied by chiefs, ethnic leaders and religious leaders. The direct influence of religion on Nigerian politics is, therefore, blunted by the very diversity of religious expression. (p. 113).

Religious and inter-religious violence is very much pronounced in Northern Nigeria where the majority is predominantly Moslems with a sparsely population of Christians. Religion indeed has turned to become another thing in the struggle for political leadership in Nigeria. It has become part of the democratic process in Nigeria's leadership capital. It is no longer in the domain of spiritual consecration of ethics and ethos of religion. There is no doubt that religious ideas have influenced the government of Nigeria and the society at large. Many argue that the government as it stands today is an institution of individual ethnic and religious patronage, lacking in universal secularism that promotes oneness, growth and structure of genuine development. The states are weakened by over-involvement in religious matters, instead of abiding by the secular nature of their constitutions. More to this, is that in Nigerian, religion also has condone the overzealous, territorially aggressive; 'power lusting' 'religious assertiveness' of some fanatics has led to the perennial problem of politicization of religion and religionization of politics in Nigeria, whereby individuals or groups use religion as a key source of influence and power in order to build the hegemony of their regimes.



Perhaps, it is a fact that this contradicts the objectives of Nigerian national policy of education.

1. To have a free and democratic society
2. To be just and egalitarian society
3. To be unitedly strong and self-reliance
4. To be great and dynamic economy
5. To be bright and full of opportunities for all citizens

Actually, it is well enshrined in the constitution, even the section 38(1) and (2) and (3) that:

- 1) Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance.
- 2) No person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance if such instruction, ceremony or observance relates to a religion other than his own, or a religion not approved by his parent or guardian.
- 3) No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination (FRN, 199 Section (1) and (2) and (3)).

So, it is in this trajectory, that religious issues should be spiritually consecrated. It is very nominal to the status of limitation in their religious thought. Religion is based on secular status in Nigeria and it cannot be the affairs of the government to preserve the authenticity of religious worship, but if it is being done so, it will “constitute economic drains on the government and people and they will interfere with the productive capacity and stability of the Nigerian nation state” (Soyinka, 2010:328). For clarity as we understand it, Nigeria is one of the most religiously plural countries in the world and that Christians and Moslems are evenly distributed in Nigeria. The Christians are predominantly in the south, while Moslems are in the north. So, this is the indication of the polarization of the country along the religious line in Nigeria, between the Christians and Moslems.

Quintessentially, the central issues being addressed in the paper are, first, the role of religious ideas in social change in Nigeria. The second is the influence of Christianity and Islam in relation to public policy in Nigeria. Finally, the paper concludes with the ideas of a restructure of the political governance in Nigeria.

Religion and Social Change as Particularistic Forms of Political Consciousness: A Review of Christian and Moslem Relations in Nigeria

Critically, it is at this point that I examine the political nexus of religions in Nigeria. It is aimed at highlighting the nuances and complexities of politics in the country. Here, the study is very interested with religion, rather than doctrinal questions, although the doctrines are psychologically part of the elements of social change that necessitates conflicts in post-colonial administration. However, the underlying assumption here is the realm of faith in its infinite varieties of norms and rules governing humanity's relations of the “divine,” constitute impediments to the development process in Nigeria. It doesn't cultivate the principles of positive peace-building in the country's



democracy. So, to this end, since her independence in 1960 Nigeria has been involved in religious politics. The conflation of its constitutional secular structure with modernity and elections with democracy has led to facile analysis and erroneous policy-making with tragic consequences for these caught in the web of ethno-religious crises. The crises have enormous effects on the country's economic development and undoubtedly reveal the essence of Nigeria's religious politics. In fact, almost every controversial issue in Nigeria has a political or religious undertone to it. The particularistic forms of Nigeria's existential essence and identity are often structured around ethno-religious identities. The ethno-religious conflicts have engulfed every aspect of our national life. It has occurred in many parts of the country in area like Jos, Kano, Bauchi, Lagos, Taraba, Enugu, Ilorin, Ebonyi state, Maiduguri, Kaduna, Kafanchan, Ibadan, Nassarawa, Aba, Okigwe etc. The politicization of religion and religionization of politics are becoming the model of a political process in the ambiances of the negative culture of political leadership capital in Nigeria. It is disintegrative and destructive to the praxis of the national politics, thereby threatening the peace, stability and security of the Nigerian nation. The identity struggles have been taken to a different dimension and was based on the proportional ethno-political representation, but today the scenario is different, the ethnic politics have been transformed into religious matters.

There is no doubt that the question of religion is a very sensitive matter in Nigeria and often leads into crises of the national problem. Religion has an enormous influence in the life of most Nigerians to the point of thinking along the same line in making and evaluation of public policy. One classic example is the population census which is being interpreted along the part of the religious hegemony. The ethnic demographic statistics of the Nigeria census often lead to conflicts between the Christians and Moslems before and after the census. It often corroborates to the census of conflict in Nigeria. Expectations are usually high prior to census but immediately after the results, conflicts set in. The census reports were supposed to be credible, but in Nigeria, there is suspicious to both Christians and Moslems. In the past, this has resulted in the cancellation of some census result and some specialists blamed the confusing situation on the methodology and anthropological criteria of enumeration.

Apart from the census, another factor of ethno-religious conflict is the political electioneering in Nigeria. This aggravates a lot of conflict to religion in Nigeria. The politicians are very instrumental to this, in the guess to use religion as an instrument of political gain. They advocate that religious identity should be used in determining or sharing of political offices instead of the individual performances. In fact, this calls for the reasons why there is mutual distrust and suspicion over the sharing of national resources. The problem is now very much serious in the just concluded election in Anambra State governorship election, where there was conflict between the Catholic and the Anglican. The issue of religious politics has becoming a serious problem in Nigeria, to the fact that Adogame (2005) expresses it as thus:

Ethno-religious grievances over the distribution of power and privileges remain one basic theme in the agenda of religious politics. The appropriation of religion to secure political offices and the established convention of allocating important political and administrative offices on the basis of religious persuasion has become firmly ingrained in the polity. (p. 133).

In all these, it is an obvious fact that religion is the main factor of polarization of the ethnic divides in Nigeria. It is religion that is the vital element of the socio-economic and political conflict in Nigeria. Religion and politics are bed-follows throughout



Nigeria history. It is on the threshold of transforming the political landscape of Nigeria, since the inception of her independence in 1960, and if there is no any form of national integration or public policy goal of conduct in Nigeria. It may put the country in danger of balkanization in the likes of former Yugoslavia, soviet union, Ethiopia etc and it is worthy of note that peace and stability of the Nigerian nation is important for economic development of Africa and global peace initiative across the world.

The Emergence of Polarized Religious Politics

Here we are much concerned with the emergence of religious groups in Nigeria politics. It is under this trajectory that we discussed the three concepts of ethno-religious politics and restructuring model of religion in Nigeria. There are two patterns of religious politics in Nigeria.

1. The Ethno-Religious Politics

To explore here is to examine the influential role religion plays in the contemporary ideological polarization between ethnicity and the state in Nigeria, and the influence of religious factors against these occurrences in the country. It affected a lot of institutional structure to the point of decaying. Political institution, education, social structures, social classification regarding gender related issues, marriages, cultural ethics, and legal systems are among some of the subjects undergoing religious questioning in Nigeria on the ground of paternalism or patrimonial support to the religious interests. This is also to say in another point that, throughout the history of Nigeria, the political elites are always seeking support from ethnic sentiments and religion. They depend on ethnicity and religious groups for building of an electoral coalition. They mobilize people from their communities and religious groups such as; churches and mosques. Conversely, pastors Imams and the community leaders help to disseminate information on political interests. Here, there is a symbiotic mutual relationship between the state political actors and ethnic communities on the one hand, and between the state political actors and the religious groups on the other hand. It promotes stable and mutual partisan ties in Nigeria during the early period of post-colonial administration.

In Nigeria at this period of post-colonial administration, there is legitimacy to this view. Different political parties ascribe to this principle of adjustment to consolidate power in their regions. Komolafe, (2012) in his book titled “Self-Government and political imagination: the appeal of religion”, analyzed this mutual relationship and makes reference to their party formations in Nigeria prior to independence. He went further to state that:

The era leading to an independence Nigeria, for example, was full of aspiring politicians who were concerned with symbols and ideologies that could sway public support and sympathy. Again each party derived political support from one of the three regions in which the colonial government of Nigeria was organized: ObafemiAwolowo’s Action Group (AG) received support from the Yoruba in the West, NnamdiAzikiwe’s (NCNC) received backing from the Igbo in the east, and the Northern region was geographically, religiously and politically divided between the Ahmadu Bello’s (NPC), Aminu Kano (NEPU) and the Middle Belt Congress (UMBC). (p. 15).



However, it is more in the same way they have political parties that they have political voting system towards the ethno-religious politics. The analysis of religious voting has become more complicated in Nigeria. People are voting along religious lines instead of the person's integrity and personality. It does not matter who you are in the society, what is dominant is religious affiliation and nothing else. Religion and society are connected, even if not synonymous, but the distinction between religion as a private belief and public practice is not clearly distinguished in Nigeria. The manipulation of religion for political control is what is creating problems with the adoption of a liberal democracy model in Nigeria. This process of placing religion in Nigeria's political psyche has "shown some contemporary agitation for Islamization to be a deep seated religious agenda that predates Boko Haram and highlights this as perhaps the most important factor accounting for national disunity, stagnation and corruption of the Nigerian State" (Komolafe, 2012:1). The political dimension of religion in Nigeria has deteriorated a great deal to the point of a political anarchy and war in Nigeria with the Boko Haram. The country that had been partly integrated because of the attainments of political independence in 1960 had completely gone down the drain because of religious politics.

According to Suberu (1996), "although the polarization of religious cleavages in national politics is a relatively recent phenomenon in Nigeria, dating back perhaps to the late 1970's, religious divisions is an important element in Nigeria's complex pluralism, and political arena" (p. 477). In the same way, regarding what is going on in the Nigeria political circle, Skler (1986) observes that, "indeed, in the years before and after independence, party politics in both regions (especially the north) were significantly infused with the rhetoric and emotions inter-religious and intra-religious cleavages" (p. 466).

Obviously, the implication is that Nigeria has been polarized along the two religious ideological lines Christianity and Islam, thereby resulting in an endless political and ideological conflict. The resultant changes in the socio-political and economic sphere come within the line of these two religions and it has resulted to why there is constant religious politics in Nigeria. Thus, as the society changes in the post-colonial states, it implies that religious ideas and practices in African states would change as well, which automatically will influence all the political processes and positions of economic factors in those areas of modernity in Africa. Religion and politics are in constant correlation of cause and effect reaction, which necessarily influences change in any country.

Asaju (1990) states that:

Religion assumes political significance and generates tension due to the country's plurality. This tension has a clear connection with the growth of uncompromising Moslem and Christian activism, which has led to a growing culture of religious violence, particularly in the north. (p. 1121).

The northern part of the country has been the major source of religious conflict due to the resistance to Islam as the predominant religion in the north, and would always want to protect it from the other influences from the southern part of the country, which is predominantly Christians.



2. Restructuring Model of Religion in Nigeria

Despite this inauspicious prelude in the ethno-religious factors, the scenario of cultural affinities has lost some forms of its cultural powers due to system of acculturation and enculturation of African indigenous cultures and contemporary politics which have established its imprint with modernity in Africa. So, the underlying basis for ethno-religious politics is as a result of the emergence of advent of modernity in African political circle. It is been established in religious configurations along ethno-Christian dialogical ethics and Arabic-Islamic dialogical ethics. Basically, it is under these considerations that we were confronted within the principles of acculturation and enculturation of African values into these two foreign religious traditions.

However, it is in the light of this perspective, that this paper discusses the model of religious restructuring in Nigeria. The imperative of enculturation and acculturation of indigenous culture requires the complete blending or adoption of new traditions into African values. Culture at this trajectory, is an essential aspect of human life, it is the prism through which people view the whole of their experiences. For a religion to thrive in a particular environment, it must acquire some aspect of that culture, or assistance into that culture.

Going by the attachment to Islam and Christianity in Africa, they are two universalistic religions that confronted the nation Nigeria with series of crisis. Besides, both are synonymously based on the same classification of truth about life and death, principles of morality, and the concept of God. Presumably, this suffice to say that, the Islamization of Nigeria colonial and post-colonial state, came with the principles of enculturation and eschatological theory that justifies the use of truth in one's culture. Islam blended with indigenous culture of the northern Nigeria; whereas Christianity, on the other hand, used the principles of acculturation to assimilate the people into the European way of living.

The principle of acculturation has a greater impact on the political development of Nigeria. It has a great amount of impact in southern Nigeria, particularly in the Eastern Nigeria predominantly Igbo tribe. Acculturation is literarily, a kind of Euro-centrism of psychoanalysis on the mental life of the people. Perhaps, this psychological harm has set the pace for the religious confrontations between the Christian south and the Islamic north. Both religions are the matrix of foreign religious cultures in Nigeria and they utilized those policies in colonization of Nigeria state of Igbo, Yoruba, Hausa etc. Despite its association with colonialism, the missionary Christianity had a significant political impact on contemporary Africa. Wherever the missionaries went, they build schools, and that is why a large majority of the first generation of African leaders was educated.

The education of the people of southern Nigeria received from mission schools, and the acculturation of their culture into European culture, gave them a sense of pride to confront an opposing civilization. The Islamization of Nigeria was resisted completely by the Christian south. In this restructuring model of religion in Nigeria, there is also the astrictive affiliation breakdown in the area of the national identity. The Islamic north, during the aftermath of the cold war era, has ventured to seek for Islamic identity, by utilizing the clause in the constitution concerning freedom of the religious space, to introduce 'Sharia' Law as a legal system in Nigeria. The 'Sharia' Law controversies have brought a lot of jurisdictions only on the accepted Moslems,



this is still very ambiguous for implementations regarding, who will allow his or her legs to be amputated or chopped off, and how it will be implemented in the midst of Christians living side by side with them.

Time and again, the Sharia Law issue still rears its head in Nigeria politics; it had led to the emergence of Boko Haram, an Islamic sect that rejects western education by declaring that it is sin. This sect has resorted to the use of violence in religious politics. In fact, many people have been killed by this group in states like Maiduguri, Damaturu, Potiskum, Gombe, Abuja and Niger State. The multidimensional approach this group is using to destroy a large proportion of secular existentialism is extremely alarming. It must be stopped by the government, or else it could escalate into a full-blown war. Again, another vital factor for the emergence of polarized religion is the attitude of the politician in Nigeria towards the instrumentalism in the use of religious politics for personal interest. Suffice to this is the statement made by Usman who asserts that “Violent religious mobilizations under both civilian and military regimes in Nigeria, are rooted in the attempts by privileged neo-colonial elites to obscure ideologically and reproduce politically, their dominance” (Usman, 1987:23).

Agbaje (1990) also extols this very concept by saying that:

The post – 1967 transition from a centrifugal regional system, to a centralized federal structure, has crystallized conflict over Islamic law at the federal arena and the absence, under military rule, of constitutional and electoral checks on the discriminatory allocation of resources between competing religious orders.(288)

Perhaps, the above served as a major element of partisan politics, the attachment for power and territorial expansion serve as a blue print for religious conflict in Nigeria.

Conclusion

Conclusively, this work stems on the importance of a positive peace-building in Nigeria post-colonial administration. It adds to the point that, the religious affiliation, religious belief and behaviors are within the ambiances of politicization of religion as particularistic forms of political consciousness in Nigeria. It came up on the modernity's post-colonial structure, which is inadvertently polarized with ethnic group and religion. The modernity colonial development in Nigeria would have commenced its institutional building with principles of national integration as the first step of national development. In time past, the colonial and post-colonial administration in Africa especially in Nigeria did not do enough to promote peace along the ethnic divides. They would have started with the principles of national integration before nation building. This scenario would have helped in unifying the country and promote the integrity of nationhood along the ethnic and religious divides in Nigeria. The major problem is the lack hybridism as an element of the third dimension of politics of a positive peace-building. Hybridization of pluralism as an element of social change would be the authentic synthesis of unity in post-colonial state of Nigeria. It will become the pivotal structure of government in Nigeria contemporary nation. It will amount to be an enculturation of culture in Nigeria towards the state of nationhood.



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GENDERED MEDIA COVERAGE: EXAMINING THE PORTRAYAL OF FEMALE POLITICIANS IN NIGERIA

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Abstract

Media plays a pivotal role in shaping public opinion, political narratives, and societal perceptions. However, research indicates that the media often portrays female politicians in a gendered manner, perpetuating stereotypes and biases. This paper aims at exploring the issue of gendered media coverage and its impact on the portrayal of female politicians. The abstract begins by highlighting the significance of media in political communication and its influence on public perceptions. It then delves into the gender disparities observed in media coverage, particularly focusing on the challenges faced by female politicians. The paper discusses how female politicians are often subjected to different standards, scrutinized for their appearance, and their qualifications questioned in ways that their male counterparts are not. Furthermore, the abstract examines the impact of gendered media coverage on public perception and political representation. It explores how the portrayal of female politicians as less competent, emotional, or focused on personal matters can undermine their credibility and hinder their electoral prospects. Moreover, the paper investigates the implications of such coverage for gender equality in politics and the broader consequences for democratic governance. To address these issues, the abstract presents potential strategies and solutions. It discusses the importance of media organizations adopting gender-sensitive guidelines and training for journalists to promote fair and balanced coverage of female politicians. It also emphasizes the need for increased representation of women in media leadership positions and the importance of collaboration between media outlets and women's organizations. Finally, this paper used the philosophical method of hermeneutics (interpretation) in addressing this issue of the media bias when it comes to female politicians hoping to create a more inclusive political landscape.

Keywords: Gendered media, Female politicians, Media bias, Gender disparities, Stereotypes

Introduction

In the realm of politics, the media serves as a powerful force in shaping public opinion, influencing political discourse, and framing the narratives surrounding political figures. However, an inherent gender bias often taints media portrayals, particularly when it comes to female politicians. Research has consistently shown that media coverage of female politicians is riddled with gender biases and stereotypes that undermine their credibility and hinder their political careers. Studies examining media



portrayals have revealed a tendency to focus on women's appearance, personal lives, and emotional reactions, rather than their political accomplishments and policy positions. Such gendered media coverage reinforces traditional gender norms and perpetuates stereotypes that women are less competent or suited for leadership roles. The impact of gendered media coverage extends beyond the individual level. It influences public perception, shaping the narratives surrounding women's political participation. Research has shown that media biases and stereotypes can undermine the electoral prospects of female candidates, leading to diminished public trust and support. Consequently, gender disparities persist in political representation, limiting the advancement of gender equality and impeding democratic governance.

Addressing gendered media coverage requires a multi-faceted approach involving media organizations, journalists, and society at large. It is also worthy to mention that developing and implementing gender-sensitive guidelines inside newsrooms can help to promote fair and balanced coverage that emphasizes women's qualifications, policy positions, and achievements. Encouraging greater representation of women in media leadership positions is also crucial for diversifying perspectives and challenging gender biases within the industry. Collaboration between media outlets and women's organizations can further catalyze change. By raising awareness, fostering dialogue, and holding media accountable for biased portrayals, strides can be made towards a more inclusive and equitable media landscape. The adoption of media monitoring systems and the promotion of media literacy can also empower the public to critically engage with gendered media coverage and demand fairer representations of female politicians.

Gendered media coverage poses a significant challenge for female politicians and the broader pursuit of gender equality in politics. The biased portrayal of women in the media perpetuates stereotypes, undermines their political credibility, and hampers their advancement in the political sphere. By critically examining and challenging gendered media coverage, media organizations and society as a whole can contribute to fostering a more inclusive and representative democracy.

Conceptual Studies

Gendered Media

Gendered media refers to the ways in which media outlets and platforms perpetuate and reinforce gender stereotypes, biases, and unequal representations of men and women. It encompasses the portrayal, coverage, and framing of gender-related issues in various media forms, including television, film, news, advertising, and digital media. Scholarly definitions on gendered media provide a nuanced understanding of its impact on society. Here are a few definitions of Gendered Media:

“Gendered media refers to media content, practices, and institutions that reflect and perpetuate traditional gender roles, stereotypes, and power dynamics, shaping and reinforcing societal expectations and ideals of femininity and masculinity.” (Dill: 2017). “Gendered media encompasses the representation and symbolic imagery, narratives, and discourses that construct and communicate ideas about gender, influencing the ways in which individuals understand themselves and others in relation to gender identity, roles, and expectations.” (Gill: 2007) .

Gavey (2003) says that: "Gendered media can be understood as a complex network of media products and practices that contribute to the social construction of gender, influencing individuals' self-perceptions, attitudes, and behaviors, and perpetuating gender inequalities." Bartsch & Moriarty (2019) say that: “Gendered media involves the examination of how media representations and narratives reinforce and challenge



traditional gender binaries, norms, and stereotypes, influencing the construction of gender identities and social hierarchies”. These definitions provide a foundation for understanding the concept of gendered media and its influence on society, highlighting its role in shaping attitudes, perceptions, and behaviors related to gender.

Gendered media can shape societal perceptions, influence cultural norms, and impact individuals' understanding of gender roles and identities. (Ross:2012) says that: “Gendered media encompasses the ways in which media institutions, practices, and discourses produce, reproduce, and reinforce gendered meanings, hierarchies, and power relations, shaping and influencing societal understandings of gender and influencing the construction of gender identities”. Gill, R. (2007) offers a: “comprehensive exploration of gendered media representations and their effects on individuals and society.” The author critically analyzes various media forms, including advertising, news, and popular culture, to reveal how gender stereotypes are constructed, maintained, and challenged. Gill, R. (2007) work, examines the power dynamics at play in media industries and explores the implications of gendered media for social, cultural, and political contexts. Gill's work provides valuable insights into the complexities of gendered media and its impact on gender equality and representation. Dill and Thill (2007) examine the: “gendered portrayals of characters in video games and the impact on young individuals' perceptions of gender roles”. It demonstrates how media, in this case, video games, can contribute to the socialization of gender norms and reinforce stereotypes. The study highlights the importance of critically analyzing gendered media representations and their potential influence on individuals' beliefs and attitudes.

Gendered media plays a significant role in shaping societal perceptions, constructing and reinforcing gender norms, and influencing individual attitudes and behaviors. It often reflects and perpetuates traditional gender roles, where women are often portrayed in limited and stereotypical ways, such as being portrayed as passive, overly sexualized, or solely focused on relationships and appearance. Men, on the other hand, are typically portrayed as strong, assertive, and in positions of power. The impact of gendered media extends beyond individual viewers to society as a whole. It influences cultural norms, contributes to the construction of gender identities, and can perpetuate gender inequalities and discrimination. Gendered media representations can affect how individuals perceive their own capabilities, aspirations, and worth, and can limit the opportunities and roles they envision for themselves.

However, there has been a growing recognition of the need to challenge and change gendered media representations. Advocacy groups, scholars, and media organizations are calling for more diverse and inclusive representations that break free from traditional gender norms. Efforts are being made to showcase a broader range of gender identities, challenge stereotypes, and provide more nuanced and realistic portrayals of men and women. Promoting gender equality in media requires a multi-faceted approach. It involves encouraging media organizations to adopt gender-sensitive guidelines and practices, promoting diversity and representation both in front of and behind the camera, and supporting critical media literacy to enable individuals to analyze and challenge gendered media messages.

By transforming gendered media representations, there is an opportunity to create a more inclusive and equitable media landscape that reflects the diversity of human experiences, challenges harmful stereotypes, and contributes to the empowerment and equality of all genders. Overall, gendered media influences how individuals perceive



and understand gender, constructs societal norms, and has a profound impact on gender equality. Recognizing and challenging gendered media representations is essential for creating a more inclusive and equitable society especially where it comes to female politicians.

Female Politicians

Krook & O'Brien, (2021) say that: "Female politicians are women who are engaged in the formal political arena, seeking to exercise political power, influence policies, and represent their constituents' interests, challenging gender biases and promoting gender equality in the political realm." Nigeria is one of the countries that has been a largely male-dominated society and almost everything has been about the men taken a closer look at the last concluded presidential elections, Ago-Iwoye, from Nigeria wrote a report that was published by Rahma Jimoh On 16 Feb 2023 on Aljazeera. The report is posted here as it was written and it was written that:

-----On June 8, 2022, millions of Nigerians were glued to their phones, televisions, and other devices, watching the presidential primaries of the ruling All Progressives Congress (APC). Then something happened. Uju Ken Ohanenye, the only woman among the 23 aspirants, withdrew from the contest in favor of the eventual winner and national leader of the party, Bola Tinubu. "I have decided to step aside for the lifesaver who is Asiwaju Bola Ahmed Tinubu," the lawyer and entrepreneur who had previously told journalists that "the touch of a woman is lacking in the governance of this country", said on national television. For some Nigerians, it was a step back for gender equality in the country's politics but also a timely reminder of the many hurdles women face in attaining leadership roles in this vast West African country. "[Ohanenye] might have believed she was not going to win because of the financial and political limitations she would have to surpass," said Antoinette Lecky, Lagos-based media personality and former projects lead at "Elect Her", a nonprofit organization focused on getting more women into political leadership. "[But] it gave her a chance to publicize herself as a lot of people did not know who she was at the time." Half of Nigeria's estimated 210 million people are women. But only one woman has ever occupied any of the top four positions in Nigerian governance – a five-month stint as speaker in 2007 – since the country's independence from Britain in 1960. Only five percent of Nigeria's federal lawmakers are women, one of the lowest representation rates globally. And no woman has ever been elected governor. Traditional African societies from experience show that women have been marginalized and discriminated on from realizing their full potentials outside their already known domestic responsibilities. The one's who dared to come out are many a times bullied into resigning and hiding back inside their net. Sally Osei-Appiah (2019) noted that:

Women politicians have long been marginalised in the political arena, aided in part by gender roles which prescribe what a woman can and cannot do, and patriarchal systems which establish, reinforce and sustain these roles.

Increasing the visibility of women politicians is therefore a form of contestation against these structural barriers. It breaks the male dominance in politics while serving as a reference point to encourage more women into politics. However, studies on women politicians' media coverage point to gender biases that favour male politicians in both quantity and quality. While coverage of male politicians is generally issue-based, demonstrating their policy views, that of female politicians is refracted through the gendered lens of marginalisation and sexist reporting. Given the increasing



mediatisation of contemporary politics, a trend that has positioned the media as the prime provider of political information, this media bias against women politicians undermines not only their political careers but also the very fibre of representative democracy

O'Neill et al(2016) note that “women politicians are typically portrayed through “misogynistic gendered stereotypes or frames”.

Media bias

Media bias could be defined as the unjust favoritism and reporting of a certain ideas or standpoint from one's personal view or view of others. Media bias according to study.com (2021) occurs when a journalist or news outlet allows opinions to affect the news they report. Iyengar, (2015) says that: “Media bias refers to the systematic and consistent favoritism, omission, or distortion of information in news reporting, reflecting journalists' implicit or explicit preferences and potentially influencing audience perceptions and attitudes.”Media criticism is the act of examining and analyzing what goes on inside the media. Media bias can exist in various forms and can impact how female politicians are portrayed in Nigeria or any other country. Media bias can manifest in several ways, some of them are:

- a. Stereotyping: Female politicians may be subjected to stereotypes or traditional gender roles, leading to biased coverage. They may be portrayed as weak, emotional, or incapable of holding leadership positions, which can undermine their credibility
- a. Focus on appearance: Media may disproportionately focus on the appearance and fashion choices of female politicians, rather than their policies or accomplishments. This emphasis on superficial aspects can overshadow their political abilities.
- b. Underrepresentation: Female politicians may receive less media coverage compared to their male counterparts. This lack of representation can contribute to a skewed perception of their involvement and influence in politics.
- c. Harsh scrutiny: Female politicians may face higher levels of scrutiny and criticism compared to male politicians. They may be judged more harshly for their actions, speech, or personal lives, leading to an unfair portrayal in the media.
- d. Lack of diversity: The voices and perspectives of female politicians from diverse backgrounds may be underrepresented in the media, further reinforcing existing biases and stereotypes.

It is important to consume news from a variety of sources to gain a more balanced understanding of how female politicians are portrayed in Nigeria. Critical media literacy skills can help individuals identify and challenge any bias they encounter in the media. Media bias can stem from a variety of factors, including personal beliefs and values of journalists, corporate ownership and control, audience preferences, and political pressures. Here are some common causes of media bias along with references and citations to support them:

- a. Journalists' personal beliefs and values: Groseclose (2005) says that “Journalists are human beings with their own perspectives, beliefs, and values, which can unintentionally influence their reporting”. Research suggests that



journalists tend to have liberal or left-leaning views, which can result in bias in their coverage.

- b. Corporate ownership and control Bagdikian (2004) says that “media outlets are often owned by large corporations with their own interests and agendas”. Corporate ownership can influence news coverage by promoting certain narratives that align with their business or political interests.
- c. Audience preferences: Prior (2007) notes that: “media organizations strive to attract and retain viewers, readers, or listeners”. As a result, they may tailor their content to appeal to their target audience, leading to bias in reporting. Sensationalism and the desire for higher ratings can influence the selection and presentation of news stories
- d. Political pressures: McChesney (2004) is of the opinion that: “Governments, politicians, and interest groups can exert pressure on media organizations to shape their coverage in a particular way”. This can include influencing the framing of stories, suppressing certain viewpoints, or encouraging favorable coverage.

It is important to note that media bias is a complex and multifaceted issue, and the causes mentioned above are not exhaustive. The interplay of these factors can vary across different media outlets and contexts, resulting in a nuanced landscape of bias in media reporting. Many atimes gender bias tend to favor men more because seem to be the one's at the receiving end especially female politicians.

Misogyny

The term "misogyny" according to Merriam-Webster Dictionary was derived from the Greek words "misos," meaning hatred, and "gyne," meaning woman. It gained prominence in feminist discourse during the second wave of feminism in the 1960s and 1970s, as scholars and activists sought to analyze and challenge the deep-seated biases and prejudices that perpetuated gender inequality. “Misogyny can be understood as a system of beliefs, attitudes, and practices that devalue and marginalize women, reinforcing gender hierarchies and limiting women's opportunities and rights.” (Allen, 2018) “Misogyny can be understood as a deep-seated and widespread hostility toward women, manifesting in various forms of discrimination, prejudice, and violence, which is rooted in patriarchal systems and seeks to maintain male dominance and control.” (Hooks, 2004) Misogyny refers to the hatred, contempt, or prejudice against women or girls.

In the context of gendered images, misogyny can be observed in various ways, such as objectification, sexualization, and the reinforcement of harmful stereotypes. Misogyny is a deep-rooted prejudice, contempt, or hatred towards women or girls. It manifests in various forms, including discriminatory attitudes, behaviors, and systemic practices that perpetuate gender inequality. Misogyny undermines women's rights, restricts their opportunities, and reinforces harmful stereotypes and power imbalances. It can be observed in personal interactions, cultural norms, societal structures, and online spaces. Challenging misogyny requires promoting gender equality, combating sexist beliefs and behaviors, and creating safe and inclusive environments for women. By addressing misogyny, we can strive towards a more just and equitable society for all genders Here are some examples of misogyny in gendered images:



- a. Objectification and Sexualization Glick & Fiske (1996) were of the opinion that “Women are often depicted in media and advertising as objects of sexual desire, emphasizing their physical appearance rather than their abilities, skills, or intellect”. This objectification reduces women to mere objects for the pleasure or consumption of others, perpetuating gender inequality and reinforcing harmful power dynamics.
- b. Stereotypes and Limited Representations Ross (2008) says that: “Gendered images often reinforce stereotypes and limit the representations of women”. This can include portraying women as overly emotional, dependent, or solely focused on domestic roles. Such representations not only limit the diversity and complexity of women's experiences but also contribute to societal expectations that restrict their opportunities and perpetuate inequality.
- c. Violence and Victim-Blaming: Hall, N et al (1997) are of the opinion that: “Misogynistic images may depict violence against women or perpetuate victim-blaming attitudes”. These portrayals normalize or trivialize violence, contribute to a culture of victim-blaming, and undermine efforts to address gender-based violence and support survivors.
- d. Double Standards and Pressure: Fredrickson, B. L et al (1996) say that: “Gendered images often enforce double standards, prescribing different expectations and standards for women compared to men”. Women may face pressure to conform to narrow beauty ideals, maintain a particular body shape, or adhere to traditional gender roles, reinforcing societal expectations and perpetuating gender inequality.

It is important to challenge and critique gendered images that perpetuate misogyny. By promoting diverse and empowering representations of women and advocating for media literacy, we can work towards a more inclusive and equitable society. Stopping gendered misogyny against women requires collective efforts at various levels.

Promoting education and awareness about gender equality and the harmful impacts of misogyny is crucial. This includes integrating gender equality curricula in schools, raising awareness through public campaigns, and fostering dialogue to challenge gender stereotypes and biases. Implementing and enforcing laws and policies that protect women's rights and address gender-based discrimination is essential. This involves strengthening laws against gender-based violence, ensuring equal pay and employment opportunities, and promoting gender equality in all spheres of life. Empowering women to challenge gendered misogyny is vital. This includes promoting women's leadership and participation in decision-making processes, providing support and resources for survivors of gender-based violence, and promoting economic empowerment and equal opportunities for women. Promoting diverse and empowering representations of women in media and popular culture is important in challenging gendered misogyny. Media organizations should be encouraged to adopt ethical guidelines, promote gender-sensitive reporting, and challenge harmful stereotypes.

Engaging men and boys as allies in the fight against gendered misogyny is crucial. Encouraging men to reflect on their own biases, challenging harmful behaviors, and promoting healthy and respectful relationships can contribute to dismantling misogynistic attitudes and practices. Building supportive communities that reject misogyny and provide a safe space for women is essential. This includes fostering networks of support, creating platforms for women's voices to be heard, and promoting solidarity among individuals and organizations working towards gender



equality. It is important to recognize that ending gendered misogyny is a long-term and multifaceted process. By combining these approaches and engaging in ongoing efforts, we can create a more inclusive, equitable, and respectful society for all genders.

Stereotypes

Hamilton & Trolie, (1986) say that: "Stereotypes are cognitive structures or mental frameworks consisting of widely held and simplistic beliefs, images, or schemas about social groups, which are applied to individuals within those groups, shaping expectations and perceptions about their attributes, abilities, and behaviors." Stereotypes are generalizations or assumptions made about a particular group of people based on their characteristics, traits, or behaviors. It is important to note that stereotypes are often oversimplified and can perpetuate misconceptions or biases. While it is important to be aware of stereotypes, it is equally crucial to recognize that individuals within a group can have diverse experiences and characteristics that do not conform to the stereotypes associated with their group. Here are a few examples of stereotypes, but it is important to approach them critically and understand that they do not apply to every individual within a group:

- a. "All Asians are good at math" This stereotype suggests that individuals of Asian descent are inherently skilled in mathematics. However, it is a generalization that overlooks the diverse abilities and interests of Asian individuals. It can perpetuate the model minority myth and overlook other talents and strengths individuals may possess.
- b. "Women are not as capable as men in leadership roles" This stereotype assumes that women are less competent or effective in positions of leadership compared to men. However, research has shown that women can equally be successful leaders and gender does not determine leadership abilities.
- c. "All Muslims are terrorists". This stereotype wrongly associates terrorism with the Muslim community as a whole. It disregards the fact that the majority of Muslims are peaceful individuals who do not support or engage in any form of terrorism. It is essential to differentiate between extremist individuals and the broader Muslim population.
- d. "All gamers are socially awkward and have no life." This stereotype assumes that individuals who engage in video games lack social skills and are isolated from society. However, gamers come from diverse backgrounds and can have active social lives, friendships, and successful careers.

It is crucial to recognize that stereotypes can be harmful and perpetuate biases. It is important to approach people as individuals and not make assumptions based on stereotypes, as they can lead to prejudice and discrimination.

Gendered image stereotypes refer to the portrayal of specific gender roles, behaviors, or appearances in media, advertising, and society. These stereotypes can reinforce traditional gender norms and expectations. Here are a few examples of gendered image stereotypes with references:

- a. "Women are primarily concerned with their appearance and beauty." This stereotype suggests that women are primarily focused on their physical appearance and reinforces the idea that their value lies in their looks. It overlooks the diverse interests, skills, and aspirations of women.



- b. "Men are strong and emotionally stoic." This stereotype portrays men as emotionally detached and expects them to suppress their feelings. It can create pressure on men to conform to traditional masculine ideals, which may have negative effects on their mental health and well-being.
- c. "Girls are not as competent in mathematics and science as boys." This stereotype assumes that girls are less capable in STEM (science, technology, engineering, and mathematics) fields compared to boys. It can discourage girls from pursuing these subjects and contribute to the gender gap in STEM careers.
- d. "Men are natural leaders, while women are better caregivers." This stereotype assigns leadership qualities to men while expecting women to be nurturing and caring. It reinforces gender roles and limits opportunities for women in leadership positions. It's important to challenge and question these gendered image stereotypes to promote gender equality, inclusivity, and to recognize the diverse talents and capabilities of individuals, regardless of their gender.

Gendered image stereotypes are pervasive societal beliefs and expectations regarding the roles, behaviors, and appearances associated with different genders. These stereotypes often reinforce traditional gender norms, perpetuate inequality, and limit individuals' opportunities and self-expression. Common examples include the belief that women are primarily concerned with their appearance, men should be strong and emotionally stoic, girls are not as competent in mathematics and science, and men are natural leaders while women are better caregivers. These stereotypes can have negative consequences on individuals' self-esteem, mental health, and career prospects. Challenging and questioning these stereotypes is crucial for promoting gender equality and creating an inclusive society that recognizes the diverse talents and capabilities of all individuals, regardless of their gender.

Outcome

The following outcome should be expected from a research on Gendered Media

- a. Increased Awareness and Understanding: Research on gendered media can enhance awareness and understanding of the ways in which media representations contribute to gender inequalities, stereotypes, and biases. It can help individuals, policymakers, and media practitioners recognize the impact of gendered media and its implications for society
- b. The Need for a change: By pinpointing these issues, this research has helped to highlight the need for change and prompt discussions about more equitable and inclusive media representations, inspire positive change in media representation, content production, and industry practices. It can stimulate conversations, mobilize stakeholders, and lead to policy reforms, industry guidelines, and creative interventions that promote gender equality and more inclusive media environments.
- c. This research has helped to highlight the importance of studying gendered media and its potential to drive positive transformations in media representation, societal attitudes, and gender equality.



Recommendations on how to improve Gendered image in Nigeria

Improving the gendered image in Nigeria requires concerted efforts from various stakeholders, including government institutions, civil society organizations, media outlets, and individuals. Here are some strategies that can contribute to improving the gendered image in Nigeria:

- a. **Promote gender equality:** Implement and enforce policies that promote gender equality and protect women's rights. This includes laws against discrimination, domestic violence, and harmful practices such as female genital mutilation and child marriage.
- b. **Education and awareness:** Invest in education and awareness campaigns to challenge gender stereotypes and promote a more inclusive understanding of gender roles. This can be done through school curricula, community programs, and media campaigns.
- c. **Empower women economically:** Support initiatives that empower women economically, such as providing access to financial resources, entrepreneurship training, and mentorship programs. This can help women achieve financial independence and challenge traditional gender roles.
- d. **Political representation:** Encourage women's participation and representation in politics and decision-making processes. This can be achieved through affirmative action policies, training programs, and support networks for aspiring women leaders.
- e. **Media portrayal:** Promote positive and non-stereotypical portrayals of women in the media. Encourage media outlets to feature diverse stories that highlight women's achievements and contributions to society.
- f. **Engage men and boys:** Involve men and boys in gender equality initiatives to challenge harmful gender norms and stereotypes. Promote gender-sensitive parenting and education that teaches boys to respect and value women's rights.
- g. **Address cultural and traditional practices:** Address cultural and traditional practices that perpetuate gender inequality and discrimination. Engage community leaders, religious institutions, and traditional authorities to promote gender equality and challenge harmful practices.
- h. **Support women's organization** Provide support and resources to women's organizations and NGOs working towards gender equality. These organizations play a vital role in advocacy, raising awareness, and providing support services to women.
- i. **Data collection and research:** Collect and analyze gender-disaggregated data to identify gaps and monitor progress. Research on gender issues can provide evidence-based insights for policymaking and programming.
- j. **International cooperation:** Collaborate with international organizations, such as the United Nations and regional bodies, to exchange best practices, access funding, and leverage expertise in promoting gender equality.



Improving the gendered image in Nigeria is a long-term process that requires sustained commitment and collaboration. Each individual has a role to play in challenging stereotypes, promoting equality, and advocating for women's rights.

Conclusion

Female politicians in Nigeria face various challenges but have made significant contributions to governance and policy-making. They often confront gender stereotypes, underrepresentation, and biases in public perception. Despite these obstacles, female politicians demonstrate resilience and determination, serving as role models for aspiring politicians and advocates for women's rights. Media portrayal of female politicians can be influenced by biases and stereotypes, but efforts have been made to improve representation and focus on their achievements and policy agendas. Nigeria's cultural and religious diversity also play a role in shaping perceptions of women in politics. Overall, while progress has been made, there is still work to be done to ensure greater gender equality and women's empowerment in Nigerian politics.

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DESIGNATION OF HUMAN VALUES IN CHINUA ACHEBE'S THINGS FALL APART: AN AXIOLOGICAL STUDY

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Abstract

Things Fall Apart has generated controversy in the way readers and interpreters view its designation of human values. Achebe laid the foundation, while his readers and interpreters took the polemic farther. Now, since axiology is a branch of philosophy that basically deals with values and valuations, and since none of the earlier studies carried out such a dicey and value-related endeavour following strict axiological principles, this essay embraces some axiological principles and theories in studying *Things Fall Apart*. The aim is to retell the story to reveal some compatibility and harmony rather than incompatibility and disharmony among the characters as appraised in the earlier studies. The method of study is hermeneutic, since the success of this research heavily depends on interpreting and analysing the various terms that were misconstrued by earlier studies. Against this backdrop, the essay makes the following two recommendations: First, a greater open-mindedness, beyond the biases and prejudices of an author (not just Achebe), should be employed in the reading of any text. Second, society today should interpret human values or giftedness beyond the binoculars of success versus failure, bravery versus cowardice, or even strength versus laziness, etc., as noticeable in the work under review. After all, every quality has meaning only within the context in which it is found to be so; otherwise, it will be found wanting and then be committed to the flames.

Key Terms: *things fall apart*, Axiological, Human Values, Designation

Introduction

It is within the realm of an inquiring and patient mind to plunge into the many data points that could be presented as far as the idea of the designation of human values is concerned. Little wonder one could notice that in the world of literature, just as in our daily discussions, many authors and narrators presume certain axiological credentials or stances to term some people happy and others sad, some successful and others unsuccessful, some strong and others weak, and the list could go endlessly.

This designative posture, devoid of some axiological principles and theories, makes it that far from being objective, i.e., encouraging healthy competitions that will bring about developments in society, authors and narrators use some individuals to amplify their intended stories about their protagonists. They often exaggerate the character they wish to project in a positive light and underestimate the character they wish to undermine. A further implication for society is that a certain chasm is created in the



social and moral fabric of the people. Individuals would engage in all sorts of things that are not legit just for mere recognition.

At the heart of Achebe's *Things Fall Apart*, lies an effort to designate human values. Achebe's designation of values moves from Okonkwo through Unoka to other characters, to whom he assigns one or more values, as the case may be. However, a closer gaze will reveal that Achebe's value label, as exhibited in the literary world he created, seemed opinionated and dogmatic about natural human qualities and endowments. His idea of fulfilment, strength, bravery, and manliness revolved around Okonkwo, whom he projected as a model, while laziness, failure, and cowardice revolved around Unoka, whom he prescriptively presented negatively.

One may ask, Was Okonkwo happy, successful, and strong in the face of all his life's vicissitudes? Was Okonkwo sadistic in his purported happiness? Were Okonkwo's presumed good actions, including his willingness to fight other communities, a product of ego or a desire to satisfy a common good? Put differently, were they egoistic or altruistic? Again, was Unoka a complete failure? Were there not instances, where he was successful, happy, and brave? Unoka was said to be afraid of blood and war; what moral implications does that have for the person of Unoka and his society in general? Should that affect his values? Does every man like blood and war, even in recent times? Is such a gesture immoral or amoral? Could such determine the fundamental end of an individual? Again, he is termed weak and lazy. Was he holistically a lazy man and a failure? What moral implications did his presumed laziness and failure hold for his society? In a more indicting manner, did Achebe intend to make a moral case with the portrait of Unoka, or are his readers and interpreters reading him wrongly? Are we having instances of such disapprobation of human values, qualities, and giftedness in our time? How far has our society benefited from such an unjustifiable designation of human values? All these and many more questions will inform and form both the locus and focus of this paper.

We can affirm from the foregoing, therefore, that *Things Fall Apart* is greatly occupied with various levels of appreciation of human values, and since the idea of human individual values occupies a central stage in such a master piece and in the present research, it therefore becomes imperative that we embrace principles and theories of Axiology in interrogating some seemingly obvious valuative preferences with which Achebe presents his narratives. As a branch of philosophy, axiology basically deals with values and valuations. It studies judgements about values in both ethics and aesthetics, which are its main branches. Suffice it to say that axiology carries out a rational autopsy on any claim or object of value.

Concept of Axiology

The term 'axiology' is derived from Greek roots: *axios*, which means "worth" or "value," and *logos*, which means "logic" or "theory". Thus, axiology could be said to be either a theory of value or a logic of worth. As noted earlier, it is a branch of philosophy that deals with value or quality and studies judgements about values in both ethics and aesthetics, which are considered its two branches.ⁱ

Axiology may be a relatively new discipline since the term could be traced to Paul Lapie and E. von Hartmann in the twentieth century, however, the problems and issues that axiology investigates have been with us for ages. They have been there right from the moment man began to reflect upon the conditions of life, the structure of reality, the order of nature, and man's place in it.ⁱⁱ This could be punctuated by the fact that man is a being with a very high level of curiosity. He has been primarily interested in how things and events administer to his basic and derivative needs. He has been



concerned with how things satisfy or frustrate him and how to preserve and promote the good things of life. He also curtails and erases objects that stifle his zest for life.ⁱⁱⁱ Again, valuative preferences are not treasures that human beings can dispense with. In fact, investigation into the claims, truth, and validity of value judgements is a necessity of life. The concept of value cuts across our lives at every point in time. It is a fact to state that we prefer one thing to another; we shift our attention from one event to another; we praise one behaviour and condemn another, we like and dislike. Whenever we do these, we value them.^{iv}

Concerning this, Samuel L. Hart buttresses,

Behind our passions, interests, purposive actions, are the belief that they are worthwhile. We attach to them different degrees of importance or value. We speak about good and bad aims, noble and mean actions, beautiful and ugly objects, pious and impious intentions and deeds. Our whole life moves between attraction and repulsion. Events are alluring, enhancing, fascinating or repugnant, loathsome, and obnoxious. In fact, we not only value, but are always conscious of a scale of values, which scale rests with degree and quality of satisfactions.^v

The emergence of axiology as a separate discipline is a major breakthrough within the philosophical circle. With it, philosophers no longer have the confusion of separating axiological issues from metaphysical and epistemological matters. Before now, there was intense and diversified thinking on values. Such thinking was loose and usually confined to particular values, be they ethical, aesthetic, or religious. However, Modern axiological investigations are concerned with streamlined issues and problems. They are concerned with the following questions:

What is the common nature of values? What is the status of values? Are they mere responses of man to a value-neutral nature or are they results of an ongoing interaction of reality and man? Is the scientific method of inquiry applicable to value judgments? What is the distinctive nature of value propositions? Are values relative to the social environment which sanctions certain valuations or do we have a standard of values which transcends given individual and social idiosyncrasies? Can there be a gain in knowledge of values? These and similar questions comprise the subject matter of axiology.^{vi}

From the foregoing, we can maintain that axiology is the proper discipline to investigate values, or better yet, to respond to the questions that revolve around values. Such matters cannot be left to the empirical sciences. Those are concerned with bodily dimensions only. According to their principles of operation, they move from observations, to experiments, and then to the formulation of hypotheses. Thus, they can only account for what appeals to the senses, as many readers of Achebe have done. Nevertheless, value transcends the domain of the senses. Even what the senses cannot grasp can still have value. Hence, philosophy, which studies values in their entirety through some axiological methodological tools, is considered appropriate for such an investigation. Apart from carrying out a rational autopsy on any object of knowledge, philosophy is by its very nature flexible in embracing the methodological assumptions in other disciplines that it finds reasonable for its operations. Hence, it remains the mother of all sciences.



Human Values

Very essential to the understanding of human values is the question, ‘Who is a human being?’ Yes. There may not be a universally acceptable answer to this question; the question remains valid as long as the investigation of human values and attributes is concerned. So, it is not to be taken for granted, nor should we neglect the possible answers that will come out of it. Otherwise, we will either arrive at a superficial understanding of the meaning of human values or a haphazard probing of Achebe’s negligence of the complex make-up of the human being, especially as it has to do with his designation of human values between Okonkwo and Unoka.

Human beings share some anatomical similarities and relatedness with great apes, yet they are distinguished by their more highly developed brains and a capacity for articulate speech and abstract reasoning.^{vii} Again, the human being is the being that is referred to as *Homo sapiens*; *homo*, which means “being”, “man,” or “creature”; and *Sapeins*, which means “wise”. Thus, the human being is in this way referred to as a being that is wise or a creature that is wise.^{viii} This shows that there is more to human beings than their bodily dimensions. This made Socrates engage in frequent reflection and self-questioning.^{ix}

For Aristotle, the human being is a rational animal. Rationality is the crucial differentiating characteristic of human beings.^x According to him, while searching for the end of human actions, it should not be looked for in the things he commonly shares with other creatures, such as nourishment and growth. In carrying out such a search, we should explore that which is special to human beings, which is the activity of the soul in accordance with reason.^{xi} Such activity has to be carried out well, nobly, and in accordance with the appropriate virtue. Consequently, the human good becomes the activity of the soul in accordance with virtue. If there are several virtues, it will be in accordance with the best and most complete.^{xii}

In sum, the human attributes that are connected with only physique and emotion do not exhaust all human attributes. As such, human valuation should not be based on them, because they are superficial. Suffice it to say, as we shall see in this study, that human values are context-bound in that when we speak of strength, it has to be appropriated to mean either physical strength, emotional strength, or even intellectual strength.

Concept of Designation

Designation could be understood as the action of choosing someone or something for a special purpose or giving it a special status. It could also be the act of choosing someone or something for a special job or stating that something has a particular character or purpose.^{xiii} This implies that since designation is about choosing, then choice is involved. More so, we can only choose when there is an option. And when we choose “A” rather than “B” or “C”, we show some valuation. Thus, given that *Things Fall Apart* is purely fiction, Achebe could have chosen Unoka to be imbued with some positive qualities and Okonkwo to be imbued with those qualities and values he designated for Unoka. However, he chose to do it the way he wanted.

What we intend to achieve here is that it does not work automatically, as many infer from the literary world of *Things Fall Apart*, which makes them see the name ‘Unoka’ as disgusting and also makes the name Unoka go into extinction. No one still bears the name Unoka today because it is conceived as being synonymous with failure. Such a society that treats Unoka with such disposition also fails to understand that there could be many who go by the name Okonkwo who are weak, lazy, and failures if viewed through the lens of Achebe’s Okonkwo. Nonetheless, we shall not stop to indicate that



the idea of designation is purely about choosing who becomes what through a particular lens or context.

Achebe's Designation of Human Values

The following questions will help us underscore how Achebe understands and projects the uniqueness and giftedness of his characters: How does he understand concepts such as strength, weakness, success, failure, courage, cowardice, etc.? Does he situate them within the sensual qualities alone? Achebe stated clearly his notions of strength and weakness through the distinction he draws between Okonkwo and his father, Unoka. This started at the onset of his novel and is sustained through the end of both characters. For Achebe, Okonkwo's fame rested on solid personal achievements. While he was still young, he brought honour to his village by throwing Amalinze the cat, who was a champion wrestler for seven years. He was called the Cat, because his back would never touch the earth.^{xiv} Nevertheless, Okonkwo won him and his fame grew like a bushfire in the harmattan.^{xv}

During the planting season, Okonkwo also worked daily on his farms from cock-crow until the chickens went to roost. He was very strong and rarely felt fatigue. This corroborates the fact that Achebe explicitly situates the idea of strength within the physical.^{xvi} This could be the reason why Achebe indicates that Okonkwo never considered his wives and children, who were not as strong as he was. They suffered and dared not complain openly for fear of attracting his vengeance.^{xvii} This made Nwoye to develop into a sad-faced youth.^{xviii} The home was so hostile to his development and realisation of his uniqueness, so he embraced the white man's religion. Perhaps, Okonkwo wanted to create another version of himself in Nwoye. Could Okonkwo's action be termed an attempt to "recreate what God himself had created? Is there any other way to be strong? Or is strength entirely physical? If so, is every individual unique? How can one attain such uniqueness in a culture that is opinionated or dogmatic about the diversification of human qualities, especially when such qualities are contrary to what they already know? This could also explain why he was not patient with unsuccessful men, especially Unoka, his Father.

For Achebe, Unoka was a weakling. When Unoka had gone to consult the Oracle of the Hills and the Caves to find out why he always had a miserable harvest, Achebe, through the priestess Chika, affirms that Unoka had offended neither the gods nor his fathers. As a result, when a man is at peace with his gods and his ancestors, his harvest will be good or bad according to the strength of his arm. However, Unoka was known in all the clan for the weakness of his machete and hoe, such that when his neighbours went out with their axes to cut down virgin forests, he planted his yams on exhausted farms that took no labour to clear. And while others crossed seven rivers to make their farms, he stayed at home and offered sacrifices to a reluctant soil. Thus, he was asked to go home and work like a man.^{xix} This still presents the notion of strength and weakness from a sensual perspective.

On the notion of courage and cowardice, Achebe presents Okonkwo as a courageous man, because he was not afraid of war. He was a man of action. In Umuofia's latest war, Okonkwo was the first to bring home a human head. And that was his fifth human head, even though he was still young. He often used his first human head for palm wine during any great occasion, such as the funeral of any village celebrity.^{xx} Okonkwo exhibited courage to the point that he considered gentleness to be synonymous with cowardice and weakness. Thus, Achebe says that Okonkwo was ruled by one passion, namely, to hate everything that his father, Unoka, had loved. One of those qualities was gentleness, and another was idleness.^{xxi} The questions are:



is the human being a passion driven being more than he is a reason driven being? Again, were all the objects of Unoka's love and admiration bad or evil enough that Okonkwo could be exonerated for hating Unoka and everything he stood for? The answer to these questions remains the preoccupation of this study.

On the idea of success and failure, Achebe sees Okonkwo successful and Unoka as a failure. For Achebe, Okonkwo's prosperity was visible in his household. He had a large compound enclosed by a thick wall of red earth. While his own hut, or obi, stood immediately behind the only gate in the red walls, he also built huts for his three wives, which together formed a half moon behind the obi.^{xxii} He had a very large yam barn, which had a long stack of yam in it. Okonkwo also had a shed for goats; and each of his wives built a small attachment to her hut for the hens.^{xxiii}

Okonkwo always lost patience for anything that stood in his way of achieving his mission. He was afraid of failure and weakness. The fear of failure in him was deeper and more intimate than the fear of evil and capricious gods and of magic; the fear of the forest; and the fear of the forces of nature, malevolent and red in tooth and claw.^{xxiv} Okonkwo's fear was greater than these. Such fear lay deep within him.^{xxv} It was his fear of himself. He was afraid that otherwise he would be found to resemble his father. He resented his father's failure and weakness as a little boy, and even now that he is older, he still remembered how he suffered when a playmate told him that his father was agbala.^{xxvi}

On Unoka, Achebe says that he was lazy, improvident, and quite incapable of thinking about tomorrow. If any money came his way, which it seldom did, he quickly bought gourds of palm wine, called around his neighbours, and made merry.^{xxvii} Unoka did so because whenever he saw a dead man's mouth, he saw the folly of not ending what one had in one's lifetime.^{xxviii} Unoka was a debtor who always owed his neighbours some money, from a few cowries to quite considerable amounts. He was tall but very thin and had a slight stoop. He appeared very haggard and mournful, except when he was drinking or playing his flute.^{xxix} He was poor, and his wife and children had barely enough to eat.^{xxx} People laughed at him because he was a loafer, and they swore never to lend him any more money because he never paid it back. But Unoka was such a man that he always succeeded in borrowing more and piling up his debts.^{xxxi}

Based on the way Achebe associated Okonkwo with the positive sides and Unoka the negative sides of the qualities, one may ask, were there no instances where Unoka exhibited courage, strength, and success? For instance, even the ability to convince people to keep lending him money when they already said they would not should be recorded as a success. Such rhetoric, with the power of eloquence and conviction, could have been appreciated and appropriated. Such could be explored by a community for good purposes. This giftedness with hospitality helped him to pacify the emotion with which Okoye came to ask for his money.^{xxxii}

The foregoing will obviously call our attention and reawaken our consciousness to some intricacies concerning the lives of Okonkwo, Unoka, and those around them. It reawakens the consciousness that, given the complexity of a human being, no one lens is enough to make a conclusive assertion about him. And in a more particular way, we can now have a rethink about any attempt to sell out the portraits of Okonkwo and Unoka without some level of appropriation.



An Axiological Interpretation of Achebe's Story of Unoka and its Societal Implications

In order to subject the binocular perspective with which Achebe and his earlier readers have judged values to some axiological scrutiny, it is necessary to first underscore some thoughts on axiology. In his work, *The Genealogy of Morals*, Nietzsche, whose thoughts set the pace for what later became contemporary value theories, addresses the problem of values and valuation. Rather than support the positing of the liberal subject, he advocates the enhancement of man; not in improving the conditions of existence for the majority of human beings but in the generation of a few.^{xxxiii} With this, Nietzsche anticipates axiology since he looks “forward to new philosophers who will be strong and original enough to revalue and reverse so-called ‘eternal values’”.^{xxxiv}

Following Nietzsche's view, the question of what is value arises for Achebe. Some readers, who never see any need to interrogate Achebe, do so because Achebe wrote in a particular context. No doubt, to understand an author, the context within which they write should be considered. However, what happens, for instance, in Achebe's case, if an author is conditioned to accept only a few things as valuable? For instance, the people of Umuofia never celebrated the musical talent of Unoka, but other neighbouring villages did. In fact, they would ask Unoka's band and their dancing egwugwu to come and stay with them and teach them their tunes. They would go to such hosts for as long as three or four markets, making music and feasting.^{xxxv} Thus, what the people of Umuofia never valued, other neighbouring villages valued. Little wonder Nietzsche claims that things do not have value in themselves. “If they are to have any value at all, it is only because human subjects give them value, and in so doing, they create value.”^{xxxvi} Of course, we will not swallow Nietzsche's view without proper digestion since it leads to value subjectivism; however, we will not deny the fact that it takes a valuing subject to discover the value that a certain object carries.

Frantz Brentano did not embrace Nietzsche's view concerning value because of its subjectivist undertone. For Brentano, there is a distinction between judgements of truth and judgements of value. According to him, judgements of value are contingent upon the cognitive intuition, or right love, that grasps the rightness of an object. The thrust of his argument is that presentations are intrinsically valuable, because what is presented is always there. Error comes in while receiving what is presented, which is influenced by the phenomena of love and hate, i.e., emotions.^{xxxvii} Thus, the reception could be positive or negative, depending on the mode of the receiver.

For Brentano, just as there could be positive or negative judgements, there could also be correct and incorrect emotions. An emotion is correct when one's feelings are adequate to their object, in the sense of being appropriate, suitable, or fitting.^{xxxviii} Otherwise, it is incorrect.^{xxxix} With this, Brentano eschews the subjectivist position with regards to pleasure and other values that are purely based on prejudices, instincts, or habits.^{xl}

Achebe's story of Unoka and the way the story has been told over time by readers and interpreters, create a certain curiosity in the mind of anyone with some axiological orientation. The bigger challenge is that many, who have never read *Things Fall Apart*, place judgement on Unoka. And many who already have some biases about him go into reading the novel without bracketing the non-essentials (those biases and



prejudices). This could be the reason why, till this day, the name “Unoka” is never on the list of names that any parent can give a new baby in Igbo land. Such a name has been deeply tied to the personality of Unoka, whom Achebe painted as a weakling, a coward, and a failure; and whom society, beyond the literary world of Chinua Achebe, has interpreted in the same light.

Could such a valuative posture towards the characters in *Things Fall Apart* be a corroboration of the views of the thinkers like Christian von Ehrenfels, Alexius Meinong, R. B. Perry, and D. W. Prall. According to Ehrenfels, value is contingent on desire. He believes that we desire things not because we comprehend some ineffable quality or ‘value’ in them, but because we ascribe value to them because we desire them.^{xli} Alexius Meinong, on the other hand, argues that value is contingent upon feeling. This is based on the referential meaning of our emotions, which includes judgements as a necessary presupposition of every value experience.^{xlii} Further, R. B. Perry and D. W. Prall also argue that values are rooted in our conative and affective responses and that neither of them is an isolated psychological datum. They are the results of an ongoing transaction between ourselves and the various environments.^{xliii} The foregoing may have created a pathway for value emotivists.

The axiological emotivists contend that values are based on one’s feelings, desires, or emotional attitude. A. J. Ayer, who is a strong proponent of this view, opines that values add nothing to the factual content of a statement. Statements are an exhibition of a person’s emotional disposition.^{xliv} For him, value-terms such as good, bad, right, wrong, are meaningless as normative concepts; hence, the statements in which they appear are pseudo-propositions. His rejection of those terms is based on the ground of verifiability. Yes. We may not accept everything Ayer and other emotivists may have presented since the statements that contain their claims may not also be verifiable. However, a closer reading of *Things Fall Apart* and other commentaries would reveal some influence from emotions, feelings, or desires in their approaches, which, apart from expressing the state of their mind, also intend to make others believe the course they champion.

The foregoing helps us see the precarious nature of value judgements. Sometimes, what could be treated as invaluable is greatly limited by human desires, feelings, or affection towards such an object of value. Of course, Achebe’s work is fictitious. As such, he created the characters and imbued them with some values. However, questions arise when the nature of interpretations and readings of such a masterpiece makes it look like Achebe has offered human society a manual, which has become an imperative in carrying out human value judgements.

If basic values, as asserted by Scheler, Hartmann, and some of the axiological Platonists, have an ideal being independent of our recognition of them, and if their being is as axiomatic as the being of logical norms of numbers, and if we can only intuit them by a higher feeling as ideal entities, then it follows that whether or not the readers and interpreters of Achebe admit it or not, there are many values of Unoka that are not explicitly projected on the pages of *Things Fall Apart*. And where those values were spoken of at all, they were used to amplify the character of either Okonkwo or others, but not Unoka. For instance, “Okonkwo was ruled by one passion, namely, to hate everything that his father, Unoka, had loved. One of those qualities was gentleness, and another, idleness.”^{xlv} Here, gentleness, which is a virtue, is presented in such a manner that one can consider it to have the same meaning as weakness. Thus, such a virtue possessed by Unoka is viewed from a negative angle.



Contrary to the way Achebe made us believe through Okonkwo that to display emotion was a sign of weakness and that the only thing worth demonstrating was strength,^{xlvi} which plays down the emotional dimension of the human being, the axiological naturalists maintain that there should be certain continuity among sensations, desires, emotions, and cognitions. All these are not to be treated as discrete units of experience. They are rooted in the wider context of reality because we continuously interact with objects, events, and people, and none of our psychic functions can be treated in isolation.^{xlvi} Thus, one cannot explicitly state when sensations, desires, emotions, and cognition function without each other. The implication, therefore, is that Achebe's picture of Okonkwo as a strong man, part of which is that he does not show emotion publicly, begs the question.

Again, the idea of strength and courage keeps appearing almost everywhere in the novel. Wherever such qualities appear, they either qualify the character of Okonkwo directly or indirectly. However, since aesthetics is concerned with categories and equality of beauty, under which it examines what makes something beautiful, sublime, or disgusting, it becomes necessary that we cast some axiological gaze on the person of Okonkwo. The question is, how aesthetically satisfying is it that Okonkwo, whom Achebe presents as having the strength to conquer and win in all the wars and fights he engaged in, including defeating Amalinze (the cat), was unable to conquer the war of emotion that continually confronted him? His family never enjoyed peace. The wives and children lived in perpetual fear, and they never complained. Such an emotion made him violate the week of peace. He killed Ikemefuna for fear of being called a weakling. Finally, he committed suicide. What then is strength if one who wins physical battles is weak in emotional battles? What then is weakness if Unoka, who never won a 'physical fight', was able to pull through in all life's vicissitudes, and never take his life, even though his society pushed him so hard and Achebe finally condemned him to an evil forest?

Achebe seemed to have realised the aesthetic flaws in the purported irreconcilable qualities of Okonkwo and Unoka and went further to create other characters such as Okoye, Obierika, and Ezeudu. He imbued these characters with the good qualities he extracted from both Okonkwo and Unoka. For instance, Okoye was also a musician, like Unoka. He played on the ogene. But he was not a failure like Unoka. He had a large barn full of yams, and he had three wives. And now he was going to take the Idemili title, the third highest in the land. Okoye was a great talker, and he spoke for a long time.^{xlvi} Ezeudu was a great and fearless warrior in his time and was accorded great respect by all the clan. He was also the one who advised Okonkwo against the killing of Ikemefuna: "That boy calls you father. Do not bear a hand in his death."^{xlvi} He condemned Okonkwo's act of breaking the peace of the sacred week.¹ Above all, he lived a long life. About this, Achebe states: "Whenever one of these ancient men appeared in the crowd to dance unsteadily the funeral steps of the tribe, younger men gave way and the tumult subsided."^{li}

We can draw these lessons from the foregoing: First, Ezeudu's view of life, contradicts Okonkwo's perception that bravery is synonymous with not expressing emotions of happiness, not curtailing unnecessary anger, and not being afraid of blood. Second, Ezeudu's life further affirms that getting involved in the social life of a people is not a weakness; as such, it is not also an impediment to longevity. Thirdly, the life of Ezeudu is a pointer to the fact that the quest for success and titles should not make us inhuman. Consequently, owing to the foregoing and relying on what we know about dialectics, we can say that in Achebe's *Things Fall Apart*, Unoka is the 'thesis', Okonkwo is the 'antithesis', and then Okoye and Ezeudu, in whose characters Achebe



resolved the tension he created through Unoka and Okonkwo, are the synthesis. Thus, Okonkwo should no longer be considered the ideal male or a symbol of strength, courage, and success; rather, Okoye and Ezeudu should be considered to be all three in this story.

Through the lens of ethics, we also found Achebe's condemnation of Unoka to the evil forest wanting. If the human being is a being with freedom to make a chain of choices, which constitutes a fundamental option that will eventually determine his fundamental end, and ethics is a normative science of human conduct that includes their choices, then it follows that no other discipline could have accounted for the reason behind the fundamental end of Unoka in the evil forest than ethics would. However, ethics will be silent since the reasons behind such condemnation have no material that could attract an ethical gaze. The point here is that such an end should not be the product of some obscure antecedents, nor should it be the product of some disjointed moral situations or from a clearly manifested amoral background. A fundamental end must necessarily flow from a fundamental option, just as a fundamental option is a product of a chain of previous choices.

Achebe's condemnation of Unoka is more of an emotional and cultural thing. Unoka was not a bad man. He borrowed and hardly paid, yet he had a good neighbourhood with friends and families. On the contrary, Okonkwo's many antecedents, ranging from his inability to manage his emotions, which resulted in the violation of the sacred week, to his impatience for the members of his household, an attempt to kill one of his wives, the killing of Ikemefuna, and finally, the killing of himself are all issues that are of interest to ethics. All those were choices that formed his fundamental option, which finally led to his fundamental end.

Again, Okonkwo seemed egoistic in his relationships with others. Conceivably, since Achebe himself says that his fame rested on solid personal achievements,^{lii} he never sees any need to relate properly to others as a human being does. As such, even his effort to defend his people could be interpreted from an egoistic perspective, because he later made some threats to the people (children, wives, neighbours, and the entire village) whom he claimed to have defended. Thus, he may have desired personal aggrandisement or interest.^{liii} Was his desire to be anything that the father, Unoka, was not, for the benefit of the community or for a personal interest?

Societal Implications

The first implication of this paper is for academia, while the second is for our society. Concerning the first, this should be an encouragement for any researcher, especially any younger researcher who picks up any work to read, study, analyse, comment on, etc. Of course, to pick up any work written by another author to carry out any of the above-listed activities or similar activities is in itself an attempt to appreciate the giftedness of another, which helps to extend the frontier of knowledge. This is a commendable step, unlike some researchers, who may carry out some research on a particular author without touching any of their books that discuss the concept under study. Their interpretations of the author's views are heavily based on what others have said about them. Such researchers should know that every interpretation is a distortion in some way. The distortion could be either an exaggeration of the view of the author or an underestimation of the view of the author.

When we engage an author without any form of mediation and with more open-mindedness, a lot of insight is gained. No wonder Bernard Lonergan sees insight as what happens to an inquiring mind. For him, insights arise from questions, and questions have birthdates, parented by answers to previous generations of questions.



Thus, insight is not an act of picturing but rather an act of understanding.^{liv} When we engage an author, we are not just limited by what others have said about them; we see ourselves understanding the situation in life that gave rise to the work. No thinker thinks in a vacuum, because every thought is a product of context. When we seek to understand the context of a thought, we also seek to understand the biases and prejudices of the author. Such curiosity takes us beyond an author's biases and prejudices and the face-value interpretations of texts. In doing so, we can help author's reach out to some new dimensions of insight that were not available to them at the time they were writing.

On the second implication, our society is increasingly saturated with works, discussions, attitudes, and patterns of life that purposefully or inadvertently point to the designation of human values. With such an approach, a system has been created in such a way that anything outside of it does not possess any value. The system also interprets human values or giftedness from the same (binocular) perspective that Achebe and others viewed them: success versus failure, bravery versus cowardice, or even strength versus laziness, etc. The tension that this creates is about, Who is who? Who is greater? Who has more influence than the other? And who is wealthier? Now, if our society sees success as synonymous with the acquisition of wealth, influence, and power, and if a lack of them means failure, then it can translate into all sorts of quests for money, influence, and power among our youths, as we already have them today. Therefore, the root cause of all sorts of quests for money, fame, power, etc. among our youths today is not mysterious; rather it could be an evolution of some unnecessary comparisons of human values and potentialities, as we have expounded in our study of Achebe's *Things Fall Apart*.

Our society is even more charged in this era of machines imbued with some level of intelligence. This has not only gifted us with some level of fluidity in transmission via social media, but it has also left us with a higher level of complexity in that an individual in the comfort of their home can circulate information that is capable of creating enmity between or among friends, communities, institutions, and societies. Social media is filled with all sorts of comparisons. Hardly can one read a page on social media without noticing an attempt to either directly or indirectly sever a relationship or cause chaos between people, parties, bodies, and even organisations that ordinarily do not belong to the same category or do not share the same values. Why should a university lecturer and a businessman, or a farmer and a Yahoo boy, be compared with regards to who is more successful? Success should mean different things to them.

Again, the designation of human values, valuation, or moral acceptability of actions is becoming a matter of the greater hype and fans that an individual gets from the people. Social media has also become a place where issues are judged and decisions are taken, not minding the veracity of their judgements. Nevertheless, the stance of this research remains that there is no one lens for viewing and assigning human values, because one who is weak in a particular context could be the strongest in another context, perhaps a more relevant context. Hence, the attempt to designate human values would be much more appreciated when they are contextually appropriated than when they are overly critical in uncritical situations.

Evaluation

A study of this sort will definitely cause a paradigm shift. The principle of paradigm shift states that the old paradigm must be found wanting; second, the new paradigm, which is set to replace the old, must be able to do what the old paradigm is doing,



finally, the new paradigm must be capable of handling the new things discovered that the old paradigm could not handle. This paper, following the hermeneutic method, has underscored the limited nature of how Achebe used some terms and how his many readers keyed into such usage and never advanced them. For instance, concepts such as weakness, strength, courage, cowardice, success, and failure should not be understood unilaterally. The term “strength” is not limited to the physical alone. We also have emotional and intellectual strength. Such applies also to other terms. The weakness of Achebe’s perspective was the unilateral way he considered those terms.

It is also obvious from the foregoing that human values are more than meets the eye. They go beyond the senses. Otherwise, putting on only a scientific lens could have sufficed when valuing humans. However, since he is by his nature a complex being, it then follows that the best approach to studying something about a being that is rational, emotional, social, religious, and cultural will be an approach that is not limited. Hence, philosophy, which is the mother of all sciences and which is flexible in embracing the methodological assumptions of other disciplines, is considered the best approach. This explains why axiology, which is a branch of philosophy and a discipline that studies value holistically, is embraced as the best tool to be used in retelling the story of the character Unoka, who was a victim of underestimation and devaluation.

On face value, Achebe appeared to tell a one-sided story. On the one hand, the story was about a single man, Okonkwo, who, right from his younger days, has remained a prototype of manliness, greatness, hard work, bravery, and success; on the other hand, it was about another man, Unoka, who has been a weakling, coward, failure, and mediocre. This has been the story among some readers until some more critical readers started engaging with this great work. Even Achebe himself seemed not to have sustained the binocular perspective of the story. Initially, he assumed some omniscient position to assign the two main characters their values; however, at a point, he realised he could not move forward. He then created other characters like Okoye, Obierika, and Ezeudu, whom he imbued with the positive qualities of both Unoka and Okonkwo; thus making room for individuals who are balanced. We cannot attain balance when we are too emotional, social, or rational. Virtue must necessarily maintain a middle ground.

Concerning the societal implications of the work, young researchers should engage primary materials so as to unlock those inlets and outlets that other commentators may not have unlocked, so as not to be malnourished research-wise or suffer from some intellectual constipation. Again, in a society where the citizens hit up the polity through unnecessary comparisons, this paper recommends that we embrace a multidimensional form of valuation as a way out. Thus, instead of comparing actors, musicians, footballers, and intellectuals who are gifted differently, this study becomes a clarion call to always contextualise a person’s ability and value.

Conclusion

With the very many data points that are available as far as the idea of the designation of human values is concerned, this study has carefully and patiently considered the relevant available materials on this subject. This brings about the richness of our study. And even though some of the commentators, through their designative postures, created more chasms between Unoka and Okonkwo, we also attempted to bridge the gap by highlighting the nuances of the reason why Achebe created Okoye, Obierika, and Ezeudu as prototypes of what a man should be in the ancient Igbo community. He is to have a balanced personality.



Above all, this study also shows that such bias is not just about the world of *Things Fall Apart*. It is still very prevalent in our society today. Thus, we recommended that rather than employing the dogmatic or binocular way people's stories were told in *Things Fall Apart*, a more open embrace should be directed to the differences in people's gifts. Only when we do this shall we realise that our society has solutions to everything we are passing through, and those solutions are lying latent, unexplored, in the giftedness of the most neglected people, areas, and places of our society.

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THE DIASPORA AND THE AFRICAN THINK TANK: SLAVE REPARATION ISSUES, MATTERS ARISING – A CRITIQUE, VIABILITY AND VALIDITY

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Abstract

Between 1500 AD and the end of the 19th century, millions of Africans were forcibly removed from their homes and communities and sold off as slaves in the cruel Transatlantic Slave Trade. This horrendous trade robbed African societies of its vibrant youths, long-term economic growth, the entire cottage industry, and developments. Consequently, there have been many vibrant calls – across the world - for European and American slave trading nations to make significant reparations to Africans and African nations for this immense injustice. This paper would research and examine the concept of reparation, the issue of slave trade, and the role and response of African Diaspora along with the continent's Think Tank in seeking for, and justifying transitional justice. Thus, the paper would present and examine the various arguments and theses advanced to refute reparations and wonder to what extent calls for reparation can be validated and justified. Roles of important movements such as Negritude and Pan Africanism would be critically analyzed towards this critical analysis and evaluation of the reparation campaign.

Keywords: Diaspora, slave trade, reparation, Pan-Africanism, Negritude.

Background:

The Trans-Atlantic slave trade was carried on, and lasted for about four centuries with many of the slaves dying on the ships even before getting to the Americas; and many slaves also dying in the plantations as a result of the sheer wickedness of the slave traders. Beginning from about 1500 AD, the Trans-Atlantic slave trade occurred along the coast of West Africa. Millions of Africans were captured in raids and then transported to the coast. The captives, primarily adult males, were assembled on the coast and kept in holding pens until wholesaled to European ship captains who sailed up and down the coast looking for slave cargo. Once a ship was loaded, the trip, known as “the Middle Passage,” usually to Brazil or an island in the Caribbean, was a matter of a few weeks to several months. This vicious Trans-Atlantic slave trade lasted between 1500 and the end of the 19th century. Death rates ranged between 10 and 20 percent on the Middle Passage. More deaths occurred on the slave plantations from harsh treatments and strange diseases.

Arriving in Brazil or the Caribbean islands, the slaves were sold at auction. The slave auctions were elaborate markets in which the prices of the slaves were determined.



The auctions told the captains and their superiors what kind of cargo was in demand, usually adult males. After the auction the slave was delivered to the new owner, who then put him to work. That also began the period of “seasoning” for the slave, the period of about a year or so when he either succumbed to the disease environment of the New World or survived it. It was indeed a harrowing experience all the way. The slaves (and their descendants) were NEVER treated nor regarded as human beings at all (Jones, 2023).

Whole communities were emptied and devastated during this horrid centuries of enforced slave trade. According to Rodney (2018) and Jones (2020), the slave trade resulted in massive devastations and emptying of whole African communities – practically leading to the death of the African cottage industry. Waxing poetic, David Diop (1956) lamented:

*Your beautiful black blood that irrigates the fields
The blood of your sweat
The sweat of your work
The work of your slavery
Africa, tell me Africa
Is this your back that is unbent
This back that never breaks under the weight of humiliation
This back trembling with red scars
And saying no to the whip under the midday sun*

By our unpaid labor and suffering, we have earned the right to the soil, many times over and over, and now we are determined to have it. — ANONYMOUS, 1861

1.0 The Concept of Reparation

What is reparation? Why reparation? Should victims of reparation be compensated? Who or what organization/body should do the reparation? How would the victims of reparation be identified and known? Is there anything as transitional justice (OHCHR, 2023; Otele and Kattah, 2023)? Rodney argues that the transatlantic slave trade robbed African societies of their vibrant youths’ long-term economic growth, the entire cottage industry, and developments (Rodney, 2018). John Locke, the modern British philosopher argues for reparation vividly by postulating that “*Besides the crime which consists in violating the law, and varying from the right rule of reason, whereby a man so far becomes degenerate, and declares himself to quit the principles of human nature, and to be a noxious creature, there is commonly injury done to some person or other, and some other man receives damage by his transgression: in which case he who hath received any damage, has, besides the right of punishment common to him with other men, a particular right to seek reparation*” (JOHN LOCKE, “SECOND TREATISE”).

The OHCHR defines reparation as measures to redress violations of human rights by providing a range of material and symbolic benefits to victims or their families as well as affected communities (OHCHR, 2023; Coates, 2023). Accordingly, reparation must be adequate, effective, prompt, and should be proportional to the gravity of the violations and the harm suffered. Reparation measures should include: restitution, compensation, rehabilitation and satisfaction (Jones, 2020; OHCHR, 2023).



2.0 Why Reparation?

In our case study of Reparation and African Diaspora, there have been questions as to the validity of reparation. Why, at all, should any one, society, organization, or body carry out reparations for any set of people? For instance, was it fair to have asked Germany carry out reparations for Jews whose ancestors were gassed to death by the German Nazi regime? Should Europe and America carry out reparations for African societies whose ancestors were carried away as slaves, and their lands, economies, and cottage industry plundered and destroyed (Mudimbe, 1988; Rodney, 2018; Jones, 2023)? What forms should reparation take? Should the African leaders who sold their own people to the European slave traders not share a significant part of the blame for the transatlantic slave trade? Opponents against reparation, such as American Senator McConnell argue that slavery has been long abolished and “no one currently alive was responsible”. Therefore, why should 21st century Europeans and Americans pay any forms of reparations to African societies, or African-Europeans and African-Americans (Huddleston, 2021)? And if reparations were even justified, how much and in what forms should reparations take? Whom, what organizations which bodies, and what societies get these reparations? Can European and American nations afford the money for the reparations? Therefore, is reparation a feasible project? Have not European and American nations compensated for reparations through their laudable economic aids, grants, and technological transfer projects to African nations and societies? Huddleston (2019) points out that internal American reparations towards African-Americans would cost as much as \$19 trillion “taking into account the amount of free and involuntary labour derived from millions of slaves (24 hours a day, 365 days a year) dating back to the United States' inception”. However, the American government cannot simply afford this huge amount of money.

How can the Diaspora and the African Think Tank validly justify reparation? Reparation for whom? Historical facts seem to indicate that African societies were neck deep in devastating fellow African nations and societies through raids for slaves – and not that Europeans came hinterland to forage for black slaves. Thus, the problem of reparation becomes two-pronged: firstly, the need to identify which African nations/societies devastated fellow Africans – and perhaps exclude them from the benefits of reparation; secondly, should these brother-raiders be also asked to seek for forgiveness from their own brother-societies – along with the Europeans and Americans? Even within African nations, rulers and chiefs were reported to have also raided their own weaker citizens and marketed them to the European slave traders.

In effect, should reparation become an identification parade and issue of whom and whom actually were raided by both Europeans and fellow Africans? The Kunta Kinte Story by Alex Haley and the Reverend Samuel Ajayi Crowther autobiography, among others, seem to demonstrate this moral and ethical dilemma behind requesting for reparations for Africa and Africans. It was Africans that were raiding fellow Africans as slaves.

2.0 The Diaspora, the African Think Tank and Works on Slave Reparation

Black Americans, West Indies, and African intellectuals in European universities constitute the bulk of Diaspora who have engaged the Western world on the issue of reparation. Arts giants such as Professors Ben Enwonwu, Yusuf Grillo, Bruce Onobrakpeya, el-Anatsui, Uche Okeke, Demas Nwoko, Jimoh Akolo, Okechukwu Odita, and Simon Okeke have used their Art works to depict the inventiveness,



astuteness, and productivity of the glorious African pre-slave trade era. African intellectuals (Think Tank) and Diaspora have embarked upon sensitization of the need for reparation from European and American nations for the evils of slave trade (and even colonialism). Leading lights include Walter Rodney, Marcus Garvey, W.E.B. Du Bois, Ali Mazrui, Leopold Senghor, Kwame Nkrumah, Martin Delany, Alexander Crummel, Edward Blyden, Patrice Lumumba, Birago Diop, Julius Nyerere, Jomo Kenyatta, Mamadou Dia, and David Oyano. Their vehicles for their campaigns were Pan Africanism and Negritude (Mudimbe, 1988; Kuryla, 2023). While Pan-Africanism envisioned a unified African nation where all people of the African Diaspora can live, Negritude is a political enterprise which signifies an existential thesis – *I am what I have decided to be*. Negritude is also a political enterprise. The aim is to lead towards cultural re-assessment and socio-political promotion of the African milieu (Mudimbe, 1988). According to its intellectual founder, Leopold Senghor, Negritude (and Marxist humanist) Negritude is “the warmth” of being, living, and participating in a natural, social and spiritual harmony.

Within America, Black Americans have recorded various successes at the local levels to project the case for reparation. Court Cases have been instituted against State governments, corporations, universities, churches, the US Army, and even identified families of slave owners (Jones, 2023). Historically, enslaved Africans in America have been demanding reparation right from the beginning of the slave trade in 1500 AD. One of the earliest “recorded cases of reparations in the US dates to 1783 when the State of Massachusetts ordered that a formerly enslaved woman, Belinda Royall, should receive a pension from the proceeds of her enslaver’s estate, in acknowledgment of her unpaid labour (Otele and Kattah, 2023).

Therefore, the thesis is that it is incumbent that the governments of Europe and America whose nations benefited, and were built, from slave trade should compensate the descendants of former slaves to atone for their countries' legacies of slavery, in the form of reparations. Reparation means the offering of restitution by European and American governments to all Black peoples and communities for the centuries of servitude, unpaid forced labour and suffering enslaved people endured (Huddleston, 2021; Coates, 2023). Reparations would compensate the Diaspora and Africans who have felt the negative effects of slavery's legacy. Reparation is something that is necessary for Africans "to be made whole."

Consequently, as the intellectual counterpart of Negritude, the African Think Tank movement, Pan-Africanism is the intellectual movement of the Diaspora. Thus, on its part, Pan Africanism is the thesis that peoples of African descent have common interests and should be unified (Kuryla, 2023). Historically, Pan-Africanism has often taken the shape of a political or cultural movement. Pan-Africanists envision a unified African nation where all people of the African Diaspora can live. In more-general terms, Pan-Africanism is the sentiment that people of African descent have a great deal in common, a fact that deserves notice and even celebration. Pan-Africanist ideas first began to circulate in the mid-19th century in the United States, led by Africans from the Western Hemisphere. The most important early Pan-Africanists were Martin Delany and Alexander Crummel, both African Americans, and Edward Blyden, a West Indian.

Those early voices for Pan-Africanism emphasized the commonalities between Africans and Black people in the United States. Delany, who believed that Black people could not prosper alongside whites, advocated the idea that African Americans



should separate from the United States and establish their own nation. Crummel and Blyden, both contemporaries of Delany, thought that Africa was the best place for that new nation. Motivated by Christian missionary zeal, the two believed that Africans in the New World should return to their homelands and convert and civilize the inhabitants there.

Although the ideas of Delany, Crummel, and Blyden are important, the true father of modern Pan-Africanism was the influential thinker W.E.B. Du Bois. Throughout his long career, Du Bois was a consistent advocate for the study of African history and culture. In the early 20th century, he was most prominent among the few scholars who studied Africa. His statement, made at the turn of the 20th century, that “the problem of the twentieth century is the problem of the color line” was made with Pan-Africanist sentiments in mind. For Du Bois, “the problem of the color line” was not confined merely to the United States and its “Negro Problem.” Du Bois’ famous statement was made with the clear knowledge that many Africans living on the African continent suffered under the yoke of European colonial rule. Among the more-important Pan-Africanist thinkers of the first decades of the 20th century was Jamaican-born Black nationalist Marcus Garvey. In the years after World War I, Garvey championed the cause of African independence, emphasizing the positive attributes of Black people’s collective past. His organization, the Universal Negro Improvement Association (UNIA), boasted millions of members, envisioning and then making plans for a return “back to Africa.” (Kuryla, 2023).

3.0 The Diaspora and the Viability of Reparation

What is Diaspora? How can the African Diaspora fight for the reparation cause? Generically, Diaspora refers to the dispersion of a people among other people. In effect, Diaspora is a term that refers to groups of persons of the same ethno-national origin who themselves, or their ancestors, voluntarily or under coercion migrated from one place to another, or to several other places, settled in these other places, and maintain their identity and various kinds of contacts with their place of origin (Princeton, 2023).

In this wise, Black Americans (African-Americans) and Black Europeans (African Europeans) can be considered to be African Diaspora.

However, the African Union defines the African Diaspora as "Consisting of people of African origin living outside the continent, irrespective of their citizenship and nationality and who are willing to contribute to the development of the continent and the building of the African Union." (Khier, 2023). Its constitutive act declares that it shall "invite and encourage the full participation of the African Diaspora as an important part of our continent, in the building of the African Union." The African Union seeks to manage and coordinate other forms of interaction between the AU and Diaspora organizations worldwide. This includes collaboration on policy and advocacy efforts of Diaspora networks and coalitions, technical support and assistance, enabling framework of cooperation and working relations (Khier, 2023).

Mixing the two definitions of Diaspora together, we can argue that firstly, African-Americans should vigorously champion the slave reparation campaign. More so, they (African-Americans) are the living proofs and evidences of the transatlantic slave trade. Thus Jones (2020) traced the literature of the fight for slave reparation by Black



Americans over the past two centuries. Accordingly, African-Americans have called for a policy to be implemented and for the American government to enact a law that might offer financial restitution to the descendants of enslaved people. Groups of Black Americans have found success pursuing restitution at the local level. At the local level, activists have more immediate access to institutional pressure points, while decision-makers are often less shielded from criticism and thus more likely to yield (Jones, 2020).

At the international level, it is incumbent upon us African intellectuals and think tank to constitute ourselves as a formidable and well-informed body to partner with our home countries in particular and with the African Union in general to fight the just and laudable cause of slave reparation. We must encourage and support our African Diaspora (as defined by the African Union) to win the just war of slave reparation – even though reparation is not enough compensation for the transatlantic slave trade.

It is an inadequate compensation because Rodney (2018) rightly argued that ancient African societies were boisterous, robust, well-developed and industrious. The backbone of African development was the nurturing, growth and development of the cottage industry – scattered across the entire African continent, and among all African peoples (Hausa, Kongo, Masai, Zulu, Yoruba/Oyo, Bantu, Benin, Fulani, Maghreb, Songhai, Abomey/Dahomey, and Mali). This meant significant production and a well-developed trade system, and diverse goods and services.

It is not enough compensation because through the unfortunate transatlantic slave trade which was imposed on African societies by the European nations, African societies were practically irreversibly robbed of its long-term economic growth and developments. Millions of its vibrant young men and women were forcibly uprooted, enslaved, and deported to the Americas. Growth, economic development, and the entire cottage industry were all destroyed (Rodney, 2018).

Thirdly, it is not enough compensation because as a result of the colonial experience brought about by the 1883 Berlin Conference, African societies were partitioned into countries and states for massive exploitation and a deliberate under-development project/programme was foisted upon African nations and societies. Conceptually, Walter Rodney equated colonialism with underdevelopment. Colonialism meant underdevelopment, and underdevelopment meant colonialism. With colonialism, all African natural resources were greedily exploited and an intense underdeveloped project was imposed on all African societies and countries. Railways and all other so-called developments were only created simply to foster the exploitation of our natural resources to serve as raw materials to the British industries.

Thus, African societies moved from its rich history of development to stagnation (during the slave trade) and finally to comprehensive and deliberate underdevelopment (Rodney).

However, slave reparation championed by the African Diaspora is a starting point.



4.0 Concluding Reflections – The Devil’s advocate

However, if as demonstrated earlier, Africans themselves were complicit in the slave trade, then reparation will become a heavy burden on the back of Africans and African nations. Why should Africans themselves escape from the guilt of slave raiding and trading of their fellow brothers, mothers, and sisters to Europeans? Who among Africans should also be tasked with paying reparation? Should descendants of royal families in African empires and known slave-raiding families be asked to make reparations to their fellow brothers and sisters? Would not this be the full restitution and transitional justice being asked for with regards to slave trade? For instance, can the descendants of Bishop Samuel Ajayi Crowther ask the descendants of identified Africans to pay reparations to them for the sufferings of their fathers and ancestors?

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IGBO ARTICLES



EMUME NGABIGA ỤMỤAKA N'OMENAALA IGBO

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Emume ngabiga ụmụaka bụ mmemme ndị ahụ a na-emere ụmụaka n'ala Igbo iji hụ na nwata bụ onye zuru oke dị mma inabata n'etiti ọhannaeze. Ebumnobi nchọcha a bụ ka e zipụta emume ngabiga ndị a na-emere ụmụaka n'ala Igbo dị ka ili otubo, ihe na-esonwaa nakwa uru ha bara. O bughị asị ma e kwuo na omenaala Igbo nọ n'ọpụpụ ọnwụ, o bụ nke a kpalitere mmụọ onye nchọcha a ka e were detuo omenaala ndị a n'akwụkwọ ka ọgbọ na-abia n'ihu nwee ike guo ya n'ihu na imerime ụmụafọ Igbo amaghị ihe gbasara isiokwu a. O bụ eziokwu na ndị ọkammụta dị iche iche edelarị ọtụtụ akwụkwọ n'omenaala Igbo, mana edemede a na-gbakwasị ụkwụ naanị n'emume ngabiga ụmụaka n'omenaala Igbo iji weputacha tịtị na rịrị niile dị n'emume a. Nchọcha a bụ nke a gbasoro usoro nnyocha mee n'obodo Ọgwụ dị na Steeti Enugwu. A gbara ndị mmadụ ajujuonụ iji chọpụta ihe ha maara gbasara emume ndị a ma tūlekwa ihe e derela n'isiokwu a iji kwado ihe a na-edebanye ya. E jiri atụtụ ọmụmụ ngosiputa ọrụ nke Emile Durkheim wee tūchaa nchọcha a ka e were gosiputa ọrụ emume ngabiga ụmụaka ndị na-arụ na ndụ ndị Igbo. Ka e mechara nchọcha a, a chọputara na ihe kpataara ndị Igbo ji eme emume ngabiga ụmụaka a bụ ka o nyere ha aka na ndụ ha jibụ 'mma ndụ' zuru oke dị mma ibinyere ndị ọzọ n'obodo. Nchọcha a na-atụ aro ka ndị Igbo na-emepụta ejije nakwa ka ndị na-akụ egwu na-ewebata emume ndị a n'ihu ha na-eme, nke a ga-enye aka ime ka ụmụafọ Igbo na-amata maka omenaala ha. Na nchikọta, o dị mkpa ka ụmụafọ Igbo niile nabata ma lughachi azụ n'ime omenaala ha ọkachasị ndị dị mma dị ka emume a, n'ihu na onye omenaala ya furu, onye ahụ efuola kpam kpam.

Okwu Putara Ihe: Emume Ngabiga, Ụmụaka, Omenaala, Igbo

Ndubanye

A bịa n'ala Igbo, e nwere ọtụtụ emume ngabiga a na-emere mmadụ bido n'oge e bu onye ahụ n'afọ were ruo mgbe onye dị otu a bichara ndụ ya n'ụwa a wee laa mmụọ. Emume ndị a a na-eme ka e kewara ụzọ anọ: emume ngabiga ụmụaka, nke ọgbọ isiagana/ntoroobia, emume ndị okenye nakwa emume ọnwụ (ili ozu na akwamozu) Ndị Igbo na-eme emume iji hụ na mmadụ bugidere 'mma' dị na 'ndụ' wee ganye n'ọnwụ, na o nweghị ihe ruru arụ batara na ndụ onye ahụ. N'emume ndị a, Igbo maara ihe ha na-eme n'ihu na awọ anaghị agba ọsọ ehie n'efu. Igbo anaghị eme ihe naanị ka ha wee mee ihe ahụ, kama ha nwere ọtụtụ ebumnuche ndị sitere na nsirihundūha ha choro ka ha mezue. O ga-abụ nke a mere Mbaegbu (2012) jiri sị na nsirihundū ndị Igbo nke mere ha ka ha pụọ iche n'ebe mba ndị ọzọ nọ bụ nkwenye ha, omume ha,



mmalite ha, ụdịdị ekerechi nakwa ka ha siri wee hazie onwe ha n'ogogo dī iche iche site n'emume dī iche iche ha-eme n'ụwa ndī Igbo.

Onye Igbo ọbụla kwenyere naotutụ ihe juputara n'ụwa a, o kwere n'ụwa dī abụọ, ndī a na-ahụ anya na ndī anaghī ahụ anya. Igbo kwenyere naụwa dī okirikiri nke e nwere otutụ ihe n'ime ya, a bịa n'ụwa ndī anaghī ahụ anya, e nwere Chukwu, ndī mmụọozī, mmụọ ndī a na-amaghī mgbe ekere, ndīichie na arụsiga. A bịa n'ụwa ndī a na-ahụ anya, mmadụ bụ isi ebe ehi na-esote ya tupu anumanu ndī ọzọ dī ka nnunu, ahuhu, ihe ndī ọzọ enweghī ndū dī ka ugwu, nkume, maqbū okwute, ndagwurugwu, ọgba wdg. Igbo maara na Chineke kere ihe niile ndī ọzọ mana mmadụ kacha ihe niile o kere mma nke putara 'mma dī na ndū'. Nke a abughī mma a na-ahụ anya (mma anụahụ). Kama ọ bụ mma nke ime ime echiche. N'ọnọdụ maqbū oge ọbụla mmadụ hutara onwe ya, o nwerirī ọrụ a tūrū anya n'aka ya. E nwere ụfodū ihe mmadụ kwesiri ime, ya mere e jiri nwee nso dī iche iche. Ihe a mere ndī Igbo jī eche echiche gbasara ihe mmadụ ga-eme na nke ọ gaghī eme.

Nkeji maqbū emume ọbụla nwere ebumn'uche pūrū iche mana mgbakōta ọnụ ebumnuche ọbụla bụ mmasī ndī Igbo ihū na mmadū nwere ugwu zuru oke, na mmadū na-ezu oke na-agakwa n'ihu ihū mma dī na ndū, na mmadū na-aga n'ihu iwere ọnọdū dī elu nke onye okike jī aka ya wee nye ya n'ụwa a, n'ikpeazu iji hū na mmadū arughī arū wee nwuọ.

Emume ndī a gūnyere: emume ngabiga nwata bụ:iputa ụwa,ili otubo na ihe na-eso nwa, ikpū isi mburuputa ụwa, ibi ugwu, igū nwa aha, ihū nwata eze. Emume ngabiga ọgbọ isiagana/ntoroqbīa bụ: iba mmanwu, igbu ichi, iwa akwa, Iru mgbede. Emume ngabiga ndī okenye bualum di na nwunye, ichi echichi dī iche iche dī ka ọzọ, loqlo nakwa echichi ndī ọzọ. Emume ngabiga nke ọzodī mkpa na enweghī oge bụ emume ngabiga elimozu na akwamozu.

Emumega na ndū ndī Igbo gosiri na ihe ọ bula nọ n'ije, o nweghī nke kwū otu ebe, ha kwenyekwara na mgbanwe niile metutara ihe mmadū nwere ike ime na ndū a, ha niile nwegasirī emume gbasara ha.

Omenaala

Omenaala bụ nchikōta usoro obibi ndū obodo, asụsụ ha, nri ha, usoro iwu ụlọ, usoro igba egwu, ngwa egwu ha, usoro alum di na nwunye ha, nkwenye ha nakwa nsirihundū ha. Omenaala Igbo bụ emume ọdinaala nke ndī Igbo n'odida ọwụwa anyanwū Najirīa. Ọ gūnyere omume ndī gboo na echichi ọhūrū ndī agbakwūnyere omenaala Igbo site na ekpemekpe ọdinaala maqbū site n'obībīa ndī ọcha. Omenaala na ọdinaala ndī a gūnyere ihe niile ndī Igbo na-ahū anya, egwu na ngwa egwu, uwe ha, nri na asụsụ olundī. Niihi otutū mpaghara dīgasī iche iche, omenaala na ọdībendī na-abawanye.

Tylor (1891) hūrū omenaala dīka nnukwu ihe nke gūnyere mmuta, nghota, aka ọrū, akparamagwa, iwu obodo, ọdībendī nakwa ihe ndī ọzọ niile mmadū nwere ike imenwu dīka onye obodo ahū. Site n'ihe Tylor kwuru anyī hūrū na omenaala na-esi n'aka fere aka. Ya bụ na onye Igbo ọbụla ga-agba mbō ihafe omenaala Igbo n'aka nwa ọ mutara site n'asụsụ Igbo.

N'aka nke ọzọ, Nwala (1985) sī na omenaala na-arutū aka na ndū ndī Igbo nakwa etu ndī Igbo siri ghota ọdīdī ndū ha, ọgborogbodo ndū. Ọ bụ nchikōta ihe niile gbasara mmepe obodo n'ala Igbo ma n'okwu ọnụ ma n'omume ha. Ya bụ na omenaala gūnyere n'onwe ya, agugū ala, usoro emume ichū aja, nnabata mmadū n'usoro ọdinaala, nkuzi ihe ha (agumakwukwọ)ha, na usoro mmekorita mmadū na ibe ya nyere ndī na-etolite n'uzo ọdinaala, ndū, ntaramaahuhu na onye dara iwu obodo. Ihe ndī a bụ ụzọ e si agbasa ma na-echekwaba ọdinaala Igbo.

N'ikwado ihe Nwala kwuru, Bali (1997) sī na omenaala ọha putara nchikōta usoro obibi ndū ọha. Ya bụ, ọdībendī ha, nkwenye ha niile, asụsụ ha, usoro echiche na nghota ha, usoro ihe si emetuta ha n'ahū nakwa ka ha si akpa agwa, ihe ndī aniile gūnyere omenaala ọha ahū. O kwukwara na omenaala gūnyere ihe niile mmadū na-enweta dīka onye ọgborogbodo ahū.



Site n'ihe ndi anyi deputara n'elu ebe a, anyi ga-aghota na obodo obula nwere omenaala ha nke gunyere:asusu, nsirihundu, nkwenye, nghota, aka oru, akparamagwa, iwu obodo, odibendi, nha ihe n'aka ogbo ozo, nkuzi na imuta ihe (agumakwukwo)mmepe obodo, akuko ala, emume, ichu aja na ntaramahuhu diri onye dara iwu obodo. Ihe ndi a niile bu omenaala ndi nke ha ji ebi ndu ha, ha na-ahafekwa usoro obibi ndu a n'aka ogbo na-etolite etolite ka e were nwee ndi na-eme omenaala ndi a n'odiniihu.

Atutu ngosiputa oru

Atutu a ga-eji tuchaa edemede a bu atutu nke nwoke a kporo Emile Durkheim wubere nafa 1964. Nwaamadi a gosiputara mputara atutu ngosiputa oru n'akwukwo ya o kporo ikewagasi oru n'ogborogborodo (oha/obodo)n'otu puku afo, naritolu na iri isi na ano. (*Division of Labour in Society*) O jiri atutu ngosiputa oru wee nyochaa otutu ihe n'ogborogborodo site na iju oru ihe obula na-arụ iji hu na e nwere udo n'ogborogborodo ahụ. Durkheim choputara na ewumewu niile mebere ogborogborodo nwere oru ha na-arugasị. O si na oge obula ewumewu ndi a arughizi oru a turu anya ka ha ruo, mara na ewumewu ahụ anwula, o kwesiri ka e wepu ya n'ogborogborodo ahụ. Nwaamadi anyekwara omumaatu ewumewu ndi a dika: ekpemekpe, alum di na nwunye, mmekorita mmadu na ibe ya, omenaala na usoro ochichi. Onye nchocha ji atutu a egosiputa ka emume ngabiga umuaka si nye aka were mee kaobodo Ogwu di n'udo okachasi n'oge ochie mgbe akunauba ala ha hibere isi n'ihe a na e nweta n'ala. Otutu ndi okammuta na ndi nchocha edeelarị maka atutu ngosiputa oru. Otu onye n'ime ha bu Coser (1967) O si "mgbe obula e nyere nkowa maka ihe mgbagwojuanya, anyi ga- agba mbọ choputa ihe kpataha ihe ahụ ji diri nakwa oru ihe ndi ahụ na-arụ".

Mmadu na nghota ndi Igbo

N'ebe onye Igbo no, e nwere ihe ka mmadu nke kere uwa na ihe niile di na ya nakwa mmadu. Igbo kwenyere na Chineke kere mmadu ma nye ya onyinye puru iche nke mere ka o noro na okwa di elu karia ihe niile ndi ozo Chineke kere. N'uzo ozo, Igbo kwenyere nan'ime ihe niile di ndu, o bu mmadu weere onodu kasi onodu n'uwa, o bu ya mere ha jiri kpo mmadu "mma ndu". Aha a putara okwu abuo nwechara nghota 'mma' na 'ndu'. Site n'ikpokota okwu abuo a onu ka e jiri nwee ndapu myiriudume 'n', okwu a wee buru "mmadu". Ihe okwu a bu mmadu putara n'echiche ndi Igbo bu na mmadu kacha maa mma, di oke onu, nwee ugwu n'uwa ndi Igbo. O bu ya mere ha ji eme emume ngabiga di iche iche iji mee ka mmadu diri mma na-aga n'ihu, site n'iwere onodu kasi onodu n'ime uwa. Emume ngabiga putara otutu emume ndi na-enyere mmadu aka inogide n'okwa di elu na ugwu di elu nke Chineke nyere ya n'emerughi onwe ya ganye na onye di otu a ala mmuo.

Emume ngabiga

Emume ndi a di uzo ato, ufodu bu emume nnabata. O na-enyere mmadu aka ibu onye zuru oke isonye n'otu ndi mmadu maobu ndi anaghi ahụ anya di ka ili otubo na odogwu, igu aha, igbu ichi, iwa akwa. E meghi ihe ndi a ga-eme ka onye di otu ahụ buru mmadu ezughi oke. Ufodu bu emume nkewa, echiche di n'emume a bu ikewaputa mmadun'otu maobu mmeko na ndu ya gara aga n'etiti ndi di ndi na ndi nwuru anwu di ka ikpu isimburuputauwa. Ufodu emume ngabiga ndi a bu ndi na-enyere mmadu aka ikwesi nnabata ebe obula o ga-ano. Nke a ka akporo emume ngafe di ka iputa uwa nke oma, ipu eze, ili ozu, akwamozu. E wezuga emume di etu a, onye di etu ahụ agaghị enwe ike irute ebe o nwere ike irute.



Itu ime ruo omumu nwa

Onye a gbara ajuju onu bu Alibisi kwuruna nke a bu ogba e nwere otutu emume ngabiga nke nwaanyi di ime na-eme, ndi ozo na-emekwa emume di iche iche n'oge a bu ikwu na ibe nwaanyidi ime nakwa nwa ebu n'afu n'onwe ya. O siri na a na-agbachi meruo emume a n'isi ka a ghara inwe ihe obula nke ga-egbochi nwa ga-abia uwa izu oke na mmadu.

Nwaanyi a gbara ajuju onu bu Nkalelekowaaranan'akuku nke nwaanyi di ime, ozugbo o choputara na ya di ime, o ga-amalite sowa ihe ufodu nso di ka nwaanyi ime. Emume maobu nso niile nwaanyi di ime na-aso bu iji nye aka ka obara ahụ na nwa kpakonata nke oma n'ime afu n'oge mmalite afu ime iji hu na e nweghi olusi. O kwukwara na ihe ndi nwaanyi di ime na-aso na-enyere nwa no n'afu aka n'izu oke n'ahu site n'idi mma ile anya na enweghi ntupo. Ufodu nso ndi ahụ nwaanyi ime na-aso gunyere: O bughi nri obula ka o ga eri, o gaghi na-ege akuko ojoo ya bu akuko ruru unyi, ya na nwoke ozo na abughi di ya agaghi enwe nweko. O gaghi nwa ahụ ihe joro njo di ka mmnwu maobu ozu. Ndi Igbo kwenyere na nwa no n'afu na-esere ihe obula nodewere ya nso. Anyi ga-aghota nke a di ka ihe mere n'otutu oge, nwaanyi di ime na achu i nodewe onye mara mma nso, nke a bu iji mata ma nwa ya o di ime ya o ga-eyi onye ahụ mara mma. Ihe a Nkalele bu Onye a gbara ajuju onu kwuru dabara n'ihe Mbiti (1969) dere. O kwuru n'otutu obodo n'Afrika, a na-agwa nwaanyi di ime na-aso iri ihe di iche iche, ufodu ihe o na-aso bu makana ime o di mere ya ka o ghara idi ocha, ma nke kachasi mkpa bu na ihe o na-aso bu maka o di mma ya na nwa o bu n'afu. Nwaanyi ozogbara ajuju onu bu Mgborie kwara na emume ndi a nwaanyi ime na-eme iji hu na o muru nwa zuru oke na mmadu gunyekwara

Isi iri Ejula: nke a na nkwenye ndi Igbo bu ka nwata ahụ ghara idi na-agusisi aso mmiri oge a aga-amu ya. Nwata nne ya riri ejula mgbe o di ime ya nwekara ike ghara idi na-emesi ihe ike ma a muo ya. Mana anyi lee anya, nke a abughi eziokwu. Ejula bu anu so n'ihe nwaanyi ime kwesiri iri makana o na-enye obara ma na-eme ka okpukpu nwata sie ike.

Isi iri Osikapa kwa ubochi: nke a na-ewetara nwa ebu n'afu obo n'ahu ya niile oge a muru nwata ahụ. O kwara na nwaanyi ime na-akwusikwa oke oru maobu ibu oke ibu/ihe di aro. Oke oru ga-eme ka obara baa nwata ahụ n'anya nke a nwere ike ime ka nwata ahụ ghara idi na-ahucha uzo nke oma ma amuo ya. Ebe oke ibu nwere ike mee ka afu ime ahụ puo.

Nwoke a gbara ajuju onu bu Nwangelike kwuru naihe ndi a nwaanyi ime na-aso mere na ikwu na ibe ya nwekwara oke na oru n'ebe o no. N'akuku nke ha, e nwere emume ha ga-eme n'aha nwanne ha di ime nakwa n'aha nwa ebu n'afu. Obukwa otu ebunnuuche ahụ bu ime ka nwa ebu n'afu buru onye zuru oke oge a muru ya. Ufodu emume ndi a gunyere ihe ndi a di ka Ibeka siri kwaa:

Ichuru ndichie na alusi di iche iche di n'ebe a muru nwaanyi na na be ndi di ya aja omumu n'aha nwaanyi ime na nwa ebu n'afu. Ihe a ka Mbiti (1969) kwuru si na o nwere ufodu obodo ebe a na-achu aja ka nwaanyi di ime were muo nwa n'udo nakwa ahuike nke ya na nwa ya ma o muchu nwa. Ha na-enyere nwaanyi di ime aka n'uzo obula ihu na o rughi oru siri ike. Imaatụ, a gaghi ekwe nwaanyi di ime ka o buo ibu di



aro maobu mee ihe siri ike di ka iwa nkụ, isụ akwụ, isụ nri, inya oke oku sitere n'ihe di ka ighe garị wdg.

Onye a juru ajuju bu Mgbechi kwuru na o zuru Igbo niile onu bu na ana-elezi nwaanyi di ime anya nke oma. A naghị agwa ha ajo okwu, e nweghikwa onye na-ajosa nwaanyi ime njo. Iji maa atu, mmadu nwere ike nwee naani otu udara, o buru na nwaanyi ime arijo ya udara ahụ, o ghaghị inye ya. Ndi Igbo kwenyere na ihe obula e nyere nwaanyi ime bu nwa o di ime ya ka e nyere ya iji nyere ya aka ka o wee mee ofuma n'ime afọ. O kwukwara na a naghị ekwe ka nwaanyi ime ruo oru siri ike, o ga-esi ike n'ala Igbo n'oge gboo ka mmadu hu nwaanyi ime ebe o na-arụ oru siri ike ghara inyere ya aka. Ebe a ka okwu ahụ a na-ekwu na Igbo bu onye nche nwaane ya putara ihe nke oma.

Di ka anyi siri mara ugbo a site na ihe amumamu sayensi na ejula bu anu di mma ma na-enyekwa ihe di mma n'ahu, o kwesighi na nwaanyi di ime ga-asọ ya makana o bughị ejula na-eme igusi aso mmiri kama o bu ihe nwata ga-akwusi ma o tolite mara na o ga-emechie onu ya emechi. Di ka atutu ngosi oru kwuru si na mgbe emume enweghizi ihe o na-arụ, e kwesiri ka a kwusi emume ahụ. Ndi Igbo kwesiri ikwusi ichu aja omumu n'arusi di iche iche maka nwaanyi di ime na nwa ya ma hapukwa imanye ya ka o na-aso ihe ndi na-enyere ya aka inweta obara di ka ejula, maobu osikapa. Kama osikapa ahụ ga-abu nke e jiri umuurughuru ihe na-enye ihe n'ahu wee sie.

Oru nwata e bu n'afọ

Nwaanyi a gbara ajuju onu bu Agbidi kwuru na nwata e bu n'afọ nwekwara orudiri ya o ga-aruru onwe ya, o kachasi mgbe o na-akwado ibata n'ime uwa. Otutu emume ndi a bu iji gosiputa n'ezie na ya bu mmadu ebughi aru maobu ihe ala soro nsọ iji kpochapu ndi no n'uwa wee na-abia. E meghi emume ndi a ga-ewetara nwa na-abia uwa ila n'iyi niihi na nwaanyi na-eji ime nwere ikikere ipigbu ya ma kooro uwa na nwaanyi muru ozu nwa. O sirinaufodu emume ndi a nwa ga-eme ka uwa wee baa ya gunyere:

Iji Isi puta uwa: Onye obula na-abia n'uwa ga-ejiri isi puta o bughị ukwu. Iji isi puta uwa na-egosi umeala, obiocha na udo. Mgbe nwata na-abia uwa were ukwu puta, o na-egosi ajo obi, o biara uwa igbu nne ya. Onye di otu ahụ achoghi udo n'ezinaulo ahụ o na-abata niihi na o mere aru.

Ikpudo ihu n'ala: O kwukwara na o bu iwu na nwabara uwa ga-ekpudo ihu n'ala iji gosiputa nsopuru nyere ala. Ihe o putara bu naebe o bu ala na-ahu maka omumu, nwa na-abia uwa echeghi ya ihu anaghi egosiputa nsopuru nyere ala niihi ya nwa di otu a ekwesighi ndu. A bia n'ihe gbasara sayensi, a ga-asinaobu iji hu na mmiri ojoo eruneghi nwata na imi niihi ya o nwere ike mee nwata ahụ ka o nwuo.

Ikwaa akwa: Chihanwa kwara nanwa biara uwa ga-akwariri akwa ozugbo amuputara ya. Nke a na-egosi na o bu mmadu di ndu, ya mere na ufodu oge a muo nwa ma o beghi akwa, emee ya ihe akwa. Emecha ya ihe akwa ma o beghi akwa, e nweziri ike tufuo ya. O ga-abu nke a mere Basden (1921) jiri kwuo si na n' otutu obodo n'ala Igbo, o buru na a muo nwata ma o besighi akwa ike, o buru onye nwuru anwu.

Ibia uwa ubochi kwesiri: Chihanwa kwukwara na ndi Igbo kwenyere na e nwere ubochi nwa obula nwoke na nwaanyi kwesiri ibia uwa. Imaatu: nwoke na-abia uwa Ekena Afọ ebe nwaanyi na-abia uwa Ori na Nkwọ. Niihi ya onye abiaghi uwaubochi o kwesiri, adighi mma ino n'uwa nke obodo ahụ. Site n'ihe anyi maara maka sayensi



omumụ, otutu ihe nwere ike ime ka nwata ghara iso ezi usoro were puta uwa, di ka o buru na ihe na-eso nwa kee ya n'olu ma o bu n'ukwu, ihe na-eso nwa ibu uzọ puta, anyi maara na ihe ndi a bu ekerechi na-eweta ha, o bughị nwata na-abia uwa mere. Niihi ya, ebe a choputagoro na o dighi nwata n'aka ikwu etu o ga-esi aputa uwa, ubochi a ga-amu ya maobu na nwata ebeghi akwa nke nwere ike site n'ike ogwugwu, o di mkpa igbaso ihe atutu ngosi oru kwuru site n'ihu na Igbo wepuru ihe ndi a di ka ihe ha ji elegara nwata anya di ka onye ajo obi maobu onye ga-adi umeala.

Emume Ngabiga nke Umuka Kpokwem

Oyibo bu nwoke a gbara ajuru onu kwarana emume ngabiga umuka kpokwem na-ejuputa na mmemme nke e ji egosi na nwa bjara uwa di ocha, zuo ezuo n'enweghi ntupo obula. Otutu emume nwata na onwe ya na-eme bu iji gosiputa nke a. N'aka nke ozo, e nwekwara emume nke ndi nne, nna, ndi ikwu na ibe na-emere nwata iji nnabata ya n'uwa nakwa n'otu ebe a muru ya. O kwukwara na emume niile ndi a gunyere ndi nwata na-emere onwe ya na ndi nne na nna maobu ikwu na ibe na-emere nwata. Ufodu emume nwere ike buru emume nnabata maobu nkewa. Ufodu oge otu emume nwereike ibu maka ha abuo.

Ufodu emume n'ogba gunyere:

Ili otubo na ihe na-eso nwa (odogwu) (*burial of umbilical cord and placenta*)

Ibi ugu (circumcision)

Igu aha/Ikuputa nwa (*naming ceremony/outdooring ceremony*)

Ihu nwata eze (*cutting of natal teeth*)

Ili otubo na ihe na-eso nwa (Odogwu) (*Burying the umbilical cord and placenta*)

Nwangelike kwara naabia n'omenaala Igbo, o buru na a mucha nwa, o nwere ihe ozo a na-amuputakwa nke a na-akpo odogwu (ihe na-eso nwa). O bu odogwu na-echedo nwa. Ya mere na mgbe nwaanyi muchara nwa, a naghị ahapu odogwu ka o ree ure maobu laa n'iyi n'elu ala. O kwuru na ndi Igbo na-agba mbu ihu na e liri ya eli, ha anaghị ahapu odogwu ka o ree ure siwe isi n'elu ala niihi na nke a ga-abu ibutu uguwu mmadu n'udi nke anumanu. Makana o buru na a hapu ya n'elu ala, nkita maobu umu ahuhu ufodu nwere ike rie ya ma mee ka uguwu mmadu kpuo n'ala.

Ekedimma siri naabia n'obodo Ogwu o kachasi n'oge ochie, odogwu na otubo na-enyere nwaanyi aka inweta osisi na-amị ego (erimala). A na-agba mbu ihuaneliri odogwu maobu otubo n'ukwu otu osisi a chuta ego di ka ukwa, nkwa, aku oyibo, ube, ogbono, aku ilu, oroma wdg. Emume a ka e ji adotara nwa ohuru osisi di otu ahụ niihi na osisi ahụ aghoala nke ya. Ihe gbasara otubo, ndi Ogwu nakwa otutu obodo n'ala Igbo na-eji ya akpanye nwaanyi aku maka na nwaanyi na-agba mbu ichekwaba ya ma asigodu na ha bi na mba di anya n'obodo ha o wee muo nwa, e mecha, ha ezilata ya n'ulo ebe ha ga-eji nwayoo n'anya doro edo wee lie ya n'ukwu osisi obula na-enye aku.



Ka o sila di, ukwu osisi obula nke ha ga-ahoro ga-abu nke di ya maobu nna di ya kwadoro.nwaanyi na-eme ofuma, a ga-egosi ya osisi di ezigbo ndu nke ga-amita ezigbo mkpuru. Ma oburu ajo nwaanyi e gosi ya osisi ume adighi ka o lie odogwu/otubo nwa ya.

Etu nke a si emetuta ndu nwata

Uzummakowara na osisi gbasiri ike na-egosi otu nwata ahụ ga-esi eto, o ga-agbasi ike, mara ihe nke oma ma nwee ego (akụ na uba). Osis nke adichaghị ndu na-egosi enweghị ndu na agamnihu nwata ahụ. Emume nke a bu emume nnabata, e ji ya anabata nwata n'ezinaulo a muru ya ma jirikwa osisi na-amị ego e liri odogwu/otubo ya were na-akwado nwata maka agbam mbọ di n'ụwa maka ihe o ga-eji bie ndu.

N'oge ugbo a, akunauba n'Igbo nke Ogwu bu otu n'ime ya ehibeghikwa isi na erimala na ihe a koputara n'ala niihi a na-aguzi akwukwo, na-azu ahia ma na-amukwa oru aka di iche iche. Nke a mere na ndi mmadu na-ahapu obodo ha ga biri n'obodo ozọ di iche iche na-akpata ihe ha na-eri. Ha eweghizikwa ili otubo na odogwu n'ukwu osisi na-amị ego di ka ihe bara uru etu o di n'oge ochie. Ebe anyi hurula na ihe agbanwuola, di ka Durkhiem (1964)kwuru, oge obulaewumewu arughizi oru okwesiri iru, a ga-ewepuya n'obodo ahụ. Ya bu na ebe ili otubo na odogwu n'ukwu osisi na-amị ego iji dotara nwata akụ abughizi isi akụ ndi Igbo n'oge ugbo a, o kwesiri ka a kwusi emume a.N' agbanyeghi nke a, o di mkpa ka a kuziere ogbo a na o di mma bu ili ihe ndi a n'ala ka anu maobu mmadu ghara iri ya eri makana nke a bu ibutu ugwu mmadu n'ala.

Ibi ugwu

Ejilekana nkowa sirị na ibi ugwu bu emume ngabiga nke omenaala kwuru na onye obula ga emeriri. O kwuruna o bu emume a na-emere nwata ka o were buru ezi nwa amala n'obodo Ogwu. O buru nwoke, ihe o putara bu ibechapu anu ahụ onu utu ya. O burukwanu nwaanyi, a na-ebepu otu ya, o bu nkwenye ndi Igbo na nwata nwaanyi ebiri ugwu tolite, o gaghi ebi ndu ka nkita. Mana Ogbalu (1979: 25) sirị na “ugbu a site na nchoputa ndi dokita na nkwsa ndi uka na o dighi uru ibi nwaanyi ugwu bara nke a mere ita ahuhu ibebe ha ugwu adighi mma, akwusila rinne idi na-ebi umu nwaanyi ugwu n'otutu ebe”. Achebe (1958) kwuru na mgbe Ekwefi muru nwa nke ato e biri ya ugwu n'ubochi nke asato. O kowakwara na o foduru abali ka a guo nwa ahụ aha tupu Ekwefi e si be nna ya lota na be Okonkwo. Ihe ndi a na-egosi na emume ndi di nnukwu mkpa n'omenaala Igbo.

Ejileka kwukwara na mkpokota ihe niile, nne na nna na-emere nwa a muru ohuru emume a. Naani n'obodo ole na ole ka a na-emere okenye emume di otu a. Ihe o putara bu na emume a bu emume ngafe nakwa nke nnabata. O bu emume ngafe niihi na nwata maobu ntorobia ahụ na-agafe n'okwa onye ebighi ugwu banye na nke ndi ebiri ugwu, ebe onye mere emume ibi ugwu na ntorobia na-abanye n'okwa okenye. O bukwazi emume nnabata niihi na a na-anabata ntorobia ahụ n'okwa okenye. Mgbe a na-eme ya na mmalite agbala maobu ngwucha okwa agboghọ, ebumnunobi bu ikwado onye di otu ahụ maka ndu idi ihe mgbu nke imu nwa (ibu nne maobu nna).

Nwiino n'aka nke ya kwuru naabia n'ala Igbo,ibi nwata ugwu na-abukari n'oba ji niihi na e were oba ji di ka ebe di ocha nke mmuo ojoo na oria ojoo anaghi abata. Oka ugwu na-abia n'onu ututu mgbe anyanwu aputachabeghi,o na-eji ngwa oru ya gunyere aguva na ogwu di iche iche wee bia ebe ndi a na-ebi nwa ha ugwu ga-eweta mmiri di nara nara na ude akụ.



Usoro e si ebi ugwu

Nwiino kowara nanne ochie maobu nne nna nwata ahụ ga-eku nwa a na-ebi ugwu n'apata ukwu ya were gbakpo onunu e gwuru obara ga-abanye ngada. Mgbe ahụ onye oka ugwu ga-amalite oru ya, mgbe o na-ebi ugwu ahụ, o ga-eji mmiri ahụ di nara nara na-asachapu obara na-agbaputa n'ahụ nwata. A na-emekwa ka ihe niile e beputara banyecha n'onunu ahụ e gwuru, e bicha ugwu, a na-eji nwayo kpochie olulu ahụ nke oma iji hụ na anụ erighi ya maka na o ga-abu ikpu ugwu "mma ndu" n'ala ma o buru na a hapu anu ka o rie anu ahụ mmadu. O bu eziokwu na emume a bu emume nnabata site n'itunye akuku anuahụ mmadu n'ime onunu, o bukwere iweta mmekorita nwata ahụ na ndichie, ya mere na emume ngabiga a di ezigbo mkpa na ndu onye Igbo o bu. O nweghi onye na-echefu ya.

N'oge ugwu a, anyi choputara na o bu ndi noosu na-ebi ugwu n'ulogwu ebe a muru nwata, ya bu na o dighizi mkpa emume a n'ime obodo. Mana o dikwa mma ka ogbo a mara mkpa ibi nwoke ugwu di na ndu ndi Igbo ma matakwa na o dighikwa mkpa ibi nwaanyi ugwu. N'ihe niile, o di mkpa ka onye obula mara naufodu ulogwu ugwu a na-eresikwa ndi ogwu ego ihe ndi a e beputara n'ugwu. Ya mere na onye e biri nwa ya ugwu ga-amurukwa anya ka azu.

Igu nwa aha / Ikuputa nwa

Igu aha bu emume ngabiga nke abuo n'omenaala Igbo nke a na-emere mmadu n'abali ole na ole e jiri muo onye ahụ. N'emume a, nne na nna nwa a muru ohuru na-enye nwa ahụ aha nwere mputara di mma. Ebute kowara na nke a bu ezigbo emume ngabiga di nnukwu mkpa nke ndi nne na nna na-emere nwa ha. N'obodo Ogwu nakwa ufodu ebe n'ala Igbo, a na-eme ya n'izu asaa e ji wee muo nwa. O siru na ihe mere e ji eme ya n'izu asaa abughi ihe siri ike ikowa; o bu mgbe nwaanyi muru nwa ga-eji sie ike ije ozi di n'ulo. Mkpuru ubochi asaa uzọ anọ, na-egosi na nwata ezuola oke ino n'uwa. O ga-enyere nwaanyi aka ime emume mwucha/nsacha ka o wee nwee ike inu n'okwa ya na ndi mmadu imekorita.

O ga-abu nke a mere mere Ubesie (1978:77) kwuru na "nwaanyi muchaa nwa n'ala Igbo, e nwere emume ufodu a na-eme tupu nne ya amalite iso umu nwaanyi ibe ya putawa ezi. Emume a di mkpa nke ukwu, maka na o buru na e meghi ya, a nabatabaghi nne na nwa n'oha obodo".

Ugwoevi kwuru na a ga-amata na abia n'obodo Ogwu, a naghị enye nwa ebu n'afọ aha. Nke ozọ di ka ibe ya bu na a naghị aba nwa aha tupu izu asaa e ji muo nwa ahụ. Aha a na-enye ozugbo a muru nwa na-abukari aha ahia ubochi a muru nwata ahụ. Ihe kpata nke a bu iji mete agwu nne ahia ahụ enyi ma mee ka o na-echedo onye ahụ. O bu nke a wetere aha niile ndi a, Nweke, Nworie, Nwafọ, Nwankwo, Mgbeke, Mgborie, Mgbafona Mgbonkwọ, Okeke, Okorie, Okafọ na Okonkwọ n'ala Igbo dum. Ihe a Ugwoevi kwuru dabara na nke Ubesie (1979:73) dere, "ubochi ahia anọ ka ndi Igbo nwere; Eke, Ori, Afọ na Nkwọ. A muo nwata na Nkwọ, e nwere ike ikpo ya Nwankwo sma o bu Okonkwọ. A muo ya n'afọ, e nwere ike kpo ya Nwafọ ma o bu Okafọ ... na aha ndi ozọ na-egosi ubochi ahia Igbo a muru ha n'ime ya".

Mgbavọ kowara na o bu ubochi nke iri abuo na asato e ji muo nwa maobu ozugbo o gafechara, ka e ji agu nwa aha. Ma tupu oge a ga-eji guo nwa eruo, nne muru nwa ahụ nke noburi n'omugwo kemgbe izu asaa, na-ama uzọ gaa na mmiri na-ekwo ekwo. O nwekwara ikejide ihe o ga-eji kuru mmiri, ya na umuaka ga-eso ka o wee gaa saachaa ahụ. Mgbe ha rutere na mmiri, ha ga-akwu n'akuku mmiri ahụ, otu nwata ga-abia were



otu mkpisi aka ya, nwaanyị ga-amakpulata ala. O ga-ewere aka ya na-emetu na mmiri wee na-agu otu, abuo, ato, wee ruo n'asaa. Mgbe o ruo n'asaa, o ga-akwa nwaanyị ahụ obere aka o were wubanye nammiri ahụ wee saa ahụ ya nke oma. Mgbavo kwuru na ahụ a o na-asa na mmiri na-egosi na o dila ocha isonyekwa n'ihe niile o na-emebu na mbu di ka isiri di ya na ndi ozo ihe oriri, ije ahia, oru ugbo, mgbaru wdg. Umaka so bia na mmiri ga-asakwa ahụ ha, ha sachaa, nwaanyị mụrụ nwa ga-eyiri akwa oheru di ya gooro ya na ihe ejiji ndi ozo e ji achọ mma. E mechaa, o kuru mmiri n'obere aria o ga-ebunwu a ga-eji saa nwa ya ahụ mgbe o lotara n'ulo. O siri na mmemme a bu ime ka nwaanyị ahụ mụrụ nwa oheru bu onye e were na o dighi ocha kamgbe izu asaa gara aga dikwa ocha ozo ma nodu n'okwa isonyekwara umu nwaanyị ndiozo n'ihe obula ha na-eme n'obodo.

Nweke Chukwuogele kwuru naotutu mmadu ka a na-atu anya ha n'ubochi ahụ: ndi enyi, ibe nne na ibe nna, ikwu nne na nna na ndi niile na-eche ezinaulo ahụ echiche oma na-abiacha. Ebe a na-anọ agu aha n'omenaala Igbo bu n'obi nna nwe ulo (dinweulo). O kwakwara ihe kpatara nke a bu na obi bu ebe ndichie na-abata ma na-anọ oge obula, o bu ebe nzuko mmuo na mmadu niile so mebe ezinaulo ahụ, (ndi nwuru anwu na ndi di ndu na ndi a ka ga-amu n'odiniihu). Ya mere na ha na-eme ya ebe a maara na ndichie so ha noro. A na-eme ya iji nnabata nwata n'otu ndi di nduna ndi nwuru anwu. Nke a mere na aha a bara nwata na-anọ onodu ka akara nhubaama nke ndidi ndu na ndi nwuru anwu ji amata nwata. Onye o diirisiba nwata aha site n'ikpoputa ya ka ndi no ebe ahụ nu ya na-abukari onye kasi buru okenye maobu onye kasi chie echichi na ngwuru, umunna, ogbe maobu obodo ahụ no n' ebe ahụ. Ihe o ji abu onye di otu a buna a na-ewere ya ka onye kachasi nodebe ndichie nso. Niihi ya, ihe obula o kpebiri ga-adi ndi di ndu na ndi anwuru anwu mma.

Mmaduabuchi kwukwara nausoro ozo bu na nna nwa na-ebu uzọ wee baa aha, e mechaa, nne nwa abaa aha nke ya ebe ndi ogo, ikwu na ibe ga-esochi anya n'iba aha nke ha. Nke a na-eme na otutu oge, otu onye nwere ike nwere otutu aha kama o buzi nke a na-akpokari onye ahuna-anara ya aha nke ndi mmadu ji amata onye ahụ. O siri na mgbe a bachara nwa aha, ndi mmadu amalitezie inye ya onyinye ihe e ji ebi ndu nke e kwuru na nwata na-eji ya mere ihe mgbe o mere okenye. Nke a bu emume nnabata makana e ji ya anabatanwata n'otu ndi di nduna ndi nwuru anwu na ngwuru ahụ. Emume Igu nwata aha ka dikwa mma ruo taa, ebe obula ndi Igbono ha kwesiri iziputa omenaala igu aha ka ndi agbabataobi ha na ndi enyi ha mara na ha anaghi agu aha makana ha nuru aha ahụ, kama nao nwere ihe mere na ndu ha nke kpalitere muo ha, ha ji agu nwata aha.

Ipu/Ihu eze nwata

Nwuko kwuru naihe kwesiri ekwesị aturu anya n'ebe nwata no bu na o ga-ebu uzọ puo eze ala tupu o kwuba oto (elo) maobu gaba ije. Mgbe nwata na-achọ ipu eze, o ga-eburiri uzọ puo eze ala tupu o puo eze elu. Nwuko siri nanwata ga-agbasoriri usoro esi eme ihe n'ime nke a, nwata obula agbasoghi usoro a na-adaba n'onwu ma o bu n'ajo ohia di nso. Site n'imebi usoro mmebe ihe a, a na-ewere na nwata di otu ahumere aru. A na-ewere nwata obula bu uzọ puo eze tupu o mewe ihe ndi ozo o kwesiri ime dika onyinye naabughi abum onu nyere ndi be ha. A na-agba mbu meere nwata ahụ emume a otu o kwesiri nke a kporo ihu nwata eze. Emume a bu emume nnabata niihi na e werela ya ka mmadu zuru oke maka eze o puru, o bukwazi nwata puru eze ka a na-akwa ma o nwuo, ya bu onye puru eze aburula mmadu.



Nwokoma n'aka nke ya kowara naipu eze bu emume nnabata n'awa dika mmadu zuru ezu ma dikwa mma ndu. Emume a bu nke nwata na-eme, n'ezie, nwata emeghi emume a, (ya bu ipu eze), nwuo, a naghị ebere ya akwa n'obodo Ogwu nakwa mpaghara Omambala. Ipu eze gosiri na nwata aburula mmadu. Ndinne na nna na-enwe nnukwu mmasi na nwa ha ipu eze izizi. O na-abunnukwu ihe n'ebe oha obodo no n'oge ochie bu nwata ipu eze n'usoro kwesiri ekwesiri. Ndunwata dabere na ya niihi na e nwere usoro e si epu eze. O buru na nwata buru uzo puo eze ala, o buru ihe anuri ma o buru na o bu uzo puo eze elu, uzu akwa atuo n'ezinaulo a muru nwa ahụ niihi na nchekwube ya n'elu uwa di ka nke ejima. O bu nke a mere na nwata puo eze, onye bu uzo hu eze ya na-enye ya ego makana o bu nnukwu ihe onu n'oge ochie bu nwata ipu eze n'usoro o kwesiri.

Mmemme ihu nwata eze

O bu nne nwata na-emere ya emume a site n'izutara ya umu obere ihe n'ahia di ka akara, opapa, unere, azu, okpa, dg. Ogbalu (2006) kowara na emumea bu iji inye chineke ekele na nwata epuola eze n'usoro o kwesiri. Niihi ya o bu onye bu uzo hueze snwata ga-anu n'isi emume a ma nyekwa nwata ahụ onyinye mara abuba ebe nne nwata ga-ahụ maka ihe a ga-eri n'emume a.

Uzoenu mere ka a matasna a na-azuta ihe ndi a n'ahia ma zikwaa otutu umuaka ka ha bia n'oge mgbede. Mgbe ufodu, umuaka ndi a na nne ha na-eso abia. Nne nwata puru eze oheru na-seweputa ihe ndi a o zuru n'ahia wee kasaa umuaka ka ha rie ma soro ya nurihii na nwa ya puru eze otu o si kwesi. N'ikpeazu, a na-enye nwata ahụ onyinye di iche iche iji gosiputa obi anuri n'ihe nwata metere mma. Ufodu na-enyekwa nwata okuko maobu ego, o bu ya mere e ji si na "a naghị agba aka ahụ nwata eze".

Emume a bu emume nnabata ma burukwa emume nkewa niihina a na-anabata nwata n'otu ndi ghorola mmadu na ndu a, ma kewapu ya n'otu ndi agaghị ebere akwa ma ha nwuo. N'oge ugbo a, anya onye obula emepela site n'agumakwukwo, e were choputa na o dighi nwata n'aka ikwu eze nke o ga-ebu uzo puo, ya mere na emumu a adighizi uru o bara. Ihe nke a putara di ka atutu ngosi oru Durkhiem kwuru bu na e kwesiri ikwusi ya. Emume a akwusila kamgbe n'obodo Ogwu.

Ikpụ isi mburuputa uwa

Nwokolo kwuru naikpu na ili isi mburuputa uwa di nnukwu mkpa n'omenaala Igbo o kachasi n'oge ochie. O siri n' ufodu ebe, ikpu isi mburuputa uwa na-abu n'otu izu e jiri muo nwa. Ebe ufodu o na abu n'otu onwa, onwa isii maobu otu afu di ka n'obodo Ogwu. Otutu oge, ndi nne na nna na-akpu nwa ha isi ma chekwaba ya ma o buru na ha ebighi nso n'obodo ha. O na-abu mmemme bu iwelata ntutu a kpuchaputara lie ya ka e si eli otubo maobu odogwu n'obodo ha. Isi mburuputa uwa so na ihe e ji akwado nwaanyi ikpata aku sitena ili ya, nke a mere ndi nne ji eweta ya welaa ya ulu. Ihotu osisi a ga-eli ntutu a n'ukwu ya sitere n'omume nwaanyi muru nwa ahụ. O buru na ya na nna di ya adichaghị na mma, e nye ya osisi akpaghi ahụ. Mana o buruna o na-eleta nna di ya anya nke oma, esgosi ya osisi ndu juru ahụ.

Ufodu osisi aku a nwere aha obodo di iche iche na-akpo ya, ima atu, Ogidi na-akpo ya nkwu ala, ube ala, ebe isi, ube ntutu, ndi Ogwu na-akpo ya nkwu elo, ukwa elo dg. N'otutu obodo, nne ochie nwata ahụ na-aghoru mkpuruosisi a ruo n'onwu ya. O bu naani oge o nwuru ka nne muru ya ga-enwe ike ighoro mkpuruosisi ahụ. Mana n'Ogwu, o bu nne muru nwa na-aghoru mkpuru ndi a.



Nke a bụ emume nnabata na emume nkewa. Ikpụ isi mburuputa uwa na-egosi nkewa di n'etiti nwata ahụ n'ebe o siri puta uwa. Igbo kwenyere naoge ahụ nwata ahụ bu ntutu ya, na nwa ahụ na ndi otu ya na-enwe mmekorita. O bu ya mere nasoge ufodu, a hu nwata ka o na-eperi ochi maobu akwa akwa abe naaniya dina ala. Ya mere na mgbe obula akpuchapuru ya isi mburuputa uwa, wetala nkewa na mmekorita di otu ahụ. A bịa n'Eluama di n'Okigwe, a na-akpo ya abo ule, n'Oka ihe o bu abunyila. Nke a bu emume nnabata niihi na a nabatara nwata ahụ n'otu ndi mmadu di ndu.

Di ka Durkhiem kwurula na o buru na ihe arughizi oru a turu anya n'aka ya, a ga-ewepu ihe ahụ n'oha obodo ahụ. Nke a mere na ebe o bu na ikpu isi mburuputa uwa anaghikwa adotara nwata osisi na-amị ego makana omenaala a so na nke ndi uka kagburu na o dighi mma, o nwuola, o nwekwaghị ihe o na-arụ.

Nchikota

Di ka anyi hurula na ndi Igbo ejighizi oru ugbo were mere isi ebe ha si achuta ihe ha ji enyere ndu aka, nke mere ka ha leghara emume ngabiga umuaka anya, o di mkpa na ndi nne na nna kowaara umu ha maka emume ndi a ka ha were mara na o bu omenaala ha na o nweghi ajo ihe maobu igwo ogwu di na ha. Ya mere na nchocha a na-atu aro ka ndi Igbo na-emeputa ejije na Noliwuud nakwa ndi na-aku egwu di ka Flavour, Phyno na Psquare na-ewebata emume ndi a n'egwu ha na-eti, nke a ga- enye aka ime ka umuafu Igbo na-amata maka omenaala ha. Na nchikota, o di mkpa ka umuafu Igbo niile nabata ma loghachi azu n'ime omenaala ha okachasi ndi di mma di ka emume a, n'ihia na onye omenaala ya furu, onye ahụ esfuola kpm kpm. Omenaala ndi nke abaghizi uru di ka ini otubo na ikpu isi mburuputa uwa kwesiri ka a kwusi ha, o kachasi emume ihu nwata eze nke na-ebute itufu nwata.

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MGBAKWUNYE: Ndi a gbara ajuju onu

Aha	Afo ole ony gbara	Oru ha	Obodo ha	Oge a gbara Ajuju
Uzumma Ali	Iri isii na ise	Ote nkwu	Ohaja Ogwu	2/3/2023
Ekedimma Uka	Iri ise na abuo	Okwanka	Ogboli Ogwu	2/3/2023
UgwoeviNwedu	Iri isii	Oma Mbem	OlikwuOgwu	13/3 2023
Ejileka Okolie	Iri asaa na itolu	Oru ugbo	Uhuegu Ogwu	13/3/2023
Nkalele Oti	Iri ato	Onye nkuzi	Obuovia Ogwu	16/3/2023
ChihanwaNwafor	Iri ano na isii	Onye oru Bekee	Onoli Ogwu	16/3/2023
Oyibo Ojidi	Iri asato na isii	Dibia Mgborogwu	Olocha Ogwu	18/3/2023
Nwangelike Ugwa	Iri isii na otu	O ji ego achu ego	ObugoOgwu	18/3/2023
Nweke Chukwuogele	Asaa na ise	Oru ugbo	UluloOgwu	18/3/2023
Nwiino Uche	Iri ise	O ji ego achu ego	Ezioha Ogwu	23/3/2023
EbuteOzo	Iri asaa na ise	Onye lara izu ike	Ibite Ogwu	23/3/2023
Mmaduabuchi Ndu	Iri ise na ise	Dibia Bekee	Amaokwe	28/3/2023
Nwokoma Utamdi	Iri asaa na otu	Oka ugwu	Ogboli Ogwu	28/3 2023



NZIPUTA AJỌ OBI NA NSOGBU YA N'AGUMAGU ENYI MERE ENYI YA NA MMIRI OKU E JI EGBU MBE

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Ngalaba Amumamụ Igbo, Afrika na Nzikorịtaozi

Fakoliti NKe Aatị

Mahadum Nnamdi Azikiwe, Oka

Umjedemede

Obi mmadụ bụ otu ihe zoro ezo nke anya mmadụ agaghị ahụ ihe dị n'ime ya maọbụ atumatụ ọ choro ituputa oge obula ọ na-awaghari, naanị onye nwe ya maara ihe na-eme n'ime ya na ihe ọ na-eche. E nwere ufodu atumatụ ga-esi mmadụ n'obi puta, o doo anya na ọ bụ atumatụ ojoo ma nwekwaa nke bụ atumatụ oma mana edereede a choro igbado ukwu na ajo obi maobu obi ojoo di ka ufodu na-akpo ya. Ajo obi butere inye nsi, nwanne igbu nwanne, iwepu ndu maka ogwu ego dg. Nke a mere edereede a jiri lebaa anya n'otu akwukwo ejije na otu iduuzi iji huta ka ndi odee si ziputa ajo obi, ihe kpata ya, oghom ọ na-ebute na uzọ e nwere ike isi gbochie ya. A gbasoro usoro nkwa ma were atutu ime mmuo nke Sigmund Freud tuputara n'afọ 1856-1939 wee tuchaa agumagu ndi a iji mee ka isiokwu a doo anya. A choputara na otutu ndi mmadu bu enweghi afọ ojuju na ndu ha na anyaukwu dubara ha iche ajo echiche ebe mmadu ibe ha no ma na-eziputa ya n'omume ha. Ufodu bukwu ndi obi na-afu ufu ma ha hu onye ozọ ka ọ na-enwe obi anuri. Ya mere o ji di mkpa ndi mmadu ikpachapu anya n'udi enyi ha na-enwe na ndi ha na-akporo ihe tumadi ihe oma na-eme na ndu ha makana ochi abughi utu.

Ndubanye

Ajo obi abughi okwu ohuu na nti n'ihi na ọ malitere mgbe uwa malitere nke mere akwukwo nsọ ji kwuo n'akwukwo Jeremiah 17 malite na 9 ruo na 10si "obi mmadu di aghughu, ọ dighikwa onye na-ahu ya". Na Jenesis 12, akoro akuko Ebel na Keenu ndi churu aja, Chukwu naara aja nke Ebel ma ju nke Keenu nke mere na Keenu nwere anyaukwu ebe nwanne ya no wee kugbuo ya n'ohia. Omume ahụ mere Chukwu ji wee nye ya ntaramahuhu na ọ ga na-awaghari n'ozara ubochi ndu ya niile iji ziputa na obi ojoo e ziputara n'akparamagwa nwere oghom na ntaramahuhu ọ na-ebute onye nwere ya. N'akwukwo Jenesis 37, a hukwara akuko Josef na umunne ya, ka o si koro umunne ya nro ọ roro nke ziputara na umunne ya ga na-akpo isiala nye ya. Nro ahụ kpalitere anyaukwu ebe umunne ya tumadi ndi toro ya no banyere ya, ha wee kpaa nkata ka ha gbuo ya ma mecha ree ya. Nna ya kwara akwa mana ka afọ olenale gara, agu dakporo ndi Izrel nke mere na ezinaulo Josef biara Ijipt ebe e regara ya izuta nri n'maghi na ọ bụ nwanne ha buzi onyeisi na-esota eze. Josef mesoro ha omume oma n'gbanyeghi ihe ha mere ya. A ga-ahukwa akuko nwunye eze Ehab bu Jezibel onye di ya nwere mmasi inara Nebotu ubi ya n'ihi na ọ na-eme nri nke oma mana Nebotu ekweghi, eze lara koro nwunye ya onye nke kpara nkata wee gbuo Nebotu. Ajo ihe niile Ehab na nwunye ya Jezibel mere butere ha ajo onwu n'ihi na iwe Chukwu dakwasara ha.



Obi ojoo anaghị anokata malite di ka ahuru n'akuko niile ndi a ruturu aka n'akwukwo nsọ. E nwere otutu ihe nwere ike iduba mmadu inwe ajo obi maobu malite ikpa agwa na-eziputa obi ojoo. Ihe ndi a gunyere; enweghi afọ ojuju, anyaukwu, ekworo maobu ibo obo. Oge ufodu, o bu omume ndi mmadu mesoro mmadu ibe ha na-eduba ha ikpebi igba ajo di ka mgbe mmadu ji ajo omume akwughachi onye meere ya ihe oma, onye ahụ nwere ike kpebie ka o boọ ya ochie na ohuu site n'ikpaso ya agwa joro njo. A naghị ezo ajo obi ezo n'ih i na o bu site n'akparamagwa ka e si ahuta ya maobu oge a na-akpa nkata etu onye ahụ si atuputa atumatu o doo ewu na okuko anya na onye ahụ nwere ajo obi. E nwekwara ndi obi na-adi mma oge mmadu ibe ya na-agabiga ihe mgbu nwezie ndi chorọ ka o buru naani ha ka ihe oma na-emere. Ufodu bu ndi adighi ndu nyere onye ozo aka o sokwa ya buru na onye ahụ na-ebeputa obara n'anya ya.

E nwere otutu omume na-eziputakwa ajo obi di ka omume ndi ochichi na-emeso ndi ha na-achi. Ha na-ahụ ahụ ndi mmadu na-ata mana o gbochighi ha idi na-ebupu ego ebuga n'ulokwu di na mba ofesi ebe ha na-echekwara umu umu ha ego, o gbochighikwa ha idi na-efeghari n'ugboelu, izipu umu ha mba ofesi ebe ha na-ekpori ndu, na-agu akwukwo mana umu ogbenye ahughi mmiri onunu di mma. Ha na-aga elezi ahụ ha na mba ofesi, isi waa ha, ha efepu manandi ha na-achi ahughi ego nri ma ya fodu ulogwu gooment di ezigbo mma ha ga-aga maka ahike ha. Ihe ndi ochichi na-eme bu ha choo ntuliaka, ha abiakwute ndi mmadu mana ngwangwa ha nwetara ihe ha na-acho, ha akpochie uzo ha ganye na o rue oge ntuli aka ozo.

Ajo obi bukwa mgbe mmadu ji okwu onu ya gwagbuo mkpuruobi onye ozo n'ih i na o kariji onye ahụ di ka nna ezinaulo na nwunye ya imegide onye enyemaka binyeere ha n'ih i na ha kariji ya. Ha nye umu ha osikakpa, ha enye nwanneku ji gbara uka dg. Omume otutu umu nwaanyi na-emeso ndi binyeere ha na-awu akpataoyi. Di ka Saharareporters (2021) korọ maka otu nwaanyi a kporo Oriaku Mmesoma Okoye, onye tigburu Kosisochukwu, onye enyemaka ya. Akuko korọ na ihe o tiri nwa ahụ bugara ya ulogwu inata ogwugwo na Febuwari 16, 2021 n'ebe o no nwuo tupu ndi uwe ojii wee kpara ya aka.

Premiumtimes (2017) chikobara ikpe a mara umu nwoke anọ ndi aka ha di n'onwu Nwaada Cynthia Osokogu n'afọ 2012 di ka akuko korọ ka Maazi Nwabufo di afọ iri ato na asaa bu enyi nwaada a na owaududo si kwee ya nkwa ichotara ya oru na Legos nke mere Cynthia ji si Abuja were ugboelu bia. Nwabufo na nwa nwanne ya bu Maazi Ezike di afọ iri abuo na asaa dobere Cynthia n'ulo ezumike Kosumila di na Lekiviu Festak Legos. Ha tinyeere Cynthia ogwu rifonolu na mm anya raibina ula wee buru ya. Ha zukoro ego ya ma kwaso ya iko n'ike ma mechaa were akwa togbuo ya tupu aka kpara ha.

Ederede a ga-eleba anya n'akwukwo agumagu ndi a iji ziputa ajo obi ufodu agwa ziputara; *Mmiri Oku E Ji Egbu Mbenke* Tony Ubesie, *Ije Egonke* Robert Nwokelue, na *Enyi Mere Enyi Yanke* Nkechinyere Nwokoye na Nkoliniyigide dere.

Atutu Nchocha

Dobbie (2012:55) n'ime Okafor (2022) kwara na o bu Sigmund Freud dokita na-ahụ maka uburu isi mmadu, tuputara atutu a iji choputa ihe na-ebute oria di iche iche nke anaghị egosiputa n'elu ahụ guzobere atutu a n'afọ 1856-1939 iji choputa etu onodu ime mmuo mmadu si aruru, odidi ya, nhazi ya na oria na-emetuta ya. O choputara na otutu oge, ihe ike mere na ndu mmadu nke o gwoghi n'oge nwere ike butere ya oria n'odinihu. Freud mechara malite iji atutua enyocha ekpemekpe, nkomiiko, aatina agumagu. N'iji kwaa onodu ime mmuo mmadu, Freud kewara ya uzo ato;



Iidi: Nke a bụ akụkụ ime mmụọ mmadụ nke na-eme ka mmadụ kpaa agwa ekwesighi ekwesị n'ihì na o cheghì ya eche. Ifejirika (2014:220) kwuru na ọ bụ akụkụ ime mmụọ mmadụ ebe ọchịchọ nke anụ ahụ na egwu wuru ụlọ obibi. N'ebe a ka ọchịchọ ihe arụ niile si apụta dị ka; ndakpo, ikwa iko, izu ohi, itọ mmadụ, iwepụ ndụ, ikpọ asi na oke iwe nke na-eduba mmadụ n'ila n'iyi. Mpaghara ime mmụọ a anaghị eche echiche maka iwu, ọdinala na nkwenye, ọtụtụ oge. Mmadụ ọbụla nwere mpaghara ime mmụọ a n'ime ya mana ihe dị iche bụ etu mmadụ si achikwa onwe ya iji hụ na ọ naghị apụta ihe n'omume ya.

Igo: Nke a bụ atụtụ ime mmụọ mmadụ nke na-eche echiche maka ihe akparamaagwa ya ga-apụta tupu ọ kpaa agwa. Ọ na-eche echiche banyere ihe ọ chọrọ ime, mkpebi ọbụla na mputara ya tupu ọ kpaa agwa ọbụla. Mpaghara ime mmụọ a na-arụ ọrụ dika onye nọ n'etiti iidi na supaigo. Mmadụ ọbụla nwere mpaghara ime mmụọ a mana ụfọdụ ndị ejirila mmànyà na-aba n'anya, ọgwụ ike na ise ahìhja menyuọ nke ha.

Supaigo: Ọ bụ mpaghara ime mmụọ mmadụ nke a na-ahụta dị ka akonuche mmadụ. Ọ na-eche echiche maka ihe ziri ezi tupu ọ nwee mkpebi n'ihè ọbụla ọ na-eme. Ndị nne na nna bụ ndị mbụ na-eguzobe mpaghara ime mmụọ n'ebe ụmụ ha nọ. Ka ha na-eto, otu dị iche iche na-acha obodo na-enye aka igbazi ezi akparamaagwa a.

Nnyocha Agumagụ Ndị A Họrọ **Mmiri Oku E Ji Egbu Mbe**

Nke a bụ akụkọ gbasara Enyi nwa Ụzọdìmma onye nne na nna ya nwurụ, nwanne nna ya wee kpọrọ ya ka ya na ha biri mana nwanne nna ya anaghị anọkarị n'ụlọ nke mere na nwunye ya Nneka malitere ichi Enyi ọnụ n'ala. Ọ naghị etinyere ya anụ na nri, ihe ọbụla mere n'ụlọ, ọ bụ Enyi na-ata ahụhụ ya. O megidere nwa a ihe na o siri n'ụlọ gbapụ wee soro ndị ohi malite ọrụ iji hụ na o nyeere onwe ya aka ma kwusi ita ahụhụ ọ maghị isi ya n'aka nne ya ukwu na ụmụ ya nwaanyị ndị mụtara ọrụ n'aka nne ha. Ubesie (1974:9) kwuru si;

Enyi dị naanị afọ anọ mgbe ya na nwanne nna ya bidoro biwe. Site n'ubochi mbụ Enyi biara ebe a, nwunye nwanne nna ya ahụ kpọrọ ya asi. Ihe kpata o ji kpọọ ya asi abughị ihe ọzọ karịa ekworo ụmụ nwaanyị. Nneka sichaa nri, o kunye nke ụmụ ya iche, kunye nke Enyi iche. O ji arụrụ ala na-ata Enyi ahụhụ. Ubochi soro ya, o tinyere ya nnukwu nri ma ofe ọ ga-etinyere ya agaghị ezuru ya okpokoro nri abụọ. Ubochi ọ choro ikunyere ya ofe, nri ọ ga-etinyere ya a agaghị eju ya afọ. Nke ọzọ, Enyi atabeghi anụ e ji sie ofe di ka ụmụ Nneka si ata. Nke a kpata na i lee ya anya, ahụ na-ajụ ya oyi mgbe ọbụla. ụmụ Nneka leere nne ha anya wee jiri Enyi na-eme ihe iji kpaa ụka ọchi. Ụmụaka ndi ọzọ bi n'ogbe leere ha anya, na-emesi Enyi ike n'ihì na onye ụlọ kee nwanne ya n'ọbọ, onye ezi ebufuo ya. E mekwara Enyi ihe, ọ gbụọ ahụ n'ihì na ọ maara na ndụ ya di ya n'aka. Nke a mere o ji sie ike ka mkpume.

Ubesie (1974:12) kwuru na otu ubochi, Nneka huru ya ebe o richara ihe na-ataghari ọnụ, wee juo ya ihe ọ na-ata, n'ihì na ọ maara na ọ dighi ihe o kunyere ya n'ofe. Mgbe ọ saghere ọnụ ka ọ gbuputa ihe ahụ, Nneka tie mkpu si ka a kpoo ọrọ ya ụmụaka ndi ọzọ. Mgbe ụmụaka biara, ha chọwa Enyi mma. O weere unyi tee ya n'akukụ ihu nke ọzọ, were eriri gakota okpokoro ejula na iko azu ndu, nyanye ya n'olu si ụmụka



gụwara ya egwu a na-agurū onye zuru ohi. Azụ Enyi na-ata bụ azụ ọ kụtara na mmiri mgbe ya na enyi ya Nwokeabia jere mmiri Bature. Ọ mīkpōrō azụ ahụ ka ọ na-ata n'ihī na nne ya ukwu anaghī etinyere ya anụ maṅbụ azụ na nri. Ubesie (1974:18)...Enyi na Nwokeabia jekwara mmiri ụbōchī ọzọ, ka ha na-alōta, nna Nwokeabia hūrū ha, juo ha ebe ha gara. Ha choro ka ha gowa agugo ma anya ha agbaala ama, n'ihī na ọ nweghī onye hūrū anya ha agaghī ama na ha gwuru mmiri. Mgbe ha na-ekwu nke a, lee ka Nneka putara sere Enyi, seba ya n'ulō, mechie ụzọ. Ihe ọ na-achō n'ukō elu ka ọ hūrū n'ukō ala. Nneka were ọdụ inyinya ọ zutara maka iji na-apia naanī Enyi utarī, gbewe ya akamū n'ahụ. Mgbe o mechara ike ya, i lee Enyi anya n'ahụ, ọ dī ka ebe achikwū dere ihe n'ala. Nke a mere Enyi jī si n'ebe ahụ gbapū, sī kama ya ga-anoro ndū na-ele enwe ya anya, ka ya zowa onwe ya, ma ya burū na ya azotaghī ya. Enyi si na be Nneka gbapū bido biwe ndū onye enweghī be. Ndū ya ugbo a bụ ụbōchī a hūrū, e rie, ụbōchī a hūghī, a kwurū aguū. Ebe o nweghī onye inye aka, o bidoro nyewere onwe ya aka. O bidoro kpagharīwa n'ogbe ndī ọcha. Ebe ọ hūrū osisi mango, ọ rīa elu, ghota ndī chara acha.

Agwa mmadū kpasoro mmadū ibe ya nwere ike iduba onye ahụ ime omume dī njo maṅbụ nwee mkpebi nwere oghom dī ka a hūrū ka omume Nneka ebe Enyi nọ mere ka o kpebie igbapū n'ulō gaa kpanyenwe onwe ya nri nke dubara ya n'izu ohi iji leta ndū ya anya. Ka ọ malite izu ohi ahụ, gburugburu ha niile ajughī oyi n'ihī mkpamkpa Enyi na ndī otu ya na-akpa. Ubesie (1974:24) kwuru sī; “ebe a o bi mere ka ya na ndī mmadū dī ichē ichē bikoo onū. Ndī ohi na ndī ama niile dī n'Enugwu bụ ebe ahụ ka ha bi. A sī na ewu adighī ata agbara sowe nke na-ata agbara, o bido ita agbara. Ọ bụ otu a ka Enyi sisi n'ikute utaba bawa ime ahia, ya na ndī ohi wee na-akpa”. (:28)... ndī ohi a mere Enyi onye isi.

Enyi Mere Enyi Ya

Akukō a gbasara agwa ojoo Ulooma kpasoro enyi ya Adaakū n'ihī anyaukwu o nwerena Adaakū na-akwado ilu dī. Ọ dighī ihe o meghī ka Adaakū hapurū ya Echezona ruo na o jizi aka ya gakuwuru nwa okorobia ahụ gwa ya hapū enyi ya nwaanyī na ọ ga-emere ya ihe obula ọ choro mana Echezona ekweghī. Ulooma kwuru na ebe Echezona achoghī ihapū Adaakū na ọ ga-eme ihe ga-etisa ha abuo. Ya na ndī ntō wee kpaa nkata toro Adaakū bụ enyi ya nwaanyī mana Chukwu nyere aka, Adaakū wee lxta ije ahụ n'aka ndī ntō choro ire akukū ahụ iji kpata ego.

Nwokoye na Nnyigide (2021:8-9)

Ulooma: Echee! Ahurū m gī n'anya
Ihe gī na-amasī m
Achoro m ka i hapū Adaakū sowe m
Enwere m ego
Ihe ọ bula i choro aga m emere gī

Echezona: Ulooma! i sī gini?
Gini ka i na-ako
Ka onye isi adighī mma?
Adaakū bụ ezigbo enyi gī!
Adaakū jiri gī mere nwanne
I bụ enyi ka nwanne nye ya
O nwere ihe na-esere gī na ya?

Ulooma: Etizila mkpu
Mū na Adaakū abughī nwanne
Ihe na-agu oke na-agu ogini
Kamgbe anya mhurū gī



Echezona: Mkpurubobi m enwebeghi ezumike
 Olisa bi n'igwe
 Biko ekwekwala ka ngwere gbaa aji
 Enyi mere enyi ya bu ajo enyi
 Anula m ihe I kwuru
 Aga m ala ka m chebara ya echiche
 Emesia, m ga-enye gi usa
 (o bilie ipu, Ulooma ejide ya aka)
 Hapu m aka
 N'ih na e jighi ihe e ji agba na nti agba n'anya
 Afọ ime a tūru taa, mụọ ya taa bu aru
 Ubochi nta ka anyi chuo n'owere nchi

Echezona mechara kororo Adaaku ihe enyi ya nwaanyi bu Ulooma mere. Ka ha na-akwado alimalu ha, Ulooma kororo Adaaku ka ha hu n'ih na o chororo irio ya mgbaghara. Adaaku kwetara na o ga-abia hu ya ka o were ohere ahụ gwa ya hapuru ya di ya aka kpamkpam mana o maghi na o bu onwu ya ka o ji ike agbakwu. (ihu:24-25) kwuru si;

Adaaku: Oo! (o puo n'ez i malite bawa mba)
 Ulooma agwala m gi akpozila m
 Echezona agwala m nkata niile i na-akpara ya
 Mana nkata aghaghi ikpudo onye ojoo (o gba nkiti)
 I chororo ka m bia hu gi n'eebe?
 Maka gini?
 Iriọ m mgbaghara. (o gbakwa nkiti)
 O di mma.
 Anula m.
 Agbagharala m gi
 Nye m ihe di ka nkeji iri aga m abia
 (o gbanyuo ekwent i ya)
 Kedu udi mgbaghara o chororo irio m
 O ji si m bia hu ya n'ukwu osisi di n'obodo ezi
 Aga m aga ebe ahụ gwa ya hapuru m di m aka.
 Ya gaa choo nke ya.

Adaaku gara obodo ezi ihu Ulooma mana otu nwoke Ulooma gobiri nwudere ya kechie ya aka kpuba ya n'ohia ebe ha cheere Ulooma o wee bia gwa Adaaku okwu ikpezau o ji kpoo ya. (ihu:28-29)

Ulooma: nwa aruru ala!
 O bu Echezona na-esere anyi.
 Ahuru m ya n'anya
 Mana o bu gi na-egbochi ya ihu m n'anya
 Adaaku: ...kedu mgbe nke a bidoro?
 O bukwala gi ka m na-akororo akuko
 Udi ihunanya di n'etiti mu na Echezona
 Akokwaara m gi nkwa o kwere m maka olulu

Ulooma: Anu mpama!
 I maghi na ihe di oke mma dikwazi ogini mma
 Mbọ niile m gbara ka o hu m n'anya lara n'iyi n'ih gi
 Ya mere m ji kpebie iwezuga gi n'uzo
 Ka m marazie ihe ga-egbochi ya ilu m

Adaaku: Chi m ooo!



Anyị m ahụ ntị m
 Ihe kante abakwutela ya n'ọnu
 Onye m kpọrọ enyi m akpọọla m asị!
 Eke kere ụwa gbataara m ọsọ ndụ
 Otu nwoke: Bịa nwaanyị nye m ego m
 Ka m si ebe pụọ
 Tupu nwata a ebutere m ajọ chi

Ụlọoma mechara kwee Adaakụ nkwa na ọ gaghi egbu ya oge Adaakụ kwetara ihapuru ya Echezona. Ọ gwara ya ka ọ kpọọ ndị ga-edula ya n'ihu na chi ejieela mana Adaakụ amaghi na ọ bụ ndị ga-edula ya mmụọ ka ọ na-akọwa. Ụlọoma kpọrọ Dimgba na ndị otu ya ndị nke wuchiri na ntabi anya. (ihu 32)

Adaakụ: Biko Ụlọoma enyi m, gbaghara m

Ahapuru m gi Echezona

Hapu m ka m lakwuru nne na nna m

Ụlọoma: (N'ikwa emo) I ga-alakwuru ha n'oge na-adighi anya

(A nuru ụda ugboala n'ezi nakwa ukwu ndi mmadu ka ha na-abata n'ohia ahụ)

Ụlọoma: Mụọkaibeya!

Azuanuka!

Odimpumpkpuemeire!

Ngwanu, leenu ahia m wetere ka unu zuru

Adaakụ: (Tie mkpu n'olu ike) Chineke m ooo!

Olee ebe i nọ?

Ụlọoma: Ahia anyi ebiela

Aga m achọ ụzọ ụla

Ka ọ di ka anyi ahughi

Ma biko gatekwaanụ aka (ọ pụọ)

Anyachie: Mmụọkaibeya, ngwa ka anyi maburu ya

N'ikpeazu, Adaakụ mechara hụ ụzọ mgbapu wee gbalaga ka mkpuru ubochi ole na ole gachara. Ndi uwe ojii kpaara Dimgba na ndi otu ya aka ma kputakwuo Ụlọoma.

N'ejije a, a ga-ahụ na ihe kpataara anyaukwu a nke sitere n'ajọ obi bụ n'ihu na ezi ihunanya di n'etiti Adaakụ na Echezona. Anyaukwu a Ụlọoma nweere Adaakụ nke butere ajọ obi sitere na akuko Adaakụ na-akọrọ ya gbasara ya na enyi ya nwoke n'ihu na o weere ya di ka enyi na nwanne mana ọ maghi na obi adighi ya mma etu ọ ga-esi bụ naanị Adaakụ ka ihe oma ndi a ga na-emeere. Nke a ruturu aka n'ihe e kwurula na mmalite na ndi mmadu ga-akpachara anya ihe ha na-akọrọ onye ọzọ n'ihu na a maghi ndi a na-eze maka obi mmadu di njo.

Ihe ndi a choputara

Otutu ihe ka a choputara n'agumagu ndi a nke ga-agbaziri ndi mmadu ka ha si ebi ndu, ha gunyere;

- Ajọ obi enweghi ngwota naanị mmadu ka ọ diri iche obi ya nche site n'udi ihe ọ na-eche.
- A hukwara na akparamagwa mmadu kpasoro mmadu ibe ya nwere ike ime ka onye ahụ nwee mkpebi adighi mma di ka a huru n'etiti Nneka na Enyi na *Mmiri Oku E Ji Egbu Mbe*.
- Ozo ka ibe ya bu kandi mmadu kpachara anyandi ha na-akọrọ ihe oma na-eme na ndu ha n'ihu na ọ bu onye maara mmadu na-egbu ya. Ọ dikwa mkpa ileru anya ala mara udi agwa ndi anyi na-eso na-akpa maka ndu mmadu. Nke a ka a hutara n'etiti Adaakụ na Ụlọoma na *Enyi Mere Enyi Ya*.



Nchikọta na mmechi

Ederede a egosiputala na ndị odee agumagu Igbo na-eziputa ajọ obi n'agumagu, oghom na ụzọ mgbaputa iji doo ndị oguu aka na ntị n'ihị na agumagu bụ enyo e ji ahuta ndụ. O di mkpa ndi mmadu icha obi ha nche ka o hapu iduba ha n'onwunwa, o dikwazi mkpa kandi mmadu nwee afọ ojuju n'ihị na ụwa na-eme ntughari. Onye emegbula onye o ka mma maobu nwa binyeere ya n'ihị na o bughị nwa ya.

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MKPATARA ENWEGHI EZI NCHEKWA N'AGUMAGU NDI A HOORO: OGHOM NA-ESO YA

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Um̄jedemede

Enweghī ezi nchekwa bū ihe cheere onye ō būla na obodo aka mgba n'ihu n'oge ugbua. Ō bū onodū na-egosi na ezi nchekwa adighī. E meela nchochā dī iche iche metutara enweghī ezi nchekwa etu ō siri metuta obodo na ebe dī iche iche mana ebumnobi nchochā a bū iji agumagū abuō; *Anū Gbaa Ajō Os̄o* (nke Ofomata) na *Okukō Ntī Ike* (nke Okeke), wee ziputa etu ndī odee siri tulee ihe na-akpata enweghī ezi nchekwa n'akwukwō ha ndī a hoorō. Oz̄o bū ichoputa oghom ha ziputara n'ime agumagū ha nke na-eso enweghī ezi nchekwa. Nchochā a bū nchochā nkowa. Ō bū atutū Saikoanalysis ka a gbasoro wee mee nchochā a. A maara na ō bū mmadū ka a na-ariā. Mmadū na-eme, mmadū ka a na-eme. Atutū Saikoanalysis dabara na nchochā a n'ih̄i na ō nyere aka n'ileba anya n'etu ndī odee a hoorō siri ziputa akparamaagwa ndī omekaome na-eme n'ih̄i na e enweghī ezi nchekwa n'obodo. Oz̄o bū na ō nyere aka n'ileba anya ihe kpatarē udī agwa ha kpara nke butere enweghī ezi nchekwa dīka ō dī n'agumagū ndī a hoorō. A choputara na enweghī ezi nchekwa enweghī ebe ō dighī. E nwekwara ihe na-akpata ya nke na-esi n'aka ndī omekaome. Oz̄o bū na oghom na-eso ya bū; onwū, itufu akunauba, ikwafū obara, inō n'oke ujō oge ō būla, emesapughī ah̄u na inō n'iro. A choputakwara dī ka etu ndī odee siri ziputa, na ihe na-eme ka ndī omekaome na-akpa mkpamkpa dī iche iche ndī na-eme na ezi nchekwa adighī bū; oke ochichō, enweghī aka orū, anya ufu, agughī akwukwō na ihe isi ike. A na-atū alo ka ohanaeze mara na ezi nchekwa bū oke na orū dīirī onye ō būla. Mmadū ekwesighī iche ka gooment̄i cheere ya ndū ya nche n'ih̄i na onye arachaghī onū ya, ugurū arachaara ya. Nchochā a ga-eme ka ndī ntorobiā mara na uru adighī na tigbuo, zogbuō. Ō ga-emekwa ka ha wepū aka ha n'ih̄e ō būla ga-eme ka enweghī ezi nchekwa dī n'obodo.



Ndubata

Enweghi ezi nchekwa na oghom na-eso ya juputara ebe niile n'oge ugbua n'ala anyi. Nke a mere ka a na-ahuta ala anyi di ka otu n'ime obodo nke ihe ojoo juputara n'ime ya. Oge ufodu, otutu ndi mmadu ndi nooro onwe ha n'achoghi nsogbu o bula na-adabanye n'oghom nke si n'enweghi ezi nchekwa a. O nweghi onye oghom nke enweghi ezi nchekwa a hapuru; o hapughi ogbenye nke o ji ahapu ogaranya. O bu ihe di etu a kpaliri mmuo nwanchocha o were si ka o lebaa anya n'isiokwu nchocha a.

Di ka a maara, ihe o bula na-eme n'uwa nke a no n'ime ya nweriri ihe kpata ya. Etu ahuka o si di n'ime gbasara enweghi ezi nchekwa na oghom ya nke gosiri na o nwere ihe na-akpata ha. Enweghi ezi nchekwa nwere ike idi n'obodo, ezinaulo w.d.g. Mmadu nwekwara ike ichoputa na o nweghi nchekwa onwe, nke a na-ebute udi onye ahụ ime ihe a ga-anu gbachie aka na nti. Oge ufodu onye di etu ahụ na-ewepu ndu ya n'ike ka o nwee ike "inwere onwe ya" na amaghi na o naghị ete aka o jiri di njo, o dikwa mma.

Agumagu bu uzo di iche iche e si eji asusu eziputa ebumnuche mmadu. O bukwu uzo ndi odee di iche iche si eziputa ihe na-eme n'uwa okachasi nke na-eme n'oge a no n'ime ya. O bu ihe di etu a mere e ji asi na agumagu bu enyo e ji ahụ ihe na-eme n'uwa. Agumagu Igbo bu ihe malitere oge ndi Igbo malitere. N'oge gboo, o bu n'onu ka ha na-ako ya. Ndi Igbo na-esite n'agumagu egosiputa ebumnobi na echiche ha gbasara uwa. Ogene (2010) kwuru na agumagu bu oru nka nke mmadu na-esite na ya egosiputa mmetuta nke o nwere n'ebe ihe di iche iche na-eme na ndu. Ihe nke a putara bu na o bu agumagu ka ndi Igbo ji ahụ uwa nke ha no n'ime ya na ihe ndi di n'ime ya. Mkpali nke ndi odee n'iji ya akuzi ihe na-eme na ndu mere nwanchocha jiri hooro isiokwu a, iji gosi ka ihe ndi di etu a si metuta ndu anyi no n'ime ya n'uwa taa.

N'ime agumagu, e nwere akuko, ejije na abu. Ndi Igbo bu ndi na-esi n'agumagu ha egosiputa ebumnobi ha na echiche ha gbasara uwa gbaa gburugburu. Ha na-egosi ngalaba agumagu ndi a n'onodu di iche iche ha na-anu na ndu ha. Agumagu bara nnukwu uru. O bu ihe a na-elegara anya di ka ihe obodo ji echekwaba nkwenye na usoro obibi ndu ha. Nke a mere e jiekwu na agumagubu ihe bara nnukwu uru n'ogborogbodo. Ihe nke a putara bu na agumagu na-eleba anya n'ebe ihe gbasara ndu nke metutara ma ihe mere n'oge gara aga nakwa ihe na-eme n'oge ugbu a, ma na-enye aka n'ikwalite mmadu na ibe ya.

Enweghi ezi nchekwa bu mgbe nchekwa gbara mpe na ndu mmadu, akunauba na obodo. O na-eweta oghom di iche iche. Otu n'ime ikikere nke mmadu na-enwe n'obodo o bula bu ikikere nke nchekwa. O bu ya mere e ji etinye ya n'akwukwo ndebe iwu na-achi obodo o bula. Mgbe nke a riri mperi, enweghi ezi nchekwa abata. O bu nke a mere e jiri kowaa enweghi ezi nchekwa nke a kpoo *insecurity* n'asusu Bekee di ka ihe oghom nke na-egosi anoghizi etu esi anobu. A gara n'ihu kwuo na o bu ihe mberede na-egosi na ezi nchekwa adighi. Ihe nkowa a na-eziputa bu na enweghi ezi nchekwa nwere ike ibu ihe a tubaghi anya na o ga-eme. O bu ihe mmaduchoghi ka o na-abiakwute ya n'ihu na o naghị ewetara mmadu ihe ozo beluso ihe igba anyammiri.

Enweghi ezi nchekwa na oghom ya kariri akari n'ala anyi. O dichabughi etu a na mbu mana ihe isi ike, enweghi oru nke ndi ntoria, ndi kwe na ndi ekweghi, ajo ochichi goomentu juputara n'ala anyi, mere ka enweghi ezi nchekwa na-abawanye. Ihe a yitere



nkowa DeMuth (1994:280) nyere banyere ihe enweghi ezi nchekwa putara. N'uche nke ya, o si na enweghi ezi nchekwa bu ihe egwur nke na-anapu mmadu ikike nnwere onwe. O gboro ihe ewu na-ata n'ebe a n'ih na nke mbu, o dighi ihe na-eweta egwur karija enweghi ezi nchekwa. Nke abuo buru na oghom enweghi ezi nchekwa na-eme ka mmadu ghara imesapu ahụ n'ebe ihe banyere ya di. Ozo di ka ibe ya bu na ikike ngaghari onwe bu ihe a ga-echefu n'ih na o bu onye di ndu na-achọ ikike nnwere onwe na ngaghari onwe. N'agbanyeghi nnapu ikike ndi a, e nwere ndi ka na-ahuta enweghi ezi nchekwa a di ka oge ha ji enwetara onwe ha ihe ndi ha chorọ. O bu ha na-eweta nsogbu ndi ahụ di iche iche nke na-eweta onodu enweghi ezi nchekwa. Ndi di etu ahụ, chezo na," nwata si na nne ya agaghi arahụ ụra, agaghikwa arahụ ụra nke ya".

Enweghi ezi nchekwa di ka Beck (1992:58) siri kwuo, bu mgbe egwu di ma nchekwa korọ na ndu mmadu, n'akunauba na n'obodo. Nkwa di etu a mere ka a mata na enweghi ezi nchekwa bu ihe ga-abu o metuha imi, i mara na o metula ma nti, anya na onu. O bu ihe na-etinye egwu na ndu mmadu, akunauba o nwere, obodo na akunauba ya. O bugh ihe ga-abu o mee mmadu asi na onye ahụ o mere bu onye mere aru, kama o bu onye nwere chi ojoo. Ezinaulo ma o bu obodo o bua o batara na ya na-anọ n'oke egwu n'ih na o dighi onye ma onye o ga-akpo ihu. Oge ufodu, onye ihe mberede nke enweghi ezi nchekwa na-abiakwute nwere ike buru onye aka ya di ocha. Nke a bu nke na-agbawa obi ma na-ewetara ezinaulo di etu ahụ oke iru uju. O dighi uru o bua enweghi ezi nchekwabara. Naani ihe a ga-eme wee belata ma o bu kwusi ya bu igbochi oghom ndi ahụ nke o na-akpali. Ihe nke a na-egosi bu na ibelata ma o bu ikwusi oghom na-eso enweghi ezi nchekwa bu oke na oru diiri onye o bua maka odimma mmadu niile na nke obodo n'ih na ebe udo di ka ihunanya, oganiihu na mmepe na-adi.

Ndi ode nke oge ugbua na-esi n'edemede ha di iche iche akuzi ma na-emekwa ka a mata na enweghi ezi nchekwa, enweghi uru o bua di na ya. Ha na-eziputa oghom, nsogbu, mmekpa ahụ na odachi di iche iche ndienweghi ezi nchekwa na-ewetara umummadu, akunauba na obodo ndi gunyere; onwu ike, inweta aha ojoo (n'obodo), obi mmapu, ino n'oke ujo, mmeru ahụ, ahuhu di iche iche na ndu mmadu, idakpo umunwaanyi na emesapughi ahụ. Nchocha a ga-enye aka n'ikwalite mmuo ohanaeze ndi Igbo ka ha na-enwe aguu igu akwukwo agumagu abụ, ejije na iduuazi n'agbanyeghi ogologo o toro ma gbakwa mbu hu na ha ghotara isiokwu di na ha.

Nsogbu Nchocha

Dika e kwuru na mbu, enweghi ezi nchekwa di n'ua gbaa gburugburu. Nke a na-ebute oghom di iche iche nke juputara ebe niile ma buru ihe na-abawanye n'ike n'ike n'oge ugbua nke na-eme ka ndi di ndu choo ihe o bua ha nwere ike ichota ka ha wee chekwaa ndu ha na akunauba ha. Enweghi ezi nchekwa bu onodu ojoo na ndu mmadu.

O bu eziokwu na a maara na enweghi ezi nchekwa na oghom so ya abughi ihe ohu na ndu mmadu, mana n'ih nchocha a na site na nchoputa nwanchocha mere, e nwebeghi nchocha e mere n'oge gara aga nke e ji akwukwo agumagu abuo ndi a hooro maka nchocha a were mee nchocha na ya banyere isiokwu nke a na-edede maka ya. Ihe ndi a bu ihe kpaliri mmuo nwanchocha ime nchocha n'isiokwu nchocha a iji gosi etu akwukwo ndi a hooro siri ziputa enweghi ezi nchekwa na oghom so ya.

Nnyocha Agumagu O bu n'ebe a ka nwanchocha kwara etu nnyocha agumagu a ga-esi gaa. A bia na nnyocha a, e kere ya uzọ anọ. Uzọ atọ ndi ahụ bu ndi a; nnyocha nkwa, nnyocha atutu na nnyocha arumaru. A biaziri were nchikota wee mechie ya bu



edemede. Okwu ma ọ bụ ọkpụrụkpụ okwu a ga-akọwa bụ agumagu na enweghị ezi nchekwa.

Nkọwa ihe bụ Agumagu?

Agumagu bụ ụzọ dị iche iche nke e ji asụsụ ezipụta gbasara ebumnuche mmadụ. Ọ bụ ihe mmadụ cheputara gbasara ndụ na ihe dị iche iche na-emegasi n'ụwa, ihe ndị a na-ahụ anya na ndị anaghị ahụ anya, ihe mere eme maọbụ ihe emeghị eme. A na-ejikarị asụsụ nka achọ ya mma. O nwere ike idị n'ụdị ekwurunonụ maọbụ ederede. Otụtụ ndị odee na ndị ọkammụta akọwaala agumagu n'ụzọ dị iche iche site na etu nghọta ha siri dij.

Ọgbalụ (1973) mere ka a mata na n'oge ochie, mgbe ndị Igbo anaghị ede ihe n'akwụkwọ, mgbe ha na-enwekwaghị ụzọ e si edepụta amamihe maka izi ụmụ ha ihe, na ọ bụ site n'agumagu ọdịнала ka a na-etinye amamihe dij etu ahụ nke ha chọrọ ka ụmụ ha nwee. Ihe nke a na-egosi bụ na ndị nne na nna na-esi n'akụkọ ifo enye ụmụaka ha nkuzi gbasara ndụ. Nkọwa a dabara n'ihe Chukwu (1989) kwuru. O mere ka a mata na agumagu ọbụla nwere ozi pụrụ iche ọ na-ezi. Ọ gara n'ihu kwuo na mgbe ọbụla mmadụ gechara ihe ndị a, na o nwere ụdị amamihe banyere ndụ nke onye ahụ ga-enweta. Nke a na-akọwa na agumagu na-abawanye echiche anyị.

Agumagu dika Ogene (2010) si kọwaa bụ, ọrụ nka nke mmadụ na-esite na ya egosiputa mmetụ o nwere n'ebe ihe dij iche iche na-eme n'ụwa dij. Ihe nke a na-egosi bụ na agumagu nwere ike irutụ aka n'ihe ọ bụla nke gbara mmadụ gburugburu. Ihe dij mkpa n'agumagu bụ na ọ ga-aburiri nke ga-eme ka ọgụ maọbụ ndị na-ege ntị nwee obi uto ma mekwaa ka ndị mmadụ na-amata ihe na-eme n'obodo.

Mbah, na ndị ọzọ (2013:2) kwurū ihe banyere agumagu. Ha kwurū na “agumagu bụ ọrụ nka a kọwaputara n'ụzọ ederede maọbụ ekwurunonụ bụ nke na-akọ maka ndụ na obibi ya”. Nke a na-eziputa agumagu Igbo dika ihe e nwere ike ide ede maọbụ kwuo n'ọnụ ma buru nke na-akọ banyere ihe na-eme na ndụ nakwa etu e si ebi ndụ.

Nkọwa ihe bụ enweghị ezi nchekwa?

Enweghị ezi nchekwa bụ ihe na-eweta mmekpa ahụ dij iche iche. Ọ bụ ozuru ụwa ọnụ ma buru ọnọdu na-egosi na nchekwa adighi. Nke a na nkọwa Echeruo (2001: 223), bụ ihe mweta ụjọ nke na-egosi oghere n'ebe ezi nchekwa dij. Nkọwa ya gosiri na mgbe ezi nchekwa adighi, na ọ na-enweriri ihe na-akpata ya nke ọ huru dij ka ebe oghere dij. Oghere ahụ bụ ihe ọ ga-abu e mechie, enweghị ezi nchekwa alaa, mana ọ buru na e mechighi ya, ọ na-abawanye n'ih i na ọ bụ ihe kpata nsogbu ndi ahụ na-akpata e ji enwe enweghị ezi nchekwa na ọghom dij iche iche. Ndị ọzọ kwadoro nkọwa a Echeruo nyere banyere enweghị ezi nchekwa bụ Mbah na ndi ọzọ (2013:120). Ha kọwara ya dij ka “ihe na-echu ma nwata ma okenye ura site n'iweta ọnọdu ino n'oke égwù na ike nkwicha oge niile”. Nke a bụ ezie n'ih i na ndi mmadụ kari ihe e ji azu ya. Mgbe mmadụ matara na ezi nchekwa adighi, ọ ga-ebu ụzọ kee nkwicha banyere ndi ya n'ih i na ọ bụ mgbe mmadụ dij ndi ka ọ ga-achọ ikpa akụ ma chọọ etu ọ ga-esi echekwaba akụ ọ kpata. Enweghị ezi nchekwa putara ọnọdu egwu na ọnọdu ụjọ. O nwekwara ike buru edebeghi ihe etu dij mma. Nchekwa bụ mgbe ihe na-aga etu o kwesiri n'obodo, n'akunauba na ndi mmadụ.

Nnyocha Atutụ Edemede Nchọcha

Atutụ ka a kporo *theory* n'asụsụ Bekee. Ọ bụ echiche ndi mmadụ banyere etu a ga-esi na-eme ihe. Echiche dij etu ahụ na-enye ntuziaka nye onye na-eme nchọcha, iji ziputa nchọcha ya nke ọma site n'igbaso atutụ dabara nke ọma gbasara isiokwu a na-eme



nchọcha na ya. Atụtụ a gbasoro mee nchọcha a bụ Saikoanalysis. O bụ nke Sigmund Freud, n'agbata afọ 1856 ruo 1939. O mere ka a mata na Freud bụ dibia Bekee na-ahụ maka ahụ ike. Ihe kpaliri mmụọ ya o ji wee tuputa atụtụ a bụ na mgbe ụfọdu, o naghị achoputa ọrịa nke na-aria otutu ndi mmadu biara n'ulogwu. Ihe a mere o ji tuputa atụtụ a site n'ihapu onye ahụ ka o bido koba ihe niile gbasara ndu ya nke gbata ya n'uche. Oge onye ahụ na-aria ahụ na-akọ ihe di etu a, nwoke a ga-achoputa nsogbu ndi ahụ di ya n'uche nke o maghi maka ya, mana o na-aputa ihe na ndu ya n'oge ahụ. Ihe atụtụ a na-arụ gunyere ka ogugu isi mmadu si abawanye, ndoko ya na ụdiri akparamagwa di iche iche mmadu na-akpa (ma nke onye isi di mma ma nke onye isi ya ezughi oke). O na-elebakwa anya na mmekorita di iche iche di n'etiti mmadu na ibe ya. Otu n'ime ndi lebara anya n'atutu a bụ Alan (1992). N'ebe a, o kwuru na atutu Saikoanalysis nke Sigmund Freud weputara metugasiri omume dum mmadu na-eme, malite na mbido ndu onye ahụ ruo mgbe onye ahụ kpawara agwa nwere ka o di. Nke a gosiri agwa na-adighi mma. Site na nkowa ya, o mere ka a mata na e kere akparamagwa di n'ime mmadu uzọ atọ. Ha bụ “*iid, ego na supa ego*”. *Iid* na nkowa bụ ihe di n'ime mmadu na-akpalite mmụọ onye ahụ ikpa agwa di aña nke nwere ike ibu agwa di mma na nke adighi mma. *Ego* putara mmụọ ahụ nọ n'ime mmadu nke na-ahazi omume iid na-ewetara mmadu ma o kachasi ndi di njo. O bụ *ego* na-ebelata oriri warawara aguu ime njo nke *iid* na-enwe. *Supa ego* na-enye aka eme ka a mata na ezi omume di mma ebe ajo akparamagwa nwere ahuhu na-eso ya.

Atutu a bụ atutu na-eleba anya n'akparamagwa mmadu. O bụ atutu Sigmund Freud weputara nke e ji amata ihe kpata mmadu ji enwegasi nsogbu ma nyekwaziere onye ahụ aka igabiga nsogbu ma o bụ nweta ụsà ihe kpata nsogbu ji adaputara onye ahụ. Mbah na Mbah (2007) kwuru na ndi na-agbaso atutu Saikoanalysis lebara anya n'imata ka echiche mmadu si aru oru. E ji atutu a lebaa anya n'agwa di n'akwukwo a na-agu, echiche onye dere ya bụ akwukwonakwa echiche oguu. Alan (1992), bụ onye ozo si na atutu Saikoanalysis nke Freud choputara, metugasiri omume niile mmadu na-eme malite na mbido ndu onye ahụ ruo mgbe onye ahụ kpabara agwa di aña. Site na nkowa ya, o mere ka a mata na e kere agwa di n'ime mmadu uzọ atọ nke gunyere “*id*”, “*ego*” na “*supa ego*”. *Id* bụ ihe di n'ime mmadu, nke na-akpalite agwa di mma ma o bụ nke di njo. “*Ego*” bukwaga mmụọ ahunọ n'ime mmadu nke na-ahazi omume ebe “*supa ego*” na-enye aka ime ka a mata na ezi omume di mma na ajo akparamagwa nwere ahuhu so ya.

Kalat (2008) si na atutu Saikoanalysis na-eme ka a mara ihe mere mmadu ji enwe nsogbu ma nyekwazie onye ahụ aka igabiga nsogbu ahụ maobu nweta ụsà ihe kpata nsogbu ji adaputara onye ahụ”. Ihe di etu a bụ eziokwu n'ihi na mgbe ụfọdu mmadu na-akpa agwa, o kachasi agwa adighi mma, a na-ewe onye ahụ na o nwere ihe kpata ya. O mekwara ka a mata na mmadu nwere uzọ ihe abuno n'ime ya; nke mbu bụ ihe onye ahụ maara nke abuo bụ ihe onye ahụ amaghi. Ihe onye ahụ maara nwere ike iputa ihe oge obula na ebe obula, ebe nke onye ahụ amaghi nwere ike iputa ihe na nro maobu daputa n'onu mmadu n'amaghi ama. N'ebe a, oru atutu a bụ Saikoanalysis bụ ime ka ihe ndi ahụ mmadu amaghi maka onwe ya mana o din'ime mmadu puta ihe ka e were matazie maka ha. Freud kwenyere ihe egwur maobu omume ojoo dakwasara mmadu oge o di na nwata na-akpa agwa n'ime mmadu n'agbanyeghi ma onye ahụ aburula okenye. Ihe di etu ahụ anaghi ezo ezo na mmadu.

Ihe gbasara igosiputa etu Saikoanalysis si aru oru, ndi di ka Mbah na Mbah (2007) kwuru na “ndi na-eji atutu Saikoanalysis a, lebara anya n'ichoputa ka echiche mmadu di iche iche si aru oru”. O lebakwara anya n'agwa di n'akwukwo a na-agu nakwa echiche



onye dere akwukwo ahụ, tinyere echiche oḡu, nke bụ echiche onye na-agụ ya. O bụ ihe dị etu a mere na ederede obula na-enwe ebe na ihe o na-arutụ aka na ya.

Atutụ a dị ka Kalat (2002), na-enye aka ime ka amata ihe mmadụ bu n'uche tinyekwuoro oge onye ahụ na-ekwu okwu. O na-enyekwa aka ikwalite omume mmadụ site n'ige onye na-akọ akụkọ maka ndụ ya ntị wee hụkwa ebe omume nke e mesoro onye ahụ oge o pere mpe si rie mperi ma nyekwa onye ahụ ndumodu nke ga-edu ya iga n'ihu n'ezi omume site n'igbaziri onye ahụ. E nwekwara oghom di n'atutụ Saikoanalysis nke bụ na oge ufodu, mmadụ abuo nwere ike nziputa ha banyere ufodu agaghị abụ otu n'ih i na atutụ a na-agbadokari ukwu n'ihe anaghị ahụ anya.

Dobie (2009) kwuru na site n'agbata afọ 1856 ruo 1939, na Freud malitere ikowa etu echiche mmadụ si arụ orụ nakwa etu o si ahazi ihe. O sika na Freud wubere atutụ a n'ih i na o bụ dibia na-ahụ maka ahụ ike mana n'oge ufodu o nweghi ike ichoputa udi oria onye ahụ na-aria. A bia n'iji usoro atutụ Saikoanalysis, o na-enye aka choputa ihe tinyere onye di etu ahụ n'udi ajo onodu o no n'ime ya. Nchoputa ozo bụ na oge ufodu na o bụ ajo omume e mesoro mmadụ nwere ike ime mmadụ o di ka o na-aria oria.

N'iji maobu gbasoo atutụ saikoanalysis wee nyochaa agumagu, Goring na ndi ozo (2010) kwuru na o bughị naani inyocha maobu tuleechiche ode kama na o na-enye aka n'imata echiche digasi n'ihe e dere tinyere agwa di iche iche ndi no n'ederede ahụ. Nke a dabara n'ihe Ryckman (2006) kwuru maka na o si na atutụ saikoanalysis na-enye aka na nhazi omume di iche iche mmadụ na-eme. Habib (2011) kwuru na atutụ a Freud mebere, mere ka ihe niile mmadụ na-eche buru ihe a gbara n'anwu nke onye ahụ na-amaghị maka ya. Nke a bụ n'ihe gbasara iji atutụ Saikoanalysis wee lebaa anya n'agumagu. O mere ka a choputa uzo ndi a ga-esi mee ka ihe ahụ di mmadụ n'uche nke na o nweghi onye maara maka ya buru ihe putara ihe. O si na mmadụ anaghị amacha onwe ya, mmadụ anaghị aghotacha onwe ya, mmadụ amaghị ihe kpatara o ji akpa agwa ufodu maobu kwuo ihe ufodu kama na o nwere ihe no n'ime mmadụ nke na-akwanye onye ahụ n'ihe ndi ahuo na-eme onye ahụ amaghị maka ha.

Nkenke Akukọ Banyere Agumagu Ndi A Hooro

Anu Gbaa Ajo Oso

O bụ akwukwo nke Ofomata Chinedum dere n'afọ 1994 (Ihu134). O bụ akukọ na-akọ maka nwoke a na-akpo Ikpendu. Nne na nna ya bụ Oguadimma na Ogonna. Ha bụ ndi e ji ihe di aiaa were mara n'obodo ha bụ Apata. Obara di etu a ka ha jiri muo nwa ha nwoke bụ Ikpendu. Ikpendu abughị naani ya ka ha mutara. Ha mutara umu anọ mana abuo nwuru anwu, o fozie abuo; Ikpendu na Ozomena. O bụ Ikpendu bụ nwa nke abuo nne na nna ya muru. Omume ya na nke nwanne ya nwoke di iche iche. Ha abuo anaghị eme otu ihe. Ihe e ji mara Ikpendu bụ naani ime ihe ojoo di iche iche, ebe nwanne ya nwoke bụ nno mmiri oyi. Nwoke a bụ Ikpendu kpara mkpamkpa di iche iche mere ndi obodo ya na ebe o bula o gara ji anọ n'oke egwu oge obula. O maghi onye nwuru uzu akwa ya na-afio. Ikpendu mekatara ihe ojoo, nke mere otutu ndi mmadụ ji eche na o naghị anwu anwu. O hapughị nne na nna ya aka. Otutu oge ka o na-aluso nna ya ogu n'ih i na o nyeghi ya ihe o nara ya. O nweghi udi ogbaaghara nke omume ya anaghị ewetara ndi mmadụ. Otutu umuagboghobia ji maka Ikpendu, ha anaghizi aputa aputa. O na-edina ha n'ike. Ihe ndi a na ihe ojoo di iche ka o na-eme n'obodo ha ma buru ihe na-etinye ujo na ndu umu mmadụ. Ubochi o hapuru obodo ha gaa ugwu Awusa na Bida ka ndi obodo ya kuru ume ndu. Ikpendu ruru ugwu Awusa malitekwa mkpamkpa ya n'isi. N'ebe ahụ ka o malitere zuwa ndi otu ya bukwa ndi ekperima ojoo ka ya. Ha na-eme ihe ojoo di iche iche mere ka egwu na-atu ndi ha no n'obodo ha oge obula dika; itikpo ulo ngwa ahia ndi mmadụ, inara ha ugboala ha



n'uzo refuo, inapu onye obula nochiri ha uzo ndu ha n'ike n'abali na igbu ndi nche na-eche nche. Ha anaghi eji anya ha ahụ ndi oru nche na ndi uweojii. Ha na-abu ndi izizi ha na-ebu uzo egbu oge obula ha gara 'oru' abali maobu oge obula ha gara oru. Ndi na-azu ahia na Bida anogidela n'ujo nke mere na ha na-akwuzi Ikpendu ugwo onwa ka o na-ewelata aka n'ime ha ihe ojoo. Ihe ndi nwere ego na-emezi bu onwa obula, ha atukoo ego were kwuo Ikpendu ugwo onwa ka o were wepu anya n'ebe ha no na kwa ebe ihe ha ji achu ego di. Mana onwu mechara gbuo ya nke mere ka ndi Apata na ndi niile maara ya tulie mma ha elu n'ihia na ha chere na ala ga-adazi juu. O bukwa onwu ihere ka o nwuru.

Ndi ahia bata ozigbo gbaa ulo ahụ okirikiri.

Ikpendu amaghi na ndi otu ya eburula ugboala

gbaa oso ndu ha, hapu naani ya...ebelebe egbuola!

Ozigbo Ikpendu buuru akwa puta ka o ga tinye

n'ugboala ha, otu nwoke ndi ohi na-arụ afọ were

mma kesaa uburu ya. Ikpendu daa gwoo n'ala. O

burula onwu. Ha gbaa ya oto, were akwa ya hichaa

obara ya meturu n'ala ahụ. Ofomata (1994:68)

Mana ka Ikpendu nwuchara, ka nke bu ihe ojoo jiri wee malite iri ibe ya elu. Ebelebe malitere gbuwe nke mere ufodu ndi mmadu ji kwuo na o dizi ka mkpamkpa nke Ikpendu na-akpa mgbe o di ndu buru nke ka mma. Ndi na-akpa mkpamkpa niile ahụ bu ndi Ikpendu na-azu mgbe o ka di ndu. Aha ha bu Chima na Chukwuka. Dimkpa abuo a mutara oru ahụ nke oma ma kari kwa nna ha ukwu emeputa ya ebe obula ha no. Ha mechakwara nwuo onwu nke ha. Onwu ndi omekaome a mere ka ebe niile daa juu n'ihia na o dighizi ndi ga-emenye ha egwu ka ndi a ha gburu.

Okuko Nti Ike

Onye dere akwukwo a bu Okeke Jerry n'afọ 2009 (Ihuakwukwo 80). O bu akuko gbasara Obinna nke Maazi Asiegbu na nwunye ya bu Ukamaka muru. Maazi Asiegbu agughị akwukwo mana o nuru iyi na umu ya niile ga-agu akwukwo ma guruo ya n'isi. Nke a mere o ji kpebie na ebe o bu na Obinna bu naani nwa nwoke o mutara na o dighi ihe ga-eme ka o ghara izu ya n'uloakwukwo. Mbọ niile Asiegbu gbara ka naani nwa nwoke o muru bu Obinna baa uru amitaghi mkpuru. Obinna bu onye bidoro n'oge were gosibe na ya achoghi ibara onwe ya uru. Naani okwu na uka ka o na-achọ oge obula. Ihe e ji mara ya n'uloakwukwo bu icho okwu na ilu ogu. Ihe ndi a o na-eme na-agbawa nna ya obi n'ihia na o bughị ihe o turu anya ka o na-ahụ. Echiche nna ya na ochicho obi ya niile banyere nwa ya nwoke bu izulite nwa ga-abara ya na obodo ha uru, o bughị nke ga-ala onwe ya n'iyi. Obinna agurughị akwukwo primari ya n'isi were gbaputa. O mechara mewe ihe ojoo di ichie ichie mere obodo ji mara na ihe mere n'imi memiri ememi. Obinna so na ndi omekaome na-ewetara ndi obodo ya mmekpa ahụ na egwur.

Ka okwa ya siri rja n'otu nzuzo ahụ bu ihe gbara otutu ndi otu ha ghari. Obinna na-akporo ndi otu ya gaa izu ohi n'abali. ...ha na-ejekwa ohi n'uloaku. Igbo mmadu anaghi adi ha ka ihe maka na ha na-eji anwuru osise na mmanya na-aba n'anya wee mee onwe ha ka ha si na mmadu puo. (Ihu 59)

Nna ya gbasiri mbọ ike ma nwakwaa oko ya n'ebe o no ka o wee kwusi ajo omume wee bara onwe ya uru. Obinna mechara kachie nti were aka ya kotere onwe ya okwu. Ndi uweojii jidekwara ya na ndi otu nzuzo ibe ya, a maa ha ikpe onwu n'uloikpe. Ncheghari ya na mkporo na ntukwasị obi nke nna ya nwere n'ebe Chukwu no zoputara ya bu Obinna n'ikpeazu.



Anụ Gbaa Ajo Oso

Enweghị ezi nchekwa na ọghom ya juputara n'akwukwo agumagu a. Ndi omekaome; Ikpendu, Chima, Chukwuka na ndi ha na-azu ekweghi na ndi Apata, Onicha na ebe niile ha zonyere ukwu ga-ekuru mmiri togbo iko. Aha ndi a na-abu aru nyere ndi nuru ha n'ihia na o bu naani ihe ojoo ka e jiri mara ha. Ikpendu na ndi otu ya megidere mpu di iche iche nke na ndi uweojii na-ezekwa ha eze n'ihia na ha nuru na ha na-agwo oke ogwu ma na-ememila onye obula nyere ha nsogbu n'udi obula.

Iji atutu saikoanalysis mee ntucha n'akwukwo a mere ka a choputa site n'etu odeo Ofomata siri ziputa, na o bu *iid* tinyere n'ime ndi omekaome ndi a, agu igbu ndi mmadu tumadi ndi oru nchekwa so echekwa ha na iji egbe ezu ohi ka ha were nwee ego maka na ha nwekwara ike inwe ego n'uzo abughi uzo ojoo maobu itinye ujo na ndu ndi mmadu mana ha achoghi. Kama o bu obi ojoo na anya ukwu mere ha jiri cheta n'echiche ha ka ha na-eme ihe ndi a iji nwee ego ma ziputa na ezi nchekwa adighi.

Supa ego nke batara n'ime ya mere ha (ndi omekaome) jiri gaa na nke dibia Okurugwo n'Etuma ka o gworo ha ogwu ka a ghara ijide ha n'ihia na-eme. O bukwa ya mere ha ji eji egbe eje ohi ka aka ghara ikpara ha. Ya mere ha ji ebu uzo egbu ndi nche na ndi oru nchekwa ndi ozo maka na ha ma na o buru na ha hapu ha na ha ga-ebu uzo gbaa maobu gbua ha. Ha mataara na ihe ha na-eme bu ihe ojoo mana ha achoghi inara ntaramahuhu diiri ha.

Okuko Nti Ike

Okeke (2009), ji Obinna na ndi otu ya were gosi ka ndi omekaome si akpa ike n'oge ugbua. Mmekpaahu na egwu ha na-etinye umu mmadu n'ahu bu ihe na-egosi na ezi nchekwa adighi. Mmadu ekwesighi ino n'ujo n'ihia na o huru mmadu ibe ya. N'ime akwukwo a, a huru etu ndi mmadu siri gbako, kugbuo Echezona n'ihia na o zuru ohi aturu. O bughi naani ya jere ohi ahụ kama na o bu naani ya ka e jidere.

Ihe raputara Echezona bu ubochi ya na Obinna jere ohi aturu.

...ha amaghi na ote nkwu no n'elu wee na-ele ha.

...mgbe nwa ote nkwu ahụ ruru nso o were aka ya abuo wee gugbado Echezona ya na aturu ahụ o kpu n'aka ya. Mgbe nke a mere Obinna gbapuru oso wee gbakpue ohia. Ka ote nkwu ahụ ji Echezona aka ka o bidoro tiwe mkpu. Ndi mmadu gbakoro wee were iwe kugbue Echezona wee nwua. (Okeke 2009:36)

Obinna bu onye a ma ama n'ihia ihe ojoo di iche iche o na-eme ndi gunyere; ikwasa nwaanyi iko n'ike, igbu mmadu, na izu ohi. Ihe ndi ahuna-ewetara ndi ahụ o mekpara ahụ nsogbu nke na-eme ka ha noro n'oke egwu. Ma na mahadum ebe o piobara, o na-eme ihe ndi a ma na-alafere. Ndi oru nchekwa no na mahadum ahụ agaghi asi na ha amaghi maka ihe ya na ndi otu nzuzo ibe ya na-eme na mahadum ahụ. O buru na ha arughi oru ha, o bu mmadu nkiti ga-aruru ha?

Iji atutu saikoanalysis tuchaa ya, odeo mere ka a mata *naiid* putara na ya. O gosiri na o bu ya kpalitere mmuo obi ojoo na isi ike n'ime Obinna nke mere ka ime ihe ojoo naadi ya mfe. Ihe ndi ahụ niile o na-eme anaghi eri ya aka izizi n'ihia na e nwere ihe na-akuru ya egwu.

Supa ego di na ya. O bu ya mere Obinna jiri gbaa oso ndu mgbe e jidere Echezona ya na ya gara zuo ohi aturu. O maara na o buru na ndi ahụ jide ya, na ha ga-egbu ya etu ha siri gbua Echezona. Obinna mere ihe ojoo ma o choghi ntaramahuhu ihe ojoo o mere. *Supa ego* mere Obinna na ndi otu ya jiri were egbe na-eyi umuakwukwo egwu mgbe o bu ha ha gara izu ohi. O bu oru *supa ego* ime ka mmadu kee nkwicha oge



ọbụla. Ha ma na ụmụakwụkwọ dī ọtụtụ n'ọnuọgụnke mere na ha nwere ike imeri ha ma ọ bụrụ na ha ejighi egbe. Ọzọ, *supa ego* mere ka ọ bụrụ abali ka ha ji akpa mkpamkpa, n'ihī na ha achoghi ka mmadu hụ ha ma mara ndi ha bu.

Ego gosiri onwe ya n'akwukwo a. Ọ bu *ego* mere na Obinna cheghariri mgbe e kpere ya ikpe onwu, ghara ikwechiri di ka onye ike ọ bu. Ọ bukwa ya mere o ji si nna ya wetara ya akwukwo nsọ ya ka o nwee ike irio Chukwu mgbaghara. *Ego* nọ n'ime ya mere ka ọ choo ndu ghara icho onwu maka na ndi otu ya e kpere ya na ha ikpe onwu otu oge ahụ, emeghi ka o nwere ihe na-achọ ime ha.

Nchikọta na Ihe Ndi a Chọputara

Mmadu ka a na-aria. Enweghi ezi nchekwa na oghom so ya bu mmadu na-akpata ha. Ihe niile a na-egosi na ala adighi mma. Enweghi ezi nchekwa bu ihe na-egosi na udo adighi. Ọ na-egosi na ezi nchekwa adighi maobu na e nwere ihe e kwesiri ime nke e meghe. Enweghi obodo di n'ụwa gbaa gburugburu nke gbanahuru oghom ya. Enweghikwa nke ga-asị na nchekwa zuru oke na ya. Enweghi ezi nchekwa na-eme ka obodo nooro n'oke egwu na mmekpa ahụ nke na-anapu mmadu ikike ime ihe maobu igaghari etu ọ choro. Ọ nweghi onye ọ hapuru; ọ hapughi nwata nke o ji ahapu okenye. Ma onye ukwu ma onye nta na-anu ụda ya. Oge mbu, ndi ogaranya na-eche na ọ bu naani ndi ogbenye ga-aka taa ahuhu sitere n'enweghi ezi nchekwa. Ndi oru nche di ichie ichie na-azozikwa isi onwe ha n'oge ugbua. N'agbanyeghi egbe na ihe ndi ozo ha ji echere onwe ha, ndi omekaome ha na-emekpa ahụ, na-ebu ụzọ agbatu ha ma ha were anya ha hụ ha.

A chọputara na ọ bu oke ochicho, ajo ochichi obodo, enweghi oru, ihe isi ike, ekworo na anyafu bu ihe kpata enweghi ezi nchekwa jiri juputa ebe niile n'oge ugbua. N'ikwu eziokwu, e nwere ndi oru nche obodo ma ọ dighi ka oru ha ezuchara oke iji nyere obodo na onodu a no n'ime ya aka. Ọzọ bu na oghom na-eso enweghi ezi nchekwa di ka ọ di n'ime agumagu a hooro, bu onwu, ino n'egwu na ụjọ, imebisi akunauba, imetosiumu nwaanyi w.d.g.

Ndi odee akwukwo agumagu ndi a a hooro, ji akwukwo ha wee kuziere ohanaeze ihe na-eme n'ụwa ugbua. Ha mere nke a site n'igosi na enweghi ezi nchekwa na ogbaaghara ya enweghi uru ha bara. Oguu obula gusiri akwukwo ndi a ga-achoputa na ndi odee a gbara ihe niile n'anwu n'ime akwukwo ha gbasara etu e si ahụ enweghi ezi nchekwa na ogbaaghara n'oge ugbua. Mbunuuche ha jiri mee nke a bu ka ndi mmadu kee nkwicha gbasatara ichekwa onwe ha. Ka ha huta nchekwa ndu na akunauba dika oke na oru diiri onye obula ghara ichie na ọ bu oru diiri naani ndi goomenti. E jikwazi akwukwo ndi a ado ohanaeze aka na nti ka ha muru anya oge obula n'ihī na obodo aburula igwe.

Mmechi

Iji agumagu akuziri ohanaeze ihe na-eme n'ụwa di oke mkpa. Nke a bu ihe ga-enyere ha aka ike nkwicha ma mara ihe ha kwesiri ime mgbe ihe di anaa mebere. Ọ nweghi ihe ga-aburu ha ihe ohu. Ha ga-amata mgbe odachi ga-abjara ha ma mata ụzọ ha gae si gbanahu ya. Ọ dikwa mkpa ka onye obula nwee mmasi n'iwalite agumagu ederere Igbo maka na ọ ga-enye aka ihu na asusu Igbo na-aga n'ihu. Ndi odee agumagu ederere ndi a, gbara mbọ wee ziputa enweghi ezi nchekwa na oghom ọ na-ewetara umu mmadu ma si n'uzo di etu a mepee anya ndi mmadu imata otutu ihe ga-enyere ha aka ma baara ha uru. Ihe nke a na-egosi bu na nchocha a mepere anya ohanaeze ka ha mata na ọ bu ihe mere, ede jiri bee nwii.



Site na nchọcha a, a tūrū anya na ọ ga-enye aka ime ka ajọ ihe na-eweta enweghị ezi nchekwa n'obodo kwusi, maka na uru adighi n'ime ya. Ọ bụrū na onye ọbụla sonye n'inwere onwe ya aka, site n'ihapụ iga ebe o kwesighi iga ma mee ihe o kwesiri ime, ọ ga-eme ka obodo di mma ma nyekwa aka iweta udo na agamnihu nke na-eme ka ụjọ na itụ oke egwu n'obodo laa.

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ALUMDI NA NWUNYE NA IGBA ALUKWAGHIM N'ALA IGBO N'OGE GBOO NA KA O DI N'OGE UGBUA

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Umjedomede

Alumdi na nwunye n'ala Igbo di okporokporu nke na tupu nwoke na nwaanyi ebiri di ka di na nwunye, nwoke ahụ ga-eme ihe n'isi nwaanyi ahụ di ka omenala obodo siri di nke gosiri na o luala nwaanyi ahụ. O bukwere eziokwu na otutu umu nwoke anaghi eme ihe n'isi nwaanyi tupu ha ebiwe obibi di na nwunye mana nke a adabaghị n'usoro omenala ndi Igbo. Nsogbu kpaliri nchocha a bu ka igba alukwaghim na oke esemokwu siri juputa n'otutu ezinaulo n'oge ugbua. Ebumnuche nchocha a bu ichoputa etu alumnwaanyi di n'oge gboo na ka o di n'oge ugbua, iji mata ihe kpatara oke igba alukwaghim na oke esemokwu. E ji usoro nchocha sovee na ajujuonu e deputara n'akwukwo wee nweta ngwa oru e jiri dee nchocha a, nke a nyeere nwanchocha aka ichoputa ihe di iche n'alumnwaanyi n'oge gboo na n'oge ugbua. O bu atutu komplementariti nke George Isac weputara n'afu 2000 ka a gbadoro ukwu mee nchocha a. Ndi e jiri mee nchocha a bu umunwoke na umunwaanyi ndi luru di na nwunye otutu afu. Ihe a choputara gosiri na n'oge gboo a na-agba nju tupu a luo nwaanyi iji mara ma ezinaulo na agwa nke nwaanyi a na-achio ilu o dikwa mma. Ma n'oge ugbua, ihe a na-aluzi bu mma ahụ n'agbanyeghi ihe ojoo ndi ozo di n'ahu nwaanyi ma n'ezinaulo o siri puta. A choputakwara na n'oge gboo, o bu iwu na okenye ga-eso ga luta nwaanyi mana n'oge ugbua, ufodu ebirila be nwoke, muo nwa tupu e mewe ihe n'isi nwaanyi ahụ. A turu anya na nchocha a, ga-eme ka ndi ntorobia na-alu nwaanyi n'uzo ekwesighi ekwesi kwusi ya. Site n'ihe a choputara nwa nchocha na-atu aru ka onye obula nwere mmasi ilu di na nwunye, were akwukwo nchocha a guo n'ihu na o ga-abu ihe ntuziaka iji belata igba alukwaghim n'ala Igbo n'oge ugbua.

Ndubanye

Ndi Igbo bu ndi jiri omenala ha kporo ihe nke ukwu nke na-aputa ihe n'udi ndu ha na-ebi, nkwenye ha, akparamagwa ha, usoro mmekorita ha na ndi agbataobi ha, usoro alumdi na nwunye na usoro azumahia ha na uzo obibi ndu ha ndi ozo.

N'ime ihe gbasara isiokwu a, otutu mmadu emeela nchocha banyere otutu ihe gbasara alumdi na nwunye mana o nwebeghi onye dere gbasara alumdi na nwunye na igba alukwaghim n'ala Igbo. Ebumnuche nchocha a bu ichoputa ihe kpatara oke esemokwu na igba alukwaghim jiri kara n'obodo ugbua kara n'oge ochie. Nke ozo bu ichoputa ihe ndi nwere ike ibute igba alukwaghim n'otutu ezinaulo.

Alumnwaanyi n'ala Igbo bu nnukwu ihe burukwa omenala nwere ugu na nsopuru puru iche. Ofomata (2012) kwara alumdi na nwunye di ka ewumewu nke Chukwu jiri aka ya hibe nke malitere kamgbe uwa malitere wee rue taa. Obodo niile na-alu nwaanyi mana omenala ilu nwaanyi abughi otu ihe n'obodo niile, ka obodo siri di iche ka emereme alumnwaanyi siri dikwa iche maka okwa mba na-achi n'olu n'olu ma ha kwaa ukwara o buru otu. Agugu (2006) kwara na nwoke ga-etozu ma dikwa



nk Wadebe maka obibi ndụ ezinaụlọ, etu a ka ọ dịkwa n'ebe nwaanyị nọ. Nne na nna na-enye nwa ha nwaanyị ọzụzụ pụrụ iche maka ihe ndị Igbo na-elekwasi anya n'oge gboo were alụ nwaanyị bụ ezigbo agwa nwaanyị. Nke a gosiri na-alụmdi na nwunye n'ala Igbo abụghị osisi e ji akpaka mma egbu.

Alumnwaanyị n'oge ugbua di ka Ofomata (2012) siri kowaa adighi ka ọ di n'oge gboo, otutu ihe agbanweela. Alumnwaanyị bụzi ka o siri masi onye. Ihe ha na-elekwasi anya alu nwaanyị n'oge ugbua bu mma ahụ, nwaanyị nwere ego, nwaanyị nne na nna ya nwere ego na nwaanyị nwere akaorụ. Ufodu umunwoke na-alu nwaanyị na Bekee nke putara ilu nwaanyị n'uzo ije n'amaghi obodo di si puta. Ufodu na-alu nwaanyị na ibe ha na-alu n'amaghi na lumnwaanyị bu ihe nwoke na nwaanyị kwesiri idi nkwardobe maka ya ka ọ ghara ibu a lua taa a gbasaa echi.

Nsogbu nchocha a bu na otutu ndi mmadu edebeghi banyere alumnwaanyị n'oge gboo na oge ugbua maobu ichoputa ka igba alukwaghi siri karia n'ala Igbo n'oge ugbua karia ka ọ di n'oge gboo. Nke a mere, nwanchocha ji choo ileba anya etu a ga-esi akwalite alumdi na nwunye iji belata oke esemokwu na igba alukwaghim juputra n'oge ugbua.

Nchocha a ga-abara ohanaze uru okachasi n'ala Igbo. Nchocha a ga-enye aka mee ka a mara ka ilu nwaanyị n'uzo omenala si di mkpa. Nchocha a ga-enye aka mee ka a na-enwe ezi nkwekorita n'etiti ezinaulo nwoke na nwaanyị n'alumdi na nwunye. Nchocha a ga-eme ka nwoke na nwaanyị na-alu di na nwunye banye ohia ajuju tupu ha ekwekorita na ha ga-alu. N'ikpeazu, nchocha a ga-enyere ndi nkuzi, umuakwukwo, ndi na-eme nchocha, ndi ntorobia na oha obodo gbaa gburugburu aka ka ha mara udi nwaanyị ha ga-alubata n'ulo maka ezi aha ka ego.

Ntuleghari Agumagu

Ntuleghari agumagu a di oke mkpa iji mee ka mmata nwachocha bawanye tupu ọ gaa n'ihu mee nnyocha nke ya. O kwesiri ka a mata ihe ndi odee ruputara mgbe gara aga bukwa ihe ndi gbasara isiokwu a.

Ebe a ka a kowara okpurukpu okwu ndi putara ihe n'edemede a dika otutu ndi okammuta siri dee ma kowaa ha. Mkpuruokwu ndi a ga-eleba anya bu alumalu, omenala izulite nwa, alukwaghim na ezinaulo.

Alumalu

Alumalu bu njiko nwoke na nwaanyị iji wube ezinaulo. Usoro alumdi na nwunye abughi otu ihe n'ala Igbo dum, obodo obula na-alu nwaanyị etu o siri masi ha, mana otu ihe putara ihe bu, nwoke ga-etoru ihe e ji mmadu eme, maka ilu nwaanyị abughi nku e ji akpaka mma egbu maobu oku nwata na-agba agada wee na-anya .

Dika Anozie (2003) kowara na alumdi na nwunye bu mbikota onu nwoke na nwaanyị n'uzo omenala siri kwadoo ya. O kwukwara na alumdi na nwunye bu nnukwu ihe nwere nsopuru puru iche n'ebe ndi Igbo no.

Alumnwaanyị abughi ihe otu onye na-eme, o metutara umunne na umunna nke nwoke na nke nwaanyị choro ibanye n'ewumewu ezinaulo. Ndi Igbo na-ekwu n'okwu na otu onye anaghi alu nwaanyị. Nke a putara na umunne nke nwoke niile ga-etinye aka n'ilekota nwaanyị a, n'aka nke ozo, nwaanyị a ga-aburu nne nyere umunne di ya niile site n'iru oru nne n'ezinaulo ahụ.



Omenala

E nwere ike si na omenala bu ụzọ ndụ. O bu usoro obibi ndụ nke e ji ahụba mba maobu agburu ama. Omenala na-eziputa onwe ya site ka ndi si asu asusu, ka ndi si eji ejiji, ka ndi si aku egwu ma na-agba egwu, udi nri ndi na-eri, ewumewu dika alumi na nwunye. Omenala bu usoro obodo kwenyere iji bie ndu ha, nke gunyere okpukperechi ha, akparamaagwa ha, ikwa nka ha, akaoru ha na nkwenye ha, ihe ndi a ka ha na-enyefe umu ha site n'agburu, maka obodo obula na-azulite umu ha n'uzo ha si ebi ndu ha iji belata ihe ojoo n'obodo. Obodo obula nwere etu ha kwekoritara iji chikota akparamaagwa ka obodo na-aga n'ihu, maka e wepu omenala onye obula ga na-ebi ndu otu o siri masi ya. Otutu ndi merela nchocha banyere omenala mere ka o doo anya na asusu bu otu ihe kacha kwuputa akwuputa n'omenala.

Ekwealor (2010) nyere nkowa omenala dika ihe nrubaama di na mmadu maobu obodo nke na-epulite site na nchekwa gbasara ihe mara mma puru igosiputa ihe ndi ozo mmadu meputara a huru dika ihe a na-emeko onu. O bu omenala na-eziputa ebumnuche e ji eme ihe.

Ekwealor (1998) kwuru na omenala putara etu ndi si ebi ndu. O gakwara n'ihu kwuo na o bu omenala ndi ka e ji amata ha. O bu nke a mere na o di nnukwu mkpa na ndi obula na-echekwa omenala ha. Obodo obula na-azulitekwu umu ha n'uzo ha si ebi ndu ha, nke a putara na omenala anaghi anwu anwu. Kama o na-etowanye kwa mgbe kwa mgbe n'ihi na o na-anabata ma ihe ohuru di iche iche site n'omenala ndi agbataobi.

Ofo mata (2012) kwuru na omenala bu ihe e ji ama ndi, agburu, mba maobu obodo. Omenala na-egosiputa ka ndi si ebi ndu ha. Ndu anyi no na ya nwere usoro kwesiri ka e were na-ebi ya. Mgbe obula a gbahapuru usoro ndi ahụ, ndu agaghizikwa adi ka e siri choo ya. O bukwu omenala bu usoro ndu ndi Igbo. Ufodu n'ime omenala ndi igbo bu; alumi na nwunye, echichi, omugwo, ipueze, mmonu, ekike, igba afa, ekele, igba mgba, egwu onwa na mmemme ndi ozo. Ihe obula ndi Igbo na-eme nakwa etu obula ha si eme omume gbadoro ukwu n'omenala ha, ihi na "ngwere gbawa oso were hapu ukwu osisi, aka akpara ya".

Ozuzu Nwa

Ozuzu nwa putara ụzọ di iche iche e si akuzi maobu gbaziere nwa ka o tolite n'ezi omume. Mgbe nne na nna mutara nwa ihe ozo chere ha n'ihu bu izulite nwa ahụ n'uzo di mma, maka ndi Igbo nwere olile anya na nne na nna zuchaa nwa, nwa azugharia ha. Nke a kpatara ma onye ukwu ma onye nta ji agba mbo ihu na ha zuru umu ha nke oma.

Nzulite nwa dika Ogbalu (1987) siri kowaa bu ụzọ a ga-esi enyere nwa aka ka o were tolite n'ezi omume. O gara n'ihu kowaa na nzulite nwa bu nnukwu oru chere ezinaulo obula n'ihu maka mgbe nwaanyi mutara nwa, ihe ozo na-esochi ya bu ihe a ga-eme ka nwa ahụ na-eto n'ezi omume. Nzulite nwa bu oru diiri ikwunaibe maka imu nwa ojoo na-emeto ezinaulo na obodo gbaa gburugburu.

Mmaduabuchukwu (2014) kwuru na umuaka na ndi nne ha na-ebido n'afọ akparitaba uka. O bu ya mere o ji kwuo si na be ozuzu umuaka kwesiri ibido bu n'ime afọ nne ha. Nke a putara na ndi nne maara ma ghota umu ha nke oma kara nna ha maobu ndi ozo dika ndi agbataobi na ikwunaibe.



Mmaduabuchukwu gara n'ihu kwuo na oge nwata ka nọ n'afọ anọ maọbụ ise, ka ọ na-ebido juba ajuju di iche iche nwere ike igba mmadu ghari, dika kedu ihe na-ejide onwa na anyanwu? kedu ebe Chukwu bi? Ọ bu ihe i nyere ha ka ha ga-ebu n'uche too. Nke a putara na umuaka chorọ enyemaka ndi nne na nna ha oge niile iji nweta ezi ozuzu kwesiri ekwesị, ka ha ghara ijehie uzọ maobu nweta mmuta ekwesighi. Ihe obula gbasara ozuzu nwa nwere ka ndi igbo si ghota ya, o bu ya mere na etu ndi Igbo si ghota ya, Agburu obula na-azulite umuaka ha site n'igbaso usoro omenala ha. Omenala dika anyi maara bu etu ndi si ebi ndu ha.

Alukwaghim

Ekwealor (2010) kwara alukwaghim dika nkewa di na nwunye mgbe ha enwekwaghị ike inagide onwe ha. Ọ kwakwara na oge gboo, ọ na-ara ahụ nwoke igba nwunye ya alukwaghim maka ndi be nwoke na ndi be nwaanyi na-agba mbọ ihu na e doziri esemokwu daputara n'etiti di na nwunye ahụ. Ọ kwara na ndi Igbo anaghị enwekebe nsogbu igba alukwaghim n'ihia na ezinaulo abuo a nwa ha na-eseokwu na-etinye aka kpezie ma wetakwa udo.

Alukwaghim bu mgbasa di na nwunye nke na-efeghari dika ajo ikuku, na-efesa onodu ezinaulo ma butekwa ihe ojobo nye onye obula no n'ezinaulo ahụ, okachasi n'ebe umuaka no. Akparamagwa umuaka a muru n'ezinaulo a gbara alukwaghim na-adị iche na-ebutekwa ila azu n'ihe gbasra omume

Ntuleghari atutu

Tupu echiche a buru atutu e tinyela ya n'oru ma hu na o mejuputara ebumnuche e jiri weputa ya. Otutu ndi okammuta echeputala echiche otu a ga-esi eme ihe ka o were daba adaba ma di n'usoro. Echiche ndi a ha cheputara ma tinye ha n'oru ka a na-akpo atutu. Dika isiokwu edemede a siri di, Atutu nwanchocha ga-agbado ukwu bu Atutu *komplimentariti* (complementarity theory), nke Geoorge Isac weputara n'afọ 2000 iji leba anya otu ihe maobu kari si emekota iji meputa ihe, maka otu ezughi ikwuru onwe ya wee meputa ihe. Omumaatu-Nwoke na-alu nwaanyi iji muta nwa, aka nri kwoo aka ekpe, aka ekpe akwoo aka nri iji kwochapu aka, **dg**.

Otutu ndi okachamara e werela atutu a ruo oru, otu onye n'ime ha bu Hornby(2001) ebe o kwara na atutu a metutara usoro obbi ndu ndi mmadu aka nke ukwu maka mmadu na-ebi ndu n'ua site n'enyemaka mmadu ibe ya. Ọ gara n'ihu kwaa na o nweghi ihe mmadu ga-eme ma e wepu enyemaka onye ozo.

Onye ozo tinyere atutu a n'oru bu Fiske (2000) kwara na, atutu a mere ka a mata uru mmadu baara ibe ya maka otu osisi anaghị emebe oke oha, ya bu onye tinye aka ka obodo ji aga n'ihu. Atutu komplimentariti dabara n'isiokwu nwachocha na-eke maka ya, maka na mbikota onu nwoke na nwaanyi bu udi mmeko e ji amuta nwa.

Nkwa Ihe Butere Alukwaghim

Site na nchocha e mere, ndi gboo na-elekwasị anya n'ihe ndi gbasara agwa nwaanyi dika nwaanyi idi ike n'oru, nwaanyi nwere ezigbo ozuzu, nwaanyi anaghị ezu ohi, nwaanyi na-ekwu eziokwu na nwaanyi n' nweghi oria ojoo. Mana, n'oge ugbua ihe umunwoke na-elekwasị anya were alu nwaanyi bu nwaanyi mara mma, nwaanyi nwere ego, nwaanyi nwere akaoru, nwaanyi nna ya nwere ego maobu nwaanyi nna ya putara ihe n'ochichi ala anyi.

Ihe a choputara gosiri na alimdi na nwunye n'oge gboo bu nke ezinaulo nwoke na nke nwaanyi ga-enwe ezi nkwekorita, juo ajuju ndi kwesiri ekwesị iji mara ma ezinaulo



ndị a adịkwa mma ilu nwaanyị maobu di. Ubochi a ga-aga ije nwaanyị ndi okenye aputa maka a si na a chuiwa aja ma ahughi udele a mara na ihe mere n'ala ndi mmuo. Nwaanyị ga-aga ile ala n'obodo nke nwoke ebe a ga-anwale ya bu nwaanyị iji mara ma ha aga ebilikwa. Nwaanyị ejirikwa anya mara ma ha a ga ebilikwa. Nwaanyị ejirikwa anya mara ma ihe o na-ahu o ga-emelikwa. Mana, n'oge ugbua otutu ihe agbanwela, nwaanyị anaghizi aga nleta ala. Umunwoke na-alu nwaanyị etu soro ha. Ebe onye gara o kporo nwaanyị lota, ufodu umunwoke anaghi akpo ndi okenye na nne na nna aga aluta nwaanyị. Ufodu umunwaanyị agarubeghi ebe a luru ha. O nwebeghi ihe dika iju ase ka a mara ka ezinaulo ogo ha di. Mana, tupu nne na nna amara ihe na-eme ukwu na aka nwa ha agafela n'ebe nke nwoke. Sitena nchoputa e mere, alimdi na nwunye n'oge gboo na-agbaso usoro omenala karija nke oge ugbua, onye obula na-eme ka o siri masi ya.

Ihe ndi na-ebute igba alukwaghim n'etiti di na nwunye gunyere:

- a. Nwoke enweghizi mmasi n'ebe nwunye ya no maobu nwaanyị enweghizi mmasi n'ebe di ya no.
- b. Nwoke maobu nwaanyị igba n'ezi.
- Ch. Nwoke iti nwunye ya ihe.
- d. Ikwanye nwoke ka o luo nwaanyị abughi uche ya maobu nwaanyị ilu nwoke abughi uche ya.
- e. Nwoke maobu nwaanyị izu ohi.
- f. Nwoke inubiga mmaya oke.
- g. Enweghi ego maobu akunaaba.

Ihe na-ebutekari esemokwu na igba alukwaghim n'oge ugbua karija n'oge gboo bu, ndi gboo na-ehi aka n'anya, were anya okenye ji ahụ ihe di n'akpa dibia leruo anya tupu ha aluta nwaanyị mana ndi nke ugbua bu ebe obula ha luru nwaanyị mara mma ha kporo luwa n'ajughi ajuju iji mara ka ezinaulo nke nwoke maobu nke nwaanyị di.

Alumnwaanyị nke ugbua adighi ka nke oge gboo, nke a na-eme ka a na-enwe otutu nsogbu n'etiti di na nwunye. Ndi nke ugbua na-elekwasị anya na mma ahụ na ego, chefu na ngwa bu mma nwaanyị. Nke ozọ, ndi nke ugbua amaghi na-alumnwaanyị abughi ebe obula a luru nwaanyị mara mma a kporo luwa, o di mkpa iba ohia ajuju iji mata ntala ezinaulo ndi na-alu di na nwunye, maka a jughiaju eri na-ebute a riaghi arja anwu.

Ntuziaka

Ntuziaka ndi a ga-enye onye obula choro ilu nwaanyị aka iluta ezigbo nwaanyị:

1. Ndi ntoria kwesiri ige ndi nne na nna ha nti, maka e kwuo a nughị na-egbu nwata, a hu e kwughị na-egbu okenye.
2. Ndi nne na nna ga-agba mbu kuziere umu ha ihe banyere alimdi na nwunye oge ha ka na-eto eto.
3. Ndi obodo kwesiri inye onye na-agbasoghi usoro omenala kpobata nwaanyị ntaramahuhu kwesiri ekwesị ka ndi ozọ muru akpo.
4. Alimdi na nwunye kwesiri igbado ukwu n'usoro omenala nke o ga-abu mgbe nsogbu daputara ndi aka ebe na ndi okenye amara ka a ga-esi dozie esemokwu ahụ.
5. Amumamu alimdi na nwunye kwesiri ibu otu n'ime ihe omumu a na-akuzi n'ulokwukwu maka na ihe banyere alimdi na nwunye bu e jebe a ghaghi na ndu mmadu.



Mmechi

Nwanchocha chọputara na alụmị na nwunye dī ezigbo mkpa na ndū ndī Igbo maka a mụta nwa, nwa amụta ibe ya obodo wee na-eto. Nchocha a nyere ohere ikowa mkpa omenala dī, mmadu ileru anya ala na mmadu igere nne na nna ya nti, okachasi oge nwoke maobu nwaanyi chorọ ibanya n'ewumewu ezinaulo. Nwoke na nwaanyi chorọ ilu di na nwunye ga-asa anya na mmiri iji huta ezigbo nwaanyi maobu nwoke agwa ya dī mma maka olulu, maka a luo taa gbasaa echi abughi ezigbo ihe, agwa bu mma nwaanyi.

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NKWABANYE N'ALUMDI NA NWUNYE NA NSOGBU DỊ NA YA, DỊKA A HURU N'AKWUKWỌ AGUMAGU IGBO NDỊ A HQORO

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Umjedemede

Alumdi na nwunye bu ihe zuru uwa niile onu ebe nwoke na nwaanyi huru onwe ha n'anya na-ekwekorita ka ha buru otu site na nkwardo ndi ezinaulo ha. Dika o di taa, oke ochicho nakwa akpiri ogologo emeela ka ndi muru umu kwabanye umu ha n'olulu di nke na-ewetara ha nsogbu di iche iche. Nkwabanye n'alumdi na nwunye bu nke a na-amanye mmadu amanye ilu onye o nweghi mmasi na ya. A na-ejikari oluike, iyiegwu nakwa nkukwu eme n'achoghi ima oghom na-esi na ya apata. O bu nke a kpaliri mmuo onye nchocha a nke ebumnuche ya bu ichoputa ma o bu eziokwu na nsogbu na-adi n'alumdi na nwunye a kwabanyere mmadu ilu. O ga-achoputakwa isi sekpu nti na ya, nsotu ya nakwa ihe e nwere ike ime iji gbochie nsogbu ndi ahụ. O bu Agumagu Igbo ato ka a gbadoro ukwu mee nchocha a. Ha bu: *Ukpaka Miji Onye Ubiam* nke Ubesie (1981), *Akpiri Richie Uzor* nke Obidiebube (2009) nakwa *Adaaku* nke Mogboğu (2011) dere. E sikwa n'ajuru onu, n'oba akwukwo nakwa n'intaneeti nweta ihe ndi nyere aka e ji dee edemede a. O bu usoro nke Sovee Nchocha nke Ezinaulo di ugbo a nakwa nke Agumagu (*Survey research approach of contemporary Families* (Tourangeau 2009), ka a gbasoro mee nchocha a. O bu Atutu Soshioloji nke alumalu nakwa agumagu nke Barnes na Howard (1940:329-430) ka a gbasoro mee nchocha a. N'ezikwu, nchocha a gbara n'anwu nsogbu o na-eweta ndi gunyere, mkporomaasi, anyaukwu, enweghi afọ ojuju, igba n'ez, onwu nakwa ndi ozo. O bu ndi nne na nna bu isi sekpu nti na nsogbu ndi ahụ, ebe nsotu ya na-abukari onwu ike, mmebo/mmeto nakwa igba alukwaghim. A chikotara edemede a site n'inye ntuziaka ka ndi nne na nna kwusi ikwabanye umu ha n'ilu onye na-abughi obi ha kama ka a hapu ha ka ha jiri aka ha chota onye di ha mma maka na Igbo si na mmiri nwata kwosara onwe ya n'oge uguru anaghi atu ya oyi

Mmalite

O bu site n'agumagu ka e si amata ihe na-eme na ndu mmadu nakwa ihe ndi gbara ha gburugburu na-apata ihe n'uzo akuko, ejije na abu. Nwadike (1992), n'uche ya kowara agumagu dika nzimozu maobu echiche mmadu cheputara n'ichemi echiche ime site n'ihe o maara maobu ihe o na-eche gbasatara ndu ma werekwa asusu maobu okwu nka nke a piri aka were deputa maobu kwuputa ya n'udi ejije, akuko/idiuazi maobu abu, iji ziputa ihe di icheiche gbasara ndu na uwa mmadu bi n'ime ya. Agumagu, dika enyo e ji ahụ ihe na-eme n'uwa anyi bi n'ime ya enweela otutu akwukwo agumagu ederere n'ala anyi ndi na-enye aka ime ka anyi mata onwe anyi. N'ime obodo anyi taa, ndi mmadu na-eme otutu ihe iji mezu ma nwee afọ ojuju n'ebe ochicho nke onwe ha no nke otu n'ime ha bu olulu di na nwunye.

Olulu di na nwunye bu ijiko onu nke nwoke na nwaanyi n'uzo iwu kwadoro ka ha buru di na nwunye nke ebumnuche ya bu imuta umu. Nke a ka Lasiende (2019:27) kwadosiri ike ma gbakwunye site n'uche obi na alumdinanwunye ga-eji agbamakwukwo amalite. Alumdinanwunye nozu mpaghara uwa niile n'agbanyeghi etu obodo obula si eme nke ha, ihunanya ga-aburiri isi sekpu nti na nke obula.



Alumdinanwunye nke ihunanya na-adighi na ya, nsogbu di icheiche na-aputa n'ime ya. O bu n'alumdi nke ndi na-ahurita onwe ha na-ejighi obi ha kwekorita ka nsogbu na esemokwu na-ese n'elu. Nke a bu ihe ikwabanye mmadu n'olulu di na nwunye na-eweta.

Nkwabanye n'olulu di bu nke na-aputa ihe mgbe ndi na-akwado ma na-ahazi ya na-agaghi achọ ima nkwenye nke onye a na-amanye na ihe ga-aputa n'ime ya ma jiri oke mba na nkukwu manye ya iji nweta ebumnuche ha. O bu alumdinanwunye nke otu onye n'ime ha na-ejighi obi ya nabata. Ozọ, o bukwu mgbe otu onye maobu ha abuo na-ekwenyeghi maobu nabata alumdi ha.

Tew (2012:18) kwara nkwabanye n'olulu di dika udi alumdinanwunye a manyere otu n'ime ha amanye nke o na-enweghi mmasi na ya bukwu nke e jiri iyiegwu nakwa anyaike mee onye ahụ. Onodu di otu a na-egbochi mmadu nnwereonwe iji luo di maobu inoro onwe ya maobukwa iji aka ya horo onye di ya mma.

Nkwabanye n'alumdinanwunye bu nke ndi nne na nna maobu ikwu na-ahaziri umu ha ma kwanye ha na ya. A na-enweta otutu nsogbu na-aputa n'ime ya nke ihe na-akpatakarị ya bu mkporomaasi, anyaukwu, okomoko, enweghi afọ ojuju n'ebe ihe e nwere di, enweghi ihunanya nakwa akpiri ego, nke ndi mu nwa maobu ndi nlekota nwa na-enwe. Aghara maobu Aghakakamba dika Akponye (2014) kporo ya bu ihe a na-ahuta n'ezinaulo ahụ n'uzo okwuonu, iwe na onuma maobukwanu ogu ogu. O na-abuka umuaka umunwaanyi ndi asapechabeghi anya ka a na-akwanyekarị n'udi alumdinanwunye di otu a.

Nsogbu ndi ahụ bu nke na-eweta obara mgbalielu, ogu na mgbu, igba n'ezi, mkporomasi, onwu ike, igba alukwaghim na ndi ozọ. Ihe ndi a na-aputa ihe n'agumagu, ederede dika a rutuchara ha aka n'akwukwo ato ndi e jiri mee nchocha: *Ukpaka Mijiri Onye Ubiam, Akpiri Richie Uzọ na Adaaku.*

O bu Atutu Soshiołoji nke Alimalu nakwa agumagu nke Barnes na Howard (1940:329-430) ka a gbasoro mee nchocha a. Site n'aka ndi weputara atutu a, ha kwanyere ka a na-enwe mmekorita n'etiti mmadu na ibe ya nke nwere ike iduba ha n'alumdinanwunye. Ha kwara na otutu agwa ndi mmadu na-akpa site n'ihe ha na-ahuta na gburugburu ha nakwa etu ha si eso ya bucha ihe ha mutara oge ha na-emekorita ma na-agakorita n'etiti onwe ha nke e nwere ike ideputa n'akwukwo.

Ebumnuche nchocha a bu ichoputa isi sekpu nti na nsogbu ndi ahụ na-adi n'alumdinanwunye a kwanyere akwanye nakwa nsotu ya ma nyekwa ntuziaka ga-enye aka gbochie ha.

Nchocha a gbakwasiri ukwu n'akwukwo agumagu Igbo ato ndi a horo: *Ukpaka Mijiri Onye Ubiam* (1989), *Akpiri Richie Uzọ* (2009) nakwa *Adaaku* (2011) iji choputa nsogbu ndi ahụ na-aputa ihe n'alumdinanwunye a kwabanyere akwabanye.

O bu usoro nke Sojee Nchocha nke Ezinaulo di ugbua (*Survey Research Approach of Contemporary Families* (Tourangeau 2009). Usoro a lebara anya etu ezinaulo ha, afọ ole e hiwere ya, agburu ya, ndi mejuputara ya, etu mkpebi nne na nna si metuta ndu umuaka ha, onodu alumdi nke umu ha na ndi ogbo ha, tinyere nwata ilu okenye nakwa ihe ndi ga-aputa n'ime ya.



Ntuleghari Agumagu

Alumdinanwunye bu ihe zuru uwa onu. Hornby (1974) na Procter (1978) kwenyere na olulu di na nwunye bu njiko nke nwoke na nwaanyi nke a na-eme n'uzo iwu kwadoro ma e mesia ihe omenala iji mee ka ha zuo oke dika di na nwunye. O bu nke a kwadoro site na mmalite nke uwa na nwoke ga-ahapu nne na nna ya ga rapara n'ahu nwunye ya ha abuo aburu otu dika o di na Jenesis 2:24, Ozioma Matiu 19:5-6, Mak 10:7-8.

Na nkowa nke ya, Ekwealo (1998) hutara alimalu dika njiko nwoke na nwaanyi dika di na nwunye n'usoro omenala nke ga-eme ka umu ha ga-amuta buru umu ziri ezi n'anya ndi mmadu ma burukwa oke di n'alimalu.

Uzochukwu (1990) choputara na ihe na-eweta odachi na ndu mmadu ufodu na-abukari ntupo di n'akparamagwa ha nke nwere ike ibu oke ochicho, oke anyaukwu, nganga na aruruala. Nsogbu na-aputa n'etiti di na nwunye n'ihu nghotahie ma mee ka enweghi udo nakwa ezi ihunanya bata. Udo bu onodu inagide mmadu n'agbanyeghi ihe ojoo maobu agwa ojoo nke o mere.

Procter (1978:799), kowara udo dika onodu nke na-enweghi esemokwu maobu ogu n'ime ya, onodu nkwenyere maobu nkwekorita na ihunanya n'etiti ndi biakotara onu maobu na-aruko oru onu n'otu ebe. O gbakwunyekwara si na ezinaulo obula di na nwunye na-ese okwu maobu na-enwe nghotahie, enweghi onye ga-enwe anuri maobu obi uto, umeiruala maobukwanu hie ura nkeoma. Nsogbu di otu a nakwa ndi ozoo juru eju ma bara abara n'olulu di na nwunye nke ndi nne na nna kwabanyere umu ha n'ime ya.

Heinonen (2002) na Bendris (2008) kwuru na nkwanbanye n'alumdinanwunye na-adi ire mgbe ndi na-akwanye mmadu jiri oluika na mba, ntimiiwu na iyiegwu kwabanye onye ahụ na di, na-achoghi ima ihe onye ahụ ga-agabiga n'ime ya, naani ka ha wee nweta ochicho nke obi ha. O sikwa na nsotu ya na-abukari ogbaaghara, onwu nakwa igba alukwaghim. O bu nke a ka atutu a gbasooro e ji mee nchocha a bu ndi otu *Sociologists* jiri kpoo onodu di otu a *Sociological Violence*

Bendris (2008) gara n'ihu choputakwa na o bu ndi nne na nna na-eji aka ha ahaziri umu ha olulu di na nwunye ma kwabanye ha na ya, ma ha choroo ma ha achoghi. Onodu ufodu na-eme ka nke a di ire. Ufodu ezinaulo akajiaku ga-achoo ka umu ha gaa di n'udi ezinaulo dika nke ha iji chekwa ogo ha na ugwu ha n'obodo. Ozoo bu na ndi nne na nna ga-achoo ka o buru ndi otu ha no n'ime ya ga-alu umu ha ka ezinaulo ahụ buru nke a ga-ehekwa/kpuchie iji zere mmebo, asiri maobu ikpo aha ojoo. O sikwa na ndi nne na nna na-ejikwa oke akpiri ego na ihe ndi ha ga-enweta n'aka ogo ha nwoke ka ha jiri mee onu ma bulie onwe ha elu n'ogo ha choroo n'obodo ahụ duhie umu ha.

Heinonen tukwasiri na nke a si na ndi na-abia ije olulu nwaanyi na-esi n'uzo di icheiche ekwe nkwa elu na ala ma na-enyekwa ndi nwe nwa ahụ otutu onyinye iji nweta ihe ha na-achoo. Ha na-eme nke a site n'itinye ike ha na oge ha niile iji nweta ihe ha na-achoo. O sikwa na o nweghi ihunanya na-adi n'udi alimalu di otu a kama o bu odachi na onwu ike bu ihe na-adikari na ya.

Tew (2012) n'uche nke ha, kowara nkwanbanye n'alumdinanwunye dika nke a manyere mmadu amanye n'uzo iyiegwu, nchakasi anya akaike na ndi ozoo nke onye ahụ na-achoghi. Ha si na onodu a na-egbochi mmadu nnwereonwe na obi uto



n'ezinaulo ahụ. Tahiri (2015) kwukwara na a ga-enweriri ezi nkwenye n'etiti ndi na-
alu onwe ha.

McCabe (2022) kwenyere na a na-akwabanye mmadu n'olulu di nke o na-enweghi
nkwenye na mmasi na ya. Nke a putara na olulu di umuaka erughi eru niile bu
nkwabanye ka e mere ha. O kwara na o bu n'ihia na ha enwebeghi ikikere iji aka ha
kpebie etu ha siri choo ihoro onye ha choo; ma gbakwunyekwa na o nwere ike idi na
nwoke maobu na nwaanyi.

N'ajuju onu a gbara Maazi Obumneke Uchebiuwa (Juun, 3, 2023), o kwara na ya
manyere nwa ya nwanayi di afọ iri na isii amanye ka o luo di na-agbanyeghi na o
masighi ya. O si na:

amanyere m nwa m nwaanyi bu Obiageri amanye ka o gaa di n'aka otu
Akajiaku di afọ iri asaa na ise na-ewu ewu n'ihia abu m ogbenye onu
ntu. O bu ka nwoke ahụ mee m ka m buru ogaranya dika o kwere na
nkwa n'agbanyeghi na o kaala nka.

Iji kwado nke a, Adedokun (2012) choputakwara na o bu umuaka umuagboghọ
na-asabeghi anya ka a na-akwabanyekarị n'oluludinawunye iji mezuo ebumnobi ndi
muru ha maobu ndi na-elekota ha. O sikwa na ndi nne na nna, ikwu na ibe na-eji
oluika, oke mba, iyiegwu nakwa inye iwu na onodu jogburu onwe ya na njo amanye
umuaka ka ha luo din a-abughi mmasi ma. Ozo bukwa na ha na-akponye umuaka ndi
okenye nwoke bu Akajiaku ndi merela agadi.

N'aka nke ozo, otu nwaanyi (Obioma 2023) kwaputara site n'ajuju onu a gbara ya si
na ufodu alumi a kwabanyere akwabanye na-abu maka ikwaso iko n'ike n'ebe
umuaka umunwaanyi di nke na-ebutere ha ituru ime okwa. Nke a na-eme ka ndi muru
ha ju ha ma chupu ha ka ha gakwuru onye tuwara ha ime ahụ. Otutu mgbe ufodu
anwu n'ihia elezighi ha anya maobu gbapu na di n'ihia oke mkpagbu di ebe ahụ.

A bia n'uche Ernest na Harriet (1951:27-37), ha kporo onodu di etu ahụ odida maobu
ngharipu nke alumi na nwunye n'ihia enweghi ihunanya, nnagide na ndidi n'etiti di na
nwunye.

Iji gbanaha odida maobu ngaripu nke olulu di na nwunye a ka Moore (1985) jiri
kwado ka e nwee nkwekorita na ngakorita n'etiti nwaakorobia na nwagboghobia ndi
huru onwe ha n'anya *courtship* tupu ha aluwa onwe ha. O kwara kotushiipu dika oge
ndi choo ilu onwe ha ji agakorita tupu oge olulu ha eruo, maobukwanu nkwekorita
onu nke e hiwere maka alumi nke ga-adi naani nwa mgbe. Nke a ga-eme ka alumi
ahụ ghara inwe odachi maobu ogbaghaara obula.

N'ikwado nke a, Basden (1982) kwuru si na malite ubochi nwoke na nwaanyi bidoro
chebe maka onwe ha, ihe na-abiakari ha n'uche bu etu ha ga-esi luo di na nwunye. O
kwukwara si na ha ga-eji oge a matakwa maka ezinaulo ha abuo ma sonye n'iga ozi
nke ezinaulo ndi ahụ.



Nkenke Akụkọ Banyere Akwụkwọ E ji mee Nchọcha

Ukpaka Mjiri Onye Ubiam (Ubesie, 1981)

N'akwụkwọ nke a, otu nwokorobia bụ Amadi na Chinyere huru onwe ha n'anya ma kwekọrịta na ha ga-alụ di na nwunye. Na mbụ, nne na nna Chinyere nabatara nke a wee kwado ha. Mana nna Chinyere biaziri hụ ihe ka ubi wee ree ọba.

O nwere otu agadi nwoke gbara isiawo aha ya bụ Emeodi nke bụkwa Akajiaku. O bụ onye akunauba ya na-ewu ewu. O nwere isinkwocha ma jọkarikwaa udele na njo. O hụ tara Chinyere ma bido ibiakwute nna ya ma na-enyekwa ya otutu onyinye di ichiche ka o wee nweta obi ya n'ebe nwa ya nwaanyi nọ. Nwoke a kwere nna Chinyere nkwa na o buru na o kweta ka o luo nwa ya na o ga-aruru ya ezigbo ulo ma mekwaa ka o baa ogaranya nakwa izuru ya nwa ya n'akwukwo ruo n'ogo o chorọ.

Ha erielala ihe ebule ji buru nwoke ma jidezie ibi ugwo. Ha matara na Chinyere agaghị ekwe anabata agadi nwoke ahụ n'ihu na o kaala nka jookwa oke njo nke ka njo, bu na ya na nna Chinyere ga-abu ogbo. Ha ekweghi anabata ihe Chinyere na-agwa ha maka ha ma na o bu Amadi ka o chorọ ilu. Nna ya bidoro were oke mba, okwu ojoo na olu ike na-agba ya mmiri uka n'afọ. Nna ya nyekwara ya iwu ka o ghara ikpokwa ya nna ya ozọ ma o ju ilu Akajiaku ahụ.

Onodu a niile mere ka Chinyere noro n'oke echiche na ibe akwa, obi ojoo, erighi nri nakwa ehighe ura na obi ikoro n'elu, nke mere ka o kpebie na kama o ga-alu agadi isiawo ahụ, ebe o nwuru anwu ga-akara ya mma.

Oge Maazi Emeodi mechara ihe n'isi Chinyere, kporo ya laa, obi ya ka dikwa ebe Amadi di nke mere na ya na ya ka na-emeko. Emeodi na-aga eleta Chinyere n'ulo akwukwo ha nke na-eme ka umuakwukwo ibe ya na-achi ya ochi na-emekwa ya akaja. Nke a na-eme Chinyere ihere na obi mgbawa.

N'ikpeazu, a huziri ozu Chinyere ebe o togboro ma o nweghi onye maara kpomkwem ihe gburu ya. Nna Chinyere nwukwara onwu ike n'ihu onwu nwa ya Chinyere.

Akpiri Richie Uzọ; (Obidiebube, 2009)

Somtoo na Uzoma huru onwe ha n'anya oge ha no na Mahadum ma kpebie na ha ga-aluko di na nwunye ma ha guchaa akwukwo. Amadi na Ugodiya bu nne na nna uzoma nwere nchekwube na nwa ha nwaanyi ga-aluta di bu Akajiaku ka ha wee site na ya baa ogaranya . Ha bidoro kotawara uzoma umunwoke ndi bu ide ma na-amanye ya ka o luo otu n'ime ha nke ga-eme ka uzọ ha mepee iji mezu ebumnuche ha jiri maka ya guo ya aha "uzoma". N'ime ha niile o nweghi nke obi ya nabatara. O gwara ha na o dilari na mbu horo Somtoo ka o buru onye ga-alu ya.

Nne na nna ya bidoro chiru warawara na ntakasi ahụ wado nwa ha nwaanyi n'ahu tinyere oke mba, iwe nakwa anya nchakasi. Onodu a mere ka obi koro uzoma n'elu, ahụ edokwaghị ya. Onwe ya anaghị atokwa ya uto, ya na iwe na onuma na-agbazi mgba nke mere ka o na-atazi ahụ.

Ndi muru ya gwara ya na o ga-aluriri onye nke ha chorọ. Ha kotara otu nwoke ji ego aha yabu Akuebuo. Ha manyere nwa ha nwaanyi na o ga-aluriri ya maka na o bu Akajiaku, onye ga-enyeju ha afọ ma buokwara ha ibu ezinaulo n'ihu na o bu ego buzi okwu a kpu n'onu ugbua.



Uzoma mere ka o doo ha anya na nwoke ahụ abughị obi ya ilu maka o nweghi ihunanya obula na ya, kama o bu Somtoo ka ihunanya toro ute biri n'etiti ha abuo. Nke a mere nna ya jiri were oke iwe maa ya ura ma gwa ya na o buru na o ju ilu ogaranya nwoke ahụ, na o gaghikwa abu nwa ha ozo, ya bu na ha ga-aju ya.

N'ikpeazu, uzoma mechara kwenyere nne na nna ya mana o jighi obi ya kweta ilu nwoke ahụ maka o nweghi ihunanya obula na ya. Mgbe nke a gachara, uzoma na Somtoo ka na-emekwa oyi n'ihia oke ihunanya ha nwere n'onwe ha.

N'ihia na o nweghi ihunanya n'ebe Akuebuo bu di ya no, o gara na be dibia gwogw were tinyere di ya na nri iji gbuo ya ka o nwuo, ka o puo ya n'ahu. E mere ka o saa asisa maka aru ahụ o mere n'ebe di ya no ma chupu ya n'obodo ka o ghara inwe ihe ga-ejikotakwa ya na ndi obodo ahụ ozo.

Adaaku: Mogbogu (2011)

Anyi gutara n'ime akwukwo a na otu nwoke aha ya bu Emeribe mutara ada ma guo ya Adaaku. Ebumnuche o ji guo ya aha a bu na o nwere olileanya na o ga-aluta di be Akajiaaku onye o ga-esite n'aka ya wee baa ogaranya. Nwoke a na nwunye ya bu Nwajimalu ekpebiela na o bu otu agadi nwoke bara ezigbo ogaranya aha ya bu Chiifu Ibekwe ga-aluriri nwa ha bu Adaaku n'ihia na o bu ide.

Adaaku mere ka nne na nna ya mara na o nweelari onye o horola ka ha abuo buru di na nwunye, aha ya bu Chukwusolu. Ha abuo huru onwe ha n'anya nke ukwu. Na mbu nne ya kwenyere ya ma n'ikpeazu ha abuo afachie nti ha n'ihia Adaaku nwa ha na-agwa ha. Ha mere ka Adaaku mata na site n'ubochi a muru ya ka ha ji nwee nchekwube na olileanya na o bu n'aka ya ka ha ga-esi enweta akunauba ha enwebeghi na ndu ha.

Mgbe Emeribe na nwunye ya choputara na Obi Adaaku adighi n'ebe agadi nwoke ahụ bu Akajiaaku di, ha malitere busowe ya agha. Ha bidoro menyewe ya egwu site n'iji oluiki, oke mba na ogo, ekweghi ya nuru mmiri togbo iko nakwa inye ya onodu o gaghia anagidenwu n'ulo ha. Ihe a niile bu uzọ ha ji choo ikwabanye ya ka o luo onye na-abughia obi ya. Ha na-agwa ya okwu ogo ma na-enyekwa iwu kariri ya. Otu ubochi, nna ya mara ya ezigbo ura ma nye ya iwu ka o horo onwu na ndu o buru na ya ju ilu Chiifu Ibekwe. Nke ozo bu na o ga-apuru ha n'ulo maobu nne, nna nakwa umunne ya apuro ya.

Ugbua mmiri ejula awo onu. Ihe ka nte abiakwutele ya n'onu. Adaaku hutara onwe ya di ka onye a juruaju nke mere ka o kwenyere ndi muru ya. Adaaku emeela uche nne na nna ya site n'ilu onye bughia obi ya nke ihunanya na-adighi n'etiti ha abuo n'ihia a kwanyere ya akwanye. Obi ya ka dikwa ebe Chisolu di, ha na-emekokwa. O sara asisa maka igba n'ezi.

Ntosasi ihe a gutara

A tosasiri ihe a gutara gbasara nkoabanye n'olulu di na nwunye site n'akwukwo ato ndi e jiri mee nchocha a iji weputa okwu a kpu n'onu. A choputara na otutu nsogbu na-aputa ihe n'ebe di na nwunye na-ejighi obi ha lurita onwe ha n'ihia na a kwanyere ha akwanye. O bu eziokwu na o dighi olulu di na nwunye na-atọ ka mmanu anu ruo n'isinjedebe, ma nke na-aka njo bu nke a kwabanyere mmadu n'ime ya n'ihia na o nweghi ihunanya di n'ebe ha no. Naani ogwunauke bu ihe na-adi na ya. Nsogbu ndi na-aputa ihe n'udi alimdi a gunyere:



Onwụ na Igwọ ọgwụ: Mgbe mmadụ luru di a kwanyere akwanye, o jighi obi ya gaa di ahụ. O nweghi ihunanya di na ya kama esemokwu na mkporomaasi. *N'ukpaka Miji Onye ubiam*, Ubesie kwuruna Chinyere chorọ ụzọ gbuo onwe ya kama o ga-anọ ndu ya na agadi nwoke ahụ bu Emeodi ebiri. Mgbe nna ya huru ozu nwa ya Chinyere, o banyere n'ime ulo ma nwukwu onwụ nke ya. Odee sirị:

... a huru ozu Chinyere n'uzo ebe o togboro . O dighi onye maara ihe gburu ya.... Mgbe otu onye chorọ ka e jee kpoputa nna ya n'ime ulo, ihe a huru n'elu akwa bu ozu nna Chinyere (ihu 147).

Mogbogu (2011) kwuru n'akwukwo Adaaku si na Adaaku nogidere n'obi ojobo na ume erughi ala cheta na o ga-egbu di ya bu Maazi Ibekwe iji kpuchie ohanaeze imata ihe ojobo o mere. O jere were ọgwụ tinyere di ya na nri nke o riri wee nwuo pii. N'ebe a o sirị:

Adaaku: O nwere otu ọgwụ m zutara na nwa mgbe gara aga n'aka ndi na-ere ọgwụ oke maka oke di be m, ...

Aga m ejizi ya chuo anu ohia ahụ mu na ya bi n'ulo a bu Ibekwe n'ihia na amaghi m ya na oke onye ka enye m nsogbu n'ulo a na onye ka mma ya na mmadu ibi n'ulo (ihu 68-69)

Ka nwoke a lotara, obi afuo ya na o ga-eri nri nwunye ya dosaara ya ma o maghi na o bu onwụ na-akpo ya oku. Ka o risiri nri ahụ, agwo na ihe o loro atogboro. Odee sirị

Ka Adaaku na-akosara ha ihe a, Ibekwe kuru ume ikpeazu wee nwuo... (ihu 71-72).

Ozokwa, n'akwukwo *Akpiri Richie Uzọ*, Obidiebube kwuru na uzoma chorọ ụzọ ka o gbuo di ya bu Akuebuo maka na o hughi ya n'anya. O gara na nke onye dibia weta ọgwụ lota tinyere di ya na nri ka o nwuo. O sirị:

Uzoma: ... m ga-ememiila anu ohia a ka nke ya gaa (o jkwara ga na be dibia weta ọgwụ lota nodukwa ala tupu diya aloa. (ihu 84-85).

O tinyeere di ya ọgwụ ahụ na nri ka o nwuo. O bidoro gbowa ufufu ma na-etikwa mkpu.

Odee sirị: “Akuebuo na-agbosisi ufufu n'onu. Ha eburu ya puo” (ihu 86-87)

Akwuna/Ukwu Nganga

Nwaanyi luru di kwesiri ichiba ukwu ya n'ulo ma lekwasị naani di ya anya. A bia n'ebe Adaaku di, nke a abughi maka ya. Odee sirị na anya toro ya n'ama ebe o no n'ulo di ya. O ka na-agakwu Chisolu ha na-eme enyi. Enyi ya nwaanyi dorọ ya aka na nti ka o kwusi igakwuru Chisolu ebe o bu na o lola di.

Njoku nwanne di Adaaku gbaara nwanne ya nwoke ama ihe nwunye ya na-eme ma o gaa njem. O sirị:

Njoku: ...Isiokwu mbu na o nwere udi njem o na-aga na-adighi mma.

... juo ya ihe jikoro ya na nwata nwoke nwa Udoe n'Amaututu.

Ana m ahukari ya be gi tumadi ma i gawa njem (ihu 58).

Mogbogu (2011) kwuru na di ya choputara na nke a bu eziokwu bido kuwa ya ihe ma na-akpokwa ya “anu ohia, onọ na di a cho di. Akwula mmuo” (ihu 6 -65)

N'otu aka ahụ, Ubesie kowakwara na anya tokwara Chinyere n'ama. O ka na-agakwuru Amadi onye nke o huru n'anya ka ha na-eme enyi.



Oge Maazi Emeodi Iuchara Chinyere ya na Amadi ka na-agakorita kwa. Amadi na-aga ahukwa ya n'ulo akwukwo kwa mgbe (ihu 93) nke a bu maka Chinyere kwere ya nkwa na o gaghi ahapu ya aka. Ha ka na-eme enyi.

Obidiebube (2009) gosikwara ukwu nganga a n'ebe uzoma di site n'ikwu na o ka na-agakwuru Somtoo na-agbanyeghi na o lula di. Ama bira gbaara di ya si

Ugokwe: E kwuru na ukwu na-aga wara wara na anya na-ele zara zara na-ahu ya. O nwere nwata okorobia di n'ogbo nwunye gi m na-ahu na be gi ma i gaa ahia. Ihe m ji ekwu abughi ka i chulaa ya kama ka i gbaara ya bu uzọ Owere mgba ka o chie, ka gi na mmadu ghara idi na-ahu nwunye nke aka gi ka o ga-abu o di ime, o buru naani gi tubara ya ime (ihu 75).

Di ya bidoro kuwa ya ihe kpowa ya akwula mmuo, onye aruruala (ihu 82)

Isa Asisa

N'ala Igbo onye obula mere aru na-asa asisa dika obodo ufodu na-eme iji kororo oha obodo aru onye ahu mere. A na-ata onye ahu ahuhu ma mee ya akaja n'uzo di iche iche, mapu ya n'iwu maobukwanu chipu ya n'obodo ahu. Anyi huru n'akwukwo Adaaku na e mere ka Adaaku saa asisa maka ihe ojoo o mere site n'igbu di ya. A kuru ogene, kpokoo ndi obodo niile, umunna, umuokpu, umuaka, okoro na agboghoo ka ha puta were anya ha hu ma werekwa nti ha nuru. Igwe obodo ahu kwuru okwu oge a kpoputara Adaaku si:

Eze Afurukwe:I kpariala onwe gi, mee onwe gi anuohia, n'agbanyeghi akwukwo niile i guru. I ga-ahapu obodo a ozugbo were ya soro anyi nsọ na ndu gi. O nweghi ihe i ga-eji apu. I nwere ike gaa obodo ozo masiri gi kama ka anyi ghara ihu ukwu gi abuo ozo n'obodo a. O buru na i nwuo, anyi achoghi ihu ozu gi (ihu 87).

Otu a ka Obidiebube (2009) kwukwara na e mere ka Uzoma saa asisa maka aru nke o mere n'ihu o na-ahapu di ya na-agakwu nwoke ozo. Igwe na-achi obodo ahu kpokoro oha obodo wee na-agwa uzoma okwu:

Igwe: Nwaanyi i hulanu ihe I mere onwe gi. ... A gwa gi chiba ukwu n'ulo i si na iji ukwu ebi ukazi kaara gi mma. Ihe i mere jogburu udele sigbuo nkakwu. Ugbua i sara asisa, ohanaze amarala ka mmiri siri baa n'opi ugboguru. Dika o di n'iwu obodo anyi a, nwaanyi sara asisa ka i bu. I ga-ewere obodo a soro anyi nsọ. Anyi achoghi ima ebe i na-aga site taa gawa, ka aja si n'ukwu gi ghara imetu n'ala a (ihu 106).

E mekwara ya akaja, metoo ya menye ya ihere, ya ekpuru nkata n'ihu. A chupukwara ya n'obodo ahu.

N'akwukwo *Akpiri Richie Uzo*, e mere ka anyi mata na Somtoo nwere obi mmapu oge o nuru na Uzoma ahapula ya ga luo onye ozo. Nke a mere ka o nwee obara mgbalielu nke mere e jiri kpoga ya ulogwu (ihu 62).

Ozokwa, a gwara anyi n'akwukwo Adaku na Chukwusolu nwekwara obi mmapu na obara mgbalielu oge o nuru na Adaaku ahapula ya gaa luo nwoke ozo. O nwetakwara onwe ya n'ulogwu (ihu 45).

Mkpomomaasi/enweghi ihunanya: Nke a putara ihe n'ebe Adaaku no. Adaaku enweghi ihunanya obula n'ebe agadi nwoke ahu no. O kpochara ya asi kari nshi o nyuru maka o bu nna ya kwanyere ya ilu nwoke ahu. O jighi obi ya luo ya. Nke a mere o ji si:



.... E wepụ na nne m na nna m kwanyere m ilu di agadi nwoke a n'ihu ego mmuo. ... O nweghi ihe o mere na-adi m mma n'ihu na o nweghi ihunanya di n'etiti anyi (ihu 52).

Nke a mere na Adaaku enweghi udo na obi iruala kama o bu oke echiche na mgbakasi ahụ ka o ji biri ebe ahụ.

N'ebe Chinyere no, Ubesie mere ka anyi mara na o kpebiri na ndu ya na o kporo di ya asi nke ukwu. O were kwuputa etu obi di Chinyere si:

Ma Chinyere jiri aha mmuo na mmadu, ndi di ndu na ndi nwuru anwu wee nuro onwe ya iyi, na kama ya na Maazi Emeodi ga-ebi n'ulo si na ha bu di na nwunye, ya esoro udele jee rahwa n'elu osisi, mmiri mawa ya na Udele (ihu 85).

Chinyere gakwara n'ihu gosiputakwa na o hughi nwoke ahụ n'anya kama o bu nna ya kwabanyere ya. O wee si nke a tupu o nwuo:

Nke ka njo bu na o nweghi mgbe m jiri hu nwoke ahụ n'anya. O nweghi mgbe o ji buru uche m na o ga-alu m. Nna m ejirila akpiri ego were kwanye m isi n'onwu (ihu 144).

Chinyere no naani n'oke iwe na obi mgbawa kemgbe nna ya kwanyere ya n'alumdi na-abughi obi ya.

N'ebe Uzoma no, o nwekwaghi ihunanya n'ebe di ya no karja mkporomaasi. N'akwukwo Akpiri Richie uzo, odee kwara etu obi uzoma si wee di njo wee si:

Ahughi m ya n'anya (ihu 49). Ozokwa o sir:

Uzoma: M lee nwoke a anya iwe eju m obi. Enweghi m otu mkpuru ihunanya n'ebe o no. O nweghi ihe o mere di m mma (ihu 70).

Mkpari na ihere: Ubesie kwara na ihere na-emekari Chinyere ma ya na di ya soro na-aga n'uzo n'ihu o bu agadi nwoke nke isiwu juru n'isi. Nke ozu bu na o bu ebiri nna ya (ihu 84-85).

Ozokwa bu n'uloakwukwo ebe Chinyere na-agu, umuakwukwo ha na-eji maka di ya akpari ya na-akokwa ya onu, o buladi na-agba asiri ma na-asokwa ya oyi maka o luru di agadi nwoke. (ihu 84-85) nakwa (ihu 124).

N'otu aka ahụ, n'ebe Uzoma no, di ya na-emekwa ya ihere maka o kaala nwekwaa isiwu. N'aka nke ozu, ndi agadi luru umuaka ndi a na-enweta mkpari n'aka ha. Ha na-ewe ma na-akpokwa ha anughia.

Nchikota

Site na nchocha a, anyi achoputala dika o gbara ka okwe n'ime akwukwo agumagu Igbo ato ndi a horo na otutu nsogbu na-adaputa n'alumdinanwunye a kwabanyere mmadu n'ime ya. O bukwanu ndi nne na nna bu isi sepu nti na nsogbu ndi ahụ niile n'ihu akpiri ogologo, oke ochicho, anyaukwu na enweghi afo ojuju n'ihe ndi ha nwere. Anyi choputakwara na n'ime alumi a niile, o nweghi nke ihunanya di na ya kama nsotu ha abughi onwu, o buru igba alukwaghim n'ebe ndi na-alu onwe ha maobukwanu n'ebe ndi muru ha no.

A bia n'ala Igbo taa, ndi nne na nna ufodu ka na-achotara umu ha ndi ga-alu ha karja ihapu ha ka ha jiri aka ha choro onye ka ha mma. Site na nchocha a, anyi huru na ndi a kwanyere akwanye n'alumi enweghi ihunanya na obi utu obula n'etiti ha na onye na-alu ha. Nke a mere ha jiri chee echiche otu ha ga-esi gbuo di ha maobu onwe ha. Nke a weteere ha mmebo na mmeto n'etiti ohanaeze site n'ime ka ha saa asisa ma chupukwa ha n'obodo.



Ntuziaka

Ọ dị mma ka ndị nne na nna hapụ ụmụ ha ka ha gaa di n'aka ndị hụrụ ha n'anya ebe ọ ga-enwe udo. Ka ha hapụ iji akpịrị ego na oke ọchịchọ a kwanye ụmụ ha isi n'ọkụ n'ihia na ego abụchaghị ihe niile. Hapụnụ igba ọsọ aracha mkpịsịaka maka a anghị afanye ya n'elu. Ọ ka mma ka e were nwayọọ rachawa ofe di ọkụ.

Ọ dị mma ka a hapụ ụmụaka ụmụnwanyị ka ha chọta onye bụ ọgbọ ha maọbụ gaara abụ ọgbọ ha karia imanye ha ka ha lụọ di agadi nwoke. Nke a ga-eme ka ụkwụ tọ ha n'ama ebe ha chọrọ onye maara ihe ekwe na-akụ n'ihie banyere ije lọvụ.

N'otu aka ahụ, ana m ariọ ndị goọmenti ka ha tinye iwu ga-egbochi ikwabanye mmadụ n'ihu onye na-abughị obi ya iji gbochie nsogbu ndị juru na ya maka nke a ga-eme ka ndị nne na nna hie asaa n'anya.

Nchọcha a ga-eme ka ọgbọ ugbo a mata na ihu di na nwunye bụ ihe mmadụ ga-akpachapụ anya chezie echiche nkeoma tupu ọ lụwa maka di abughị enyi nke onye chọọ, ọ hapụ.

Ọ ga-eme ka ndị mmadụ (Igbo) mata na iji akpịrị ego akwaba ụmụ ha na di nwere ike iwetara ha nsogbu di ichiche nakwa n'ebe ha onwe ha di nke nsọtụ ya abughị onwuike ọ buru alukwaghị.

Ọzọkwa nchọcha a ga-eme ka a mata na ọ ka mma ka a hapụ nwata ka o jiri aka ya horo onye ya na ya ga-agakorita, mata onwe ha nkeoma tupu ha lụọ iji gbanahụ ọdachi maka a si na mmiri mmadụ kwosara onwe ya n'uguru anaghị atụ ya oyi.

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Ndi a gbara ajujuonu

Aha: Maazi Obumneke Uchebiwa
Afo Iri isii na ise
Akaru: Onye oru ugbo
Obodo: Umudike di n'okpuru ochichi olu
Ubochi: Juun 3, 2023
Aha: Oriaku Angela Ngozi Obioha
Afo Iri ise na otu
Akaru: Onye otu mgbereahia
Obodo: Ogbu di n'okpuru ochichi Isiala Mbanu
Ubochi: Juun 5, 2023



AMAGHI NTUGHARI: AKAMGBA NYERE MGBASAOZI N'ASUSU IGBO N'UWA OHURU

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Umiedemede

Isiokwu nchocha a bu “Amaghi Ntughari: Akamgba nyere Mgbasaozi n'Asusu Igbo n'Uwa Ohuru” lebara anya n'otu n'ime ihe ndi na-ama mgbasaozi n'asusu Igbo aka n'ihu n'uwa ohuru. O bu nghotahie ndi na-ege nti na-enwe oge o bu a na-agbasaozi n'asusu Igbo tumadu mgbe ha gechara nke Bekee kpaliri mmuo ochocha ide edemede a. Ebumnobi edemede a bu igba n'anwu ka amaghi ntughari si eme ka akuko uwa n'asusu Igbo na-ada aja aja nyeere ndi na-ege nti ma kowaputa uzọ isi gbochie ma o bu belata onodu di otu a. Iji nweta ngwa e ji dee edemede a, ochocha gbara mmadu iri ato ajuju onu nke gunyere mmadu iri na-arụ oru n'ulo mgbasaozi na mmadu iri abuo ndi na-ege nti na-esonye n'ihe mmemme a na-eme n'ulo mgbasaozi. A gbasoro usoro sovee wee nwetakwa ihe ndi ozọ nyere aka maka edemede a ma gbasoo usoro nkowa were ziputa ha. A choputara na otutu ndi na-agbasa ozi n'asusu Igbo bu ndi amaghi asusu Igbo nke oma ma ya foduzia igu ya di ka e si agu asusu ndi ozọ na mahadum maka mgbasaozi. Edemede a ga-eme ka a ghota onodu asusu Igbo na mgbasaozi ma were ya kporo ihe. O ga-abara Igbo niile uru ma mee ka onodu asusu Igbo gbagote tumadu na mgbasaozi.

Okpurukpu okwu: Asusu, Ntughari, Mgbasaozi, Akamgba, na Uwa ohuru.

Nkwa Ufodu Mkpurukwu

Radio	igbe ekwurekwu
Television	igwe onyonyoo
Website	Owa ozi

Ndubanye

Asusu bu otu ihe kacha puta ihe na ndu mmadu. Ikwelite asusu di ka igwe e ji ebughari nzimozu n'ogogo di iche iche bu ihe mmadu choputara nke bakwara ya ezigbo uru. Asusu bu otu ihe e ji mara otu ndi. Naani mmadu na-asu asusu ebe umu anumanu ndi ozọ na-eme unara n'udi di iche iche. Ya mere, asusu bu ndu mba. Asusu malitere oge mmadu malitere ndu ya na ikparita uka.⁴¹ Anagbogu, Mbah na Eme (2010:3) kwuru na site na mmalite mmadu ka asusu di. Mmadu ji asusu akparita uka ma na-ekwuputa obi ya, ezi ozi, ako akuko, akowa ihe mere n'oge gara aga, nke na-eme ugbu a na nke ga-eme n'odinihu wdg. O nweghi⁴² obodo mmadu bi na ya na-enweghi asusu n'agbanyeghi etu mmepe ditabere n'obodo ahụ.

⁴¹Anagbogu, Mbah na Eme (2010:3)kwuru na site na mmalite mmadu ka asusu di.

⁴²Nkwa Ufodu Mkpurukwu: Nke a di mkpa iji ghota edemede a. a kporofodu mkpurukwu aha iji tinye isiokwu edemede n'oru. Uwa ohuru n'edemede a, ihe a na-arugara aka bu oge ugbu a.



Isiokwu nchọcha a nke bụ “Amaghị Ntughari: Akamgba Nyeere Mgbasaozi n’Asusu Igbo n’uwa Ohuru” bụ ijigbaa n’anwu otu ihe ima aka n’ihu na-echere mgbasaozi n’asusu Igbo. Akamgba a bụ amaghị ntughari na-emetuta mgbasaozi n’asusu Igbo n’uwa ohuru. Ime ka ozi e zipuru n’ikuku rute ndi a turu anya na ime ka ha ghota ozi ahụ nke oma ma kpaa agwa a turu anya n’aka ha, ime ntughari n’uzo dabara adaba di nnukwu mkpa. Ezigbo ntughari bụ otu ihe di mkpa na-eme ka Onwu ghota ihe Okwu choro ka o ghota. Nke a gosiri na o buru na e meghi ntughari n’uzo dabara adaba dika nghota ozi ahụ si di, o ga-enye nnukwu nsogbu tumadu isite n’asusu Bekee tugharine mkpuruokwu n’asusu Igbo maka mgbasaozi.

Mgbe a na-ekwu maka uwa ohuru n’edemede a, ihe a na-arugara aka bụ oge ugbo a. Oge anyi no n’ime ya bụ senchuri iri abuo na otu. Oge mmepe no n’ogogo di elu. Oge izipu ozi nwere onodu puru ihe tumadu ka o si metuta igweokwu igbeekwurekwu, onyonyoo, igwe ⁴³komputa na owa ozi di ihe ihe. Onodu mgbanwe di ugbo a nyere nnukwu ohere ime ka ndi mba ozo di ihe ihe mata ka e si eme ihe n’obodo ozo ha amabughi maka ya. O bụ ihe ndi a mere onodu mgbasaozi ji kwesi ka o gbagote tumadu n’asusu olu nne anyi di ihe ihe nke asusu Igbo bụ otu n’ime ha.

Ntughari site n’asusu Bekee fee asusu Igbo bụ otu akamgba diiri asusu Igbo na ngalaba mgbasa ozi, o kwesiri ka e lebaa ya anya nke oma makana mgbasa ozi so n’otu ide na-ekwuru mba onu ha na mba ozo. Ya mere, imata oge a no n’ime ya ga-enye aka ighota mkpa o di na e mere ntugharine n’asusu Igbo ma mee ya nke oma.

E leba anya na mgbasaozi n’uwa ohuru n’asusu Igbo, a ga-achoputa na amaghị ntughari nke ndi na-agbasa ozi bụ otu ihe ima aka n’ihu nyere nghota ozi a gbasara n’asusu Igbo. Ochocha lebara anya n’amaghị ntughari tumadu ka o si metuta nguputa akuko uwa n’asusu Igbo n’uwa ohuru. N’uwa ohuru, n’agbanyeghi na e nwere otutu ndi guru akwukwo, ndi agughi akwukwo dikwa otutu. Ochocha nwere mkpali ide edemede a maka nghotahie o choputara ndi na-ege nti na-enwe oge o bula a na-agbasa ozi n’asusu Igbo tumadu mgbe ha gechara nke Bekee.

Ntughari bụ isite n’otu asusu tinye asuru asu ma o bụ edere ede n’asusu ozo. O putakwara idochi ma o bụ igbanweghari ihe e dere ede ma o bụ e kwuru ekwu site n’otu asusu gaa n’asusu ozo ka nghota ma o bụ mputara ya dabaa ka o si kwesi. Nke a gosiri na e nwere asusu abuo putara ihe ebe a. Mbụ bụ asusu e ji dee ihe ma o bụ kwuo okwu na asusu a choro itugharine ihe na ya. Ome ntughari imata nke oma ihe gbasara asusu abuo ndi a ga-eme ya oka na ntughari ya makana o ga-etinye anya ma na nghota ma na nka iji mee ka e nweta ihe a turu anya.

Ebumnobi edemede a bụ igba n’anwu ka amaghị ntughari si eme ka akuko uwa n’asusu Igbo na-ada aja aja nyeere ndi na-ege nti ma kowaputa uzo isi gbochie ma o bụ belata onodu di otu a. Ntughari di ka akowarala bụ iwere ihe di n’otu asusu tinye ya ka o di n’asusu a turu anya site n’iji oyiri/ogbo ka mputara na nghota ha buru otu. Ntughari okwu site n’asusu Bekee gaa n’asusu Igbo di mkpa na mgbasaozi n’ihi n’ochocha choputara na ndi nta akuko na-ejikari asusu Bekee achuta nta akuko ha. Mgbasaozi bụ izife ozi n’ikuku site na igweokwu igbeekwurekwu na igwe onyonyoo nakwa na owa ozi, site n’igwe di otu ebe nke nwere ebe o na-ejedebe. Mana dika nchocha a si di, o ga-ejedebe na igwe okwu igbeekwurekwu na televishon.

⁴³Ntughari bụ isite n’otu asusu tinye asuru asu ma o bụ edere ede n’asusu ozo.

Ntughari di ka otu akamgba nyeere asusu Igbo na mgbasaozi kwesiri ka e leba ya anya nke oma.



Edemede a ga-abara ndi nkuzi Igbo, umu akwukwo na-agu Igbo ma o bu choro igu Igbo, umu akwukwo na-agu maka mgbasaozi ma o bu choro igu mgbasaozi, ndi ulo mgbasaozi di iche iche tumadu ndi di n'ala Igbo, ndi na-ege mgbasaozi na Igbo niile uru maka o bu asusu Igbo ka e ji dee ya ma mee ka onodu asusu Igbo gbagote tumadu na mgbasaozi.

E kewara edemede a uzo anọ. Nke mbu bu ndubanye maka mkpobata oguu. Nke abuo bu ntuleghari agumagu maka ileba anya n'ihe ndi okachamara derela gbasara isiokwu a. Nke ato bu ntucha nchoputa maka nnyocha ihe ndi a choputara. Ebe nke ikpeazu bu nchikota na mmechi.

Ntuleghari Agumagu Asusu

Asusu di ka a kowarala bu otu ihe kacha puta ihe na ndu mmadu. Asusu bu uda mmadu na-emeputa nke a haziri n'ezigbo usoro nwere nghota site na nkwekorita ohanze nwe ya bu asusu. O bu site na nkwekorita ohanze nwe asusu Igbo mere o jiri buru uzo mmekorita n'etiti ndi Igbo. Anagbogu na ndi ozo (2010) kwuru na asusu bu usoro mmadu weputara iji na-ekwukorita echemeche ha, mmetuta obi ha na ochicho ha, site n'iji imerime akara okwu e kwuru ekwu. Ha kowakwara na a na-amu asusu site n'odimara onyeobula maara asu asusu obula mutarala. Nke a gosiri na asusu abughi ebumputaawa di ka ufodu na-eche.

Asusu nwere ekwurunonnu na ederede. Asusu ederede ji mkpuru abidii ewu fonim, mofim, mkpuruokwu, nkebiokwu, nkebiahiri na ahiriokwu ga. Asusu Igbo bu otu n'ime asusu ato kacha puta ihe n'ala anyi bu Najirija. O bu otu n'ime asusu so n'otu *Benue Congo* nke di n'owuwa anyanwu Najirija. O bu asusu udaolu nke nwere udaolu, udaala na udansuda di ka akara udaolu ya.⁴⁴ Emenanjo (1991) kowara na Igbo bu asusu mbu nke ihe di ka mmadu nde iri abuo na-asu n'akuku Anambara niile, Imo, na akuku Bendel, Rivaas, Benue na Akwa Ibom.⁴⁵ Agugu (2006) di ka na Nwokoye (2019) chikotara obodo ndi bi n'ala Igbo na steeti ndi a: Abia, Anambara, Ebonyi, Enugu na Imo. O sikwa na asusu Igbo metutara ufodu obodo na steeti di na: Delta, Akwa Ibom na Rivas.

Ntughari

Tupu e kwuo okwu ntughari, o putara na ihe a na-ekwu maka ya adighi n'asusu a turu anya. A na-esite n'asusu ahụ o di gbanwee ya ka o di n'asusu ozo ebe nghota, mputara na udidi ka ga-abu ihe o bu. O bu nke a ka a na-akpo ntughari. Okachamaraobula nwere nkowa nke ya gbasara ntughari mana o buru na a chikota ha niile, a ga-achoputa na o bu otu echiche ka ha na-arugara aka. Na nchocha a, a ga-eleba anya na ihe ndi okachamara kwurula gbasara ntughari nke a ga-enye aka n'ighota ntola nchocha a. N'ime⁴⁴ Newmark (1988:5), o nwere ufodu nkowa ntughari ndi o ruturu aka. o kowara ntughari dika itinye nghota ihe e dere ede n'asusu ozo di ka ode siri choo ya. Ndi ozo o meturu aka bu: Nida na Taber (1974:12) ma Molina na Albir (2002:507-509) na Barzegar (2008), Barzegar (2008) hutara ntughari dika igba mbu tinyechie ma o budochie ozi e dere ede ma o bu okwu e kwuru ekwu n'asusu a turu anya. Nida na

⁴⁴Emenanjo (1991) kowara na Igbo bu asusu mbu nke ihe di ka mmadu nde iri abuo na-asu n'akuku Anambara niile, Imo, na akuku Bendel, Rivaas, Benue na Akwa Ibom. Asusu Igbo bu asusu nwere nnukwu onuogu ndi na-asu ya, nke mere ighota mgbasaozi n'asusu ji di mkpa nke ukwu.

⁴⁵ Nke a bu maka obodo ndi mejuputara ala Igbo bu ebe a gbadoro ukwu wee mee nchocha.



Taber (1974:12) kowara na ntughari metutara itinye ogbo okwu e kwuru ma o bu ihe e dere n'asusu a turu anya; mbu maka nghota, ozọ maka nka. Molina na Albir (2002:507-509) kowara nka ntughari dika uzọ e si akowa, aturi ma na-ekewasi uzọ e si a tugharinye ogbo na ngalaba asusu di iche iche.

^{lvi}House (2009) kowara na ntughari bu iji asusu ozọ dochie anya ihe e buru uzọ dee n'otu asusu. N'otu aka ahụ, ^{lvii}Umeodinka, Ugochukwu, Ogwudile na Ilechukwu (2019) kwuru na ntughari bu igbanweghari ihe e dere n'otu asusu n'asusu ozọ maka nghota. Nkwa ndi a niile na-arugara aka otu ihe ma na-emetutakwa otu ihe. Ya mere ha na-ekwu nantughari bu isite n'otuasusu tinye ihe a chorọ n'asusuzo dika o si di n'asusu ahụ ka nghota na echiche ha burutu.

Njirimara Ome Ntughari

O di mkpa ka e metu aka ihe ndi o ga-abu a hutaa mara na onye ahubuoka n'ime ntughari. Ha gunyere:

- i. Ome ntugharia kwesiri imata nke oma asusu e ji dee ihe na asusu a na-atugharinye ihe na ya. Nke gosiri na o ga-ama ka e si asu, ede ma na-atapia ihe n'asusu abuo ma o bu kari. O ga-ama nkeomaihe gbasara isiokwu e nyere ya ka otugharia.
- ii. O ga-enwe nka e ji amata mgbe a ga-eji okwu ihu ma o bu okwu ozi matakwa ntola metutara asusu abuo o jiaru oru nke oma.
- iii. O ga-ama ihe gbasara usoro ime ntughari na ihe ndi ozọ di mkpa na ntughari.

⁴⁶Usoro Ime Ntughari

Umeodinka na ndi ozọ (2019) deputara n'akwukwo ha kporo *Kpokopi Utasusu Igbo na Ntughari* usoro ime ntughari nke gunyere:

Ogugu na Nghota, Mgbanweghari, Ndeputa na Nnyocha,

Ogugu na Nghota

N'usoro a, a ga-ebu uzọ guo edere ede bido n'isi rue na njedebe. Ime nke a bu ka a ghota isiokwu ederede ya wee si etu a choputa ihe ndi nwere ike inye aka n'ime ntughari.

Mgbanweghari

N'ebe a, ome ntughari ga-eji uche ya na-echeputa ihe nwere ike idaba a ga-akpo mkpurukwu niile di n'ederede nke mbu n'asusu a ga-atugharinye ya na ya. Ogogo a ka uburu na-arụ nnukwu oru puru iche maka icheputa ihe a ga-akpo okwu ozigbo.

Ndeputa

O buru na a ghotachaa ihe ederede, ihe ozọ ga-abu idetuihe mana o bughị ndetu nke ikpezụ.

Nnyocha: A na-agbaso usoro ato n'ogogo a. Mbu bu igu ihe a tughariri. A ga-eji nnyocha miri emi gugharia ya rue ihe di kaugboro ato. E mechaa nke a, a ga-atule ederede a tughariri iji mata ma echiche di na ya o ka bukwa nke di na asusu nke mbu. Ome ntughari nyochaa nke ya, o nyekwa onye nwere nka ntughari ka o nyochaa iji nwee ike ruchapusia ehie niile di na ya.

⁴⁶Usoro Ime Ntughari: Nke a bu iji mee ka ome ntughari mara ihe o kwesiri ime iji nwete ntughari dabara adaba.



Nka Ntughari

Newmark (1988) deputara nka ntughari nke dabara n'ihe Umeodinka na ndi ozo (2019) dere. Ka anyi leba ha anya n'otu n'otu.

1. Mbite

Mbite bu isi n'otu asusu wetamkpuru okwun'emeghi ya ntughari ma oli. O bu naani na nsupe ka a na-enwe mgbanwe n'okwu mbite; a ga-agbaso usoro mkpopta ndi nwe asusu ahụ wee deputa ya.

Ima atụ:

- | | | |
|------|-----------|-------------|
| i. | Dollar | dola |
| ii. | Astrology | astroloji |
| iii. | Bible | Baibul, wdg |

2. Ntugharia Mkpuru Okwu

Ntugharia mkpuru okwu bu igbakwasị ukwu na mkpuruokwu na mkpuruokwu wee na-eme ntughari. O bu naani n'ebe o metutara nkebiokwu ma o bu ndi yitere ya ka a na-etinye nke a n'oru. Ihe e ji mara udi ntughari a bu na mkpuruokwu nke bu uzọ n'asusu nke mbu nwere ike kpere azu n'asusu nke abuo ebe nke kpe azu nwere ike buru uzọ (Umeodinka na ndi ozo (2019)).

Ima atụ:

- | | | |
|------|------------|-------------|
| i. | Two times | ugboro abuo |
| ii. | Good woman | nwaanyi oma |
| iii. | Good hand | aka oma |

3. Mgbachapu

Udi ntughari a bu nke a na-esi n'asusu ozo ebiri okwu ma tughari ya ka o dabaa etu ndi nwe asusu ntughari kwesiri isi kpọ ya n'asusu nke ha.

Ima atụ:

- | | | |
|------|--------|---------|
| i. | Ball | bopolu |
| ii. | Degree | digirii |
| iii. | Oxygen | osijin |

4. Nnomite

Nnomite bu ibite mkpuru okwu n'asusu odeo ma gbasoo usoro ntola otu asusu odeo ahụ kwa tugharia ya. N'onodu a, uda mkpuruokwu ahụ nwere n'asusu odeo bu ihe a ga-enwekwa n'asusu ntughari.

Ima atụ:

- | | | |
|------|-------------|-----------|
| i. | Certificate | satifiket |
| ii. | Agriculture | agrikochọ |
| iii. | Geology | jiologi |



5. Nkwuzi

N'ụdị ntughari a, a na-ekwuzi ihe e dere ka ọ ghara ijọzi njo nnukwu na ntị etu ọ di n'asụsụ odee. A na-eme nke a iji gbanahụ okwu ita arụ na ntị, ime ihere maobu isọ oyi. Ima atụ:

- i. O gara inyụ nsi O gara ihu nwaanyi mụrụ nwa n'ohia
He/she went to defecate.
- ii. O na-awị ara. Isi adighi ya mma.
(He/she is mad)

6. Ògbò

Ògbò bụ inweta ihe a choro kpomkwem na ntughari. Mana ụdị nka ntughari a anaghi adabacha n'oge niile. O nwere ebe ndi ọ na-adaba di ka akpaalaokwu, ilu na ndi ozo yitere ha.

Ima atụ:

- i. Okeke kicked the bucket. Okeke ebulaala akwukwo.
- ii. He has a stone heart. O nwere obi ike.
- iii. Make hay while the sun shines Were ehie choba ewu ojii

7. Mmeputa Mkpuru okwu

8. Otutu mkpuru okwu oheru juru ebe niile n'ihia na uwa anyi no n'ime ya na-agbanwe ma na-emepe kari na mbu. Ebe ọ bu na o nweghi okwu ndi di a ga-eji tugharia okwu ogbaraohuru, o nweghi ihe ozo ome ntughari ga-eme n'abughi imebe okwu ga-anochi okwu ahụ.

Ima atụ:

- i. University Mahadum
- ii. Printer Igwe nkuputa

9. Nsiridi

Nsiridi bu ilegide anya etu mkpuruederede, mkpuruokwu, nkebiokwu, nkebiahiri siri gaa wee mee ntughari. N'udị ntughari a, a na-agba mbọ hu na okwu ọ bula ga-ewerekwa onodu ya n'usoro n'asusụ ntughari.

Ima atụ:

- i. Proverbs is the oil with which the Igbo eat food
Ilu bu mmanu ndi Igbo ji eri okwu.
- ii. Ebere sit down like a woman.
Ebere noro ala ka nwaanyi.
- iii. They came here now.
Ha biara ebe a ugbu a.



Nzimozi, Nne Mutara Mgbasaozi

N'eziokwu, ntọala mgbasaozi bụ nzimozi. E nweela nkowa dị iche iche gbasara nzimozi. Ufọdu n'ime ha bọ ndị a:^{lviii}Nwangwu na Obiora (2013) kọwara na nzimozi nwere mgborogwu na Latin nke putara nkesa. Ya bụ ikesa n'etiti ndị mmadụ ka onye ọ bụla were nke ya n'uzo ga-edo ya anya.^{lix}Stanley(2010) kwadoro nkowa a.Nzimozi bụ ntọala mgbasaozi.^{lx}Seeman (2013) kọwaranzimozi dika usoro e si eziputa ma na-azutokwammekorita n'etiti mmadụ na ibe ya.

Mgbasaozi

^{lxi}Gedge (2010) kwuru na mgbasaozi bụ ụzọ kacha pụta ihe ndị ala Afrika ji ama ihe na-eme n'obodo dika o si mmetuta mmepe na ndorondoro ochichi. Odee dika na ^{lxii}Nwangene (2014) kọwara mgbasaozi dika okwu. O bụ akukọ ma o bụ ozi ga-enwe ezi nghota nke mmadụ nyere ibe ya ka o baara ya uru. O kọwara na ozi ma o bụ akukọ o bụla nke n'nweghi ezi nghota abughi ozi ma o bụ akukọ.

^{lxiii}Umeh (2016) kwuru na mgbasaozi na-emetuta mgbanwe nghota. O bụ mgbe onye e ziri ozi zipuru ozi ya, onye ma o bụ ndi e zigara aghota ya n'uzo di etu ahụ, ha abuo na-agbanwerita echiche ha, ya bụ nghota ha.N'ezie, mgbasaozi di mkpa n'ime ka ndi mmadụ mata ihe na-eme na ka o si mee na gburugburu ha na ebe ndi ozo maka o bụ nzikorita ozi na-eme ka mmadụ nodu na ihè kama na ochichiri.

Ntucha Nchoputa

N'ebe a ka a ga-atucha ajuju a juru ndi na-arụ oru n'ulo mgbasaozi na ndi na-ege mgbasaozi ha n'asusu Igbo na usa ha nyere. Usa ha ga-enye aka ikporu anyi ulo n'ihe isiokwu anyi turu anya n'aka anyi.

Ntucha Ajuju na Usa ndi Oru Mgbasaozi n'Olu Igbo

Kedu asusu unu ji achuta nta akuko n'ulo mgbasaozi?

Ha niile zara na ha ji asusu Bekee na asusu Igbo achuta nta akuko mana otutu mgbe, na ha na-ejikari asusu Bekee.Amaka Ofojebe, otu onye mgbasaozi a gbara ajuju onu banyere asusu ha ji achuta nta akuko igbe ekwurekwu na igwe onyonyo kwuru na o bukarị asusu Bekee mana o buru na a chuta nta akuko ahụ, ndi ngalaba asusu Igbo na-ewere ha tapia n'asusu Igbo tupu anu ya n'ikuku.

Kedu asusu unu ji agbasa ozi n'ulo mgbasaozi?

Ha niile zara na ha ji asusu Igbo na asusu Bekee agbasa ozi.

Ebe o bu asusu Bekee ka unu jikari achuta nta akuko, kedu ka unu si atugharinye ya n'asusu Igbo?

Di ka iteghete (9) n'ime ha si kwu, ha amaghi atugharinye Bekee n'asusu Igbo nke oma. Nke ha amaghi ihe ha ga-akpo ya, ha akpoo ya na Bekee. Ngozika Ume na Ifeoma Okafondi oru mgbasaozi si na o bu "gwata ngwa" ka ha na-eme. Nke onye amaghi, o juta ibe ya, mana o buru na ibe ya amaghi, ha akpoo ya na Bekee.

Ha kwukwara na ha enweghi ngwaru e ji eme ntughari tumadu nkowaokwu nke Igbo kama o bu naani nke Bekee ka ha nwere. Ha mere ka o doo anya na ihe ha na-eme bu "ebe oku nyuru" na "ike kete o rie"

Agnes Ezeji bu otu onye mgbasaozi ndi NTA kowara na o bu ya mere e ji malite igu akuko uwa n'Igbo maka na mgbe mbu, onye o bula na-edebe ahụ na o maghi asusu Igbo ma ya foduzia ide asusu Igbo. Site na nchoputa ochocha, o gwara ha ka onye o bula na-atugharinye ya etu o kwere ya. Nke a meziri ma onye ukwu ma onye nta na-atughari ya ka o si kwe ya.



Ndị na-atugharinye asụsụ Bekee n'asụsụ Igbo, ha gūruru Igbo na mahadum ma ọ bu nwee nzere na ntughari

Oyiridiya Oji Ngozika Ume na ndi ọrụ mgbasaozi ndi ọzọ zara na naanị otu onye gūrụ Igbo. E nweghikwa ndi a zuru n'ime ntughari chaa chaa n'ulo mgbasaozi ha ma ya fodusia onye nwere nzere na ya. Ifechukwu Uche Okafọ kwuru na mgbe ufodu, ọ buru na ha amaghi ihe ha ga-akpo ihe ahụ n'asụsụ Igbo, ha akowaa ya akowa. O sirị na ọ bu nke a na-eme na mgbe ufodu ihe ha gūrụ na Bekee na-epe mpe ebe nke Igbo na-ebu ibu karịa ka o kwesiri idi.

Ochocha choputara na ntughari na-ama ndi mgbasaozi n'asụsụ Igbo aka n'ụwa ohuruka n'ihu n'uzo puru iche.⁴⁷ Ndi mgbasaozi niile a gbara ajuju onu zara hoo haa na o nweghi onye gūrụ maka ntughari. O bukwu otu onye n'ime ha gūrụ asụsụ Igbo na mahadum. Nke a bu nnukwu ihe ima aka n'ihu maka a choputara na ọ bu ihe ha mutara na ogo praimari, sekondiri na ihe ndi ha mutara na nkatamanya ka ha ji atugharinye ihe n'asụsụ Igbo. N'ezie, ntapi ma ọ bu ntugharinye n'asụsụ Igbo na-emetuta mgbasaozi n'ebe ọ di ukwu, ma n' igbeekwurekwu ma na igwe onyonyoo.

Ntucha Ajuju na Usa ndi na-Ege Nti

Kedu ka unu si ahuta mgbasaozi n'asụsụ Igbo?

Ekene Chinweokwu (onye ahia ude), Ogene Mbanefo (Onye nkuzi rurula ọrụ na ABS na mmadu iri na asato (18)ndi ọzọ a gbara ajujuonu na ndi na-ege nti zara na mgbasaozi n'asụsụ Igbo na-atọ ha uto nke ukwu tumadu ndi okenye asaa n'ime ha. Ha kwuru na asụsụ Igbo enweghi oyiri n'agbanyeghi na mgbasaozi ha na-adi ada aja aja mgbe ufodu.

Kedu ihe ndi unu chere na-eme na mgbasaozi ha na-ada aja aja?

Otu nsogbu ha niile meturu aka a na-enwe na mgbasaozi n'asụsụ Igbo bu amaghi ntughari. Emeka Molokwu na ndi ọzọ na-ege nti a gbara ajuju onu sirị na ntughari na-ahia ndi mgbasaozi n'asụsụ Igbo ahụ. Ha wee juo ihe kpatara okwu ndi e ji asụsụ Bekee akpo si karịa akari? Ha gara n'ihu mee ka a mata na a magi ntughari emeela ka ha hapu otutu ihe nwere aha na Bekee maka ha amaghi ihe ha ga-akpo ha n'asụsụ Igbo oge ha na-agbasa ozi n'ikuku. O bu nke a mere na mmadu gee akuko uwa na Bekee gekwaa n'Igbo, ọ ga-achoputariri nnukwu ihe di iche. Ya mere, a choputara ntapi ma ọ bu ntugharinye n'asụsụ Igbo na-emetuta mgbasaozi ma na igbe ekwurekwu na igwe onyonyoo.

Kedu uzo unu chere a ga-esi belata ma ọ bu gbochie nsogbu a?

O bu usa ndi ọrụ mgbasaozi na ndi na-ege nti nyere ka ochocha chikotara wee ziputa di ka uzo ibelata ma ọ bu gbochie ha bu ndi a:

1. Gooment inye iwu ka a na-akuzi asụsụ Igbo n'ogogo agumakwukwo ọ bula

O nweghi onye ma ebe ugbo bu onye ọ bula aga. Onye gwara nwoke gūrụ maka ekpemekpe na ọ ga-enwete onwe ya n'ulo mgbasaozi n'asụsụ Igbo, ọ gaghi ekweta. Ya mere o kwesiri ka gooment leba ya anya ma hu na a na-akuziri umuaka Igbo n'ulo akwukwo ha di iche iche malite na nta akara rue na mahadum. Nke a agaghi abu naanị n'ulo akwukwo gooment nwe kama n'ulo akwukwo nke onwe di iche iche.

2. Gooment na ndi isi ulo mgbasaozi inye ndi gūrū asụsụ Igbo ọrū n'ulo mgbasaozi na kwa nkwardo ndi ozoga

⁴⁷Ndi mgbasaozi niile a gbara ajuju onu zara hoo haa na o nweghi onye gūrū maka ntughari ma ya fodusia igu asụsụ Igbo.



Ọ bụrụ na goọment ewereorụ mgbasaozi n'asụsụ Igbo nye ndị gụrụ asụsụ Igbo, ndị gụrụ ntughari n'asụsụ Igbo; echeghi m na nsogbu a ga-adị. Ọ bụrụkwa na ha agaa n'ihunyekonye ha na akarangwa ha ji arụ ọrụ, ihe ga-adị mfe. Otu onye ulọ mgbasaozi sirị na ọ bụrụ na anyị mee nke diiri anyi, goọment mee nke diiri ha, nsogbu agaghi adi. Nkwado ọzọ goọment ga-enye ha bu itinyere ha ego n'ugwo onwa ha. Ọ bụrụ na ndi juru asusụ Igbo aju ahuta na goọment na-eleta ndi kwenyere na ya, mmasi ndi di otu a ga-adị elu nke ga-eme ka ha nwee mmasi imu asusụ Igbo na onwe ha.

3. Inwe ọzụzụ di icheiche na mgbasaozi

O kwesiri ka a na-enye ndi na-agbasa ozi n'asusụ Igbo ọzuzụ ma ọ bu ziga ha ebe di iche iche a na-enwe nkuzi maka mgbasaozi ozi di ka e si eme ndi Bekee. Inwe ọzuzụ kwa mgbe kwa mgbe ga-eme ka ha na-esonye na mgbanwe di iche iche na-abata n'asusụ Igbo.

4. Ndi Igbo ihu asusụ ha n'anya

Di ka ochocha si wee choputa, ndi na-aguputa nta akuko n'asusụ Igbo na-eleda onwe ha anya. Ọ bụrụ na onye ọ bula ahụ asusụ Igbo n'anya, a ga-eji ya kpọrọ ihe. Nsogbu a ga-akwusi ma belatakwa maka o nweghi onye na-atufu ihe ọ hụrụ n'anya. Nke a ga-eme ka ndi na-agbasa ozi n'asusụ Igbo ghara ileda onwe ha anya ma mekwaa ka ndi ọzọ ghara ikocha ha. N'ikwuputa nke a, ndi na-ege nti ga-amalite nwebe mmasi n'ige mgbasaozi n'asusụ Igbo kari ka ha na-emebu. Cheta na ihe mmadu nwere mmasi na ya, o jighi ya egwuri egwu maka na onye tufuo ihe o ji ama mma, mma ya aruo.

Nchikota na Mmechi

"Amaghi Ntughari: Akamgba nyere mgbasaozi n'asusụ Igbo n'ụwa oheru" bu isiokwu edemede a. A ruturu aka ka amaghi ntughari siru buri otu akamgba nyere mgbasaozi n'asusụ Igbo n'ụwa oheru, ka o si aputa ihe n'ulo oru mgbasaozi na ozi ha na-eziputa n'ikuku na uzọ iji gbochie ma ọ bu belata nke a. Enweghi ọzuzụ, agughi asusụ Igbo na ntughari, enweghi ngwa oru zuru oke na emeghi nkwardo goọment ka a hutaraka isi ihe ndi mere onodu a ji rue otu a. Ihe ndi a butere mgbakasi ahụ ma ọ bu ikwusi ige nti na mgbasaozi.

Mmechi

Iji belata ma ọ bu gbochie nsogbu a, ime ka ndi guru Igbo/mgbasaozi n'asusụ Igbo buri ndi a na-enye oru mgbasaozi, goọment inye nkwardo ego, akarangwa na ọzuzụ site n'oge rue n'oge n'ihe gbasara ntughari na akuku ndi ọzọ ga-enye aka ime ka onodu a bia n'isi njedebe. Nchocha a ga-enyere ndi ọzọ aka imata ebe ha ga-eleba anya na mgbasaozi n'asusụ Igbo nke ga-enye aka n'ikwalite onodu asusụ Igbo n'ụwa oheru. Cheta na ọ bu ndi mgbasaozi na-agwa anyi ihe anyi na-atule, ekwenye ma na-eche maka ya. Ibugote mgbasaozi n'asusụ Igbo bu ibugote okwa na onodu asusụ Igbo.

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Ụfọdụ ndi Ọrụ Mgbasaozi a Gbara Ajuju onu

Ndi Ụọ mgbasaozi NTA, Oka na Purity FM, Oka.

1.Ngozika Umeh na Ifeoma OkafEke Okafọ

2. Agnes Ezeji

.Oyiridiya Orji, Ngozika Ume

4. Ifechukwu UcheOkafọ

Ndi na-Ege Nti a Gbara Ajuju onu

1. Ekene Chinweokwu (onye ahia (ude),no Eke Oka.

2. Ogene Mbanefo (Onye nkuzi ruru ọrụ na ABS, no Mahadum Nnamdi Azikiwe, Oka.

3. Emeka Mookwuonye ahia (ngwongwoulo),no Eke Oka.



NZIPUTA MPUTARA ASUSU ÒTÙ ÌMỤAKWUKWỌ A HQORO NA STEETI IMO

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Ìmịedemede

Asusu bu ndu mba obula. Asusu obula di ndu na-eto eto. O bukwanyu site n'inwete okwu ohuru di iche iche ka asusu si eto ma baa uba. A bia n'ihe banyere asusu otu ndi e nwegasiri, ha juru eju bara abara. Asusu ndi a nwere ike ibu asusu ndi otu nzuzo, asusu ndi no n'ulo mkporo, asusu ndi uweojii, asusu ndi dibia Bekee, asusu ndi abali di egwu, asusu ndi okaikpe, asusu ndi nkuzi, asusu ndi oru n'obaego, wdg. Mana edemede a gbakwasiri ukwu sososo n'asusu otu umuakwukwo Ihe kpaliri mmuo nchocha bu ihe ahụ na-ekewapu mmadu na ibe ya ighota asusu ozo n'abughi asusu izugbe. Mbunuuche nchocha a bu ichoputa ihe mere ndi otu a umuakwukwo ji akparita uka n'asusu otu ha, o kachasi mgbe ha nokotara onu. Nchocha a bu nke usoro nkowasi ma jiri tumbom tumbom horo ndi a gbara ajujonu. Atutu a gbasoro mee nchocha a bu atutu njirime nke Ludwig Wittgenstein tuputara n'afọ 1953 nke na-akowa na aha o bula agburu nyere okwu ga-abuzi mputara okwu ahụ. N'ikeazu, a choputara na ihe kpata ndi otu a ji asusu otu ha akpagasi nkata n'etiti onwe ha oge niile bu ka ha nwee ike zonahi ndi mmadu okwu ndi ha achoghi ka ndi ozo mata. Nchoputa ozo bu na asusu otu na-abawanye akpaokwu asusu Igbo. A choputakwara na asusu otu nwere ike ibute nnupu isi n'usoro osusu asusu izugbe. A piachiri edemede a site n'itu alo ka umuakwukwo ndi a jisie ike na-eji asusu otu ha ndi a gasi na nkata ha na-akpagasi oge o bula maka mmubanye akpaokwu asusu Igbo.

Isiokwu ndi gbara okpurukpu bu ndi a: **Mputara, Asusu otu na Asusu Igbo.**

Mkpelite

Asusu otu ndi e nwere juru eju bara abara dika asusu otu ndi ochoo ndi njem, ndi nkuzi, ndi dokinta, wdg mana nke ndi nchocha gbakwasiri ukwu na ya kpomkwem na nchocha a bu asusu otu umuakwukwo sososo. Ihe mmadu ji ekwuputa mbunuuche ya n'ebe onye ozo no bu asusu. Asusu di udi abuo putara ihe; ekwurunonu na ederede. Iji mee ka nghota di mfe n'etiti mmadu na ibe ya, a ga-enwerila asusu ga-ejikota onye ahụ na ibe ya. Nke a mere e jiri nwee olundi na Igbo izugbe. O bughi onye obula nwere ike ighota olundi ufodu. Mana mmadu niile na-aghota asusu izugbe. Mgbe asusu biara kewapu mmadu na ibe ya, e nweela okwu zoro ezo ndi otu ahụ achoghi ka



ndị ọzọ mata. Ọ bụ ụdị ọnọdụ a kpọlitere mmụọ nwa nchọcha ileba anya n'isiokwu nchọcha a.

Nkọwami Ọkpụrụkpụ Okwu ndị Metụtara Isiokwu

Mputara

Mputara dị ka aha ya siri dị bụ ihe mmadụ na-elekwasị anya n'ebe okwu e kwuru ekwu digasi iji mejuputa mbunuuche ozi e ziri. Nke a putara na okwu ọbụla mmadụ kwuru nweriri ihe ọ na-akọwa. Ọ bụ ya mere o jiri dị mkpa mmadụ ige ntị nke oma n'ozu e ziri ya. Mputara na-agbado ụkwụ etu ndị ji ya kwue okwu siri hụta ya. Mmadụ nwere ike buru ihe ọzọ n'obi kwue okwu, onye ọ na-agwa okwu eburu ihe ọzọ n'obi ma ọ bụ nye nghọta ọzọ n'ihe onye kwuru okwu bụ n'obi. Ọ bụ nke a mere ngalaba nghọtaokwu jiri dị mkpa n'amụmamụ sayensị asụsụ bụ Lingwistiks.

N'aka nke ọzọ kwa, e nwere ike ile mputara anya dị ka nghọta dị n'okwu ma ọ bụ ahiriokwu ọbụla asụsụ nwere. Lyons (1977) n'ime Anagbogu, Mbah na Eme (2010) kwuputara na nghọtaokwu na-eleba anya n'ihe gbasara mputara okwu nwere. N'iga n'ihu, ha gbakwunyere na nghọtaokwu bụ ogo ikpeazu ma a bịa n'ihe gbasara ntuchasi utoasusụ. Ha kọwaputara na otu ihe dị mkpa gbasara mputara okwu bụ ihe e bụ n'obi kwue okwu n'otu oge. Omụmaatụ ha nyere na Bekee bụ: *'don't be silly' or 'don't be an ass'*. Ha siri, *'Q bụ eziokwu na aha anumanu a a kpọrọ 'ass' bụ anu nwere ụkwụ anọ, ọ bụ mmadụ ka a na-arụ aka mgbe a na-ekwu maka ya n'abuzighi anumanu ahụ n'ihia agwara anumanu ahụ nwere.*

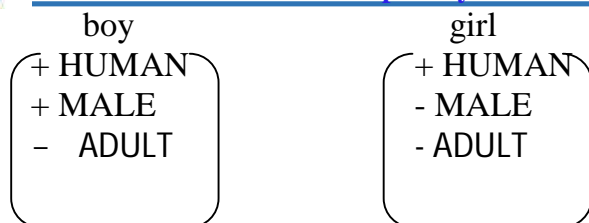
N'aka nke ọzọ, Ndimele (1999:1) kọwara amụmamụ asụsụ bụ lingwistiks nke na-akọwa ihe ọbụla gbasara nghọta na ka nghọta ahụ siri metụta ihe okwu bụ n'uche kwue ya. N'uche Babatunde (1995:2), mputara bụ iziputa echiche mmadụ site n'asụsụ. Ọ gakwara n'ihu kwuputa na mputara a a na-ekwu maka ya bụ omumụ gbasara nghọta n'asụsụ, iji ghọta ọdịdị asụsụ na etu ndị mmadụ si asụ ya, tinyere ighọta etu asụsụ ọbụla si arụ ọrụ.

Ụdị echiche dị ihe ihe

- **Echiche ọkpụrụkpụ Okwu/Echiche Nkịtị (*Conceptual denotative meaning*)**

Nke a na-akọwa na etu echiche òtù mkpuruokwu dị na-abụkarị etu nghọta nkịtị ya dị. Ya bụ, ọ bụ etu echiche ahụ a kpọputara ma ọ bụ e kwuputara aha ya bụ ihe na-akpọlite mmụọ ọnuu. Iji maa atụ, 'nkịta' bụ anụ ụlọ nwere ụkwụ anọ a maara amara na-anọkarị n'osọ oge ọbụla ma ọ bụ, anụ na-ejekarị ije ọsọsọ. Echiche onye 'nna' bụ nwoke tozuru òkè n'ihe e ji mmadụ eme wdg.

N'uche Ndimele (2007:40), echiche ọkpụrụkpụ okwu mgbe ụfọdụ bụ mkpuruokwu nwere echiche nkịtị ihe a mabù ama nakwa ozuru agburu ọnu. N'okwu ya, mputara okwu ọbụla n'akwukwọ ọkọwaokwu anaghị agbanwe agbanwe. O nwekwaghị ike ime ka a hapu imata ihe okwu ahụ bụ site n'ụda ya n'ebe okwu ma ọ bụ n'ebe ọnuu nọ. Ọ gara n'ihu kwue na, agburu ọbụla na-asu ma na-anu otu asụsụ na-aghọta mputara okwu ọbụla e kwuru. Omụmaatụ o nyere bụ *'boy'* n'asụsụ Bekee. Ọ siri na ụdị echiche a n'ebe mkpuruokwu a bụ *'boy'* zuru ụwa ọnu ma buru ihe a ga-eji tlee gwara echiche ha. Ima atụ; e nwere ike iji mputara *'boy'* tlekorita *'girl'* dị ka:



Nsirinwete: Ndimele (2007)

Site na nkwa Ndimele (2007), echiche ndi e gosiputara n'elu ebe a na-akowaputa echiche mkpuruokwu ndi ahụ n'ihu na o buru na agwara echiche mkpuruokwu ndi ahụ bu (+), o gaghi abuzi (-). Ihe o putara bu, okwu a na-atule bu ihe a na-elekwasị anyan'ebe ndi na-asu asusu ahụ n'ogasi.

Leech (1980:11) n'otu aka ahụ dere; ụdị echiche a na-enyetu nsogbu nghota ma burukwa echiche di mkpa n'ebe asusu di, nke na o nweghi onye nwere ike ikwanwu ihe bu asusu n'ejighi ya. Nwaamadị a kwuputara na, ụdị echiche a kacha di mkpa na mkparitauka. O kwukwara na agburu obula na-asu otu asusu tosiriri inabata mputara echiche okwu obula ha kwuru, ebe o bu na ha nabatara usorookwu asusu ahụ.

- **Echiche Nsinandiko (Collocative associative)** di ka echiche na-elebakari anyan'etu mkpuruokwu na ibe ya si agakorita onu. Ha gbakwunyere na ụdị echiche a na-agbakari mkpi ma o bu nke na-adị n'ụdị nkwukwugha mgbe obula a kporo otu aha, nke ozo abiazie weputachaa echiche nke ozo. Mkpuruokwu ndi ahụ na-agakorita onu bu ndi a; aki na ukwa, nne na nna, okwu na uka, onwu na ndu, oka na ube, ogu na mgba, onwa na kpakpando, oku na mmiri, elu na ala, di na nwunye, wdg. Omumaatu ha n'ahirikwu gunyere: (i) Aki na ukwa na-atu uto (ii) Nne na nna di mkpa n'ezinaulo (iii) Okwu na uka adighi mma (iv) Onwu na ndu bu ihe Chukwu kere (v) Oka na ube na-eju afu (vi) Ogu na mgba na-ebute onwu ike (vii) Onwa na kpakpando bu ihe ndi Chukwu kere (viii) Oku na mmiri naghi agako (ix) Chineke kere elu na ala (x) Di na nwunye na-ese okwu.

N'ikpeazu, e nwere ike ihuta echiche nsinandiko di ka echiche otu mkpuruokwu na-eweputa kariya ihe e bu n'uchè. O na-agbanwe agbanwe di ka chi ya siri kee ya. Ozo kwa, ụdị echiche a na-emetuta okwu a bu 'sex' n'asusu Bekee. Ihe okwu ma o bu onu bu n'uchè ma ha nu ya ma o bu kwue ya na-abukari mputara agburu ma o bu omenala ahụ di ka ha siri kwekorita.

Oge ufodu, mmadu nwere ike kwue okwu iji mee ka onu ghota ihe okwu bu n'uche wee kwue ya. (Barnwell 1980). Echiche nsinandiko di ka Crystal (1997:69) siri hu ya bu echiche na-ekwu maka mkpuruokwu ndi ahụ na-agakorita onu oge obula. N'okwu ya, o siriri na ụdị echiche a bu ụdị echiche mkpuruokwu na-eziputa ihe a turu anyan'okwu site n'iwu o na-edobe. Ụdị okwu ndi ahụ na-agako onu na-esite etu chi ha siri kee ha. Okwu ndi a na-agako onu ka a na-akpo ntugwa ya na ibe ya, omumaatu; oke na nne, oké na ngwere, esekere na edima, ututu na atu, wdg. Omumaatu ha n'ahirikwu bu ndi a:

- Nwa dibia gwara ya ka o wete oké na nne ngwere.
- Oké na ngwere ejuputala ime ohia.
- Ma esekere na edima gafere ule ahụ.
- Ola na Onyinye bu ututu na atu.



- **Echiche Nsina (*Connotative meaning*)**

Echiche nsina na-abụkarị echiche e siri na mgbaatị echiche ma ọ bụ mgbanwe sitere na nghọta dịbu adi e siri n'ufodu mkpuruokwu nwete. Echiche nsina na-adikari n'udi atumaatukwu, ima atu, echiche nsina '**ezi bu iru oke unyi', mbe bu igho aghughu, umunwaanyi bu ime here, mkpi bu akwamiko**, wdg. O dikwa mkpa ime ka a ghota na o bu omenala tinyere echiche nsina mkpuruokwu ndi a a na-ekwu maka ha (Anagbogu, Mbah na Eme 2010).

- **Echiche Mmetuta (*Affective meaning*)**

Nke a di ka echiche a kowaputara site n'echiche onwe, ya bu, aha e nyere ihe di ka e siri huta ya n'onodu a hutara ya bu ihe. Aha ihunanya sonyere n'echiche mmetuta na nghotaokwu, omumaatu: di na nwunye ndi oge ugbo a na-akpokorita onwe ha udi aha ndi a di iche iche di ka: nne m, nna m, mmanu anu m, onye nke m, odimnobi, ihunanya m, wdg. iji gosiputa udi ihunanya ha nwere n'etiti onwe ha.

- **Echiche Eziokwu (*Ostensive meaning*)**

Echiche eziokwu n'uche Anagbogu, Mbah na Eme (2010) bu udi echiche mkpuruokwu nke na-eleba anya n'uzo di iche iche e si eziputa ma o bu gosiputa mkpuruokwu n'ozuzu okè. Echiche mkpuruokwu ndi a na-adikari ire n'ogo di iche iche na gburugburu ala anyi, dika ogo otaakara. Iji maa atu: ikuru nwata akwukwo mere nke oma aka.

Asusu Otù

Otutu mgbe ka a na-aju ihe asusu otu putara. E nwere ike ile asusu otu anya di ka 'slangi', n'asusu Bekee. Asusu otu bu asusu opuriche otu di iche iche na-eji akparita uka n'etiti onwe ha iji kewapu ndi ozo n'ebe ha no. Oge ufodu, ha choo ikpa nkata di anaa, o kachasi nkata ha achoghi ka ohanaze ma o bu onye ozo nu ya, ha ga-eji ya kparita uka.

N'otu aka ahụ, o nweghi onye nwere ike ikowa ka okwu a bu asusu otu siri malite n'awa dum gbaa gburugburu, kama ya bu okwu akaala fika di ka o di ugbo a. Otu ihe di mkpa bu na etu o di na mbu abughi ka o di ugbo a. O bu nke a mere Oluikpe (1987) jiri kwue na ndi a ga-asị malitere asusu otu n'uche ya bu ndi odee, ndi ohazi mmemme/emume, otu di iche iche tinyere ka omenala ha kwekorita n'iji ya bu okwu akpa nkata n'etiti onwe ha. O gara n'ihu kwue na ufodu asusu otu ndi e nwere taa sitere n'aka ndi obodo ufodu. O gbakwunyere na asusu otu a enyela aka puru iche n'ime ka mkpuruokwu Igbo ndi e nweburu enwe mubaa karja ka ha di na mbu.

Asusu otu bu umu okwu ndi ahụ di anaa a na-asugasị n'etiti otu na ibe ya. O bu n'onu ndi ntorobia nogasi ebe di iche iche ka a na-anu ya karisia. Otu ihe di mkpa gbasara asusu otu a bu na mgbe ufodu, o buru na onye esonyeghi n'otu a nodu ebe ha na-akpa nkata, onye ahụ agaghi aghotacha ufodu okwu ndi ha na-ekwu. Nke a mere Oluikpe na Anasiudu (2006) jiri kwuputa na asusu otu bu umu okwu ndi ahụ di anaa ndi mmadu na-eji ekwurita okwu n'onwe ha iji mee ka okwu na-amubanye, o kachasi n'ebe ndi ntorobia no. Ha gbanwunyere na n'agbanyeghi na asusu a na-arizi ibe ya elu n'oge ugbo a, o putaghi na o bu ya ka a ga-eji eme asusu izugbe ma o bu asusu a nabatara maka nkwurita okwu n'etiti mmadu na ibe ya. Ozokwa, asusu otu na-enyere ndi nasu ya aka ime ka okwu di utu na nti onuu.

Nwala (2004:177) deputara na asusu otu bu otu n'ime asusu nkwukorita okwu ndi e nwere. O gbakwunyere na otu ihe kacha di mkpa gbasara asusu otu a bu etu e si eji ya okwu okwu ndi di anaa nakwa n'oge o kwesiri. O sikwara n'ezie, na o hira ahụ ikowa ihe bu asusu otu kpomkwem. N'iga n'ihu, o sirị na e nweghi ihe ga-eme ka a gunye



asụsụ òtù n'asụsụ izugbe. Na nkwa ya, asụsụ òtù dī iche n'olundī. N'uche ya, ndī na-ejikarī asụsụ òtù akpa nkata oge ọbụla na-abụkarī ụmụakwụkwọ nọgasī n'ụlọakwụkwọ ogo dī elu. Mana ugbo a, ihe agbanweela n'ihī na ndī mmadụ na-ejizi ya bụ asụsụ akpa nkata, ọ bụladī n'okporoụzọ ndī gbara ha gburugburu.

Asụsụ òtù dī ka Mbata na Ajileye (2009) siri kọwaa malitere oge gboo, ihe dī ka senchuri iri na asatọ. Ọ bụ asụsụ a maara amara ndī omekeome ji akparīta ụka n'etiti onwe ha na mba Lōndōn. Ha sīkwara, ka oge na-aga, ya bụ asụsụ bidozo gbasawa na mba ndī ọzọ dīgasī na gburugburu ụwa niile. N'oge ugbo a, ọ bụzi ihe e ji akpa nkata n'ụwa niile n'etiti mmadụ na ibe ya, ọ kachasī n'ebe ndī ntorobịa ugbo a nọgasī. O nwere ike ndī na-esoghī n'òtù ahụ agaghī aghọtacha mputara okwu ndī ahụ.

Adeyanju (2007:266) hụlara asụsụ òtù dī ka asụsụ e ji akparīta ụka n'oge ugbo a nke nghota ya zuru òkè ma mputara ya na-adī ọhụrụ karīa ka ọ dī n'oge ndī gara aga. A na-eji ya bụ asụsụ akparīta ụka n'agbanyeghī na ọ bụchaghī asụsụ izugbe. Ọ gbakwunyekwara na etu asụsụ a si arī ibe ya elu n'ebe ndī mmadụ nọ dī egwu n'oge ugbo a, nke na ọ bụrū na a maghī ihe e mere, e nwere ike inabata ya ka o sonye n'asụsụ izugbe. N'okwu ya, e newekwara ike ile asụsụ a anya dī ka asụsụ na-ewu ewu n'etiti òtù na ibe ya. Asụsụ òtù ndī ohi ji akparīta ụka na-adī iche na nke ndī dibia Bekee.

Udofot (1999:18) kọwara asụsụ òtù dī ka okwu ndī e si n'okwu ochie nye aha ọhụrụ dī ka ụmụ okwu ọhụrụ n'aka onye na-asụ ya. Ọ gakwara n'ihu kwuo na otu ihe kacha mkpa gbasara asụsụ a bụ ịchọputasī ụdī dī iche e si enwete okwu ọhụrụ n'odidī asụsụ. O kwukwara na okwu ọhụrụ ndī a na-ekwu maka ha na-esite n'ọnọdụ lingwistik. N'otu aka ahụ kwa, Ekpenyong (2008:57) na-ekwukwa na asụsụ òtù bụ ụzọ e nwere ike isi gbakwunye okwu ọhụrụ na nke dī adī n'asụsụ ahụ.

Galperin (1977:107) siri na asụsụ a bụ isite n'okwu ochie dibu adī fere n'ọzọ ma ọ bụ nwete okwu ọhụrụ nke mbunuuche ya bụ ime ka asụsụ bawanye n'uzọ puru iche. Muhammad (2016:46) depụtara na asụsụ òtù bụ asụsụ amughī amụ site na nwata, asụsụ abughī nke izugbe na-adikwa ahaa na ntī nke a na-anugasī n'ọnụ òtù dī iche iche. Ọ gbakwunyere na asụsụ a agateela aka na mba ụwa dum.

N'otu aka ahụ, Nwokedi na Nwokedi (2013) kọwara ya bụ asụsụ dī ka asụsụ ọpụrụiche nke e ji akwagasī echiche na ihe ndī ọzọ dī iche iche n'uzọ ọhụrụ. Ha kwukwara na asụsụ òtù na-enye okwu izugbe echiche ọhụrụ ma site na ha kewaputa okwu ọhụrụ iji dochie anya mkpa ọ dī n'ebe mkparītauka dī. Wardhaugh (1992:220) na-ekwu na asụsụ òtù dī ka òtù n'ime asụsụ ndī abughī asụsụ izugbe e ji akparīta ụka iji ghota okwu ọsọsọ ma gbubilata nghota okwu ahụ n'uzọ mkpirisi. Ọ gbakwunyere na ọ bụ eziokwu na asụsụ a nwere ike iga werewere n'ọnụ, dī mfe okwukwu ma dīkwa uto na ntī mana dī ka ọ dī ugbo a, ọ bụ ya ka ọtutu mmadụ ji akparīta ụka, ọ kachasī n'ebe ndī ntorobịa nọgasī. Ọ bụ ihe na-enye ha ọnụ, nnwereonwe na ikwudosi ike. N'igbakwunye ihe n'okwu nwaamadī a, o mere ka a ghota na okwu a bụ asụsụ òtù na-eme ka ndī mmadụ na-enwe ọnụ n'ime onwe ha mgbe ha na-eji ya bụ okwu akparīta ụka ma nupuzie isi n'iwu na-achikwa utoasụsụ. N'iga n'ihu, ọ siri na asụsụ òtù na-eme ka ndī na-asụ ya sonye n'ihe a na-eme n'etiti òtù ndī na-asụ ya ma kewapu ndī esonyeghī n'òtù bụ ndī amachaghī asụsụ a nke ọma.

Ozokwa, Brook (2000:92) n'aka nke ya mere ka a mata na asụsụ òtù na olundi abughī òtù ihe n'ihī na asụsụ òtù kpaa agwà ka asụsụ ma ọ bụ okwu njakiri, ebe olundī putara asụsụ dī omimi nke dibu adī ma buri asụsụ ndī nwe olu ahụ ji ekwuputa



mbunuuche ha n'ụzọ dị mfe. Ọ gbakwunyere na iji asụsụ a akparịta ụka bụ na mmasi n'abughị na mmanye ọbụla nye ndị na-asụ ya n' ọtù oge. Ndị nchọcha na-ekwukwa na asụsụ a bụ asụsụ ọtù dị iche iche ji akọwa mbunuuche ha. E nwekwara ike ikpọ ya okwu ọtù, okwu ofega ma ọ bụ okwu njakiri bụ nke na-eme ndị ọtù ahụ obi ọma mgbe ha na-ekwuputa ya.

Asụsụ Igbo

Asụsụ Igbo bụ asụsụ ndị Igbo na-asụ dị ka asụsụ e jiri mara ha ma ọ bụ asụsụ nne ha. E nwekwara ọtụtụ olundị ndị na-apụta ihè n'ime asụsụ Igbo mana Igbo na-atụ ilu si "Igbo na-asụ n'olu n'olu mana ha kwaa ụkwara ọ bụrụ ọtù". Ihe nke a putara bụ na n'agbanyeghị olundị digasi n'asụsụ Igbo, ndị Igbo na-aghotakwa onwe ha.

Okere (2020) na-ekwu na asụsụ Igbo bụ asụsụ ndị a na-akpọ ndị Igbo ji aghota onwe ha, ebe ọ bụ na asụsụ zuuru ndị nwe ya ọkè. N'otu aka ahụ, Chukwukere (2015) mere ka a mata na asụsụ Igbo na-echetara onye Igbo na ya bụ Igbo n'eziokwu na kwa ebe onye ahụ siri bia ụwa. Ọ gbakwunyere na ọ bụ asụsụ Igbo nyere onye Igbo ikikere iza nwaafọ Igbo; na ya abughị Igbo nke adigbolaja ma ọ bụ awarawa.

Asụsụ Igbo so n'ime ọtù asụsụ ndị goomenti hoputara ka ọ bụrụ asụsụ a ga-akuzi n'ụlọakwụkwọ ọtaakara na kwa sekondiri. Asụsụ Igbo bụ onyinye pụrụ iche sitere n'aka Chukwu. Ọ bụ ya jikọtara ndị Igbo niile onụ n'ụdị asụsụ ha, omenala ha, akparamagwa ha na ụdị nkwenye ha nwere n'ebe idị ndụ ha dị, okpukperechi ha, nkwenye n'ebe mmụọ dị; Chukwu, agbara/arụsị na chi dị iche iche (Okere, 2015).

Okafo na Ewelukwa (2012:10) sirị na asụsụ Igbo bụ ọtù n'ime asụsụ e nwere n'ụwa. Ha sịkwara na ọ bụ asụsụ e ji wee mara ndị Igbo ndị mpaghara ebe obibi ha dị n'owuwa anyanwụ Naijiria. Ha mere ka a mata na e nwegasiri ụfọdụ steeti ndị na-asụ asụsụ Igbo dị ka steeti Abia, Anambara, Ebonyi, Enugwu na Imo. Ha kwukwara na e nwekwara mpaghara ụfọdụ a na-asugasi Igbo dị ka na steeti Delta na Rivas. N'ikpeazu, ha gbakwunyere na asụsụ Igbo nwere olu e ji asụ ya dị ka ọ dị n'asụsụ ndị ọzọ n'ụwa dum. Ha sirị na olu abụọ putara ihè e ji asụ asụsụ Igbo bụ olundị/olumba na Igbo izugbe.

Uru Asụsụ Igbo Bara

- i. Ọ na-eweta ezi mmekọrịta n'etiti mmadụ na ibe ya.
- ii. E ji ya azulite umuaka n'ezinaulo.
- iii. E ji asụsụ Igbo akuzi ihe n'ụlọakwụkwọ.
- iv. Ọ bụ ya ka e ji azukorịta ahia.
- v. E ji ya edeputa edemede dị iche iche.
- vi. A na-eji ya efè ọfufè n'ụlọka dị iche iche.
- vii. Ndị Igbo na-eji ya eziputa omenala na odinala obodo ha dị iche iche, wdg.

Njirimara Asụsụ Igbo

- i. Ọ bụ asụsụ ndị Igbo na-asụ.
- ii. Asụsụ Igbo bụ asụsụ ụdaolu.
- iii. Asụsụ Igbo enweghị jenda dị ka ọ dị n'asụsụ Bekee na Latin.
- iv. Asụsụ Igbo bụ asụsụ ọtù 'KWA'.
- v. Asụsụ Igbo so n'asụsụ ụdị mmebe usorookwu ha na-adị n'ụdị I.N.N dị ka:

Ada	gbara	osọ
I	N	N
Isiokwu	Ngwaa	Nnara
- vi. Asụsụ Igbo bụ asụsụ na-agbaso iwu ndakorịta ụdaume.



- vii. Asụsụ Igbo bụ asụsụ nke nkọwaaha na-esokarị aha ọ na-akọwa dị ka: ewu ojii, nwoke ojoo, nwaanyị ocha, nwa oma, wdg.

Ntulegharị Agụmagu

Asụsụ bụ ihe mmadụ na ibe ya ji akparịta ụka n'etiti onwe ha ma kọwapụta mbunuuche ha tinyere igbo mkpa dịrị ha. Asụsụ nwere nke ekwurunonụ, ederede na nke e ji mmegharị ahụ ezipụta. Ma n'ime asụsụ niile a, ekwurunonụ tochara ha niile n'ihị na a ga-ebu ụzọ sụọ asụsụ tupu e depụta ya. Ọ bụrụ na asụsụ adighị n'ụwa, mmekọrịta mmadụ na ibe ya ga-ahia ahụ.

Dike (2004:3) kọwara asụsụ dị ka njirimara ọhaneze. Ọ bụkwa okwu nwere ezigbo usoro na akọnauche dīkọtara onụ. Ihe nke a pụtara bụ na ihe e ji ama mba ma ọ bụ obodo a haziri nke oma maka mkparịtaụka n'etiti mmadụ na ibe ya bụ asụsụ. Ngoesi (2004:1) na-ekwu na “asụsụ bụ iji mkpuruokwu nwegasiri nghota ndi e nwere ike isu asu, dee edee ma ọ bụ guo aguo mee ka mmadụ mata mbunuuche onye ozọ”.

N'uche Anozie (1999:11), asụsụ bụ “uda sitere n'olu mmadụ nke nwere nghota mgbe ọgan okwu di iche iche meghariri ahụ n'uzo di iche iche. Yule (2004:3) mere ka a mata na a bịa n'ihe gbasara asụsụ, o metụtara usoro mkpọpụta ụda na kwa nke e ji akukụ ahụ di iche iche emepụta, mana ihe kacha di mkpa bụ, ndi ji ya ekwurita ha ghotakwara onwe ha?

Atụtụ Nchọcha

Atụtụ Nchocha a bu atutu njirime, nke Ludwig Wittgenstein tuputara n'afo 1953. O mere ka a ghotana na o bu ohaneze nwe asusu na-enye asusu ahu echiche a choro ka asusu ahu nwee. Atụtụ a kwenyesiri ike n'omenala asusu o bula di iche iche. Ihe nke a putara bu na e nwere uzo di iche iche e si eji okwu aru oru n'onodu di iche iche. O na-akowakwa na onweghi okwu a ga-asi na o bu ihe a bu mputara ya wee ruo mgbe a huru ya n'usoro okwu.

Udemmadu (2018:53) na-ekwukwa na atụtụ njirime na-akowakwa na mputara okwu ọ bula na-esitekarị etu agburu nwe asụsụ ahụ siri huta ihe ahụ. Ọ kwukwara na ọ bụ ihe ndi nwe asụsụ choro ka ya bụ ihe putara ha ga-abu mputara ya. Ọ gbakwunyere na ọ bụ ụdi onodu di etu a mere otu ihe ji enwe aha di iche iche n'agburu asụsụ di iche iche. N'ihị nke a, o nyere omumaatu iji kowamie echiche ya dika: a bịa n'asụsụ Igbo, aha ihe e ji azurita ahia bụ ‘ego’, na Yoruba, ‘owo’, na Tiv, ‘nyari’, mana n'asụsụ Bekee, ọ bụrụ ‘money’ ka a na-akpo ya wdg. Iji mejue okwu, atụtụ a gbadoro ukwu n'okwu ndi Igbo sirị, ‘**ihe ọ bula mmadụ kpọrọ nkita ya ka ọ na-aza**’.

Asụsụ Òtù Ụmụakwukwọ

Ndi a bu ụfodu asusu otu ndi e nwetere n'aka umuakwukwo Alvan Ikoku Fedral koleji keedukeshon, Owere kpomkwem na mputara ha n'asusu otu ha. A haziri ha n'usoro abidii Igbo.



	Okwu Òtù	Mputara
1.	Akata	Ebe a na-ere ihe dị iche iche n'oke ọnụ ahịa n'ụlọakwụkwọ Alvan
2.	Alabama steeti	ụlọ mkpọrọ
3.	Aladimma	Ịrahụ n'ala nkịtị
4.	Akamụ	Mmiri amụ
5.	Ákò nòkè	Okwu na ụka
6.	Asa m	Enyi m nwaanyị
7.	Arọbam	Enyi m
8.	Anayọ	Onye na-ariọkarị mmadụ ihe
9.	Ben ji	Agwa na ji esikọrọ ọnụ
10.	Echebiri paak	Mpaghara ebe ụlọ obibi ụmụnwaanyị n'ụlọakwụkwọ Alvan ebe ụfọdụ n'ime ha na-anọ echebiri ndị enyi ha nwoke n'abalị ọbụla.
11.	Egwi m	Onye anaghị apụ apụ
12.	Espiikwele	I kwuru eziokwu? / a kọzikwala / kwuo eziokwu
13.	Gwojom	Ezigbo íhé n'abụghị akurụakụ / adigboloja
14.	Íbù ebù	Inwe nnukwu ego
15.	Itinye aka	Ịchọrọ mmadụ ego
16.	Íbù katolik	Ìgwè mmadụ
17.	Ígbá àkpà	Inwe mmekọ nwoke na nwaanyị
18.	Ịgbara ọgwụ nùọ	Kpachara anya
19.	Ịgaghari agaghari	Ịpụ apụ
20.	Igba T.T	Ịgbado nwaanyị / okwu ihunanya
21.	Igbu ọkụkọ	Ịnọ na nsọ
22.	Ịkụputa égwú	Inye mmadụ ego
23.	Ịnọghari	Ịpụ apụ
24.	Ịnọ mma	Inwe nnukwu ego
25.	Ịra pịom	Iri nri
26.	Iri mmadụ	Ịnara mmadụ ihe ya n'ụzọ aghughọ
27.	Iri ụwa	Mmadụ iri ihe ọbụla ọ chọrọ / ihe gụrụ ya
28.	Ịta akị ọnụ	Ịmichasi mmadụ ọnụ
29.	Ka ọ pụọ	Oge ezuola
30.	Kpaa	Ịgbachi nkịtị
31.	Kwechiri	Ịnọsi ike
32.	Madụakọ leen	Ebe ụmụnwoke na-aga achọga ụmụnwaanyị oge ọbụla masiri ha, malite n'ututu rue n'abalị
33.	Mbomchi	Ịgba akwula / nwaanyị irahụ n'ụlọ nwoke abalı ọbula
34.	Mgbọ	Espo e ji eme mpụ ule
35.	Mmiri oyi	Ihe ọbula dị mfe n'omume
36.	Nri nwa	Árá
37.	Oke rum	Onye ọbula ipụ apụ anaghị amasi
38.	omata beeb	umụakwukwọ ndi nwaanyị nna ha nwere ego
39.	Okpu eze	Rọba mkpuchi ámụ / kọnđom
40.	Onye mmelite	Onye na-eweputa ego, ọ kachasi ebe ihe anaghị aga aga nke oma
41.	Onye òkikè	Agboghobia otu nwoke anaghị ezuru òkè.
42.	Onye ọcha	Enyi nwoke
43.	Onye ụwa	Onye anabatabeghi Kraist
44.	Onye ọrụ	Ịgba akwula
45.	Onyeoma Eliza	Ime ka ezigbo mmadụ
46.	Ọ kwa i nọ ya	Eji m n'aka na uche gi di n'ihe a na-ekwu.
47.	Ụburụ ọkụkọ	Onye amaghị akwukwọ / itiboribo
48.	Ụmụ nwa	Umụagboghọ mara mma
49.	Ụsụ enweghi ọnụ	Enweghi onye ga-ekwunwu okwu



Nchikọta

Nchọcha a lebara anya na nziputa mputara asusu òtù ụmụakwukwọ a hoooro na steeti Imo chọputara na e nwere ike site n'asusu òtù kwalite asusu Igbo ma mee ka asusu Igbo bawanye ụba karịa ka ọ dị na mbụ. Ihe nke a na-egosi bụ na ọ bụ n'okwu Igbo dibi adị ka ndị òtù a siri mebe usoro asusu òtù ha gasị.

Nchọcha a chọputakwara na mputara okwu ndị a e nwere sitere na nsirihu ndị òtù a na ka ha si hụta ya n'etiti onwe ha. Nke a gbadoro ụkwụ n'okwu Udemmadu (2018:53) n'ihe atụtu Ludwig Wittgenstein 1953 nke kwuru na mputara okwu ọbụla na-esitekarị etu agburu nwe asusu ahụ siri hụta ihe ahụ. Ọ gbakwunyekwara na ọ bụ ihe ndị nwe asusu choro ka ya bụ ihe putara ha ga-abuzi mputara ya.

Mmechi

Nchọcha a egosiputala ihe bụ asusu òtù tinyere iziputa okwu ndị e sitere n'aka òtù a (ụmụakwukwọ Alvan) nwete ma gosiputa mputara ha dị ka ha siri hụta ya. Ebe ọ dị etu a, nchọcha a kwenyesiri ike na asusu Igbo nwere ike isite n'okwu ndị a bawanye ụba, na kwa ime ka akpaokwu ya buo ibu karịa ka ọ dị na mbụ, ọ kachasi n'ebe asusu izugbe dị.

N'ikpeazu, nchọputa ọzọ bụ na ụfọdu asusu òtù a bụzi ihe e ji akparita ụka taa n'ebe ndị òtù a nọgasị. A tukurara arọ ka ndị ga-eme ụdị nchọcha a n'odiniihu lebakwuo anya n'ụdị isiokwu yitere nke a iji chọputa ihe ndị ọzọ nchọcha a na-achọputaghinwu.

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MBUGHARỊ N'ỤTỌASỤSỤ IGBO: ATỤTỤ ỤTỌASỤSỤ MGBANWE

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Ụmiedemede

Mbugharị bụ otu n'ime utoasusu mgbanwe. Mbugharị bụ mgbanwe n'utoasusu nke na-eme ka mkpuruokwu si n'onodu o nobu n'ahiriokwu gbanwee were onodu ozo n'otu ahiriokwu ahụ. Ebumnobi nchocha a bụ ichoputa udi mbugharị di iche iche na etu ha si aputa ihe nakwa ihe kpatara e ji enwe mgbanwe n'onodu okwu nobu n'ahiriokwu ozo. Usoro a gbasoro wee mee nchocha a bụ usoro nkowa Atutu utoasusu na-ekwu na o bughị mgbe niile ka okwu niile na-enye ahiriokwu echiche na-aputa ihe n'ihe a na-akpopta mgbe a na-ekwu okwu. Ndi na-akwado atutu a na-arụ ụka na tupu a kowaa ahiriokwu nke oma, na a ga-agusita mkpuru okwu na mgbakwunye okwu niile na-enye ya bụ ahiriokwu echiche, mgbe e mesiri nke a, a tulee okwu mgbanwe e nwere na ndina ndi a kpatara e ji wee kpopta ihe a kpoptara. Atutu utoasusu mgbanwe na-aputa ihe n'uzo anọ ndi a; mbugharị, mwepu, mgbakwunyere na mgbanweta. A choputara na o bụ ewumewu usoro okwu na-ebute mgbanwe di iche iche na-ewete mbugharị n'ahiri okwu, nke a nwere ike iputa ihe n'udi mmafe mgbakwunye, ime okwu isi ububo na mgbanwe onodu nnara na orite. Nwa nchocha turu alo ma mee ka ndi mmadu mata na o bughị mgbe obula ka ahiriokwu na-enwe nghota ma o bụ echiche n'agba ala ya n'utosusu mgbanwe. O bụ nke a mere o jiri di mkpa na a ga-agbanwe odidi ya, iji wee mee ka otu ogbara okwu ahụ nwee ezi echiche ma kwe mkpopta, otu n'ime mgbanwe ahụ bukwu ibugharị okwu ma o bụ mkpuruokwu site n'otu akuku ahiriokwu gaa n'akuku ozo.

Ndubanye

Dika chi na-efo, mgbanwe di iche iche na-abata n'amumamu lingwistiks. E nwere atutu di iche iche batara e ji atucha utoasusu malite n'atutu utoasusu odinala, banye n'utoasusu ozo dika atutu ndoko n'ih i mperi atutu bu ya uzo nwere. Otu a ka o si gagide wee rute atutu utoasusu mgbanwe. O bụ Noam Chomsky bụ onye weputara atutu a n'afọ (1957). Mbah na Mbah (2014) kowara atutu utoasusu mgbanwe site n'ikwu na o bughị mgbe niile ka okwu niile na-enye ahiriokwu echiche na-aputa ihe n'ihe a na-akpopta mgbe a na-ekwu okwu. Ndi na-akwado atutu a na-arụ ụka na tupu a kowaa ahiriokwu nke oma, na a ga-agusita mkpuru na mgbakwunye okwu niile na-enye ya bụ ahiriokwu echiche, mgbe e mesiri nke a, a tulee okwu mgbanwe e nwere na ndina ndi a kpatara e ji wee kpopta ihe a kpoptara.

Atutu utoasusu mgbanwe na-aputa ihe n'uzo anọ ndi a; mbugharị, mwepu, mgbakwunyere na mgbanweta.

Asusu Igbo dika asusu mba uwa ndi ozo nwere isiahiri, isinkebiahiri, ngwaa na nnara bu ndi a chorọ itule ka mbugharị si aputa ihe na ha site n'igbakwasa ukwu na nchoputa atutu utoasusu mgbanwe. A ga-ejikwa Igbo izugbe na olundi ole na ole wee ziputa nke a na nchocha a.



E kere nchọcha a na nkeji na nkeji, nkeji mbụ bụ okwu ndubanye nke nyere nkenke nkowa banyere atụtụ utoasusụ mgbanwe na okere nchọcha a. Nkeji nke abụọ bụ ntulegharị agumagu na ihe ndị mmadụ derela gbasara isiokwu a, n'ebe a e nyochara ihe ndị mmadụ derela gbasara mbugharị, ajuju ke-, mbugharị ke- na mbugharị mmeju, nkeji nke atọ bụ maka mbugharị kpomkwem na omumatu ya dị iche iche n'asụsụ Igbo ebe nkeji nke anọ bụ nchoputa na mmechi.

Ntulegharị Agumagu

Akmajian and Heny (1975) kwuru na otụtụ mbugharị e nwere n'asụsụ Bekee nwere ike ibupu otu mmewere ahiriokwu si n'otu akukụ osisi gaa n'ozo. Ha na-enye mmenannara, ajuju, ntinye nju, mbugharị nnara na nnata dika ngosi mbugharị. E wepu iwu ajuju, otụtụ n'ime usoro mbugharị Akmajian weputara dabara na ahiri mfe naanị, n'ihi nke a o nyeghi ihe niile a chorọ maka mbugharị n'asụsụ Bekee.

Culicover (1976) n'aka nke ya, dika Akmajian and Heny si kwuo, akowaghi ihe game oghere ebe ahụ e si wee bupu nkejiasusụ ahụ. O kowaghi mmekorita di n'etiti oghere ahụ na ahiriokwu ke dibu na ya.

Chomsky (1962) kwuru na mmebe mkpuru okwu etiti gunyere mbugharị nkejiasusụ keaha. N'afọ (1973), O kwukwara na mmenannara na mbugo na-egosi mbugharị otu nkejiasusụ keaha. Radford (1988) choputara na mbugharị nkebiokwu keaha bụ iwu mgbanwe na-eburu nkebiokwu keaha buga ya n'oghere ebe nkebiokwu keaha ga-adị. Nke a putara na mbugharị nkebiokwu keaha nwere ike idabanye n'aka nri ma o bụ n'aka ekpe, ma o buruhaa na oghere o ga-anochi bụ nke nkebiokwu keaha, bụ nke Riemsdijk and Williams (1986) kwadoro.

O di mkpa ka anyi kwuo na mbugharị ke so na mmebere iwu bugharia α. Ihe mebere mbugharị ke n'asụsụ Igbo na Bekee di n'ime atutu ntụ na iwu nke atutu ochikwa na nkekọ. Goldsmith (1981), Nwachukwu (1988, 1989) na Anunobi (1989) kwadoro onodu "kedu" dika nhazi. "Kedu" na ewumewu ahiriokwu ke obula ga-agakoritanwu iji wee kowa ahiri ke dika na; kedu ebe, kedu onye, kedu etu na kedu mgbe.

Mbah na Mbah (2014) kowara mbugharị dika mgbanwe na-esi n'otu ebe wefee okwu ma o bụ nkeji okwu n'ebe ozo n'ahiriokwu. Ha kwuru na o bụ otutu ewumewu usoro okwu na-egosiputa udi mgbanwe a, nke gunyere mmafe mgbakwunye, ime okwu isi ububo na mgbanwe onodu nnara na orite.

Akira na Masaya (2013) kowara mbugharị dika ngwa atutu utoasusụ mgbanwewebatara iji gosiputa mgbanwe a na-ahuta na ajuju ke- di ka "Onye ka Mary ga-esusu onu--?" ahiriokwu John onye esusuru onu—(bu Mary)

Ajuju ke-

Ajuju ke- bụ ihe ozo na-ebute mbugharị n'asụsụ Igbo. Ajuju *ke-* bụ ntuputa usoro okwu na-enye aka akowaputa ajuju. Ajuju *ke-* putara ihe n'otutu asusụ mba uwa di ka Bekee, Igbo, French, Chinese, Yoruba dg. otutu mgbe a na-etinyere mmeju *ka* iji nyere ya aka puta ihe nke oma.

Ajuju *ke-* di ka Radford siri kowaa bụ okwu ndi na-eji ahiri ajuju *ke-* amalite. Ndimele (1992) choputara udi mbugharị ajuju *ke* abuo nke o kporo mbugharị ajuju *ke-* nke usoro okwu na mbugharị ajuju *ke-*. Goldsmith (1981), Uwalaka (1981), Nwachukwu (1990) na Ndimele (1992) kwuru na ajuju *ke* di n'asụsụ Igbo gunyere ginị, onye, ebee/olee, mgbe na kedu.



Chomsky (1977), (1981), (1982)(1986), Rigter na Beukeman (1985) na Ajeigbe (1986) kowara ajuju ke- dika ajuju ghe oghe n'imegide ajuju e ma o bu e-e. Ajuju ndi a, a na-arugara aka dika ajuju ke- bu maka oru ha na-aru n'imebeta ewumewu ahiri ke-. Atu; Gini ka Eche kwuru ?, Onye ka Uka ga-alu ? Ebee ka ha bi ? dg. Goldsmith (1981) kwuru na e nwere udi ajuju ke- abuo n'asusu Igbo- ndi nwere ahiri ajuju dika mmalite ha bu ndi yitewere ahiri ke- nke Bekee na ndi nke Kedu. Anunobi (1989) kowara kedu dika ngwa ahiri ke na-akpali mbughari ma na-egosi oghere di n'akuku ya bu ebe a ga-ebuga ya.

Mbughari bu uzọ mgbanwe e si agbanahi nkewa metutara mbuputa ajuju ke-, mweputa isi okwu, mgbanwe, mwekpu na mkpumi.

Ahiriokwu na-enwe mbughari di iche iche. Nke gunyere mbughari nkebiokwu keaha, mbughari ke-, dg. A na-enweta otutu ewumewu usorokwu site na mbughari. Mbughari bu okwu putara ihe n'atutu nnwoghari iji gosi nnwoghari di iche iche na-aputa ihe n'asusu. Nnwoghari mbughari nwere ikike isi n'otu onodu bupu mkpuru okwu ma o bu uda si n'otu onodu gaa n'ozo.

N'igbaso atutu ochikwa na nkeko, a chikotara iwu mbughari niile wee nwee nke a kporo bugharia α . Iwu a na-enye ikike isi n'otu onodu bupu mkpuru okwu gaa n'onodu ozo.

Nnwoghari mbughari abughi ihe na-eme oge obula kama o bu nke otutu iwu na nkeji atutu nchikwa na nkeko. Nnwoghari mbughari di iche iche na-agbaso ukpuru bugharia α .

E nwere mbughari isi nke gunyere isi n'otu onodu isiahiri gaa n'ozo (Radford 1997), mbughari nkebiokwu keaha bu omumatu mbughari isiahiri, ebe mbughari ke- bu udiri mbughari. Mbughari obula nwere ike iburu okwu nsome o bula si n'otu onodu arumaru wee banye n'onodu arumaru ozo ka a na-akpo mbughari-A, ebe mbughari obula ga-esi n'otu onodu bugharia okwu gaa n'onodu ozo abughi onodu arumaru ka a na-akpo mbughari A. Isiahiri na mmeju bu ngalaba mbughari arumaru.

Mbughari mmeju bu ngalaba mbughari A nke na-eburu mmeju ngwaa site n'otu onodu gaa n'onodu ozo n'ahiriokwu. Mbah (1999), kowara na o buru na U na Y bu mmeju, i mara na o ga-aburiri U gasia, Y esote ya. Nke a ga-eme na mgbe obula a hapuru nke a mee ozo i mara na o ga-emetuta nghota.

Ime ahiriokwu isi ububo na mgbanwe onodu nnara na orite bu atu usorokwu Igbo nke na-eburu okwu nsome si n'onodu nnara gaa n'onodu isiahiri maka nkowa doro anya. Ime ahiriokwu isi ububo dika Nwachukwu siri huta ya bu isi n'onodu ihe dibu n'isiahiri buga ya n'onodu ahiriokwu ebe mgbanwe onodu nnara na orite bu iwepu okwu n'onodu o nobu ma buga ya ebe ozo site n'igbakwunyere ya ufodu ihe dika ngwaa. Mbah na Mbah (2014) weputara uzọ anọ putara ihe mbughari si aputa ihe n'asusu Igbo nke gunyere mmafe mgbakwunye, ime okwu isi ububo, mgbanwe onodu nnara na orite.



Nchikọta Ntulegharị Agumagu

Site n'agumagu atulegharị, a hụrụ ọtụtụ echiche dị iche iche ndị odee nwere gbasara mbugharị, ajuju ke-, mbugharị ke- na mbugharị mmeju. Nwa nchọcha chọputara na mbugharị bụ mgbanwe n'utoasusu nke na-eme ka mkpuruokwu si n'ọndu ọ nọbu n'ahiriokwu gbanwee were ọndu ọzọ n'otu ahiriokwu ahụ.

Ntucha Nchoputa

Na nkeji a, a ga-eleba anya na mbugharị dị iche iche e nwere n'asusu Igbo.

Ọtụtụ ewumewu usoro okwu na-egosiputa ụdị mgbanwe dị iche iche na-ebute mbugharị n'ahiri okwu. Ha gunyere;

Mmafe mgbakwunye

Nke a bụ mbugharị e bughariri mgbakwunye a gbakwunyeere ngwaa site n'ọndu ya n'asusu gafee n'ọndu mkpọaha ka o wee kwe mkpọputa.

Mmafe mgbakwunye

Nke a bụ mbugharị e bughariri mgbakwunye a gbakwunyeere ngwaa site n'ọndu ya n'asusu gafee n'ọndu mkpọaha ka o wee kwe mkpọputa.

Ima atụ:

1. Okoeke -ra ga ahia (ndokọ okpuru)
Mmafe mgbakwunye: Okoeke ga-ra ahia (ndokọ elu)
N'omumatụ a, -ra, sitere n'ọndu ọ nọbu n'ihu Okoeke mafee n'ihu 'ga'. Nke a bụ iji mee ka o kwe mkpọputa na ndokọ elu ya.
2. Uchenna -ri si nri (ndokọ okpuru)
Mmafe mgbakwunye: Uchenna siri nri (ndokọ elu)
N'ebe a, -ri sitere n'ọndu ọ nọbu n'ihu Uchenna mafee n'ihu 'ri' iji mee ka o kwe mkpọputa na ndokọ elu ya.
3. Nne m -re je nzukọ (ndokọ okpuru)
Mmafe mgbakwunye: Nne m jere nzukọ (ndokọ elu)
-re n'otu aka ahụ sikwara n'ọndu ọ nọbu n'ihu Nne m, mafee n'ihu 'je' iji mee ka o kwe mkpọputa na ndokọ elu
4. Nkita -rọ gbọ ụja (ndokọ okpuru)
Mmafe mgbakwunye: Nkita gbọrọ ụja (ndokọ elu)
N'ebe a, -rọ sikwara n'ọndu ọ nọbu n'ihu Nkita mafee n'ihu 'gbọ' ijikwa mee ka o kwe mkpọputa na ndokọ elu.
5. Mgbeke -rụ kụ asiri (ndokọ okpuru)
Mmafe mgbakwunye: Mgbeke kuru asiri (ndokọ elu)
ozokwa, -rụ sikwara n'ọndu ọ nọbu n'ihu Mgbeke mafee n'ihu 'kụ' ijikwa mee ka mkpọputa ya kwe omume.

Ime okwu isi ụbụbọ/nkata

A na-eme okwu isi ụbụbọ site n'isi na mpaghara emereme ngwaa bufee ya na nke omee ma ọ bụ isi ahiri, mgbe e bufee ya, ya bụ okwu na-aghọ isi okwu ma ọ bụ isi ihe a na-akpa na nkata.

Ima atụ:

- a. Adaobi gara ahia
Ahia Adaobi gara
N'ebe a, e si n'ọndu omee bufee Adaobi, n'ọndu mmeju ngwaa ma bufeta Ahia, n'ọndu Adaobi. Nke a mere ka ihe a na-ekwuzi maka ya buru ahia, kari



Adaobi. Ya bụ e mere ya isi okwu. O ghorọ isi ụbụbọ n'ihì na e si n'ọnọdụ nkeji ngwaa bufeta ya n'ọnọdụ isi ahiri

- b. Ụkọchukwu choro ejima
Ejima ka ụkọchukwu choro
N'ebe a, e si n'ọnọdụ omee bufee Ụkọchukwu, n'ọnọdụ mmeju ngwaa ma bufeta Ejima, n'ọnọdụ Ụkọchukwu. Nke a mere ka ihe a na-ekwuzi maka ya buru ejima, karija Ụkọchukwu. Ya bụ e mere ya isi okwu. O ghorọ isi ụbụbọ n'ihì na e si n'ọnọdụ nkeji ngwaa bufeta ya n'ọnọdụ isi ahiri
- c. Ihe mere, anyị atubaghị anya ya
Anyị atubaghị anya ihe mere
- d. Nneka choro ilu di
Ilu di ka Nneka choro
- e. Nne ya choro ogwugwo nsọ
Ogwugwo nsọ ka nne ya choro
- f. Akuko ahụ, anyị choro inu ya ozo
Akuko ahụ ka anyị choro inu ozo
- g. Uche piara nwa ahụ utari
Utari ka Uche piara nwa ahụ
- h. Chiamaka choro iga obodo oyibo
Obodo oyibo ka Chiamaka choro iga.

Site n'atụ ndị dī n'elu, e si n'ọnọdụ omee bufee Adaobi, n'ọnọdụ mmeju ngwaa ma bufeta Ahia, n'ọnọdụ Adaobi. Nke a mere ka ihe a na-ekwuzi maka ya buru ahia, karija Adaobi. Ya bụ e mere ya isi okwu. O ghorọ isi ụbụbọ n'ihì na e si n'ọnọdụ ngwaa bufeta ya n'ọnọdụ isi ahiri. Otu a ka o dī na omumatu ndi ozo.

Mgbanwe onodu nnara na orite

Oge ufodu, nnara na orite n'ahiriokwu na-agbanwerita onodu ha. Nke a na-eme ka orite were onodu nnara ebe nnara ga-ewerekwa onodu nnara.

Ima atụ:

- a. Ugonwa zutara ichafu isi maka nne ya.
Ugonwa zutaara nne ya ichafu isi.
- b. Chiamaka siri ofe maka nne ya.
Chiamaka siiri nne ya ofe.
- c. Ihunanya goro ugboala maka ogo ya nwaanyi.
Ihunanya gooro ugboala maka ogo ya nwaanyi.

Ichafu isi na nne ya gbanwetara onodu. Iji mee ka nke a puta ihe, e wepuru mbuozo di na ya, ya bu 'maka'. N'omumatu nke mbu, ichafu isi bu orite gbanwere onodu ya were onodu nnara, ebe nne ya bu nnara ka werekwa onodu nnara. Otu a ka o dī kwa na omuma atụ ndi ozo.



Mbughari ajuju-ke

N'ebe a, ajuju gini na-arụ ọrụ dị ka isi ahiri na-agbanwe ọnọdu ya were ọnọdu ọduahiri.

Ima atụ:

- a. Gini bụ aha gị ?
Aha gị bụ gini ?
- b. Ebee ka ọ gara ?
Ọ gara ebee ?
- c. Onye ka ọ gwara ?
Ọ gwara onye ?
- d. I hụrụ gini
Gini ka i hụrụ

Mbiakota ajuju-ke

Nke a bụ ebe ajuju -ke putara ụzọ abuo n'okwu. Ha nwere ike inọ otu otu, dika isiahiri na ọduahiri, a bia na mbughari, ha abuo abiakota onu n'isi ahiri.

Ima atụ:

- a. Onye mere gini?
Onye gini mere? (olumba)
- b. I nyere onye ole akwukwo (olundi)
Onye ole ka I nyere akwukwo

Nchikota

Nchocha a bụ maka mbughari, ya bụ mgbanwe ọnọdu okwu n'ahiri okwu. A chọputara na ọ bụ etu e si wube usorokwu na-ebute mgbanwe di iche iche na-eweta mbughari ọnọdu okwu n'ahiriokwu. A chọputakwara na mbughari na-aputa ihe n'uzo di iche iche di ka mmafe mgbakwunye, ime okwu isi ububo, mgbanwe ọnọdu nnara na orite, mbughari ajuju ke-, na mbiakota ajuju-olee. Nwa nchocha mekwara ka a mara na nchocha a abughị ejechaa ogwu.

Mmechi

Nchikota a lebara anya na mbughari n'utoasusu Igbo site site n'igbakwasị ukwu n'utoasusu mgbanwe; bugaria α. Nchocha a gbaliri iweputa ụzọ di iche iche mbughari si aputa ihe n'asusu Igbo. O dikwa mkpa ikwu na nchocha a abughị ejechaa ogwu kama o ga-abu ebe mgbakwasị ukwu nye onye obula choro ime nchocha n'isiokwu a n'odinihu.

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NGANUSORO DỊ KA ỌCHỊKWA NA NHỌRỌ NGWAA NA MMEJU

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Ụmị Ederede

Asụsụ ọ bụla nwere usoro na iwu ọ na-agbaso na mmebe mkpụrụokwu na usorookwu. Igbo nwere iwu na-achikwa ngakorita mkpuru ụda na ibe ya, ngakorita mkpuru okwu na ibe ya, ngakorita usoro okwu na ibe ya, d.g. Ọ bụ iwu ndị ahụ na-achikwa ngakorita ngwaa na mmeju ka e nyochara n'orụ a kpomkwem. Nsogbu kpaliri nchọcha a bụ na ndị na-asụ Igbo na-agwakorita Igbo izugbe na olu ndị na ndokọ ngwaa na mmeju. Mbunuche izugbe nchọcha a bụ ihazi etu ngwaa na okwu ga-emeju ya kwesiri isi gako dị ka o si metuta Igbo izugbe na olundị. Atutu a gbasoro mee nchọcha a bụ atutu ndokọ mkpụrụokwu nke De saussre (1916). A kowara ihe bụ nganusoro na njirimara ya. E ziputakwara etu nganusoro si aputa ihe n'asụsụ Igbo. A choputara n'ikpe azu na ndokọ okwu bụ ebe nhibe isi uto asụsụ ebe ngalaba echiche okwu na-adabere na ya iji nwee nghota zuru oke. A na-atu aro na ndị ga-eme nchọcha na nganusoro n'odinihu ga-emetu aka na nganusoro metutara mkpọaha, ngwaa na mmeju

Ndubanye

Asụsụ bụ ụda a haziri ahazi nwere nghota. Ọ na-aputa ihe na mmekorita mmadu na ibe ya. Asụsụ ọ bụla nwere iwu na-achikwa ya. Iwu ndị ahụ bụ uto asụsụ ya. Mgbe asụsụ ọ bụla gara n'usoro kwesiri uto asụsụ ya, ihe a na-akpo onodu ahụ bụ nganusoro. Mgbe ọ bụla e leghaara iwu utoasụsụ anya, ihe a na-akpo nke a bụ mmejọ. Mmejọ n'aka nke ya bụ mkpụrụokwu ndị ọka mmuta ji akowa mkpụrụokwu ma ọ bụ usorookwu agbasoghi iwu utoasụsụ.

Ihe bụ mma asụsụ ọ bụla bụ utoasụsụ nke asụsụ ahụ. Etu e si hazidebe utoasụsụ so n'otu ihe e ji ama asụsụ bụ ọka ibe n'ụwa gburu gburu. E nweela asụsụ ndị torugoro n'ogogo nke na iwu utoasụsụ ha eguzosiela ike dị ka asụsụ Bekee, French, Jaman, d.g. Ndị nwe asụsụ ndị a menwuru nke a site n'otutu nchọcha ha mere banyere nganusoro asụsụ ha ma ziputa ya n'ederede n'udi di iche iche. Ndị ọka n'omumu asụsụ Igbo ka na-agbasi mbọ ike ihu na asụsụ Igbo ruru ogogo asụsụ ndị a a na-ekwu maka ha. N'ihia nke a, o kwesiri na a ga-agbasi mbọ ike na-edeputa site n'usoro nkowasi iwu na-achikwa nganusoro asụsụ Igbo. Nke a ga-enyekwuru ndị na-amu asụsụ Igbo di ka asụsụ nke abuo aka ighota ya nke oma. N'ihia na agaghi enwe ike imetu iwu niile banyere nganusoro aka n'otu nchọcha a n'otu oge, a hoooro naani iwu ndi metutara nganusoro ndokookwu. E lebara anya na agwa nganusoro di ka o si metuta ngakorita ngwaa na mmeju.

Nganusoro bụ okwu gbara ọkpụrụkpụ nchọcha a gbadoro ụkwụ na ya, mana o nweghi oge ọ bụla a ga-asị doro anya amụmamụ nganusoro a malitere kpomkwem. E nweghi kwu onye doro anya a kpọrọ aha na ọ bụ ya bụ onye mbụ malitere amụmamụ nganusoro n'ụwa niile.

Gbasara ihe nganusoro bụ, dị ka ndị ọka mmụta ụfọdụ si kọwa, ha ekwuola na nganusoro nke a na-akpọkwa *ngakorita* bụ mmekorita dị n'etiti okwu na ibe ya n'usorookwu. Ụfọdụ ndị ọka mmụta kpọrọ nganusoro *nkwekorita*. A bịa n'ebe mmadụ abụọ ma ọ bụ karịa nọ, okwu ahụ bụ *nganusoro* putara nkwekorita ime otu ihe ma ọ bụ nke ọzọ. Mana n'amụmamụ asụsụ, ọ putara nkwekorita e nwere n'akụkụ abụọ nke otu ahiriokwu nke dị ka iwu utoasusụ ahụ si dị. N'ụfọdụ akwụkwọ utoasusụ dị ka Yule (1996), Welmers (1970), Watanebe (2004) na Viberg (1999), e mere ka a mata na nganusoro putara na isiahiri, ngwaa na okwu ndị ọzọ mebere usorookwu ga-enweriri nkwekorita. Ya bụ, ọ bụrụ na ngwaa bụrụ Igbo izugbe, mmeju bụkwa Igbo izugbe ka ya na ya ga-agakoritanwu. Na nghota otutu ndi, ihe bụ nganusoro bụ 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 bụ okwu mere ka o ghere anya oghe na ahiriokwu ọ bụla agbasoghi iwu ngakorita di n'etiti isiahiri, pesin, jenda na ngwaa enweghi isi ma ncha. Na nkowa e nyere n'asusụ Fre nch banyere nganusoro, a chọputara na nganusoro bụ mgbe e nwere iga n'usoro nke kwesiri idi n'etiti mkpọaha, nnochi aha, nkowa na ngwaa di n'ahiriokwu. Ahiriokwu ọ bụla nke agbasoghi iwu a anaghi aga n'ezi usoro.

E wezuga nkowa ndi a di n'elu, e nweela otutu ndi ọka mmuta mere nchọcha na nganusoro mana nke kara puta ihe bụ nke e mere n'isiokwu a kpọrọ '*Broken Agreement: Cognitive Psychology*' na Bekee. E ji atutu ncheke mee nchọcha a. Etu e si malite amụmamụ nganusoro na nke a bụ na e nyere ndi njiri mee nchọcha *mmalite ahiriokwu* ma si ha mejuo ya. Omuma atu mmalite ahiriokwu e nyere na Bekee ka ndi njiri mee nchọcha mejuo bụ '*The key to the cabinet.*' A choro ka a mata ma mmeju ahiriokwu *ndi njiri mee nchọcha* ga-enye, ha ga-adaba nke oma n'usoro utoasusụ Bekee. Otu omuma atu ndi njiri mee nchọcha a nyere bụ 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*' bụ mkpọolu ebe ngwaa bụ '*were*' bụ ụbara. O kwesiri ibu, '*The key to the cabinets is missing.*' (Hü Bock na Miller, 1991). Nchoputa Bock na Miller gosiri na mmejo na-adikari n'ebe ọ metutara mkpọaha na ngwaa di n'ahiriokwu di ka ọ di n'ahiriokwu e ji maa atu n'elu.

E deela ihe gbasara nganusoro n'asusụ Griik n'isiokwu a kpọrọ *Negative Concord*. Otu ihe a ruturu aka na ya bụ na nganusoro nju kwesiri inye ohere ka usoro ya buru otu ihe n'asusụ niile di n'ụwa. O nwebeghi nkwekorita ọ bụla e nwere n'arumaka nchọcha a n'ihu na asusụ niile di n'ụwa abughi otu. Ọ bụ ya kpatara na nchọcha gbasara arumaka a ka na-aga n'ihu. (Hü Ginnakidou1997). Nchọcha Ginnakidou gbadoro okpa naanị na nganusoro nju n'asusụ Griik mana o nweghi etu o si metu aka n'agwa nganusoro iji mata ma arumaka ya ọ ga-adaba n'asusụ ndi ọzọ e nwere.

Na nchọcha ọzọ e merela gbasara nganusoro n'asụsụ *West Flemish* n'isiokwu a kpọrọ *Negative Concord and Multiple Agreement: A Case Study of West Flemish*, arụmaka putara ihe na ya bụ na a chọrọ ka ndị nka asụsụ nabata ịjị atụtụ 'mpeka' na-enyocha nganusoro n'ụsụ n'asụsụ 'West Flemish' nakwa asụsụ ndị ọzọ. Lee anya na (Haegeman & Lohndal, 2010). E nwebeghi mkpebi gbasara nke a.

Nchọcha ọzọ e merela na nganusoro bụ nke a kpọrọ isiokwu ya *The Syntax of Agreement and Concord* n'asụsụ Bekee. Arụmaka nchọcha a bụ na ngakorita isiahiri na ngwaa a na-enwe n'asụsụ Bekee kwesiri ka e setipukwuo ya ka o metuta nkowa, mkpọaha na nkwa. O teelari e ji nwee mkpebi na nke a kwere omume n'asụsụ Bekee n'agbanyeghi na o nwere ike nwee asụsụ ndi ọzọ anabataghi ya. Guo Baker (2008). Nchọcha nke a sekere nkejasusu niile ndi na-agako di ka o si metuta 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 oheru, tlee ndi nke ochie. Nchọcha a gosiri na o nweghi ihe di iche na nganusoro nke Bekee ochie na nke Bekee oheru ebe ha kabu otu asusu ahụ. Lee anya na Biber (1999).

O buru na e nyochaa nchọcha ndi odee a di n'elu, a ga-achoputa na ndi oka mmuta eweputala oge mee nchọcha na nganusoro n'asusu Bekee na ndi ọzọ. Mana naani otu ihe putara ihe nke oma na nke Igbo bu nke e mere n'isiokwu akporo 'Ungrammaticalities in Igbo,' ya bu, ndipu n'usoro a na-enwe n'utoasusu Igbo. Nchọcha Udemmadu meturu aka na mmejọ ndi a na-enwe n'utoasusu Igbo n'ebe o metutara kwunkwukwa, inye ihe ndi enweghi ndu onodu ihe nwere ndu, e tinyezighi ubara, d.g., mana Udemmadu atuputaghi iwu utoasusu nye nganusoro. Udemmadu nyere ndezi ahiriokwu niile ndi e ji maa atu e nwere mmejọ na ha, mana o jighi atutu obula mee nchọcha ya. Hu Udemmadu (2012).

Site n'inyocha ngalaba ndi ahụ ndi buru uto mee nchọcha na nganusoro emetughi aka n'elu, a ga-asị na edemede nchọcha a bu nke oheru wee nye onye o bu ga-agu 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'ihu na ha abuo ruturu aka na nganusoro hibere isi na ngakorita metutara mkpo aha na ngwaa naani mana nchọcha nke a setipukwuru aka na nganusoro metutara nnochi aha na ngwaa. Nchọcha nke a diwaga iche maka na e ji atutu uto asusu mgbanwe wee nyochaa nganusoro di ka o si metuta ngakorita n'etiti isi ahiri na nnara na isi ahiri na ngwaa.

Biber (1999) ji atutu ntulekorita wee nyochaa nganusoro ebe ederede nke a ji atutu ngwakorita nyochaa otu nganusoro ahụ. Biber (1999) enyochaghi udiri nganusoro mana e nyochara udiri nganusoro n'ederede nke a. Edemede a choputara agwa nganusoro n'Igbo, nyochaputa udiri nganusoro, gosiputa nkeji asusu na-agako ma tuputa iwu uda olu nye nganusoro. O bu ihe ndi a a kowaputara n'elu mere ederede a ji di iche ma buru nke oheru.

Atụtụ Njirimee Nchọcha

N'ebe a, e tinyere atụtụ ndokọ okwu nke Ferdinand de Saussure n'ọrụ ịjị sekee ngwaa na mmeju ndị si n'olu ndị na Igbo izugbe ịjị hụ na e nweghị mgbagha na nkejiokwu ndị ha mebere. A kpọrọ aha nkejiasusụ okwu ọ bụla mebere nkejiokwu nke ọ bụla bụ, dị ka atụtụ ndokọ si mazi, ma jiri eserese atụtụ ndokọ nke a họrọ sekee data. Agwa nganusoro ebe a bụ na ngwaa okwu Igbo izugbe na-ahọrọ mmeju sitere n'okwu Igbo izugbe. Ya bụ na ngwaa okwu Igbo izugbe na mmeju mkpụrụ okwu sitere n'olu ndị anaghị agakọ. Nnupu isi n'iwu a ga-eme ka nkebiokwu nwee mmejọ.

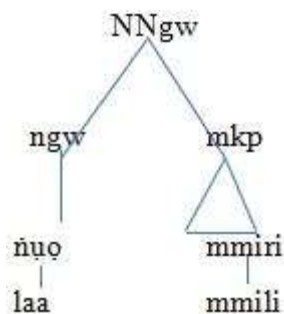
Nseke Data

1. (a) ñụọ mmili 1` `` ****

(b) laa mmiri

Ihe a na-ekwu maka ya na 1a na 1b bụ onye akpịrị na-akpọ nkụ ikuru mmiri ñụọ. E lee anya na 1a n'elu, a ga-achọputa na 'ñụọ' bụ ngwaa ma bụrụ Igbo izugbe. Ihe mere ya Igbo izugbe bụ mkpụrụ ụda 'ñ.' 'Laa' bụ ngwaa ma bụrụ olu Ọnịcha maqbu Ọka. Ihe mere ya olu ndị bụ mkpụrụ ụda 'l.' N'aka nke ọzọ, 'mmiri' bụ mkpọaha ma bụrụ Igbo izugbe. Ihe mere ya Igbo izugbe bụ mkpụrụ ụda 'r.' 'Mmili' bụ olu ndị Ọnịcha. Mkpụrụ ụda mere ya olu ndị bụ 'l.' E nyochaa 48a na 48b dị n'elu, a ga-ahụ na o nweghị nke e nwere ezigbo mmebe nkeji na ha maka na e nwere ngwakọta olu ndị na Igbo izugbe na nke ọ bụla. Ịjị mee ka ha gazie, ezigbo ndokọ kwesiri ka e nwee ebe ndị ahụ bụ 'ñụọ mmiri' ma ọ bụ 'laa mmili.' Etu a ka o kwesiri ịdị n'eserese nkịtị dị ka atụtụ ndokọ okwu si dị:

Eserese 1



2. (a) rie nli

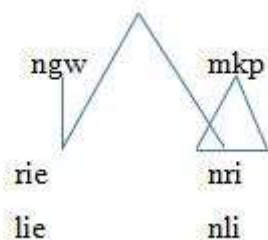
(b) lie nri

Ihe a na-ekwu maka ya na 2a na b bụ onye agụụ na-agụ iwere nri rie. E lee anya na 2, a ga-achọputa na 'rie' bụ ngwaa ma bụrụ Igbo izugbe. Ihe mere ya Igbo izugbe bụ mkpụrụ ụda 'r.' 'Lie' bụ ngwaa ma bụrụ olu ndị. Mkpụrụ ụda mere ya olu ndị bụ 'L.'

N'aka nke ọzọ, 'nri' bụ mkpọ aha ma bụrụ Igbo izugbe. Mkpurụ ụda mere ya Igbo izugbe bụ 'r.' Ebe 'nli' bụ olu ndị, mkpurụ ụda mere ya olu ndị bụ 'L.' E nyochaa 2a na 2b dị n'elu, a ga-ahụ na o nweghị nke e nwere ezigbo mmebe nkeji na ha maka na e nwere ngwakọrịta olu ndị na Igbo izugbe na nke ọ bụla. Iji mee ka ha gazie, ezigbo ndokọ kwesiri ka e nwee ebe ndị ahụ bụ 'rie nri' ma ọ bụ 'lie nli.' Etu a ka o kwesiri idi n'esere nkịtị dị ka ọ dị n'atụtụ ndokọ okwu:

Eserese 2

NNgw



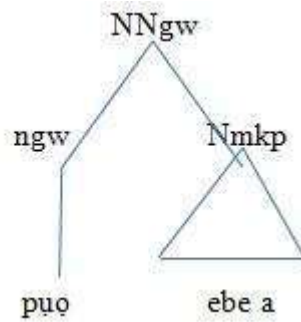
Eserese 3

3(a) fụọ ebe a

(b) pụọ ibène

Uso okwu dị na 3 bụ ntimiwu. N'omuma atụ 3a, 'fụọ' bụ ngwaa ma bụrụ olu ndị. Mkpurụ ụda mere ya olu ndị bụ 'f.' 'Ebe a' nwere mkpurụokwu abụọ, ya bụ, 'ebe' nke bụ mkpọaha ma bụrụ Igbo izugbe na 'a' nke bụ nrụaka ma bụrụ Igbo izugbe. 3b nwere 'pụọ' nke bụ ngwaa ntimiwu ma bụrụ Igbo izugbe. Mkpurụ ụda mere ya Igbo izugbe bụ 'p.' 'Ibene' bụ olu ndị ndị Mkpologwū dị n'Agụata. 3a adabaghị n'ihị na e nwere ngwakọrịta olu ndị na Igbo izugbe; 3b adabakwughị n'ihị na e nwere nwakọrịta olu ndị na Igbo izugbe. Iji mee ka usoro okwu ndị ahụ daba nke ọma, ihe a ga-enwe bụ 'pụọ ebe a' ma ọ bụ 'fụọ ibene.' Lee eserese gosiri nganusoro na 4 dị n'okpuru dị ka ọ dị n'atụtụ ndokọ okwu.

Eserese 4

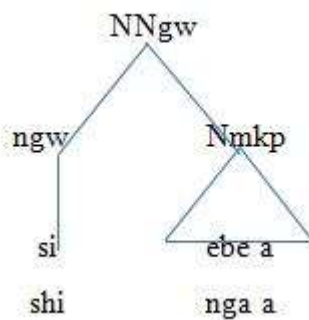


4. (a) si nga a

(b) shi ebe a

Nkebi ahiri 4 di n'elu bu ntimiwi igosi mmadu uto o ga-esi gaa. N'omuma atu 4 a n'elu, usoro okwu e nwere na ya nwere mkpuruokwu ato mebere ya. Nke mbu bu 'si' nke bu ngwaa sitere n'Igbo izugbe. Mkpuruada mere ya Igbo izugbe bu 's.' Nke abuo bu 'nga' nke bu mkpooaha sitere n'olu ndi, ebe nke ato bu 'a' bu nruaka ma buru okwu Igbo izugbe. A bia na 4b, e nwere mkpuru okwu ato mebere usoro okwu ahu. Nke mbu bu 'shi' nke bu ngwaa sitere n'olu ndi. Mkpuru ada mere ya olu ndi bu 'sh.' Nke abuo bu 'ebe' nke bu mkpo aha sitere n'Igbo izugbe, ebe nke ato bu 'a' bu nru aka nke sitere n'Igbo izugbe. E nwere ngwakorita olu ndi na Igbo izugbe na 4a na 4b nke mere na ha agakoritaghị n'usoro. O buru na ha gaa etu kwesiri, ihe a ga-enwe bu 'si ebe a' maobu 'si nga a.' E mere ka Igbo izugbe na Igbo izugbe gakoo ma mee ka olu ndi na olu ndi gakoo ka e wee nwee ngakorita dabara. Lee eserese gosiri nganusoro n'okpuru di ka atutu ndoko okwu si mazi:

Esereses 5

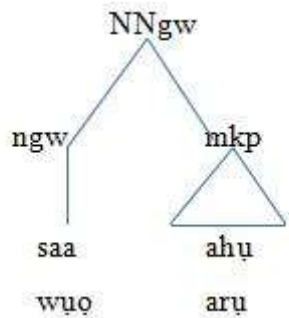


5. (a) saa arụ

(b) wụọ ahụ

Nkebi ahiri 5a na b bu ndumodu ka debe onwe ya ocha site n'isapu ahụ ya. Na 5a di n'elu, e nwere mkpuru okwu abuo mebere usoro okwu ahụ. Nke mbu, 'saa' bu ngwaa ma buru Igbo izugbe. Ihe mere ya Igbo izugbe bu mkpuru uda 's.' Nke abuo - 'aru' bu mkpoha ma buru olu ndi. Mkpuru uda mere ya olu ndi bu 'r.' 5b nwere mkpuruokwu abuo, ya bu, 'wuo' nke bu ngwaa ma buru olu ndi. Mkpuru uda mere ya olu ndi bu 'w.' Nke abuo bu mkpo aha ma buru Igbo izugbe. E nwere ngwakorita olu ndi na Igbo izugbe na 5a na 5b. Ya kpata na ha agakoritaghị etu kwesiri ekwesị. O buru na a hazie ha nke oma, ihe e kwesiri inwe bu, 'saa ahụ' ma o bu 'wuo aru.' Lee eserese gosiri nganusoro ha n'okpuru di ka atutu ndoko okwu si di:

Eserese 6



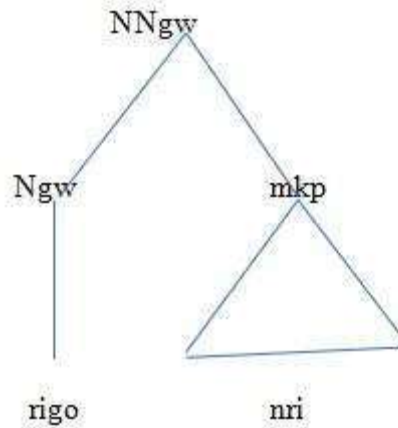
Eserese 7

6. (a) rigo nrī

(b) ligo nrī

Nkebiahiri 6 bu ajuju ma mmadu erielā nri. E lee anya n'omuma atu 6a n'elu, a ga-achoputa na usoro okwu ahụ nwere mkpuruokwu abuo - 'rigo' nke bu ngwaa ma buru Igbo izugbe. Ihe mere ya Igbo izugbe bu mkpuru uda 'r.' 'Nri' bu mkpo aha sitere n'Igbo izugbe. Ihe mere ya Igbo izugbe bu mkpuru uda 'r.' Na 6b, e nwere 'ligo' nke bu ngwaa na olu ndi. Mkpuru uda mere ya olu ndi bu 'L.' 'Nri' bu mkpo aha sitere n'Igbo izugbe. E nwere ngwakota olu ndi na Igbo izugbe na 6b nke mere ka a ghara inwe ezigbo ngakorita. Omuma atu 6a dabara maka na ngwaa Igbo izugbe na mkpo aha Igbo izugbe gakoro onu. Omuma atu 6b enweghi nganusoro maka na a gwakoritara Igbo izugbe na olu ndi. Lee eserese ziputara nganusoro nkebiahiri 6a n'okpuru di ka atutu ndoko okwu si di:

Eserese 8

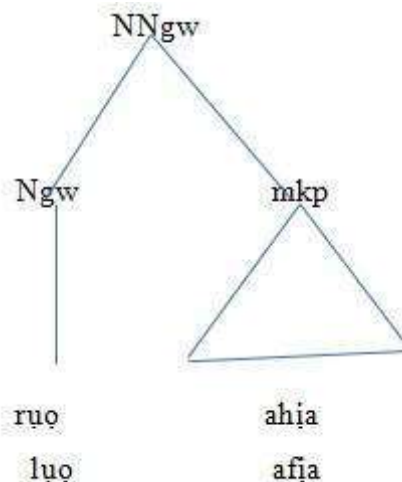


Eserese 9

7. (a) *luoahĩa*(b) *ruo afĩa*

A na-ekwu maka mmadụ ijeru ahĩa na ọmụma atụ 7a na 7b dī n'elu. 7a nwere mkpūrūokwu abụọ n'usoro okwu ya, ya bụ, 'luo' nke bụ ngwaa sitere n'olu ndị na 'ahĩa' nke bụ mkpọaha sitere n'Igbo izugbe. Na 7b, okwu mbụ bụ ngwaa ma bụrụ okwu Igbo izugbe ebe okwu nke abụọ bụ mkpọ aha ma bụrụ okwu sitere n'olu ndị. 7a na 7b nwere ngaghari Igbo izugbe na olu ndị. Ọ bụ ya kpatara na e nweghi nke ọ bụla n'ime ha nwere nganusoro. Iji dezie ha nke ọma, ihe e kwesiri inwe n'Igbo izugbe bụ, '*ruo ahĩa*.' N'aka nke ọzọ, ihe e kwesiri inwe n'olu ndị bụ, '*luo afĩa*.' Lee eserese gosiri nganusoro dī ka atụtụ ndokọ okwu si mazi.

Eserese 10



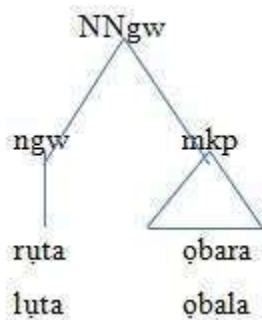
Eserese 11

8 (a) lùta òbàrà

(b) rùta òbala

Na 8a na 8b dị n'elu, a na-ekwu maka mmadụ itinye otu mkpisi aka na ntị ma ọ bụ n'imi rùta òbara. E lee anya na 8a, a ga-achọputa na usoro okwu ya nwere mkpuru okwu abuo, ya bụ, 'lùta' nke bụ ngwaa ma buri olu ndi na 'òbara' nke bụ mkpo aha sitere n'Igbo izugbe. N'aka nke ozo, 8b nwere 'rùta' nke bụ Igbo izugbe na 'òbala' nke bụ okwu sitere n'olu ndi. E nwere ngwakorita Igbo izugbe na olu ndi 8a na 8b nke mere na ha agaghị n'ezigbo usoro. N'ezigbo usoro ha, e kwesiri inwe, 'rùta òbara' maobu 'lùta òbala.' Lee eserese ziputara nganusoro di ka mmazi atutu ndoko okwu si di:

Eserese 12



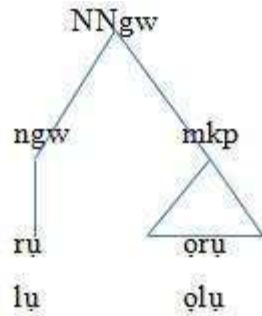
Eserese 13

9.(a) rù òlù

(b) lù òrù

9a na 9b na-ekwu maka mmadụ iru oru di ka oru ugbō, oru aka, oru ngō, isa efere, iza ulo d.g. E lee anya na 9a, a ga-ahụ na e nwere mkpuruokwu abuo n'usoro okwu ahụ. Nke mbu bu 'rù' nke bu ngwaa sitere n'Igbo izugbe na 'òlù,' nke bu mkpoaha ma buri olu ndi. Na 9b, e newkara mkpuruokwu abuo mebere ya, ya bụ, 'lù' nke bu ngwaa sitere n'Igbo izugbe na 'òrù' nke bu mkpoaha sitere n'Igbo izugbe. Ngahie e nwere bu ngakorita olu ndi na Igbo izugbe usoro okwu abuo ndi ahụ. Iji dezie ha, e kwesiri inwe, 'rù oru' maobu 'lù olu.' Lee eserese ziputara nganusoro di ka o di n'atutu ndoko okwu:

Eserese 14



Eserese 15

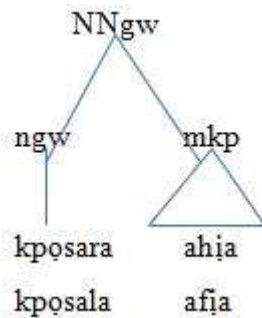
10.

(a) kpòsàlà ahĩa

(b) kpòsàrà afĩa

Na 10a na b, a na-ekwu maka ìkpòsa ngwa ahĩa a na-ere ere. 10a nwere mkpùrùokwu abụọ n'usoro okwu ya. Okwu nke mbụ bụ 'kpòsala' bụ ngwaa ma bụrụ olu ndị. Ihe mere ya olu ndị bụ 'l.' Nke abụọ bụ mkpòaha ma bụrụ okwu Igbo izugbe. Ihe mere ya Igbo izugbe bụ 'h.' N'aka nke ọzọ, 10b nwere mkpùrù okwu abụọ, ya bụ 'kpòsara' nke bụ ngwaa sitere n'Igbo izugbe (mkpùrù ụda mere ya Igbo izugbe bụ 'r') na 'afĩa' nke bụ olu ndị. Mkpùrù ụda mere ya olu ndị bụ 'f.' Na 10a na b, e nwere ngwakọrịta Igbo izugbe na olu ndị, ya kpata na ha agakọghị etu kwesiri. Nganusoro ha ga-abụ, 'kpòsàrà ahĩa' maọbụ 'kpòsàlà afĩa. Lee eserese gosiri ndị dabara dị ka atụụ ndokọ okwu si mazi:

Eserese 16



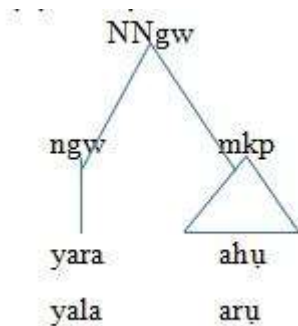
Eserese 17

11. (a) yàlà ahụ

(b) yàrà arụ

N'usoro okwu 11a na b, a na-ekwu maka mmadụ ida n'ọrịa dị ka ìbà, ọchananya, isi ọwụwa, ahụ ọkụ, d.g. E nwere mkpụrụokwu abụọ mebere usoro okwu 11a, ha bụ 'yala' na 'ahụ.' Yala bụ ngwaa ma bụrụ olu ndị. Ihe mere ya olu ndị bụ mkpụrụ ụda 'L.' Ahụ bụ mkpọaha ma bụrụ Igbo izugbe. Ihe mere ya Igbo izugbe bụ mkpụrụ ụda 'h.' Na 11b n'otu aka ahụ, e nwere mkpụrụokwu abụọ, ya bụ 'yara' na 'arụ.' Yara bụ ngwaa ma bụrụ Igbo izugbe. Ihe mere ya Igbo izugbe bụ mkpụrụ ụda 'r.' Àrụ bụ mkpọaha ma bụrụ olu ndị. Ihe mere ya olu ndị bụ mkpụrụ ụda 'r.' E nwere ngwakọrịta olu ndị na Igbo izugbe na 11a na b dị n'elu; ọ bụ ya kpatara na ha agakọrịtaghi. N'idezi ha, ihe a ga-enwe bụ 'yara ahụ' ma ọ bụ 'yala arụ.' Lee eserese gosiri nganusoro ha dị ka atụtụ ndokọ okwu si mazi:

Eserese 18



Eserese 19

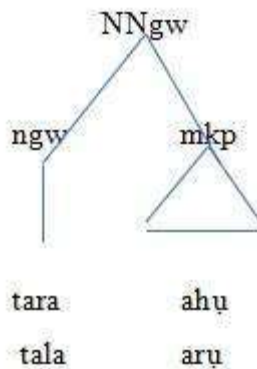
12. (a) tara arụ

(b) tala ahụ

Ihe a na-ekwu maka ya n'usoro okwu 12a na b n'elu bụ onye nwere ahụ inokata wuchaa dịzie girigiri. 12a nwere mkpụrụokwu abụọ mebere ya. Nke bụ 'tara' nke bụ ngwaa ma bụrụ Igbo izugbe. Mkpụrụ ụda mere ya Igbo izugbe bụ 'r.' Mkpụrụokwu nke abụọ bụ 'arụ.' Arụ bụ mkpọ aha ma bụrụ olu ndị. Ihe mere ya olu ndị bụ Mkpụrụ ụda 'r.' Usoro okwu 12b nwere mkpụrụ okwu abụọ n'otu aka ahụ. Nke mbụ bụ 'tala.' Tala bụ ngwaa ma bụrụ olu ndị. Ihe mere ya olu ndị bụ mkpụrụ ụda 'L.' Mkpụrụ okwu nke abụọ bụ 'ahụ.' Ahụ bụ mkpọ aha ma bụrụ okwu Igbo izugbe. Mkpụrụ ụda mere ya Igbo izugbe bụ 'h.' E nwere ngwakọrịta Igbo izugbe na olu ndị na 12a na b dị n'elu. Ọ bụ ya mere na o nweghi nke ọ bụla n'ime ha nwere nganusoro. Na ndezi ha, a ga-enwe

‘tara ahụ’ ma ọ bụ ‘tala arụ.’ Lee eserese gosiri nganusoro ha dị ka atụtụ ndokọ okwu si hazi ya:

Eserese 23



13. (a) gburu efi

(b) gbulu ehi

Ihe a na-ekwu maka ya n’elu bụ mmadụ igbu ehi, dị ka na, ‘Ogbonna gburu ehi.’ E lee anya na 13a na 13b, a ga-ahụ na mkpụrụ okwu mebere usoro okwu nke ọbụla dị abụọ. Na 13a, e nwere ‘gburu.’ Gburu bụ okwu Igbo izugbe ma bụrụ ngwaa. Ihe mere ya Igbo izugbe bụ mkpụrụ ụda ‘r.’ Efi bụ mkpọ aha ma bụrụ olu ndị. Ihe mere ya olu ndị bụ ‘f.’ Na 13b, e nwere mkpụrụokwu abụọ. Nke mbụ bụ ‘gbulu.’ Gbulu bụ ngwaa nke sitere n’olu ndị. Ihe mere ya olu ndị bụ mkpụrụ ụda ‘l’. Ehi bụ mkpọ aha ma bụrụ okwu Igbo izugbe. Ihe mere ya Igbo izugbe bụ mkpụrụ ụda ‘h’. E nweghị ngakọrịta na ha abụọ n’ihi ngwakọta Igbo izugbe na olu ndị. Iji dezie ya, ihe e kwesiri inwe bụ *gburu ehi* ma ọ bụ *gbulu efi*.

Mmechi

Ederede a nyochara nganusoro dị ka o si metụta asụsụ Igbo. A kọwara ihe nganusoro pụtara site n’inaịpụta ndị ọka mmụta dị iche okwu n’onye site n’ihe ha bipụtara n’akwụkwọ. E mechara tūlegharịa agụmagu ma wepụta ihe ndị nchọcha dị iche iche kwuru banyere nganusoro. A chọpụtara na ntucha ndị nchọcha a tūleghariri gbadokariri ụkwụ na nganusoro dị ka o si metụta nkeji asụsụ. Ya kpatara ederede nke a ji setipụ aka nyochaa nganusoro dị ka o si metụta ndokọ ngwaa na mmeju ha.

E tinyere atụtụ ndokọ okwu n’orụ nyochaa agwa nganusoro dị ka o si metụta nhọrọ ngwaa na mmeju n’adighi agbagha. Agwa nganusoro ebe a bụ na ngwaa okwu Igbo izugbe na-ahọrọ mmeju sitere n’okwu Igbo izugbe. Ya bụ na ngwaa okwu Igbo izugbe

na mmeju mkpuru okwu sitere n'olu ndi anaghi agako. Iji ma atu, a gaghị enwe 'nụọ mmili' ma o bu 'laa mmiri.' N'eziabo ngakorita, a ga-enwe 'nụọ mmiri' ma o bu 'laa mmili.'

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- 15.

TEACHING ENGLISH PHONEMES TO IKWERRE-IGBO L₁ SPEAKERS

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Abstract

Ikwerre-Igbo L₁ students experience difficulties in the pronunciation of English phonemes, which have negatively affected their mastery of English. There is the need to examine these problems, determine the extent of the erroneous pronunciation exhibited by students and provide intervention for them; hence this investigation on Teaching English phonemes to Ikwerre-Igbo L₁ speakers. Data were collected from 300 students, 100 each from rural (Elele), suburban (Igwuruta), and urban (Port Harcourt) schools in Rivers State who are Ikwerre-Igbo L₁ speakers. Their pronunciation of English phonemes was extracted. Using contrastive analysis (CA), phonemes of Ikwerre dialect of Igbo and English were analyzed and the implications for Ikwerre-Igbo students learning English elaborated, based on the premise of CA that the greater the differences in the phonemes of the languages, the more the difficulties the students would experience. The study discovered that interference of the mother tongue, Ikwerre-Igbo, is the major factor in the pronunciation difficulties of the students. They substitute the unfamiliar English phonemes with some phonemes in their L₁. This leads to their erroneous pronunciation of the substituted English phonemes. Another interesting finding is that students in rural area exhibit the most erroneous pronunciation, followed by those in suburban area, and those in urban area, in that order. The study recommends that teachers pay more attention in teaching those sounds of English which are not in Ikwerre-Igbo, such as dental fricatives /θ ð/, palato-alveolar fricatives /ʃ ʒ/, central vowels /ɜ ʌ ə/ and diphthongs /əʊ ʊə eɪ aɪ ɔɪ ɛə/. Better teaching of the 'difficult' phonemes would eliminate the students' pronunciation errors.

Keywords: *mother tongue, interference, contrastive analysis, Ikwerre-Igbo, learning English*

Introduction

Language is an essential feature of man that distinguishes him from animals. Having the appropriate language skills is an asset that promotes a lifetime of effective communication. Fatai, Adedeji, Gabriel and Musibau (2020) note that language is a socially and culturally constructed system of communication. According to Anagbogu, Mbah and Eme (2010:1), "Language is a means which human beings have devised for communicating ideas, feelings, emotions, desires, etc., through complex vocal or written symbols". Children born into a community acquire the language they are sufficiently exposed to as either their mother tongue or their first language, usually referred to as L₁. In many parts of the world, including Nigeria, people find it expedient to learn another language (second language or L₂) or other languages outside of the mother tongue they had acquired. In Nigeria, for instance, students cannot do without learning the English language. It is the official language of Nigeria and the language of instruction in Nigerian schools.

Learning to use a second language could be a rigorous exercise and often cannot be without challenges because the learner is faced with mastering the sound systems and prosodic features of

the second language which form the basic knowledge of every language, as against the firmly consolidated mother tongue already acquired. Thus, many learners of the second language do not adjust to the habits of the target language without the interference of their mother tongue. The challenges experienced in the teaching and learning of the language usually manifest at different levels of linguistic analysis- phonological, morphological, syntactic, and semantic levels; the difficulties at the phonological level involving the phonemes being basic.

Secondary school students in Nigeria experience difficulties in their quest to learn the English language. There are many indigenous languages of the people and children acquire one or the other as their mother tongue, depending on the part of the country where they reside. As a result of this, English language learning difficulties could differ depending on the mother tongue of the students; as second language learners often transfer the habits and rudiments of their L₁ to the English language. This study, therefore, investigates the difficulties in the pronunciation of English phonemes experienced by students who speak the Ikwerre dialect of Igbo as their L₁. The study provides the needed intervention to tackle these problems that have negatively affected their mastery of English.

The Ikwerre dialect of Igbo is predominantly spoken in four out of the twenty-three Local Government Areas of Rivers State, namely, Port Harcourt, Obio/Akpor, Emohua, and Ikwerre LGAs. It is one of the major dialects spoken in Rivers State.

Explication of Terms

Mother Tongue

There are many views about what mother tongue means. Bamgbose (2022) defines mother tongue as an indigenous language of a people. Fatai, Adedeji, Gabriel and Musibau (2020) note that language is a socially and culturally constructed system of communication. A (2020) refer to mother tongue as the local language which an individual possesses consciously or unconsciously. Subandowo (2017) sees mother tongue as not only the language one learns from one's mother but also the speaker's dominant and home language. Mbah (2012) describes the mother tongue as the first language acquired by a child. He further explains that it must not necessarily be the mother's language; any language a child acquires first, either that of the mother or the father, automatically becomes the child's mother tongue. Seweje (2006) refers to mother tongue as the first language that a child acquires and with which they first make contact with themselves, others, and the environment. It is the language an individual learns to speak as a child. This is so because the mother is the first teacher available to the baby after birth. Thus, the mother likely passes on any language she speaks to the child.

This paper takes the traditional stance of what mother tongue means, as captured by Nordiaquist (2017). For him, mother tongue is a traditional term for a person's native language, that is, a language learned from birth. He goes further by saying that mother tongue is also called a first language, dominant language, home language, and native tongue. He states that mother tongue denotes not only the first language according to the time of acquisition but the first concerning importance and the speaker's ability to master its linguistic and communicative aspects. It is pertinent to add that in modern times, someone's L₁ may or may not be his native language because of migration where children could acquire a language that is not their native language as their first language. This paper, however, takes the students in the study as those who have Ikwerre-Igbo as their mother tongue or native language and acquired it as their first language (L₁).

Interference

Language interference is a term used to describe the effects of transferring the acquired habits of one's mother tongue to the language being learned. The learner of the second language transfers the rules that govern the first language to the use of a second language. Onwe and Oguji (2022)

describe interference as a bilingual syndrome. They opine that in interference, the structure and vocabulary of a language that has been previously acquired by a language learner interfere with the efforts of the learner to learn a target language. Ellis (1997: 51) refers to interference as "transfer", which is "the influence that the learner's L_1 exerts over the acquisition of an L_2 ". He argues that transfer is governed by learners' perceptions about what is transferable and by their stage of development in L_2 learning. Onwe and Oguji (2022) note that transfer of features from one language to another could be negative or positive. Negative transfer occurs when a learner makes a distinct linguistic feature of one language to function in a different language thereby resulting in errors. Positive transfer occurs when the features of one language act positively in the learning of another language. In other words, it aids the understanding of a target language because of the inherent similar features.

Akindele and Adegbite (1999) define interference as the influence of the mother tongue on the learning of the second language. According to them, interference occurs when, in a bid to acquire a second language, learners mix up the rules governing their mother tongue with those of the second language. Zulfadli, Bukhari and Syafira (2019) define language interference as the effect of language learners' first language on their production of the language they learn. It is the learners' first language influences on their second or foreign language they are learning. The effect can be in any aspect of language, such as grammar, vocabulary, accent, or spelling. Similarly, Subandowo (2017) refers to the concept of language interference as a situation where speakers or writers apply knowledge from their native language to a second language.

Onike (2009) postulates that interference is a psycholinguistic concept that is a reality in language learning. Errors in second language learning are partly attributable to interference. Theorists of interference believe that acquisition of the first language usually affects performance in subsequent languages acquired. Patrick (2013) supports the point further by saying that interference as a linguistic problem is common in communities where second languages (usually the lingua franca) must be learned.

Interference is manifested at the different levels of linguistic analysis. At the phonological level, for instance, the learners replace or substitute any unfamiliar sound they come in contact with in the target language with a familiar sound available in their mother tongue. At the syntactic level, the knowledge of the first language influences the second in terms of word order, use of pronouns, determiners, tense, mood, etc. At the lexical level, the learners take words from their mother tongue and convert them to fit into the second language.

Contrastive Analysis

Contrastive analysis (CA) is a diagnostic tool concerned with the comparison of two or more languages to determine the differences or similarities between them, either for theoretical, pedagogical or other purposes. Lennon (2008) explains that the main idea of contrastive analysis propounded by Lado is that it is possible to identify the areas of difficulty a particular language would present for the native speakers of another language by systematically comparing the two languages and cultures. CA is of the view that where the two languages and cultures are similar, many learning difficulties may not be expected; where they are different, many learning difficulties are to be expected.

Contrastive analysis is, therefore, conceived to account for second language acquisition by systematically comparing the first language and culture with the second language to determine the ways they differ or resemble. This tool of analysis is highly significant to this study as it presents an opportunity for the Ikwerre-Igbo and English sound systems to be compared systematically to

determine the differences and similarities between them. It is from the information derived from this comparison that the pedagogic implications would hinge.

Literature Review

Many studies on the challenges and attitudes of students toward learning a second language or dialect have been conducted by various researchers. Most of the works point to some degree of interference of the first language or dialect on the second. Eme and Odinye (2008) note that one of the language learning problems identified among the L₁ Igbo students learning Chinese is mother tongue interference bordering on pronunciation. The pronunciation problem is as a result of the differences between the phonology of Chinese and Igbo. Their investigation reveals some phonemes in Igbo that are lacking in Chinese and vice versa. These Chinese phonemes would constitute pronunciation problems for Igbo learners of Chinese, as the students would negatively transfer the habit they formed for Igbo into Chinese.

Onuigbo (1990) notes that a second language learner that has acquired Igbo as his first language can produce 'pit' with ease but might experience some difficulties in producing 'split and spit'. This is because English permits consonant clusters but Igbo does not. As a result, the learners insert vowel sounds in between the consonants to break the cluster and ensure ease of pronunciation. Anasiudu (2005) corroborates Onuigbo (1990) when he notes that English and Igbo differ in syllable structure. English syllable structure admits consonant clusters which are strange to Igbo. He concludes that the Igbo learner of English encounters problems in pronouncing words that have consonant clusters. The learners often attempt to break the clusters by vowel insertion, which results in the production of erroneous forms of the language like 'dignity' for 'dignity', 'adivert' for 'advert', 'penality' for 'penalty'.

Another factor that poses a great challenge in learning English is the absence of some sounds in English from the inventory of the mother tongue of the students. Ugorji (2007) identifies some English consonants that are not present in standard Igbo e.g. /θ/, /ð/, /ʒ/. Because of this, Igbo learners of English substitute /t/ for /θ/, /d/ for /ð/, /dʒ/ for /ʒ/. Teaching learners to pronounce these sounds correctly is a herculean task for teachers.

Emenanjo (1978) identifies only one preposition /na/ in Igbo while there are so many prepositions in English. This is a source of teaching and learning difficulty to an Igbo learner of English who battles with learning and appropriately using the many prepositions. Consequently, the students often use the prepositions indiscriminately. Owhoeli (2011) identifies some of the causes of ungrammatical sentences used by Ikwerre learners of English. Her work focuses on wrong use of tenses, wrong application of rules of concord, and wrong use of prepositions. The result of her study shows that the major problem is the wrong use of tenses. This could be attributed to the fact that the "Ikwerre verb is not inflected in any way; be it for tense, aspect, mood or whatever. However, in English, verbs change forms by the use of inflections such as -ed, as in 'form/formed'; -d, as in 'use/used'; -s, as in 'run/runs'; -es as in 'go/goes'".

In another development, Suleyman and Behnaz (2023) is a study aimed at determining and alleviating the influence of mother tongue interference and negative transfer from students who have Turkish or Persian as their first language and are learning English. They note that the features of interference are on the syntactic structure of a written task undertaken by second language learners. The learners have, at one point, utilized some L₁ structures to produce appropriate responses in L₂, producing semantically acceptable compositions; but at another point, they have wrongly used L₁ structures interchangeably with L₂ structures thereby producing inappropriate L₂ responses.

Similarly, Ebunobi (2014) notes in her study of English and Igbo tense formation that the differences in structures of the languages under study are a source of error in the target language. She further identifies some differences in the tense formation of English and Igbo and concludes that wherever the structures of the target language differ from those of the mother tongue, we can expect difficulties in teaching and learning as well as errors in performance.

However, not all the challenges of second language learning result from mother tongue interference. Ukwueze (2008) asserts that internal inconsistencies in English hinder learning and usage by second language learners and users. An example drawn from his work is a situation where different spellings may occur in words, but in production they are pronounced alike. For instance, the long /i/ vowel sound can be realized from different spellings like: 'e' (be), 'ee' (tree), 'ea' (heat), 'ey' (key), 'i' (police), 'eo' (people). Teaching students to identify words with the vowel sound /i/ becomes problematic because the learner would have difficulty identifying the words that have the sound; as words with different spellings might have the same sound. He gives another instance with words that have the same spelling with 'oo' but different pronunciations, such as /ɔ/ in poor, /u/ in food, /ʊ/ in cook and good, /ʌ/ in flood and blood. A learner familiar with one of these words would likely generalize the pronunciation to all the words that have 'oo', thus producing an erroneous form of the target language.

This study makes its contribution and complements the effort of Owheoli (2011) to enhance the learning of English. Her work, though on Ikwerre, centres on the grammatical problems of the students and makes no reference to whether they are in rural, suburban or urban areas. The present study's focus is on phoneme production problems and how to tackle them, and to determine the level of erroneous pronunciations exhibited by the students in the rural, suburban and urban areas in Port Harcourt schools.

Methodology

For this study, three secondary schools in Rivers State were selected through stratified random sampling based on the location of the schools. One each was selected from rural, suburban and urban areas: Community Secondary School, Elele, Emohua Local Government Area; Community Secondary School, Igwuruta, Ikwerre Local Government Area; and Model Girls' Secondary School, Rumueme, Port Harcourt, Obio/Akpor Local Government Area, respectively. Data were collected from 100 students from each of the schools, making a total of 300 students. The population is restricted to JSS 3 students to ensure that all the consultants are at the same level of academic attainment. Only English/Ikwerre-Igbo bilingual students were engaged for the study. The reason for the choice of schools is to capture the teaching of English phonemes in rural, suburban, and urban areas of Rivers State and determine the level of interference of their Ikwerre dialect. The schools chosen are located in areas of Rivers State where Ikwerre dialect is predominantly spoken. An interaction was established with the students where a list of English words was provided for them to pronounce. The list was prepared by the researchers in a way that all the 44 English phonemes were captured. The individual responses of the students were recorded, later transcribed orthographically and phonemically. A comparative description of the phonemes of English and Ikwerre dialect of Igbo was presented. Using the Contrastive Analysis (CA) framework, the transcribed data was analyzed to identify the pronunciation problems of the students with respect to English phonemes and the level of performance of the students based on the location of their schools. It was through the identified problems that the pedagogical implications were derived.

Contrastive Analysis of English and Ikwerre-Igbo Consonants English Consonants

The Received Pronunciation (RP) English, which is the variety supposedly taught in Nigerian Schools, has 24 consonants: /p b t d k g ʃ dʒ m n ŋ f v s z θ ð ʃ ʒ h r l



j w /. They comprise 6 plosives /p b t d k g/; 2 affricates /tʃ dʒ/; 3 nasals /m n ŋ/; 9 fricatives /f v θ ð s z ʃ ʒ h/; a post-alveolar roll /r/; an alveolar lateral /l/; and 2 approximants /j w/. Examples of words where they occur are:

p	/p/	pet, apple, lip
b	/b/	book, able, pub
t	/t/	ten, attire, cat
d	/d/	dig, rider, road
k	/k/	can, market, luck
g	/g/	goat, forgot, dog
ch	/tʃ/	chalk, nature, church
j	/dʒ/	judge, bridge
m	/m/	man, amend, comb
n	/n/	net, annual, pen
ŋ	/ŋ/	young, singer, brink
f	/f/	fan, effort, cough
v	/v/	van, arrival, move
th	/θ/	three, enthrone, both
th	/ð/	there, brother, breathe
s	/s/	say, esteem, less
z	/z/	zebra, busy, buzz
sh	/ʃ/	shoe, mansion, cash
ʒ	/ʒ/	genre, leisure, vision
h	/h/	house, heat, ahead
r	/r/	roll, arrive, carry
l	/l/	let, alive, fall
j	/j/	you, mayor, yes
w	/w/	woman, way, aware

Ikwerre-Igbo Consonants

Ikwerre-Igbo has 28 consonants: /p b t d k g k^w g^w tʃ dʒ m n ɲ ŋ ŋ^w β β^w f v s z ɣ h^w h r l j w/ (Adapted, with modification, from Donwa-Ifode and Ekwulo, 1987). The consonants consist of 8 plosives /p b t d k g k^w g^w/; 2 affricates /tʃ dʒ/; 5 nasals /m n ɲ ŋ ŋ^w/; 2 implosives /β β^w/; 7 fricatives /f v s z ɣ h h^w/; a tap /r /, an alveolar lateral /l/, and 2 approximants /j w/. Just as in standard Igbo, Ikwerre dialect does not permit consonant clusters, and consonants can occur only at the word-initial and word medial positions. Some of the instances of Ikwerre words where the consonants occur, which we present below, are got from the researchers' interaction with Ikwerre-Igbo native speakers while some were adapted from Alerechi (2007). They are:

/p/ /pjá/ sharpen, /pií/ there

/b/ /bja/ come, /ùbĕ/ pear

/t/ /tó/ grow, /ŋkítá/ dog

/d/ /divja/ doctor, /édè/ cocoyam

/k/ /àkítí/ beans, /ŋkó/ sharpness

/g/ /ŋgàdā/ chair, /gú/ sing

/k^w/ /ák^wá/ cry, /k^wùó/ talk



/g^w/ /ng^wò/ palm wine tree, /g^wù/ give name

/ɟ/ /ɔvɔɟĩ/ day, /òɟĩɟĩrí/ darkness, /ɟĩ/ God

/ɖʒ/ /ɖʒé/ go, /ɲɖʒĩ/ darkness

/m/ /m̩vɔ/ comb, /mmá/ beauty

/n/ /n̩dí/ husband, /m̩n̩í/ water

/ɲ/ /ɲkó/ sharpness, /ɲgàdã/ chair

/ɲ/ /ɔɲi/ fat, /ɲɟĩ/ grass cutter

/ɲ^w/ /ɔ ɲ^wú/ death, /ɲ^wɲ^wērē/ wife

/β/ /ɔβára/ first son, /m̩βúru/ fruit

/b/ /àbà/ jaw, /àbòrò/ calabash

/f/ /áfó/ stomach

/v/ /èvùlù/ ram, /vò/ comb, /vùmé/ remove, /vùjá/ carry

/s/ /ɔsù/ fish, /sãmbi/ key

/z/ /ɔzuzà/ broom, /zàà/ sweep

/ɣ/ /íɣai/ money, /ɣjà/ come

/h/ /há/ peel, /ɲhē/ thing

/h^w/ /áh^wú/ body, /h^wù/ blow

/r/ /ùri/ indigo, /érùru/ soldier ant, /ré/ sell

/l/ /ɔlò/ antelope, /lé/ look

/j/ /úhjé/ red, /áhjá/ market, /pjã/ flog

/w/ /rwè/ swallow, /èsúswé/ boil

Analysis of the Consonant Systems and the Pedagogic Implications

The major difference in the consonant systems of English and Ikwerre-Igbo lies in their quantity. While English has 24 consonants, Ikwerre-Igbo has 28. In other words, they have certain phonemes in common, and some are obtainable in Ikwerre-Igbo but not in English and vice versa. For ease of comparison, the sounds are reproduced as follows:

English

/p b t d k g ɟ ɖʒ m n ɲ f v s z θ ð ʃ ʒ h r l j w/

Ikwerre-Igbo

/p b t d k g k^w g^w ɟ ɖʒ m n ɲ ɲ^w β ɓ f v s z ɣ h h^w r l j w/

Ikwerre-Igbo has bilabial implosives /ɓ ɗ/, palatal nasal /ɲ/, voiced velar fricative /ɣ/, and labialized sounds like labialized velar plosives /kʷ gʷ/, velar nasal /ŋʷ/ and voiceless labialized glottal fricative /hʷ/, but they are not in English. The Ikwerre-Igbo learners of English could commit pronunciation errors by bringing in these familiar sounds into their pronunciation of English. Conversely, English has the voiceless and voiced dental fricatives /θ ð/ and voiceless and voiced palato-alveolar fricatives /ʃ ʒ/. These English sounds are unfamiliar to the Ikwerre-Igbo speakers and pose some pronunciation problems for them in their efforts to pronounce English words containing any of the sounds because they substitute them with familiar sounds. Examples of the substitutions are /θ ð/ with /t d/ respectively, such that the students pronounce 'tink' instead of 'think'; 'fada' in place of 'father', and /ʃ ʒ/ substituted with /tʃ dʒ/ respectively as in 'shoe' and 'measure'. These are instances of interference involving negative transfer of L₁ knowledge into the target language and constitute problems for the teacher and learners. The researchers observed that the students from the rural area are mostly affected by the negative transfer, especially with respect to /θ ð ʃ ʒ/; as only 5 students (5%) pronounced the sounds correctly. Almost half of the students (48 students i.e. 48%) in the suburban area pronounced them correctly while only a little more than a quarter of the population in the urban school failed their pronunciation. In other words, 73 students, comprising 73% in the urban schools pronounced them well while 27 students (i.e. 27%) failed it.

Bilabial plosives /p b/, alveolar plosives /t d/, velar plosives /k g/, labiodental fricatives /f v/, alveolar fricatives /s z/, glottal fricative /h/, and approximants /j w/ are some of the consonants English and Ikwerre-Igbo have in common. These phonemes do not constitute pronunciation difficulty because Ikwerre-Igbo native speakers would transfer the features internalized from the mother tongue to the second language. This is a case of positive transfer.

From the foregoing, it becomes pertinent that in the teaching and learning of the pronunciation of English consonants, both the teacher and Ikwerre-Igbo learners must note these sounds that constitute difficulty and make conscious efforts about them. While the teacher reminds the students of the possibility of the errors and lays emphasis on the correct pronunciation, the students should make extra efforts to get the correct pronunciation.

Contrastive Analysis of English and Ikwerre-Igbo Vowels

English Vowels

English has 20 vowels, comprising 12 monophthongs and 8 diphthongs, listed in that order thus: /ɪ e æ ʌ ʊ ɒ ə i ɑ ɔ ɜ u eɪ əʊ aʊ iə eə ɔɪ aɪ ʊə/. The 12 monophthongs consist of 7 short vowels and 5 long vowels. The short vowels are /ɪ e æ ʌ ʊ ɒ ə/ while the long vowels are /i ɑ ɔ ɜ u/. Examples of English words that have the listed vowels are as follows:

/ɪ/ pit, fin, market
/e/ pet, bury, debt
/æ/ pat, man, dam
/ʌ/ cut, blood, jump
/ʊ/ put, could, foot
/ɒ/ dog, watch, doll
/ə/ about, ago, teacher
/i/ week, key, bee
/ɑ/ hard, heart, farm
/ɔ/ fork, court, born
/ɜ/ heard, err, earn, bird
/u/ boot, food, coup

- /eɪ/ place, aim, spray
- /əʊ/ home, grow, coat
- /aʊ/ mouse, sound, loud
- /ɪə/ clear, ear, here
- /ɛə/ care, heir, peer
- /ɔɪ/ boy, voice, coil
- /aɪ/ find, ply, either
- /ʊə/ tour, poor

Ikwerre-Igbo Vowels

Ikwerre-Igbo has 17 vowels /i ɪ e ε a o ɔ u ʊ ã ã̃ ẽ ẽ̃ ã̃ ã̃ ã̃ ã̃ ã̃/. They are made up of 9 oral vowels and 8 nasalized vowels. The oral vowels are /i ɪ e ε a o ɔ u ʊ/, while the nasalized vowels are /ã ã̃ ẽ ẽ̃ ã̃ ã̃ ã̃ ã̃/. Some instances of the appearance of the vowels in Ikwerre-Igbo words are provided by our respondents while some are culled, with modifications, from Alerechi (2007, 2020):

/i/ /ɣi/ God, /ije/ walking
 /ɪ/ /àṇìrì/ female tortoise, /ìwáí/ money
 /e/ /ɲé/ person, /òbékʷù/ greet
 /ɛ/ /ije/ walking, /éze/ king, /édè/ cocoyam
 /a/ /àzõ/ back, /mádõ/ human being
 /o/ /ùwó/ cloth, /òbékʷù/ greet
 /ɔ/ /ɔvɔɣi/ day, /mívó/ comb, /órɔ/ house
 /u/ /ùbè/ pear, /úhjé/ red
 /ʊ/ /ḿpúró/ fruit, /àmòmà/ lightening
 /ĩ/ /mini/ water, /éhiḡwè/ axe
 /ĩ/ /m̀bīnībīnī/ cane, /òbíbjà/ coming
 /ẽ/ /nhẽ/ thing, /izwẽ/ gossip
 /ã/ /pja/ flog, /áswã/ saliva
 /õ/ /òkwúkwù/ talking, /òrùrwê/ swallowing
 /ɔ̃/ /ɔ̃ŋʷó/ death, /ɔ̃ŋʷá/ moon
 /ũ/ /úsè/ pepper, /vurú/ carry
 /õ/ /àsõ/washing, /àzõ/ back

Analysis of the Vowel Systems and the Pedagogic Implications

For ease in reference the vowels systems of English and Ikwerre-Igbo are reproduced hereunder:

English: /ɪ e æ ʌ ʊ ɒ ə ɪ ʌ ɔ ɜ u eɪ əʊ aʊ ɪə eə ɔɪ aɪ ʊə/

Ikwerre-Igbo: /i ɪ e ɛ a o ɔ u ʊ ãĩ ãĩẽ ãĩ ãĩũ ãĩũ/

The number of vowels and their quality constitute the major differences between the vowel systems of English and Ikwerre-Igbo. While English has 20 vowels, Ikwerre dialect of Igbo has 17 vowels. This shows that English has more vowels than Ikwerre-Igbo. Therefore, there are certain vowels they have in common, and there are some that are in Ikwerre-Igbo but are not in English and vice versa.

Some of the vowels that are found in English but not in Ikwerre-Igbo are the central vowels /ɜ ʌ ə/. The teacher finds it difficult getting the students to perceive the differences between these sounds and what they substitute them with. For instance, /gɜl/, /kʌt/ and /fæðə/ are erroneously pronounced as /gel/, /kɔt/ and /fada/ respectively. Again, Ikwerre-Igbo vowels are not grouped in terms of length. None of their vowels could, therefore, be referred to as long or short. The comparable English long and short vowels like /i ɪ/, /ɔ ʊ/ differ not only in length but also in quality. Thus, the learners' erroneous pronunciation of seat /sit and cut/caught/cot as /sit/ and /kɔt/ respectively, without any differentiation of the vowels, becomes a problem for the teacher. Moreover, nasalized vowels are

only phonetic in English but phonemic in Ikwerre-Igbo. The teachers are faced with the problem of teaching the students not to nasalize the English oral vowels, except in the environment of a following nasal. It is difficult for the teacher to let them understand why /e/ is pronounced as oral vowel in /pet/ but as nasalized vowel in /pen/ [pɛ̃n].

Similarly, the Ikwerre-Igbo vowel system does not possess central vowels and diphthongs. As a result, Ikwerre-Igbo learners of English encounter difficulties in the pronunciation of English words containing, especially, the central vowels. This error cuts across all the students used for this study, irrespective of the location of their school. For other vowels, they approximate the length and quality, and for diphthongs /əʊ ʊə eɪ aɪ ɔɪ ɛə/ they approximate too by combining their L₁ substitute vowels to get the target sound or reduce the diphthong to a monophthong.

In their approximation or reduction of the vowels, the study discovered that the students in urban school come closer to the desired pronunciation than those in the suburban area. The pronunciation of the students in the rural school is farther off than the target. This gives their speech an air of erroneous pronunciation, as all of them realized 'go' /gəʊ/ and 'cake' /keɪ/ as /go/ and /kek/; and could not differentiate the vowels in seat/sit and cut/caught/cot. Also, they erroneously pronounced these words the same way- pat/part/path, father/farther, den/then, cut/caught/cot. Although other errors such as morphological, lexical, grammatical, and semantic are prominent in the utterances of the students in the rural school, those errors are beyond the scope of this research. The researchers opine that the students in the urban school performed very much better than their counterparts in the rural school because they have more qualified and experienced English teachers as well as better facilities for the teaching and learning of English, particularly, English pronunciation.

Summary and Conclusion

This study examined the pronunciation problems of Ikwerre-Igbo L₁ students in their learning of English phonemes as well as their implications for English pronunciation teaching and learning. From the investigation, the erroneous production of English phonemes by the students results basically from mother tongue interference, which is notably most prominent in the utterances of students in rural school. Pronunciation errors could mar or hinder effective communication; hence the need to eradicate or, at least, minimize their occurrence.

To achieve the appropriate pronunciation of the English phonemes by Ikwerre-Igbo L₁ speakers, due attention should be given to the oral skills. For the effective learning of English phonemes by Ikwerre-Igbo students, teachers should pay specific attention to speech sounds that are available in English phonemic inventory but are not obtainable in Ikwerre-Igbo, the students' mother tongue. They should ensure that the sounds are taught with more emphasis and caution as well as promptly carry out the correction of any pronunciation error that might occur. The students, on their part, should put more effort in their learning. This is to say that the problems in the teaching and learning of English could be minimized through commitment on the part of both the teachers and the learners to the task of teaching and learning. Learners should be encouraged to constantly use the dictionary when in doubt about the pronunciation of any word. English teachers should also constantly improve their pedagogical skills and be more acquainted with the modern trends in language teaching. This will not only enable Ikwerre-Igbo learners of English sounds to achieve the mastery of English pronunciation but also reduce the problems of the teacher in the task of teaching the pronunciation of English phonemes.

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