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REVERSAL TO NIGERIA'S OLD NATIONAL ANTHEM: A SYMBOL OF SUPERSTITION AND UNPROFESSIONALISM IN GOVERNANCE

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Abstract

This article explores the recent reversal to the Nigeria's old national anthem, examining it as a reflection of underlying superstitions and unprofessionalism in the country's governance. By delving into the historical context and symbolic significance of national anthems, the paper argues that such a move indicates a reliance on nostalgia and myth rather than evidence-based policy-making. The reversal is critiqued as a diversion from addressing pressing socio-economic issues, highlighting the tendency of the incumbent Nigerian government to resort to symbolic gestures instead of implementing substantive reforms. This study underscores the need for a more rational and professional approach to governance that prioritizes practical solutions over sentimental and superstitious actions. The study exploits Policy Analysis Theory to review its subject matter; positing a structural approach to leveraging its proposals in enacting capacity-based cum result oriented national policies. The gathered data for this study were qualitatively analyzed via historical and phenomenological approaches. This study equally utilized both primary and secondary methods of data collection. Ultimately, this study counsels that the Nigerian government should prioritize on legislating bills that are based and focused on empirical evidence; serves national interest; addresses pressing national challenges; and captures cultural relevance rather than superstitions or nostalgia.

Key words: Reversal, Symbol, Superstition, Unprofessionalism, Governance, National Anthem.

Introduction

Present policy reversal to the old Nigeria's national anthem is being assimilated with disdain by a significant number of the citizens and this is not a gainful development. Chipiodekina (2024) remarks that the minority leader of the House, Kingsley Chinda and Hon. Ahmed Satomi opposed the legislation titled "Bill For An Act to Provide for the National Anthem of Nigeria, and for Matters Related Thereto", on the ground that it is not necessary at this difficult time in Nigeria; and will equally add no value to Nigeria as a nation. They maintain that it does not proffer any solution pertinent to the hunger, banditry and insecurity ravaging the country in recent times. They even appealed that the bill be stepped down. Irrespective of the fact that the Attorney General of the



Federation and Minister of Justice, Lateef Fagbemi, advised the federal law makers to engage in wider consultations before passing the bill as Aborisade (2024) and Aluko-Olokun (2024) stipulate: The “National Anthem Bill, 2024” was still later enacted into law. The authors refer to Fagbemi thus:

Change should not only come by legislative fiat, but should be subjected to wider consultation. The reversal was not out of place but should involve a wide process to ensure it is a true reflection of the generality of the wishes of all Nigerians. (p.1).

Furthermore, Aborisade (2024) and Aluko-Olokun (2020), citing the Chairman of its committee on judiciary, human rights and legal matters, who is the senator representing Borno North, Tahir Monguno, note that he recommended that the bill be passed during the plenary report on the grounds that the bill seeks to give a legal framework to the national anthem. He also enumerates that the bill does not need to be subjected to a wider process of citizen participation through zonal public hearings, resolutions of the federal executive council, council of state, national and state assemblies, among others. The authors aver that Tahir Monguno streamlines that the bill does not require any constitutional amendment but require being read first, second and third time after a public hearing. They delineate that the parliament considers the bill important along with the assertion that the national anthem is a representation of the country’s history, culture and past: Thus the proposed bill is apt, timely and important.

Ever since the bill was ratified on Wednesday 29th May, 2024, it has been trailed with incredulity, backlash along with series of drama and intrigues. While some citizens of the country declare that the federal lawmakers introduced and passed the bill in less than a week; remarking an unusually fast process for important bills that usually take weeks or months to be considered: Hence, sensing something fishy while dismissing it as a cynical distraction from an escalating economic crisis as staff and agencies of Guardian in Abuja (2024) observe. Other citizens of Nigeria like Cheta Nwanze and Oby Ezekwesili (cited by Olumayowa, 2024; George, 2024; Abubakar, 2024 and Sanusi, 2024) assert that the bill is a waste of time, urging the federal government to tackle inflation and deteriorating security; including the fact that for the country’s political class to find a colonial national anthem with pejorative words like “native land” and “tribes” to be admirable enough to foist on the citizens of the nation without their consent is clear indication of disregard for the public’s interest; a joke and blatant abuse of power cum impunity.

Considering the above framework, this article examines the historical context and political implications of the reversal to the Nigeria’s old national anthem, arguing the following among others that it is a diversion from pursuing pressing national challenges; that it reflects deeper issues within the nation’s leadership; that it is a step backward in the pursuit of a modern and forward-thinking national agenda; and that it symbolizes a contentious mix of superstition and perceived unprofessionalism in governance. This study adopts both the primary and secondary means of data collections. The policy Analysis Theory was employed in evaluating the objectives of this study. The accumulated information for this study was analyzed qualitatively utilizing the historical and phenomenological approaches.

Historical Context of the First Nigeria’s National Anthem, “Nigeria, we Hail Thee”

In the Annals of David (2024), Otega (2024), and Lawal (2024), “Nigeria, we Hail Thee” was officially used in Nigeria from 1960 to 1974 (14 years) and from May 26th, 2024 till date. The background of this anthem is closely tied to the Nigeria’s journey to independence and its early



years as a sovereign nation. Nigeria's struggle for independence from British colonial rule gained momentum in the early 20th century. Various nationalist movements and leaders like Nnamdi Azikiwe, Herbert Macaulay, Ahmadu Bello, Anthony Enahoro, among others pushed for self-governance and the end of colonial rule.

Nigeria officially gained independence on October 1, 1960. As part of the preparations for this significant event, a national anthem was needed to replace the British anthem and symbolize the new nation's sovereignty and identity. The federal government launched a contest to compose an anthem, offering a prize of £1,000 (1 pounds), which Mrs. Berda Frances won. The lyrics of the anthem were written by Lillian Jean Williams, a British expatriate living in Nigeria. The music was composed by Frances Berda, another expatriate. Ezekiel Mphahlele (cited by David, 2024), discloses that Nigerians criticized the selection of women authors and composers for the anthems, arguing that the winning entries should have been chosen from the 500 Nigerian submissions. Additionally, some believed the music should have been composed first, with lyrics added later, rather than the reverse.

The Anthem's lyric reflects themes of unity, patriotism, and hope for the future. It expressed a deep appreciation for the country's diverse cultures and called for loyalty and dedication to the nation. As the first national anthem, "Nigeria, we Hail Thee" played a crucial role in fostering a sense of national identity and pride among Nigerians during the early years of independence. It was an important symbol of the new nation's aspirations and unity. It also holds historical significance as the anthem that marked Nigeria's emergence as an independent nation, encapsulating the hopes and dreams of its people at the dawn of independence.

Historical Background of Nigeria's National Anthem "Arise, O Compatriots"

Fawole (2014), Dike (2023), and Akinterinwa (2024) chronicle that by the mid 1970's, there was a growing sentiment among Nigerians that the national anthem should better reflect Nigerian identity and be composed by its citizens. This led to a national competition in 1978 for a new anthem. The new anthem's lyrics were a collaboration, with contributions from five Nigerians; John A. Ilechukwu, Eme Etim Akpan, B.A. Ogunnaike, Sota Omoigui, and P.O Aderibigbe. The music was composed by the Nigerian police band, led by Benedict E. Odiase. The anthem was adopted in 1978 and officially replaced "Nigeria, we Hail Thee".

"Arise, O compatriots" lyrics emphasizes unity, patriotism, and the collective responsibility of Nigerians to build a prosperous nation. The lyrics call on Nigerians to serve their country with love, strength, and faith, reflecting the aspirations and challenges faced by the nation. The anthem has become a significant symbol of Nigerian identity and is played at official events, schools, and public gatherings. It instills a sense of pride and unity among Nigerians. The adoption of "Arise, O compatriots" which lasted officially in Nigeria from 1978 till 26th May, 2024 (46 years), marked a pivotal moment in Nigeria's post-colonial history, representing a move towards self-expression and a celebration of Nigerian heritage.

Current Economic Challenges Facing Nigeria

Nigeria, Africa's largest economy, is facing a period of significant economic turmoil. Despite its abundant natural resources and potentials for growth, the country is struggling with a myriad of economic challenges. Bongo Adi (cited by Kalu, 2024) while delivering a critical assessment of the incumbent Nigeria's president administration, Bola Tinubu so far, describes his administration as a



mixed bag that is below average. He maintains that his administration worsened the economic situation in Nigeria; hence things have not turned around in meaningful ways. The maritime economist, Bongo Adi (cited by Kalu) commends Tinubu's bold reforms like fuel subsidy removal and exchange rate harmonization. However, he criticizes the government's lack of preparedness in managing the aftermath. He perceives the administration's approach as a trial-and-error strategy leading to adverse effects on the economy and public operation. Various economic experts in Nigeria like professor of economics at the University of Benin, Hassan Oaikhenan (cited by Itsibor, 2024) criticize the federal government's economic policies so far, describing them as punitive rather than reformative due to errors in sequencing and implementation: Citing the decision to remove fuel subsidies abruptly as particularly harmful, and making life harder for many. They assert that the combination of deregulating the exchange rate and increasing fuel prices is likened to counterproductive actions, akin to drinking and driving or accelerating and holding brakes simultaneously.

The present Nigerian government administration pursues reforms geared towards positivity, however, those reforms fail in addressing deep structural issues peculiar to the nation's socio-economic development. Moreover, they come at the expense of the citizen's wellbeing and that of the rule of law. Bello et al (2024) remark that as president Bola Ahmed Tinubu's administration marks one year, manufacturers and labour unions urged the federal government to address force market instability and rising inflation which are adversely affecting Nigerians and businesses. They stress that key issues include policy reversals, erosion of business capital, power supply issues, insecurity, and job losses. The reporters intimate that stakeholders highlighted the uncertainty of Tinubu's first year, which has deterred investors. They called for government action to alleviate economic hardship. They cite Segun Ajayi-Kadir, Director-General of the Manufacturing Association of Nigeria (MAN), as emphasizing the importance of the manufacturing sector for economic growth and foreign exchange: Thus urging the federal government to prioritize the sector through targeted policies and incentives to ensure sustainable economic development.

Ogbonna (2024) and Achirga et al (2024) ultimately summarize that the annual inflation, which is the average rate at which prices go up, is now close to 30%, and even still rising, reflecting the highest figure in nearly three decades. The cost of food has risen even more by 35% and there is no sign that it will stop at that. Naira has completely lost its value. Dollar exchange rate is one dollar equals one thousand four hundred and forty five naira, nineteen kobo (N1445.19). Fuel price currently is eight hundred and fifty naira (N850) per litre. In the face of all these irregularities and severe economic hardship, the monthly minimum wage, set by the government which all employers are supposed to be appropriating, has not changed since 2019, when it was put at thirty thousand naira (N30, 000). This is worth just nineteen dollars and fifteen pounds at current exchange rates. The citizens of Nigeria are literally starving: incessantly feeding from hands to mouth. This vividly captures the current economic hardship in Nigeria that provoked the backlash over the reversal to the Nigeria's old national anthem; making the average citizen to perceive such rash policy as clueless, unethical, unpatriotic and a clear distraction.

Understanding Superstition and its Limitations

Delacroix et al (2008) posit that some authors point out that superstition includes all types of paranormal beliefs that is pertinent to religion and astrology which are perceived as not relevant for



superstition construct. Other authors have a very narrow definition of superstition restricting it to popular beliefs that hinges on unverified speculations. Foster et al (cited by Farley, 2015) affirm that superstitious behaviours which are propelled by superstitious beliefs are behaviours which do not have clear technical functions in the execution of skills, yet are believed to control luck and other external factors.

Frye (2023) indicates that superstition is a way of behaving that is based on fear of the unknown and faith in magic or luck. Some perceive that it brings meaning to the random nature of luck. Brugger and Viaud-Delman (cited by Frye) elaborate that superstition has also been deciphered to exist along the same continuum as obsessive compulsive disorder or OCD. Wallenfeldt (2024) perceives superstition as belief, half-belief, or behaviours, actions and practice for which there appears to be no rational substance or motive. Those who appropriate the concept imply that they have certain knowledge or superior evidence for their own scientific, philosophical or religious convictions. Superstitious beliefs are however subjective and within the realm of fantasy, myths, nostalgia, fear, and complex. Superstition has its base on irrationality and inobjectivity. It fuels pessimism, unseriousness and lethargy. The dividends and positive results of tenacity, discipline, consistency, sincerity, accountability, optimism, objectivity, phlegmatism and transparency cum adaptive mindset cannot be actualized by superstitious oriented individual's or state.

Irrespective of the fact that superstition is irrational and hinges on pseudoscientific, magical, mythical and unfounded beliefs, along with being prejudice oriented; authors like Sandoiu (2019) and Nan et al (2023), reflect that superstition can feature potential impacts like risk aversion, coping mechanism, placebo effects, social cohesion, and serving as cultural identity among others. However, these purported positive impacts of superstition are still hoisted in uncivilized and primitive orientation. They are equally at most, gullible, paranoid, unverifiable and speculative.

The limitations of superstition as cumulated from the works of Frye (2023), Care counseling (2023) and G. Molokwu, G. Nganwuchu and V. Mbachi (personal communication, 22nd July, 2021) are as follows:

- **Irrational behaviour:** Superstition can lead to irrational decisions and actions based on unfounded belief rather than logic or evidence.
- **Fear and anxiety:** Belief in superstitions can cause unnecessary fear and anxiety, often about events that are beyond one's control or that are not influenced by the superstition.
- **Hindrance to progress:** Reliance on superstitions can hinder scientific and technological progress by discouraging critical thinking and skepticism. It equally impedes efforts targeted at investing in capacity building.
- **Avoidance of responsibility cum facilitation of lethargy:** Belief in superstitions can lead to avoiding personal responsibilities by attributing outcomes to luck or supernatural forces rather than one's actions. It can thus facilitate laziness and indifference.
- **Psychological impacts:** Persistent belief in superstitions can contribute to cognitive biases and mental health issues, including obsessive-compulsive behaviours.
- **Educational limitations:** Superstitious beliefs can impede education and the acceptance of scientific explanations, limiting knowledge and understanding.



The limitations of superstition as highlighted above posit that it is not an acceptable option for wielding public offices or leadership positions in general. The contemporary age cannot advance and evolve with the tools of superstition. Superstitious beliefs are irrational, vague, myopic, unproductive, and unintelligible, and thus cannot meet the demands of the contemporary digital cum artificial intelligence oriented age. This study underscores that reversing to the old national anthem of Nigeria, “Nigeria we hail thee”, is a decision that is motivated by phobias, hexes, belief in luck, prophecies, portents, nostalgia, confusion, cluelessness, ambivalence and hence superstitious in all ramifications. This is definitely irrelevant in this age. Individuals in the reins of government of a great nation like Nigeria should definitely not be inclined to superstition and associated beliefs in omen.

The Ramifications of Unprofessionalism

Tillman (2022) opts to portray the essence of unprofessionalism by describing behaviours such as being untimely, unethical and inappropriate as being unprofessional dispositions in the work-place. Gillet (cited by Tillman) equally expresses that characteristics such as being untimely, overly negative, being sentimental and unduly emotional, hinging on nostalgia, and a know-it-all, as well as swearing and talking about personal business on the job, can be seen as unprofessional. Career advice experts from Glassdoor (cited by Tillman) additionally indicate that behaviours such as being late, dominating a discussion, being aggressive, being sexually inappropriate, being unpatriotic and indifferent to people’s plight including imposing personal opinions on others are characteristics of unprofessionalism.

Farlex (2024) registers unprofessional amongst other definitions it posited as pertinent to this study thus “characteristic of an amateur; inexperienced” (p. 1). E. Ugwu and A. Onebunne (personal communication, June 3rd, 2024) elucidate that the structural difference between “unprofessional” and unprofessionalism lies in their grammatical forms and usage viz:

- **Unprofessional (Adjective):** This term describes behaviours, actions, or characteristics that do not meet the standards of professionalism.
- **Unprofessionalism (noun):** This term refers to the state or quality of being unprofessional. It denotes the overall concept or condition of lacking professionalism.

“Unprofessional” is used to describe specific actions or attributes, while “unprofessionalism” refers to the broader concept or state of being unprofessional. The descriptions of unprofessionalism so far delineates that it captures behaviour or conduct that does not meet the standards or expectations of a particular profession or workplace. Based on the deliberations of Casey (2000) and Babar (2022), and from I. Ezeaka and O. Ugwu (personal communication, 5th December, 2020), unprofessionalism can manifest in various ways, including:

- **Poor communication:** Inadequate, unclear or inappropriate communication. Such people are seldom transparent when in leadership position.
- **Incompetence:** Inability to perform job duties effectively or efficiently.
- **Unreliability:** Manifesting every attribute of unfaithfulness and cannot be trusted. Failing to meet deadlines, arriving late, or not following through on commitments and contracts.
- **Unethical behaviour:** Engaging in dishonest or unethical practices, such as lying, cheating or stealing.



- **Lack of accountability:** Avoiding responsibility for mistakes or failures. Diverting the masses attention from calling for account.
- **Negative attitude:** Exhibiting a poor attitude, such as being overly negative, critical, or uncooperative.
- **Poor psychological disposition:** Manifesting pessimism, complex complications, melancholy, sentiments and various strands of delusions coupled with belief in superstition cum reliance on nostalgia.
- **Poor work ethics:** Demonstrating laziness, lack of initiative, unseriousness or disinterest in the job.
- **Cluelessness:** Lack of understanding, awareness or competences regarding the issues, responsibilities, and complexities involved in management in public office.

These various manifestations of unprofessionalism were exhibited in the passing of the bill for reversal to the Nigeria's old national anthem. They equally depict the unperceptive and duplicitous stance of the current government administration in Nigeria.

Reasons for Reverting to Nigeria's Former National Anthem, "Nigeria we hail thee"

Iroche (2023) in his call for the reinstatement of the old national anthem, "Nigeria we hail thee" in July 30, 2023 asserts that the change of the anthem in 1978 left baby boomers feeling disconnected, as the anthem held emotional reference and patriotic pride. He affirms that the old anthem, "Nigeria we hail thee", emphasizes values such as hope, responsibility, and unity, with verses reminding citizens of their duty to create a better future and build a nation free from oppression. The author insists that it celebrates Nigeria's diverse cultural heritage and promotes inclusivity. He criticizes that the reason for changing the anthem in 1978 is unconvincing, and that the new one, "Arise o compatriots", lacks emotional impact. Iroche argues that reinstating the old anthem could restore national pride and unity, urging the government to focus on key issues like education, healthcare, and security. He beckons on the National Assembly to consider reinstating the old anthem to reconnect with Nigeria's history and cultural values.

Relatively to Iroche's claims, Opeyemi Bamidele, a senator and ally of the president (cited by Adeoye, 2024) while pointing out the reasons for the reversal to the Nigeria's old national anthem, "Nigeria we hail thee", proclaims that the old anthem "was motivational and would encourage young Nigerians to be more committed to the ideals of nationhood" (p.2). It is nonetheless, quite unfortunate that at this epoch, Nigerian government officials are depending on mere motivational anthems that captures old nostalgic feelings cum emotional sensations to boost the dwindling economy of the country. The funny part is that the Nigeria's national anthem, "Arise o compatriots", is equally motivational and also proportionally encapsulates all that were reflected in the old national anthem. Nigeria needs more than motivations and miracles at this point; sincerity, patriotism, incompatible stance, diligence, sedulousness and conscientiousness will only salvage the country as it is obviously steering precipitously towards dooms day.

Umoru et al (2024) note that president Tinubu exclaims that the aim of reverting to "Nigeria we hail thee" is because it represents Nigeria's consciousness for freedom and sense of belonging. He affirms that it is Nigeria's diversity, representing all characters and how the citizen's blend together to be siblings. The president emphasizes that the anthem illustrates that Nigeria belongs to the citizens thus they are to build the economy and the nation in general devoid of outside aid or interference. The senate president, Godswill Akpabio (cited by Umoru), reechoes that the national



anthem, “Nigeria we hail thee”, takes the nation and the citizens back to the genealogy of their birth, depicting that irrespective of the fact that Nigeria represents many tribes and languages, the nation still stands in brotherhood. He stresses that the citizens of Nigeria will no longer refer to themselves as mere compatriots, but rather as siblings. He insists that Nigerians will always employ concerted efforts towards emerging victorious in their entire joint endeavours. The senate president thus enjoins every Nigerian to keep hailing the country unto excellence. These reasons given for the reversal to the old national anthem appear unequivocally antediluvian, ridiculous and preposterous.

In an interview with Seye Oyetade on October 2, 2022 (cited by Abdulrahman, 2024) Tinubu’s sentiments regarding the Nigeria’s old national anthem, “Nigeria we hail thee”, was vividly reckoned. Asiwaju Tinubu (cited by Adbulrahman) during the interview with Seye Oyetade, passionately shared his admiration for the old anthem, declaring that he will bring it back if he had his way. He declares that the anthem describes Nigeria better pertinent to guarding the nation’s democracy jealously; unity; heritage; and national pride. This posits that Tinubu’s journey to reverting to the old national anthem was birthed long before he became the president. One may not be taken to the gallows if one declares this as pipe dream and wallowing in the ocean of fantasy. Instead of making adequate and feasible layouts to see that proper policies with tactical structures and realistic action plans for execution will be projected and appropriated subsequently, one is busy fantasizing over an old anthem that employs irrelevant words like “tribes” and “hailing an entity for achieving nothing”.

Ademola (2024) describes the old Nigeria’s national anthem, “Nigeria, we hail thee”, as playing a significant role in shaping Nigeria’s national identity and unity during the 1960s and 1970s. Contemporaneously, Cheta Nwanze lead partner at SBM (cited by Adetayo, 2024) writes off the afore-mentioned assertion as ironical. Nigeria has generally been underperforming. The country is still bound in the vicious circle of corruption and backwardness. Hence, Adetayo intimates that most citizens of Nigeria irrespective of the purported claims for the reversal to the old national anthem dismissed it as a cynical distraction from an escalating economic crisis. There even abounds speculations that the reversal is a vendetta targeted at undoing, overturning and undermining all that former president Obasanjo ever instituted or promoted in Nigeria during his two different past regimes as J. Udenze, O. Odezue and I. Ekekezie (personal communication, May 30th, 2024) allege. Conclusively, it is noteworthy that all these putative rationales for reversal to the old Nigeria’s national anthem falls within the scope of the limitations of both superstition and unprofessionalism as externalized in this study.

The Policy Analysis Theory

Radin (2000) indicates that the policy analysis theory has its roots in systems analysis, an approach used by United States secretary of Defence, Robert McNamara in the 1960s. Policy analysis simply involves finding different ways to solve a problem within a state or locality, and then comparing these options to pick the best one that works well, costs the least, and can be successfully implemented. Yang et al (2023) elaborate that the major concerns of policy analysts and scholars are human health needs; environmental pressures; energy consumption caused by economic growth and urbanization and the resulting demand for sustainable development. This implies that policy analysis theory considers the plight of everyone within a state and prioritizes on best possible options to solve major challenges in a state. It adopts transparency before passing any bill.



Vining et al (2015) expose that policy analysis theory involves promoting social values by providing information to those involved in policy making. It frames problems as inefficiencies caused by market or government failures or undesirable distributions of opportunities or outcomes. They elaborate that the process includes identifying and justifying relevant goals, specifying policy alternatives, and comparing these alternatives systematically to support a recommendation. The authors affirm that depending on the goals and the ability to measure progress, policy analysis can be conducted using cost-benefit or cost-effectiveness analysis. Polaris (2022) declares that policy analysis is the process of identifying potential policy options that could address existing challenges or problems within a state or locality; and then comparing those options to choose the most effective, efficient and feasible one. They affirm that conducting a policy analysis ensures that a peculiar government or a distinguished leader had gone through a systematic process involving gathering of ideas from various stake holders in order to choose the policy option that may be best for the situation.

Simon (2023) establishes that policy analysis theory is the evaluation and study of the formulation, adoption, and implementation or execution of a principle, idea or course of action intended to ameliorate and refine economic, social, or other public issues. Policy analysis theory thus is concerned basically with policy alternatives that are expected to produce unconventional and ground breaking solutions. It requires careful, tactical, systematic and empirical study. Had the present government administration in Nigeria takes on and incorporates the core principles of policy analysis, there is no way the national assembly will be pushing for vain policies and bills like reversal to the old Nigeria's national anthem in the face of the depressed economic situation of Nigeria.

Critical Evaluation of the Pretexts for the reversal to the old Nigeria's national anthem

The justifications posited in this study so far by the Tinubu's administration for the reversal to the old Nigeria's national anthem are fundamentally subjective and maudlin inclined. They were equally provoked by feelings of emotion and nostalgia for the Nigeria's old national anthem. It is totally not advisable for a nation's law makers to be passing bills based on sentiments, credulity and fables. The grounds posited for the reversal equally suggests that they perceive the old national anthem as retaining a "lucky charm", "magical powers" or talisman" that will bind the nation together and also automatically boost the economy of the country. This implicitly makes the bases for the passing of the reversal bill superstitious.

Predictably, Senator Shehu Sani (cited by TV NEWS, June 12th, 2024) at the democracy day dinner at Abuja declares that a nation is only united by the ideals of freedom, equity, and justice and not with the national anthem, pledge or constitution. Surprisingly, both the old and the new national anthem of Nigeria have well constructed words of motivation, unity and result oriented projections: Regrettably, both national anthems had not contributed in making any meaningful impact to Nigeria's citizens and the economy as well. Both had equally witnessed significant challenges and national crisis the periods which they were officially adopted in the nation. Moreover, passing the bill for the reversal to the old national anthem of Nigerian by the Tinubu's administration in spite of the current economic crisis and distress in Nigeria unequivocally depicts unprofessionalism. It can be perceived as clear indication of unethical disposition. Consequently, the guardian staff and agencies in Abuja (2024) frown at, and questions the "one week" unusual fast process with which the bill was introduced and passed: Perceiving it as "an unusually fast process for important bills that usually take weeks or months to be considered"



(p.1). Such accelerated energy should have been directed at solving the current economic depression in the country.

Sequel to the foregoing, Akinterinwa (2024), examines the evolution of Nigeria's national anthems and their failure to inspire genuine national unity and patriotism due to corrupt practices and maladministration. He showcases that the first anthem, "Nigeria, we hail thee", introduced in 1960, emphasizes patriotism, unity, and a plea to God for a better nation. However, it was rendered meaningless by political crises, ethnic conflicts, and the civil war, which highlights the lack of genuine brotherhood and nation-building. Akinterinwa uniformly, avers that the second anthem, "Arise o compatriots", adopted in 1978, calls for Nigerians to serve their fatherland and emphasizes self-reliance and leadership. Despite these lofty ideals, the anthem has been undermined by ongoing corruption and poor governance, leading to a bleak future for Nigeria. He recounts notable corrupt occurrences in Nigeria as including ethnic politics, institutional corruption, and ineffective national programs like the NYSC scheme. These afore-highlighted submissions demonstrate that national anthems cannot foster prosperity when both leaders and citizens are insincere and fail to uphold the value they espouse. Such belief is commensurate to superstition. Passing bills to reinforce such unequivocally signifies unprofessionalism.

Considering that there are even speculations that the legislation of the bill for reversal to the Nigeria's old national anthem is a vendetta targeted at undermining all that former president Obasanjo instituted owing to the strained relationship between the duo, Tinubu and Obasanjo: And granted that the passing of the bill for reversal to the Nigeria's first national anthem harbours traces of all within the scope of both the shortcomings of superstition and unprofessionalism, this study advocates for the utilization of policy analysis theory in the legislation of bills in Nigeria. This will facilitate the making of objective, fair, realistic, relevant, gainful and unbiased policies that serve the national interest along with addressing national challenges.

Improving legislation by leveraging policy analysis theory for better bills in Nigeria

Utilizing policy analysis theory in the legislation of bills in Nigeria involves a structured approach to evaluate and refine legislative proposals. The following ways can prove effective towards the integration of policy analysis theory:

- **Identification of existing problem:** The law makers should first establish that a peculiar problem is actually in existence after in-depth inquiry. Sequel to this is to clearly articulate the problem the bill aims to address, using data and stakeholder inputs to understand the scope and impact. Furthermore, tools like root cause analysis to identify underlying factors contributing to the problem should be utilized.
- **Peculiar relevant objectives should be tactfully and systematically established:** This involves setting clear goals by defining specific, measurable, achievable, relevant, and time-bound (SMART) objectives for the bill. The bill should then be aligned with broader national priorities and development plans.
- **Keen policy alternatives:** There should be gleg efforts to generate multiple options to develop several policy alternatives cum variations of the bill. Thus considering different approaches to solving the problem. Next is to evaluate trade-offs by assessing the potential benefits, costs, and risks of each alternative.
- **Identifying and analyzing the ideas of various key stake holders:** Here it is exigent to map out all relevant stakeholders, including government bodies, private sector, civil society,



and the public. These stakeholders should then be engaged. Ensuring to facilitate consultations and discussions to gather diverse perspectives and build consensus.

- **Effect evaluation:** It is necessary to conduct cost-benefit assessment. This should include evaluating the economic, social and environmental impacts of the bill using cost-benefit analysis. Forecasting models should be employed in order to predict short-term and long-term effects of the bill.
- **Legislative and structural feasibility:** The legal framework apposite to the bill should be assessed; ensuring that the bill complies with existing laws and regulatory frameworks. There should be a proper jurisdictional assessment to evaluate the capacity of institutions responsible for implementing the bill.
- **Political feasibility:** The political atmosphere ought to be analyzed in order to decipher and reckon the possibility of gaining support for the bill. Advocacy strategies should be created and developed to endorse and push for the bill, including coalition-building and public campaigns.
- **Adequate execution strategy:** Sufficient enactment cum action strategy should be detailed; including timeliness, responsibilities, and resource allocations. Mechanisms for monitoring the progress cum evaluating the outcomes post-implementation should equally be set up.
- **Systematic monitoring and intelligent feedback structure:** Review processes should be incorporated. Effort should be made to implement systems directed at gathering feedback during and after the legislative process, allowing for adjustments and improvements. Pilot programs to test the bill's provisions before full-scale implementation should be activated where feasible.
- **Accountability and correspondence:** Transparency should be maintained throughout the policy analysis and legislative process in order to build public trust. Always clearly communicate analysis results, rationale, and expected outcomes to stakeholders and the public.
- **Experiential learning:** There should always be a proper review of past cases. This entails analyzing previous similar bills and their outcomes to draw lessons and avoid past mistakes. There should be proper historical records of both previous best and weak practices to underscore the lessons learned for future reference.

Integrating the afore-mentioned steps will aid policy makers in Nigeria in legislating quality, relevant, effective, feasible, and objective bills that serve the national interests devoid of prejudice, whims and caprices. This will subsequently lead to more informed and sustainable legislative outcomes.

Conclusion

This study underscores the reversion to Nigeria's old national anthem as an imprudent decision driven by superstitious inclinations rather than professional merit. Moreover, the reversal reflects a deeper cultural and political inclination towards nostalgia and myth rather than evidence-based policy-making. Such impulsive policy undermines the objective, modern values necessary for national cohesion and development: Being that it was legislated at a time that Nigeria is facing numerous challenges including insecurity and economic depression.

By prioritizing traditional beliefs over rational considerations, the reversal may weaken national identity, diminish the perceived legitimacy of state actions, and impede progressive



reforms. Ultimately, for Nigeria to thrive in a globalized world, policy decisions, including those of symbolic representations like the national anthem, should be grounded in professional assessments and contemporary needs rather than unsubstantiated superstitions.

Recommendations

This study proffers the following recommendations in view of its findings:

1. That the Nigeria's national assembly should focus on legislating bills based on empirical evidence, national interest, and cultural relevance rather than superstitions or nostalgia.
2. That the Nigeria's law makers should endeavour to be engaging with diverse stakeholders, including cultural historians, musicians, and the general public, to assess the significance and impact of national symbols.
3. That changes to national symbols should enhance unity and reflect current national values and identity, rather than reverting to past versions without clear contemporary relevance.
4. The implementation of educational initiatives in Nigeria to inform the public and lawmakers about the historical and cultural context of national symbols, reducing reliance on superstitions.
5. Transparency in the decision-making process, including clear communication of the reasons for any changes to national symbols, in order to build trust and avoid perceptions of arbitrary or unprofessional actions.
6. The importance of following established legal and procedural frameworks when making changes to national symbols. This will ensure that decisions are legally sound and democratically validated.

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PAN-AFRICANISM AND NEGRITUDE

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Abstract

Decolonisation of Africa was not left to the colonial subjects alone, for the black diaspora (descendants of African slaves) in the West Indies and the United States also participated in it. The two groups played a major role in freeing the continent from the shackles of colonialism. They combined forces under two intellectual movements, namely Pan-Africanism and Negritude. Pan-Africanism is a worldwide movement for unity and solidarity among Africans in Africa and people of African descent in the New World, while Negritude is a literary, cultural movement that began among French-speaking African and Caribbean writers living in [Paris](#) as a protest against French colonial rule; and while Pan-Africanism spun off from the agitation for racial equality by the black diaspora in the New World and was widely popular in the English colonies, Negritude was triggered by France's Assimilation policy and was widely popular in the French colonies. Efforts to achieve sustainable unity among African countries are bedevilled by their heritage of colonial fault lines. This paper discusses the two nationalist movements which, inadvertently, helped lay the foundations of the Anglophone-Francophone rivalry that militates against African unity. After more than six decades of independence, Africa is expected to have outgrown the unintended schism created by these two anti-colonial movements.

Keywords: Decolonisation, Africa, Colonialism, Pan-Africanism, Negritude.

Introduction

Colonial rule inadvertently created a very strong bond between Africans in Africa and people of African descent in the United States and the West Indies; so, it was like the bee that pollinates the flower it robs. While the Atlantic slave trade uprooted millions of men, women and children from their ancestral homes on the continent and deported them to the New World, colonial rule brutally exploited the continent's human and natural resources. For various reasons, the number of deportees might remain unknown. This is because "any figure of Africans imported into the Americas which is narrowly based on the surviving records is bound to be low, because there were so many people at the time who had a vested interest in smuggling slaves (and withholding data)" (Rodney, 2009). Nonetheless, Onwubiko (1980) puts the number at about 10 million. The continent still bears the scars of these two experiences. About the impact of the slave trade, Rodney (2009) writes: "When one tries to measure the effect of European slave trading on the African continent, it is very essential to realise that one is measuring the effect of social violence rather than trade in any normal sense of the word." Prior to colonial rule, contact between blacks in Africa and people of African descent in Europe and the New World was minimal.

This paper discusses Pan-Africanism and Negritude---the two intellectual movements that unified Africans in Africa and descendants of African slaves in the New World against colonial rule.



Pan-Africanism

Pan-Africanism has been defined in so many different ways. According to Legume (1966), it is “the expression of a desire for African unity... an expression of a sense of unity between all peoples whose ancestors originally came from Africa.” Kuryla (n.d.) defines it thus:

Pan-Africanism, the idea that peoples of African descent have common interests and should be unified. Historically, Pan-Africanism has often taken the shape of a political or cultural movement. There are many varieties of Pan-Africanism. In its narrowest political manifestation, Pan-Africanists envision a unified African nation where all people of the African diaspora can live. (*African diaspora* refers to the long-term historical process by which people of African descent have been scattered from their ancestral homelands to other parts of the world.) 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.

Olusanya (1984) defines it as “an emotional and intellectual reaction on the part of peoples of African descent against the inhuman treatment, degradation, injustice, oppression and alienation they suffered in a predominantly white society or society though no predominantly white, but whose dominant values were western--societies which looked upon Africans and peoples of African descent as sub-humans.”

Origins of Pan-Africanism

Agitation against racial discrimination in the New World, particularly in the United States, was one of the factors that inspired nationalism in Africa. In fact, that agitation for racial equality inspired Pan-Africanism. Pan Africanism started in the West Indies and the United States (Du Bois, 2007; Webster & Boahen, 1967). According to Du Bois (2007), “[t]he idea of one Africa to unite the thought and ideals of all native peoples of the dark continent belongs to the twentieth century and stems naturally from the West Indies and the United States.” Webster and Boahen (1967) assert: “The elite of Africa and the new world began to feel that the elevation of the race must be an international effort, that a victory of Negroes over segregation in America was as important as a victory over colonialism in Africa. Many felt that a black man could not carry himself with dignity, no matter what his degree of freedom, as long as brother members of his race were being humiliated elsewhere in the world.” It is believed to have been started in the mid-19th century by Martin Delany and Alexander Crummel (both African-Americans) and Edward Blyden (a West Indian). Believing that African Americans could not prosper alongside whites, Delany urged blacks to separate from the United States and form their own country. Crummel and Blyden supported the idea that blacks in the New World should found their own nation but not in the New World; rather they should return to Africa where they should convert and civilize the natives. Its goal was “to create a common identity between Africans and Africans in diaspora in order to achieve unity of purpose” (Olusanya, 1984).

Why did it start in the New World, and not in Africa? This is Legum’s answer to the question:

The reason for Pan-Africanism having its root outside Africa itself are [?] easy to understand. The descendants of the Negro slaves in the New World felt they had been made 'homeless' by their transfer to foreign countries and objection to alien cultures. They felt they did 'belong' to the New World. They felt themselves as the orphans of Africa aliens and strangers in a world of white people who were chiefly interested only in their labour on the plantations and hardly at all in their personality as men. Thus, they felt themselves 'black outcasts', robbed of their dignity as



human beings, and with no claim to being 'of equal value in the sight of God'. What distinguished them from other men was only one thing: their colour. Because they were black they were regarded as inferior. While many Negroes passively accepted their place as 'bottom dogs' in a white world, others did not (1966, 528).

By the end of the Second World War, Africans from the continent had taken over the Pan-Africanist movement, as evidenced by the fact that leading participants in the Pan-African conference held in Manchester in 1945 were Africans from Africa (Legum, 1966).

Henry Sylvester Williams from Trinidad is regarded as the father of Pan-Africanism. He coined the term *Pan African* and organised the first Pan-African Conference held in 1900 at Westminster Town Hall, London. Attendees came from Africa, America, and the West Indies. Most of them were studying in England at the time of the conference. Earlier in 1897 after relocating from the United States and Canada where he had gone for further education he founded the African Association to "promote and protect the interests of all subjects claiming African descent, wholly or in part, in British colonies and other place, especially Africa, by circulating accurate information on all subjects affecting their rights and privileges as subjects of the British Empire, by direct appeals to the Imperial and local Governments" (Wikipedia).

William E. Burghardt Du Bois from United States attended the 1900 Pan African conference organized by Williams. For his immense contribution to the Pan-Africanist movement, he has been called "the father of modern Pan-Africanism". He was vehemently opposed to the 'Atlanta Compromise'. Booker T. Washington, whose speech on 18 September 1895 gave birth to the 'Atlanta Compromise', had proposed that the blacks should accept superiority of the whites, while seeking social advancement through vocational education, practical trades and industrial occupations, rather than higher education. On the contrary, Du Bois "believed that white Americans must be forced to grant full equality to coloured Americans. He felt that if the coloured people did not resist segregation and agitate for equality they would gradually come to accept the American caste system normal and inevitable" (Wesbter&Boahen, 1967, 299-300). According to Kuryla (n.d.), "[h]is 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." He was one of the organisers of the National Association for the Advancement of Colored People (NAACP). He organised four Pan-African Congresses: in Paris (1919), in London and Brussels (1921), in London and Lisbon (1923) and in New York (1927). According to Ohene (2021), "His role in establishing the Pan-African Congresses in the early 1900s and his agitation for an end to colonialism made him an inspiration to many African leaders." He opposed Marcus Garvey's view that blacks in the New World should return to Africa. In 1961 (when he was 93 years old) he and his wife (Shirley) relocated to Ghana at the invitation of President Kwame Nkrumah and lived there until his death two years later. He switched nationality five months before his death after the United States refused to renew his passport. On being conferred with Ghanaian citizenship, he said, "I have returned so that my remains may mingle with the dust of the forefathers." He glorified the colour black, exhorting blacks to "forget the white gods" and to adopt a black Christ and a black Madonna. His slogans were 'Africa for Africans,' 'the renaissance of the black race' and 'Ethiopia awake'.

Jamaican-born Marcus Garvey was another great prophet of Pan-Africanism. He was of the radical view that the political salvation of Negroes in the New World lay in their returning to Africa. He founded the Universal Negro Improvement Association (UNIA) and exhorted blacks in



the diaspora to return to Africa. To actualize his plan to help black Americans emigrate to Africa, he established the Black Star Shipping Line, hoping to use it to “transport Negroes back home” as well as sent a mission to Liberia “to negotiate settlement of 20,000-30,000 American coloured families who would be helped to emigrate to Liberia, presumably to be the spearhead for the liberation of Africa” (Webster &Boahen, 1967). He used his *Negro World* journal to propagate his views. He was jailed in 1925 and subsequently deported back to Jamaica. He died in London in 1940.

It should be noted that Pan-Africanism was more popular than Negritude in the English-speaking colonies in Africa.

Negritude

Negritude was a protest philosophy that opposed France's policy of Assimilation. These two different approaches to the decolonisation of Africa appears to have created the fault lines and discordance we see today between English-speaking Africans and their French-speaking brothers.

Negritude which was originated by Africans in the French-speaking African colonies and blacks in the West Indies was targeted at Assimilation the policy whereby France attempted to Frenchify natives in its colonies. Leopold Sedar Senghor, one of its founding fathers, described it as “the whole complex of civilized values cultural, economic, social, and political which characterize the black peoples, or, more precisely, the Negro African world.” It had a narrower perspective than Pan-Africanism in that while the latter pursued unity of blacks in addition to the independence of Africa, the former restrictively attacked France’s colonial policy of Assimilation by which the French who “assumed that their civilization and culture had attained the highest possible standard “set out to impose this standard on other nations whose civilizations they considered to be inferior to their own” (Webster &Boahen, 1967). According to Webster and Boahen (1967), “Cultural Assimilation was justified in the past by the French on the wrong grounds that Africans had no history or culture of their own. Negritude set out to demonstrate that, on the contrary, Africans had contributed and were still contributing to world civilization as a whole. Thus, Negritude was originally an African cultural nationalist movement against the political, and especially cultural, domination of Europe”(275). The British used Indirect Rule, the French Assimilation/Association, the Portuguese Paternalism. Whereas the British sought physical colonization, the French sought cultural colonization that encourage miscegenation and assisted migration to the Mother Country as well as political representation in the legislature. In a speech made at Oxford University in 1961, Senghor (1961) opined:

Paradoxically, it was the French who first forced us to seek its essence, and who then showed us where it lay when they enforced their policy of assimilation and thus deepened our despair. Earlier, we had become aware within ourselves that assimilation was a failure; we could assimilate mathematics or the French language, but we could never strip off our black skins or root out black souls. And so we set out on a fervent quest for the 'holy grail': our collective soul. And we came upon it. Negritude is the whole complex of civilized values cultural, economic, social, and political which characterize the black peoples, or, more precisely, the Negro African world.

What is Negritude? It was a “literary movement of the 1930s, '40s, and '50s that began among French-speaking African and Caribbean writers living in Paris as a protest against French colonial rule and the policy of assimilation”(Encyclopaedia Britannica). It was originated by Léopold Sédar



Senghor, Aimé Césaire and Léon Damas and was influenced by the Harlem Renaissance, “a literary and artistic flowering that emerged among a group of Black thinkers and artists (including novelists and poets) in the United States, in New York City, during the 1920s” (*Encyclopaedia Britannica*). Senghor (quoted in Sigmund, 1967) defines it as “the whole complex of civilized values--- cultural, economic, social, and political--- which characterize the black peoples, or, more precisely, the Negro African world.” It had two phases. The first was racist in that it stressed the essential unity of black people; the second was anti-racist in that it stressed the unity of all humanity (Legum, 1966). Senghor, the founding president of Senegal (1960-1980), is widely regarded as the father of Negritude. It is important to note that Negritude was parochially restricted to the French-speaking colonies in Africa.

Conclusion

The different policies adopted by the colonial powers created different challenges for the natives. In those colonies under British rule, the natives contended with Indirect Rule whereby the colonialists largely used the traditional chieftaincy institutions for administration. Those in the French colonies contended against Assimilation whereby the colonialists sought the racial remoulding of the natives into French. Africans in the Belgian colonies contended against Paternalism---the policy that treated the natives as children suffering from protracted infancy. Pan-Africanism has its origins in the struggle for racial equality by African Americans during the 19th and 20th centuries. Negritude was a protest philosophy that opposed France's policy of Assimilation. These two different approaches to the decolonisation of Africa, unfortunately, appears to have created the fault lines and discordance we see today between English-speaking Africans and their French-speaking brothers. Negritude and Pan Africanism were united in their agitation for the independence of Africa. As for their major differences, whereas Negritude was popular among French-speaking Africans and Negroes in the French-speaking in West Indies---Martinique, Guyana, etc., Pan-Africanism was popular in the English-speaking countries and colonies.

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SUSTAINING NATIONAL HARMONY IN NIGERIA THROUGH CHILDREN'S AND YOUTHS' LITERATURE: AN APPRAISAL OF *IHE ONYE KWERE* BY EZEJESI

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ABSTRACT

Over the years, writers have explored many issues that affect the Nigerian society. Recently, the wide spread of war among the ethnic groups, hate speech, immoral behavior, violence and kidnapping, have awoken interest of African writers, especially Nigeria writers. Good values and moral qualities are fast eroding our contemporary society. They derive joy in hate speech, kidnapping and corrupt practices. This is the outcome of neglect to literature, which will later affect national harmony in Nigeria. In literature, good characters are praised and honored, while bad characters are made to suffer, to show the citizenry that no evildoer will go unpunished, including the people that will cause disintegration in Nigeria. The moral lessons after reading literature will serve as a guide to children's and youths' behaviours. This paper investigates the role of children's and youths' literature in sustaining national harmony in Nigeria. This is a survey research. The theory adopted is realism. This study educates the masses on the meaning of literature, realism, national harmony, the role of literature in molding of children's and youths' behaviours, the role of literature to national harmony in Nigeria and the analysis of *Ihe Onye Kwere* by Ezejesi through the critical lens of realism. It was realised that ills in children's and youths' behaviours can be corrected through literature. The study suggests that literature as an elective subject in secondary schools should be reviewed, and made compulsory for all students from secondary to undergraduate levels irrespective of one's career choices because, literature does not only entertain, it educates and informs about the past, which help to build present and the future.

Introduction

Literature has succeeded in documenting various social issues, that affect the living condition of Africans especially Nigerians. Many writers have dedicated their literary energy in pleading the case of national harmony in Nigeria. Currently, attention is paid to the wide spread of corruption in Nigeria. Cases of lack of national harmony eventually are rampant in Nigerian society. Many literary artists have written to document the existence of such a social problem, which hindered the unity and peace of Nigeria. Recently analysis of the problem of national harmony is more in Nigeria, than other part of the world. However, writers have dedicated their



literary energy in documenting issues. According to Odinye and Okey-Umeh (2016:79) “In Nigeria today, some of our youths and children lack basic knowledge they ought to acquire. Some are deeply involved in social vices they come across while sourcing the internet. ” This is as a result of poor reading habit of literature. The writers of literature are the watch dog of the society. They do this by exposing the socio-political and economic structures of the society for the masses to see their relationship and condition. Oguamalam (2014:394) says “writer’s narratives maybe painful or joyful, but the issues remain that he has conveyed the message to the reader”. However, literature remains the bed rock. In literature, the writer projects both moral and immoral behaviour. The characters created by the creative writer in the world of novel, who is of good moral are praised and honored, while the characters with immoral behaviours will be made to suffer. From this, the children and youth will know that no evil doer will go unpunished, through this, people will like to live in harmony. Therefore, role of literature in national harmony cannot be over emphasized.

National Integration

The word national is an adjective of another word, nation. To understand the meaning of national, one must first know the meaning of nation. Nation is a tricky word to define. It yields different meanings depending on the side from which it is approached. Majorly, the definition of nation is approached from three perspectives: the cultural perspective, the psychological perspective and the political perspective. Wellman's definition captures these three perspectives in the definition of a nation. According to Wellman, "a nation is a cultural group of people who identify with one another, either have or seek some degree of political self-determination. Obasi (1987:4) and Gyasi (2019:134) in Wellman(2003:267-268) state “the cultural aspect of a nation demands the common possession of certain cultural elements like language, dressing, values, etiquette, traditions, crafts, mores, history, etc. The psychological aspect emphasizes the consciousness of these possessions and the collective identity which they foist on all possessors. On the other hand, it is the political aspect that calls for self-determination. The major purpose of establishment of National Institutions, is for national integration. It is a very crucial issue in Nigerian education. Chiakwuelu(2012:74) says “in order to promote this, the Federal Government of Nigeria in 2004 promulgated National policy on Education section 1, nos. 4d and 5b. This section stresses the need for functional education for the promotion of a progressive, united Nigeria, and the complete integration of the individual into the community respectively.”

Harmony and Human Existence

Every human existence carries conflict and harmony. Conflict in the society involves disagreements or outright quarrels between an individual and another individual or between a group and another group in the society. Conflicts are natural where two or more people stay together especially if they have something in common, as common interests lead to conflicts. Conflicts that are not well resolved can lead to fights or war. Conflicts can occur among members of the same family, state or country. Awugosi & Chukwumezue(2015:60) state a lot of things that can cause conflict in an otherwise peaceful society such as “common interest: If people have a common interest there can be conflict when their interests clash, dispute over a property, deprivation of rights: when people are deprived of their rights they react negatively leading to a conflict, maltreatment by the leadership: When the leaders are treating their subjects badly”. When conflicts are resolved it leads to harmony. Harmony is a state of peaceful existence and agreement. It is a situation or period of time in which there is no war or violence in a country. Nigeria is a country with people of different



cultural and religious background. National harmony deals with ability of Nigerians from different geo-political, religious and ethnic groups to come together, work and above all, tolerate one another.

According to Argungu (2012) "the factors that are responsible for the promotion of national harmony in Nigeria are religious tolerance, political tolerance, appreciation and respect for each other's culture, ethnic marriages, positive use of mass media and sports activities". However, these factors mentioned above by Argungu cannot be fully achieved without Literature. In literature, these factors were analysed using characters in the world of novel. Reading literature is a powerful instrument for National harmony. Every child and youth is expected to begin from cradle to know about literature, because of its importance. Children and youth are expected to be exposed early to literature because they are the future leaders of every society.

Children's Literature

Children can be seen as young human who are not yet adults. Hopefully, they are the people to correct the ills of the Nigerian society. Every child requires the knowledge of literature. Literature teaches a child what he needs to know about his culture and country. Many children's literature have African background (Igbo example). Some Igbo literature writers are; Goddy Onyekaonwu, Tony Ubesie, Chinedum Ofomata, Inno Nwadike, Chibuike Okebalama etc. These writers write for children and youths. They have seen the need for culturally relevant books, for Nigerian children and youths. These Igbo writers in their literary work preach peace, harmony, tolerance, love etc among all ethnic groups in Nigeria. Children after reading literature can learn to live in unity. When all the ethnic groups in Nigeria live in unity, citizens will experience national harmony and development. Every culture preaches peace. It is necessary that a writer includes the culture of the people in his literary works. According to Osa (1987:18) and Segun (1996:208) in Onuko and Ezeuko (2002:128) "obviously, these writers felt that there was a need for Nigerian child to have a balance between what he learnt from foreign books, and the socio-cultural realities of his own people". They see it as their duty to decolonize and rehabilitate the minds of the Nigerian children of whom Segun remarks "had imbibed Western ideas and were brainwashed, into believing that everything traditional was "bush" and wrong while everything Western was "civilized and right". Considering these points, one feels that more literary texts with good cultural values should be made available to children and youths in Nigeria. In fact, moral and didactic implications of literature cannot be over-emphasized. It is a fact that literature entertains, and at the same time enables the reader to imaginatively project himself into the world of other people. However, literature based on the child's background exposes him to strange and interesting phenomenon in his own socio-cultural milieu.

Youths' Literature

Youths as a social group is usually defined in terms of their chronological age, and the spectrum of youths has been defined by different author. The National Youth Development policy (FGN, 2001) see youths as "people aged 15 and that they make up about 40 percent of the more than 140 million people in Nigeria". According to Anasi (2011) in Okoroafor (2018:159) "the youths occupy a prominent place in any society, and outnumber the middle aged and the aged". This critical age, is the right time to teach them the concept, principle and theories of reading literature. This is because



the youths of today automatically will become the leaders of tomorrow, and for tomorrow to be more fruitful, one must give them proper education and training.

Theoretical Framework

The theoretical framework adopted in this paper is realism. In literature, realism is the portrayal of life with fidelity. It is not concerned with idealization, with rendering things beautiful when they are not, or in any way presenting them in any guise as they are not. Realism began sometime in the 1830s and had gathered momentum by the 1850s. Cuddon (1977:591) says “an artist should concern herself with the here and now, with everyday events, with her own environment and with the movements (political, social, etc) of her time”. Realism is a literary technique that attempts to create the appearance of life as it is actually experienced. Characters in modern realistic plays, speak dialogue that we might hear in our daily lives. These characters are not larger than life but representative of it. According to Meyer (1997:1064) realism “seem to speak the way we do rather than in highly poetic language, formal declarations, asides, or soliloquies”. Realists attempt to open their audiences' eyes; to their minds, the only genuine comfort is in knowing the truth. Many of their literary works concern controversial issues of the day and focus on people who fall prey in different societal institutions.

The Role of Literature in Molding Children's and Youths' Behaviour

Literature is an exciting and interesting subject. It is always the simplest way that the culture of a people is handed down to the younger generation. Literature books reflect the norms and values of the society. Generally, literature is the mirror of the society. It gives the reader the opportunity to travel in his mind's eyes to different parts of the world mentioned in the literary work. As he reads, he acclimatizes with the characters whose lives differ widely from his own. He even sheds tears when he comes across a situation where unfair treatment is meted out to a character in the story. Meludu (2013:122-123) points out that “Literature portrays society as it actually is, by satirizing the bad aspects of society”. This serves as a deterrent to evil doers. It influences society by creating awareness of social problems and creates means of solving them. It teaches people to learn how to adapt to situations and learn how to behave. Good deeds of society or their attributes are portrayed and praised. These serve as history for future generations.

Literature is very vital in the life of every individual. It awakens one's spirit and inspires one to think deeply so that one could through one's imagination, create pleasurable effects that will appeal to and leave lasting impressions on the minds of the readers. Literature enlightens the young ones about their past traditions, focuses at the present. Obi (2009:65-66) in Meludu (2015:120) says “Literature as a school subject has the potential of building up future leaders with good conscience, who will care for the welfare of the citizenry. Not such leaders who will see their position as an opportunity to amass wealth, imposing confusion and unimaginable poverty on ruled masses”.

The Role of Children's and Youths' Literature to National Harmony in Nigeria

Musa (2019:15) says, “the knowledge of literature helps in preparing and grooming of future leaders by providing citizens with the required behavioral orientation for patriotic leaders.



Through literature, children and youths will be provided with right attitudes such as patriotism, honesty, dedication to duties, respect for Nigeria constitution and respect for elders.”

Children’s and youths’ literature however, ensure maintenance of peace, rational stability, national unity and need for every citizen to play roles demanded of him/her. These duties and responsibility are assigned to every citizen and can lead to national harmony.

Through children’s and youths’ literature, people will know that one have right to move to any part of the country and live peacefully, irrespective of ethnic or tribal differences.

Ihe Onye Kwere

Ezejesi a renowned writer as well as a social critic, satirizes the ill plaguing the society. The centre of Ezejesi ‘s work is on selfishness, corruption, impatience . In this Igbo novel *Ihe Onye Kwere* , Ezejesi portrays Okoli as being selfish. Okoli is a wealthy man who married three wives with many concubines. Every incident in the family is none of his business, whether good or bad. He does not care for his wives, nor the children. And each time his last wife Nwabugwu ask Okoli for money, Okoli will threaten to marry more wives in addition to the three wives.

Okoli siri Ọ bughị na ị maghị etu m siri chụta gị?

Ọ bụ na ị maghị na ndị nwunye m,

Na-eji aka ha akpara onwe ha nri? Gị adu

chie nti, lụwa m. Etu ahụ m siri hapu

Mgbeke na Nwanyinkwo ka m ga-esikwa

Hapu gị; labatakwa onye ọzọ (page 15)

Okoli said to his third wife, you know quite well

That I am a married man. My wives cater

For themselves and the children, yet you insisted in marrying me. I will abandon you; the way I abandoned Mgbeke (first wife) and Nwanyinkwo (the second wife) to marry additional wives. (page 15)

The notable feature of Ezejesi is that he chooses the type of crime that is rampant in the contemporary Nigeria society. One can observe that what happened in *Ihe Onye Kwere*, is similar to what one sees in families nowadays, where married men have many wives and many concubines. Some of these selfish married men happened to be our leaders. Many of our leaders are morally empty. They forget that charity begins at home, there is no harmony in their different families. There is need for children’s and youths’ literature, so that the ills in Nigeria today can be corrected.

Ezejesi describe Mgbeke the first wife of Okoli, and Nwanyinkwo the second wife as being materialistic and impatience. Because of Okoli’s behavior, their children indulged in



prostitution which resulted to their female children having (HIV) and unwanted pregnancy. Nkechinyere says to her mother Nwanyinkwo;

Nne ọ kwa mụ agwala gị na ha dị ụmụnwoke
ise tūwara m ime. Ọzọkwa, Ada gị nwanyị
Ebutekwala ọrịa obirinajiocha. (2015 :76-78)

Nkechinyere told her mother ; they were
Five men that impregnated me. Again, your
first daughter is now living with HIV Virus. (2015:76-78)

This is similar to what one experiences in Nigeria, where majority of people refused to work hard, believing that they can use their body to get what they want. As one sees in Ezejesi novel. Therefore children's and youths' literature will enlighten the children and make them to know the implication of ill behavior.

Ezejesi made the attitude of Nwabugwu, Okolis' third wife and his son Ajoka worthy of emulation. Nwabugwu refused to join her co wives in prostitution even when Okoli asked her to do so. Nwabugwu says;

N'olu ákwā, Okoli i chọrọ idowe m n'ọndu
i dowere ndị nwunye gị abụọ ndị a. (page 14)

Nwabugwu in a crying tone, Okoli you want to keep
me in the situation, you kept your other two wives. (page 14)

Ajoka engaged in petty trading to pay his school fees. After his graduation, he made first class and was retained as a lecturer. In this novel, children and youths will learn to be patience in the time of trouble, so as to sustain harmony in Nigeria. When there is harmony, bright future is assured to all and sundry.

Recommendations and Conclusion

School curriculum should be re-structured to make literature compulsory to all students in Nigeria. The moral lessons learnt from literature can help in sustaining national harmony in Nigeria.

Children's and youths' literature play a vital role in bringing peace, integration and national harmony in Nigeria. The federal government of Nigeria should re-structure the school's curriculum, and make it mandatory for the teaching and learning of literature, at all levels of education and to all students, irrespective of their career choices. Children's and youths' literature will change our country Nigeria into virile society where peace, security and national harmony will reign.



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EVANGELIZATION AS A TOOL FOR FORMIDABLE SOCIO-CULTURAL AND ECONOMIC REVIVAL IN IGBO LAND

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Abstract

This study was prompted by the authors' interest on the need for adequate security, economic recovery and cultural renaissance in Igbo land. The purpose is to see how the existence of Christian religion in the region given its population density can act as a catalyst for providing these needs. The method adopted in the study is the qualitative research method. It was observed that the Igbo are deeply religious people and that it will not be difficult to co-opt them into various forms of synergic actions that can reposition any sector of their concern if Christian leaders can offer proper direction and encouragement in pursuance of the objectives. It was also observed that the subjects of economy and culture have commonly remained outside the purview of Christian discussion as what mattered up until now in the churches was more of the salvation of spiritual souls than the temporal welfare of the human person. However, as religion is better understood today, it can also be a means of addressing human temporal needs. What it means is that we need to see the nexus between evangelization and these temporal matters. That is why priests/pastors in Igbo land need to be trained to understand that theirs is not only to pray, build churches and utter prophecies. Since they command a lot of followers in our society, they can and should embark on economically and culturally boasting programs in order to revive and reposition these sectors for better. Once economic challenges are reduced, it will effect positively in the area of security. Hence, the understanding of the church as a museum will need to be balanced with the idea of church laboratory; bringing in creativity, industry and responsible stewardship.

Introduction

The call to evangelize is solely the initiative of Jesus Christ. He with his disciples immersed themselves in the culture of their people and at the same time, preached the good news of the Kingdom of God. He lived and preached in such a way that his life captivated many people. Such people got converted to his way of life. They formed an army of followers and become global evangelizers at the same time. Jesus did not only preach. He was initially a carpenter. He was seen interacting with fishermen and many commoners, who got enthralled by his message. It was he who claimed that the spirit of God was upon him as he had been anointed to bring good tidings to the poor, proclaim liberty to the captives, recovery of sight to the blind, set prisoners free, and proclaim a year that is acceptable to the Lord (cf. Lk. 4: 18-19).

Accordingly, Jesus was seen healing the sick, feeding the hungry, freeing demoniacs, raising the dead as well as prophetically challenging the structures in which human beings were treated with indignity. Additionally, Jesus' immediate disciples also organized themselves, such that their



communal and synergic actions benefited everyone and brought succor, especially to the most vulnerable (cf. Acts 4: 32- 37). Therefore, if we are to talk about salvation as Jesus and his disciples preached it, we must not see it as an entirely spiritual and eschatological event only. Hence, it must also be seen as a way of liberating humanity from any worldly shackles that demean it. In this way, evangelization would not only have to do with preaching and praying with the view of sending people to heaven. It will have to be a witness of life in which Christians will synergize and work together to liberate people from hunger, diseases, and other realities that humiliate them. The Church must not absolve herself of this task.

Therefore, the thrust of this paper is to show that the mission of the Church is not only to save souls. The Church also has the noble task of liberating people from earthly hazards and providing them with happy lives. For those who have been massively converted to Christianity, such as the Igbo people of Nigeria, we have to understand that religion is not an act of God but a human construct. Thus, the Christian religion in Igbo land can be constructed and reconstructed in such a manner that it will benefit the people.¹ Christianity does not need to distance us from our culture/s. It does not need to be a means of exploiting people or a recipe for conflicts and insecurity. It has to be constructed in a manner that will make it beneficial in revitalizing our good cultural values, ensuring economic recovery as well as maintaining peace and security without in any way neglecting mankind's ultimate concern of the hereafter.²

1. The Religiosity of the Igbo as Catalyst and Prospect for Evangelization

The fact that the Igbo people are very religious is a corollary to their nature as human beings, and more so, as a result of the fact that they are Africans. Accordingly, the Igbo people, just like every other African people, have always credited the source of their existence to the divine and engaged themselves in several religious activities in thanksgiving to these invisible powers. According to Pope John Paul II, "Africans have a profound religious sense, a sense of the sacred of the existence of God the creator and a spiritual world."³ In the same vein, John S. Mbiti is famous for his view that religion is one of the richest parts of Africans' heritage. He opines that religion "has dominated the thinking of the African peoples to such an extent that it has shaped their cultures, their social life, their political organizations and economic activities."⁴ According to him, "religion is closely bound up with the traditional way of African life, while at the same time, this way of life has shaped religion as well."⁵ For Africans, whether they are traditionalists, Muslims, or Christians, religion does not fail to maintain its standing as the preeminent factor that guides and invigorates the other facets of their existence as a people and as individuals. It is in this sense that religion is said to concern the deepest root of human existence and integrates

¹J.L.Moral,*Pastorale giovanile Sfidacruciale per la prassi cristiana*(Torino:Elledici,2018),36.

²Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* [On Evangelization in the Modern World], December 8, 1975 (Vatican: Libreria Editrice Vaticana, 1995), n. 32; Henceforth EN.

³John Paul II, Post-Synodal Exhortation *Ecclesia in Africa* [On the Church in Africa and its Evangelizing Mission], Sept. 14, 1995 (Vatican: Libreria Editrice Vaticana, 1995), n. 42

⁴J.S.Mbiti, *Introduction to African Religion* (London: Heinemann Educational Books, 1975), 9.

⁵*Ibid.*



liberation will need to re-acquire its place as the reason for the existence of the Church. There is also the need to train Christian leaders to understand that theirs is not only to pray, prophesy, and organize fund raising for the building of museum churches where only prayers are said but also to establish laboratory churches where employment opportunities will be created for the youth and where income will be generated for the running of the church and other charitable ventures.

2. Establishing the Link between Evangelization, the Kingdom of God as well as Salvation and Liberation

Before the Church can play such vital roles in the temporal domain of human life as expected, there has to be a proper understanding of its mission as evangelization. According to Pope Paul VI, the Church “has a vivid awareness of the fact that the Saviour’s words, ‘I must proclaim the Good News of the Kingdom of God’ apply in all truth to herself.”¹⁰ The reality, according to the Pontiff, is that the essential mission of the Church is constituted by the task of evangelizing, wherein evangelization is seen as the grace and vocation proper to her as well as her deepest identity.¹¹ It all means that the Church cannot deviate from the mission of Christ, her founder, who identified himself as the anointed of the Lord, sent by the Spirit to bring good news to the poor, proclaim liberty to the captives, recovery of sight to the blind, free the oppressed, and to proclaim a year of favour from the Lord (cf. Luke 4: 18-19). Therefore, Jesus’ lifestyle and practice must be seen as the supreme model of every Christian life, experience, and practice.¹² In this sense, evangelizing cannot but be necessarily tied to the proclamation of the good news of God’s Kingdom. It, therefore, implies that the project of the Kingdom must be at the core of the Church’s mission in accordance with the mind of Jesus Christ, her founder. How, then, do we understand this Kingdom?

Indeed, there is no better way to appreciate the term “kingdom” than to see it as a double-faced reality, which, on the one hand, has to do with ‘the Kingdom of God’ referring to everything that is earthly and calls for evangelical attention.¹³ On the other hand, is ‘the Kingdom of Heaven’ which is the subject of every spiritual/eschatological concern that calls for the same attention. This is to avoid the unfair situation in which purveyors of the Christian message may jettison all that is good to the well being of the earthly existence of the humankind in order to pursue that which is solely understood as being good to its aspiration for eternal life. In many cases, this partial understanding has led to a kind of reductionism in which the kingdom project, according to J.L. Moral, came to be overly spiritualized, leading many Christians to self-neglect and excessive as criticism that disdain their earthly wellbeing.¹⁴

⁸G.N.Akigbe, N. Ngwoke and O.G. Chukwuma “A Critical Analysis of Tithe and Seed Sowing on Contemporary Christianity in Nigeria” in *HTS Theological Studies* vol. 77 n. 1 (Pretoria, 2021).

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⁹Researchgate, *Nigeria Religious Records*, https://www.familysearch.org/en/wiki/Nigeria_Religious_Records

¹⁰EN14.

¹¹*Ibid.*

¹²José Luis Moral, *Pastor alegiovanile. Sfidacruciale per la prassi cristiana*, (Torino: Elledici, 2018), 172.

¹³William Barclay, *The Daily Study of the Bible The Gospel of Matthew, Volume 1 Chapters 1-10* (Bangalore: Theological Publications in India, 2003), 210; A.S. Omeayo, *Our Father A Treatise on The Lord’s Prayer* (Enugu: Delta Publications, 2013), 84; Stephen Senaldi, *The Holy Trinity Saily Meditations* (Nairobi: Pauline Publications Africa, 2004), 28.



Actually, it was in his effort to correct this mentality that Pius VI explains that there are profound links between evangelization and human advancement/liberation. According to him, "These include links of an anthropological order, because the man who is to be evangelized is not an abstract being but is subject to social and economic questions."¹⁵ Alluding to the deliberations of the 1974 Synod of Bishops, he says, "We ourselves have taken care to point this out, by recalling that it is impossible to accept 'that in evangelization one could or should ignore the importance of the problems so much discussed today, concerning justice, liberation, development and peace in the world. This would be to forget the lesson which comes to us from the Gospel concerning love of our neighbor who is suffering and in need.'"¹⁶ Consequently, "The Church considers it to be undoubtedly important to build up structures which are more human, more just, more respectful of the rights of the person and less oppressive and less enslaving."¹⁷ That is why it is necessary to link human liberation with salvation while avoiding the risk of seeing them as identical.¹⁸ To be properly understood, then, one has to view the two as a continuum in which liberation is seen as the present of salvation, while salvation is understood as the future of liberation.¹⁹ According to Paul VI, Christ proclaims salvation as the kernel and centre of his Good News. He identifies it with "liberation from everything that oppresses man but which is above all liberation from sin and the Evil One."²⁰ It is for this reason that the Fathers of the Second Vatican Council consider it inappropriate for the Church to stand aloof while many of her sons and daughters wallow in penury, ignorance, diseases, injustice, and insecurity brought about by greed and war. For this, they say, "The joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, are joy and hope, the grief and anguish of the followers of Christ as well. Nothing that is genuinely human fails to find echo in their hearts."²¹ It is against this backdrop that we can now talk about poverty alleviation, education, cultural renaissance, as well as maintenance of peace and security as a duty that also rightfully belongs to the realm of evangelization. However, there is no way an initiative of this nature can be pursued if the "shepherds do not smell the sheep"; that is, if the priests/pastors who are the vanguard of the churches' evangelical actions do not feel the poverty, the ignorance, the cultural disconnect as well as the insecurity that menaces the society. The very first task to be undertaken then is to train the evangelizers to be able to feel the socio-cultural and economic realities around them and so be able to use their innate or acquired skills to bond with the environment and the people.

1. Providing the Evangelizers with Bait and Bringing Them Closer to the People

One of the ways to be a good evangelizer is to have the disposition, dexterity, and other evangelical skills that can put someone in contact with people in their localness and categories so that such an evangelizer will be able to rapport with and draw people to himself. Jesus was aware of this when he called a group of fishermen and promised to make them fishers of men (cf. Mat. 4:19). To make them fishers of men, therefore, is to equip them with evangelical knowledge and

¹⁴J.L.Moral, *Giovanisenza fede? Manuale di pronto soccorso per il costruire con i giovani la fede e la religione* (Torino: Elledici: 2007), 180-181.

¹⁵EN31.

¹⁶EN31.

¹⁷EN36.

¹⁸EN35.

¹⁹Moral, *Pastorale giovanile*, 121.

²⁰EN9.



know-how that can facilitate their mission as evangelizers. Usually, evangelical knowledge is a practical type of knowledge through which one gets imbued with the practical skills (i.e., the evangelical know-how) that facilitate evangelical actions. It is, however, unfortunate that most of our seminaries have not equipped their students with this type of knowledge. At the moment, the type of knowledge acquired by priests (catholic priests) in Nigeria is still the speculative theological form of information sourced from the scriptures and the traditions of the Church and belongs to what Humphrey U. Ani refers to as theoretical knowledge. According to him, "Theoretical knowledge is often associated with the knowledge of the fundamental nature of a thing or its principles or logic."²² Thus, it "is that form of knowledge in which one seeks to understand something with no utilitarian goal."²³

Traditionally, the curriculum in most seminaries across the globe until recently could only provide the learner with speculative knowledge. Positively, this system provided the where withal for apologetics.²⁴ It also provided the priests with elegant locution and bureaucratic efficiency. On the flip side, the sole dependence on it provided its possessors with a systematic orientation of thought, which, because of its essentialist, deductive, and abstract nature, distanced them from the realities and people around them.²⁵ Instead of such speculative knowledge, what an evangelizer needs is evangelical knowledge. Evangelical knowledge belongs to what Ani calls practical knowledge, which is basically utilitarian in nature.²⁶ Evangelical knowledge is usually in the biographic/narrative style. Its historical/inductive nature equips it with hermeneutical ingredients that enhance creativity, flexibility, and adaptability to different human situations. For instance, the story of the historical Jesus of Nazareth, the Son of Joseph and Mary who was born in Bethlehem, who was a carpenter and a friend of fishermen, and who was so much involved in the culture of the Jews and the life of the ordinary people to the extent that he fed the hungry, healed the sick and performed other compassionate acts can evoke such passion for originality, humility and compassion than the finest formulations of any systematic theological thought. Evangelical knowledge is the knowledge of the ordinary people. It can easily bring someone to the arena of praxis.

Nevertheless, for our evangelizers to be properly equipped, they need to move from the domain of evangelical knowledge to that of evangelical know-how. Jesus' metaphor "fishers of men" is actually meant to score this point. To draw people to themselves, Jesus' disciples needed to acquire some practical skills to attract human beings, just as they used baits to attract fish. In Igbo land of our time, pastors/priests should not seek to attract people, especially the youths, with prosperity gospels and unrealistic prophecies. During their training, evangelizers should acquire some artisan skills that can put them in tandem with the needs of the people, especially the most vulnerable and destitute in society. A priest/pastor who has farming skills, animal husbandry, carpentry, auto-mechanic, shoe making, tailoring, furniture making, bakery, fine art, or some

²¹ Second Vatican Document, *Gaudium et Spes* [Pastoral Constitution on the Church in the Modern World], December 7, 1965 (Vatican: Libreria Editrice Vaticana), n. 1; Henceforth GS.

²² Humphrey Uchenna Ani, *Introduction to Epistemology*, (Enugu: PUKKA Press, 2023), 122.

²³ Ani, 122.

²⁴ Salvatore Soreca, *La formazione di base per i catechisti: Criteri, competenze e metodi di pedagogia* (Roma: Libreria Ateneo Salesiano, 2014), 132.

²⁵ Jim Gallagher, *Seed for the Soil* (England: McCrimmons, 2001), 112.

²⁶ Ani, 124-125.



other artisan skills has such an evangelical bait that can attract young people, especially the less privileged, and get them apprenticed in the skills.

2. Exploring the Means of Laboratory Ecclesiology in Tackling the Economic Problems in Igbo Land

Ecclesiology is a branch of theology that studies the Church as a community or organic entity, its origin and destiny, and how it understands itself in relation to its salvific role, its relationship with Christ, and how its leadership and followership are organized.²⁷ On another note, the term “laboratory” etymologically is of the Latin root *laborare*, which means to work. Therefore, the term “Church laboratory” is used to distinguish a church that embarks on economic activities through drudgery from one that only organizes spiritual activities such as prayers and liturgies. All the same, two things often come to mind whenever the term “church” is mentioned: the people as a community of believers and/or the building in which they pray and organize their worship. Since worship/prayer is at the core of every religious gathering, the church laboratory would designate a worshipping community that not only gathers to pray but also to work. Church laboratory is different from a museum church, which underscores the mode of being and mentality of a community of believers who are not open to innovations, warmth, and enterprising. Moral, while stressing the need for investing as a way of evangelizing, uses the image of the Parable of the Talents (Mt. 25:14-30) to explain the differences between a museum Church and a laboratory church.²⁸

Accordingly, the third character of the parable represents a museum church: the one who dug a hole and hid his talent. According to him, this type of church is obsessed with security and orthodoxy and wants to constantly repeat what it has always done without thinking of new ways.²⁹ In Nigeria, many Christian churches have remained at this level of development. Hence, it is not uncommon to find churches only interested in building physical structures where they gather to pray with little or no thought that their communal living can also benefit them should they synergize to embark on some profitable economic ventures. Therefore, by contrast, we can better understand the meaning of laboratory church. Accordingly, Moral explains that a laboratory church is represented by the first two characters of the Parable of the Talents, the ones that invested their resources and made gains. It is a church that becomes a kind of creative workshop, where faith is put at work for the commitment to transform life and the world.³⁰

Thus, if the idea of a church laboratory is adopted in Igbo land and there are priests/pastors who have been trained as evangelizers on artisans skills, as we already proposed, it will not be difficult for churches to convert the proceeds from tithes and seed sowing as well as income from other fundraising activities to a more profitable, authentic and dependable enterprise. In this sense, churches, instead of the incessant fundraising activities that currently happen during liturgies/services today in Igbo land, can set up farms, mechanic workshops, bakeries, carpentry

²⁷NewWorldEncyclopedia, *Ecclesiology*, <https://www.newworldencyclopedia.org/entry/Ecclesiology>

²⁸Moral, *Pastorale giovanile. Sfida cruciale per la prassi cristiana*, 190.

²⁹*Ibid.*



workshops, and so on as laboratory churches. The profits of this kind of initiative are uncountable. First, it will be a business whose income will be used to run the church. In that sense, liturgies/services will no longer be exploited for mere economic gains but will be used to serve only spiritual needs.³¹ As such, the emotional blackmail suffered at the hand of money-minded priests/pastors who make them believe that it is because of their inability to donate money or make pledges during 'liturgical/prayerful fundraising' that inflict hardship or misfortune on them will become a thing of the past when pastors/priests learn hard work and start teaching it. Second, it will provide a lot of young people who will be hired to work therein with employment. Third, it will promote a culture of hard work that the Igbo people are known for. While discouraging laziness and crimes, it will reinstate the idea of the dignity of labour. Fourth, various states and local government authorities in the region can partner with these churches, which will now become a go-between between the former and the youths in poverty eradication projects. Fifth, a priest/pastor or a Christian community embarking on this type of venture becomes a teacher, witness, and a good shepherd.³²

3. Drawing from the Church's Principle of the Preferential Option for the Poor in Tackling the Problems of Crime and Insecurity in Igbo Land

The best way to tackle criminality in any given society is not by policing but by engaging the youth, especially the poor ones, in meaningful enterprises. This explains why artisan ventures enjoy a more privileged position than elitist ones in our idea of a church laboratory. In his Apostolic Exhortation *Evangelii Gaudium*, Pope Francis blames the rise of insecurity in many parts of the world on the unfortunate culture in which societal benefits and common goods are usually slanted in favour of a few, creating a type of inequality wherein an overwhelming majority of the population are marginalized economically and are pushed to the fringes of the society where they suffer untold hardship. He warns that "until exclusion and inequality in society and between peoples are reserved, it will be impossible to eliminate violence" no matter the amount of "resources spent on law enforcement or surveillance system."³³ Policymakers among the Igbo, whether they are state or ecclesiastical, should be mindful of this fact.

Efforts should be made in all sectors of life to see that such inequality that, according to Francis, "spawns violence" is not allowed to fester the Igbo societies. Churches that embark on business ventures must avoid elitist projects that exploit and marginalize the poor. It bespeaks what Francis calls the "economy of exclusion" when churches collect money from poor people and spend it on the rich. We are not unaware of some cases where some churches have collected money from their members irrespective of their economic status only to use it to build universities. These projects can hardly benefit the poor. Moreover, no matter how the argument

³⁰*Ibid.*

³¹Pope Francis, Apostolic Letter *Desiderio Desideravi* [On the Liturgical Formation of the People of God], June 2022 (Vatican: Libreria Editrice Vaticana, 2022), n. 16.

³²Pope Francis, Apostolic Letter *Antiquum Ministerium* [Instituting the Ministry of Catechist], May 10, 2021, (Vatican: Libreria Editrice Vaticana, 2021) n.6.

³³Pope Francis, Apostolic Exhortation *Evangelii Gaudium* [On the Proclamation of the Gospel in Today's World], November 24, 2013, (Vatican: Libreria Editrice Vaticana, 2013), n.59; Henceforth EG.



is advanced, churches in Igbo land who embark on building universities can never exonerate themselves of the guilt of the economy of exclusion. Decrying the phenomenon of exclusion, Francis says,³⁴

Today, everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless.... Human beings themselves consider consumer goods to be used and then discarded. We have created a "throw away" culture which is now spreading.... Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society's underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the "exploited" but the outcasts, the "leftovers."³⁵

Nonetheless, to avoid the risk of an economy of exclusion, Igbo policymakers have to draw inspiration from the Church's idea of a preferential option for the poor. In his paradigmatic ecclesiology of "the church that goes forth," Francis expounds the theology of a church that must not be confined to itself or obsessed with narcissism but must go out to the crossroads and to the margins of society to encounter all and sundry.³⁶ Although the church goes forth to everyone without exception, Francis insists that her first port of call cannot be the rich but the poor since, according to him, "the poor are the privileged recipient of the Gospel' and the fact that it is freely preached to them is a sign of the Kingdom Jesus came to establish."³⁷ That is why "the preferential option for the poor is implicit in the Christological faith in God who became poor for us, so as to enrich us with his poverty."³⁸ The idea of leaving the diocesan centres for the parishes to establish laboratory churches is therefore laudable and *ad rem* to Francis' idea of going to the peripheries to engage the destitute, drug addicts, prostitutes and the vulnerable of all sorts. First, the parish unlike the diocese is where you encounter people in their different categories: the poor and the rich alike. That is where you find all the members of organs, structures, ministries, charisms, and everything that makes the Church a living, emotional, and active being.³⁹ Second, the laboratory church of artisan skills can be affordable to most people, even the poor, except in some cases where the Christian community will need to help sponsor the poor people in skill acquisition. Moreover, what can be a better way of preventing crimes and securing the land than meaningfully engaging those whose social and economic conditions predispose them?

4. Leveraging on the Church's Practice of Inculturation in Revitalizing and Repositioning of the Igbo Cultures

One of the most basic understandings about culture in general is that it is not static but dynamic.

³⁴EG53

³⁵EG53.

³⁶EG24.

³⁷EG48.

³⁸General Conference of the Bishops of Latin America and the Caribbean [CELAM], *Disciples and Missionaries of Jesus Christ, so that our Peoples May have Life in Him* (Aparecida: CELAM, 2007), n. 391.

³⁹Luciano Meddi, *Catechesi Proposta e formazione della vita cristiana 2nd edition* (Padova: Messaggero, 2004), 197-200.



Therefore, it would be senseless to think that Igbo cultures are a reality that still enjoys a pristine form of existence. According to Francis, "Culture is a dynamic reality which a people constantly recreates; each generation passes on a whole series of ways of approaching different existential situations to the next generation, which must, in turn, reformulate it as it confronts its own challenges."⁴⁰ Hence, we are not unaware of some of the factors that have, over more than a hundred years now, modified our cultures. Among these factors, colonialism, western education, and the advent of the Christian religion are paramount. It is also incorrect to think that civilization can happen among any people if their culture is not frequently modified. That is why it would be unwise while advocating for a cultural renaissance to think that we can restore the culture/s to the conditions by which our forefathers knew them. Even at that, we know that the method employed by the white missionaries in bringing Christianity to Africa was that of denigration for anything indigenous, including the very good ones. For this reason, we cannot but key into the Church's practice of inculturation as a veritable means of evangelization. Thus, the Church today insists on inculturation based on the conviction of the Fathers of the Second Vatican Council that there exist some links between the message of salvation and cultures.⁴¹ Hence, "the project of inculturation must recognize that there is in the recipient culture, a progressive line of truth of God's revelation of himself, a line which must not be disrupted and which must be brought to light and incorporated if the people are going to be well informed in the Christian faith."⁴² In other words, recognizing and appreciating the good elements of our cultures will be of mutual benefit both for the Igbo cultures and to Christianity. The reason, according to Pope Benedict XVI, is that "God does not reveal himself in abstract, but by using languages, imagery and expression that bound to different cultures."⁴³ Even at that, there is no way inculturation can happen if we do not have the perception or awareness of the need for it.⁴⁴ Nevertheless, how is it possible to feel this need if we are the ones who today, in line with the early missionaries, undermine our cultures? Thus, "It must be regrettably noted that such contempt for one's culture, which our people inherited from the missionaries, is so ingrained that before inculturation can take place, there has to be very serious catechetical effort aimed at recovering the dignity of the indigenous culture."⁴⁵ Therefore, "Such effort will include trying to rediscover those elements which are already in stasis, clarifying and authenticating those that are doubtful and then reestablishing and upholding those that are still standing."⁴⁶

Christianity and the indigenous cultures can only stand if there is a conscious and painstaking effort to marry the two. That is why John Paul II says that "the split between the faith which many profess and their lives deserve to be counted among the more serious errors of our age."⁴⁷ Consequently, he maintains "that a faith that does not affect a person's culture is a faith not fully embraced, not entirely thought out, not faithfully lived."⁴⁸ Paul VI is also of the same view. In his words, "The split between the Gospel and culture is without a doubt the drama of our time, just as it was of other times. Therefore every effort must be made to ensure a full evangelization of culture, or more correctly of cultures. They have to be regenerated by an encounter with the Gospel."⁴⁹ It all boils down to the fact that the survival of the Christian religion in Igbo land cannot be assured, just as the revitalization of cultures therein cannot be assured without inculturation. That is why Francis is of the view that "Being human means 'being at the same time son and father of the culture to which one belongs' such that 'once the Gospel has been inculturated in a people, in their process of transmitting their culture they also transmit the faith in new forms.'" That is why, according to him, it has to be understood that evangelization is



inculturation.⁵⁰ A good example of inculturation is the way Christians in some Igbo communities (such as Ukehe in Igbo Etiti LGA of Enugu) have assimilated the Ozo title institution and its values of truth, integrity and hard work into their Christian lexicon and practice such that successful men who wish to take the title no longer feel inhibited to do so as Christians.

5. Conclusion

The existence of the Christian religion in Igbo land, given its population density, can be an advantage for the survival of the Church, a catalyst for economic stability and cultural renaissance, as well as the foundation for the prevention of crimes and maintenance of peace and security in the region. The Igbo are deeply religious people, so co-opting them into various forms of synergistic actions that can reposition any sector of their concern is possible and effective if only the Christian leaders can offer the proper direction and encouragement in pursuance of these objectives. The subjects of economy and culture have commonly remained outside the purview of Christian discussion as what matters up until now in the churches is more of the salvation of spiritual souls than the temporal welfare of the human person. However, as religion is better understood today, it can also be a means of addressing human temporal needs. We have tried above to create a nexus between evangelization and these temporal matters. Accordingly, priests/pastors must be trained to understand that theirs is not only to pray but to build churches and utter prophecies. Since they command much following in our society, they can embark on economically and culturally boasting programs to revive and reposition these sectors for the better. There is a need for the local churches in Igbo land to key into the Church's principle of preferential option for the poor in order to reduce inequality and eschew all forms of exploitation and economic exclusion of the poor and the vulnerable in society. Our museum churches have to be built alongside laboratory churches where employment opportunities will be created for our youths, and income will be generated to run the churches. Once this is done, a great impact will be created in the area of security of lives and properties since the number of people that will be predisposed by poverty to indulge in crimes will drastically reduce. We must also embark on inculturation to revitalize our cultures and ensure the survival of the Christian religion in Igbo land.

⁴⁰EG122.

⁴¹GS58.

⁴²A.S.Omeayo, *Catechesis in Nigeria: Problems and Prospect Towards a Catechetical Updating of Priests, Consecrated Persons and the Laity in the Church in Nigeria* (Enugu: Choice Flame, 2011), 32.

⁴³Benedict XVI, Post-Synodal Apostolic Exhortation *Verbum Domini* [The Word of God in the Life and Mission of the Church], Sept. 30, 2010, (Vatican: Libreria Editrice Vaticana, 2021), n. 119.

⁴⁴J.O.Ogoejiofor, "Ecclesia in Africa and the Truth about Inculturation" in *Ecclesia in Africa: The Nigerian Response*, ed. J. O. Ogoejiofor and I. Enweh (Nsukka: Fulladu Publishing Company, 1997), 58.

⁴⁵Omeayo, *Catechesis in Nigeria: Problems and Prospects*, 33.

⁴⁶*Ibid.*

⁴⁷John Paul II, Post-Synodal Apostolic Exhortation *Christi Fideles Laici* [On the Vocation and Mission of the Lay People in the Church and in the World], December 30, 1998, (Vatican: Libreria Editrice Vaticana, 1998), 42.

⁴⁸*Ibid.*

⁴⁹EN20.

⁵⁰EG122.



E-LEARNING AMONG SECONDARY SCHOOL STUDENTS OF YOLA LOCAL GOVERNMENT AREA OF ADAMAWA STATE: OPPORTUNITIES AND CHALLENGES

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Abstract

This paper explored the challenges and opportunities of digital learning in English teacher education in Nigeria. It illustrates the context of digital learning, potential opportunities for digital Learning, challenges and solutions when using digital technology in English language classroom. It explicates internal and external challenges to digital learning integration to the English teacher. It also discusses digital technology and learning as well as the way forward. The paper therefore recommended that digital technology integration in the classroom should be allowed by collaborative efforts of teachers, educational technology professionals, school administrators, researchers, and educational software personnel.

Introduction

In the digital age, the use of Information and Communications Technology (ICT) allows students to learn and apply the skills that they need in the 21st Century. Digital technology is the best medium which ensures the continuity of students' learning (Mansor et al., 2021). Digital technology is an alternative pedagogical approach in this era of technological development and communication, and students in particular need to be adapted to it. Mat Dawi et al. (2016) found that, in the midst of globalisation and the advancement of ICT, technology-based and online learning are highly encouraged.



Johnson, Jacovina, Russell, & Soto (2016) define digital technology as a teaching and learning process between teachers and pupils that involves various digital mediums, such as 'Whatsapp', 'Zoom', and 'Google Classroom'. In addition, online learning does not refer to direct learning alone. Any assignments or activities, provided by the teacher online, are considered part of online learning. Thus, Basar, Mansor, Jamaludin and Alias, (2021) contend that digital technology (e-learning) describes any form of pedagogy delivered using online learning. Such methods incorporate visual graphics, text, animations, videos and audio. In addition, online pedagogy can also facilitate group learning, and the assistance of instructors within specific fields.

However, Irfan and Iman (2020) contend that digital learning is ineffective and is conducted inappropriately. They demonstrate this with reference to several factors, such as unsuitable internet facilities, teachers' inability to implement digital learning, and the lack of cooperation given by parents. Furthermore, Mansor, Zabarani, Jamaludin, Mohd Nor, Alias and Mansor, (2021) found that, digital technology is effective but insufficient. They understand digital technology to be effective as a response to the urgency of the pandemic; however, learning outcome cannot be met, as it requires significant costs to purchase suitable internet packages.

Digital Learning

Digital learning also referred to as Technology Enhanced Learning (TEL) or e-learning, is the creative use of digital resources and innovations while teaching and learning. Exploring the use of emerging technology offers teachers the ability in the classes, they offer to design interactive learning environments, which can take the form of mixed or entirely online programs and courses (Celeste McLaughlin, 2018). The types of digital learning include:

Virtual Learning: Virtual Learning (VL) dated back to 1840, when Sir Isaac Pitman, the English inventor of shorthand, came up with the idea of delivering instruction via correspondence courses by mail. But only with the advances of modern technology has distance education grown to a multi-billion-dollar market. Virtual University (VU) at vu.edu.pak is the best example of virtual learning with zero-physical contact but virtually 100percent connected with its e-Students. The VU is a 'university without walls', an unpacked virtual institution thus 'The University' as an institution, seizes to exist (Delgado Kloos et al., 2017).

Where content and instructions are delivered through the internet, intranet, extranet, satellite TV, and CD-ROM with multimedia capabilities. The university, then, becomes far more externally oriented; an intermediary on the global stage, acting as a collaborator, client, contractor, and broker of higher education services (Kundi & Nawaz, 2014), (Delgado Kloos et al., 2017).

Online Learning: Online learning is highly versatile, allowing you to research around your busy schedule conveniently. The bulk of our learners also work when they research with us digitally (Banerjee et al., 2015), (Celeste McLaughlin, 2018).

Blended Learning: Blended techniques use different techniques to provide learning that incorporates face-to-face experiences with online activities. In short, the alignment between the elements of the classroom and the operation that is digitally activated differs based on the learning formulation and construction. The versatility inherent in this type of delivery allows instructors to rethink where and how they concentrate educational process and learners to build self-directed learning skills and electronic literacy (Delgado Kloos et al., 2017), (Banerjee et al., 2015), (Celeste McLaughlin, 2018).



Potential Opportunities for Digital Learning

Rather than anything else, education influences the prospects of a nation for human growth and competitiveness. Fortunately, in education, the knowledge revolution provides some exceptional opportunities. Common sense teaches us that different learners should be trained differently by us. Parents show this innate insight as they interact with their children differently according to their unique ages (Dinevski & Kokol, 2005). Universities and even smaller corporate divisions are being able to afford integrated digital systems (Ezziane, 2007) cited in (Kundi & Nawaz, 2014). Potential opportunities for digital learning are discussed below:

Enhancing Teaching and Learning: For all of our children and young people, digital technologies will enrich the learning experience. From consultation activities, we know that our students are already highly exposed to digital technology and will support its expanded use as part of their education (Scottish Government, 2015), (Education in Digital Age: Opportunities and Threats, 1994), (Nawaz & Qureshi, 2010), (Salavati, 2016), (The Scottish Government, 2015).

Increasing ROI from K-12 and Higher Education: Although the United States spends more of its GDP on education than other OECD nations, in terms of reaping the benefits of that investment, it does not rank among the top 10 (Banerjee et al., 2015).

Innovation Imperative in a Global and Competitive Workplace: Economic indicators, particularly in the United States' high-wage industries, have led towards a decline in jobs and new firm growth. The competitive effect of a working environment compounds these trends. As shown by the life sciences industry, innovation and entrepreneurship are important to driving job creation (Banerjee et al., 2015).

Enhancing Parental and Students Engagement: There is promising evidence that the use of digital equipment and software for direct communication with parents would improve compliance with teachers' demands for involvement, behaviour, and learning support among learners (The Scottish Government, 2015), (Banerjee et al., 2015).

Increasing Student Enrichment: For learners using innovation, the K-12 learning process may be more relevant, engaging, and interactive.

Mitigating Inequality: For many high-poverty, rural, urban and many other underserved learners who may not otherwise have access to these essential resources, designing an innovation-enriched curriculum will provide enhanced learning opportunities.

Anywhere, Anytime and Any Place: 24/7, the Virtual Classroom is accessible. Another strength brought about by the online learning format is time quality. Asynchronous communication via online conference programs enables the job, family, and study schedules of professional juggling to participate in class discussions (Rahman, Ahmad & Hashim, 2018).

Challenges of Digital Learning

Although digital education has important strengths and provides unique access to quality education, the use of this platform has limitations that can pose potential challenges to the success of any online courses (Kundi & Nawaz, 2014).

Computer Literacy: To work effectively in an online environment, both students and intermediaries must possess a basic level of computer literacy. They need to be able to use a range



of search engines, for example, and to access the World Wide Web easily, as well as to be familiar with newsgroups, FTP procedures, and e-mail. They cannot excel in an online program if they do not have these technological tools; a student or faculty member who cannot work on the system can pull the whole program down (Rahman, Ahmad & Hashim, 2018).

Lack of Teacher-Student Physical Interaction: How much teacher contact learners get on a physical campus is easy to underestimate. Then there is the instruction time itself, with the question-and-answer in real-time. Then right before and after training, once hours, chance encounters in the corridor, there is an opportunity for discussion ... all possibilities that are not accessible for digital education (Kundi & Nawaz, 2014), (Banerjee et al., 2015), (Courses, 2019).

Need for Self-Discipline: In a tertiary education classroom environment, many students struggle with self-discipline. They do not have parents and teachers constantly checking in for the remainder of their time. If they miss homework to go socialize, they do not get grounded. It takes time for others, and the intrinsic drive to buckle down and do the job. It is even easier to "skip class" or place an assignment on an online course (Courses, 2019).

Technological Difficulties: We prefer to take it for granted that a laptop or desktop computer of the latest model is available to everyone. Not every student has had the same access to technology, however, even for a generation of digital natives. For all their online operation, many rely on their smartphone or a tablet. Some would have restricted broadband or Wi-Fi connectivity, even though all their information come from their phone plan (Rahman, Ahmad & Hashim, 2018); Cunha et al., 2020).

Poor Time Management: This challenge is connected to the aspect of self-discipline, but it deserves its entry. One of the main benefits of this approach is that students can learn at their speed. The profit can also be a liability, however. At the end of the term, there is a point at which "their own pace" becomes "procrastination and a crazy scramble." It is necessary to help students maintain their pace well before the deadline reaches (Courses, 2019), (Cunha et al., 2020).

Digital Education is not suitable for Practical Courses: For practical activities in tertiary education, digital and e-learning are incompatible. E-learning offers realistic session-related knowledge and preparation, but instead of mastering preparing, the learner does not measure their output or real-time experience. Knowing things and moving them in an unsystematic way is pointless (Naresh & Rajalakshmi M., 2017), (Cunha et al., 2020).

Transmitting virus: These programs attach themselves to a file and then circulate. They usually affect the data on a computer, either by altering or deleting it (Suleiman, Yahya & Tukur, 2020).

Challenges and Solutions When Using Digital Technology in English Language Classroom

According to Celeste McLaughlin, (2018), there are two challenges faced by the English teachers when using digital technology in the classroom. They are external and internal challenges. The challenges to digital technology integration that are external (extrinsic) to the English teacher, including access to resources, training, and support. While the challenges that are internal to English teachers, including their attitudes and beliefs, resistance toward technology in the classroom, and their knowledge and skills.



External Challenges to Digital Technology Integration to the English Teacher

External challenges must be addressed at the institutional level and changes are typically incremental (e.g., rolling out access to technology one level at a time). External challenges include inadequate training, access constraint and support constraint (Delgado Kloos et al., 2017).

Inadequate Training Related to Digital Technology

English teachers will not be capable of using digital technology to its full potential if they are not provided with effective professional development on new digital technologies. The most important reason for lack of technology implementation in the English classroom is inadequate professional development and training. According to Johnson, Jacovina, Russell and Soto (2016), English teachers today report increasing confidence using classroom digital technology, operating software, and searching the internet, but given that digital technology is constantly changing, it is more important than ever that English teachers stay up-to-date with their digital technological expertise. Even if a school district were to hire only English teachers who were literate in current classroom technology, countless new technologies will be developed during their teaching careers, and they will need to undergo additional training to keep their skills current. Without the necessary resources to provide continuous technological training, schools and districts will continue to cite inadequate professional development as a major barrier to digital technology implementation.

The specific type of training that is available to English teachers is also an important consideration. For example, many schools are purchasing iPads; however, the usefulness of iPads for education is not always immediately clear. One weakness of the iPad is the difficulty in typing using the touch keyboard, making it less ideal for activities requiring students to generate text, such as writing practice. To realize effective digital technology integration, school administrators should seek assistance to identify and provide ongoing training (Delgado Kloos et al., 2017).

Access Constraint Related to Digital Technology

If an English teacher's school does not possess adequate computers and fast internet connection, the implementation of educational digital technology is not feasible. Certainly, the most basic step toward effective digital technology integration is widespread access to equipment necessary to run educational computer programs. If computer lab time is limited to one hour per week, persistent use of educational technology is not viable (Ahmed, Patrick & Karsten, 2016).

Many students do not have regular and reliable access to a computer. Inconsistent computer access makes it extremely difficult for instructors to integrate digital technology into existing lesson plans. Routine access to hardware (i.e., laptops or tablets), software (e.g., reading and writing software, internet browsers), and internet connection is a fundamental requirement.

Support Challenges to Digital Technology Integration

Another challenge that organizations face is a lack of support for employees. Without proper support, employees may struggle to use the new technology effectively, which can lead to frustration and resistance. Support challenges to digital technology integration include inadequate technical support and administrative/peer support. It is clear that the English teachers of today do not have optimal access to technological support. According to Johnson, Jacovina, Russell and Soto (2016), 68% of school districts reported having adequate support for educational digital technology. While it is encouraging to see that the majority of responding districts feel that they have access to adequate support, there is clearly room for improvement. With additional digital technology support, English teachers can worry less about technological barriers and instead focus



on teaching their students. Adopting a new educational digital technology can be a time-consuming process. If a technology is adopted school-wide, English teachers should have access to extended support from trained professionals, as opposed to a single hour-long meeting before the school day begins. Of course, this will most likely require additional funding for schools, but creators of educational digital technologies should also place increased emphasis on user support. With high quality support from both creators of educational digital technologies and school employees, teachers will have access to the resources they deserve. The knowledge that is readily available may in turn increase acceptance of classroom digital technologies.

Internal Challenges to Digital Technology Integration to the English Teacher

Individual educators are ultimately responsible for using digital technology, and thus even when given resources, they have choices about how to use digital technology. The internal challenges relate specifically to English teachers, their beliefs, and their knowledge (Celeste McLaughlin, 2018).

English Teacher Attitudes and Beliefs: Teachers' attitudes and beliefs are crucial factors in determining the role and effectiveness of technology in classrooms. Attitudes and beliefs about both educational technology and pedagogy in general will ultimately influence how English teachers implement technology.

Confidence in skills and knowledge: Given the abundance of available educational technology, it is essential that English teachers feel comfortable and confident about their ability to use them effectively. Many current teachers grew up without access to technologies like the personal computer and the internet, but students today are raised in an environment saturated by computer technology. These “digital natives” can intimidate English teachers, especially English teachers with little digital technological experience. If English teachers feel they do not have the necessary competencies when using technology, they may feel less in control of the class, use less technology, and be unlikely to explore new possibilities that utilize technology when designing their classes. In a survey of 764 teachers, Wozney, Venkatesh, and Abrami (2006) cited in Johnson, Jacovina, Russell and Soto (2016) found that one of the two strongest predictors of teachers' digital technology use were confidence in achieving instructional goals using digital technology. English teachers who believe they lack training can either decide to work with digital technology at their current level of expertise, or postpone the use of technology until they consider that they have sufficient competence. To build teachers' knowledge to a sufficient level, boosting confidence in the process, training and support from the educational administrators are necessary.

Digital Technology and Learning

English teachers may use digital technology throughout the curriculum or to complement a specific lesson. Variations in digital technology usage reflect important differences in English teachers' beliefs about the utility of technology in the educational process. According to Rahman, Ahmad and Hashim (2018), “English teachers were able to enact digital technology integration practices that closely aligned with their beliefs.” These beliefs are greatly influenced by the English teachers' philosophy regarding how students learn. If English teacher regards student learning as primarily dependent on explicit English teacher teaching, classroom activities will be driven by the traditional chalk-and-talk approach. More traditional educational beliefs have been related to less integration of computer-based technology in Classrooms. Thus, the use of technology will likely be limited to supplementary demonstrative activities within particular educational units. Therefore, for English



teachers to achieve effective use of computers, they must experience a paradigm shift from the teacher centered classroom to the student-centered classroom (Muhammad & Gambo, 2020).

The way Forward

Some of the strategies that can be used by educators and researchers alike to encourage digital technology integration are:

English Teacher Autonomy: It is extremely important that teachers have a say in what digital technologies they will use in their instruction. Teaching is a deeply personal experience, and when educators feel as though they have lost the ability to teach in a manner that best suits them, it can be frustrating and discouraging. No single educational digital technology will be perfect for every English teacher, and educators should have the ability to select a digital technology that they feel most comfortable with. By allowing English teachers more freedom of choice they will retain the very important sense of classroom control.

Available Digital Technologies: While a typical internet search will turn up thousands of results for educational technology tools, there are very few places that effectively organize and evaluate available technologies. English teachers should be able to easily find and access rigorously tested technologies within a specific learning domain. In fact, this study can serve as a valuable resource to English teachers looking to find such technologies. Better organization of empirically validated educational technologies will serve to save valuable time and will place less of a burden on the teacher (Johnson, Jacovina, Russell, and Soto, 2016).

Feedback: Digital technology can further support instruction by allowing English teachers to provide feedback through word documents. However, training on the capabilities of different technologies might allow English teachers to further optimize the experience for students. Programs such as myAccess or the Writing Pal can provide automated immediate feedback, increasing the efficiency with which students receive feedback.

Conclusion and Recommendations

The government should take responsibility and improve the existing online infrastructure and facilities. Nevertheless, support within school communities, and among parents and school administrators, is vital to ensure the success of digital learning.

- i. Effective educators must not only be domain experts, but also understand how to flexibly use the affordances of different pedagogies for particular content topics.
- ii. Teacher training that highlights constructivism and student-centered education should be provided.
- iii. TEACHERS training on the intersection of technological knowledge, pedagogical knowledge, and content knowledge should be provided.
- iv. Digital technology integration in the classroom should be allowed by collaborative efforts of teachers, educational technology professionals, school administrators, researchers, and educational software personnel.



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A LINGUISTIC ANALYSIS OF BEER PARLOUR SPEECH EVENTS IN OWERRI MUNICIPAL COUNCIL

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Abstract

Speech communities can coin new words or extend the meaning of existing words to suit them. This study, “A linguistic analysis of beer parlour speech events in Owerri municipal council”, is an analysis aimed at finding out what factors motivate speech events and the roles language plays in speech events. To achieve this, data were collected through recorded conversations and interviews conducted with members (customers and attendants) in the beer parlours within the study area. The data collected were analysed using the framework provided by Newman (1940) and Fishman (1970). The analysis revealed that the interlocutors in a beer parlour communicate without hindrance; code switch and code mix from Igbo to English and vice versa; and in the process of code switching and code mixing they introduce new ideas and new words/lexical items. The study recommended that the new lexical items from beer parlour conversations and extension of meanings of existing words be included in the Igbo lexicon.

Introduction

The study of language has always been hinged on two basic premises which are language and performance. The former sees language as mentalistic and psychological, while the latter studies language in use - that is the sociological dimension. If language is fundamentally a way of behaving and of making others behave, then, language has a human sociological dimension rather than the psychological. This is because the only way to get to the root of language is to see it in use. This is why sociolinguistics studies the relationship between language and society. Ike (2007) asserts that language involves itself in examining and explaining why we speak differently in different social contexts as well as in identifying the social functions of language and the ways it is used to convey social meaning. The examinations and explanations of especially the way people use language in different social contexts provide a wealth of information about the social relationships in the community. Ike (2007) provides a wide variety of possible relationships between language and society, and they include:



- (a.) The Age-Trade Phenomenon – whereby young children speak differently from other children, and in turn children speak differently from mature adults. It also includes regional, social or ethnic origin and sex of the speakers who in turn unknowingly show particular ways of speaking, choices of words and even rules of conversing in the language.
- (b.) Linguistic structures and/or behaviours – which either influence or determine social structures, and involves interactions in one's culture to show knowledge or belief necessary to operate in manners acceptable to the members, or the know how to get through the task of daily living in the society.
- (c.) Language and society influencing each other. This is partly dialectal in nature, and lends credence to a Marxian view that speech behaviour and social behaviour are in a state of constant interaction and that material living conditions are an important factor in the relationship.

Therefore, it can be concluded that sociolinguistics studies the way language is used to communicate needs, ideas and emotions among users. But it achieves all these in conjunction with ethnolinguistics. Ethnolinguistics is part of macrolinguistics of which sociolinguistics and psycholinguistics are also part. It studies language in relation to culture. This relationship obviously involves sounds, words and syntax of a language and the ways in which speakers of the language communicate their needs and emotions in the language, experience the world and behave in it. It is also noteworthy to say that sociolinguistics and ethnolinguistics overlap. Both are concerned with the relationships between language and society.

Ike (2007) notes that in both factors, such as participants we are concerned with, “who is speaking” and “who is being spoken to” matter. Under setting or social context of the interaction, where the speech is made is important. Under topic, what is being talked about or said is necessary as the function; and why it is said or spoken.

Wardhaugh (1986) asserts that the culture of a language determines the way in which speakers of that language view the world. The opposite claim is that the culture of a people is reflected in the language they use. This is because people tend to use their language in ways that reflect the things they value and do.

There is need therefore to study the connection between language use and context, and this can be explicated in a study of language use in a particular context. This informed the choice of the topic, “Alinguistic analysis of beer parlour speech events in Owerri municipal council”. Speech event, according to Yule (1996) is an activity in which participants interact via language in a conventional way to arrive at some outcome. Speech event is directly governed by rules or norms for the use of speech (Hymes 1974). A beer parlour is a bar that sells beer/drinks, that has tables where customers may congregate socially.

In this study, a linguistic analysis of speech events in beer parlour in Owerri municipal council will be carried out to find out what factors motivate speech event and the roles language plays in a speech event to showcase aspect of culture of the owners of the language.

Review of Related Literature

In this section, the review of literature relevant to the study is done. The section reviews the theoretical studies and empirical studies, and presents a summary of the literature review.

Fishman (1970) notes that, the distribution of acts and means of communication in the round of behaviour is one level of description. Patterns of occurrence and frequency are one kind of comparison



between groups. Much more complex is the analysis of the communicative event itself. In the discussion, a system will not be imposed, but questions that can lead to the ingredients and from the ingredients to the structure of speaking in a group can be. According to him, there seem to be three aspects of speech economy which can be considered separately: speech events, the constituent factors of speech event, and the functions of speech. With each aspect, it is a question of focus, as a full description of one is partly in terms of the rest.

In speech events, Fishman (1970) observes that for each of these aspects, three kinds of questions are useful. Taking first the speech events within a group, “What are instances of speech events?” “What classes of speech events are recognized or can be inferred?” “What are the distinctive features, which differentiate them?” “What is their pattern of occurrence, their distribution vis-à-vis each other and externally in terms of total behaviour or some selected aspects?” One good ethnographic technique for getting at speech events, as at other categories is through words which name them. It is also known that some classes of speech events in our culture are well known.

Fishman (1980) names some classes of speech event to include Sunday morning sermon, inaugural address, pledge of allegiance, etc. Other classes are suggested by colloquial expressions such as heart-to-heart-talk, sales-talk, talk man-to-man, woman’s talk, chat, polite conversation, etc. Fishman is of the opinion that insofar as participants in a society conceive their verbal interaction in terms of such categories, that the critical attributes and the distribution of these are worth discovering. He thinks that an interesting question about speech events concerns what can serve to close them, or to close a sequence within one.

Any speech event can be seen as comprising several components (Factors in Speech Event), and the analysis of these is a major aspect of the ethnography of speaking. Fishman (1970) notes that every speech event involves: a sender (Addresser), a Receiver (Addressee), a Message form, a Channel, a Code, a Topic, and a Setting. This set of seven types of factor is an initial framework for any group. The indigenous categories will vary in number and kind, and their instances and classes must be empirically identified. For example, the sender and addresser or receiver and addressee, need not be the same. Fishman (1970) observes that among the eastern Chirookan groups, a formal occasion is partly defined by the fact that the words of a chief or sponsor of a ceremony are repeated by a special functionary to the assembled people. In general, the categories of these two factors must be investigated in terms of the role system of the group studied. Moreover, depending upon beliefs and practices, the categories of senders and receivers variously overlap the membership of the human group. The form of a message, or the typical form of a class of messages, is a descriptive fact that becomes significant especially as an esthetic and stylistic matter, whether in relation to the resources of a code.

Newman (1940) has shown that Yokuts and English stand in sharp contrast, to a particular context. Cross-cultural differences in channels are well known, not only the presence or absence of writing, but also the elaboration of instrumental channels among West African peoples such as the Jabo, the whistling tones among some of the Mazates of Mexico. The code factor is a variable, given a focus on the speech habits of a population. The range is from communities with different levels of a single dialect to communities in which many individuals command several different languages or dialects of language as can be witnessed in the Owerri municipality.

The topic points to the study of the lexical hierarchy of the languages spoken by a group, including idioms and the content of any conventionalized utterances for evidence and knowledge of what can be said. To a large extent, this means that semantic study is necessary to any study of speaking.



The setting factor is fundamental and difficult. It underlies much of the rest and yet its consistency is not easily determined. Agbedo (2015) in a discussion on ethnography of communication notes that Dell Hymes is considered the founder of the area in sociolinguistics known as ethnography of communication; that in 1962, he proposed ethnography of speaking as a way to study how people talk and that later the name was changed to include other symbolic means of expression. One of the goals was to create a theory that helped researchers study language use in specific contexts. This was then in contrasts with the views of some researchers of that time who felt that language should be studied by itself and removed from times and places where people talked. Hymes thought that by looking at how people actually use language, patterns could be discovered that otherwise would not be by just looking at the words themselves. Agbedo reports that Hymes has the following views: i. that the starting point of any ethnography of communication is the analysis of the communicative conduct of the community. Communicative conduct is what people do when they communicate with each other. Agbedo further states that Hymes holds the view that to study the communication of a particular culture, there should be basic units that indicate which one of the culture area one is most interested in examining; that he, Dells set forth the following 6 units: speech community, speech situation, speech event; communicative act; communicative style, and ways of speaking.

Agbedo (2015) is of the opinion that the primary unit, speech community, follows from the description of linguistic community proposed by John Gumperz (1962). According to him (Agbedo) a speech community is composed of a group of people that often use common signs. Because they communicate in a particular way, they are different from other groups. Hymes (1972) also defines a speech community as people who share “rules” in when, how to speak. Agbedo further observes that in 1974, Hymes said that for someone to be counted as a member of a speech community, he or she must share at least one “way of speaking” with others. Hymes later includes the meaning of what people say. He cites the example of users of a particular website, which may be considered a speech community if they share particular rules for speaking online.

Agbedo (2015) proposes a research proposal after deciding open one of the six basic units, which include speech community; situation, event, act, style or way of speaking, a researcher can then proceed to analyze it by using one of the tools that Hymes developed. He notes that these tools can be remembered easily by thinking about the word, S.P.E.A.K.I.N.G. By using the tools of S.P.E.A.K.I.N.G., a researcher opens up the potential meanings of a speech community or by examining these smaller units. He notes that,

S, the first letter (S) designates Situation, which includes both the scene and the setting where the activities are taking place; and the overall scene in which they are a part. This component explores two aspects of context, the physical setting in which it takes place, and the scene, either participants sense of what is going on when this practice is active; that while analyzing; the setting and scene qualities of the practice help, ground the analyses in the specific context of social life.

P, as the second refers to the Participants involved. This area includes the people present and the roles they play, or the relationships they have with other participants.

E, refers to the ends or goals of communication, it asks about two ends, the goals participants may have in doing the practice, and the outcomes actually achieved.

A, stands for acts, or speech acts; which includes both form and content. That is, any action can be considered a communicative action if it conveys meaning to the participants.

K, stands for the key or tone of speech. How the speech sounds or was delivered and how is the practice being keyed?

I, is the instrumentality or the channel through which communication flows can be examined.



N, stands for norms of communication or the rules guiding talk and its interpretation can reveal meaning. **G** refers to genres, that is cultural or traditional speech genres, such as proverbs, apologies, prayers, small talk, problem talk, etc.

Agbedo (2015) observes that by using these tools (S.P.E.A.K.I.N.G) to analyze one unit, such as particular speech community, a researcher can come to learn more about how people communicate and how that communication is often patterned.

Obianika (2010) in a study of Eastern Nigerian Commercial Road Transport Workers Language: Cant or slang, notes that the Nigerian Road Transport Worker, in terms of personality, dignity, virtue, and integrity has been looked down upon for a long time. That without any doubt, almost every Nigerian would classify their language as cant rather than slang. The study outlines the language of the Eastern Nigerian Commercial Road Transport Worker and finds out that 53.68% of its language is operational in nature, 30.52% are used for expressing food and eating habit, while 15.80% of the data collected are used for general purposes. Also, the nature of the operational language was examined and found to depict no nefarious despicable activities. Rather, it reveals that their job in itself is legitimate and meets a definite and necessary need in the society and that their language is therefore classified as slang and not cant.

According to Johnson (2005), slang can be described as informal, non-standard words or phrases (lexical innovations) which tend to originate in subcultures within a society. She further states that for an expression to become slang, it must be widely accepted and adopted by members of the sub-cultural group. Slang has no societal boundaries or limitations as it can exist in all cultures, languages and classes of society.

Agbedo (2010) in a study of linguistic ideology and linguistic trauma: Issues and challenges, defines ideologies as systems of ideas that function to create views of reality that appear as the most national view; a view that is based on common sense notions of how the social world ought to be. A derivation of the ideology concept is language ideology; seen as the self-evident ideas and objectives a group holds concerning roles of language in the social experiences of members as they contribute to the expression of that group. That the study examines the concept of language ideology in Nigeria and how its application in a multilingual and multi-dialectal setting, which dictates linguistic preferences and choices in communication systems, has not only informed the enthronement of linguisticism and conferment of undue linguistic capital on some communications system but also engendered linguistic trauma. Nordquist (2017) sees Linguicism as discrimination based on language or dialect, which is also seen as linguistic discrimination and racism. The ideologies and structures, which are used to legitimate, effectuate, and reproduce are unequal division of power and resources between groups, defined on the basis language, provide veritable ground for linguistic disenfranchisement. The study also observes that in pure linguistic ideology, the dominant group/language presents an idealized image of itself to the disadvantage of the dominated group/language. Given that this deliberate ideologization of language traumatizes the dominated group, the study calls for a radical reinvention of language ideology in Nigeria in a manner that guarantees the language rights of all Nigerians.

Agbedo (2010) further reports that the study is mainly inspired by a typical Nigerian joke. The joke is reproduced below for critical analysis/ segmentation.

A Nigerian of Igbo extraction in the employ of an oil servicing company as a driver attached to an expatriate maintenance engineer was on his regular duty schedule. He was driving through the early morning busy traffic with his big *Oga* seating behind him jointly ensconced in his paraphernalia. Then suddenly, the whiteman let out a violent sneeze. Almost instinctively, the driver crooned, “*Ndu gi*”. In a



typical Igbo setting, when someone sneezes, it behooves anybody around to say, “*Ndu gi*”, which literally, translates as “Your life”. It is an expression of solidarity with the sneezing person, which also doubles as a kind of supplication to God, asking Him to preserve the person’s life. Moments later, the *Oga* convolved with another round of sneeze that boomed in quick succession. As usual, the driver responded with *Ndu gi*. Yet, the sneezing would not let the white man be. What a stubborn type of sneezing that would not yield to the nullifying effect of “*Ndu gi*”, the driver wondered. Just then, he remembered that the person sneezing was an *Oyibo* and probably an “*Ndu gi*” prayer would be an effective antidote for an *Oyibo* sneezing. That was it. The driver got ready for his ever-sneezing *Oga*. Luckily, the *Oyibo* did not keep his waiting for too long as he promptly sneezed, this time with a gob of thick sputum jutting out of both nostrils. Quickly, the driver yell out, ‘Your life’. “What?” the white man asked, cocking his ears in appreciation. “*Oga*, I say your life,” the driver explained. “My life?” the *Oga* screamed, a questioning stare, boring into the driver’s squinted face. “Yes, your life for sneeze, *Oga*”. Having confirmed his worst fears, the white man directed his driver to make a detour and drive straight to a nearby police station where he made a formal report, accusing the driver of threatening his life. Instantly, the driver was declared guilty as charged before being volleyed headlong into one of the detention cells where hardened criminals pummeled him into pulp. All efforts made by the driver to tell his own version of the story failed.

The driver’s experience reflects in microcosm the linguistic trauma, which victims of pure linguistic ideology suffer in the typical Nigerian sociolinguistic setting. These privations form the subject of analysis of the study which was done from the intra-language and inter-language perspectives. The first perspective borders on the rationalization of unequal division of power and resources (both material and non-material) between groups; which are defined on the basis of dialects of a given language. The second perspective looks at the valuation of the linguistic resources of a given language as symbolic of social groups at the expense of the devaluation of the linguistic resources of other languages.

In summary, the review of literature reveals levels of communication which include the round of behavior in one level, the patterns of occurrence and frequency and the analysis of the communicative event itself. Among all the levels, the analysis of the communicative event is a more complex aspect. For each aspect of speech event, three kinds of questions are useful. The questions aim at eliciting answers in these areas: instances of speech, classes of speech events present, differentiating features of each class of speech event, their pattern of occurrence, the ethnographic techniques for getting at speech events. It also shows that speech events involve participants.

It is also seen that for a meaningful study of a speech event, people gather at a designated spot where they chat, discuss over issues that cut across issues of the moment, politics, economy, entertainment, et cetera. They eat, drink, play and occasionally dance. In the process of these events, they code switch and code mix and invent new words and expressions that are new entries into the dominant and non-dominant language.

Analysis of beer parlour speech events

This section presents and analyzes the statements from speeches collected for the study. Examples of statements from some of the speeches collected in the course of a speech event in the beer parlours include the following:

1. Customer : Madam, pepe supu, o di a? (Madam, is there pepper soup?)
 Attendant : Pepe supu, di ya. (There is pepper soup)
 Attendant : Anyi nwere pepe supu, ugba na nkwoobi. (We have pepper soup, ugba and nkwoobi)
 Customer : Achoro m pepe supu nke di hotu. (I want hot pepper soup)



Customer : Madam, biilu m ọ bụ ego ole? (Madam, how much is my bill?)

Item '1' above shows that the customers know the types of drink and food the attendants serve; and the attendants know what they want and how to provide for them. In the beer parlours, different types of alcoholic and non-alcoholic drinks are provided. The statements reveal clear cases of code switching (e.g. Madamụ, pepe supu ọ dị a?; pepe supu dị ya; achọrọ m pepe supu nke dị hotu; and biilu m ọ bụ ego ole?). Code-switching can also be observed at two levels within this speech event. Some of the participants are really bilinguals judging from the case with which they switch from English to Igbo and from Igbo to English.

2. Customer : Madam, wọt andi wọt ka ụnụ nwere? (Madam, what and what do you have?)

Attendant : Wọt andi wọt ka ụnụ chọrọ. (What and what do you want?)

Customer : Enidiri m pileti ụgba na nkwoibi. (I need one plate of ụgba and nkwoibi)

Costomer : Enidikwuru m pileti ụgba na nkwoibi (I need extra plate of nkwoibi)

The statements in item '2' reveal clear cases of code mixing and code switching. Examples of code mixing are represented by the words '**enidiri**' and '**saavuo**'). Enidiri is a word, produced from the morpheme 'nidi' spelt as 'need' in English language. Enidiri is produced by attaching affixes to the morpheme 'nidi' (prefix '**e-**' and suffix '**-ri**', to the Igbonised verb '**nidi**'). Enidiri simply means 'to need'. (That is, 'ichq' in Igbo.) Saavuo, is also a word produced from the Igbonised verb 'saavu' which is serve in English'. Saavuo is produced by attaching the suffix 'o' to the verb 'saavu', to produce the new word, '**saavuo**'.

Examples of code switching in item '2' are seen in the following: wotu andi wotu ka unu nwere?; pileti ụgba na nkwoibi; pileti ụgba na nkwoibi.

3. Customer : Bịa Nwanyị Okwaose saavuo anyị mmnya, motuari sitandadi. (Nwanyị okwaose, serve us drinks, mortuary standard.)

Customer : Saavuo onye obula asi yuzual. (Serve everybody his usual.)

Customer : Nwanyị Okwaose nye anyị sekondụ raundụ. (Nwanyị okwaose, give us second round.)

Item '3' also reveals that customers know the types of drink and food the attendants serve, and the attendants know what they want and how to provide for them. The statements contain cases of code mixing (e.g. 'saavuo'), code switching (e.g. saavuo anyị mmnya, motuari sitandadi; onye obula asi yuzual; and nye anyị sekondụ raundụ) and the use of slangs (e.g. motuari sitandadi, asi yuzual, and sekondụ raundụ) to convey a message.

4. Customer : Ana m aga fellowship ebe a na-anu mmaị. (I am going to fellowship in the beer parlour.)

Customer : Bịa Baamanu, wetara m wan botulu ka m nuo wan fo di rodu. (Come Barman, bring one bottle let me drink one for the road.)

Customer : Echefukwala isavu m buush miti; anunchi m ri veri impotanti. I nugo. (Don't forget to serve me bush meat, my anunchi is very important.)

Customer : Egejiela m. (I have drunk to my satisfaction.)

In item '4', it can be seen that some customers in the beer parlour regard going there as going to fellowship with others. Unlike the people who go to churches in the evening to pray, the customers in the beer parlour go there to drink together, tell stories crack jokes and discuss issues of the moment, including politics. The speech event here shows examples of code switching (e.g. ka m nuo wan fo di rodu; anunchi m ri veri impotanti) and code mixing (e.g. isavu and egejiela). Isavu is produced from the Igbonised verb 'savu' which is serve in English with the prefix '**i-**' attached to it. Egejiela, on the other hand is from the Igbonised verb geji which means gauge in English with the affixes '**e-**' and '**-ela**'.



5. Customer : Nna a, ọ dika ichoro ifinishicha mmanyi a niile. (Nna a, it is like you want to finish all these drinks.)
 Customer : I choro inu motogbuo? (Do you want to drink motor-kill?)
 Customer : Kama o ga-adọ n'iteka o doro n'afọ. (Instead of it to remain in the pot, let everything be in the stomach.)
 Customer : Nwanne, achoro m iri hai bifọ mu alaa. (Nwanne, I want to be high before I go.)
 It's like you want to ensure that there is no left over drink in this beer parlour. You want to drink to stupor, to a state of obesity. This indicates that sometimes the customers in a beer parlour drink excessively.

The speech event here is a clear case of code mixing and code switching as revealed by the lexical items 'ifinishicha' and 'motogbuo' (code mixing); and the statement 'achoro m iri hai bifọ mu alaa' (code switching). Ifinishicha is a word produced from the Igbonised morpheme 'finishi' which is finish in English. The prefix 'i-' and enclitics '-cha' are attached to produce the new word, 'ifinishicha'. In a beer parlour speech event, it is used to replace the word 'inucha'. Motogbuo is produced by a combination of two free morphemes 'moto' (English) and 'gbuo' (Igbo). In beer parlour speech event, it means 'drinking to stupor'. It also reveals some typical beer parlor/bar slangs such as 'inx motogbuo', 'kama o ga-adọ n'ite ka o doro n'afọ', and 'iri hai (to be high)'. This speech event also indicates that sometimes the customers in a beer parlour drink excessively.

6. Customer : Nna a ihena-eme n'obodoanyi a. (Nna a, things are happening in this our country.)
 Customer : Asi na ufodu govono kega ofe na gari e shiri eshi as palietive? (Did they say that some governors are sharing soup and eba as palliative?)
 Customer : Tiivi agbavoola/emevoola ha. (The television has exposed them.)
 Customer : Kedukwanu maka steeti ndi kerela umu akwukwo ndomi mere espaya? (What about the states that shared expired indomie to school children?)
 Customer : Nna a shem adighi ndi a n'anya. (Nna a, this people lack shame.)
 Customer : Aka m ha mma. (I am better than them.)
 Customer : O burugodi obi utọ wanu botulu a m nuga, aka m ha mma. (Even if it is only the happiness I am getting from this my one bottle of drink, I am better than them.)

The statements in '6' above are also clear cases of code switching. It shows that customers in a beer parlour share information about political issues and crack jokes in the process.

7. Participant 1: Palietivus a si e kere, mmadu ole nwetere ya? (The palliatives they said that were shared, how many people got it?)
 Participant 1: E butere honderedis ofu terelasi mmadu ole shina sitrit unu nwetara ya? (They brought hundreds of trailers, how many people in your street got it?)
 Participant 2: Hafu ndi ahụ. (Leave those people)
 Participant 2: Ha jicheshi anyi bu mugu. (They think we are mugus/fools.)

The palliatives that were said to be distributed by government how many people benefited from the distribution? How many people in your street were beneficiaries? Do not mind them, they think we are fools. The participants here expressed displeasure over the mode of distribution of government's palliatives, indicating that speech events in a beer parlour also contain criticisms of unpopular government policies and actions.

8. Nna a, were nwayo na-anu mkpuru mmiri ebe onye na-akpo eluigwe oku no. (Nna a, be careful while drinking in the midst of this smoker.)

When somebody walks into the group of smokers in a beer parlour, he is required to be calm and careful. The speech event in item '8' above reveals that when somebody walks into the group of smokers in a



beer parlour, he is required to be calm and careful. This signifies that beer parlour speech events is a combination of slangs, gossip and humour; for instance, 'mkpūmmiri' (slang/lexical item) and 'onye na-akpō eluigwe okū' (slang, gossip and humour). It also shows that beer parlour is a place for different categories of people, hence, requires tolerance from all participants.

9. Participant 1: Ufodu umu akwukwo haya insutushon ndi a abiaghikwanu igu akwukwo. (Some students in our higher institutions have not come to study.)

Participant 2: O bu na i maghi? Ha na-agrajuetikwanu agrajueti? (Don't you know? Do they ever graduate?)

Participant 2: Eviri ye ha no na sukul. (Every year they are in school.)

Participant 1: Ha bjara icho di. (They come to look for husband.) (participant 1)

Participant 1: Ha na-achō satifiketi diplōma na nwaplōma. (They are looking for diploma and nwaploma certificates.)

The interlocutors in item '9' stated that some of the girls in our tertiary institutions have not come to study rather they have come to use their institutions to catch husbands (diplōma) and therefore do not attend lectures. In that speech event, there are instances of code mixing (grajuetikwanu, diplōma and nwaplōma) and code switching. This indicates that beer parlour conversations sometimes convey gossip, rumour and humour. The statement, 'Ha na-agrajuetikwanu agrajuati' is an expression of both gossip and humour; the words, 'diplōma', 'nwaplōma', and 'grajuetikwanu' represent both code mixing and humour (di + plōma, nwa + plōma, grajueti + kwanu).

10. Participant 1: Nna a, sit ati homu a, ike gwuru. Mmadu ga-arahugide ura ike agwu ya. (Nna a, I'm tired of this sit at home. One sleeps and gets tired.)

Participant 2: Nke ka njo bu ma nne ma umu bu givu us moni, wii wanti to bayi dis, wii wanti to bayi dat. (The worst is that both mother and children are requesting for money, we want to buy this and that.)

The beer parlour speech event above reveals code switching, and that such events include family, marriage and political issues.

11. Some participants who engage in a speech event in a beer parlour refer to people who smoke marijuana (Indian hemp) as 'ndi bi n'ohia' (People who live in the forest.).

Some of the participants are really bilinguals judging from the case with which they switch from English to Igbo and from Igbo to English. Closely related to that is the issue of the speakers also being diglossic.

Ferguson (1972) reports diglossia as a situation whereby two or more varieties of the same language are used by some speakers under different conditions. Hymes (1976) recognizes H (the higher variety) and L (the lower variety); he further asserts that in such a situation, there is a functional division between the two; the H being reserved for formal public use, in contrast with the unofficial status, heart and home use of L.

In the case of some participants in this speech event as is usual with the educated in the Nigerian society, the H variety is English while their indigenous Language is the L variety. Hence, in informal chatting sessions like this, the tendency is to mix up the two. In actual fact, the L variety ought to have been used here but as is the case with most Nigerian background, when they need a switch, it is always from English to their native language.

As noted by Agbedo (2019), speech event can also be regarded as having taken place within a speech community. Jinoh (2003) believes that the verbal behaviour of such groups always constitute a system. It is observed that within a speech community, various occupations exist, and participants that live within the speech community exhibit its linguistic characteristics that can be studied and to show that they



exhibit the same social experience with very intelligible statements. This is true of our speech event under focus.

Summary of the findings

The analysis of this study revealed that the people who go to beer parlours, unlike the people who go to church fellowship in the evening after the day's work, go there to drink alcoholic and non-alcoholic drinks, eat, chat, crack jokes and sometimes sing and dance in the name of fellowship.

It was also discovered from the analysis that the participants in beer parlours communicate without hindrances, because they see one another as people who share the same social experiences and belong to one speech community. This accounts for reasons why they code switch and code mix. It is discovered that the people can code mix from English to Igbo and vice versa as shown in the analysis. They are able to do this because the participants are bilinguals who acquired English as a second language and are therefore fluent speakers of English and Igbo Languages; this accounts for the use of lexical items from the two languages either at the beginning or at the end of sentences. This accounts for the introduction of new meanings for words or items which are capable of entering into the Igbo lexicon, examples include such items as:

Feloshipu- This is derived from the word 'fellowship', the gathering of Christians, where they pray, sing and dance. The beer parlour patronisers now extended the meaning to their own gathering, where they eat and crack jokes.

Mkpurummiri - Mkpuru mmiri is a slang expression which means Indian hemp.

Motogbuo- This is a codemixing and a slang expression derived from two words 'motor' and 'gbuo'. Motor kills a person that obstructs its road. The literal meaning is extended to mean that when a person drinks to stupor, there is a possibility that he falls down on the main road, and there is also a possibility that a vehicle can smash the drunkard.

Egejiela m – There is an indication of codemixing in this structure. In a vehicle when oil is gauged, it means that it is saturated. There is an extension of meaning of the word. The beer parlour patronisers use it to mean that someone has drank to his satisfaction.

Diploma – Diploma is a certificate obtained from Polytechnics. The patronisers of beer parlours interpret the word from its Igbo language point of view. 'Di' in the Igbo language means husband. So 'diploma' in their context means getting a husband while schooling. **Nwaploma** – The interpretation of 'diploma' is also giving to 'nwaploma'. 'Nwa' means child. 'Nwaploma', then means to have a child while schooling

Onyena-akpo eluigweoku –When something is burning, the smoke moves towards the sky. This fact is extended to mean one who smokes Indian hemp or marijuana. This is because when one smokes, the smoke moves towards the sky.

Ndi bi n'ohia – It means those who hide in the bush to smoke illicit drugs.

While the participants drink, eat, discuss and crack jokes, they communicate ideas that border on aspects of the tradition and culture of the people; issues of the moment which cut across issues like assessing the performance of governments at all levels. They express their displeasure over certain actions. An example is the government's distribution of palliatives in the 2020 covid-19 period. The participants achieve all these through the language of social contexts and changes in situational contexts, an action that is a prominent sociolinguist feature of a speech event.

Conclusion

Our study has shown that within a speech community various occupations exist, and participants that live within speech community exhibit linguistic characteristics that can be studied and shown to exhibit the



same social experience with very intelligible statements. This is true of our speech event under study. The speech form represents the only way by which one can study language in use. This assumption underlies the exercise in this study since it is in this kind of analysis that we can find the key to better understanding of what language is and how it works.

Recommendations

Based on the findings of this study, the following recommendations are made:

1. Given the fact that language is evolving everyday with the participants' introduction of new lexical items in the Igbo lexicon, this study suggests that the following be included in the Igbo new words coinage or lexicon: mkpūrummiri, ifinishicha, motogbuo, saavūo, egejiela, grajuetikwanū, diplōma, nwaplōma, enidiri; onyena-akpō eluigweōkū, ndī bi n'ōhīa (smokers).
2. Students, teachers, lecturers, and language policy planners should consider including more slots in the academic table for teaching lexicography in our tertiary institutions, one course for it in a four year programme is grossly inadequate.

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DISCOURSE ANALYSIS AND GRICE'S COOPERATIVE PRINCIPLE IN IGBO PHONE-IN RADIO PROGRAMME

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Abstract

Discourse analysis is a sub-area of linguistics that focuses on knowledge about language beyond the word, clause, phrase and sentence that is needed for successful communication. In speech events (like phone-in radio programmes), some participants violate the cooperative principle thereby giving a minus to the communicative effect of their speech. This is what prompted the researchers to undertake a study on discourse and cooperative principle with Igbo radio phone-in programme as a case study. The study is a qualitative and descriptive research which anchors on the Grice's (1975) cooperative principle. The data for the analysis were from live radio phone-in programme from Federal Radio Corporation of Nigeria, (FRCN) Enugu. It was discovered that some participants in the radio programme due to their personal aspiration violated the principle of quantity and that of manner. The paper then suggests that for better communicative effect, people should be mindful of the cooperative principle in the course of their discussion.

Introduction

Discourse analysis is a broad term for methods that explore the structure and expression of language within its social and cultural context. It looks at the linguistic content and the language use in a given text to convey meaning in different social settings. Discourse analysis is the analysis of written, spoken, or sign language including any significant semiotic event. This study therefore, is poised to look at discourse in relation to cooperative principle of Grice (1975). The paper is categorised under: the concept of discourse, the cooperation in phone-programme and the violation of the principle, then the summary and conclusion.



The Concept of Discourse

Discourse is a systematically organised set of statements which gives expression to the meanings and values of an institution. Beyond that, it defines, describes and delimits what is possible to say and what is not possible to say with respect to the area of concern of that institution, whether marginally or centrally, (Malmkjer 2002:115 in Obiora, 2010).

Paltridge (2006:1) says that Discourse Analysis is an approach to the analysis of language that looks at patterns of language across texts as well as the social and cultural contexts in which the texts occur. It focuses on knowledge about language beyond the word, clause, phrase and sentence that is needed for successful communication. It looks at patterns of language across texts and considers the relationship between language and the social and cultural contexts in which it is used.

Discourse analysis is a view of language in use. This involves how, through the use of language, people achieve certain communicative goals, perform certain communicative acts, participate in certain communicative events and present themselves to others. Discourse Analysis considers how people manage interactions with each other, how people communicate with particular groups and societies, as well as how they communicate with other groups, and with other cultures. It also focuses on how people do things beyond language. This includes the ideas and beliefs they communicate as they use language, (Paltridge 2006).

Quoting Tannen (1989), Johnstone, (2008:2), opines that Discourse Analysis is the study of language in the everyday sense in which most people use the term. Discourse analysis then, is interested in 'what happens when people draw on the knowledge they have about language to do things in the world. It is thus, the analysis of language in use.' (Johnstone, 2002:3).

McCarthy (1991:54) asserts that Discourse Analysis is connected with the study of the relationship between language and the contexts in which it is used. It grew out of work in different disciplines in the 1960's and early 1970's, including linguistics, semiotics, psychology, anthropology and sociology. Discourse Analysis is not entirely separate from the study of grammar and phonology. Discourse analysts are interested in a lot more than linguistic forms.

This shows that the context of the discussion is very important for effective understanding of utterances. From all indications, discourse is the study of language in use. It involves both linguistic and extra-linguistic factors that influence meaning. Obiora, (2010)

Differences between Discourse and Linguistics

According to Udemmadu (2010), discourse is associated with linguistic features. The central interest of Discourse Analysis is what these meanings are, and how they are realized in language.

By the relationship between linguistic and non-linguistic behavior, Harris means how people know from whatever situation they are in, how to interpret what someone says. If for example, an air traffic controller says to a pilot,



‘The runway is full at the moment’

The most likely meaning is that it is not possible to land the plane at the moment. This may seem obvious to a native speaker of English but a non-native speaker pilot needs to understand the relationship between what is said and what is meant, in order to understand that they cannot land their plane at that time. Harris’s point is that the expression ‘the runway is full at the moment’ has a particular meaning in a given situation. If one says,

‘The runway is full at the moment’

to a friend who is waiting with him to pick up someone at the airport, this is now an explanation of why the plane is late in landing. This is a discourse notion, (Paltridge, 2006).

According to Johnstone (2008: 3-4), ‘discourse analysis’ rather than ‘language analysis’ underscores the fact that we are not centrally focussed on language as an abstract system. A set of generalisations, which can sometimes be stated as rules, about what words generally mean, about what goes where in a sentence, and so on. What distinguishes discourse analysis from other areas of study that bear on human language and communication lies not in the questions discourse analysts ask but in the ways they try to answer them: by analysing discourse, that is, by examining aspects of structure and function of language in use.

Sinclair and Coulthard (1975:23-24) claim that we need to distinguish discourse acts from grammatical structure. If discourse acts did turn out to be the arrangement of clauses in a consistence and hierarchical fashion, then they would replace (in speech) the confusing notions of ‘sentence’. And the higher ranks of what is now called ‘discourse’ would arrange themselves on topic.

Grammar is concerned with the ‘formal’ properties of an item, discourse with the ‘functional’ properties, with what the speaker is using the item for. In syntax, it is usually possible to find a crucial criterion, or a set of such based on diagnostic procedures of deletion, addition, permutation and commutation. In discourse the criteria are not so clear-cut, for example,

‘It’s nice and warm in here, if you’d like to come through’.

‘If’ in the subordinate clause, does not seem to indicate a condition in the main clause. The speaker is just making a request.

Discourse analysts study language on the notion of the sentence, typically studying longer passages of text, whereas grammarians traditionally do not work beyond the written sentence. In other words, discourse analysts work with ‘utterances’ (sequences of words written or spoken in specific contexts), whereas grammarians tend to work with ‘sentences’ (sequences of words conforming or not to the rules of grammar for the construction of phrases, clauses, etc.). Discourse analysts focus on the following questions when analysing texts: Who are the participants in the discourse, that is, the writer and reader(s), the speaker(s) and listener(s)? What is their relationship? Is it one between equals? Are there differences in power and knowledge between the participants? What are their goals?



More specifically, discourse analysts ask “what does this piece of language mean in this context? And what does the speaker/writer mean by this piece of language? What factors enable people to interpret the text? What does one need to know about the context? What clues are there in the surrounding text which will enable someone to understand the meaning?” In contrast, a formal grammarian can ask the question ‘what does this sentence mean?’ (McCarthy et al, 2002:55)

Stubbs (1981:108-109) states that a further obvious difference between discourse on the one hand and phonology and syntax on the other is that discourse structure is characteristically the joint product of two or more speakers. Bloor and Bloor (2007:2) conclude that linguists, in general, are concerned with the way in which language and discourse ‘work’ and their interest in language for its own sake.

Co-operative Principle

Grice (1967; 1989) claims that people are disposed to presume, and that communicative behavior is guided by a set of principles and norms, which he calls the ‘co-operative principle’ and maxims of conversation. This means, 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, (Grice, 1989:26). He further states that an interpretation that satisfies the co-operative principle is affected by four maxims which the communicator is presumed to abide by: Truthfulness (communicators should do their best to make contributions which are true). Informativeness (communicators should try as much as possible to be adequately informative). Relevance (communicators should endeavor to make contributions which are relevant). Style (communicators should be able to make contributions which are appropriately short and clearly expressed. Grice (1989) labels the maxims using terms which are perhaps, less intuitive: quality, quantity, relation and manner respectively.

Referring to Grice’s theory, Schmitt (2002) declares that Grice’s fundamental point was not that people always observe these maxims, but rather that they are unstated assumptions that underlie communication. So, if a speaker clearly flouts one or more of the maxims, (for example, by giving a very brief answer when a more informative one is expected), the speaker may be prompting the listener to look for a meaning that is different from (or additional to) the meaning that is expressed verbally. In affirmation of this, Paltridge (2006:62), quoting Grice (1975), states that when someone is speaking the understanding is based on what is being said on the assumption that what needs to be said is said, rather than more than needs to be said.

Grice based his co-operative principle on four sub-principles, or ‘maxims’. These are the maxims of quality, quantity, relation and manner. The maxim of quality says that people should only say what they believe to be true and what they have evidence for. Grice’s maxim of quantity states that people should make their contributions as informative as is required for the particular purpose and not make it more informative than is required. The maxim of relation maintains that one should make his contribution relevant to the interaction, or should indicate in what way it is not. His maxim of manner is that speakers should be clear in what they say. They should avoid ambiguity or obscurity and should be brief and orderly in their contribution to the interaction.



A person may, for example, say,

‘I may be mistaken, but---’ or end a sentence with

‘may be ---’ to show he is aware of and is following the maxim of quality. Equally, a speaker may say,

‘I won’t bore you with all the details’ to show he is aware of the maxim of quantity.

Equally too, one may indicate a change of topic using a device such as,

‘by the way’, or use a marker such as

‘anyway’ to show he is aware of the maxim of relation. He may for instance say,

‘this may be a bit confused, but ---’ to show he is aware of the maxim of manner.

A person’s contribution to an interaction is expected to be genuine, neither more nor less than is required, as well as clear and appropriate to the interaction. Grice argues that people assume a speaker is following these maxims and combine this with their knowledge of the world to work out what they mean by what they say.

A speaker is flouting a maxim if he does not observe a maxim but has no intention of deceiving or misleading the other person. One is ‘violating’ a maxim if there is a likelihood that he is liable to mislead the other person. For example,

‘Mummy’s gone on a little holiday because she needs a rest’ meaning ‘Mummy’s gone away to decide if she wants a divorce or not’ violates, rather than flouts the maxim of manner, (Cutting, 2002:40). Here the speaker intends the hearer to understand something other than the truth, on purpose.

A speaker may also ‘infringe’ a maxim when he fails to observe a maxim with no intention to deceive. An example is where a speaker does not have the linguistic capacity to answer a question. A speaker may also decide to ‘opt out’ of a maxim such as where he may, for ethical or legal reasons, refuse to say something that breaches a confidentiality agreement he has with someone, or is likely to incriminate him in some way, (Thomas, 1995; Cutting, 2002).

A maxim may also be flouted because of a clash with another maxim as in: (74) A: ‘What time did you come back from the village?’

B: ‘Seven’ when the person actually arrived at 7.04am.

Here, B flouts the maxim of quality (the truth) in order to obey the maxim of quantity (be brief), (Paltridge, 2006).

quality- tell the truth

quantity- say as much as is needed

Relation – be relevant



Manner – be clear (Grice's maxim simplified)

People do not actually always observe these guidelines in practice; people lie, waffle, digress and so on. This is true, but Grice's point is that these are not really instructions but they tell people what they normally do instinctively unless we are deliberately trying to mislead. It is true that they are not always strictly adhered to, but even when they are not, the cooperative principle may still be operating because the listener may assume that the speaker is following them. Irony or sarcasm, where people say the opposite of what they believe to be true, is one common instance that flouts the maxim of quality. Obiora (2010).

Co-operation in Phone-in Programme

Before any media phone-in programme takes place, certain groundwork arrangements must have been completed. This is even more serious if the programme would attract resource persons. The presenter as the host arranges for resource people. He carefully selects his guests. The guests must be knowledgeable people who have something useful to offer to the listening community. The presenter does this in order to attract more audience (or listeners) to the programme and the station he is representing. This might be why he always identifies the programme and the station to remind the listener of the station. For instance-

Presenter- ọ dị mma daalụ. Ndị na-ege ntị cheta na ọ bụ 'Ka ọha Malụ' ka ị na-ege ntị na Redio Naijiria, Enugwu.

The resource people are respectable people, in most cases they are public office holders. Some are politicians and stakeholders in the Nigeria polity. For this reason the guest has to be a knowledgeable person especially as it pertains to his public responsibility. They are personally interested in the media programmes (especially phone-in programmes). This enables them to project themselves, their aspirations and achievements to the members of the public. With this they gain popularity.

The listener represents the members of the public who listen to the programmes for entertainment, educative and informative purposes. They call to the programmes for clarifications, comments and contributions when conversant with the issue at hand.

So, in an interactive media programme like the phone-in programme, a supposed mutual co-operation is supposed to exist between the parties so that their individual aspirations would be achieved at the end of the programme.

In the light of the above, the co-operative principle and its maxims as proposed by Grice (1975) should be adhered to. The principles of quality, quantity, relation and manner must be applied.

From the data collected, it is observed that some participants violate some of the principles. The principles which are commonly violated are the principle of quantity (which is 'say as much as is needed') and principle of manner (which is 'to be clear not vague'). Instances below justify the observation.



The Violation of the Principle of quantity

Presenter- Eem, akwukwọ nsọ sị na ngozi na-adiri onye nuru na nti kwere karịa oge o huru n'anya. o buru na i soro m gaa na baibulu guo akwukwọ nsọ na Jenesi isi iri anọ na otu amaokwu nke mbu (Gen.41 v 1) ihe i ga-aguta bu maka etu Fero na-achi Ijiput n'oge ahụ siri wee roo nro. Nro o roro wee buru etu efi asaa tara ahụ kposia ebe niine nku siri wee si na mmiri Riva Nii puta wee loo ehi asaa mara abuba. Nke a bu ofu nro. o rokwara ozọ ebe oka nwere eze agadi nwaanyi putara kposia nku. Ha di asaa n'onuogu wee lokwaa oka mara abuba ha di asaa. Nro a wee gbaa ya ghari. E wee zekete nro zekete nro wee kpoo Joseef no n'ulo mkporo buonye oka nro ka o kowaa nro ahụ. O wee gwa ya na afọ asaa ka ehi mara abuba, na nri ga-adọ. Obodo di icheiche abia na-egoro nri udi a na-asị ka a ga gote 'export' maobu ihe ndi ozọ. Na afọ asaa nke ozọ ga-abu ugani, agu, udi agu ga-abu i gaa be ndi ogaranya ha si "ka m mee ka i mere" makana o nweghi onye ga-asị gi "bia rie nri". Nke a wee buru ihe anyi ga-eleba anya n'ime ya taa. Makana akwukwọ nsọ a kwukwara wee si na obodo obuna n'enweghi ndi amuma furu efu. Eem otu onye wee na-ekwu okwu buo amuma di egwu mgbe gara aga. O buru na i guru akwukwọ kpoo nku a na-akpo Nostradamus i ga-ahụ ebe e dere dekpochaaa ife ga-eme otutu afọ di icheiche n'ihu, ha niine wee mezue. N'elu uwa a anyi no ugbua a na-ebu amuma, a na-agba afa na-agba ama, eem na agu chi utari muo wee kwuru n'ebe obuna na mba uwa di icheiche taa....(continues)

In the example above, the presenter when signing-on the programme violated the principle of quantity in his introductory speech. Although he obeyed the other principles; of quality, relation and manner but that of 'quantity' was flouted because he spoke at length, more than required. This reoccurred over and over in his speeches. It is true that he is the pilot of the programme, but the principles are supposed to be obeyed.

Other participants also violate this principle as in-

Presenter- O nwere ka a ga-esi wee chekwaa nri a n'udi o ga-abu na mgbe obuna e ji kpaa aka nri erimeri adi?

Hon. Daniel- Ndi na-ege nti ekelekwa m unu ozọ. i ma ihe merenu bu oru ugbo a i furu a na-ekwu okwu ya, ofu ihe kwesiri inyere ndi oru ugbo aka bu ife a anyi nahu ekwu kita. A koputasia ihe n'afọ a oge anaghiakezi ya ka e nwee ya na-eri ya. 'So', o bu ebe a ka goomentị na-abata inyere ndi oru ugbo aka makana goomentị n'onwe ha ga-edebe onodu ga-ahụ ka ndi ahụ niine na-aga ofuma. Goomentị n'onwe ha nwere ike iru 'warehouses' ebe a na-edebe erimeri ebe a ga-ehekwa ya. Ha ejiri aka ha enweri ike goomentị egokoo ihe n'aka ndi oru ugbo oge ahụ o di onu ani, oge o nwere ike ifia ha ahụ irepu. E goo ya etu ahụ dọba ya chekwaa ya ofuma were ife e ji ehekwa ihe na-eme ka ihe ghara imebi wee chekwaa ya. Ebe ahụ ka goomentị nwere ike isi bata nyere ndi be anyi aka. oo ya bu ife anyi bu goomentị na-akwado ime ebe o bu na a fugo na nsogbu adibago n'ife oriri. Anyi nwee ebe a ga na-edebe ihe ahụ, e dobiezi ya o buruzie na e rue oge ife kbara ukọ ndi oru ugbo enweghizi ike inwete ihe n'ubi ha, ha abiazie na-egoro ya n'aka ndi 'co-operative society'. Ya ka e ji ekwu okwu 'co-operative society' makana goomentị n'onwe ha ama 'a run business' ka ndi ndi mmadu jikoro onu ga-esi wee 'run' ya. 'So', na o bu ndi 'co-operative society' ka a na-akpokuzi si ha ha jide onwe ha, ha jikori onwe ha onu. 'Bank' no inye ego, goomentị nokwu inye ha nkwa. 'Then', ndi i mago na uwa a i furu dika a ja asi ya bu 'farming' a i furu bu



onye gbata ya rie. Ndị ọfụu kịtaa, yaa ndị ụmụ ikorobịa na-eto eto fa etinyebeziesi uchu n'ihe gbasara 'agriculture', n'ihe gbasara ikọ ugbo, ha na-etinyezi uchu ebe ahụ, ha nwa n'onwe ha a na-ewebatazi ife ọfụu ụzọ ọfụu e si arụzi ọrụ ugbo na ka e si echekwazi ihe a kọtara n'ugbo. ụmụ okorobịa be anyị (continues).

The guest made a lengthy contribution. He was repeating his points more often than not, thereby violating the principle of quantity.

The Violation of the Principle of Manner

This principle in some cases is violated by some participants especially the callers. They do this by using obscure, vague and ambiguous expressions. For instance-

a) Caller 10- Mkpumkpụ m na-ekwu bụ na biko achọrọ m ijụ 'Honorable' nke 'House' ihe na-eme. Ihe a na-eme anyị n'Uzọwani na ọ karịziri akarị. Gini ka a ga-eme ya?

Presenter- Ihe ndi gini?

b) Caller 1- Ife unu na-ekwu di mma. Mana ana m asi na goomentị ga-enyere ndi ọrụ ugbo aka, makana o nwere onye ọrụ ugbo na-arụ one, two, three. Maka o nwere onye i ga-asi ya ruba ọrụ ugbo o ma na o gaghi aruta one, two, three o yere Presenter- Daalu sọ. Eeem, o na-ekwu o buru na e wele ego wee kwado ndi ọrụ ugbo ha enwee ike ruo one, two, three. Eeem onye aghotaro ya, i ma na asusu a o suru dika nke ndi mmm ndi mgbago mgbago. A si gi na o ruru one, two, three ama m noo unoenụ ka a na-ekwu maka ya. A nara achọ uru achọ. Ndeewo.

c) Caller 13- Eehee. E nwee esemookwu na 'marriage' onye o 'feel o too big' isi nwanne ya 'sorry'. 'Like myself now' m nwee nsogbu 'with my wife', o buru na m si ya na m di 'sorry', mmadu agara anu ya.

Presenter- 'Okay' mmadu agara anu mgbe i gwaru ya.

Caller 13- Na mmadu agara anu na anyi sere okwu.

In the example (a) the caller assumed that everybody understood what was happening in uzowani. But that is not so. That was why the presenter asked the question 'ihe ndi gini?', 'which people were disturbing them? Because, maybe he did not know or that he wanted to carry other listener along. So, that caller flouted the principle of manner because he was so vague. The same principle was violated by the caller in example (b), who assumed that everyone knew what 'one, two, three' stands for. For the sake of clarity the presenter helped. These instances indicate the application of implicature. Implicature refers to the inference a hearer makes about a speaker's intended meaning that arises from their use of the literal meaning of what the speaker says; the conversational principle and its maxims.

Implicature manifested in the above extractions because the callers assumed that the hearers, including members of the public, understood the slogan 'one, two, three'. But he lost sight of the wider audience made up of different people from different backgrounds. This is why he violated the principle of manner.



The caller in the example (c, line 3) above sounded very ambiguous in his speech. He used the ‘anaphor’ ‘ya’ in ‘*ọ buru na m si ya na m di* ‘sorry’ *mmadu agara anu ya*’.

The second ‘ya’ in the expression (in the example c line 3) above is very ambiguous because one does not know exactly what that ‘ya’ is referring to. Is the ‘ya’ referring to ‘when he said sorry to his wife?’ Or is it referring to ‘that he quarreled with his wife?’ The presenter asked whether it was that nobody will hear ‘when he said sorry to his wife’. But he failed it because the caller later made it clear that he was referring to ‘that nobody will hear that he quarreled with his wife’ when he said, ‘*Na mmadu agara anu na anyi sere okwu?*’, Not that ‘*Mmadu agara anu mgbe m gwara ya* ‘sorry’.

Summary and conclusion

The study was able to highlight what discourse analysis is all about and how the analysis can be applied to Igbo phone-in radio programmes. It was discovered that the participants in the radio programmes, in their attempts to achieve their personal aspirations violated some of the co-operative principles or maxims, like the principle of quantity and the principle of manner. The paper therefore suggests that more researches should be done on the related topic so that the readers would get more insight on the importance of adhering to the co-operative principles in the course of their speech events.

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MYÌNÀÀBÚŌ N'IME MKPŌAHA: USÒRÒ MBAWANYE MKPŪRŪOKWU ÌGBÒ

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Ụmịedemede

Mmebeokwu ọ bụla n'asụsụ Igbo na-agbaso usoro mbịakọta ọnụ nke mkpụrụasụsụ ole na ole, nke na-arụtụ aka n'isiokwu a bụ "MyìnààbúŌ n'ime MkpŌaha: Usoro Mbawanye mkpūrūokwu Igbo". MyìnààbúŌ nke so n'otu n'usoro mmebeokwu Igbo na-egosiputa etu e si agba okwu nje ya bụ mgbe a na-eziputa nghota okwu site n'ime ka okwu ahụ niile bịa ugboro abuo ma ọ bụ ụfọdụ n'ime okwu ahụ igbanwe. Nke a na-ewebatakwa mbawanye na mkpūrūokwu Igbo. Nkwa nke a mere ka anyị mata na myìnààbúŌ putara ihe ụzọ abuo. Ha bụ myìnààbúŌ mpe na myìnààbúŌ nzu bụ ihe anyị ga-eleba anya ya na nchọcha a. MyìnààbúŌ nzu bụ usoro idenwe mkpūrūokwu niile ebe myìnààbúŌ mpe bụ usoro idenwe ụfọdụ mkpūrūokwu, ya bụ ndenwe mkpūrūokwu nke zuru oke na nke ezughị oke. Ebumnoobi kpalitere nchọcha a bụ: ikwapa putara myìnààbúŌ Mpe na MyìnààbúŌ Nzu, nangosiputa myìnààbúŌ kemkpŌaha ndị gbara nje n'ahankowa, ahankwuwa, ụdaụda, ahaucheuda na aha - nomba. Site na nsogbu ma ọ bụ ihe mgbawoju anya kacha putara ihe n'ụdidi myìnààbúŌ abuo e nwere n'asụsụ Igbo mere o jiri di mkpa iziputa ndiche di na myìnààbúŌ mpe na myìnààbúŌ nzu di ka: ojije, orire na opupu, opupu wdg. na itinye ha n'orụ. Nchọcha a, gosiputara na asụsụ Igbo nwere otutu nziputa myìnààbúŌ. A gbadoro ukwu n'atutu "Ndoko Mmebeokwu" nke Jackendoff hiwere n'afọ 1975 wee tuchaa ngwa nchọcha a. Atutu a, bụ nke e jiri wee gosiputa ebe ụdidi myìnààbúŌ isii ndi a na-adị ire site n'iziputa ndiche ha. A chọputara na nchọcha ndiozo na nke a abughị otu ihe. O nweghikwa nke ji atutu nchọcha a wee ruoruru. Nchoputa a gosiri ebe myìnààbúŌ na-agbaso ndakorita ụdaume. Site na ngosiputa nchọcha a, imirikiti mmadu agaghị enwe ihe mgbagwoju anya ozo n'ihe banyere iziputa myìnààbúŌ mpe na myìnààbúŌ nzu n'asụsụ Igbo. Mmezu ebumnuche ide edemede a nyere ode obibi anuri n'ihu na o wedewere mmuta na mpaghara a nso n'ebe ndi na-amu ihe gbasara utoasusụ nke mmebeokwu, karisja nke asusụ Igbo.



Okwu mmalite

Na gburugburu uwa, asụsụ bụ nnukwu ihe na ndụ mmadụ n'ihu na e wepụ asụsụ, a gaghi enwe ezi mmekọrịta n'etiti mmadụ na ibe ya. O bụ n'ihu ya ka Umeođinka (2020) ji kọwa asụsụ dī ka ụzọ kachasị doo anya mmadụ na ibe ya si enwe mmekọrịta. Naanị mmadụ na-asụ asụsụ ebe ụmụ anụmanụ ndị ọzọ na-eme ụnara n'ụdị dī iche iche. Asụsụ malitere oge e kere mmadụ.

N'ala Najirịa, asụsụ Igbo bụ otu asụsụ nwere usoro, nwee otografi ma nwekwaa otutu ihe ederede na ya. Na mmebeokwu Igbo, a na-enwe mbịakọta ọnụ ụdị mkpuruokwu abụọ yiri onwe ha nke e nwere ike igbakwunyere ya nganihu, yabụm̀yìnààbùḡ. A na-agbasokwa iwu ndakorita ụdaume mgbe a na-eziputa ya. M̀yìnààbùḡ bụ otu n'ime mmebeokwu Igbo e nwere nke ụdịdị ya bụ m̀yìnààbùḡmpe na m̀yìnààbùḡ nzu, putara ihe n'ime ụfọdụ nkejiasụsụ Igbo dī ka: n'ime mkpọaha (isiisi), kọlọ (edoedo), nkwuwa (osososo). Ọzọ dī ka ibe ya bụ ọrụ myinaabụḡ n'ime utoasụsụ dī ka: ụbara, ụcha/kọlọ, nkwuwa, wdg.

Na mmebeokwu Igbo, m̀yìnààbùḡ ka puta ihe n'ụdị nkejiasụsụ dī iche iche e nwere. Iji wee gosiputa ebe m̀yìnààbùḡ ndị a na-adị ire, anyị ga-eleba anya na nkejiasụsụ ebe ha dịgasị. Nkejiasụsụ bụ nkerisi a na-ekeri mkpuruokwu dī ka ọrụ ha na nghota ha si dī n'ahiriokwu. Ngalaba nkejiasụsụ iri bụ:

Mkpọaha, Nkọwaaha, Ngwaa, Mgbakwunye, Nsokwunye, Mbuuzo, Njikọ, Njaike, Ntimkpu, Nkwuwa

A gbasoro usoro nkanye akaraudaolu nke Green na Igwe (1963) n'edemede nchọcha a. Dika ntuputa usoro a siri dī, anaghị akanye akara ụdaelu n'okwu ndị nwere ụdaelu, naanị n'okwu ndị nwere ụdaala na ụdansuda ka a na-etinye akara ụdaolu.

Ntulegharị agumagụ

N'ebe a ka a ga-atule ihe ndị odee dī iche iche dere gbasara isiokwu a. Nke a ka a ga-eme site n'ileba anya n'okpuruokwu okwu ndị metutara isiokwu nchọcha a dī ka: ntulegharị okpuruokwu okwu, atutu nchọcha, nchoputa e merela na nchikọta ntulegharị agumagụ.

Nkọwa Okpuruokwu Okwu ndị Metutara Isiokwu

Okpuruokwu okwu ndị metutara isiokwu nchọcha ndị nwanchọcha ga-eleba anya na ha bụ:utoasụsụ, mkpuruasụsụ, nkejiasụsụ, mmebeokwu, mgbakwunye, m̀yìnààbùḡ, m̀yìnààbùḡ mpe na m̀yìnààbùḡ nzu.

Utoasụsụ

Asụsụ ọ bụla nwere utoasụsụ nke e ji a mata etu kwesiri ka e were na-asụ ma ọ bụ na-edede ya. O bụ utoasụsụ na-eme ka ọ dī mfe imụ asụsụ nwekwa ike dee asụsụ n'akwukwọ. O bụ n'ulọ akwukwọ ka a na-amukarị utoasụsụ nke mere na otutu anaghị amata na asụsụ ọ bụla nwere ya. O bụ n'utoasụsụ ka anyị si amuta maka ụdaasụsụ, mmebeokwu, nghota mkpuruokwu na usoro okwu na nghota ahiri okwu. Utoasụsụ bụ iwu niile jikoro asụsụ nke na-eme ka mkpuruokwu ma ọ bụ mkpuredemede dabaa nke oma.

Ikeonwu, Ezikeojiaku, Ubani, na Ugoji, (1999) kowara grama utoasụsụ dī ka nkọwa na omumụ iwu na-achị asụsụ ma metutakwa iwu na-achị ndokọ, nkọwa, njikwa, mkpopta na mkpuruokwu na ndeba ha n'ebe ha dabara n'usoro ndi nwe asụsụ ahụ ma marakwa ya nke oma. Ha gara n'ihu deputa ogbara atọ ha kwenyere grama nwere. Ha bụ ndi a:

- nnyocha iwu ndokọ mkpuruokwu, nkebiokwu na ahiriokwu bụ ya ka otutu mmadụ maara dī ka utoasụsụ kpomkwem,
- nnyocha iwu mkpopta mkpuruokwu, nkebiokwu na ahiriokwu, na
- nnyocha iwu nghota mkpuruokwu, nkebiokwu na ahiriokwu.

Ezema (2012) kwuru na asụsụ ọ bụla nwere utoasụsụ nke e ji a mata etu kwesiri ka e were na-asụ ma ọ bụ na-edede asụsụ ahụ. O kwukwara na ọ bụ utoasụsụ na-eme ka ọ dī mfe imụ asụsụ nwekwaa ike deputa asụsụ ahụ n'akwukwọ nke oma. O bụ n'utoasụsụ ka e si amuta maka ụdaasụsụ, mmebeokwu, usorookwu,



nghotaokwu, na nghota ahiriokwu. O hutakwara utasusu di ka mmewere odidi utasusu nke zuru oke iji kwukorita okwu n'ihe gbasara asusu ahu. O gara n'ihu mekwaa ka a mata na mmebeokwu na usoro okwu tinyere ihe ndi ozo ga-adi mkpa n'utasusu o bula di ka ha dikwa n'asusu Igbo.

Mmebeokwu

Ume, Ugoji na Dike (1989) kowara na mofoloji bu ihe amumamu maka mkpuruasusu na etu ha si ejiko onu emebe mkpuruokwu.

Mbah na Mbah (2014) kwadokwara Ume na ndi odee ya (1989) ebe ha kwuru na mmebe okwu bu mpaghara amumamu asusu nke na-amu etu e si emebe okwu n'asusu di iche iche. Ha ruturu aka na isi sekpui nti na mmebeokwu bu mkpuruasusu. Ejele (1996) kowara na mmebeokwu na-amu gbasara etu e si emeputa mkpuruokwu site n'igbaso iwu mmeputa okwu were emebe okwu. Ofomata (1987) n'aka nke ya, kwuru na e nwere otutu okwu di iche iche n'asusu Igbo. O bukwu otu ahu ha siri diche iche ka mmebe ha siri dikwa. Okwu o bula e nwere n'asusu Igbo nwere otu e si enweta ya. Ofomata gara n'ihu ikowa na a bia n'utasusu Igbo, e nwere mkpuruudasusu, mkpuruasusu, mkpuruokwu, nkebiokwu/ usorookwu, nkebiahiruokwu na ahiruokwu. N'iji ha emebe okwu n'asusu Igbo, o bu na mkpuruudaasusu ka e si enweta mkpuruasusu nke na-emebe mkpuruokwu. E sikwa na mkpuruokwu enweta nkebiokwu/usorookwu, na nkebiokwu ka a na-esi enweta nkebiahiruokwu, ebe ahiruokwu n'onwe ya na-esizi na nkebiahiruokwu aputa.

Anagbogu, Mbah, na Eme, (2010) kwuru na mofoloji bu okwa utasusu nke na-amu etu mofim si ahazi onwe ha n'asusu iji mebe okwu. Nkwa ndi a niile mere ka a choputa na mofoloji bu mmebeokwu nke Ewelukwa na Okafor (2015) tuputara mgbe ha malitere ikowa usoro e si emebe okwu bu mofoloji site n'iziputa mkpuredemede nke ghoro mkpuruudaasusu ma o noro n'ime mkpuruokwu. O kwuru na o bu site na mkpuruudaasusu ka e si emeputa mkpuruasusu (mofim).

Mkpurasusu

Mgbe o bula a na-ekwu maka mkpuruasusu bu mofim n'aha Bekee, o bu irighiri okwu pekarisiri mpe nwere nghota ka a na-ekwu maka ya. Ume na ndi otu odee ya (1989) kwuru na mofim n'onwe ya bu irighiri okwu kachasi ntakiri ma nwee nghota n'asusu o bula. O bu nke a kpatara na sayensi asusu, o bu mkpuruasusu ka a na-elekwasị anya n'odidi utasusu. Anaghi elekwasị anya na mkpuruokwu maka na: otu mkpuruokwu nwere ike nwekaria otu mofim n'ime ya. O rara ahu ikowa di ka anyi kowara maka mofim ihe mkpuruokwu putara. Ihe gbasara ihe bu mkpuruokwu gbadoro ukwu na nkwekorita ndi nwe asusu ahu o buru na anyi edee "onye nkuzi" di ka otu mkpuruokwu site n'idekota ya onu o buru otu mkpuruokwu, ma anyi dee ya iche iche o buru mkpuruokwu abuo, "ulo akwukwo" otu aka ahu. Mkpurasusu o bula na-abu mkpuruokwu e nwere ike gaa na nkowaokwu choputa mputara ya. O nwekwara ike ibu otu nkejiokwu. Ndiemele (1999) kowara mkpuruasusu di ka okwu pekarisiri mpe n'usorookwu. O gbatiri nkwa ya di ka okwu pekarisiri mpe nke nwere nghota nke nwekwara ike ikwuru onwe ya. Mkpurasusu na-enwe ebe ndabe. O bughị mkpuruasusu niile nwere ike inoro onwe ya oge niile. Anaghikwa ekeri ya karja ka o di maka o ga-eme ka nghota ya puo.

E kere mofim uzo abuo: Mkpurasusu nnoronwe na mkpuruasusu ndabe.

Ikekeonwu na ndi otu odee ya (1999) kwuru na mkpuruasusu nnoronwe bu "ndi ahu nwere ike ikwuru onwe ha n'ebughị mgbakwanye o bula. A na-ahu ha na nkowaokwu di ka isi mkpuruokwu. O bukwu n'okpuru ha ka a na-enweta mkpuruasusu ndabe. Ha zuru oke di ka mkpuruokwu ma



nwekwaa mputara nke onwe ha. Ha adighi adabere na mkpuruokwu ozọ ma n'odide ma na nghota ebe mkpuruasusu ndabe bu irighiri okwu ndi ahụ n'adighi akwuru onwe ha ma na mputara ma n'odide. A na-edekọ ha na nke nnoroonwe ma o buru na enwe nganihu 'o', 'o' 'i', 'i', wdg.

Ewelukwa na Okafor (2008) nyere nkowa nke ha na mofim bu umu irighiri okwu e sitere na mkpuruudaasusu wee mmeputa. O bu mkpuruudaasusu abuo ma o bu karija e jikotara onu na-emebe mkpuruasusu. Ha gara n'ihu ikowaputakwa na mkpuruasusu ma o bu mofim bukwu umu irighiri mkpuruokwu dikarisiri ntakiri ma o bu pekarisiri mpe nke n'enweghi ike ikewa ozọ ma ha nwekwara nghota nke aka ha. Ha gbasoro usoro omumaatu di ka: chi, ji, si, ka, je wdg bu otu n'ime mofim nnoroonwe. Ozọ, ha gakwara n'ihu iziputa nkenudi ha di ka: nganihu, nnonetiti na nsonaazu. O bu n'ime nganihu a ka o ziputara otu n'ime myinaabubu ebe ahụ bu 'jeronda'. Omumaatu:

- i. o + ji + je = ojije
- ii. o + ri + re = orire
- iii. o + ku + ku = okuku

N'ebe a, nkowa ya gosiputa udiri myinaabubu abuo e jiri mee nchocha a. Ha bu myinaabubu mpe na nke nzu ojije na orire bu myinaabubu mpe ebe okuku na oruru bu myinaabubu nzu.

Mgbakwuny

Mgbakwuny di ka aha ya siri di, bu otu n'ime ngalaba nkejiasusu Igbo e nwere nke a na-agbakwuny n'isingwaa ma o bu mkpoha iji meputa mkpuruokwu. Ume, Ugoji na Dike (1989) na nkowa nke ha kwuru na mkpuruasusu ndabe niile bu mgbakwuny. Na nkowa ha, ha mere ka a mata na a na-agbakwuny nke a n'ihu okwu ozọ nke nwere ike ibu naani otu mgbochiume ma o bu myiriudame ma o bu udaume. O nwekwara ike buru otu nkejiokwu ma o bu karija. E sikwa na ha enweta okwu ohuru nke dabara n'otu abuo: nganihu nsirinweta na nganihu mgbanwe. Nke a na-agbakwuny n'ebe o bu n'abughi ihu, etiti ma o bu azu, okwu ahụ ka ha kporo nnonime. Nke a nwere ike ibu naani otu mgbochiume, myiriudame ma o bu udaume di ka asusu siri di. Nke na-adi n'etiti okwu o bu di na ya ka ha kporo nnonetiti. Ha kwara na o bu e kee okwu o di na ya uzọ abuo ha nhatanha, a ga-ahụ ya n'etiti okwu ahụ. O dikwa ka mgbakwuny ndi ozọ n'udidi ha site n'ibu otu mgbochiume, myiriudame ma o bu udaume, ma o bukwanu otu nkejiokwu ma o bu karija. Omumaatu:

- i. Ndakorita isingwaa udaume nganihu o / o
- (a) -ri : oriri
- (b) -tu : otutu

Ndakorita mmee myiriudame (m, n)

- (a) ji : nji
- (b) bu : mbu



N'omummaatụ nke (i), anyị ga-ahụ na o gosiputara ñyinààbùḡ kenzu na kempe. Site n'ileba anya na mkpuruokwu na nkejiokwu dị ya, otu mofim nwere ike ibụ otu ụdaume dị ka: ọ – jọ – ọ, otu Myiriụdaume – n-ji-n, du-m, otu Mgbochiume – a-gụ-m-a-gụ, e-ri-m-e-ri, otu nkejiokwu – di, ji, m-pụ-ta, m-ba-ta nkejiokwu atọ wdg.

Ewelukwa na Okafor (2008) gara n'ihu iziputa ebe ñyinààbùḡ na-adị ire n'ime nganiihu dị ka nganiihu na jerondụ. Jerondụ ka ọ kowara dị ka mkpuruokwu e ji nganiihu "O/O" were emebe. A na-agbakwunye ya n'isingwaa abụọ iji meputa jerondụ. Imaatụ: ojije, orire, ọñññ, ọrụrụ wdg.

N'iga n'ihu, Ibeh (2003) kwenyeere Emenanjo (1978) na Ewelukwa na Okafor (2008) ebe Ngoesi (2000) mere ka a ghota na ọ bụ n'ime nkejiasusụ ka mgbakwunye dị n'ebe ahụ ka e meputara jerondụ na okwu ndị ọzọ so n'ọrụ ñyinààbùḡ na-arụ na mmebeokwu Igbo.

Nkejiasusụ

E nwere otutu asusụ n'ụwa dị ka Bekee, Jaman, French, na asusụ Najirịa dị iche iche. Asusụ ọ bụla dị n'ụwa nwere ụzọ na ụdị e si ekeji ya. Ọ bụ nkeji a ka e ji a mata ọrụ mkpuruokwu ọ bụla na-arụ n'asusụ ọ bụla. Ngoesi (2000) gara n'ihu ikowa na nkejiasusụ bụ ọrụ mkpuruokwu na-arụ dị ka ọnọdụ, ụda na nghota ya si dị n'ahiriokwu ebe ọ dị. Asusụ ọ bụla nwekwara nkeji nke ya, nke a putara na nkejiasusụ bụ nkeri a na-ekeri mkpuruokwu dị ka ọrụ ha na nghota ha si dị n'ahiriokwu (Ewelukwa na Okafor 2008).

Onuora (2000) na nkowa nkejiasusụ kwurụ na otutu nkejiasusụ Igbo bụ ndị e nwere ike ikpo nkejiasusụ ukwu. N'ime nkejiasusụ ukwu ka e si nweta ndị e nwere ike ikpo nkejiasusụ nta. Imaatụ: - mkpọaha bụ nkejiasusụ ukwu ebe ahaaka, ahaizugbe, ahauche na aha ndị ọzọ bụ nkejiasusụ nta. Otu a ka ọ dīkwa na nkowaaha, ngwaa wdg. Uba-Mgbemena (2009) gosiputara nkejiasusụ dị ka (otu mkpuruokwu), asusụ ọ bụla nwere otutu mkpuruokwu e ji asụ nà ná-ède ya. Nke ọ bụla na mkpuruokwu ndị a nwere ụzọ pụrụ iche e si eji ya asụ asusụ, ya bụ, mkpuruokwu ọ bụla dị n'asusụ nwere kà ó si arụ ọrụ n'asusụ ahụ.

Na nchọcha a, a chọputara na otutu ndị odee dere na nkejiasusụ ziputara nkenụudị dị iche iche. Ụfọdụ gosiputara na nkejiasusụ nke ha dị asatọ, iteghete, iri, iri na atọ. Odee dị ka Osuagwu na ndị ọzọ (2002), Ngoesi (2004) na Ewelukwa na Okafor (2015), gosiputara na nkejiasusụ dị iri, Emenanjo na ndị otu odee ya gosiputara na nkejiasusụ dị isii, Agu-Ofodile (2010) gosiputara na ọ dị iteghete, Nze na Imo ziputara nkejiasusụ ha ụzọ iri na atọ wdg. Mana n'ime ihe niile ndị a, naanị ebe n'ọrụ ñyinààbùḡ na-aputa ihe bụ na ndị a: mkpọaha, nkwwa, nkowaha, ahansinauda, ngwaa a gbakwunyere nganiihu, mbuuzọ na jerondụ.

Ñyinààbùḡ

Ñyinààbùḡ bụ usoro mmebeokwu nke otu ma ọ bụ ụfọdụ okwu na-adị ugboro ugboro ma ọ bụ agba nje. N'otutu asusụ, a na-ewebatakari okwu ñyinààbùḡ na mgbanwe iji weputa ọrụ utoasusụ na-arụ n'ime mputara okwu iji meputa ọrụ ọ na-arụ na nghotaokwu. *Oxford Bibliographies* (2017) kowara na ñyinààbùḡ bụ usoro nhazi okwu nke a na-egosiputa ihe ọ putara site n'ikwunwe ihe niile ma ọ bụ ụfọdụ okwu. Omumụ nke myinààbùḡ a, eweputala mmasi dị ukwu n'ihe gbasara ighota otutu ihe e jikọtara n'usoro mmebeokwu. A bia n'ọnọdụ ya n'ime mofolọji, e kere ya ụzọ abụọ dị ka ụdịdị ya na mputara ya. N'ihe gbasara ụdịdị ya, a na-eji okwu a bụ "ụbara", n'ebe



“isiokwu ahụ dabeere” were gbaa okwu nje ma ọ bụ kwughachi ya. Ọ gakwara n'ihu ikowa na e nwere isiokwu atọ gbasara òyinààbùtò nke ụdidi ya putara ihe n'ime atutu ndokọ mmebeokwu nke gbadoro ukwu n'ihe ndi a: mmetuta njirimara nke ngalaba n'etiti igba nje isingwaa na idenwe ya, onodu ya na ihe ndi a ga-atule n'ichoputa isi ndenwe nke okwu akpu n'onu (isingwaa). Akuku putara ihe nke òyinààbùtò- nke a na-egosi ndenwe ufodu okwu eweputala otutu usoro di iche iche iji kowaa otu idenwe ya si aga. N'ihu na e nweela otutu ihe ndi ozo di n'asusu ndi butere okwu igba nje, e meela ka e nwee nchocha na ọ bụ okwu niile gbara nje bụ òyinààbùtò ka ọ bụ na ọ bughị. A bịa n'ihe gbasara ihe ọ putara ma ọ bụ mputara ya, otutu okwu nke òyinààbùtò, na-emetutakarị aka "n'ubara" na "ndenwe okwu." Nke a emeela ka e nwee nchocha gbasara ndiche di n'etiti ụdidi òyinààbùtò na mputara ya n'asusu.

Nkwa nke wikipedia gara n'ihu igosiputa oru mmuba okwu site n'iziputa onugwu, ubara na ngwaa a gbakwunyere nganihu. Nkwa a gosiputakwara ụdidi òyinààbùtò e nwere di ka: òyinààbùtò keudaada, myinàabuo kenzu, òyinààbùtò kejerodu. Bobda (1994) choputara ụdiri okwu atọ ndi gbasoro usoro òyinààbùtò di ka: onugugu, nkwaaha na mkpokota. McCarthy (1998) kowakwara na òyinààbùtò bụ ihe di mkpa n'omumu asusu, di ka okwu abuo igba nje.

Nadarajan (2007) hutara òyinààbùtò di ka usoro mmebeokwu nke a na-emegharị akuku ufodu nke isiokwu (nkejiokwu, mofim, ngwaa 'ri/ru') a gbakwunyere n'aka ekpe ma ọ bụ n'aka nri nke okwu ahụ ma ọ bụ mgbe ufodu n'ime etiti okwu ahụ. Ọ bụ ezie na okwu abuo na-agba nje mana ọ bughị n'okwu niile ọ gbara nje ka ọ na-eziputa òyinààbùtò. Oge ufodu, a na-atugwarị ya na nke nkwenwe ha abuo abuchaghị otu ihe. Imaatu: yoriyori, warawara, orire, oruru, omume wdg.

Nkwa Arokoyo (2020) nke a mere ka a mata na a na-agbakwunye isingwaa di ka 'ri' n'ihu ma ọ bụ n'azu isingwaa ozo bukwu 'ri' di ka 'oriri', 'onyonyu', ozo n'isiokwu ahụ niile nwekwara ike gbaa nje di ka na 'osososo', 'ngwangwa' wdg.

N'ikpezu, Adeniyi na Iyere (2010) kwuru na òyinààbùtò mpe na òyinààbùtò nzu bụ mkpokota otuokwu uzọ abuo di ka 'goddy-goddy', 'ihe ututu' ma ọ bụ nke nwere obere ndagharị di ka 'wishy-washy'. Ha kwuru na ọ bụ n'ihu nke a ka e ji kewa òyinààbùtò uzọ abuo di ka: òyinààbùtò mpe na òyinààbùtò nzu.

Òyinààbùtò nzu na Òyinààbùtò mpe

Na nkwa òyinààbùtò nzu na nke mpe, Pei (1996) kowaputara ha site na nkwa òyinààbùtò n'onwe ya. Òyinààbùtò mpe na nke nzu bụ uzọ zuru oke na nke ezughị oke nke usoro mmebeokwu site n'idenwe isingwaa; usoro okwu igba nje site na nziputa nke ahaadaada di ka: patapata, gidigidi, dumtum, wdg. Nke a na-aputa ihe ma ọ bụ na ufodu okwu ma ọ bụ okwu ahụ niile, ma ọ bukwu na nkebiokwu gbara nje.

Arokoyo (2020) gara n'ihu ikowa na òyinààbùtò nzu, na-emetutakarị aka n'idenwe okwu niile ugboro ugboro iji meputa okwu oheru. N'otu aka ahukwa, o gosiputara na òyinààbùtò na-adikarị ire n'usoro mmebeokwu n'asusu Yoruba. Imaatu:



Tebul 1: M̀yinààbùṛ Nzu n'as̀s̀ Yoruba

- i. pana + pana = panapana kill fire + kill fire = fire fighter mmenyũ ọkũ + mmenyũ ọkũ = Onye mmenyũ ọkũ
- ii. gbomo + gbomo = carry child + carry child = carry kidnapper kuru nwa + kuru nwa = onye ori nwa
- iii. gbàlè + gbàlè = gbàlègbàlè sweep ground + sweep ground = cleaner Zachaa ụlọ + zacha ụlọ = onye nzacha ụlọ.

Na nkwa kempe, Arokoyo (2020) kwara na o metutara ndenwe ụfọdụ okwu. E nwere ike idegharị akụkụ okwu ụfọdụ site n'igbakwunye ha n'ihu ma ọ bụ n'azụ isingwaa. O kwuru na a bịa n'as̀s̀ Yoruba, e nwere ike igbakwunye otu mkpuru mgbochiume n'ihu ụdaume (i) ebe as̀s̀ ha anaghị anabata mbịakota ọnu mgbochiume abụọ n'otu mkpuruokwu. Imaatụ

Tebul2: M̀yinààbùṛ Mpe n'as̀s̀ Yoruba

	Yoruba	Igbo	Bekee	Yoruba	Igbo	Bekee
i.	Tà	Re	to sell	Títà	Orírè	Selling
ii.	lò	Me	to use	Lílò	Omume	Using
iii.	rà	Go	to buy	Rírà	Ogigo	Buying
iv.	Gbà	We	to take	gbígba	Owuwe	Taking

Bolanle na nkwa ya, sị na as̀s̀ Igbo na-eziputa m̀yinààbùṛ nzu n'ime ndabe nke nkwuwa n'ime nkowaha. Imaatụ:

Tebul3: M̀yinààbùṛ Mpe n'olu Hausa

	Hausa	Igbo	Bekee	Hausa	Igbo	Bekee
i.	òkwó	nnukwu nna	grand	oyíkwó òyìkwò	nna nna	forefathers'
ii.	ògbé	oge niile	always	ògbé ngbè	mgbe mgbe	all the time
iii.	ògbèkwú	Ụba	(ideophonic)	ògbèkwú gbèkwú	ịba ụba	greatness/wealth



iv.	pío	Ọsọ	fast/quick	òpíó-pio	ọsọọsọ	very quickly
V	gbé	ebighi ebi	Ever	ògbé-gbé-ílè	ebighi ebi	forever and ever

Tebul4: M̀yinààbùṛ Nzu n'olu Hausa

	Hausa	Igbo	Bekee	Hausa	Igbo	Bekee
i.	úná	ọkụ	Hot	úná uná	ọkụọkụ	very hot
ii.	úwó	Ugwu	hill	úwó úwó	ugwu ugwu	Hills
iii.	ájí	Mmiri	river	ájí áji	Osimiri	Rivers
iv.	ójójí	dịiche	different	ójójí ojòjì	iche iche	Differently
V	ùnájú	ọsọ	hurry	ùnájú-ùnájú	ọsọọsọ	hurry-hurry

Nadarajan (2006) na nkowa ya na m̀yinààbùṛ mpe na m̀yinààbùṛ nke nzu kwuru na m̀yinààbùṛ nzu site ikwu na o metutara ndenwe nke otu ụdị okwu ma ọ bụ otu ụdị ụda mkpụrụokwu. Lee ọmụmaatụ ha n'asụsụ dī iche iche na nkowa ya n'asụsụ Igbo. Imaatụ:

Tamil

i.	(avar)	(avar-avar)	(avar-avar valkai)
	he/himself	he (to) himself	he to his own life
	ya/ ya onwe ya	ya (rue) ya onwe ya	ya ruo na ndu ya

N'asụsụ ndị Malay, aha na-ewere ọnọdụ ụbara ebe ngwaa na-ewere ọnọdụ nkebiokwu kenkwuwa na m̀yinààbùṛ nzu.

Tebul5: Malay

(murid)	(murid-murid)	(Dia murid sekolah rendah)	(Mereka murid-murid sekolah)
Pupil	Pupils	S/He is a primary school pupil	They are primary school pupils
umụaka	umụaka ga	O/O bụ umụaka prīma	ha bụ umụaka ndi prīma

Ọ gara n'ihu ikowa na m̀yinààbùṛ mpe metutakwara aka na ndenwe ụdaume ma ọ bụ nke mgbochiume. Na nkowa a, o gosiputara ụdị m̀yinààbùṛ atọ. Ha bụ:

- ndenwe okwu ndi nwere otu ụda dī ka: dumdum, gidigidi, kitikiti
- ndenwe ụdaume dī ka: ojije olila, oriri ọrurū, ọmumū ọnwunwū
- ndenwe okwu mmalite dī ka: ịka ụka, irū arū, ịsa asa.



Atụtụ Ndokọ Mmebeokwu

Atụtụ Ndokọ Mmebeokwu bụ atụtụ gbadoro ụkwu na nhazi okwu. N'atụtụ a, a na-ahazi ọtụtụ okwu site n'ọnọdụ ha, ụdịdị na mputara ha. Ozo, atụtụ a na-egosi mmekọrịta dị n'etiti usorookwu, mwubeokwu na okowa okwu. O lebakwara anya na nghota okpuruokwu okwu. O na-eweputa usoro, ndjiche na nkowaokwu nke a gbasoro ezigbo usoro wee mebe. O bụ Jackendoff hiwere atụtụ a n'afọ 1975. Ihe gbasara atụtụ ndokọ mmebeokwu a eteela aka o di. E nweela ọtụtụ ndi derela ihe gbasara atụtụ a; di ka Booji (2017)

E nwere ụzọ abuo e si agbaso usoro mmebeokwu ndi a. N'usoro mmebe mkpuruasusu, nke a na-ahukari n'akwukwo *Post-Bloomfieldian American Linguistics*, a na-ahụ okwu di mgbagwoju anya. N'ebe a, ntucha mmebeokwu na-akowa maka usorookwu nke mmebeokwu. Imaatụ: 'erila' n'asusu Igbo bụ nke a na-agbakwunyere n'isingwaa dabara n'asusu ka o wee kwe nghota. Ozo n'asusu Bekee ndinaazu okwu "walked", "walk" di ka ngwaa a gbakwunyere "-ed" nsonaazu nke mebere ya bu okwu "walked". Ozo, a na-emebe mkpuruokwu site n'igbakwunyere mkpuruasusu ma o bu ngwaa nganihu ma o bu nsonazu iji mee ka okwu ahụ gbanwee ma o bu gbatia echichi na mputara ya.

Atụtụ ndokọ mmebeokwu a, na-akowa na umu irighiri okwu, mebere okwugasị ga-adiriri n'ime mkpuruokwu asusu ndi ahụ nwere n'usoro. Atụtụ a gara n'ihu ikwu na ndi na-amu asusu mmebe okwu nwere ebe ndi ha na-ahuta di ka ebe siri ike ma o bu ihe mgbagwoju anya. Ozo, atụtụ a na-echeputa n'uzo ndabere okwu, nhazi, ụdidi ndabere siri ike na mmekorita di n'etiti okwu ndi ahụ. N'akwukwo okowa okwu, ma mkpuruokwu ma atumatu nhazi nke ha di ka ngwa ngwa, oso oso wdg. A na-ahazi okwu n'usoro, ya na okwa ma o bu onodu okwu na nkeji na nkeji. Atumatu a nwere oru ha na-arụ nke na-akowa okpuruokwu okwu ndi di mgbagwoju anya ma kowaa ka e si emeputa mkpuruokwu mgbagwoju anya ohuru.

Udi mmebeokwu a ekwetaghị n'usoro Langajer (1987). Echiche a, anabataghị omumu lingwistiks nke e si niwu gbasoo ma o bu nke e deputara ma e wezuga ihe iwu lingwistiks jikotara ya na iwu ozo n'otu oge.

Imaatụ:

Bekee: 1a	bald	b.	baldness
	big		bigness
	black		blackness

A bia n'omumaatu (1a) na (1b), a ga-ahụ na e nwere mgbanwe ma o bu mgbatị na mkpuruokwu abuo ndi a di ka e webata nsonazu "-ness" n'okwu ndi (1a) niile iji gbatia mkpuruokwu ndi ahụ. N'ebe a, o bughị na nghota mputara ha gbanwere kama o gbatikwuru.

Atụtụ ndokọ mmebeokwu a, bu atụtụ nke nhazi okwu nke na-edokọ mkpuruokwu nwere ngwaa abuo ma o bu kariya n'usoro iji ziputa nghota zuru oke nakwa etu e si emeputa okwu ohuru. O na-enyocha mmakọ ndi a n'ime echiche nke utasusu ya bu uzo ma o bu usoro e si ekpokota uzo mkpuruokwu ato onu n'ezigbo usoro iji mebe okwu. Nke a site na nkowa e nyere, a ga-ahụ na atụtụ a baara nchocha a uru iji ziputa oru mhinààbũ na-arụ n'ime ahiriokwu. Iji maa atụ di ka o di



n'akwukwọ Ewelukwa na Okafo (2008:167) nganiihu na jerondụ ikowaputa ụzọ a ga-esi webata okwu òyìnààbùṭọ̀ bụ okwu igba nje n'ime ahiriokwu.

Lee Ọmụmaatụ ha:

- i. Ojije: Ọ na-eme ya ojije ojije
- ii. Odide: Ihe niile ha mere taa bụ sọ odide odide
- iii. Ọnyunyụ: Nri o riri na-eme ya ọnyunyụ ọnyunyụ

Mputara echiche a, gbasara usoro mebeokwu bụ na e nweghị ezigbo okere dị nkọ n'etiti ọkọwa okwu na utoasụsụ. Ọkọwa okwu gụnyere ma nkọwa ihe okwu nyere ma mmebeokwu n'usoro dị ka ihe ọmụmaatụ.

Ntucha nchọcha

Na mpaghara a, anyị ga-egosiputa ọkpurukpu isiokwu nkọwa ndị a: Ìyìnààbùṭọ̀ kempe na Ìyìnààbùṭọ̀ kenzu, usoro ebe òyìnààbùṭọ̀ ndị ahụ putara ihe dị ka na mkpọaha, ahaucheuda, ngwaa a gbakwunyere nganiihu, nkwuwa, mbuuzọ, jerondụ, na ndịiche dị na òyìnààbùṭọ̀ mpe na nke nzu.

Ìyìnààbùṭọ̀ Mpe

Ìyìnààbùṭọ̀ kempe bụ ndenwe ma ọ bụ ndegharị ụfọdụ okwu bụ nke a na-edegharị akụkụ okwu ụfọdụ site n'igbakwunye ha n'ihu ma ọ bụ n'azu isingwaa. Ọ bụkwa ụzọ nke ezughị oke nke usoro mmebeokwu site n'idenwe isingwaa. N'ebe a, òyìnààbùṭọ̀ kempe na-arụ ọrụ n'ime nganiihu na nsonaazụ nke metụtakwara aka na ndegharị ụdaume ma ọ bụ nke mgbochiume. Ọmụmaatụ.

- i. ịka ụka
- ii. ịrụ arụ
- iii. ịsa ụsa
- iv. ịka nka
- v. ide nde
- vi. ịrọ nrọ. ojije
- vii. ọtita
- viii. ọdida
- ix. onwunwe.

N'ọmụmaatụndị a, a ga-ahụta na ọ bụ ndegharị nganiihu ụdaume. Ọ bughị okwu niile ka a gbara nje naanị nganiihu ụdaume 'i' gbanwere burukwa nganiihu ụdaume 'u', 'i' na 'n'.

Nganiihu	Isingwaa	Isingwaa	Jerondụ
ò	ji	je	òjije
ọ	tị	ta	ọtita
ò	nwu	nwe	òziza

Ọmụmaatụ a, ziputara ndegharị isingwa 'ji' ka ọ buru 'je', 'tị' ka ọ buru 'ta' 'nwu' ka ọ buru 'nwe'. Ọmụmaatụ a mere ka anyị mata na òyìnààbùṭọ̀ kempe a ziputara echiche ndị a n'uzọ jerondụ nke gbasoro iwu ndakorịta ụdaume.



M̀yìnààbùṽ Nzu

M̀yìnààbùṽ kenzu bụ m̀yìnààbùṽ na-agwa anyị etu e si edenwe otu mkpuruokwu ma ọ bụ n'idenwe okwu niile ugboro ugboro iji meputa okwu ọhuru ọzọ dị ka ibe ya bụ usoro okwu igba nje. Omumaatu;

- i. Obi bere okwu ya nke nke.
- ii. Nwayo nwayo ka ejula ji aga n'ogwu.
- iii. Uju na-ekwu okwu oku oku.

N'omumaatu a, a hutara okwu ndi a 'nke nke, nwayo nwayo, na oku oku' ka m̀yìnààbùṽ ndenwe. E lee anya n'omumaatu ndi a, a ga-ahụ na ọ bụrụ na e denwoghị okwu m̀yìnààbùṽ ndi ahụ nghota ha agaghị edocha anya di ka: 'Obi bere okwu ya nke, Uju na-ekwu okwu oku.' wdg.

Ebe m̀yìnààbùṽ na-adị ire n'ime mkpọaha

N'ebe a ka a ga-eziputa usoro m̀yìnààbùṽ si abawanye n'asụsụ Igbo site n'igba nje otu okwu di ka ha putara ihe.

M̀yìnààbùṽ kemkpọaha n'asụsụ Igbo

Ngosiputa m̀yìnààbùṽ kemkpọaha ndi gbara nje n'ahankowa, ahankwuwa, ụduụda, ahaucheuda na aha - nomba.

Ahankowa: N'ime ahankowa a di ka gosiputa otu ihe di, m̀yìnààbùṽ putara ihe site n'igba ahankowa ndi ahụ nje. Imaatu:

- i. Nwoke di mkpumkpu.
- ii. Nwata ahụ di giligili.
- iii. Nwoke ahụ di ntinti.

Nkwuwa: M̀yìnààbùṽ putara ihe n'ime nkwuwa site n'ikwuwa aha ahụ ugboro abuo iji ziputa ebunuche onye. Imaatu:

- i. E mee osooso e meghara ọdachi.
- ii. Ọ na-ekwu nwayo nwayo.
- iii. Ọ gbawara ozigbo ozigbo.

Ahaudauda: Ahaudauda di ka aha e ji eziputa uda a na-anụ nke ihe a na-ekwu maka ya na-ada, ziputara okwu m̀yìnààbùṽ n'ime ya di ka mgbe a na-agba okwu ndi ahụ nje. Aha ọzọ a na-akpọ ya bụ njiudamara ma ọ bụ ụdauda. Imaatu:

- i. Ebe a niile na-ada dumdum.
- ii. Ugbọala ahụ na-egbu piipii.



iii. Mmiri na-ezo patapata.

Ahaucheuda: M̀yìnààbùḡ p̀tara ihe n'ime ahaucheuda mgbe ọ gbara okwu ndị a: poko, puri, gwuga, m̀r̀r̀, wara, nje n'ime ahiriokwu ndi ahụ. Imaatụ:

i. Akwukwọ nri ahụ na-ama pokopoko.

ii. Ahụ m na-akwọ murumuru.

iii. Puripuri oroma ahụ na-eme gosiri na o mebiwela

Ubara: M̀yìnààbùḡ p̀tara ihe n'ime ubara site n'ide ugboro ugboro mkpuruokwu ndi ahụ na-eziputa na ihe a na-ekwu maka ya kariji otu. Imaatụ:

i. Ulo mposi ahụ bu uchicha uchicha.

ii. Ahia otu Onicha juputara na mmadu mmadu.

iii. Ulo ha bu oke oke.

Ndiche di na m̀yìnààbùḡ kempe na m̀yìnààbùḡ kenzu

M̀yìnààbùḡ kempe

1. M̀yìnààbùḡ kempe bu ndenwe ufodu okwu bu ndi a na-edeghari akuku okwu ufodu site n'igbakwunye ha n'ihu ma o bu n'azu isingwaa.
2. M̀yìnààbùḡ kempe na-edeghari nganiihu udaume di ka: ika uka, iru aru, isa usa
3. A na-edeghari nganiihu mgbochiume di ka: ika nka, ide nde, iru nro.
4. Na m̀yìnààbùḡ kempe, e nwere ike igbakwunye otu mkpuru mgbochiume n'ihu udaume; anaghi anabata mbiakota onu mgbochiume abuo n'otu mkpuruokwu mana
5. A na-enwe ndeghari isingwaa ma o bu udaume na mgbochiume na m̀yìnààbùḡ kempe mana
6. m̀yìnààbùḡ kempe anaghi aputa ihe n'ubara ole ihe di
7. Anaghi eziputa m̀yìnààbùḡ kempe

M̀yìnààbùḡ kenzu

- M̀yìnààbùḡ kenzu bu uzọ zuru oke nke usoro mmebeokwu site n'idenwe isingwaa ma o bu n'idenwe okwu niile ugboro ugboro iji meputa okwu oheru.
- M̀yìnààbùḡ kenzu na-edenwe udaume di ka: oriri oruru, omumu, onwunwu wdg
- O na-edenwe okwu ndi nwere otu uda di ka: dumtum, gidigidi, kitikiti.
- Na m̀yìnààbùḡ kenzu, a na-ahuta mbiakota onu mgbochiume abuo n'otu mkpuruokwu di ka: dumtum, ngwangwa, mkpumkpum
- Na m̀yìnààbùḡ kenzu, a na-enwe ndeghari isingwa na okwu niile ugboro ugboro.
- Okwu m̀yìnààbùḡ kenzu na-adị ire n'ime ubara bu otu n'ime mkpọaha. Imaatụ: mmadu mmadu, uhicha uhicha, oke oke.
- m̀yìnààbùḡ kenzu na-aputa ihe n'ime kolo



n'ime kọlọ n'ihī na o nweghī ebe edenwere otu isigwaa ma ọ bụ nsonaazu.

iji ziputa mkpuruokwu e ji akowa aha nke bukwa uzọ e si akowa otu ihe a na-ekwu maka ya si acha. Imaatụ: edo edo, mmee mmee, ọcha ọcha, ụlọ ụlọ.

8. Anaghī ahuta okwu ñyinààbúṛ kempe n'ime mkpọaha dī ka iji kowaa ihe.

A na-ahuta ñyinààbúṛ kenzu n'ime mkpọaha dī ka: ezeeze, ọnwụ ọnwụ, ureure, nrinri wdg.

9. Anaghī ahuta okwu ñyinààbúṛ kempe n'ime ọnụogugu nke dī n'ime mkpọaha dī ka ọ dī n'ime ñyinààbúṛ kenzu.

A na-ahuta ñyinààbúṛ kenzu n'ime ọnụogugu nke so n'otu n'ime mkpọaha dī ka: otuotu, abụqabụ, atọatọ wdg.

Nchikọta na Mmechi

Edemede anyị lebara anya na ñyinààbúṛ. Edemede nnyocha a kaara gbado ụkwu n'okpuruokwu ihe ndị a: utoasusu, mkpuruasusu, nkejiasusu, mmebeokwu, mgbakwunye, ñyinààbúṛ, ñyinààbúṛ mpe na nke nzu na Atụtụ ndokọ Mmebeokwu nke Jackendoff (1975) hibere ka e ji wee mee nchọcha a.

E lebara anya na nkowa niile ndị ọkaasusu dī iche iche nyere, nke mere ka o doo anya na ñyinààbúṛ bụ usoro mmebeokwu nke otu ma ọ bụ ụfọdụ okwu na-adị ugboro ugboro ma ọ bụ na-agba nje. A gara n'ihu ziputa ñyinààbúṛ kempe na ñyinààbúṛ kenzu n'asusu Igbo. Ọzọ a chọputara ebe ọtụtụ ndokọokwu na-ewebatakari okwu ñyinààbúṛ ndenwe iji weputa ọrụ ọ na-arụ n'utoasusu Igbo. E ziputakwara ndịiche dī n'etiti ñyinààbúṛ kempe na ñyinààbúṛ kenzu n'asusu Igbo.

Edemede nchọcha a gara n'ihu igosiputa na alaka ñyinààbúṛ gbasasiri agbasa; ọ dighi n'otu ebe kama a na-ahuta ha n'ime nkejiasusu dī ka na mkpọaha, jerondụ na ụdị ñyinààbúṛ kempe na kenzu nke ụdị ya abụọ bụ kendenwe na kenziputa, ma ñyinààbúṛ ke nkwa, ñyinààbúṛ kekọlọ wdg.

N'agbanyeghi na nkowa ndị ode niile a gbadoro ụkwu na ñyinààbúṛ, ọ dighi onye ziputara kpomkwem aha ñyinààbúṛ n'asusu Igbo kama ọ bụ n'olumba na olu Bekee ka ha kowara ya. A chọputarakwara na isiokwu, ebumnobi na nchọputa ndị ode na nchọcha nke a abụghị otu. Nchọcha a dabeere kpomkwem n'asusu Igbo. Site na nchọcha a e merela, ọ dighi nchọcha e ji asusu Igbo mee n'isiokwu a bụ ñyinààbúṛ. Ọzọ dī ka ibe ya, o nweghikwa nke ji atụtụ nchọcha a wee ruo ọrụ.

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Nsirihundụ ndị Igbo gbasara Agamnihu

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Umị edemede

Ndị Igbo bụ ndị e ji igba mbọ were mara. Igba mbọ ndị Igbo bụ ụzọ ha si ezipụta nkwenye ha na ezi orụ nwere ugwo nke na-apụta ihe n'ilu Igbo dị iche iche dị ka, "Aka aja aja na-ebute onụ mmanụ mmanụ", "Onye rọọ o rie", "Nwata kwọchaa aka, o soro okenye rie nri", dg. Mana ọ bụ ihe mwute na oke igba mbọ ọtụtụ ndị Igbo n'ogbo dị ugbuga na-edubanyezi ha n'ikpa arụ dị iche iche iji sonye na ndị a na-ahụta dị ka ndị nwere agamnihu. A na-ahụ ụdị ajọ akparamaagwa ha na-akpa iji nweta akụ na ụba dị ka: igbu mmadụ were gwọọ ogwu ego, itọ na ire mmadụ na ndị ọzọ. Ebumnobi nchọcha a bụ ime ka a mata na Igbo hụrụ igba mbọ na agamnihu n'anya ma ha kpọrọ ichu akụ na ụba n'uzọ ezighị ezi asi. Ederede a ga-enye aka mee ka nsogbu na-apụta n'ichu akụ na ụba onwụ onwụ juru n'ala Igbo belata mekwa ka ụwa ghara idị na-ahutazi ndị Igbo dị ka agburu hụbigara akụ na ụba n'anya oke. A ga-esite n'uzọ dị etu a weghachi ezi agamnihu n'ala Igbo. Nchọcha a gbasoro usoro nkowaputa. E jikwa atụtụ ezi akparamaagwa were tuchaa ya. Nchọputa gosiri na nghotahie nkwanye ugwu a na-enye ndị nwere ego, anya ukwu, e jighizi "ezi aha ka ego" kpọrọ ihe na ndị ọzọ so n'ihe na-ebute oke ichu na ihu akụ na ụba n'anya juputara n'ala Igbo. Odee na-atụ aro ka ndị Igbo laghachi azụ na nkwenye ha ndị na-akwalite agamnihu site n'igba mbọ nye aka na-akunye mkpuru agbam mbọ na ndụ ndị na-etolite etolite.

Okwu Mmalite

Agburu ọ bụla n'ụwa niile nwere ụzọ dị iche iche ha si aghọta ụwa na ihe niile dị n'ụwa. Ọ bụ site n'usoro obibi ndụ agburu ọ bụla ka e si ahụta nsirihundụ ha. N'otu aka ahụ, nsirihundụ ndị Igbo metụtara ụzọ ha siri hazie usoro obibi ndụ ha nakwa nkwenye ha dị iche iche. Na nkwenye ndị Igbo, ihe ọma, ngozi na agamnihu na-esite n'aka Chineke. Ọ putara na ọ bụ Chineke na-agozi akaraka mmadụ. Ndị Igbo na-eziputa nke a dị ka ha na-ekwu n'okwu "agbakam mbọ bụ ego nri, ọgaranya na-esi na Chi." Ma ha kwenyekwara na "Onye Chi na-azọ na-azọ onwe ya." Nke a mere na ndị Igbo ejighi igba mbọ egwu egwu n'ihu na ha kwenyere na ọ bụ site n'igba mbọ ka Chukwu ga-esi gozie ha. Mmadụ agaghị anọrọ nkịtị were na-eche ngozi Chukwu. Ọ bụ nghota dị etu a mere na e jighi iriọ aririọ mara ndị Igbo. Kama onye ọ bụla na-agbalisi ike inwe ụzọ ọ ga-esi na-abara onwe ya, ezinaulọ ya na obodo ya uru. Onye Igbo anaghị anọrọ ka a na-enye ya enye kama onye ọ bụla choro enyemaka bụ n'ụdị ọ ga-eji malite igba mbọ nke ya. Iji maa atụ, Achebe (1958) ziputara etu Okonkwo siri gaa riọ Nwakibie ji ọ ga-akọ n'ihu na o nweghi ike inweta ji n'aka nna ya bụ Unoka. O doro anya na ihe Okonkwo gara n'ulo Nwakibie ime bụ iriọ ya mkpuru ji ọ ga-eji malite ndụ na akaorụ nke ya dị ka onye oru ugbo. Nke a bụ iji gosi n'ezie na ndị Igbo anaghị achikọ aka, nọrọ na-eche ka ndị ọzọ na-enye ha.



Ọ bụ site n'akaorụ dị iche iche ka ndị Igbo na-esi egosi agbam mbọ ha. O nweghị onye na-anọrọ ka agụụ gụgbuo ya na ezinaụlọ ya. Ọ bụ ya mere na e ji akaorụ dị iche iche were mara ndị Igbo. Ma akaorụ kacha pụta ihe e jiri mara ndị Igbo ọ kacha n'oge ochie bụ ọrụ ugbo. Ọrụ ugbo ndị Igbo abughị naanị iko erimeri kama ha na-akpakwa ụmụanụ dị iche iche. Ha nwekwara akaorụ ndị ọzọ dị ka ichu nta na ọrụ nka dị iche iche dị ka ikwe akwa, ikpụ ụzụ na ndị ọzọ. N'oge ugbo a, ndị Igbo na-arụkwa ọrụ Bekee dị iche iche tinyere imeputa ngwa ahia na izu ahia. Ihe niile ndị a na-egosi mmụọ agbam mbọ ndị Igbo na ụzọ jiri nweta ezi agamnihu site n'igba mbọ.

Agbụrụ niile dị n'ụwa na-enweriri ndị na-etinye aka n'ihe ọjọọ. Ọ bughị naanị ndị Igbo mana n'ihina ndị Igbo na-agba mbọ nke ukwuu, ọ na-adiziri ndị mba ọzọ ka onye Igbo ọ bụla nwere akụ na ụba etinyela aka n'ihe ọjọọ ma nke a abughị eziokwu. Ndị Igbo na-eke aji n'ume ma na-agbasi mbọ ike tinyere na Chineke na-agọzi ha nke mere ha ji enwe agamnihu.

Nchọcha a bụ iji ziputa na ndị Igbo bụ agbụrụ kwenyere na ọ bụ site n'igba mbọ ka e si enweta agamnihu. Nchọcha a dị mkpa n'ihina ọ ga-enye aka igosi na oke, “Ọ chaa gbute ọ chaghị gbute” juputara na ndụ otutu ndị Igbo n'ogbo a abughị njirimara ndị Igbo. Site n'ime nke a, ndị mmadụ n'agbụrụ dị iche iche ga-aghota na nkwenye ndị Igbo, agamnihu na-abia site n'igba mbọ.

Ntuleghari Agumagu

Nsirihundu

Nsirihundu bụ ụzọ ndị ahụ dị iche iche agbụrụ ọ bụla si aghota ma na-elegara ụwa anya. Ọ gbadoro ukwū n'etu ndị ọ bụla si eche echiche ma na-akọwa ụwa na ihe niile dị n'ụwa. Ọ bụkwa otu n'ime ihe ndị na-eme ka agbụrụ ọ bụla chụpụ iche. Na nkọwa Isidienu (2018), nsirihundu bụ ihe ndị ahụ bụ isi sekpu ntị n'ihazi ndụ na akparamagwa onye ọ bụla. O kwukwara na ọ bụ nchikota usoro obibi ndụ ndị. Isidienu (2018) kọwara na nsirihundu ndị mba Afrika hibere isi na ndụ tinyere ichekwa na ime ka ndụ dị mma. Nke a bụ eziokwu ma a ga-amata na a naghị agba aka echekwa ndụ. Ihe ọ putara bụ na ichekwa ndụ gụnyere ime ihe niile kwesiri ekwesị iji nyere ndụ aka.

Nwoye (2011) kọwara na nsirihundu bụ etu agbụrụ ọ bụla si aghota ma na-akọwa ụwa ha ma ọ bụ etu ihe siri dị nakwa etu ihe si agbanwe na gburugburu ha.

Agamnihu

Agamnihu bụ mmadụ inweta ezi ụgwọ ọrụ nke na-esite n'idi uchu n'ọrụ. Ọ bụ onye na-agba mbọ n'ihe ọ na-eme ga na-atụ anya inweta agamnihu. Orji (2021) kọwara na agamnihu gụnyere mmadụ iga n'ihu n'ulọ ọrụ, n'ezinaụlọ nakwa n'agumakwukwọ. Ọ putara na ọ bughị naanị site n'otu ụzọ ka agamnihu si abiaara mmadụ. Oge onye ọrụ Bekee nwetere mbuli n'okwa site n'ogo ọ nọ gaa n'ogo ka elu, o nwetela agamnihu. Ọ bụrụ na di na nwunye lụchaa onwe ha ma mụta nwa ma ọ bụ ụmụaka, a ga-asị na ezinaụlọ ahụ na-aga n'ihu. Ọzọ, onye na-azụ ahia malitere azumahia ya mgbe o nwere naanị otu ọnụ ụlọ ahia ma mechara mgbe afọ ole na ole ghachara, o nwewanye ọnụ ụlọ ahia atọ, anọ ma ọ bụ karịa, a ga-asịkwa na onye di etu ahụ nwere agamnihu n'azumahia ya. N'otu aka ahụ, agamnihu nwekwara ike iputa ihe na ndụ onye na-agụ akwukwọ nke na-agafe n'ogo di iche iche o kwesiri iga n'agumakwukwọ ya. Mgbe ọ bụla mmadụ nwere agamnihu, ọ putara na onodu onye ahụ akawanyela mma.

Igba Mbọ di ka Njirimara ndi Igbo

N'ezie, agbụrụ ọ bụla nwere ihe e ji mara ha na ihe e ji atunyere ha. Ọ bụ ya ka Igbo ji asị na “ka onye si eme ka ekwe si akpọ ya.” Ndị Igbo bụ ndị e ji igba mbọ n'ihe ọ bụla ha na-eme were mara.



Ọ bụ oke ịgba mbọ na-edunye ndị Igbo n'ịga mba dị iche iche n'ụwa ịji chọọ ma nweta ohere ịgba mbọ were nweta agamnihu. Ephraim-Chukwu (2023) kwenyere nke a ma sị na ndị Igbo bụ ndị e ji ịgba mbọ na itinye uchu n'ihe ha na-eme were mara ịji hụ na ha mere ya nke ọma. Nke a gosiri na ndị Igbo na-agba mbọ ma na-etinyekwa mmụọ ha ịji hụ na ihe ọ bụla ha kpebiri ime bụ nke ha mere nke ọma. Akpulu (2020) kwuru na irusi ọrụ ike bụ ihe e ji mara ndị Igbo. Ọ kọwara na ihe di onye Igbo mkpa bụ ịdị na-ahụ na mbọ ọ bụla ọ na-agba na-eweta agamnihu. Ọ bụ ụdị echiche a na-eme ka onye Igbo tinye uchu n'ihe ọ bụla ọ chọrọ ime n'ụdị na nsitere n'agbam mbọ ahụ ga-ewetara ya agamnihu.

Na nkọwa nke ya, Isidienu (2023:5) kwuru na “Ndị Igbo nwere mmasi puru iche n'ebe iru ọrụ di n'ihia na ọ bụ site n'oru ka ha ji akpata ihe afọ na-eri.” Nke a putara na iru ọrụ anaghị egbu ndị Igbo obi kama ọ na-enye ha afọ ojuju. Nkọwa a dabara adaba ịji kọwaa ndị Igbo di ka ndi e ji ịgba mbọ mara maka na agbam mbọ na-aputa ihe n'iru ọrụ di iche iche.

N'iga n'ihu, Flint (1966) kọwara ịgba mbọ ndi Igbo n'oru di ka ọ siri na tupu ndi mbiarachịwa abata ala Igbo, ndi Igbo ejirila ọgụ na mma supia ma kọsachaa otutu ala ndi nwere ike ibu oke ohia na mbu. Nkọwa a mere ka o doo anya na idi uchu n'oru di ndi Igbo n'obara. Tupu ndi Bekee ewebata ịji akaranga ọgbara ohuru ruo ọrụ ugbo, ndi Igbo na-eji ọgụ na mma ha eme ka oke ohia ghoro ala ubi. Nzereogu (2022) mekwara ka o doo anya na ndi Afrika nke ndi Igbo so na ya bu ndi na-agba mbọ ebe ọ di ukwu tupuri mmekorita ha na ndi mbiarachịwa.

A bia na nkọwa Nwani (2024), o mere ka a mata na ndi Igbo bu agburu nwere onatarachi puru iche, di ike, na-agba mbọ ma newkwaa mmuo agamnihu. Ọ kọwara na ikeputa steeti ozọ n'ala Igbo bu nnukwu ohere puru iche ịji mee ka ndi ga-esonye na ya nwee isi ọma. Ndị Igbo na nkọwa ya bu agburu na-adị uchu n'oru ma na-agba mbọ n'udi enweghi atu nke na-eme ka ha na-aga n'ihu ma buru ndi otutu mba n'ụwa na-elegara anya, na-enomi ma na-atajiri anya.

Na ntunye nke Anokwute (2019), mgbagha ọ bụla adighi na ndi Igbo bu ndi na-agbasi mbọ ike, ndi na-aka obi n'ime ihe ahụ e chere na o siri nnukwu ike. Okwuosa, Nwaoga na Uroko (2021) kwuru na ndi Igbo na-akachi obi ọ buladi n'oge ihe isiike na ihe iche aka mgba daputara na ndu ha. Ihejirika (2011) kowakwara na etu ndi Igbo siri tulitekwa oge a lachara ọgụ Naijiria na Biafra gosiri na ha bu agburu anaghị ada mba. Ọ kọwara na ọ buladi iwu ndi ochichi Naijiria tiri n'oge ahụ bu nke o doro anya na ọ bu ịji megide ndi Igbo ma napu ha ihe nnweta ha oge agha bichara, e meghi ka ndi Igbo daa mba. Ihejirika kowara na nke a na-eziputa na ndi Igbo na-agbasi mbọ ike. N'ezie, ndi Igbo kwenyere na site n'igba mbọ mmadu ga-abu ihe ọ choro ibu. Nkwenye di etu a mere ndi Igbo ji asi na “Onye kwe, chi ya ekwe.” Okwuosa, Nwoaga na Uroko (2021) kwenyere na onye Igbo ọ bula nwere otu onatarachi ma ọ bu abuo nke a na-ahuta di ka chi onye na-enyere onye ahụ aka ịji nweta agamnihu na ndu. Ndị Igbo ghọtara na chi onye na-adị n'udi akaraka nke Chukwu nyere mmadu site na mgbe a muru ya. Ha nwere nkwenye na ọ bu site n'igba mbọ ka chi onye ga-eji nyere mmadu aka mee ka akaraka ya chawaputa. Okwuosa, Nwoaga na Uroko (2021) tinyere na ndu idinotu bu otu ihe e jiri mara ndi Igbo nke na-enyere ha aka icho odimma mmadu niile. Na nkọwa ha, ndu ndi Igbo juputara n'inye onye ọ bula ohere igbara onwe ya mbọ na inweta nka mma na ndu. Ọ dighi onye na-anochiri ibe ya uzo ka ọ ghara iga n'ihu kama a na-ahuta agbam mbọ na idi uchu di ka isi hiwere agamnihu. Nke a gosiri n'ezie na ndi Igbo na-achọ ka onye ọ bula gbalia oke ya ịji mee ka akaraka chi ya nyere ya chawaputa.



Ọ bụ eziokwu na onye nwere agamnihu ga-enweta otito, ugwu na nsọpụrụ nke ndị mmadụ, mana agamnihu ọ bụla onye Igbo nwetara bụ maka ọdịmma mmadụ niile. Iloanya na Nwanegbo-Ben (2021) lebara anya na nka iluputa ngwa ahia na ugwu diiri mmadụ n'ala Igbo ma kpebie na ndi Igbo na-agbasi mbọ ike ma na-enwe anuri oge nwanne ha na-aga n'ihu n'ihia na ha maara na agamnihu otu onye bukwa odimma mmadụ niile.

Atutu Nchocha

Atutu ezi akparamaagwa bụ atutu na-akowa ihe kpatara agwa ọ bụla mmadụ kpara ji di mma ma ọ bụ di njo. Ọ na-akowa ihe mere mmadụ ji kwesi ikpa udi agwa a turu anya. Atutu a na-eleba anya n'etu e si ekpebi udi agwa kwesiri ekwesiri na nke ekwesighi. Wilburn (2020) kowara na ọ bụ Kant nwa afọ mba Greek 1724-1804 weputara atutu a. Kant ji atutu a akowa na ihe bụ ezi akparamaagwa bụ oru oma tinyere na agwa di mma bụ nke nwere mkpalite iru oru oma. Rawl (2021) na nkowa nke ya kewara atutu ezi akparamaagwa uzọ abuo. Nke mbu ka ọ kowara di ka ebe mmadụ nwere ikike ihoro etu ọ ga-esi meso ndi mmadụ ozọ niile n'akpaghi oke ọ bula. Nke abuo bụ na ike oha na akụ na uba na-aba uru naani oge mmadụ niile tinyere ndi ogbenye ritere uru ahụ. Atutu a na-eleba anya n'ihe ọ ga-ewe iji si na akparamaagwa ziri ezi ma ọ bụ na o zighi ezi. Atutu a bara uru n'ihia na ọ na-atuputa usoro mmadụ ga-esi na-eche ezi echiche, na-akpa ezi agwa ma na-ahoro ihe ọ kporo akparamaagwa kwesiri ekwesiri.

Atutu a dabara iji kwado ederede a n'ihia na ndi Igbo kporo igba mbọ were nweta agamnihu ezi ihe tinyere na agamnihu onye Igbo nwere abughi naani nke onwe ya di ka o siri metuta nsirihundu ndi Igbo. Ndu ndi Igbo juputara n'agbam mbọ n'ihia na ha kwenyere na ihe ọ bula mmadụ ga-eme iji nweta akụ na uba ma gakwaa n'ihu ga-aburiri nke ọ ga-enweta n'uzo ziri ezi.

Nziputa Nkwenye ndi Igbo na Igba Mbọ na-eweta Agamnihu

Ndi Igbo nwere uzọ di iche iche ha si eziputa nkwenye ha na igba mbọ na-eweta agamnihu. Otutu mmadụ na mba uwa di iche iche na-ahuta ndi Igbo n'ogbo a di ka ndi nwebigara mmasi oke n'aku na uba na n'agamnihu. Nke a mere ufodu mmadụ ji asi na otu uzọ e nwere ike isi kpebie na onye Igbo anwuola n'ezie bu mgbe e fere ya ego n'ihu ma o bilighi. A na-ahutazi ndi Igbo ka ndi na-achụ ego aghara aghara n'ihia ihe ojoo ufodu ndi Igbo na-etinye aka na ya ugbua iji nweta akụ na uba na agamnihu. Ma nke a abughi uzọ ndu ndi Igbo n'ihia na ha nwere uzọ di iche iche ha si eziputa nkwenye ha na igba mbọ na-eweta agamnihu. E lee anya na ndu ndi Igbo, a ga-achoputa uzọ ndi ahụ n'ilu, oke iga mba ozọ, aha, ikwanyere ogaranya ugwu, na ndi ozọ.

Ilu

Ndi Igbo na-esite n'ilu di iche iche ha na-atu egosiputa na igba mbọ na-eweta agamnihu. Ilu bu okwu amamihe ndi Igbo ji eziputa nkwenye na nsirihundu ha oge ha na-ekwu okwu. Isidienu (2018) kwadoro nke a site n'ikowa na ilu agburu ọ bula na-ekwu otutu ihe maka uzọ ndu ha. O mere ka a mata na ilu mba Afrika gbanyere nnukwu mgborogwu n'uzo ndu ha ma na-emetuta usoro ekpemekpe, ezi akparamaagwa, ikato ajo agwa, ochichi na ndi ozọ. Otutu oge, nghota ilu Igbo anaghi ese elu kama ọ na-adi omimi n'udi na ọ bụ site n'ichemi echiche ime ka a na-eji aghota ya ma ọ bụ mara mputara ya. Ya mere, site n'ilu Igbo na-atu, ha na-eziputa n'ezie na ọ bụ site n'igbasi mbọ ike ka mmadụ ga-eji nweta akụ na uba, odimma, na ihe ọ bula e nwere ike ikpo agamnihu. Iji maa atu, ilu di ka "Onye ruo, o rie" na-egosi na ọ bụ naani mgbe mmadụ tunyere oke nke ya site n'iru oru ka ọ ga-eji nweta ihe ọ ga-eri. Ihe ọ putara bu na onye oru rucha, ọ ga-eri uru



sitere n'ihe ọ rụputara. Ndị Igbo ji ilu a eziputa na o nweghi onye kwesiri ino na-eche ka ndi ozo rucha ka o were soro rie; kama o bu onye ruru ọrụ na-erite uru na ihe oma na-esite n'oru. O putakwa na onye arughi ọrụ agaghi eri kama o ga-ebu onu.

Ilu ozo na-egosi nkwenye ndi Igbo na igba mbọ na-eweta agamnihu bu "Aka aja aja na-ebute onu mmanu mmanu." Mgbe mmadu na-arụ ọrụ, ọsisio na-agba ya, aka na ahụ ya niile na-ejuputa n'aja na inyi. Mana mgbe ọrụ mitara ezi mkpuru, onu na-ejuputa n'oriri nke bu onu mmanu mmanu. Ndị Igbo ji ilu a egosi na onye choro ihe oma na ndu n'udi o bula kwesiri itunye agbam mbọ.

Ozo bu "A ruo n'anwu, e rie na ndo." Ilu a putara na mgbe mmadu na-arụ ọrụ, o na-anọ n'anwu, anwu na-acha ya. Ma mgbe onye ahụ ruru ọrụ ga-eri ihe o rụputara n'oru, o naghizi anọ n'anwu. Onye no n'ihu ọrụ na-agabiga ihe isiike na ihe iche aka mgba di iche iche nke a hutara di ka oge onye di etu ahụ no n'anwu. Oge mkpagbu niile gafechaara, o buru oge iri uru nke a hutara di ka oge onye ahụ no na ndo.

Ndị Igbo na-atukwa ilu si "Nwata kwochaa aka, o soro okenye rie nri." Chinweuba na Ezeugwu (2017) kwara na ndi Igbo ji ilu a egosi nkwenye ha na inweta ezi aha na ugwu n'etiti oha na-esite n'igba mbọ a huru anya. Ha kwara na ndi Igbo ji ilu a egosi na akụ a kpata n'uzo ziri ezi na-akwalite ugwu diiri mmadu ma mee ka onye ahụ kwuru ihe n'etiti ndi ogbo ya. Okwuosa, Nwaoga na Uroko (2021) kwuru na ilu a na-egosi na onye o bula na-enweta agamnihu site n'igba mbọ na enyemaka nke chi onye.

E nwekwara ilu Igbo na-asi "Nwa ewu gbutue ala, o nuu nne ya ara." Ilu a na-egosikwa na ndi Igbo kwenyere na agamnihu enweghi ebe ozo o si abia karja site n'igba mbọ. Ihe ilu a putara bu na onye nwere mkpa ga-ebu uzo ruo ọrụ diiri ya iji nweta ihe o na-achọ ma o bu na onye ahụ ga-ebu uzo ruo ọrụ diiri ya iji nweta ebumnobi ya. Nke a gosiri na ufodu oge, ihe mmadu ga-eme iji nyere onwe ya aka gboo mkpa ga-adi onye di etu a n'ukwu; mana o buru na onye ahụ etinyeghi agbam mbọ nke onwe ya iji choputa ihe ahụ ma mee ya, o ga na-agaghari na-achọ enyemaka ebe o mebeghi ihe o kwesiri ime ka ihe di ya nso were rue ya aka.

Ilu Igbo ozo bu "Onye ngana kpuchie ute, aguu ekpughepu ya." Ndị Igbo ji ilu a egosi nkwenye na onye ngana agaghi ahụ ihe o ga-eri na ihe o ga-eji nyere ndu aka. Onye tukoro aka na ukwu n'udi na o nweghi ihe o ga-emenwu bu mgbe o nwere onye na-enye ya. Mgbe onye ngana ahughizi onye na-enye ya, naani aguu ga-eme ka o bilie ma choo ihe o ga-eme iji nyere onwe ya aka.

Ilu Igbo ndi a a tulere n'elu na-eziputa n'ezie na Igbo bu agburu kwenyesiri ike na mmadu inweta agamnihu n'udi o bula bu site n'agbam mbọ. Ndị Igbo choputara na ngozi niile na-esite n'aka Chukwu mana na nkwenye ha, mmadu agaghi anọ na-arahu ura ka Chukwu were gozie ya. Ihe o putara bu na o bu site na mbọ onye na-agba ka Chukwu ga-esi wukwasa ya ngozi site n'ime ka ihe o na-eme gaziere ya.

Oke Iga Mba Ozo

Oke iga mba ozo iji nweta ohere igba mbọ were chuta akụ na uba so n'otu uzo ndi Igbo si egosi na igba mbọ na-eweta agamnihu. Ichọ ohere na gburugburu di mma iji nweta akụ na uba na-eduga ndi Igbo na mba di iche iche n'awa. Akpulu (2021) kwara na ihe e ji mara ndi Igbo bu igba mbọ na idi uchu n'oru nke na-eme na a na-ahu ha n'okirikiri uwa niile. O putara na o bughị na ndi Igbo



nwere mmasị naanị n'ime njem ma ọ bụ n'ibi na mba ndị ọzọ kama na ọ bụ ohere na ọnọdụ ka mma iji kpata akụ na ụba ka ha na-achọga mba ọzọ dị iche iche. Ufodu ndị nchọcha dị ka Ihejirika (2011) chọputara na a gaa na mba ụwa dị iche iche ọ kacha n'obodo mepere emepe, ndị na-akacha n'ọnuogu ma e wepụ ndị nwe ala bụ ndị Igbo. Ihejirika (2011) kwukwara na ọ bụ n'ihì na obosara ala ndị Igbo ebughị ibu kpata ndị Igbo ji agbasa na mpaghara Naijiria niile ebe ha na-ebute ụzọ na mbọ mmepe niile site n'azumahia, imeputa ngwa ahia, inwe ugbo na-ebu ndị njem na ụzọ ndị ọzọ niile e si akpata akụ na ụba.

Na ntunye nke ya, Prictchett (2017) kowara na ndị Igbo dị ka mkpuru ukpaka nke na-agbasa ebe niile oge ọ kachara n'ogbe ya, ufodu n'ime ndị gbasara na-esikwa n'ebe dị iche iche ha gbasara maka achum nta akụ na ụba loghachi ma welata ihe nnweta ma ọ bụ akụ ha chutara na mba ọzọ. Ufodu n'ime ndị gbasara na mba ụwa dị iche iche na-agbanyezi mgborogwu na mba ọ bula ha huru onwe ha n'alaghachighi azu n'ala nna ha. Ihe Prictchett na-akowa bụ na umu Igbo na-agbasa di ka mkpuru ukpaka di ka ha na-aga mba ụwa di iche iche oge ha toputara mmadu ma chowa uzo ha ga-esi nyere onwe ha aka n'inweta agamnihu. Ndị na-agbanye mgborogwu na mba ọzọ ma ghara ilaghachi ma ọ bụ welata akụ ha kpata na mba ọzọ na-adapu na nkwenye na n'okwu Igbo na-asị "akụ ruo ụlọ, o kwue onye kpata ya." Ihejirika (2011) kwadoro nke a ebe ọ sirị na ndị Igbo kwenyere na mmadu iba ogaranya abaghị uru ma ọ buri na ndị ọzọ eriteghi uru n'akụ na ụba onye ogaranya ahụ.

Na nkowa Okwuosa, Nwaoga na Uroko (2021), ọ bụ n'ihì ihe isi ike nke na-ebi ndị Igbo aka ojoo malite n'oge a lachara agha Naijiria na Biafra mere ndị Igbo ji agbasa n'ụwa niile iji choo ohere ha ga-eji nweta agamnihu. Ha kowara na ọ bụ n'ihì iwu di iche iche ochichi etiti Naijiria tiri n'oge ahụ bụ ndi a hutara di ka uzo isi taa ndi Igbo ahuhu di ka ndi e meriri n'agha mere ndi Igbo ji esite ala ha na-achuga nta akụ na ụba na mba ụwa di iche iche. E nwere ike isi na nke a bụ eziokwu mana ọ bukwa uzo Igbo si egosi na ha kwenyesiri ike n'igba mbọ. Ihe bụ eziokwu bụ na ebe ọ bula ndi Igbo huru onwe ha n'ụwa, ha na-achọ uzo ha ga-esi were ohere ọ bula ha nwere were gbooro onwe ha mkpa. Ha na-eme nke a site n'ichoputa ma webata ihe kwesiri idi na gburugburu ahụ mana ọ dighi.

Mkpata Ichu Aku na Uba Aghara Aghara n'Oge Ugbo a n'Ala Igbo

Ufodu ihe na-ebute oke ichu akụ na ụba aghara aghara a na-ahụ n'etiti ufodu ndi Igbo n'oge a gunyere:

a. Inwebiga mmasi oke n'agamnihu

Nchoputa gosiri na oke inwe mmasi n'inweta agamnihu na-etinye ufodu ndi Igbo n'ichu akụ na ụba onwu onwu na "O chaa si gbute, ọ chaghị si gbute." Nke a na-eme ka otutu na-etinye aka n'ihe ojoo di iche iche di ka, ito na igbu mmadu were gwoo ogwu ego, ire akuku ahụ mmadu, iji mmadu tu mgbere na aru ndi ozo. Otutu ndi Igbo taa ọ kacha ndi ntorobia choro isonye na ndi a ga na-ahuta di ka ndi nwere agamnihu n'udi di iche iche. O bụ ihe mwute na otutu n'ime ha anaghị enwe ndidi, taa ahuhu n'udi igba mbọ e jiri mara ndi Igbo tupu ha achowa inweta agamnihu. Okwuosa, Nwaoga na Uroko (2021) kpore nke a inweta uru n'uzo ezighi ezi.

b. Oke mkpagbu ochichi etiti na-akpagbu ndi Igbo

N'eziokwu agha Naijiria na Biafra a luru site n'afọ 1967 rue 1970 wetara otutu mgbanwe na ndu ndi Igbo. O mere ka otutu ndi Igbo malite icho naanị maka odimma nke onwe ha. Okwuosa,



Nwaoga na Uroko (2021) kwuru na n'ihì mkpagbu a na-akpagbu ndị Igbo malite oge a lùchara agha Bìafra na Naijirìa, ihe isi ike bidoro rìwa elu n'etiti ndị Igbo nke mere na ọtùtù ndị Igbo malitere chọwa ọchịchọ naanị nke onwe ha. Ha kọwara na nke a abụghị ụzọ ndụ ndị Igbo site na mbụ kama n'oge mbụ, onye Igbo na-ahụ onwe ya dị ka onye nche nwanne ya.

ch. Ighotahie ugwu a na-akwanyere ndị ọgaranya

Ndị Igbo na-akwanyere ndị nwere ego ma ọ bụ akụ na ụba ugwu pụrụ iche. N'ala Igbo, onye nwere ego, akụ na ụba, na ihe akụ akụ na ihe enwe enwe ka a na-akpọ ọgaranya. Nnukwu ugwu a na-akwanyere ndị ọgaranya n'ala Igbo mere ka a na-ahụta akpamoke n'etiti ndị ọgaranya na ndị ogbenye. Ekwealor (1998) kwenyere nke a mgbe ọ kọwara na otu ihe e ji mara ndị Igbo site na nchọcha ndị Akiọlọji mere iji chọputa ebe ndị Igbo si malite gosiri na ndị Igbo bụ ndị na-akpa oke n'etiti ọgaranya na ogbenye. Akpamoke a na-apụtakwa ihe na nkwenye ndị Igbo na ndị nwere ike isonye n'otu ndịichie ukwu oge ha nwurụ bụ ndị biri ezigbo ndụ, nwe ego, chie echichi, nwee ezinaulọ na ihe ndị ọzọ tupu ha anwụọ. Ebe ndịichie nta bụ ndị biri ezigbo ndụ ma ha enweghị ego, ha echighị echichi tupu ha anwụọ. Ya bụ na nsirihundụ ndị Igbo gosiputara ha dị ka ndị na-akwanyere ọgaranya ugwu. Mana ugwu ndị Igbo na-akwanyere ọgaranya abụghị naanị akụ ya ka a na-akwanyere ugwu kama ọ bụ igba mbọ na ntachi obi onye ọgaranya ahụ tinyere n'ihe ọ na-eme ma ọ bụ ihe o mere were kpata akụ ka ndị Igbo na-akwanyere ugwu. Nke a bụ n'ihì na n'oge ochie, ọ bụ ọrụ ugbo ka e jiri mara ndị Igbo nke mere na onye ọha weere dị ka ọgaranya n'oge ahụ bụ onye nwere ụbara ezinaulọ, nnukwu ọba ji na ọtùtù anụmanụ. N'oge ahụ, onye ọ bụla na-ama ụzọ doro anya onye bụ ọgaranya si enweta akụ ya.

N'oge ugbo a, ndị Igbo ejesala ma bisaa karịa etu ọ dị ma mbụ. Ọ bụ ya mere na ọ bughị mmadụ niile ka a maara ihe ha na-eme na ụzọ ha si akpata akụ ha nwere. Tinyere na ikwanyere ndị ọgaranya ugwu ka bụkwa ụzọ ndị Igbo si pụọ iche n'agburu ndị ọzọ.

d. Oke ọchịchọ isonye na ndị ọnụ na-eru n'okwu n'obodo

N'oge ugbo a, ọtùtù mmadụ choro ka ha sonye na ndị nwere ọnụ okwu n'obodo. O doro anya na ọtùtù mgbanwe abatala n'usoro obibi ndụ ndị Igbo na n'etu ha si eche echiche. Ọtùtù mmadụ tumadị ndị ntorobia achoghizi inwe ndidi jiri nwayọọ kpawa ego n'uzọ di iche iche di mma kama ihe di ha mkpa bu ka a na-anu aha ha n'obodo. Ndị di etu a na-enwe mmasi isonye na ndi obodo jiri biri na ndi nwere ọnụ okwu n'obodo n'ebughị ụzọ gbaa mbọ kwesiri ekwesị iji nweta akụ na ụba.

Ihe na-echu ụfọdụ ura bụ ụdị ụlọ ha choro iwu, nnukwu ugboala ha choro igba na etu ha ga-esi site n'otu mba ofesi gaa na ọzọ ma ha achoghị ita ahụhụ n'ụdị ọ bụla. Onodu di etu a edubanyela ọtùtù ndi ntorobia n'ikpa aru di iche iche iji nweta akụ nke ha na-akpọ "ibute ike" n'ogbo a. Ọtùtù ndi ntorobia na-etinye aka n'igbu mmadu, itoro na ire mmadu iji gwọọ ogwu were nweta ego na ajo agwa ndi ọzọ jogburu onwe ha.

Mmechi

Nchọcha a gbadoro ukwu n'ikowa nsirihundụ ndi Igbo gbasara agamnihu. O gosiri na ndi Igbo bu agburu na-agba mbọ nke ukwu n'ihe ọ bula ha na-eme n'ihì nkwenye ha nwere na ọ bụ ụzọ kacha mma iji nweta agamnihu. Ederede a mere ka a mata ihe mere e ji ahụ ndi Igbo n'okirikiri uwa niile nke ihe kpata ya bu icho ohere maka igba mbọ were nweta agamnihu. A chọputakwara na nsirihundụ ndi Igbo n'ebe o metutara isi n'agbam mbọ nweta agamnihu na-aputa ihe n'ilu Igbo di



iche iche. E sitere n'uzo ndi a mee ka uwa mara na oke iruru aka iji kpata ego a na-ahu n'etiti ufodu ndi Igbo n'ala Igbo na n'uwa niile n'ogbo a abughi njirimara ndi Igbo kama o megidere nkwenye ndi Igbo.

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ASỤSỤ IGBO NA ATỤMANYA NTOLITE YA (IGBO LANGUAGE AND THE PROSPECTS OF GROWTH)

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Ụmịedemede

Asụsụ so n'otu ọkpurukpu ihe zuru mba niile ọnụ. Ọ bụ ụzọ obibi ndụ nke mmadụ na ibe ya si ekwurịta okwu ma na-agwarịta onwe ha ebunnuuche ha. Asụsụ Igbo dị oke mkpa na ndụ ndị Igbo maka ọ bụ isi ihe e ji ama onye Igbo nke e kwesiri inye ugwu na nsopuru. ọ bụ otu n'ime ọkpurukpu asụsụ atọ (Awusa, Igbo, Yoruba) dị n'ala Naijiria. Ndi Igbo niile na-asu asụsụ Igbo. Ndi Igbo mejuputara mpaghara ọwụwa anyanwu Naijiria. Ha bụ ndi gbasiri ike ma na-agbasi mbọ ike n'iru ọrụ. Igbo bụ aha agburu ma burukwa aha asụsụ ha. Dika ọ di n'ubochi taa, ndi mmadu na-eche ma na-ekwukwa na asụsụ Igbo anyuola ka oku. Ufodu ndi Igbo ejizighi asụsụ Igbo kpọrọ ihe. Ọ na-alazi azu n'ike n'ike, n'ulokwukwo, n'ulonukwo, n'ogbo oha, n'ahia ma nke na-ewute karichaa bu n'ezinaulo ndi Igbo ebe ha tuhapuru ya ma kpuru asụsụ ndi mba ozo n'onu. Ọ bụ nke a



mere nchọcha a jiri hiwe isi n'asụsụ Igbo na ụzọ a tụtụ anya ọ ga-esi etolitekwa ọzọ ma bụrụ ọkaibe n'asụsụ ndị ọzọ e nwere. E lebara anya na ndị bụ ndị Igbo ma na-asụkwa asụsụ Igbo, mkpa asụsụ Igbo dị, onọdụ asụsụ Igbo n'ubochi taa. A chọputara mkpobi ukwū asụsụ Igbo nwere ma deputa ihe ndị a ga-elekwasị anya mee ka o wee tolitekwa ọzọ. Dika: ndị mụrụ umụ ijiri asụsụ Igbo amalite ikuziri umụ ha asụsụ, ka ndị goọmenti nye ezi nchekwa banyere asụsụ Igbo, ndị goọmenti inye aka hazie ihe omumụ ogbakọ nkuzi ihe maka ụzọ nkwalite asụsụ Igbo nakwa ndị ọzọ. Nchọcha a ga-abara ọha ndị Igbo uru, umuakwukwọ nakwa ndị ọzọ ndị na-eme nchọcha n'ihe banyere oganiihu asụsụ Igbo.

Mmalite

Asụsụ bụ ihe zuru mba niile onu. Ọ bụ mmadụ na-asụ asụsụ dị iche iche site na mba fere na mba na sitekwa n'obodo fere n'obodo. Asụsụ bụ ụzọ obibi ndu nke e ji amata onye bụ onye. Ọ bụ asụsụ mba ka e ji amara ya. Nke a mere o ji dị mkpa ka mba obula chekwaba asụsụ ya. A na-esi n'uda si n'olu asụsụ mmadụ amata mba onye ahụ si puta. Anyị kwesiri ighota na ọ bughị ụda niile si n'olu mmadụ puta nwere nghota maka I nwere ike ino ebe onye mba ọzọ na-ekwu okwu n'asụsụ ya, ihe i ga-anu bụ ụda si onye ahụ n'olu puta mana i gaghi aghota ihe onye ahụ na-ekwu. ọ ga-adị gi ka onye ahụ na-eme mkpotu. N'ih i nke a ka anyi ji akowa asụsụ dika ụda nwere nghota nke mmadụ na ibe ya ji akparita uka. Asụsụ bukwa ụda mmadụ gakotara ya na akonuche na amamiihe nke mmadụ na-eme n'uzo a haziri ahazi nke ya na ibe ya ji enwe mmekorita. Nke a putara na ọ bụ naani mmadụ na-asu asusu. A bia na nkowa nke Edward Sapir (1921), ọ si na asusu dika uzo doro anya nke mmadụ si eziputa ntuputauche, mmetutaobi nakwa ochicho ya n'usoro ọ haziiri onwe ya. Ọ sika na ọ bụ asusu ka e ji amara mba, na o nweghi obodo obula kporo onwe ya mba n'enweghi asusu e jiri mara ha.

Asụsụ Igbo ka e jiri mara ndi Igbo. Ọ bụ otu n'ime asusu e nwere n'ụwa ma burukwa otu n'ime asusu atọ gbara okpurukpu n'ala Naijiria. Ndi Igbo bu otu n'ime agburu di n'obodo Naijiria ndi ebe obibi ha di na mpaghara owuwa anyanwu. Steeti ndi Igbo bu Imo, Enugwu, Anambara, Ebonyi, Abia, akuku ufodu na Kros Rivas, Steeti Delta na Steeti Rivas. Ndi Igbo kariri pasenti iri abuo n'onu ogugu na Naijiria dika a huru na umu Igbo Unite-Los-Angels (2018). A na-ahukari ndi Igbo na mpaghara obodo ozo na Naijiria dika ha gbasara mba niile .

Ọ bụ nke a mere Obinna (2003) jiri kwuo na ọ dighi akuku mba obula nke ndi Igbo n'anoghi, ọ bughị naani na ha no ebe ahụ kama na ha agbaala mgborogwu ebe ahụ na-agbakwa mbọ nke ukwuu. Ndi Igbo bu ndi na-agbasi mbọ ike ma na-enyeritara onwe ha aka. Ha abughị ndi umengwu. Ha kwenyesiri ike n'ibu ihe ha chorọ ibu n'ih okwukwe ha nwere. Ihe mbu e ji amata onye Igbo bu ejiji ya. Ha bu ndi nwere akonuche di ukwuu ma na-akwanyekwara onwe ha ugwu ebe obula ha no. Anu ahụ ndi Igbo di ojii ma siekwa ezigbo ike. Ndi Igbo nwere udi nri di iche ha na-eri nakwa omenaala na odinaala ha. Asusu Igbo, dika Greenberg (1966) siri kowaa n'ime akwukwo Ume (1989), di n'otu a kporo KWA nke "Niger Khordafin Language".

Mbata (1994) kowara na omumu Asusu Igbo malitere n'aka G.C.A. Oldendrop n'afọ 1766. Usoro e ji amu asusu Igbo oge ahụ adichaghị mfe. N'afọ 1852, otu nwoke a na-akpo J.F. Schon meputara usoro a ga-agbaso n'imụ asusu Igbo nke a kporo otografi Igbo (*Igbo Otography*). Dika Anozie (2003) siri kwuo, otografi a digidere ruo mgbe otu Nwelite Asusu na Omenaala Igbo a na-akpo "Society for Promoting Igbo Language and Culture (SPILC)" nke onyeisi ha bu Maazi onwu biara n'afọ 1961 weputa otografi nke ha. Ọ bụ otografi a mere ka nkuzi na omumu asusu Igbo na-adị mfe ma na-edokwa anya ugbo a.



Dịka ndị “*International Unit (IU)*” siri kọwaa, asụsụ Igbo bụ otu n’ime asụsụ ndị na-asụ ya kachasi n’ọnụ ọgụgụ na Westi Afirika dika ha ruru nde iri anọ na anọ (44million).

Ala Igbo sara mbara nke ukwu. E nwere ike ikewa ya ụzọ ise ndị a: dika ọ putara ihe n’umu Igbo Unit, Los Angels (2018)

- A bịa n’owuwa Anyanwu (*The Eastern Igbo*), a ga-ahụ obodo dika: Afikpo, Arochukwu, ọhọfịa, Bende dgz.
- A bịa n’odida Anyanwu, (*The Western Igbo*) obodo ndị a dī na ya: Asaba, Agbor, Ogwashi-ukwu na ndị ọzọ.
- A bịa na mpaghara Akaekpe (*Northern Igbo*) obodo dī na ya bụ: Igbo-ukwu, Onitsha, Enugu, Nri-ukwu dg.
- Na mpaghara Akanri (*Southern Igbo*) a ga-ahụ obodo dika: Umuhia, Ngwa, Owerrinta, Eleme, Portharcourt, dg.
- A bịa na mgbata Akaekpe na owuwa anyanwu, (*North-East Igbo*), a ga-ahụkwa Abakaliki, Ogo-ukwu na ndị ọzọ.

Ala Igbo ndị a niile nwechara oluasụsụ maobu olundi/olumba nke na-egosi mpaghara ala Igbo nke mmadu siri puta. Dika ndi IU siri kowaa, ha kariri iri ato n’onuogugu. ubara olundi/olumba ndi a di n’ala Igbo aburu ala ihe mkpobi ukwu n’inweta otu olu n’asusu Igbo nke mmadu dum ga na-asu. Ha gunyere olu Owere, olu Mbaise, olu Olu, olu Ohaji, Egbema, Waawa, Enuani, Ngwa, Ika, Nsuka, Igbanke, Bende, Isobo, Aguleri, Idemoli, Ndoki, Ukwani, Awka, Arochukwu, Aguata, Egbema, Izza, Etche, Ohuhu, ohofia, Opobo, Nnewi, Ekpenye, Ikwerre, Ezza, Okigwe nakwa olu ndi ozo.

N’agbanyeghi olundi/olumba nke mmadu na-asu, onye Igbo obula ga-aghota ma site na ya mata mpaghara ala Igbo nke ibe ya si puta.

Mkpa Asusu Igbo Di

Asusu Igbo abughi naani maka omenaala na ihe gbasara lingwistiki ka o di mkpa, kama o dikwa mkpa ruo n’agumakwukwo, azumahia, n’ahike nakwa ndi ozo. Isu Igbo di mkpa nye ndi nlekota ahike oge ha na ndi oria na-enwe mmekorita n’obodo. (Onyinyechi 2023) dika o choputara. Nkwelite na nchekwa asusu Igbo ga-enye aka n’iwulite ogo na njirimara ndi Igbo n’ebe obula ha no. E ji asusu Igbo amata onye Igbo na mpaghara obodo obula o gara tinyekwara akparamaagwa na ihe ndi o kwenyere na ha ndi na-eme ka o puo iche n’agburu ndi ozo. Nke a mere Nwadike (1992) jiri kwuo na o bu asusu na akparamaagwa ka e ji ama onye bu onye, nakwa agburu o si na ya puta. O gbakwunyere si na “Onye tufuo asusu ala ya, ejirimara onye ahụ efuola. o buru nwata, a maghi ebe a ga-achotakwa ya”.

Ozokwa, asusu Igbo na-enyere mmadu aka izoputa onwe ya n’ihe mmekpaahu na ihe egwu. Nke a putara na asusu na-enyere mmadu aka inweta enyemaaka o kachasi mgbe o no na mkpa maobu o dabara na nsogbu. Iji maatu: Oge anyi no na Mahadum, otu ubochi ndi ntommadu tooro otu nwa okorobia aha ya bu Chizobam Onyegbulem na ngalaba omumu ihe nke anyi gbafuo. O kororo anyisi na oge ha ruru n’ogige ebe ndi omekome ahụ na-anọ, o hugasiri okpukpu akuku ahụ mmadu di icheiche, okpokoro isi mmadu nakwa oke mma na-enwu zam zam. Nke ozo bukwawolu akwa ndi a na-egbu na-ebe. O si na uto na egwu jidere ya nke ukwu kama ya ibewe akwa, so ekpere ka o na-ekpezi ka Chukwu gbaghara ya njo niile o mere ma zoputakwa ya maka onye nwuru anwu ka o buzi mgbe ahụ.

O si na ubochi nke ha ruru maka igbu ha, a kpobata ha n’ime ulo. Onye o di n’aka igbupusi ndi mmadu isi ubochi ahụ bu onye Igbo. E bidoro kpobawa ha n’ime ulo obara ebe a na-ebepu isi



mmadu n'otu n'otu. Onye banyere ebe ahụ, naanị otu olu mkpu ka ọ ga-eti nke ya agaa. Mgbe a kpobara ya ebe ahụ, onye ogbuisi ahụ amaghị mgbe okwu Igbo daputara ya n'ọny. Oge ahụ ka o jiri asụsụ Igbo rịọ ya aririọ si ya: "Biko egbula m, abụ m onye Igbo nwanne gị". Ihe a meturū onye ogbuisi ahụ n'obi. ọ zara ya si "Asụsụ gị azoputala gị ugbo a". O jiri nwayọọ zopu ya n'azụ ụlọ ma nyere ya aka tufee ya n'ofe mgbidi aja (*fence*) ya adanye n'ime oke ọhia di ebe ahụ. Ebe ahụ ka o zoro onwe ya n'elu otu osisi di ebe ahụ ka ụmụanụmanụ ghara iji ya mere nri ruo mgbe chi boro.

O si na mgbe chi boro, ya aputa n'uzo koro ndi mmadu ihe o gabigara. Ha nyeere ya aka iji laruo n'ulo ha. Otu a ka asụsụ Igbo jiri zoputa ya n'onwu.

Asụsụ Igbo bu agamnihu mmadu. o na-enye mmadu oru na-ewetakwara ya oganihu. Onye Igbo nuru olu onye Igbo ibe ya na mba na-enyere ya aka. Asụsụ Igbo na-eweta mmekorita mmadu na ibe ya n'uzo di iche iche dika n'enyeru, azumahia, nzirtaozi, ochichi, agumakwukwo, igu ma ghatakwa ihe mere mgbe ochie, ihe na-eme n'oge ugbo a nakwa nke odinihu. A bia na ndorondoro ochichi obodo, o bu onye Igbo nwere nka asusu ga-enwe ike inweta ndi mmadu ka ha kwado ya.

Asụsụ Igbo baara ndi mmadu uru site n'usoro na njirimara ndi Igbo nke na-aputa ihe dika iheakaabe n'uzo omenaala na ndu ha na-ebi. o bu site n'asusu ka akuko obodo, omenaala nakwa odinaala mba obula ji esite n'aka nne na nna ruo umu na umumu ha aka n'obodo ha. Obodo tufuru asusu ha atufuola omenaala ha ma na-emezi "omeneelu". O bu asusu Igbo na-eme ka omenaala Igbo gaa n'ihu. Nke a bu ikwenye n'ihe Obinna (2003) kwuru si na e wezuga asusu, o ga-ara ahụ imata obodo mmadu si na ya puta o kachasi ndi yiri otu agburu. Nke a gosiri na asusu Igbo bu enyo e ji achoputa onye Igbo obula.

N'iganihu, asusu Igbo zuru oke ma nwee nghota ighota ihe mmadu kwuru. O bu asusu Igbo ka e ji amuru umuaka Igbo ikwu okwu nakwa ikuziri ihe n'uloakwukwo. Nwata na-amuta ihe nkeoma ma o buru na a kuziri ya n'asusu e ji muo ya nke bu asusu mbu nne ji amuru nwa ya isu asusu. Nwata na-ebu uzo gee nti nu ma muta inu asusu tupu o bido suwa ya. Asusu nwata mutara n'onu nne ya na nwata ka o na-eji amalite ikwu okwu maka o bu asusu e ji muo ya. Asusu a na-atu n'ahu nwata ahụ nke bu na o di na mmuo ya, n'echiche ya, n'omume, n'akparamagwa ya nakwa n'isi ya. Asusu e jiri muo nwata na-enyere ya aka n'iche echiche obula na ndu ya maka o na-eme ka echiche ya ruo ala ghara ichakoro n'elu. E jiri asusu ndi ozo muoro nwata asusu, o na-eme ka echiche ha chakoro n'elu oge ha na-amu asusu obodo ha.

O di ezigbo mkpa ka a na-eji asusu Igbo akuziri umuaka ihe n'ihu o bu asusu e ji muo ha. Nke a na-akwalite mmuta ma na-abawanye amamihe na echiche nke umuaka. O na-emekwa ka ha muta ihe osooso. Nwata a na-akuziri ihe n'asusu o n'amaghi na-anu na nnukwu ahuhu na mgbagwoju anya, nke na-ewetara umuaka ndaghachiazu na mmuta.

Nke a mere na ndi nne na nna na ndi nkuzi ga-amara nkeoma asusu e jiri muo nwata (Igbo) ma werekwa ya na-akuziri ya ihe. Ya mere o ji di mkpa na tupu e were asusu ozo kuziere nwata ihe, o ga-agba mbu hu na nwata ahụ amarala asusu e ji muo ya nkeoma ma nwee ike iji ya kwuo okwu n'uzo obula ka a ghara idoghachi nwata ahụ azu.

Onodu Asusu Igbo Taa

Asusu Igbo bu ndi Igbo na steeti ala Igbo dika Imo, Abia, Enugwu, Anambra na Ebonyi nakwa ndi ozo dika Rivas na Kros Riva na-asu ya. Dika o di taa, a choputara na ufodu umu Igbo na-agbara asusu Igbo oso nke mere ha anaghi achu isu ya n'ihu o na-eme ha ihere maobu n'ihu agwa achoghimima. Ndi ufodu na-asu na isu asusu Igbo bu igosi na onye ahụ agughi akwukwo, na o bu ndi oru ugbo na ndi bi n'ime ime obodo ka o diiri isu asusu Igbo. A bia n'ulo nzuko, n'ahia, n'uloakwukwo, n'oha, na goomenti, ma karichaa, n'ezianulo ndi Igbo di icheiche taa, asusu Igbo bu nke e leghara anya ma kpuru asusu ndi mba ozo n'onu. A bia n'ihu mkpughe nke ya, Akponye



(2007:37) kòwaputara site na ihe nchòchò nke ndị òtù *UNESCO* mere gbasara ọ̀nọ̀dụ asụsụ na gburugburu ụwa niile, ha chọputara sị “tupu afọ iri ise na-akurū ọ̀nọ̀, asụsụ Igbo ga-anwū pịi n’ihi na e jighi ya kpọrọ ihe”. Nke a gosiri na ndị Igbo ewerela asụsụ ha wụọ n’ala ma zọgide ya ụkwū. Ndi Igbo na-ewere ihe n’adighi oke mkpa kpọrọ mkpa ma were ihe di oke mkpa dika ihe n’adighi mkpa. Ha gbasoro asụsụ Bekee nke ha amaghị asụ, ma hapu asụsụ Igbo bu asụsụ ejirimara ha nke ha ga-asuta nke oma. Oge ụfọdụ ebe onye Igbo sụrụ bukee, ndi nwe asụsụ ahụ na-achị ha ọchị n’ihi amaghị asụ.

Oge ụfọdụ, a bịa n’ebe ndi Igbo hiwere mmemme ha, ejiji ha gosiri n’ezie na ha bu ndi Igbo mana asụsụ ọzọ ka ha na-asu ebe ahụ. Kedū maka ndi ulorū mmeputa egwuregwu? Otutu egwuregwu ha na-eme iji gosi ọ̀nọ̀dụ ezinaulọ na omenaala ndi Igbo bucha n’asụsụ Bekee ka ha ji ekwuputa ọ̀nọ̀ ha ma ejiji/ekike ha bucha nke ndi Igbo. Nke a bu ime ka asụsụ raa ntụ. Ihe ndi a nakwa ndi ọzọ bu ihe dowerere asụsụ Igbo n’ọ̀nọ̀dụ a o di taa nke bu ihe mkpobi ụkwū nyere ya.

Mkpobi Ụkwū Diji Asụsụ Igbo

Nne na Nna: Asụsụ Igbo bu asụsụ mbu nne jiri amuru nwa ya isu maobu ikwu okwu mgbe o di na ntakiri. Nke a bu asụsụ e ji muo nwa/asụsụ olunne. N’eziokwu, otutu ezinaulọ atufuola asụsụ Igbo nke bu ejirimara ndi Igbo. Otutu ndi nne na nna anaghikwa asu ya ma fodukwa ikuziri ya umu ha muru, kama ha na-abara umu ha mba ka ha kwusi isu Igbo ma na-asu asụsụ Bekee nke ha na-amanye ha ka ha na-asu. O bu asụsụ Bekee adigboroja ka ha ji amuru ha isu asụsụ maka otutu ndi nne na nna ndi akuwaghi sleeti ma ya fodu isu Bekee nkeoma na-asu. Nke a emeela ka umuaka gharakwa inwe mmasi n’imu ihe gbasara asụsụ Igbo n’ihi na ndi muru ha amachibidola ha isu ya. Nke a mere umuaka ahụ ji agbara imu asụsụ Igbo oso n’uloakwukwo. N’ihi enweghi mmasi a umuakwukwo ufodu na-akocha umuakwukwo ibe ha ndi nwere mmasi, na-eme ha akaja nakwa ihe ochi na-asikwa na ha no n’isi. Agwa ndi a na-eme ka ihere na-eme ndi chorọ imu asụsụ Igbo nke mere ka ha juzie ya kpamkpam.

Ndi Nkuzi na Ndi Isiolokwukwo: Ndi nkuzi na ndi isiolokwukwo ufodu amachiela isu Igbo n’ulokwukwo ha. Ha nyere iwu ma na-enye nwata akwukwo obula ha nuru asụsụ Igbo n’onu ya ntaramahulu nke ga-eme ka asụsụ Igbo nyuọ ka oku n’ebe umuaka ndi ahụ no nke putara na ejirimara na omenaala ndi Igbo ga-anwū piji.

A bịa na nchoputa ya, Eweoma (2014:7) kwuru si “Otutu ulokwukwo akagbuola iji asụsụ Igbo akuziri umuakwukwo ha ihe. Ha machibidokwara ha isu Igbo naani ka ha ji welite ogo ulokwukwo ahụ dika okaibe n’ebe ulokwukwo ndi ozọ no”. O bughị naani na ha asukwala Igbo n’ulokwukwo ha kama ha puta n’oha ha na-aso asụsụ Igbo oyi ka a ga-asị na onye na-asu ya bu nshi n’ahụ. Onodu a mere ka asụsụ Igbo buru nke a na-atu n’aja n’ubochi taa.

Enweghi obaakwukwo Igbo: Enweghi obaakwukwo Igbo tinyere enweghi ngwa nkuzi kwesiri ekwesị n’ulokwukwo di icheiche sokwa buru ihe mkpobi ụkwū nye onodu a asụsụ Igbo no taa. Enweghi ihe ndi a dika ngwa a ga-eji amuru umuaka ihe nke ga-abu ihe nlere anya oge a na-akuzi ihe na-enye nsogbu n’ighota ihe osiiso. Ozọ bu enweghi ihe eserese, ulokpụ na akwukwo ogugu Igbo digasi iche iche nke kwesiri iwebata n’omumu asụsụ Igbo, na-adola aka elekere azu na mmuta asụsụ Igbo nke na-eme ka e leghara asụsụ Igbo anya.

U`kó NdNkuzi Asụsụ Igbo na Nsogbu Olundi: U`kó nda-akuzi asụsụ Igbo bido n’ulokwukwo Praimari ruo na Sekondiri so n’ihe dowerere asụsụ Igbo otu o di taa n’uzo di icheiche. Nke mbu ufodu ndi nkuzi etozughi oke n’ibu akwaa akwuru na nkuzi asụsụ Igbo n’ihi ha enweghi nzere ime



ka ha zuo oke na ya. Ụfọdụ n’ime ha ji nzere adigboroja, ebe ụfọdụ jikwanụ “*National Certificate of Education*” (NCE) nke n’ezughị oke n’ịkuzi asụsụ Igbo. Ọzọ, ụfọdụ ndị nkuzi na-eji asụsụ Beke akuzi asụsụ Igbo. Nke ọzọ bụ na ụfọdụ ndị nkuzi na-eji olundị akuziri ụmụaka ihe ma hapụ iji olu Igbo izugbe nke bụ olu asụsụ Igbo onye Igbo ọbụla ga-aghọta nke ọma. Olundị na-emetụta nghọta ụmụaka nke mere ha ji asị na ịmụ asụsụ Igbo siri ike. Imaatu:

Olundị	Igbo Izugbe	Asụsụ Bekee
Mgbọto (Owere)	agbọgbọbịa	girl/lady
Ife (Onicha)	ihe	something
Ogwem (Ngwa)	mụ	me

Ọ bughị mmadụ niile na-aghọta asụsụ olundị. Nke a na-adọla mmụta asụsụ Igbo azụ. ọzọ bụ ha anaghị ejikwa ngwa nkuzi akuziri ụmụaka ihe iji mee ka nghọta ha zuo oke. Ihe ndị a niile na-eme ka ọganiihu asụsụ Igbo laa azụ. Ọ na-emeakwa ka ndị mmadụ ghara inwe mmasị n’ịhọrọ Asụsụ Igbo dika isi ihe ọmumụ ha n’ulọakwukwọ mahadum.

Enweghị Nlebaraanya na Nkwado nke ndị Ọchikwaorụ (*Lack of Official Recognition*):

Enweghị nlebaranya nke ndị ọchikwaorụ n’ihe banyere asụsụ Igbo n’ebe agụmakwukwọ nakwa n’orụ goọmenti nọ ewedala ugwu na nsopurụ Igbo nwere. Ụmụ akwukwọ enweziela obisiike igbahapụ asụsụ Igbo ma na-ekwusi ike na goọmenti ala anyị bụ Naijiria ekwuola na ọ bụzighị iwu na nwata akwukwọ ga-amuriri asụsụ ọbụla, kama ịmụ asụsụ bụ onye chọọ ya mụọ, onye achọghị ya hapụ. Nke a emeela na ịkuzi na ịmụ asụsụ Igbo na-agba onyupa. ọ bụ n’ihi nkwenye ụmụaka ndị a na-eme onye nkuzi asụsụ bata na klasị maka ịkuzi asụsụ Igbo, ụmụaka agbapụsịa ezi, site n’uzọ dī otu a, asụsụ Igbo na-ala azụ.

Ndị Mbjarachiwa (*Colonization*):

Ndị mbjarachiwa webatara asụsụ Bekee n’obodo Naijiria nke bụ asụsụ ụwa niile ji enwe mmekọrịta ma na-aghọta onwe ha. Ọ bụ asụsụ e ji eziriatazi n’ikuku, jirikwa ya akuzi akwukwọ n’obodo anyị n’etiti agburu dī icheiche. Taa, asụsụ ndị mbjarachiwa a (*English*) ariala elu nke ukwu ma burukwa oke ihe mkpobi ukwu n’ebe asụsụ Igbo dī n’ihi mmasị ndị mmadụ nwere na ya. Ha nabatara asụsụ Bekee maka ọ bụ ya ka a na-asụ n’ọha, e ji ya enye ọrụ, azụ ahia nakwa na mba niile karia asụsụ Igbo. Nke a bụ isi sekpu ntị na mkpobi ukwu asụsụ Igbo nwere taa.

Ozuruuwaonụ (*Globalization*):

ọ bụ site n’uzọ mgbasa akukọ n’ikuku ka ọhaneze si anụta ihe na-eme n’ụwa niile. ọ bụ site n’uzọ a ka ndị mmadụ si anụ asụsụ dī icheiche nke nlereanya (*target language*) ma nke olu nne mba dī icheiche. Sitekwa n’ulororụ mkpaochi (*Entertainment industry*), n’intaneeti na uzọ mgbasa ozi ndị ọzọ ebe asụsụ Bekee na-arị ibe ya elu ka e si àrátá mmasị ndị mmadụ nke mere ha ji gbakete asụsụ Igbo azụ.



N'igbakwunyekwa na nke a, enweghi ụlọ mbiputa akwukwozi Igbo ụlọorụ mgbasa asusu Igbo n'ala anyi ebe o di ukwu di ka o di n'ala ndi ozo so tinye aka n'onodu a asusu Igbo dowere imi na anya taa.

Agumakwukwo/Mmụta (Education): Nke a sokwa n'ihe mkpobi ukwu asusu Igbo nwere. Usoro ihe omumu korikulum egbochighi ihe omumu asusu Igbo nakwa asusu ndi ozo kama o bu umu mmadu jiri aka ha mee ka omumu asusu (o kachasi Igbo) ghara idi ka ihe omumu ndi ozo. Ndi nhazi ihe omumu n'uloakwukwo anaghi enye ezigbo ohere/oge n'ihe omumu asusu Igbo dika ha na-enye n'asusu Bekee maka ha ejighi ya kporo ihe. Nke a mere ka mmuo umuaka n'imu ihe ndi ozo na-ari elu karja imu asusu Igbo.

Goomenti: Ndi govumentu sokwa keta oke n'oria ji asusu Igbo aka taa. Nke a bu n'ih i nleghara anya ha n'iwu e nyere ka a na-akuziri umuaka asusu Igbo site na praimari ruo na sekondiri niile di n'ala Igbo. Ha anaghi etinyekwa anya ihu ma iwu ahu nke goomenti etiti nyere maka mmuta nke a kpore "*National Policy on Education*" (NPE) ka kwukwa chim. N'iwu a, goomenti etiti kwuputara n'afu (1981), kwadoro ka e jiri sososo asusu olunne na-akuziri umuakwukwo otaakara ihe ruo na n'okara agumakwukwo ya na Sekondiri, ya bu na JSS III. A bja n'ala Igbo; nke a ga-eme ka ha na-asu nkeoma. O bu n'ih i na goomenti gbaketereazu, mere ndi isiuloakwukwo ji were asusu Igbo eme ihe egwuregwu. N'ime onodu a niile, e nwekwara uzọ a turu anya asusu Igbo ga-esi etolitekwa.

Uzo Atumanya Ntolite Asusu Igbo

A na-ekwu na ihe obula nwere mbido ga-enwe ngwucha. Otutu bu ihe ndi a turu anya a ga-eme iji hu na asusu Igbo tolitekwara ozo ma buru okaike n'asusu ndi ozogasi. Nke a chorọ mgbako aka nke onye ukwu na onye nta maka o bu a nyuko mamiri onu ya agbaa ufufu n'ih i na a gbachite nkiti, asusu Igbo ga-efucha nke putara na ndi Igbo ga-efukwa maka o nweghizi onye ga-asukwa Igbo.

- i. Ndi nne na nna ga-agba mbu jiri asusu Igbo kuziere umu ha asusu malite na nwata nke ga-eme ka asusu a bamie n'ime ndu ya. Nke a bu ihe Chineke kwuru ka a kuziere nwatakiri ihe oma nakwa uzọ di mma na nwata nke o ga-abu ya too, o gaghi ahapu ya.
- ii. Uloakwukwo niile di n'ala Igbo ga-agba mbu hu na ha na-eji asusu Igbo na-akuziri umuakwukwo ihe ma mee ka o banye na korikulum omumu ihe ha. Ha ga-agbaso iwu a ndi "*National Policy on Education*" (NPE) nyere ka e jiri asusu olunne kuziere umuakwukwo ihe. Ozo ndi Otu Iwulite Asusu na Omenaala Igbo ga-agba mbu hu na ndi isi uloakwukwo adapughi n'iji usoro otografi di ugbo a (Onwu) na-akuzi ihe, o bugh i nke igwakorita nke obula masiri ha. Ndi isiuloakwukwo ga-agba mbu hukwa na umuakwukwo ha niile na-amu asusu Igbo ghara inwe ndi ga na-achi ibe ha ochi ma na-akparikwa ndi na-amu asusu Igbo. Ha ga-enye omumu asusu Igbo ezigbo oge dika e si eme n'asusu Bekee.
- iii. Ndi goomenti ga-anabata mkpa o di bu ichekwa asusu Igbo ma nye ezi nkwa do ka o buru asusu nzuru oha (*official language*) nke e ji amu ihe nakwa nke ndi oru goomenti ga na-asu. Ha ga-eziputakwa ndi Nspekito nke Edukeshon ka ha nwee ike igaghari n'uloakwukwo di ichiche na-eleru anya gbasara nkuzi asusu Igbo. Goomenti ga-



agbakwa mbọ na-akwado n'ụzọ iwepụta ego maka usoro emume nchekwa asụsụ na omenaala Igbo. Ha ga-enye ego a ga-eji wuo ụlọọkpụ, ọbaakwukwọ Igbo ma n'ụlọakwukwọ ma n'ime obodo nke ga-enye aka na mmụta asụsụ Igbo nakwa ebe nlere anya. Ha ga-enye iwu ka a tugharia akwukwọ niile e ji akuzi ihe n'ụlọakwukwọ n'olu asụsụ Igbo nke ga-eme ka nkuzi na nghọta dị mfe. Ọzọ bụ itinye iwu ka ndị ụlọọrụ mmepụta egwuregwu were asụsụ Igbo na-eme ejije ha ndị gosiri ndụ na omenaala ndị Igbo karịa iji asụsụ Bekee. Ọzọ bụ na ha ga-agbakwa mbọ hụ na ha na-enye ndị nkuzi asụsụ Igbo na ụmụakwukwọ onyinye agbamume agụmaakwukwọ n'efu nke ga-ewuli mmụọ ha inwe mmasị n'ikuzi nakwa imụ asụsụ Igbo nkeoma.

- iv. Ndị gọọmenti ga-ahụ na ha na-eziga ndị nkuzi nwere ezigbo nzere n'asụsụ Igbo bụ ndị maara ihe ekwe na-akụ n'ụlọakwukwọ site na prajmarị ruo na mahadum maka nkuzi asụsụ Igbo. Ha ga-ahụ na ụmụakwukwọ ha na-akuzi ma na-asukwa Igbo mgbe ọbụla. Ndị gọọmenti ga-enye aka hụ na a na-ahaziri ndị nkuzi asụsụ Igbo ihe ọmụmụ ọgbakọ nkuzi nke ga-akwalite mmụta n'ụzọ itinyekwu ihe ọhụrụ na nke ha mabu maka ezi nkuzi asụsụ Igbo.
- v. Ndị mgbasaa akukọ ga-enyekwa aka mee ka asụsụ Igbo tolite maka ọ bụ ha ka ndị mmadụ na-elekwasị anya, bukwa ebe ha si anụ ma mata etu ihe si aga n'obodo nakwa n'ụwa niile. Ha ga-agba mbọ na-eji asụsụ Igbo ekwuputa ihe na-eme n'obodo site n'onyoonyo, na radio, n'intaneeti n'ụzọ akukọ na ejije na ụzọ ndị ọzọ. Ndị mbiputa akwukwọ ozi ga na-emekwa nke a ka asụsụ Igbo tolitekwa ọzọ. Ọzọ bukwa ndị ode akwukwọ agumagụ na ndị mbiputa akwukwọ ga-etinye uchu ihu na asụsụ Igbo agaghị ala azụ.
- vi. Ndị Isiọchichị nke gọọmenti n'ala Igbo niile ga-agba mbọ na-eji asụsụ Igbo ekwu okwu n'ọha iji gosi nkwaado ha banyere ntolite nke asụsụ Igbo. Ha ga-akwado ka ejiji ndị ọrụ buru nke na-egosiputa ndị Igbo ha bụ n'ezie Gọọmenti ga-agba mbọ na-ahazi ọgbakọ ihe semina ebe a na-akuziri ndị mmadụ maka asụsụ Igbo na uru ọ bara. Ọzokwa ndị na-akuzi ihe n'asụsụ Igbo ga na-eji olu Igbo izugbe na-akuzi ya nke ga-eme ka nghọta na mmụta asụsụ Igbo dị mfe. Igbo izugbe bụ asụsụ Igbo jikọtara ndị Igbo niile ọnụ nke nwafo Igbo ọbụla na-asụ ma na-aghotakwa ya n'agbanyeghi obodo ala Igbo o si n'ime ya puta.

Nchikọta na Ntuziaka

Obodo anyị bụ Naijiria kwanyeere asụsụ Igbo ùgwù site n'igunye ya n'otu n'ime asụsụ atọ gbara ọkpurukpu. Asụsụ Igbo bụ ejirimara anyị, ike anyị, nchekwa anyị nakwa ihe anyị ji eme ọnụ. E nweela ezigbo ọnụ ọkụ n'obi na mmasị site n'aka ụmụafọ ala Igbo ihu na asụsụ Igbo guzooro ma kwuru chīm. Iji maatu, mmadụ dika ọkankuzi Ngozi Francis Chukwukere agbaala mbọ di egwu iji hụ na a malitere nkuzi asụsụ Igbo na Mahadum Imo Steeti maka ụmụakwukwọ niile na-abata na mahadum ahụ n'afọ nke mbụ nke a kpọrọ Mmụta Ozuruoha (*General Studies*) nke na-eku ume ruo ụbọchị taa. Ezi mgbalị nke a bụ nke e kwesiri ilere anya mee ka ọmụmụ asụsụ Igbo gazuo mahadum niile nọ na Naijiria ọnụ n'ihị ndị Igbo gazuru obodo niile di na Naijiria. Ọ bụ ihe mwute na ụfọdụ ụmụaka Igbo enweghi ike isụ Igbo n'ihị ha amaghi ya asụ Nke a putara na nkuzi na



omumụ asụsụ Igbo bụ ihe a ga-akpachara anya hiwe dika ihe omumụ jikoro umuakwukwo niile n'afọ nke mbu na nke abuo (*General Studies GS*) na mahadum na koleji keedukeshon niile. Nke a ga-enyere ha aka imuta isu Igbo, guo agu ma deekwa ya edee.

Ozo bu na ntolite asusu Igbo ga-abu mgbakwaka nke ndi goomenti, ngalaba agumakwukwo, ndi ndekota, nkwardo ohanaze nakwa mbuli nke omenaala odinicheiche. O buru na onye ukwu na onye nta enye aka n'ikwado omumu asusu Igbo, mkpari na ihere na-eme ndi Igbo isu asusu ha ga-akwusi kparam kparam. Ndi tufuru asusu ha, atufuola ejirimara ha maka asusu bu ndu mba.

Ya bu, ka anyi gbasoro uzo ntuziaka ndi ahụ ka asusu Igbo nwee ike itolitekw aozo ma buru asusu e ji eme onu.

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