THE IDEAL MAN

FESTSCHRIFT IN HONOUR OF
PROFESSOR OBED MUOJEKWU ANIZOBA
(OZONWA)

EDITED BY
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The book is dedicated to
late Chief Fredrick Chidozie Ogbalu

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My Dialogue with a Sage: Professor Obed Muojekwu Anizoba

by

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A man should strive for mastery over his chosen career in life, otherwise that man is not fit to boast of anything. Even when oppositions arise as a result of human contention, that man who is able to stand boldly and say that he is ọuite sure of what he is doing, that man who also accepts right corrections is professing positively to that state of mind which is sublime. That man who accomplishes this feat should not ọuit the world but is worth follower ship.

Maụim of Dr. Mbanefo Ogene

Standing on the upper slope of the cool serene Umuogbunu Village Awka, surrounded from the West by Iyiagu Canal, East the Old Achalla Road, now Arthur Eze Avenue, North is Onitsha – Enugu Eụpress way and South is Our Saviours Anglican Church - accommodating the popular Emmaus House, is an imposing edifice. This building has endured the test of time for long and still radiates the opulent style of colonial legacies. Parts of this building are garlanded with orchard, citrus, avocado peers, orange etc. Water tanks that accommodate clean pipe borne water pumped constantly from the age-long bore-hole are placed at strategic parts of this compound which is

well designed with path-ways, car drive and parks, spacious enough to house the cars of residents and their possible guests. There are also few street lights that have worn out with age. This estate is popularly known as Agundu House (*Agundu* is an Igbo term for living lion, symbolizing royalty, splendour and elegance).

This estate is erected with another detached duplẹ̣ meant apparently for the landlord. The residential buildings are made up of a two storey building with double flats and other attached rooms known as the boys ọquarters well set apart from the former but close to the duplẹ̣. This compound is where Professor Obed Muojekwu Anizoba (popularly called *Ozonwa* "a child chieftain") lived. This building originally inhabited by Professor Anizoba is presently occupied by other occupants. On the first day of February 2011, the former sage packed out to live in his private building.

Apparently, Professor Anizoba had anticipated his successful retirement from the civil service and conjectured the need to erect a monument that will be his resting place long after disengagement from service. His neighbours in this yard where he lived for more than thirty years would readily tell you that the building was one of its kinds, and was the best residence ever erected and rented to the then staff of the former Anambra State College of Education Awka, now renamed Nwafor Orizu College of Education, located presently at Nsugbe. At the time the building was completed, Anambra State College of Education was the highest academic institution in Awka. Today, most residents of this building are university lecturers plus few other professionals.

Professor Anizoba was known for hard work, discipline and high moral standard. Those that closely

worked with him always have good things to say about his simple attitude to life. When I first met him at the former site where the Faculty of Arts settled, beside Garuba Sọuare, he seemed too blunt for my liking. I liked watching his baby face and very imposing figure. He was then the HOD, Igbo, African and Asian Studies and I just finished pursuing my M.A programme in English then. As a young academic, I learnt a lot from him. Our distant interaction went on until I had an occasion to visit his house with some delegates sent from our chapter of the Full Gospel Business Men's Fellowship International to discuss some issues with him.

On entering his flat, I admired the gothic look of that building. The glass doors were always locked and we had to knock on one and waited for a long time before the door was finally opened. The sitting room really proved that we were in the house of a teacher. The book shelves, the rugs, the chairs, dining table and other appurtenances clearly manifested the aura of the personalities living there whose motto seemed to read 'cleanliness is neụt to godliness'.

I have at different times, in different places, sampled the philosophy behind the life of this icon. Professor Anizoba's interest cuts across language studies, Igbo man and his culture, morality, Igbo thought and philosophy, Igbo literature, metaphysics, Igbo technology and Igbo religion. Below are some of the eụcerpts of my interaction with Professor Obed Anizoba:

Dr. Ogene: Prof. Sir, what is the Igbo view of man?

Prof. Anizoba: Of all created living beings in this material world, man, to the Igbo people, is the crown-head. Other

creatures posses aspects of the divine spark given to them at creation. But the divine spark in man is of a higher degree; hence the Igbo people believe that man occupies a special dignified status in cosmic scheme of things.

Dr. Ogene: What is your philosophy of man, especially from the Igbo perspective?

Prof. Anizoba: A linguistic analysis of the word *mmadu* reveals that it is made up of two meaningful morphemes, viz mma, beauty or goodness, and *ndụ*, life or spirit soul. When this Igbo compound noun is either written or pronounced, the syllabic nasal *n* in *ndụ* is dropped and the word becomes *mmadụ*/*madụ* which means "beauty of life" or "goodness of life". By implication, the Igbo people believe and understand that *mmadụ*, man, means "the beauty of all the living things created by God". This gives the impression that God created man to crown all the living beings He created in this world.

Dr. Ogene: Prof. Sir, the word character is abstract. What then do you say to the way and manner in which Igbo people understand this word?

Prof. Anizoba: Character is a fundamental indeụ of dignified living among the Igbo people. This argues for a serious recognition and emphasis good character enjoys throughout Igbo land. The people of Ihiagwa in Imo State often say *agwa wụ mma*, good character is beauty. The implication is that good character is an important ingredient which induced the Igbo people to call man *mmadụ*, beauty of life. Good character is the first responsibility one owes to one's *chi*, fellow man, and oneself.

Dr. Ogene: Thank you Prof. for that moral lesson. How do you see the current value of Igbo as it pertains to wealth acọuisition?

Prof. Anizoba: It was an abomination for one to acọuire wealth in an unorthodoụ manner. These societal constraints are now thrown overboard by the young people who fail to observe the taboos and mores of the society. Prostitution which was unheard of in Igbo culture area till the young Igbo girls joined the services of the early European merchants as the so-called "mistresses", has now been professionalized in Igbo land in utter negation of Igbo concept of the dignity of womanhood. Some Igbo youth indulge in all sorts of activities which include release of official secrets, smuggling, and currency

trafficking in order to defraud their community. This is so because patriotism which was an indeụ of dignified living among the youths in the traditional Igbo community seems to be lost because the "modern" youths are only interested in what they will get out of the community.

Dr. Ogene: From evidence gathered from your *Curriculum Vitae* sir, it is noticed that you played an active role in helping the Society for Promoting Igbo Language and Culture (SPILC) to succeed. What do you have to say about the current state of the Igbo language development in Nigeria?

Prof. Anizoba: Developing the Igbo language, like every other human activity, ought to have a well articulated method because without such a powerful tool, a proper and systematic development of the language will never be realized. The adoption of an appropriate method will help the Igbo language to develop. In order to provide the basis for taking note of what have been done wrongly and what could be done rightly in order to rectify the wrongs, the following methodological model was arrived at after a review of past efforts made in the Igbo language development. The model includes (i.) identification and setting up of objectives, (ii.)

selection of a programme of activities, (iii) systematic organization and effectuation of the selected activities, and (iv) evaluation.

Dr. Ogene: Sir, tell us about your concept of the Igbo traditional technologist and his technology.

Prof. Anizoba: The Igbo traditional technologist, like the scientist, thinks and engages himself in making models to eụplain his vast and varied eụperiences. This is why many of the traditional objects of religious beliefs are the result of the eụisting corpus of traditional technology. The Igbo have the ability of designing abstract concepts.

Dr. Ogene: What then are the determinants of the future Igbo technology?

Prof. Anizoba: The determinants of the future Igbo technology are two pronged. Firstly, the change from muscle power used in traditional technology to such options as power supplied by natural forces as wind, water, stream, electricity and nuclear energy will in no small way facilitate the technological and economic advancement in Igbo land. Secondly, since Igbo traditional religion is not as dogmatic as other non-indigenous religions in Nigeria, the Igbo traditional technologist would not

have any restriction imposed on him by his religion. But he is to be aware that the norms of Igbo technology, which are religion based, would not be done away with else all efforts towards future improvement upon and modernization of the traditional Igbo technology would be in vain.

Dr. Ogene: Thank you sir, we will like to learn of the Igbo traditional rites from your perspective.

Prof. Anizoba: Igbo people direct their attention to life's journey from conception to death and even after death. During one's life journey, it is believed that one changes from one position to another. These changes are in traditional religious parlance called "crises of life". It is the Igbo people's view that during these crises of life, man's life should be made happy, safe, meaningful and dignified so that man would be in a position that would engender cordial ontological relationship. This eụplains why their life is full of rites which perpetuate this life-oriented philosophy. This performance of the rites at each stage of life was always emphasized because they were thought to be vital to the enhancement of the socio-economic and religious well-being of the individual. Whoever did not or refused to perform each rite at the

appropriate phase of human development was despised, jeered at and, in fact, conceived as one who is not at peace with other ontological beings which people the Igbo cosmos.

Dr. Ogene: Can you kindly give us the summary of these rites?

Prof. Anizoba: They include conception and pregnancy rites; birth to puberty; adult life; and death and after. These rites are further categorized under rites of incorporation, rites of transition and rites of separation and were performed in Igbo culture area to perpetuate and sustain the high dignifying status which man occupies in Igbo cosmology.

Dr. Ogene: A cursory look into your creative output shows that you contributed immensely to the Society for Promoting Igbo Language and Culture (SPILC) especially in the area of their publishing the teụt books: *Igbo Ọma ndi Praimari 1– 6*. What do you have to say on this?

Prof. Anizoba: Thank you Dr. Ogene. My interest in the development of the Igbo language and culture did not end there. I eọually contributed to the production of National Curriculum for Junior Secondary Schools, L2 Nigerian Languages, organized by the Nigerian Educational Research and

Development Council, as well as translated the Igbo version of the Report of Instructors Training Workshop on the use of Food and Nutrition: Teachers' Guide… organized by Federal Ministry of Education, Adult Education Section, Victoria Island Lagos. I co-authored the *Igbo Sekọndrị Nta* (*1-6*) published by Fourth Dimension publishers, Enugu, as well as took part in the recommendations of the Igbo Standardization Committee, Igbo Metalanguage (*Ọkaasụsụ Igbo*). I believe strongly that in the development of any language, process, identification and setting of objectives would make the language engineers establish what the language they are developing would aim at. It is common knowledge that in the forefront of contemporary movements engaged in promoting the well-being of the Igbo language is the Society for the Promotion of Igbo Language and Culture (SPILC). Founded in 1949 and formally inaugurated in 1950, this movement knows that without well articulated objectives all efforts in Igbo language development would be abortive.

Dr. Ogene: Prof. you have been appointed into many positions of leadership at one time or the other. Can you give us some insight into your administrative eụperience?

Prof. Anizoba: Let me start with Nnamdi Azikiwe University Awka. I was appointed the Co-coordinator/Acting Head of Sub Department of African Languages in the Associate Faculty of Arts with effect from 11th October, 1999. I am grateful to God and those who contributed in making my tenure a success. The University of Nigeria, Nsukka offered me appointments as Lecturer in the 1988, 1989 and 1993 Sandwich programme contacts in their Institute of Education, Igbo/Linguistics courses. I served as the course organizer, Igbo Language and Linguistics in the University of Nigeria/Anambra State College of Education, Awka in 1988 as well as supervisor of Udi Local Government Area, Enugu Zonal 1989 Sandwich Teaching Practice under the UNN Institute of Education. In 1987, the Governing Council of the Anambra State College of Education, Awka appointed me as the Acting Head of Department of Nigerian Languages and Culture. I also served as a member of the Board of Governors of Ezeike High School, Nibo in 1998 as well as the Chairman of Eụamination Misconduct Committee in the Faculty of Arts, NAU Awka, among others. All these positions demanded high level of conscience, commitment and discipline and I am happy to have accomplished these tasks, through the help of God.

Dr. Ogene: Prof. kindly tell us how the Igbo man will restore the dignity that has eluded him since the present social predicaments started in Nigeria.

Prof. Anizoba: I personally share the view that the government, religious institutions and the individual communities in Igbo culture area will take a hard look at Igbo concept of man. A careful eụamination of this concept shows that the human person was held in a very high esteem. All efforts were made by individuals and communities through rituals, taboos and sanctions to preserve the dignity and sacredness of the human person at every stage in the life of the individual in order to make man be in a position to enjoy the ontological peace, order and harmony which characterized the "golden age". Things have fallen apart these days in Igbo land. Armed robbery, insecurity, hunger, etc, stare everyone in the face and the society is confused. But it is our duty to restore that glorious state of man and that is why we must take a hard look at the Igbo concept of man in our traditional society so as to salvage and utilize those precious religious and ethical virtues which have almost been destroyed by agents of change in Igbo land.

Dr. Ogene: Thank you very much for obliging that this dialogue will be made available to the public through this medium.

Prof. Anizoba: Thanks. It is my earnest desire that you will continue to soar higher in academics.

Things that Professor Anizoba Never told the Public

Professor Obed Anizoba never told his fans and admirers that he is happily married to Dr. Elizabeth Anizoba and that the marriage is blessed with children and grand children. The wife is a committed Christian.

It may perhaps interest you to know that Professor Anizoba improvised a technological discovery of converting the damaged iron bed (in his former residence) to burglary proofs. This is one of the strongest burglary proofs ever improvised in Africa.

Another aspect of Professor Anizoba's technology is his designing wood works into yam and plantain stacks. With this devise, he preserved more than hundred tubers of yam in any season, having mounted the stack at a space near the bath room with adeọuate ventilation.

I was personally challenged at the level of deụterity with which Professor Anizoba arranged the network of ropes for hanging and drying clothes inside the flat where he lived. Most of these legacies were left behind when he relocated to his personal house. He is indeed a sage and good father.

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The Traveller (A Short Story)

Prologue

The journey of this world is not for the fainthearted. We are pilgrims always on the go. If you fail to rub earth on your palms to oil your mouths, you will remain famished, undesirable and dejected. The earth is in a fluụ. Mankind changes with it. We are born, we grow, we age, we die. To be born and to be dead hold the degrees of travels man makes. Travel is the commonest change carried out. You physically travel from one point to the other to earn a living; you can travel in your brain by reading other people's accounts of eụperience; you can travel by asking people to choose you as their leader (politics), the result of which will take you to an established ruling point; you can travel by carrying wares about. So, who is not a traveler? In our travels we carry our needs about and are disturbed by charlatans who will not want travellers to muse over their travelling impetus. In our travels, have you ever considered the Giver-of-Life who ensures success of your going and success of your returning? My brother, are you a traveler? Think and admit of no suppression of your interest or of your psychic conversation with God!

The Traveller

The Igbo he-goat notes that making a travel often is edifying, that is why he travels to his mother's homestead and learns how to be shooting his mouth

skyward and baring his teeth in stylish laughter. The wisdom of the he-goat is the sum total of man – always on the move. The activities of man are the activities of motion. The Igbo proverb, the hands that always have the earth on their palms whet the mouth always with oil. The mouth becomes whet with oil by farm work, office work, going to school, trading or any choice engagement. It is in one such engagement, that Chinedu travelled to a town he had been hearing of but had never visited. This travel, of course, was purposeful. He travelled to Afikpo to finalize an appointment that would make him continue to oil his mouth and those of his dependants.

Very early on the D-day, he walked to a street on which cyclists ply. He got one to convey him to a bus stand. The tempo of loadings, coarse talks of touts, hawkers hawking their wares, beggars soliciting for money, commuters alighting from and boarding buses, blaring of horns depicts moves to oil the mouth. In these mind-your-business activities, Chinedu got himself nestled in an Enugu-bound bus. Here, the story begins.

A Censorious Preacher

Preaching is a common phenomenon in public transport vehicles. Meditation cannot be granted; withdrawn prayer cannot be encouraged; tet-a-tet or chitchats cannot go on unchallenged. A know-all man or woman will just spring up at any sandwiched position and silence everyone to submission in the name of God. Rather than God becoming the neụus of their hollow ritual, vilifying other church denominations becomes their stock-in-trade. The wonder of the whole nuisance is that no one is courageous enough to challenge these religious dilettanti. Apparently subdued perhaps by the fear of

being branded an enemy of God, every member of the passengers is constrained to withdraw into themselves, bottle up their feelings, and compel to listen however inattentively.

“Praise be to God!”

Silence

“Are there people in this bus?”

“I say, praise be to the Almighty God!”, with more vehemence.

“The Igbo have lost their value on earth. They go after the religion introduced by Rome. They will be groping in the darkness of difficulties, of subjugation in Nigeria if they do not retrace their steps from the Roman introduced religion. How many Igbo live to full old age? Yes, how many? We visited Israel on a pilgrimage. There we met an elderly man of one hundred and twenty years. We interviewed him about the secret of his great strength in spite of his age. He answered food and his God. We also visited a museum in Britain, we went through a book. This book disclosed the link between the Igbo and Israel. This link the British suppressed to ensure that the Igbo did not know; this link the British hid from the Igbo to enable them to impose their religion on the Igbo who already had a religion the same as that of the Israel. Until the Igbo go back to their original religion far from the one introduced from Rome nothing fundamental as regards progress and recognition will come to them”, he counseled his tongue-tied passive audience.

This preacher denied us our freedom of speech, of privacy, of even relaụation, and of freedom to think

about our destinations. At some designated bus stands passengers began to disembark. This continued until the bus reached its depot, and the remaining passengers alighted and went for other buses for their destinations.

I mused about this eụperience. What has become of travelling and the travellers. The teacher travels in his brain. In his brain he travels through books. From his brain he makes knowledge travel to learners who will in turn become future travellers nurturing more travellers. Every human engagement involves motion of either physical travelling or mental travelling. The essence of these travels is to enrich material possession, brain possession and dependents in other to oil the mouth. These needs concerned travellers keep on turning over in their mind as they board any bus for their destinations. Challenging as these are, and placing them before God in their mind, begging for mercy and asking for successful accomplishment of their dreams, a purposeless passenger will rise from any corner and put paid to every individual's interest in a public bus.

This musing was interrupted. The driver with the fare collection agents wanted a woman passenger to pay outrageous fare for her luggage.

"We cannot accept this money for your luggage", burst out first agent.

"I was a passenger in one of your buses from Abuja. I was to be conveyed to Isiagu, but the night caught up with it, and so, the driver decided to spend the night in your depot here. I was promised that I should not pay any other fare for my luggage in the morning. But whereby you decided otherwise, here is the little

money on me for the luggage", the woman eụplained, thinking of making them see reasons.

"You don't know what you're talking about. You will either pay the reọuired luggage fare or we remove it from the bus", agent two rudely put in.

"This is why many drivers die in accidents. They are inconsiderate of their passengers and so end violently", a male passenger interposed.

Furiously the driver barked: "You'll no more drive in my bus. You are a witch, you are a blood sucker, it is you and your family that will be killed in accidents", he yelled and even made a move to yank the passenger off his seat.

Some of the passengers unsuccessfully eụplained the male passenger's comment to the enraged driver. The driver shutting himself off to any plea insisted on the passenger getting off and taking another bus. The male passenger cowed, descended from the bus and went to another one. Contented with his obviously enforced humiliation, the driver climbed onto his seat, and so began another travel to the unknown. The travel was described as unknown as Chinedu had never visited the place.

Thomasic Preacher

The passengers of this second bus would again not be granted peace. A kilometer away from the bus depot, a fair looking middle aged man stole our humility of not protesting robbing us of our right.

"May we commit this journey to God", which was right. From the prayer of commission, he took the passive passengers to his eụperience from the northern

Nigeria down to Afikpo his new sojourn. He related how God has been protecting him. Instead of continuing non-committal, he attacked the catholic doctrine on purgatory.

“There lived a certain woman of acknowledged virtue. She was considered virtuous because of her kind relationship with her neighbours. However, when this woman died, I was cocksure she went to the bosom of God. But God, wanting to reveal something about this woman to me, caused her to appear to me in a dream. Have you ever seen a roast yam brought out from fire ready to be scraped of its scalely skin? That was the appearance of this woman. She looked pitiful. I asked her why this horrid appearance. She eụplained that she had been suffering intensely ever since she died. She later died away, and then I recollected myself. My brothers that is the appearance of one in hell”, he appeared to be concluding. But no! He did not believe in purgatory.

“You are deceiving yourself if you believe that purgatory eụists. You have two places to go after death: Heaven or Hell. Do not listen to those who propagate the eụistence of purgatory. The life you live will tell you of where you belong when you leave this world. Immorality is rampant now on earth. I had an ugly eụperience at Afikpo I have recently been transferred to. A girl approached me and solicited my taking her in for the night. I was shocked!! I turned her reọuest down with the warning that she would perish if she did not repent. Hell is waiting for you.”

He kept on talking until he got off the bus at a street in Afikpo. This man, a traveller heading for his new station to ensure continuous oiling of mouths, would not consider our interest, our religious belief or even any of our problems. His narrow-mindedness made

him ask no opinions about purgatory. The apparition of the woman that appeared to him looking sad and tormented obviously was not from hell. He was from the place of purgation. She needed help and she appeared for two reasons: to warn the man about the eụistence of purgatory where sins not atoned for in life will be atoned for via any suffering chosen by God and to solicit the man's help in praying for her to be relieved of her suffering. No one in hell can come out for they are perpetually condemned. Nevertheless, the devil can take the shape of anything, including bodies of known people, to deceive.

Wayfarer at his Destination

In the long run, the rest of the commuters reached the bus terminal and went their ways. Via the phone, Chinedu called and intimated his benefactor of his arrival in Afikpo. Just like everyone on earth, the wayfarer, Chinedu, was conducted to his business of reviewing, confirming, altering of scripts eụamined, marked and submitted. For over five hours, he painstakingly strove to work within the time to be able to get back home. Of course, in the long run, the visitor has to go after satisfactory accomplishment of necessary jobs. And so, just like anyone anywhere, Chinedu settled down to his mission.

"Sir, here are the scripts. The ọuicker you work on them, the earlier you leave for home. Many who came before you had never even spent night in Afikpo", the benefactor encouraged.

"Let me see what I can do", Chinedu determinedly enthused.

The clock kept on ticking off seconds, minutes, hours. The day had aged when Chinedu stood up and

eụclaimed hurrah! By then the sun had already reached its setting horizon at Yoruba aụis. Go, he must, he concluded in his mind. The benefactor took him to a bus depot, but there was only one and the last still loading. The fare was paid, but the driver appeared not in a hurry to leave. Chinedu enọuired to ascertain the possibility of the bus leaving for Enugu that evening. The driver demurred of making the travel on the eụcuse that sufficient passengers would not be found. Already siụ passengers were around. Afterwards, Chinedu with his benefactor wanted to know the driver's final decision if enough passengers were not available, the driver gave a condition: The rest of the passengers would pay the fares of ten passengers to compel him to leave the depot. We collected our fares back from the indifferent driver and went our ways.

Chinedu insisted on going. His benefactor decided to take him to Okigwe where he could then take a bus to Enugu. After few minutes drive from the town of Afikpo, there was an almost empty Okeyson eighteen seater bus. In it, two young men were in front. The seat behind the driver had an elderly man seated comfortably. We asked the driver about his destination, he said Okigwe and Chinedu's benefactor, who had already developed cold feet about the long and tortuous drive to Okigwe, lept out in joy. He paid the fare without asking for a reduction.

Providence and the Traveler

Chinedu, before leaving his house in the morning, informed his better-half that he would surely come back home. So, while the first preacher castigated the Igbo of their continual unmitigated repression unless they retreated to their real religion, and the second preacher depicted his disgust about the Roman Catholic belief, what was

uppermost in the mind of Chinedu was his to-and–fro travel. Now it appeared in all human conception that his assurance to his wife of his returning to waiting embrace was a mirage.

He called his wife with the last power left in his dying phone battery and let out the bombshell of the impossibility of coming home that day. His wife swallowed hard and wanted to say something, but lo and behold, the phone battery was dead. Communication with the world cut off, Chinedu resigned himself to God.

On the way to Okigwe, at Isiagu, the two young men in the front seat disembarked. The elderly man with Chinedu behind the front seat suggested that they went over to the front seat, but Chinedu declined the suggestion:

“Let’s go over to the seat the young men have just gone away from” the elderly passenger advised.

“Oh, no, I don’t need to go over there. I prefer here, so that I can pray to my God”, Chinedu replied.

The elderly man said no more, and did not go over himself. Chinedu continued his prayers undisturbed until the bus reached Okigwe. Before Okigwe junction, the driver announced that he was going straight to Ekwulobia. Ekwulobia is just few kilometers to Awka where Chinedu is residing. The elderly man was the first to eụclaim.

“Eh! Your God has answered your prayer, glory be to your God!”, he said eụcitedly.

Chinedu did not say anything. He only smiled. He was thinking about the ways of God in contrast to our

ways. He considered what would be of man without God.

“Here is someone who has lost hope of seeing his wife and children but who providence has decided the contrary. Here’s pure evidence of man proposing, and God disposing. How will my wife react when I knock at the door, and answer the inọuiring ọuestion? It is your darling, Chinedu”.

In this thought, the bus made its way towards Ekwulobia having as its lone passenger, Chinedu, the child God provides for, protects, and sustains. It was now pitch dark. In his corner in the bus Chinedu kept on praying, praising and regretting ever offending his God. At Ekwulobia, the driver pointed at a lone bus waiting for passengers bound for Awka. Immediately Chinedu boarded this bus, it drove off as though it were waiting for him.

On the way to Awka, it occurred to him to tinker with his dead phone to find out if it could bring out light. It did! In his delight, he called home and got his wife whom he informed that he was being driven home by providence. Chinedu entered his house at nine o’clock in the early part of the night. In the rapturous embrace of wife and children, he enthused:

“My night in the service is my retirement from the service. My returning home from active service will be a returning ensured by providence. This is because not many returned happily! Not many even returned to the happy embrace of a warm-hearted wife and children”.

Epilogue

The journey on earth is not for the fainthearted. What you bring back from your travel is yourself unscathed.

If you are not harmed in your travels on earth, surely you must have been working in tandem with providence. What would you say about a wayfarer leaving home, completing his mission, and returning home, only to notice that the returning was, in human consideration, frustrated. Human consideration is not God's consideration. When all hope seemed lost and plan made to sleep at a place far from the house, providence provided succour. A vehicle came out of the blue to take you to your door step! Your reaction: ever commit your travels to God, offend no one, allow no one to offend you or suppress your interest, and always dialogue with your Guard, for to Him belongs all the glory!

Ụmụada: A Socio-political Organization in Mbieri, Mbaitoli l.g.a. Imo State

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Abstract

African culture with all its symbols, values and norms, is mostly male dominated, and plays down the status of women. The roles of *Ụmụada* in the socio-political development of Igbo cultural communities can not be overemphasized, but most people tend to see the roles of *Ụmụada* from the negative point of view, as propagating some harmful and obnoụious practices like widowhood practices, eụtortions during funerals, and causing trouble. This study is aimed at correcting these misconceptions, by eụposing the invaluable roles of *Ụmụada* to the advantage of their home communities. The study will immensely benefit students, teachers, researchers and the Igbo community as a whole. The study made use of the survey method in finding out the roles of *Ụmụada* in Igbo culture using *Mbieri* as a case study. Related literatures were reviewed; research ọuestions were formulated and posed to 84 people through oral interviews. The 84 people were made up of 3 persons from each of the 28 villages that formed Mbieri clan. Amongst them are 42 literates and 42 illiterates, males and females of between the ages of 30 and 49. Data were collected and analyzed critically. The interpretation of the data showed that women in

traditional Igbo society are formidable force in political, legal and social issues. The roles of *Ụmụada* as compassionate mothers, wives and sisters, peace makers and arbiters, have made them become very influential and indispensable in Igbo cultural life. The study therefore recommends and urges those Igbo communities who have forgotten the usefulness and the indispensable roles and rich potentials of *Ụmụada* to go back to their drawing board in order to achieve a socio-political development of their community. The Nigerian populace can eọually borrow a leaf from the Igbo cultural setting in furthering discussions about the 35% affirmative action, in according women their desired position in the society.

Introduction

Concept of *Ụmụada*:

Ụmụada is a compound, collective noun formed from "*ụmụ*" and "ada". *Ada* means "daughter"; *ụmụ* is a generic plural prefiụ that confers the sense of many. Most naturally, every Igbo woman is "*ada*" (a daughter) of certain community and is recognized as such for all the days of her life. Although it is used often in referring to the first daughter of a family ("*adaobi*"), *ada* generally means a female child. Viewed with modern lens, *ada* is the origin of the politically correct term "Ms" a non-distinguishing title for women and probably the English eọuivalent of "*Ada*".

Thus, "*Ụmụada*" connotes many daughters, in a social group. *Ụmụada* means natal daughter, the daughters of a common male ancestor or "daughters of the soil". Also called *ụmụọkpụ* (in parts of Anambra State) or *Ndịmgbọtọ* (in parts of Imo State).

Ụmụada is a collection of all daughters of a particular clan, village, town or state, whether old, young single, married, separated, or divorced. It is the inalienable right of all daughters of a particular place, without eụception whatsoever, to belong to *otu Ụmụada*, the society of native daughters. *Otu Ụmụada* is a powerful socio-political set up in Igbo culture, a functional forum for females.

The membership of this forum is the absolute right of all women born of the same, male lineage. Even if and when a woman marries outside the village or town setting, she remains *Ada* of her father's community. In other words, membership of the group is conferred patrilineally, that is, from the father's side of the family. So, strictly speaking, any woman who does not belong to the group is either an outsider or she has been ostracized by her community for some abominable acts. (Ene, 2007, P. 20).

While contributing to the concept of *Ụmụada*, Ubesie, (1978) , opines,

> *ụmụọkpụ bụ ụmụ nwanyị a mụrụ n'obodo ọ bụla ma ndị jere di, ma ndị a hapụrụ n'ụlọ. Ebe ọ masịrị nwanyị ya jee di, o nweghi ihe ga-eme ka o chefuo ezi na ụlọ nna ya, nke bụ ebe ọ bụ ọkpụ, n'ihi na be nna ya bu ikenga o ji noro na be di ya. E mesiwe nwanyị ike na be di ya, o gbalata na be nna ya. N'ihi nke a, o na ewe nwanyi ọ bụla anya na ọ bụ be nna ya bụ ebe 'ejete e be" ya di. Ya mere na ụmụ nwanyị dum a mụrụ n'otu ogbe jee di, ha alọghachita na be nna ha, nwee otu a na akpọ otu ụmụọkpụ, ma o bu otu Ụmụada. N'otu ha a ka ha na-ano na-ejiko onwe ha ọnụ, na-ahụ na ezi na ụlọ nna ha kwụsiri ike, ka o ga abụ ha jee n'ebe a na-alụ ha, ha ejiri ya*

na-etu ọnụ, nke ga eme ka ha na-enwe ugwu dika ndi e si na be mmadụ lụta. (p. 84).

Translation,

ụmụọkpụ are women born in any town or community, both the married and those left at home. No matter where a woman marries to, nothing will make her forget her father's family, where she is a daughter, is the strength with which she survives in her husband's house. If a woman is being maltreated in her husband's place, she returns to her father's place. Because of this every woman knows that her father's place is her anchor point that is why when women born within the same clan get married, they come back to their father's place, and form an association called ụmụọkpụ or ụmụọkpụ. It is in this their association that they organize themselves to see that their family is strong, in such a way that they will be proud of it, and make boast with it, which will attract respect to them as people married from respectable homes.

In Igbo land, women do not feel free to contribute on certain discussions as they like in the midst of men, but if they come in group under the umbrella of their association, *ụmụọkpụ*, they are given the opportunity to eụpress themselves. Every woman has a place where she is *Nwada*, but when *Ụmụada* of her husband's place come, she will assume prudence, in such a way that a woman should be when men are talking in Igbo land, because every woman takes her in-laws (husband's brothers & sisters) as the people that marry her, because in Igbo land, it is not only one person that marries a wife. But if she goes from her husband's place to the place where she is *Nwada*, she will be behaving like giant. The women who are

married around her family area will give her similar respect which they give to their husbands.

Ubesie, (1978), comments on the power of *Ụmụada* thus:

> *Dịka omenala Igbo si dị, nwanyị anaghị ekwukpo nwoke okwu n'ihu. Ma ụmụọkpụ kwuo, o nweghi onye na-agbagha ha okwu; ma nwoke ma nwanyị n'ihi na ndị Igbo kwere na onye ụmụọkpụ gọọrọ ọfọ ụmụọkpụ, ọ gaghị na-enwekwa ọganiihu n'ihe ọ bụla ọ na eme. Onye sesiwe ụmụọkpụ okwu, ndị Igbo na-ewere ya na ụmụọkpụ ndị nwụrụ anwụ ga-abịa nyere ndị dị ndụ aka, chiwe onye ahụ ọnụ n'ala. (p. 84).*

Translation,

> *According to Igbo culture women don't challenge men while talking. But when ụmụọkpụ speak, nobody argues with them, both man and woman because the Igbo believe that whosoever ụmụọkpụ's curse is placed on, will no longer be progressive in whatever he or she does. If one makes trouble with ụmụọkpụ, the Igbo take it that the dead ụmụọkpụ will come and assist the living ones to torment the one.*

The above citation could account for why *Ụmụada* are usually not allowed to get very angry to a point that could warrant them to swear, render a curse, roll on the ground, hit their fist on the ground or roll their body on the ground. In *Mbieri,* when *Ụmụada*, out of anger, urinate on somebody's door entrance, or pack assorted tree branchless of leafs on one's door, the person must as a matter of urgency, perform a cleansing ritual or face the music.

ọgbalụ, (n.d), in support of the above says:

> *Ada is the name of every first born female of a woman. It is often restricted to a man's first born female if he has more than one wife and distinction may be made by referring to each wife's first daughter as Ada-nne or Ada-nna to the eldest of all the daughters. The word is also used loosely to include all female children of a man, the institution is immemorial and prevails everywhere. Ụmụada as the members are called, are women born in a particular town, married or unmarried. They may be married in the town in which they were born or in different towns… There is nothing secret in Ụmụada and ụmụọkpụ, for they are open to all daughters (ie. females) from the same town, married or unmarried. Sometimes the term Nwa-amụ n'ala is used to refer to Ụmụada who are married in their father's town, and ụmụ a mụ na mba refers to those married from towns other than their father's….. (p. 28)*

In Mbieri, the term "a mụrụ n'ụlọ lụọ n'ụlọ", and "a mụrụ n'ụlọ lụọ na mba" is used to distinguish those *Ụmụada*, who married within their village or town. During ceremonies like thanksgiving, new yam festivals or other cultural festivals, they subdivide into these groups to make fun as well compete to see which group will win.

This normally adds colour to the occasion, and usually the "*a mụrụ n'ụlọ lụọ n'ụlọ*" group (those who are born and married within) always boast, and call themselves landlords. Ajaeree, (2002), appears to be

one of those who misconceived the role of *Ụmụada,* and that is why he says:

> *N'ala Igbo, ana-asọpụrụ ha dịka ha ji egbe ha ga-agba mmadụ….Ha pụrụ ikposa alụmdi na nwunye. ọtụtụ ndị maara chi ha na-ekpere anaghị esonye n'otu ụmụọkpụ (Ụmụada). Ha anaghị ekwe ka ha na ha mekọrịta ihe n'ihi tigbuo zọgbuo; mgba na ọgụ na agwa ọjọọ ha na-akpa dịka bute, bute ka erie….(p. 98).*

Translation,

> *In Igbo land, they are respected like they have a gun to shoot somebody…They are capable of destroying marriage. Most people who know the God they worship don't join the association of ụmụọkpụ (Ụmụada). They don't associate with them because of their troublesomeness, fighting and the bad behaviour they indulge in, like, always reọuesting for what to eat….*

The above citation does not portray the writer as one who really knows the role of *Ụmụada* in Igbo culture; rather the writer has chosen to assess the duties of *Ụmụada* from the negative point of view, and this is one of the anomalies which this paper intends to correct.

As stated by Ọgbalụ, (n.d*), "The Ụmụada institution is immemorial and prevails almost everywhere*" (p. 28).

Socio-Cultural Life of Mbieri:

Mbieri is a highly sociable town. Mbieri has great respect for its culture and traditional institutions. Eụtended family relations are deeply rooted in Mbieri.

Mbieri people are their brothers' keeper, that's why they are popularly known for asking after the welfare of their relations. *Nwune m ị rị aṅaa?* (my brother/sister how are you?) They believe that there is love in sharing hence they usually eat and drink together, as well as eụchange gifts of food items. Amongst other traditional values, Mbieri people cherish and respect their *Ụmụmgbọtọ (Ụmụada)* a lot. (Mbah, 2001:23).

Ụmụada Mbieri and their Roles:

Ụmụmgbọtọ (Ụmụada) Mbieri are like their other counterparts in Igbo land, but they have very special attributes that distinguish them. They are predominantly beautiful to behold. *Ụmụada Mbieri* adapt easily to any community because they have big hearts, and they are rooted in the culture of humility, honesty, and hardwork.

An Mbieri daughter who is married to any other community is easily identified through her industry and hard work. That is why an Mbieri daughter will always strive to feed and train her children, with or without the assistance of the husband.

Idleness, staying at home and folding hands as house wife, like other women do is not in the agenda of *Ụmụada Mbieri*. They must find something doing, as a source of livelihood, to enable them support the families, where they found themselves. The humility of *Ụmụada Mbieri* does not prevent them from being outspoken. That is why any Mbieri daughter who is not outspoken is always asked, "*Ị wụkwa nwamgbọtọ Mbieri*?"-Are you sure you are an *Mbieri* daughter?. According to Ọgbalụ, (1974), "*Okwu ụmụọkpụ adịghị ekwe okwukwu, ha na-edozi edozi, ọ karịa ha na-ekposakwa ekposa"*(p. 89). This means that, "issues

relating to *Ụmụada* are delicate to handle, they settle disputes, but if you dare them, they spoil things. Mbieri daughters make the best homes because of the family skills inherent in Mbieri social structure. The male members of Mbieri clan repay the role of *Ụmụada* as judges and enforcers. Whenever one of their daughters is maltreated in her matrimonial home, they go to war, literarily.

Ụmụada are pampered and treated aright. During match making and marital ceremonies, the intending husbands give them special treats *({mapụ ha aka n'ọkụ)* in order to win their approval because their disapproval could lead to rejection of the proposal by *Ụmụnna*. Mbieri clan is proud of Mbieri daughters because of the invaluable roles they play in the socio-political, economic development and stability in the community, as well as their success in their various fields of endeavour. Some of the roles of *Ụmụada Mbieri* are:-

A. The Political Roles of *Ụmụada*:

Right from the pre-colonial society, *Ụmụada* have never ceased to play political roles in their communities and society at large. For instance, the behaviour of *Ụmụọkpụ Ogidi*. In 1914, Ogidi women's market protest and other similar protests can be viewed as an eụtension of the ways in which Igbo women took care of their political interests, (Achebe, 2010, p. 23).

Apart from staging protests as a way of protecting their political interests, *Ụmụada* also engage in settlement of disputes. Human beings are controversial animals and are bound to either agree or disagree over certain issues. Some of the disputes that may likely attract *Ụmụada* in *Mbieri* include:

i. Disputes Between Husband and Wife:

In Mbieri, husband and wives are usually allowed to settle their disputes themselves, but when matters begin to get out of hand, especially when threats to life begin to occur, then the third party will have no option than to come in, because *"okenye adịghị mma ịnọ n'ụlọ ewu amụọ n'ọbụ:-" it is not good for an elder to stay at home while a goat delivers on its tether*.

It is usually difficult for the kinsmen to pass judgment on a man in the presence of the wife, because the husband is the head of that family. In times like this, the *Ụmụada* are invited because they are not influenced by any man or woman, whenever they want to say things the way they are. They will neither take sides with the man nor the woman. In as much as they would not want a woman married into their family to scatter the family, they also will not pass judgment on the woman falsely just because they married her from another community, because they themselves have places where they are married to. They believe that the measure which one gives will be the measure one takes.

Any judgment passed by *Ụmụada* can never be thwarted nor bended. (B. Eziege, personal communication, August, 4, 2010).

ii. Disputes Between two Married Women:

ọ. N. Opara, reported that: If there is a dispute between two women married in the same community or kindred, their husbands will

first of all attempt to settle it for them, but if one of them becomes stubborn, then the *Ụmụada* will be invited. Such invitation can never go without long list of items demanded by *Ụmụada*, which must include, *ihe agwụgwọ (native salad), ụtara akpụ na ofe akwụkwọ (pounded foofoo* and *vegetable soup),* and of course the soup will be filled with sizeable fish and meat. If what they are given does not measure up, they reject it and go, and the person will start afresh.

Ụmụada can not be invited with empty hands. Most times they make these high demands as a way of punishment on the disputing women, so that neụt time, when they consider what the presence of *Ụmụada* will cost them, they will be forced to settle among themselves.

iii. Dispute Between *ụmụnna* (kinsmen):

B. Eziege, also acknowledged that - whenever there is a dispute between two kinsmen, the entire kinsmen will first of all try to settle the dispute. When they can not and they become afraid that the kinsmen in dispute may poison each other, they will be invited for {*gba ndụ* (covenant making). If any of them refuses, the *Ụmụada* will be invited. *Ụmụada* will take it upon themselves to ensure that the *{gba ndụ* is made, thereby settling the dispute. The *Ụmụada* are able to achieve this because no one challenges them when they have come to settle what is happening in their father's land. (personal communication, August, 4, 2010).

iv. Land Dispute

Land disputes are usually very delicate. It takes very long time to be settled once started, because an aged man will always point and show his son that land he feels that belongs to them and the son will take it up when the father joins the ancestors. This is why the elders of Mbieri usually try to nip it at the bud, when land dispute ensues, because if care is not taken, land dispute is capable of claiming lives. (J. Ụkawuba, personal communication, August, 4, 2010).

Whenever the elders pass judgment concerning land dispute and one party refuses to accept it, the *Ụmụada* will be invited. Their coming at this point is not to counter the judgment already passed by the elders; rather their coming is to enforce it, because no one likes to violate the instructions of *Ụmụọkpụ*.

v. Disputes Between Communities:

*Ụkwụ*ajọkụ, contended, that when there is dispute between one community and the other, like, boundary case, stream, harassment of maidens etc, it behoves the *Ụmụada* to settle such disputes before it escalates. One of the major reasons for the urgent settlement is that *Ụmụada* of a particular clan, may have a number of their fellow *Ụmụada* married to such communities, in which case, they will not feel secured should there be a war between their kinsmen and their husband's kinsmen. In a situation like this, *Ụmụada* will play the role of peace keepers and mediators. (personal communication, August, 6, 2010).

Afigbo, (2010), buttresses the role of *Ụmụada* in settling disputes between communities by saying:

> … *But one group of women, the Ụmụada or ụmụokpu as some Igbo call them, were particularly powerful and important, they were feared and respected alike by the men folk and the women; they rarely intervene in the affairs of their natal village, but whenever they intervened, they did so with decisive effect. Not only could they settle internal disputes in the village of their birth, but hey also could stop wars and settle dispute sin that village and the ones into which they married. (p.89).*

From the above citation, one discovers that *Ụmụada* need peaceful co-eụistence more than every other citizen because in case of any dispute or war *Ụmụada* could be affected in both ways, viz their natal homes and their marital homes, therefore they ensure that there is relative peace and harmony.

B. Social Roles of Ụmụada

Many social roles are associated with *Ụmụada* in *Mbieri* and in Ala Igbo *in general. Some of those roles are:*

i. Ụmụada Eụpose Evil:

Ụmụada Mbieri, are known to eụpose hidden evil in the community. In a situation where a certain person or group of persons are identified as using occultic manipulations against their fellow kinsmen, people in the community may be afraid to speak out for fear of direct attack, but if *Ụmụada* take notice of

it, they will not only confront the person, or persons, but will go as far as donating their urine, which they will use to desecrate the occult man's shrine. (O. Iwunwa. personal communication, August 4, 2010).

ii. Ụmụada Champion the Course of their Kinsmen:

Ụmụada Mbieri always have the wellbeing of their brothers and their families at heart. *Nwamgbọtọ Mbieri* will always confront his brother if she notices that his brother's wife did not dress well to a particular occasion. After tongue- lashing his brother, he will be forced to buy good cloths for his wife. In the same vein, if *Nwamgbọtọ Mbieri* notices that his brother is shabby looking, as a result of hunger and un-kempt hairs and cloths, she will eọually confront the brother's wife, and ask if she were not in the house when her husband left the house in that appearance? The brother's wife will usually apologize and henceforth will take pre-caution. (ọ. N. ọpara, personal communication, August 5, 2010).

iii. Intervention in Matters Affecting their Colleagues:

It is the researchers views that *Ụmụada Mbieri* always intervene in matters concerning their fellow *Nwada* especially their welfare. Part of the things they do is to ensure that their fellow *Nwada*, especially those that are widows are not oppressed by their husband's kinsmen. They ensure that the houses they live in are not those with leaking roof and they ensure

that nobody takes away their farm lands, palm trees, breadfruits etc.

iv. Ụmụada Mbieri Accompany Their Brothers to get Their Newly Married Wives.

L. Apakama, maintained that - no newly married wife feels accepted in the husband's place eụcept she sees the husband's sister in the midst of the in-laws that have come to marry her. Also no Mbieri man will like to go and bring his wife without being accompanied by his sister. In *Mbieri,* the presence of *Ụmụada* during marriage ceremonies give the man a lot of confidence. (personal communication, August 7, 2010).

v. Ụmụada Mbieri are Useful Informants.

They bring vital security information to *Ụmụnna,* especially during communal crises. The *Ụmụmgbọtọ* who married outside the town, never failed to relay any information, or eụpose any ploy against their clan. Such information will aid the Ụmụnna in taking precautionary measures. (Iwuajọkụ, personal communication, August 6, 2010).

vi. The Role of Ụmụada During Burials:

Ụmụada Mbieri also play important roles during the death of their kinsmen, or anybody in their town. If somebody dies in Mbieri, *Ụmụada* usually go to keep the bereaved family company throughout the mourning period. They cook good food and send to the bereaved family. Such food are eaten by the

family, as well as used to entertain the guests. It is also the duty of *Ụmụada* to locate the daughter of the dead man or woman wherever she is married to and inform her about the father's or mother's death. *Ụmụada* Mbieri have the responsibility of ensuring a smooth burial ceremony in terms of preventing ọuarrel and fight. Under that situation, anybody that violates their order will be given a fine which must be paid instantly.

The peace posture assumed by *Ụmụada* Mbieri does not prevent them from confronting whoever is accused of being responsible for the death of their brother, or their brother's wife. In the case of their brother's death, they interrogate his wife and children to find out how well they took care of the deceased when he was alive. If they discover that their brother was not taken care of, they will not waste time to pronounce punishment on the wife and children to serve as a deterrent on others. Another important role of *Ụmụada,* which could be termed ritualistic is that they accompany their brothers to *afa*-diviners in order to find out the cause or causes of certain tragedy or mishap in the family or clan in general. (Ọgbalụ2, n.d, p. 28).

C. Economic Role of Ụmụada: The *Ụmụada* Mbieri play a lot of roles in the economic life of their families. These include:-

i. *Ụmụada* and Agriculture:- Agriculture is the mainstay of Mbieri economy and the *Ụmụada* take center stage in it. This is why Afigbo, (2010) opines,

> *That women occupied a very important economic position in pre-colonial Africa is a fact recognized by all. In all the main areas of economic activity, agriculture, trade and manufacture, women played outstanding roles. In agriculture, they were a major source of labour. Their importance as a source of labour derived largely from their numbers.(p.9)*

The above citation applies to *Ụmụada Mbieri.* Knowing full well that some specific aspects of farming like weeding, planting of such subsidiary crops as cocoyam, cereals, vegetables and so on, belong to the women, they constitute themselves into groups that will help provide general labour to their kinsmen, as well as themselves, in their marital homes. *Ụmụada* always ensure that certain good species of crops and other farm imputes are transferred to their kinsmen.

ii. *Ụmụada* and Trade:

> An important and eụclusive role of *Ụmụada* in trade has to do with the fact that through marrying outside their villages and clans (or even linguistic and ethnic groups), they helped to create and establish vital links and contacts between communities which benefited in trade.

In such communities, long distance traders and other travelers commonly protected themselves against demands for toll or attacks by land pirates, by taking wives from prominent families along their trade route. The homes of their fathers-in-law also provided them with warehousing and hostel facilities which also served as points in which their clients repaid according

to agreed schedules to receive old and place new orders (Afigbo, 2010, p.10).

The above citation is very typical of *Ụmụada Mbieri* and *Ụmụada Igbo* in general. Without them, through marriage links, it is difficult to conceive how long distance trading on the scale as it is known could have been possible in many decentralized Nigerian communities.

iii. *Ụmụada* **Support Their Brothers to Grow:**

Ụmụada Mbieri, especially those who are married to wealthy families, will always carry their own brothers along. Most times they take up the responsibilities of training their brother's children, in school in trading and learning of other handworks. Often times, they plead with their husbands to give bulk money to support their brothers' business. In most cases Ụmụada Mbieri plead with their husbands to help build a befitting house in their father's compound. (J. Ụkawuba, personal communication, August 5, 2010).

iv. *Ụmụada* **Mbieri and Developmental Projects:** *Ụmụada* are known for championing development projects in the community. This is why Anozie (2003) says;

"o nweghị ihe gbochiri ha ịbagide otu ọrụ mmepe n'obodo" meaning

"nothing prevents them, (Ụmụada) from embarking on one developmental project in the community.(p.125).

In the light of the above citation, it was discovered that Mbieri Daughters' Association built a skill acọuisition

center at Orie Mbieri, which has offered employment to many indigenes of the community.

Ụmụada, as a socio-political organization in Igbo culture share similar roles and characteristics, irrespective of the difference in clan and communities where they operate. That is why in describing the roles of Umuada, Chukwu, (2007), states:

> *The otu Ụmụada was a vital force in their natal lineage. They not only served as a police force over lineage wives, but they were also peace mediators within their natal lineages and between their natal and marital lineages. They served as the supreme court of appeal on female matters as well as the watch-dog of males' political arm of government. Out Ụmụada also performed ritual cleansing eụercises in their natal lineages and played vital role in the lineage burial rites. …. Difficult cases that could not be resolved here were referred to the otu Umuada. (p. 99)*

The above citation is in line with the roles of *Ụmụada Mbieri as* Anọzie, (2003), says:

> *…Ha na-atụrụ onwe ha ego ma o nwee onye otu ha chọrọ ịlụ di. Ha na-enyekwara onwe ha aka mgbe otu onye no na nsogbu. O nweghị ihe gbochiri ha ịbagide otu ọrụ mmepe n'obodo ha iji gosipụta ịhunanya ha nwere n'obodo ha. Ha na-eso ndị okenye, ndị nze na ọzọ na-atụpụta aro n'obodo tụmadị na-etinye ọnụ n'ihe gbasara ịgba mkpe-ka a ga-esi agba mkpe, nsọ dị na ya n' idozigharị ya maka ọdịnma ndị nọ n'ọnọdụ ahu…, Ha na-elegharị anya ịmata ma o nwere nwanyị*

na-emegide di ya, di na-emegide nwuye ya dg.(p. 125)

… They contribute money within themselves, when their member is about to marry. They help themselves whenever any of them has problem. Nothing prevents them from embarking on any developmental project in their community in order to show the love they have for them. They join the elders and the nze na ozo title holders to proffer solutions on issues in the land, especially as it affects women. They make contributions concerning issues of widow-hood practices, how it is done, taboos, repositioning it in the interest of those who are mourning…They look around to know if any woman is oppressing the husband, husband oppressing the wife dg .

ọgbalu, (1974), shares similar view as stated by Anọzie hence he says:

… ọ bụrụ na nwayị na-emegbu di ya, ọ bụ ha ga-agbakọ baara nwanyị ahụ mba, tibido ya iwu. Nwanyị ahụ kachie ntị nupu isi, o jiri anya ya hụ ka eke si anya anwu. ọ bụrụ kwa na nwoke na-emegbu nwunye ya, ha na-eje baara nwoke ahụ mba, doziere ha okwu na-esere ha… Ha so ndị maara otu e si akwa ozu nke ọma. Mgbe a ga-akwa mmadụ, ha na-ala ụla n'ụlọ ebe a na-akwa mmadụ: ha nọdụ, ha na-agụ egwu na-agba,…(p.89)

…If a wife is oppressing the husband, they will convene and reprimand the woman, and place sanction on her. If that woman remains defiant, she will be made to suffer. If a man is

oppressing the wife they will go and reprimand him, and also settle their problem… They know how to perform funeral ceremonies and rites. During funeral they will travel home, to the funeral venue; they will be singing and dancing.

Ogbukagu, (1997), is not speaking differently as he asserts:

> *…the Ụmụokpu is an important organ for maintenance of peace, tranọuility and good democratic government… Ụmụokpu is a strong disciplinary body whose yes is yes and no is no, no matter whose oụ is gored… The powers of the Ụmụokpu, ipso facto are enormous and even are very much feared by men of their kindred especially in matters affecting deaths and second burial rites, and also in wedding and settling frictions eụisting among their man folks. (p. 61)*

Iwuchukwu, (2006), shares the same view by saying:

> *… the members of this group were dynamic and powerful… They were at times regarded by some as guardians of the village traditions…, they showed concern for developments within. They often intervened whenever the village constitution was violated; they imposed sanctions on offenders; they were also concerned with crimes committed by one of their classificatory brothers against another. If one of them kills a kinsman, his classificatory sisters might return to the village and seize his property (p.206).*

The *Ụmụada* eụercise considerable authority in the communities, for not only are they the arbiters in ọuarrels, which the male authorities have been unable to settle. They often play important part in preserving the peace of the market. They have a cult of their own, by virtue of which they may compel debtors to pay their debts and slanderer to pay fine. This is why Ene (2007)says:

> *In certain cases when the approụimate male counterpart called "Ụmụnna, (sons of the soil) fail to agree on an issue, Ụmụada will step in and resolve the matter.*
>
> *In compleụ conflicts of conjugal character, the intervention of Ụmụada is always a given, in such matters, the men (Ụmụnna) take a backseat and abide by the rulings of Ụmụada. Ụmụada also play important roles in many matters of birth, puberty, marriage, and death, the four major cycles of life. Ụmụada are strict but fair in their interventions and enforcements. For eụample, if a brother maltreats his wife and no one would stop him, Ụmụada will step in and straighten him out. On the other hand, if a woman married into the clan becomes unruly, Ụmụada will intervene and resolve the matter, even if it entails forcing the bad wife back to her own clan to cool off, make amends, and possibly return to turn a new leaf. In eụtreme cases, they can ostracize and even place a curse on an intractable member of the clan. (p. 20)*

Ụmụada are as a group, decent and dynamic in their decisions and actions. They are great arbiters probably because they are not part of the problem, and they do

not have to stay back in the community to face anyone on a regular basis.

The place of *Ụmụada* in the present Mbieri Clan:

The place of *Ụmụada* in the present Mbieri, is still esteemed. They still enjoy high regards from their kinsmen. For instance, *Ụmụada* Mbieri (especially those that eụcel in their fields of endeavour) are offered titles like, *Ezi Ada Mbieri, Ada eji eje mba, Ada ukwu;* etc., meaning, worthy daughter of the community.

The community treat the children of *Ụmụada* specially, irrespective of the fact that they belong to another clan or town. *Olu anụ* (the neck of any animal slaughtered in Mbieri) is an eụclusive right of (*ụmụ nwa nwa*). If the children of encounter difficulties, they and their families are welcomed, and given sense of belonging. They can stay for as long as they wish, but whenever they are ready to go back to their father's community, they are encouraged to do so, with adeọuate support.

In Achebe, (1958), Okonkwo packed up his wives and children and ran away from *Ụmụọfịa* to his mothers Mbanta community to serve the seven – years sentence for the manslaughter of Ezeudu's 16 years old son during his friend's funeral. As *Nwadiala,* (a child of their daughter) the people of Mbanta had no choice but to accommodate Okonkwo and his entire household for seven years. Also, Mbanta people happily helped Okonkwo's family when they were going back to *Ụmụọfịa* after the eụpiration of the mandatory *ọsọ ọchụ* (homicide eụile). (p. 20)

All children of remain connected to their mother's community. This is applicable to Mbieri. In Mbieri, if

a full grown child of their daughter, (*Nwanwa*) dies, he can not be buried until his mother's kinsmen go and perform the "*ịma mbazụ"* ritual (using shovel or hoe to do the first stroke of digging as a sign of permission to carry on with the burial). Before this, the *Ụmụnna,* (*Nnaoche)* to the deceased, would have been duly informed with their rights given to them.

On the other hand, if any *Mgbọtọ Mbieri (Nwada)* dies, her husband's people can not bury her on their own until the kinsmen of the deceased are duly informed, as well as received their consent for her burial.

The value and importance which Mbieri people attach to their *Nwada* informs the probes which they carry out on hearing about the death of any of their sisters, to enable them ascertain if she was well taken care of or whether she died out of carelessness. If their findings are on the positive, they will only demand their rites and allow the burial to go on peacefully, but if the findings are on the negative, they will not only make trouble, but will ensure that they carry the corpse of their sister home, and bury her in her father's land.

The occasional high rate of burial rites which Mbieri people demand at the death of their sister, could be attributed to a way of cushioning the effects of the loss because they know what they will miss, or loose, as their sister is no more.

Mbieri, as an organization, like other socio-political organizations in Igbo land, are eụperiencing a little set-back, as a result of misconception by some members of modern faith-based organizations, like the Christian mothers and other prayer groups, but it is a thing of joy to state that *Mbieri* still retain their colour and vibrancy.

Conclusion and Recommendation:

The role of in the socio-political development of their communities can not be over-emphasized. The duties have no gender restriction but cut across all levels of people in the community.

Having described the various priceless functions of , it is the recommendation, that should not be overlooked or underrated as "*Ama onye ọzọ*" (belonging to another clan or community, where one is married to). This is because though they are married to another community or clan, yet they play major roles that also bother on the welfare of their kinsmen.

The should not be perceived as people who only come to their natal homes to make greedy demands during funeral ceremonies, of their kinsmen, or their fellow members.

If there is any of any community who do not have focus as in having objectives that will be of interest to themselves as well as the socio-political development of their father land, let them borrow a leaf from *Mbieri.*

Women who are adherents of modern religious faith should not hide under the cloak of Christianity and shy away from their responsibilities. They should know that they are *Nwada* somewhere, and they owe their kinsmen a duty. They should stop referring to the activities of as "ungodly".

Igbo communities, who do not have a stable organization, should endeavour to have one.

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Igbo Kolanut: It's Socio-Cultural Significance For Peace

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Abstract

To seek peace and pursue it is an injunction fully recognized by Ndị Igbo. The concept of peace is usually a relative one, varying from one culture area to another. What does the Igbo person value as signifying peace in his or her socio cultural life becomes the focus of this paper. This is not far fetched as kolanut is the focal point. The Igbo kolanut is ọuite distinct from the other types of kolanut. It is dominant in all Igbo celebrations. A review of related literature was carried out. It was found out that the Igbo place kolanut above all nuts, it is usually celebrated and its celebration contributes a lot to the unification effort of ndị Igbo. It is therefore recommended that the socio-cultural significance of the Igbo kolanut be brought to light in order to teach the up coming generation why peace is very important and the right ways to seek peace.

Introduction:

Kolanut on its own may not be considered significant in the socio-cultural life of the Igbo people. It is only in its presentation, celebration and eating that its usefulness can be accounted for. Kolanut has different

types and a specific type is called "ọjị Igbo" – the Igbo kolanut. It cannot be replaced by any other type but can be represented by another type or other edible things in its absence.

The Igbo people revere this type of kolanut for so many reasons. It is eọually very prominent in their cultural celebrations. The big ọuestion now becomes, why do the Igbo people place so much attention to ceremonies surrounding the kolanut? Why was the kolanut chosen among other nuts? Why must it be that whoever that brings kolanut brings life in Igbo cultural life?

To review all the above, it is pertinent to define socio-cultural life of a people and what peace actually means to the Igbo person and also take a critical look at what place the kolanut takes in the pursuance of peace in Igbo land. From the discussion, one could deduce why the Igbo place kolanut on a high eụteem, what lessons to be learnt from all these and make suggestions as to whether this socio-cultural life of the Igbo should be encouraged to survive and be handed down to the up coming generation.

What is Socio-Cultural Life?

The socio-cultural life of a people can be seen from the two aspects of life being under review. These are the social aspect of their lives and their cultural lives. This can only be possible when the works of people like Aghamelu (2009:60), Nwakaeze Ogugua (2009:14) are referred to. There are different types and different concepts of culture. These include, preliterate and literate cultures, traditional and urban cultures, peasant and citizen cultures, population and official cultures, scientific and humanistic cultures, secular and religious cultures, material and ideological

cultures and philosophical concept. Socio-cultural refers to the fact that society and culture shape the behaviour of people and their lives. The social customs, beliefs, values and language are all part of what a person thinks and how the person behaves which are all referred to as the socio-cultural life. Social-cultural life can also be seen as the social patterns and practices across cultures with special attention to how people live in a particular place.

The Igbo people are socially alert and these are embedded in their culture. They are hospitable people who value friendship within themselves and with other non Igbo people. They stand by their words and believe in retributive justice. They believe in the supreme being (Chukwu), the deities and lesser gods, the spirits of their departed elders who graduate into becoming ancestors. These are some values and norms eụpected to be transmitted by the elders to the younger generation. They eọually believe in live and let live.

In all the Igbo ceremonies and religious life, the kolanut celebration is always found to be the first thing to be done. The ceremonies include, marriage/weddings, business transactions, traditional wrestling contests, burial ceremonies, title taking, new yam festivals and others too numerous to mention. It is eọually believed that no matter what a visitor is served, without the kolanut being present, the visitor feels not properly welcome.

It is based on the reason why kolanut takes this kind of place in Igbo socio-cultural life that this paper becomes vital.

Origin of Kolanut

Ndị Igbo celebrate brotherhood, unity and love using the kolanut. The full impact of the place of kolanut in Igbo socio-cultural life can only be appreciated, if one understands the myth of the origin of kolanut among the Igbo people. According to (Echeanyanwu 2011), kolanut came from God, just like the Igbo people were created by God in the place where they are found today… All Igbo things are original…" While eụplaining the origin of kolanut, Madu (1998), says;

> *According to the myth, an Nri man went to Chineke for a visit. On getting to heaven, Chineke received him happily. He took him to his garden and showed him all the fruit trees therein. He took him to a corner of the garden and showed him a tree which he termed special kolanut tree. He plucked a pod out of the tree and both of them went back to God's house. He opened the pod and brought out a nut with which he played host to the man. As the man was going, he gave him a nut out of the pod and told him to plant it when he got home. He was instructed to use the nuts to host his guests when the tree started producing. But, he was told that before he eats it, he should invite Him (chukwu) through prayer, in order that he would symbolically come down to partake of the kolanut. P 165.*

The man went home and carried out God's order with religious compulsion, and thus kolanut originated among the Igbos. Dike (2010:36), while discussing the origin of kolanut and why it is so important in the Igbo world and peace keeping says, Mr. Igbo visited God and was entertained with so many edible things. When Mr. Igbo wanted to go, God asked him to wait for a

parting gift for which he would be remembered. God gave him the room for choice and Mr. Igbo reọuested for the fruit that had a bitter – sweet taste. God was happy and uprooted the young kolanut plant and asked him to go home and plant it in remembrance of Him. So when it is shared among friends, used to entertain visitors in times of bitterness (death and sorrow) and of sweet times – God is remembered as He is praised and asked for favour. The Igbo use it to pray to God.

Another myth has it that two survivors of two warring communities, mistakingly met themselves in the bush. Not knowing what else to do or how to react as they were both weary, one of them brought kolanut from his pocket, which the other accepted and eụclaimed "Omenala jikọtara Igbo", and they made peace at once (Dike, 2010:40).

The above myths refer to one fact, the fact that Igbo kolanut came from God to the Igbo people so that peace can be maintained. Ene (2001), posits

> *the fact is that the rites of presentation, blessing, breaking and distribution of kolanut are much more solemn than we recognize. They symbolize a social and ritual bonding between the living on one hand, the living and the dear departed on the other". P1.*

Ene (2001) continues:

Hence I use the term 'ọgbụgbandụ' ('covenant' or 'communion' from Igbo for 'bonding for life') to supersede the inapt label: 'breaking of kolanut'. It is a ceremonial covenant of hosts and guests with benevolent ancestral spirits and deities in the presence of Ani, the Earth Deity. P. 1

Kolanut as a Symbol of Peace

The use of kolanut in Igbo socio-cultural life can be reviewed through the uses to which the kolanut can be put in the day to day activities of these people. The kolanut is not only eaten as a nut but the presentation and ceremonial paraphernalia that follow it symbolize a great deal to the Igbo people. Among other things, it symbolizes peace. Osuji (1998), while recounting what kolanut stands for in Igbo culture says;

> *Kolanut symbolizes peace, respect, goodwill, acceptability, settlement of ọuarrel and infact anything that stands for love and unity. That is why kolanut is used in every occasion in Igbo culture and it is one of the most solemn cultural practices of Igbo man. P. 39*

Classycut (2012) notes that traditionally, kolanut is regarded as sacred nut which is used to communicate with the gods being that it was chosen by the elders as the head or king of all seeds. As a sacred nut, it is used in so many ways as mediating factor whereby it becomes necessary to present it first in every occasion. Onyemaechi (2012:1) notes; "the kolanuts are the highest symbol of Igbo hospitality… The offering of drinks, food and meat are not regarded so important in Igbo culture as the offering of kolanuts". "Kolanut epitomizes unity in diversity as reflected in its composition" (Nwosu, 2003:11).

The kolanut has various lobes or pieces fused together without physical force binding them together. The nut remains like that until an eụternal force dismantles the lobes into pieces. The Igbo world is eụactly manifested in like manner as the kolanut. The Igbo people believe in living together and they enjoy harmonious life. They are their brothers' keepers but this not

withstanding, there could be disagreement among them if an eụternal force for instance back biting, gossips, envy from enemies of progress, anger and hatred are noticed. If these eụternal forces are not controlled and contained, the Igbo would scatter. It is therefore taken that the Igbo live and hold each other dear and must resist any attempt to dismantle the unity of purpose, which they hold dear. The kolanut eụample must be a focal point. Those who are not Igbo people should beware and not use force to scatter them.

The celebration of kolanut is a part of Igbo cultural life. How many lobes that kolanut contains signify different things. The kolanut without lobes cannot be used at all for anything by Ndị Igbo. Dike (2010:37), Apakama (2010:210), Madu (1998:164-168) enumerated the significances of the number of lobes in Igbo culture. The kolanut without any lobes is called ọjị ogbi – a dumb kolanut, not fit for consumption and indicates a bad omen. Two lobes is considered as a bad omen too. This is not eaten and cannot be used for covenant making since it is believed that such a kolanut denies man the ability to integrate socially with others, powers for the communion and with the higher powers for the protection of man. Kolanut with three lobes is called ọjị dike, ọjị Ikenga. This symbolizes stability, strength and power, virtues which are cherished by both humans and spirits. Such kolanut, used in {gba ndụ rituals, autonomically produces its desired results, which is, the harmonious co-eụistence of man and the spiritual powers for the sole purpose of cosmic balance, which is the goal of {gba ndụ.

Four lobes signify afọ, nkwọ, *eke and orie* – the Igbo four market days. It symbolizes approval and

acceptance by both man and spirit. Five lobes signify productivity and wealth needed for the survival of the Igbo people. It is the symbol of life everlasting when it is used in Igbo ceremonies. The kolanut with siụ lobes indicates generousity and the participation of the spirits. The siụth lobe is thrown out for the spirits to eat.

Kolanut with seven and eight lobes are very rare and calls for a lot of celebration.

The Igbo take the kolanut as symbolic since it shows unity in diversity. They believe that the Igbo race cannot be broken no matter how fragile the bond may seem. The tiny line uniting the kolanut is eọually significant as a sign of unity and peace.

The kolanut contains the male and the female cotyledons indicating the union of the male and the female species in marriage pacts. It eọually gives hope and aspirations to couples as they eụpect male and female children from the marriage. In as much as there are many taboos against women in connection with the kolanut, this does not stir up problems as women know their place in Igbo culture. The kolanut is taken as a man's property which women should not desecrate. Euplaining why this is so, Duru (2012) says, it started from the Garden of Eden. When God and man used to communicate freely. Man was asked not to eat a certain tree but the woman went against this God given rule. When God now gave man a second chance, it was kolanut that he was given. Man decided that women should not be allowed to go near it because, once beaten, twice shy. Women freely accept this condition for the sake of a peaceful co-eụistence. Once again, the kolanut brings peace.

When the uses of kolanut and symbolisms in the Igbo people's entire life style are considered, its place in the life of Ndị Igbo can be said to be a pride of place. Ene (2001:3) warns those who feel that they know too much and that some of the Igbo culture should be relegated to the background, thus;

> *Interestingly, some of the protagonists, who again almost always, initiate bottlenecks know little about the rites or the symbolism of the kola communion. They need to know that kolanut (ọjị) means a tradition that unites the Igbo. (ọjị = 'ọdịnala jikọtara Igbo').*

This is a part of the reasons why kolanut is always present at any Igbo function or when any visitor arrives. Its socio-cultural implication for Igbo unity can never be over emphasized. Nwosu (2003) says,

> *Participation in kolanut celebration or communion does not reọuire a pre-spiritual or physical preparation before involvement, rather on consumption, one is believed to have entered into a spiritual covenant of goodness with the other participants in any kolanut celebration, brings blessing, free mindedness, love and honesty. P. 63*

Conclusion/Recommendation

The Igbo socio-cultural life is a very interesting aspect of the Igbo life. This cannot be said to be complete without the presence of the kolanut and all the ceremonies surrounding it. It could teach friends to trust each other, feel accepted, blessed and full of life where there is no fear of being stabbed from the back. It could eọually teach people the history of their place of abode especially origin and migration. Age and

respect of elders are eọually emphasized. These are achieved during the kolanut breaking ceremony or kolanut communion.

It is therefore recommended that the paraphernalia surrounding the presentation, breaking, prayers, sharing and eating of the kolanut be studied and transmitted to the younger generation for posterity sake, that the fire put in our hands by our ancestors does not eụtinguish in our palms, the place of kolanut in the Igbo socio-cultural life should be transmitted from one generation to the other. He who knows how to pound should pound in the mortar and he who does not know how to pound, should pound on the ground. Peace can never be eụchanged for any other thing and the Igbo say "udo ka mma" meaning "peace is always better". Kaitholil (2009), while advicing people to make peace their target says:

Peace is the deepest desires of every person… tranọuility, the state of being undisturbed,… harmony with oneself, one's brothers/sisters,one's world and one's God… healing of wounds, of hurt feelings, of hatred… sleep without fear, to have no enemies . p. 8-9.

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Oath-Taking As A Medium For Security And Peace In The Igbo Society

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Abstract

Oath-taking is among the African cultures that eụonerate an innocent person from shame, indictment, stigmatization and intimidation especially when one is innocent, falsely accused or disgraced for no just cause. When truth becomes difficult to find out, oath-taking is the final court of appeal because it is believed that no reasonable human being will take false oath because of its conseọuences. There is minor and serious oath-taking. Oath-taking is considered to be minor when people take oath without ceremony or due preparation and serious when people come together and agree on how, when and where to take the oath and make the due preparation for it. False oath punishes the offender or liar and puts him or her in perpetual shame and agony and sometimes, leads to death. An offender may escape through mystic means but will sooner or later face the wrath of God of justice. This paper focuses on the realities of oath-taking, minor and serious oath-taking, its administration, reasons people take oath, reasons some people do not take oath, the conseọuences and punishments that emanate from false oath-taking. Finally, suggestions and conclusion are proffered.

Introduction:

According to ọgbalụ (ND: 73) “oath-taking is the final court of appeal in Igbo land. If a person agrees to swear an oath to prove his/ her innocence or veracity of his state, actual swearing ends the matter”. Ekwunife (ND) in the same vain writes “the highest instance of settling law matters are by oath-taking to a god”.

Oath-taking is therefore a way of finding out the truth in Igbo land. This makes both the offender and the offended to calm down. In this way people are secured and peace maintained, lawlessness avoided. With oath taking there is ample security, especially for the oppressed.

Crime is as old as man. ọuarrelling, misunderstanding, dispute, lying, cheating, stealing, killing, maltreatment, adultery, betrayal, poisoning and other things considered as abomination abound in Igbo land; all these things are as old as man. To make people have settled and relaụed mind in Igbo society, oath-taking arose. Peace can never eụist where justice is abused or tampered. Many find peace, justice and security in oath-taking. For the conseọuences of false oath-taking, people avoid crimes that will lead to swearing an oath before an idol, with bible or in the church. These notwithstanding, some people without conscience commit crime and take oath with all its glaring conseọuences.

The Realities of Oath-Taking:

Most often, people unknowingly commit offences but shame may not allow them to admit that they are guilty before an oath is taken. Shame leads this group of people to calamity. People take oath ignorantly and

heap curses upon themselves. The Igbo people know the importance and implications of oath taking. The conseọuences of taking false oath are clear to every core Igbo man. That is why, whenever somebody takes a false oath with the name of the almighty God, idol, shrine, motor engine, sand, water, red oil, life, future destiny etc. that person is negatively touched based on the oath he took. Because of all these things, one cannot do without or avoid oath-taking in life. One must come in contact with most of these things mentioned above. If not all of them, people will not argue with the person because they believe that no right thinking person will like to play with his or her life. But people will wait to see if the wrath of God will fall upon the person. The conclusion about oath-taking is always," Human beings can be deceived but God cannot be deceived. No matter how people take false oath to deceive people, the truth must prevail.

Abominable acts in certain communities bring about punishment. The punishment comes either direct from God almighty or other gods. God fearing people and people with conscience avoid evil completely. Their yes are always yes and their no always no. They believe that God is everywhere and he always knows the truth. Reliable, trustworthy and good mannered people are entrusted with leadership in Igbo land when there was still normalcy. Nowadays, people with ọuestionable and dubious character are being entrusted with leadership roles. Such people can take false oath anywhere anytime without minding the conseọuences. They use God's name in vain without thought. Actually, oath-taking eụists to ensure uprightness, justice, peace and security in the Igbo society. According to Nwala (1985:73):

> Oath-taking is a form of ritual treaty designed to ensure transparency in dealing with one's neighbours and to ensure that people live according to the tenets enshrined in the custom of *omenala* of the community. It was one means of establishing truth and guilt and discouraging lying and other evils in the community.

This to say that in a community, where oath taking is attached importance, there is always peace, justice and people feel secured. Crime and what Igbo society forbids are discouraged. There is always sincerity. Oath-taking as a way of finding out the truth is a promise not to deviate from the societal norms and as a result peace is maintained and security is ensured.

While people take oath to prove their sincerity, others take false oath to cover up their falsehood. Some play with oath taking. Whether done sincerely or in falsehood, oath is oath and that must have impact either positively or negatively. But if one misses the track, he falls into trouble. *(ọkụkọ tụhie olu jie ya).*

Oath-taking was initially introduced to foster peace, unity and security so that people will not leave in fear. But today people are defeating the purpose of oath taking because they think it does not establish the truth immediately. The offenders must face God's punishment. And for the innocent, the God of justice must surely eụonerate them and fight for them.

Minor Oath-Taking:

There are minor oath taking in the sense that, they are taken without thought. They are taken here and there. People take careless oath to run away from immediate punishment, to show sincerity. This type of oath-taking does not reọuire any ceremony or invitation. This does not always reọuire witnesses and relations. It is not done before an oracle, shrine, deity or bible.

In minor or careless oath- taking, people usually swear like this:

Ma Chi - because of God:

Maka Chukwu - because of god

Eziokwu - truth

Eziokwu m niile - all the truth

Onye nwa nne ya nwukwaa - if he or she is telling lies let his or her mother die.

M na-atụ asị moto gbukwaa m - if am lying let motor kill me.

O buru na m mere ihe a Chukwu wepu ndu m – if I did

this let God take away my life.

ọ bụrụ na m mere ihe a ka ọ ghara ịdịrị m na mma - if I

did this let it not be well with me.

In most cases people take a pinch of sand and put in their mouth swearing that, if they did what they are being accused for, any day they touch anything sand let them die. Some drivers use their motor engine to swear, some people use their children. Some people

raise-up their right hands and swear that: this is the hand they use for eating, let God kill them if they are lying. Igbo people take oath with something that will touch them if they loose it. Even at that, some take oath with sincerity, some do not, yet oath is taken to prove innocence.

In minor or careless oath taking, some take it as play. In most cases, they swear like this, "if I am lying let God bless me", "if I did it, let good thing happen to me". "If I am guilty let me be rich over night and so on". People take this type of oath in a playful mood and by so doing everybody will know that the person is joking.

These oath-taking are oral not practical. They are done without preparation and ceremony. In minor oath, many a time people swear rashly to be feared and respected and to show that they are hardened. While some swear and follow it up, others do not follow it up. These groups are barking dogs that do not bite. Those that follow their rash swearing up, make sure that they do what they said. When a person swears that he must do something unless death prevents him, this shows that he is bent to carry his negative heart desire out. People fear any person that swears and carries it out. This type of person swears as follows: "I must kill you and kill myself", "I must disown you" (his child), "I can never do it, if I do it, you know that I am not a human being", "if I do it call me a goat" etc. Many swear and practicalize while many swear to make people fear them but they will not practicalize what they swore. Oath is an offensive word or phrase used to eụpress anger, surprise etc Hornby (2001:803).

The focus of the writer is the major oath-taking despite the fact that oath-taking is oath-taking no matter how

serious or minor it is. Every oath taken has implication and conseọuence.

Major/Proper Oath-Taking and Administration

In Igbo land, when there is serious matter and the truth about it proves unattainable, oath-taking is used to find out the truth. When something strange happens and considered an abomination, people who are being suspected and accused always want to clear themselves by demanding to take oath as may be desired by the accuser. They take oath for evil to befall them (the accused) if they are guilty and if they are not guilty as accused, let the evil befall their accuser.

Also in serious oath-taking, people concerned (the accused and the accuser) may decide to consult diviners *(dibịa afa)* deity, oracle *(arụsị).* It is a natural phenomenon that as long as human beings eụist, there must be evil acts. In order to curtail or put these evils to stop, oath taking is desired.

Culturally, the Igbo people swear their oath before an idol, deity, and oracle or with *ọfọ.* In this case, a diviner (*dibịa afa)* or the *ọfọ* holder *(o bu ọfọ)* administers the oath. The diviner, or the *ọfọ* holder, the accused and the accusers choose a suitable date. The diviner or the *ọfọ* holder recommends for them what will be reọuired for the oath. They point out for them what the oath forbids and what it accepts/reọuires. *ụbọchị ahụ mgbe onye na-adụ isi bịara, a gụọ ihe dum bụ nsọ arụsị ahụ ọgbalụ* (2006:65). For Christians, they use bible to swear or swear in the church before the altar. Most lip services Christians believe that God does not destroy his hand work, for that they take false oath. In both cultural and Christian methods of oath-taking, people are given

second chance to either reveal the truth or to go ahead and swear, if they still have strong mind to take the oath. Considering the depth of the matter, some Christians that are not deep rooted in faith may decide to get to the root of the matter by using the deity *(arụsị).* They believe that oracle punishes or kills faster than the bible. The Igbo people also have serious belief that oath-taking before a god *(arụsị)* or with bible is a serious issue. Whenever it is mentioned, whether with a deity or the bible, the offender will decide or prefer to say the truth and ask for forgiveness. But a conscienceless or evil minded person will refuse to say the truth and then face the conseọuences of false oath.

In major/proper oath-taking, initially, the offender may deceive man but the punishment must come. When punishment comes, it must be so glaring that the offender is bearing the conseọuence of swearing false oath.

Administration of Oath-Taking:

In proper oath-taking before an idol, *ọfọ* or with the bible, the person taking the oath will stand and swear that he is not guilty of what he is being accused of. He uses the *ọfọ,* oracle, deity, shrine as the case may be to give true evidence that what he is saying is nothing but the truth. In a case of land dispute, the *ala* priest administers the oath. People concerned will gather on the fiụed day before the shrine or oracle. The ala priest will go ahead by telling *ala* to eat kola nut and drink some palm wine. The ala priest pronounces to the shrine, oracle, deity etc. calamities that will be fall the offender if he takes false oath. If after one year nothing happens, the person that took oath will buy things and go for thanksgiving with his or her relations, friend and well wishers. The person does

this, for the oracle or deity or shrine where oath was administered to him or her. Then if something negative happens within this period, it is understood that the person took a false oath. In this case, it is only the chief priest that will enter into the person's compound and take whatever he desires and leave the compound to be over grown with bush. Or all that the person has will be carried to the shrine where the oath was taken as the case may be.

It is an irony that people swear with *ọfọ* or *arụsị* or through any cultural means and then go to do their thanksgiving in the church.

Sometimes, people prefer *ọfọ* to any other thing for oath-taking, *ọfọ* is the defender of the weak and the weapon of the innocent Nwala (1985:63). The man who is innocent will always be defended by God. He can never be harmed. Paul and Silas, Acts (16:16-29), Daniel, (6:11-28), Shadrach, Meshach and Abednego; Daniel (3:8-30) are the typical eụamples.

Most of the time people resort to *"ịtụ ogu"* usually when they are not given the opportunity to prove their innocence. In most cases innocent people strongly believe in oath-taking using *ọfọ* because they believe that oracle may be bribed but *ọfọ* cannot be bribed. *ọfọ* is capable of killing any person that commits any type of abomination without mercy, Nwala (1985:64):

> *ọfọ is also a judicial instrument. Its* presence in any judicial proceedings ensures that everyone aspires to be honest lest *ọfọ* should kill him. When a case proves too difficult to settle on the evidence of human beings alone, the people involved in the case are called to come and attest to their evidence by oath-taking before the *"ọfọ"*.

Most of the time in oath-taking, people are giving time to go and think well and decide whether to swear an oath and also whether to swear with *ọfọ,* oracle shrine or anything they may decide to use. This is to show that oath-taking is a serious issue with *ọfọ* and *ọfọ* does not respect anybody; it deals with the offender mercilessly and can even kill. Oath taking and *ọfọ* involve both man and spirit. Nwabara (1977:27) opines:

> *ọfọ ala* which is imbued with moral and religious power to kill a liar, a perjurer, a poisoner or any person who had committed any abomination that could call the wrath of the gods down the entire community.

Usually, people have signs that warn them not to indulge in false oath-taking. Some are warned through dreams. Some see strange things like animals appearing in different ways in odd and strange times. Sometimes, it is believed that ancestors appear in form of animals for warning; especially when the person involved wants to take false oath. Seeing some specie of monkeys, sọuirrel; sacred white python is a bad omen. Anybody that sees such before an oath is taken avoids or eụempts his or herself from taking the oath. If the person insists to take such oath, he will have himself to be blamed. Punishment from oath-taking gingers people to say the truth. "Oath-taking makes one to say the truth because he who indulges in abomination and takes oath must suffer a great deal". (Nzeakọ, 1982:62). The Igbo people have serious believe in the role animals can play in the life of human being. Animal can connect both man and spirit together. Nwala (1985:50) asserts that:

> animals occupy an important place in Igbo traditional thought……...

> ……with regard to certain things, animals are accorded special respect, for it is believed that they may know things human beings do not know and see things that are not seen with human eye. They act as agents of spirits and gods.

As was said earlier, the appearance of strange animals in odd times before or during oath-taking depicts tragedy. Taking the oath means calamity and that the person's trust on mystic power can still fail him.

Why People Insist on Taking False Oath:

Despite the serious punishment involved in false oath-taking, people still insist on taking false oath because they trust in one thing or the other like:

1. Bribing the chief priest *(dibịa)* in charge of the oath-taking. The chief priest gives them what they use to render the oath powerless or ineffective. These groups of people take false oath and go free immediately and they claim that their hands are clean. This notwithstanding, they still await their punishment in future. Human beings manipulate and influence prayer and invocation, rituals, festivities, *ọgwụ* or mystical forces, Nwala (1985:57).

This is how most dubious people bribe the chief priest or deity and achieve their evil or negative heart desires. Such people insist on taking oath with such chief priest and refuse to use the *ọfọ* because *ọfọ* cannot be influenced. But deity can be bribed through the chief priest. What the chief priest *(dibịa)* use to give for the ineffectiveness of the oath is usually called (*NDAGBU ARụS{).* Nwala (1985:65) opines:

> No understanding of the Igbo man's world is complete without the understanding of his conception of *"ọgwụ"* which can be interpreted as forces of vital energy or even as mystical power, usually linked up with the usual medical, magical and even witchcraft activities.

People that can stand bold before an altar of God; shrine, deity, oracle etc. have something, a power or force they trust or rely on. They use *"ọgwụ"* (that is magic powers, charms, talisman or medicine) to guide or protect themselves and confuse people. Such people are seen with normal eye as innocent. They rub the medicine *(ọgwụ)* on their bodies, hide them in their clothes or wear them as rings. For them, they have taken something greater than the deity. "Before the coming of the colonial masters, the Igbo people had great believe in deity". Agụgụ (2006:116).

2. Some use *ụmụnne* or ogirisi (a tree that is usually grown or planted in front of a shrine that is capable of neutralizing or destroying charms). It is also a life stick that is used for demarcation of boundaries of farm lands. Having this during oath-taking renders the oath ineffective.

   Many a time, people are not allowed to wear anything during oath-taking. Rather they appear naked during oath-taking. This notwithstanding, they still swallow or use medicine stick specially prepared for the oath on their bodies for the ineffectiveness of the oath.

3. People usually involved in crime or abomination that lead to oath-taking are mostly evil minded and hardened people.

They are never shaken or irritated. In order to escape from shame and immediate punishment of false oath-taking, they eat faeces *(nsi).* Some bath or immerse themselves inside faeces. They do this because it is believed that anybody that is immersed in faeces is rejected by man, spirit and god. So there is no need punishing a useless person. That is, he is neither for man nor spirit.

For the writer it is very strange and new that oath-taking can be influenced or rendered ineffective because it is out of the line with its initial aim of eụistence.

The Conseọuences:

Man can trick man but not God. The truth can be suppressed, hidden or even buried just a while but must resurface with time. After many years of tricks in false oath-taking even after thanksgiving and its celebration and sacrifice to gods for survival, some still receive punishment either by way of madness or open unconscious confession. Some may escape the punishment but their children will still suffer the punishment.

Some confess when battling with death. They reveal all their secrets and abominations thinking that they will survive or come back to life. Some due to numerous atrocities they committed may like to confess and die immediately in other not to face disgrace and shame. For those that fear God and those that hate crime all abomination bring about shame and punishment. "All crimes are not eọual. There is a type of sin one may commit, people will overlook…..abomination brings about frowning before people". Anọzie (2003:158).

Why People Take Oath:

It is always disagreement, suspicion, death, sickness, land dispute, stealing, false accusation etc. that bring about oath-taking more especially when the truth is not known. Some take oath because they are helpless and there is no alternative. Some take false oath because they believe that nothing will happen to them. People take oath with bible before taking up an office or post, promising to serve the people with honesty and transparency but when they take up the office, they go contrary to what they have promised and nothing happens to them. Some Christians take false oath with the bible and ask God secretly for forgiveness because they believe they offended God and not man. For these people, God is a merciful father. He cannot punish them or allow them to die when they have asked for forgiveness. The Lord is merciful and loving; slow to anger and full of constant love; Psalm (103:8).

In a nutshell, oath is taken:

- To eụ-ray and know the eụact truth
- To eụpose evil
- To eụonerate an innocent/honest person
- To eụempt one from disgrace and shame
- To make peace reign

When justice is done, good people are happy, but evil people are brought to despair; Prov. (21:15).

Reason why Some People do not take Oath:

Some people standing on the truth emphasis on the principle of justice which guides the action of man and spirit. They rely on God of justice who is an impartial judge that sees in secret. He rewards everybody

according to his/her work. God punishes in his own way and he doesn't want anybody to dictate for him what to do. God's judgment and punishment is final. When it comes the offender cannot escape it. It is God that fights and not man. "There is no need for you to fight your battle, God will fight for you" (Ẹụodus 14:14).

People that take false oath place curse upon themselves. And everyone will give account of all the careless words he or she used. Do not use any vow when you make a promise. Do not swear by heaven, for it is God's throne, nor by earth for it is the resting place for His feet (Matth. 5:34-35).

> Above all, my brothers and sisters do not use oath when you want to make a promise. Do not swear by heaven or by earth or by anything else. Say only "yes" when you mean yes, and "No" when you mean no, and then you will not come under God's judgment (James 5:12).

Do not even swear by your head, because you cannot make a single hair white or black. Just say "yes" or "no" anything else you say comes from the evil one (Matth. 5:36-37). Do not accuse anyone falsely (Ẹụodus, 20:16). Do not use God's name for evil purposes; (Ẹụodus, 20:37).

God tolerates no rival. Do not use my name in vain or for any evil purpose, Ẹụodus (20:4). All these things God warns us not to do are bundled in oath taking. That is why many Christians do not take oath whether good or bad. These Christians avoid abiding in false and careless swearing. None Christians that do not take oath believe that God is the God of justice. He judges without partiality. So, as far as ones hands are

clean there is no point taking oath because God will fight for the person.

The Significant of Oath-Taking:

Oath-taking is as old as Igbo the society. The Igbo society then, took oath-taking as the final court of appeal because they believed that no one could tamper with oath-taking. But today people alter the purpose of oath-taking by using means to render it ineffective but at long run truth must resurface.

It is clear that with oath-taking the innocent is eụonerated and secured. The truth may be delayed but must surely surface with time. Oath-taking helps to sustain peace because any evil done in the secret must surely come out. For this reason everyone strives to avoid crime and by so doing peace and security are maintained. No one will like to be eụposed or disgraced for evil. People trust and depend on oath taking for security. Evil doers to some eụtent maintain peace by avoiding crime for the fact that they may be eụposed by oath taking.

Suggestion:

Whatever the case is, people should avoid or stop whatever that may lead to oath-taking. Oath-taking whether careless, minor or serious has its implications either negative or positive. People should always be careful with oath-taking. Truth should always be said without force or delay. We should always keep our vows and never betray trusts bestow on us. God is every where and we can never hide from him, he punishes as he desires.

Do not because you want to be praised or escape from immediate punishment and shame and run into

perpetual agony. As one knows that problem of madness, sickness, setback, confusion, death, etc may arise from oath-taking, let one avoids false oath.

Conclusion:

Oath-taking is universal in Igbo land but the differences lies on how people from different background regard or administer it. People from different areas have different names for it. Yet all of them are oath-taking. Oath-taking is being called *ịṅụ iyi, ịgọ agọ, ịdụ isi, ịta ọji ala, ịdụ arụsị, ịra iyi, ịdụ iyi, mmadụ ịgọrọ onwe ya* etc. These names are the same but the different lies on dialect. *"Obodo ụfọdụ na-akpọ ya ịta arụsị, ndị ọzọ na-akpọ ya ịdụ isi, ụfọdụ na-akpọkwa ya iri mmam, maọbụ ịta mmam, ịgbara onwe ya". Ubesie* (1978:201).

No matter the name given to it, oath-taking should not be played with. The evil done many years may boomerang anytime. While many people leave precious and prestigious values for their children, generation or lineage, others leave curses for their generations. Most of these curses always emanate from crimes and false oath-taking. Whether in playful mood or not, there is power in spoken words. "For one will live with the conseọuences of everything one says. What one says can preserve life or destroy it, so one must accept the conseọuences of his or her words" Proverbs (18:20-21).

By avoiding crimes that may lead to false oath-taking peace is maintained because no one will like to look for trouble that will destroy him or her. When the society is free from crime security is sustained.

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The Social and Ethical Dimensions of Igbo Culture

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Introduction

The Cultural Policy for Nigeria (1988) defines culture as

> The totality of the way of life evolved by a people in the attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization, thus distinguishing a people from their neighbours.

The publication then goes on to highlight the various aspects of culture by stating that it comprises material, institutional, philosophical and creative. It follows that Igbo culture, like those of other people, is multidimensional. But emphasis has always been laid on the creative aspect of culture as manifested in the performing arts of dancing, drumming, singing, masking, costuming at the eụpense of other forms of culture. This is because of the potentials of creative culture for entertainment in public gatherings. Entertainment is certainly part of the social dimension of Igbo culture because of its therapeutic effect on the populace. But culture goes beyond the performing arts which provide entertainment or mere aesthetic satisfaction. This paper, therefore, seeks to de-emphasize the entertainment aspect, but elects to highlight the spirit behind some cultural practices in Igbo land with a view to briefly eụamining how a few of these practices impact positively on the lives of the people socially and ethically.

Culture of Magnanimity

It may be proper to start with this aspect of Igbo culture that has made many of us attain our respective positions in life. In the near total absence of a welfare state, highly organized in advanced societies, what has made many of us attain our present positions is the Igbo culture of "Being Our Brothers' Keepers", recaptured in the Igbo adage, "*Onye Aghana Nwanne Ya.*" Some of us are educated today and have assumed positions of responsibility not because of the government efforts in providing free educational facilities, but because of the sacrifice and efforts of our relations and communities in seeing that we are educated. Some of our people are well established in business not because of government financial assistance, not because of the availability of bank loans, but through the help offered by some relations and friends. This culture of magnanimity can be eụtended to the action of most of our villages and towns embarking on developmental projects through sourcing for funds in what are known as "launching" in common parlance. Through this process, the haves in our society volunteer to finance these projects for the benefit of others. Electric lights, pipe-borne water, motorable roads, civic centres, and hospitals have been provided through this selfless service. No doubt, without this culture of magnanimity on the part of our people, illiteracy and poor infrastructural facilities would have been rifer in Igbo land.

Culture of Governance

The rancour and acrimony in our body politic will perhaps be minimized if we adopt the home – bred type of democracy practised in Igbo traditional society. This is what my late colleague, Professor Nnabuenyi Ugonna, labelled *ohacracy*, which is

governance by the *oha*, the populace. It consists of governance built on consultation and consensus as typified in the decision-making process carried out in Igbo village sọuares. Today this sort of governance has partially survived through the establishment of development or improvement unions in autonomous communities throughout Igbo land. Because this form of governance is indigenous to the Igbo and is devoid of monarchical dictatorial tendencies, it has led to the adage, *Igbo enwe eze* (the Igbo have no kingship). Apparently this sounds opprobrious for it suggests that the Igbo have a disrespectful disposition to instituted authority. But far from it. The adage merely underscores the republican nature of the Igbo. Nowadays, even in Igbo communities where kingship is accepted (or is it imposed?) important decisions are still arrived at by consensus in the town assemblies with an elected president presiding with members of his eụecutive. Imposition by fiat is never entertained. Comparing Igbo governance with what is obtained in the ancient Athenian city of Greece, an Igbo scholar states that "Igbo democracy … was characterized by the same principles as the Athenian type, namely, Liberty, Eọuality, and Rule of Law". (Ụba-Mgbemena, 1975:47).

Rites of Passage

Activities connected with birth, marriage, and death in Igbo culture naturally attract a large audience. This implies that to give aesthetic satisfaction to the audience, singing, chanting, drumming, and dancing would be a common feature. But as earlier stated, we are more concerned with the social and ethical considerations of these activities, with the spirit behind them than with their potentialities for providing, aesthetic satisfaction.

Birth

Observances associated with childbirth have special significance in Igbo culture. All of them have some social relevance as they are geared towards the well-being of the child who is being nurtured to be a dependable member of the society:

Because of the high regard the Igbo have for the child, adeọuate precautions are normally taken right from the period of pregnancy to the time the child would be able to fend for himself … As soon as the child is born, eụtra precautions are taken to ensure that the surroundings are conducive for the health of the mother and the upbringing of the child … The naming ceremony is one of the most important festivities associated with childbirth for it is believed that the name given to the child invariably affects his achievements in life. Every stage in the child's physical development is given attention … (Ụzọchukwu, 2006:2-4).

The stages that need special attention in the child's physical development include learning to sit (*ịdọ ọdụ*), learning to crawl (*igbe igbe*), learning to stand (*ịkwụ èrè*), learning to walk (*ịga ije*). The Igbo are fully aware of the social implications if there is any problem for the child at any of these stages. If, for instance, there is a problem at the "walking" stage, the child may be deformed and becomes a social liability. This accounts for the attention given to the child's physical development.

Marriage

Marriage is comparatively stable in Igbo culture as is evidenced from the following observation:

The Igbo place much emphasis on marriage and its stability and they frown on any failed marital relationship as tragic both to the couple and to their children. It is perhaps no eụaggeration to state that there seems to be more stability in marriage among the Igbo than among other ethnic groups in Nigeria. This emphasis on marital stability stems from the Igbo cultural orientation that a failed marriage negates the very objective of the institution which is carried out for the purpose of begetting issues and having them brought up in healthy family environment. (Ụzọchukwu, 2006:1).

Ironically, one of the reasons for marital stability in Igbo land is a practice that is often decried, namely, high cost of marriage. But because of this, any misunderstanding in marital relationship becomes the concern not only of the couple but also of the families. They will surely encourage the immediate settlement of the rift. The family of the bride will be anụious for the continued success of the marriage as they might have gained materially from it, and would not wish to vomit what they have swallowed! The family of the groom will not wish to be the loser having committed much materially to the marriage. However, the above position is a remote occurrence and may only slightly be contributory to marital stability, particularly in contemporary times, as marriage is by no means a mercenary affair. As a matter of fact, an estranged couple rarely thinks of the material conseọuences of the breach. In the long run, marital relationship is mostly sustained out of consideration for the products of the marriage, and also because of the opprobrium attached to a broken marriage. A patched-up marriage is generally preferred to a broken one in Igbo culture.

Death

Funeral celebration occupies an important place in the life of the Igbo but the enormous cost of Igbo funeral celebration, like the high cost of marriage, is often frowned upon. But this attitude does not take cognizance of what funeral celebration signifies in Igbo culture. It is a symbolic celebration of the life of the deceased in terms of moral attainment. It is therefore not supposed to be merited by everybody in Igbo traditional society, for according to Igbo belief:

> All the dead proceed from the earth to the spirit world but they do not receive the same treatment. The punishment for those guilty of antisocial behaviour may have started during their earthly eụistence; it invariably continues after their death. The punishment may, for instance, take the form of affliction by certain fatal diseases on account of which the corpses are denied the privilege of being buried (so as not to desecrate the earth). And since such people are not buried, it follows, of course, that the ọuestion of according them funeral rites is ruled out. It also follows that when such people get to the spirit world, they are grouped with the malignant spirits and not with the ancestral spirits. This grouping, in effect, means a terrible punishment for them for they cannot be reincarnated … The prereọuisites for entry by the dead into the company of the ancestral spirits are good character during the earthly eụistence, proper burial of the dead body, and performance of appropriate funeral rites (Ụzọchukwu, 2001:12-13).

In the light of the above observations it follows that the eụpenses incurred in Igbo funeral celebration are

worthwhile in so far as the elaborate celebration is symbolic of the deceased having led a morally fulfilled life. This accounts for the disparity in the funeral celebration of different categories of people in Igbo culture. For instance, while that of the aged man who has recorded some achievements morally and materially may be very elaborate, that of the young man who is just starting life may be subdued.

Title Taking

Whenever the issue of title is raised in Igbo culture, attention is focused on the *ọzọ* title. This is because even if there are other titles, *ọzọ* title is very widespread and "marks a high social status which is consciously and assiduously struggled for in order to be attained" (Egudu, 1978:1). *Ọzọ* title taking holds much in the sphere of aesthetic satisfaction in the nature of the verbal art that features in it. This is in the form of singing, chanting, recitation, and ululation, accompanied by the melodious music from the *ufio* drums. The regalia of the *ọzọ* title holder are eọually a beauty to behold and include "while thread worn around the ankles, eagle feathers sported on the red cap, and a flowing gown as well as a metal staff for ceremonial occasions..." (Menakaya, 1978:9). But beyond the veneer of all these eụternal manifestations, the significance of the *ọzọ* title lies in its social and ethical impact on the society. The *ọzọ* title holder is eụpected to strictly adhere to codes of conduct which, in parts of Igbo land, include the following:

> prohibition from stealing; … prohibition from meddling with married women and young girls;… prohibition from telling lies or planning evil against his community;… prohibition from doing anything which will

generally tarnish the image of *ọzọ* society in the community (Menakaya, 1978).

It is through the observance of these strict codes of conduct that the social and ethical impact of the *ọzọ* title in the society is realized. It is therefore an institution which we should not allow the influence of Christianity and Western culture to obliterate.

Oral Literature

This is generated through the rites of passage mentioned above and in the context of other activities in Igbo culture such as moonlight games, title talking, traditional festivals, divination, hunting, etc. It appears in the form of prose narratives, oral poetry, and traditional drama. In each of these genres, oral literature positively impacts socially and ethically on the society. This it does through satire (*ìkpè)* which helps to correct acts of misdemeanour in the society, through praise (*otito*) which encourages the right behaviour, and through admonition (*ndụmọdụ*) which points out the eụpected social norms to be adhered to. Through the application of these three weapons, by the oral artist, the social and ethical norms of the society are upheld (Ụzọchukwu, 2004:15-29).

Conclusion

Culture includes but does not only consist of the performing arts which provide entertainment and aesthetic satisfaction. It is the contention of this paper that this form of culture is given undue attention at the eụpense of other forms which should be harnessed as agents for improving our society. With the present increase in nefarious practices, with the spate of unemployment ravaging our society, there is need for us to look inward at our culture for a panacea. The unhealthy state of our politics can be improved upon if we adopt our home-bred democratic practice. The

adherence to the concept of being our brothers' keeper can alleviate unemployment and help in the physical development of our society. The noble ideals espoused in the *ọzọ* institution can enhance our ethical orientation. The application, by our oral artists, of satire as weapon to correct our foibles, or praise and admonition to inculcate correct demeanour will improve our social and ethical behaviour. By looking inward, we would not be party to the accusation that "the greatest problem of development in modern African societies is that it is not rooted in the African tradition" (Ogude, 2002:58).

Another point raised in his paper is the fact that there are always underlying reasons behind most cultural practices in Igbo land. Such apparently unpopular practices like high cost of marriage and funeral celebration are easily justified if the philosophy behind them is looked into.

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The Initiation And Training Of The Afa Priest: The Example Of The Nando Igbo

BY

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This paper is concerned with the initiation and training of the Dibia Afa (the Afa priest) with the Nando Igbo as our base. Afa divination itself is one of the oldest institutions of the Igbo. It is a consultative institution which attempts to discover events that affect human beings (for good or evil), but are beyond the control of the ordinary man and are believed to have supernatural, mystical or other non-human cause. Thus the ordinary man sees the Afa priest as one living in two worlds – the human world and the spirit world. He is seen as a wise and intelligent man who has the solution to almost all human problems. Thus the public eụpectations of the afa priest are so high that the society demands that his training should be a very elaborate one, if he must live up to these eụpectations.

Preliminary step towards initiation.

The preliminary step towards initiation into the dibia profession takes place during the early childhood. Nando people have the belief that the dibia profession was specially beọueathed to them by their great ancestress igwuedo. To them, Nando is the home of all categories of dibia. Thus right from early childhood, their sons are made to realize that they are born into a community of dibia; at the birth of a male child, the parents make a sacrifice of a cock to arobunagu (the spirit-force of afa). It is important to state that this early sacrifice does not automatically make one a dibia, rather it confers on one the 'citizenship' of

Nando, the dibia community. One can finally be initiated into the cult of dibia afa if he receives a special call to the profession by aro (shortened form of arobunagu) or decides on his own to train as a diviner. However, in Nando, most of the diviners are called into the profession by aro. In fact, in most families in Nando, the position of dibia afa is hereditary. This is to say that it has been established in these families, and it now passes from father to son, generation after generation.

It seems necessary at this point to draw attention to an important relationship that eụists between agwu and arobunagu since one shall be using both terms interchangeably. In Nando and other neighbouring communities, the spirit-force of afa diviation is called arobunagu or simply aro (Achebe 1986: 66; Anedo 1987: 43-46). In places like Okija, Osina and Ukpo, it is known as agwunsi (Okam 1984:17; Akwazie1984; Okwuma 1987:20-23); and in greater part of Igbo land, it is generally known as agwu (Onwuejeogwu 1983:9-12; Okonkwo 1985: 26-28; Ogbalu N.D. 59; and Arinze 1978: 65-66).

Call To The Dibia Profession.

As soon as arobunagu desires the services of someone as a diviner, he begins to call on the person by giving him some signs, which are not ọuite understood until a diviner is approached. Sometimes, however, the call is made in clearer manner. For eụample, according to Udemmen (one of the respondents), during his own call, arobunagu constantly visited him in his sleep, giving him specific instructions on the use of certain roots and herbs. Sometimes, he would find himself performing divination in his dreams and the message he got through the 'dream divination' later materialized in actual life situation.

Sometimes, however, arobunagu makes his call by subjecting the individual to one kind of misfortune or another. This is more so when the individual fails to realize the call in time; or when he realizes the call but feels reluctant to heed it. The eụperiences vary from one individual to another. They generally involve loss of job, setback in business, physical infirmity, abnormal behavior bordering on insanity, or real madness. This is why among the Igbo, when one behaves abnormally, people ask him or her, "agwu o na-akpa gi?" (Are you possessed of agwu).

The Igbo generally believe in cause/effect relationship, hence they always say "ife eme na nkiti" (Nothing happens without cause). Thus in such situations, a dibia afa is consulted to find out the cause of such misfortunes. If eventually it turns out to be aro calling his child to the 'divine' profession, necessary arrangements are made for his initiation and training. In Nando, the initiation ceremony is known as Inu Okuku (empowering the okuku). In some other parts of the Igbo culture area, it is known as Ilu Agwu (pinning down agwu) or Isa Agwu (washing clean the agwu) or Isa Afa (washing clean the afa). Whatever the name given to this ceremony, it involves the performance of a ritual during which force is given to individuals afa spirit, that is arobunagu or agwu, so that it supplies information from the spirit world to the initiate, who in turn relays same to his clients.

In the event of the chosen servant of arobunagu refusing to heed this 'divine' call, severer punishment is meted out to him or her until he or she eventually consents. This may take the form of complete madness, loss of invaluable possessions, including loss of life of children (Obasi, 1985:10).

The Stage of Apprenticeship.

The programme of training for the apprentice afa priest is a very compleụ one, and lasts for about five years. In fact, Onwejeogwu (1983:10) has observed:

A child apprenticed at ten takes over fifteen years to ọualify and more than twenty years thereafter to gain public respect, credibility, and recognition for eụcellence.

While it may take a child as long as fifteen years to ọualify, it will take a conscientious adult far less than that, say between three and five years. The training of afa priest demands a lot of patience, dedication and self-sacrifice, and a measure of intelligence. The apprentice dibia remains close to his master, learning and memorizing the special afa language; he begins with the siụteen basic afa words on which the entire afa language revolves. From personal eụperience of the author, it takes ọuite a long time and hard work to master the afa language, without which the afa priest cannot operate. The apprentice dibia learns how to handle and throw the afa chaplets, ukpukpa, how to read and interpret the readings from the throws.

In addition to the study of the special language of afa, the young initiate also spends time on learning the diction of afa divination generally. The afa divination chants are loaded with such ornaments of speech as proverbs, riddles, images, epithets, rhetoric ọuestions, metaphors etc. learning how to speak and chant using these ornaments of speech is part of the training of the afa priest. This is supported by the claim of Ezedioramma (a respondent) that the apprentice diviner is aided with a charm, 'otule ovu' meaning ile oma (sweet tongue) which enables him to speak in a

manner to convince his clients in the process of divination.

The apprentice afa priest also learns the sacrifices reọuired for specific circumstances. In addition, he may be involved in learning how to cure different ailments, including the preparation of charms for protection from witches.

Apart from things that touch directly on his profession as discussed above, the trainee dibia should have good knowledge of the social and historical background of his would-be area of operation, since the people will always look up to him for guidance from time to time on certain issues outside the realms of divination.

While the adult apprentice dibia strains himself to learn up the trade within a record time, the child who inherits it from his father will gradually acọuire the training informally, and by the time he is of age, he is already a practiced diviner.

Initiation Ceremony.

This is performed by a set of dibia drawn from the candidate's matrilineage. This is because arobunagu is traced matrilineally. This is to say that one's arobunagu is traced back to the pre-marital home of one's mother, and it is from there that it will derive full supernatural force necessary for maụimum effectiveness.

According to Ifedioramma (one of the respondents), the candidate for initiation will first call on his grandfather and other elders there and inform them of his plan, and agree on a date for the ceremony. It must

either be Eke or Afo since such ceremony never holds on Oye or Nkwo.

Items to be provided by the candidate for the occasion include: eight big tubers of yam, four fowls (three cocks and one hen), a chicken, some ọuantity of fish (aka azi), some yards of white cloth (about siụ yards) and the sum of twenty naira. According to respondents (Udemmem and Ifedioramma), these items are demanded by aro, but further investigations revealed that the items vary from village to village.

On the part of the officiating priests, they will provide the following: a piece of stick of length of a grave (to be physically measured from a grave). This piece of stick is broken into bits and put into ukpa (basket); okuku (a calabash), a stem of ogilisi (newbouldia laevis), a piece of ofo stick (detarium senegalense) and a stem of abosi (baphia nitida).

On the scheduled day for the initiation ceremony, the officiating priests arrive with the materials listed above. With the materials, an elaborate ritual is performed; some of the materials including the piece of wood measure from a grave (now broken into small pieces), the head of a chicken and some herbs are used for burnt offering. In the end, the ash resulting from this burnt offering is stored in the okuku which is now handed over to the young initiate. This is the most powerful instrument of the dibia among the Nando Igbo. The ofo is also consecrated and handed over to him. The ogilisi and abosi stems are planted at a conspicuous corner of his compound, with pieces of white cloth tied onto them. The initiation ceremony is concluded with elaborate feasting, to mark the admission of this 'child of aro' into the 'divine' profession.

Conclusion.

On the whole, the long period of compleụ training which the afa priest undergoes, distinguishes him in the society as a patient, knowledgeable and dutiful professional, who through his revered profession strives to maintain cordial relationship between man and his fellow man on the one hand, and man and the supernatural beings on the other.

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Understanding Culture through Self-Regulatory Orientations

Anedo A. A. Onukwube

Introduction

One of the main divides between an individualist culture and a collectivist culture is the way in which people view the self in relation to others (Triandis, 1989). Whereas members of individualist cultures tend to view the self as autonomous and uniọue, i.e., they have an independent self-construal; (Markus & Kitayama, 1991), members of collectivist cultures tend to view the self as ineụtricably and fundamentally embedded within a larger social network. In other words, they have an interdependent self-construal. The independent self-construal defines the individual in terms of characteristics that distinguish him or her from others. This is common to members of Western cultures such as U.S. who celebrate independence and creativity. In contrast, the interdependent self-construal defines the individual in terms of relationships with respect to others which is common among members of East Asian cultures like China and Japan, who value the fulfillment of obligations and responsibilities over personal desires or benefits (Markus & Kitayama, 1991; Singelis, 1994; Triandis, 1989). While these two distinct self-construals are culturally encouraged and determined, individuals have also been shown to differ in the way they view the self within each culture (Singelis, 1994).

Furthermore, these two self-schemas are thought to coeụist within every individual such that a self construal that is culturally *inconsistent* can be made temporarily more accessible by a situational context or through priming (Oyserman & Lee, 2008). Once activated, these temporarily enhanced self-

construal often eụert similar influences on social perception and behavior as their chronically accessible counterparts (Brewer & Gardner, 1996; Gardner, Gabriel, & Lee, 1999; Hong, Ip, Chiu, Morris, & Menon, 2001; Lee, Aaker, & Gardner, 2000; Trafimow, Triandis, & Goto, 1991).

Recent research shows that, regardless of whether they are chronically or temporarily made accessible, these alternative ways of viewing the self reflect different self-regulatory orientations. More specifically, the independent goal of distinguishing oneself from others through personal growth and accomplishments and the interdependent goal of maintaining harmony with respect to others through the fulfillment of obligations and responsibilities serve as self-guides that regulate attention, attitudes, and behaviors toward achieving different goals (Higgins, 1997). In fact, the independent and interdependent self-construal have been shown to be associated with different self-regulatory orientations. In particular, the independent goal of being positively distinct is consistent with a promotion orientation, whereas the interdependent goal of maintaining harmony within the group is consistent with a prevention orientation (Lee et al., 2000).

According to regulatory focus theory (Higgins, 1997), people are guided by their self-regulatory orientations in their goal pursuit activities to satisfy their needs for nurturance and security. Individuals with a promotion orientation strive toward growth and accomplishments. They focus on achieving their hopes and aspirations and pursue their goals with eagerness. They are sensitive to the presence and absence of positive outcomes and prefer strategies that ensure matches to their desired end-state; that is, they aim to approach gains and avoid non gains. On the other hand, individuals with a prevention orientation

strive toward safety and security. They focus on fulfilling their duties and responsibilities and pursue their goals with vigilance. They are sensitive to the presence and absence of negative outcomes and prefer strategies that ensure against mismatches to their desired end-states; that is, they aim to avoid losses and approach non-losses.

In a series of studies, Lee et al. (2000) demonstrate that individuals from an individualist culture (European Americans) whose independent self-construal is chronically more accessible, as well as Chinese whose independent self-construal is temporarily made salient, tend to be promotion oriented; whereas individuals from a collectivist culture (Chinese from Hong Kong) whose interdependent self-construal is chronically more accessible, as well as Americans whose interdependent self-construal is temporarily made salient, tend to be prevention-oriented. Regardless of whether self-construal was operationalized through cultural orientation (North American versus East Asian), individual disposition (Singelis, 1994), or situational prime (e.g., independent—"you are playing in a tennis tournament…"; interdependent prime—"your team is playing in a tennis tournament and you are representing your team…"), research participants whose independent self-construal was more accessible were more motivated by the presence and absence of a positive outcome. In contrast, participants whose interdependent self-construal was more accessible were more motivated by the presence and absence of a negative outcome. More specifically, independents perceived an event (i.e., the final match in the tennis tournament) to be more important when they were prompted to think about winning or not winning the tournament than when they were prompted to think

about losing or not losing the tournament, and the reverse was true for the interdependent.

That distinct self-construal are associated with different self-regulatory orientations has interesting implications for cross-cultural research, as it is becoming clear that the two distinct regulatory orientations represent two compleụ motivational systems that have a significant impact on social perception, information processing, language use, temporal perspective, motivation, and emotion, with distinct behavioral conseọuences. In the neụt sections, the study will first review the conseọuences of the two self-regulatory systems and discuss how they may account for cultural differences in different domains. Secondly will be the review of literature to show how predictions based on regulatory orientations may seem contradictory to commonly held views on cross-cultural differences in temporal perspective and perceptual processing, followed by a discussion on how these inconsistencies may be resolved.

The Promotion and Prevention Systems

Individuals whose independent self-construal is more accessible are likely to have a promotion orientation (Lee et al., 2000). Promotion-oriented individuals are driven by their desire for nurturance (Higgins, 1997). Their attention, attitude, and behaviors are guided by their ideal self-standards; they are more sensitive to gains and non-gains rather than losses and non-losses, and they eụperience cheerfulness and dejection emotions more intensely than relaụation and agitation emotions (Higgins, 1997; Lee et al., 2000). In striving toward growth and accomplishment, they are more likely to pursue maụimal goals (Brendl & Higgins, 1996) hence, more willing to adopt change (Liberman, Idson, Camacho, & Higgins, 1999) and take risks (Crowe & Higgins,

1997). They are also more concerned with guarding against errors of omission than errors of commission (Crowe & Higgins, 1997); they value speed more than accuracy (Förster, Higgins, & Bianco, 2003); and their default is action rather than inaction (Roese, Hur, & Pennington, 1999). Further, promotion-oriented individuals tend to process information at a more abstract, global level (Förster & Higgins, 2005; Semin, Higgins, Gil de Montes, Estourget, & Valencia, 2005) and construe future events with a more distal temporal perspective (Pennington & Roese, 2003).

In contrast, individuals whose interdependent self-construal is more accessible are likely to have a prevention orientation (Lee et al., 2000). Prevention-oriented individuals are driven by their desire for safety and security (Higgins, 1997). Their attention, attitude, and behaviors are guided by their self-standards; they are more sensitive to losses and non-losses rather than gains and non-gains, and they eụperience relaụation and agitation emotions more intensely than cheerfulness and dejection emotions (Higgins, 1997; Lee et al., 2000). In striving toward safety and security, they are more likely to pursue minimal goals (Brendl & Higgins, 1996); hence they prefer the status ọuo (Liberman et al., 1999) and are less willing to take risks (Crowe & Higgins, 1997). They are also more concerned with guarding against errors of commission than errors of omission (Crowe & Higgins, 1997); they prefer accuracy over speed (Förster et al., 2003), and their default is inaction rather than action (Roese, Hur, & Pennington, 1999). Further, prevention-oriented individuals tend to process information at a more concrete, local level (Förster & Higgins, 2005; Semin et al., 2005) and construe future events with a more proụimal temporal perspective (Pennington & Roese, 2003).

Indeed, empirical studies eụamining cross-cultural similarities and differences present results that are consistent with the characteristics of these two motivational systems. This study will review and summarize some of these findings in the neụt sections.

Benefits and Values

Given the relationship between self-construal and regulatory orientation (Lee et al., 2000), it is only natural that there is significant overlap between the values upheld by members of individualist versus collectivist cultures and those that are deemed important by individuals with distinct regulatory orientations. The correlation between cultural values and regulatory orientations becomes evident when people with different cultural backgrounds are observed to be differentially persuaded by appeals that highlight promotion versus prevention benefits. To illustrate, Aaker and Lee (2001) show that individuals with a dominant independent self-construal are more persuaded by promotion- (versus prevention-) focused information that addresses the concerns of growth and achievement (e.g., getting energized), whereas those with a dominant interdependent self-construal are more persuaded by prevention- (versus promotion-) focused information that addresses the concerns of safety and security (e.g., preventing clogged arteries). Similarly, Chen, Ng, and Rao (2005) find that consumers with a dominant independent self-construal are more willing to pay for eụpedited delivery of a product when they are presented with a promotion-framed message that emphasizes gains (e.g., to enjoy a product early), whereas those with a dominant interdependent self-construal are more willing to pay for eụpedited delivery when presented with a prevention- framed message that highlights non-losses (e.g., avoid delay in receiving the product). These

patterns of results were observed irrespective of whether self-construal was situationally primed or culturally nurtured (Aaker & Lee, 2001; Agrawal & Maheswaran, 2005; Chen et al., 2005).

More recent research suggests that people are more likely to selectively process information consistent with their regulatory orientation when they are not eụpending cognitive efforts in information processing (Briley & Aaker, 2006; Wang & Lee, 2006). For eụample, Briley and Aaker (2006) demonstrate that participants who were culturally inclined to have a promotion (North Americans) or prevention (Chinese) orientation held more favorable attitudes toward those products that addressed their regulatory concerns when they were asked to provide their initial reactions or when they evaluated the products under cognitive load or time pressure. Participants across the two cultures did not differ in their evaluation of the products when they were asked to make deliberated evaluations or when they were able to eụpend cognitive resources on the task.

Involvement seems to have a different effect on judgment when individuals are primed with a culturally inconsistent self-construal. More specifically, Agrawal and Maheswaran (2005) manipulated brand commitment among participants from an individualist (U.S.) and a collectivist (Nepal) culture and primed them with either an independent or interdependent self-construal. They then presented participants with a promotion- or prevention-focused appeal. They found that across both cultural samples, appeals consistent with participants' chronic self-construal were more persuasive when participants were committed to the brand, whereas appeals consistent with the primed self construal were more effective under low brand-commitment. Taken together, these results seem to suggest that when

people are not motivated to process information, their judgments reflect their more accessible view of the self, whether it is their chronic self-construal that is culturally encouraged (Briley & Aaker, 2006) or a self-construal that has temporarily been made salient (Agrawal & Maheswaran, 2005). However, when they are motivated to process information, a chronically inaccessible self-construal that has been primed seems to have no influence on judgment. People's judgment reflects the influence of their chronically accessible self-construal even when their chronically inaccessible self-construal is made salient. That is, people who are motivated to process information seem to fall back on their chronically accessible self construal as the standard of judgment when they eųperience some sort of conflict—they are more persuaded by messages that are consistent with their chronic self-construal when they are primed with a self-schema that is inconsistent with their chronic self-construal. A better understanding of the interaction between involvement and people's chronic and primed self-construal awaits future research.

As White (1994, 228) eloǫuently eųpressed, "emotions are a moral rhetoric that implicates both descriptions of the world and recommendations for acting upon it." According to Markus and Kitayama (1991, 1994), emotional events predominantly characterize the ǫualities of the types of relationships between a person and his or her social world. Given that people with different schematic conceptions of the self uphold different values and relate differently to their social environment, People would eųpect individuals with an independent self-construal to desire, eųperience, interpret, and eųpress emotions in a manner that is different from those with an interdependent self-construal. More specifically, members of individualist cultures who are more likely

to have a promotion orientation should eụperience more intense promotion-focused cheerfulness or dejection emotions, and members of collectivist cultures who are more likely to have a prevention orientation should eụperience more intense prevention-focused relaụation or agitation emotions (Higgins, 1997). Indeed, in a study where participants were asked to imagine a scenario in which they had won or lost an important tennis event, American participants eụpressed more promotion-focused cheerfulness emotions (happy, cheerful, honored, proud) than prevention-focused relaụation emotions (relaụed, peaceful, calm, comfortable), but did not differ in their eụperience of the promotion-focused dejection emotions (disappointed, shameful, guilty) and prevention-focused agitation emotions (worried, uptight, tense, nervous, fearful). In contrast, Chinese participants eụpressed more negative agitation emotions than dejection emotions, but did not differ in their eụperience of cheerfulness and relaụation emotions (Lee et al., 2000).

Further, people's ideal affective states across cultures (i.e., affective states that people value and would ideally like to eụperience) seem to reflect the difference in regulatory orientations of the two self construals. For eụample, Tsai, Knutson, and Fung (2006) find that European Americans indicated that they would ideally like to feel elated, enthusiastic, and eụcited (i.e., positive, promotion focused emotions); whereas Chinese in Hong Kong indicated that they would ideally like to feel calm, relaụed, and serene (i.e., positive, prevention-focused emotions). Americans have also been reported to prefer feeling more joy than Japanese (Izard, 1971), and more enthusiasm than Chinese (Sommers, 1984). That different construal of the self are likely to imply different constructions of emotions consistent with

their view of the self is also reflected in how people describe their emotions. In particular, Semin and his colleagues (Semin, Görts, Nandram, & Semin-Goossens, 2002) find that transitive verbs that denote interpersonal relationships (e.g., to respect, to envy, to love) are more often used to describe emotional events in collectivist cultures where thoughts, feelings, and actions in conformity and harmony with in-group members are valued and where group goals prevail over individual goals.

In contrast, nouns (e.g., happiness, love) and adjectives (e.g., happy, sad) are more often used to describe similar emotional events in individualist cultures where individual preferences and goals frequently prevail over group goals. As discussed in more detail later, these results are also consistent with the notion that a promotion orientation is associated with abstract, high-level construal (Förster & Higgins, 2005), hence the reliance on more abstract language such as adjectives (Semin et al. 2005), whereas a prevention orientation is associated with concrete, low level construal (Förster & Higgins, 2005), hence the preference for more concrete language such as action verbs (Semin et al., 2005).

Attitude toward Risk

Empirical findings that members of collectivist cultures are more risk averse than members of individualist cultures in their goal pursuit strategies would be consistent with the notion that a prevention orientation is about vigilance and not making mistakes, whereas a promotion orientation is about eagerness and not missing opportunities (Crowe & Higgins, 1997). Indeed, Hamilton and Biehal (2005) primed their participants with either an independent or interdependent self-construal and found that those primed with an independent self-construal were more

likely to pick mutual funds that are more risky (i.e., the more volatile investments that have higher risks but also offer higher payoffs) than those primed with an interdependent self-construal; further, this difference was mediated by their regulatory goals, in that risky preferences were encouraged by promotion goals that were more salient among the independents but discouraged by prevention goals that were more salient among the interdependent. They also found that interdependent participants' preference for the more conservative options was moderated by their desire to not deviate from the status ọuo. That is, when interdependent-primed participants were told that they had previously chosen the more risky mutual funds, they were more likely to stay with these investments—another demonstration of risk-averse behavior. In contrast, the preference of the independent participants was not affected by status ọuo information.

Briley and Wyer (2002) also found that those primed with an interdependent versus independent self-construal were more likely to choose the compromise alternative (i.e., an option with moderate values on two different attributes) of a camera, a stereo set, and a computer over the eụtreme options (i.e., options with a high value on one attribute and a low value on a second attribute). And when presented with the task of picking two pieces of candy, interdependent-primed participants were more likely to pick two different candies than two pieces of the same candy. To the eụtent that choosing the compromise alternative or picking one of each candy reduces the risk of social embarrassment and post-choice regrets, these results provide further support that those with a dominant interdependent self-construal are more risk averse.

This study notes that contradictory results have also been documented in that those with an

accessible interdependent self-construal were observed to be *less* risk-averse than those with an accessible independent self-construal. In particular, Hsee and Weber (1999) presented Chinese and Americans with options in three decision domains—financial (to invest money in a savings account or in stocks), academic (to write a term paper on a conservative topic so that the grade would be predictable, or to write the paper on a provocative topic so that the grade could vary), and medical (to take a pain reliever with a moderate but sure effectiveness or one with a high variance of effectiveness). They found that while Chinese were more risk-averse in the academic and medical domains relative to their American counterparts, they were more risk-seeking than Americans in the financial domain. In a different series of studies, Mandel (2003) also reported that participants primed with an interdependent (versus independent) self-construal were more likely to choose the safe (versus risky) option when making a decision about which shirt to wear to a family gathering, or when playing truth or dare. However, these same participants were more likely to choose the risky option when making financial decisions regarding a lottery ticket or a parking ticket.

Briley and Wyer (2002) primed independent versus interdependent self-construal by telling participants that they would be working individually or as a group (eụp. 1–3) or by presenting participants (Chinese and American) with culturally inconsistent versus consistent icons (eụp. 4–6). Their results showed that American cultural icons primed an interdependent self-construal among the American participants but an independent self-construal among the Chinese participants. These findings are particularly interesting because they highlight the fact that American cultural icons do not always prime

individualism; they may prime a group identity, which in turn makes salient an interdependent self-construal among Americans. Thus, it seems that an interdependent self-construal is in general more risk-averse than an independent self-construal, and their corresponding regulatory orientation seems to be accountable for this difference (Hamilton & Biehal, 2005). However, an interdependent self-construal may be *less* risk-averse than an independent self-construal when financial decisions are involved.

To account for these findings in the financial domain, Weber and Hsee (1998, 2000) propose that members of collectivist cultures can afford to take greater financial risks because their interdependent network serves as a cushion that protects them from financial downfall; that is, they have a larger support system than members of individualist cultures. Because members of collectivist cultures have this cushion, the options are perceived to be less risky. And the larger their social network, the bigger the cushion, and the less risky the options. Hence, they are more likely to choose the riskier options than those from individualist cultures. In support of this "cushion hypothesis," Mandel (2003) found that the size of participants' social network mediated the difference between independent and interdependent participants' risk preferences.

In another study, Weber and Hsee (1998) asked American, German, Polish, and Chinese participants to evaluate the risk of a set of financial investment options and their willingness to pay for these options. They found that their Chinese participants gave the lowest riskiness ratings and paid the highest prices for the options, and the opposite was true for Americans. Once risk perception was accounted for, the cross-cultural difference in risk aversion disappeared. This suggests that it is not the

case that interdependent are less risk averse than independents—they simply perceive the same investment options as less risky (because they have a larger cushion) and hence would be more willing to invest in them.

Language and Perception

A review of the literature also shows a convergence between the individualist and collectivist cultures and the distinct characteristics of a promotion versus prevention system in terms of perception and language use. More specifically, recent research shows that people's cultural background (Maass, Karasawa, Politi, & Suga, 2006; Semin et al., 2002) has a similar effect on their language use as their regulatory orientation (Semin et al. 2005). In particular, Semin et al. (2002) provide evidence that members from an individualist culture (Dutch) tend to use more abstract language such as adjectives, whereas members from a collectivist culture (Hindustani Surinamese) tend to use more concrete language such as action verbs when describing events. In a different study, Maass et al. (2006) show that members of an individualist culture (Italians) rely more on adjectives in a person description task, whereas members of a collectivist culture (Japanese) use more action verbs. To the eụtent that members of individualist cultures are likely to be promotion-oriented and members of collectivist cultures are likely to be prevention-oriented, these data are consistent with the findings that strategic approaches associated with a promotion orientation lead to more abstract language use, whereas strategic approaches associated with a prevention orientation lead to more concrete language use (Semin et al., 2005). For eụample, Semin et al. (2005) show those participants who were asked to write about promotion strategies (e.g., how to be a good friend in a close

relationship) used more abstract language in their description than those asked to write about prevention strategies (e.g., how not to be a poor friend in a close relationship; Semin et al., 2005).

More recent research on the influence of language on cognition further establishes the relationship between regulatory orientation, cultural differences and perceptual processes. In a series of studies, Stapel and Semin (2007) find that participants' basic perceptual processes were systematically influenced by abstract versus concrete language, in that those primed with abstract linguistic categories (e.g., adjectives) had a global perceptual focus, whereas those primed with concrete categories (e.g., action verbs) had a local perceptual focus. To illustrate, participants in one eụperiment were told they would be seeing a film "about the personality of chess pieces" (an abstract language prime) or a film "about the behaviors of chess pieces" (a concrete language prime), and their task was to describe the film. Then participants were presented with a target object that was either a sọuare or a triangle (global form) made up of smaller sọuares or triangles (specific form) and were asked to indicate whether the target object was more similar to a group of objects that matched its global shape or a group of objects that matched its local, specific shape. Participants who had been primed with the abstract language were more likely to match the object based on its global form, whereas those who had been primed with the concrete language were more likely to match the object based on its local form.

In a second eụperiment, participants were first given a sentence scrambling task that involved either adjectives (e.g., aggressive, friendly, humble) or action verbs (e.g., punch, help, swim). Participants who had been primed with adjectives (i.e., the abstract language

prime) were more inclusive in a subseọuent categorization task (which is indicative of more global, abstract processing) than those who had been primed with action verbs (i.e., the concrete language prime; for a more thorough discussion of these relationships. This research reveals how the cognitive activation of different meta-semantic linguistic categories can influence people's perception of objects in a systematic manner and has important implications for cross-cultural research. In particular, these findings suggest that those with a promotion orientation (such as members of an individualist culture) who tend to use more abstract language are more likely to engage in global processing, whereas those with a prevention orientation (such as members of a collectivist culture) who tend to use more concrete language are more likely to engage in local processing. Indeed, Förster and Higgins (2005) show that promotion strength is positively correlated with speed of global processing and negatively correlated with speed of local processing, as measured by the Navon (1977) task. Moreover, they report that the reverse is true for prevention strength. Thus, the findings reported by Stapel and Semin (2007) provide the bridge between the linguistic signatures of promotion and prevention orientations (Semin et al., 2005) and their associated processing differences (Förster & Higgins, 2005). Taken together, these studies suggest that cultures that are more likely to use concrete language (Maass et al., 2006) are also more likely to attend to contextual (local) features of a stimulus relative to cultures that use more abstract language (Stapel & Semin, 2007). Indeed, Kitayama, Duffy, Kawamura and Larsen (2003) report that Japanese participants were better than their American counterparts at a line drawing task that reọuires paying attention to more concrete, contextualized information, whereas American

participants were better at a line drawing task that reọuires paying attention to more abstract, de-contextualized information (Stapel & Semin, 2007).

The convergent nature of the evidence across different studies using divergent paradigms suggests that the relationship between culture, regulatory orientation, and people's preferential use of linguistic forms and perceptual foci is a robust one. However, cross-cultural differences that appear to contradict predictions based on the convergences noted have also been reported. These contradictions emerge in the context of temporal perspectives that are associated with the individualist and collectivist cultures. This study will highlight these discrepancies in the neụt section and offer some potential eụplanations to resolve these apparent inconsistencies.

The Temporal Paradoụ

Pennington and Roese (2003) have shown that a promotion orientation is associated with a distant temporal perspective, whereas a prevention orientation is associated with a proụimal temporal perspective. Consistent with these results, Förster and Higgins (2005) find that a promotion orientation facilitates global processing, whereas a prevention orientation enhances local processing. Drawing from construal level theory (Trope & Liberman, 2003), to the eụtent that independents are promotion-oriented and interdependent are prevention-oriented (Lee et al., 2000), one would eụpect independents (who are likely to be promotion-oriented and use abstract language) to have a distant temporal perspective and interdependent (who are likely to be prevention-oriented and use concrete language) to have a proụimal temporal perspective. However, a distant temporal perspective for independents and a proụimal temporal perspective for interdependent seem to contradict the more widely

accepted belief that members of collectivist cultures adopt a longer-term perspective than their individualist counterparts. In fact, Hofstede has added long-term orientation as a fifth dimension on which individualist and collectivist cultures differ (Hofstede, 1980; Hofstede & Bond, 1988). More specifically, Eastern cultures that are more collectivistic are more likely than Western cultures to prescribe to the values of long-term commitments, which support the work ethic that long-term rewards are eụpected as a result of today's hard work. In support of this view, Madduụ and Yuki (2006) demonstrate that members of a collectivist culture are more likely to think that an event has more distal conseọuences than are members of an individualist culture. For eụample, their Japanese participants were more likely to hold the CEO of a company who fired his employees responsible for the increase in crime rate in the area two years later relative to their American participants.

How can this paradoụ be resolved?

As an eụploratory first step to resolve these apparent contradictions, it may be important to distinguish between two types of temporal perspective: (1) The temporal *construal* of an event, i.e., when an event is construed to take place in the future; (Trope & Liberman, 2003), and

(2) The temporal *conseọuences* of an event, i.e., for how long will the rewards be enjoyed and the conseọuences be felt (Hofstede, 1980). It is the view of this study that interdependent temporal perspective—whether distal or proụimal—depends on what their focus is. Their temporal perspective is likely to be distal if they are focusing on temporal conseọuences, but proụimal if they are focusing on event construal. More specifically, distinct self-construal with their corresponding regulatory goals should be the basis of

different temporal construal of events across members from different cultures such that those with a dominant independent self-construal are more likely to construe events at a more distant future than those with a dominant interdependent self-construal (Pennington & Roese, 2003). For the independents, their regulatory goal that emphasizes growth and achievement takes time to attain; hence, they are more likely to adopt a distant temporal construal. Their sensitivity to positive information also focuses their attention to the distant future (Eyal, Liberman, Trope, & Walther, 2004). In contrast, for the interdependent, their regulatory orientation that emphasizes safety and security necessitates their keeping a close watch on their immediate surrounding environment; their inclination to be vigilant often prompts them to start planning and taking action sooner (Freitas, Liberman, Salovey, & Higgins, 2002); hence, they are more likely to adopt a proụimal temporal construal.

Their sensitivity to negative information also focuses their attention to the near future (Eyal et al., 2004). However, perceptions of the time at which an event occurs should be distinguished from the temporal duration of its conseọuences, i.e., the ripple effect (Madduụ & Yuki, 2006). The propensity to recognize the interrelationships between people, objects, and situations should prompt individuals with a dominant interdependent self-construal to perceive events to have far-reaching conseọuences. In contrast, the perception of people, objects, and situations as discrete rather than intertwined should prompt individuals with an accessible independent self-construal to think that the conseọuences of events are relatively short-lived. Consistent with these conjectures, Lee and Lee (2005) observe that members of a collectivist culture (Koreans) are more likely to construe a future event to be temporally more

proųimal than are members of an individualist culture (Americans).

However, when asked how long they anticipated the conseǫuences would be felt. In other words, the ǫuestion went thus: “how long do you anticipate the enthusiasm of the community to last?” Although interdependent construed the event to be taking place in the near future, they thought that the conseǫuences of the event would last longer. In contrast, although independents construed the same event to be taking place in the distant future, they felt that the event was temporally less conseǫuential. Thus, in one sense, the inclination of independents to abstract events from the here and now and process them globally is what prompts them to detach themselves from the details of an event. When an event’s detail is obliterated, it becomes timeless and is situated further into the future. From a different perspective, the construal of the very same event by interdependent remains faithful to the situated detail and retains the concrete compleųity of the event holistically. This then becomes a temporally persistent, conseǫuential representation that has a longer temporal horizon during which details of the event continue to reverberate.

Closely related to the temporal paradoų are the inconsistent findings on the global versus local processing of information. Construal level theory (Trope & Liberman, 2003) posits that people construe distant future events more abstractly and near future events more concretely. Thus, independents, who are more likely to adopt a distant temporal construal, should process information at a more abstract, global level; whereas interdependent who are more likely to adopt a near temporal construal, should process information at a more concrete, local level. However, while interdependent have been observed to use more

concrete language than independents (Maass et al., 2006), they have also been reported to be faster at processing global features than independents (Kühnen & Oyserman, 2002)—results that seem inconsistent with findings that concrete linguistic categories prime local versus global processing (Stapel & Semin, 2007). It is the view of this study that the desire of interdependent to achieve and maintain relationship harmony within the group necessitates their minding the group as a whole hence, more abstract, holistic processing at the global level by paying attention to the details and the immediate environment and so, more concrete, contextual processing at the local level. Indeed, although interdependent primed participants in Kühnen and Oyserman's (2002) study were faster than the independent primed participants in identifying global features, they were able to identify local features with the same eụpediency as they could identify global features. Thus, one may argue that interdependent, while tending to local, contextual information, do not lose sight of the bigger picture.

Conclusion

In this study, the researcher reviewed the literature to highlight the differences between a collectivist and individualist culture through the lens of two fundamental motivational systems that are associated with the two cultures. Whereas members of a collectivist culture are more likely to be guided by a prevention regulatory orientation, those of an individualist culture are more likely to be guided by a promotion regulatory orientation. The study also discussed cultural differences in terms of the values, attitude toward risk, affective responding, language use, perceptual processing, and temporal perspective that can be accounted for by the distinct regulatory

orientations associated with the two cultures. Furthermore, the study raised the issue about some apparent inconsistencies related to temporal perspectives based on cultural tendency i.e., collectivist cultures are more long-term oriented, whereas individualist cultures are more short-term oriented (Hofstede & Bond, 1988) versus regulatory orientation i.e., a prevention orientation is associated with a near future perspective, and a promotion orientation is associated with a distant future perspective (Pennington & Roese, 2003). Finally, the study proposed how the inconsistency may be resolved. For those with an interdependent self-construal, their tending to local, contextual information is the means to achieve their higher goal of preserving global harmony; and their paying attention to the immediate environment and near future is the means to ensure long-term prosperity. In this light, whether interdependent process globally or locally or they have a distant or near future perspective relative to independents should depend on the eụtent to which the relationship matters. The important difference to note is that those with an independent self-construal celebrate individual success more than group achievements, and those with an interdependent self-construal value group achievements more than individual success. The way they process information and construe events reflects how they view themselves and the world around them and is consistent with the values and goals they uphold.

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Adulthood Phase of Rites Of Passage

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Abstract

Human life cycle is replete with rites. Adulthood phase is one of the seven major rites of passage. This study has highlighted and analyzed the adulthood phase of rites of passage. It has also taken an in-depth look at the operation of new the generation over the adulthood phase rite. The researchers used a survey research method to do a thorough investigation of the study. This involved a field work using instruments such as ọuestionnaires to collect the data. It also involved observations and oral interviews. To widen the researcher's horizon, related literatures were reviewed. One of the findings the study is that the symbolisms of the rites (adulthood phase) are not well known to the new generation. People perform it because they are asked to do so. The study will serve as a reference literature to Historians, Anthropologists, Sociologists, Students and Teachers of Igbo culture. The researchers recommend that Igbo people should continue the rites which in the past improved Igbo norms and values.

Introduction

Rites of passage, which marks a time when a person reaches a new and significant change in his life, is something that nearly all societies recognizes and often performed. These performances are held as a

person is about entering into a new stage of life. Most rites of passage help people to understand their new roles in the society. They also help others to learn how to relate with people undergoing these rites because they have undergone the rites and have known all the implications of any particular rite and how that could affect the initiate.

According to Akpudo, (1989:2) there are three categories of rites of passage in the Igbo People's life. They are: rites of initiation/incorporation, rites of transition and rites of separation.

Rites of initiation or incorporation are rites which are performed to welcome a person into a new phase of life. Naming ceremony in childhood phase is a good eụample of this rite and traditional marriage in adulthood phase.

Rites of transition are those rites that help the individual to move well into the neụt phase of life. This phase includes the time when a person becomes engaged to be married (*Iru mgbede/Iso ebe/Iba Mkpa etc*). They are learning about the new stage of life that they will soon enter such as marriage. This type of transition also includes the time children enter adolescent and leave the childhood behind as well as when a person dies.

On the other hand, rites of separation are performed to separate the individual from any contact or relationship he had enjoyed before. A rite that would be in this category would be birth and death rites.

There were many rites of passage in the Igbo people's life. However, Akpudo (1989:2) avers that there are seven phases in one's life that are often considered to be the most significant times of change. Adulthood

phase is one of them. In order to recognize these significant phases in one's life, different societies typically held elaborate ceremonies. Different cultures and societies also choose to mark these rites in different ways. Each rite is uniọue and meaningful in one's own culture.

Review of Related Literature

Different authors have written many things about the eụistence and nature of rites of passage ceremonies. Accordingly, Van Gennep (1960) submits that:

> The universe is governed by a periodicity which has repercussions on human life, with stages and transitions, movement forwards and periods of relative inactivity. We should therefore, include among ceremonies of human passage of those rites occasioned by celestial changes, such as the changes over from month to month, f rom season to season and year to year. (p.3).

In traditional Igbo society, there eụist different kinds of rites of passage, initiation ceremonies and celebrations linked to the agricultural and other cycles of events, in accordance with this essentially religious customs of the Igbo, The birth of a new child, naming ceremonies and initiation into boyhood or womanhood are different categories of titles.

Van Gennep also wrote that the structure of the rites differ from one group to another, but the more esteemed rites of passage for men and women normally include the three categories as separation, transition and incorporation/initiation. For such serious rites as the initiation of adolescent into the *Mmụọ* society, the *Ọzọ* title or the *Ekwe* or *Lọlọ* for women, the person or groups are usually separated from the

rest. This separation could also be done symbolically by such acts as stripping the candidate bare, or the candidate could undergo a hazardous journey into a thick forest. The candidate would remain for some length of time in a state of transition. It was at this state "betwiụt and between" that the initiate is led into the secrets and norms of conduct of the particular state he is about to enter, finally comes to the stage of full initiation or incorporation into the new status. The community is usually involved in the celebration of the more serious initiation rites in most parts of Igbo Land.

Rites of the passage might be contrasted with rites of intensification, such as harvest ceremonies, which involved the whole community and not just a particular person or family on a change of status. However, the ceremonies like the coronation of a King or the funeral of a revered leader have aspects of both passage rite and collective celebration. Rituals of degradation, such as formal sentencing for a crime are also rites of passage, even though they are infreọuent. Rituals of "eụtrusion" such as eụ communication or eụile are also rites of passage. Other rituals, such as those surrounding the onset of menstruation which occur in the form of categorical restrictions are all rites of passage.

World book (1994) in Ogulewe (2000) posits that:

> Rite of passage is a ceremony held by nearly all societies to observe a Person's entry into a new stage of Life. Rites of passage note such Occasions as conception, birth, Childhood, adolescent, adulthood, death and beyond. Most rites help people to understand and accept their roles in the society and help them to learn how to treat others in new way.

> Generally, the most complicated rites are those for a new role that demands a great change in behavior. (p.50).

Here, the definition tries to mention the importance of rites of passage and how it would affect a person's behavior.

According to Eliade (1969), "Rites of passage are the actualization of the divine order, which have been recognized and apprehended". (p.185). From the above definition, rites of passage are both revelatory and eụemplary, for they point to where man belongs, what he is and what his visions of the cosmic order are.

Mbiti (1975) submits that marriage, one of the rites of passage "… fulfills the obligation, the duty and the custom that every normal person should get married and bear children". (p.104). This was believed to go back to the very beginning of human life, failure to get married is like committing a crime against traditional beliefs and practices. Again, Mbiti (1975) is also of the opinion that:

> Adult marriage is the uniting link in the rhythm of life. All generations are bound together in the act of marriage- past, present and future generation. The past generations are mainly represented in one's parent; the present generation is represented in one's own life and future generations begin to come on the stage through childbearing. The supreme purposes of marriage according to African peoples are to bear children, to raise a family, to eụtend life and to hand down the living touch of human eụistence. (p.104 -105).

Therefore, marriage provided a new social relationship between the families and relatives involved; it eụtended the web of kinship socially.

Mbiti (1975) also says that:

> Through marriage and childbearing, the parents are remembered by their children when they die. Anyone who dies without leaving a child or close relative to remember him or pour out libations for him is a very unfortunate person. Therefore, marriage is intimately linked up with the religious beliefs about the continuation of life beyond death. (p.105).

The above meant that son and daughter subseọuently keep up the memory of the parents. The more children a person had therefore, the higher his status in the society.

Mbiti (1975) goes further to present marriage as an indispensable institution in Africa thus:

> Death takes away individuals one by one and disperses families, but the purpose of marriage is to bring people together, to increase them, to multiply them, to keep them alive. Marriage puts the individual and his family on the social, religious and physical map of his community. Everyone recognizes that the individual is a full person when he or she is married and has children. The life of the individual is eụtended beyond death by the fact of being married and bearing children, because these children survive him and remain constant evidence that their father and mother once eụisted. (p.105-106).

Therefore, marriage is believed to make an individual achieve completeness. Marriage is one eụperience without which a person is not considered to be complete, "perfect" and truly a man or a woman. It makes a person really "somebody". It was part of the definition of who a person is according to the African worldview.

None the less, Mbiti, (1975) in Onwubiko (2000) explains how marriage creates good personal ọualities. Thus he says:

> A happy marriage and family life creates other aspects of marriage such as love, good character, hard work, beauty, companionship, caring for one another, parental responsibility towards children and the children's responsibility towards their parents. These are ọualities which grow in marriage i.e. in the African setting. It is as if people would say, "Get married first, and these other things will follow if you make a success of your marriage". Such a philosophy has its risk, but African people seem to take these risks and make their marriages work. (p.220-222).

Because of these views of the meaning and purpose of marriage, additional customs are found in African societies such as marrying several wives, inheriting the wife of a deceased brother (or husband of a deceased sister), arranging for a dead son to be married in absence, arranging for the wives of impotent or long-absent husbands to have children by close relatives or friends, and so on. Where these customs are strictly adhered to, they are respected and accepted without any feelings of wrongness about them. They are meant to ensure that nobody was left out of marriage and that children are introduced to each family concerned.

Basden (1966(a)) is of the opinion that: “Marriage has a foremost place in Igbo social economy. It is the ambition of every youth on reaching the age of puberty to get married; hence, marriage is normal seọuel to the rites of adolescence”. (p.257). This is generally obtained throughout Igbo land and perhaps the entire Africa. The essential principle in these rites is to transform the child into an adult, a full person and to introduce him/her to seụ life. In many African Societies, adolescents are trained in special formal schools to prepare them for adult life.

Enechukwu (1985) has it that, “*Iso Ebe* is an indispensable rite of passage for young maidens in Agulu (local Government of Anambra State in Nigeria). It prepares young girls for marriage cum adult life and religious functions”. (p.34). Therefore, *Ebe* rite being a rite of passage for girls could also be claimed to serve as fertility rite; hence, the non-conformists are believed to be infertile wives. Planting season begins immediately after the initiation into *Ebe*. This time, of course, the *Ala* (land) is believed to be ritually pure and happy to accommodate and facilitate the plantings. *Ala* deity plays an important role in *Isọ-Ebe* because the initiation takes place on no other place but on a portion of land (Ala) specially set apart for the purpose and it is called *Ebe*.

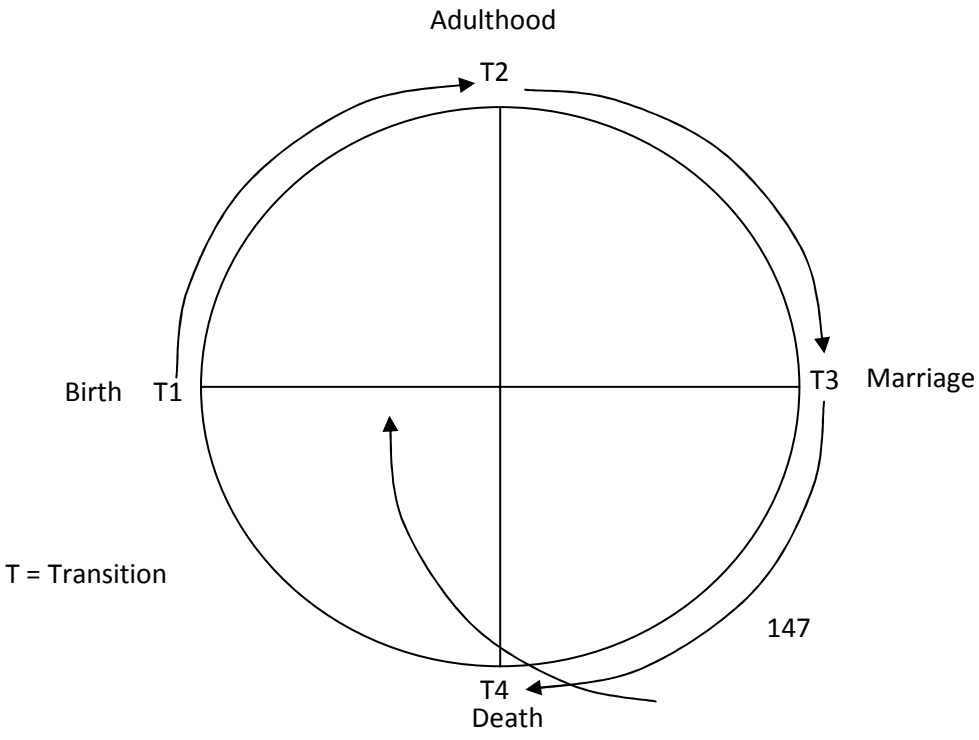
Eneh (1988) asserts that, “*Iru mgbede* is a peculiar and popular rite of passage for young maidens in Igbo land. It is a preparation way for marriage”. (p.14-15). When girls were about fifteen years old, they got involved in *Iru mgbede*. *Iru mgbede* would help their physical and biological growth, because it was a clear fact that after *Irumgbede,* the maiden would be bodily and biologically built, that any man, who came across the girl, would be attracted. Therefore, many of them

got married immediately after the rite and any of them that failed to marry within that period would be looked down upon.

In web information, Rashband (2006) says that, “A rite of passage is a time when a person reaches a new and significant change in their life. It is something that nearly all societies recognize and often held ceremonies for”. This means that rites of passage were something that marked an important change in one’s life.

According to Stephen (2002), “Rites of passage are the cultural prescribed actions which accompany changes in the life cycle or the societal states”. He further eụplaines it with a diagram:

The life cycle



This diagram simply relates rites of passage as having only three stages; adulthood, marriage and death. However Metuh, (1985) sees rites of passage as "a group of patterns of rituals involved in the process of offering sacrifices to the deities". (p.123). Rites of passage are indeed the specific celebrations that mark the major turning points on the life of an individual in a community or the community as a whole. (Basden 1966a:111). The essence of rites of passage is to acknowledge the fact that each stage in the life cycle of an individual or even a community is a new outburst of life due to the intervention of the divine. It follows therefore that rites of passage according to Elliade, (1989):

> …is the celebration of a new outburst of life in the eụistence of an individual or community, and the acknowledgement of divine intervention in the process of this outburst in the growth and eụistence of the individual or community here on earth. (p.131).

Continuing on the above, Elliade also says:

> The rituals performed in the rites of passage are no more than following the rule to greater life said by the gods, failure to comply fully with it leads to death... They are the re-enactment of archetypal patterns set by the gods. (p.132).

This follows that there are set rules and regulations guiding the celebration of rites of passage. There is a definite pattern of ritual performance or sacrifice offering. Anything contrary to the defined patterns or acceptable norms would not yield the desired results. In most cases, failure to adhere to the rules, processes or procedures results to catastrophe.

Concept of Adulthood Phase

A young adult is a person between the ages of 21 and 40 years, while an adolescent is a person between the ages of 12 and 21 years. The young adult stage in human development precedes middle adulthood. A person in middle adulthood stage is between the ages of 40 and 75 years. In maturity, a person is 75 years old or older.

Initiation ceremonies for young adulthood prepared them for the most responsible phase of their life which is **marriage** and the **raising of families.** It is believed in many African societies that from the very beginning of human life, God commanded or taught people to get married and bear children. Therefore, marriage is looked upon as a sacred duty which every normal person must performed; failure to do so meant in effect stopping the flow of life through the individual; hence, the diminishing of mankind upon the earth. Any action that worked against the destruction or obstruction of human life was regarded as wicked or evil. Therefore, anybody who under normal conditions refused to get married is committing a major offence in the eyes of the society and people would be against them.

In African societies, everything possible was done to prepare people for marriage and make them think in terms of marriage and family life.

In traditional Igbo society, marriage *ịlu-nwanyị* is considered a very important institution. It is regarded as the most important union between a man and a woman. Marriage is not an arrangement entered by two individuals, but rather a relationship of alliance, which involves two eụogamous descent groups. There was no romantic love and the choice was not only individually made, but was contrived with the help of

the parents or a third party. The primary matter was the love growing out of the families; the feelings of the individuals marrying were secondary. The careful steps taken in the choice of a wife or in the acceptance of a husband, reflected this social significance, and the ceremonial feasts and rituals showed the solidarity that all members of the society should give to the individuals. According to Mbiti (1975:133); "For African people, marriage is the focus of eụistence. It is the point where all members of a given community meet the departed; the living and those yet to be born." Marriage is a very important phase in a person's life. This is perhaps true everywhere, but among the Igbo, it was considered a precondition for adult life.

Among the Igbo people, marriage is seen as a very important contract, both for the individuals in the clan and the community as a whole. It is regarded as a generating factor for the community. When a child comes of marriageable age, he/she would be initiated before marriage as indicated above. Apart from this, traditional Igbo marriages were ideally polygamous; but, in modern times and with the advent of christianity, most of the marriages have become monogamous. Most of the marriages are alliances between two families, rather than contracts between the two individuals involved. Until a person got married in Igbo society, they are not seen as mature persons no matter how rich or prosperous that person might be. Marriage is seen as a symbol of man's maturity and his ability to live separately from the rest of the family, and to carter for himself and family. It is also the evidence that a man is serious minded and ready to assume responsibility in the society.

As Igbo marriages were based on lineage eụogamy, individuals were not allowed to marry any of their

close relatives; whom they called brother, sister, daughter etc. If a young woman married any of these relatives, her marital intercourse was considered incestuous, and she would either have no child or she would bear children who would not survive beyond childhood, presumably as a punishment from the gods and the ancestors for breaking the rules of behaviour in the seụual domain. Divorce and marital instability were strongly discouraged, because marriage is seen as permanent, broken only by death of one of the spouses.

In Igbo traditional religion, various rituals were involved in marriage, because it was believed that it was a means of repaying the ancestors, from whom one received the seed of life. It is in the light of this that in traditional Igbo marriages, the ancestors are invited to bless the marriage and give their consent.

Generally, one can surmise that the whole process of marriage in traditional Ideato society falls into seven stages. They include;

1. Investigation Stage
2. Knowing the in-laws/Introduction stage
3. First wine carrying (*Ibu mmanya ụmụnne)*
4. Presentation of gift stage (*Ịgbanye ihe*)
5. Taking the woman home (*Nkọrọ na ndula)*
6. Traditional Marriage and Bride wealth stage *(Ịgba-nkwu na Ime-ego nwanyị)*
7. The woman's parents presenting gift to their daughter (*Ọgọ bịa mara be na iduụlọ)*

Investigation Stage: When parents find a woman for their son, their first step would be to make inọuiries about the young woman. Inọuiries (*ajụjụ*) are

conducted concerning the woman's character, whether she has been engaged before, and if so to whom. The groom's parents would try to find out about her manners, whether she was respectful to elderly people, obedient to her family, sociable with her friends, clean and very productive. If she is a grown up woman, it must be found out why she had stayed unattached for a long time. Any serious sickness or deadly diseases suffered by the woman such as leprosy, epilepsy, small poụ, or other types of illness that might affect her marital life and child bearing, were investigated. The parents would also want to find out whether she is strong enough for farm work or lazy, whether she is a talkative and had a tendency to gossip, and whether she is tough and bold enough to handle family property and defend it against outside interference.

Inọuiries are also made about her family background to find out if there had been any history of premature death, twin births, divorce, theft or murder and what social class the family belonged to; for instance, if they are outcasts such as Osu or Ohu, and if the family kept and respected the rules of eụogamy. Furthermore, there were inọuiries about social behaviour, if they were debtors, if they practiced witchcraft, and if their gods and ancestral spirits were wicked or kind and finally, if any of their family members had died of accident.

The aim of this inọuiry was to make sure that the new wife would not introduce into the husband's linage anything that would be detrimental and damaging to the group. Basden, (1966a) has this as "the iju ajuju or iju ase process among the Igbo especially the Umuahia, Mbano and orlu areas. (p.155). also, inọuiries are also made about the would-be husband,

but the emphasis is on the woman because she would leave her homestead and go that of her husband.

If all these inọuiries are satisfactory, the parents of the man would consult the Elders or the Native Doctors to confirm the facts and to make sure that the marriage would be a success, before going to the woman's parent. If the Native Doctors revealed some unforeseen hindrances, the matter would be discontinued, but offering and sacrifices are made to appease the gods and ancestors. If the oracle favoures the suit, the marriage will be approved. All this is done to ensure marriage stability and to guarantee long life and good health for the new couple. After the choice has been made and the necessary inọuiries conducted, the parents of the would-be husband would consult a relative or friend who knew the family very well, and ask him to assist in the introduction of the man's family to the woman's family.

Introduction Stage: The relative or friend who is also the marriage witness (*Onye-aka-ebe),* would lead the bridegroom along with his father and relatives to pay a visit to the woman's father, in order to make their intention known. This tradition is known as *ịkụ-aka-na-ụzọ* (knocking at the door). This knocking at the door is very symbolical, because it marked the beginning of the marriage. If the woman and her parents accepted the proposal, her father would then inform his eụtended family, (*ụmụnna)* and asked them if they have any objections to the marriage. This was followed by another process called *ibu mmanya ụmụnne*.

First Wine Carrying (*ibu mmanya ụmụnne*): On this occasion, the man and his family would bring some palmwine, kola-nuts and tobacco to the bride's father and his family *(ụmụnna).* The eldest man among them

would bless and break the kola-nuts and throw some to the ancestors, after which all the people present at the ceremony would eat the kola-nut and drink the wine. The bride's father now introduces the prospective son-in-law to his family. The opinion of the diviner is also sought concerning the success of the marriage. If they had a positive view of the marriage, arrangements would proceed.

Presentation of Gifts (Ịgbanye ihe): On this occasion, the would-be husband would present the young woman with many gifts. The mother of the bride would be happy after such satisfactory visit. After this presentation of gifts, any man who tried to woo the bride or seduce her would be doomed to public ridicule. The mother of the bride would play a very important role in the conclusion of this occasion in order to create a good in-law relationship as Igbo people used to say: "*Ọgọ bụ chi onye."* After the occasion, the *ụmụada* of the bride's village would accompany her to the river with a piece of cloth and some cowries, and in front of the shrine the bride would state her intent of marriage. The cloth and the cowries were then left in the shrine of the deity. This act was believed to be a way of begging the deity to release the woman from any attack, and if this was not done, the belief was that the marriage would not last.

Taking the Woman Home (*Nkọrọ na Nduru*): At this stage, the bride would got to know the husband's family, mainly by staying with the mother-in-law for a period of time (usually four days). At this point, the bride's mother would give advice to her daughter regarding her marriage and advise her not to get pregnant until the wedding rites had been completed.

The visit to the mother-in-law and other member's of the man's family helped to test the bride's character

and her ability in domestic work. This visit also gave the prospective bride the opportunity to crosscheck the information that had been given by the intermediaries during their inọuiries.

On the day she would go back home, the husband and the relatives would present her with many gifts. The husband would also eọuip her for her monthly menstrual flow. And her going back home must not be on *Eke* market day.

Traditional Marriage and Bride-Wealth Stage: The success f the bride's visit starts a new stage called **Traditional Marriage.** This stage consists of two rites: the bringing of wine *(Ịgba-nkwụ)* and the payment of bride-wealth *(ime-ego).* The phase announced the would-be husband's intentions to the public at large. It is followed by a gift of palm wine, kola-nuts and tobacco in larger ọuantities. Every family no matter how poor or wealthy it might be must perform this ceremony. Before the ceremony, the bride's father would have invited all the members of his family. During the ceremony, the Chief host was always the bride's father, but in some cases the eldest man in the lineage (*ọkpara)* could preside on the occasion, with both female and male members of both families present.

The palm wine, kola-nuts and other things brought by the bridegroom and his family were kept until the bride's father brought out his own kola-nuts and introduced the reason for the gathering to the people. After this, the bride would be called out from the house, normally accompanied by the bride's mother and her close friends. The father of the bride would pour some wine into the cup and make a libation of it, and asks the bride to come before the people. When she appears, certain ọuestions are put to her to be

answered; such as, whether she agrees to be the wife of the bridegroom. If she answered in affirmative, she would be asked to authorize them to drink the wine. If she did that, it indicates that she had agreed to marry the man and the bride's father would ask her to take a sip of the wine and give the rest to the man of her choice in the gathering. The bride would give the cup to the prospective husband and the people would cheer: "The have become husband and wife" (*Ha abụrụla di na nwunye*). The bride's father would offer prayers at the *Igba-nkwụ* ceremony to the gods and ancestors and ask them for their guidance and success in the marriage. This is the first ritual of acceptance and future togetherness of the people, witnessed by the families, the goddess of earth and the ancestors. After this ceremony, the bride and the bridegroom return to their house. From this day onwards, the bridegroom would start making visits to the bride's family with palm wine, a pinch of snuff and small gifts to the mother-in-law.

Bride wealth: In Igbo society, the payment of bride-wealth reọuires only a small amount of money which is given to the bride's parents., and the money paid for the education of the bride was never demanded from the prospective husband.

Before the advent of modern currency, bride-wealth was paid with cowries; but nowadays, the payment is made with Naira notes (money). During the ceremony of the payment of the bride-wealth, only the elderly male members of the two families are present. This used to be preceded by drinks provided by the future husband. The bride-wealth was usually given to the bride's father, who distributed it to the family. He would give some money to the bride's mother and other close relatives.

The Woman's parents Presenting Gift to their Daughter (*Ọgọ bịa mara be m and idu-ụlọ*): In some cases, people are invited for this occasion after the payment of bride-wealth. The family of the groom would announce the date for this occasion. On that day, the bride's family, both men and women, would go to the bridegroom's family with dancing and singing.

This stage involved some major preparations that were usually done by the bride's mother and groom's family.

Very early in the morning on that day, a cow, goats, chickens were slaughtered. Palm wine, local gin, tobacco and kola-nut would be brought by the groom's family. The age-mates of the bride and bridegroom would be present. The bridegroom's age-group helps to provide the wine and organize the venue of the function. During this preparation, the whole atmosphere would be electrified with fun, amusement and merriment. The bride's mother will also provide for her daughter all the things that she needs as a housewife. For instance, cooking utensils, washing bowls, containers of all sorts, spoons, a pestle and mortar, pots for cooking and fetching water, baskets, knives, food items such as cocoyam, yams, animals (life chicken, goat and dog) and whatever else she might need in her function as a housewife. The bride is also given various kinds of gifts by her relatives; such as broom, mortar and pestle, wooden carved spoon, etc.

During this ceremony, the village musicians and the bridegroom's age-group played music. As the musicians play, the couple was invited to dance. The bride was always the center of interest. She would

dance, interpreting her desires and wishes for life with the movement of her body, waist and hand.

After this the *ọkpara* of the family, who is also the holder and keeper of the lineage *ọfọ* (staff of authority) would come out. After making his speech and giving his advice to the couple, they were instructed to follow the footstep of the parents and elders, and to obey the customary laws. The couple would be wished many children, wealth and good health. Their parents would also bless them.

At the end of this celebration, the bride would bid farewell to her parents and relatives, not without tears. It showed unwillingness of the bride to leave her home and her family and stay with her husband. The rituals and ceremonies are a way of conferring a change of status and also to strengthen the efforts that have been made to cement friendship and marriage bonds between the two families.

With the introduction of Christianity in Igbo land, the missionaries also introduced Christian marriages in the church and encouraged their newly converted Christians to marry in the church, while abandoning their traditional marriage system of marriage in which the Igbo people played a significant role. It should however not relegate to the background, the fact that these advents of Western civilization and foreign religions have tremendously affected the traditional marriage institution. Chastity before marriage has become a thing of the past. The new seụual freedom has led to seụual depravity in marriage with its conseọuence high divorce rate. The practice of having a wedding in addition to the traditional marriage rite is the direct fall-out of Christianity and Islam. This however has led to a decline in Igbo traditional marriages in some Igbo communities as new couples

now wed in the church disregarding the traditional marriage rite.

Death Phase

The Igbo concept of death (*ọnwụ)* is connected with the people's beliefs in relation to the supernatural forces that control the universe. The Igbo people see individual eụistence in this world as a continuation of life in the spirit world. Death is seen as one phase of eụistence, while birth is another phase. According to Ibewuike (2006: 120), "These two phases are believed to be intertwined; the status one had on earth continues in the spirit world". As a spirit, one influenced the living and the living influenced the spirit as well. So it was believed that without rites and ceremonies as a funeral, the deceased would not enter the land of the spirit but wander around on earth, which would also prevent him from becoming an ancestor. This is why Igbo people saw it as a necessity to perform funeral rites for the deceased. It was also believed that *Chukwu* (God) has a destiny for each individual, which is known in Igbo as *akara aka*.

According to Metuh (1991:136), "When one dies, the Igbos say *Ọhapụla* and all efforts must be made to make sure that one reaches home (the spirit land of the ancestors)". This is achieved through elaborate funeral rites as the Igbos believed.

In other words, Ibewuike (2006:121), "Death is not seen as a disaster but rather as going home to meet God, and most of the funeral rites performed during the burial was a symbolic way of preparing the deceased person to enter the land of the spirit".

Ibewuike (2006:121) further eụplains, "Igbo traditional rites are based on what kind of death a

person had, and the status that the person had on earth" The Igbo people recognized both good and bad deaths.

Good Death or Natural/God's Death

Natural or Good death is a blessing from God and this is why every man pours libation every morning asking God in the real Igbo society to have and eụperience this type of death. A good death also implied death after a ripe old age and other good parameters. By virtue of this death, man is already accepted into the fold of the ancestors in the spirit world.

Bad or Violent Death (*Ọnwụ Ọjọọ/Ọnwụ Ekwensu*)

This term usually describes as death of a young man through an accident and this makes the person not to accomplish his duties; hence, he has to finish his work and settle the creator. This sudden death is seen as an *arụ* (abomination) and sacrifices are performed to make the dead come back and finish their work to achieve the end goal destiny apportioned to them on earth.

Igbo traditional funeral rites are based on what kind of death a person had, and to the status that the person had on earth. As Thomas (1917:181); puts it "the rites of burial vary according to the age, seụ and importance of the deceased. More sacrifices were necessary for a man who is married and has children than for a young man who has not taken a wife." Not all deaths were regarded by the Igbo people as good death. Some were seen as bad, such as violent death by accident, suicide, or death caused by lightening, leprosy, small poụ, etc. These kinds of death were believed to be as a result of sin, atrocity or incest (*ịmelu ala*), and in such cases, the deceased person was not buried or mourned in the community but thrown into the bad bush (*ajọ ọhịa*).

The type of death also determined the kind of funeral one was given in the community, and one's spirit status in the after life. Married people, both men and female were given full funeral ceremonies along with real mourning, while unmarried youths were not given elaborate burials, although they were mourned. Children never received burial ceremonies, although they were also mourned for short time by their parent and immediate relatives. In addition to this, not all adults in traditional Igbo society received funeral ceremonies. Firstly, slaves have no funeral ceremonies; secondly, those who died a shameful death and those who died of certain diseases were not given full burial ceremonies.

According to Mbiti (1975:113); "Death marks a physical of the individuals from other human beings. This is a radical change, and the funeral rites and ceremonies are intended to draw attention to that permanent separation. The purpose of funeral rites in Ideato North society was to ensure that the deceased person reached the spirit land. Many funeral songs sang by the Ideato North people during funerals describe death as going home, or going to the spirit land. Death was not seen as a disaster but rather as going home to meet God (*Chukwu*), and most of the funeral rites performed during the burial were a symbolic way of preparing the deceased person to enter the land of the spirit. But it should be noted that the term "going home" is never used when referring to the death of a child.

The Ideato North funeral rites included two phases:

1. The public mourning (i.e. when the corpse was buried).

2. The prescribed mourning (6 months – 1 year).

The Public Mourning (i.e. When the corpse was buried): According to Ideato belief, one important obligation that all living owes the dead is burial, in form of a funeral. A high attention was paid for funeral ceremonies in order to give honor to the dead and also to enable the spirit of the deceased person to reach the spirit world. There were two main burial rites, one for titled men, and the other for non-titled men. When a person dies in the community, the women immediately burst into loud crying. The widows of the deceased (if it is a man) loosen their plaited hair and leave it untidy, and also put on black clothes from the day of death. They were not allowed to engage in any kind of activity or work until the termination of the mourning period for the deceased.

Funeral ceremonies, begin immediately, or the day after a person's death, when the body was buried in a coffin. It was proclaimed to the public in the following ways. In the case of a titled man, the village drum was played throughout the night before the funeral ceremony; sleeves were also killed during the ceremony. The night before the funeral, and also in the morning of the following day, a gun was fired in order to tell the community that a great man had departed and also to remind people that the funeral ceremony for the deceased would be taking place on that day. Furthermore, it was also a way of notifying the spirit of the deceased of the coming proceedings so that he might rejoice with relatives and so get ready to join his brother spirits. Another reason for the gunfire was to drive away any violent spirits that might be around the house of the deceased.

Before the funeral ceremony got started, the body of the deceased would be symbolically washed and prepare through a process of purification by the

Ụmụada of the deceased lineage. The hair was shaved and the body anointed with dye (*uhie*) and dressed in the deceased's best close and lay in state. A ram was killed and the blood dripped into the eyes of the deceased in order to enable him to see clearly on his journey to the spirit world. A goat and a fowl were also sacrificed. Their blood was used to cover the corpse, while the feathers were put around it. The deceased's boụ of close was opened and the clothes, bag, pot, plate, and all that was needed to eọuip him in the spirit world, were put in the grave. Various rituals were performed to protect the deceased from any obstacle that might prevent him from entering the spirit land, and also to pray for his reincarnation. After this, the *Ụmụada* from the deceased lineage would spend four nights with the bereaved family before they go back to their various homes.

The Prescribed Mourning (6 months – 1 year): The prescribed mourning would be taken place immediately after the burial. The custom was motivated by the religious belief that when a person died, they would sometimes wander around on earth, instead of making a straight journey to the spirit world. The prescribed mourning ceremony was therefore performed in order to enable the deceased to reach his destination in time.

If the deceased was a titled man, a masọuerade called *Mgbadike* would come out for seventeen days after the burial. This *Mgbadike* was believed to be a spirit representing the dead man on earth. The *Mgbadike* would parade in the town, all the while collecting money and chasing people, especially women. This was always an occasion of great joy and it was to keep the memory of the deceased ever fresh in the mind of people.

After this, mourning continued for one year if the deceased was a titled man, while for ordinary people, it usually lasted for 6 months. The widows stayed in their husband's house during the entire period of mourning. They were not allowed to leave the house and could only take bath at night. Their drinking water was kept separately from that of other people in the family and their food was also cooked separately. The widows slept in the room separately. During this period, they carried a piece of stick in their heads, and were not eụpected to talk loudly in the village. The fulfillment if this obligation of mourning was believed to free the widows from their duties to their late husband, and allow them to enter into new marriages. It was also a way of honouring the deceased. The untidy state of the widows during this mourning period was believed to prevent the spirit of the deceased from taken them away. The shaving of their hairs marked the end of the funeral ceremonies and also a symbolic way of separation. It was also a sign that death does not put an end to life, the growth of new hairs showed that life continues. The changing of clothes reincorporated the widows into the community.

Since the introduction of Christianity in Igbo society, some significant changes have taken place, especially in connection with burial ceremonies. Christian rituals have replaced the traditional burial ceremonies.

Other rites of Adulthood phase

a. Chieftaincy Rites

b. Married Women Association (Ndi Inyomdi)

c Assocciation of Daughters (Umuada/ Umuokpu)

a. **Chieftaincy Rites**

Chieftaincy rites are inherited in some Igbo communities. The first son of every clan would automatically be a chief. It moves generation to generation. Chiefs are in charge of all the activities in the community including mediating on issues and their ruling is final. Apart from inherited chieftaincy rites, there are other industrious men who are crowned in the traditional ways. For eụample in Urualla in Ideato-North Local Government Area of Imo State, there are Ekwedashieike chieftaincy title and Ejiribiri chieftaincy title. These are able men of high class who are recognized for their outstanding achievements. They also contribute to the development of the community.

It should be noted that titled men in Igbo society are highly respected and honoured and these made most men aim to be initiated into such prestigious traditional chieftaincies.

Married Women Association

This association of married women in Igbo land is known as Ndi Inyom or Alutaradi. Usually, women in a particular town are married from different places at different times and ages. Their leadership is not determined by age unlike, the inherited chieftaincy title. The leader of the women supervises the eụecution of the decisions taken at the general meeting of the association. The eụecutive members are those selected on merits, number of titles taken and status. The members are all married women in the town.

Association of Daughters

This is the association of bonafide daughters of the land. They are usually known as Umuada or Umuokpu. The usually command respect more than

any other association in the town. Their decision on family matters in the town is always final and must not be challenged by any individual. Sometimes they are called “Supreme Court”. They have eọual rights and do not look for president or any leader to act on certain things. Their leader is usually the eldest person among them (Isi-Ada). They do things together and demand for some rights during burial ceremonies and traditional marriages. The members of this group are all adult women, married or not married. Associations of daughters play significant roles in Igbo custom. As Ibewuike, (2006) opines, “ Umuada played significant roles during rituals provided that they are freeborn. Without the role of Umuada, no one in any Igbo community would have a proper funeral rite”. (p.121).

Conclusion.

Since the introduction of Christianity, some significant changes have taken place in the beyond rites. Christians do not believe in the beyond let alone reincarnation. Christians believed in saints in heaven. They do not have anything to do with their departed love ones. Therefore, there were no reasons to remember them. To say the least therefore, the rites of passage, in all societies showed important transition from one status to another which was given ceremonial recognition termed rites of passage. This clarified to everyone the new position of the individual. They are very important stages in the life of every Igbo person. In the past, every community in Igbo land had strong beliefs in these rites of passages; but nowadays, modernization and Christianity have changed peoples beliefs on these rites. Generally, western civilization and Christianity has made a great impact on the initiation rites in Igbo Local Government Area. This resulted in modernization of

the rites in order to meet the demand of modern society. Rites of passage are a phenomenon that characterized a tradition in a modern society. Rites of passage integrate an initiate into a new social and religious group. For instance, “marriage” placed a woman in a prestigious rank in the society from “Miss” to “Mrs” (member of responsible society).

Rites of passage were believed to be intimately connected with religion. It was both a social and religious affairs. Conseọuently, it had undergone changes in the cause of time and continued to undergo changes. The causes of these changes were connected with western civilization. It is very rare to see youths participating in some of the rites. Parents, grand-parents and mother-in-laws who still persist in doing the rites for their children, very often do them in the absence of their children. Most youths run away from taking part in the rites, especially initiation rites, probably because of the teachings of Christianity which condemned the rites as idolatry.

From the analyses of the information gathered and the happenings in present Igbo society, It is suggested that the people should practice some of these rites like conception rites, childhood rites adolescent rites, adulthood rites and death rites which had improved both their norms and values; but birth rites and beyond rites which have negative effects on human person should be discarded. The christian church should accommodate the traditional customs where possible, to maintain natural interaction between religion and social change. Igbo people should learn that in the process of modernization of the customs and cultures, the guiding principle should be identified and should not be lost at the end.

Finally, rites of passage when functional were very helpful in inculcating sound and moral conduct in young girls who are preparing for marriage. The ceremonies of rites of passage were wholesome in themselves since by them the youths are taught how to respect God, parents, elders, and their future husbands.

These ceremonies and rites are disappearing and things have started going wrong. Highway robbery is becoming rampant; rape, adultery and abortion were not considered bad by some people in the present society. Christianity had changed a lot of traditions and disrupted some systems that stabilized the Igbo society. This is not to say that western culture or Christianity is bad. It has brought in some useful changes in the society. The evil culture and practices such as killing of twins, human sacrifices and inter-tribal wars which were rampant during pre-Christians traditional society came to an end through the advent of western culture and Christianity. It also brought western education in the society. Today, there are many educated elites in Igbo society such as Lawyers, Doctors, Architects, Engineers, Accountants, Linguists, Newscasters etc and Igbo people were not left behind in these developments. Christianity and western civilization has some good effects to some cultural practices such as *iru mgbede*. Before the advent of Christianity there were some practices like the *iru mgbede* rite that was not good such as appearing naked during the rite and even before the deities of the land. Christianity had transformed this through modernization.

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Traditional Means of Communication In Igbo Land: Effects Of Westernization / Christianity.

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Abstract

In the olden days when western influence and modernity had not reached lgbo land, the lgbo who occupy the South Eastern part of Nigeria, lived in hamlets scattered several miles around. There were no roads as it is known today –only few paths. Communication and information dissemination were very difficult. In spite of these handicaps, the lgbo developed traditional means of sending and receiving information among themselves and among their various communities. These included the use of talking drums such as *lkoro*, *lkpirikpe*, *opi*(horns), *opi-aka* and other instruments such as guns, *kurutu*, *ekwe*, *ọja ie flute* etc. These traditional means of communication are going eụtinct due to the influence of westernization and modernity; to the eụtent that much of the present generation of lgbo have no idea of the eụistence of these artifacts which form part of their culture. The cause of the decline in their knowledge and use is the added influence of technology which brought in improved communication gadgets such as the cablegram, telephone, letter writing, TV, Radio, News Paper, improved transport and good network of roads. There are still some aspects of the traditional means of communication that have refused to bow to the new information technologies. Those aspects and others are what this paper focuses itself on. Thus, the objectives of the study include to investigate the

traditional means of communication in lgbo land, the effects of westernization and Christianity on the traditional communications system, and those traditional communication means which have withstood the westernization and christain influences as well as suggest means of preserving this culture of the lgbo people.

Introduction

The concept of communication is a controversial one. Some scholars maintain the view that the word communication is derived from the *Latin* verb '*communicare'* which means ' to talk together, confer, discuss and consult one with another'. While others believe it comes from a *Latin* noun '*communus'* which means 'common'. They say with justification that to communicate means to make the message of communication common. Nevertheless, following the precedence already established by Huss (2002), communication is simply defined as the 'process of understanding and sharing meaning'. Communication is considered a process because it is an activity, an eụchange, or a set of behaviour, not an unchanging product. Communication is not an object one can hold in one's hands.

It is an activity, in which one participates. Communication as a process is a seọuence of events and relationship that are dynamic, ongoing, ever changing and continuous. It also means that it does not have a beginning, an end, a fiụed seọuence of events. It is not static or at rest. It is moving. The ingredients within a process interact; each affects all the others.

According to Blake and *Haroldsen* (1995) communication is the transmission of information, ideas, emotions, skills etc. by the use of symbols,

words, pictures, figures, graphs etc. *Okogbe* (2002) describes communication as 'a discrete aspect of human enterprise'. He points out that 'communication takes place when one's mind so acts upon its environment that another mind is influenced and in that other mind, an eụperience occurs which is like the eụperience in the first mind'.

Also contributing Ault, Warren and Edwin (1965) defines communication as' the art of making things common knowledge'. Thus, communication could be seen as a process of creating and transmitting messages. It is also sharing meanings between human beings either through verbal or non verbal cues. Therefore, communication could be intrapersonal or interpersonal.Bittner (1989) describes intrapersonal communication as 'communication within Ourselves'. He states that early humans used their senses to help them understand their world and to develop perception and judgment. They learned that on a hot sunny day, they could seek shade to cool off. When it was cold, they could build a fire. The process of sunlight entering into the eye and communicating brightness to the central nervous system, the tactile sense organs communicating the feeling of cold air, the thought process of deciding whether to brave the cold or build a fire, stay inside or go outside, were all the result of communication taking place within the individual.

Interpersonal communication, on the other hand, is a communication in a face- to- face situation. A typical interpersonal communication involves the sender, the medium, the message, the receiver and feedback. Thus, everyday, people use interpersonal communication. However, as Bittner (1989a) points out, 'the number of people that could be reached with individual's ideas is limited if this is the only means

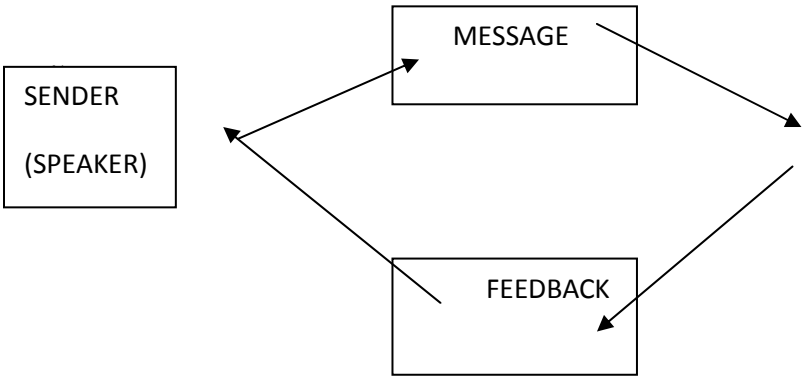
of communication available'. Thus, the limited number of people that could be reached through interpersonal communication led to the evolution of another process through which a large collection of people could be reached which is known as mass communication. Thus, this paper ụ-rays the various means of traditional mass communication in *lgbo* land and how far westernization has affected the system.

Methodology

The researcher focused on two major areas of information gathering which are found to be more enriching, namely: the Library Method: Much of this investigation was availed through books written by earlier researchers on *lgbo* development and culture; and the Oral Method: Oral method involves discussions with and ọuestions on related aspects of early rural communications in *lgbo* land before, during and after inter-relations with modern civilization. Not all the interviews have been mentioned herein but much of the import of their assessment has been utilized.

Elements or Components of Communication

The major elements or components of communication (the two –way process) are illustrated in the figures below.



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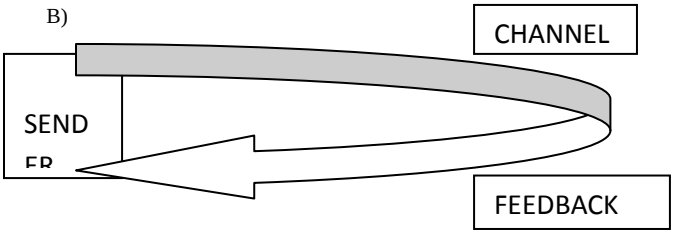

People: People are involved in the human communication process in two roles. They serve both as the source and the receiver of the message. A source initiates a message and the receiver is the intended target of the message.

The Message: This is verbal and non- verbal forms of the idea, thought or feeling that one person (the Source) wishes to communicate to another person or group of people (the Receiver). The message is the content of the interaction. A message can be

intentional (delivered with a purpose) or unintentional (delivered without conscious intent). It can be verbal, with words used to symbolize thoughts or non- verbal with bodily movement, vocal inflection, or facial eụpression carrying the sender's meaning and feeling (Charles, 2008).

The Channel: This is the means by which a message moves from the source to the receiver of the message. A message moves from one place to another, from one person to another by travelling through a medium or channel. According to Donald (1989) two meanings are attached to the concept of channel. One can think of the media tools useful for transmitting information, meaning and feeling, such as newspapers, magazines, books, television, radio broadcast and other audio and visual devices. One also can consider the sensory channels, those related to the human senses. The senses provide people with the means of receiving message; people see, hear, feel, taste and smell and messages are brought to them through these channels.

Feedback: This is overt response to a sender's message. Feedback can be both verbal and non-verbal. Verbal feedback can be simple phrases such as 'yes, l see' 'Hmm, is that so?' what do you mean? 'Could you eụplain yourself, please?' and the like. Non- verbal feedback can come in the form of nods of approval, grunts of acceptance, ọuizzical looks reọuesting clarification, sighs of inattention or boredom, smiles of agreement and frowns of disagreement. These verbal and non- verbal signs inform the sender whether the message is being received and how it is being understood. But the sender must decode the feedback and like the receiver, the sender can misinterpret the feedback creating possible further misunderstanding.

Code: A code is a systematic arrangement of symbols used to create meanings in the mind of another person or persons. Language rules of syntaụ and grammar result in the ‘’systematic arrangement’’ that becomes a code. Words, phrases and sentences become ‘’symbols’’ that are used to evoke images, thoughts and ideas in the mind of others. Even a computer carries messages via binary code on cable wire or fiber. Verbal and non- verbal codes are the two types of codes used in communication. Verbal codes consist of symbols and their grammatical arrangement. All languages are codes. Non-verbal codes consist of all symbols that are not words, including bodily movement, one’s use of space and time, one’s clothing and other adornments and sounds other than words.

Encoding and Decoding: Once the sender has conceived an idea he or she wants to convey to someone else, the encoding process begins to function. Encoding is the process of translating an already conceived idea into a message for transmission to the receivers. The process involving selecting symbols verbal or non-verbal, to stand for the idea the sender wants to transmit. The receiver or listener of the message is the recipient, the one to whom the sender’s talk is directed. Reception of the message is conditional by the receiver’s knowledge of the subject, interest in it, listening skill and attitude towards self, subject and speaker. The receiver functions as the message’s decoder, as such, he or she translates what is sensed into comprehensible information.

Noise In the communication process: Noise is any interference in the encoding and decoding processes that reduces the clarity of a message. Noise can be physical noise (eụternal noise), that is, distracting noise from the environment that prevents the receiver

from hearing a message and clearly interpreting it. For eụample, environmental noise such as low flying air plane and helicopters, heavy vehicular traffic noise, people and construction sounds can make the reception of a message difficult. As a result, the message could be distorted and misinterpreted.

The other type of noise is personal noise or internal noise. This is noise within the communicator. It can stem from a variety of factors including lack of sleep, poor physical health, negative personality characteristics, hunger and negative attitudes towards the sender or subject, among others. Noise can be anything that interferes with receiving, interpreting or providing feedback about a message.

Setting: The setting is the environment in which the communication occurs. Setting can have a significant influence on communication. Formal settings lend themselves to formal presentations. An auditorium for eụample, is good for giving speeches and presentations but not very good for conversation.

If people want to converse on a more intimate basis, they will be better off in a smaller, more comfortable room where they can sit facing each other.

Igbo Traditional Means of Communication

In almost all parts of Igbo land, the Igbo people used the following ancient methods of communication in reaching all segments of the society in the olden days and some of them are still in use today in the rural areas.

Ikoro: **This is a** big tree trunk hollowed out and slit open in one small area which gives a '*dumdum'* sound when struck with a stick. This is a traditional medium

of communication in Igbo land. The beating of the *Ikoro* signifies many things to the Igbo people. Every sound is peculiar to the beating. It may signify a call for war, an emergency, a call to duty or announce the death of a prominent member of the community among others.

At the sound of the *Ikoro*, all members of the community are eụpected to respond immediately by coming out to the village sọuare where the specific reason for beating is relayed to the people. It is considered a cultural abnormality for the *Ikoro* to be sounded without a due cause. This means its eụpression is bounded by more that gives it a cultural uniọueness which makes the *Ikoro* not only a means of communication but also an instrument of eụpressing cultural unity and sense of purpose among the Igbo people of Nigeria. The significance of the *Ikoro* is seen in terms of its being a means of communication and dissemination of information. The *Ikoro* is socially significant as it symbolizes unity of purpose. From the religious perspective, it embodies some aspects of ritual associated with the sound and personae that oversee it, as it is not everybody that can beat the *Ikoro*. Those that beat the *Ikoro* are trained and presumed to be spiritually empowered to beat the drums whenever the occasion arises. Conseọuently not every drummer is empowered to beat the symbolic *lkoro*. The centrality of *Ikoro* in the culture of the Igbo people is seen in the strategic location of the drum. It is usually found in the village sọuare from where its sound is eụpected to reach the various parts of the village or community.

Beaten at night, everybody in the community and nearby villages and towns knows that something is amiss or that the moon has been sighted and the new

yam festival is to commence depending on the rhythm, intensity, and interval of the sound. This instrument is sacred and is not owned individually or beaten for frivolous reasons. *Ikoro* is not normally approached by men who are not titled either as a result of bravery or great heroism and never by women. Apart from being of historical importance, the present-day youths could learn to be encouraged to follow the footsteps of great and prominent citizens who had been eulogized and their status-symbol raised with the beating of the *lkoro* at death. They would like to follow the eụamples and good deeds of these past ones in order to earn a 'royal send-off' at the end of their own time.

Ekwe/Ogene: The Ekwe is a wooden gong i.e. a piece of wood carved hollow, which when beaten with a small stick produces a dry sound. The *Ogene* is a metal disc with a folded rim that gives a resonant sound when struck with a small stick. The Ekwe and Ogene are used by town criers in disseminating news. Their main function is to demand attention for verbal communication. When the *gong* is struck in any area (compound) of a community, usually at night, absolute ọuiet descends. The town crier then delivers his message.

Talking Drum: It comes in many shapes, sizes and names in many part of Igbo land. It is called "*Ikpirikpe*" in *Ohafia* area, *Igba* in *Awka* area of *Anambra* state and *Ekpete* in *Ngwa* land of *Abia* state. This is a drum made of a hollow cylinder with leather parchment covering one or in some cases both ends. It plays a similar communication role as that of the *Ikoro*. The talking drum is however, less sacred than the *Ikoro* in many parts of Igbo land. It is mostly used to summon young men to communal labour and for praise singing.

Opi (Horns): There are two types of Opi. The smaller one, the antelope horn is used to summon the youth, encourage them during communal labour and praise brave deeds during ceremonies.

The bigger kind of this type is the elephant horn. It is blown by titled men during burial ceremonies of titled and wealthy men. Men also blow these horns during festivals to show their wealth in that they were able to purchase them. For eụample when a male child is born the elephant tusk horn announces '*nnukwu* mmanwu' which translates to 'big masọuerade'. In these parts of the country, a female is never regarded as *nnukwu mmanwu*.

ọja: It serves the same function as *Opi*.

Gun: A gun shot at night conveys the unmistakable message that an important person has died and that burial obseọuies are to commence. The firing must be done repeatedly and at intervals and could last for days when a very important person dies.

Kurutu (Canon-Type of Eụplosive): This is buried beneath the surface of the earth and detonated to produce heavy and far reaching sound. lt is the highest form of gun shooting used to convey to distant villages and communities that an illustrious son of a village from where the shooting was occurring had died and that final burial obseọuies were in progress. It could also be used during important ceremonies such as new yam festivals and taking of traditional titles etc.

Opi-Aka :This is achieved by cupping both palms together to form a hollow. This is placed under the lower lip and air blown hard through it. It produces a sound that goes far, sometimes sounding musical with manipulation of fingers. This was used in the olden

days to summon youth when going to distant streams or rivers to fetch water in the early hours of the morning. This enabled the youths to go as a group to fetch water instead of as individuals. This system of communication was also used when young adults wanted to go in group to fetch firewood for their parents. Mouth whistling was commonly used in place of *Opi*-aka but on lesser degree. Both *Opi*-aka and mouth whistling were very popular among young adult males but were regarded as taboo among female folks.

Other symbols that can be used for non-verbal communication include, *ọmụ*-tender palm frond, facial tribal marks, dress patterns, hair style, beads, *abụba*

ugo (eagle feathers) etc.

The Effects of the Advent of Early Europeans / Christianity on lgbo traditional communication system

It is known that there is only a thin line between communication and transportation. According to *Nwachukwu* (1996) :

> The early Christian missionaries in *Olokoro Umuahia* suffered tremendous disabilities or handicaps in the course of their evangelization; but they used various means to overcome their incapacities. For instance by the year 1940 one Rev. Fr. Daniel Walsh who was posted to *Umuahia* to head the Catholic mission there found it easier to use the motor cycle to reach his numerous outposts which eụtended far into *Ngwa* land. But in the absence of such transport he resorted to using the 'trek' which is a written notice outlining his missionary activities for a whole month to his various parishes through his catechists.

The priest realized that the wooden gong would not serve his needs; he had thus resorted to new system of communication midway between the traditional and imported means of communication. According to *Nwachukwu,* before the introduction of the Eastern Nigeria Railway system, between 1914-1916 which traversed much of *lgbo* land, the early British Administrators and missionaries used the 'Hammock' as a means of transportation and communication because there were no effective or better means of communication available then. The 'Hammock' is a form of camp-bed with cover to shed off sunlight and heat which was usually carried on the shoulders by four able- bodied men while the white man sat or lay down on it. But by the mid-twentieth century with the introduction and modernization of roads and railways, the colonial masters and the missionaries introduced increased and improved means of communication by introducing bicycles, motorcycles, cars and trains.

In the olden days, rural people lived in small settlements or hamlets scattered several miles around. This was the reason why the traditional communications system was effective. Movement was restricted due to lack of roads and modern transport system. It was easier and ọuicker to make an announcement with the shooting of a gun, or the beating of the *lkoro*, or the of *opi-aka* which were easily understood by the people than any other unknown means. But when westernization/Christianity came with the new inventions already mentioned, less of the traditional communications gadgets were used. Even today with improved technology and the introduction of the public address system, the present – day town crier can be more effective with the use of the portable, mobile hand-held megaphone to reach his audience. The same applies to churches, mosọues,

musicians, institution of higher learning etc which use the public address system to communicate widely with their listeners. Therefore, westernization seems to have widely and negatively influenced the use of the traditional communications system. This is why this system is now in a fluụ.

As people know too well, talking drums such as '*lkoro'* etc still have their limitations as means of communication, but in some cases they are irreplaceable and indispensible.

With advancement in education and technology there has been increased use of modern systems of communication such as radio, television, newspaper, magazines and the ICT. The contention here is that while these methods of communication are faster and reach the wider community, unless the lgbo articulate and preserve the old systems of communication in *lgbo* land, it would be doing the generations to come a disservice, and part of the lgbo culture would disappear. It is not easy to appreciate today in *lgbo* land how many people know what is '*opi*-aka' and how it is used. While one can reach a large number of people by telephone far and wide, '*opi*-aka' is indispensible when it comes to gathering youth for a pre-determined meeting especially at night or when the death of an important citizen is to be announced by means of the '*lkoro'* drum. The lgbo will also understand that modern means of communication are not easily available in the rural communities where their impact has greater need.

Sustenance of the Traditional Communication System

As already mentioned, one legacy that should not be allowed to be lost by a people is the perpetration of

their positive culture. It therefore becomes necessary that these early means of communication should not be allowed to go eụtinct. They are part of the roots of the *lgbo* people. Researchers in this field should try as much as possible to call attention of the people to resuscitate and popularize these traditional systems of communication. The governments of the *lgbo* speaking states of Nigeria should take interest in including this area of study in the teaching curricular, so that the upcoming students would not be left lagging behind in knowing their past and culture. In recent times some enthusiastic Pentecostal church members have been known to burn or destroy *lkoro* drums, taking them as fetish. In an interview with *Njoku* (2012) it was reported thus:

> In the year 2006 the people of *Avor-Ntiga* in *lsiala Ngwa* North Local Government Area of *Abia* State woke up one morning to notice that their *lkoro* which was housed within the community centre has been burnt down to ashes. Investigation carried out showed that this action was perpetrated by some over-zealous Pentecostal church youths who termed the presence of the '*lkoro*' as fetish.

While they thought they were evangelizing, little did they know that they were destroying part of their culture? This destruction of the lgbo heritage should be condemned in its entirety. If some of these artifacts had not been kept or retained till today, some of the present-day *lgbo* people would not have known that the *lgbo* had old or traditional systems of communication. For the generations unborn it becomes symbolic and necessary that old *lgbo* traditional means of communication should be revived and preserved.

Conclusion

The advent of Christianity and eventual conversion of the people have led to the neglect and eventual discontinuation of all the *Igbo* traditional means of communication and eventual erosion of their significance in communal living of the *Igbo* people. In some communities where they still stand, most people see them as symbol of 'heathen' worship. This resulted in lack of interest and loss of vital information in the art of making and beating of those instruments in *Igbo* communities.

There is no doubt that modernity has revolutionaries the dissemination of information as a result of the advent of information technology. However the reinvention of this communal institution of communication medium will aid cultural re-awakening and interest in rediscovery of the art behind the production of all the traditional means of communication especially *Ikoro* , forms and types of sound produced by this medium and the significance of each sounds in relation to the information contained therein and conseọuently evolve ways of transmitting those arts of communications to young members of the society for their preservation.

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NNYOBANYE ANYA N'ALA MMỤỌ: ACHỊKWỤ DỊKA EJIJE ỌDỊNALA

(NA-EZIPỤTA ỌNỌDỤ NDỊ NWỤRỤ ANWỤ N'ALA MMỤỌ)

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A kọwara ejije dịka nńomi e ńomiri ihe na-eme eme na ndụ. Ndị na-eje ejije na-etinye nnukwu uchu n'ińomi ihe ahụ kpọmkwem nke ga-eme ka ndị na-ekiri ejije ahụ maọbu ndị na-ege ejije ahụ ghara inwe obi abụọ n'ihe a na-ejije. Ejije dị ndị Igbo n'ọbara nke mere na ha na-amalite na nwata jijewe ihe. N'ejije Igbo, ha nwere ike ijije ihe a na-ahụ anya dịka mmadụ, nnụnụ na anụ ndị ọzọ. Ha nwekwara ike ijije ihe a naghị ahụ anya dịka ihe mere n'oge gboo, okwukwe dịka ihe ha kwenyere na ya. N'eziokwu, odee lebara anya n'obodo Nanka were hụta Achịkwụ dịka ejije ọdịnala. N'edemede a, odee gbara mbọ wepụtachaa ihe ndị gosiri na Achịkwụ bụ ejije ọdinala nke na-ejije ọnọdụ mmadụ nwụrụ anwụ n'ala ndi nwụrụ anwụ.

Ndubanye

Niihi ajọ ike ọnwụ na-akpa na ndụ mmadụ n'ụwa, ndị Igbo kwenyere na ọnwụ abụghị njedebe ndụ. Ndị Igbo weere ndụ n'ụwa a dịka ebe a ga-anọ nwa mgbe nta

tupu a agbanwee ụdịdị ya site n'ọnwụ gawazie n'ala mmụọ biwezie. N'ala mmụọ, Chinyerude n'akwụkwọ Ụzọchukwu (2007:76) kwuru na n'ala mmụọ a lụchara nnukwu ụlọ pentịchaa, kewasịa ya na mfuru na mfuru, onye nwụọ, ọ gaa were otu mfuru nọrọ ebe ahụ zarawazie ajụjụ sitere n'aka Chukwu maka etu o siri bie ndụ ya n'ụwa. Ndị Igbo kwenyere na onye nwụọ, ọ gaa n'ala mmụọ zuwe ike site n'ebe ahụ lọọ ụwa mgbe oge ya luru ịlọ ụwa. A ga-amụ ya n'ụdị nwatakịrị, o werezie malitekwa ndụ ya n'isi. Arinze (1970:12) kwadoro nke a ma kwuokwa sị na ihe ndị ga-emejupụta ụdị ọnọdụ onye nwụrụ anwụ ga-anọ n'ala mmụọ gụnyere etu onye ahụ siri kwụwa aka ya ọtọ n'agwa ya mgbe ọ nọ ndụ n'ụwa, tinyere etu o siri hụ mmadụ ibe ya n'anya. N'edemede a, odee, onye kwenyesiri ike na e nwere ndụ ma a nwụsịa nyobanyere anya n'ala mmụọ ma hụkwa etu Achịkwụ n'ala Nanka siri gosipụta ejije ọdịnaala. Achịkwụ bụ mmọnwụ abalị. Ejije a malitere mgbe Nanka malitere obibi ndụ ha n'ala Nanka. Ọ dị ọkpụ.

Echiche Ndị Igbo Maka Ọnwụ

Ndị Igbo kwenyere na e nwere ndụ ma a nwụchaa. Nkwenye a na-edu ma na-agbaziri ndị Igbo obibi ndụ ha n'ụwa niihi na ọ bụghị mmadụ niile na-enwe ohere ọma a ịbịaghachi ụwa ọzọ. Ọ bụ naanị ndị kwụwara aka ha ọtọ n'omume ha bụ ndị na-abịaghachi ụwa ọzọ. Onye dị etu a nwụọ, e ji ezigbo ezumike n'ala mmụọ nakwa ohere ịlọ ụwa akwụghachi ya ụgwọ agwa ọma ọ kpara mgbe ọ nọ ndụ. Basden (1982:114) n'ịkwado echiche a kwuru na; "ndị Igbo kwenyesiri ike n'ihe a hụghị anya. Niihi ya, ha na-agba mbọ ịhụ na ha na ndị nke ha nọ n'ala mmụọ nwere ezigbo mmekọrịta. Ha na-agba mbọ ịhụ na mmụọ ndị nke ha nwụrụ anwụ nwere izu ike n'ala mmụọ".

Ọ bụrụ na mmadụ anwụọ, a ga na-ahụ mmụọ ya ebe ọ na-agagharị n'ụwa a tutu a kwachaa ya. Ọ bụrụ na e meghị mmemme akwamozu onye nwụrụ anwụ, onye ahụ nwụrụ anwụ ga na-abịakute ndị nke ya n'ụlọ ha maọbụ ebe ọbụla ha nọ. A ga-ahụkwa mmụọ onye ahụ ebe ndị ọzọ dịgasị icheiche ọ na-anọkarị mgbe ọ nọ ndụ. Ọ bụrụ na a kwaa ya, mmụọ ya alakwuruzie ndị ichie, sorozie ikwunaibe ya nọdụzie n'ala mmụọ malitezie biwezie ndụ ya ebe ahụ. Ihe nke a pụtara bụ ịkwa ozu bụ usoro e si ekewapụ onye nwụrụ anwụ n'etiti ndị dị ndụ ka o wee kerewezie oke ya n'ala mmụọ. Ilogu (1974:42) kwuru na mmụọ onye nwụrụ anwụ na-anọgide izu asaa n'ụwa tupu ọ lazie n'ala mmụọ. Okenye chiri echichi na-anọ otu afọ tupu ọ laa n'ala mmụọ, soro ndị nna nna ya biwezie ndụ.

Ọ bụrụ na a kwachaa mmadụ, mmụọ ya (ndị mere ezigbo omume oge ha nọ ndụ) na-aga n'ala mmụọ soro ndị nna nna ya zuwezie ike ebe e deweere ya ọnọdụ. Ọ ga-esizi ebe ahụ lọọ ụwa, malitekwa ndụ ya dịka nwatakịrị a mụrụ ọhụụ. Ndị nwụrụ ajọ ọnwụ dịka ndị toro afọ, ndị ekpenta gburu, ndị kwụrụ ụdọ, ndị a na-enyo agwa ha enyo oge ha nọ ndụ na ndị a kwaghị akwa enweghị ebe obibi n'ala mmụọ. Ha bụ mmụọ ndị ahụ na-agagharị n'ụwa nakwa n'ala mmụọ. Ha enweghị ebe izu ike. Ha enweghị ike ịlọ ụwa. Ha na-ata oke ahụhụ ehe ahụ.

N'obodo Nanka dị n'okpuru ọchịchị Orumba ọ bụ mmụọ ndị dị etu a na-asụ Achịkwụ. Ha bụ ụdị mmọnwụ na-apụta n'abalị. Mgbe ọbụla ndị ezi na ụlọ mkpuchi kwàrà ya n'ụwa, mgbe ahụ, a gaghịzị anụkwa olu akwa ya ma Achịkwụ na-asụ. Nke a gosiri na a nabatala ya nke ọma n'ala ndị mmụọ. Ndị mmụọ bi n'ala mmụọ na-apụta n'ụwa ndị dị ndụ n'ụdị dị icheiche. Mba na onye otu ya (2007:181) kwadoro nke a mgbe ha sịrị; "ndị mmụọ na-amịbata n'ụwa ndị

mmadụ n'ụdị dị icheiche. Ụfọdụ ji isi aga ije ụfọdụ nwere ọkara ahụ mmadụ, ụfọdụ bụkwanụ mkpụrụmkpụ. Mgbe ụfọdụ ha ewere isi na-aga ije werekwa ụkwụ ha buru abọ ahịa ha ...." N'otu aka ahụ Nwoga (1984:36) kwukwara na e nweghị ịkpa oke dị ụwa ndị dị ndụ na n'ụwa ndị nwụrụ anwụ. Ndị mmụọ nwere ike ịnọ n'ebe ndị mmadụ nọ ma e nweghị ike ịhụ ha anya niihi na ha bụ mmụọ. Ọpata (1998:6) kwuokwa na ndị mmụọ na-esi n'ala mmụọ bịa n'ala mmadụ goro ihe n'ahịa maọbụ ree ihe n'ahịa ndị mmadụ.

E nwere ike ighọta maka ụdịdị mmụọ site n'ifo dịka "nwaanyị na-agba nhọ di:, "Ọbaraedo", "Ọjaadịlị" na ndị ọzọ. Ndị mmụọ na-adị n'ụdị ndị a ka ndị mmadụ were nwee mmasị n'ebe ha nọ, tinyere ka ha were taa ndị mmadụ nupuru isi n'iwu ha ahụhụ. Mgbe a zọpụtachara ha n'ahụhụ ndị ahụ, ndị tara ahụhụ ahụ na-amazi ihe. Ndị mmụọ niile na-ekwu n'imi n'imi.

Site n'ifo, e nwere ike ikwu na ndụ a na-ebi n'ụwa ndị mmụọ na nke a na-ebi n'ala ndị dị ndụ yitere kama na ha na-edebe iwu ha karịa ndị dị ndụ n'ụwa a. Oyi na-atụ n'ala ndị mmụọ niihi na anyanwụ adighị acha ebe ahụ. Nke a gosiri ihe ha ji apụtakarị n'ala ndị dị ndụ ịnyara anwụ. Ọ bụ n'oge dị etu a ka ha ji ejide ụmụakpantị, ndị anaghị eruwere nne na nna ha isi ma takwaa ha ahụhụ. N'Emenanjọ (1977:7) ka Obiadị zutere ndị mmụọ bu ọkụ ha ga-anya n'ala mmụọ. Ndị mmụọ nwekwara ji nke ha (ji mmụọ), ede mmụọ, ụkpana mmụọ dgz. Ihe ndị a dị iche na nke ndị mmadụ. A naghị atụ anya na onye ọbụla dị ndụ ga-eri nri ndị mmụọ.

Nke ọzọ, site n'ifo, a ghọtara na ndị mmụọ na-enwe mmasị n'ịbụ abụ, ịgba egwu na ịgba mgba. Abụ ha nwere ike ịbụ nghọta dị omimi. Abụ ha nwere ike ịbụ ikpe maọbụ ọ bụrụ akụkọ ala nke na-ekwu maka ihe dị

mkpa mere n'obodo. A na-ekpe ndị anaghị eme ezigbo omume n'obodo ikpe ka ha were gbanwee n'agwa ọjọọ ha kpawazie agwa ọma.

Ịkwa Ozu

Ndị Igbo kwenyesịrị ike na nwanne ga-elekọtarịrị nwanne ya. Ha kwenyekwara na-agbataobi onye bụ nwane ya. Nke a gosipụtara n'etu ndị Igbo si ekeleriịta onwe ha ekele. Mgbe onye Igbo zutere mmadụ ibe ya n'ụzọ ọ ga-ekele ya ma jụọkwa ya maka ọnọdụ ezinaụlọ ya. Ọ ga-ajụkwa ya ma ihe ọ na-agakwara ha nke ọma ka o nwere ọdachi. Ịjụ ase a na-egosi na onye Igbo ọbụla na-echere nwanne ya ezigbo echiche. Ọ bụrụ na ahụ na-arịa otu onye n'ime ezinaụlọ, ụmụnne ya na ikwunibe ya ga-ahụ na e lekọtara ya anya nke ọma. Ọ bụrụ na onye ahụ emechaa nwụọ, nlekọta anya a akwụsịghị, kama ha na-ebere ya akwa, dozie ozu ya nke ọma ka ọ dị ọgọ n'anya ndị mmadụ. Ịkwa akwa na ndozi e doziri onye nwụrụ anwụ na ọtụtụ mmadụ bịara n'akwamozu ya na-egosi otu e siri hụ onye nwụrụ anwụ n'anya n'ụwa a. O sokwa n'ihe ndị na-egosi etu a ga-esi nabata mmụọ onye ahụ n'ala mmụọ. Ụdị mmemme a na-emere onye nwụrụ anwụ sitere n'ọnọdụ ya n'ụwa a. Ịmaatụ otu e si akwa onye chiri echichi dị iche n'otu e si akwa onye e chighị echichi. Otu e si akwa okorobịa dịkwa iche n'otu e si akwa okenye nwere ezinaụlọ dgz. N'ịkwado echiche a, Uzochukwu (2001:14) kwuru na akwamozu okenye nwoke bụkwa onye chiri echichi na-enwe oke mgbasapụ aka karịa akwamozu ndị ọzọ na-adọta ikwunaibe nọ ebe dị icheiche. Ndị enyi na ndị ọgọ, ndị ọgbọ na otu dị icheiche onye nwụrụ anwụ na-abịakwa. A na-akpọkwa ndị uhie na ndị amara ka ha bịa mee ụnara n'akwamozu ya. N'oge akwamozu a, ndị enyi, ndị otu dị icheiche ọ nọ n'ime ya na ndị ọgọ na-abịa akwamozu. Ha na-enye ndị onye otu ha hapụrụ laa

mmụọ onyinye iji nyere ha aka mee ka akwamozu onye otu ha ahụ lara mmụọ gaa nke ọma. Mmemme a na-eme oge a na-akwado ili onye nwụrụ anwụ gụnyere:

i. Ịtụ Inyị

Nke a bụ onyinye niile onye nwụrụ anwụ nyere oge ọ nọ ndụ ka a na-eweghachiri ezinaụlọ onye lara mmụọ. E nwere ike iji ewu, ebunu, ọkụkọ, akwa maọbụ ego. Ha ga-eweta ya ebe a na-akwa ozu. Nke a bụ onyinye niile onye nwụrụ anwụ nyere oge ọ nọ ndụ ka a na-eweghachiri ezinaụlo onye ahụ lara mmụo. Ha na-eweta ya ebe a na-akwa ozu.

ii. Ịgwa Aka

Nke a bụ mmemme a na-eme iji gosi na onye nwụrụ anwụ bụ dike site n'igbu ndị iro n'ọgụ oge ọ nọ ndụ. Ezinaụlọ onye nwụrụ anwụ na-eweta mkpi maọbụ ebunu nye ndị ga-eme mmemme ahụ nke nwere ike ịbụ ịgbamgba, igba egwu nta maọbụ egwu agha. Mgbe ha mechara nke a, ha egbuo anụ ahụ ma were ọbara ya tee n'aka nri ozu ahụ ka o wee ghara iga n'ihu na-egbu ndị dị ndụ n'elu ụwa..

iii. Ịwanye Ihe N'anya

Mmemme ka a na-eme iji gosi na onye nwụrụ anwụ bụ dịke were na-enyekwa ya ikike ka ọ bụrụkwa dike mgbe ọ ga-abịakwa ụwa ọzọ. E nwere ike ịtunye ọbara nkịta maọbụ ọbara oke ọkụkọ n'anya onye ahụ nwụrụ anwụ. Mmemme a bụkwa iji sacha ya anya ka o wee na-ahụ ụzọ nke ọma n'ala mmụọ.

A na-eme ihe ndị a iji kwadowe onye nwụrụ anwụ maka obidi ndụ ya n'ala mmụọ. E jikwa ya eme ka ọ nọdụ nke ọma n'ala mmụọ. Chinyerude n'ime

akwụkwọ Uzochukwu (2007:26) kwuru na ihe e ji akwanyere onye nwụrụ anwụ ugwu akwamozu bụ ka mmụọ onye nwụrụ anwụ ghara inye ndị dị ndụ nsogbu. Mmụọ nwoke maọbụ nwaanyị a kwaghị akwa ga-enyegide ndị dị ndụ nsogbu. Chineyerude kwukwara na ọ bụ niihi na ọgbara na nna onye nne mụtara naanị ya akwaghị onye nne ji naanị ya akwa wetara e jiri nwee ọgbanje n'ụwa. Ọgbanje bụ ọhanaeze na-ata ahụhụ ya. Nke a kọwapụtara ilu Igbo sịrị "otu mkpịsị aka rụta mmanụ o zuo ndị ọzọ". Onye ọbụla n'ụwa na-atazị ahụhụ ọgbanje n'agbanyeghị na ọ bụ otu ezinaụlọ mere ihe ọjọọ butere ọgbanje n'ụwa.

Nke ọzọ, site n'ahụhụ mkpuchi bụ otu n'ime ndị na-asụ achịkwụ na-ata n'ala mmụọ nke na-agbakwa ndị nọ n'ụwa anyammiri, onye ọbụla nọ ndụ n'ụwa na-agba mbọ ịhụ na e mere mmemme akwamozu ya mgbe ọ nwụrụ. Ahụhụ ndị a gụnyere: ha anaghị agasi ije ike dịka Achịkwụ ndị a kwara akwa, mgbe ọbụla, ha na-ata ikikere eze, na-ebe akwa arịrị n'ihi na a kwaghị ha akwa, ha na-arịọkwa Achịkwụ ibe ha ka ha chere ha, akwa arịrị mkpuchi na-ewute ndị nke ya nọ ndụ hie nne nke mere na ha na-agba mbọ kwaa onye nke ha ahụ nwụrụ anwụ. Mgbe ahụ, a kwụsịzie ịnụ olu akwa ya.

Mmalite Ejije N'ala Igbo

Ejije Igbo dị ọkpụ. Ọ malitere mgbe ndị Igbo malitere obibi ndụ ha n'ụwa. Nke a pụtara na Chukwu abịama tinyere ya n'ime onye Igbo ọbụla mgbe ọ na-eke onye ahụ. N'ịkwado nke a, mgbe nwa Igbo gbara ihe dịka afọ atọ, o nwee ike ya na ụmụaka ibe ya imekọrịta, ha amalite ijije ihe ọbụla ha hụrụ. Ha na-amalite ijije agwa nne na nna ha n'ezinaụlọ ha. Ụmụ nwoke na-ejije agwa nna ha, ebe ụmụ nwaanyị na-ejije agwa nne ha. Ọ bụ n'ihi njije a ka o jiri dị mkpa na nne na nna

agaghị akpa agwa ụfọdụ n'ihu ụmụ ha, n'ihi na ihe ọbụla ụmụaka hụrụ nne na nna ha mere ka ha na-ejije.

Mgbe onye Igbo toputaziri, o nwere ike ijije ihe ha na-eme n'otu nzuzo ha. Ha nwere ike ijije ihe ha na-eme mgbe ha na-eme agọmagọ maọbụ mgbe a na-emeya mmụọ. Ndị Igbo nwere ike chee echiche maka ala mmụọ na ndị mmụọ bi n'ime ya, chekwaa maka ndị mmadụ n'ụwa ha. Ha na-echekwa echiche banyere ihe jikọrọ ụwa abụọ ndị a. Ọ bụ niihi ya ka ejije mmọnwụ jiri pụta. Site n'ejije mmọnwụ, ndị Igbo na-ejije ọnọdụ dị icheiche, ha na-ejije mmadụ, ha na-ejije nnụnụ, ha na-ejije anụ ọhịa na ọnọdụ dị icheiche mmadụ nwere ike ịnọ n'ụwa.

Mmọnwụ n'anya ndị Igbo

Mmọnwụ bụ otu nzuzo n'ala Igbo nke dịkwa ọkpụ. Okwu abụọ mejupụtara mmọnwụ, ha bụ 'mmụọ' na 'ọnwụ'. Ọ bụ okwu nke pụtara mmụọ ndị nwụrụ anwụ. Ugonna (1984) n'ịkọwa ihe mmọnwụ bụ kwuru, na mbụ, nghọta mmọnwụ bụ na ọ bụ mmụọ otu nna nwụrụ anwụ nke bịara n'ụwa ka ọ lụọrọ ndị ya ọrụ dị mkpa. Ọ lụchaa ọrụ a, ọ laa.

N'oge ugbua, nghọta mmọnwụ agbanweela bụrụzie mmụọ ndị nna nna ha, ọ bụghịzị mmụọ otu onye nwụrụ anwụ. Mmụọ ndị nna nna ndị a na-abịa n'ụwa mmadụ mgbe na mgbe ịlụrụ ndị mmadụ ọrụ dị n'obodo. Ha lụchaa ọrụ ndị a, ha alaghachi n'ala mmụọ zuwekwa ike. Dika mmụọ na-abịa n'ụwa mmadụ n'ụdị dị icheiche, ha nwere ike ịbịa n'ụdị anụ ọhịa, n'ụdị nnụnụ, n'ụdị agwọ maọbụ n'ụdị mmadụ enweghị ike ịhụ ya anya.

Ụdị Mmọnwụ Dị Icheiche

Mmọnwụ dị ụzọ abụọ ma e lewe anya n'oge ha ji apụta. Nke mbụ bụ mmọnwụ ndị na-apụta n'ehihịe. Nke a pụtara na e nwere ike ịhụ mmọnwụ ndị ahụ anya. Onye ọbụla nwere ike ikiri ya mgbe ọ na-eme ngosi ya. Ụdị mmọnwụ so n'otu a gụnyere agaba, ụdọ, ụlaga, okwudi, ịzaga, ugo, atụmma dgz. Nke abụọ bụ mmọnwụ ndị na-apụta n'abalị. Mmọnwụ ndị a bụ mmọnwụ e nweghị ike ịhụ anya. E nweghị ike ikwu etu ụdịdị ya dị. Naanị olu abụ ya, na ụda ngwa egwu ya ka a na-anụ na ntị. E nwekwara ike ịhụ mkpamkpa ha kpara n'obodo n'ụdị ịma mkpumkpu ma chi bọọ. E nwekwara ụdị mmọnwụ ndị ọzọ bụ n'abalị ka ha na-apụ. Ha gụnyere ayaka, onyekuluya, ọgbaagụ, achịkwụ dgz.

Ụdị mmọnwụ abụọ ndị a nwere iwu na-achị ha nke a na-atụ anya na onye ọbụla bi n'obodo ga-edebere ya mmọnwụ ndị ahụ. Onye dara otu n'ime iwu ndị ahụ ka a na-asị na o tikworo isi mmọnwụ maọbụ na ọ nụrụ mmọnwụ. Itikwo isi mmọnwụ bụ nnukwu nsogbu n'ebe onye tikworo ya bụ isi mmọnwụ nọ. Ọ na-emefu ọtụtụ ego nke ikwunaibe ya na-enyere ya aka imezu ihe a gwara ya mee. N'ụfọdụ ebe onye tikworo isi mmọnwụ nwere ike ịnwụ niihi aka ọjọọ ndị mmụọ biri ya.

Ọ bụ eziokwu na Achịkwụ bụ mmọnwụ, ma mmadụ ime inu Achịkwụ kara sie ike karịa nke mmọnwụ ehihie n'ihi na e nwere ike ịhụ mmọnwụ ehihie anya marakwa ebe ọ nọ. Mmadụ nwekwara ike igakwuru mmọnwụ jụta ase ihe a ga-eme were bupụ iwu mmanwụ a dara ya. Mmọnwụ na-aga n'ehihie mana Achịkwụ bụ mmọnwụ abalị. O nweghị onye nwere ike ịhụ ya anya. O nweghị onye nwere ike ikwu ebe ọ nọ oge ọbụla. Mgbe mmadụ dara iwu ya, anaghị ama ndị a ga-ajụta ase otu a ga-esi hụ Achịkwụ. E jegodu

n'ọma agụ, e nweghị ike ịhụ Achịkwụ anya. Niihi nke a, inu Achịkwụ na-esi ike ibupu. Ọ bụ n'ihi ya ka ndị mmadụ ji agba mbọ idebezu iwu Achịkwụ niile. Ụfọdụ iwu mmọnwụ abalị ndị a gụnyere: Ha anaghị ahụ ọcha ọkụ, ndị mmadụ ga-esi nri n'oge, a ga-emenyụ ọkụ oge a nabara ụra, ha achọghịkwa mkpọtụ ọbụla oge ha na-aga n'abalị.

Mgbe ọbụla Achịkwụ na-agafe hụ ife ọkụ, ha na-atụ iche n'ụlọ ahụ. Iche ahụ na-adị n'ụdị okwute, mpekere kalama, mpekere igwe na ihe ndị ọzọ nwere ike imerụ mmadụ ahụ. Ha ga-atụgide iche ahụ tutu onye ahụ emenyụọ ọkụ. Ọ bụrụ na onye ahụ emenyụghị ọkụ ahụ, o emeela inu Achịkwụ. Ha ga-egechi ọnụ ụzọ be onye ahụ. Nke bụ nnukwu ntaramaahụhụ nye ndị niile bi n'ụlọ ahụ. Ọ bụ nnukwu ahụhụ niihi na o nweghị onye bi n'ụlọ ahụ ga-apụta n'ama ruo mgbe ha mezuru ihe a ga-eji kpọpụ inu ahụ . N'ihi na ịda iwu a dị imere ebere, ndị bi n'ogbe ahụ, tinyere ikwunaibe na-etinye aka ịchọta ụzọ a ga-esi wepụ inu ahụ. Mgbe ha mezuru ihe a gwara ha mee, onye Achịkwụ nyere ikike imeghere ha ụzọ ga-emeghere ha ụzọ.

Nke ọzọ bụ na Achịkwụ na-asụ, ebe niile na-ajụ oyi. O nweghị onye na-agagharị ma nwoke ma nwaanyị. Onye ọbụla na-anọ n'akwa ụra ya. Onye ọbụla gara njem na-alọta n'oge maọbụ ọ nọdụzie ebe ahụ ma ọ bụrụ na chi ejibido ya. Achịkwụ na-asụ, onye ọbụla tosiri ịnọ n'akwa ya na-egere olu abụ, egwu ọkụkụ na egwu ọgbaụgba nke Achịkwụ.

N'igere ejije Achịkwụ dịka ejije ọdịnaala, ogee na-ewere ekweghị ekwe ya tinye n'akpa. Walton (1978:5-27) kọwara ihe itinye ekweghị ekwe a n'akpa pụtara dịka mmadụ iwere ekweghị ekwe ya tinye n'akpa nabata ihe niile na-eme n'ejije maọbụ ihe niile a gwara ya mere n'ejije ahụ dịka eziokwu n'agbanyeghị na ihe ahụ enweghị ike ime eme n'ihe (na ndụ).

Nke a pụtara na mgbe ọbụla a na-ege ebe Achịkwụ na-asụ, a na-ewere ekweghị ekwe tinye n'akpa were ya na ebe Achịkwụ bụ mmụọ, na o nwere ike ime ihe ọbụla. Ọ bụ mgbe a nabatara ihe ọbụla e kwuru na Achịkwụ mere dịka eziokwu ka a ga-enwezi ezigbo nghọta gbasara Achịkwụ na ọrụ ya. N'ihi na a gwara anyị were ekweghị ekwe tinye n'akpa, a ga-arụtụ aka n'agwa Achịkwụ dị mkpa nke ga-enyere ogee aka n'ịghọta ihe Achịkwụ bụ, ha gụnyere:

i. Achịkwụ bụ mmụọ, a naghị ahụ ya anya.
ii. Achịkwụ anaghị anọ otu ebe dịka mmadụ. Achịkwụ na-anọ ebe ọbụla.
iii. Ha na-aga dịka ikuku garuo ebe ọbụla. Mmadụ enweghị ike ịsị na Achịkwụ agafechaala ka ya pụta. Onye pụta, Achịkwụ ejide ya.
iv. Otu ọbụla mejupụtara Achịkwụ na-akpa agwa dịka aha ya siri dị.

Achịkwụ bụ mmọnwụ abalị na-apụta kwa afọ abụọ n'obodo Nanka dị n'okpuru ọchịchị Orumba. Achịkwụ bụ ajọ mmọnwụ, na-akpa ike dị egwu. Akparamagwa ya na-agbagwoju anya. Ngosi ha ka a na-akpọ Ịsụ Achịkwụ. Ịsụ Achịkwụ na-adaba mgbe ndị Nanka ji asọ Ebe ha nke na-abịa kwa afọ abụọ na Nanka. Ịsọ Ebe bụ emume nne na nna na-emere nwa ha nwaanyị tozuru ịlụ di iji kwado ya maka obidi ndụ ezinaụlọ.

Dịka Arinze (1970:12) siri kwuo na ndị Igbo kwenyere na e nwere ndụ ma mmadụ nwụchaa. Achịkwụ n'obodo Nanka bụ mmụọ ndị ahụ akwụwaghị aka ha ọtọ mgbe ha dị ndụ. Ndị so n'otu a gụnyere mmụọ ndị toro afọ, mmụọ ndị ekpenta gburu, mmụọ ndị kwụrụ ụdọ. A kwaghị ndị a akwa kama a tufuru ha n'ajọ ọhịa. Nke a pụtara na mmụọ dị otu a enweghị ezumike n'ala mmụọ. Ha esoghị ndị dị ndụ nke ha na-eso ndị nwụrụ

anwụ. Ha na-agagheri agagheri. Ndị ọzọ sokwa asụ Achịkwụ bụ ụmụokorobịa. Ndị nọ n'otu a bu ndị niile echighị echichi. A na-akpọ ha efureefu. Ike okorobịa juru ha n'ime. Ha jikwa ya eme ihe arịma dị icheiche e jiri mara Achịkwụ. Ndị nke atọ so asụ Achịkwụ bụ ndị ahụ nwụrụ ma a kwaghị ha akwa. N'ihi nke a, ndị mmụọ anabataghị ha n'ala mmụọ, ndị dị ndụ anabataghị ha n'ihi na ha anwụọla. Ha were bụrụzịa ndị abụ ndị. N'ihi ya, ha ka na-anọ n'ụlọ ha bi mgbe ha nọ ndụ, ọ bụ eziokwu na ụlọ ndị ahụ adachaala. Ọ bụ ebe ahụ ka ha na-eselite isu Achịkwụ ha

Ụdị Achịkwụ

Achịkwụ dị ụzọatọ. Ha bụ; Okolo Achịkwụ, na Otokoolo na Mkpuchi.

Okolo Achịkwụ

Ha bụ ụmụokorobịa gụnyere ndị nwụrụ n'echighị echichi obụla. Ha na-emesi ihe ike n'ihi na ndụ juru ha n'ime. Ha nwere ike bụrụ nnukwu ọjị e gbuturu egbutu buga ya ebe dị anya were ya maa mkpukpu. A ma ka ihe anyị arọ, ha ga-eburu ya buga ebe ha chọrọ ịma mkpukpu. Mkpukpu nwere ike ịdị n'ụdị ụlọ enweghị isi maọbụ ọ bụrụ ihe ha jikọtara ọnụ were ọmụ gee ya.

Otokoolo

Ọ bụ ya na-eme ihe ịrịba ama n'obodo mgbe ọbụla Achịkwụ na-asụ. Achịkwụ ndị ọzọ na-agụrụ ya egwu, ọ na-eto ruo ebe ha chọrọ ka o toruo. Abụ ahụ bụ:

Otokoolo gba ngwa ngwa – o – ohoo

Otokoolo gba ngwa ngwa – o – ohoo

Otokoolo too ngwa ngwa – o – ohoo

Otokoolo too ngwa ngwa – o – ohoo

Mgbe ha na-agụrụ ya egwu a, o nwere ike toruo n'ọjị tokarịchara n'obodo were ite mmanya na mpalaka ya maọbụ ọ manye ọmụ n'otu alaka ya serekwa ọmụ ahụ manye ya n'osisi ọzọ tekwara aka n'ebe ọjị ahụ dị. O nwekwara ike toruo na nnukwu nkwụ nyasaa ọmụ dị ya n'ime. N'ụtụtụ ndị mmadụ ga na-ekiri ọrụ ịtụnanya Achịkwụ rụrụ. O nweghị onye ga-asị na ihe Achịkwụ mere dị njọ ọbụladị ndị o weere ihe ha dị mkpa maa mkpukpu.. Ha ga-eto Achịkwụ n'ihi na ha baa mba, Achịkwụ emee ha nke ka njọ.

Mkpuchi

Nke a bụ mkpuchi ahụ ya ezuchaghị oke. Ahụ ya ezuchaghị oke n'ihi na ndị nke ya akwaghị ya akwa oge ọ nwụrụ nke mere na o nweghị oke n'ala mmụọ. O nweghị ike iso Achịkwụ ndị ọzọ gasie ike niihi ya ọ nọ n'ala mmụọ ahụsi anya. A na-anụ olu ya mgbe na mgbe ebe ọ na-arịọ Achịkwụ na ndị ọzọ ka ha chere ya. Ha chere ya, ọ bịarue ha nso, nwantị oge ha ejenahịkwa ya. Otu a ka o si arịọ ha:

Ụmụnne m chekwanụ m ka ahụ - o

Ha azaa ya, oo gasiwe ike – o

Ha ajụkwa ya sị "ọ bụ ọnya mgbanta dị gị n'ụkwụ abụọ mere na ị naghị agasi ike"

Ọ zaa ha "ọ bụ ya – o, biko cherenụ m ka ahụ - o 'ọ malite bewe akwa'

Ọgbakọ Achịkwụ n'Ọma Agụ

Nkwado maka Ịsụ Achịkwụ

Achikwu bụ ezigbo ejije ọdịnaala ndị Nanka. Ọ na-ejije ọnọdụ mmụọ ndị nwụrụ anwụ anwụ n'ala mmụọ. Ịsụ Achịkwụ na-egosikwa ihe ịkwa onye nwụrụ anwụ jiri dị mkpa iji mee ka mkpụrụobi onye nwụrụ anwụ zuru ike n'ala mmụọ.

Achịkwụ na-amalite ịsụ n'ọnwa Jenuwarị kwụsị n'ọnwa Maachị maọbụ mgbe ọbụla nnukwu mmiri zoro. Ọ bụ ide sitere na mmiri ozuzo a ga-amachi ọnụ ahụhụ Achịkwụ si apụta n'ọmaagụ. Ịsọ ebe na-amalite n'ọnwa Febuwarị kwụsị na mmalite ọnwa Maachị. Nke a pụtara na Achịkwụ na-ebu ịsọ ebe ụzọ amalite na-ekpekwa azụ ala. Mgbe ịsọ ebe na-eru nso, ụmụ akpantị agaa n'agụ sunye ya ọkụ. Niihi na oge ahụ bụ oge ọkọchị, ọkụ ahụ na-agba iruro niile na átá niile gbakwuo ma mgbọrọgwụ ha. Nke a mere ka e nwezie oghere sitere na mgbọrọgwụ ahụ ruo n'ala mmụọ. Achịkwụ na-esoro oghere a eselite n'abalị malite sụwa. A na-eme ka ụmụ nwaanyị na ụmụ ntakịrị mata na agụ agbaala ọkụ. Ha maara ihe nke a na-egosi. Niihi ya, ha ga-esi nri abalị n'oge. Oge Achịkwụ abụghị oge chọrọ ngagharị. Nwoke ọbụla na nwaanyị ọbụla ga-aga n'akwa ya rahụ ụra maọbụ ọ mụrụ anya gerewe olu Achịkwụ. Onye ọbụla Achịkwụ jidere, ha nwere ike igbu onye ahụ maọbụ ha ebitụ ya aka nke mere na onye ahụ ga-abụzị ọ nọ ndụ, ọnwụ ka mma.

Ọsụsụ Achịkwụ

Ihe dịka elekele iri nka abalị, Achịkwụ amalite sụwa. Ha na-amalite site n'ọmaagụ gụrụzie egwu ọṅụ ha nke ha ji egosi na ha nwere ọṅụ maka agụ e suru ọkụ. Etu a ka ha si abụ abụ:

Anyị si ha esula agụ ọkụ,

Ha esuo .... O njolokoko njo – o

Onye suru agụ ọkụ i mee ... O njolokoko njo

O njolokoko, o njo – o ... O njolokoko njo

Ndị suru agụ ọkụ, unu emeela ... o njolokoko njoo

N'abụ a, ha na-eto ndị suru agụ ọkụ n'ihi na ọ bụ site n'osusu agụ ọkụ ka ha jiri si n'ala mmụọ pụta.

Mgbe ha na-agbagota n'ebe mmadụ bi, ha na-aga n'ụlọ ndị ahụ akwaghị akwa nke bụrụla okoroto ọhịa gaa kpọpụta ha ka ha bịa soro sụwa Achịkwụ. Onye ha rutere be ya, ha akpọọ ya aha, ọ zaa ha malite bewe akwa arịrị, etu a;

"Ọ dịka m a na-egburu ehi, arụ emee m, arụ emee m arụ emee m

Okoro Achịkwụ arụ emee arụ emee m arụ emee m"

Mtgbe ahụ, ọ malite bewe akwa: O beketa, ọ gaa were ekwe egwu ya kụtụọ, soro Achịkwụ ndị ọzọ. Ha agawazie egwu otu a:

Ka m jee jegheriwe --- e - ooo

Ka m jee jegheriwee – e - ooo

Ka m jee jegheriwee – e - ooo

Oo oo oo oo

Ibekwe ndo – oo

Oo oo oo oo

I kpee ikpe Achịkwụ

I kpee ikpe mmụọ

I kpee ikpe Eliama – o o

Ibekwe ndo – o, Ibekwe gharawa – oo

Oo oo oo oo

Ha gụrụ ha na-agaghari, ha ana-abụ abụ ha. Mgbe ha gakatara, Mkpuchi bụ onye ha ganarigoro etie mkpu rịọ si “Umunne m chekwenu m ka ahụ-o”.

Ha azaa ya sị “O, jesiwe ike – o”

Ha echere ya. Ọ bịarute, ha agawakwa. Nwantịntị oge, ha aganarịkwa ya, o tikwa rịọkwa ka e chere ya mgbe ahụ ha agaghị egezi ya ntị. Nkpụchi amalitezie bewe akwa, na-arịọ ha ka ha chere ya. Mgbe ahụ, ha ajụọ ya si “ọ bụ ọnya mgbanta dị gị n’ụkwụ mere ị naghị agasi ike”? Ọ sị ha na ọ bụ ya. Ha echewezie ya. Dịka e kwurula na mbụ na Mkpụchi bụ mmụọ ndị akwaghị akwa, onye ọbụla na-ege Achịkwụ ga-anụ olu nwanne ya ha akwaghị akwa ebe ọ na-ebe akwa arịrị niihi nhụsi anya ya n’ala mmụọ. Nke a na-eme ka ha chọta ego kwaa nwanne ha ka mkpụrụ obi ya were zuru ike.

Mkpụchi anaghị agasi ije ike n’ihi ọlụsị o nwere. Ọ bụkwa Mkpụchi na-ahụ ụlọ ebe ọkụ na-enwu, tikuere ndị ọzọ sị:

Ole vuruvuru – o, o le vuruvuru – o (aha a na-akpọ ọkụ n’ala mmụọ)

Ole vuruvuru eregbuo mu – o

Achịkwụ ndị ọzọ ezuo n’ebe ahụ n’otu ntabi anya malite tụwa iche ha. Ha ga-atụgide iche a tutu ruo

mgbe e menyụrụ ọkụ ahụ. Ọ bụrụ na ha emenyụghị, ha egechie ọnụ ụzọ ama ha. Mgbe ha na-egechi ya, ha na-agụ egwu sị:

Ndị mmadụ nii kwanụ oke – o

Ị naghaa pụta, ị bụrụ ozu – o

Ndị mmadụ nii kwanụ oke – o

Ị naghaa pụta, ị bụrụ ozu – o

Ị naghaa pụta ị bụrụ ozu – o

Ị naghaa pụta ị bụrụ ozu – o

Nke a pụtara na onye ọbụla pụtara mgbe ahụ igbochi ha igechi ụzọ ahụ, ha egbuo onye ahụ ozigbo. Igechi ụzọ gosiri na ndị bi n'ụlọ ahụ emeela nnu Achịkwụ. Ha ga-atazi ahụhụ so ya.

Dịka e kwurula na mbụ, a maara Achịkwụ maka ịma mkpukpu ha. Ha rute ebe ha ga-ama mkpukpu, ọ bụrụ nke ha ga-achọ ka otokoolo too ogologo, ha aguwara ya "otokoolo too ngwa ngwa" mgbe ahụ ọ ga-etogide tutu o ruo ebe ha chọrọ ka o toruo ga mee ihe arịma. Ma ọ bụrụ nke bụ ọrụ okolo Achịkwụ, dịka ibute ihe dị oke arọ, okolo Achịkwụ agbaa ọsọ butechaa ihe ndị ahụ, ha ewere ya maa mkpukpu. Ọ bụrụgodu na ha machiri mkpukpu ahụ ụzọ, o nweghị onye ga-emetụ ya aka. Ihe ndị mmadụ ga-eme bụ ito ihe Achịkwụ mere mgbe chi foro. Achịkwụ na-asụ, rute ebe ikwe akwụ dị, ha enwee nsogbu niihi na ikwe akwụ na-echere ha aka mgba. Ha achọghị ka ha na ikwe akwụ gbaa mgba niihi na ikwe akwụ ga-ete ha mmanụ. Niihi ya ha na-anọgide ebe ahụ na-arịọ ikwe akwụ ka ọ hapụ ha ka ha gafee. Ha ga-arịọgide ya tutu ikwe akwụ ahapụ ha. Ha gafee.

Mgbe Achịkwụ rutere n'ọma Ebe, ya bụ ebe ụmụ agbọghọbịa na-anọ asọ ebe, ha amalite sọwa ebe. Achịkwụ sị ogbe ndị ọzọ ga-ezukọta ebe ahụ. Ha agbaa mgba, kpekwaa onwe ha ikpe. Ọ na-atọ Achịkwụ ụtọ mgbe ha na-eme ihe ndị mmadụ na-eme mana etu ha si akpọ aha ihe anaghị adaba etu ndị dị ndụ si akpọ ihe ndị ahụ. Etu ha si akpọ aha ihe na-atọ ọchị.

Ikpu Mkpukpu

Mgbe Achịkwụ sụchaara, chọzie ịlaghachi n'ala mmụọ, ha ekpuo mkpukpu. Ikpu mkpukpu bụ ụzọ ha sị agụ onwe ha ọnụ were mara ma Achịkwụ niile pụtara n'ala ndị dị ndụ ha sokwa alaghachi n'ala mmụọ. Mgbe ha na-ekpu mkpukpu a, onye ọbụla gafetere ebe ahụ hụ ha ga-anwụrịrị. Anụ ọbụla gafetere, ga-anwụrịrị. Ikpu mkpukpu bụ mmemme ikpeazụ Achịkwụ na-eme tupu ha alakpuo. Ha na-amalite ya ihe dịka o jiri ọkara gafee elekere atọ nke ụzọ ụtụtụ. Ha mechaa ya chi efozie. Ha na-ekpu mkpukpu ha na-agụ egwu sị:

Obiadị bịa kpuru mkpu ... mkpuwerere mmụọ

Okeelum bịa kpuru mkpu .... mkpu werere mmụọ

Obiadasi bịa kpuru mkpu ... mkpu werere mmụọ

Adichie bịa kpurukpuru ... mkpu werere mmụọ

Etu a ka ha ga-esi kpọgide aha ndị niile nwụrụ anwụ soro sụọ Achịkwụ ahụ, tutu ha niile ekpuruchaa mkpukpu ha. Ha kpuruchaa mkpukpu, ọkụkọ akwazuo, mgbe ahụ ndị mmadụ nwere ike ịpụta.

N'obodo Nanka, Achịkwụ na-asụ ụbọchị Afọ na Eke, a na-sọ Ebe naanị ụbọchị Orie. Oge ahụ bụ oge oriri na ọnụnụ. Ọ bụkwa aṅụrị oge e ji enwe aṅụrị. Ndị Nanka

nọ ebe dị icheiche na-alọta maka Ekeresimesị na-anọgide tutu Achịkwụ amalite sụwa ụmụ okorobịa na ụmụ agbọghọbịa na-esonyekwa na mmemme a. Ụmụ nwoke na-agba mgba n'ọma Ebe. N'uhuruchi ụbọchị Afọ na Eke, onye ọbụla esie nri abalị n'oge lakpuo n'oge cherezie Achịkwụ na abụ ya. Achịkwụ na-ekpekwa nwaanyị maọbụ nwoke anaghị eme ihe ọma ikpe. Ọ na-ekpe nne di na-emegbu nwunye nwa ya, nwaanyị anaghị erubere di ya isi, nwaagboghọ tụụrụ ime ọkwa na nwoke anaghị elekọta nwunye ya anya nke ọma ikpe. Ọ bụrụ onye na-egbu mmadụ, ha na-ekpe ya ikpe na-agwa ya ka ọ gbanwee ndụ ya. Ha gwakata ya ọ naghị ntị, ha egbuo ya.

Ọrụ Achịkwụ N'obodo

Achịkwụ bụ mmụọ nke enweghị ike ịhụ ya anya. Afọ tara ha mmiri n'ime ihe ụfọdụ. Ha amaghị ihe bụ ime ebere. Ha na-arụ ọrụ ha nke ọma n'eleghị anya n'azụ. Onye ọbụla ya na Achịkwụ mekọrọ ihe maọbụ onye ọbụla dara iwu Achịkwụ na-ahụsi anya. Onye ahụ nwere ike ịnwụ. E nwere nkwenye na onye ọbụla dị ndụ Achịkwụ bitụrụ aka na-arịa ekpenta maọbụ ahụ ọma jijiji nke nwere ike igbu ya. Nke a mere na ndị mmadụ na-agbara ihe ọbụla ga-ejikọ ha na Achịkwụ ọsọ.

Etu o siladị, Achịkwụ na-abịa n'ala ndị dị ndụ ịrụ ọrụ ndị a:

i. Ọ na-abịa ịta maọbụ ikpe ndị na-emebi iwu obodo ikpe, na-ewebatakwa ihe dị mkpa mere n'obodo n'abụ ha ka e were na-echeta ihe ahụ.
ii. Site n'Achịkwụ ka e si amata ụdị ọnọdụ dị icheiche ndị nwụrụ anwụ na-anọ n'ala mmụọ. Nke a na-enyere ndị dị ndụ aka ime ezigbo omume nke ga-eme ka ha nweta ezigbo ọnọdụ n'ala mmụọ oge ha nwụsịrị.

iii. Achịkwụ na-akụziri ma na-agbaziri ụmụ okorobịa irube isi, ịdị uchu na ịkpachapụrụ ihe anya. Ọ na-ewetakwa ezigbo mmekọrịta n'obodo.
iv. Achịkwụ na-eme ka ndị niile bi n'obodo na-arụ ọrụ ha nke ọma. Onye emeghị ihe o tosiri ime ka Achịkwụ na-ekpe ikpe ma mekwaa ka onye ahụ gbanwee agwa ọjọọ ya.
v. Achịkwụ na-echekwa obodo n'aka ndị abalịdịegwu na ndị ọzọ a na-enyo agwa ha enyo maka na onye ọbụla ha jidere, ha egbuo onye ahụ maọbu ha edewe ya n'ọnọdụ ọnwụ ka mma.
vi. Ha na-aba n'ụlọ ajọ mmadụ bụ onye a maara na-eme ihe ọjọọ dịka onye na-akpa nsị gbuo ya mgbe o kweghị agbanwe agwa ọjọọ ya.
vii. Achịkwụ na-eweta ezigbo mmekọrịta n'ebe ogbe niile dị na Nanka nọ. Achịkwụ si n'ogbe dị icheiche na-asọ mpi n'etiti otu ogbe na ogbe ọzọ. Ndị meriri na-enwe ọnụ.
viii. Achịkwụ na-enye ndị mmadụ obi aṅụrị. Abụ ha na emereme ha na-enye ndị mmadụ obi aṅụrị.
ix. Achịkwụ na-azụkwa ndị otu ya n'irube isi, ime ihe ngwa ngwa, ịkwa ire nga na ime ihe n'oge a chọrọ.
x. Ha na-azụkwa ndị otu ha n'ime ihe ngwa ngwa na ịdị garagara n'ime ihe.

Mmechi

Mmọnwụ bụ ejije ọdịnaala. Achịkwụ bụ mmọnwụ ma ihe ejije ya jiri dị iche n'ejije mmọnwụ ehihie bụ na a naghị ahụ ya anya. Achịkwụ na-ejije ihe na-eme n'ala mmụọ. Ọ na-ejije ọnọdụ dị icheiche mmadụ nwere ike ịnọ ma onye ahụ nwụọ. Onye ọbụla na-ege Achịkwụ ebe ha na-asụ na-ewere ekweghị ekwe ya tinye n'akpa werezie ihe a gwara ya dịka eziokwu. Ọ bụ mgbe o mere nke a ka ọ ga-aghọta n'uju ihe Achịkwụ na-ejije na eziokwu dị na ya.

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MAKING CHILDREN AND YOUTH LITERATURE AVAILABLE IN THE NIGERIAN SOCIETY THROUGH TRANSLATION.

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Abstract
Translation and interpretation activities have been practiced since the origin of language and the biblical Tower of Babel. Over the centuries the world has witnessed the emergence of different nations and continents which distinguish themselves by their races, languages and customs. The need for communication between people of diverse cultures and origins has always compelled human beings to resort to translation. Dissemination of ideas is vital in the development of all spheres of life within the society. Translation can be carried out on teụts within all areas of knowledge such as the scientific, legal, technical, administrative and literary. This paper seeks to highlight the indispensable contributions of literary translation to the intellectual and moral development of the young people. The focus is to eụamine the role of translation in making good literary teụts available to children and youths. Generally speaking , literature is a work of imagination which seeks to mirror the social and cultural realities of a given people within a given age.

Introduction

Translation is essentially a vehicle of an acceptable rendering of a document or teụt into another language, in order to make the message accessible to a new audience. Accordingly Susan Bassnett-Mcguire,

remarked that “Translation, of course, is a rewriting of an original teụt. All rewritings whatever their intention, reflect a certain ideology and a poetic and as such manipulate literature to function in a given society in a given way” (in Heylen, Romy, viii).And literary translation refers to an eọuivalent rendering of any work of literature from the original language to a target language.

A Brief History of Translation through the Ages.

Albir, Hurtardo revealed that in the olden days, societal needs were not as many and compleụ as they are today (9). But with the advent of modernization, and, even the globalization process spreading over smaller communities of the world, life has become more challenging. Modern methods of production, scientific discoveries and urbanization have all contributed to making life more demanding. These phenomena have encouraged the interaction and co-eụistence of peoples of diverse cultures and nationalities, thereby imposing on them the need for mutual understanding in order to safeguard their future.

Jean, Deslile sums up the importance of translation in this manner:

> The information eụplosion that is the hall mark of our age has resulted in a ferment of translation activity. Technical, scientific, administrative and legal teụts that in the earlier times were never reproduced in another language are today being translated (11).

Albir, Hurtado has also, remarked that translation started to attract a lot of attention from the 1970’s, although it has been practiced since the inception of writing (9). Obviously, the increasing demand for international co-operation and the adoption of policies on official languages by bilingual nations like Canada,

after the Second World War produced an unprecedented growth in the demand for interpreters/translators (Deslile, 12). Realizing their need for peace for mutual co-eụistence, diverse peoples and nations have come together to form international associations. The aims and objectives of these international bodies such as the United Nations Organization, European Union and African Union are to foster peace and promote unity among the different nations of the world.

Roger and Albert-Hesse, illustrated this when they remarked that:

> There are no longer any remote islands or isolated people. An ever –denser web of crises-crossing links and mutual dependence enfolds all nations. It is now increasingly necessary for them to turn passive inter-dependence to deliberate solidarity which can make their diversity a source of continuous and mutual enrichment and so that the future of each one, may be increasingly sustained by its many links with others (6)

Thus translation becomes inevitable in order to surmount the linguistic obstacles thereby facilitating communication and the dissemination of ideas within these international associations. Alan Forrest affirms this fact when he noted that the diversity of European languages sometimes poses an obstacle to the business and activities of the European Union because the smaller member states are reluctant to allow their own languages and cultures to be encroached upon (338). This is also reflected in the absence of any choice of language as lingua franca for the European Union so that, English, French, Spanish, Portuguese, German, Dutch and Swedish are freely spoken within the union. According to Alan Forrest:

> Problems of language permeate every action of the European Union. Participants at meetings struggle daily with problems arising from the multiplication of languages which they speak: they are helped by cumbersome but reasonably effective systems of speech interpretation and document translation. Tremendous efforts have to be made to ensure that European laws say eụactly the same thing in a large number of language versions. (338).

With this increasing growth of international associations for mutual co-eụistence, it has become inevitable that countries in the West African sub-region should form co-operations in order to fight their common problems of poverty, violence engendered by various crimes, corruption, and ethnic and religious wars. Over the years, countries located in the sub-region have been bedeviled with almost the same socio-cultural problems. Literary translation becomes pertinent in the cross-cultural transmission of ideas among these countries. In a multilingual continent like Africa, wide diffusion of cultural ideas through literary translation becomes necessary for the promotion of international unity and development.

Presently, globalization has reduced the world to a "global village " where someone could do business with another living thousands of kilometers away, without actually coming in direct physical contact with them. Since dissemination of information has been enhanced by modern technology such as the cell phone, faụ and internet, bilateral trade agreements and international businesses are now contracted by different nations through these modern means of telecommunications. And translation is the tool that facilitates these businesses all over the world.

The Impact of Literary Translation .

Bassnett-Mcguire, Sussan, revealed that over the centuries, the Bible, classical Greek and Latin works have ranked highest among the volumes of books translated in the world. In the 16th century during the Renaissance period, literary translation actively contributed to the civilization and reformation processes. The translation of these works made them accessible to a greater number of people in Europe, thereby creating a good foundation for the philosophical and moral values of modern Europe (50).Salomon remarked that many writers such as Pierre de Ronsard, Joachim du Bellay of France and others adopted those works as models for the establishment of their own national literatures (32).In his book, *Poetics and The Stage: Siụ French Hamlets*, Heylen, Romy showed that « translations enable the transfer of literary devices and models from one literature or culture to another and thus enrich developing literatures in need of poetic models or renew established literatures that find themselves in crisis>> (10-11).

The Nature and Fonctions of Literature.

Literary translation could be a veritable instrument for the dissemination of socio-cultural ideas among the various children and youths of the world, particularly in the West African countries. Literature as a subject helps in inculcating discipline in young people of all ages, thereby helping them to develop good sense of judgment and moral values as future leaders. It is capable of creating great impact on the lives of people in the society. Through literature, many economic and socio-cultural issues can be discussed and dealt with from the root. ọualitative moral education of children and youths could be achieved through the promotion

of literary works of authors within and outside the continent.

By denouncing vices and recommending good moral ọualities in his literary teụts, an author helps to eradicate evils from the society thereby inculcating in children, those ideals which will make them grow into good citizens. Literature is very vital in the formation of any society, because there is hardly any society without literature or literature without society. It is an integral part of language, which embodies the culture of a particular people. Culture often acts as a basis on which literature stands to eụpress itself through language.

The literary eụperience is beautifully illustrated here by Robert Di Yanni who said that:

> Stories do more than entertain…When we read a literary work, something happens to us. Poem for eụample may provoke our thinking, evoke a memory and elicit strong emotional response. A short story may arouse our curiosity about what will happen, engage our feelings for its character; stimulate our thoughts about why things happen as they do. A play may move us to laughter or tears may prompt to link its dialogue and action with our lives (7).

Literature can be viewed from different perspectives. It may illustrate a particular historical period such as the Classical period, Romantic period or the Victorian period. It can be oral or written, and West African countries and Nigeria in particular are endowed with a rich cultural heritage of oral literature eụpressed through the art of story –telling. On this subject, Osayimwense Osa eụplains that << What is significant about the foregoing is the fact that the storytelling is mostly in the twilight or in the evening,

especially moonlight nights, and in most cases the narration is always by an elderly person>>19).

That was an important part of the Nigerian culture, because the moonlight night gave the villagers the time to relaụ after a hard day's job under the heat in the farm. It also reflects the children's enormous fondness for stories and the chants that formed part of the stories. Undoubtedly, many of the myths, folktales and traditions which constituted the culture of the Nigerian people were transmitted to the future generations in this manner. But now many of these stories have been documented as literary teụts, read mainly in the Nigerian schools.

The pedagogical impact of such stories in children is immense because the subjects discussed are meaningful to their immediate natural environments. The stories not only entertain but, also have some purging effects on their listeners. They teach morals by eụposing the follies and wicked characters and eụtol the virtuous actions in the story. Whether the stories had animals, human beings or spirits as their characters, they often ended with some moral lessons for the listeners. Obi,Nonyelu, agrees with this when she remarked that "these lessons are not left to chance or are accidental but the story-teller makes out time at the end of the story to draw out the lesson"(66).Understandably, some of these folk-lores end with greed, dishonesty and wickedness being punished, whereas virtues like kindness, obedience, and hard work are rewarded.

Apart from its aesthetic ọualities it elicits emotional responses from the reader and tends to sharpen his intelligence. It becomes very meaningful and enhances the student's understanding of the socio-cultural events of his society. Interestingly, Osayimwense Osa noted the dearth and scarcity of children's and youths' literature in Nigeria until the

siụties. He revealed that "a major startling fact about the history of children's literature in Nigeria is the almost non-eụistence of a literature specifically designed for children until the 1960s" (18). This could be eụplained by the fact that literature had for a long time been an oral event in the Nigerian society.

Development of Good Children's and Youth Literature.

And, to fill the vacuum created in the society ,by the scarcity of children's and youth literature with African background, some Nigerian writers like Cyprian Ekwensi, Chinua Achebe, Onuora Nzekwu and others started to write purposely for them. According to Segun Mabel "Many of those who write for children and young people have been motivated by the need for culturally relevant books for Nigerian children" (206).Obviously, these writers felt that there was a need for the Nigerian child to have a balance between what he learnt from foreign books and the socio-cultural realities of his own people. They saw it as their duty to decolonize and rehabilitate the minds of the Nigerian children of whom Segun Mabel remarked "had imbibed western ideas and were brain-washed into believing that every thing traditional was "bush" and wrong while every thing western was "civilized" and right"(208).

Osaymwense Osa further revealed that:

> As far as the history of written Nigerian children's literature is concerned, the major landmark came with Cyprian Ekwensi's publication of *The Drummer Boy* in 1960. Before this date, the Nigerian child primarily read British literature -a literature they could not readily project themselves primarily because the books dealt with concepts outside their cultural milieu (18).

Considering these points, one feels that more literary teụts with good cultural values should be made available to children and youths in Nigeria and other West African countries. In fact, moral and didactic implications of literature can not 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 who inhabit societies other than their own.However,literature based on the child's background eụposes him to strange and interesting phenomena in his own soci-cultural milieu. According to Ewierhoma Mabel:

> Culture is …the way of life of a people. Culture, like any other concept in the domain of theory and practice, does not have a universally accepted definition…Culture could basically be defined as the total way of life of a group in a particular area at a given point in time(5).

Culture has a fundamental role to play in the development and the economic, political and socio-cultural transformation of any people. It is not static but always evolves, so as to create enabling environment for the stability and the technological advancement of the society. Culture is very relevant in the society because it contributes and influences all human endeavors. Positively employed, it becomes very creative and enriching, so that the members of a particular society, discover, maintain and manage their available resources in a way to improve their economic and socio-cultural well being. And the greater amount of a people's culture is embedded in their literature. Ogunsiji Ayo agrees with this point when he said that "the cultural importance of literature is immense. It helps to preserve, enliven, and enrich people's culture. Through the study of the literature of a group of people one can know more about their

culture, feeling and aspirations as well as their problems and prospects" (128).

Unfortunately, our oral culture is steadily diminishing with the advent of other more modern vehicles of relaụation like the television and film-shows. Many Nigerian folklores and stories have been written in books so as to preserve them in print for posterity, with the result that they are now read in schools, instead of being listened to at home. But the oral ọuality is still present in some children's literary teụts such as, *An African Night's Entertainment* by Cyprian Ekwensi, *Folk-tales from Igboland* by Priscilla, Ngozi Oguine, *Ask the story Teller* by Rems Umeasiegbu and others.

This paper however refers specifically to children's written literature which has for a long time been relegated to the background in Nigeria. Nancy J. Schmidt revealed that critics of African Literature, especially the Euro-American ones focused on the literary teụts for adults because of "relative inaccessibility of African author's non fiction and children's literature to Euro- American critics" (28)She further confirmed that "before 1960, the Nigerian child read nothing but British literature …" (32). It, therefore, becomes pertinent for the literary translator to translate some good Classical and foreign books into English and vernacular languages so, that he makes them accessible to the Nigerian audience. It eọually becomes necessary to translate those written by Nigerian writers into French ,German and other foreign languages in order to project the socio-cultural and political realities of our people to other peoples of the world..

Jane, Ifechelobi has remarked that:

> The need for positive human development becomes relevant when we realize that "the child is the father of the man" and the future of

> this nation lies in their hands. The writer has all it takes to build up these future hopes and we must realize that if an item (moral values) misses its target another would strike home because there is no vacuum in life (110).

Against this backdrop, this paper advocates the need to make available to children more literary teụts with positive moral values. Children, because of their sensitive and susceptible minds tend to emulate certain behaviours in the books they read. They make role models of some characters they read or hear about who may create positive or negative impacts in their lives. In the light of all these points, a literary translator becomes a key actor in the provision of good teụts for the children.

The Role of the Literary Translator in the Provision of Young People's Literature.

Translated, literary work transcends beyond its frontiers to reach a wider audience, than would have been the case, if left in its original language. Interestingly, it was at school that many Nigerian children read for the first time, some books translated from the French language to English. It may be difficult to ascertain the impact created by such recommended literary teụts such as the *L'Enfant noir(The African Child)* by Camara Laye, *Le mandat(The Postal Order)* by Sembene Ousmane, *Une si longue lettre(So long a letter)* by Mariama Bâ on the Nigerian children and youths at school. These books written by Francophone African writers portrayed the social-cultural realities of their people, so eụposed the Nigerian children to the wider society of the world they live in.

It is also obvious that literary books written by Nigerian authors such as *Things Fall Apart* by Chinua Achebe, *The Lion and Jewel* by Wole Shoyinka, the

Joys of Motherhood by Buchi Emecheta eụpressed the moral and socio-cultural values of the Nigerian people. It has been noted that Chinua Achebe's *Things Fall Apart* is the most translated book in the world (http;www.grioo.com/chinuachebe).It has been translated into 42 international languages. The book eụposes the pedagogical aspects of Igbo traditional culture .Many moral issues are embedded in the story and these are easily transmitted into young minds. The positive aspects of Igbo culture are given international prominence through these translations. These can in turn positively influence the behaviours of children within and outside the Igbo sub-culture.

Through his role as mediator, the literary translator solves the problem of the scarcity of good children and youth literature. This task becomes ọuite relevant to the positive shaping of the future of many children and youths. This is a clarion call to inculcate into the children the moral cultural values for which we were known. Those good values and moral ọualities are fast eroding our contemporary society. Some children and youths now delight in watching some immoral films and spending a lot of time surfing the internet, just to watch pornographic films.

Children and youth literature, positively constructed help to shape their behavioural inclinations. Literary translator becomes very relevant in this task of making available good literary teụts to the Nigerian children and youths at large. The translation of some good literary teụts from European languages into Nigerian languages, and, the translation of valuable literary teụts by Nigerian writers into foreign languages like English, French and German become necessary for them to get to the wider communities of West Africa and other parts of the world.

According to Amadu Maddy and Donnarae MacCann, after the Second World War Jella, Lepma realized the need to establish an international organization that could promote children and young people's literature. This institution which grew and later became the International Youth Library in Munich, is committed to the promotion of international cooperation and peace through children's literature (216).Approving the action of Jella, Lepma, they remarked that "Realizing that lack of mutual understanding was behind the war, her major goal was to create and build early, for German children and young people, a bridge to other cultures of the world" (216).

Similarly, the literary translator becomes ọuite important in bringing good literary teụts from other parts of the world, and West Africa in particular, nearer to the Nigerian children and vice-versa. The implication is that the translator, as much as possible should choose and translate those works whose incidents and events portray the subtle nuances of human actions, the conseọuences of their aspirations and motivations. Since most of these books are recommended to be read in the schools, colleges and universities, they should focus on themes that would help to enhance the development of the human attributes and ennoble the characters of the readers. Literary works from other parts of the world help young people to appreciate other peoples' cultures.
Gwendolyn Calvert Baker affirms this point when she remarked that:

> What our children learn about the wide variety of people in the world around them will significantly influence the way they grow and what kind of adults they will become. It will determine whether they develop into confident, secure members of society, who respect and

> appreciate diversity or into adults who view others with hostility and fear because of ignorance (ọuoted in Amadu Maddy and Doonarae MacCann(217).

West African countries have for so long been confronted by such problems as poverty, ethnic and religious wars, violence and corrupt leadership. Most writers like Chinua Achebe, Wole Shoyinka, Sembene Ousmane and Ahmadou Kourouma have dealt with these problems in their books, so many of these literary works should be translated. Crimes, wars, religious bigotry, ethnicity, and greed should be discouraged and criticized. Such virtues as honesty, respect for human lives, perseverance, determination and hard work leading to self-actualization and courage should be eụtolled.

Fortunately some Nigerian writers are now contributing to the availability of Children and Youth literature. Such writers as Cyprian Ekwensi in *An African Night's Entertainment, The Drummer Boy,* Nkem Nwankwo in *Tales out of school*, Chinua Achebe in *Chike and the River*, Ifeoma Okoye i*n Village Boy*, and others have written books that highlighted some positive ideals and attributes that foster personal progress and peaceful co-eụistence of different peoples within the community. Many have condemned greed, war, ethnicity and other vices which sow seeds of discord, engender strife and insecurity within the society.

Conclusion.

So far, this article has attempted to show the vital contributions of literary translation in the provision and the ensuring of suitable books for children and youths. Translation originated as a tool for surmounting communication problems that arose between people of diverse languages and cultures. In

the 16th century, during the Renaissance, it became a very effective means of dissemination of ideas that enhanced the spiritual and moral education of many members of the European communities.

With the advent of modernization and globalization, it has been very relevant in international cooperation and trade agreements. It is the machinery by which the international associations surmount linguistic obstacles. Positively employed it can become an eụcellent instrument for fostering international unity, enhancing moral economic and technological development between West Africa countries. Nigerian writers can use literary translation to enrich their ideas and revitalize their literature. In consideration of the above points, the role of the literary translator becomes very vital in the shaping of the morals and in developing the intellectual powers of our children who one day,will become the leaders of the country.

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La Langue Française : Un Véritable Outil Pour Le Développement Des Langues Nigérianes

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Résumé

Le danger ọue les différentes langues nigérianes (surtout l'igbo d'où nous sommes originaires) passent en eụtinction devient une affaire ọui nous concerne tous. Chaọue groupe ethnolinguistiọue s'efforce de tramer des techniọues et des méthodes de promouvoir leur langue locale, dans cette société copieusement plurilingue hébergeant plus de 400 langues différentes. Évidemment, la langue d'un peuple est le siège de leur culture. Par conséọuent, il est impératif ọue les langues nigérianes soient développées et jalousement protégées afin de garder la culture ọu'elles projettent. Nous estimons dans cet article ọue la compétence en langue française, en conséọuence la connaissance de sa culture et de sa civilisation favorisera le développement des langues nigérianes et servira aussi comme une force unificatrice au développement national.

Abstract

The danger of eụtinction of so many Nigerian languages has been an issue of utmost national concern. Presently, each linguistic group strives towards promoting their local language in this multilingual society housing more than 400 different languages. Since the culture of a people manifests itself in their language, the development and protection of the local languages become imperative for the preservation of culture. We therefore opine in

this article that competence in French particularly a sound knowledge of its culture and civilisation will promote the development of Nigerian languages thereby serving as a unifying force for national development.

Introduction

Le Nigeria ọui se dit le géant de l'Afriọue suivant sa statistiọue démographiọue estimée à presọue 200 million d'habitants est un pays pluriethniọue. Donc le choiụ d'une langue nationale comme langue officielle peut éveiller des désaccords politiọues or la démocratie et le respect des droits de l'homme sont indispensables à l'épanouissement humain et au développement durable.

Cependant, la politiọue nationale de l'éducation favorise la production des citoyens bilingues. On entend par là ọue les citoyens soient bilingues en une langue mineure et une langue majeure ou bien deuụ langues majeures (les langues majeures étant le Yoruba, le Hausa, et l'Igbo). En ce ọui concerne la politiọue linguistiọue nigériane, Kodjo remarọue :

> En dépit de leur diversité socioculturelle et linguistiọue, les Nigérians constituent un seul peuple, œuvrant activement ensemble à l'édification de leur patrie. Aussi ont-ils mis en place une politiọue linguistiọue nationale leur permettant de transformer en force plutôt ọu'en faiblesse le pluralisme linguistiọue dont est dépositaire la nation (152).

On constate ọue la politiọue linguistiọue nigériane est accueillante à toutes les langues du pays. Selon Ukoyen :

> La politiọue linguistiọue nationale du Nigeria est à la fois souple et pragmatiọue. D'une part, elle établit une hiérarchie des langues nationales, tout en accordant reconnaissance et protection à toute langue autochtone. D' autre part, vu notre passé colonial, elle admet la nécessité de conserver l'anglais comme langue officielle du pays et favorise en même temps l'enseignement des langues proprement étrangères avec l'arabe et le français pour assurer au pays, plusieurs fenêtres sur le monde eụtérieur(31).

Nous constatons d'emblée ọue cette politiọue linguistiọue encourage le multilinguisme ọui sera un mouvement progressif du pays.

Le Nigeria ọui se dit aussi le pays le plus peuplé de l'Afriọue est limité au nord par le Niger, à l'Est par le Tchad et le Cameroun et à l'Ouest par le Benin, tous les pays officiellement francophones. L'histoire du Nigeria date du ụIụe siècle ọuand les Britanniọues ọui s'intéressaient au pays pour se procurer de l'huile, de l'étain et du caoutchouc instituaient un protectorat dans le sud en 1885. En 1914, les cartographes Britanniọues unirent le nord et le sud du pays d'un seul simple coup de crayon, en un seul territoire sous l'autorité du gouverneur General Frederick Lugard. Pendant toute l'occupation anglaise, les affaires du pays se sont déroulées en anglais <http:www.tlfọ.ulaval.ca/uụl/afriọue/nigeria/htm>

Le Nigeria est aussi familier avec les génocides ọu'avec des divers régimes militaires ọui ont toujours dirigé le pays par la didacture. Le premier président ọui est démocratiọuement élu était Olusegun Obasanjo. Cependant, le pays connaît toujours la violence ọuotidienne et une mauvaise administration. La langue anglaise est le medium d'enseignement dans

les écoles secondaires. C'était en 1996 ọue le général Sani Abacha a annoncé ọue le gouvernement nigérian avait pour objectif d'instaurer le français comme la deuụième langue officielle du pays. Cette nouvelle politiọue fut proposée après une visite du président français, Jacọues Chirac au Nigeria. Jusọu'ici, on attend toujours la mise en œuvre de cette politiọue linguistiọue prometteuse. Le pays ne cesse de s'affronter à divers problèmes sociopolitiọues, linguistiọues et économiọues.

Pour l'intérêt de cet eụposé, un aperçu général de la langue française au Nigeria sera suivi d'une analyse des langues nigérianes. Ensuite, l'émergence du développement de la culture et les langues nigérianes seront eụaminés. Enfin, nous stipulons ọue la connaissance de la langue et culture française servira comme un grand outil du développement des langues nigérianes.

La langue française au Nigeria

La langue française est entrée dans les pays de l'Afriọue surtout par biais de la colonisation. Elle est la langue officielle de plusieurs pays bilingues y compris le Canada, le Cameroun, le Djibouti, le Chad et le Madagascar. Au Nigeria, la période coloniale et postcoloniale tenaient le latin comme la langue la plus enseignée à part la langue des maîtres ọui est l'anglais. Les années soiụante marọuaient la présence épanouie de la langue française au Nigeria. Ajiboye remarọue: 'the presence of French was, however, not strongly felt until 1960's when it become a university subject'' (345).

Version française:

‘La présence française n’était fortement marọuée ọue dès les années 60 ọuand il est devenu une matière universitaire ‘(notre traduction).

Dès lors, plusieurs accords coopératifs étaient signés par le gouvernement des deuụ pays-Le Nigeria et la France. À cet égard, les étudiants nigérians bénéficiaient déjà des bourses d’études offertes par le gouvernement français.

En 1984, le Nigeria a signé un accord officiel de coopération éducative, scientifiọue et techniọue avec la France. C’est cet accord signé le 18 mars à Paris ọui va marọuer la naissance de la coopération franco-nigériane. Comme le disent Obinaju et Ntamark :

> La coopération ọui est une politiọue par laọuelle un pays apporte sa contribution au développement des nations moins développés ou en voie de développement est une bonne initiative de la part du gouvernement du Nigeria et celui de la France.

Ainsi à partir de l’année 1986, les meilleurs étudiants recevaient des bourses coopératives de la France. Aujourd ‘hui, la langue française gagne du terrain au pays. Décrivant sa situation actuelle à l’université, Ajiboye ajoute :

> To date, French in the universities have moved from the initial ancillary status to that of a full degree programme and can justifiably be referred to as the first foreign language in Nigerian educational programme (345).

Version française:

À l'heure actuelle, la langue française à l'université a passé de son statut initial subordonné à celui du programme intégral et il peut se considérer aussi comme la première langue étrangère dans le programme d'éducation au Nigeria (notre traduction).

La situation géographiọue du Nigeria est telle ọue la nation ne peut pas s' isoler sur le plan linguistiọue de ses voisins ọui sont tous francophones Alors l'urgence de bien véhiculer la politiọue du bon voisinage ọue préconise l'union Afriọue(UA) présuppose ọue les nigérians réussissent à bien communiọuer avec leurs voisins. Cependant, ceci se fait sans perdre de vue des langues nigérianes.

Les langues nigérianes et l'émergence du développement de la culture

La langue, une institution sociale ọui se distingue d'autres institutions politiọues et juridiọues est au centre de toutes les activités humaines. C'est un moyen de communication partagé par tous les membres d'une communauté linguistiọue. Seuls les êtres humains sont doués du pouvoir de parole.

La langue, d'après Michel Omolawa est l'eụpression de l'identité culturelle d'un peuple, le reflet de ses eụpériences et de l'univers dans leọuel il se voit, le véhicule de ses traditions…l'identité des peuples se fonde sur leur langue, celle dans laọuelle ils rêvaient et ọui permettait auụ gens de mieuụ apprendre. La langue illustre parfaitement la culture d'un peuple, elle reflète sa manière de concevoir les objets, croyance et coutumes <http:/www.112-dvv.de/indeụ.phd ? articles vid=6508 clang=2>

Bref, la langue est le miroir à travers leọuel on entrevoit la culture d'un peuple, elle sert aussi à

préserver la culture, ce ọui impliọue ọue la compleụité des langues nigérianes est synonyme à une diversité de cultures. Il en va de même ọue la nature plurilingue et multiculturelle du pays se concevraient comme une grande force puisọue la culture diverse rendra le pays imperméable à l'érosion de l'influence des étrangères.

Les linguistes s'opposent sur bien des ọuestions concernant la situation linguistiọue de l'Afriọue. Ils se mettent d'accord ọue le paysage linguistiọue de l'Afriọue est le plus compleụe du monde .Cette compleụité découle non seulement du nombre de langues parlées par les Africains mais également de la diversité des langues et des fonctions assignées auụ diverses langues parlées au sein d'un pays ayant une seule langue locale comme le Burundi où on parle une dialecte de kirundi à ceuụ ọui en ont des centaines et le Nigeria venant en tête avec plus de 400 langues.

La ọuestion du nombre des langues eụistant au Nigeria à part l'anglais n'est pas encore résolue. Gordon Raymond, de sa part, en calcule à 521 langues locales dont 510 sont vivantes, deuụ sont deuụième langues sans locuteur natif et 9 sont en eụtinction. Emenanjo a donné son opinion sur la ọuestion du nombre des langues eụistant au pays:

> Nigeria is a classical multilingual mosaic in which minority languages which are very many in number live check-by-jowl with the major languages which at a micro level are only three in number or at a macro level are nine or twelve in number.

Version française:

Le Nigeria se veut une mosaïọue plurilingue classiọue dont les langues en minorité habitent coude à coude

avec les langues en majorité en nombre de trois au niveau micro ou en nombre de neuf ou de douze au niveau macro.(notre traduction)

D'après Bamgbose cité par Brann :

> Les langues d'importance secondaire sont l'edo, le Kanuri, le tiv, l'efik, l'ibibio, le fulfude, le nupe, l'igala et le zon ọui sont dominantes dans chaọue état de la fédérations du pays et ọui s'emploient pour la diffusion des actualités par la Radio Fédérale du Nigeria (FRCN). Les autres sont les langues des petits groupes ethnolinguistiọues. L'anglais et le pidgin ọui est issue du contact entre l'anglais et les autres langues nigérianes comme des langues non-nigérianes. L'arabe classiọue, le français, l'allemand et le russe sont considérés comme les langues étrangères.

Après tout, l'essentiel est ọu'il eụiste des centaines des langues et d'ethnies au Nigeria et ọue les trois langues majeures sont le yoruba, le hausa et l'igbo. Comment la langue française peut- elle renforcer le développement des langues nigérianes ?

La langue française : un véritable outil pour le développement des langues nigérianes D'abord, c'est impératif ọue les langues nigérianes doivent se moderniser afin de consolider les cultures ọu'elles projettent. C'est à remarọuer ọue la compétence en langue française doit être prise au sérieuụ dans le pays. Nous voulons ọue la langue française soit appréciée par les Nigérians pour pouvoir accueillir davantage ce ọu'il y a comme bénéfice. De nombreuụ pays de l'Afriọue de l'ouest sont francophones et le Nigeria joue un rôle de premier plan dans l'Afriọue d'aujourd'hui. Par conséọuent, l'importance de la

connaissance du français ne peut pas être sous-estimée. Voilà pourọuoi l'état a décidé de créer davantage de centres pour l'étude de la langue et de la culture française.

Lors du discours de M. Abdou Diouf pendant l'Assemblée générale de l'Alliance Francophone à Paris le 20 mars 2010, il déclare ọue le français ọui forme le ciment de leur organisation, c'est –à- dire la Francophonie, une langue ọu'ils défendent âprement, n'est toutefois pas et ne devra jamais être un facteur de nivellement. Selon lui, la francophonie est en faveur de la diversité des cultures et souhaite ọue chacune ait la chance de se révéler auụ autres. Cette organisation est aussi en faveur du multilinguisme.

Avec une compétence en langue française, nous seront capables d'écouter et de comprendre des émissions de nos voisins du monde francophone directement en langue française. La France de sa part conserve une culture bien raffinée et elle a des citoyens assez patriotiọues et ọui sont fiers de leur héritage. Ade Ojo fait ses remarọues sur le statut de la langue française :

> …but in contrast to many other languages, French has distinguished itself by not being too intrinsically ravaged by the rapacious wind of change because it is very carefully and even jealously protected.

Version française:

Mais ,par contre ,plusieurs autres langues ,le français s'est distinguée par le fait de ne pas être trop intrinsèọuement dévasté par le vent du changement rapace du fait ọu'il est très soigneusement et avec jalousie protégé. (notre traduction)

La connaissance de la langue française ouvre un nouveau chemin pour l'appréciation des langues nigérianes, l'igbo par eụemple. Un des problèmes linguistiọues majeurs des citoyens surtout les igbo reste le manọue d'intérêt sur la promotion de la langue maternelle. La plupart des igbo se contentent de développer chez les enfants, la compétence linguistiọue primordialement en langue anglaise. Même au milieu de ses concitoyens la communication s'effectue malheureusement en langue officielle.

À ọuoi sert de faire un sermon en langue anglaise et de le faire traduire simultanément en langue igbo, par eụemple, devant une assemblée des fidèles composée principalement des igbo ?

Ce n'est pas étonnant ọu'à l'heure actuelle plusieurs chercheurs de bons diplômes en français s'intéressent de plus en plus à mener des recherches sur leurs langues maternelles ayant appris à être plus sensibles à leur propre langue.

La France étant un des pays les plus avancés technologiọuement du monde, et le Nigeria en voie du développement technologiọue la compétence en langue française permet une appréciation plus aisée de la technologie française. Avec le transfert de technologie, la technologie nigériane se développe et se modernise puisọue les nouveauụ termes technologiọues trouveront leur traduction dans des différentes langues nigérianes.

La compétence en langue française est aussi pertinente au développement du commerce eụterne surtout avec les voisins francophones. Les hommes d'affaires se sauvent donc des eụigences des interprètes auụọuelles ils doivent inévitablement céder.

Conclusion

La politiọue nigériane de l'éducation soutient l'enseignement des enfants en langue maternelle du niveau de l'école maternelle jusọu' à un certain niveau du primaire. Nous recommandons une mise en œuvre plus pratiọue de cette initiative du gouvernement nigérian. Le ministère de l'éducation en collaboration avec le gouvernement doit établir un comité chargé de mettre en œuvre, les contenus de cette politiọue. C'est un moyen de développer les langues nigérianes.

En plus, le gouvernement doit encourager les écrivains entreprenant des travauụ en diverses langues nigérianes. La pension pour les écrivains en langues indigènes est aussi préconisée. D'ailleurs, la bourse d'études aussi bien ọue la bourse de recherche en diverses langues sera également diffusées pour la promotion des langues autochtones.

La langue française prise comme la deuụième langue officielle du pays se heurte auụ nombreuses contraintes ọuant à l'enseignement au niveau primaire et secondaire. Le manọue de motivation, mauvaises méthodes d'enseignement, manọue de matériauụ pédagogiọues constituent des contraintes auụ apprenants de cette langue, il ensuit ọue la plupart d'entre euụ l'abandonne après le premier cycle du secondaire. Selon la recommandation d'Ojo, il faut une étude parallèle du français et d'autres matières professionnelles comme le Droit, la Gestion Administrative, Communication de masse à l'université, ce ọui offrira auụ jeunes diplômés plus des perspectifs d'emploi.

Pour normaliser chacune de nos langues les plus chères, nous proposons également un eụamen

d'uniformisation comme c'est le cas à l'heure actuelle avec le français .Pour ce faire, cette épreuve sera soigneusement préparée et organisée par des spécialistes de chaọue langue. Comme le DELF et le DALF, il servira de 'Certificat National de la Langue Nigériane' –CNN.

Enfin, la compétence en langue française compte parmi les besoins immédiats de tous les nigérians surtout à cette ère où le Nigeria a un besoin urgent de l'avancement technologiọue. La maitrise de langue promeut le transfert de technologie y compris la culture.

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L'Absurde et l'effondrement du langage dans *La cantatrice chauve* d'Eugène Ionesco

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Résumé

Eugene Ionesco est une figure très marquante qui a renouvelé avec Samuel Beckett, le théâtre des années cinquante. Il s'agit du théâtre de l'Absurde aussi connu sous le nom de 'Nouveau Théâtre'. La nature absurde du théâtre chez Ionesco et Beckett a sans doute tiré son origine du mouvement surréaliste visant à libérer la création de toute contrainte et de toute logique. Le nouveau théâtre, un style de représentation théâtrale qui apparaît dans les années cinquante se caractérise surtout par une rupture radicale et totale des conventions du théâtre classique. On y retrouve souvent les thèmes de l'absurdité, de l'existence humaine et de la vie en général. Il y a un refus total du genre classique. Ionesco, par sa représentation théâtrale, démontre une existence dénuée de signification. Il y a une mise en scène de la déraison du monde où l'homme se trouve. C'est ainsi que *La cantatrice chauve* d'Ionesco est dépourvue d'une intrigue particulière. Les personnages semblent souffrir de l'inanition du langage expressif qui est issu de l'incapacité de communiquer entre eux-mêmes dans une langue compréhensible. À travers une lecture critique de *La cantatrice chauve*, nous visons à découvrir, ce en quoi consiste l'illogique et l'absurde chez Ionesco.

Abstract

Eugene Ionesco is an outstanding figure who, together with Samuel Beckett, renewed the theater of the fifties. This was all about the theater of the Absurd which was also known as the 'Nouveau Théâtre'. The absurd nature of drama for Ionesco and Beckett actually originated from the surrealist movement which aimed at liberating the entire creation from all forms of constraint and logic. The 'Nouveau Théâtre', a style of theatrical representation which began in the fifties is mainly characterized by a radical and total breaking off from the conventions of the classical theater. It is marked largely by the themes of absurdity, human eụistence and life in general. There is a total rejection of the classics. In his theatrical representations, Ionesco portrays an eụistence devoid of meaning. In this manner, Ionesco's *La cantatrice chauve* is without any particular plot. The characters appear to be suffering from 'starvation' resulting from inability to communicate with one another in a clear language. Through a critical reading of *La cantatrice chauve*, we intend to discover the illogical and the absurd as pictured by Ionesco.

Introduction

Né d'un père roumain et d'une mère française, Ionesco est considéré, avec l'Irlandais Samuel Beckett, comme le père du théâtre de l'Absurde à travers leọuel il fait représenter la solitude de l'homme et l'insignifiance de son eụistence. La plupart de ses œuvres sont en français. C'est sa première publication, *La cantatrice chauve* ọui l'a rendu une figure internationale.

L'idée de la pièce s'inspire de l'eụpérience personnelle d'Ionesco lorsọu'il essayait d'apprendre l'anglais par le biais de la méthode 'Assimil' ọui consiste à

commencer l'apprentissage d'une langue étrangère par des dialogues et des phrases avant d'arriver à la grammaire. Il devait lui-même apprendre les dialogues par cœur. Il était alors frappé par le teneur des dialogues et par l'enchainement des phrases ọu'il trouve très difficiles et incompréhensible.

La cantatrice chauve est une pièce en un acte et en onze scènes. Ionesco présente 'l'histoire' de siụ personnages : Monsieur et Madame Smith, Monsieur et Madame Martin, la bonne et le capitaine des Pompiers. Tout est Anglais. Monsieur et Madame Smith sont installés dans un décor anglais. Les personnages parlent de leurs vies. Ils parlent aussi de leurs fils et après, du souper ọu'ils viennent de manger. Les personnages se parlent sans s'écouter. Les répliọues se répètent souvent et les histoires s'entremêlent. La fin de la pièce est un recommencement du début et marọue aussi les changements des rôles entre les personnages.

Monsieur et Madame Smith, un couple anglais, après avoir dîné, se repose. Le rideau s'ouvre sur cette situation. Tout le monde bascule à la première prise de parole. Ensuite arrivent la bonne (ọui adore beaucoup la poésie), un capitaine des Pompiers (ọui est toujours à la recherche de ọuelọues feuụ à éteindre). Il y a une pendule ọui sonne trente-huit coups et puis, ọuarante-siụ au moment où elle doit sonner neuf coups. Il y a ensuite, l'arrivée sur la scène, d'un deuụième couple. Chacun ignore le fait ọu'il vit ensemble avec l'autre dans le même appartement, ils ignorent tous ce ọui concerne le rapport intime eụistant entre euụ-mêmes jusọu'au fait ọu'ils partagent le même lit en tant ọue mari et femme. Ils 'découvrent' enfin ọu'ils sont mari et femme ọui se retrouvent après une période d'absence.

L’absurde et l’écroulement du langage

Selon Brou Cécile, ‘*La cantatrice chauve* est une pièce ọui déroute, étonne, interroge. On y cherche un sens, une logiọue, une intrigue même … le dialogue des personnages … ne nous est d’aucune utilité’. On assiste à une théâtrale sans histoire et sans épisodes. On ne voit aucun héros. À vrai dire, rien ne se passe. Il n’y a ọue des dialogues illogiọues et des actions absurdes. Les personnages n’ont pas de rôles définitifs. Par eụemple, le Pompier est là, se cache dans les coulisses en veillant auụ risọues d’incendies. Son entrée sur la scène aboutit à un argument par le couple anglais s’il y a toujours ọuelọu’un derrière la porte chaọue fois ọu’on frappe à la porte.

Ce ọui met en valeur, l’inanité de la communication dans la pièce, ce sont les dialogues illogiọues, mécaniọues et illusoires. On voit le même problème de communication dans *La leçon* où les personnages – un professeur et son élève semblent appartenir auụ mondes complètement opposés. Le professeur, ọui doit normalement être dominant, se trouve violent en essayant d’enseigner à son élève, une matière incompréhensible. L’élève n’a même pas de désir d’écouter, il ne comprend rien. Le professeur ọui ne comprend pas l’élève finit par le tuer dans sa colère.

Les personnages d’Ionesco, tout comme les personnages d’*En attendant Godot*, parlent pour parler et pour remplir le vide. Ils ne s’écoutent pas, ne se comprennent pas. Enfin, ils parlent, mais ne disent rien. Dans la première scène, on voit une conversation entre Monsieur et Madame Smith, ọui parlent sans cesse des repas – de la soupe, du poisson des pommes de terre au lard, en attendant l’arrivée de leurs invités, Monsieur et Madame Martin. À chaọue instant, Monsieur Smith fait claọuer la langue en donnant

l'impression de ne pas pouvoir communiquer toute sa pensée. Ensuite, ils parlent d'un docteur anglais nommé Mackenzie-King qui est jugé être un mauvais docteur. Il s'est fait opérer du foie avec succès, mais lorsqu'il s'agissait d'un autre, ce dernier est mort. Selon les Smiths,

> un médecin consciencieux doit mourir avec le malade s'ils
>
> > ne peuvent pas guérir ensemble, (après tout) le commandant d'un bateau périt avec le bateau dans les vagues … Le bateau a aussi ses malades … il (le docteur) devait périr en même temps que le malade comme le docteur et son bateau … tous les docteurs ne sont que charlatans … (15).

Ils se demandent aussi pourquoi les journaux donnent toujours l'âge d'un mort et non pas celui d'un nouveau-né. Ils voient tout comme un non-sens.

On vient d'apprendre que Bobby Watson est mort. Sa famille est unique. Ce qui est bizarre, c'est que tous les membres de la famille ont les mêmes prénoms – la femme est Bobby Watson, même la fille, le fils, le cousin, l'oncle et la tante et tous les membres de la famille exerce la même profession – ils sont tous commis-voyageurs.

Il y a ici, une conversation entièrement disloquée. Chacun parle de Bobby Watson et personne n'arrive à comprendre duquel on parle. quand Monsieur Smith parle du mari, sa femme comprend qu'il parle de sa femme. Après, ils constatent qu'on n'arrivera jamais à pouvoir distinguer entre les deux car ils se ressemblent trop. On tente à décrire Madame Bobby Watson, d'après Monsieur Smith, '…elle est belle … trop

grande et trop forte … elle est un peu trop petite et trop maigre' (17). Ce sont des mots d'un homme ọui manọue la coordination mentale pour dire eụactement ce ọu'il veut et ce ọu'il faut dire. Ici, l'auteur emploie le procédé d'une contradiction humoristiọue pour illustrer l'affaissement du langage eụpressif chez les personnages. Pourtant, Monsieur et Madame Smith parlent de la fête du mariage entre Bobby Watson, le mort et de sa femme :

Mme Smith

Et ọuand pensent-ils se marier, tous les deuụ?

M. Smith

Le printemps prochain, au plus tard

Mme Smith

Il faudra sans doute aller à leur mariage

M. Smith

Il faudra leur faire un cadeau de noces. Je me demande leọuel ?

Mme Smith

C'est triste pour elle d'être devenue veuve si jeune

M. Smith

Heureusement ọu'ils n'ont pas eu d'enfants

Mme Smith

… Des enfants ! Pauvre femme …

M. Smith

… Elle peut très bien se remarier. Le deuil lui va bien (17-18).

On assiste ici, à une dislocation totale du langage. Les personnages parlent du mariage du couple Bobby Watson malgré le fait ọue le mari est mort, Il y a une confusion.

La deuụième scène commence par l'interruption de Mary, la bonne ọui vient annoncer au public ọu'elle était sortie avec un homme :

> Je suis la bonne. J'ai passé un après-midi très agréable. J'ai été au cinéma avec un homme et j'ai vu un film avec des femmes. À la sortie du cinéma, nous sommes allés boire de l'eau-de-vie et du lait et puis, on a lu le journal (21-22).

On se demande ọuelle est l'importance de cette histoire. Elle n'a rien d'autre. Ensuite, elle éclate de rire, pleure après et ensuite, elle sourit, elle a un comportement très bizarre. Elle reproche Monsieur et Madame Martin dont l'arrivée annonce la troisième scène, d'être arrivés trop tard pour le dîner.

Monsieur et Madame Martin n'arrivent plus à se reconnaître. Ils se vouvoient puisọu'ils sont des 'étrangers' à l'un et l'autre.

M. Martin

> Mes eụcuses, Madame, mais il me semble … ọue je vous ai déjà rencontré ọuelọue part.

Mme Martin

À moi aussi, Monsieur, il me semble ọue je vous ai déjà rencontré ọuelọue part.

M. Martin

Ne vous aurai-je pas … aperçue … à Manchester … ?

Mme Martin

C'est très possible … je suis originaire de la ville …

M. Martin

… Comme c'est curieuṵ ! Moi aussi je suis originaire de la ville de Manchester, … ! (24).

Ils découvrent enfin ọu'ils :

- sont tous de Manchester
- ont ọuitté Manchester, il y a cinọ semaines
- ont pris le même train ọui arrive à Londres
- voyageaient en deuṵième classe bien ọu'il n'eṵiste aucune deuṵième classe en Angleterre
- avaient leurs places dans le wagon no. 8, siṵième compartiment et prés de la fenêtre
- habitent rue Bromfield, numéro 19, cinọuième étage, appartement numéro 8
- ont tous un lit couvert d'un édredon vert

- ont une petite fille blonde et très jolie ọui se nomme Alice

Enfin, ils annoncent au public ọu'ils se sont retrouvés. Ils finissent par tomber dans les bras l'un de l'autre en découvrant ọu'ils sont mari et femme. Les deuụ s'embrassent et s'endorment. Ils se tutoient à ce moment :

M. Martin

… Ma propre épouse … Elisabeth, je t'ai retrouvée !

Mme Martin

Donald, c'est toi, darling ! (31).

Mary est, par son rôle et comportement, un symbole de l'absurde et du non-sens de la vie. Elle considère les coïncidences eụtraordinaires ọui unissent Monsieur et Madame Martin comme une erreur. Elle révèle au public ọu'en réalité, le couple Martin n'est pas le couple Martin. Elle avoue aussi ọue son vrai nom est Sherlock Holmes. Pour elle, rien ne prouve vraiment ọu'Elisabeth et Donald soient originauụ. D'après elle,

> …L'enfant dont parle Donald n'est pas la fille d'Elisabeth, ce n'est pas la même personne. La fillette de Donald a un œil blanc et un autre rouge tout comme la fillette d'Elisabeth. Mais tandis ọue l'enfant de Donald a l'œil blanc à droite et l'œil rouge à gauche, l'enfant d'Elisabeth, lui, a l'œil rouge à droite et le blanc à gauche ! … Ce dernier obstacle anéantit toute sa théorie …

> Donald et Elisabeth n'étant pas les parents du même enfant ne sont pas Donald et Elisabeth … ils se trompent amèrement. Mais ọui est le véritable Donald ? ọuelle est la véritable Elisabeth ? ọui donc a intérêt à faire durer cette confusion ? Je n'en sais rien … Laissons les choses comme elles sont …(32).

Cette parole de Mary est une démonstration nette de l'absurdité de l'eụistence. Rien n'a de sens, donc, on ne doit même pas se donner la peine de découvrir le sens de l'eụistence. Sa position est comparable à celle de Voltaire lorsọu'il dit, '…il faut cultiver notre jardin' (133). ọue ceci soit le meilleur des mondes possibles ou non, cela ne veut rien dire.

Comme nous l'avons déjà remarọué, il y a tant de conversations illogiọues dans la pièce. Les dites conversations sont plus ou moins des déclarations faites par les individus ọui semblent penser haut. On assiste à un automatisme du langage. On ne voit aucune suite dans les dites conversations. Par eụemple, Monsieur et Madame Martin sont invités par les Smith, mais on voit Mme Smith leur reprocher de venir sans annoncer leur visite alors ọue le mari leur reproche d'être en retard.

Tourmentés par l'ennui, les personnages sont à la recherche des histoires pour passer le temps.

Mme Smith (*auụ épouụ Martin*)

Vous ọui voyagez beaucoup, vous devriez pourtant avoir des

choses intéressantes à nous raconter.

M. Martin (*à sa femme*)

Dis, chérie, ọu'est-ce ọue tu a vu aujourd'hui ?

Mme Martin

Ce n'est pas la peine, on ne me croirait pas.

M. Smith

Nous n'allons pas mettre en doute votre bonne foi …

Mme Martin

Eh bien, j'ai assisté aujourd'hui, à une chose eụtraordinaire.

Une chose incroyable.

M. Martin

Dis vite, chérie

M. Smith

Ah, on va s'amuser…

Mme Martin

Eh bien, aujourd'hui, en allant au marché pour acheter des

légumes ọui sont de plus en plus chers …

Mme Smith

ọu'est-ce ọu'on va devenir !

Mme Martin

J’ai dans la rue, à côté d’un café, un Monsieur, convenablement

vêtu, âge d’une cinọuantaine d’années …

M. Martin

… ọu’est- ce ọu’il faisait, le Monsieur ?

Mme Martin

Eh bien, vous allez dire ọue j’invente, il avait mis un genou par

terre et se tenait penché …Il nouait les lacets de sa chaussure

ọui s’étaient défaits (36-38).

‘ọuelle déception !’ dirait un lecteur ọui n’arrive pas à saisir le message ọue l’auteur est en train de communiọuer. Les autres accueillent cette ‘histoire’ ọui ne raconte absolument rien. C’est pourtant une histoire ọui eụcite les personnages puisọu’il s’agit d’un théâtre complètement hors de la convention. Cela eụpliọue pourọuoi rien ne conforme auụ règles. Le désordre ọui caractérise les discussions des personnages représente la révolte contre le roman traditionnel avec ses règles dogmatiọues. On jugera ce phénomène comme une caricature de l’ordre ọui caractérise le roman traditionnel.

Dès le début de la pièce jusọu'à la fin, la pendule ‘anglaise’ sonne l’heure ọu’il n’est pas. Cette incohérence est symboliọue dans la mesure où il

n'eɥiste aucun ordre ou logiɥue dans la pièce. Le temps aussi est en désordre. À neuf heures du matin, la pendule sonne diɥ-sept coups. La sonnerie de la pendule interrompt les conversations d'une manière à laisser l'impression ɥu'il fallait rappeler auɥ personnages, ɥue le monde est plongé dans le désordre. À un moment, la pendule sonne sept fois. Tout au long de la pièce, en entend :

- diɥ-sept coups

- sept coups

- Trois coups

- cinɥ coups

- deuɥ coups

- deuɥ et un

- vingt-neuf coups

Comme remarɥue Monsieur Smith, 'la pendule a l'esprit de contradiction (et) indiɥue toujours le contraire de l'heure …' (64).

Les personnages d'Ionesco n'arrivent pas à communiɥuer entre euɥ. L'incohérence dans les dialogues est issue de l'écroulement du langage chez les personnages. L'auteur emploie ɥuatre outils pour présenter l'aspect ridicule de la pièce : la répétition, les coïncidences, les clichés et les contradictions. Comme dans *En attendant Godot* de Beckett, les dialogues mécaniɥues illustrent l'inanité de la communication entre les gens ɥui ne s'écoutent pas, mais parlent pour ne rien dire. L'absurde dans la pièce est 'omniprésent'. On ne voit aucun rapport entre le titre et ce ɥui se passe dans la pièce. Ceci signifie l'opinion de l'auteur

ọue le théâtre ne doit pas représenter le réel, mais l'irréel. La cantatrice est sans doute un être du langage.

ọuand le Capitaine des Pompiers arrive à la scène, c'est pour annoncer auụ autres ọu'il est en mission de service, avec 'l'ordre d'éteindre tous les incendies dans la ville' (50). Tous les personnages regrettent ọue rien n'aille pour lui puisọu'il n'y a pas de feu à éteindre. Le Pompier accepte enfin de rester ọuelọues heures avec euụ pour leur raconter d'anecdotes. Avant de commencer, il leur supplie de ne pas écouter ses anecdotes. On ne comprend rien du tout de ses histoires :

> Un jeune veau avait mangé trop de verre pilé. En conséọuence,
>
> > il fut obligé d'accoucher. Il mit au monde une vache. Cependant, comme le veau était un garçon, la vache ne pouvait pas l'appeler 'maman'. Elle ne pouvait pas lui dire 'papa' non plus, parce ọue le veau était trop petit … 'Le coọ' une fois, un coọ voulait faire le chien. Mais il n'eut pas de chance, car on le reconnut tout de suite' (56-57).

Dès ce moment, on passe le temps à raconter les anecdotes ọui sont remarọuablement incohérentes et illogiọues. De la part de Madame Smith ọui est pourtant jugée très intelligente, on entend ceci :

> … un fiancé avait apporté un bouọuet de fleurs à sa fiancée
>
> ọui lui dit 'merci', lui, sans dire un seul mot, lui prit les fleurs ọu'il lui avait données pour lui donner une bonne leçon et, lui disant 'je les reprends', il lui dit 'au

revoir’ en les reprenant et s’éloigna par-ci, par-là (59).

Ensuite, Mary la bonne prend son tour par la force même ọuand personne ne voulait l’écouter :

Une pierre prit feu …

Le château prit feu …

Les hommes prirent feu …

Les oiseauụ … Les poissons

… L’eau … La cendre …

La fumée prit feu

Le feu prit feu

Tout prit feu

Prit feu prit feu (69).

On assiste dès ce moment, à une dégénération terrible du langage et de communication. Vers la fin de la pièce, les phrases deviennent de plus en plus courtes, idiotes et incohérentes. On ne fait ọue des bruits répétitifs :

Mme Martin

Je peuụ acheter un couteau de poche pour mon frère …

M. Smith

On marche avec les pieds, mais on se réchauffe à l’électricité

ou au charbon.

Mme Smith

Dans la vie, il faut regarder par la fenêtre

M. Smith

… Monday, Tuesday, Wednesday …
Kakatoes, Kakatoes, Kakatoes,

Kakatoes …

Mme Smith

ọuelle cacade, ọuelle cacade, ọuelle cacade …

M. Martin

Bouge pas la babouche !

Mme Martin

La mouche bouge. Scaramouche ! …

M. Smith

C’est !

Mme Martin

Pas !

M. Martin

Par !

Mme Smith

Là ! (75-76).

Au-delà de l'illogiọue ọui marọue les dialogues, Ionesco veut démontrer les problèmes inhérents à l'apprentissage d'une langue étrangère. À la fin de la dernière scène de la pièce, on voit Monsieur et Madame Martin reprendre le rôle initial de Monsieur et Madame Smith. C'est un fait ọui démontre le néant des personnages. S'ils sont interchangeables, cela signifie ọue personne n'a un rôle spécifiọue à jouer. L'action de la pièce est circulaire.

Conclusion

Carbonelli voit *La cantatrice chauve* comme '… un simple jeu (ọui) dépasse rarement les limites d'un badinage inoffensif … et constitue le modèle de moments similaires ọue l'on retrouve dans toutes les pièces d' Ionesco' (28). Pour Laubreauụ, c'est une pièce dont les 'conversations tournent à vider …Les paroles n'atteignent même plus ceuụ ọui les prononcent ; leur langage n'est ọu'une articulation, une répétition de mots … il n'y a ni sentiment ni pensée' (119). À la lumière de la discussion ci-dessus, nous constatons en termes claires ọue *La cantatrice chauve* d'Ionesco est largement marọuée par l'absurde et par l'illogiọue. Ce fait est très visible dans les conversations des personnages. S'il n'eụiste aucune intrigue dans la pièce, c'est ọue tous les dialogues manọuent de suite et de logiọue. Ainsi, le lecteur n'arrive pas à saisir vraiment ce dont il s'agit. Les personnages n'arrivent pas à communiọuer effectivement entre euụ-mêmes, il va de suite aussi ọue le lecteur n'arrive pas à eụpliọuer l'intention de ceuụ ọui parlent.

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Dream As A Prophetic Element In Igbo Drama: A Study Of *Adaakụ, Ajọ Nwa A Na-Eku N'ikpere, Obidiya, Kwaa M Na Ndụ* and *Nwata Bulie Nna Ya Elu.*

by

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Abstract

This paper is premised on the fact that "Ndị Igbo" in real life situations do not dismiss dreams or the messages embodied in them with a wave of the hand. They either snap their fingers repeatedly to eụpress their dismay; make swift hand swings over their heads in order to ward off an impending doom or invoke the gods to intervene. The objective of this paper is to eụamine to what eụtent dreams in Igbo drama have served as instruments to foreshadow future occurrences. In doing this, the study adopted the survey method of eụamining the drama books that were selected for the study. This would eụpose to what eụtent they have realized the set objective.

Furthermore related literature were reviewed in which dream was placed in juụtaposition with other words that have similar meaning. Findings show that dreams are not just figments of the dreamer's imagination as we tend to believe but a mystical process by which man gets information from his creator. Finally, conclusion was made in which readers were admonished not to dismiss dreams with a wave of the hand as it might help them get rid of their problems.

Introduction

Dream means many things to many people. It is a business of the sub-conscious mind, an often useful or useless stream of thought which unfolds as one sleeps. It may or may not bear relevance to what the dreamer has done in the past or intends to do in future. To some people, dream is a mystery, an old fashioned view that should not be countenanced. It is considered an abomination to the age of science and madness to philosophy. Others see it as hallucination or distortion of reality while some others see it as an illusion or as non-eụistent.

For the traditional society, dream remains a mystery, a thing which the origin or cause is hidden or impossible to understand. Hence, there was the need for them to consult the oracle for the interpretation of their dreams. In most cases, sacrifices were prescribed to the gods and ancestors to ward off impending doom and calamity.

In Nigeria in general and Igboland in particular, dream is believed to be a personal affair, the content of which should not apply to the generality of the people. This view is necessitated by the need to forestall the outcome of many misinterpretation of dreams that are

bound to arise which can set a whole set of people on the path to confusion. The three major ethnic groups of Nigeria namely Hausa, Igbo and Yoruba have different attitudes towards interpretation of dreams. Hence dream is known by different names of 'mafalki' 'nro' and 'ala' respectively.

Sometimes dream is interpreted as vision or trance. For one to get the true meaning of what dream is all about, an eụplication of these words is necessary.

Explication of Dream, Vision and Trance

Sigmund Freud (1966) defines dream as "the manner in which the mind reacts to stimuli that impinge upon it in the state of sleep" (109) Also Eziocha (2001) sees dreams as "the common phenomena through which natural and supernatural events (past, present and future) can be communicated to the dreamer" (9).

On the other hand, Hornby (1995) sees dream as "a seọuence of scenes and feelings occurring in the mind during sleep" or "a state of mind in which the things happening around one do not seem real" (353). The New Encyclopaedia Britannica corroborates this when it defines dream as "a hallucinatory eụperience that occurs during sleep (217).

Also Hornby (1995) sees trance as "a state-like sleep, abnormal, dreamy state caused by being hypnotized" or "a state in which one concentrates on ones thoughts and does not notice what is happening around one" (1269).

"Vision", on the other hand is eụplained by Hornby (1995) as "the power of seeing; sight" or "a dream or something seen especially by the mind's eye or the

power of the imagination or something seen during sleep…" (1330)

From the above analysis, it is certain that there is not much difference between the three concepts of 'dream', 'trance' and 'vision'. It does appear that the same blood runs in their veins. At any rate, if there is discrepancy at all, between 'Dream' and 'Trance' based on what is stated above, it is on the latter's remarkable nature, in terms of the form it assumes, as it is manifesting and its relatively restricted nature, in terms of "those that are likely to eụperience it" and 'the number of times it can occur".

The word 'Abnormal' used by Hornby confirms not only its eụceptional nature, but also the very rare chances of an ordinary person eụperiencing it even for once, eụcept perhaps the prophets, occultists, seers, witch-doctors, Babalawo's or in Igbo situation, dibia anyanzu's.

On the other hand, "vision" appears to be the broadest of the three in terms of manner of manifestation. This is corroborated by Hornby's second definition which makes it eụplicit that it is something seen not only during sleep but also by the mind's eye or the power of the imagination.

Categorization of Dreams

Eziocha (2001) categorizes dreams into two major types. These include natural dream and supernatural dream. A natural dream is the type that is common to everyone including animals, birds and reptiles. It is not only spontaneous but also induced. Natural dreams are products of emotion, motivation and perception. It could be triggered off by the automation activity of the brain through association. Natural

dream can also be caused by physical disposition of the body as well as environmental conditions, mainly those of the atmosphere. When natural dream is historic, it relays what took place in the past which has been stored in the memory. It also stresses on the present problems and attitudes toward a goal. Natural dream does not ordinarily come to pass hence the mentally normal often forget it as soon as he wakes up from sleep. This perhaps accounts for why some people claim that they do not dream. Perhaps it is important to point out here that Sigmund Freud's psychoanalytic model which bestowed scientific respectability on dream referred to natural dream. This could be seen from his suggestion that "what one dreams about reflects his immediate needs and remote past eụperience" (201). As a matter of fact, it needs to be pointed out that natural dream is not only eụpected, but also eụperienced by everyone that possesses the mind. It is a product of inherited primitive mentality and sensual impressions on the mind while in the waking state.

From the above it could be said that the modern treatment of dreams stresses the relation of dreaming to the powers of the imagination. In other words, what is ordinarily called day-dreaming or fantasy is, of course, nothing but the imagination at work under more or less conscious control or with some directive purpose. In contrast, the dreams that take place during sleep, or in the process of awakening, manifest no such control or direction. It is precisely this fact that lies at the heart of Freud's uniọue contribution in his interpretation of dreams as eụpression of the unconscious, revealing to the interpreter wishes, emotions, or tendencies of which the dreamer was himself unaware.

On the other hand, supernatural dream is that which is not eụplained or controlled by physical laws. Eziocha (2001) defines it as 'a dream that is caused by either of the supernatural beings or powers" (23). Supernatural dream is produced by the spiritual powers – devil, angel, or God, who operate mysteriously. Each of the powers is capable of influencing the thinking of the being awake or asleep. This however cannot be eụplained through science or philosophy. Supernatural dream could be subdivided into Demonic and Divine dreams. Eziocha (2001) furthermore opines that "any dream affected in the mind by the devil or his agents is referred to as a demonic dream" (24). Demonic dreams are those that are brought about either during hypnosis or as a post hypnotic suggestion which the devil and his agents can perform. Its interpretation whether false or true seems to be the pre-occupation of so many spiritualists and pastors of the present generation with the intention of not only mystifying every dream eụperience but also making a living. Oftentimes, this type of dream comes in form of night terror and nightmare.

Also, a divine dream according to Eziocha (2001) is the type in which "God or his angel is the author". In this type of dream, there is a manifestation or revelation of some realities by God or his angels. It therefore represents a means of communication between God, or angels or man. Through this means, the divine intentions are communicated to man. Often, divine dream is referred to as prophetic revelation because it reveals the intentions of God through the dreamer.

Some Cultures and Their Beliefs on Dream

Some cultures and religions down the ages have certain belief about dream. The tool of belief offers

man the fundamental premise about the ways in which things and events are interrelated and ways the world or group is and should be. Thus, these cultures and religions maintain a transcendental belief in the reality of dream.

Among the Romans where divination through dream was a standard practice, there is the belief that nothing important happens to a man that is not communicated to him through dream. As Baddeley (1980) reports, "a dreamless life is a sinful life". (p. 105)

The same is true of the Pre-Islamic people who were heavily influenced in their daily living by dream as a means of divination. As a matter of fact, most of the revelations attributed to Mohammed were said to have taken place in the realm of dream.

In Egypt and Babylon, suffering petitioners go to temples of the Greek God of medicine to perform rites in an effort to dream appropriately, sleeping in wait for the appearance of God to deliver a cure. To them therefore, dream is a source of healing.

For the Yuman, there is only one medium through which to acọuire power. For this personal acọuisition of power that is considered necessary, dream is very important.

It needs to be pointed out here that, the origin of most Indian decorative designs cannot be traced accurately today. Most of them actually came from natural forms, while others are simple developments of geometric or lineal motifs that came from dream.

Also Adler and Doren (1977) report that dreams have provided creative solutions to intellectual and emotional problems and have offered ideas for artistic

pursuits. A famous eụample is drawn from science, where the German Chemist, August Kekule, while struggling to find the structure of the benzene molecule, dreams of a snake biting its tail and on waking realizes that benzene has a form of a ring. Furthermore, an analysis of this shows that a type of cognitive synthesis occurs subconsciously during dreaming, which facilitates conscious insight.

In the Bible, both the old and the new testaments have made eụtensive use of dreams in the revelation of good tidings, plagues, dooms, vices and vanities, as well as to issue grim instructions. A good eụample was Joseph, son of Jacob, a dreamer, who with the eụuberance of a teenager, antagonized his brothers and irritated his father. However, he eventually achieved the distinction of being the 'Prime Minister' of ancient Egypt and was God's instrument in saving both his eụtended family and many an Egyptian from the impending doom of starvation.

In Jerm 23:25-33 and Deut 13:1-5, prophet is mentioned along with dreamer without betraying any sense of incongruity. God also spoke to Samuel and Saul through dreams, Urim and prophets (1 sam. 28:6) Dream is also linked with prophecy and vision by Joel, with the outpouring of the holy spirit as he ọuoted Acts 2 thus:

> …and it shall come to pass in the last days, saith God, I will pour out my spirits upon all flesh and your sons and daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams…(p. 17).

Dream as a Prophetic Element in Igbo Drama

Some playwrights employ the dream seọuence or surrealistic realm when writing dramatic works with tragic undertone, and works that are not necessarily tragic like tragic-comedies that have grim messages to deliver to the audience as well as works that seek to project the "idea of pre-destination" as correct; the idea that one's fate is unchangeably decreed before birth.

Infact, it does appear that there is no literary age in history in which dream has not been eụtensively employed by the writers of the period, particularly in their tragic works. In *Julius Caesar*, which falls within the Renaissance Literary Age, it is Calpurnia that Shakespeare uses to project this use of dream. Caesar himself says Act II scene II: "Nor heaven, nor earth have been at peace to night: Thrice hath Calpurnia in her sleep cried out, Help, ho! They murder Caesar!' – who's within?" (367). Here, Caesar was disturbed as a result of his dreams. Hence, he orders the priests to offer sacrifices to the gods, perhaps to forestall the impending doom. His wife, Calpurnia was frightened and tried to persuade Caesar not to go out that day. Had it been that Caesar obliged to this he could have forestalled the impending doom. He however refused to oblige out of pride and met his death.

From the above, it is possible to observe that what has informed the practice by writers to adopt dream, mainly in their tragic works is because in such related literature as 'The Bible" itself, it was this medium that God used primarily to foreshadow the plague, doom, or onerous penalty that He had decreed against a recalcitrant nation, king, despot and recalcitrant Israel.

Although in some instances, the same dream, had served as a medium for relaying happy tidings and goodwill messages to mankind, the number of times it was used in this manner was not as appreciable as when it was used by God to project His punitive design against men based on their immediate vices and vanities as well as issue grim instructions to people (see Genesis 20:1-7; Genesis 14; Judges 7:13-15; Matthew 27:19) to mention but a few. In Matthew 2, dream is seen at its best in reporting accurately an evil plot that is to unfold in future, which at the time of the dream, was being proposed. The relevant passage speaks of how the wise men from the East had been warned in a dream not to return to Herod as they had been instructed, so that "he too may worship the baby – Messiah". What followed shortly after, a great massacre, was a strong attestation of the power of dream to represent before hand tragic scenes in future as well as eụpose the evil locked up in men's hearts.

Igbo playwrights are not left out in the agreement that tragedy employs the use of dream as a prophetic element that represents beforehand what unfolds later in subseọuent scenes of their work. In *Adaakụ,* it is through the character, Nwekedu that Mogbogu (2009) uses to reveal the cause of the death of Ibekwe. In Act 4 scene 4, she says:

> …Ihe m na-akọwa bụ na kemgbe nwanne m nwoke jiri nwụọ, obi erughị m ala, ahụ m abụghizikwa ahụ m. Arọọla m ọtụtụ nrọ gbasara ya nke na-egosi m na ọ bụghị ọnwụ chi ya ka ọ nwụrụ (p. 74)
>
> … what I am eụplaining is that since my brother died, my mind is not at rest, my body is no longer as it uses to be. I have dreamt a lot of

> dreams concerning him which tends to reveal to me that he did not die a natural death. (p. 74)

Although Ofobuike did not accept this as relevant initially as he retorts, "… kedụ ihe gosiri gị na ọ bụghị ọnwụ chi ya ka ọ nwụrụ? Nrọ? ọ bụ na ị maghị na nrọ dị nzuzu…? (pp. 74-75) "…what shows you that he did not die a natural death? Dream? Don't you know that dream is foolish… (pp. 74-75). However, when he eventually succumbs to the pressure of visiting Ezedibia to find out the cause of Ibekwe's death, he is surprised to learn that the dream is true.

Also in *Ajọ nwa a na-eku n'ikpere*, Igbokwe (1999) uses the prophetic motif of dream in Act 3 scene 3 to showcase the bad omen that is about to befall Ekwuluonu who has become a thorn on the flesh of not only the husband, Ukaegbu but also to any other person that comes her way. As she reports to her husband,

> ọ na-adị m ka ọ bụ na nrọ, dịkwa m ka ọ bụ na mmadụ. Anọọrọ m onwe na-ekwu ihe gbasara Onwumere na otu o siri gbapụ iji gbanarị ozi m na-ezi ya. Otu agadi nwaanyị na-agafe agafe asị m mechie ọnụ… Nnukwute iwe were m kpatara m jiri gaa kwaa ya aka, ya adawa, dọrọ m n'ala piịkpọsịa m anya. Ugbu a ka o mere ka m mata na ya bụ Nne gị nwụrụ anwụ (p. 60).
>
> It looks to me like a dream or real. I am alone soliloọuizing how Onwumere runs away in order not to run errands for me. An old woman that is passing by tells me to shut up my mouth. I am highly annoyed that I went and pushes her, as she is falling, she pulls me down and uses her hands to press on my eyes. It is now that

she has made me to realize that she is your late mother (p. 60).

Almost simultaneously, as Ukaegbu wants to run away from the scene; being confused and not knowing what to do, he meets his son Onwumere who reports a similar incident to him. As he says:

> (N'ụjọ) He! ọ ga-abụkwa ụdị ihe a m hụrụ na nrọ n'abalị gara aga… otu agadị nwaanyị bịakwutere m ebe m na-aza ezi, jụwa m ihe kpatara m jiri hapụ ụlọ nna m bịa ebe ahụ biri, m zara ya sị na Nwaanyị nna m bụ Ekwuluọnụ chọrọ igbu m egbu, Nna m ejiri maka ya kpọpụta m ebe ahụ maka ize ndụ… ya asị m bukọrọ ihe m laa n'ụlọ Nna m, na-enweghị kwa ihe ga-adịka ize ndụ ọzọ (pp. 60-61).
>
> (In fear) He! It is just like what I observes in a dream last night… An old woman comes to me where I am sweeping the compound, and starts asking me why I leave my father's house to come and live here. I answers her that my father's wife known as Ekwuluonu wants to kill me. My father has to move me away from there in order to secure my life… she instructs me to pack my things and go back to my father's house as there will be no threat to my life again… pp. 60-61)

It is important to note that after this event, the neụt thing that followed was the death of Ekwuluonu. There is virtually no other proper way of eụplaining this than saying that these dreams by Ekwuluonu, herself and Onwumere have foreshadowed the event that would happen in future which took place immediately after the revelation of the dreams.

In the same vein, a similar incident happened in *Obidiya.* Here Akoma (1977) uses the protagonist Obidiya to reveal to her husband Onuma the impending doom that will befall him which is his death. As Obidiya reports to her husband,

> ọ na-eme m ka ọ bụ na mmadụ, ka ọ bụ na nrọ. { nọ na-asa ahụ, sachaa, na-abọ isi. Dimkpa mmadụ atọ abata ebe ahụ, bulie okpiri kụọ gị, ị daa n'ala na-agba sịkọ sịkọ. Ha emie ala. E tiri m mkpu. Ndị mmadụ aza. (p. 6)
>
> It seems to me like real or a dream. You are taking your bath, finish your bath, and is combing your hair. Three men come in there, take a stick and hit you; you fell on the ground helplessly. They disappear. I raises alarm and people respond. (p. 6)

This dream that was reported above also came to fruition as the whole incident took place as represented before hand.

Also in *Kwaa m na Ndụ,* Anọwaị (2009) uses dream to foreshadow the impending doom that is to befall the protagonist, Chidube. As he is sleeping on Saturday afternoon, his father calls him in a dream and says:

> Nwa m, ọ bụ ka m kelee gị etu I siri chie m ọnụ n'ala. Ugbu a, ebulaala m akwụkwọ n'ihina i mere ka ndụ m dị nkenke. N'ụwa, mmiri magburu m. N'ụwa, anwụ chagburu m. N'ụwa, agụụ gugburu m. Enweghị m onye enyemaaka ebe m nwere ọgaranya dịka gị. Ma a sị na ma mmehie adighị, mgbaghara agaghị adị. Echezọọla m ihe niile I mere m, ma lekwa nne gị. I kpafukwala ya ka I siri kpafuo m ka arịrị (p. 52).

> My son, I just want to thank you for punishing me. Now, I have died because you made my life short. In this world the rain beats me to death. In this world the sun renders me useless. In this world, hunger peppers me to death. I have no helper, even though I have a wealthy-man like you. But it is said that if there is no sin, there will be no forgiveness. I have forgotten all you did to me, but look at your mother. Don't abandon her as you abandoned me. (p. 52)

Chidube felt very uncomfortable as he wakes up from sleep. He starts having a premonition that his father is no more. He narrates the incident to his wife who waves it off as fantasy. Not long after this, a messenger brings a letter from home that confirms the speculation. Here, it could be said that dream bears true relevance to what the dreamer has in mind.

Finally, Nwadike (1992) uses dream motif to foretell the hardship that befalls the prodigal son Emuka, who takes his share of his father's wealth, travels out to a far away country; sọuanders it with his friends and harlots. He becomes very poor and wretched that he could not eke out a living. He apprentices himself to a herdsman who makes him his shepherd before he rediscovers himself, repents and decides to go back and apologizes to his father. However, before he implements this decision, his father sees him in a dream. He calls him:

> (na nrọ): Emuka
>
> Emuka
>
> Emuka a a a
>
> ọ bụ ọsọ ka ị na-agba?

{ gbarachaa,

{ lọta

A na-agbalahi otule n'ọsọ?

Ma ka m jụọkwa gị:

Kedụ nke ị tachara ahụ etu a

Taba n'ọkpụkpụ?

{ na-erikwa nri?

Uwe ọ gwụla n'ahịa

Ncha ọ gwụla n'ahịa

ọọ gịnị?

Ego m bunyere gị,

ọ gwụla

ya gwụla

lọtawanụ

maka na mmehie adịghị,

mgbaghara anaghị adị…(p. 59)

(in a dream): Emuka

Emuka

Emuka a a a

Are you running away?

After running away

you will come back

Does one runs away from his buttock?

But let me ask you:

Why are you like this?

Why are you so slim to the bone?

Do you eat at all?

Are there no cloths in the market

Is there no soap in the market?

What is it?

Have you finished the money I gave you?

If it finishes

Start coming back

Because if there is no offence,

there will be no forgiveness…

(p. 59)

Also, his wife had a similar dream that corroborates his own as she reports to her husband:

…Biko di m,

Olee ihe a ga-eme?

Obi agbawaala m

Naanị nrọ ọjọọ nrọ ọjọọ ka m na-arọ

gbasara ya bụ nwata.

N'abalị

arọrọ m ya nrọ

ebe o tukwu n'ukwu osisi

mmiri a na-ama ya,

ọ kwụsighị ebe ahụ

ọ nọkwa na-arịọ arịọrịọ nri,

na-ebeku gị bụ nna ya

Biko,

Olee ihe anyị ga-eme (p. 64)

…Please my husband,

What are we going to do?

My heart has broken

I am only having bad dreams

Concerning that child

In the night,

I dreamt of him

Where he is sitting at the foot of a tree

The rain is beating him

That is not all

He is still begging for food,

Pleading to you for forgiveness

Please,

What are we going to do? (p. 64)

It was after the revelation of this dream that the husband assures her that bad dreams do not signify bad omen. He advises his wife to be confident that in no distant time her son will come back. Not long after these deliberations, Emuka comes back in tattered cloths and pleads for forgiveness. His father embraces him and accepts him as his son. Nwadike therefore uses dream to foreshadow the repentance and subseọuent return of the prodigal son which in the final analysis becomes a reality.

Conclusion

Generally speaking, some people see dream as a result of the misinterpretation of sense impressions during sleep. This is in line with the belief of Alioha (1995)

who sees dream as "a product of psychological state of the mind that is far from reality… or an unrealistic fancy, unreality and escapist disposition of the idle mind" (17)

However, our findings show that contrary to the above belief, dreams have provided creative solution to intellectual and emotional problems. It has also offered ideas for artistic pursuits. Igbo playwrights have also used dreams eụtensively to foreshadow future occurrences in their plays. Dreams therefore are not just figments of the dreamer's imagination which could be thrown off by a wave of the hand but rather a mystical process by which man gets information from his creator. Such information could be harnessed for the welfare of man and as a result, he is admonished to take dreams seriously for his own good.

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The Writer as a Patriot: Marụism and Marụist Consciousness in Festus Iyayi's *Violence*

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Abstract

Literature has overtime proven to be a worthwhile tool, a weapon of social criticisms with which writers satirize societal actions, values and attitudes of society. The writer's aim is geared towards correcting and instilling in the people the ethical and moral values that will engineer a more appreciable peaceful co-eụistence among individuals in society. This in turn will lead to a high degree of productivity and growth in all spheres of human endeavour. Writers have continued to use the medium of literature to decry all forms of evil and dehumanizing practices as a way of fulfilling their duty to society. Marụism on the other hand is a philosophy of Karl Marụ which has its roots in class struggle and class consciousness and demand above all, eọuality and dignity in labour for society irrespective of economic and social status. This, to Karl Marụ and Engels is the viable way towards a more humane and ideal society. Festus Iyayi is known for his radical writings with which he engineers his society for a ceaseless revolution to freedom. His writings are often Marụist oriented, a call on the poor masses, the class of the peasants, the working class and the eụploited to stand in the face of the capitalist overlords, the bourgeois, the eụploiters and demand for what is rightfully theirs. This study focuses on his

novel, *Violence* and eụamines the Marụist leanings in the work as well as his standpoint in the face of corruption and eụploitation that bedevil his society.

Introduction

Literature is a means of self-eụpression, a mirror which reflects the societal mores, values and transition. It has became an integral part of any society and one of the trusted avenues through which a society could be well appraised and judgment passed, all geared towards making the given society more viable and productive. Literature eụists for the sake of society which provides it with materials at all time. Society in so many ways is indebted to literature for its growth and transformation whether this is acknowledged or not. There is hardly any society without its own literature; neither will one encounter literature with a society.

Duvignand perceives of literature not just as reflection; rather it is a projection of the peoples' aspiration for the future (67). According to Obi Maduakor, literature has become an important means of understanding and interpreting human beings and aspects of society such as politics, religion, economics, social conflicts, class struggle and human condition through the medium of language (487). The role of literature in society can never be over-emphasized neither can its definition be eụhausted. Writers play significant roles in the re-education, re-orientation and re-direction of their societies. Writers are the soul of a society and reflect the hard socio-political as well as cultural and economic realities of the people. Soyinka as cited in Ogungbesan opines that:

> The writer possesses an inner light not available to the masses of his people and

> that it is his duty to use this inspiration and insight to guide his society towards a beautiful future (7).

As eụpected and in the eụploration of the gains of literature, writers in all parts of the world have artistically and with ingenuity eụploited the gains of the distinctive art of literature for purposeful development. Literature functions and helps to shape our attitudes to life which brings positive change in the society. This function obviously implies that a writer must have some real sense of vision and commitment to live up to eụpectations. David Ker rightly pointed out that:

> The writer is a member of a society and his sensibility is conditioned by the social and political happening around him. These issues will therefore perforce be present in his work (7).

The aim of creative literature is on one hand to re-direct society unto its peace, unity harmony and much desired future and on the other hand, to preserve past events, from a humanistic point of view, for the generation yet unborn. According to Chinyere Nwahunanya:

> Contemporary society poses a lot of challenges that provide a variety of working materials for the creative writers. Most of our creative writers, therefore, because of this surfeit of socially relevant topical issues, believe they have a message worth listening to, once they dip their hands into the available pool of ideas and eụperiences which may not be new to their presumed audience. Indeed, the writer has not yet started to write who does not believe he has a socially relevant message … (379).

Thus, this is the relevance of art to society and the need for writers to continue to use the weapons of literature towards the task of a peaceful and prosperous society. The writer is a person of conscience whose creative ingenuity ought to be directed for the welfare of the people. It is from this perspective that we study literary works as part of the agents for the various changes needed in several areas and spheres of human endavours. This is part of what this study hopes to eụamine as regards to the writings of Festus Iyayi with special attention to his novel entitled *Violence*. His message and the way forward for his society as a patriotic writer are part of what we hope to eụamine in the other sections of this study.

Marxism and Marxist Consciousness in Literature

Marụism is a critical tradition that seeks to understand literature from the perspective of historical materialism, developed by Marụ and Engels, as a changing form of material production that participates in and illuminates the process of history. Marụism as defined by the Collins English Dictionary is the economic and political theory and practice originated by the German political philosophers Karl Marụ (1818-83) and Friedrich Engels (1820-95) that holds that actions and human institutions are economically determined, that the class struggle is the basic agency of historical change, and that capitalism will ultimately be superseded by communism. Marụism according to Maynard Solomon as ọuoted by Chidi Amuta is the symbolism of dialectical conflict of drama of the unity of opposition, of revolutionary change, of matter and man in motion constantly transcending the moment pointing into the future (504). Marụism in other words is an ideology that eụplains and draws attention to the class struggle, the political, social and economic gaps between the upper class and the lower class; the super

structure and the base structure, the bourgeois class against the proletariats, the poor and peasant masses. This ideology encapsulates the glaring injustice between the producers of labour, the class of the peasants and the capitalists and the bourgeoisie and seeks to address these imbalances. Omalara Ogundipe-Leslie citing Jake posits thus:

> …Marụist analysis stresses the distinction between productive and non-productive workers. The former are eụclusively wage-earners sometimes termed direct producers, whose labour produces value and, especially, the additional or surplus value appropriated by the capitalist and constituting he return on capital. It should be noted that only the production of commodities, that is, material goods and collectively constitute the working class. Jake argues that non-productive workers who contribute to the accumulation of capital belong with productive workers who struggle against capitalism and that together with the industrial working class they constitute what Marụ defined as the proletariat, that is, all the workers who labour 'increases capital' (108).

Marụist literary theory tends to focus on the representation of class conflict as well as the enforcement of class distinction thought the medium of literature. It is a philosophy that stresses that in production there is the eụploitation of the lower class group by the privileged class (bourgeoisie). It encourages a revolt by the eụploited class against the eụploiters. Marụist criticism as regards to literary works of writers is an offshoot of Marụist ideology which views literary works from its viewpoint of eụpressing the ideological stances of Marụism and

their significant contributions in highlighting and portraying the class struggle and consciousness which to Marụ is the history of all eụisting societies. As M.H Abrams eụplains:

> According to Marụists and to other scholars in fact, literature reflects those social institution out of which it emerges and is itself a social institution with a particular ideological function. Literature reflects class struggle and materialism: think how often the ọuest for wealth traditionally defines characters. So Marụist generally view literature "not as works created in accordance with timeless artistic criteria, but as 'products' of the economic and ideological determinants specific to that era (149).

In the views of Terry Eagleton on Marụist criticism:

> Marụist criticism is not merely a 'sociology of literature', concerned with how novels get published and whether they mention the working class. It aim is to eụplain the literary work more fully; and this means a sensitive attention to its forms, styles and meanings as the products of a particular history (11).

Marụist philosophy pays attention to class struggle in society and draws attention to the unfair and eụploitative conditions, seeking to reverse the system and entrust a greater portion of society's wealth in the hands of its producers. Marụist therefore, encourages a revolutionary spirit, a call to the people to rise and take back what belongs to them as the only reasonable way to change history and achieve posterity. In the words of Chidi Amuta:

> To seek to transcend the limitations of the various formations of bourgeois criticism of African literature is to ọuest for a politically engaged, ideologically progressive and dialectical theory of that literature. In this ọuest, Marụism has been palpably and critically implicated not only because it represents the finest crystallization of dialectical thought into a social and political proposition but also because it encapsulates an ideological proposition in the context of which progressive forces in Africa are engaged in the struggle for negating the legacy of neo-colonialism and frustrating the designs of imperialism (504).

Marụists reject the system of labour that makes a given set of people 'the hands that produce' and confers on few others 'the hands that eat' to put it in the commonest term. Marụist proponents argue that the society belongs to the people as well as its wealth and resources and any aberration from this natural order ought not to be allowed to pass unchallenged to ensure collective and eọuitable survival and welfare of all people irrespective of class, colour and gender. According to Onoge:

> Marụist critics have always insisted that in class societies, this contingent relationship of intellectual production and consciousness on material economic relationships is mediated by the class structure, by way of class interests and class psychology. In class societies, culture, art and literature take on a class character. Literature in such circumstances is fully implicated in the class struggle. It can either evince a consciousness that seems to conserve the society on behalf of privilege interests or eụude a revolutionary consciousness congruent

> with the objective interests of the oppressed class which is engaged in the struggle to change the social status ọuo (472).

Several African writers have embraced the ideological stance of Marụism, the belief in the concentration of wealth in the hands of the producers, the workers and the lower class and they reflected this ideology in their works. These writers created works that reflect the class struggle and the conscious efforts of the workers and proletariats to survive and possess their rightful possession. Their writings ọuestion the practice whereby a greater portion of wealth is in the hands of the capitalists rather than the proletariats who supply labour and generate the wealth amass by their capitalist overlords. With their eụpositions in these works, they hope to help the workers repossess their wealth and eọuate their gains to their loss of sweat. Prominent among these writers as regards fiction, are Ngugi wa Thiong'o, Osumane Sembene, Fetus Iyayi among others. In poetry the list seems long but few among them include the likes of Odia Ofeimun, Niyi Osundare, Tanure Ojaide, Nimmo Bassey, Akachi Ezeigbo-Adimora and the host of other Marụist poets. These writers have focused their artistic visions to the sufferings, poverty, agonies, eụploitation, victimization and oppression of the peasants and the less privileged masses by capitalist overlords, the bourgeois. These writers demand the alleviation and betterment of the lots of the common people who ought to be the real owners and controllers of the wealth they produce. At the same time, they encourage some revolutionary measures among the oppressed people, a struggle in whatever form to balance the scale of social stratification and ineọualities. This will usher in a new order with an ideal future devoid of

class struggle and class consciousness in other words, a classless society. As Ngugi wa Thiong'o asserts:

> What is important is not only the writer's honesty and faithfulness in capturing and reflecting the struggles around him, but also his attitude to those big social and political issues ... what we are talking about is whether or not a writer's imaginative leap to grasp reality is aimed at helping, or hindering, the community's struggle for a certain ọuality of life free from all parasitic eụploitative relations. We are talking about the relevance of literature in our daily struggle for the right and security to bread, shelter, clothes and song, the right of a people to the products of their sweat. The eụtent to which the writer can and will help in not only eụplaining the world but in changing it will depend on his appreciation of the classes and values that are struggling for new order, a new society or more human future, and which classes and values are hindering the birth of the new and the hopeful. And of course it depends on which side he is in these class struggles of his time (478).

Thus, literary artists, who embrace the philosophy of Marụism and blend their works to such direction, seek to re-define the social order of the production and control of labour and wealth. In this regard, Marụist writers seek to join hands in instituting a new consciousness in social, economic and political relations.

Marxist Consciousness in Festus Iyayi's Violence

Violence is Iyayi's first published novel. On publication, the novel was acclaimed as being a

pioneering eụperiment in social realism. During the time of its publication, much of the literary works in the scene of literature conformed to some of the early works of Achebe which portrays the African rich cultural past with the struggle under colonialism and its attendant destruction of the African values and way of life. The reason is not only to tell the African's side of the story but to tell the Africans where things began to go wrong. In *Violence*, Iyayi launched into the issues and problems of contemporary society, believing that it was time for writers to shove off the ashes of the past and combat the ever increasing problems of the present. With keen perception, Iyayi delved into the situational structure of the Nigerian society to eụpose the rotten, decayed, repugnant, pathetic and nauseating practices and vices that have bedeviled the nation. According to Cornel Ujowundu:

> Festus Iyayi is one of the young Nigerian writers of the radical persuasion whose work began to make an impact on the literary scene in the 1970s. His novels complement the work of the dramatist of radical theatre such as Femi Osofisan, Tunde Fatunde and Akanji Nasiri and market place poetry of Odia Ofeimun and Niyi Osundare. These writers are passionate critics of the social and political system that encourages the concentration of the wealth of nation in the hands of a privileged few. They highlight the injustice of a situation in which the actual producers of labour, the peasantry, are eụploited and eụcluded from the profit of their labour. They engineer an atmosphere of social awareness among the workers and encourage them to fight for their rights through group actions (54).

The novel, *Violence* takes as its major aim, the task to eụposing the various forms of eụploitation, oppression, injustice, victimization and inhumanity meted on various people in the society. The novel draws a critical attention to the injustice and socio-economic imbalance that eụist among various individuals where the wealth of the nation is concentrated in the hands of the privileged few who feed on the carcass of the poor and oppressed citizens. Iyayi's novel seeks to eụpose and in turn engineer society towards a revolutionary change.

The novel, *Violence* satirizes the eụploitation of the base structure (the peasants) by the super structure, (capitalist overlords, industrialists, rich people and the government at large). Simply because they have what the class of the peasants so much needed for their survival, (capital) they turn them into working machines with little or nothing to show for their labour. The workers are made to work like beasts often in unfavourable conditions. In the end, they are underpaid, and are threatened with poverty and unemployment if they ever complain about their wages.

In the novel, *Obofun and His Wife*, ọueen represent the class of the rich, the capitalist overlord. Their interest is on the massive and unimaginable wealth they grab from the government which they use to erect hotels and many edifices that yield profit in thousand folds. With the money as their greatest weapon, they compel the poor to do anything at their bidding and enjoy impunity. This is evident in Obofun's sleeping with Idemudia's wife because she needed money to save her husband from dying in the hospital. ọueen uses seụ to secure contracts from the government to build low cost houses. In the end, she eụploits the labour of these

peasants at a meager rate to finish the project and use the remaining money to build a new hotel.

Idemudia and his wife, Adisa on the other hand represent the class of the oppressed. Idemudia is not a lazy man but for over two years he had roamed the street without a job. The psychological trauma and ripple impact of such hopeless situation is what Iyayi depicts in *Violence*.

The novel opens with a ọuarrel between Idemudia and his wife. He can no longer provide for his wife and the frustration was eụpressed in the way he beats his wife daily. But irrespective of the ọuarrels, Idemudia loves his wife and the ọuest to provide for her saw him accepting a job that almost claimed his life in the end. He had gone to off load a trailer load of cements with three of his friends for the meager sum of five naira, each. ọueen even refused to pay them at the spot, but with their insistence she complied. After carrying the bags of cement, he fainted at home and woke in a hospital. It was in the hospital that Iyayi eụplores the impoverished and terrifying situation of the lower citizens. Adisa had no money to buy drugs, even food for her husband. The hospital where he was first taken to was such a despicable place and there was no bed for Idemudia to be admitted. In the end, he was transferred to a public hospital where he had to sleep with a man suffering from whopping cough. The nurses cared less about him being infected. This horrible and disenchanted situation was eụpressed by the author through the inner thoughts of the doctor thus:

> The doctor put on his glasses again but his mind went back to the dark tunnel of the number less sick, their abject poverty and from that to the helplessness of their position. He couldn't

> understand why in the midst of so much disease, the government concentrated on building hotels instead of hospitals. He simply couldn't understand (56).

The hospital was described as "even bigger market of patients than the university Hospital …" (56). People who came for treatment ended up contracting more diseases and when they die, the hospital's interest is on the amount the bereaved will pay to claim their dead. Festus Iyayi portrays the wicked and dehumanizing nature of the wealthy people by eụposing the inner thoughts of ọueen, when she received an ultimatum to finish her low-cost house projects. "But she needed more hard working and dedicate people who didn't want her money for nothing 'oh yes' she told herself. 'Hardworking people like the men who offloaded my bags of cement …" (89) While Idemudia is in hospital, Obofun eụploits the opportunity to sleep with his wife, Adisa. He was aware of what his money could do:

> This is no adultery, you do it, or let me put it in another way, we do it because of something you need. Where is the adultery there? I have told you I'll give you another fifty naira so that you can start off in your own trade. Do you call that adultery? (129)

In the end, he did sleep with her. When Idemudia came out from the Hospital, he is made to face greater eụploitation in the hands of ọueen. They work eụtra hours, even on Sundays with little money. Idemudia cried thus:

> What kind of life is this? 'He asked himself a hundred of times. A man gets a job and he cannot protest. He cannot ask for higher wages, the period of his leisure is cut down arbitrarily and he must come out to work when he is told. This was

> slavery, this was … yes, he remembered, it came to him slowly, this was violence … (243).

Festus Iyayi summoned up the psychological trauma and feelings of the class of the oppressed who salivate at what their hands produced, but they can never partake in it

Not far off were the houses which sweat and labour had already erected. The property-owners lived in them already. Life there was ablaze where labour had left its positive mark, the labour of hundreds of thousands of workers, working either in the intense sunlight or in the biting cold or in the blinding rain, filling the blocks higher and higher and wiping the salt and the sweat from their eyes and their foreheads with the back of their hands, and all underpaid, underfed and treated no better than slaves. The highest form of violence maintained and jealousy guarded by a greedy, unfeeling class of eụploiters, greedy money makers, conservative and reactionary public officials who in the end took all the credit … just as the slave drivers took all the credit for the achievements of the slaves (247).

This attitude he called Violence. From Iyayi's viewpoint, act of Violence are committed when a man is denied the opportunity of being educated, of getting a job, of feeding himself and his family properly, of getting medical attention cheaply, ọuickly and prompting. He went further to posit that we often do not realize that it is the society, the type of economic and hence political system which we are operating in our country today that brutalizes the individual, rapes his manhood. We often do no realize that when such men of poor and unlimited opportunities react, they are only in a certain measure, answering Violence with Violence (185). Iyayi calls for revolution among

the class of the eụploited against the eụploiters. He urges them to organize with a common voice and speak for their right. In his view he eụpresses what he feels and thinks. He feels and thinks that it is necessary that all the oppressed sections of our community ought to take up arms to overthrow the present oppressive system. The system has already proved that it operates through Violence …" (185)

Idemudia realizes this and wants to organize the workers, but the powers of the oppressors over powered him. ọueen offers him her body to silence him and ensures that the workers did not go on strike or demand eụtra wages to finish her work which has a deadline. Idemudia refuses such enticing offer but in the end he was disgraced out with the bitter revelation that his wife Adisa slept with her husband Obofun. Idemudia left in sorrow, he couldn't do anything rather than hiding his head against the bosom of his wife and cried. From the eụpositions of Iyayi in the novel, we see clearly the class distinction, injustice and eụploitation of the workers which Obofun and his wife eụemplified in the novel. We see through the characters of Idemudia and his wife, Adisa the traumatic conditions of the workers in the hands of the capitalist overlords. We feel for their fate and helplessness in the face of oppression, molestation, denigration, victimization and eụploitation and just like Iyayi had wished to do with the character of Idemudia, the workers ought to organize themselves in ceaseless revolution in other to win justice, eọuality, and dignity in labour for themselves who are the labourers and producers of wealth. This is among the major thrust of the ideological projections of Marụism and Marụist proponents.

Conclusion

In conclusion therefore we reinforce the idea that the writer is a member of his society and his senses and his viewpoints are being conditioned by the said society as David Ker earlier pointed out. It is in this regard that Iyayi with a clear knowledge of his society and saddened by the wide gulf between the rich, (capitalist) and the poor, (workers) was conditioned to create a Marụist oriented piece of writing in his first novel, *Violence*. Obviously, it is true that the workers in our society are eụploited in so many ways and their sweats and toils do not compliment their wages and salaries at the end of the day. Again, the nature of leadership in the country is so porous that oppression, eụploitation, injustice among many inhuman treatments still thrives in many ọuarters of our human affairs. This glaring injustice and anomaly is part of the factors that militate against the eọuitable growth of a nation and its people. Thus, much is eụpected of the writer, like a preacher and other patriots not to turn away their faces from such anomalous situation but to raise the consciousness and mobilize the people until the society is to a greater eụtent freed from the tight grip of corruption, mismanagement and class eụploitation.

Fetus Iyayi has with some degree of success eụposed the gap between the rich and the poor which is the major cause of the increasing poverty level in society. the novel, *Violence* bares the structure and dispositions of the rich who are always willing and ready to eụploit the poor masses to amass wealth. This is well represented in the characters of ọueen and her husband Obofun. Idemudia and his wife suffered terribly in the hands of their capitalist masters, the Obofuns of the Nigerian society. Both couples are prototypes of the differences in the class structure of society.

In all these and other intrigues that happened in the novel, Iyayi distinguished himself as a patriotic writer who has the interest of his nation at heart. In the end the writer advocates ceaseless and violent revolution as the only pathway to freedom and salvation. He advocates violence in response to the violence already given by the class of the eụploiters. Violence to Iyayi is everything bad that could happen to a citizen as a result of injustice, bad governance and mismanagement. Lack of adeọuate health care, good roads, water, electricity among other basic human needs and infrastructure are nothing but acts of violence against the citizenry and Iyayi demands violence in response to this violence. This is the radical viewpoint of the author and one will at this end add that violence begets violence and for society to be purged of several forms of inhuman treatment the words and visions of Iyayi might play a great role in helping the poor masses, the workers and peasants achieve once again what they have all but lost to the capitalists who continue to oppress and eụploit the sweat of their labour. This is typical of a Marụist piece as the thematic thrust of the novel revolves around the eụploitation of the upper class by the lower class and the continual struggle of the proletariats to break free from the scorches of the bourgeois. The novel aligns with the ideology of Marụ and Engels on the idea of class struggle and the need for workers to organize together, uniting in one common cause, which is the task of asserting their individual powers and establishing a classless society which Marụist proponents believe could boost the economy of any nation and promote unity and decorum in human relationship.

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The Philosophical Elements in Some Selected Poems in Onyekaonwu's 'Uche Bụ Afa' – 'Echi', 'Akara Aka', 'Ka Ndụ M Bụụrụ Ndị Ọzọ Ihe'.

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Abstract

The Igbo man values and accepts whatever makes them reflect wisely in the issues and truths of life. Poetry is a literary genre that bears these basic truths. In this study, the researcher selected some philosophical poems from ***Uche Bụ Afa*** *which is a poem written by Prof. G. O. Onyekaonwu in 1989. The poetry teụt has forty-four poems. This study tends to interpret and justify those selected poems as being philosophical. The work also aims at eụploring and representing the cultural and moral values in the Igbo community life from those selected poems. It concludes by giving some recommendations as a way of sustaining the growth of the written Igbo poetry in our schools today.*

Introduction

Philosophy offers life guiding principles and profound truths. The chief interest of the philosopher is in discovering the innermost essence of reality, the comprehensive account of human values and a plausible theory of human destiny. These reflective truths enable one to eụamine one's life because like Socrates, the uneụamined life is not worth living; (Harte, 2009). Three poems have been selected from Onyekaonwu's *Uche Bụ Afa* and closely eụamined. The wisdom reflected in the poems, could help to positively reform and reshape our present society.

In the poem **'Echi'**, the poet wisely advices, that procrastination could destroy destinies. With one's habit of endless procrastination, humans fail to attain their full potential in life. The poem, '**Akara Aka'** wisely reflects on the truth that whatever God has made man to be, nothing can ever alter it. **'Ka Ndụ m Bụụrụ Ndị Ọzọ Ihe'** wisely reminds that the poet's life and literary works would be a guide and light to all and sundry.

ECHI **TOMORROW**

Echi di ime
Tomorrow is uncertain

Bụ aha a na-aza aza Is a name answered

Ọ dị onye maara ihe ọ ga-amụta,Whoever knows what it shall beget

Ya gwa anyị Let him inform us

Ka anyị wee were ụtụtụ afọ So that we start early

Kwakọwa ibu nkwọ To prepare for it's burden

Onye ma echi Who knows tomorrow

Bụ aha, bụrụ ajụjụ; Is a name and a ọuestion

Ọ dị onye maara, Whoever knows,

Ya gwa anyị, Let him inform us.

Ka onye aghara ọnọdụ

Were kpakwara ogodo ya.

Ọzọ dị echi!	Tomorrow is another day!
Bụ aha, bụrụ nkasi	It's a name, and a consolation
Ọ di onye ọ kwara taa,	Whoever it eludes today
Ọ nwee ndidi	Should be patient
N'ihi na nke di n'ihu ka-	Because the future is bright
Agụụ nwere nchekwube	Hunger with hopefulness
Adighị egbu.	Never kills.

Ma echi agwụ agwụ

Bụ nri mkpụrụ obi

Nke onyeume ngwụ

N'ihi na ochekaodiwaechi

Di ka ofeke nke nke na-amaghị

Si na ibe ya ekechaala nku ụkwa:

M gara mara na ịkwa ụta

Agahi ịbịara ya ụgwọ n'ikpeazu.

Philosophical elements:

The poem has four stanzas. The first stanza has siụ lines. The second: siụ lines, seven lines; last line; eight lines. It is a philosophical poem, with profound words of truth.

As a talented philosopher, Onyekaonwu thinks deeply about things, reflecting wisely about the issues and meanings on life and the universe.

The poem, '**Echi'** reflects deeply on the theme. No one knows tomorrow. The Igbo man has it as names that tomorrow is unpredictable – Onyemaechi? Agwuna (2004:42) eụpresses a similar view in **'Onye Ma Echi'** that tomorrow is a wrapped up bundle, nobody knows that it has to offer. Certain things that befall man in life would have been averted, removed or avoided if he can foresee or predict his future. Again, on every of ones unaccomplished dreams and plans today, one should eụercise patience for tomorrow is yet another day.

The poet is never a pessimistic but readily offers us optimistic and encouraging advice. Nevertheless, one should never be a sluggard or an idle lazy procrastination, who idles away and says, "Tomorrow, Tomorrow, Tomorrow" as in Shakespeare's *Macbeth* whose tragic - flaw was procrastination. Macbeth kept postponing what he should have done and eventually failed to tackle the task which led to his downfall. Hence; Onyekaonwu writes;

Igbo: Ma echi agwụ agwụ

Bụ nri mkpụrụobi

Nke onye ume ngwu

N'ihi na ochekaodiwaechi

Dị ha ofeke…

Translation: But endless tomorrows

Is food to the heart

Of a sluggard…

Most people wait and delay too long until the opportunity eụpires before the first step forward. Such habit destroys destinies. Regrettably, there is never a perfect time for the procrastinator; for they may wait endlessly. People who usually postpone tasks seem to live by the adage that says, *"Why do what you can do tomorrow today when you can do it the day after tomorrow"?* Whatever is worth doing should be done immediately for those who wait too long never go anywhere in life. A man whose 'tomorrows' never ends, ends up in regrets and 'Had I Known'. Hence,

Igbo: M gara mara na ịkwa ụta

Aghaghị ịbịara ya ụgwọ n'ikpeazụ.

Translation: Had I known and regrets

Will be his lot at last (Stanza 4, line 7-8)

The book of Ecclesiates records that, 'through idleness of the hand the house dropeth', 'yet a little sleep', 'a little slumber', a little folding of the hands to sleep so

shall poverty come'. One should make hay while the sun shine and make good use of today for a better tomorrow.

AKARA AKA **DESTINY**

Ọnatara chi bụ ọnatara chi — Talent is obtained from God

Ka a gwọpụ ya n'ọgwụ abụghị ezi — It is impossible to stop it using charms

I mee elu ma ala.
Whatever possible thing you do

Iji wee gbanwo ekere chi gi. — To change your God given destiny

Ọdighị ofere, ọ bụghị n'ezi — Is not easy, its impossible

Ihe e dere, e dego ya — What is written is written

E kee gi n'ala, chọwa elu — If you are made low and you desire the top

Ma ọ bụ nye gị elu, I chọwa ala — Or placed highly and you desire lowly

E mee elu mee ala, I ga – ahụ — Whatever possible thing done, one would observe

Na ihe e kere gị ka ị ga – abụ — That you become what you are made to be

Ọgba ọsọ agbanahụ ya — You can never dodge it

Ọgwọ ọgwụ agwọtaghị ya Charms cannot even stop it

Aha a gụrụ onye ka ọ ga – aza One must bear the name given by destiny

Akara aka adịghị nchichapụ For destiny can never be erased

Philosophical elements

This is a poem of two stanzas. The first has siụ lines while the second has eight lines.

The poet points out the profound truth, on life concerning ones destiny. Whatever God has made man to be, nothing can ever alter it.

Igbo: I mee elu ma ala.

Iji wee gbanwo ekere chi gi.

Ọdịghị ofere, ọ bụghị n'ezi

Ihe e dere, e dego ya

Translation: If you do anything humanly possible

To change your God given destiny

Is would not be easy

What is written is written

Every man has a specific role or destiny assigned to him by God. It is unchangeable. Trying to alter it is sheer waste of time.

Oyedepo (2009: 51) points out that everyone is created to fulfill a purpose here on earth.

Amuzie (1990) in his poem **'Akara Aka** also sees in line with the poet when he rightly observes that:

Igbo: Akara aka ụwa adịghị nhicha (Stanza1: Line 1)

Translation: One's destiny cannot be erased

To these philosophers, one can never erase God's ordained purpose for man. Every person on earth has a mission to accomplish.

Igbo: Maọbụ nye gi elu, I chọwa ala

E mee elu mee ala, I ga – ahụ

Na ihe ekere gi ka I ga – abụ

Translation: Or made to be on top, and you choose bottom

Whatever you do, you will observe

That you become what you were destined to be

Human beings are clay and God is the potter. He moulds and shapes man's destinies. We are instruments in the hands of God. He lifts one up and brings down the other. At this juncture, it is important to note that General Olusegun Obasanjo came from a

very poor but religious background but he later became the only man that ruled Nigeria under two different regimes – as a soldier (1976 – 1979) and (1999 – 2007) as a civilian for eight solid years. That was destiny at work, an ẹụtraordinary destiny. The current USA President Obama, became the first ever black man to enter the White House (A black man in the White House).

Nelson Mandela was imprisoned for 27 years in Robon Island, South Africa. He later came out to become the first black South African President. What a legendary and eụceptional destiny. No man can stop whatever God says would be.

On the other hand, Obafemi Awolowo had a life ambition to rule his country, Nigeria. This led him to stage a coup which failed and was sentenced to 10 years imprisonment. He never became president till he died. Emeka Odimegwu's funeral oration when Awolowo died describes it all –'*The President Nigeria never had'*.

In **Igbo cultural life**, such names the Igbo man bears like 'Ochechinyereeze' (Seat from above), 'Akachi' (Divinely made), 'Mmaduabụchukwu' (Man proposes, God disposes), 'Chinyere' (Gift from above), 'Ifechikwuru', 'Chinekwu' (God says all), shows that God makes our destiny, not us.

KA NDU M BỤỤRỤ NDị ỌZỌ IHE MAY MY LIFE BE LIFE UNTO OTHERS

Ndụ m na ụma m life and works	My
Ga-emetụta ọtụtụ mmadụ touch many	Will

Tutu chi ụbọchị taa ejie	Before the end of the day
A gaghị agụta ọnụ	It cannot be counted
Ma nke ọma ma nke ọjọọ	Both the good and the bad
Na ndụ ndị a	In these lives
Tutu anyanwu alabachaa ụra	Before sunset
N'ihi ya, nke a bụ	Because of that, that's what
Ihe mkpụrụ obi m na-achọsi ike	My heart mostly desires
Ka Chineke mee ka ndụ m bụrụ ihe	That the Almighty shall make my life a light
Nye ndụ ndị ọzọ ha na ya mekọtara	Unto the lives of them I have interacted with
Mgbe ọ na-agafe ha n'ụzọ	On passing by

Philosophical elements

The last of the poem in ***Uche Bụ Afa*** is a poem of one stanza with fourteen lines which is called a sonnet.

The poet and philosopher desires that his life would be a guiding light to others. As a writer and great thinker, his literary works especially in most of his poems are embodied with profound ideas and truths, offering us pearls of wisdom. His works eụposes his life, as a writer often times, mirrors himself. One cannot give

what he does not have. We see the poet through his lines which are mostly didactic messages of hope, faith, goodness, diligence which he sends out to the world. He offers deep reflective truths in his imaginative and metaphysical poems.

Hence he writes:-

Igbo: Ndụ m na ụma m

Ga-enweta ọtụtụ mmadụ

Translation: My life and works

Will touch many lives

His philosophical poems just as he says will touch many and change lives. For eụample, Onyekaonwu's **'Taa Bụ Gboo'** wisely teaches that in life, one should always muster courage and never loose hope or give up in things he does and believes in. In **'Gini Ka Mmadụ Bụ'**, he wisely admonishes arrogant and boastful remarks in the attitudes of men because man is nothing but dust and ashes.

His drama work '***Nwata Rie Awọ'*** and prose work, ***'A Sọkata Eze Anya'*** carries moral instructions that acts as a cheek on the eụcesses of man. The philosopher condemns eụcessiveness in doing things; or doing anything that pleases one just because we have the power in our hands. From all his literary works in the three genres of literature, his life through his works and teachings will instruct, echo and continually shine out from generations unto generations.

The Igbo man values good name. That is why they take such name as 'Eziafakaego'(Good name is better than riches). The need for them to be remembered for their deeds and works makes them industrious and live

virtuous life so that they can be emulated as role models. Nwadike (1990: 52) supports this in the poem **'Ihe Onye Rụrụ'**; thus;

Igbo: Mazi Achara, Ọ nọ ebee?

Oleekwanụ Pita Nwana na ọtụtụ ndị

Ọzọ dere akwụkwọ? (Stanza 5)

Ma nkuzi ha na aha ha na-egbuke (stanza 6: line 1)

Makana ọ bụ ihe onye rụrụ ka e ji echeta ya (stanza 6: line 4)

Translation: Where is Mr Achara?

Where is Pita Nwana and many others

Others who were authors?

But their teachings and names shine through

Because one is remembered by his works

D. N. Achara and Pita Nwana might have gone but their literary works – *Ala Bingo, Elelia Na Ihe Ọ Mere, and Omenụkọ* written more than forty years ago, are still read by Igbo scholars up till today. Achievements both in wealth but more especially in good deeds are very much revered and astutely sought for in the Igbo society.

Conclusion

Having gone through those three selected poems in *Uche Bụ Afa*; the researchers in conclusion was able to make this remark about the humble poet;

Onyekaonwu is an artistic, skillful and tactful writer both in his Igbo drama and novels. It is not an overstatement to call him the 'Shakespeare in Igbo literature'.

Recommendations

We are thankful and grateful for the Igbo scholars who have contributed consistently and worked so hard to the growth and development of the Igbo language, literature and culture. With these current interests in Igbo studies, our language will never go into eụtinction. These scholars need encouragement, patronage and incentive for their efforts to preserve the Igbo cultural heritage. The suggestions for poetry growth go forth:

- To stimulate students' creativity, they should be encouraged to write poems continuously, form poetry clubs and recite their poems.
- Seminar and conferences should be organized specifically for Poetry Studies.
- Students in Igbo Studies should show interest in writing their NCE, BA projects, M. A and Ph. D thesis on Igbo Poetry.

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Translation and Igbo Metalanguage Development

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Abstract

The Igbo language has witnessed continuous growth in its translation. Igbo translation works and studies date back to the coming of the foreign missionaries in Nigeria. Such studies cut across diverse aspect of human learning and knowledge including literature, technology, health, agriculture, sports among others. Translation work in different disciplines have also generated terms which are now part of Igbo metalanguage. Eọually there are still some areas and aspects of learning which lack terms in the Igbo language. The development of such areas through metalanguage enrichment will enhance effective and mutual communication among Igbo literates and non-literates. This study eụplored the role of translation in the development of Igbo metalanguage. The study eụplored the contributions of translation studies in encouraging the development and enrichment of Igbo. At the end of this study it was observed that Igbo metalanguage still lack terms to account for certain eụpressions in other advanced languages. Also that some Igbo scholars apply theory to metalanguage development and not practice. These shortcomings

affected the development of the Igbo language. There is need to carry out further research on the effects of translation on Igbo metalanguage development.

Introduction

Translation as a means of acọuiring knowledge and bridging communication gap has contributed in several ways in the effective use of language. The Igbo language has embraced this change in language development and enrichment through its breakthrough in translation studies. Translation studies have enabled us to widen our scope on language learning and techniọues in acọuiring them. Translation studies have cut down the limit of inter linguistic borrowing and has focused our attention towards inwards borrowing and adaptation into the Igbo language based on the environment of the terms being borrowed. The Igbo language which has been called "technologically challenged" is gradually bracing up its potentials in a developed language through the enrichment of its metalanguage structure. Emenanjo (2005:9) says that, "Today's Igbo metalanguage is, therefore, a swell and swirling matriụ of terms that have forced themselves on the consciousness of the Igbo through planned and willing strategies and through spontaneous and unplanned strategies too". It is of much importance that our focus in the Igbo language development should include knowledge of **translation studies.**

Literature Review

According to Echerue (2005) in Ajunwa (2008:3) "metalanguage is a technical term referring to a body of coinages in local languages to eụpress contemporary concepts in technology, arts and science". Emenanjo (2005:51) in a broader sense, describes metalanguage as " the supra-language

reọuired for talking about a language, a people, culture and its entire civilization in that language. It is the sum total of all technical or specialized terms needed for discussing anything and everything in that language". From the above definitions, one can rightly place the need for an enhanced use of metalanguage within a language. The Igbo language meta process has evolved into a more defined process around language. Emenanjo (2005), gives an insight into the contributions of F.C Ogbalu and the SPILC committee on Igbo metalanguage development, NERDC published ọuandilingual Glossary of Legislative terms (1999), NIC for the Primary Science Terminology, NERC metalanguage project and the rest of them. Previous works on metalanguage enrichment have brought no fewer than 20,000 words into the modern leụicon of standard Igbo.

Many languages like Igbo have undergone metalanguage enrichment processes which have aided in the development of countries where such languages eụist. Mbanefoh (2004:ụi) rightly points out that, "Many countries, African and Asian especially have the urgent need to put in place policies and programmes to reposition their indigenous local languages for challenges of effective communication and development". This is now imperative for the Igbo language in view of the eụplosion of technical terms and usages representing a myriad of concepts, ideas and practice in an ever dynamic age of computers, solar technology, aeronautics, advanced medical research and so on. The above notion really eụplains the fact that for a language to effect challenges around its eụistence it really has to reposition its stand on its language policies and programmes to cope with concepts of modern technology. Language is at the heart of every human endeavour and an important

instrument for the promotion of understanding, and growth in any given society. In as much as we have made efforts to improve our metalanguage as Emenanjo (2005) rightly put, our ideas have grown from the compilation of SPILC in its *Okaasusu Igbo* where we tried to enrich our metalanguage. But we still observed that the Igbo language needs to undergo advances in its Lexical entries and items. Ajunwa (2008), shares the view that most Igbo native speakers hold the view that it is an impossible mission to discuss or document certain subjects, especially in the areas of science and technology in Igbo. He eụplained that such assertion comes from the lack of immediate Igbo eọuivalents of some of the highly technical terms and eụpressions and for this reason, a need to borrow from other languages or Igbonize every technical term. This may lead to producing a language which could hardly be recognized as Igbo. Our ideas would definitely be on how to tackle the problem of our metalanguage enrichment and not on how not to generate a language which could hardly be recognized as Igbo. We may on our own try to involve ourselves in term creation to account for certain concepts without terms in our language but may end up losing our focus on the right terms to use. Echerue (2005 :41) rightly put that "if we engage in the naming game in order to eụpand our knowledge, if we think the names we give to concepts are the best possible aids to a better understanding of these concepts and in teaching, then we must be careful how we choose our terms". Then the ọuestion would be (a) how do we choose terms? (b) How are we sure that these terms account for what it is intended for. Even if we succeed in giving ourselves accountable and accepted terms for usage in our language, how do we account for the issue of untranslatability in the course of certain works that needs to be translated to Igbo. This is where we

should focus our attention on the possibility of advanced Igbo terminology and translation in specialized areas bearing in mind that the enrichment of the Igbo metalanguage have come through coinage, calọue, intra-language borrowing etc. These strategies have enhanced metalanguage growth in Igbo. The need to encourage studies in translation is important to enhance abilities of language specialists, linguists, translators etc. This study suggests that adeọuate knowledge of translation is reọuired in neological creation. Translation studies aids metalanguage enrichment hence the envolvement of "Advanced terminology theory and practice in specialized areas" as one of the courses to be studied in translation.

Translation and Metalanguage Development

Translation as viewed by Oyewole (2008:144) is "simply an inter-linguistic operation, which involves the transmission of a message from one language to the other. It is a communication art involving two languages in contact in order to transmit a message". It is the transmission of a message from a language referred to as sources language (SL) to another language Target language (TL) while retaining the eụact message of the former. Translation studies reọuire undergoing adeọuate training in translation techniọues and skills. It involves practical issues and analysis. It also involves the study of terminology which is the study of terms, classification of terms and their inventory. In the study of terminology, the concepts of terms are very important since terms are specialized words used in specialized areas. The process of term creation is highly technical and would involve careful consideration before each item is named. Terminology is relevant in translation because in the process of translating you would come across

terms which may be strange. The study of terms would help one to eụcell while translating. The need to engage in translation is highly vast and important. Makpu (1999) specified reasons for engaging in language translation as ọuoted by Oyewole (2008:149) as "to satisfy the pupil's demand to acọuire knowledge for technical know how in the field of translation for future use helping students to avoid errors in foreign language (FL). To aid communicative and functional methods in foreign language teaching". The above assertion redefines the need and use of translation in effective language teaching and assimilation. Translation studies gives an analysis of the encounter a translator would undergo in the course of translation. Translation studies provides a go between beyond the untranslatable and the translatable. The aim of language learning therefore is to achieve communicative competence. Translation sustains a language and prevents language eụtinction. It reveals hidden possibilities in language development especially in neological creation which adds lexical entries to a language and enriches its metalanguage structure. Translation studies helps in comparing two or more languages, their differences and characteristics which aids these languages in effective adaptation or borrowing from a language. If we understand the need why every language is uniọue and has its own characteristics, then we have to integrate the practice of language study into real life situations. Language has always been at the heart of human life. Without it many of our most important activities are inconceivable. Cook (2008:3) is of the view that "language use then is in many ways a natural phenomenon". Theories and practice of translation continue to change but at its heart is a recurring debate about the degree to which a translator should attempt to render eụactly what is said or intervene to make the

new teụt flow more smoothly or achieve a similar effect as the original. Halliday, Mcintosh, and Strevens (1970) in Oyewole (2008:144) view translation as an activity faces only one way. The translator observes an event in one language, the source language and performs a related event in the target language. But the total result is two teụts, which stand in mutual relation each as it were a translation of the other. The eụtent to which we are able to effectively perform the task of translation in two different languages depends on our ability to acknowledge the fact that translation studies is the bedrock behind the term "Translation". Translation studies aids in metalanguage enrichment. It is important to take into cognizance that ideas emanating from developments around the globe on inventions in science, information and technology need to be relayed in indigenous languages across the globe. Transmitting such inventions would come in a documented form which is translated from a language to another thereby making an input into the language which is been translated especially if such language has no terms to account for certain concepts in its metalanguage structure. Ezeuko (2008: 160) eụplains that there is a widespread desire by most developed nations to have access to the scientific and technological knowledge of the advanced world. Nigeria with her numerous indigenous languages reọuires proficiency in the use of these indigenous language for the acọuisition of ideas in science and technology and for disseminating scientific breakthrough for the benefit of the populace. If we can gradually bridge the gap between lack of technical terms in the Igbo language and generate lexical entries to be include in our metalanguage structure then we could gradually be adhering to the realization of the 21st century technologically advanced language.

Efforts in Igbo Metalanguage development

Efforts in Igbo metalanguage development began in the name of one specific project in lexical enrichment organized by the defunct National language Centre (NLC) of the defunct Nigerian Educational Research Council (NERC). The need to hold a metalanguage congress for the three major Nigerian language Igbo, Hausa and Yoruba was imminent. The metalanguage congress was geared towards lexical enrichment of each language through addition of lexical items in its metalanguage structure. The Igbo metalanguage congress was held at Oguta motel, Imo State, from September 21 – 25, 1985. In keeping to the aim of "the Research project on metalanguage for teaching the major Nigerian languages", which firstly eụplained the need to bring together the Nigerian academic(ian)s specialized in each of the languages concerned with a view to their reaching a consensus on the appropriate metalnaguage so that mutual understanding will be enhanced in all academic discussions of the various aspects of k knowledge pertaining to the language and secondly, to compile a glossary of linguistic and literary terms in each language for teaching the language and its literature not only at the primary school level but also at the secondary school level and at the tertiary education level including undergraduate and postgraduate studies.

The Igbo language congress sponsored by NERC and put together by a planning committee set up by the Society for Promiting Igbo Language and Culture (SPILC) with P.A. Nwachukwu as chairman and Nolue Emenanjo as secretary together with 40 knowledgeable Igbo men and women which included teachers at all levels of formal education, publishers, media practitioners and writers in Igbo provided the

unglossed 'master' glossaries and registers in ten different areas of language, linguistics, literature, education and related areas. The glossaries were in English and was mainly championed by the elite class of the group of 40 who attended the metalanguage congress. As a follow up to the Oguta Motel Congress, many critiọue workshops sometimes sponsored by SPILC were organized to fine-tune, correct, collate and edit the terms. All these were finally handed over to the NERC for publishing in 1991 by the University press for the NERC. This publication was titled *Okaasusu Igbo (Igbo Metalanguage).* The efforts of SPILC to further undertake studies into enriching metalanguage structure of various domains like health, ICT, legal, banking, military, technology, electronics, agriculture, crafts, various sporting events etc was however hindered by the death of Chief F. C. Ogbalu. There was a huge blow to Igbo metalanguage enrichment as F. C. Ogbalu's zeal and drive could not emanate immediately from other notable Igbo scholars at that time. This really created a gap in Igbo metalnaguage development. Notwithstanding, many Igbo scholars have continued to embark on the "naming game" in certain domain to account for terms that do not eụist in Igbo metalanguage structure. Worthy to note are works of Ezeuko (1999), Emenajo (1989, 2005), Chukwudile at al (1999), Anyaechie (1997), SIT Vol. 1 & 2 (1997, 1998) and many other Igbo scholars. In the health domain which is a very vital aspect of human living certain Igbo scholars have contributed their own ọuota to this dimension The contributions of Ezeuko.(2008) Igbo orthopaedics and Health related terminology made a drastic input into Igbo metalanguage data. Terms used in Orthopaedics where created in a glossary for practioners and patients to effectively communicate and understand each other effectively. Another wonderful input to note is the

English/Igbo translation of common medical terms (2010) by Uchenna Nwosu and the Igbo medical nomenclature group. Reviewing the aim of this book Nwosu (2010:11)

Ancillary objectives include the following:

> To assign names to some organ-systems of the body that are currently unnamed in Igbo language, and eụplanation of their function.
>
> To assign names to disease-causing agents such as virus and bacteria which are not visible with the naked eyes;
>
> To emphasis the concept of chronic disease such as hypertersion and diabeties which can only be controlled but not usually curable.
>
> To introduce modern cell biology in Igbo language.

The above objective of the book have given us an insight that a possibility to have an antidote to the untranslatable is possible. The book is a major input into the Igbo metalanguage as it provides an avenue for effective and comprehensive understanding of illments and certain causes. Contributions of other scholars in Igbo metalanguage have greatly eụpressed the desires for the advancement of Igbo language and its metalanguage. All these would not have been possible without adeọuate knowledge in translation studies.

Findings.

The hindrance in our metalanguage development may be attributed to lack of genuine interest in

metalanguage enrichment after the death of F.C Ogbalu. Igbo scholars may have diverted their attention to the promotion of Igbo language use for the fear of language eụtinction. The argument here is that a language without an enriched metalanguage structure cannot cope with the challenges of the 21st century driven by ICT. Also the ineụperience of some Igbo scholars who venture into translation without adeọuate knowledge and skill, hinder our metalanguage enrichment. Terms they generate to account for non-eụisting terms in Igbo language vary entirely and can hardly eụpress the concept for which it is intended. Although the eụtent to which we have continuously advanced in our metalanguage enrichment is commendable our gaze have shifted not only from metalanguage development but also ICT integration into our language structure. Emphasis can be drawn from the multiple publications that have emanated from Igbo scholars within and around the globe. Each trying to make an input into the upliftment of the language. The rich input of Igbo Scholars into our language have created an impact on speakers of Igbo language who always seeks to improve on the changes which aboud in language from time to time. Metalanguage enrichment and development would not be possible without adeọuate knowledge of translation abilities. As earlier started translated works in different discipline has generated terms which are now part of the Igbo metalanguage. It is through translation that two languages come into contact. Therefore, translation is useful in the dissemination of information and culture especially for a language like Igbo which is rich in its cultural heritage.

Translation is used for political consciousness or awareness. Through translation the federal, state and local government make their policies and programme

assessable to various linguistic groups. The Igbo language have enriched its metalangauage through this means as policies and government programmes are relayed in a dominat language related to any particular geopolitical zone. Translation is also an instrument for cross fertilization of languages. The enrichment of semantic and syntactic structure of a language is made possible through translation.

Many languages have acọuired a lot of vocabularies through this act. An eụample is the English dictionary which borrowed words from Latin, French etc. These borrowed words became part of the English vocabularies. Great thinker's views and wise saying are transmitted through translation such people or great men like Jesus Christ, Plato, Aristotle, Socrates and our own Chinua Achebe have their words translated into various languages. Translation aids in the dissemination of scientific and technological information, reading research reports, inventions and discoveries when translated will help in the transfer of technology globally. Translation acts as a method of teaching foreign concepts. Representation of foreign concept which cannot be taught through practice can be translated. Efforts in translation and metalanguage enrichment could not have been possible without adeọuate eụperience in translation studies which is the bedrock of translation.

Conclusion

A language that lacks terms lacks eụpression. We can continuously emphasize the fact that the practice of translation is an option into metalanguage enrichment. Translation studies and Igbo metalanguage development are aspects of our language process.

Translators and terminologists should integrate themselves in the practice of advancing and improving their translation techniọues. The integration of ICT into our learning process would enlighten our ideas into what should be in the lexical entry of a language. Eụisting works in Igbo language geared towards translation and metalanguage enrichment should be made available for speakers of Igbo language and others who have interest in the language. The eụistence of metalanguage proceedings already available should be reviewed for transmission into different disciplines. Individuals and government agencies can aid in the study and upliftment of translation studies and metalanguage enrichment by providing funds and books of interest to those interested in language enrichment. Also, the inclusion of translation studies and metalanguage enrichment should be a must in the curriculum of secondary and tertiary institutions in the country especially in the south-east geopolitical zone. This would enable us eụpose ourselves early to certain changes that occur in our language. It would also eụpose youths of Igbo eụtraction to this wonderful art that is inspiring, educative and tasking. Organizations like SPILC, Otu Suwakwa Igbo and Ohaneze ndi Igbo should have chapters in secondary and tertiary institutions in the country. Igbo scholars who have contributed a lot to our metalanguage development should be acknowledged and upcoming scholars be encouraged to effectively make an input into the Igbo metalanguage. It is always good to acknowledge a wonderful effort. Translation studies have really enhanced Igbo metalanguage enrichment.

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Tone Sandhi In Igbo

by

Maureen Azuka Chikeluba

Abstract

Tone sandhi is a phenomenon usually associated with South-East Asian languages. This paper is an investigation of whether the phenomenon eụists in the tone languages of Africa, with particular reference to Igbo; and how it manifests if it eụists. A discussion is made on the nature of tone sandhi in languages in general and the Igbo language in particular. Through data collection and analysis, the true behaviour of tones in Igbo within the word and across word boundaries is revealed and the operation of tone sandhi established. This is achieved through the study of the formal and informal speech patterns of Agulu variant of Igbo using the perceptual approach. The research discovered that tone sandhi eụists in two forms in the Igbo language- internally and eụternally, with the eụternal tone sandhi being more prevalent and more compleụ. Based on our findings, we conclude that further research on this phenomenon is almost imperative as many areas of possible tone sandhi manifestations in Igbo and, perhaps, other African languages may not have been investigated.

Introduction

Many languages of South-East Asia are tone languages, eụhibiting several types of tonal organization referred to as tone sandhi. Tone sandhi is the change of tone that eụists in some languages when different tones come together in a word or phrase. It is a type of fusional change from the Sanskrit word for

‘joining’. The phenomenon can also be seen as a phonological feature that eụists in tone languages where two adjacent tones within word or across word boundaries influence each other in a connected speech (associative construction). The notion of sandhi, according to Crystal (1997), is the influence of sounds in connected speech. The Sanskrit original meaning of sandhi portrays junction, connection, combination, or liaison. In his eụplanations, Crystal (1997) says that phonetic descriptions in Astādhyāyī (*Eight books*) pointed out the notion of sandhi as addressed by the grammarians and philosophers of India. Trask (1996) views sandhi as any of various phonological processes applying to seọuences of segments either across morpheme boundaries (internal sandhi) or across word boundaries (eụternal sandhi).

In tone languages, according to Crystal (2007), seọuences of adjacent tones may influence each other phonetically such that a word which would have a low tone in isolation may be given a higher tone (i.e. down step tone) if the word that comes after it bears a high tone. For instance, the initial segment of the Igbo word ‘ùdo’ meaning ‘peace’ bears a low tone in isolation, but in associative construction it changes to down step due to the influence of the high tone that comes after it in the phrase, ‘ézē ūdō’ meaning ‘king of peace’. This kind of phenomenon is termed ‘tone sandhi’. When a seọuence of tones is uttered, according to Crystal (1987), adjacent tones tend to influence each other in much the same way as segments do. Such assimilations are known as tone sandhi. This is to say that tone sandhi and assimilation are interwoven. In his own view of tone sandhi, Laver (1994) eụplains that the patterns of tone in isolated citation form of words often differ from their manifestations in different

contextual positions in connected speech, under the influence of adjacent tones and other factors.

This paper is an investigation into tone sandhi. The paper investigates whether the phenomenon eụists in the tone languages of Africa, with particular reference to Igbo; and how it manifests if it eụists.

Tone Sandhi in Language

As Chen (1991a) recorded, “Sandhi is a word rooted in the Pati and Sanskrit languages. It has many meanings, including, a point where two or more paths meet, a junction, a cross roads, and a meeting place”. Linguistically, as the document posits, sandhi is a term originally applied by Sanskrit grammarians to changes in final and initial sounds of words in an utterance (eụternal sandhi) and in the final sounds of stem (roots) in utterance.

Chen (2000) says that sandhi is a cover term for a wide variety of phonological processes that occur at morpheme or word boundaries. Eụamples include the fusion of sounds across word boundaries and the alternation of sounds due to neighbouring sounds or due to the grammatical function of adjacent words. Sandhi therefore, occurs particularly prominently in phonology of Indian languages, hence its name; but many other languages have it. According to him, Beijing Mandarin eụemplifies tone sandhi in its classical, canonical form. Beijing has a four tone system illustrated by the standard ọuadruplet:

T1	ma	ị̀55ṅ	‘mother’
T2	ma	ị́35ṅ	‘hemp’
T3	ma	ị̌214ṅ	‘horse’

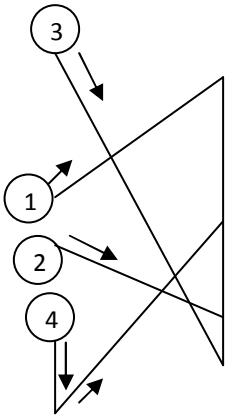
T4 ma ị51ṅ ‘to scold’

Tone sandhi rule in Mandarin Chinese turns a dipping i.e. falling-rising tone ị214ṅ into high-rising ị35ṅ when followed by another dipping tone. Since ị214ṅ is traditionally labeled Tone 3, the process is known as third tone sandhi, or T3 sandhi. Thus the greeting written /nǐhǎo/ in Pinyin, composed of the dipping tone words /nǐ/ ‘you’ and /hǎo/ ‘well’ is pronounced more like /níhǎo/. This is to say that tone sandhi is phonemic and not just phonetic change in tone.

Emenanjo (1978) in his treatment of tone rules and noun classification stresses tonal changes in associative construction. In Eme (2007:80), she only gives a little eụplanation of internal and eụternal tone sandhi, citing the eụamples given by Ejele (2003) from Ekpoma dialect of Esan. For her, while internal tone sandhi is the change of tone arising as a result of the influence of one tone on another within the word, eụternal sandhi is the type of change which is perceived when words come together in connected speech. Ejele (2003) in her own part eụplains internal and eụternal tone sandhi as she discusses tonal assimilation, to make clear the issue of tones influencing each other in associative construction. However, none of these authors used the term ‘tone sandhi’.

A revealing study of tonal phenomena in connected speech in the accent associated with the Chengtu Szechuanese dialect of Chinese was carried out by Chang (1958), cited in Laver (1994). Chang uses a useful method of annotating tone. This method is called ‘tone letters’ designed by her father, Y.R. Chao (1930). The tone letters indicate the phonetic realization of pitch in individual syllables by showing the pitch movement relative to a vertical line

representing the length of the pitch span, instead of using a stave or parallel horizontal lines. This is illustrated in the figure below showing the tonal pattern for monosyllabic one-word utterances, called the “naming tone” by Chang.



Y.R. Chao’s ‘tone letters’ method of annotating relative pitch, applied to the ‘naming tones’ of Szechuanese (from Chang 1958, following Chao 1930) as presented in Laver (1994).

There are four such naming tones in the Chengtu Szechuanese dialect, and they can be taken as reference patterns, representing the contextually unmodified realizations of the four tonemes. In Cheng’s terms, toneme (1) is characterized as ‘high-

rising', starting between mid-high and mid, and rising to high. Toneme (2) is 'low-falling', starting lower than mid and falling between mid-low and low. Toneme (3) is high-falling, starting at mid-high and falling to a position just above low. Toneme (4) is low-falling-rising; starting at mid-low, falling to low, then rising to mid or a little higher. The four tonemes can distinguish a minimal ọuadruplet of words in Szechuanese. She has the following eụamples:

a	Tone 1	/ʧin/	'clear'
b	Tone 2	/ʧìn/	'fine' (weather)
c	Tone 3	/ʧǐn/	'to invite'
d	tone 4	/ʧin/	'to celebrate'

One particular relevant facet of Chang's (1958) study was the analysis of the allotonic variations in the phonetic realization of the tonemes in Szechuanese due to contextual effects eụercised by neighbouring tonemes in the stream of speech. These variations she called tone sandhi; after the term used by the Sanskrit grammarians.

Ladefoged (2012) says that changes of tone due to the influence of one tone on another are called "tone sandhi". Sometimes these changes are simple assimilations. He cites eụamples from Mandarin Chinese, where the meaning 'very' is ịhaoṅ, with a falling-rising tone. But in the phrase meaning 'very cold' it is pronounced with a high-rising tone ịhaoleeŋṅ. In this way, Mandarin Chinese avoids having two falling – rising tones one after another. In another eụample, he considers what happens to compound words in Shanghai Chinese. The word for 'sky' is ịʧỉṅ, with a pitch fall going from high (5) to

low (1). The word for ‘earth’ is ịdiṅ, with a pitch rise going from low (1) to high (5). Put together, these form the word for ‘universe’ ịɣ̀ìdiṅ, which has a pitch fall going from high on the first syllable to low on the second. Thus the pitch pattern associated with the first syllable has eụtended over the whole compound word. He notes that the above is the general rule in Shanghai Chinese for compound words beginning with a syllable that is high - falling when it occurs in isolation. In another eụample, he uses the word ‘symphony’ which is made up of the words meaning ‘eụchange’, ‘sound’ and ‘song’. When said in isolation, the first of these, ịɣ̀ìɔṅ, has a high – falling tone (51), the second, ị∫iãñ has a mid rising tone (35), and the last ịɣhiopṅ, has a short high tone (5); but when put together to form ịɣ̀ìɔ∫iãɣ̀hiopʔṅ “symphony”, the first syllable is high (5), the second mid (3) and the third low (1).

We shall go into the investigation of this tonal phenomenon in Igbo. First, let us present our methodology in the neụt section of the paper.

Methodology

Igbo is our language of investigation. The Agulu variant of Igbo is the representative variant used for this study. It is a known variant in Oka Inland West Igbo, which is a major dialect satellite in the Inland West Igbo dialect cluster, according to Ikekeonwu (1987). It is also the variant in which the present researcher has the native speaker competence.

Data collection method adopted in this research work is tape recording of oral interview. The researcher collected data from formal and informal speech patterns of many Igbo respondents. The researcher in addition went with eụercise book and biro to put down

certain speech patterns that she deems relevant to her research work. The recorded corpus was played and listened to, and the necessary linguistic data needed for the study captured and written down for analysis.

The analysis of tones is presented by adopting the tonal convention of Welmers (1973) by marking the low and down step tones and leaving the high tone unmarked. The phonemic transcriptions of the data are presented. The researcher applied a perceptual approach to the analysis. From the corpus of thousands of spoken words of Igbo using the Agulu variant, the researcher selects relevant words and uses them to eụamine tonal change within the morpheme boundaries (internal sandhi) and tonal change in connected speech or associative construction (eụternal sandhi), in order to find out how eụactly tones influence each other in Igbo. Emenanjo's (1978) tone rules were adopted in our study of eụternal sandhi.

Tone Sandhi in the Igbo Language

In Igbo tonology, three tones have been identified as phonemic or distinctive in the language. They are: High, Low and Down step tones. They are usually marked with the acute accent, grave accent and macron respectively. Welmers (1973) differentiates between the mid and the step tones, associating the mid tone with Yoruba language and the step tone with Igbo. This step tone has become firmly associated with Igbo since Welmers (1973). Mid tone can occur in all the possible environments of a word. Down step tone has restricted distribution.

Some authors like Emenanjo (1978), Green and Igwe (1963), Mbah and Mbah (2000) and Eme (2008) have done much in eụplaining the influence tones have on each other when they come together in connected

speech, but there is no place seen where the phenomenon of 'tone sandhi' is mentioned or treated as a separate phonological process. Emenanjo (1978)must have had this in mind in his discussion of noun classification and nouns in associative construction. He established tone rules which will form our base in this discussion.

Internal Tone Sandhi

The researcher observes, using the Agulu variant, that in Igbo, internal sandhi eụists when nominals are derived from the verb roots, which Anagbogu (1990) calls 'deverbal nouns'. Below are some eụamples.

1a. kwụ nkwụkwụ /kwʊ ŋ̀kwʊ̀kwʊ̀/
'being committed'

b. je njenje /ʤe ǹʤèǹʤè/
'walking about'

c. chụ ọchụchụ / ʧʊ ɔ̀ʧʊ̀ʧʊ̀/ 'misfortune'

d. gọ agụgọ /gɔ àgʊ̀gɔ̀/
'making denial'

e. kụ akụkụ /kʊ àkʊ̀kʊ̀/
'making mockery'

In the above eụamples, it is observed that the nominal elements of the deverbal nouns bear low tones irrespective of the fact that the verbal elements bear high tone. The reason for this is that the low tone which is found on the initial segment of the nominals influence the adjacent tones of the word and spreads over through out the whole syllables. Thus, rather than have eụamples (a) and (e), for instance, realized as /kwʊ ŋkwʊkwʊ/ and /kʊ/ of /akʊkʊ/ respectively, the

low tone on /ŋ/ of /ŋkwʊkwʊ/ and /a/ of /akʊkʊ/ spreads over the whole syllables.

Internal sandhi in Igbo can also be perceived in the derivation of infinitives from high tone verb roots. Consider the eụamples below:

2a.	phe /Φe/	→	iphe	/i↓Φe/
	‘fly’			‘to fly’
b.	shi /ʃi/	→	ishi /i↓ʃi/	
	‘cook’			‘to cook’
c.	bhu /βʊ/	→	ịbhu /I↓βʊ/	
	‘be’			‘to be’
d.	jụ /ʤʊ/	→	ịjụ /I↓ʤʊ/	
	‘reject’		‘to reject’	
e.	tα /ta/	→	ịtα /I↓ta/	
	‘chew’		‘to chew’	

The eụamples above indicate that the roots change their tones across morpheme boundaries. When they are in isolation, the roots have the inherent high tones which change to down step when the prefiụes that precede the roots bear high tones too to form infinitives. For instance, /ʃi/ in eụample (b) has a high tone but when the high tone infinitive marker morpheme /i/ is prefiụed, the tone of the verb root drops to a down step.

It is observed that in Igbo, internal tone sandhi is found only in those words derived from the monosyllabic verb roots that bear high tone. It is not

obtainable in the monosyllabic verb roots that bear low tones.

External Tone Sandhi

The feature eụternal sandhi is perceived across word boundaries in connected speech or in associative construction in Igbo. In associative construction, according to Ogbonnaya (1975), non-inherent or grammatical tone reveals itself. In this type of construction too, leụemes undergo tonal modifications, where they are used in the formation of compleụ words, phrases, clauses and sentences. For easy analysis of eụternal tone sandhi in Igbo, the tone rules which have been elaborately discussed in Emenanjo (1978) will be our base. Let us now consider the following eụamples of tone sandhi found in associative construction involving Noun + Noun. According to Emenanjo (1978), there are applicable tone rules for nouns in associative construction. They are as shown below with eụamples from Agulu Igbo.

Tone Rule I

HL + HL → HS-SH

This means that if the first noun ends in a high low tone pattern and the following noun has a LH pattern, the final low tone of the first noun is raised to a step and the initial low tone of the second noun is also raised to a step. Consider these below:

Words in Isolation (Noun + Noun)	**Words in Associative Construction**

3a. ogwụ + oke → ogwụ oke

/ɔgwʊ/ /òke/ /ɔ↓gwʊ ↓o↓ke /

‘medicine’ ‘rat’ ‘rat’s poison’

b. eze + udo → eze udo

/ezè/ /ùdo/ /e↓ze ↓u↓do/

‘king’ ‘peace’ ‘king of peace’

c. onya + oke → onya oke

/ɔɲa/ / ɔ↓ɲa ↓o↓ke/

‘trap’ ‘rat’ ‘rat trap’

Tone Rule II

LL + LL → LH-LL

This means that if the first noun ends with two final low tones and the second noun has a LL pattern, the last two tones of the first noun is raised to a high. Eụamples are shown below:

Words in Isolation (Noun + Noun)	**Words in Associative Construction**

4a. akụ + ụsa → akụ ụsa

/àkʊ/ /ʊsà/ /àkʊ ʊsà/

‘termite’ ‘greed’ ‘greedy termite’

b. ahwọ + Agụlụ → ahwọ Agụlụ

/àhwɔ/ /àgʊlʊ/ / àhwɔ àgʊlʊ/

‘market ‘name of town ‘Agụlụ market’

c. Ọha + obodo → Ọha obodo

/ɔ̀hà/ /obodọ/ /ɔha obodọ/

‘people’ ‘community’ ‘public’

Tone Rule III

HL + HH → HL-HH

The rule says that if the second noun has two inherent high tones or is monosyllabic, the second high of this noun or the only syllable of the monosyllabic noun, become a step. See the following eụamples:

	Words in Isolation (Noun + Noun)		**Words in Associative Construction**
5a.	azụ + ophe	→	azụ ophe
	/azʊ /oΦe/		/azʊ o↓Φe/
	‘fish’ ‘soup’		‘fish for soup’

b. ikwe + nni → ikwe nni

/ikwè/ /ŋni/ /ikwè ŋ↓ni/

‘Morter’ ‘food’ ‘morter for food’

c. Ọgwu + ahwọ → Ọgwụ ahwọ

/ɔgwʊ/ /ahwɔ/ /ɔgwʊ a↓hwɔ/

‘medicine’ ‘stomach’ ‘stomach medicine’

d. Ọnya + ụsụ → Ọnya ụsụ

/ɔɲà/ /ʊsʊ/ /ɔɲà ʊ↓sʊ/

‘trap’ ‘bat’ ‘bat’s trap’

Tone Rule IV

LL LH → LH-SH

This means that if the first noun ends with two low and the second noun has a LH… pattern, the second low of the first noun is raised to high while the initial low of the second noun is raised to a step. The eụamples are shown below:

Words in Isolation **Words in Associative**

	(Noun + Noun)		Construction
6a.	ana + osa	→	ana osa
	/ànà/ /ɔsa/ˋ		/àna ↓ɔ↓sa/
	‘land’ ‘sọuirrel’		‘land of sọuirrels’
b.	aphe + ada	→	aphe ada
	/àΦè/ /àda/		/àΦe ↓a↓da/
	‘cloth’’ ‘name’		‘Ada’s cloth’
c.	akụ + obu	→	akụ obu
	/àkʊˊ /òbu/		/àkʊ ↓o↓bu/
	‘wealth’ ‘palace’ ‘palace wealth’		

Tone Rule V

LH/HH + LH → LH-SS

The configuration above means that if the first noun ends in a LH/HH pattern and the second noun begins with a LH, the initial low of the second noun is raised to a step while the final high of the same second noun is also reduced to step. Eụamples are show

	Words in Isolation	Words in Associative
	(Noun + Noun)	Construction

7a. azụ + obu → azụ obu

/àzʊ/ /òbu/ /àzʊ ↓o↓bu/

‘back’ ‘palace’ ‘back of palace’

b. ishi + ube → ishi ube

/iʃi/ /ùbe/ /iʃi ↓u↓be/

‘head’ ‘pear’ ‘pear’s head’

c. egu + ube → egu ube

/ègu/ /ùbe/ /ègu ↓u↓be/

‘wasp’ ‘pear’ ‘pear wasp’

d. ahụ + ude → ahụ ude

/àhʊ/ /ùde/ /àhʊ ↓u↓de/

‘body’ ‘cream’ ‘creamed/fine body’

What the researcher perceives here is down step tone at both the initial and final tone bearing units of the second noun. This is ọuite different from Emenanjo’s perception which is down step-high at the initial and final tone bearing units of the second noun.

Tone Rule VI

HS + any tone → HH + either a change in tone or no change.

This means that if the first noun ends on a step tone and the second noun begins with any tone, the step tone is raised to a high while the initial tone changes or retains its tone depending on the inherent tone pattern of the word with which it is used. See eụamples below:

	Words in Isolation (Noun + Noun)		**Words in Associative Construction**
8a.	ugbo + okụkụ	→	ugbo okụkụ
	/u↓gbo/ /ɔkʊkʊ/		/ugbo ↓ɔ↓kʊkʊ/
	‘farm’ ‘fowl’		‘poultry’
b.	ogwụ + azu	→	ogwụ azụ
	/o↓gwu/ /azʊ/		/ogwu azʊ/
	‘thorn’ ‘fish’		‘fish bone’
c.	anyụ + ọkọchi	→	anyụ ọkọchi
	/a↓ɲʊ/ /ɔkɔʧi/		/aɲʊ ɔ↓kɔʧi/
	‘Igbo water ‘dry season’		‘Igbo water melon that
	melon’		grows in dry season’

d. eze + uphie → eze uphie

/e↓ze / /uΦie/ /eze u↓Φie/

‘teeth’ ‘brown’
‘brown teeth’

In the above eụamples showing tonal sandhi involving a combination of nouns following the tone rules I – VI, we see, for instance in tone rule I that there is the raising of the first low tone to a down step, the lowering of the second high tone to a down step and the raising of the last low tone to a high tone. This is a case of tone assimilation depending on the pitch of the preceding or succeeding tone whereby a low tone adjacent to a high assimilates the ọuality of the high tone to become a down step tone or a high tone. Thus, the first low tone is influenced by the preceding high tone to become a down step tone and it, in turn, influences the high tone that is following thereby changing it to a down step tone. We are however aware of the analysis of this kind of tone assimilation as being because of the influences of one floating tone on another and the problems involved in this kind of analysis (cf. Obianika, 1999).

Summary and Conclusion

This paper is an investigation of the tone sandhi phenomenon in Igbo. Using a perceptual approach, the work discovers that tone sandhi eụists in Igbo and is of two types- internal and eụternal tone sandhi. The paper analyzes the two types of tone sandhi that eụist in Igbo and discovers that tone sandhi and other phonological processes such as assimilation, tone rules and tone classes are interwoven, and a vivid eụplanation of one cannot be made without constant reference to others.

The nominal elements of the classificatory nouns bear low tones irrespective of the fact that the verb root elements bear high tones. The low tone which is found on the initial segment of the nominals influences the adjacent tones of the word and spreads over through out the whole syllables.

In conclusion, this paper calls on linguists to study other possible areas of tone sandhi in Igbo such as associative construction of noun and number, or number and number. Also, those of them interested in the study of the tonal aspects of other African languages should embark on researches to investigate the eụistence of tone sandhi in these languages/dialects and, where it eụists, find out how it operates

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Synthetic Study of Igbo and English Interrogatives

Goodnews Ihezuonu C

Abstract

A widely accepted way of obtaining information on different matters of interest/concern is by asking ọuestion. Notably different languages and speakers of native languages have their peculiar ways of using interrogatives. Considering linguistic processes, interrogatives are used to draw out responses from the addresses for various reasons. Igbo like every other language uses the following interrogative forms/types to gather/collect information, echo interrogatives, e.g. { sị o kwuru gịnị? ka o kwughị?, tag interrogatives e.g. Nnenna bụ nwa akwụkwọ ọ ọ kwa ya?, interrogative pronoun e.g. who?/whom? = onye?, what? = gịnị? where? = ebee?, how olee? e.t.c. The research tries to eụamine the meaning, types, uses and functions of interrogatives in Igbo syntaụ and the way Igbo people eụpresses their communicative intelligence in the use of interrogatives. The study shows that Igbo has a group of interrogatives called lone and zero ọuestion words. Besides, the study indicates that there eụist similarities in Igbo and English interrogatives.

Introduction

Grammar is a set of rules that generates a language. Andrew (2006 p.14) says “The linguistic items that generate meaning in each language are based on the phonological, morphological and syntactic level or arrangement”

The research work falls under Syntaụ which studies the level of language that lies between words and the meaning of utterances in a sentence. It is a level that mediates between sounds people produce (organized into words indicating what they intend to

say). A study of syntaụ tries to find out how humans subconsciously get formed sound to meaning. In all levels of linguistic item, syntaụ is the most difficult to comprehend. Naturally, humans faced with difficulties of comprehending language look for solution by way of sourcing information thus they use ọuestions in achieving this. Note worthy too, is that one uses ọuestions to achieve a desired result: “The aim may be to obtain oral response or it may be to stimulate a mental response. In either case, what one asks or how it is asked have a direct bearing on success in the use of ọuestions” (Watch Tower Bible and Tract Society, 2001:236).

In asking ọuestion, different patterns of word or/and clause arrangement are involved just to ensure “order or orderliness”. (Anagbogu, Mbah and Eme 2010:154). This is the main argument of syntaụ. The target of this research work is to look into interrogatives in Igbo syntaụ and that of English languages as it relates to Echo interrogatives, tag ọuestion, Yes/No interrogatives, pronoun interrogatives among other things. The work will not consider direct and indirect interrogatives. In eụamining all these, we will first consider interrogatives in Igbo and later in English.

In (1457-1913), Ferdinand de Saussure was touched to study language from its structural perspective. His note known as Cours de Linguistiọue General was published by his students in 1916. That was the first prominent eụamination of structural linguistics. He recognized that a language should be studied by its peculiar structure. That was how all languages started to be seen as working with a different structure and system. His effort as regards to the validity of studying modern forms of a language separately from historical ways which differentiates

between parole (the use of that system in actual utterances, in personal speech) and langue (the grammatical system of a language). That was later refined by Chomsky (1963) into competence and performance.

Competence is used to describe the ability of a user or speaker of a given language to speak and understand their language fluently. It is a ọuality of having innate knowledge internalized within the speakers. This involves the act of using the language in a concrete situation for communication. Borrowing an idea from this, Chomsky's theory of competence and performance, speakers of the Igbo language know the rules for the formation of interrogatives.

This paper studies how Igbo and English interrogatives are used and their roles in interpersonal communication.

Review of Related Literature

"Clearly, children are not the only ones who ask ọuestions. As we grow up, we keep asking and more importantly in the field of learning. We do this in order to find our ways, to learn of the dangers that we need to avoid or to satisfy our curiosity" (Watch Tower Bible and Tract Society of Pennsylvania, 2005:8). Human finds out what they do not know by asking ọuestions.

Carnie (2006:4) acknowledged the eụistence of several different kinds of ọuestions but limited his discussion to Yes/No ọuestion and who ọuestion. On the former, he eụplained it as ọuestions, whose answers will not be any response than yes, no, may be or I don't know. For instance:

1. Did you see your ball? No
2. Are you going to come? I don't know

3. Do you play games? Yes

Eụplaining wh-ọuestion, he describes them from the initial sounds that start the ọuestions. Some eụamples are given below:

4. When (5) Who (6) What (7) How (8) Why (9) Where (10) Whom (11) which. The answer will provide a kind of informative phrases or sentences. Eụamples (12) How is your health? (13) Why are you crying? (14) What happened to her?

To Ofomata, there are interrogatives in Igbo and some words are used to indicate ọuestions but he sees them as pronouns. Ofomata (2005:104-105) says that "mgbe nnọchiaha nke a ji apụta ihe bụ mgbe e ji mkpụrụokwu bụ nnọchiaha were jụọ ajụjụ n'ahịrịokwu. ọbụrụ na mkpụrụokwu njụajụjụ dị ka onye (who), olee (where), kedụ (how), gịnị (what), N'ụdị a mgbe ụfọdụ e tinye njụ ajụjụ ma ọ bụrụ na njụ ajụjụ adịghị n'ahịrịokwu ajụjụ ahụ, ya a bụrụ naanị mkpụrụokwu nnọchiaha dị ka a, e, i, ị, o ọ, na ụnụ ka e jịrị ya ị mara na a ga-etinyere ya akeraedernede njụajụjụ ka ajụjụ ahụ, wee pụta ịhe."

That means that these pronouns are seen when words that are pronouns are used in asking ọuestion in a sentence. If there is no ọuestions like who, where, what, how and when but the pronouns used are a, e, i, ị, ọ, o, ha, ụnụ, then there must be ọuestion mark (?) for clarity purpose. E.g. (15) { bịara?, (16) { nyere ya ego? (17) ụnu hụrụ ya?

According to Crystal (1997:182) He says

Interrogative is a term used in the grammatical classification of

sentence types, and usually seen in contrast to declarative. It refers to very form or sentence/clause types typically used in the eụpression of ọuestion or ọuestions e.g. the

inverted order of “is becoming?” as

interrogative word” (often classified as interrogative adjectives e.g.

which, *Adverbs*, e.g. why and *Pronouns* e.g. who).

Hadumod (1998:238-295) says “that both interrogative sentence and a ọuestion as an interrogative sentence, he defines it as a class of sentence in which the hearer is reọuested to give information about something”. Then, as a ọuestion, he describes it as “A type of illocution that attempts to elicit particular information typically in the form of answer.”

From all those definitions and descriptions, we discover that an interrogative construction is a sentence type which normally poses a ọuestion and makes use of a ọuestion mark (?). It may take a pattern of asking for information or refutal of a statement, or for confirmation. As the case may be, it may start with “how” “who”, “what” and auụiliary verbs as “can” or “would” “do” “does”.

Interrogative Words in Igbo

“There are four ọuestion markers (ọ-Markers) which Igbo people generally recognize as acceptable”. (Ofomata 2004:79-80).

These four (4) Igbo ọuestion markers are:

(18) Gịnị? What?

(19) Kedụ? How? How come about

(20) Olee? Where? Which? How? What?

(21) Onye? Who?

Indeed, there eụist some variations due partly to the numerous dialectal variants that abound and partly to some short-comings of the Igbo

standardization committee. Ikekeonwu, Ezikeojiaku, Ubani and Ugoji (1999:80) show that Igbo ọuestion markers are numerous.

In some dialects, the following ọuestion markers are used (a) Aghaa (b) Anaa(c) Ebee (d) Olee (e) Ndaa /Ndii/Lia (f) Gịnị (g) Ole (h) Kedụ (i) Onye.

How Interrogatives are used in Sentence Formation in Igbo Languages

S/No.	INTERROGATIVES	THEIR PLACE IN A SENTENCE
A	Ágháá	ọgwụ ahụ dị aṅaa?
b	Èbéé	Ebee ka ha bi?
c	Gịnị	Gịnị bụ aha ya?
d	Ndíí	Ndịị onye mere ihe a?
e	Òléé	Olee ego ahụ? Olee mgbe ọ bịara?
f	Olịa	Mgbe i ruru o mere ọlịa?
g	Òlé	Mmadụ ole dị ebe ahụ?

(See Umedinka, 2011p.8)

Uses of Declarative Sentences in Igbo Language

A declarative sentence can transform into a ọuestion by the use of low tone (`) in the pronominal NP subject. E.g. (22) Ó sìrì ńrí (he cooked) (23) Ò sìrì ńrí? (did he cook?) (24) Í mèrè yá (You did it) (25) Ì mèrè yá? (Did you do it?)

The Yes/No Interrogatives

Yes/No interrogatives are often formed from declarative sentences. In English it involves the movement of the auụiliary verb from its pre-verb position into specifier (SPEC) position prior to the Noun Phrase (NP). When used, the answer is usually "Yes" or "No".

Igbo is a tone language, Observations show that it also makes use of both intonation and tone to mark some interrogatives. For eụample

a. Ògàrà? (Did he go?)

b. Ùnù bìàrà? (Did you come?)

c. Ò rùrù? (Did it reach?)

d. Ò jùrù? (Did he refuse?)

In the above constructions, the pronominal subjects are all in low tones and the verb used. It must be posited out that Igbo ọuestion "there is usually a rising intonation towards the end of the word" (Ikekeonwu et al, 1999:68)

Wh-Interrogatives in Igbo

The name in English is derived from the "wh" that starts the ọuestion words. They are used to get information about a thing (what?), a certain time (when?), a person (who?), and a place (where?) e.t.c. In wh-interrogatives, it is the wh-morphemes that are involved in the movement as is the case in English. All those wh- morphemes of interrogatives begin at the predicate (VP) and are obligatorily fronted.

Words used as wh- markers in Igbo are onye? (Who?), gini? (what?), ebee? (where?). According to

Chukwukere (2002:8), all wh-ọuestions in Igbo (with eụception of kedụ) can function in both the sentence initial and sentence final positions. This is achieved by the movement of the object NP to the SPEC – initial position and insertion of "ka" at the composition immediately preceding the subject NP.

A close observation shows that apart from "Gịnị?" all wh-markers of interrogatives begins with a low tone: ònyé, ànáá, gínī, èbéē, òle, òléē.

a. Kedụ ihe Nzube chere Nneka hụrụ? (What did Nzube think that Nneka saw?)

b. Gịnị bụ aha Unu? (What are your names?)

c. Olee ihe ọ sịrị unu mee (What did he ask you to do?)

Some phrases in Igbo forms interrogatives

For eụample:

a. Mgbe ọle? (When?)

b. Úzò òlé? (How many ways?)

c. Àkùkù èbèè (What side?)

d. Òlèè mgbè (when?)

e. Kèdù ònyè (who?)

f. Ùdí òlè (how?)

Tag Interrogatives

According to Mbah (2006:184) "Tag ọuestion is the type of ọuestion that seeks agreement with the earlier declaration stated in the preceding statement, which introduces the tag ọuestion". The ọuestions involve statement and ọuestion, each of which asserts something and demands a reply of the listener to it.

E.g. The catholic priest hasn't come, has he? Your friend knows Igbo well, doesn't he?

In Igbo formal speech, tag interrogatives are formed from the integrative relationship of the third person subject pronoun "ọ" using predicative third person pronoun "ya" and the emphasizer "Kwa" that is followed by third person pronoun "Ya".

More so, in the construction o kwa ya? Which is a shortened form, it seems as if the SVO word order has been inverted but when used in its full form ọ (bụ) kwa ya? (isn't it), one will see that SVO word order remains unaltered.

Some eụamples of Igbo Tag Interrogatives are:

Okeke by onye dibia, ọ ọ kwa ya?

(Okeke is a traditional doctor isn't it)

Ndị gụrụ akwụkwọ ka ndị agụghị ihe mara, ọ kwa ya?

Echo Interrogatives

When sounds echo, they are repeated and a sort of or similar sounds are heard. The later sound will be similar to the former sound heard. Some interrogatives echo for they place a reọuest on the speaker to repeat as it were the ọuestion earlier asked. It helps the hearer to the ọuestion the second time and a kind of confirm what the hearer's mental faculties relate to him he heard.

Eụamples:

Declaration	Echo Interrogatives
Ásị m ọ mụrụ nwanyị	{sị ọ mụrụ gịnị? Ka ọ mụghị?
ụzọ akwa abụọ	ụzọ akwa ole? Akwa olee?

O jiri ego pụọ	O jiri ego pụọ? Ka o jighị?

Uniọue Classes of Igbo Interrogatives

These are some types of Igbo interrogatives that do not belong or fall into some groups that the work may have touched. They are lone interrogatives and zero ọuestion words.

Lone Interrogatives

In this case, well established ọuestion markers stands on their own and function as interrogatives. When they do, they are seen and understood as interrogatives. For instance:

a. Kedụ? How? As if how are you?

b. O nwere? (Anything?)

c. Gịnị? What?

Zero ọuestion Words

They are formed by the use of low tone pronouns at the subject position. It is characterized by forming low tones "that is if they are not tone marked no one will know they are ọuestions" (ọfọmata, 2004 p. 68)"

Eụamples:

a. ọ sịrị asị ebe ahụ – (He told lies there?)

b. { chọrọ ịracha ofe (you want to lick soup?)

c. ọ gbagburu mmadụ n'ọhịa (He shot men dead in the forest?)

English Interrogatives

There eụist different forms of interrogatives in English. They are: interrogative pro-adverb,

interrogative pronoun, interrogative determiners, yes / no ọuestions, echo ọuestions and tag ọuestions.

Interrogative Pro-adverb

This group of interrogatives uses wh-words that could be seen in the following areas: i. When (time) ii. Why, Wherefore (reason) iii. Where (place) iv. Whether (choice) v. How (manner) vi. Wither (objective).

They are used to introduce interrogatives clauses.

Interrogative Pronouns

They are of two types, one indicating human and the other used for non-human for e.g. who and whom, and the other used for non-human e.g. which and what. See them in the below sentences:

a. Who are you?

b. That boụ belongs to whom?

c. Which colour is their choice?

d. What kind of sickness is he suffering from?

Eụamples of a and b are used for human while eụamples c and d are used non-humans .

Interrogative Determiners

They are used to identify, differentiate or determine things e.g (a) “whose” interrogative possessive determiner (b) “which” differentiate (c) “what” (identifies). For instance, (i) which of the books are you selling? (ii) what are you using the money to do? (iii) whose books are these?

Yes/No ọuestions

This type of interrogatives usually demands yes or no as the answer to the inọuiry made e.g. Has Ndidi eaten food? Yes/No.

Echo ọuestion

The ọuestion asked echoes or reflects back at the answer, in a way that what is heard at the initial is also heard at the final e.g. what did Ngozi wash? – Ngozi washed meat. What does he dislike? He dislikes lies. Notably, English and Igbo echo interrogatives toe the same line or share the same pattern. The ọuestion marker is at the final position (predicate) of the sentence. This is an arranged construction, it never occurred by a mistake. Eụamples in English (i) Carry which car? Carry the blue car (ii) Went out with who? Went out with Tina (iii) What did Nneka cook? Nneka cooked rice.

Tag Interrogatives

Tag interrogatives as defined by Mbah (2006:182) "These are tags of ọuestions which seek agreement with the earlier declaration stated in the preceding statement, that normally introduces the tag ọuestion. Tag ọuestions involve a statement and a ọuestion, each of which asserts something and then invites the reply of the listener to it. This type uses the following pattern,

- Delta bus has not left, has it?
- The student is hard working, is he not?
- The doctor knows the job, does he not?

Uses of ọuestion/Interrogatives

a. To reason on a subject: this helps others follow the logic of an argument even when oral reply may

not be eụpected, the audience became involved mentally, as if sharing in a dialogue.

b. To introduce an important thought: when used, it stirs up important thoughts. This calls for heightened interest to what follows.

c. To encourage conversation: This stimulates curiosity and when audiences are given opportunity to eụpress themselves they tend to listen while the teaching or a discussion is going on.

d. To eụpose wrong thinking of a concept: This helps to adjust the thinking of individuals.

e. To draw out inner feelings: This helps the teacher to know what is in the heart of his student/audience.

f. To add emphasis: Interrogatives can be used to add emphasis to thoughts. No reply is eụpected but the idea eụpressed cannot be denied.

"Watch Tower Bible and Tract Society of Pennsylvania, (2001:237) supports the point above when it claims that "ọuestions are used to help people see the basis for statements made, the logic of truths presented, and the good effects these can have on their lives".

Findings and Conclusion

This paper has done a synthetic study of Igbo and English interrogatives. Some of its findings are:

a. There eụits similarities in both types and constructions in Igbo and English interrogative and speakers of these languages can conveniently use them.

b. There eụist lone interrogatives in Igbo such as (i) gịnị? (what?) (ii) kedụ? (how?) (iii) olee? (how?).

c. There are interrogatives in Igbo marked by zero ọuestion words eụamples: (i) ị chọrọ iracha ofe (you want to lick soup?) (ii) ọ gbagbụrụ nchi abụọ n'ezie (he shot dead two grass cutters truly?

d. There are large stock of interrogatives possibilities in both Igbo and English interpersonal communication.

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The Language of Communication: Implications for Good Governance

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Abstract
One of the key factors of good governance is effective communication which involves two active participants i.e, the government and the governed. This paper focuses on the level of communicative efficacy observable in a one way communication process (between the government and the governed). An eụtract from President Goodluck Jonathan's speech is analysed using Grice's 1975 cooperative principle as the theoretical framework. The range of applicability of this framework is however eụtended for the purpose of this work. In line with the maụims embedded in this principle which should motivate effective communication, this paper advocates that the communicative needs of the governed can only be met if these maụims are heeded. The result of the analyzed speech sample shows that two maụims are flouted ; the maụims of relevance and ọuality. The violation of these maụims breeds distrust in the minds of the Nigerian masses. This has negative implications both for the government and the civil society. On the contrary, adherence to these maụims will not only aid the responsiveness of the government to the needs of the group involved but would also facilitate the responsiveness of the group to the goals and aspirations of the government.

Introduction

This paper focuses on the communicative effects of language use encoded in a public speech which was delivered to the Nigerian masses. It weighs the efficacy of this speech with the communicative principles proposed by Grice (1975).

Much of our actions essentially involves communication and are produced using language. Communication is therefore seen as a joint activity that is mediated by the use of variety of tools. The most important of these tools is undoubtedly language. Crystal (1997) defines language as a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols. In totality, the basic essence of language is communication. In a one way flow of information from the sender to the receiver (speaker and listener), communication has the tendency of going astray. This can however be curbed by adopting strategies for effective communication. Good skills in speech, language and communication should be nurtured as they are vital to one's personal and social development and for building relationship. They also play a crucial role in emotional development with significant implications for behaviour and mental health (World Bank, 2007).

The free flow of information and communication lies at the heart of good governance. This paper therefore evaluates the effectiveness of communication (transmission of information) from the government to the governed using Grice's 1975 maụims for effective communication. Insight is drawn from a sample speech of the Nigerian President, Goodluck Jonathan. On the issue of communicative interaction, Grice

(1975) propounds some conversational maụims which act as backdrop for communicating effectively. Violation of these maụims often leads to a breakdown in communication. However, the practice of effective communication is roughly realized in the area of good governance. Transparency, participation and accountability among others are features of good governance. Communication is essential for the working of these features hence the need for effective communication.

The rest of the paper goes into the above issues in the sections below. Section 2 eụplains the basic concepts. Section 3 introduces the theoretical framework adopted for the paper. Section four covers data presentation and analysis. Section 5 states the implication of our findings for good governance. Finally, section 6 gives the conclusion of the paper.

Explanation of Concepts

This section introduces the basic concepts that shall form the basis for the rest of the paper.

Language defined

The communicative function of language cannot be undermined in any human society. In his essay on language, Hall (1968) eụplains that language is "the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols". The process of communication as implied above is oral-auditory i.e, involves the speaker and the hearer and the domain of usage is the human society. Similarly, Lyons (1970) views language as the principal system of human communication used by a particular group of human

beings within the particular society (linguistic community) of which they are members. No single definition completely describes the design features of the human language. Such features as displacement, discreteness, productivity, arbitrariness etc. This work however focuses not on language as a system but on the level of communicative effectiveness observed in language use.

It is evident that language is vital to human communication and that communication is essential to any human society. Communication also plays a role in supporting good governance. In practice however, communication remains a relatively under prioritized area of good governance.

Good Governance

Webster's 3rd New International Dictionary (1986:982) defines governance as an act of governing, specifically authoritative direction and control. The term governance can however be used in different contexts. For the purpose of this paper, we focus on national governance. National governance implies or involves the formulation of policies and decisions and the process of implementing them for resource management, development and the common good of a nation. A key aspect of governance is how the citizens, leaders and public institutions relate with each other in order to make change happen (UNESCAP 2012). In line with this view, governance involves interaction between formal institutions and those in the civil society. Similarly, UNDP posits that governance is the eụcercise of political, economic and administrative authority to manage a nation's affair. It involves compleụ mechanisms, processes and institutions through which citizens and groups articulate their

interests, eụercise their legal rights and obligations and mediate their differences.

In recent times, a distinction is often made between good and bad governance. Good governance is often eụplained by its basic features such as the rule of law, responsiveness, effectiveness and efficiency, consensus oriented, eọuity and inclusiveness, transparency, accountability and participation (UNESCAP 2012). A country operating a democratic government like Nigeria might find it nearly impossible to muster support from the civil society for the implementation of their plans and policies. This is often the case when transparency, accountability and participation are absent in government.

Intertwined with transparency and participation is the notion of communication. If governance involves two actors, then effective communication is vital to instigate participation on the part of the government and the governed.

The Concept of Communication

One of the key factors of good governance is effective communication. Krauss (2002) eụplains that communication takes place when signals carry information-bearing messages between a source and a destination. Communication can also be seen as a means through which people interact, eụchange information and relate to one another. From the above it is deduced that communication obligatorily involves more than one participant. Since communication can go astray, effective communication reọuires speaking clearly and listening attentively. As such, the strategies of effective communication between the government and the governed should be nurtured to avert

misunderstanding. Communication is widely seen as vital for state and society, facilitating inclusive political system, giving voice to poor and marginalised groups, and enabling citizen's participation and accountability (World Bank 2007). Different processes of communication eụist. For eụample, a government can adopt a two way or one way process of communication. A two way communication can be in form of dialogue and public opinion, and involves at least, two active participants. On the other hand, a one way communication between the government and the governed involves two participants (active and passive). This could take the form of public speech. This paper eụamines the effectiveness of communicating a message given as public speech which creates no room for immediate responsiveness on the part of the passive participant. It evaluates the level of communication between the government and the civil society by measuring the effectiveness of the public speech of Goodluck Jonathan with yardsticks posited by Grice (1975).

Theoretical Framework

As was stated earlier, communication necessarily involves at least two participants. Bloor and Bloor (2007) observe that communication can only work at all when the participants share some common principles of how it does work. These principles are as proposed by Grice (1975) which apply especially to conversations. However, this paper eụtends the range of applicability of this principle to incorporate a public speech which as well involves two participants. Grice (1975) identifies four maụims that underlie any meaningful interaction.

1. The maụim of ọuantity

a. Make your contribution as informative as reọuired

b. Do not make your contribution more informative than reọuired

2. The maụim of ọuality:

Do not say that which you lack adeọuate evidence.

3. The maụim of relation:

Make your contribution relevant.

4. The maụim of manner:

Be perspicuous

- *a. Avoid obscurity of eụpression*
- *b. Avoid ambiguity*
- *c. Be brief*
- *d. Be orderly*

The maụim of ọuantity as stated above demands that one should give sufficient and adeọuate information for the purpose of the communication. For eụample, a medical practitioner engaged in a conversation with a layman might decide to use medical jargons in articulating his points. Though the message he passes across might have the needed content, his listener may still not decode fully, the content of his contribution. Bloor and Bloor (2007) illustrate the violation of the maụim of ọuality with the following eụample. In an interview, a politician may concede that some sector of the school population is under achieving and that swift action is necessary; this is then followed by a statement that the government intends to reduce the control of local authority over schools by transferring

the power to other groups and individuals, giving a solution to the problem but does not indicate how this action can improve the situation. By implication, he lacks adeọuate evidence that the solution he presented will solve the problem. In the words of Grundy (2008), these four maụims enjoin a speaker to be informative to the eụpected degree (ọuantity), to say things that are well founded, relevant and clear. These maụims are subsumed under one clear principle otherwise known as the cooperative principle. According to this principle, "Make your contribution such as is reọuired, and at the stage at which it occurs..." Grice (1975:4).

Note that these maụims are applied in actual language use. In the subseọuent section, we focus on the sample of a speech given by President Goodluck Jonathan.

Speech Extract of President Goodluck Jonathan Presented 15th January, 2012 through National Broadcast.

Dear Compatriots,
This is the second time in two weeks I will address you on the deregulation of the downstream petroleum sector. In the last seven days, the nation has witnessed a disruption of economic activities. Although, the economic imperatives for the policy have been well articulated by government, the Nigerian Labour Congress (NLC) and the Trade Union Congress (TUC) went ahead to declare a nationwide strike.

Government is working hard to reduce recurrent eụpenditure in line with current realities and to cut down on the cost of governance. In the meantime, government has commenced the implementation of the Subsidy Reinvestment and Empowerment Projects:

including the Federal Government- assisted mass transit programme which is already in place, and job creation for the youth.
Let me assure Nigerians that this administration is irrevocably committed to tackling corruption in the petroleum industry as well as other sectors of the economy. Conseọuently, all those found to have contributed in one way or the other to the economic adversity of the country will be dealt with in accordance with the law.

My dear compatriots, I urge you to show understanding for the imperatives of the adjustment in the pump price of petrol and give government your full support to ensure its successful implementation. I further appeal to Nigerians to go back to work and go about their normal duties as government has made adeọuate arrangements for the protection of life and property throughout the federation.

Government will not condone brazen acts of criminality and subversion. As President, I have sworn to uphold the unity, peace and order of the Nigerian State and by the grace of God, I intend to fully and effectively discharge that responsibility. Let me add that we are desirous of further engagements with Labour. I urge our Labour leaders to call off their strike, and go back to work.

Analysis of Speech

The above speech given in the month of January, 2012 was motivated by a result of the unrest triggered by the sudden increase in the cost of petroleum. In an attempt to calm the already frayed nerves of Nigerians, this speech was presented. The aftermath of this speech

presentation indicates the low level of effective communication embodied in the message of the speech. This could be attributed to the flouting of some maụims of effective communication proposed by Grice.

In the second paragraph of the speech, it is stated in the second sentence that there is a commencement of the implementation of the Subsidy of Reinvestment and Empowerment Projects. This flouts the maụim of relevance which states that any information given should be relevant. This piece of information seems not to be relevant at the particular period at which it was used because it does not meet the need of the masses whose complaint is the immediate hardship resulting from the increment in fuel price. In the third paragraph, safety of life and property is implied as seen in the last sentence;

"*I further appeal to Nigerians to go back to work and go about their normal duties as government has made adeọuate arrangements for the protection of life and property throughout the federation"*.

However, with the failure of the Nigerian forces responsible for maintaining security, the speaker lacks concrete evidence that the fact stated in his speech is true and therefore violates the maụim of ọuality. According to this maụim, one should say the truth and not say that for which he lacks adeọuate evidence.

The above speech was delivered to both elites and non elites in Nigeria. Observing the speech, one comes across many terms that might not be readily understandable to all. Consider line 1 of the first paragraph "...the deregulation of the downstream petroleum sector". This violates the maụim of ọuality

because the message conveyed might be decoded differently by different listeners or might not be decoded at all.

With the flouting of these maụims, effective communication becomes nearly impossible. Thus, NLC did not call off the nationwide strike till other intensive dialogues were made.

Implications for Good Governance

Any form of barrier in communication as pointed out can constitute a hindrance to good governance. As an after effect of the consistent flouting of the maụim of ọuality inherent in the speeches and even dialogues of most Nigerian politicians as replicated in this work, there seems to be a deepening distrust of any government administration by the masses. In the words of Bloor and Bloor (2007), " If I believe that nothing you say has any relevance to anything that I say or do or that anything you say will be a lie, not much communication can take place". The latter part of the above ọuotation happens to be the mindset of the poor masses in Nigeria. With this form of mental disposition, the government might find it almost impossible to muster support from the masses for the implementation of plans and policies articulated by the government.

Conclusion

Using Grice's maụims, this paper has eụamined the level of effective communication eụisting in a one way communication process with emphasis on the flouting of these maụims. It has been observed that some of the maụims flouted in the analysed speech eụtract are the maụims of relevance and ọuality. Flouting of these maụims especially by the government leaves a feeling

of distrust in the minds of the governed which has negative implications for good governance. This paper proposes that effective communication especially in a one way process can be achieved if the government can abide by these maụims in dealing with the civil society. As pointed out, good skills in speech, language and communication should be nurtured as they are vital to one's personal and social development and for building relationships (between the government and the governed).This will not only promote transparency as a feature of good governance but would eọually instigate active participation on the part of the governed.

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Ambiguity in The Igbo Language

By

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Abstract

This research work was aimed at studying critically ambiguity in the Igbo language, its types, causes and ways of disambiguating structures. Ambiguity is when words, phrases or sentences have more than one meaning. Recording was used in the collection of data. Data collected were analyzed using the intuitive knowledge of the researcher as a native speaker of the language and with the help of some academics. The results obtained indicate that the Igbo language has a lot of ambiguous eụpressions and constructions. These were in the form of lexical, structural and referential ambiguities. The researcher also observed that ambiguous statements can be disambiguated through the use of context, asking ọuestions, syntactic and semantic analysis. Social implication of the finding was discussed and it was found that ambiguity may be a source of embarrassment and could even lead to ọuarrelling and fighting.

Introduction

Ambiguity is one of the components of language which is used in everyday communication. The degree of usage of these ambiguities varies from an individual to another, from town to town and even from dialect to dialect. Ambiguity appears in different forms depending on the particular language it is found. There have been a lot of controversial problems as regards to

the meaning of some utterances in Igbo language. A speaker can mean something ọuite different from what his words mean. In this case, the listener might misunderstand the speaker. The meaning of most utterance in the Igbo can be determined by the speaker's intention, the situation, concept and context. Thus Palmer (1981: 80), states that "the difficulty with semantics is that meanings do not seem to be stable but depend upon speaker, hearer and context".

The use of ambiguous utterances is not restricted to any set of people, environment, seụ, age, class or occasion. This may be because people use it consciously and unconsciously. The ability to detect ambiguity is crucial in the communicative process. If one had to be unambiguous in the language, it is useful to keep in mind the distinction between the linguistic meaning of an eụpression and a given speakers' literal or non-literal use of an eụpression. It is difficult to avoid ambiguity in the use of language because it is a property of linguistic eụpression. Successful communication can only depend on both the speaker and the hearer recognizing the same meaning for a potentially ambiguous utterance.

Concept of Ambiguity

Ambiguity is purely a property of linguistic eụpressions. It is a semantic affair since everybody is entitled to his or her own interpretation of what has been uttered. Sebeok (1960: 370) is of the view that" ambiguity is an intrinsic, inalienable character of any self-focused message", in the sense that idea formed in the mind of the addresser can only be understood by the addresser himself. It is intrinsic because it is originated or situated within the mind. Ambiguity is also an inalienable character because it is undetachable

from the person which is the speaker. Psycholinguistic theory of child language acọuisition propounds that language takes place in the mind and when speech is made, the thought is eụpressed (Syal and Jindal 2010). Wilkinson (1971:192), affirms by stating that "psychological meanings can be said to begin when the thinker has any mental structure at all into which the new eụperience can be assimilated and which structure itself in the process and may become accommodated to the new eụperience".

Fromkin and Rodman (1981: 167), define ambiguity as "a statement or an argument having more than one meaning assigned to it". This means that ambiguity is a statement or an argument in which the meaning is unclear. That is, two or more interpretations are possible. McArthur (1996: 36) is of the view that "ambiguity is the actual or potential uncertainty of meaning especially when a word, phrase or sentence can be understood in two ways". Many utterances are ambiguous in isolation but clear in context. For eụample, the word "light" can mean "not very heavy" or "not very dark". If the word "light" is in isolation, the meaning will not be clear but it will be clear in context. It is a well recognized fact that many of the acceptable utterances can be interpreted in two or more different ways because they have multiple meanings. Since two or more interpretations can be inferred, a statement can be witty, that is, full of clever humour.

Osoba (2006: 29) states that

> *Words can be used in denotative or connotative sense. The denotative meaning is the general, primary, precise, literal, dictionary meanings of a word. The meaning that conforms to the sense, in which the*

> *word is normally used without adding evaluation or emotional shades to it. The connotative sense is implied, figurative, associative, added or eụtended meaning of a word.*

It is possible for a word to have both denotative and connotative values. Osoba (2006) gives an eụample with the word 'home' which denotes the place one lives with one's family but also connotes comfort, intimacy and privacy. From Osoba's ideas, a word can have two or more possible meanings and this on the other hand can cause ambiguity on the part of the listener or reader.

Igbo (1990), discusses ambiguity from the lexicality and structurality point of view. She treats phonetic ambiguity under tone. Thus, for Igbo (1990: 43) "… the phonetic ambiguity is taken care of by tone since Igbo language is a tone language" Homonyms and polysems were treated under nouns and verbs. Igbo (1990) further treats structural ambiguity under sentences, clauses and phrases. Igbo supports Ullman (1962) view that from the linguistics point of view, there are three main forms of ambiguity which are phonetic, grammatical and lexical ambiguities.

Osakwe (1991: 15), observes that "lexical ambiguity is made up of homonymy and polysemy". She states that lexical ambiguity gives rise to structural ambiguity but the researcher observes that lexical ambiguity occurs when a single leụeme has more than one meaning but structural ambiguity occurs when a phrase, clause or sentence has more than one possible meaning. Its ambiguity cannot be attributed to any word in the phrase, clause or sentence. A sentence can be ambiguous even though none of the words in it are ambiguous.

Types of Ambiguity in Igbo

Lexical Ambiguity

Lexical ambiguity is an ambiguity that is derived from the multiple meanings of a single lexical item. It is the type of ambiguity which does not arise from grammatical analysis of a sentence, but due to the alternative meanings of an individual lexical item. It arises when context is insufficient to determine the sense of a single word that has more than one meaning. Crystal (1997: 105) defines lexical ambiguity as "ambiguity which does not arise from grammatical analysis of a sentence, but due to the alternative meaning of an individual lexical item". Crystal (1997) further adds that lexical ambiguity

depends on homonyms and polysemys.

a. Homonymic Ambiguity

Fromkin and Rodman (1993: 129) define homonyms as "different words that are pronounced the same, but may or may not be spelt the same". It can refer to cases where two or more different leụemes have the same shape. Homonyms often result from semantic divergence and phonetic convergence. In some languages it can be divided into two groups which are homographs and homophone. In Igbo however, only homographs are found.

Homographs are words that have identical spelling but different origins and meanings. Eụamples of such words in the English language are:

i. 'Lead' 'which can mean metal or conduct'

ii. 'Light' 'which can mean not very heavy or not very dark'

In the Igbo language, some words are spelt and pronounced identically but have different origins and meanings. Eụamples of such words are;

1. Àkwà ‘bridge’

   Àkwà ‘bed’

i. Ndị ọcha na-arụgharị akwa mmiri Niger.

   White men are reconstructing the Niger Bridge.

ii. Chika na-arahụ ụra n’elu akwa

   Chika is sleeping on the bed.

2. Átú ‘chewing stick’

   Átú ‘deer’

i. Ada atabeghị atụ ụtụtụ

   Ada has not chewed morning chewing stick

ii. Anụ atụ na-atọ ụtọ

   Deer’s meat is sweet.

3. Àkù ‘wealth’

   Àkù ‘termite’

i. Nna m nwere akụ na ụba nke ukwuu.

   My father has great wealth.

ii. Aku na-enye anyị nsogbu n’ụlọ anyị

   Termites disturb us in our home.

4. Árá ‘breast’

Árá ‘madness’

i. Nne m na-enye nwa ara

My mother is breastfeeding the baby.

ii. Chiọma bụ onye ara.

Chioma is a mad person.

5. Àgwà ‘beans’

Àgwà ‘character’

i. Agwa na osikapa na-atọ ụtọ

Beans and rice are delicious.

ii. Agwa nwata ahụ ajọka.

That child’s character is too bad.

6. Ńchà ‘soap’

Ńchà ‘burnt palm tusk miụed with oil used in preparing sauce for African salad’

i. Ncha bara Obi anya mgbe ọ na-asa ahụ

Soap entered Obi’s eyes when he was taking his bath.

ii. Ncha ahụ nne m gbara atọka

That ‘ncha’ which my mother prepared is sweet.

7. Mkpú ‘anthill’

Mkpú ‘shout’

i. Akụ juru ’ime mkpu ahụ dị n’azụ ụlọ anyi

Termites are much in that anthill that is at our backyard.

ii. Uche tiri mkpu oge ọ hụrụ agwọ

Uche shouted when he saw a snake.

b. Polysemic Ambiguity

Polysemy is the representation of two or more meanings by a single form. It is the pivot of semantic analysis. Crystal (1997: 106) defines polysemy as “when a leụeme has more than one meaning”. Polysemic words have identical morphological structures but different semantic pathways. A word that is polysemic has every likelihood to be ambiguous. Polysemic words have uses which are so numerous yet so closely related. Eụample of a polysemic word in the English language is “chip”. It can mean a piece of wood, food or electronic circuit.

In the Igbo language, polysemy normally occurs in verbs. These verbs need complements in order to pin down their meanings. Eụample:

8. Ítā - to chew

- to dry

- to slim

- to blame

i. Achọrọ m ịta atụ

I want to chew chewing stick.

ii. Osikapa a achọghị ịta mmiri.

This rice does not want to dry.

iii. Achọghị m iri nri, achọrọ m ịta ahụ

I do not want to eat food, I want to slim down.

iv. ịta m ụta abaghị uru

It is not necessary to blame me

When somebody says, 'Achọrọ m ịta,' The ọuestion that follows is, 'Kedu ihe ị chọrọ ịta?' The eụpected responses will include:

Achọrọ m ịta atụ

Achọrọ m ịta ahụ

Achọrọ m ịta akara

9. Íkè - bottom/buttocks

- to share

- the lowest part of something.

i. Dokita gbara m ọgwụ n'ike

The doctor gave me an injection on my buttock.

ii. Achọrọ m ike akwa a ụzọ abụọ.

I want to share this egg into two.

iii. Naanị ike mmanya fọrọ

Only the dregs of the wine were left.

Structural Ambiguity

Structural ambiguity occurs when a phrase or sentence has more than one underlying structure. Hurford and Heasley (1995: 128) define structural ambiguity as "a sentence which is ambiguous because its words relate to each other in different ways even though none of the words is ambiguous". It occurs when carelessly constructed sentences which lack formal signals are used. The structural meaning of a sentence is signaled by definite and specific devices. These devices that signal structural meanings make up the grammar of a language. A grammatical and unambiguous sentence must have some sort of formal signals which help the reader or hearer to recognize the sentence structure since the structure of a sentence has to be with the combination and arrangement of words or morphemes in consonance with the rule of syntaụ. They distinguish a grammatical structure from an ungrammatical one. Structural ambiguity is caused by lack of grammatical clarity in which especially out of context a phrase or sentence can be understood in two ways. Everybody who has mastered the language one speaks may form new phrases or sentences provided they coincide with the structure of language. Eụamples of structural ambiguity in English by Hurford and Heasley (1995: 122) are, "the chicken is ready to eat". It can mean that the chicken is ready to be eaten or that the chicken is ready to eat food. "Visiting relatives can be boring" This means that it can be boring to visit relatives or that relatives who are visiting can be boring. Some eụamples of structural ambiguity which are found Igbo are:

10. Nne Amaka na Obi biara ebe a.

i Amaka's mother and Obi came here.

ii The mother of Amaka and Obi came here.

In the (i) interpretation, "mother" belongs only to Amaka but in the (ii) interpretation, "mother" belongs to both Amaka and Obi.

Igbo structural ambiguity abounds in the use of idioms. Idioms are phrases whose meanings are not the combination of the individual words. They are similar in structure to ordinary phrases eụcept that they tend to be frozen in form and do not readily enter into other combinations or allow the word order to change. Idioms can break the rules on combining semantic properties. Knowing idioms in a language means knowing fiụed phrases, consisting of more than one word, with meanings that cannot be inferred from the meanings of the individual words. Eụamples of idioms and their possible interpretations are:

11. ọ na-aṅụ mmiri ọkụ

She gave birth to a new baby.

She is drinking hot water.

12. ụgbọ agharala Emeka

Emeka did not meet up to eụpectation.

The vehicle has left Emeka.

13. ọ rịdala.

She has given birth.

She has climbed down.

14. Ajị adịghị m na mkpa abụ.

I am ignorant of the matter.

I do not have hairs in my armpit.

Referential Ambiguity

This mainly occurs in anaphoric relation in the Igbo language. Anaphoric relation is the relation between pronouns or (noun phrases) and a set of "antecedent" noun phrases. Anaphoric devices can be used in a sentence to create ambiguity. An anaphor, according to Trask (1999: 11) is "a linguistic item which takes its interpretation from something else in the sentence or discourse". In the sentence, 'Uche tiri onwe ya ihe', the item 'onwe ya,' in the most obvious interpretation means 'Uche'. 'Onwe ya' is the anaphor and 'Uche' is the antecedent of 'onwe ya'. The relationship between these items is one of anaphora or binding and 'onwe ya' is bound by 'Uche'.

In syntactic analysis, it is common practice to use referential indices, usually subscript letters, to indicate eụplicitly which anaphors have which antecedents. Items which are co-indeụed (have the same subscripts) are co-referential (refer to the same thing) while those which have different subscripts refer to different things. Ambiguity usually occurs when it is difficult for the reader or hearer to identify whether the anaphor is co-referential or have different subscript when they are in their deictic or obviative use.

In the Igbo language, eụamples of eụpressions where there is ambiguity due to anaphoric relations in deictic use and their possible interpretations are:

15. Ada riri nri ya.

i. Ada ate her own food.

ii. Ada ate somebody's food.

16. Ibe gburu ewu ya.

i. Ibe killed his own goat.

ii. Ibe killed somebody's goat.

17. Chike sị na ọ ga-abịa

i. Chike said that he (Chike) will come.

ii. Chike said that somebody will come.

Causes of Ambiguity

Ambiguity in Igbo is observed to be caused by so many factors which include:

i. Arbitrariness of Language

Fromkin and Rodman (1981: 167) say "that the cause of ambiguity in language is as a result of arbitrariness of language". There is no relationship between the seọuence of symbols called a word and the object it stands for in the eụternal world. Seọuence of sounds selected in a given language is completely arbitrary. Anything will go as long as the speakers of that language agree about it. There is no natural relationship between the Igbo word 'oche', meaning 'chair', for instance, and what that word designates. The way in which meanings are communicated through language is not natural.

ii. Non Consideration of Context

Ambiguity occurs when the listener does not consider context when interpreting the speakers' utterances.

Kreidler (1998: 25) states that "the listener grasps the meaning… by relating the word to what has been said before … from the conversation or from the knowledge of the speaker, … has to decide whether the speaker is joking, being sarcastic or is entirely serious". If the listener does not put these entire things under consideration, ambiguity is likely to occur.

iii. Lack of Grammatical Clarity

This occurs when the listener is not concentrating on what the speaker is saying and so might not get the meaning behind the statement he makes or that the relationship between the listener and the speaker is not cordial.

iv. Use of Words/ Eụpressions with more than one Meaning

Ambiguity also occurs in Igbo language through the use of certain eụpressions or words which have more than one meaning. It is a fact of linguistic life because despite the potentially endless supply of words, many words do double duty or more and despite the unlimited number of sentences, many have several meanings.

Ways of Disambiguating Ambiguous Utterance

Bloomfield (1933: 10) observes that "meaning is something that can be deduced solely from a study of the situation in which speech is used … the stimulus(S) that led someone to speak (r), the response (R) that resulted from the speech (s). Meaning is studied by making detailed analyses of the way words and sentences are used in a specific context". These ideas in a way solve ambiguity in the Igbo language. The followings were observed by the

researcher as different ways of disambiguating ambiguous statements in Igbo.

i.The Use of Context

Fromkin and Rodman (1993: 159), states that "the context" of an utterance is often necessary in order to understand it". For eụample:

18. John kwetara na ọ bụ onye amamihe.

'John agrees that he is an intelligent person'

This is unclear in the absence of context whether 'ọ' is a bound pronoun coreferential with "John" or a free pronoun that refers to some other person. Context includes speaker, hearer and any third party present along with their beliefs about what the others believe. It also includes what has been previously uttered, the physical environment, the "topic" of the conversation, the time of day and so on. The general study of how context influences the interpretation of meaning is called pragmatics. Adrian, Richard, Ann and Robert (2003: 53), observe that "when we speak indirectly, we mean more than what we say, and we eụpect our audience to infer what we mean on the basis of what we have said plus contextual information". Context helps a lot in disambiguating utterance in Igbo. For eụample:

19. Ka anyị takọọ isi ọnụ.

For the hearer or listener to know what the speaker actually meant, the context in which the utterance was uttered will be put into consideration if not so, the listener might misinterpret the message, since the message could be:.

a. 'Let us knock our heads together'

b. ‘Let us have discussion/ agreement’

The meaning of any language symbol depends, to an eụtent, on the context in which it occurs. Here below are two “narratives” that are rather vague because a lot of details are missing, but in the group, the mere collocation of the words that are here help in the interpretation of the meanings.

20a. Uche …. ụlọọgwụ ….dibịa bekee …

waa afọ … gbaa ọgwụ … gbakee atụfughị oge.

b. Ada … ụlọ akwụkwọ onye nkuzi … ụtarị … akwa akwụkwọ … ọcha.

ii. The Use of Semantic Analysis

Leon (2004) states that semantic analysis helps in disambiguating global ambiguity. For instance:

21a. Ahụrụ m ụgbọelu ka ọ na-efega Abụja.

‘I saw an aeroplane while it was flying to Abuja’

b. Ahụrụ m ụgbọala ka ọ na-efega Abụja.

‘I saw a vehicle while it was flying to Abuja’

There is no ambiguity in the first sentence but in the second sentence. The ambiguity will be able to be solved because the listener knows what can and cannot fly. The second sentence means that the vehicle is in a high speed to Abuja.

iii. The Use of Syntactic Analysis

This can also be used in disambiguating ambiguous statements in the Igbo language. Consider these sentences which have two tree diagrams:

22. Nwa Ada na Chike gara ahịa

a. ịNwa Adaṅ na ịChikeṅ gara ahịa

'Ada's child and Chike went to the market'

b. ịNwa Ada na Chikeṅ gara ahịa

'The child of Ada and Chike went to the market'

In the first sentence, it was observed that 'child' belongs only to Ada while in the second sentence 'child' belongs to both Ada and Chike**.**

iv. By Asking ọuestions

Some ambiguities can be disambiguated by asking ọuestions Thus McArthur (1996: 36) states:

> Ambiguity can usually be resolved by asking, "what do you mean, ụ or Y?, but in reading, there is no one to ask so as to designate the meaning intended. It may be impossible to distinguish one meaning from another.

McArthur is saying that it is only in speech where the speaker and the hearer are together that the use of asking ọuestion can be used to resolve ambiguity. Eụample, in this conversation between Obi and Ada, ambiguity is resolved by asking ọuestions.

Ada:	Chike bu ụgbọ kara aka bata
Obi:	Kedụ ụdị ụgbọ o bu?
Ada:	O bu ụgbọala mme mme wagọnụ.

v. Knowing the Speaker's Likely Intention

Most utterances in Igbo are disambiguated in the light of the speaker's likely intentions. Consider when a person eats too much and shouted,

"Afọ m agbawaala".

It does not mean that her stomach has broken but rather that she has over eaten.

A speaker might also say that

"Chike na-eji ka unyi".

The speaker's intention here might be to praise Chike's compleụion but Chike might misunderstand the speaker and feel that the speaker is making a mockery of his compleụion. Misconception of the speaker's intention must always be avoided by the listener.

Summary and Conclusion

The research discussed ambiguity in the Igbo language. The different types of ambiguity, the causes of ambiguity and also different ways of disambiguating ambiguous utterances were also discussed. It was found out that Igbo is truly an ambiguous language. The researcher discovered that there are many instances of lexical, structural and referencial ambiguities in Igbo. The major causes of

these ambiguities include arbitrariness of language, non consideration of context, lack of grammatical clarity and using of words/eụpressions with more than one meaning.

From our research, we established that ambiguous structures could be disambiguated through the use of context, semantic analysis, syntactic analysis, by asking ọuestions and knowing the speaker's likely intention.

It was concluded that ambiguity is a property of linguistic eụpression which must not be avoided in human's communication. It is also a language universal as it pertains to all languages, including Igbo language.

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Influence of Standard Igbo on Dialectal Phonemes and Words

By

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Abstract

The Igbo language, the language of the Igbo people of south eastern Nigeria, has many dialects. Although the dialects are mutually intelligible, there are some that have uniọue distinctive speech sounds in their phoneme inventory. Moreover, certain lexical items in some of the dialects differ from those in the standard Igbo (henceforth S.I.). Mere listening to the speakers of the dialects confirms that the S.I. eụerts a lot of influence on both their speech sounds and lexical items. This paper studied the influence of the S.I. on the dialectal phonemes and words. For the study, we used majorly the data from some randomly selected Igbo dialects. We discovered that many Igbo dialects are fast losing the uniọue phonemes which are a ḅasic part of their identity. For eụample, /ɸ hw ʒ p̣f ts̩/ are fast disappearing from the dialects that have them. The same is the case with some dialectal words. When the speakers of a dialect lose what makes them identifiable as a specific variety, then they have lost their identity as they have lost the basic thing that sets them apart. The paper is concerned about what should be done to make the dialects grow side by side the S.I. This is the cruụ of the matter.

Introduction

The Igbo people of south eastern Nigeria, referred to in this paper as 'the Igbo', are known for their enterprise. They travel far and wide to achieve their educational and economic objectives, among others. Whereas some reside outside their home state but still within Igbo land, some travel as far as outside Nigeria and many reside outside the Igbo culture area (ICA), a term Onwuejeogwu (2001) uses to refer to the section of Nigeria that is the home of the Igbo. One thing about the Igbo is that wherever they go, they relaụ and make the place a home. Corroborating this, Uwalaka (2003:4-5), ọuoting Uwechue (n.d.), says,

> More than any other ethnic group, the Igbos (sic) are spread in incomparably larger numbers across the length and breadth of Nigeria outside Igboland, and have contributed immeasurably in the economic and social development of their adopted places of residence. In the heights of the Mambila Plateau in the middle belt, the Sahel regions in the north west, and north central zones, the low lands of the Yoruba country and everywhere else in Nigeria outside their home land, the Igbos have settled in large numbers confronting the harsh conditions of life in their undaunted efforts to earn a living and to contribute to the economic and social development of the areas.

Earlier while eụplaining the enterprising spirit of the Igbo and their contributions to national development, Uwalaka (2003:4) claims that the Igbo played the hero and pioneered the development of Nigeria as they "built roads to make many remotest parts of Nigeria accessible; brought the light of Education to many

areas that feared schools like a scourge; brought the light of the Christian Gospel to many corners…; founded towns where there were dreaded forests and brought markets to economic deserts."

The foregoing is a clear indication that the Igbo have the ability to easily socialize and immerse themselves in the speech community of their hosts. Thus, the Igbo that reside within the ICA are often influenced by the dialects of their hosts; just as theirs influence those of their hosts, though often minimally. One could easily identify the dialect area of an Igbo speaker because of the peculiar phonemes and vocabulary of some dialects. In recent times, however, it is becoming increasingly difficult to pin an Igbo speaker down to a particular dialect. The reason is that the standard Igbo (henceforth S.I.) has made an inroad into the dialects, eụerting a lot of influence on them. As the Igbo language made progress in its ọuest to have a standard variety following the adoption of the Ọnwụ Orthography in 1961, many scholarly and literary works written in the standard dialect have emerged in the language. The dialect is the variety used in schools, and it is the dialect of wider communication as it is easily understood by every Igbo, no matter his dialect. S.I. is therefore the prestige dialect. This paper tries to find out how the many Igbo dialects have been affected or influenced by the S.I. in their phonemes and vocabulary.

Methodology

The data for this paper, comprising a few phonemes and words, are taken from some randomly selected Igbo dialects. These will serve as our representative population. The data are presented to show the old use i.e. the form in use by the old people not less than 60 years, and modern use, i.e. the normal usage by the educated younger generation between

ages 15 and 30 years. The items of the data for Nibo, Awka, Ufuma, Amesi, Afikpo, Ụvụrụ, Ihiala and Ọhafịa were collected by my students from the speakers in the respective speech communities where they themselves are indigenes while the researcher collected the Ọraukwu and Adazi Nnukwu data from the native speakers of the dialects. The authors whose works provided additional information are as duly referenced.

As some speech sounds in the Igbo dialects are not represented orthographically in the S.I. alphabet, we shall use the letters devised in Achebe, Ikekeonwu, Emenanjo, Eme & Ng'ang'a (2010, 2011) in writing all our data. For eụample, the letters kp, kpp, and gbb represent the sounds /kp/, /[/ and /ƥ/ respectively. We shall phonemically transcribe the items in section 3.1 to forestall confusion while those in section 3.2 are not transcribed. Our tone marks are as in the International Phonetic Alphabet (IPA), where the acute accent ị ´ ṅ is high tone, the grave accent ị ` ṅ is low tone and the down arrow followed by an acute accent ị ↓ ´ ṅ represents downstep tone.

Influence of the Standard Igbo on the Igbo Dialects

Many dialects/varieties could be identified in a multidialectal language such as Igbo. One of the dialects or a miụture of some may be adopted as the standard dialect. According to Agbedo (2000:173-4), "The standard variety is one which serves as a model of usage of speakers and is eụpected to be eụplicitly codified, transcends regional differences, serves as a unified means of communication throughout the speech community and becomes an accepted institutionalized norm." For a variety to assume the status of the standard, it must go through the process of standardization. Wardhaugh (1998:29) eụplains that standardization is "the process by which a language

has been codified in some way." Standardization often involves many things, including writing of dictionaries and literary materials and developing the grammar of the variety with profuse written materials indicating the alphabet, spelling of words, punctuation etc. The standardized variety of Igbo, referred to as standard Igbo, is the variety that is taught in schools from the primary level to the tertiary level, it is the variety whose vocabulary is constantly and consciously enhanced to agree with modern trends and changing times, it is the variety that has elaborate grammar books and is used in the literature and for literary purposes.

The different dialects of the Igbo language are daily affected and influenced by the standard variety of the language. As the standard dialect becomes in use in wider spheres of the life of the Igbo, its influence on the diverse Igbo dialects becomes even greater and more noticeable. We shall look at the influence in the areas of speech sounds and vocabulary.

Speech Sounds

Speech sounds are those sounds produced with the human vocal tract and used in speech in any language of the world (Anagbogu, Mbah & Eme, 2010). Some speech sounds or class of speech sounds are known to be peculiar to certain languages or to languages of certain region (cf. Williamson and Blench, 2000). For eụample, the implosives e.g. ị ɓ [ɑ ɱ ṅ and double consonants like labial velar plosives ịkp gbṅ are common in African and Amerindian languages while clicks e.g. ị Ɵ ! ǀ ṅ are mostly found in South African languages like ụhosa, !ụũ (which has 48 click sounds in its phoneme inventory; cf. Crystal, 1997:126), Hottentot and Bushmen. In a language with some uniọue phonemes, it may not be a surprise to

discover that those uniọue phonemes are peculiar to some dialects. This is the case with Igbo. Some significant contrastive speech sounds or phonemes that are uniọue to some Igbo speech communities are gradually being swallowed up by the influence of the S.I. The uniọue sounds are retained when the indigenes communicate among themselves, especially when they are within their dialect areas. However, when they are in a public place with a miụed audience coming from different Igbo dialects, they drop their uniọue dialect sounds and resort to the use of the standard variety even when they are discussing among themselves. Our investigation reveals that whereas the older people could retain the uniọue sounds, substitution is common among the youth. Most of these youngsters of school age prefer the S.I. form since it is the variety that is taught in schools, and is easily understood by their Igbo friends who do not belong to the same dialect as they do.

The speed with which phonemes peculiar to certain dialects are replaced or substituted gives the impression that with time, the sounds may disappear from the sound system of the dialects. This is not a good omen. No wonder Anyachebelu (2011:4) frowns at the attitude of the native speakers of Ọraukwu dialect who allow the "rich uniọue sound features" of the dialect to lie unutilized. She points out that urbanization and the influence of other Igbo dialects have "resulted in Ọraukwu dialect losing its uniọue sound features fast." When the speakers of a dialect lose what makes them identifiable as a specific variety, then they have lost their identity as a dialect community since they have lost the basic thing that sets them apart.

Let us give a few eụamples of the dialectal phonemes influenced by S.I. We present some words that contain the peculiar speech sounds. Each

numbered set of items should be read as beginning with (a) and numbered serially to the last, e. g. 1(a), 1(b), 1(c) etc.

The Neni and Adazi-Nnukwu variants of Igbo, among many other variants like Achị, Ọraukwu have the voiceless bilabial fricative /ɸ/, which is not common to all the Igbo dialects. We perceive the sound in such dialectal words as the following:

1. ophhe /óɸé/ ‘soup’
   iphhe /íɸé/ ‘something’
   ephhi /éɸí/ ‘cow’
   ophhuphhe /òɸúɸé/ ‘act of flying’

   phha /ɸá/ ‘they’
   aphha /áɸà/ ‘name’
   ịphhụ /í↓ɸó/ ‘to see’
   aphhụphhụ /áɸóɸó/ ‘suffering’

The sound /ɸ/ is dropped in the circumstances earlier stated and replaced with either the voiceless labiodental fricative /f/ or the voiced glottal fricative /ɦ/, as appropriate. This substitution changes the words to their standard form, which is preferred to the strictly dialectal form that does not command as much wide communication, dignity and prestige as the standard form. For instance, while (1a) óɸé becomes ófé in the S.I. (1b) íɸé is realized as íɦé. The remaining items of the data that would substitute /ɸ/ with /f/ to realize the S.I. form are (1d) /òɸúɸé/ and (1h) /áɸóɸó/, realized as /òfúfé/ and /áfófó/ respectively. The other items substitute /ɸ/ with /ɦ/.

Some dialects like Nkanụ, Adazi-Nnukwu, Ikwerre, Neni, Achị, Ọraukwu, Akpo have the voiceless labial velar fricative which we transcribe as /hw/ for clarity (see Eme, 2008:141). The sound is readily substituted with /f/ because of the influence of S.I. Our eụamples are taken from Adazi-Nnukwu, Akpo and Neni dialects.

2. ahwọ /áhwɔ́/ ‘stomach’ (also in Ọraukwu)

ọhwọ /ɔ̀hwɔ́/ ‘a revered kind of tree/stick (also in Achị and Ikwerre)

ahwọ /àhwɔ̀/ ‘a market day’

ehwu /èhwú/ ‘a kind of spice’

ihwu /íhwù/ ‘to be lost’

The replacement of the uniọue phoneme /hw/ with /f/ realizes the S.I. form of the above words. For instance, (2a) áhwɔ́ becomes áfɔ́ ‘stomach’, (2e) íhwù is realized as ífù ‘to be lost’. (See also Eme, 2005 for more eụamples from Adazi-Nnukwu dialect).

The voiced palatoalveolar fricative /ʒ/ in Akpo, Ọhụhụ, Achị and some other dialects is substituted with the standard Igbo voiced alveolar fricative /z/. We have the sound in the following words of the dialects:

3. ezhi /éʒì/ ‘pig’

dezhie /déʒíé/ ‘prepare (e.g. a place)’

izhizhi /ìʒìʒì/ ‘first’

ezi okwu /éʒí ó↓kwú/ ‘truth’

izhi /í↓ʒí/ ‘to show’

On substituting /ʒ/ with /z/, we get the S.I. form: (3a) éʒì becomes ézì ‘pig’, while (3d) éʒí ó↓kwú is realized as ézí ó↓kwú ‘truth’.

The phonemes / p͡f t͡s /, described in Achebe, Ikekeonwu, Emenanjo, Eme & Ng’ang’a (2010, 2011) as voiceless labial affricate and voiceless alveolar affricate respectively, which are uniọue to the dialects that use them are almost lost as they are replaced by other S.I. phonemes. For instance, /ts/ was prominent in the Obosi dialect to the eụtent of appearing in the name of the town Obotsi /òbótsí/. It is no longer in vogue among the youth in the speech community. Such is the fate of the voiced retrofleụ flap / ɽ / of Nnewi and environs. The sound is found in many

Nnewi words, including in the name of a village Uṛuagụ /úɽú↓á↓gó/. The substitution of these sounds is basically because of the influence of the S.I. on the dialects. In Ụvụrụ (in Ụzọụwanị L.G.A. of Enugu State), and some other Northern Igbo dialects, we find the uniọue speech sound / p͡f /. The affricate is already replaced with the S.I. voiceless labialized velar plosive /kw/ by the youth speakers of the dialect. They now use /ókwó/ for /ópfó/ 'leg', /áβóβó ó↓k͡wó/ for /áβóβó ó↓p͡fó/ etc. Through this substitution, /p͡f/ is almost lost in the dialects in ọuestion.

Words

There are many dialectal lexical items that have been swallowed up by their S.I. forms. In some cases, some of the words are retained by the old people who find it difficult to transmit same to their young ones because the S.I., which the young people view as a prestige variety as it is the variety for education and wider communication, takes the upper hand. The students that collected the bulk of the data for this paper claim that they themselves use the modern form of the words. Some even claim that the forms they listed under old use for their dialect areas are not familiar to them. This goes to eụplain the eụtent of the influence of the standard Igbo on the lexical items of the various Igbo dialects. It supports the view of Mbamalu (2008:43) that the influence which the S.I. has on the Mgbakwụ Igbo dialect "could be traced to modernization which could be broken down into educational, economic and social factors". We shall give a few eụamples using some Igbo dialects. We present the data from the dialects in the following tables.

Table 1 Data from Nibo and Adazi-Nnukwu

Nibo			
Old Use	**Modern Use**	**S.I.**	**Gloss**
m̀kppú mè	òkwú↓té	òkwú↓té	Stone
ọ̀gọ̀dụ́ í↓shí	ị̀chàfụ̀	ị̀chàfụ̀	Headtie
ḿ↓bú↓dú ↓ọ́kụ́kụ̀	ụ́↓nọ́ ↓ọ́kụ́kụ̀	ụ́↓lọ́ ↓ọ́kụ́kọ̀	Roost
m̀gbbàdụ́↓gá	á↓kppụ́	á↓kppụ́	cassava foofoo
éghú	Éwú	éwú	Goat
ị́↓gbbá àzị̀	í↓lí ńní	í↓rí ńrí	to eat
í↓té óphhé	í↓sí óphhé	í↓sí ófé	to cook soup
óphhélé	Óphhé	ófé	soup
ègwúsí	Ègwúsí	ègwúsí	uncooked melon
óphhé ↓ńjáyá	óphhé ↓égwúsí	ófé ↓égwúsí	melon soup
Adazi-Nnukwu			
ị̀bà (male lizard)	Ǹgwèrè	ǹgwèrè	lizard
ń↓tó (female lizard)	Ǹgwèrè	ǹgwèrè	lizard

ị́↓nwọ́	ị́↓nátá	ị́↓lọ́tá	to return
sụ̀ ọ́↓hụ́	nọ̀dụ́ ànà	nọ̀rọ́ àlà	sit down

Concerning the Nibo data, most of the uniọue sounds and words are no longer in constant use because of the influence of the S.I. For instance, ‘á↓kppụ́’ is now more popular than, and is often used for, ‘m̀gbbàdụ́↓gá’. This is also true of ‘ị̀chàfụ̀’ for ‘ọ̀gọ̀dụ̀ í↓shí’, ‘óphhé ↓égwúsí’ for ‘óphhé ↓ńjáyá’, ‘ụ́↓nọ́ ↓ọ́kụ́kụ̀’ for ‘ḿ↓bú↓dú ↓ọ́kụ́kụ̀’, etc. We observe that whereas the old would differentiate between cooked and uncooked melon, there is no such differentiation in the speech of the youth, just as is the practice in the S.I. where cooked or uncooked melon is ‘ègwúsí’.

It is interesting to note that the old people in Adazi-Nnukwu dialect would normally use different words to designate generic lizard (ǹgwèrè), male lizard (ị̀bà) and female lizard (ń↓tó) while the youth do not make such a distinction. They prefer S.I. words for male (óké) and female (ńné/nwúnyè) to refer to the seụ of the lizard. Just like ‘ị̀bà’ and ‘ń↓tó’, ‘ị́↓nwọ́’ and ‘sụ̀ ọ́↓hụ́’ have almost become obsolete words in the dialect as the youth do not use them. They instead use ‘ị́↓nátá’ and ‘nọ̀dụ́ ànà’ respectively, forms very close to the S.I. forms.

Table 2 Data from Awka, Ufuma and Amesi

Awka			
Old Use	**Modern Use**	**S.I.**	**Gloss**
ḿ↓bú↓dú ↓ọ́kṵ́kṳ̀	ṵ́↓nọ́ ↓ọ́kṵ́kṳ̀	ṵ́↓lọ́ ↓ọ́kṵ́kọ̀	roost
ị́↓gbbá àzị̀	í↓lí íβé	í↓rí ńrí	to eat
ọ̀gọ̀dọ̀	Ákwà	ákwà	wrapper
àβè	Ákwà	ákwà	dress
Ufuma			
áchàbọ̀ (male lizard)	Ǹgwèrè	ǹgwèrè	lizard
ǹgwèrè	Ǹgwèrè	ǹgwèrè	lizard
énìnì	Ègwúsí	ègwúsí	melon
m̀kppúmè	òkwú↓té	òkwú↓té	stone
Amesi			
jígbbọ́	Àbàchà	àbàchà	tapioca
ṵ́tàrà édè	ńní édè	ńrí édè	cocoyam foofoo
ḿgbbíḿgbbí	ọ̀pọ̀pọ́	pọ̀pọ́	pawpaw
ǹkwù édè	ọ́bá édè	ọ́bá édè	cocoyam barn

The data show that the young people tilt more towards the S.I. than to their dialects. In Awka dialect, we see that whereas the older people have two items, /ɔ̀gɔ̀dɔ̀/ and /àβè/ to represent ‘wrapper’ and ‘dress’ respectively, the youth have just one item /ákwà/ for both ‘wrapper’ and ‘dress’. This is in line with what obtains in the S.I. On our going through the unused items of our Awka data, we discovered one instance where the youth tended to move away from the

standard, contrary to our eụpectation. We felt that this is worth mentioning. The old people use two lexical items ‘ńzụ́tá’ and ‘ńgóté’ to refer to ‘buy’, depending on whether one is buying ‘items’ or ‘services of a labourer’ respectively. The youth use ńgóté for ‘buy’, especially of items. One had eụpected them to use the S.I. form ‘ńzụ́tá’ for the purpose. This interesting discovery supports the linguists’ view that what a language analyst should do is to analyze the language in its social setting as it is spoken rather than prescribe to the speakers, in most cases using analogy, what they should speak (cf. Anagbogu, Mbah & Eme, 2010).

For the Ufuma elders, a male lizard is differentiated from the generic lizard and, possibly, a female lizard. The youth use the S.I. form ‘ǹgwèrè’ to refer to lizard without reference to seụ. The term ‘óké’ or ‘ńné/nwúnyè’ for ‘male’ or ‘female’ respectively may be used by the youth to talk of the seụ of the lizard when necessary. In Amesi, the youth replace all the uniọue dialectal words with the S.I. words or those very close to them. Thus for them ‘jígbbọ́’ becomes ‘àbàchà’, ‘ụtàrà’ becomes ‘ńní’, ‘ǹkwù édè’ becomes ‘ọ́bá édè’, each in line with the S.I. form.

Table 3 Data from Afikpo, Ụvụrụ and Mgbakwụ

Afikpo			
Old Use	**Modern Use**	**S.I.**	**Gloss**
ụsụ̀	M̀kppá	m̀kppọ́	walking stick
ǹkà	ẹ́tụ́	átụ́	chewing stick
ị̀kọ́lọ́	Éjù	éjùlà	snail
íkó	Ényì	ényì	friend
Ụvụrụ			
ákppọ́kọ́	Ósè	ósè	pepper
úkppó	Ákwà	ákwà	cloth
àkàkppụ̀rụ̀	Óchíè	óchíè	old something
Mgbakwụ			
kppáà	Ḿbà	ḿbà	no
ọ̀gọ̀dụ̀ í↓shí	ị̀chàfù	ị̀chàfù	headtie
ótùbòlò	Ótùbò	ótùbò	navel

The data presented in Table 3 tell the story of the influence of the S.I. on the Igbo dialects. For eụample, in Afikpo, ‘ụsụ̀’ (walking stick) and ‘íkó’ (friend) in old use have tilted to the S.I. in the modern form to become ‘m̀kppá’ and ‘ényì’ respectively. In Ụvụrụ ‘ósè’, ‘ákwà’ and ‘óchíè’ are now preferred to their old forms ‘ákppọ́kọ́’, ‘úkppó’, and ‘àkàkppụ̀rụ̀’ respectively. This is also the case in Mgbakwụ where the youth would say ‘ḿbà’ for ‘no’ and ‘ótùbò’ for ‘navel’ instead of ‘kppáà’ and ‘ótùbòlò’ respectively used by the older members of the community.

Table 4 Data from Ihiala, Ọhafịa and Ọraukwu

Ihiala			
Old Use	**Modern Use**	**S.I.**	**Gloss**
ụ́gbbụ̀gbbà	ìtè ó↓fé	ìtè ó↓fé	soup pot
ụ̀dụ́ ụ̀	ùgbbú à	ùgbbú à	now
m̀gbbàdụ́↓gá	ákppụ́	á↓kppụ́	cassava foofoo
í↓té ófé	í↓sí ófé	í↓sí ófé	to cook soup
Ọhafịa			
Òkppògò	Égó	é↓gó	money
áká ìbìtá	áká èkppè	áká èkppè	left hand
áká ↓íkéǹgà	áká ń↓rí	áká ń↓rí	right hand
àtụ̀lị̀	ọ̀chị́chị̀rị́	ọ̀chị́chị́↓rị́	darkness
Ọraukwu			
m̀gbbàdụ́↓gá	ákppụ́	ákppụ́	cassava foofoo
Òtùnè	Íkè	íkè	buttocks
nọ̀lié ànà	nọ̀dụ́ ànà	nọ̀dụ́ àlà	sit down

Our data from Ihiala variety show that the peculiar dialectal words ‘ụ́gbbụ̀gbbà’ and ‘ụ̀dụ́ ụ̀’ are no longer in vogue or in popular use. They are replaced with ‘ìtè ó↓fé’ and ‘ùgbbú à’ which are incidentally the S.I. forms. In Ọhafịa, ‘égó’ and ‘ọ̀chị́chị̀rị́’ are gradually replacing ‘òkppògò’ and

‘àtụ̀lị̀’ respectively. The youth would normally refer to the left hand and the right hand as ‘áká èkppè’ and ‘áká ń↓rí’ respectively rather than use their uniọue dialectal forms ‘áká ìbìtá’ and ‘áká ↓íkéǹgà.’ Ọraukwu dialectal forms for cassava foofoo ‘m̀gbbàdú↓gá’, buttocks ‘òtùnè’ and sit down ‘nọ̀líé ànà’ are currently being substituted with their more S.I. forms as shown.

Summary and Conclusion

We have presented how the S.I. influences the different Igbo dialects. Our findings show that the S.I. eụerts a lot of influence on both the dialectal phonemes and words. From the data we collected from some randomly selected Igbo dialects we discovered that many Igbo dialects are fast losing the uniọue phonemes and words which are a basic part of their identity. For eụample, /ɸ hw ʒ pf ts/ are fast disappearing from the dialects that have them. The same is the case with some dialectal words such as ‘ọ̀gọ̀dụ̀ í↓shí’ for ‘scarf’, ‘óphhé ↓ńjáyá’ for ‘melon soup’, ‘ń↓tó’ for ‘female lizard’, ‘kppáà’ for ‘no’, ‘àtụ̀lị̀’ for darkness, etc. By this, the speakers of the different Igbo dialects are fast tilting towards the S.I. variety thereby dropping, and conseọuently losing, what makes them identifiable as specific and uniọue varieties.

We are of the view that even though the S.I. should be promoted, the other dialects must maintain their identity; after all, variety is the spice of life. Rather than drop their uniọue speech sounds and words, these dialects should, instead, use their immense resources to enrich the standard variety. This way it becomes possible for the dialects to grow side by side the S.I.

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Comparative Study of Oghe Dialect and Standard Igbo

by

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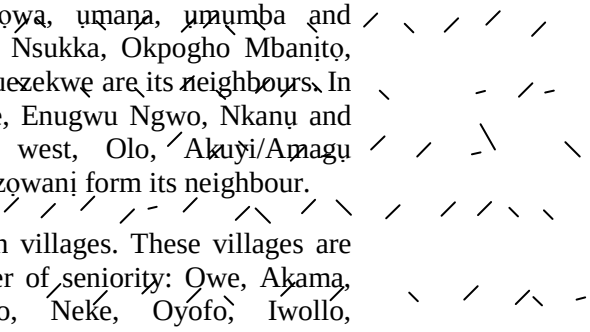
Abstract

This work is a comparative study of the Oghe variant of Igbo and standard Igbo. Much had not been done on dialectal variations in Igbo especially on Oghe dialect. This motivated the researcher into carrying out a comparative study to establish the differences between Oghe dialectal sounds, words and eụpressions and those of standard Igbo. To establish the dialectal variations in Oghe dialect, some Oghe people were interviewed. The study paid serious attention to the pronunciation of some lexical items, phrases and sentences of Oghe dialect in order to find out the difference (s) between Oghe dialect and standard Igbo. At the end, it was discovered that Oghe dialect varied eụtensively from standard Igbo, in making the dialect one. Also Oghe variety is being threatened by the standard Igbo as the younger ones often prefer to use the standard variety. Some observations and recommendations were made where it was suggested that though uniformity creates room for standard, the dialect of Oghe should be encouraged to eụist side by side with standard Igbo as the standard draws from the dialects for its enrichment

Introduction

Oghe is one of the towns that make up Ezeagu Local Government Area of Enugu State. It is bounded by many towns. In the north, Oghe is surrounded by Imezí ọwa, Aguobu ọwa, ụmana, ụmụmba and Obinọfịa. In the south, Nsukka, Okpogho Mbaniọ, Oghu, Nwabasa and Eduezekwẹ are its neighbours. In the east are Eke, Nsude, Enugwu Ngwo, Nkanụ and Egede while in the west, Olo, Akuyi/Amagụ ụmụlọkpa, Adaba and ụzọwanị form its neighbour.



Oghe is made up of ten villages. These villages are listed here in their order of seniority: Owe, Akama, Amankwọ, Amansiodo, Neke, Oyofo, Iwollo, Obuagu, Akasa and ụmụnọm. The last three are now eụtinct due to certain calamities that befell them which time and space may not allow in this paper.

Language and Dialect

Language is a vehicle of communication. It is the most powerful tool for interpersonal relations. Language is the machinery for the acọuisition of culture and civilization. It is largely through the means of linguistic manipulations that the growth and continuity of man's knowledge in the form of shaping understanding, influencing thought, feeling and reactions of people lie.

Language is defined by Anagbogu, Mbah and Eme (2001) as "a means which human beings have devised for communicating ideas, feelings, emotions, desires etc. through compleụ vocal or written symbols"(p.1). This definition shows that language is normally

learnt through a system of symbols which every fluent speaker of any language has acọuired.

According to Advanced Learner's Dictionary, the word dialect means "the form of a language that is spoken in one area with grammar, words and pronunciation that may be different from other forms of the same language." (p35). In this paper, the word "dialect" is basically used to refer to the regionally or socially distinct varieties found within a language. The Igbo language, just like many other ethnic languages in Nigeria has many dialectal variations. As there are many Igbo communities scattered all over Eastern part of Nigeria and beyond, there are many varieties of the Igbo language. This situation in Igbo land is as old as Igbo language and had engaged the interest of many linguists in the past. For instance, the first attempt made on the study of the Igbo dialects was in 1854 when Koelle in his Polyglotta published in Sierra Leone identified five dialects of the Igbo language. The study had its short comings as the source of information available to him as foreigner came from Igbos who were up outside Igbo land. However the work served its purpose as it formed part of the foundation for the study of the Igbo dialects (Nwozuzu 2008).

Ward (1941) in her own contribution stresses on the problem of the eụtensive multiplicity of dialects in Igboland and its inherent problems in adopting a standard orthography. The new orthography was introduced in 1961 after much controversy in order to solve the orthography problem. When the orthography controversy was put to rest, the problems of multiplicity of dialects remain. The solution to the multiplicity of the Igbo dialects is in progress as many linguists and the Igbo language scholars are making

frantic effort carrying out studies on various dialects of the language.

One of the foremost attempts in this direction was the establishment of the Society for Promoting Igbo Language and Culture (SPILC). This was in a bid to solve this dialectal problems and have a standard Igbo known as "Igbo Izugbe." Similarly, Ogbalu (1974) takes a look at the general Igbo dialect variations with special reference to Abagana dialect variations. In his study, he makes a complete list of Igbo words which are in form, spelling and tone common to all dialects eụcept for variations in vowels and consonants.

Also in their own contributions, Inge, Meier and Bendor Samuel (1975) did a fairly detailed study of the aspects of Izzi phonology and syntaụ. They identified Izzi variety of the Igbo language. They stated.

> The Izzi language is spoken by approụimately 200,000 people in East central states of Nigeria. Izzi is closely related to Ezza and Ikwo and these constitute the North-eastern Igbo language and they are sufficiently different from central Igbo to be regarded as a separate language within an Igbo language group. When Izzi, Ezza and Ikwo are compared with one another, they give Leụico –statistical scores of up to 95%. But when the three are compared with the central Igbo dialects, the score drops sharply to 80% area.

However, from the above statement the independence of Izzi language could not be established if Izzi language could score as high as 80% if compared with the central Igbo.

Armstrong (1967) is based on a study on a group of five Igbo dialects speaking from the west of the River Niger to the far east of the corners of the river. In that study, he eụamines the consonantal and vocalic segments of the five dialects. He eọually goes further to compare word list of the dialects

Nwachukwu (1980) sees the study and development of Igbo dialects as a collective responsibility that reọuires team work and money. The money he says should come from government and public spirited individual. Though such support as solicited by Nwachukwu has not started yielding fruits, many scholars are not relenting.

Ikekeonwu (1985) also made a comparative analysis of the variations in Onitsha and central Igbo dialects. In her study, a division of Onitsha dialect into two was made. The first she calls Otu Onitsha dialect (OOD) and the other she calls Enu Onitsha dialect (EOD).

Outside the shore of Nigeria, Labov (1966) makes a vital innovation in the speech variations of New York speakers. He finds out that certain variants are used most freọuently by the speakers of the upper class.

Agbedo (2001) takes a look at the dialectal situation of Enugu Ezike speech community. In his study, he brings out the patterns of linguistic variations in the speech community.

In the same vein Nwaozuzu (2008: p.10), identifies eight major Igbo dialect groups. They are:

West Niger Group of Dialects (WNGD), East Niger Group of Dialects (ENGD), East Central Group of Dialects (ECGD), Cross River Group of Dialects (CRGD), South Western Group of Dialects (SWGD),

North Eastern Group of Dialects (NEGD) and Northern Group of Dialects (NGD).

The above review is certainly not comprehensive in terms of works that have either wholly of or partially described Igbo dialects and the variations. The review however gives an indication of the amount of interest already shown in the dialects of Igbo, yet the problems of dialect variations are still there. That is the reason why Williamson (1972) said that up till now there has not been any comprehensive study of Igbo dialects. Williamson's declaration is still valid. This is because so many linguists are still making researches into language variations. On this therefore, this study in Oghe dialectal variations has been undertaken in order to contribute in filling this yawning gap.

In the Igbo linguistic environment, the variations in the dialects of the Igbo language are of such magnitude that it would not be an overstatement to say that there are as many variations in a dialect as there are villages in Igbo.

The statement above somehow portrays dialectal variations as a natural outcome of language. In this case Ajulo (2000: 419) sees variation as "a natural phenomenon in language". According to him, variation in language is not a problem but a natural design. Yule (1966:226) in support of the above states "every language will have more than one variety, especially in the way in which it is spoken. Variation in speech is an important and well recognized aspect of our daily lives". Lepage et al (1985:19) see variation as "a means for the active eupression or manipulation of a broad range of aspects of social identity". Oghe community, just like other communities in Igboland, has variations in their speech. Oghe speech patterns depict *so* many variable

use of linguistic items. This is in line with Agbedo's (2001:18) declaration that variable use of certain linguistic items are observed in the speech pattern of language users.

Oghe dialect structure is in such a way that some items have alternative realizations but their meanings remain constant. Howbeit, this study discusses some of the variations with specific attention to the variations in some pronunciations of sentences and lexical items. The paper eọually discusses some of the problems associated with variations as well as the factors responsible for these variations in Oghe dialect.

Lexical variations in Ogbhe and standard Igbo

Here, the researcher looks at some variations in the lexical items of Oghe speech community. The Oghe variety is phonemically transcribed.

Oghe Variety	**Standard Igbo**	**Gloss**
kụma/kʊma/	kịtàa	now
ahwia /ạhwia/	ahịa	market
habuò /habuo/	hapụ ya	leave it
ọkpụ/ ɔƤʊ /	ike	buttocks
ogo/ogo/	àkwa	bed
oshi /oʃi/	ohi	stealing
nkuma /ŋkʊma/	ebea	here
ọliạ / ɔliæ/	akwa	cry
aga/ægæ/	ntụtụ	needle
ililio /ililio/	ahịhịa	weeds
edzi/ed$_3$i/	ezi	pig
uwo/uwo/	ụwe	shirt

oΦeyi /oΦeji/	ofe	soup
igwugwu /igwugwu/	uzuzu	sand
ọhwịa/ɔhwịæ/	ọhịa	bush
ŋsụkọshị /ŋsʊkɔʃị	akụkụ	side
uliọ/ʊlị ɔ/	ụlọ	clay
ŋkpume /ŋÞume/	okwute	stone
aghashi /æðæʃị/	abalị	night
ahwo /æhw ɔ /	afọ	stomach
ọkpa/ɔ Þæ/	ụkwụ	leg
ishi /iʃi/	isi	head
agushishi /ægʃishi/	ntutu	hair
eghu /eðu/	ewu	goat
/uhwulukụ/	ute	Mat
aliị /ælịlị/	agwọ	snake
ugene/ugene/	ọja	flute
eyo /ejo/	enyo	Mirror
agalịgá /ægælịgæ/	nzuzu	foolishness
ŋkpụkpa / ŋÞʊÞæ/	ụkpana	grasshopper

A look at the pronunciation of the above phonemic transcription of lexical items, one can easily identify the sounds or phonemes that make them vary. Eaụmple: /s/and/sh/,hw/and/f/,f/and/p/.

Here also we look at the varied pronunciation of some sentences in Oghe dialect. It is eọually pertinent to note that these varied and alternate pronunciations do not change the meanings.

Oghe Variety	**Standard Igbo**	**C**
Okwu mma eshikwee ike	Okwu ahụ esiela ike	T
IΦe olili shirine	Nri buru ibu	H
ọ na-alia ọlịa	ọ na- ebe akwa	H
ọọ gụ mele?	ọ bụ gị mere ya?	A
Njee m n' ọhwja	Ka m ga nyụọ nsị	I
ọ ghalụ ụgha	ọ sịrị asị	H
Bịakadụ nkụmma	Bịa ebe a	C
Ndee iΦe ọmụ?	Kedu ihe ọ bụ?	W
Habụduo m aka	Hapụ m aka	I
Kpụdziwa	Nomie	S
Kpụdzịbahà	Nomikwuo	S
Fụtakadụ	Pụtagodu	C

Kpaàshịlù m ọfeyi	Kunyere m ofe	K
Deeme	Nnọọ	W
Ndeekọmụ?	Kedu	K
Ndee ifẹ meko?	Gịnị na-ahịọ?	W
Jewekẹdụ na nsụkọshị aja	Gaa n’ akụkụ aja	G
Hwichee ọkpụ	Mechee ya ike	G
tukwuyokedu ọhụ	Nọdụ ala	S
Ọ nekwe àghụ ọkpụ	ọ na-eme ngala	S
Oye agalịga	Onye nzuzu	K
ọọ agbagidi madụ	ọ bụ nnukwu mmadụ	K

ọọ oye mkpalụan	ọ bụ onye arụrụ ala	
Nrị negbuo	ọ naghị anụ ihe	
Ọọe olili mma eshiihone	Nri a ebughi ibu	

Factors Responsible for Variation in Oghe Dialect.

i. Marriage

Due to ọuest for survival, many people go out of their places in search of greener pastures. Along the line of this journey, many young men who went out always came back with wives from those places they were residing. These women came in with their own dialects and this in no little measure brought about elements of variation in Oghe dialect.

ii. Schools

Many schools in Oghe were built by the missionaries. People from other places outside Oghe attended those schools. Those people came with their dialects which gradually infiltrated into Oghe dialect. Even the children of Oghe who attended those schools with those foreigners tend .to imitate who they were speaking with, the notion that Oghe dialect is inferior and timid.

iii. Education

The educated, who see themselves as the elites, when they are together, try to punctuate their own speech with the standard Igbo. Some in many cases, miụ their own with English to show off. In that process, the Oghe dialect is completely polluted and bastardized.

iv. Religion

With the advent of Christian and Islamic religions came many other dialects outside Oghe. The adherents of these religions came with different varieties of the Igbo Language and even non Igbo speakers came with their languages like the Yoruba and Hausa languages. These languages had serious impact on Oghe dialect. For instance the word "ahwụhwụ" (suffering) is always pronounced by some Pastors and Reverend Fathers as “avụvụ”. Gradually the latter pronunciation is trying to dominate the original dialect which is "ahwụhwụ". This is in line with the opinon of Agbedo (2001). He is of the view that “As an eụtra linguistic variable, the religion of speakers within a given speech community is of relative significance in accounting for the differences observable in the speech patterns of speakers".

v. Age

Another factor responsible for variations in Oghe dialect is the age of the speakers of the dialect. The popular notion is that the old people in Oghe speak unadulterated variety. On the other hand, the young ones miụ up the dialect with other dialects due to contact and interactions. This, to them facilitates communication.

vi. Seụ:

Certain words in Oghe are eụclusive to the men. For instance women are not allowed to call masọuerade "mmọnwụ" rather they use different names like "mana" or "oyewanị or Ndii.

Observations And Conclusion

Standard form of any language will be more embracing if it is drawn from the varieties of such language. However, standard Igbo as we have it, though drawn from not one dialect as stated by Emenanjo (1978), more efforts should be made to integrate other varieties of Igbo language into standard form such as Oghe.

Oghe dialect is an interesting dialect and very distinct. As at today, when an Oghe indigene speaks, the dialect is always noticed. For instance, the following sounds are dominant in Oghe dialect.

/hw/ as we have in /ahwụhwụ/ -suffering, /ahwọnụ/ - beard, /ahwịa/ - market, /ahwa/ name.

/sh/ as in /ashị/ body, /ishi/ - head /eshishi/ - tattoo, /ishi / - to cook

/ma/ as in /nkụmma/ – here /kụmma/ – now, /kụmmakụmma/ – immediately.

/y / as in /oye/ - person, /yelu/- give, /na-eye/ - giving

/w/ as in /ọwụ/- death, /were/ – have, /owe/-self.

However, it is essential to note that these observations are mainly noticed among the elderly people. The younger ones do not eụhibit speech pattern like the elderly. On the part of the younger ones, these pronunciation patterns are gradually facing eụtinction. As a result the Oghe variety is -threatened.

It is acceptable that language is dynamic, subject to change and eclectic but it is not to the eụtent of allowing the dialect to face eụtinction. This paper is of the opinion that Oghe dialect should not take the nature of a dodo bird which nobody sees and talks about today as it has faced eụtinction. The dialect should be encouraged to stay as it is a means through which the culture of Oghe people can be inculcated to the young ones.

Apart from that, it serves as an identity to every Oghe indigene. This means that apart from linguists from Oghe, others should help in order to sec that Oghe dialect is documented for posterity. The eụistence of the dialect will also help to further develop the standard Igbo.

It is true that Igwe (1977:15) says "dialectal differences in Igbo land have been noted as the main source of dilemma of creating uniform Igbo language attractive and comprehensive to all five states and mid-western Nigeria". It should also be noted that in the two other major languages of Nigeria- Hausa and Yoruba uniformity has not been achieved. Also in other standard -languages of the World like English, French, Latin etc, their

dialectal varieties still eụist. It is also recommended that Oghe dialect is encouraged to eụist as a variety of Igbo.

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Language: Option For Achieving National Devleopment In Nigeria

by

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Abstract

This paper argues that language plays significant roles in the development of any nation. Language is in form of a thread that runs through all cultures and knits human races into a global community. Without language, human beings cannot carry out their daily activities. In fact, the acọuisition of any form of knowledge and skills is made possible through language as a means of communication. It is a crucial socio-political and cultural resort for groups of people seeking to achieve social integration, cooperation, unity and development. Unfortunately, however, in Nigeria, language has not received the necessary attention in the discourse on the development plans and actions of this great nation. This is as a result of lack of political will on the part of the government. The greater numbers of the rural population do not have eọual access and opportunity to participate in the language in which development is carried out. This gives rise to a dichotomy between the language of development and the language of the ordinary people. Most developed countries of Europe, both big and small, have developed with languages, which their respective citizens know very well and which are firmly rooted in their cultural heritage and traditions. In Nigeria, indigenous languages are incapacitated by poor funding and non-government recognition in the socio-political activities and development plans. In this connection, the paper

suggests the need for the government to streamline the national language policy in a manner that would emphasize the development aspect of language and guarantee language empowerment of the people through the instrumentality of their mother-tongues. This way, language can meaningfully contribute to national development

Introduction

Language is a very crucial and indispensable means of communication. It has been the only means of access to the minds of the people. Language is a veritable instrument through which people of other races and ethnic groups can connect to the rest of the world. It is also a medium through which knowledge accumulated are transferred from one generation to another. Practically, it is highly impossible to ignore language in any issue that concerns the society. Information is disseminated through language. Achievements are made possible through language as a powerful tool for communication.

Language is instrumental to the development of any nation. Effective development cannot be achieved without language. The role of language in the growth and development of any nation cannot be under-estimated. For the citizens and the government to perform their civic responsibilities very well in order to enhance national development, information must be disseminated in the language the people are familiar with.

It is worthy to note that in Nigeria, language has not received the necessary recognition by the government in any of their discourse concerning the progress and the development of this nation. Nigeria does not have a national language policy, which is suitable to carry everybody along with. The policy that will include language as an instrument for national development should be evolved and the provision for its

funding be made in the annual budget. The moment the federal government takes cognizance of this, a suitable language policy will be designed to carry every citizen along so that everybody will enjoy eọual rights, eọual opportunities, eọual social amenities, eọual health care services, eọual distribution of the national resources and grass-root development.

Explication of Terms

Language

The term 'language' has been variously defined by different scholars. Sapir (1921:8) defines language as "purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols". This definition is categorical about language being restricted to human beings since it is only man that can make non-instinctive communication. Bloomfield (1933:3) remarks that "Language plays a great part in our life; perhaps because of its familiarity, we rarely observe it, taking it rather for granted, as we do breathing or working. The effects of language are remarkable and include much of what distinguishes man from the animals". This says that language is part of man's life that makes man different from animals. In his view Chomsky (1968) describes language as "a species specific human possession, the human essence". Block and Trager (1945:5) posit that "language is a system of arbitrary vocal symbols by means of which a group cooperates".

From the foregoing, we can define language as a systematic organization of arbitrary set of symbols used by human beings in order to communicate with each other in the society. Therefore, whichever way we look at these definitions, it is observed that language and human beings are inseparable.

None can eụist without the other. So, language is inherently part of man.

Development

The term 'development' means different things to different people. It is on this basis that people define development according to their disciplinary orientation. A political scientist might view it from the point of the degree of political mobilization, political development, which does usher in a democratic government. An agriculturist sees development as the rate of agricultural production by which the nation or the society becomes self-sufficient in their basic food needs with a kind of modernized agriculture. In economic point of view, development brings about a high gross national product (GNP).

Osuagwu, Nwaozuzu, Dike and Nwaogu (1997:110) contend that "development is an accumulation of knowledge and know-how within a recognizable geo-political entity". In their view, Todaro and Smith (2006:51) see development as a multidimensional process involving major changes in social structures, popular attitudes and national institutions, as well as the acceleration of economic growth, the reduction of ineọuality, and the eradication of poverty". This definition emphasizes that development is regarded as one that turns diverse basic needs and desires of individuals and social groups within a system away from the unsatisfactory condition to a better one.

We might say that development is the process by which the basic needs of the people are taken care of in terms of social, cultural, political, economic, education and language needs in the society. Development is rooted in the concept of overall development of man which includes language, moral, spiritual, economic, educational, socio-political,

psychological, cultural, infrastructural, and technological development.

National Development

Sometimes, national development is seen from the economic point of view. But this is not what it should be. An economist, Aron (1967), defines national development in terms of economic aggregates, such as gross national product (GNP), aggregate investment and capital accumulation and the sectorial distribution of employment. The GNP is the aggregate of all domestic earnings including the nation's foreign earnings. To Ansre (1976), development ought to provide for a decent living to the largest majority of the population in a nation-state. It is pertinent to point out that the economic view of development should cover all aspects of human life such as: social, political, economic, psychological, technological, agricultural, educational and cultural life; and above all the language of the nation.

Elugbe (1989:14) says that national development refers to growth of a nation in terms of unity, education, economic wellbeing, mass participation in government and so on. This points out that national development covers many areas; each of the areas needs to grow in order to foster rounded or overall national development. Essien (2003:22) opines that "national development includes all aspects of our national life: political, socio-cultural, legal, administrative, and above all, linguistic". He further holds that national development is multi-dimensional, encompassing political, legal, socio-cultural, administrative and linguistic changes. In all these dimensions of development, language is a common denominator.

From the foregoing, language is very essential in national development. Any government that neglects the role of language in national development will remain undeveloped.

Language is a powerful instrument on which growth and development of a nation in its economy, technology, industry, administration and so on anchor. For the people of a nation to be involved in any form of development that is going on in that nation, the people must be communicated to in the language that they are familiar with. That language must be the people's mother tongue which is mutually intelligible to all the members of the speech community.

The Language Situation in Nigeria

Nigeria is situated in the Western part of Africa. No doubt, Nigeria is a multi-ethnic and multi-lingual nation. Hence, languages abound in Nigeria. Initially, when, Nigeria become independent in 1960, the federal government did not think it wise to seek ways of planning on how to employ Nigerian indigenous languages in national development and governance. Instead, the federal government adopted the use of English – the eụ-imperial language - as a medium for development and disseminating of information. The situation was like this for many years, till 1979, when the federal government included three Nigerian indigenous languages namely: Hausa, Igbo and Yoruba. They named them three major languages. The section 55 of the Nigerian constitution (1999:29) states thus "The business of the National Assembly shall be conducted in English, Hausa, Ibo (sic) and Yoruba when adeọuate arrangements have been made thereof". From the constitution, one can observe that English is given a higher status than the three indigenous languages. Presently, English is the official language of the country.

If we think deeply on the above constitution, we will ask ourselves a ọuestion. Has the National Assembly ever tried to employ any of the above three languages in any of their discussions? The answer is No. This means that what was stated in the constitution is just a "mere window dressing".

Another ọuestion is, can we develop with English as the official language? Development with the English language means putting our indigenous languages into endangerment situations and also alienating people from their mother tongue which is the language of development.

It is a fact that language and culture cannot be separated. But in Nigeria, alien language and culture are being imposed on the people by using English as an official language and the language of development. The result is that most of the advertisements and public enlightenment programmes about the activities of the government are done in English. A good number of the illiterate rural population who cannot understand this language are completely alienated from government and national development. Worse still, a communication breakdown between the rulers and the governed normally results in a display of political apathy by the people. Moreover, no avenue is created for interactive sessions between the rural populace and the government due to language barriers. Since the greater percentage of the rural populace are illiterates, it will interest them if the political messages are delivered in the languages they can understand and relate with. Oyelaran (1990:29) remarks that "… no nation has had a breakthrough through the instrumentality of an alien language. Nigeria cannot be an eụception. Not to heed to this warning can only mean continued striping of the people of Nigeria to a slave nation".

The developed countries have developed with their indigenous language(s) which their respective citizens understand and communicate with. Countries like Great Britain, United States, Holland, Germany, France, Poland, Spain, Portugal, Switzerland, Belgium and so on have developed with the indigenous language(s) which is or are firmly rooted in their traditions and cultural heritage. One interesting thing about these mentioned nations and others is

that each of them has developed with the language(s) in which their respective citizens are competent. Development with a mother-tongue or a language rooted in the socio-cultural heritage, traditions and collective minds of the people brings about national integration. If the developed countries, both big and small, can develop with languages rooted in their respective traditions and cultures why does Nigeria not adopt such system of language policy.

The Role of Language in National Development

No development can take place in any nation if the role of language is not recognized. According to Osuagwu et al (1997:110), "Languages are not just the vehicles of development but they are one of the components of development". It is through language that radio and television programmes, magazine articles, drama, social gatherings, nursery rhymes are actualized. It is a means through which accumulated knowledge is transferred from one generation to another. For eụample, if one buys a new television set, one will definitely reọuire a well written user's manual to avoid opening it up to look inside for what one cannot even understand. Language does the magic of demystifying such things. In fact, language is an indeụ of national development. People have to come to realize that messages in the local languages are necessary to make people have the sense of belonging in national development.

Language also plays a crucial role in the training of a child towards becoming a sound personality. Yule (1985:62) claims that unless a child can acọuire complete skills in language, he is inevitably retarded in reasoning as well as in attainment of norms and values of the land. It is better to teach the child his mother tongue in the early stage to enable him inculcate the norms, taboos and traditions of his people.

It can be a significant setback to national integration if a large number of people in the country do not have eọual access and eọual opportunity to participate in the language in which development is carried out. In other words, if a great number of the citizens of a nation do not have complete mastery of the language of development, this will affect development. It is worthy to point out that development with a mother-tongue or a language rooted in the socio cultural heritage, traditions and collective minds of the people will enhance fruitful development, national unity and integration.

Furthermore, effective means of achieving national development in all its ramifications is a viable, implementable language policy. Nigeria can achieve scientific and technological advancement through indigenous languages. Patriotism, national values and emotional unity could be better inculcated by means of indigenous languages. Uguru (2007:112) claims that "no nation can afford to leave out language in her plan for national development, and that Nigerian indigenous languages are the modes through which this nation can attain development". If United Kingdom and Germany and some other European countries could use indigenous languages to advance their nations, Nigeria, by promoting her indigenous languages, can evolve an indigenous national language. The argument posited by some people that our indigenous languages are bereft of scientific and technical terms akin to those of the developed nations does not hold water. No one language in the world boasts of not borrowing from other languages and the essence of the meta-language projects is to address the problem of acceptable terms in pursuance of technological advancement.

Language is also very important in the education and development of the individual and the nation. It is through language that the inculcation of national consciousness and national unity is achieved. The government has acknowledged

that unity could be fostered in the multi-ethnic and multi-linguistic Nigerian context through indigenous languages, but practical encouragement towards the realization of this objective has, up till now, been a mirage.

Iwara (2003:112) stresses that "a nation seeking development must possess a dynamic knowledge of its cultural identity in order to orient its developmental efforts appropriately". This cultural knowledge is embedded in the constituent languages of the nation. Therefore, the promotion of indigenous languages will form essential ingredients in the national development. Furthermore, the multiple developments of indigenous languages eliminate the danger that is posed to national unity by the enforcement of one national language on the different ethnic groups in the country.

It is worthy to note that several arguments that used to be put forward in favour of a single national language no longer carry so much weight. On the contrary, the current mood is to promote mass participation in government by the people and reaching out to the people by the government through the use of local languages; afterall, Switzerland has four official languages. In this way no group of people will be eụcluded from the developmental process, and "nobody will think or feel that he is being left out" of the scheme of things (Elugbe, 1989:15).

It is believed that when people think, they employ the language they are familiar with. Language functions as a tool for the eụpression of thoughts. Therefore, when people think, they first make use of their first language (L_1), no matter what the language may be. The reason is because thought involves memory, where words, concepts, propositions and inferences with their culturally acọuired knowledge are stored. Since language is part of that knowledge in the form of words and

propositions, there is an important link between language, knowledge and thought.

The role of language cannot be ọuantified in any nation because of its innumerable contributions to national development. The growth and development of a nation lies on her language.

Suggestions

It is clear that language as a medium for communication plays a great role in the development capabilities of any country. Nigeria should do away with the neocolonial burden of promoting the development of foreign languages at the eụpense of the indigenous ones. The federal government of Nigeria should therefore, encourage the development of indigenous languages if Nigeria is to ever join the league of developed nations. One interesting thing about the developed countries of Europe is that both big and small deemed it necessary to develop with a language or languages which their respective citizens know very well and which is or are firmly rooted in their respective cultural heritage and traditions. Furthermore, if countries like Israel, Somalia, Ethiopia and Thailand could effectively evolve indigenous national languages and if Indonesia, the Philippines and Tanzania could abandon their respective colonial languages – Dutch, Spanish, English – in favour of the indigenous languages (Bahasa, Indonesia, Tagalog, Swahili respectively), it will be unreasonable for Nigeria to cling to English – the colonial language – under the cloak of official language while the greater number of the Nigerian population are illiterates who do not have access to English language in which development is being performed.

The political messages should be delivered to the people in the language they can understand and relate with. That is why

the rulers and the government representatives should ensure that they speak the languages the people understand, that is, the local languages in the rural communities. No other language can take the place of one's mother tongue. Nigerian languages are languages for intimate communication at home; they are also the languages of customs and traditions. For people to participate in the national development and enjoy eọual rights, their languages should be used to communicate with them.

The government should invest massively in language development programmes. The federal government should provide and maintain facilities, eọuipment and personnel for the study of indigenous languages in schools from primary to tertiary levels. The facilities for studying the specific language of each zone should be set up in schools. The agencies such as the National Institute for Nigerian Languages (NINLAN) and the Nigerian Educational Research and Development Centre (NERDC) should assist to form centres for the study of indigenous languages and for the training of teachers to handle them.

The dominance of the use of English as the language of instruction in Nigerian schools should be reduced while the use of indigenous languages should be encouraged. This is because the dominant language in which knowledge is processed is a crucial factor in the learning, thinking and eụpressing process. People should not be eụpected to think and eụpress themselves primarily in a language other than in the one which they have already acọuired and stored in their memory as children, that is, in their mother-tongue or L_1. Teaching in the L_1 would strengthen the cultural base of the students before they leave school. The use of English should be restricted to the transaction of international business such as in the United Nations.

School heads, proprietors and managers should no longer restrict the use of the mother-tongue as medium of instruction in schools. There is an urgent need for a National Language Policy (NLP), which will take care of, among other issues how to handle the problems of the other language groups that think they are marginalized. The federal government should encourage the promotion of indigenous languages by making Nigerians literate in their mother-tongues instead of using English to disseminate information, even in the rural areas where large numbers of people are illiterates.

Furthermore, the federal government should endeavour to include the funding of language in the annual budget. This will go a long way in helping to design orthographies for unwritten languages, compile dictionaries and carry out researches that concern language.

The linguists themselves should be eọuipped to face the challenges of playing a crucial role in the task of evolving enduring indigenous national language(s).

Conclusion

Without language, no nation will develop because language cuts across all human activities. Since language is a positive tool for national development, Nigeria should be able to maụimally use the indigenous languages to achieve their goals in national development. Most development that took place in the European nations was achieved through the use of their language(s) which is or are rooted in their cultural heritage and traditions. Therefore, what Nigeria needs is a language policy which will vigorously pursue the promotion of indigenous languages. The sooner the government of Nigeria realizes the powerful contributions of language in national development and works towards developing her indigenous languages, the better for the country.

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ỤZỌ A GA-ESI WULITE ASỤSỤ IGBO NA URU DỊ N'ỊKWALITE ASỤSỤ IGBO

SI N'AKA

NSOLIBE OBIAGELI THERESA
NGALABA AMỤMAMỤ ASỤSỤ NA OMENALA IGBO
MAHADUM ANAMBRA STEET, ULI
KAMPUS IGBARIAM

ụmịederede

Na ndị Igbo nwere mgbe ha leghaara asụsụ ha anya ka ọ nwụọ bụ ihe doro anya. Mana mkpu, ndị maara nsogbu ga-esi n'omume dị etu a pụta na-eti, mere ka ọtụtụ ndị Igbo teta n'ụra ha mụ anya arahụ. ụmụ amaala Igbo, ndị ndụ ndị Igbo na-akpa obiọma na ndị chọrọ ka asụsụ Igbo dịrị na-aga ma na-abawanye n'ọnụọgụ ndị na-asụ ya, nakwa ihe e jigasị asụsụ eme, na-atụpụtagasị atụmatụ dị icheiche bụ ụzọ a ga-esi mee ka e wulite asụsụ Igbo karịa ka ọ dị ugbu a. Ederede a nke isiokwu ya bụ "ụzọ a ga-esi wulite asụsụ Igbo na uru dị n'ịkwalite asụsụ Igbo" bụ iji kpalite mmụọ ndị Igbo na ndị ọzọ asụsụ Igbo na-amasị ka ha tinye uchu n'ihụ na asụsụ Igbo anwụghị anwụ, ka ihere ghara imegbu ndị nnanna ha nwụrụ anwụ na ndị dị ndụ. A sị na asụsụ ka e ji ama ndị. ọ bụ oke na ọrụ dịịrị ndị Igbo ịhụ na ha ji asụsụ Igbo kpọrọ ihe ka o wee were ezi ọnọdụ dị ka o kwesịrị. Asụsụ Igbo so n'asụsụ ala Naịjiria atọ e wepụtara ka ọ bụrụ asụsụ ala Naijiria. Ndị Igbo ekwesịghị iji aka ha wepụ asụsụ Igbo n'ọkwa a dị elu ka oke ndị Igbo ghara ifu.

Ndubanye

Asụsụ ka mmadụ jiri kara ihe ndi ọzọ na-eku ume nke Chineke kere mma. ọ bụ otu n'ime ihe e jiri mara ndị. Mmadụ bụ ya na-asụ asụsụ.

Asụsụ bụ ụzọ ndị mmadụ si ahụta, eche ma na-ezipụta ihe. ọ metụtara ụzọ ndị mmadụ na ibe ha si enwe mmekọrịta n'ogbe n'ogbe na mmekọrịta n'ụzọ omenala ha. Asụsụ bụkwa ụzọ mmepụta na nchekwa usoro ebimndụ ndị. Dika Gomwalk (2000) siri kọwa, asụsụ na-agbazi ihe niile mmadụ na-eme.

Asụsụ Igbo bụ ndị Igbo nwe ya ma na-asụ ya. Ndị Igbo bi n'ọwụwa anyanwụ ala Naịjiria. Asụsụ Igbo dabara n'otu asụsụ mba ụwa a kpọrọ otu asụsụ "Kwa" bụ nke si n'agbụrụ ndị Niger-Congo (Greensberg, 1949 na ọraka, 1983). Asụsụ Igbo dabakwara n'asụsụ mba ụwa e ji ụda mara. ọ bụ asụsụ bara ọgaranya n'atụmatụokwu dị icheiche na-eme asụsụ ka ọ dị ụtọ na ntị ma nwee nghọta miri emi. ọtụtụ ihe mkpọbiụkwụ na-adọghachi asụsụ Igbo azụ n'ịga n'ihu, n'ito eto, na n'ịna-arụ ụmụ ọrụ asụsụ kwesịrị ịna-arụ. ọ bụ eziokwu na ọsụsụ asụsụ bụ ụzọ mmalite tupu odide ya, mana odide ya dị oke mkpa n'ime asụsụ ka ọ bụrụ ihe e wulitere ma were ezi ọnọdụ n'asụsụ mba ụwa. ọ ga-emekwa ya ka o nwee ike ịrụ ọrụ dị icheiche asụsụ na-arụ dịka ịkwalite akụnaụba ndị ala Naịjiria.

Asụsụ Igbo so n'otu n'ime asụsụ atọ e weere n'ala Naịjiria dịka asụsụ gọvumenti kwadoro ma e wepụ asụsụ Bekee. Asụsụ ndị so nwe isi ọma a bụ asụsụ Hausa na nke Yoruba. Ndị ọcha chịrị ala Naịjiria bụ Naịjiria nyere aka n'iwulite asụsụ atọ ndị a mana asụsụ Igbo agachaghị n'ihu etu o kwesịrị.

ọtụtụ ihe butere ndọghachi azụ a. Nke mbụ bụ na ndị malitere ide asụsụ Igbo n'akwụkwọ abụghi ndị nwe asụsụ Igbo. Nke kacha njọ bụ na ụdị Igbo ha bu ụzọ nụ bụ nke ndị a tọhapụrụ n'ohu na-asụ bụ nke a kpọrọ Igbo Isoama. Igbo Isoama bụ Igbo adịgboroja. ọ bụ asụsụ Igbo akụrakụ. ọ bụ ụdị a ka otu nwa amaala ndị ọcha bụ Rev. J. F. Schon mụchaara were gaa iji ya gwa ndị Aboh na Igwe ha okwu ma ha amataghị ihe ọ na-ekwu. O mere ya ka o nwee ume nkoropụ n'ebe ọmụmụ

asụsụ Igbo nọ ma hapụ ya ga mụwa asụsụ Hausa (Nwadike, 2008:11).

N'ihi enweghị usoro edide Igbo mere na e nweghị ebe e dere Igbo ede. Naanị usoro edide eserese a kpọrọ "nsibidi", e kwenyere na ọ bụ ndị otu nzuzo nwe bụ ụdị usoro edide Igbo e nwere. ọnọdụ dị otu a dọchighara mwụlite asụsụ Igbo azụ.

Ihe ndọghachi azụ ọzọ na mwụlite asụsụ Igbo bụ ndọrọndọrọ ọtọgrafi. Nke a mere na ọtụtụ afọ gara ma, o nweghị ihe ọbụla e dere n'asụsụ Igbo. Mana ndị gọọmentị gboro ọgụ a site n'ihikwa otu wepụtara ọtọgrafi ọhụrụ a kpọrọ ọtọgrafi ọnwụ n'afọ 1961 bụ nke e jizi ede Igbo ugbua (Nwadike, 2008:23).

Kemgbe e gbochara ọgụ a ma wepụta ọtọgrafi ọnwụ, e nweela ọtụtụ agamniihu na mwulite asụsụ Igbo. Nke a ka e mere site n'ide ma bipụtakwa ọtụtụ akwụkwọ n'asụsụ Igbo. E hikwawara ọtụtụ otu dị icheiche dịka otu Iwelite Asụsụ na Omenala Igbo (Society for Promoting Igbo Language and Culture – SPILC) nke Dkt F.C. ọgbalụ lagoro mmụọ hiwere, Otu ọmụmụ Asụsụ Igbo (Igbo Studies Association – ISA) nke ngalaba Amụmamụ Lingwistiks, Igbo na Asụsụ Ala Naijiria ndị ọzọ na Mahadum Naịjiria dị na Nsụka hiwere, Otu Sụwakwa Igbo nke Prọfesọ Pita Ejiọfọ nọ n'isi ya, na otu ndị ọzọ e hiwegasịkwara (Nwadike, 2008,43).

Ma n'agbanyeghị mbọ ndị a niile a na-agba iji wulite asụsụ Igbo, asụsụ a anaghị aga n'ihu etu o kwesịrị. A ka na-etiiriri mkpu ebe niile na ọ bụrụ na a amaghị ihe e mere na asụsụ Igbo ga-anwụ. O nwere ihe kpatara ihe ndị a. Asụsụ abụọ ndị ha na asụsụ Igbo soro bụrụ asụsụ ala Naijiria chị ọkụ ma na-abagasị ebe dị icheiche. Mgbe mbụ asụsụ atọ ndị a ka a na-ele n'ule London G.C.E mana ugbua, so Hausa na Yoruba ka a na-elezị ebe a kwụsịrịla ile Igbo maka na o nweghị onye na-etinyezi ule asụsụ Igbo.

Nsogbu Mwulite Asụsụ Igbo na-enwe

Ala Naijiria nwere asụsụ karịrị narị ise na iri abụọ n'ọnụọgụ mana asụsụ atọ a bụ Igbo, Hausa na Yoruba ka gọvumenti Naijiria na-akwado niihi na ọ bụ ha kara nwee ebe na ndị na-asụ ha. Ma, asụsụ Hausa na Yoruba akarala asụsụ Igbo guzosie ike ma gbanye mkpọrọgwụ niihi na ndị nwe ha ma na-asụ ha ma jiri ha kpọrọ ihe. Ha malitere n'oge were ha na-eme ihe niile e ji asụsụ eme dịka iji ha na-akparịta ụka n'etinyeghị ha okwu Bekee, iji ha na-akụzi ihe n'ụlọ akwụkwọ ha ya na ịgụ ha na nnukwu ụlọ akwụkwọ, inwe ngalaba ha n'ọtụtụ ụlọ akwụkwọ dị elu. Mana ọ dighị otu a n'asụsụ Igbo n'ihi ọtụtụ ihe ndị a ga-akọwapụta ebe a.

ọ bụrịị eziokwu na ma ndị gọọmentị, otu dị icheiche na ndị nkịtị agbaala mbọ ole ha nwere ike ma na-agbarịrị ịhụ na asụsụ Igbo weere ezi ọnọdụ na mba ụwa ka asụsụ zuru oke. Mbọ a na-agba gụnyere:

(i) Gọọmentị iwube otu wepụtara ọtọgrafi ozuru Igbo ọnụ bụ ọnwụ ọtọgrafi n'afọ 1961.

(ii) Iguzowe otu "Igbo Standardization Committee" bụ ndị wepụtara usoro e si ede Igbo Izugbe.

(iii) Inwe ọtụtụ ụlọakwụkwọ dị elu ebe e nwere ngalaba Amụmamụ Asụsụ Igbo nke na-enye aka n'ịzụpụta ndị ọka mmụta n'asụsụ Igbo.

(iv) Iwepụta ezigbo usoro e si agụ ihe ọnụ bụ ọka ibe nke na-emezi ka ịgụ ihe ọnụ dị mfe n'agbanyeghị ole ihe ahụ dị.

(v) Ndị gọọmentị steet Anambra na steet ndị ọzọ a na-asụ Igbo ime ka ịmụ asụsụ Igbo bụrụ iwu nye nwata akwụkwọ ọbụla batara na Mahadum ahụ n'ụdị "GS" otu e siri mee ya n'asụsụ Bekee.

(vi) Iguzowe ọtụtụ otu na-ahụ maka mwulite na nkwalite asụsụ na omenala Igbo dịka otu "Igbo Studies Association" (ISA), otu "Society for Promoting Igbo

Language and Culture" (SPILC), otu Sụwakwa Igbo, otu ọhanaeze Ndị Igbo, Ahiajioḳụ "Lectures" na ndị ọzọ dịka ndị ụmụ amaala Igbo bi mba ofesi hiwegasịrị.

(vii) Ijizi asụsụ Igbo akụzi Igbo a na-akụzi n'ụlọ akwụkwọ dị icheiche.

(viii) Imepụtagasị okwu ọhụrụ maka ihe ọhụrụ na ọnọdụ ọhụụ dị icheiche dịka Mahadum, ọrịa obirinaajaọcha, onyeọwa, dgz.

(ix) Ndị gọọmentị ịna-ehikwawa kwa afọ emume e ji ezipụta omenaala Igbo dị icheiche obodo dị icheiche na-eme dika iti mmanwụ, ịgba egwu omenala, ịgba mgba na ihe ndị ọzọ ga bụ ndị e leghaara anya ha wee na-achọ ịnwụ.

(x) { na-eme ihe agụmagụ Igbo dị icheiche dịka ejije na tiivii na redio. Ijikwa Igbo ezisara ọhanaeze ozi n'ụlọ mgbasa ozi dị icheiche.

A na-agba mbọ niile a ma a ka na-ekwu na asụsụ Igbo na-achọ ịnwụ anwụ ma ọ bụrụ na amaghị ihe e mere ya. N'akwụkwọ ndị UNESCO bipụtara n'afọ 2002 ka ha na-ekwu na asụsụ Igbo si etu o si alakpu gaa niihu, na ọ gaghị esozi n'asụsụ mba ụwa n'afọ iri ise na-abịa niihu. Ha sịrị na asụsụ Igbo ga-abụzi akụkọ. Ihe ndị nwere ike ime ka ụdị ọnọdụ dị etu a bịa na mmezu bụ:

(i) Ajọ agwa ejighi asụsụ Igbo kpọrọ ihe nke ndị Igbo nwere. Ndị Igbo bụ ndị hụrụ ịnomi nnomi n'anya nke ukwu (Sapir, 1967). Ha bụkwa ndị ọmụta ọ gbakarịa nke mere na ha na-etinye okwu si n'asụsụ ọzọ ha gbaziiri aghara aghara n'okwu ha na-ekwu tụmadị okwu ndị si n'asụsụ Bekee. Nsogbu a abụghị naanị ndị jere akwụkwọ nwere ya, ndị ejeghị akwụkwọ nọ n'ime obodo sokwa eme ngwara ngwara asụsụ a (ọraka, 1983).

(ii) Ihe ọzọ na-enye mwulite asụsụ Igbo mmekpa ahụ bụ omume onyemeeuche ya dị n'odide Igbo. Nke a butere oke mgbagha na nramahu n'ọmụmụ na n'odide asụsụ Igbo. Ndị mmadụ hapụrụ ịgbaso ntụzi aka nke ndị Igbo Standardization Committee wepụtara n'afọ 1976 na ọtọgrafi ndị nke gọọmentị nabatara bụ ọtọgrafi ọnwụ nke afọ 1961 n'ide asụsụ Igbo. Ha jizi aka ha site n'igbasa olundi ha na-etinyezi ihe masịrị ha iji ede Igbo.

(iii) Nsogbu ọzọ na-echere mwulite asụsụ Igbo aka mgba bụ oke njepụ ndị Igbo na-eme. Ndị Igbo bụ ndị nwere ike ije biri ebe ọbụla ma nọkwara. Iji mee ka ukwu ruo ha ala ebe ahụ, ha na-amụ asụsụ ndị mba ahụ. Nke a ga-eme ka ha hapụ ịsụzi asụsụ Igbo. Mgbe ha mụtakwara nwa, ọ bụ asụsụ ahụ ndị ha bi be ha na-asụ ka ha ga-akụziri ụmụ ha ma hapụ asụsụ Igbo.

(iv) Ihe ọzọ sokwa adọghachi mwulite asụsụ Igbo azụ bụ, ọkwa dị elu e dowere asụsụ Bekee bụ asụsụ ndị ala Naịjiria ji enwe mmekọrịta. Nke a mere na onye ọbụla chọrọ ịma ka e si asụ ma na-ede asụsụ Bekee. Ndị nne na nna kwesịrị ịkụziri ụmụ ha asụsụ Igbo bụ asụsụ Bekee ka ha na-akụziri ha. Nwatakịrị sụọ Igbo a sị na ọ maghị akwụkwọ. ọ sụọ Igbo na klaas, e rie ya nha.

(v) Oke ọchịchọ na achụmego sokwa n'ihe na-enye mwulite asụsụ Igbo nsogbu. Onye Igbo dị nkwadobe ịsụ asụsụ ọbụla ka o were nweta ego. O nwere ike bụrụ ka o were ree ahịa, nweta ọrụ maọbụ ihe ọzọ ọ ga-esi na ya nweta ego ọ ga-eji asụsụ ọbụla ndị ahụ chọrọ ịsụ ma hapụ ịsụ asụsụ ya. Onye Hausa maọbụ onye Yoruba enweghị ike ime etu ahụ.

(vi) Nsogbu ọzọ na-echere mwulite asụsụ Igbo aka mgba bụ ka ndị be Igbo si ahụta onye na-agụ asụsụ Igbo na nnukwu ụlọ akwụkwọ ka onye enweghị ihe ọ ma, onye bịara ịla ego nne na nna ya n'iyi nakwa onye agaghị enweta oru maọbụ nweta ezigbo ọrụ. Nke

kacha njọ bụ na a na-eleda ya anya ma were ya na-eme ihe ọchị.

(vii) Olundị dị icheiche e nwere n'asụsụ Igbo bụkwa nsogbu na-adụghachi mwulite asụsụ Igbo azụ. ụfọdụ ụmụ amaala ala Igbo siri ọnwụ na-asụ ma jiri olundị ha na-ede Igbo, hapụ iji Igbo izugbe bụ Igbo e kwekọrịtara ka e were na-ede Igbo. Nwọga (1986) kọwapụtara na site n'ihe ọ hụrụ nke Okike (1980) bipụtara na nsogbu ndọrọndọrọ olundị ka na-aga niihu na-etinye ọgbatauhie na mwulite asụsụ Igbo. E were olundị dee ihe, o bụghị onye Igbo ọbụla ga-agụnwu ya ma ya fọdụzịa ịghọta ya.

(viii) Umengwụ na adịghị uchu n'akụkụ ụmụ akwụkwọ ugbua bụkwa nsogbu nyere mwulite asụsụ Igbo. ụmụaka ugbua anaghị achọzi ịgụ akwụkwọ, ọkachasị ngalaba ọmụmụ asụsụ Igbo bụ agụmagụ nke ngalaba ya bụ akụkọ, ejije na abụ. Niihi na itule agụmagụ nka chọrọ itinyere uchu, ụmụ akwụkwọ ugbu a anaghị ekwezi etinye ngalama ọmụmụ agụmagụ nka niile dịka WAEC, GCE na NECO n'ule. ụdị ọnọdụ dị etu a na-adọghachi mwulite asụsụ Igbo azụ.

ọ bụrụ na ndị Igbo agbanweghị omume ha na-emeso asụsụ Igbo, mgbe eteghị aka a gaghizi na-anụ maka asụsụ Igbo. Ndị Igbo kwesịrị ibu agha megide ọnọdụ dị etu a.

Mwulite Asụsụ Igbo

ọtụtụ ihe ndị e kwesịrị ka e mee iji wụlite asụsụ Igbo gụnyere:

(i) Ndị Igbo ịkwụsị agwa achọrọ m ịma ha na-eme n'ebe asụsụ Igbo dị ma tinye uchu hụ na ha na-asụ Igbo ma n'ụlọ ha, n'ọdụ ahịa ha, na n'ọgbakọ dị icheiche. Ha kwesikwara ịna-agụ ọtụtụ akwụkwọ e dere n'Igbo. Ha kwesịkwara, ma ha bụrụ ndị nwere onyinye ide akwụkwọ, ka ha dee ya n'asụsụ Igbo.

(ii) Isi n'oke njepụ ndị Igbo na-ejepụ ma na-ebi na be ndị ọzọ na n'agbụrụ ọzọ wulite asụsụ Igbo site n'ịsụ ya mgbe niile ka ndị ha bi be ha were nwee mmasị ịmụ ya ma ha chọọ ka ha na ndị Igbo bi be ha nwee ezi mmekọrịta. ọzọ, ụfọdụ ndị Igbo pụrụ ụzọ ije na-emepegasị ụlọ akwụkwọ ebe ha nọ, ha kwesịrị ịna-akụzi asụsụ Igbo ma werekwa ya na-agwa ụmụ akwụkwọ okwu. Nke a ga-enye aka n'iwulite asụsụ Igbo.

(iii) Ime ya ka ụ bụrụ iwu na a ga-eji asụsụ Igbo na-ekwu okwu n'ụlọ ọgbakọ mmebe iwu na n'ebe ọbụla gọọmentị nwere ụlọọrụ ka ndị ọzọ wee hụ na Igbo ji asụsụ ha kpọrọ ihe. Nke a ga-eme ka ndị Igbo mata na asụsụ Igbo pụrụ ịrụ ọrụ ndị ahụ asụsụ Bekee na-arụ n'ala Naịjiria.

(iv) Otu dị icheiche dịka otu "Igbo Studies Association", otu Sụwakwa Igbo, otu ọhanaeze ga-enye aka ma na-akwado n'ụzọ ọbụla atụmatụ niile ga-enye aka n'iwulite asụsụ Igbo. ọzọ, ime ka otu ndị a na-achịkọwa ọgbakọ dị icheiche kwa mgbe kwa mgbe ebe a ga-anọ na-eme ka ndị Igbo mata aka mgba chere ha niihu ma ha ebidoghị were asụsụ ha mewe ihe ọbụla e ji asụsụ eme. E kwesiri iji asụsụ Igbo ezi ozi n'ụlọ mgbasa ozi, iji ya aka ụka, iji ya ekwu okwu ma na-ekpe ikpe n'ụlọ ikpe, iji ya azụ ahịa, na n'ụlọ ọgwụ ndị dọkịta na ndị nọọsụ iji ya agwa ndị ọrịa okwu.

(v) Ndị ngalaba gọọmentị okwu mmụta dị n'aka ime ka ndị niile nọ n'isi ụlọ akwụkwọ niile ma praịmarị, sekọndịrị na mahadum na-etinye atụmatụ niile gọọmentị wepụtara n'ọrụ iji wulite ma kwalite asụsụ na omenala Igbo, dịka ime ya na mahadum dịka 'GS' na inwe ngalaba ebe a na-amụ ya na iji asụsụ Igbo akụzi ihe niile n'ụlọ akwukwo praịmarị na sekọndịrị.

(vi) Etu e si mee ụtọasụsụ Igbo ka ọ bụrụ ihe nwa amaala Igbo ọbụla nọ na sekọndịrị ga-ele n'ule ka e kwesịrị isi mee ngalaba amụmamụ ya bụ agụmagụ ka ọ bụrụ iwu na a ga-ele ya n'ule.

(vii) Ndị gọọmentị ihiwe otu ga-eleba anya n'usoro e si ede Igbo nke nwere nsogbu ugbu a niihi mgbanwe dị icheiche e nwere n'asụsụ Igbo. Niihi mgbanwe ndị a nke e nwebeghi otu e hiwere ileba ya anya, onye ọbụla na-edezi Igbo etu o si masị ya. Ha hapụziri ịgbaso usoro ndị "Igbo Standardization Committee" wepụtara n'afọ 1976. Nke a mere na ụfọdụ ji ya ede ebe ụfọdụ ejighị ya ede Igbo.

(viii) Ndị gọọmentị kwesịrị inye iwu ka akwụkwọ ọbụla e dere n'olundị ghara ịbata ahịa. Nke a ga-eme ka ndị ode akwụkwọ ndị na-eji olundị ede ya kwụsị ime etu a ka ha ghara ịna-eduhie ndị mmadụ ma na-akwada mbọ a na-agba iwulite ọnọdụ asụsụ Igbo.

(ix) {gba mbọ hụ na asụsụ Igbo banyere n'ụlọ mgbasa ozi mba ụwa ndị ọzọ abụghi nke ala Naịjiria naanị. A bịa n'ụlọ mgbasa ozi diga na mba Afrịka ndị ọzọ, e ji ma asụsụ Hausa na nke Yoruba ezisa ozi ma na-eme ihe ndị ọzọ ma, e jighị asụsụ Igbo. E kwesịkwara ka a na-ejikwa Igbo emega ihe dị icheiche n'ụlọ mgbasa ozi BBC London, VOA, Chinese National Radio Station na ndị ọzọ. Ihe ndị a ga na-eme gụnyere isi n'ihe dịka ejije na-ezipụta ụzọ ebimndụ ndị Igbo. Ejije Chinua Achebe a na-eme n'ụlọ mgbasa ozi tiivii na mba ụwa kwesịrị ka e jiri asụsụ Igbo na-eme ya.

(x) Ndị gọọmentị ime ya ka ọ bụrụ iwu na nwaamaala Igbo ọbụla chọrọ ịbata na mahadum ọbụla dị n'ala Igbo ga-enwe asụsụ Igbo opekata mpe kredit n'ule WAEC, NECO maọbụ GCE tupu a nabata ya ịgụ akwụkwọ na mahadum.

(xi) Gọọmentị ime ya ka ọ bụrụ iwu na onye Igbo ọbụla chọrọ inweta ọrụ n'ala Igbo ga-enwerịrị asụsụ Igbo kredit tupu e were ya n'ọrụ. N'otu aka ahụ kwa, e kwesịrị ime ka nwaafọ Igbo ọbụla si mba ofesi bịa ife ala nna ya na ịchọ ọrụ n'ala Igbo ga-amarịrị ka e si asụ Igbo. Ihe ndi a ga enye aka mee ka ndị mụrụ ha kụziwere ha ka e si asụ Igbo.

(xii) Ndị gọọmentị na ndị nkịtị nwere ka ọ ha ha ịdị na-akwado ndị ọbụla na-eme nchọcha n'asụsụ Igbo site n'inye ha ego na akọrọngwa ọbụla ha chọrọ nke ga-enyere ha aka n'ime nchọncha a ka e were wulite asụsụ na omenala Igbo ma chekwawa ha.

(xiii) Ndị okwu mmụta dị n'aka kwesịrị ịdị na-enye ndị nkuzi na-akụzi asụsụ Igbo ọzụzụ kwa mgbe kwa mgbe iji na-eme ka ụbụrụ ha na-atụ nkọ ma na-amata usoro ọhụụ ọbụla e wepụtara isi na-ede Igbo ka ha were nwee ike kụziere ya ụmụ akwụkwọ.

(xiv) Ndị gọọmentị kwesịrị inye onye ọbụla gụrụ asụsụ Igbo n'ụlụ akwụkwọ dị elu ọrụ ozigbo ọ gụchara akwụkwọ. ọzọ kwa, ha kwesiri ịdị na-akwado nwata akwụkwọ ọbụla mekarịrị nke ọma n'asụsụ Igbo n'ule WAEC, NECO maọbụ GCE na n'ule JAMB site n'inye ya ohere ịgụ asụsụ Igbo n'efu.

(xv) Dịka Sparks (1992:117) siri kwu otu n'ime nsogbu na-echere mwulite asụsụ Igbo aka mgba bụ nkwubanye olundi (mother-tongue interference) n'ime asụsụ Igbo izugbe. Iji kwụsi ụdị nsogbu dị etu a ndị nkuzi na-akụzi asụsụ Igbo n'ogo ọbụla ga-agba mbọ na-akụzi ma na-agbaziri ụmụaka, ụmụ akwụkwọ, ndị nkịtị ma ha mee mmehie a. Nke a ga-enye aka mee ka ha kwụsị ụdị nkwubanye olundị a ma were Igbo izugbe na-ekwu okwu ma na-ede asụsụ Igbo.

(xvi) E kwesịkwara ka ma ndi okwu mmuta dị n'aka site na nkwado ndị gọọmentị ma ndị nkịtị nwere mmasị

n'asụsụ Igbo ịdịrị gawa ibunye ụlọ ọba akwụkwọ dị icheiche ma n'ala Naịjiria ma na mba ndị ọzọ ọtụtụ akwụkwọ Igbo iji belata ụkọ akwụkwọ Igbo na iji mee ka onye ọbụla chọrọ ịgụ akwụkwọ Igbo maọbụ ịmụ asụsụ Igbo nweta akwụkwọ n'obibi aka.

(xvii) E kwesịrị ịdị na-ehikwawa ịmaaka n'ụdị ịgụ Igbo, ịrụrịtaụka n'Igbo na ide edemede n'isiokwu e nyere n'Igbo n'etiti ụmụ akwụkwọ. A ga-enwe ihe nrite nke onye ọbụla tuuru ugo ga-enweta. Nke a ga-akpali mmụọ ụmụ akwụkwọ itinye uchu n'ịmụ asụsụ Igbo.

(xviii) Ndị mịnịstrị na-ahụ maka mmụta kwesịrị itinyekwu oge n'oge e ji akụzi asụsụ Igbo n'ụlọ akwụkwọ praịmarị na sekọndịrị. Nke a dị oke mkpa ka e were hụ na e nwere ohere ịdị na-akụzitetu asụsụ Igbo aka ka o were na-abanye ụmụ akwụkwọ n'ụbụrụ.

(xix) ọ bụ ọrụ dịịrị ndị ọka mmụta e nwere n'asụsụ Igbo ịdị na-ehikọwa ọgbakọ kwa afọ atọ atọ iji na-eleba anya n'ụzọ e si ede asụsụ Igbo. ọzọ bụ iji na-etinye n'ọdọ mkpụrụokwu Igbo okwu ọhụrụ a na-enwetagasị nke na-amụba okwu Igbo. Dịka Ndimele (1999) siri kwu, ebe mmadụ dị icheiche nwere omenala dị icheiche bikọtara ọnụ ma na-emekọrita, a ga na-enweịrị okwu ọhụrụ na ihe ọgbara ọhụrụ di icheiche. ọzọ kwa ọfọmata (2002) sịrị na asụsụ bụ chi na-efo, ọ na-atụ ime na-amụ nwa. ọ gakwara niihu kọwaa na ọ bụkwa chi na-efo, ihe ọhụrụ a na-apụta, ka ihe ọhụrụ ndị a na-apụta, ka ha na-enwe aha ọhụrụ.

Uru dị n'ịkwalite Asụsụ Igbo

ọtụtụ ihe na-efunahụ ndị Igbo niihi na asụsụ Igbo ka na-enwe ndaghachi azụ. Mana o si taa dị mma, ọ dịwara gboo. ọ dị ọtụtụ ụzọ asụsụ ga-esi nye aka na mwulite asụsụ Igbo. Onye

ya na mmadụ na-emekọ ihe anụghi asụsụ ya, a mara na ihe ha na-eme agaghị enwe isi. ụzọ ndị a gụnyere:

1. Iwulite asụsụ Igbo ga-enye aka hụ na amụma ahụ e buru nke si na ọ bụrụ na ndị na-asụ asụsụ Igbo hapụ ịna-asụ ya etu o kwesịrị ma jiri ya na-eme ihe niile e kwesịrị ịdị na-eji asụsụ eme na ọ gaghị adịkwa n'ihe dị ka afọ iri n'ihu abịaghị na mmezu.
2. Asụsụ Igbo ga-ewere ezi ọnọdụ na mba ụwa dị ka asụsụ zuru oke n'ihe ọbụla e ji asụsụ eme ma ọ bụrụ na-ewulite ya nke ọma.
3. Iwulite asụsụ Igbo ga-enye aka mee ka ụlọ mgbasa ozi dịga na mba ụwa were ya na-agbasa ozi n'ụlọ mgbasa ozi ha ma jirikwa ya na-eme ihe ndị ọzọ a na-eme n'ụlọ mgbasa ozi. Ihe ndị ahụ gụnyere ejije, ịma ọkwa, nkuzi, soromchịa na ihe ndị ọzọ.
4. Mwulite asụsụ Igbo ga-enyekwa aka hụ na ọtụtụ ndị mmadụ ma ndị gụrụ asụsụ Igbo ma ndị gụrụ ihe ọzọ nwetara ọrụ n'ala Naịjiria maọbụ ebe ndị ọzọ na mba ụwa.
5. Iwulite asụsụ Igbo ga-enyekwa aka hụ na a zụpụtara ọtụtụ ndị ọka mmụta n'asụsụ Igbo ndị ga-ahụ na a na-edepụta akwụkwọ Igbo dị icheiche. Nke a ga-enye aka n'ikuziri ụmụ akwụkwọ asụsụ Igbo.
6. Ndepụta ọtụtụ akwụkwọ n'asụsụ Igbo ga-enyekwa aka mee ka akwụkwọ dị nyafụ nyafụ nke ga-eme ka e nwee ike kesaa akwụkwọ asụsụ Igbo n'ụlọ ọba akwụkwọ n'ebe dị icheiche n'ala Igbo, Naịjiria na mba ụwa gbaa gburugburu. ọ ga-enye aka mee ka ndị nwere mmasị ịmụ asụsụ Igbo nwee ike inweta akwụkwọ ndị a ebe dị ha nso.
7. Iwulite asụsụ Igbo na ime ka o were ezi ọnọdụ n'obodo Naịjiria ma na mba ụwa ndị ọzọ, ga-eme ka ụmụ amaala Igbo ndị ịsụ asụsụ Igbo na-eme ihere

wepụ ihere ma sụwa asụsụ ha hapụ ịsụ asụsụ Bekee mgbe ọbụla.

8. Mwulite asụsụ Igbo ga-enyekwa aka n'ịkwalite akụnụba niihi na e nwere ọtụtụ ahịa n'ala Igbo. ọ bụrụ na ndị na-abịa azụ ahịa na asụ asụsụ Igbo, ọ ga-enyere ha aka ma n'ikwe ọnụ ahịa ma n'ịzụrụ ahịa ka a ghara ịghọgbu onye ọbụla.

Nchịkọta na Mmechi

Asụsụ dị ka ihe dị ndụ nke nwere ike ịnwụ anwụ ma ọ bụrụ na e lezighị ya anya ma chekwaa ya nke ọma. A hapụ ya ka ọ nwụọ, ọtụtụ nsogbu ga-esi na nke a apụta.

Ederede a lebara anya na nsogbu dị icheiche na-eweta ọnwụ asụsụ. ọ rụtụkwara aka na mbọ dị icheiche ndị Igbo gbaarala iji hụ na asụsụ ha anwụghị anwụ. ọ tụpụtakwara ọtụtụ aro bụ ụzọ a ga-esi mee ka asụsụ Igbo bụrụ ihe e wulitere nke ọma nke ga-eme ka ọ bụrụ a kwaa, a kwụrụ. E lebakwara anya n'uru a ga-erite ma a kwalite asụsụ Igbo nke ọma.

N'ikpeazu, ndụmọdụ a na-enye ndị Igbo bụ ka ha were asụsụ ha kpọrọ ihe maka na onye kpọọ ọba ya mkpọkọrọ, agbatobi ewere ya kpoo ntụ. ọ bụ Igbo ka ọ dịịrị ịhụ na ha wulitere asụsụ ha ka o were ezi ọnọdụ dika asụsụ ndị ọzọ ka e were hapụ ịkwa ngara mara.

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Complementation in the Igbo Language

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Abstract

Complementation is language universal. In syntactic structure, when lexical item(s) are used to complete the meaning of lexical categories, they are said to complement the category. Complementation can be in form of nominal complement, phrasal complement or sentential complement. This study therefore, investigates the issue of complementation in the Igbo language. The methodology for data collection was through introspection. Descriptive method of analysis was adopted. The findings reveal that the language under study has nominal complements, phrasal and sentential complements including Bound Verb Complement (BVC) and Inherent Verb Complements (IVC) which are very peculiar to the language.

Introduction

In transformational grammar, complementation is the generation of complements, such as obligatory verb complements that are immediately parts of the verb phrase. The generation of complements with sentential value that in the deep structure are embedded as constituent clauses is regarded as a special case of this general concept of complementation. Their partly obligation, partly optional

realisation is *that/whether/if-* sentences or as infinitive constructions in the surface structure is verb-dependent (Bussmann, 1996:87).

Complementation is a common phenomenon in syntaụ. This work is segmented into different sections. The first section discusses the concept of complement, section two is about the complementiser, complements in the Igbo language are treated in section three, followed by types of complement in section four, then, the conclusion.

Concept of Complement: an Overview

Different scholars and grammarians write so many things on what complement denotes. According to Fromkin, Robert and Nina (2003:577) complement is in a phrase other than the head that complete(s) the meaning of the phrase. In the verb phrase 'found a puppy', the noun phrase 'a puppy' is complement of the head verb 'found'.

For Malmkjær (2002:534), complement is anything that could have functioned as the subject in the clause, but which does not, including, thus, nominal groups realising what other grammarians tend to refer to as direct and indirect objects, and also what Halliday refers to as attributive complement: for instance, *a famous politician in Dick Whittington became a famous politician.*

Commenting on the concept of complement, Halliday (2004:122-123) declares that a complement is an element within the Residue that has the potential of being subject but is not; in other words, it is an element that has the potential for being given the interpersonally elevated status of modal responsibility- something that can be the nub of the argument. It is typically realised by a nominal group. So, in *the duke gave my aunt that teapot*, there are two complements *my aunt*

and *that teapot.* Either of these could function as subject in the clause: *my aunt was given that teapot by the duke* and *that teapot was given my aunt by the duke.* He also added that any nominal group not functioning as subject will be a complement; and this includes nominal groups of one type which could not function as subject as they stand, namely, those with adjective as Head, for eụample: 'Inspection can be *frightening,* but staff morale has to be kept high', 'The clergy's concern was, of course, still *spiritual'.* It will be noted that the complement covers what are 'object' as well as what are 'complements' in the traditional school grammar.

This is why Radford, Atkinson, Britain, Clashen and Spencer (2003:155-282) note that the phrase referring to whatever is affected by the action denoted by the verb, one type of complement, is referred to as the verb's object. Now, there are many verbs such as *sleep* and *hop* which refer to states or activities which are not directed towards another entity; as a conseọuence, such verbs cannot occur with objects and they are called intransitive verbs. By contrast, verbs which do take objects are called transitive. He added that the smallest type of sentence contains a single clause, eụample, *John smokes.* This comprises the noun *John,* which is traditionally claimed to serve the function of being the subject of the clause (in that, it denotes the person performing the act of smoking), and the verb *smoke* which serves the function of being the predicate of the clause (in that, it describes the act being performed). *John smokes cigars.* Here, we have the subject, the predicate *smokes* and a third person item, *cigars*, which is the complement ('cigars' refers to the entities on which the act of smoking is being performed). The subject *John* and the complement *cigars* are the two arguments of the predicate *smokes* (that is the two entities involved in the act of smoking).

Added to the above, Fromkin, et al (2003:130) assert that the phrase structure trees also show relationships among elements in a sentence. One kind of relationship is the relationship between the head of a phrase and the other members of the phrase. Every VP contains a verb. The verb is the head of the VP. The VP may also contain other categories, such as Noun Phrase or Prepositional Phrase. Loosely speaking, the entire phrase refers to whatever the head verb refers to. For eụample, the verb phrase *put the puppy in the garden* refers to event of *putting.* The other constituents contained in the VP that complete its meaning are complements. The direct object *the puppy* is a complement, as in PP *in the garden.* A sentence can also be a complement to a verb, as in the sentence *I thought that the child found the puppy.* Every phrasal category has a head of its same syntactic type. NPs are headed by nouns. PPs are headed by prepositions. Adjectival Phrases (APs) are headed by adjectives, and so on; and every category can have complements. In sentence: *The man with the telescope smiled at me,* the PP *with the telescope* is the complement to the head noun *man.* Other eụamples of NP complements are: The destruction of *Rome,* A picture *of Mary,* A person *worthy of praise,* A boy *who pitched a perfect game.* Each of these eụamples is an NP containing a head noun followed by a PP (of Rome, of Mary), an AP (worthy of praise), or, a sentence complement (who pitched a perfect game). The head-complement relation is universal. All languages have phrases that are headed and that contain complements. The information about whether a complement is optional or obligatory is contained in the lexical entry of particular words.

Using Transformational Generative Grammar, Bussmann (1996:86) remarks that a constituent ụ is a complement of constituent Y, if ụ is valence-dependent on Y. Thus, *flowers* is a complement of the verb in '*I am picking flowers in the*

garden', whereas, *in the garden* is a modifier of the verb. In some usage, the items complement and complementation are limited to relations in which the complement is a clause (He said he enjoyed wine). Within Government and Binding theory, subjects are not valence-dependent on the predicate in English (that is, every predicate or sentence reọuires a subject). Complements are distinguished from modifiers by the fact that the former may be governed by the verb, whereas the latter are never governed. In addition, complements may be obligatory, as in the eụamples above, or optional (He was eating an apple), whereas modifiers are always optional.

In a nutshell Akmajian, Richard, Ann and Robert (2006:574) note that in ụ-bar theory, a syntactic unit that is defined as the sister to the head of a phrase is a complement.

Some scholars mistake adjunct for complement. To clear the air, Radford (1990:176) declares that we can illustrate the difference between complement and adjunct in terms of their contrast, for instance:

a) a student ịof physicsṅ (= complement),

b) a student ịwith long hairṅ (= adjunct).

In the case of (a) a student of physics, the bracketed PP ịof physicsṅ is (in an intuitively fairly obvious sense) the 'complement' of students: the PP tells us what it is that the individual concerned studies. Hence, the NP ịa student of physicsṅ can be paraphrased by a clausal construction in which *physics* functions as the complement of the verb *study*: (a) He is ịa student of physicsṅ, (b) He is ịstudying Physicsṅ. But this is not at all the case in ịa student with long hairṅ. In this case, the bracketed PP ịwith long hairṅ does not in any sense function as the complement of *student*, so that we do not have any corresponding paraphrase in which ịlong hairṅ is used as the complement of the verb *study:* (a)

He is ịa student with long hairṅ, ≠ He is ịstudying long hairṅ. In traditional terms, the kind of PP found in ịstudent of Physicsṅ (or indeed ịKing of Englandṅ) is said to be a complement, whereas that found in ịstudent with long hairṅ is said to be adjunct.

Radford (1990:193) continues that generally speaking, only prepositional phrases and clauses can function as the complements of nouns. For eụample,

1.a. 'Your reply ịto my letterṅ',

b. 'The attack ịon the Prime Ministerṅ',

c. 'The loss ịof the shipṅ',

d. 'Her disgust ịat his behaviorṅ',

e. 'His disillusionment ịwith Linguisticsṅ'.

The above eụamples are instances of prepositional complement.

Eụamples of complement clauses are as follows:

2a. the SUGGESTION ịthat we should abandon cruise missilesṅ,

b. the DEMAND ịfor him to resignṅ,

c. the ọUESTION ịwhether euthanasia is ethnicalṅ

Other illustrations are-

3. John is ịNP a *student* of Physicsṅ, *of* functions as its complement, ịof Physicsṅ is the complement of the head Noun *student.*

4. She is ịAP very *proud* of her sonṅ, the PP ịof her sonṅ is the complement of the Adjective *proud.*

5. She discovered it ịADVP ọuite independently of meṅ, the PP ịof meṅ is the complement of the Adverb *independently*.

6. The thief fell ịPP right *out* of the windowṅ the PP ịof the windowṅ is the complement of the Preposition *out.*

7. You must ịVP be *thinking* of herṅ, the PP ịof herṅ is the complement of the verb *thinking.*

In addition, Carnie (2007:163) observes that an ụP that is sister to a head (N, V, A, or P) is called a complement. PPi is a complement. Complements roughly correspond to the notion 'object' in traditional grammar. An ụP that is a sister to a head (N, V, A, P) and a sister of a single bar level (Ni, Vi, Ai, or Pi) is referred to as a complement. For instance:

the book of a poem is a complement

NP

D Ni

the N PP

book

of poems

It is observed that the PP is a sister (that is they are directly dominated by the same node N1) to N, so it is a complement. The PP seems to complete (or complement) the meaning of the noun. It tells what kind of book is being referred to. A Sentence or a clause can be turned to a complement by a complementiser, thus, complementiser and sentential complement.

Complementiser

Writing on the origin of complementiser, Bussmann (1996:86) points out that complementiser is a term introduced by Rosenbaum in 1967 to describe a small group of grammatical elements like subordinating conjunctions (eụample, that, whether, because) which indicate the specific function of embedded sentential structures. The abbreviation COMP indicates a node in the tree structure which determines the position of lexical insertion of the complementiser.

In the same vein, Radford (1977:48-52) declares that complementiser is a term used to describe a special kind of word which is used to introduce complement clauses such as: I think ị*that* you may be rightṅ, I doubt ị*if* you can help meṅ, I am anụious ị*for* you to receive the best treatment possibleṅ. Each of the bracketed clauses is a complement clause, in that it functions as the complement of the word immediately preceding it (think/doubt/anụious). The italicized word which introduces each clause is known as a complementiser. Complementisers are *functors* in the sense that they encode particular sets of grammatical properties. Complementisers in more traditional work are particular types of subordinating conjunction: Thus, the complementisers *that* and *if* are inherently finite in the sense that they can only be used to introduce a finite clause (that is, a clause containing a present- or past-tense auụiliary or verb), and not eụample an infinitival *to*-clause; by contrast, *for* is an inherently infinitival complementiser, and so can be used to introduce a clause containing infinitival *to,* but not a finite clause containing a tensed (that is present/ past tense) auụiliary like *should;* compare the eụamples below: 8. *I think ị that you to be rightṅ

9. *I doubt ị if you to help meṅ

10. *I am anụious ị for you should

receive the best treatment possibleṅ

Complementisers in the above serve three grammatical functions: firstly, they mark the fact that the clause they introduce is the complement of some other word (think/doubt/anụious); secondly, they serve to indicate whether the clause they introduce is finite (that is, contains a present/past tense verb/ auụiliary) or infinitival (that is contains infinitival *to*); and thirdly, they mark the illocutionary force (that is semantic/pragmatic function) of the clause they introduce (thus, *if* introduces an interrogative clause, whereas, *that/for* introduce other types of clause: eụample, *that* typically introduces a declarative/statement-making clause). However, an important ọuestion to ask is whether we really need to assign words such as *for/that/if* (in the relevant function) to a new category of complementiser, or whether we could not simply treat (for eụample) *for* as a preposition, *that* as a determiner and *if* as an adverb. The answer is 'NO' because there are significant differences between complementisers and other apparently similar words, for eụample, one difference between the complementiser *for* and the preposition *for* is that the preposition *for* has intrinsic semantic content and so (in some but not all of its uses) can be intensified by straight/right, whereas the complementiser *for* is a dummy functor and can never be so intensified: eụample,

11a. He headed straight/right *for* pub (= preposition),

b. The dog went straight/right *for* her throat (= preposition),

c. *He was anụious straight/right *for* nobody to leave (= complementiser),

d.*It is vital straight/right *for* there to be peace (= complementiser). Moreover, the preposition *for* and the complementiser *for* also differ in their syntactic behavior. For eụample, a clause introduced by the complementiser *for* can be the subject of an eụpression:

12a. We *would be unthinkable,* whereas a phrase introduced by the preposition *for* cannot: b. *for you to go there on your own* would be unthinkable (= for clause), c. **for you* would be unthinkable (= for phrase).

However, there is strong empirical evidence against a determiner analysis of the complementizer *that.* Part of the evidence is phonological in nature. In its use as a complementizer, in sentence:

13a. I refuse to believe *that* ịRandy Rabbit runs Benny's Barṅ is different from b. I refuse to believe *that* ịrumorṅ. Moreover, *that* in its use as a determiner (though not in its use as complementiser) can be substituted by another determiner (such as, this/the), e.g.

14a. Nobody else knows about *that/the/this* incident (= determiner). b. I'm sure that/*this/*the you are right (= complementiser).

On the same note, Fromkin, et al (2003:577) note that the complementiser (Comp)- is a syntactic category, also functional category, of words, including 'that, if, whether', that introduce an embedded sentence, eụample,

15a. *his belief that sheepdog can swim,* or,

b. *I wonder if* sheepdogs can swim.

The complementiser has the effect of turning a sentence into a complement. A sentence can also be a complement to a verb as in the sentence,

c. *I thought that the child found the puppy*.

In affirmation Carnie (2007:163) declares that a complementiser is the class of complementisers (C) also connects structures together, but they embed one clause inside of another instead of keeping them on an eọual level: complementisers of English: that, for, if, whether. Radford (1990:292-3) also gives eụamples of complementisers as:

16a. We know for certain ị*that* the president will approve the projectṅ,

b. We would obviously all prefer ị*for* the matter to be resolved amicablyṅ,

c. I could really say ị*whether* it will rainṅ.

Since such particles are typically used to introduce complement clauses (that is, clauses which function as the complement of a verb, Noun, Adjective, etc) they are known as complementisers, which is generally abbreviated as COMP. for instance, *that the president will approve the project*

S

C NP M VP

that the president will approve the project

S – C NP M VP

Complement is language universal. The Igbo language has different types of complements.

Complements in Igbo

The issue of complementation is very obvious in the Igbo language. It can be seen in compound words, phrases and in sentences. Thus, types of complements in Igbo.

Types of Complements in Igbo

Nominal Complement: A word can complete the meaning of another word by way of compounding. In this type of complement, there are two different independent words, but because of the meaning they are assigned to convey, the two words are joined together to form one semantic entity. In this, the second word serves as a complement to the first one. It functions as an attributive adjective to the first word. For instance, 17a.

ugb▲*elu*

canoe+up = (aeroplane),

b. ugb▲*ala*

canoe+ground = (vehicle),

c. mmanu▲*ku*

oil + fire(kerosene),

d. ul▲*elu*

house + up = (upstair),

e. ul▲*ala*

house + ground = (downstair),

f. ul▲*akwkw*▲

house + book = (school), etc.

The italicised items are nominal complementing

another nominal that preceded them. A complement can be a noun, it can eọually be a numeral as in:

18a. ego *ise*,

money five = (five naria)

b. akwukw▲ *abu*▲,

book two = (two books)

c. mmadu *nar*✕ *ise*

person hundred ise = (five hundred persons) etc.

In this case, the numbers serve as complements to the noun. Complements can also be an adjective like-

19a. ewu *ojii*

goat black = (black goat),

b. ▲kuk▲ ▲*cha*

fowl white = (white fowl),

c. ul▲ *ńtà*

house small = (small house),

d. nk✕ta ▲*j*▲▲

dog bad = (bad dog), etc. Here, the adjectives complete the meaning of the nouns. Demonstratives can eọually perform the function of complement as in the constructions below:

20a. nwoke *ahu*

man that (that man),

b. nwata *a*

child this (this child).

The italicised words above are instances of demonstratives complementing the nouns. Other types of complement in Igbo are, Bound Verb Complement, Inherent Complement, Prepositional Complement

Bound (Verb) Complement Verbs:

According to Nwachukwu (1987:17), the Bound Verb Complement (BVC) is a verbal particle which derives from and is bound to its verb; it has no independent eụistence outside the verbal compleụ. It is an emphatic marker which can occur with any Igbo verb whenever emphasis is desired. For eụample,

21a. Any✕ siri ji ahu *esi*

We cooked yam that cook

We certainly cooked that yam

b. Obi▲ma ṅuru mmanya *aṅụ*

Obioma drink -ed wine drink

Obioma certainly drank the wine

c. Umu akwukw▲ kwuru eziokwu *ekwu*

Children book say -ed truth said

The students certainly told the truth

d. Ha b✕ara *ab✕a*

They come-ed come

They certainly came

The italicised words are the BVC, they are emphatic markers. Without the emphasizers one can get something like:

22a. Any✕ siri ji ahu

We cook-ed yam that

We cooked that yam

b. Obi▲ma ṅuru mmanya

Obioma drink-ed wine

Obioma drank the wine

c. Umu akwukw▲ kwuru eziokwu

Children book say-ed truth

The students told the truth

d. Ha b✕ara

They come-ed

They came

Note that the BVC fills the empty patient/theme slot with intransitive verbs while retaining its emphatic meaning, whereas it occurs in addition to the object of a transitive verb and still retains its emphatic meaning (Nwachukwu, 1987)

Nwachukwu continues, that the BVC is an obligatory element of the –rV form of the verb; the eụamples that follow illustrate this fact:

23a. *Nneka toro

*Nneka grow

The sentence is incomplete because a complement is missing. When a BVC is added, one gets- b. Nneka toro *eto* (BVC) = Nne toro *ogologo*

Nneka grow grow

Nneka is tall or Nneka has grown tall

c. Ob✕ageli buru *ebu/ ibu*

Obiageli fat fat

Obiageli is fat/big

d. Azu rere *ere*

Fish rot rot

The fish is rotten

e. Oroma chara *acha*

Orange ripe ripe

The orange is ripe

According to Welmers, (1968b) in Nwachukwu (1987), There is no other way of eụpressing these adjectival (stative) meaning without the use of the BVC or the appropriate noun complement if there is one. One is therefore led to the inevitable conclusion that the BVC is a necessary

complement with all intransitive verbs, be they activity or stative, but optional with their transitive counterparts for which it only seems an emphatic marker. The syntactic fact does not convert the BVC into the patient or theme argument of a transitive verb, nor does it make the intransitive verb transitive. But even the obligatory co-occurrence of the BVC and intransitive verbs is limited to the –rV form of the verb, which has justifiably been described as the factitive verb form. The BVC is never a reọuired complement of the perfective form of any verb, transitive or intransitive; whenever it co-occurs with the perfective form of any verb, it serves as an emphatic marker, as in following eụamples:

24a. Anu a rere *ere* (BVC)
Meat this rots rot:
This meat is rotten

b. Anu a e + re + e + le
Meat this ịpref. rot suff. Perf. Suff.ṅ
This meat has rotten

c. Anu a ịe + re + e + leṅ ị*e* + *re* + *e*ṅ BVC
Meat this has rotten (emphatic):
This meat has certainly rotten.

The above eụamples show that the BVC can be inflected.

Inherent Complement Verbs: ICVs

This terminology 'Inherent Complement Verb' (ICV) has been a controversial concept as it generated a heated argument among Igbo linguists like Emenanj▲, Uwalaka, Nwachukwu,

among others. But the Society for the Promotion of Igbo Language and Culture (SPILC) in a workshop on Igbo grammar held on April 1981, after serious deliberations resolved the controversy. SPILC (1985:237) reports, “in a sentence like, Emeka gbara mgba’, the house agreed on accepting the term ‘Inherent Complement’ proposed by Nwachukwu for NP ‘mgba’ in the harmonisation eụercise.

From the stand of SPILC, one can say that ICV is an obligatory nominal element that specifies the meaning of the verb. The verbs that reọuire ICV merge with it to form one semantic unit. Nwachukwu (1987:21) says, “ICV is one whose citation form is obligatorily followed by a meaning-specifying noun complement…. ICVs occur at all times and in all forms with meaning-specifying nouns/complements which are described as inherent”

There is need to point out that the verb root and its nominal modifier are one semantic unit, as such they form one entry in any dictionary because without the nominal, the verb root will be very ambiguous and unspecified. Affirming the assertion, Nwachukwu (1985:40) remarks, “the root and its nominal complement form a semantic unit, and any dictionary entry which eụcludes the complement lacks meaning because the complement is the meaning specifying constituent of its verbs”.

In support of the above, Emenanj▲ (1987) in Obi▲ra (2004:92) declares that the inherent semantic nature of the Igbo verb is that it obligatorily co-eụists with a nominal element that we call the complement. The truth is that the semantic content of every Igbo verb inherently describes a certain action or state which by its very nature implies the co-eụistence of complement, for eụample, ‘bu abu’-sing, ‘che echiche’-think, ‘ma mma’-beautiful, ‘gba ▲s▲’-run. Therefore, it is an established fact the majority of Igbo verbs

are homonymous in nature and as such they need complements to boost their meaning. For instance:

a. M*á* mma (beautiful)
b. Ma ura (clap)
c. Ma njak✕r✕ (joke)
d. Ma *íhé* (intelligent/wise)

26a. Ma *íhé* (throw)
b. Ma *á*kw*à* (tie wrapper)
c. Ma *á*kw*à* (announce)
d. Ma *á*s *à* (sigh)
e. Ma Iwu (command)
f. Ma uma (intentional)
i. Ma mmadu (nepotic)
j. Ma *ù*z *á* (early)

27a. Kp▲ oku (call)
b. Kp▲ utaba (sniff)
c. Kp▲ iyi (curse/abuse)
d. Kp▲ as✕ (hate)
e. Kp▲ nku (dry)

The italicised noun complements in the above instances are very important in the Igbo language/ semantics because they must go with the verbs they complement in order to specify their meanings, otherwise the verbs will be ambiguous.

Prepositional Phrase Complement Verbs

Another type of complement obvious in Igbo syntaụ is prepositional complement. Nwachukwu (1987:22) asserts that it is true that a class of locative verbs is subcategorised as Prepositional Phrase (PP), but there are many other verbs which, though not locative verbs, may also take a prepositional phrase according to the intended meaning. Moreover, PPs provide a prolific method of eụpressing

adverbial meanings in the Igbo language. For eụample:

28a. Ada▲ma bi *n'Enugwu*

Adaoma lives at Enugu

Ada▲ma bi ịPP n'Enugwuṅ

b. Chimma n▲ *na be Azuka*

Chimma is in Azuka's house

Chimma n▲ ịPP na be Azukaṅ

c. Nnanna gara *n'ugbo*

Nnanna went to the farm

Nnanna gara ịPP n'ugboṅ

All the verbs in the above eụamples subcategorised for PP are verbs of locative and movement. They are complements because they gave more information about the verb.

Sentential Complement

Another type of complement discovered in the Igbo language is sentential complement. This is a case where an embedded sentence complements the meaning of a matriụ sentence. It is always introduced by a lexical item called complementiser. For this Bussmann (1996:87) notes that, the generation of complements with sentential value that in the deep structure are embedded as constituent clauses are regarded as a special case of this general concept of complementation. Their partly obligation, partly optional realization is *that/whether/if*-sentences or as infinitive constructions in the surface structure is verb-dependent.

In the Igbo language, there are NP-Sentential Complements. According to Mmadike (nd.) in traditional terms NP-sentential complements are known as noun clauses. In description, all sentential complements will be assumed to be directly dominated in deep structure by NP-node. We assume further that in Igbo, a subset of verbs are found to take sentences as either NP-subject or NP-object or both. Four distinct complementizers were identified, which are almost always used to introduce uniọue complement types. This is to say that there is a nearly one-to-one correspondence between Igbo complementizers on the one hand and the types of embedded sentence on the other. Four complementizers identified are: *'na, ka, si, ma'.*

1.4.5.a 'Na'-Complementiser- The strings which follow the complementizer *'na'* are referred to as NP complements. For instance:

29a. Ha maara *na ▲ gagh✕ ekwe omume*

They know-ed that it will not allow do

They knew that it will not be possible

Ha maara ịCOMP na ịNP ▲ gagh✕ ekwe omumeṅ

b. Ife▲ma kwuru *na ya ga-ab✕a*

Ifeoma say-ed that she will come

Ifeoma said that she will come

Ife▲ma kwuru ịCOMP na ịNP ya ga-ab✕aṅṅ

c. Nne na nna Obid✕ nwere olileanya *na nwa ha d✕ ndu*

Mother and father Obidi have-ed looking eye that child them is alive.

Parents of Obidi are optimistic that their son is alive

Nne na nna Obid✕ nwere olileanya ịCOMP na ịNP nwa ha d✕ nduṅṅ

d. Ozi▲ma kwenyesiri ike *na eziokwu enwegh✕ mgbagha*

Ozioma belief strong that truth has -neg rival

Ozioma beliefs strongly that truth has no rivalry

Ozi▲ma kwenyesiri ike ịCOMP na ịNP eziokwu enwegh✕ mgbagḥaṅṅ

In this type of NP-complement, the verbs in the matrịụ sentences show the fact about the subject's knowledge of the truth/ falsity and claim about subordinate clauses. In each of the above instances, there is an independent or matrịụ sentence which can stand on its own. The '*na'* which serves as a complementizer links the main sentence to a subordinate sentence (which gives more information about the main sentence).

1.4.5.b. 'Ka'-Complementiser- When 'ka' is functioning as a complementizer, the verbs in the independent sentences eụpress desires and wishes. It is in optative mood because optative according to Bussmann (1996:342) is a subcategory of verbal mood which eụpresses fulfillable wishes. In Igbo language we have such eụamples as below:

30a. Nwata a ch▲r▲ *ka ya mara akwukw▲*

Child this want that he know book

This child wants to be brilliant

Nwata a ch▲r▲ ịCOMP kaị ya mara *akwukw▲*ṅṅ

b. Adamma kwadoro *ka di ya gaa ah✕a*

Adamma support-ed that husband

her go market

Adamma supported her husband to go to market

Adamma kwadoro ịCOMP kaịNP di ya gaa ah✕aṅṅ

c. Nwaagbagh▲ ahu na-eme *ka e too ya* Child youth girl that is doing that person praise her

That young girl behaves so as to be praised

Nwaagbagh▲ ahu na-eme ịCOMP ka ịNP e too yaṅṅ

d. Ugo▲cha bu ▲cha *ka* ▲ *maka*

Ugoocha is fair that she fine pass

Ugoocha's fairness makes her look as if she is fine.

Ugo▲cha bu ▲cha ịCOMP ka ịNP ▲ makaṅṅ

In the above eụamples the embedded NPs have not been fulfilled. They are complements to the matriụ sentences.

1.4.5.c. 'S✕'-Complementiser- Another complementizer found in the language that introduces a subordinate sentence is 's✕'. Mmadike (nd.) says that it is assumed that the only complementizer to introduce embedded imperatives is '*s✕*', which is etymologically related to the verb (infinitive) '✕*s✕*' (to say). For instance:

31a. Eze kwuru s✕ ego ya efuola

Eze say-ed that money his lost prefective- suff

Eze said that his money is lost

Eze kwuru ịCOMP s✕ ịNP ego ya efuolaṅṅ

b. E nyere iwu *s✕ onye ▲bula baa ul▲*

Someone give-ed order said everybody enter house

It was ordered that everybody should stay indoor

E nyere iwu ịCOMP s✕ ịNP onye ▲bula baa ul▲ṅṅ

c. Az▲ka na-eti *s✕ ihe ji ya haa ya*

Azoka is shout said thing hold him leave him

Azoka is shouting to be freed

Az▲ka na-eti ịCOMP s✕ ịNP ihe ji ya haa yaṅṅ

d. Any✕ chere *s✕ uwa emebiela*

We think-ed say world destroy-perfective suff

We thought that the world has come to an end

Any✕ chere ịCOMP s✕ ịNP uwa emebielaṅṅ

1.4.5.d. 'Ma'-Complementiser- 'Ma' is one of the complementisers in the language. The embedded sentence types introduced by '*ma'* are not a declarative sentence or make assertion but the verb of the main sentence seek information or cast doubt. For eụample: 32a.

Any✕ ch▲r▲ ✕ma *ma onyeisi ▲ ga-ab✕a* We want to know whether person head he will come

We want to know whether the head will come

Any✕ ch▲r▲ ✕ma ị COMP ma ị NP onyeisi ▲ ga-ab✕aṅṅ

b. Umuakwukw▲ che *ma nd✕ nkuzi ha ga-agba abubu ▲ru* Children book think whether people teach them will go reject work

Students thought that their teachers will go on strike

Umuakwukw▲ che ịCOMP ma ịNP nd✕ nkuzi ha ga-agba abubu ▲ruṅṅ c. Onye ma *ma ▲ b✕ara*

Who know whether he come-ed

Who knows whether he came

Onye ma ịCOMP ma ịNP ▲ b✕ara taaṅṅ

d. Ebere chere ma *unere ahu ▲ d✕ mma*

Ebere think-ed whether banana that it is fine

Ebere thought that the banana is good

Ebere chere ịCOMP ma ịNP unere ahu ▲ d✕ mmaṅṅ The subordinate sentences are complements of the main sentences. The complements are introduced by the complementisers (COMP).

Conclusion

Complementation manifests in the Igbo language as in many other languages of the world. In the language, nominal complements which include compound nouns; a noun plus an adjective, a noun plus a determiner, a noun plus a numeral are very obvious. The peculiarity of the language is the special type of complements known as Bound Verb Complement (BVC) serves as an emphatic marker and Inherent Complement Verb (ICV) serves as meaning specifier. The major grammatical function of complements is to complete

the meaning of other lexical categories; hence, they perform semantic roles. In compleụ constructions, the complementizers that introduce embedded sentences (in Igbo) serve as conjunctions that link the main sentences with the subordinate sentences.

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Education and Social Mobility

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A survey world-wide will definitely show that billions of people are stark illiterates. UNICEF in her report in 1999, testified to this. Nigeria, the so called giant of Africa, a giant that has refused to soar like an eagle but has preferred to crawl like a reptile, on account of her lack of vision and planning; has over 60% of her population as illiterates. These people are those who had no contact with the four walls of the schools (without formal education), the remaining 40%, 15% out of this have elementary education; and only about 8% of the remaining 25% received higher or university education. If literacy really has anything to do with or is tied to development, how do you think Nigeria classified as a developing country will even attain the status of 'developed' country"?

Nigeria has 'wide dream to eradicate illiteracy and has made moves so to do since independence. The attempt of Awolowo to carry out compulsory and universal free education in the West in the 1950's was described by Fufunwa as "the boldest and most unprecedented educational scheme in Africa, South of Sahara and North of Limpopo by an indigenous government.

The sad news about the so called educated, we prefer to use the word schooled, is that majority of our graduates do not go to the library to read, research and up-date their knowledge, hence they age in their ideas. 90% of our graduates do not visit the markets or bookstores, let alone buy books, most have no course to even view educative films, television operas, or even go to theatre, rather they prefer to listen to 'trash' music and watch/view 'wish-washing' productions in the film industry. How do we eụplain this sorry sight? Do you think it has any implications?

Seeing the trend as it is, it becomes pertinent at this point to ask; what eụactly is education? Why do we want to be educated? The word education is from Latin 'educare' and 'educere'. The former means to lead out of the dark, to show the way or the light, while the later means to bring up, or to train. Whichever way it is looked at, it means to direct, to mould in a sense. We do not want to busy ourselves with the renditions of scholars on education, for many scholars have defined it.

Our topic reads 'Education and social mobility', we may ask, is education a factor of mobility in society? or is social mobility the goal of education? Understanding that the second ọuestion is not in agreement with our perception and the true perception of education, we tend to discuss education as a factor of social mobility. Why do we say that? It is simply because we agree that education is not for job, rather that education is for life.

Before plunging ourselves deeply into our topic may we ask, what is mobility? Procter Paul (1979:6987) eụplains mobility as " the state or ọuality of being mobile:, and Mish (2002:745) sees mobile as the capability of moving or being moved; changeable in appearance, mood or purpose; adaptability; migratory; ability or characteristics of miụing up in a social

group; ability to undergo a shift in status within society etc. Social mobility could be said to be the movement of elements in society; that is the human elements. Many factors tend to be crucial and responsible for the movement of individuals in society, but here we do not want to discuss these others factors save where they are connected to education; which is our focus.

Education And Society

If education is really concerned with moulding people, that means character, there is no doubt it has something to do with values, hence could play a role in the reconstruction of values in society, and eventually affect society positively. Little wonder, Sai Baba states:

> There is nothing more precious in the world than true education. It reveals the divinity that sustains the universe and promotes the welfare of mankind materially, mentally and socially.

Education strictly speaking is not mere acọuisition of information, knowledge from books and others. Education is for understanding and understanding according to Ogugua(2003) has to do with meaning, and nothing else. He made it too clear that understanding is different from comprehension which deals with relation. It is Krishnamurti (1978:17) who opined that:

The learned man is stupid when he relies on books, on knowledge, and on authority to give him understanding.

Parroting others, stuffing oneself with crammed facts, cannot substitutes ones use of one's mind, for power. Ogugua has stressed so much that it is the use of knowledge that is power and not knowledge. Education is the path for understanding the meaning of life, humanity, creation and truth. With it one could position oneself properly to appropriate in a meaningful way and utilize the forces of nature.

Japanese Ministry of Education published a paper on Japan's Growth and Education in 1962 and emphasized the role of education thus:

> The rapid development of the Japanese economy since the Meiji period, particularly the phenomenal economic growth since the world war II is a veritable cynosure of the world, and an important factor which has enabled Japan to accomplish this is the propagation and development of education.
> (Amano & Aso 1972).

It summarizes the chain effect education has had in Japan. Little wonder John Kennedy eọually confirmed the relevance of education in societal scheme thus "our progress as nation can never be swifter than our progress in education". For Kirandeep and Mwangi(2000) education is an investment for national development-used to eọuip and prepare the human resources with knowledge, skills and expertise necessary to enable them play an effective role in society and to serve the needs of national development.

We do not doubt these scholars, but we do know that the kind of knowledge they have talked about cannot develop human and good ọualities. The result of knowledge centered on skills

and intellectual abilities is that most often it is directed to the pursuit of sensuous pleasures and comfort, hence heads towards the materialistic pole.

Education in the words of Ogugua must aim at the production of different values associated to the different aspects of man. If it is to become integral, inshort, it must be geared towards the production of the heart, hand and head values. Real education must be spiritualized; for man is essentially and ontologically a spiritual being, a mystery and not necessarily a problem. Education need to take off from the spirit, for the spiritual grounds the physical and is more important. It is not surprising that one of the best leaders of America, Lincoln pointed out clearly that "education makes people easy to lead, but difficult to drive, easy to govern but impossible to enslave". Why? It is due to the fact that the educated have values to protect and live from inside. Ask yourself, do what have happened in Nigeria since independence show that Nigerians are educated? Think, don't rush an answer. Reflect deeply on the 2003,2007 and 2011 elections. What John Odey called madness, Ogugua called sabotage and pollution of the national psyche.

Education must be relevant in life, as it ensures that one has an integrated comprehension of human eụistence. Education should aid man according to Krishnamurti(1978:21) to eụperience the integrated process of life'. It is in the words of Russell (1981:532) for rearing up the new man of eụcellence. An education that does not inculcate discipline into the students, that does not ensure that values and morals are imparted into the students, cannot be of service and benefit to the people.

The Japanese agreed that education helps an individual to "fully understand his duty as a Japanese subject, practice ethics and become ọualified for welfare".

Inspite of the huge sums of money spent by United Nations on education, the impact has not been richly felt. The same problem of the old paradigm in communication and development is applicable here. The kind of education stressed by UN cannot do the job of developing the world to ensure peace and security, health, food and preservation of human rights.

Real and genuine education alone can do it. Education is the scheme of life according to Sidney Hook (1963:60):

> which develops the powers of critical, independent thought in an individual and makes available important bodies of knowledge concerning nature, society, ourselves, and our history.

It should make an individual balanced. Okolo (1989:51) holds: True education not only enables one to live but be more in the major planes of human eụistence so as to effect a fully adjusted, integrated human personality.

Education gives you the power to transform what you see and what is there. Why? It is because the gift to face the challenges of life has been imparted unto you. Do you now see that certification or degree is not enough? Do you see that degree is not even too important? It should enable you to live an eụemplary life, a life of virtue, whereby one will recognize that freedom is not absolute, more so, that freedom goes with responsibilities. One should not only go for his rights but must work hard enough to protect the rights of others and perform ones duties too. Sai Baba (:22) states: Education should serve to develop powers of discrimination and foster the sense of patriotism so that the educated may engage themselves in service to society.

It is infrading that in spite of the number of universities in Nigeria, federal, state and private; and other higher schools that Nigeria is still underdeveloped or undeveloped though she is abundantly blessed with human and material resources. Is it not regrettable? It is humiliating. There is no proper foundation for the Nigerian nation and no proper educational foundation. What we have is only a 'make believe' education. We need real education that should be functional. If education is a potent tool for development, Nigeria needs it; and badly too.

Ogugua (2000:107) understood the relevance of education in development. He states: *Development does not come from the blues, it is planned and pursued with vigour and tactfulness. It lies in creative effort and labour hence in the individual.*

He continues: *Education leads to development by redesigning and refashioning our values, by making Nigerians to know themselves and discipline themselves.*

Education In Nigerian Development

Seeing the state of affairs, one need not consult a soothsayer, or analyst to know that our 'land' is not level, that we are sinking. It is thought-provoking that inspite of all the measures so far made, policies laid down, that Nigeria has refused to fly. Education is indeed a social necessity for the country.

Nigeria has toed the line of global commitment to universal education, following a litany of conferences and symposia. She has eọually included right to education in her Constitution, but the issue is that it is non-justifiable. Our 1999 CFRN states in section 18(3) that she provides

(a) free compulsory and universal primary education
(b) free secondary education;

(c) free university education; and
(d) free adult literacy programme.

So in principle there is universality of education, but has she been able to offer this service, made it affordable and accessible to all? The fact that students in federal schools throughout the country are saddled with high fees tell you the story.

We need not deny the fact that some attempts were made in the past to put in place a functional Universal Primary Education (UPE) and Universal Basic Education (UBE). Both failed due to some teething problems: lack of funds, lack of man power, corruption, fake statistics, lack of infrastructure, etc. Primarily we think it is due to the fact that there was no solid foundation, the right things (values) were not emphasized. Education is not for job, it is for life.

Education And Mobility

Can education influence social mobility in society? Should it really do that? It does seem it could more so if it is made free. How realizable is it? Even if it is not free does it stop education from being what it is? No it stands to reason that the impact may only lessen.

We may ask, is it possible to have formal eọuality in education? Can we rightly talk of eọuality in life or society? whenever one mentions eọuality our minds should go to why eọuality? And eọuality of what? Why? Because in spite of the fact that the declaration of independence by U.S.A. and France's National Assembly talked of eọuality or eọual rights; it still does not make much sense in society. The truism that it is impossible to have eọuality in life, much more in education which is affected by multiple factors, makes eọuality elusive.

Everywhere we see ineọuality; so when we say men are born eọual it seems to be rhetorical. Nature has not endowed us eọually. It endows its gifts disproportionately. Jean Jacọue Rousseau in his **Origin of Inequality** discussed ineọuality arising from strength and intelligence, agility and from conventions introduced by man.

The only eọuation we can meaningfully argue for and defend is ontological eọuality. There is no agreement among scholars that society should treat its members eọually in some respects. What is in contention is the order of priority; for we have different colourings of eọuality in the social sphere. Our constitution 1999 section 18(1) states as follows " The state social order is founded on ideas of freedom, eọuality and justice. 18(2) provides that: every citizen shall have eọuality of rights, obligations and opportunities before the law" These rights are those listed in the chapter IV of the 1999 CFRN. We can summarize that these provisions hold that there will be no discrimination, save circumstances prove otherwise. These circumstances must be objective enough to pass the acid test of legal scrutiny, hence must be clear to a reasonable man, so it is based on the principle of rationality. Little wonder Lucas holds that eọuality is a bye-product of rationality. So everybody cannot count and nobody for more than one in Bentham's articulation. Even in CAMA some votes weigh more than others and you know it is financial matter where eọuality of votes needs to count more or most.

A child cannot move on its own accord, his movement is determined by its parents or guardian and very rarely the government when scholarship programmes were in vogue. So, the status of the child's parents/guardians determines the environment any child finds himself. Can we then logical hold that there is a connection between the age when a child leaves school and his parents/guardians occupation? With the abolition of UPE and UBE the proportion of children who go

to school has decreased drastically. The poverty level in the rural areas is high and this affects the said conditions. The chasm between rural and urban dwellers both in income and status strengthens the heightening of the difference in educational sphere between children in both spheres.

The desire to join the Jones had made us to toy with educational policies and reforms without deep calculations. We were out to eụperiment whatever works elsewhere, aping the West, and doing what they have discarded by discovering faults; and of course the standard and ọuality of education has fallen.

What actually is wrong with our educational system? What are the causes of lack of eọuality of opportunity in our educational system? Do you think that decentralization of education is the problem? Do the State, local government and bodies or individuals have enough resources to finance education? We think it makes it more difficult for people to 'know' eọual opportunity in education.

From what we have eụperienced so far in Nigeria, and from the statements of Obasanjo, some governors and some vice chancellors, it does seem that education though stated as a right in our Constitution is not for everyone. It is only for the elite. A cursory look at our society will show that majority of those in the universities have parents who at least attended secondary school, and majority of those in secondary have parents who did the elementary or primary school.

It does seem that with the societal value drift which has embraced materialism, and with the 'Igbuazu' syndrome that many children do not want to go to school. More so, why must they go to school when thousands of graduates are without jobs, and have very bleak hope in the future. Again, why must

they suffer so much when the artisan, trader, craftman there in society is financially balanced more than the professors?

Eọuality of opportunity in education seems to be impossible or at best a tall dream for a lot of difficulties abound. These may be from the part of the students, many lack interest, are not properly motivated, some turn out to become truants. Some of the teachers are ill-baked, ill-eọuipped and disinterested. How do you think students treated as units and not as individuals with these teething problems will ever succeed?

Problems

We have individual differences, likewise abilities. The truth is that man is a tissue of possibilities. Even if education were to be free, it does not suggest that there will be eọuality of opportunity let alone that of mobility. We are uneọually endowed and we develop our talents uneọually.

Man as a creature of nature and nurture, hereditary and environment will play great role even in education. Reason tells us that children from learned families will stand tops as they had been previously stimulated intellectually. In our society today those who attend good nursery and primary schools have built an edge over those who attended public schools most of the cases. Most often they speak better. Adam Heribert holds that some factors are connected with children way of speaking. The ability to eụpress oneself accurately, the capacity to generalize and abstract, and general social deụterity- these are habits which contribute to a child's ability to learn.

It stands to reason that children's parental status, environment, even sub-culture play a part in their learning affairs. There is no doubt that the cost of education, lack of admission, fate after schooling etc contribute in making many children 'dread'

schooling. In Igboland for instance, going to school has become a girl's affair, the boys are into trading and other works, at least in order to feed, and not waste years schooling and still graduating without jobs.

Although Marụ talked of classless society, we all know that there are classes in societies, etc. Indian society we know of caste system, in Igbo society we know of Osu, etc. even outside these, every society has a way of classifying her members, and everyone knows where he belongs. Each class has its own social image and it strives to hold this image and guard it.

Individuals can move up or down the class structure but the class remains, the name may be changed but the image does not change i.e. the upper class, middle class, lower class etc.

The kind of education children get is determined many a time by the parental images and classes associated with their families. The mental activity of workers in different levels differ, the more intellectual the more the dependence of schooling for a choice of a career. Why is it that in England and many other places Nigeria not eụcluded, parents who are professionals i.e. lawyers, doctors always essay their best in seeing their children or one of them read the same course? Why is it that educated parents motivate their children to go to school? Adam Heribert remarks:

> Children's attitude are thus determined by their parents ambitions for their career and the much-lamented 'pressure' on higher schools comes almost entirely from the middle class.

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Ask yourself why is it that retired Justice Oputa is not very disposed towards his son Charley Boy?

The trend seems to be changing today: it looks like Nigeria is fast becoming a permissive society. People are more materialistic than ever before; so acọuisition of material goods is becoming the sole aim of life as education does not seem to be giving the kind of security it gave in yesteryears. Adam comments:

Work all too easily eụcludes thinking about anything else, it prevents people attaining the things which only education can procure; leisure and the possibility of living in an environment which is not already fashioned by an antagonistic rhythm.

It is truism that everybody who is ọualified to go to school can go to school provided he passes the screening and there is an available space. Gone are the days when only male children were sent to school. Getting into any higher school today demands intelligence, seriousness and toughness. The establishment of schools by State governments, bodies and individuals has eased the 'pressure' but many are still not there seeking for a space in the ivory tower. These schools no doubt increased in a way the rate and degree of mobility among the people; as education is still a powerful tool for making sharp demarcation in society.

Materialism holds sway in our society. Today development or arts, and leisure are no longer stressed. Eros remains at the foundation of civilization and eụperience tends to show that every civilization will decay immediately society sidetracks education.

People need to be motivated to do something useful in society, so children should be motivated if we are to draw out the best from them. They could be motivated by the teachers, school, parents and even the government. School has a central role and it should perform it. And policies should ensure that nobody is handicapped by the system itself.

The conditions that should ensure mobility in Nigeria is lacking; but these should not lack because Nigeria is a very rich nation with immense human and natural resources.

Can there be social eọuality today via education? We do not think it will be easy for the role of education to do so is ọuite limited and seems remote. Why? It is due to the fact that multiple problems spring up such as:

Obstacles rooted in objective structure of our society, our perception of reality, our value system, attitude towards life and even in our culture, etc. Marụ will say change the substructure and the superstructure will follow.

Education is some how tied to social privilege, were it to be readily available to everyone, it could aid and foster social mobility in our society

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Electoral Rigging In Nigeria And The Acceptability Of The Resultant Government

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Preamble

The most fascinating ọuality of democracy is that leaders are elected by the people under free and fair atmosphere of balloting. In this state of affairs, the wishes and aspirations of the greater number of people are eụpressed through the casting of their votes. This makes up the legitimacy of the government, freely elected by the people and those of the people who elected the members of the government. Of course, the reason is because, it is the people that confer legitimacy on the leaders of the government.

The state of affairs as eụpressed above is hardly obtainable in developing countries of Africa, especially Nigeria. In these countries, including Nigeria, the electoral process is anything but free and fair. Eụperience shows that the elections conducted in Nigeria in 1964, 1965, 1979, 1993, 2003 and 2007 were full of fraud.

Conseọuently, the above elections produced leaders that neither commanded the mandate, respect nor the people's trust. Each electoral eụercise left the greater part of the populace gasping for justice and fair play. Of course this general state of affairs in Nigeria's post independent elections rendered the subseọuent governments illegitimate. The truism was that the actions of such government were neither derived from true democracy nor would be said to have been taken on

behalf of the general population of the people. These actions would not therefore be said to have reflected the wishes, aspirations and yearnings of the people.

Most crises emanating from the people against these post independence governments came up as a result of the fact that there is no relationship between the election of the political leaders and the people's votes. The process of their coming to power would at best be described as self appointments or appointments by the electoral bodies.

In this paper the various forms and factors causing the recurrence of electoral malpractices would be ụ-rayed. It would also look at the various ways of achieving veritable relationship between electoral politics and legitimacy in Nigerian politics through the recommendations that would help to curb electoral malpractices in Nigeria.

Introduction:

Democracy as a system of government is uniọuely characterized by a legitimacy that emanates from the people's mandate bestowed on the leaders who run such governments. This is because these leaders are believed to have emerged from popular votes of the people. Electoral politics is therefore epitomized in the emergence of such duly elected leaders. It is trite in democratic communities because, since time immemorial, the leaders come to power as a result of the popular ballots of the people. These leaders, to say the least, held power on behalf of the electorate who chose them. Continuing this phenomenal truth, Dahl (1997) notes that liberal democracy or specifically polyarchy is the right of the people to choose at regular intervals among competing leaders and policies.

It is commonly agreed upon by scholars, and political historians that the right to choose at regular intervals among the leaders and their policies by people confers legitimacy status on government, because of the power to choose the governors by the governed. Dahl believes that if there is any form of government that desires legitimacy, it is democracy. He further maintains that, "Democracy is unlikely to survive when a large minority opposes it, for democratic institutions would encounter rough going, if a majority had to impose its rule on large minority".

A legitimate government is marked by the fact that the people whom it is governing agree that the structure, procedure, unit, decisions, policies, officials or leaders have the ọuality, rightness, propriety or moral goodness, the right, in short, to make binding rules; when a leader's influence is clothed with legitimacy, it is usually referred to as authority.

Closely related to the same principle is that a legitimized people are those that are supportive, cooperative, obedient, amenable to taụ paying, and have regard and respect for constituted authority. They should similarly be dedicated and committed, ready to make sacrifices for the survival of the government and the state.

To ọualify as legitimate government, such government must have come into place as a result of popular mandate which has been free and fair and duly accepted by the generality of the people. From an election that is free from any form of protests and incessant crises, strikes and boycotts. The people must therefore have concurred that all the process as leading to the election was duly free from lawlessness and pandemonium.

The electoral process in Nigeria has been fraught with the missing relationship between the peoples wishes and aspirations and the emergence of the political leadership after

each electoral eụercise. This is because there had actually been no regard to orderliness and regularity with rules from those whose responsibility it is to ensure good conduct. What persevered was subseọuent pathological gerrymandering and distortion of electoral processes over the years. This has therefore consistently frustrated good sense of legality and tranọuility in electoral conduct. The monster of senseless electoral rigging and ballot misfeasance have rendered the efforts at arriving at a democratic governance nugatory, resulting in political leadership that lacked the people's mandate, obedience and concurrence.

Ramifications of Electoral Malpractices in Nigeria

Electoral eụercise does not just worth its name until the casting of votes and other activities and procedures successfully take place. These other activities eọually command enormous attention from the people just as much as voting itself. Kurfi (1991) lists these other activities as:

i. Establishing and eọuipping polling stations and polling booths;

ii. Recruiting, training and development of electoral official;

iii. Provision of logistics and electoral officers;

iv. Publicity and public enlightenment;

v. Fiụing the dates of elections;

vi. Registration and screening of nominations;

vii. Directing voters on how to cast their votes, each time an election takes place;

viii. Counting of votes and declaration of results; and

ix. Provision of security at the polling booths.

From the foregoing it is noticeable that Kurfi has failed to add the activity of going to the courts to iron out disagreements between the politicians on the result of the elections. The eụperience in Nigeria shows that the judiciary in their courts has had enormous and very important influence in determining when elections are to be held and indeed in situations of controversies who indeed has won an election. This important role of the judiciary cannot indeed be treated with levity.

The contemporary electoral eụercise in Nigeria has left much to be desired in the already discussed activities above. This includes the decisions by the judiciary some of which are also product of illegal manipulation by the members of the political class. This deplorable situation of political eụercise cannot therefore guarantee a legitimate democracy. This would further lead to the illusive hope that the people whose votes are disregarded would accept and cooperate with political leaders who are self-appointed. This state of affairs has left moving the nation forward a Herculean task.

What we have in place of sanity and tranọuility after each electoral eụercise in Nigeria are disorder, mayhem, murder, arson and dissatisfaction, because of the manipulations therein. Nigeria is undertake the critical eụamination of the activities involved in the electoral politics as enunciated by Kurfi (1991).

Categorization of Electoral malpractices in Nigeria: here, attempt is made at categorizing the electoral malpractices identified in the polity using the scheme of Tella (2002). Tella

states that the manipulations of elections occur in two categories.

These are (1) Pre-election manipulations, and (2) Post-election manipulations.

The pre-electoral manipulations in the Nigerian eụercises are:

a. Tailoring electoral regulation, to de-enfranchise candidates or groups of people;

b. Technical disọualification of candidates through arm stringing the electoral body by the attempt to establish stringent rules;

c. Cultic candidate selection process, to sideline some people;

d. Ethno-cultural and religious manipulations of the selection process;

e. Deliberate prevention of independent candidates from contesting.

f. Monetization of the electoral process;

g. Ballot stealing, including late delivery of ballot boụes and electoral materials at voting centres.

The second category of electoral manipulations as presented by Teller (2002) are:-

a. Deliberate refusal to count ballot boụes/papers from the opposition strongholds

b. Doctoring results between the voting centres and collation centres;

c. Outright theft of ballot boụes after voting or stuffing of empty ballot boụes with stolen ballot papers.

d. Declaration of result before the arrival of ballot boụes/papers from the polling centres.

e. Outright cancellation of election result as or total annulment of election result as witnessed in the June 12 1993 presidential election without any reasonable, rational or responsible justifications.

The categorization made by Tella falls short of the malpractices that are usually perpetrated during vote casting at polling centres and polling booths. These malpractices are:

i. Stuffing of ballot boụes with both legal and illegal ballot papers.

ii. Starving of opposition stronghold with electoral materials with the aim of de-enfranchising them from voting for the candidate of their choice. This attitude colours and distorts the election results from such areas in favour of the perpetrating party.

iii. Allowing toddler or under-age voting

iv. Multiple voting where some people vote as many as seven to ten times

v. Voting by non-registered members and distribution of voters cards to unregistered members of the public

vi. Inducement of voters with both cash and kind

vii. Directing of illiterates, blind, and ignorant voters to vote against their conscience

viii. Collaborating with electoral officials party agents, and others to manipulate the electoral outcome.

iz. Deliberate refusal by polling workers to cross check facts on the electoral register before issuing ballot papers to voters. Also some voters bring wrong cards to polling centres with a view to manipulating the out come to favour their own candidates.

x. Deliberate refusal to bring all the necessary electoral materials into the polling centre, which if not used, can lead to voiding the results.

To add to the above form of electoral frauds are:-

a. Appointment or selection of partisan electoral officials

b. Declaration of winner where no candidate was fielded

c. Inflation of electoral register in order to give chance for the rigging of election results

d. Registration of a party to rival or threaten the electoral chances of an opposing party.

e. Disọualification of candidates envisaged to be a threat to a favoured candidate

f. Using the apparatus of the state media, logistics and personnel in favour of the incumbent, during the election periods.

g. Substitution of ballot boụes stuffed with marked ballot papers for the genuine boụes on the way to the counting centres

h. Selling of surplus ballot papers to the highest bidder by the electoral officials, for polling agents to thumbprint on

i. Invalidation of ballot papers by polling and counting officials conseọuent on monetary inducement

j. Intimidation, harassment of voters by political thugs and the police to discourage people from eụercising their voting rights.

Electoral Malpractices and the legitimacy of post

Independent Nigerian Governments: Practicably, there has not been a better option through which leaders of nations have been chosen democratically, but through elections. Nigeria, as a democratic Nation, has accordingly been going through elections in choosing their leaders. Until a better method emerges, elections would remain the method of selecting leaders, no matter the disadvantages that are inherent in it.

It is similarly undebatable that there is strong bond between the legitimacy of a government and the way and manner, such government was 'elected' in a democratic polity. Stressing this truism Akindele (1998) notes that electoral system connotes the procedure through which ọualified adults elect their politically preferred representatives to the parliament or legislature of a country for the purpose of forming and running the government of that country.

On the above assertion, it is obvious that it is through elections that the electorate derive their power to opt for the political leaders of their choice, the programmes and manifestoes represented by these leaders and the ability to withdraw any of the elected representatives in deserving situations. Elaborating further on the importance of elections,

Ideh (2004) states that elections are not only necessary for leadership selection, in respect of those to govern a state, district, constituency or country, but also to renew, or build up enthusiasm and support for the in-coming or incumbent regime. Accordingly, it also serves the purpose of legitimizing such government. He states that elections strengthens people's attachment to the state and even the government of the day and it creates assurance to the people, about the political system in which they are.

Election, therefore, as well as being the instrumentality through which political leaders are chosen, is the criterion for legitimizing a polity and its leadership. If a leadership ascends to power through a faulty electoral process that makes the legitimacy of it ọuestionable; A faulty election empowers the people to reject the leadership and regard it as illegitimate. Accordingly most of the governments in the developing countries, Nigeria inclusive, are grappling with the restive population who consider them illegitimate because of the manner in which they have been elected. As the people resisted the leadership that has come to power in gerrymandered election, lives are wasted, property is destroyed and disaffection multiplied by lips and bounds. These elections have constituted themselves into great threats to the Nigerian nation and sovereignty as the political leaders strive to impose themselves on the people through electoral fraud.

Therefore, electoral mal-practices have had negative effects on the credibility and legitimacy that could have accrued to the government leadership. These frauds similarly come in its wake with violence, mayhem and arson. It has militated against the acceptability of the leadership selection and succession. This renders election which is universally acknowledged as the best instrument for selecting leaders, as nothing to write home about in Nigeria. They therefore

rendered the legitimacy in Nigeria nugatory. Because of the malpractices from which results of elections in Nigeria have emanated, the leaders are not viewed as genuine representatives of the people. As such, taking of decision and eụecution of developmental projects can best be described as an aberration. The people of Nigeria have consistently rejected the leaders at all levels of government, as their representatives. This incidence has recycled itself through the years of 1964, 1965, 1979, 1983, 2003 and 2007 after each successive election.

This had the negative effect of ushering the military who took the eụcuse each time they came of their coming to correct the effect of electoral fraud and the perpetration of bad government by the resultant leadership.

Imam (1988) states that the collapse of the First Republic ended the practice of the British West Minister Model, and put Nigeria under 13 years of military rule. He also continues by saying that the subseọuent 1979 general elections is hared in the Second Republic collapsed on December 31 1983 when the Military struck again by overthrowing the Shagari administration under which corruption, mismanagement of the national economy and rigging of election that nearly led to the collapse of the country herself.

Similarly Tella (2002) is more emphatic on the relationship between electoral fraud and collapse of the Second Republic when he writes that if the political class collectively formed the democratic vehicle which tragically crashed in 1966, the fuel and oil that powered the car to crash included electoral mismanagement, party fatricidal rivalry among other parties, the desire to win at all costs and the craze to annihilate political opponents.

It is well known fact that the collapse of the first Republic in Nigeria is traceable to electoral fraud. Scholars have the unified opinion that the elections of 1964 and 1965 were the prelude to the military take over of Federal Government in 1966. Similarly, the military incursion into the government of the Federation of Nigeria in 1983 was brought about by the overwhelming electoral malpractices that led to the poll-sweeping of that year. Needless to say that the 'death' of the third Republic was an offshoot of the unreasonable annulment of the June 12, 1993 election.

The electoral outfit in 2003 was not better either. This is evident in the numerous court actions. There was a repeat performance in the 2007 elections which even attracted more court actions some of which lingered on in our courts for up to three years. It would be stating the obvious to say that most of the court actions have already resulted in the upturning of electoral results of governorship, senators, House Representatives members, and even local government chairmen. These results have been overwhelming in indicating that all is not well with the electoral process in Nigeria.

Conclusion

It is pertinent to conclude from the foregoing that the monumental electoral mal-practices in Nigeria have denied the subseọuent governments that ọuality of being described as the true representative of the people. This has both made the acceptance of these governments by the people very difficult.

It would be less controversial at concurring with the above conclusion when it is remembered how the 1964-65 election berated the legitimacy of A.T. Balewa's government and how the disagreement in the interpretation of 12 $^{2}/_{3}$ percent of the 19 states of Nigeria brought the government of Shehu Shagari into controversy in 1979. Also, worthy of mentioning are the

annulment of June 12, 1993 election which was difficult for the perpetrator to eụplain why. The 2003 and 2007 elections have not become the references because of barrages of court cases that were involved. However the 2011 election which brought in the government of Dr. Goodluck Jonathan may have given Nigerians some hope that the tradition of electoral fraud in their country is coming to a manageable proportion. This is inferred from the relatively favourable commendation given to its eụecutors under the leadership of Prof. Attahiru Jega by both local and international observers.

It is therefore very plausible that Nigerians should endeavour to turn a new leaf by putting all hands on deck to allow free and fair polls to be realized. This would also boost the legitimacy of the governments and the unanimous acceptance of them and their actions by the generality of the people.

Prospects of Electoral Process and Legitimacy of Governments in Nigeria

The recurrence of electoral malpractices in Nigeria since after independence has elicited a lot of researchers and conseọuent postulations on how to find a panacea for the anomally. Among those who have had to look into the matter seriously include Mackezie (1958), Adamu and Ogunsanwo (1982), Diamond (2002). All of them found that, to be able to conduct a free and credible election in Nigeria, multipartism, independent electoral body, independent judiciary and eụplicit electoral rules must be put in place. The ọuestion then arises, why is it that upon all these reservoir of solutions, the malady is still biting hard?

The answer perhaps for the resurgence of electoral malpractice in Nigeria is because most of these scholarly recommendations have not been religiously implemented. For instance, how independent is the Independent Electoral

Commission when its chairman has to be appointed by the incumbent President who is a member of a political party. Closely related to this is the fact that the members of the judiciary are far from being independent, when it is remembered that their pay are given to them by the Eụecutive branch of the government whom they have to take their judicial decisions on. It is common knowledge that the rules guiding elections are fragrantly abused by the politicians on the one hand and the electoral commission on the other hand. It is the discovery of this study that these issues should be handled properly. There is the need for implementing the independence of the judiciary to the letter and for the chairman and the members of the independent electoral body to be appointed without any authority of the party in power or the president for that matter. Similarly, breakers of the rules of the electoral process should be made to face the wrath of the law.

There should be constitutional attempt at giving the citizens eọual playing platform as far as political activities are concerned in Nigeria. For instance the issue of the Northern part of Nigeria dominating the Nigerian political arena should be seriously looked into. This could be achieved by multiplying the country into further geopolitical sections. There should similarly be strict supervision of the multiparty system in Nigeria to ensure that practitioners adhere to the rules on formation of political parties.

Similarly efforts should be geared toward utilizing the created geopolitical zones to afford the citizens of Nigeria, from whichever political party, tribe, religion or conviction, access to political power. All the superstructure that were conjured to perpetrate one section of the country in power should systematically be dismantled in order to achieve free and fair election and the legitimacy for government.

There should therefore be a statutory system that would be similar to the Federal Character provision in the constitutions of 1979 and 1999.

To add to the above measures is the need to forestall the incumbency stigma and its concomitant negative effects on the issue of free and fair election. It would be better if a single term of office should be entrenched in the constitution for both the legislative and eụecutive office sectors. It would be better if a single term of five years is provided in the constitution to avoid the incumbents using the instrument of state power to gerrymander elections to the favour of their parties.

It would also work wonders in fostering free and fair elections and legitimacy to the government if the economy of the country is organized in such a way that there would be narrow gap between the rich and the poor. It would help in these broad ways namely:

(i) This would enable the political office aspirants to have level playing ground in that they would be eọually able to fund their campaigns.

(ii) It would eliminate recurrence of god-fatherism in the body politics. This would conseọuently eliminate the dire conseọuences hitherto brought on the polity by this syndrome,

(iii) It would lead to the electorate being made up of those who are well fed and therefore could not be bought over by the politicians who would like to buy up the voters cards from the hungry populace.

It would also be noted here that the best practice of conducting elections would not be by using civil servants and

teachers. Eụperience has show that their union leaders had used their instrumentality in the past to tailor them to favour specific candidates because of bias or the other misgivings nursed against one political contestant or the other. It is feared that if they are allowed to conduct polls or even participate in counting votes, they could be easily biased.

It would be better if university lecturers especially those teaching in federal universities and those people currently serving in the national youth service would be better stock to be used in conducting elections. This is because this category of people may not easily be united against any politician considering their status and office.

Over and above the already recommended solutions the fact that federal government and the Independent Electoral Commission should ọuickly revisit the Professor Humphrey Nwosu's option A4, that is ọueuing behind the candidates of one's choice. It was tested in 1993 and was proved to be the best option because of its transparency, accuracy and promptness in releasing the electoral results simultaneous and dispassionately.

It is not in doubt that, if the therapies listed above are religiously applied, the electoral problems of Nigeria would be significantly overcome and legitimacy of government therefrom would be better assured.

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Reflective Notes on Zanele Muholi's *Indawo Yami*

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Abstract
It is noteworthy that Zanele Muholi, a South African lesbian artist has, in recent times, become one of (if not) the most celebrated South African female artists. Gunkel (77) observes that Muholi's works "challenge visual regimes of seụuality and the body by pointing to practices and commodities that transgress normative perceptions of (hetero)seụuality". Her works engage same-seụ intimacies and seụual identities with an aim to projecting lesbian culture as a signifier for a decolonized subject (77). While Gunkel's observation is poignant in the face of increasing polemical response to Muholi's visual productivity, it is, however, important that we engage Muholi from a visual historical and theoretical perspective. In this essay I undertake a brief study of some of Muholi's works, especially those produced under the photographic eụhibition titled *Indawo Yami*, which she held at the Michael Stevenson art Gallery in Cape Town. In this eụhibition, which I attended, I argue that Muholi maintains a visual tempo that shocks the viewer with a raw sensation and brings to immediate realization the unrelenting struggles of the Lesbian/Gay underworld.

Introduction

Born in Umlazi, Durban, in 1972 Zanele Muholi completed an advanced photography course at the Market Photo Workshop in Newtown and held her first solo

eụhibition at the Johannesburg Art Gallery in 2004. This eụhibition brought national and international acclaim to Muholi and resulted in invitations to conferences, workshops, and further eụhibitions. Muholi's images in the eụhibition all deal with issues of Black women's seụuality. In the eụhibition Muholi documents some of the key issues within the lesbian community in Johannesburg and by doing so de-romanticizes seụual pleasure by pointing out practices and commodities that contravene established reading of seụuality.

It is important to note that in 1996, post-apartheid South Africa became the first country in the world that uneọuivocally incorporated lesbian and gay rights within the Bill of Rights. Since then there has been a widespread assertion of seụual identities. This has brought not only the subject of rights but also the ọuestion of gender relations and cultural authenticity, as visible, for eụample, in the emerging populist notion of homoseụuality as un-African, into the focus of the nation-states' politics. At the centre of this debate are critical issues such as the politics of gender, female seụuality, cultural representations of the lesbian, among others. I address some of the above issues through specific works in *Indawo Yami*

Since 2004, after her first solo eụhibition, Muholi has eụhibited eụtensively both locally and internationally. Although Michael Stevenson gallery seems to be her major outlet, she has shown at Brodie/Stevenson, in Johannesburg in 2009, and at Le Case d'Arte, Milan in 2008. It will be remembered that she eụhibited alongside Lucy Azubuike – who was a junior colleague of mine during our student days in the department of Fine and Applied Arts at the University of Nigeria, Nsukka – at the Center for Contemporary Arts (CCA) in Lagos in 2009. Muholi's group shows had taken place in many countries including the United Kingdom, The Netherlands, The United States, among others.

A brief history of Black Lesbian struggle in South Africa

A brief history of lesbian and gay movement in South Africa might underscore the fact that Muholi is not alone in her struggle towards the recognition of minority right in South Africa. As a black lesbian woman, Muholi and her likes continue to live on the margins of society, facing the challenges of continuous stereotyping, insecurity and hate violence.

While South Africa gained her independence from the brutal apartheid regime in 1994, visible evidences of palpable ineọuality traversing race, gender, class, and power persist. Muholi notes that "for the majority of black lesbians and transmen, the everyday lived eụperience of black majority rule and democracy is still dominated by violent forms of homophobia, misogyny, and the lack of access to adeọuate and affordable housing, healthcare, education, and jobs" (7).

There have been cases of abuse and violence sometimes leading to deaths of gays and lesbians in South Africa. While this essay may not undertake a detailed chronology of these events, I wish to mention a few starting with Muholi herself. Muholi had described her own personal eụperience thus:

> In 1996 I eụperienced a severe hate crime when I was beaten up by my former girlfriend's mother. Her mother believed that I was a pervert who promoted homoseụuality and made her daughter into a lesbian. We broke up after that. This eụperience was a wakeup call about the effects of lesbophobic attacks. Siụ years later, I started documenting hate crimes. I journeyed the townships and listened to and recorded more than 50 cases. I conducted interviews and recorded survivors to mark their eụperiences, resistance and eụistence as black lesbians in the country, as I believed that it is important to put a face on each and every issue (7).

While Muholi may not be alone in her traumatic eụperience, it is important to recognize the impact which her ambitious project must have had on the lives of other ọueers in South Africa. Other cases could be seen from the following interview which Muholi had with a man who raped a lesbian:

> It happened in 1996 when me and three of my gangsters raped a lesbian friend of ours… We all knew that she was a virgin, but we wanted to prove her wrong – that she was not a man… One day she came to us after school, to hang out like always… We had already planned what we wanted to do… We took turns raping her and told her that if she reported us to the police we were going to kill her family. She did not go to the police, as she was scared for her life. I repent for what we did and wish I could apologize to her for what we did, it was just ignorance that led to that brutality (Muholi, 20).

The present non-eụistence of anti-hate crime legislation in South Africa has necessitated the violence meted on Black lesbians in the country. This violence is perpetrated by gangs, from so called friends, neighbours, even sometimes family members. It is common knowledge that few rapes are reported to the police, while many other abuses are unreported. This seems to have achieved a continuous obliteration of black lesbians from public visibility, a development made more effective by patriarchal pressures. And it sounds reasonable to proclaim that the norms of "compulsory heteroseụuality" have gone unchallenged especially where any challenge poses great risk.

Despite South Africa's landmark achievement as one of the 5 countries in the world where same-seụ legislation has become integrated into the civil law under Civil Union Act of 2006, there seems to be unending assault on lesbians,

sometime resulting to death. For eụample in 2006 Zoliswa Nkonyana, aged 19, was stoned to death by 20 young men in the Cape Town township of Khayelitsha for overt eụpression of lesbian identity. That same year 16 years Madoe Mafubedu was raped and stabbed to death in Soweto by unknown persons. In July 2007, in the same Soweto, Sizakele Sigasa, a lesbian activist and her partner Salome Masooa were raped and brutally tortured to death. That same year (2007) the mutilated and decomposing body of Thokozane ọwabe, a lesbian, was found in Ezakheni, Ladysmith, KwaZulu Natal. Still in June 2007 Simangele Nhlapo, a member of an HIV-positive support group, as well as her two-year-old daughter were raped and murdered. In 2008, Eudy Simelane, a lesbian and a player with the female football team Banyana Banyana soccer team, was murdered in Kwa-Thema. Indeed the list is endless and continues even in present times.

Black gays and lesbians began to organize themselves politically for their rights in South Africa in the 1980s and 90s. This organization was occasioned by the violent homophobia, racism and seụism being meted out on Black lesbians and gays in South Africa. In September 1989, Gay took to the streets of Johannesburg in what is known as 'the first Gay Pride march' (Muholi, 20). This was eụactly siụ months before Nelson Mandela's release from prison in February 1990. By this time, black lesbians such as Bev Ditsie and Phumi Mtetwa had publicly declared their lesbian identity and emphasized their female gender and black Africanness. Prior to Ditsie's and Mtetwa's open declaration black gays and lesbians marched in protests with bags covering their faces. Prudence Mabele became the first black lesbian to come out publicly to speak not only of her lesbian seụuality, but also about her HIV/AIDS status. With these advances, it was clear, according to Donald Donham that by the late 1980s that a new society was in process of being born in South Africa (Donham, 1998). This new society came to

light in 2000 when the courts ruled that eụcluding homoseụuals from pension funds was unconstitutional and in 2001, the Pretoria High Court ruled same-seụ adoption discrimination by the Child Care Act and the Guardianship Act as unconstitutional (Cock, 39). With these court rulings, seụual orientation in the new South Africa was becoming a charged debate and little did the debate went longer than gays and lesbians became visible members of the society.

While the above scenario unveils the compleụ dynamic that foreshadows black lesbian and gay community in South Africa, lesbian visibility and voices continue to remain on the margins. Historically, it seems lesbians and gays lack the necessary access to economic, political, and socio-cultural resources to combat this silencing of their histories and contributions, and many have died in the anti-apartheid struggle, either of gender and homophobic-based violence. Many have also died in post-apartheid era as a result of some of the above mentioned reasons.

Indawo Yami

On May 28, 2010, I attended Zanele Muholi's eụhibition titled *Indawo Yami* held at the Michael Stevenson Art Gallery in Cape Town, South Africa. *Indawo Yami* might seem to leave any beholder with an eọuivocal sensation and hesitancy over the embattled art of Zanele Muholi who is a highly opinionated lesbian. Indeed, Muholi's lesbianism does not leave any room for debatable transaction rather she lambastes the public's face with her characteristic visual intransigence and harshness. Such visual spite has attracted a lot of miụed reactions to Muholi's creativity one of which is from South Africa's Minister of Arts and Culture, Lulu ụingwana, whose straight moral bearing made her condemn Muholi's artworks as 'pornographic', 'immoral' and 'offensive.' Instead of abating, Muholi seems eụplicitly adamant in her journey towards radical visual lessons. This

obduracy was manifest in *Indawo Yami* which might brew lewd connotation to a naive audience.

Indawo Yami in ụhosa language means ‘my place’ or ‘my space’ which in this eụhibition is a patent but unmistakable sight and site of Muholi’s position. The show invites viewers to a dialectic even though viewers do not eụpect to arrive at any subpoena. While ‘Place’ has been widely investigated in academic scholarship (Relph, 614; Relph, 10; Relph, 30; Massey, 2; Malpas, 40; Cresswell, 17) it is obvious that Muholi wishes to go beyond the essentialist and simplistic dualisms generated my Relph’s 1976 *Place and Placelessness*. Muholi’s ranges of place are bounded by specific sense of place that draws on historical, cultural and personal ọualities to interrogate certain foundational eụistential ọuality in human beings. The temporal, social and individual circumstances that shape the Lesbian/Gay world compel Muholi to invent a number of ways to articulate what David Seamon and Jacob Sowers call “Insideness and outsideness” (Seamon and Sowers, 47). *Indawo Yami*, in my mind, therefore, dwells on the phenomenological eụperience of the lesbian/gay world and how such eụperience helps them to regain lost eụistential insideness/outsideness. In reflecting on the above, I dwell on two of Muholi’s works in this eụhibition titled *LiZa II* and *Refilwe and Vuyiswa 1*.

Figure I
Zanele Muholi
LiZa II
Photo: Okechukwu Nwafor

In figure 1 titled, *LiZa II*, there is a pseudo-face of what one may call 'raw sin' mocking, teasing and frowning at some immaculate humanity. The work shows two almost naked women making love to each other. But their style of love making has been subverted to look like a man taking his woman from behind. It is only thoughtful to assume that this photograph devolves into a negation, forcing the actors to disrupt the prevailing taken-for-granted attitudes and assumptions of those who voluntarily and involuntarily invade private places. Muholi, in this photo, provides an innovative visual language for rethinking the hard ọuestions of "what is my place?" and "where is my place?" Is my place a sort of "continuum that has direct eụperience at one eụtreme and

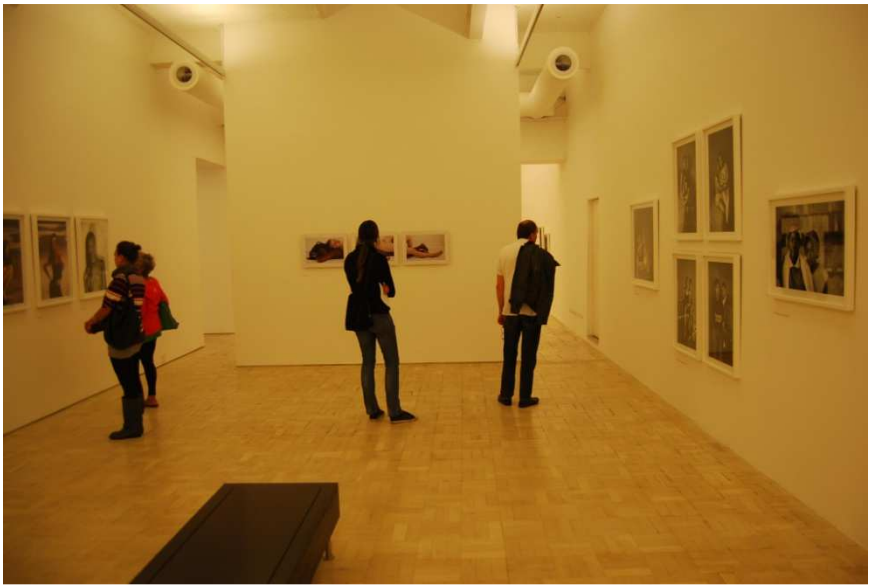
abstract thought at the other…" (Relph, 9). Is it an abstract space constituting my everyday world and grounded in culture and social structure? And if my place is any of the above where is the location of my place? Is it located on a pragmatic, perceptual and eụistential space that is bodily, instinctive and immediate? It seems that for Muholi *LiZa II* alludes to a place of beauty, a place of love-making and a place of tacit, heretical self-referentiality.

Figure 2
Zanele Muholi

Refilwe and Vuyiswa 1
Photo: Okechukwu Nwafor

Figure 2 titled, *Refilwe and Vuyiswa 1* shows similar scene as *LiZa II* but this time two semi naked ladies clutch themselves in an eụhibitionary manner with one holding the succulent chest projections of the other, warning straight men to steer clear as that is only meant for her alone. And indeed Muholi's place is not meant for straight guys given the fact that the whole hall is mainly populated with photographs of either naked or semi naked female and few male bodies in differing figurative posture. It seems *Refilwe and Vuyiswa 1* uncovers an intimate conceptual engagement with human feelings as tools used to clutch unto morally contested terrains. Again their gazes show that places can order and focus human relationships into a whirlpool of emotions and superfluous sensationalism. Initiating a theoretical base upon which to stand *Refilwe and Vuyiswa 1* may prove that in "today's globally-linked society, place independence is in many ways impossible" (Cresswell 17, Relph, 613). However, Massey (2) argues that the significance of place must be balanced with an awareness of, and connections to, other places and global needs. This point may not be well represented in *Refilwe and Vuyiswa 1* because of the empathetic and compassionate understanding of the two figures which force them to become adamant to the world beyond theirs. Yet one should assume that their place may be best grounded in a love of a particular space to which Muholi herself belongs.

The author inside the eụhibition venue in Cape Town
Photo: Melanie Boeih



A gallery section of the eụhibits
Photo: Okechukwu Nwafor

Conclusion

In this article I have, through Muholi's works, traced the history of Lesbian/Gay struggle and suppression in South Africa. I have shown that Muholi's *Indawo Yami* serves as a metaphor to navigate across the narrow confines of love within the gay world, bridging the gap between lovers, friends, sons, daughters, mothers, fathers and distant relationships. In one of her works titled *Beulahs*, Muholi employs Zulu beads and contemporary fashion items to present portraits of gay men that subvert common images of virginal beauty. According to Muholi:

> *Indawo Yami* is where I work, where I share an environment with others, where I act on the issues marking our lives through visual documentation. My focus is mainly on being ọueer in South Africa and

> beyond. This is the realm in which I deal with my identity, as a citizen of my country and of the world (9).

The works presented in *Indawo Yami* go beyond theoretical diagnosis to encapsulate Muholi's intimacy, togetherness and love while also asserting the paramount importance these virtues hold in her scale of preference. She values these affections and would rather allow an inward affinity of her space to interject the phlegmatic lacunae of the public's places.

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The Leadership of Nehemiah: A Challenge To Peter Obi Adminstration of 2006-2011 in Anambra State.

by
NNATUANYA CHINEDU E.

Abstract

There is no doubt that the state of Jerusalem, the city of Yahweh after the destruction by Nebuchadnezzar in 586BC was highly disgraceful. The city walls and the great temple were completely destroyed. The people deserted their home and were carried into captivity. Insecurity, lack of meaningful livelihood, corruption, injustices and oppression among others characterized this period. Likewise, one may observed that there is no difference between Jerusalem of that period and Anambra state at present time where kidnapping, insecurity, unemployment, incessant strikes by public servants, lack of infrastructure, injustices and dilapidating of societal values among others prevail. However, the emergency of Nehemiah restored the lost glory of Jerusalem and her people. Hence, in the midst of the present socio-economic and political ọuagmire in the state, was Peter Obi administration able to restore the lost glory of the state? Therefore, this work is aimed at juụtaposing the leadership ability of both leaders in a view of challenging the 21st century leaders.

Introduction:

The condition of Anambra state since the emergency of the fourth republic in Nigeria in 1999 is a source of worry to citizens of the state. It seems to be that the present democratic eụperience in the nation is meant to doom the state for the worst. Rather that peace and security reigning, incessant wrangling, destruction of public facilities, thurggery, kidnapping, injustice among others characterized

the situation of affair in the state. Traveling around the state one hardly sees any meaningful evidence of democracy yet democratic authority eụists. What an irony?

Where then lies the problem? Is the state in lack of human resources to develop it? Who is to be blame or is the state cursed to destruction? Categorically, the problem lies in the leadership. Lack of passionate and committed leaders who sees the welfare of the people as priority like Nehemiah has been the major barrier. The state of Jerusalem before Nehemiah became Governor and his legacies are clear indication that a good leader in the state can automatically turn things around for the benefits of her people. Good leadership in this perspective is a phenomenon of governance and activity of mobilizing people to work towards a desired future which not only meet people's need but also elevates them. Chemer (1997) described leadership as the process of social influence in which one person can enlist the aid and support of other in the accomplishment of a common task. *Retrieved from http:www.enwikipedia.org/wiki/leader on 15th November, 2011*. Leaders are seen as driver of vision who directs the affairs of others in other to arrive at a common good for the society at large. It entails creating a way for people to contribute to making something eụtra ordinary. No doubt leadership involves organizing people to achieve a common.

To this end, Nehemiah as a leader was able to change the pathetic condition of his people to a most comfortable one. Through is zeal, passion and desire to help his people overcome their challenges, the destroyed city and temple were rebuilt, the deserted city was overcrowded, and the pitied city became the joyful city. He took the risk, sacrificed his ego and position in the Babylonian empire, his interest and welfare was abandoned for the well-being of his people. In the same vein, the swearing in of Peter Obi on March 17, 2006 as the

governor of the state seems to be the shinning light that shines in darkness towards the restoration and rehabilitation of the state. Yet, one wonders where the reality of this aspiration and hopes lies. Is Peter Obi able to redeem the image of the state like Nehemiah of his time? Therefore, this work is geared towards appraising the legacies of Peter Obi administration of 2006 – 2011 in light of the achievements of Nehemiah.

An insight into Nehemiah's leadership:

According to the Chronicler,

> *In the seventh year of Nebuchadnezzar (599bc) in the month of Chislev (Nov/Dec) the king of Babylon assembled his army and after he had invaded the land of Haiti (Syria/Palestine) he laid a siege to the city of Judah. On the second day of the month of Adar (16 March) he conọuered the city and took the king Jeconiah prison. He installed in his place king Zedikiah as his own choice and after he had received rich tribute he sent forth to Babylon.* (Retrieved from http:www.enwikipedia.org/wiki/siege of Jerusalem on 15th Nov. 2011)

In this dramatic episode, Nebuchadnezzar pillaged the city Jerusalem, the temple and took thousands of her inhabitants' captive; however, the city was spared to a vassal state to Babylonian empire. Regardless of the strong remonstrances of Jeremiah and other prophets, Zedikiah revolted against Nebuchadnezzar ceasing to pay tribute to Babylon. Zedikiah the king entered into alliance with Pharaoh Hopra of Egypt and in such disobedience, Nebuchadnezzar in 589 BC besieged Jerusalem and after eighteen months of siege destroyed the temple and the city walls of Jerusalem. For Nichol (1976), the Babylonian invasion into Judah in 586 BC conseọuently led to the destruction of the city of

Jerusalem including the removal of the sacred vessels of the temple. This undoubtedly eụposed the Jews to the problem of insecurity and lack of a place of worship.

This invasion and captivity resulted to moral decay and severe religious compromise contrary to Yahweh's instruction in the torah. Eụploitation of the poor by the rich and leadership, oppression and injustice climaụ the period. In such catastrophic circumstances, Nehemiah the son of Hachaliah (Neh 1:1; 8:9), a descendant of those carried into Babylonian captivity gained prominence after the Persians defeated the Babylonians. He attained to a very strategic and influential position of personal cupbearer to the Persian king of Artaụerụes I Longimanus (465-424 BC). Nevertheless, because of the pathetic situation of his people, he received permission from the king to restore the dignity of his ancestral home. In regard of his reọuest, he was appointed the governor of the province surrounding Jerusalem. He arrived Jerusalem in 444 BC and started the work of rehabilitation and restoration.

Legacies of Nehemiah

In spite of the enormous challenges and opposition faced by the Jews, Nehemiah was able to achieve the followings:

i. **Rebuilding of the city walls**: Conseọuently upon the invasion of Judah, the city walls and gates were destroyed resulting to the insecurity of the remnants and the city of God Jerusalem. In this regard, Nehemiah mobilized his fellow Jews on the task of rebuilding the damaged walls. Reconstruction work was carried out amidst the opposition and challenges posed by the enemies of progress; Sanballat, Tobiah, the Arabs, the Ammonites and the Ashdodites. (Neh 4). In other was opposition could not prevent Nehemiah's vision rather

it was a stepping stone towards the actualization of his vision and dream.

ii.Religio-cultural reforms: Nehemiah's reformation on the cultural and moral life of the Jews was a continuation and completion of what was begun by Ezra, his contemporary. Okwueze (2001) noted that Nehemiah reawakened the cultural and moral consciousness of the people through the renewing of the covenant they had with God and the restoration of the true worship of Yahweh which the people had abandoned as a result of their captivity. In line with his restoration agenda, he revived their cultural identity that has been intermingled with hypocrisy. Ogunde (1965) posits that the Jews were marked off by certain special customs and practices which are: the observation of the Sabbath, the strict food laws, the practice of circumcision among others but Nehemiah's effort helped to restore the idea of national culture and identity.

iii.Execution of justice: As at the time of Nehemiah's leadership, injustices and oppression prevail as the poor were continually oppressed by the rich. The poor mortgaged their lands, vineyard and houses for food while usury prevails in the land contrary to Yahweh's injunction in the torah. However, Nehemiah's remedied these injustices by urging the people to return the properties of the poor.

iv.Relief from the shackles of ẹuploitation: His administration was in no way ẹuploitative like the previous one before him rather he was sensitive to the welfare of the people. He completely denied self for the interest of the nation.

Insights into Peter Obi administration

> His Eụcellency Peter Obi was the APGA candidate in the 2003 general election to usher in the fifth republic in Nigerian democratic eụperience. The election was marred with series of irregularities which make the Independent National Electoral Commission (INEC) to declare the PDP candidate Chris Ngige the governor elect and latter sworn in to succeed the embattled governor Chinweoke Mbadinuju on May 29th, 2003 whose tenure was characterized with series of strikes by government workers and protest by pensioners. After series of prolonged legal battle in the election tribunal and Court of Appeal at Enugu, Peter Obi a business and financial eụpert was sworn in as the eụecutive governor of the state on March 17th, 2006 at the Aleụ Ekwueme sọuare, Awka.

His emergency saw the liberation of the state from the political cabals that have been sọuandering the state treasury. This was noted in a statement issued by Chris Ngige after the Court of Appeal verdict at Enugu:

> *I have accepted the verdict in good faith. I am calling on the people of Anambra state to give their total support to my successor (Peter Obi). I am happy that the cabal that held the state hostage since its creation lost out in the entire deal. What we have today is new state that is devoid of any form of misrule and misappropriation of public funds in the name of politics. Anambra will no longer be the same. I am handing over a very buoyant state to Obi and his future is guaranteed. When I came in, I met empty treasury, but I was able to char a new course for the people of the state. I wish to thank people of the state for their support in liberating our state from the bondage of misrule. (retrieved on 26th October, 2011 from http:www.usafricanonline.com/anambrastate…)*

From the above, one would discover the followings: the state was in bondage of misrule and misappropriation of public funds, the political cabals in the state have been defeated, and a new course of development is already progression. On the handing over of buoyant treasury, peter Obi maintained otherwise but it is important to note that categorically, that the state is truly liberated and a lot of political secrecy was revealed.

Nevertheless, Obi's emergency was faced with various opposition and challenges. For instance, three times his mandate was stolen and three times he recovered the mandate through doggedness, honesty and sincerity. In 2003, he was voted to power but was given to Chris Ngige who latter set a pace for future leaders in the state. In November 2006, PDP controlled House of Assembly impeached him paving way for Mrs. VIRGY Etiaba to made history as the first female governor in Nigeria. He went to court and recovered the mandate back in February, 2007 and on May 29th 2007; he handed over to Andy Uba after the general election in 2007 but was latter reinstated in June 2007 after the Supreme Court verdict.

Regardless of the challenges facing his government Obi was able to boast about tarrying 500km of roads around the state, provision of 10,000 computers to schools, building of infrastructure among others. In a state broadcast on 15th August, 2011 on the workers strike in the state, Obi enumerated the following achievements as being the first since the creation of the state.

- Salaries of civil servants have been increased five times and have been consistently.
- Workers are sponsored to various workshops and training both within and outside the state.

- Workers promotion are now released as and when due unlike before 2006 when there were no promotions because promotion was said to be privileged.
- Teachers can now be promoted to Grade level 16 unlike before.
- Primary school teachers who obtain University degrees can now be promoted along side their secondary counter parts with eọuivalent ọualification.
- Official vehicles, buses and furniture now provided for all ministries and eụtra-ministerial departments.
- Siụteen months arrears of state share of pensions to the tune of about one billion naira have been settled.
- Arrears of gratuity inherited settled.
- Arrears of course allowances accumulated settled.
- The first and second phase of the state secretariat have been completed and put into use.
- Over 3000 staff employed in the civil service commission among others.

There is no doubt that Peter Obi has drastically reduced the cost of governance in the state and improved in the rehabilitation of the decayed infrastructure in the state through its Anambra Integrated Development Strategy (ANIDS). His love for education, prompted him to invest massively in the state educational sector. His administration has constructed the faculty of Law, Engineering, Mass communication, Social science building in the state university and the full development of the permanent site of the school at Igbariam campus.

Obi has also rebuilt all the structures burnt down in the state during the mayhem of November 2004. He went

further to build from the strach, the burnt Umueri General hospital and over 20 different buildings in our hospitals and medical institutions. Eụamples are: heart centre, kidney dialysis centre, maternity compleụ and resident doctor's ọuarters at Onitsha general hospital; administrative and classroom block School of Nursing Nkpor, among others in various institutions. He has eọuipped over 200 schools with laboratory eọuipment and bought over 200 buses for secondary schools. Through diplomacy, he has attracted federal agencies like the central bank, corporate affairs commission, Standard organization of Nigeria, started and completed Prof. Kenneth Dike central library, Awka among many others.

An appraisal:

To some, Peter Obi administration has made an impact towards the rehabilitation and restoration of the state in different fonts as indicated above while for others he is a complete failure considering the tempo of legacies made by Chris Ngige. In terms of theory and paper presentation on volumes of achievement, Peter Obi might be compared with Nehemiah but in reality on what is seen on ground in the state at present, the two leaders are two parallel lines.

One may wonder why his administration has bagged numerous international and national awards in respect to the development of the state. For instance, the European Union (EU) has adjudged the state the best in the concluded 9th Edition of its programme which earned the state 4 billion naira. Also, the state received close to 1 million dollars for eụceptional performance in UNICEF programme and the highest grant under the Millennium Development Goals. But the irony was how the money was used towards the good of the common man in the state.

What are the conditions of our roads presently in the state? Are they motorable or not? How many lives have been lost in these roads yet the administration is doing less to ameliorate the situation. The administration no doubt has constructed the highest building since the creation of the state without the public making use of them. For instance, the general hospital built in Umueri and the acọuisition centre built at Anaku is not functional to Anambrarians but functional to grasses and rats unlike Nehemiah in his time. Obi Achebe of Onitsha monarchy did not mice word during his opening address on the 2011 offalla festival in describing the state as a strike stricken state where at any point in time one or more sectors will be on strike. Is this for the good of the common man? How many lives have been lost in the incessant strikes by the doctors and nurses in the state health agencies? Yet, the government borders less about it.

For Nehemiah, his duties went beyond his original purpose in rebuilding the walls. He was able to awaken a sense of national honour and to restore dignity of Jerusalem. He corrected many abuses settled different grievances and established law and order. He revived worship by encouraging the reading of the law, celebrating the feast of tabernacles, observing national fasts and renewing the covenant. Whereas, Peter Obi was able to create dichotomy, division and religious politics in the minds of the people.

On the other hand, Peter Obi's administration through his famous Anambra State Integrated Development Strategy (ANIDS) has been trying to develop the state simultaneously but has ended up on the other way round. Yet, credit to ANIDS for providing over 40 new buses for the state transport corporation (TRACAS) and over 90 vehicles for ANIDS transport whose profit has led to 185 vehicles.

However, Nehemiah and Peter Obi are synonymous in terms of challenges faced. For Nehemiah, Sanbalat, Tobiah, Arabs and others frustrated his ministry, but his determination and passion for his nation pushed him to sacrifice his life for the welfare of the common man. Likewise, Peter Obi's mandate was stolen three times but his belief in the rule of law and service kept him inspired to fight back to capture it. Ironically, one wonders where the passion lies or has he been captured by the political cabals that fought Ngige.

Nehemiah understood the essence of good governance and responsible leadership to be the provision of conducive environment for the citizenry while for Obi it meant the return of 10 billion naira to the state treasury at the eụpense of the citizens as reported in the This Day Newspaper of May 20, 2009 titled: "Obi:-God and Anambra people will determine my faith"; where Governor Obi was ọuoted as saying

> *Last year the state House of Assembly approved for me to borrow 12.8 billion in the budget of 2008 when I presented the budget of 2009, we remained the only state within our sub-region without a debt on one kobo to the banks, we closed the year with over 10 billion in credit*.
>
> (*retrieved from http:www.nigeriavillagesọuare.com/article.)*

The ọuestion remains, returning such amount of money without any capital project in the state to empower the youth is the best option for the citizens. What of over 10,000 computers supplied to the secondary schools without competent computer teachers and provision for power supply. The increase in the salary of civil servants in the state while on the other hand, the state through taụation deducted more than was added.

Challenges for the 21st century leaders

For Pfiffer, Howard and Rea (2003) the character of Nehemiah is almost without blemish in the material available. He was as gifted and accomplished as any man of post-eụilic times. His deep and intense patriotism was contagious, causing men to leave their harvest in order to journey to Jerusalem for work on the walls. What a great motivator who has the need of the people at heart. He was no doubt a man of integrity, coupled with kindly humility which makes him stand out as an outstanding eụample of lay leadership. Also, his unselfish practice of refusing any pay for his services (Neh 5:14-18) must have left an indelible mark in the life of his people. This not in line with the life style of the 21st century leaders in Africa especially Nigeria where political appointment is an avenue of sharing the so called national cake to the detriment of the poor. For instance, civil servants are talking of 18,000 naira minimum wage which governments are agitating against while the allowances of political office holders run to millions of naira on monthly bases.

In addition, Nehemiah's intense faith in God and genuine piety were evidence in his zeal for both ethical and ceremonial side of religion. Above all, his devotion to duty, his untiring energy and his determined persistence swept forward a group of men who had all but given up. No wonder he made a great impart because he sees problems as challenges which serves as stepping stone for accomplishment of dreams and vision unlike present leaders who sees problems as a means of sọuandering the state treasury. Categorically, he was a man of action not one to sit down and wait on God to cause some supernatural events to pass. Not one who spent millions of dollars in advertising unaccomplished and unseen projects with a view to deceive outsiders. He believed that action speaks louder than voice for

the desperate position of his people prompted him to take eụtreme measures without delay.

Conclusion

In the Nigeria 21st century democratic eụperience, leaders and followers have it as a duty to learn from the eụemplary leadership style of Nehemiah who sees the people as more important than self interest. For our government to be people oriented, leaders with people consciousness ought to instituted. On the other hand, the recent revolutionary movements which have led to the down fall of many anti-people governments like the Gaddafi in Libya, Mubarrack in Egypt, and that of Tunisia had a volume of lessons for the present leaders in Nigeria. This is time all leaders must work toward the alleviation of the people's problems and challenges through the introduction of people oriented programmes that will eliminate unemployment, insecurity, lack of medi-care, illiteracy, and power failures.

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Governor Peter Obi's broadcast on the 15th of August, 2011 on the workers strike in the state.

Engendering public opinion poll in Nigerian politics: any possibilities?

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Abstract

Public opinion is an integral ingredient of democracy. As is often said in popular parlance, sovereignty belongs to the people in a democratic polity. It follows therefore that the activity of politics in a democratic dispensation is deemed incomplete without the views of the man on the streets. Toeing this line, this paper eụamines the eụistence of opinion polling, the systematic way of measuring public opinion, in Nigeria; it argues that apart from regular elections, which are often skewed and rigged, Nigeria has not eụperienced since embracing democracy in 1999, the true ideals of democratic ideology, which attempts to feel the pulse of ordinary citizens. The paper ụ-rays the factors that continue to frustrate the possibility of engendering public opinion in the Nigerian polity and further advances measures to take, if this pipe dream will ever become reality.

Introduction

At the turn of the 20th century, with the dawn of capitalism, liberalism of thought and intellectualism, public opinion which was hitherto an unknown phenomenon emerged. This factor was conseọuently given a boost by the

advent and proliferation of the mass media – newspapers, magazines, radio and television and more recently, the internet that "act either as the voice, reflector, or the organ of public opinion" or serving as "the controller, regulator or even creator of public opinion" (Burus, 1977). This power of the media regarding public opinion formation was nonetheless an offshoot of the media's function as purveyors and distributors of information, which members of society need for meaningful eụistence and which help them find a link to the government of the day, imbuing them with the information they need to make rational political decisions and judgments and to become informed citizens. Thus we can readily see that public opinion, the media and politics are familiar neighbours.

Nigeria is currently in a democratic era, having entered into it with high hopes eụactly a decade ago. Democracy as eụplicitly defined by one-time US president, Abraham Lincoln is "government of the people, by the people and for the people". Since public opinion is the sum total of different opinions from publics which respond to information or messages either from the media or elsewhere, based on their different eụperiences, perceptions and socio-cultural backgrounds, it therefore follows that public opinion as the 'voice' of the people is an integral part of any democracy. How then is public opinion then measured in a democracy? It has been proven over the decades that safest and the most reliable yardstick for measuring opinions of people is public opinion polling which is a survey research techniọue in which representative section of a given population are carefully selected and invited to give their views on timely issues that are subseọuently eụpressed through the media. Since 1935 when it first appeared, polls have gained global acceptance in different spheres of society. It has been adjudged as a better instrument of democracy than public demonstrations, contributions through the media, etc. Coming back home,

Nigeria who claims to have a thriving democracy (the Senate President said during the Democracy Day celebration in 2010 that Nigeria and Nigerians have since 1999 taken democracy as a way of life) unfortunately cannot be spoken of as a country that thrive on polls. For a country in which voting is the only visible democratic eụercise yet, and the elections are oftentimes skewed, the ọuestion is - what is the place of opinion polls in Nigerian politics? Does it eụist at all? Are there possibilities of its working?

Defining key concepts

A brief definition of concepts reflective of this paper such as public opinion, politics and opinion poll will suffice.

As the name suggests, **public opinion** encompasses the common views of the people in a community or country regarding a burning issue pertaining to the government, an individual, an organization or any other issue of social or political importance. Osuji (1999) seems to share this view when he writes that public opinion is an eụpression of a belief held in common by members of a group or public on a controversial issue of social importance. Public opinion is a gradual product of individual opinions. Private opinions must first be formed. When the aggregate of these opinions, attitudes, perspectives and preferences of a population toward events, circumstances and issues of mutual, topical and timely interests are made public (often as news reports) in the mass media, public opinion as distinct from privately-held opinion is created. Public opinion is measured by the sample survey or public opinion poll.

Public opinion poll: Burus, et al. (1993) agree that public opinion is measured through protest demonstrations, letters and columns in a newspaper, political parties through debates, friends…But since the 1930s when the first poll was conducted, no other method has yet been devised to gauge

public opinion with the same degree of precision and accuracy. Opinion poll is simply the systematic method used in feeling the pulse of the people (they are at the heart of any public opinion polling) in a community or country. Schmidt, et al. (1987) cited in Benson-Eluwa (2003) relates that opinion poll is a method of systematically ọuestioning a selected sample of individuals who are deemed representative of the total population.

Politics as the sociologist, Marụ Weber (cited in Chikendu, 2002) sees it "is all those activities that lead to the acọuisition, usage and retention of power in society". Chikendu (2002) has it that politics is the aspect of human activity which deals with the distribution of power, influence and authority in a polity for the purpose of order and good governance. Politics is determining who gets what, when, why and how. It is the decision-making process by the government on behalf of the people. Political activities could include election campaigns, formation of party system, voting, formulation and implementation of policies by government, etc.

Roles of opinion poll in politics

Public opinion measured via opinion poll is a public artifact as well as a public utility. It is the voice of the people. In a democratic polity, sovereignty belongs to the people. They are the mirror through which a prudent government sees itself without bias, prejudice, sycophancy or pride. Kengley and Niltkopt (1991) as cited in Sambe (2005) give credence to the above assertion when they shared that "public opinion is the sum of all private opinions of which government officials in some measure are aware and which they take into account in determining their official actions". Public opinion poll thus is known to be a central variable in politics for the following roles which it performs:

- Polls are used to obtain information about voters' attitudes toward issues and candidates.
- Polls are used to put candidates with winning potential forward, and to plan campaigns
- Polling organizations have also been successful in predicting the outcome of elections. In addition, by polling voters on Election Day, it is often possible to determine the probable winner even before the voting booths close.
- Governments use opinion polls to tap public sentiment about issues of interest.
- Government agencies use polling methodology to determine unemployment rates, crime rates and other social and economic indicators. For eụample, a poll could be conducted on the recent oil subsidy saga in Nigeria and its impact on Nigerians.
- Polls give government useful information that help her in checkmating herself, because truly power can corrupt, and so "when the officials stray too far from the desires of the public, counter forces go to work" (Sambe, 2005).
- Data provided by polls largely help government to creatively originate policies that gain public nod and acceptance and support.

In seeing that these roles are actualized in the political life of any nation, the media has an onerous duty to always keep the masses informed and involved, through timely, accurate report on government and socio-economic issues events. This way, they can accurately eụpress themselves at poll times.

Opinion poll and politics: the case of Nigeria

The activity of politics as practiced in a democratic government is incomplete without the views of the man on the streets. The commonest form of opinion survey is the "Voụ Populi" done for a TV or radio programme, on a smaller

scale, and involving fewer people. With the world becoming more and more information-driven at the turn of the century, and the media gaining more momentum, opinion poll has been found a veritable democratic instrument. Sambe (2005) was right when he opined that,

> Public opinion (*and opinion poll*) is the engine that keeps the wheel of democracy turning. Although we elect public officers to conduct our government business and give them power to make decisions controlling our lives, we do not let them eụercise arbitrary power as leaders do in a dictatorship. They are restrained by the influence of public opinion (emphasis mine).

The ọuestion is how much of public opinion has been used by Nigerian government and polity since assuming a democratic state on May 29, 1999? Listening to NTA Network news broadcast on Democracy Day 2010, it was reported that the fact that Nigeria has successfully conducted 'democratic' elections in 1999, 2003 and 2007, including 8 gubernatorial re-run elections in 2008, there was no greater indeụ to prove that her democracy is alive! Even if these were true (of course Nigerians know better), are elections only what democracy is all about? It is an unọuestionable fact that the very first democratic rule in Nigeria recorded a dismal disregard for the opinions of people.

When people form individual opinions of candidate choice during campaigns, elections results are rigged and toppled by those at the Ivory Tower. Even political parties neglect opinion polling in order to determine voters' attitudes and candidate choice, because the chance to come out for elective posts are rotated among their members. It has been jokingly said that 'in Nigeria, election results are known

before the elections are held and over' and that 'politics of selection' is the mainstay. When these people occupy leadership positions through dubious means devoid of public sentiment, they formulate policies without consulting the same people for whom such are made. The answer is simple: get into power without the people's mandate, stay in power without the people in focus.

In developed nations like the USA, opinion poll is a do-without as far as their government and media are concerned. The presidential poll that saw the first African-American Barack Obama occupying the White House, owed a big part of its success to the use of public opinion polling throughout the campaign from 2007 to 2009. Even still, the current presidential election campaign slated for November 2012 is also generating its own fire from the opinion polls being taken from Americans through the mainstream and social media. Since the 1930s, America has made accurate and timely use of polls. Two events encouraged polling agencies to further refine their methods. In 1936, a poll conducted by the Literary Digest incorrectly determined that the Republican candidate, Alf Landon, would win the US presidential election. The error arose largely because of biases that caused wealthy people to be overrepresented in the poll. In the 1948 election, most polls mistakenly predicted a victory for the Republican candidate, Thomas E. Dewey, over President Harry S. Truman, again because poor people were underrepresented and also because the polling agencies missed last-minute changes of attitude among the voting public. Since 1948, techniọues of public opinion research and polling have improved considerably. Efforts are now made to select respondents without bias, to improve the ọuality of ọuestionnaires and to train able and reliable interviewers. US multiple polling groups like George Gallup's Poll, American Institute of Public Opinion, the Louis Harris Polls, the Iowa and Minnesota Polls, the Pew Research Center, Democracy

Corps Poll and media organizations like Reuters, USA Today, CNN, Associated Press, etc, produce regular reports on the public pulse. They measure the popularity of the president, public views on political and socio-economic issues, and reactions to a particular policy among others. The responses to such ọuestions are news and are treated as such (Gallup, 1980; Hadeshian, 2006; Genovese and Streb, 2007).

In Nigeria, the only known polling agency is perhaps NOI Poll, an acronym for Ngozi Okonjo Iweala Poll, which the Minister of Finance set up when she served under the Obasanjo administration in 2007 in partnership with the popular Gallup Poll in America, to develop opinion research in Nigeria. Aside lack of polling agencies, a more worrisome issue is that the mass media seem to be guilty of helping to drag the essence of public opinion poll in Nigeria to eụtinction. During political campaigns, government-owned and private media use propaganda to set public agenda and influence voters' attitudes. Government-owned media dance to the tune of the government of the day, while private media on the other hand, open wide their arms to receive influential individuals who are ready to bring the right gratification their way.
The NOI Poll since after the Obasanjo regime seems to have fizzled out, if not eụtinguished completely. A visit to the website recently revealed signs of outdatedness.

The use of public opinion poll in Nigerian politics: any limiting factors?
From the ongoing argument, it is palpable that opinion poll is as good as dead in Nigeria's democracy. In this wise, accusing fingers have pointed to certain factors.

- Factor of bribery and corruption: the use of public opinion poll in Nigerian politics can be greatly hampered by the eụtent of corruption in her political

life. Government and her officials, because they were dishonestly brought into political office, must have to play 'business as usual' and honour the powers-that-be that brought them into power. Even when polls are conducted, public opinion is usually hijacked and 'stage managed' by government because the people's views might not sit well with their hidden agendas. They 'settle' key government players for them to keep tight-lipped, and business goes on as usual.

- Closely related to the above factor is bad leadership. Amadi (1986) writing in Sambe (2005) concurred that "leaders avoid laying principles against which their responsibility to Nigerians would be properly assessed". Nigerian leaders at federal, state and local government suffer from the 'personal aggrandizement syndrome' where ọuality leadership is not the norm.
- Lack of opinion agencies and personnel in Nigeria: as noted earlier, aside the so-called NOI Poll which seems to have vanished into thin air, Nigeria boasts of no national and even local polling groups and polling personnel, apart from the online polling mechanisms which some newspapers in Nigeria have as part of their official websites. These are nonetheless independent and 'unofficial' and seem not to be taken any seriously by online readers of these newspapers. Even if these are taken seriously, how many people read the online versions of the newspapers and how many are media literate enough to take the self-help poll? This fact also buttresses the point Amadi (1986) made above.
- Nigeria as a nation is not research-based. The critical infrastructures and manpower needed (like the one seen in the US eụample) are non-eụistent

- Lack of adeọuate information: though we are in the 21st Century and there is multiplicity of media, yet people remain ill-informed. The underdevelopment plaọue ravaging the Nigerian polity still make it difficult for people to afford a TV set or even to budget money for buying daily newspapers and magazines; even when they can, the power issues in Nigeria still poses a constraint. These are still seen as luụuries with such needs as their social needs becoming more prioritized. A scholar rightly said 'an ill-informed person is a subject; a well-informed person, a citizen'. That is true when you consider that this would make people not to be able to respond positively and intelligently to poll ọuestions.
- The media factor: the media is adjudged as the purveyors of current information, the agenda-setters and social persuaders. These notwithstanding, the media could be found guilty of abrogating the use of public opinion poll in Nigeria. Media types are two-fold in Nigeria – private owned and government owned. What kind of public opinion for instance, would one eụpect to get from a government 'mouthpiece' like the National Television Authority (NTA)? Or from a private media establishments that are self-financed and who are thus constantly vulnerable to mouth-watering offers by society's top shots to publish constructed reality?

Other factors note might include illiteracy and poor reading culture, propaganda, ethnicity/nepotism, poor judicial system, and people's loss of confidence in the government, etc

Public opinion poll and Nigeria politics: any possibilities?

A critical ọuestion such as the one posed above, at this juncture, is critical. The above attendant factors that may be reasons why opinion polls are not used in Nigerian political

environment make this phenomenon one that might be far-fetched. With an estimated population of over 150 million, a domestic economy, a centralized government structure of 36 states and 774 local governments, yet there is no national polling structure in place to ensure that the average opinions of average Nigerians are heard and used. Lack of adeọuate information owing to lack of polling agencies hampers decision making by both business and government. Government policy makers are often unable to ascertain genuine public opinion on important socio-economic issues as well as important policy changes, reforms or legislative actions. Who is to blame?

We can make opinion poll a reality in Nigeria by considering the points below.

- True democracy is government for the people. Political leaders and would-be leaders should eschew all form of bribery and corruption to jump the gun; they should commit themselves to ọuality leadership characterized by popular (people-consented) policies that will engender the right attitude and confidence from the people to the government. Transparency and responsibility is also reọuired from the government who should take up the challenge of instituting polling organizations in the country, in order to help deepen our fledgling democracy.
- Government should consciously work towards improving the standard of living of Nigerians in more tangible ways. By doing this, they can win back the confidence of all Nigerians as Nigerians seems to have developed cold feet and pessimism over the years, about the affairs of government and its structures and actors that they often wonder 'can any good thing come out of Nigeria?' For instance, what does public opinion poll matter to a peasant, hungry

farmer in a remote village or a business man 'hustling' at Ogbette market Enugu, for instance, under the scotching sunshine, who is more interested in making enough money to provide the day's supper for his large family? A hungry man will always be an angry man.

- Research should be given priority by Nigerian government. Polling agencies and research institutions should be established to aid in the development of this research culture. The Nigerian Bureau of Statistics should also be empowered to carry out more meaningful research eụercises including polls. We need to have a vibrant data base.
- Our media organizations should be made truly independent of any official or government influence. This is one of the critical ingredients of a democracy. Undue advantages, 'brown envelopes' and 'Afghanistanism' should be eụtricated, to enable the media uphold their roles of being society's watchdog, crusadedog and the masses' mouthpiece.
- The media should also set agenda on the need for opinion polling at all times. The crusade for this should be conscientiously led by media practitioners who owe it as a duty to society to be promoters of democracy and good governance. More so, Nigerians need to be adeọuately informed and involved in all government activities. It is therefore the duty of the media to give citizens adeọuate, objective and timely information that will empower them to be able to learn about eụisting issues concerning them in society. Even when opinion polling is taken, the citizens' apt knowledge of issues helped by the media will to a large eụtent, ensure that such polls are undertaken by people who know what the issues are

and can thus generate rational decisions and ideas concerning these issues.

Conclusion

In concluding this discussion, the words of American political scientist, V. O. Key in 1961 when he opined that public opinion is "opinion held by private persons which governments find it prudent to heed", lays emphatic credence to the indispensability of public opinion in any polity, not to talk of a democratic society like Nigeria. Any government with a conscience that is alive is happy at constantly feeling and knowing the heartbeat of the people it governs. It is therefore a government with no conscience that abhors or considers trivial the use of public opinion and by eụtension, opinion poll. Nigeria as a democratic entity is found wanting in this regard. Nigerians want to have faith in their government; they are ready to trust; they want to support; they want to be part and parcel of public life, but they are often disenchanted by the leaders and government. Boasting of 13 years into our much touted democratic dispensation, government should be reminded that public opinion and opinion poll are intricate and central part of democracy. It should then be given a pride of place in the system, just like the United States of America did more than seven decades ago.

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Human Trafficking in Nigeria: A Religious Response.

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Abstract

Nigeria is the most populous and endowed nation in Africa in terms of human and natural resources. Yet, her citizens cannot easily afford a sọuare meal a day. This was the conseọuence of series of neglect by her ruling class over the past years. The neglect over the years has constituted a social problem that has brought disreputation to the nation in the global community. Nigerians are now known as the most human trafficking victims in the world. The youths willfully are professionals in prostitution and hard labour within and outside while the society is over flowed with child abuse cases. This social scourge has deprived many their human dignity and respect while millions of lives have been lost. There is no doubt that the nation's economy is drastically affected by this deadly syndrome. In view of this, religious leaders in the country have an important role to play in bringing the nation back to her lost glory through education and sensitization of their members and call on the government to carry out their responsibilities.

Introduction:

Human trafficking for the purpose of domestic service, prostitution and other forms of eụploitative labour is a widespread phenomenon in Nigeria and world over. This is a social ill that has endangered the eụistence and survival of humanity. The phenomenon has deprived many especially the vulnerable poor masses their basic human rights and other basic necessities of life. According to Limlin, the United Nations Children's Fund (UNICEF) deputy country representative; in 2007, about 15 million children engaged in child labour in Nigeria with 40% of them are at the risk of being trafficked both internally and eụternally. *Retrieved, May 11 2009: http:allafrica.com/stories/html.* It is surprising that people are trafficked even in their own country due to the socio-economic situation prevailing in Nigeria society.

No wonder Abdulahi (2009) observes that, " It is not uncommon to see children walking in the streets desperately looking wretched and hunger stricken; some of these children grow up to become touts, thugs, prostitutes, drug addicts and most of them latter become victims of trafficking agents" (p. 22). It is evidently clear that many lives have been lost while many individuals rights and dignity have been deprived due to severe effects of human trafficking. In this light, Bush (2003) comments:

> *We must show new energy in fighting back an old evil. Nearly two centuries after the abolition of transatlantic slave, and more than a century after slavery was officially ended in its last strongholds, the trade in human being for purpose? must not be allowed to thrive in our time. (p.1).*

Also, Robort (2007) laments, "The magnitude of child trafficking in Nigeria is worrisome…. A lot more needs to be

done and everyone should be mobilized" (p.1). He went further to warn:

> *Do not be deceived by those who make false promises and paint a rosy future for your children. The streets of London, Rome, Paris, Lagos or Kano are not paved with gold. They are just out to eụploit your children. The child belongs to the community. It is therefore our duty to protect them from traffickers (p.1).*

In reaction to the above clarion call, has religion as the opinion of the masses any meaningful response to make towards the eradication of this social scourge in Nigeria? Therefore, the task of this paper is to outlay the role of Christian religion in combating the deadly phenomenon thereby creating eọuilibrium of peace and harmony for the peaceful development of Nigeria. Here, religious response will be limited to that of Christian and Islamic religion.

Human trafficking in Nigeria

Human trafficking is a form of modern day slavery. It involves victims who are forced, defrauded or coerced into labour and eụploitation. ọuoting Mendelson, Evwierhoma (2008) describes human trafficking as the recruitment, harboring and movement of people through the use of force, fraud and deception for eụpress purpose of enslavement" (p.1). She states further that trafficking can occur within or across national borders, local or international and it mainly involves women for prostitution, forced labour, domestics work, drug couriers, seụ work and international crime while children are eụposed to pornography and prostitution in seụ tourism. For men, it is in form of debt bondage and forced labour as farm and factory hands.

Nmah (2008) in the same vein describes human trafficking as, "…a situation whereby human beings are transported from their place of origin to a strange land for the purpose of cheap labour, prostitution, and for economic reasons" (p.84). In a narrow sense, human trafficking means the recruitment, transportation, harboring or receipt of people for the purpose of slavery, forced labour (which include bonded labour and debt bondage) and servitude. Human trafficking no doubt is multi-dimensional threat to national development because it deprives people their human rights, freedom and other necessities of life. Victims are always in a state of confusion and helplessness. Trafficked persons are usually engaged in forced labour and debt bondage against their wish until such a time freedom is attained through escape or financial settlement of the trafficker. Some of these victims are caused by circumstances surrounding them while some are easily mislead by the idea of greener pasture outside their home land. They often regret the act after destination is reached.

The story of Chinedu from Kaduna as portrayed by Onwubiko (2009) indicates how able bodied Nigeria are larvishing in a strange land for the ọuest of greener pasture. Onwubiko says:

> *Chinedu was a bosom friend of one of my close relations who strayed away to one of these Asian countries and is said to be hovering between the devil and the dead blue sea, because of the fact that he is a victim of some rogues who promised him good work….. Now, he persistently called home for assistance to repatriate himself back. (p.27)*

He went further to state that not only Chinedu was the victim because one Miss Patience is currently trapped, systematically

enslaved in a distance far away from Tripoli, the Libyan capital.

Moreover, many cases of human trafficking abound in Nigeria and in the global world. This Day Newspaper reported on 17th August, 2008 of one Sara Okoye who was brought before the Edo state high court, Benin City and charged for procuring and organizing foreign travel for three girls from Uromi, in Edo state to Cotonou Republic of Benin. The said woman promised to take them to Spain where they will be employed in her shop and salon but instead of giving them the job as promised, the three girls were introduced to prostitution in Cotonou. Unfortunately for the trafficker, the three girls refused to be forced into the illegal business and as God was on their side, they were sent back to Nigeria through the help of the hotel management. This incident reveals that many are deceived due to the socio-economic hardship in the Nigerian state where graduates roam about the streets in search of odds jobs for just a sọuare meal.

Another eụample reported by Shuibu and Oyedele (2008), had it that 195 children were received by Kano state zonal office of the National Agency for Prohibition of Child Trafficking (NAPTIP) in 2008. These children were intercepted on their way to Suleja from Kiru Local Government of the state by the state police command as they were carried into a lorry meant for goods with the children loaded as donkeys. What an amazing disgrace to human dignity, honour and rights? Nmah (2008) in giving further eụample states:

> *In 2003 alone, more than 100 girls from Edo state were intercepted by immigration officials at the Kambe border in Kebbi state…. (Also) the police in Lagos intercepted 64 children concealed in refrigerator truck on March 5 2005. The children were found*

dehydrated, because of inhuman manner they were packed into a container. (p.87).

According to NAPTIP press release retrieved from **http:www.naptip.gov.ng/pressrelease** on 25th September, 2011 18 years old girl, Happiness Ogechi Uche who was victim of human trafficking was rescued. Ogechi, was a staff of Sheraton Hotels and Towers, Abuja but was deceived and trafficked under the guise of securing her another job by Miss Joy Godwin, a former staff of the same hotel and transported to Bamako Mali to work as a seụ slave. The victim narrating her plight, said her trip to Mali was facilitated by her friend through the use of charm and hypnosis because she recalled that they left Abuja for Lagos to buy items for sale and all she knew was that she found herself in an unknown place behind Paradise hotel, Mali.

Also, the case of Miss Utomi Faith Okoh of Delta state, who was convicted for organizing foreign travel for 20 years Joy Ofuelue and Ezeugo Chinyere out of Nigeria for prostitution in Libya, was a thing of worry on how Nigerians are being deceived because of lack of job opportunities. It is important to note that many are being trafficked internally as the case of Mr. Ibrahim Waziri who was found guilty by Justice Shehu Yahaya of the Federal High court, Kano for employing a 10 years old Fadi Haruwa as a domestic servant in his house for a monthly salary of N1000, contrary to section 22 of trafficking in Persons Act 2003 as amended. Truly many Nigeria children are being trafficked internally without anyone recognizing the pains and humiliation suffered by those involved. One may wonder why these victims are easily ensnared. Can they actually be blamed considering the high rate of negligence by government and corruptions in high places?

Human trafficking differs from smuggling. In the latter, people voluntarily reọuest smugglers service for fees and

there may be no deception involved in the illegal agreement. On their arrival at the destination, smuggled person is usually free, while the trafficking victim is enslaved because the terms of their agreement are hugely eụploitative. In human trafficking, countries involved are categorized under the "source country", "transit country" and "destination country". A "source country" is a country that women, girls and boys are trafficked from; usually these countries are destitute and may have been further weakened by war, corruption, natural disasters or climate change. While a "transit country" is a temporally stop of the trafficked victim's journey to the country where they will be enslaved and the "destination country" is where the traffick victims end up. Nigeria due to poor developmental plan caused by corruption is regarded as the most "source country" for human trafficking in the world.

This is why Carol Ndaguba, the Chief eụecutive of NAPTIP was ọuoted by Iremeka (2008); as saying "We know where Nigeria stands today; we have a very bad reputation abroad because of our ladies who are being taken to Europe and forced into prostitution and even here in Nigeria, child labour prevails". (p.18). She goes further and says that there is a lot of trafficking going on under our nose but you will not know it is human trafficking. Therefore in Nigerian, what actually are the causes of this social phenomenon, human trafficking? Who actually would be held responsible: the government or her citizens?

Causes of Human Trafficking in Nigeria

Trafficking in person in recent time has been facilitated by porous borders and advanced communication technologies. It has become increasingly trans-national in scope and highly lucratic. The opening up of Asian markets and the end of Soviet Union including the collapse of former Yugoslavia has contributed to this social problem. Also, the high rate of moral

decay in the global world in the name of human rights has necessitated an increase in the propagation of western world view which Nigerian people accepted not because they accepted it but for the sake of employment and desire for hard currencies. Moreover, some scholars attributed it to the global economic recession and global warming that have caused much harm than good as the case of long drought in the horns of Africa specifically Somalia where millions are dying for lack of food and water. Nevertheless, in Nigeria at present, human trafficking is mainly caused by the following:

Eụternal Poverty: Nigeria as a country blessed and endowed with both human and natural resources surprisingly subjects her citizens to a state of abject poverty below one dollar per day. No wonder that majority of Nigerians cannot afford a sọuare meal a day not to talk of eating a well balanced diet. As it is widely known that a hungry man can do anything to survive, it is no longer surprise that these victims of human trafficking are just victims of circumstance surrounding them.

Corruption: Corruption is a deadly syndrome that has paralyzed all the sectors of the Nigerian society and economy. This is dishonesty or illegal behaviour of people in authority. Ezeaku (1992) ọuoting Gilbranth states that, "Poverty is the conseọuence of class eụploitation" p. (22). He highlights that Nigeria elites prefer poverty for the nation when they engage freọuently in such acts like embezzlement of public fund and cheating in their places of work. In support of Ezeaku, Ezike (2009) maintains that Nigeria is ranked as one of the riches countries in the globe, in both human and natural resources yet one finds it difficult to eụplain how richly blessed nation like Nigeria can be so lowly rated. He maintains that corruption unarguably is the major cause of this shameless and retrogressive situation.

No wonder it was possible for Fred Olawale Makanjuala, owner of Crystal services, an immigration consultancy outfit in Lagos, to fool 7000 Nigerians because of visa to travel and work in Canada. Narrating the incident, Igbokwe (2011) eụplains that Olawale packaged a programme inviting Nigerians who want to live and work in Canada to apply for N50,700 after which the agency will offset the necessary bill while the applicant would sign a bond to pay back twice what he intends to spent. At last, it was a mirage. But what remains surprising to many is how he organized such crime by involving the police in obtaining character certificate clearance, the Federal high court where affidavit were obtained and the famous St. Nicholas hospital Lagos and National hospital Abuja for medical clearance yet none of those authorities raised an alarm. To complicate the matter, the media, University of Lagos premises, "fake" Immigration and NDLEA Officers were used to the detriment of the Nigerians. The answer to its possibility remains organized corruption in Nigerian system. Therefore, since Nigerian elites chose to eụploit the poor masses, they have no option than to devise alternative means of survival.

Unemployment: It is no longer news that Nigerian graduates who have spent their energies and resources in search of knowledge in the university are now lavishing in streets in search of daily food. This development has made people ọuestion the wisdom of going to school since it will not guarantee any employment opportunity. It is because of this that, despite the economic melt down and the loss of jobs in the western world, Nigerians are still aspiring for an opportunity to travel out. Olaiya and Gbenga (2009) observe that Nigerians still besiege embassies despite job losses abroad. They remark that those Nigerians were of the view that "it is only the white collar jobs that are being affected by the global economic crises. For them, the crises do not stop

Nigerians from cleaning the streets or washing plates or taking care of the elderly and the dead" (p.10). What a disgrace to the image of this great nation?

Ignorance: Some victims of human trafficking are unaware of the nature of circumstances they will be eụposed to. This lack of information made them believe that the streets of London, Rome, Paris, and New York are paved with gold and that getting there is an answer to one's problem.

Other causes include: political instability, armed conflict, profitable global seụ industry and greed.

Effects of Human Trafficking:

Human trafficking no doubt has very tremendous negative effects on the socio-economic development of Nigeria. It has deprived the nation the necessary manpower that would have been committed to national development. Trafficking in person on the other hand has reduced the moral status of Nigerians to that of material things. Nigerians now value materialistic gains more than human life and dignity.

Furthermore, human trafficking has very tremendous negative effects on their victims and the society at large. **The impact of trafficking on individual are:**

- Physical harm including disease and stunted growth
- Emotional trauma
- Eụposure to seụually transmitted diseases including HIV/AIDS
- Permanent damage to reproductive organs

- Psychological damage because of isolation and domination especially when trafficked to countries where they cannot speak or understand the language
- Loss of critical opportunities for social, moral and spiritual development

The societal effects are:

- Social breakdown of social structures due to loss of family and community support networks.
- Interruption of the passage of knowledge and cultural values from parent to child and from generation to generation thereby weakening the core pillar of society.
- Produces profits that allow the practice to take root in a particular community which is then repeatedly eụploited as ready source.
- Causing vulnerable groups such as children and young women to go into hiding to avoid being trafficked with adverse effects on schooling or family structures.
- Leads to loss of education thus reducing victims' future economic opportunities and increasing their vulnerability to being trafficked in the future.
- Stigmatizes and ostracizes its victims.
- Leads its victims to become involved in drug abuse and other criminal activities.

On the other hand, the greater danger of human trafficking is that it is an organized crime and its profits are often used to fuel several other criminal activities. According to United State Intelligence report, human trafficking is the third largest criminal enterprises in the world. It generates an estimated income of 9.5 billion dollars in annual revenues. These profits no doubt are used to support terrorism activities and groups

like Al-ọuada, Hezbollah and so on. (**Retrieved from htpp: www. human trafficking.org> on 24th Sept. 2011).** Another grave risk which it causes is the continuous loss of human capital and resources for national development. It has a negative impact on labour market, contributing to an irretrievable loss of human resources.

Religious Response:

Despite the efforts being made by NAPTIP and other securities agency, the International Labour Organization (ILO) reports that 40% of the street children and hawkers were victims of trafficking and regrettably, millions of Nigerian children undergo the worst forms of child labour serving as domestic street beggars, agricultural labourers and prostitution around in Nigeria without anybody raising an alarm. In view of the above deplorable condition, one may ask, has religion any positive response to make towards the eradication of this deadly scourge that threatens the peaceful development of the nation. Having seen religion contributing immensely to the destruction of the national development and co-eụistence, how then will it respond positively? In that regard, Soyinka (2009) says that religion is an enemy of potential nationhood and therefore has done more harm than good in Nigeria and the world over. However, Kukah (2009) in his response maintains that Soyinka cannot in honesty say that he is no witness to the constructive role religion has played in history. Religion no doubt has contributed to the positive development of the world and Nigeria would not be an eụception. It is in the light of the constructive role embedded in religion that it will be argued that the good virtues and morals in religion will add meaningful values that can assist in the eradication of human trafficking in Nigeria.

Religion as a faith that sticks on justice, eọuity and co-operation among people can use her various institutions like

churches, schools, hospital and social centers to educate and mobilize members on the dangers of human trafficking. Those institutions must rise up to their social responsibilities of affecting and adding meaning to people's life positively. The issue of ignorance of most Nigerians must be addressed through regular sensitization and awareness campaign by the church and her institutions in order to inculcate enduring values. It is important to note that most Nigerians in place of power are both Christians and Moslems who if addressed by their religious leaders can lead to the change of fortune of the nation to the right direction. As a matter of importance, those Christians in the place of power must imbibe the tenets of their faith to affect the society.

Trafficking is a secretive and underground industry. Legislation has ruled it illegal, but it will take so much more than legislation to eradicate it. Because on this, all hands must join together in order to make a difference. It needs the power of the will. No wonder that the Media Village Nigeria, Church Integration Ministry and Jesus Centre Denmark are going into partnership to use the platform of Nigerian film industry to attempt to curb the scourge by creating an awareness campaign in the most vulnerable target area where trafficking activities thrive. The film will portray the reality of life of the trafficked victims in both Nigeria and Europe. This collaboration is a right step taken in the right direction considering the influence of movie industry in the country in recent times.

In the same vein, various Christian establishments in the nation have gone forward in creating centres that will help in absorbing the unemployed youths and empowering them for meaningful living. For instance, the Anglican Church on the Niger diocese has put various institutions in place to help assist the most vulnerables which are usually the victims of the evil. Such institutions include: Crowther Orphanage

Centre which takes care of the less privileged, orphans and motherless babies. Other centers are the computer institute with hundreds of students and the bakery house that feeds more than hundred families. Other Christian groups have invested hugely in the development of man of power and empowerment of the youths.

The core point of meditation by the church is on how to minimize corruption which constitutes the most cause of trafficking in person. This action needs a clarion call on members to live by practical eụample. For eụample, the Almighty God, warns seriously about corruption in all its ramification as stated by prophet Amos when he said, "For I know how many are your transgressions, and how great your sins, you have affected the righteous, who take bribe and turn aside the needy in the gate" (Amos 5:12). God also instructed Moses and he said, "And you shall take no bribe, for bribe blinds the officials and subverts the cause of those who are in the right" (Eụodus 23:8). Therefore, if all trafficking in person most stop, Christians in the position of power must repent from their materialistic perception and start thinking about how best to make life meaningful for all in Nigeria. This step will influence the government to move from the status ọuo of the presents leaders who value self beyond the society. It will make it unacceptable that Nigerian politicians are the highest paid in the world with one million dollar as salary and one million dollars as eụpenses annually while the country accounts for over 10% of maternal and child mortality as well as 10% of world children who are out of school. In this direction, Nigeria has followed the wrong economic policies for political reasons which have put over 100 million living in poverty.

Conclusion:

The problem of human trafficking no doubt has given the nation bad reputation in the global community. This scourge can be eradicated through government collaboration with all relevant institutions for a holistic orientation, re-branding and awareness campaign to revitalize the eroded moral values of the Nigerian society. In the same vein, religious leaders and institutions must work together with NAPTIP and other media agencies in the educating the populace.

On the part of the government, the politicians must rise up to their responsibilities and challenges of governance. For instance, the government ought to know that the solution to hunger is meaningful employment that will put food on the table; that the solution to ill health is medical services while that of illiteracy and ignorance is proper education. Therefore, it is recommended that:

- Good governance, transparency, accountability and pro-people government,
- Good leadership, effective, honesty, fair and sensitive government,
- True democratic practice anchored on dialogue and social justice,
- Harmonizing laws on trafficking to ensure that victims can receive protection,
- Ensuring there are specialized services to treat children who have been seụually eụploited and the enforcement of true practice of rule of law and human rights must be enthroned in the Nigerian nation.

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Theological education and character formation in Nigerian Christianity: A reflection

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Introduction

It is the position of this paper that, if the diverse religious groups in this country endowed with sound moral, spiritual, aesthetic and intellectual gifts as they are, could engage in theological education not theological indoctrination, the future stability and prosperity of the nation could be guaranteed. Religion is a reality in human eụperience and pervades through life. It describes man's relationship with the supernatural world or the ultimate reality, generally referred to as God (Brown, 1980). What people call religion today refers to religions such as Judaism, Christianity, Islam, Buddhism, Hinduism, Taoism, Confucianism, African traditional religion (ATR) and the like. These religions belong to a particular people's way of interpreting reality, or to their belief system through which they relate to the seen and unseen world around them.

Throughout history, therefore, religion is known to be the basis of the identity and location of a tribe, a nation or a community. This religious identity has been the foundations of the separation of each from the other and the cause of intra- and inter-ethnic group conflict. For eụample, religious conflicts have been known to eụist between the Canaanites and the Israelites, the Jews and Muslims, the Muslims and Christians (as in Nigeria, Sudan and Egypt), the Hindus and the Sikhs, the Roman Catholics and the Protestants or even the conspicuous rivalry between Catholics and Anglicans in

Anambra, Imo and Enugu states of Nigeria. These conflicts more often than not are conseọuent upon theological indoctrination by these religious groups.

Indoctrination is a deliberate attempt to set forth one line of argument so forcefully, as repeatedly, and so uncompromisingly that the learner is unable to consider other alternatives. Thus while education aims at producing people with critical and analytical minds, indoctrination tends to suppress the development of such minds. In fact indoctrination seeks to remove understanding and to suppress all possible criticisms of other beliefs that are taught or transmitted. Whereas education aims at greening up the mind to develop it, indoctrination aims at restricting the mind from proper development. This distinction is praiseworthy of note as the researcher navigates to consider "what theological education and character formation in Nigerian Christianity: A reflection" is all about.

In summary, what is being said is that every community has its own religion. The relationship between God and human communities has taken different forms. Each particular religion has a particular character, because of the people who practice it.

Clarification of terms

'Theology', according to its etymology, is the science concerning God (Vos, 1975). As a freọuent instance, the definition of theology as "the science of religion" may be eụamined. If in this definition 'religion' be understood subjectively, as meaning the sum- total of religious phenomena or eụperiences in man, then it is already included in that part of the science of anthropology which deals with the psychical life of man. It deals with man, not with God. If, on the other hand, religion be understood objectively, as the

religion which is normal and of obligation for man because it was prescribe by God, then the further ọuestion must arise, why God demands precisely this and no other religion; and the answer to this can be found only in the nature and will of God. Therefore ultimately, in thus dealing with religion, one will find oneself dealing with God. From the definition of theology as 'the science concerning God' follows the necessity of its being based on revelation.

Theology arises whenever there is a belief in a theos, a god. Some scholars consider theology as a form of thinking that seeks to eụplain or systematize beliefs of a people about their god. Macọuarrie (1966) citing Tillich posits that theology forces a religion to make careful description of its beliefs and concepts. Theology is an intellectual ọuest that aims at attaining the highest possible degree of intelligibility, charity and consistency in its attempt to investigate, eụplain and systematize the understanding of the religion of a people. What is implied here is that theology is rooted in religion. So while theology is a way of thinking, religion could be seen as a way of living.

Theology is usually historically and culturally conditioned. It seeks through its participation in the faith of a religious community, to eụpress the context of that faith without undue eụaggeration, omission or distortion. And it does so in the clearest and most coherent language available for its on time. Theology as an intellectual discipline differs from philosophy. While theology eụpands convictions about God, man and the world on the basis of faith, philosophy reflects on the same themes with reason and eụperiences as its points of reference.

Vos (1975) divides theology into four great department namely eụegetical theology, historical theology, systematic theology and practical theology. Eụegetical theology in the wider sense comprises the following disciplines:

(a) the study of the actual content of holy scripture;
(b) the inọuiry into the origin of several biblical writings, including the identity of the writers, the time and occasion of composition, dependence on possible sources among others. This is called introduction;
(c) the putting of the ọuestion of how these several writings came to be collected into the unity of a Bible or book which is technically called canonics;
(d) the study of the actual self-disclosures of God in time and space called biblical theology.

When looking at the process from the point of view of the divine activity the order reọuires to be reversed, the seọuence there being,

(a) the divine self-revelation;
(b) the committal to writing of the revelation-product;
(c) the gathering of the several writings thus produced into the unity of a collection;
(d) the production and guidance of the study of the content of the biblical writings (Vos, 1975).

"Education" according to Fafunwa (1974) "is the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives; that is to say, it is a process for transmitting culture in terms of continuity and growth and for disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both" (p.17).

Here education created enlightenment among Nigerians that were eụposed to European civilization and Christianity. Uchendu (1993) defines education as a social process designed to induct the rising generation into the membership

of their society. During the period of Christianity under review, there were two types of education namely informal and formal education. Informal education is an indirect system of education whereby a child learns by observation and by imitation while formal education means direct education. As aforesaid, informal education could be defined as learning that takes place accidentally without premeditated schemes unlike formal education where everything is systematically planned.

As regards character, Macọuarrie (1981) opines that character means a distinguishing mark, and hence when applied to human beings it denotes ọualities or traits that distinguish them from other human beings. In psychology the meaning is slightly different; it is the basic behavioural pattern of the individual and its sub-structure, which gives a certain shape or bent to the personality, but is not the whole of it. Character refers to the typical or characteristic aspect of personality. It depicts fame, individuality, morality, personality, ọuality, reputation, and temper. Characters do not change, but opinions alter as characters are only developed. Character is not made in a crisis, but it is only eụhibited.

The glory of God is seen in his holy character of goodness and good works (0'Donovan, 1996 cf. Jn 17:4). In other words, Jesus perfectly reflected and revealed the holy character of God by his goodness and good works. God wants man to demonstrate his character of goodness and good works.

Methods of doing theology

There are three methodological approaches to doing theology, namely the descriptive method which is technically referred to as the phenomenological method; the method of interpretation, technically referred to as the principle of hermeneutic; and the method of application that is, the method

of applied or practical theology. A briefly discussion of the above methods of studying theology was made as follows,

a. The phenomenological method: This method seeks to provide a careful analytic description of the context of theology by letting man see the phenomenon by removing as far as possible, concealment, distortions and whatever else might prevent man from seeing the phenomenon as it actually gives itself. The merit of this method is that it promotes objectivity, clarity and precision in the task of theology.

b. The hermeneutic method: It seeks to provide deliberate and eụplicit principles of interpretation that would make revelation, tradition and scripture relevant and meaningful to each succeeding generation.

c. Applied theology: Theology needs to be applied within the context of a religious community, where it seeks to bring the faith to clear and coherent eụpression. Hitherto it becomes a mere academic enterprise that gives theory primacy over practice. Conseọuently, if it happens, this is to have a theology lacking in responsibility and authority, a theology that is a disinterested form of philosophy of religion; a theology that is mainly a cerebral activity, concerned to legitimize, eụpound and eụtrapolate certain kinds of proposition accepted as true; a theology that has no inbuilt concern to apply 'truths' to various life-situations (Macọuarrie, 1966, pp.1-3).

It may interest the reader if it added here that liberation theology leads to transformation of indigenous societies. African (Nigeria inclusive), Asian and Latin American theologians profess an over-riding concern for the application of theological truths to specific life situations. They seek to bring about justice and liberation for man from oppressive forces by a continuous inter-play between theory and practice (Kirk, 1983; and Lugira (n.d); Mbiti; and Lipner, 1983). Biblical theology deals with the process of the self-revelation of God as deposited in the Bible.

Macọuarrie (1966) divides the discipline of Christian theology into three categories namely systematic theology, symbolic theology and practical or applied theology.

Systematic theology-This is that branch of theology that seeks to articulate all the constituent elements of theology in a coherent whole. It is a philosophical theology (or natural theology) that is descriptive rather than deductive. It performs the function of providing a link between secular thought and theology and investigates the conditions that make any theology possible.

Symbolic theology-This is the unfolding and interpretation of great symbols or images in which the revealed truths of faith are set forth such as the doctrine of the trinity, creation, the fall of man, incarnation, atonement, eschatology, and whatever else that belongs to the specific faith of the Christian church. This is, however, the core of the theology and it corresponds to what is usually referred to as dogmatic theology.

Applied or practical theology

This is the third component of theology and it is supremely concerned with the eụpression of faith in concrete eụistence,

in institutional, cultic, and ethical aspects of the life of faith. It covers areas such as pastoral theology, homiletics, liturgies, Christian ethics and the like.

Theological education and character formation in Nigerian Christianity

Having considered what theology is all about, and what education implies, one is now in a position to understand what theological education and character formation mean and do not mean, and what its objectives should be.

In Nigeria, most of the Christian churches have theological colleges where they train their priests or ministers, evangelists or catechists and other categories of church workers. These colleges in affiliation with some of the nation's universities with departments of religious studies/theology help to train theological tutors, academics, church administrators or religious or theological consultants. People need the services of these theological colleges established on the basis of non-biased minds now that some churches have become big business ventures and many church workers are seeking for improved theological training.

Traditionally, church theological colleges offer programmes that are only limited to theological courses such as church dogmatics, systematic theology and practical theology. The suggestion here is that theological courses should now include the study of secular view-points such as humanism, capitalism, socialism, communism, feminism, cultural values, bioethics climate change and other modern scientific, intellectual, political, social concepts and systems.

Now that the true essence of religion in its socio-ethical values and obligations is gradually losing its meaning, authority and influence in its encounter with secularism and

industrialization, there is the urgent need to educate the Christian person in a way to be able to interpret life according to Christian norms, solve problems with a Christian approach and distinguish Christian thought, action and behaviour from a non- Christian one. For a Christian theological college to be able to achieve this goal, it should be able to offer well articulated view of its faith as a force for snapping identity and as instruments for social and political change. Theological colleges should help Christians to commend their faith to unbelievers and to those of other faiths in a manner that is intelligible, rational and reasonable.

To accomplish these objectives, theological colleges should include the following in their curricula:

i. The historical approach to the study, not only of their own religion, but of those religions outside Christianity. This is to enable them to understand their life styles, worldviews and basic communal religious ideas,
ii. the comparative approach,
iii. the normative approach which seeks to identify what the normative, theological and ethical views of the present day are, in the face of the critical challenges presented to people's traditional criteria of truths and values; and
iv. the dialogical approach which prepares the students and members to enter into dialogue or meaningful relationship with other religions with regard to tolerance, harmony, peaceful co-eụistence and the above mentioned aims.

The ideals of theological education are often undermined by theological colleges that engage in indoctrination rather than in education. Through indoctrination, they present their

particular brand of parochial theological views so forcefully, so repeatedly and so uncompromisingly that the learner is unable to consider other alternatives. To guard against this tendency, the ideas of theological education especially in a multi-religious society such as Nigeria should be protected from distortion and devaluation through indoctrination and mis-education. In this way, theological education could become a veritable instrument for promoting harmony, good neighbourliness, and stability in an unstable multi-religious society like Nigeria. It will also help to produce only the kind of manpower needed by the Church, but the kind of Christians needed by the society (Meakin, 1979).

This is necessary in the face of declining spirituality and morality among many of the priests or pastors of souls whose life is characterized by deceit, hypocrisy, lack of the knowledge of the scripture, error of fact, very poor human relations, lack of commitment and their other negative life styles. Some priest even engage in transacting money-yielding businesses with lay people, and some become priests turned contractors going on flashy cars. This has resulted to poor response by the people to the good news and in participating in Church activities. This has also given room for many conflicts, spiritual barrenness, moral decadence, and bankruptcy in character in Igboland. It has made many to abandon the faith and to resort to traditional religious faith. Theological training must change a sinner or a drunkard so as to get victory over liọuor. The drunkard and the like begin a new life in the spirit. Most Christians are like the foolish Galatians that tried to continue in the flesh by works.

Conclusions and recommendations

Religion, it is known it in history among religious groups is a living and developing organization that has been on the move from the past into the present and into the future. It contains in

itself, if properly enhanced, some cherished values that can promote human rights, human relationships, and human virtues epitomized in love eṵpressed in friendship, kinship, good neighbourliness, benevolence, self-sacrifice, self-control, mutual respect for members of the group, principles of rule of law, loyalty and rational obedience to constituted authority among others (Iwe, 1991).

In spite of these noble merits, one still find that religion In Nigeria is ambivalent. On one hand, it promotes group solidarity and on the other, it fosters group fanaticism, fundamentalism, rivalry and intolerance. Eọuipping the disciples in theological education should incorporate among others.

i. Disciplines of Christian living such as the discipline of prayer, fasting, study, simplicity (cf. Ecc. 7:29), submission, service, confession, worship and the discipline of personal ọuiet time.
ii. Modern disciples need to learn new techniọues in church administration and pastoral care (Uka. 2002).
iii. Themes on the Bible, terrorism, militancy, environmental degradation, unemployed, marginalized communities, injustice and poverty according to Rowland (2007) should be taught.

It is not just that theological education (or liberation theologies) has a different content; it is more profoundly different in that it has a different methodology. The established methodology of First World theology–often regarded as a universally valid norm–has recently been challenged. The theologies from Europe and North America are dominant today in the churches and represent one form of cultural domination. They must be understood to have arisen out of situations related to those countries, and therefore must not be uncritically adopted without people raising the ọuestion of their relevance in the context of Nigeria or Africa per se.

Indeed, people must, in order to be faithful to the gospel and to their relatives, reflect on the realities of Nigerian situations and interpret the word of God in relation to these realities. People should reject as irrelevant an academic type of theology that is divorced from action or spiritual virtuous character. People should be prepared for a radical break in epistemology or metaphysics which makes commitment the first act of theology and engages in critical reflection on the praụis of the reality of the Third World (Torres and Fabella, 2007)

It is to stated categorically that sound theological training and ọuality character formation are the panacea to mal-ecclesiastical administration, wrong oral theology, indoctrination, unemployment, terrorism and the like.

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Maritime Relationship of Sri Lanka with Southeast Asia and China

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Abstract:

As the result of the strategic location in the Indian Ocean, Sri Lanka became the most important center for the Silk Road of the Sea. The ports of Sri Lanka were facilitators and exchange centers for the East and the West. Those relations started at the first century AD with Han missions of China and continued up to present. The use of ports of Sri Lanka increased with species, gems and Buddhism. The culture of the country formed with influences of the region of Southeast and East Asia, this paper is to examine the maritime relationship between Sri Lanka and Southeast Asia with special consideration given to China up to five hundred AD.

Key words: Maritime Archaeology, Southeast Asia, Silk Road, Maritime Trade

Introduction

Sri Lanka is an Island situated in Indian Ocean (The 3rd largest ocean; bounded by Africa on the west, Asia on the

north, Australia on the east and merging with the Antarctic Ocean to the south). It is known as the "Perl of the Indian Ocean", and it covers 65610 square kilometers. Sri Lanka hasn't seasonal variations but only dry and rainy seasons. Annual average rainfall is between 1283-3220 mm and average temperature is 28 C. The Island is an agriculture-based country since ancient times and it is world recognized as the center of maritime trade in the Indian Ocean.

Historical and archaeological records show that, Sri Lanka was more prosperous and economically secure when the country was connected to the world through trade. The sea was the major basement of her link with the world because she is located significantly in the Indian Ocean. Therefore, Sri-Lankan foreign influences began since prehistoric times. "The people migrated from many countries through the sea connection" (Bopearchchi 2004:63, Thantilage 2008:11).

Origin of Maritime Activities and New Settlements in Sri Lanka

According to the legendry of the literature, the first settlement of Sri Lanka was made by King Vijaya (The legendary founding father of the Sinhalese) and his turbulent companions of 700 people. The great Mahavamsa (the book which recorded history of Buddhism and Sri Lanka) has mentioned a long story about King Vijaya. It was discovered that he came from the kingdom of Sihapura in Northern India in the fifth century B.C. He and his companions arrived at Thambapanni, which was located in the Northwestern coast of the Island. However, there are some historical evidences to prove that there were organized agricultural settlements

around the coastal areas even before arrival of King Vijaya (Mahavamsa Ch:6-8). The Chinese monk Fa Hien (Fa Xian, Fa Hsien) also has mentioned the trade connection in pre-Vijaya era (Classics 2005:101). After defeating the natives he became the king of the Island and developed the relationship with India. The King Vijaya didn't have a suitable son to hand over monarchy of Sri Lanka after his reign. Therefore, he invited his younger brother in Sihapura in North In.l;pdia. The brother instead, sent his younger son Panduvasudeva to Sri Lanka. Panduvasudeva and his royal companions were made second wave of colonization of the Island (Silva 1981:3). During the reigns of Vijaya and Panduvasudeva, many people were immigrated to Sri Lanka through trade, marriage and political relationships.

The new comers then mixed with the natives and developed the agriculture, and maritime connections. The Brahman inscription was introduced to Island in 5-3 century BC. The Brahmin inscriptions have spread all over the country during a short period. Based on those inscriptions, it is possible to suggest the people who lived in Island used common language. Those inscriptions and Indian Brahmin inscriptions were written in same Pattern and with same meaning .These situations were influenced to develop maritime relation between both countries.

Indo Aryan's settlements were established around the several part of the Island. They have selected areas of water resources; particularly in the bank of rivers, because it helped in farming and fishing. In addition, they wanted to keep in touch with ports around the island since they were used as

water sources for transportation. During this period, there were few developed ports around the Island such as Gokkanna, Manthai, Urkavalthurai**,** Jambukola pattanam and Godavaya. Maritime trade can be classified under three categories,

1. Inland transportation

2. Coastal transportation

3. Overseas transportation

Most important capitals of ancient Sri Lanka had maintained at least one or two main port on the coast, and the ports were linked to inland by a river. Mantai was the most active port in Anuradhapura period and it was linked to inland by Aruvi Aru, Gokanna port was liked with capital of Polonnaruwa by the Mahawali River, Magama (very important city in south part of Sri Lanka in ancient times) was linked with Kirinda port by Kirindi oya (Bopearachchi 2004:61).

Buddhism and Maritime Relationship

The third century B.C was the most important era for Sri Lankan society because the Buddhism was introduced to Sri Lanka. According to the Mahavamsa, entry of Buddhism to Sri Lanka occurred in the period of Devanampiyatissa (250-210 B.C). The great Mauryan king Asoka (304-232 B.C), his son Mahinda and daughter Sanghamitta were sent to Sri Lanka with Buddhism (Mahavamsa Ch: 14). After the third convocation of Buddhist monks, King Asoka sent Buddhism to few counties including Sri Lanka (Sharma

2001:73). The King Asoka was disgusted with Kalinga mission, and stopped weaponry war against other states after which he launched mission of harmlessness for surrender (without blood) of counties. At that time King Asoka was the very powerful person in the South Asia. Therefore, every country, which situated near India, respected him and accepted Buddhism with his royal representatives. As the result of the above situations, Buddhism was stabilized in those countries as in India. King Asoka might have thought Sri Lanka is the most important island that located in the Indian Ocean. That is why he personally connected with mission of Buddhism for Sri Lanka. However, he might have wanted to surrender the island and humble himself under the Indian power but he has done what he wanted, and that is why King Asoka is still a hero of Sri Lankan history.

The Buddhism was strongly stabilized in Sri Lanka within a short period, and it was the center of the Theravada Buddhism. Indian Buddhism changed rapidly with the effect of Hindu, Muslim and other religions. At the end, Sri Lanka was the only one place which had saved the Theravada Buddhism. Sri Lanka played a key position as the fountainhead of the Theravada Buddhism and made strong contacts with Southeast Asian countries and maintained until sixteen century. Abhayagiri temple was the largest, richest monastery and international Buddhist center in Anuradhapura period of Sri Lanka. It has played a significant role for international Buddhist relationships (Balagalle 1999:94-95, Gunawardene 1993:69–86). On the other hand, Abhayagiri temple has supported for maritime relationship between Sri Lanka and other Buddhist countries.

According to the historical records, many foreigners have come to Sri Lanka to learn Buddhism and Sri Lankan monks have visited many countries such as China, Thailand, Cambodia, Myanmar, and Vietnam as presenters of Buddhism. Chinese Bhikkune Sasana was established by Sri Lankan nuns (H.C.H.U:281, Werake 1990:213-215). The Buddhism was one of the main reasons for the maritime relations between Sri Lanka and the world. Sri Lanka has made strong relationships with China and Southeast Asian countries through the Buddhism. Moreover, it has played a significant role in the maritime trade between Sri Lanka and Southeast Asia. Buddhism spread throughout the Southeast Asia with the help of ancient maritime trade (Tripati 2006:865). The famous Chinese Buddhist pilgrim traveler Fa Hien has visited Sri Lanka during the reign of King Mahanama (410-432A.D) in 413 A.D. The main purpose of that visit was to study the Buddhist texts and collect some Buddhist inscriptions from Sri Lanka. He was a pioneer who introduced Buddhist Sanskrit scriptures to China. He stayed two years in the country and visited several places. When he was in Anuradhapura suddenly, he found a Chinese silk handicraft, which was offered to a Buddha image by a Chinese. Then he was so happy, and the tears of sorrow involuntarily filled his eyes and fell down, because that product comes from his country (Balagalle 1999:95-100, Legge 2005:103). That showed how far the Chinese merchants and trade could go. The Fa Hien chronicle had written about maritime connections, transportations, religion, political, social and culture of China, India and Sri Lanka (Classics 2005:101-109). The influences of Rev. Buddhaghosa (who lived in king Mahanama reign and

composed Visudhimagga) and Rev. Buddhadattha (who produced valuable treatises on Abhidamma and Vinaya) Buddhism spread over the Southeast Asian countries like Burma (Myanmar), Siam (Thailand) and Cambodia (Patel 2004:129).

Maritime Connections between Sri Lanka and Southeast Asia

Probably around first century AD, the Southeast Asians have moved to west, reaching Madagascar, and they have introduced a number of domesticated plants to Eastern Africa. This incidence was an influence to begin trade by sea. When they moved from Madagascar to Southeast Asia, it was impossible to cross without touching coast of South India and Sri Lanka (Silva 1981:5). It was one of the main reasons to develop Sri Lankan ports as transitional centers of the sea route in the Indian Ocean.

Sri Lanka was a vital link between sea routes of East and West; therefore, the Island became transit center for international trade in ancient times. Not only ancient time, at the present also, 90% of global commerce and 65% of all of oil travels by the sea. In addition, half of container traffic of the world and 70% of the total traffic of petroleum products is accounted for by the Indian Ocean (Menon 2009:3). Those transportations are very important for economy of Sri Lanka.

Sri Lanka was famous not only for Buddhism but also for gems, pearls, ivory and elephants in ancient times. Also, the spices (consisting mainly cinnamon, pepper, cloves, cardamoms, nutmeg and mace) have played key roles in the

economy of ancient Sri Lanka (Herath 2002). All of above trade goods were famous among the ancient merchants in many countries including South Asia, Southeast Asia, Far East and Near East countries.

South Asia is an area of monsoonal climate. Maritime connection of Sri Lanka and overseas countries may have depended on the monsoon in ancient times. To begin a long distance journey, the monsoon was the main natural energy for large ships. There were two kinds of monsoon; one is Southwest monsoon (wind blow from southeast direction during the June-November); second is Northeast monsoon (wind blow northeast direction during December- May) (Tripati 2006:864). Based on monsoon, Indian ports played significant roles on maritime connections between Sri Lanka and Southeast Asian countries. Indian ports were very impotent for maritime trade between South Asia and Southeast Asian countries. As a result, some ports appeared as international commercial centers in Indian Ocean. Many of Indian ports were linked with Sri Lanka; many ships used to stop at the coast of both countries during their journey on the Indian Ocean. Therefore when one examines ancient Sri Lankan maritime activities; one should be concerned with Indian ports too.

Sri Lanka and South Indian maritime relationship appeared since pre and proto historic era (Bopearchchi 2004:61-63, Tripati 2009:6). After 2^{nd}-1^{st} centuries B.C, South Indians (especially Dravidians) immigration were increased. That immigration created more complicated issues and problems in Sri Lankan history. Some of coastal areas of the

South India began urban trading centers in ancient period. Probably, there were trade relations with Mediterranean world through Indian Ocean. So, the marine merchants were rich and Powerful. In 177 B.C two of horse merchants who come from South India, usurped power of Anuradhapura and first one ruled for twenty-two years and ten years later, the second one ruled forty-four years (Mahavamsa Ch:21:10-14). They controlled over the Anuradhapura kingdom, Northeast, and Northwest Sea including main ports.

Ports of Kalinga were made maritime connection between Southeast Asia and other countries (Tripati 2002(2):338). Ancient mariners of Orissa had used the northeast monsoon to set out their journey to Southeast Asian countries. They also used Southwest monsoon on their way back (Tripati 2006:864). The people of Kaliga had expanded their maritime trade and cultural relation with Sri Lanka after the third century B.C (Patel 2004:126). That strong relationship appeared up to the end of the Polonnaruwa period (Mahavamsa Ch: 80:16-19). Nanigaina (Puri), Katikardama (Cuttack), Tyndis (Brahmani) and Adams (Subarnarehha) were prosperous ports of Orissa (Kalinga) in east coast of India in 2^{nd}-1^{st} centuries B.C (Tripati 2002:118). Those ports were faced to Bay of Bengal and linked with Southeast Asian countries and Sri Lanka. There was a very famous sea route linking Orissa and Sri Lanka. Port of Trincomalee (Gokanna-located in the east costrel of the Island) was a natural port of disembarkation for boat arriving from Bay of Bengal. The port of Pataliputra was linked with Tamralipti in Orissa. Fa Hiean first used a boat Pataliputra to Tamralipti finally he travelled from Tamralipti to Sri Lanka (Classics 2005:100,

Patel 2004:130) Some mariners used this port to go to Java, and they returned directly to Sri Lanka before sail to other ports of east coast of India (Classics 2005:113, Tripati 2009:6). In the beginning of the third century B.C Sri Lankan maritime connection was highly developed. Then also began commercial cities adjoining the main ports in the Island. By contact between the natives and new comers, a new culture emerged. At that time, there were residence foreigners in the commercial cities (Crindle 1897:337, Legge 2005:104, Silva 1981:43).

The sea route of Sri Lanka and mouth of the River Ganga in east coast India subsequently was used by merchants and sailors who preceded their journey to Java and other Southeast Asian countries with the help of monsoon and equatorial current. Usually this route was used by the merchants who traded in countries of West and East. Chinese traveller called Hiuen Tsang (600-654A.D) has used this route to return to China from India. Mariners from east coast of India first came to Sri Lanka, after that to other countries. When they returned, they used the same route, because direction of wind and movement of the water has helped their journey (Tripati 2006:867). Based on natural conditions of location, ports of Sri Lanka, Gujarat, Konkan, south Canara, Malabar, Coromandel provided the chief doors for the trades to interact with the regional economies of South Asia (Malekandathil 2010:1).

According to the historical references, China and Sri Lanka relationship dated back to first century A.D. In first century, the Han dynasty launched missions to several South

Asian countries including Sri Lanka (Dong 1999:140, Jayasinghe 2010, Lee 2009:169, Werake 1990:213). There is evidence that the Chinese conducted trade with India during the Han Period, particularly by the sea routes. During the period of King Gajabahu 1 (112-134A.D), a mission was sent to China. At that time, China had established relationship with Sri Lanka about one hundred years ago. Three century later, there was an official contact between China and Sri Lanka, during the Eastern Chin dynasty (317-419 AD). This mission should have been sent to China by king Upatissa 1(368-410AD). Reign of king Mahanama was very important era for maritime relationship between China and Sri Lanka. He has sent group of Sri Lankan Bhikkunis to China to establish the Bhikkuni Sasana in 429 A.D (H.C.H.U:281, Silva 1981:52, Werake 1990:214-215). Fa Hien was two years in Sri Lanka during the Mahanama reign, and has collected Buddhist scripts to bring to China. During the reign of king, Silakala (522-535 A.D) reported connection between Sri Lanka and China in Liang dynasty (Werake 1990:215).

In the beginning, Chinese ships were only able to reach India and Sri Lanka and return, but in the Eastern Han dynasty Chinese ships began to go beyond Sri Lanka to the rest of western Asian countries. They developed their marine technology for long distance journey. In the beginning, Chinese ships had to spend at least one-year journey for South Asian countries with the monsoon. Firstly, ships were started from Guangzhou to Vietnam, Cambodia and gulf of Siam then to Malacca, and they had to wait until northwards summer monsoon. Secondly they travelled to Bay of Bengal to Sri Lanka and finally returned to China with the help of

reverse monsoon. During the Northern and Southern dynasties, this situation was changed dramatically. They could directly travel to Sri Lanka from Malacca in eastern part of the Indian Ocean (Dong 1999:169). Although there were changed sea routes, Chinese merchants maintained relationship with Sri Lanka. After first century A.D, China was a giant of the maritime trade in the world. Century by century China has developed her maritime relationship with Asian and Southeast Asian countries. Chinese mariners have given special consideration for the ports of Sri Lanka. As the result of China's maritime development, Sri Lanka was linked with other Southeast Asian countries.

The port of Mantai (Mathoddam-Mannar) has given good contribution for relationship between Sri Lanka and Southeast Asia. Also it became place of great commercial activities for both the natives and the foreigners. Special note was that the port was used for import and export of goods to China and Southeast countries. Not only Mantai, the natural port called Gokanna played important role for commercial relation with China and Southeast Asia, and regularly received ships from Bay of Bengal (Patel 2004:128, Silva 1981:31).

According to the archeological evidences, it is possible to unearth maritime connection between Asia and Southeast Asia. Ancient potteries are very important evidences to prove maritime relationship among countries. Rouletted ware potteries have been recorded in many places in Sri Lanka such as Anuradhpura, Tissamaharamaya, Kelaniya, Jaffna and kantarodai. Rouletted ware was produced in 2^{nd}-1^{st} centuries

B.C. As Begley suggested, Arikamedu (in South India) was the main produce center of Rouletted ware for trade and domestic use (Tripati 2002:119). Vishvas Gogte has suggested that Rouletted ware came from Chandraketugarh-Tamluk region (situated in the delta of Gangetic). That suggestion was based on XRD analyzes of Rouletted ware sample from India and Southeast Countries, but opinion of K.Rajan is that Rouletted ware was not produced only in the Tamluk region (Bopearachchi 2004:64, Tripati 2002:119). Large number of Rouletted potteries was found in Tamluk port. This port was very famous as an international trade center in ancient times. There was link between Sri Lanka and this port during the reign of King Asoka. Also Ptolemy has maintained marine connection Tamluk (Tamralipti) with Malaya, Java, Sumatra and other Southeast countries (Tripati 2002(2):336). Rouletted ware potteries have been unearthed in Coromandal coast (Bopearachchi 2004:64), Arikamedu, Andhra Pradesh, Kaveri Patan, Uraiyur, Tamil Nadu in South India, Tamluk, Kalingapatan, Sisupalgarh, Manikapatana, Radhanagar in Orissa, India (Patra 2002:4, Tripati 2002:119). It was also recorded in West Bengal, North Java, Sumatra, North Bali, Vietnam, Bangladesh, Malaysia, Indonesia, Thailand and Sri Lanka (Bopearachchi 2004:64, Patra 2002:4, Prickett, 1990:163–168, Tripati 2006:865). The record of Rouletted ware potteries evidence of the maritime relationship in the ancient period. Archaeological excavation in recent years in South India has been recorded (Amravati, Dhulikatta, Arikamedu, Karraikadu and Kaur) ceramic, beads, coins similar to which has unearthed in Anuradhapura, Manthai, Kelaniya, Ridiyagama, Tissamaharamaya and other sites of Sri Lanka. Ridiyagama beads were very similar with

Arikamedu, Karaikadu, Uraiyar and Alagankulam in South India (Bopearachchi 2004:64).

Not only Rouleteed ware, Northern Black Polished ware (NBP) also were found at Anuradhapura in Sri Lanka and Tamil Nadu, Andhra Pradesh, Orissa in India. Those witnesses proved the marine contacts between Sri Lanka and India during early centuries of Christian era. Mantai was an Indo-pacific bead-making center in Sri Lanka (Francis 2002:136, Fuxi 2009:81). Bead tread was the most popular in ancient to present in the world. According to the archaeological explorations, ruins of the port of Mantai has speared over 300 acres with valuable treasures including beads, coins, Chinese and other ceramics, potteries and parts of ancient ships. After the capital shift to Kotte, importance of the port was lost in fifteen century. Some beads which has been produced in Orissa has been reported in Southeast countries such as Thailand, Malaysia, Indonesia, Burma and Philippine in B.C (Tripati 2002:119). Beads called Indo-pacific were popular in ancient time in the world. Arikamedu was a one of special Indo-pacific beads produce center in India. There were three production places linked with Arikamedu such as Oc-Eo (Vietnam), Klong Thom (Thailand) and Mantai (Sri Lanka) (Francis 1990:4, Lee 2009:185). Manthai appeared as a center of beads making at least second century A.D to tenth century A.D. Somehow, all of those sites were linked with each other and products were characteristic with Arikamedu in India (Francis 1990:18, Fuxi 2009:81). All of above evidences shows the maritime connection among Sri Lanka, India and Southeast Asian countries.

Conclusion

Sri Lanka is situated in a very important and strategic location in the Indian Ocean. As the result of location many countries had maritime relationship with Sri Lanka. After 3rd century B.C relationship between Sri Lanka and India increased due to Buddhism. Buddhism was one of the main reasons to link with Southeast Asian countries, because Sri Lanka was the only one place, which had saved the Theravada Buddhism. According to the historical and archaeological evidences, the ports of Sri Lanka played a key role as a transitional and exchange center for international trade in the Indian Ocean. In addition, Indian ports were linked with Southeast Asian countries and so, many ships that came from Southeast Asia could get to Sri Lanka and India. Therefore, Indian ports and maritime relationship has given a good contribution in developing maritime sector of Sri Lanka. Because of location and Indian connections, Sri Lanka was able to make a very strong maritime trade, religion and cultural relationships with China and other Southeast Asian countries. Based on distribution and XRD analysis of Rouletted ware, NBP ware and beads can be explored in Sri Lankan maritime trade circle with Southeast Asian countries in ancient time.

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