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FROM EDITORIAL DESK

IgboScholars International Journal is one of the brain children of Igbo Scholars Forum born out of the zeal to get the young Igbo scholars together so as to start thinking like Igbo sons and daughters through paper publications, meetings and symposia. As a matter of fact, Igbo Scholars Forum was founded by Dr. Onukwube Alexander Alfred Anedo and born at the launching of a festschrift in honour of their life patron, Prof. Obed Muojekwu Anizoba (Ozonwa) on the 15th day of December, 2012. In his kind gesture, Prof O. M. Anizoba therefore established a website <http://www.igboscholarsforum.com.ng> for them to use in telling the world who the Igbo people are, about their life, what they believe in and their relationship with people and other cultures of the world outside theirs. Other journal outlets through which this Forum wants to let Igbo people and their culture out to the world are Ideal International Journal and Ekwe International Journal which is solely written only in Igbo language.

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Kra Canal in Thailand and the Sea Trade in Indian Ocean

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Abstract

Indian Ocean region and the vast landscape situated encircling the Ocean is considered to be one of the world's prominent hubs for sea trade since the bygone era. The notable reason for the significance of the Indian Ocean is the abundance of the trade route that connects the western and the eastern hemisphere, easing the trade activities that encompass the entire world. Amidst these sea trade activities that took place between the nations, India and Sri Lanka were main actors in the transactions. China too, expanding its territorial integrity, attempted to use the Kra canal in Thailand to extend its sea trade in the Indian Ocean region instead of using the Sea Strait of Malacca that was prominently used for sea trade at that time. This research paper is compiled as a comprehensive study carried out through archaeological reference materials and historical studies about the nature of the sea trade activities that have been carried out in the Indian Ocean region through Kra canal.

Introduction

In the exchange of commodities from the Pacific Ocean to the Indian Ocean since the ancient times, the Kra Canal which was situated in the southern part of Thailand across the Kra Isthmus was used instead of the Sea Strait of Malacca. In terms of its geostrategic location, Kra Canal is situated at the narrowest point towards the North of the Malay Peninsula that separates Andaman Sea and the Gulf of Thailand. As the studies have found, starting its premier trade activities during the 4th and 5th Century B.C., there have been sea routes established by combining 12 major routes including Takuapa, Tavoy, Ranong and Singgora.

Discussions and new initiatives have been planned in the consequent years starting from the 16th Century in order to outstretch the canal and implement a strategized system of transportation of goods and commodities. It has also suggested in developing the trade activities in the Indian Ocean which played a key role as the focal point of the exchanges between the West and the East. Therefore, the attention has to be given in exploring about the importance provided by the Kra Canal in expanding sea trade in the Indian Ocean since ancient times. This research paper entails an analysis through reference materials of archaeological and historical importance, regarding the nature of the sea trade activities launched in the Indian Ocean through the Kra Canal.

Methodology

In this research paper that mainly focuses on the contribution of Kra Canal in the sea trade activities of the Indian Ocean, both quantitative and qualitative data are considered for the analysis. For the collection of the appropriate data required for the study following methods such as primary and secondary source references and the interviews carried out, using the

participant observation method in ethnographic research were used. As primary sources and secondary sources, the comprehensive studies based on the nature of the sea trade activities that took place between the Indian ocean region and the Pacific ocean region from the pre-historic era to the modern initiatives are considered. The studies used for the research are based on the existing archaeological records (investigations, excavations and historical artifacts) and written proofs of legends, travelogues, research papers and other technical papers.

The data collected in the form of quantitative and qualitative research are based on the archaeological and the historical data provided by the Department of Archaeology in Sri Lanka, National Museum Department and the Department of National Archives while data are also gathered through the records provided by the Sri Lanka Coast Guard, Central Bank of Sri Lanka and Sri Lanka Tourism Promotion Bureau.

Furthermore, with relation to the topic addressed through this research paper in collecting the primary data needed to the study, interviews that were carried out and questionnaires that were distributed among the local and foreign researchers were taken into consideration in order to obtain further data and to get an in-depth understanding about their personal experiences about the research area. The quantitative and qualitative data that were obtained by using the aforementioned methods were used in accomplishing the main objective of this study.

Literature Review

As a means of exploration on the sea trade activities that took place in the Indian Ocean with the adjoined Kra Canal, primary and secondary sources were used. On the way towards finding out the necessary information for the research

carried out from the pre-historic era to the modern times about the sea trade activities in the Indian ocean, the technical research studies such as “Trade and Civilization in the Indian Ocean : An Economic History from the Islam to 1750” (Chaughri,1985), “The Maritime Silk Road : History of an Idea” (Guan, 2016), “The Indian Ocean in World History” (Kearney, 2004) and “Literary References : Ports of Historical and Spiritual Contacts” (Silva, 2013) were used. These research studies mainly analyzed the manner in which the man has taken steps in crossing the Indian Ocean region during the pre-historic era and beginning of prolonged sea journeys for the purpose of collecting raw materials due to the emergence of civilizations on its way towards the development of the marine infrastructure facilities. Apart from that, the establishment of the sea ports along the coastal belts of India and Sri Lanka that were main economic hubs during the time and the emergence of cities with economic importance in the motif of providing services for them are also few other factors that this research addresses.

From the prior centuries along the way towards Sri Lanka’s progressive success in trade activities, the country has been recognized as a major destination for the exchange of goods and commodities. With this, it becomes an undeniable factor to focus on the relationship maintained with China and Sri Lanka in extending trade activities in the Indian Ocean. To prove the long term relationship maintained between the two countries, there have been a considerable amount of documents and journals written by utilizing the historical and archaeological factors. Among the prominent articles that were focusing on the mutual inter-relationship between India and Sri Lanka, from the 1st Century B.Cupto the reign of Sri Jayawardanepura Kotte, the journal articles “A History of Sri Lanka (2008)” and “History of Sri Lanka (1959)” written by K.M de Silva take a special consideration due to its validity

for the modern day. From the past, China-Sri Lanka relations which were known as the Sino- Sri Lanka during the-then era have been progressing over the years in terms of trade and economic relations. A journal that was written in Sinhalese after an inclusive reference to historical artifacts is “The Economic History of Ancient Sri Lanka (2014)” by S. Ranawella. Other studies such as “Maritime Cultural Interaction between Sri Lanka and China Based on Archaeological Artifacts of both Countries (2013)” written by G. Ranasinghe, “A Study of Chinese Coins in Sri Lanka (2012) by G. Ranasinghe and A. Chandima” and “An Overview of China Ceramic Discovered in Sri Lanka (2003) written by P.LPremathilaka also discuss about the strengthened inter-relationship made between Sri Lanka and China.

Among the reference articles that were written focusing on the geostrategic location of Sri Lanka in the Indian Ocean for providing mooring and stationing facilities for merchant vessels in the country, the studies “Literary References: Ports of Historical and Spiritual Contacts” (2013) carried out by N.D Silva, “Sri Lanka and South-East Asia (2016)” by W. M Sirisena and “Maritime Commerce and Ports in Ancient Sri Lanka (2013)” by W.ISiriweera are considered to be of major importance.

“Thaland’s Isthmus and Elusive Canal Plans since 1850s (2016)” by S. Dobbos, “Strategic Implication of the Possible Construction of the Thai Canal (2007)” by I. Kinder and “Kra Canal (1824-1910): The Elusive Dream (2012)” by C.N.Y Kit focus on the historical background of Kra Canal of Thailand. In most of the times in the modern day discussions, it was proposed to expand the Kra Canal to broaden the economic advantage that has been taken from the route. Yet it was found that Kra Canal was used instead of the Malacca Sea Strait as a mode of entrance to the Indian Ocean region during the 4thand

the 5th Century B.C. as to the archaeological and historical autopsies analyzed by the prior researchers.

Discussion

The Importance of the Indian Ocean as a Center for Inter-Exchanges between the East and the West

The Indian Ocean is surrounded by Asia, Africa, Australia and Antarctica at a mass stretch doubling the advantage of the sea. In the landscapes of these regions, there are visible remarks of the development of sea trade activities that took place along the sea route and the abundance of sea ports which were developing ever since. Before man began the agricultural cultivations, there was proof that they have engaged in sea trade activities in land areas, coastal regions and estuaries (Fuller, 2011). It has been clear that the commencement of transportation through the sea routes have been centralized upon the people living in the West and the East. As evidenced, it has been found out that civilization started from the 1st Century B.C. with the man's sea explorations from the Northern Asian regions to Australia. Wood has been used to create the merchant ships to trespass the oceans and to exchange goods such as yams, coconut, plantains, sugar cane and other endemic plants. (Pearson, 2003; Kearney, 2004; Bushman, 2007; Silva, 2013; Ranawella, 2014)

In the Western parts of the Indian Ocean region, there are written evidences to prove the starting of the sea trade activities by the people belonging to the Egyptian, Mesopotamian and the Indus river valley civilizations. From the artifacts and the documents found by Mesopotamia during the 4th and 3rd Century B.C. it was seen that people have started sea trade activities in the Gulf of Arab region. With the upward social mobility that was evident at that time with the

development of civilizations, the need for goods and services became a required necessity. Among those goods were the luxurious commodities. The raw materials included types of stones, wood, metals required to build military equipment used for war and various decorative clay vessels were able to draw the attention of the vendors and the imperial community during the contemporary time (Pearson, 2003 ; Kearney, 2004 ; Bushman ; 2007).

By the 1st Century B.C. the written proofs and legends have proved about the sea trade activities that have taken place in the Indian Ocean region. The facts regarding the development of the prolonged sea travels were reported to have been taken place during the 1000th Century B.C. and the 300 A.D. whereas the function of the monsoonal winds in the Indian Ocean were found during the 3rd Century B.C. although authenticated statistical data of the monsoonal wind transmission found during the 1000 B.C. With these findings the contemporary sailors have been able to trespass the Arab Sea with the knowledge of the monsoonal winds and astrology. Similarly in the 2nd and the 3rd Century B.C. there has been proof that the Indian and the Arabian merchant ships have travelled from Southern Arabia to Malabar Coast and returned back to Arabia (Seland, 2013; Guan, 2016)

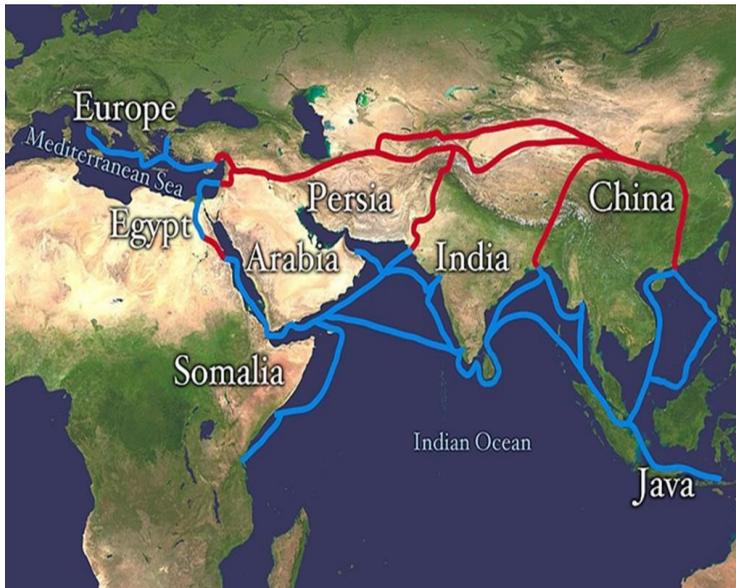


Figure 1: A significant destination in the Indian Ocean and the Maritime Silk Route. The blue lines indicate the Maritime Silk Route. (Source :)

According to the historians, the long distant sea trade activities that took place between Egypt and the Mesopotamian civilizations gradually declined during the 1000 B.C. The group that engaged in the sea trade activities in the Indian Ocean during the second half of the 1st Century B.C. comprised of Greek and Roman salesmen. The historical document which was known as the “Periplus of the Erythraean Sea” gives the information regarding the ports, nations and the types of goods and commodities exchanged in trade activities of the Indian Ocean region. Among that information are the details about East Africa and India. This provides ample evidence in understanding that the merchants of the Mediterranean have reached an already developed sea

trade zone to promote their products (Chaudhuri,1985 ; Matthew,2011).

The merchants of China and East Asia have carried out sea trade activities with India whereas India has also exported many commodities while importing metals of higher value such as silver, copper and gold. With the coins belonging to the Maurya tradition, Persia, Rome and the Han dynasty in China, it was proven that the East and the West have been prominent zones for inter-exchanges. Clothing, clay vessels, metallic items, glass, pearls, aromatic items, rare furniture, spices, stones and corals have been the common goods that have been transported in the Indian Ocean region. With that, the Indian and the Sri Lankan ports that are located in the Indian Ocean region have been considered as a major center for the exchange of goods and commodities of China from the East whereas goods of Greece, Persia and Rome from the West (Carswell&Prickett,1980 ; Siriweera,2013 ; Silva,2013 ; Kelegama,2014).

Sri Lanka, having its geostrategic location in the centre of the international maritime route has been playing its role as a sea port for mooring merchant ships, center for providing assistance for merchant ships and a center for inter-exchanges as for the evidences provided by historical and archaeological artifacts. As a result of the abundance of a numerous amount of raw materials available in Sri Lanka such as gems, stones, elephant tusks and spices, Sri Lanka has become an idyllic destination from the ancient times whereas Sri Lanka has also been renowned as a major hub for imports with the demand that prevailed among the royals of the country and the feudal political system for luxurious commodities (Ranawella,2014 ; Silva,2008 ; Ranasinghe&Chandima,2012 ; Silva,2013 ; Siriweera,2013, Ranasinghe,2013).

From the pre-historic era, there have been maritime activities that were progressing over the years between India and Sri Lanka as India being a mass landscape and Sri Lanka being an island. With the rapid growth of the population and the emergence of ports near estuaries and gulfs, the development of the technology used in introducing marine vessels are among the main reasons for the country to be a globally recognized ship mooring station. For the last 3000 years, there have been mini vessels and larger merchant ships coming from Asian regions such as China and Malaysia and Arabian regions such as Rome. Some ports among these developed into the establishment of specific centers in the Maritime Silk Route and the city of Manthai in Sri Lanka is one such commercial cities established in Sri Lanka (Perera,1992 ; Siriweera, 2013 ; Silva,2013 ; Kelegama,2014 ; Ranawella,2014 ; Sirisena, 2016).

A popular region trespassed by the merchant ships that were sailing from China when reaching the trade zone around the Indian Ocean is Thailand. The goods of Thailand also known as Siam have been transported to India and Sri Lanka through the Chinese merchants. The purpose of this study has been to find out the historical phenomena related to the sea trade activities between Sri Lanka, the Indian Ocean region and China that prevailed from the ancient times as well as to find out the incidents that directed in the construction of the modern Kra Canal.

Kra Canal Route and Ancient Trade Activities in the Indian Ocean

Kra Canal is the main transportation route used by the Chinese merchants to transport goods in the Indian Ocean through the ancient sea routes. This canal is situated in the narrowest place that separates the Andaman Sea and the Gulf of Thailand towards the Malay hemisphere which is also

known as the Kra Isthmus (Figure 1). During the 4th and the 5th Century A.D. It has been found that 12 ports including Takuapa, Tavoy, Ranong and Singgora have been operated adjoining the existing sea routes (Kit,2012 ; Kinder,2007). It can be assumed that these ports have been used by the Chinese merchant ships as mooring station during the contemporary time.

From the results obtained by the Siam Society on the archaeological investigations, it has been clarified that crossing the Kra Canal for transportation purposes was chosen over crossing through the Sea Strait of Malacca that entailed a numerous amount of accidents for the merchant ships in the route from the Pacific Ocean to the Indian Ocean (Thongsin, 2002; Dobbos, 2016; Chen & Kumagi, 2016). From the archaeological information provided by the Siam Council in 1930 it was revealed that travelling through the narrow land area across the Kra Isthmus was chosen than travelling through the high risk zone of the India Ocean. According to a report by John Crawford, elephants have been used as a mode of transportation in the land areas across the Kra Isthmus and smaller vessels have been used to cross the minor canals while 5-8 days were taken to cross these areas by them (Chen & Kumagi, 2016).

Although there have been various proposals as to broaden this natural reservoir for the ease of travelling by the huge merchant ships, the ancient kings of Thailand such as King Narai of Ayutthaya (1629 A.D – 1688 A.D) and King Rama I (1782 A.D. – 1809 A.D.) have initiated the discussion of the restoration of the Kra Canal (Kit,2012). The historical investigations proved that this idea of restoring the Kra Canal has come into consideration at various points during the 19th Century. As a result of that during the reign of King Rama III also known as King PhraNangklao (1824 A.D. – 1851 A.D.), King Rama IV also known as King Mongkut (1851 A.D. –

1868 A.D.) and King Rama V also known as King Chulalongkorn (1868 A.D. – 1910 A.D.), the Europeans have communicated the idea of KraCanl for Siam. With the displeasure of the Siamese about Europe’s involvement in the position of Kra Canal, the proposal to restore the Kra Canal has been dismissed (Figure 3) (Thongsin,2002 ; Dobbos.2016 ; Chen & Kumagi,2016).



Figure 2: Modern Kra Canal Route
(Rahman et al., 2016, p.2)

1350 A.D. whereas Thailand has been known as Siam during this time. The city of Ayutthaya has been situated in a rich fertile land near the Chao Phraya River and this city has been flourishing as one of the greatest nations in the East during the 15th Century B.C. By the 16th Century B.C. Ayutthaya has become a prominent trade center in the zone. As a result of these, the Portuguese and the Dutch have landed to Siam by the 16th Century B.C. With the rapid development of the sea trade activities that occurred with the arrival of these nations

for Siam, the need for broadening the Kra Canal across the Kra Isthmus arose. The idea of this arose for the first time during the reign of King Narai by the French engineer called M. De Lamar and he has also shown the possibility of constructing a road linking Songkhla in Thailand and Tavoy in Burma. The idea was also dismissed due to the existence of a mountainous region in Kra Isthmus (Thongsin, 2002; Dobbos, 2016)



Figure 3: The proposed canal through the Kra Isthmus at different stages starting from 1850 (Dobbos, 2016)

Sea Strait of Malacca is one of the busiest sea straits in the modern time. This sea strait is located adjoining the Indian Ocean and the Pacific Ocean. With the consequent development of the modern world in various spheres with the progress of globalization, economic unification and the dispersion of international trade activities, there has been a remarkable growth in the international transportation methods. Although there is a disruptive growth in the maritime transportation systems, there is a huge traffic among the marine vessels and as a result of that, many threats such as collision between vessels, threats from smugglers, the increase of marine pollution and the threats caused for the marine life are among the major threats that are caused. As for Napa and the team (2008) it was found that the restoration of the Kra Canal can be used as an alternative solution in order to avoid the threats caused for the marine bio-diversity.

Conclusion

In the ancient world, the main sea trade route that linked the East and the West is the Maritime Silk Route. The development of this sea route has been progressing over the years from the late Century B.C. and one of the notable features have been that the merchants of the East and the West have brought their goods and commodities to the ports near the Indian Ocean region whereas they have exchanged the items at the same place. As a result of that, several commercial cities that aided in the services for the sailors of Sri Lanka and India were created. Similarly, the Kra Canal which was situated in the Southern Thailand has been equally important as same as that of the Sea Strait of Malacca which was used to transport goods and commodities from the East Asia to China and Japan for the ports in the Indian Ocean region. The significant factor for the Kra Canal to be of major importance in the trade and transportation activities was the absence of threats for the sailors in crossing the Sea Strait of

Malacca. Although it was evident that there has been modern approaches proposed for the development of the Kra Canal, from the 4th Century B.C. the Kra Canal has been recognized as a trade route that adjoined two oceans as concluded by this research study. Moreover, it can also be stated that through the development project of broadening the Kra Canal, a nation like Sri Lanka which is situated in the centre of the Indian Ocean can be strategically utilized so as to get the benefits as a center for inter-exchanges and maritime services. Through this research it is thus concluded that the geostrategic importance of the Kra Canal is found in the written history.

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Education Policy as a Tool for Enhancing the Professional Development of Igbo Language Educators in Higher Institutions for Sustainable Development in Nigeria

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Abstract

This paper examined education policy as a tool for enhancing the professional development of Igbo language educators in higher institutions for sustainable development in Nigeria. Two research questions guided the study. The study adopted a descriptive survey research design. The population of the study was all the Igbo language educators in higher institutions in south-east Nigeria numbering 600 comprising Igbo language lecturers in Igbo language education. The sample of the study was 400 Igbo language educators drawn using proportionate stratified random sampling technique from higher institutions in South-east Nigeria for the study. Twenty-nine (29) – item statements questionnaire titled “Education Policy and Professional Development of Igbo

Language Educators Questionnaire (EPPDILEQ)” was designed for the study. The instrument was validated by two experts in Language Education and another from Measurement and Evaluation, all from the University of Nigeria, Nsukka. The instrument yielded reliability coefficient of 0.81 using Cronbach Alpha method. The results were analyzed using mean scores and standard deviation. The findings showed that, the measures of improving the professional development of Igbo language educators in higher institutions in Nigeria for sustainable national development in Nigeria include: the organization of workshops, conferences, seminars, collaboration method among the Igbo language education, among others. Furthermore, the results showed that, the challenges associated with the professional development of Igbo language educators in Nigeria include inadequate curriculum, poor funding of education, inadequate infrastructure, facilities and equipment, inadequate sensitization programmes for teaching Igbo language, poor implementation of education policy towards the professional development of Igbo language educators, among others. The study recommended among others, the adequate or functional implementation of education policy towards the regular sensitization of Igbo language educators through in-service training, workshops, seminars, and conferences to enhance the professional skills, knowledge, right attitudes and values in order to enhance their efficiency as well as the academic achievement of the students in schools.

Key words: Education policy, professional development, Igbo language educators, higher institutions, sustainable development.

Introduction

Education has remained the bedrock for national change and development. It is a social process of facilitating learning and the medium through which relevant knowledge, skills, values, beliefs and attitudes for individuals' and nations' survival or existence in the ever dynamic world are ensured. Harrison (2018) observes that, education is a veritable tool for the development of modern society. According to Ogbonnaya (2014), education enables individuals acquire skills, knowledge, right attitudes and values which enables them to be functional to themselves and the society at large. This shows that the invaluable contributions of education in the development of individuals and society cannot be overemphasized. However, it is pertinent to note that all these activities of education are aptly contained in her education policy.

Education policy consists of the principles and government policies in the educational sphere as well as the collection of laws and rules that govern the operation of educational systems. Coggins (2017) observes that, education policy is a past or up to date statement or series of statements which explain, recommend or exclude a course of action to be taken to run the system of education. Coggins further states that, these statements are usually written, but they could be oral. Thus, education occurs in many forms for many purposes through many institutions which include; early childhood education, kindergarten, two to six year colleges or universities graduate and professional education, adult education and job training (Edua, 2018). From the above, education policy can directly affect the education which people engage in all ages. The Federal Republic of Nigeria, in her National Policy on Education (2014) observes that, education in Nigeria is an instrument “per excellence” for affecting national development with active participation by

non-governmental agencies, communities and individuals as well as government intervention on educational roles.

The educational roles are implemented in the classroom by the professional educators at the pre-primary, primary, post-primary and the higher institutions in Nigeria which play an important role in sustainable development. A profession refers to something a little more than a job. It is a career for someone that want to be part of a society, who becomes competent in their chosen sector or career through continuously professional development and commits to behaving ethically, to protect the interests of the public (Lavade, 2019). Lawsonson (2019) observes that, a profession is an occupation founded upon specialized educational training, the purpose of which is to supply disinterested members and service to others, for a direct and definite compensation, wholly apart from expectation of other businesses' gains.

The term, profession is a translation of liberal profession which is, in turn, an anglicization of the French terms, "profession liberate". Originally borrowed by English users in the 19th century, it has been re-borrowed by international users from the late 20th century thought the (upper-middle) class overturns of the term do not seem to survive retranslation. According to the European Union's Directive on Recognition of Professional Qualification (2005), those practiced on the basis of prevalent professional qualifications in a personal, responsible and professional independent capacity by those providing intellectual conceptual services in the contrasts of the client and the public. From the above definitions, it can be inferred that a profession exists when any trade or occupation transforms itself through the development of formal qualifications based upon education, apprenticeship, and examinations, the emergence of regulatory bodies with powers to discipline

members, and some degree of monopoly rights as well as major attributes or features.

The features of a given profession refer to specific attributes shared by the body that are distinct from other bodies. Harrison (2018) asserts that, the major attributes of a profession include;

- i. An occupation becomes a fulltime occupation.
- ii. Are established of a university school,
- iii. The establishment of a local association,
- iv. The establishment of a national association of professional ethics,
- v. The establishment of state licensing laws. By the above, a profession is not a trade or industry but autonomous in all spheres of its composition, laws and operation.

Thus, professions tend to be autonomous which means, they have a high degree of control of their own affairs. Professionals are autonomous so far as they can make independent judgements about their work and freedom to exercise their professional judgement (The World Medical Association Declaration of Madrid on Professional Autonomy and Self-relation, 2012). The maintenance of autonomy and status of a profession requires research or constant professional development of its members in order to be efficient and effective in their chosen career.

The word, “development”, has an interdisciplinary application in all fields of human endeavour. Edua (2018) states that, development has a multi-faced dimensional application in all spheres of human life and its application depends on the prevailing circumstances, Eric (2019) observes that, development can be on the areas of political, economic, historical, environment, socio-cultural, educational and the like. Jacobs (2018) observes that, development refers to a situation where by a nation-state makes use of the tangible and intangible available water to improve the material well-

being of the people. Jacobs further explains that, development connotes situations where income per capital of individuals is rising, low inflation and unemployment rates increase standard of living, low mortality rate, among others.

In educational palace, development has its application or basic interpretation to policies and programmes geared towards teaching and learning in schools. According to Edua (2018), development in education exists in situations where condusive atmosphere is provided such that the teaching and learning conditions are palatable to all in the school system. By this, all the facilities and equipment, teachers' skills and knowledge are in the right proportion for education practice to operate optimally. Operationally, development in education exists where all the necessary inputs are in place for teaching and learning to prevail, especially in the context of professional acquisition of skills, knowledge, values, attitude, aptitude or other behavioural systems by the teacher to enhance their potentials and competencies to make teaching and learning very effective and attractive.

Professional development refers to the regular or constant updating of the knowledge or skills, values, attitudes, beliefs or other behavioural systems required of a person that belongs to a specific profession just like teachers in different levels of education enterprise. According to the National Professional Development Center on Inclusion (2008), professional development is learning to earn or maintain professional credentials such as academic degrees in formal coursework attending conferences, and informal learning opportunities situated in practice. It has been described as intensive, collaborative and ideally incorporating an evaluative stage of any education process that aims at improving performance of individuals or groups (Speck and Kulpe, 2005). Speck et al further observe that, there are a variety of approaches to professional development which include consultation, coaching, communities, practice, lesson

study, mentioning, reflective supervisions and technical assistance given to those who deserve them. The National Professional Development Center on Inclusion further explains the approaches or methods of professional development as:

- i. **Case Study Method:** The case study method is a teaching approach that consists in presenting student or educators with a case, putting them in the role of a decision maker facing a problem.
- ii. **Certification:** This involves the process of ascertaining and evaluating the competencies or potentials of educators based on a given set of certification offered by Centre for Teacher Accreditation which aims to recognize outstanding educators.
- iii. Consultation is meant to assist individual or groups of educators to clarify and address immediate concerns by following a systematic problem-solving process.
- iv. Coaching entails to educate and aimed at enhancing competencies in a specific skills area by providing a process of observation, retention and action.
- v. **Communities of practice:** This aims at improving professional practically engaging in shared inquiring and learning with people who have a common goal.
- vi. **Lesson study:** This involves a system of solving a specific problem or dehm as related to intervention or institution through effective participation with other professionals in systematically examining practice.
- vii. Monitory requires promoting an individual's awareness and refinement of ones professional development by providing and recommending structured opportunities for reflection and observation.
- viii. Reflective supervision requires to support, develop, and ultimately evaluate the performance of educators

or employees through a process of inquiry that encourages their understanding and articulation of the rationale for their own practices and,

- ix. Federal assistance which involves assisting individuals and their organizations to improve by offering recourses and information, supporting networking and change efforts. The discussion above shows that, professional development is a process and periodic as it aims at improving the potentials or competencies of employees so as to enhance organizational productivity through case studies, combinations, lesson study certification, in-service training and institutional education, among others.

Thus, professional development is the process whereby the competencies and potentials of individuals are updated periodically to enhance productivity and an organization. According to Edet (2018), professional development manifest in the form of formal education given to organizational personnel in an effort to enhance the productive potentials of the workers aimed at making the organization to break-even. In the same vein, Edua (2018) explains that, the essence of professional development is to enhance the output of a given organization so as to enhance the workers to make appreciate use of the factor inputs to produce an output that are in need by the consumers or the people. Operationally, processional development aims at improving all personnel potentials through the updating of the skills, knowledge, values and the behaviour system of the individuals in line with the organizational demands, especially in the education system.

In educational palace, professional development may be used in reference to a wide variety of specialized training, formal education or advanced profession learning intended to help administrators, teachers or educators to enhance their professional knowledge, competence, skill and effectiveness. Edua (2018) observes that, when the term professional

development is used in educational context without qualification, specific examples or additional explanation, however, it may be different to determine precisely what “professional development” is referring to. Okoro further states that in practice, professional development for educators encompasses an extremely broad range of topics and formats. An instance is professional – development experiences which may be funded by local, school or government funds or budgets and programmes, or they may be supported by a foundation grant or by a private funding agent. But if the professional development is carried out by private or public outlets, the primary objective is to ensure the effective and efficient acquisition of skills and knowledge by educators in higher institutions of learning for sustainable development especially, the Igbo language teachers. Operationally, professional development in education refers to the process of updating the professional skills, knowledge of the school administrators and educators to improve educational productivity. This is contained in National Policy on higher institutions in Nigeria,

Higher institutions of learning refer to those institutions above secondary education level. Hills (2019) observes that, higher institutions refer to those institutions above secondary institution which cover colleges of educations, polytechnics and the universities. The educators therein are expected to be updated in skill and knowledge to be efficient in the delivery of institution’s or schools goals to enhance sustainable development.

Sustainable development exists where development meets the needs of the present, without compromising the needs of future generations. According to Eric (2019)), sustainable development is about finding better ways of doing things, both for the future and the present. It is therefore imperative to note that, education policy has a dominant role to play in the professional development of Igbo language

educators in higher institutions for sustainable development in Nigeria as development *per se* means, the adequate use of tangible and intangible resources for the benefit of all and the society in general. According to Federal Republic of Nigeria (2014), in her National Policy on Education, education services facilitate the professional development of Igbo language educators in higher institutions, through the implementation of education policy, the attainment of policy goals and the promotion of effectiveness of education system. The policy further observes that, the goals of educational services shall be, among others, to develop, assess and improve educational programmes, enhance teaching and improve the competence of teachers, or educators make learning experiences more meaningful for children, develop and promote effective use of innovative materials or practices in schools. The Federal Republic of Nigeria in her policy, further explains that the federal, state and local government authorities shall establish Teachers' Resources Centres where teachers or educators will meet for discussing, investigating studies through study, workshops, short courses, and conferences to update their skills and knowledge for higher educational attainment. These centres shall also be used for the development and testing of teaching materials especially as it concerns Igbo language educators or teachers in higher institutions in Nigeria.

The Igbo language is one of the major languages in Nigeria apart from the Hausa and Yoruba languages. Lavade (2019) observes that the sustainability of Igbo language from extinction is the prime objective of the education policy at all levels of education sector in Nigeria, at least to be in comparasm with other major languages in Nigeria. The Igbo language is majorly spoken by the people of South-eastern region of Nigeria, and to sustain its existence, there is the need for the professional development of the educators in

higher institutions in Nigeria for sustainable national development.

The professional development of Igbo language educators is fraught with some challenges. According to Abel (2018), poor funding of education and high cost of education in Nigeria are the most crucial impediments towards the professional development of Igbo language educators as stipulated by the education policy. According to Lavade (2019) and Ezeokpe (2019), the statutory allocation to the nation's educational sector yearly is less than 6% of the annual budget and as such, human and material resources needed for professional development of Igbo language education in higher institutions in south-east become illusive to attain.

Other notable challenges were also identified as impediments or challenges to the professional development of Igbo language educators in Nigeria in line with the stipulations of the education policy for sustainable development in Nigeria. Ezeokpe (2019) outlines the challenges as: poor motivation of Igbo language educators, inadequate instructional materials/resource centers, neglect of Igbo language and inadequate sensitization programmes for Igbo language educators. All these militate against realization of the goal of teaching Igbo language and culture in higher institutions in South east Nigeria, among others.

Statement of the Problem

Igbo language is one of the major languages spoken and taught in schools in South-east Nigeria, and other Geo-political Zones in Nigeria. For the language to be sustained and prevented from going extinct there is an urgent need for the professional development of Igbo language educators for sustainable development in Nigeria. Unfortunately, Igbo language educators are not abreast of the innovations or new trends in the teaching and learning of Igbo language in higher

institutions in Nigeria due to some challenges. These challenges have been of a great source of concern to the stakeholders in education sector including the parents, educators, the learners, the government and the general public. Could this be attributed to lack of knowledge of the need for the professional development of Igbo language educators in higher institutions in Nigeria as no study known to be researchers has been carried out in this direction?. It is based on this background that the researchers investigated the study titled, education policy as a tool for enhancing the professional development of Igbo language educators in higher institutions for sustainable development in Nigeria. Unfortunately, Igbo language educators are not, abreast of the innovations or new trends in the teaching and learning of Igbo language in higher institutions in Nigeria due to some challenges. These challenges have been of a great source of concern to the stakeholders in education sector including the parents, educators, the learners, the government and the general public. Could this be attributed to lack of knowledge of the need for the professional development of Igbo language educators in higher institutions in Nigeria as no study known to be researchers has been carried out in this direction? It is based on this background that the researchers investigated the study titled, education policy as a tool for enhancing the professional development of Igbo language educators in higher institutions for sustainable development in Nigeria.

Research Questions

The following research questions will guide the study:

1. What are the rationales for professional development of Igbo language educators in higher institutions in Nigeria?
2. What are the ways or measures for improving the professional development of Igbo language?

3. What are the challenges associated with the enhancement of the professional development of Igbo language educators and higher institutions in Nigeria?

Method

The researchers adopted survey design for the study. According to Nworgu (2006), survey design concerns obtaining data on a particular feature of a given population in a systematic manner that the findings are expected to be generalized to the entire population, the design was chosen as the data collected will be generalized to the entire population. The area of the study was all the Federal institutions in South-east Nigeria comprising Igbo language educators numbering 300. The researchers developed a 29 questionnaire titled, "Educational Policy and professional development of Igbo language educators questionnaire (EPPDILEQ)" to obtain relevant information for the study. Items 1 – 9 dealt with the rationale for the professional development of Igbo language educators, items 10 – 19 dealt with the measure or ways of enhancing the professional development of Igbo language educators in line with education policy in Nigeria while, items 20-29 were on the challenges towards the professional development of Igbo language educators in higher institutions in Nigeria for sustainable development in Nigeria. The instrument was structured on a 4-point likert scale which the respondents reacted to. The instrument was weighted as follows: Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) with 4, 3, 2, 1 points respectively. The criterion means was 2.50. The instrument was face validated by two experts in Language Education and another in Measurement and Evaluation, all from the University of Nigeria, Nsukka. The Cronbach Alpha method was used to determine the reliability of the instrument. It yielded a reliability co-efficient of 0.83, which showed that the instrument was reliable. The data was analyzed using mean

scores and standard deviation. Any item with a mean of 2.50 and above was accepted value whereas, items with a mean rating below 2.50 was not accepted.

Research Question One: What are the rationales for professional development of Igbo language educators in higher institutions for sustainable development in Nigeria?

Table 1: Mean and standard deviation of the responses of Igbo language educators, on the rationale for professional development of Igbo language educators, in higher institutions in Nigeria.

N = 400

S/N	The rationale for professional development of Igbo language educators in higher institutions for sustainable development in Nigeria	Mean	Std	Decision
	To improve the skills and knowledge of Igbo language educators in the classroom.	3.00	0.35	Accepted
	It helps in the attainment of educational objectives.	3.00	0.35	Accepted
	Professional development helps in the professional development of teaching.	2.50	0.38	Accepted
	It gives room for	3.00	0.35	Accepted

	educators to be abreast of the new trends and innovations in teaching and learning.			
	The educators become aware on the new teaching methods using the Information Communication and Technology in schools.	3.00	0.35	Accepted
	It enables the educators to be abreast of the curriculum in line with the education policy.	2.50	0.38	Accepted
	It helps the educators to interact with each other during the sensitization programme.	3.00	0.35	Accepted
	The educators are armed with the measures of dealing with behavioural problems of the learners in school.	2.50	0.38	Accepted
	It helps the educators to participate in curriculum planning and implementation.	3.00	0.35	Accepted
	Grand mean	2.50	0.32	Accepted

Research question 1 identified the rationale for the professional language of Igbo language educators in higher institutions for sustainable development in Nigeria. Table 1 indicates that, items 1-9 had mean scores above the criterion mean of 2.50, which showed that they are the major rationale for the professional development of Igbo language of

educators in higher institutions for sustainable development in Nigeria.

Research Question 2: What are the ways or measures of improving the professional development of Igbo language educators in higher institutions for sustainable development in Nigeria?

Table 2: Means and standard deviation of the responses of Igbo language Educators in Higher institutions on the ways or measures of improving the Professional Development of Igbo language Educators in Higher Institutions for sustainable development in Nigeria.

N=400

S/N	The ways or measures of improving the professional development of Igbo language educators in higher institutions for sustainable development in Nigeria	Mean	Std	Decision
19	The organization of: Conferences	3.00		Accepted
11	Workshops	3.00	0.35	Accepted
12	Seminars	3.00	0.35	Accepted
13	Research groups	3.00	0.35	Accepted
14	Expository-out of school experiences	3.00	0.35	Accepted
15	Engaging in academic debate	2.50	0.38	Accepted
16	Consultation with professional colleagues	3.00	0.35	Accepted
17	Reflective study	3.00	0.35	Accepted
18	Case study method	3.00	0.35	Accepted
19	In-service education	2.85	0.36	Accepted
	Grand mean	2.94	0.35	Accepted

Table 2 above shows the responses of the Igbo language educators on the ways or measures of enhancing or

improving the professional development of Igbo language educators in higher intuitions in Nigeria through education policy. All these items rated positive, as they met the criterion mean of 2.50 and above. Based on the grand mean of 2.94 and standard deviation of 0.35 of table 1 above, it is established that the above are the measures or ways of enhancing the professional development of Igbo language educators in higher institutions in Nigeria for sustainable national development through education policy in Nigeria.

Research Question 3: What are the challenges associated with the professional development of Igbo language educators in higher institutions through education in Nigeria?

Table 3: Mean and standard deviation of the responses of the respondent on the challenges associated with the professional development of Igbo language Educators in higher institutions for sustainability through education policy in Nigeria.

S/ N	Challenges associated with the professional development of Igbo language educators in higher institutions as stipulated by the National policy on Education in Nigeria	Mean	Std	Decision
20	Poor funding of education sector.	3.00	0.35	Accepted
21	Inadequate infrastructure	2.50	0.38	Accepted
22	Neglect of Igbo language and culture by the public schools.	2.70	0.36	Accepted
23	Inadequate of Igbo	2.50	0.38	Accepted

	language resource centres			
24	High cost of education	3.00	0.35	Accepted
25	Poor management of resources by school administrators.	2.50	0.38	Accepted
26	Inadequate attendance to sensitization programmes by Igbo language educators	3.00	0.35	Accepted
27	Poor implementation of education policy as it concerns the professional development of Igbo language teachers.	2.72	0.36	Accepted
28	Poor knowledge of Igbo language and culture by Igbo language educators.	3.00	0.35	Accepted
29	Inadequate motivation of Igbo language educators	3.00	0.36	Accepted
	Grand mean and standard deviation	2.50	0.33	Accepted

Table 3 above shows the responses of the Igbo language educators in higher institutions in Nigeria on the challenges to the professional development of Igbo language educators in higher institutions for sustainable development in Nigeria. The challenges include; poor funding of education by all levels of government, inadequate Igbo language educators death of teaching materials or infrastructure, neglect of Igbo language and culture, high cost of education, poor management of resources, inadequate sensitization of Igbo language educators through seminars, workshops, conferences, poor implementation of education policy, poor knowledge of Igbo language and culture, inadequate motivation of Igbo language educators as all these items rated positive as they met the criterion level of 2.50 and above.

Discussion

Discussions are made in accordance with research questions 1, 2, and 3 posed for the study. The evidence from the study revealed the rationale for the professional development of Igbo language educators in higher institution for sustainable development in Nigeria which include: improvement in the skills and knowledge of the Igbo language educators, attainment of the National educational objectives, professionalization of teaching educators are made abreast of the innovations and trends in teaching and learning, it helps in the integration of ICT in teaching and learning, educators can easily interact or collaborate among themselves to solve common educational problems, handling discipline problems in schools and effective participation in curriculum planning and implementation, among others.

The finding is in accordance with the view expressed by Lavade (2019), FRN (2014), Ogbonnya (2014), Edua (2018) and National Profession Development Center on Inclusion (2018) who observed in different occasions that professional development of educators of teachers are meant for them to acquire new skills and knowledge as a competent educator to enable them implement it in classroom situation through sensitization programmes like seminars, workshops, conferences, in-service training among others. This will into furlured measure helps in the attainment of the education policy in line with the National policy on Education (2015) for sustainable development in Nigeria.

The findings of the study also showed that, the ways or measures for enhancing the professional development of Igbo language educators in higher institutions for sustainable development include: the organization of conferences, workshops, seminars, engagement with research groups, exploratory – out school experiences, engagement in academic debates, consultation with professional colleagues,

the adoption of case studies and mentoring approaches among others. The above findings are in line with the studies undertaken by Speck and Kulpe (2005), Edua (2018) and Hills (2019) who in different occasions agreed that professional development of Igbo language educators takes the form of seminars, workshops, conferences, among other. When appropriately utilized, it will help to boost the professional competence of Igbo language educators in higher institutions for sustainable development through education policy in Nigeria.

The result equally showed that the challenges to the professional development of Igbo language educators to the professional development of Igbo language educators in higher institutions for Nigeria sustainable development through education policy in Nigeria include: poor funding of education by the government at all levels, inadequate infrastructure, neglect of Igbo language and culture, inadequate Igbo language resource centers in higher institutions, high cost of education, inadequate attendance to sensitization programmes such as seminars, workshops, conferences, team work, collaboration of ideas among Igbo language teachers, poor implementation of education (language) policy, among others. These findings are in line with the studies carried out by Harrison (2018), Edua (2018), and Ezeokpe (2019) who agreed that, the identified challenges are the basic implementations towards the professional development of Igbo language educators in higher institutions in South-east Nigeria through the education policy towards the attainment of sustainable development in Nigeria.

Conclusion

The need for professional development of Igbo language educators in higher institutions in South-east Nigeria is very essential elements geared towards the enhancement of the knowledge, skills and dynamic approaches to teaching and

learning. As such, these skills of the educators in higher institutions supposed to be updated along side with new knowledge economy in line with the demands of the education policy for sustainable development in Nigeria. The educators play no small role in impacting the skills, knowledge, right values and attitudes to students in schools for present and future generations. Based on this premise, the researchers made useful recommendations to that effect.

Recommendations

Based on the findings of the study, the following recommendations were made:

1. Igbo language education should be exposed to sensitization programmes such as conferences, workshops, seminars, in-service training to update their knowledge on the rudiments of teaching and learning in line with the education policy.
2. Education should be appropriately funded by the government.
3. Adequate motivation of Igbo language educators.
4. Igbo language resource centers should be established and furnished with necessary equipment and facilities.
5. The cost of education should be borne through public – private partnership.
6. Instructional materials should be adequately provided for higher institutions in Nigeria
7. The education policy as it concerns the professional development of Igbo language educators should be pursued vigorously.

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Slang Usage amongst Students in Urban Areas: An Insight of Warri Metropolis

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Abstract

This paper examines the use of slang expressions among students in urban areas in Nigeria in general and the city of Warri (a town in Delta State of Nigeria) in particular. Slang is an informal expression used by a particular group of people such as teenagers, young and adults. The paper sets out to identify slang expressions used amongst these students, the conversational patterns and the effects of slang on the

students' academic performance. This paper adopts communication accommodation theory as a theoretical framework in its analysis. This study reveals that people in Warri city use slang a lot to communicate with one another. The frequent use of slang has effects on the academic performance of the students and in their conversational pattern. It also reveals that students use slangy expressions for secrecy and easy form of communicating with one another. The use of slang affects the use of Standard English language for communication. Students encounter and retain slang in the same way as other languages mostly through repetitive and contextual learning. There should be a balance between slang usage and the use of standard language for communication.

Keywords: language, slang, warri, communication accommodation theory

Introduction

Language can be used both in formal and informal setting. According to Agbedo (2015), language is defined as a human system of communication that uses arbitrary signals or symbols. The use of language in a formal setting is what we referred to as official language. Language is an indispensable tool for communication. In human communication, the ties between meaningful elements and their meanings are arbitrary and a matter of convention (cf. Agbedo, 2000). Slang is an informal expression used by different groups of people such as students, teachers, peer group, age group etc. slang, according to Ahamefula (2016) is used most importantly to eliminate communication barriers. Slang is used for secrecy. It is gradually becoming an official language especially in Warri metropolis. Settlers in Warri, delta state feel more comfortable and at home to use slang to communicate.

Slang is an informal language which might be impolite, used by a particular group of people which may stay in use only for a short period of time. It is usually spoken more often than written, though emails and texts often contain many conversational slang terms. It is the vocabulary that is used between people who belong to the same social group and who know one another well. It can offend people if it is used about other people or outside a group of people who know each other well. Slang normally refers to particular words and meanings but can include longer expressions and idioms. They are not considered appropriate for formal occasion. It is a subset of a language used by one particular group. It consists of words and expressions which will not be found in the dictionary, and can be distortions existing words or entirely invented terms.

Slang is used by all kinds or groups of people who share situations, interests or common goal. The group which uses these words for example, Students in Warri, is always in the minority and often use slang to set them apart or make it difficult for ordinary people to understand them. When a particular new expression is known and used by a large majority of the population, it is no longer slang but part of the regular language usage. It is like a linguistic laboratory where new words and forms can be tested out, applied to a variety of situations and then either abandoned or incorporated into regular language. It is used by limited groups with something in common. Slang promotes cohesion within a community. Language is an integral part of culture, and slang helps identify those who are native to that particular culture. Slang is particularly popular among teenagers and college students in general (Finegan, 2008). Akmajian et al (1998) also added that slang has some salient features; first, slang is part of casual informal styles of language use, second slang is like fashions in clothing and popular music, changes quite rapidly,

third specific areas of slang are often associated with a particular social group, and hence one can speak of teenage slang, underworld (criminal) slang, the slang of the drug culture and so on. The speaker uses slang in order to achieve social dynamics with the people to whom he/she is speaking and slang outlines social spaces, and attitudes towards slang helps identify and construct social groups and identity (Adams, 2009:57). It means that when someone uses slang, he/she exposes ideas, feeling, attitude as how she/he wants to perceive the people that talk to and how he/she wants those people to perceive her/him, to infer what she/he means. Learning slang in language allows you to remain current in your spoken ability, and makes it possibly to hold fluent conversations with people of all generations such as Warri people. Warri is a city in Delta State, Nigeria, with a population of over 300,000 people. Warri is an oil rich city and part of the Niger-Delta region. The people of Warri are mainly the Urhobos, Itsekiris, and Ijaws, but other ethnic groups also live within the city. Warri is predominantly Christian, as is most of Southern Nigeria. The city is known nationwide for its unique Pidgin English.

Linguistically speaking, slang may help convey ideas more efficiently. Slang becomes the part of language variation because of the need to adapt to new or different aspects of society and factor of social prestige. A slang word is formed by linguistic process that is found in morphology study such as: coinage, compounds, acronym, clipping, back-formation, abbreviation, blends, cockney, public-house slang, workmen's slang, commercial, and also standard slang. The popularity of slang nowadays makes it an interesting object to study. It is seen from a social point of view. It will be interesting to find out what types of slang words that students especially in Warri usually use, their conversational pattern and the effects of slang usage on the academic performance of students in Warri, Delta

state. This work will use 10 respondents in gathering data for the analysis. The scope of the study is within the sociolinguistic area of Warri, a city in Delta state. The work is purely descriptive. The significance of this work is to make available slang expressions for students who want to engage in secrecy and use of some educative tips to pass examinations and tests on regular basis. The study adopts the communication accommodation theory (CAT) for analysis of data.

Literature review

That slang is a prominent language variety is no longer contested. Fishman (1972: 166), for example, states that "in a very real sense, a language variety is an inventory of the concerns and interests of those who employ it at any given time". Slang is highly informal and is often used in colloquial speech. It is a part of a language that is usually outside of conventional or standard usage and that may consist of both newly coined words and phrases and of new or extended meanings attached to established terms (Chen, 2006: 260).

Agbasi (1993) observes slang used by students of the University of Nigeria, Nsukka under five priority areas. These include: food, personal appearance, students' life, secret cult and sex and sex life. The findings reveal that slang in use condemn poverty, laziness, the abnormal, the uncivilized, lack of respect and physical Violence as society does and hold wealth, intelligence, moderation and normal in all its ramifications. The most recent comprehensive scholarly examination of slang is found in Eble (1989, 1996). Eble (1989) focuses on the University of North Carolina slang repertoire. The importance of this treatment of slang is that it highlights the fact that slang is intricately woven into college students' academic and social life, a view that Alimi and Arua (2006, 2008) support. Eble (1996) is even more comprehensive, as it

brings together the work that the scholar has done for more than a decade (for example, Eble 1984, 1990, 1991, 1994a, b). It shows that slang can be studied in multi-dimensional ways. Thus, in examining its formal and functional characteristics, she shows its relationship with grammar, morphology, lexicology, sociolinguistics, pragmatics, discourse analysis and other important fields of study. In so doing, she vigorously argues that slang is part of everybody's everyday life and that it is not confined to the hallowed walls of universities.

Agbedo (2000) brings to the knowledge that speech act theory by Austin (1962) which notes 'how to do things with words'. The work observes that only sentences or utterances pass information. But rather they are used in certain acts to play together with the observer so as to interact with each other. The work further reinstates that language which exists has been identified as locutionary, illocutionary and perlocutionary. In each of these, performative are words that perform certain functions in an action, constatives are the mere saying of those words or sentences which doesn't involve any action. This explains when a speaker uses slang and it also performs the function as the performative and constative verbs in important roles because slang is a language which necessitates action. Umeokoli (2002) investigates slang expressions in Ariaria international market, Aba speech community. The work reveals that food, fashion, economic life, religion and sex life have slang expressions for them. Okon (2003) discusses slangs used by the students in tertiary institutions in Calabar using as a framework the distinction made by Halliday (1985) between language as a system and language as an institution. The work finds out some logic in the coining of slang terms. The work further discovers that the use of slangs is a healthy development in language use such as Calabar which could be of benefit in educational planning and decision.

Studies by Thorne (2004, 2005) are examples of efforts to sustain a scholarly examination of slang. Thorne (2004), for example, examines students' slang terms in the United Kingdom and shows that some semantic clusters correlate with students' preoccupations. In a subsequent study, Thorne categorises slang terms amongst students in Kings College and various other higher institutions in the Greater London area. His findings confirm that slang terms are a reflection of "actual students' behaviour" (Thorne 2005: 4). In terms of their forms, he reports the presence of relexicalisation, overlexicalisation (cf. Halliday 1978), figures of speech and some word formation processes (2005: 4).

Alimi and Arua (2006), already mentioned, identify and discuss the labels with which students describe their academic life at UB. The labels reveal students' primary academic preoccupations: excellent and poor performance, good and poor teaching, difficult and easy courses, truancy, illegitimate relationships, cheating and passing and failing. The study also reveals a rich and extensive variety of students' labelling of various aspects of their academic life. In another study, Alimi and Arua (2008: 51) investigate gender bias in the slang expressions that students at UB use to describe female and male lecturers, on the one hand, and female and male students on the other, based on the sexual relationships they contract across teacher-student boundaries." Their findings show that in terms of endearing slang terms, female students and lecturers are discriminated against while both genders are treated alike in terms of disparaging slang expressions.

Similar to the above, Nnorom (2012) assesses slang expressions as used in UNN Community by instigating the kind of slang expressions used in the university community. The study reveals that students' use slang expressions and that slang expressions can be identified in the use of Standard English language. Furthermore, Onyia (2013) examines the linguistic

phenomena known as slang. The objective of the study is to ascertain if the decline in the standard language is as a result of the dominant use of slang expressions. This study reveals that slang expressions are mostly used by the young because it is normally an air of importance as they see slang as a display of intellect and dominion over others who do not understand their vocabulary. This study also observes that the knowledge of slang has the tendency to link one to the global communicative trend. Ugwoke (2017) studies the structural analysis of the Nigerian English slang expressions which is a sociolinguistic variant of communication. The study finds out that slang in as much as it has its positive side, also affects its users negatively especially students in that their formal English use is affected.

Summary of literature review

This section reviewed scholarly works on slang expressions. Objectively, the review shows that much has been done on slang expressions in other areas. Credence has not been given to slang usage in Warri city, using the communication accommodation theory for analysis of data. It is a known fact that Warri is known for slang usage in almost all forms of expression. Parents use slang to communicate with their children and children use slang to communicate with their peers. Only few researchers have tried to document this fact. This work stands among others to fill the gap and also to add to scanty literature in the area. This work adopts the Communication accommodation theory as a theoretical framework for the analysis of data.

Theoretical framework

Communication accommodation theory (CAT) is a theory of communication developed by Howard Giles. This

theory concerns the behavioral changes that people make to attune their communication to their partner, and the extent to which people perceive their partner as appropriately attuning to them. This theory is concerned with the links between language, context, and identity. It focuses on both the intergroup and interpersonal factors that lead to accommodation, as well as the ways that power, macro and micro-context concerns affect communication behaviours. Communication accommodation theorists focus on the patterns of convergence and divergence of communication behaviors, particularly as they relate to people's goals for social approval, communication efficiency, and identity. Convergence refers to strategies through which individuals adapt to each other's communicative behaviors to reduce these social differences. Meanwhile, divergence refers to the instances in which individuals accentuate the speech and non-verbal differences between themselves and their interlocutors. Sometimes when individuals try to engage in convergence they can also end up over-accommodating, and despite their good intentions their convergence can be seen as condescending.

Communication accommodation theory emphasises on the adjustments that people do while communicating. The theory was evolved from speech adjustment theory, which demonstrates the value of psychological concepts to understand the dynamics of speech. It expands the human tendency to adjust their behaviour while interacting. People accommodate their communication activities to get approval and to set a positive image in front of the interactant (Agbedo, 2015). The environment of interaction affects their communication behaviour. This theory sprung from the awareness that speakers are not merely incumbents of roles imposed on them by society but rather as inquirers attempting to comprehend themselves and others. This framework is adopted to study how students in

Warri metropolis use slang in their conversation amongst one another.

The use of slang expressions among students in Warri City

Slang used in conversation by Students in Warri

Slang is an informal expression used by people especially students in Warri to communicate with one another. Warri is known for Slang usage. There are different examples of slang used by students in Warri. They are discussed below:

Crash

This term is used connotatively by students. It means to sleep. Students use this to know if their colleagues want to go to bed. For examples:

1. I won go crash abeg ‘ please, I want to go sleep’
2. Joy crash for my house yesterday ‘ Joy slept in my house yesterday’
3. The girl just dey crash anyhow for class. ‘ the girl was sleeping excessively in class’
4. Come, make we go crash for bed. ‘ come, let’s go sleep on the bed’

Who you help?

This slang is used by students in Warri to tell someone indirectly that he/she ain't relevant, for example if I ask Onome to show me some respect, he might just say ‘Tega who you help self’ meaning ‘Tega, you are not relevant". Other examples are listed below:

1. Who school help? - This means school is irrelevant to my success
2. I go help your generation – this means I will render assistance to your generation
3. Who Obasanjo help? – This means obasanjo is irrelevant to my life.

Jack

This expression means to study. Students use this expression when they want to study. For example: you hear a student telling his fellow student that: I won go jack abeg, leave me jor. This means ‘I want to go and read, please, leave me alone’. Other examples are:

1. O boi, exam don reach o, I won go jack abeg – my friend, this is examination period, and I have to go read please.
2. Joy too dey jack – Joy reads a lot
3. The boi no like jack oo – The boy does not like to study
4. My pikin must jack wella o so he go better for am- My child must study hard so he will succeed.
5. No dey take jacking worry me jare – Don’t disturb me with reading.

Your way nor pure.

This is used to tell someone that he is not a straightforward person. Examples are:

1. Your way no pure – you are not straightforward
2. The gal way nor pure- the girl is not truthful

Cabash

This statement is used to refer to those who love Prayer so much. If a pastor loves praying, Warri boy will say something like “Pastor, you too like to dey Cabash”. More examples are:

1. The man sabi cabash oo – The man knows how to pray.
2. Abeg no cabash for my head jor. – Please, don't pray for me.
3. Na everytime you dey cabash. – You pray all the time
4. Na cabash sure pass o. – prayer is the key.

See my period

This means one is broke. When students in Warri are broke, you hear them say 'I dey see my period abeg. This means I am broke. To be broke is to be in need of cash or one that is cash trap. Other examples are:

1. My period don soak o. – I am extremely broke
2. My period dey smell – I am extremely broke.

No lele

This means no problem. Students use this expression to communicate. For instance, when they engage in a discussion with a friend or group of friends and they reach an agreement. When they are about to disperse, you hear them tell one another 'no lele now (it means 'no problem')

'H'

This means 'Hunger'. This is used to tell a friend that you are hungry. For example: I dey H abeg oooo – please, I am hungry.

Make your head dey your neck o

This slang is mostly used to warn a person to use his sense, It is also used for advice, "Ochuko leave that Babe oo,

Make your head they your neck o" – Ochuko, leave that girl. Get sense please.

Shima/ Material/ Erema

This is used to refer to a girl or a lady. Guys usually use this to describe their girlfriends. For examples:

1. My shima dey come my house today – my girlfriend is coming to my house today.
2. Your material make sense o- Your girlfriend is beautiful
3. Your material no bad o – Your girl friend is beautiful
4. Ochuko shima make sense – Ochuko's girlfriend is presentable.
5. I must collect your shima – I must snatch your girlfriend

Kaka

This means 'to use the convenience. You hear students say 'I won kaka' this means 'I want to use the toilet'. 'Kaka' is also used to refer to the backside of a lady. For examples:

1. The gal kaka big o – The girl has a big backside
2. Her kaka make sense – Her back side is presentable
3. Her kaka dey heavy her – Her backside is too big

Oshofree

This means someone that likes free things. For example- you too like oshofree. This means you like free things too much.

Lashing/Polash/Whipping

Lashing is usually used in place of Sex. Since those words are too raw, warri boy might just say, ‘Oboi, I lash Rukky Yesterday O”, the other Guy might say ‘Oboi leh, nor be small whipping between me and Rukky o’. If ladies are discussing, they don't use sex, they use lash or polash
Example: Babes, Mute was hot, the guy polash me so tey I ...
‘Mute knows how to sex me well.

Kpekus

This means ‘private part’ or vagina. It is usually used to refer to ladies. For examples:

1. Your kpekus no dey stay one side abi? – You sleep with every guy you see
2. Kpekus dey scratch you? – Do you want to have sex?
3. I need some kpekus oo – I need to have sex with some girls

Kpor Kpor

This slang is use to refer to police. We usually know police as Kpor Kpor, if you ask someone from Warri where is police Station? He will reply you ‘I nor know wenti be Police Station oo, Na Kpor kpor way i know oo.

Pepper

This expression is used to refer to money. It is used by students in Warri. For examples:

1. Pepper no rest o – I don't have money.
2. Omo, give me my pepper now- Give me my money please.

Soja

This is used to refer to 20 naira note; this is mostly used by conductors and taxi drivers. Example:

O boi, you get Soja there? Meaning “Do you have 20 Naira?”

Gallant

This is use to refer to a street thug who has made his mark on the street. Example:

Question: Oga Tega, how that Way na? ‘Mr Tega, how are you doing?’

Response: O boi, I gallant o. ‘My brother, I am fine’.

Pem

This means ‘to hide something very well’. Examples:

1. Abeg pem that quay well o. ‘please, keep the quay well’. This is mostly used by street boys.

2. Fejiro, Pem well o, Kpo kpo they around – ‘Fejiro, stay away, Police is around’.

White house / to see Obama

This means the ‘convenience’ or ‘toilet’. When someone says he is going to the white house or he is going to see Obama, it means he is going to use the toilet.

Public Toilet/ Olosho/ Ayagba

This is used to refer to a woman or a female student who sleeps around with anyone that comes her way. She is termed a prostitute or a cheerful giver.

Sky

This is used to refer to #50.00 notes. When a student says ‘Abeg give me sky make I use enter bus go school’, he means ‘Please, let me have #50.00 for transport fare to school’.

Conversational patterns of slang expressions

In the world of slang, anything goes and rules that apply to written languages are often broken. The most difficult part is that, of course, you can't just say whatever you want. When you break the rules, you have to break it the correct way. Taking what you learned from textbooks or tutorial classes and applying it to the real world is not so easy because it is impossible to teach all the possible ways things can get jumbled up in the spoken language. Learning how to speak naturally with all the correct idiosyncrasies and inconsistencies in a language is something that requires practice with real people in real-world situations. In this section, we'll look at some common patterns and themes that will at least help you get an idea of where the majority of slang originates from.

There is one major driving factor behind the majority of slang in Warri. The primary goal of most slang is to make things easier to say. The conversational pattern among students using slang to communicate is so easy and straightforward. Slang is used for secrecy. People use slang during conversation to hide or divulge certain information from people around.

Students in warri city use slang for easy expression. They also use slang to form acronyms during examination. The acronyms formed help students to be focussed and excel in their academics in Warri city. Slang expressions help to reduce mouth movement.

Effects of slang expression on students in Warri City

Slang has had both positive and negative effects on students in Warri city. One positive effect is that the use of slang helps to informally develop the language. Languages are constantly changing and growing. Slang expressions work in the same way. As society changes and develops, new slang expressions are born. However, one negative effect of the use of slang is that sometimes members of the society become unable to differentiate between when slang should be used and when formal language should be used, allowing slang to infiltrate what should be scholarly, formal language. Recent news reports reveal that students these days are becoming so familiar with using slang in their everyday communications through social media and texting, that slang terms are now making their way into students' papers. There has been a dramatic decline in students' writing abilities. Slang Affects Students in the Classroom. There is such a dramatic decline that, as Wood reports, students do not even capitalise words or use punctuation anymore.

The reason why such a dramatic decline in communication abilities due to the influence of slang is such a problem is because formal language must be preserved within a society. Society, especially multiple societies, cannot share knowledge without having a shared, formal language.

Slang is an insider language. It is a way of being part of a group. If you are using slang in a conversation with

someone who is not in your group and does not know the words you're using, such as a person from another region, you will not understand one another, and that person may feel put off. Slang is casual. If you use it in a formal environment, like a job interview, you may be regarded as uneducated, low-class, and not serious. Slang can be offensive. In schools in Warri for instance, students use slang for almost everything. They don't mean to offend, but among them, it is common and accepted. If they are in the habit of saying it all the time, however, they may slip and say it in a situation where offense would be taken. Slang is generational. If you use it when talking with older people, they may not understand you, might be offended, and may look down on you as immature.

Slang changes, sometimes quickly. If you use yesterday's slang, you may label yourself as outdated and out of touch. Slang is not bad or good; it's just a part of the language which can be used effectively or ineffectively. Using slang well, demands an awareness of purpose and audience. Make sure you understand all the connotations of a slang word before using it if you are not familiar with it. Slang is often used as a way to appear friendly to someone or to show that you belong with a certain group of people or that you understand popular culture. It shows that you are part of the crowd and that the slang you share is part of your secret language. Slang words can be a good indicator of what was going on during a specific period of time.

Conclusion

This work is written to identify slang expressions used amongst students in Warri City, Delta state. The work identifies different types of slang used by students during conversation. An example is 'jacking'. This means to read. Jacking is used to refer to someone who likes to read. Another example is 'dey

your lane'. This means 'mind your business. The paper reveals a lot of slangy expressions in Warri. Also, students use slang to keep secrets. Whenever people are around them, they use slang in order to confuse their peers. Slang is also used to commit crime. The work further reveals the positive and negative effects of slang. Positively, slang helps students to remember what they read during examinations. Students use slang to remind themselves of the acronyms formed. Negatively, slang affects students when they want to use the official language. Students cannot express themselves without the use of slang. It is a problem. Slang is an informal expression that has affected the students in Warri city.

Every year, numerous new words and abbreviations find their ways into the dictionary. Some may say this is all part of a language revolution while others can't fathom how words, phrases and abbreviations used informally can be given such importance. It appears that slang is commonly used among students in Warri. Students use slang to communicate a lot. They have no regard for the use of English in their conversational pattern. They only use English language because it is an official language used in writing examinations. The students feel more comfortable in communicating with slang than in the English language. Slang is also very prominent in text messages, where words are commonly abbreviated. This style of writing does not follow the standard of English but instead cuts down words to make the process quicker.

Warri slang is one of the language varieties in Warri city in Delta state. It is the product of culture and society. It is a kind of sociolect. The paper discusses Warri slang from sociolinguistic point of view. Slang functions as a pursuit of self-identity which is the symbol for dividing the professional groups in society. It expresses emotive feeling of the slang

users for the psychological need. It is also used to achieve politeness which means slang serves the phatic function and it contributes to maintain our positive face in daily communication. The development of slang cannot be separated from the society. As the society highly develops, the use of slang also becomes more complicated as well. It is necessary for students to know more about slang, in order to achieve a better understanding of Warri culture and society.

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Debates on Gay Marriage

by

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Abstract

In Nigeria, marriage traditionally has been defined as a religious and legal commitment between a man and a woman with the ultimate expression of love. It has never been between man and man or between two women with the intent of having sex. Unfortunately, homosexual relationships are increasingly gaining acceptance in this country hence this research work. Though, gay marriages have not been permitted to be carried out (openly). In churches and politics, the debate about homosexuality has focused recently on whether gays should be allowed to marry or whether gay sex should be legal. In most cultures in Nigeria, same-sex relationships, sodomy and the likes are regarded as abominable. Most heterosexual Nigerian men are homophobic, that is, they have a deep, morbid, irrational fear of homosexuals. Its expression ranges from locker room jokes to verbal abuse, to physical assaults that sometimes end in murder. Even men who by intelligence and education should know better may think that homosexuality is a disease or a form of insanity, or the result of a birth injury, or a matter of choice', that gay men routinely molest children are united in some kind of fiendish conspiracy and wear gowns". (p. 19). From Much more explanation, some heterosexual men who are not hung up about gayness may fear guilt by

association if they are known to be friends with someone who is gay.

Introduction

In Nigeria, especially in Igbo communities, gay practice is seen as an alien importation and it is viewed as a grave offence. In the past, it did attract capital punishment, as the tradition of the people abhors it. Up till now, the practice is regarded as an abominable act which defiles the land and invites colossal tragedies on the people for the community where it is practised.

Many insist that the act runs contrary to natural causes and can release the wrath of the gods and even the Christian God on man. That was why anyone caught indulging in the act is accused of breaking the law of God and man. Some communities judge the culprit as unfit to live. Example is Moslem community.

In Nigeria, the way same-sex marriage is seen and interpreted in the past is the same way it is seen today. Members of the community are united in their belief that the act is evil. They believe it is one of those bad influences on African way of life brought about by the Europeans during the colonial era. But over time, the church, tradition, government, and the people have joined forces in condemning the act not only in the east but also in other parts of the country.

It would be recalled that the church of Nigeria (Anglican Communion) in 2007, strongly opposed to homosexual practice and distanced herself from the stand of the United States of America's Episcopal Church and the Anglican Church of Canada, which accepted the union of same sex. The Primate of the Church of Nigeria (Anglican Communion Nigeria), Nicholas Okoh who was enraged over

the stand of the foreign churches said that the Nigeria church would not walk away from the Biblical paths in which Anglican Church walks.

Five years after he made the stance of the Nigerian church known, the Primate still maintained his stand on the matter recently when he applauded the Nigerian Senate for throwing out a law on December 2011, in support of same-sex marriage. He said, recognizing the rights of homosexuals were an aberration.

It would be recalled that the Senate of the Federal Republic of Nigeria approved a penalty of 14 year imprisonment against anyone convicted of homosexuality and 10 years for anybody abetting it. God created the world and told us how we should marry, but some people chose their own way. Their own way is against the will of God for man and it is a negation of natural order hence, this research with the intent to bring to light, the evil associated with their free choice to same-sex marriage and its practises

Debate on Gay practises

There is no doubt that homosexual relationships do exist. Homosexuality is mentioned here because of its own contribution in the gay world experiences. It is interesting to note that the Judeo-Christian scriptures have not let this aspect of the homosexual life go unnoticed. As it is written in the book of Genesis 19:4-9,

...the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. And they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may know them carnally." So Lot went to them through the doorway, shut the door

behind him, and said, “Please, my brethren, do not do so wickedly.” “See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men; since this is the reason they have come under the shadow of my roof”. And they said, “Stand back”. Then they said, “This one came in to stay here, and he keeps acting as a judge, now we will deal worse with you than with them”. So they pressed hard against the man Lot and came near to break down the door.

Ogunbayo (2011) narrated the activities going on in a guest house which is situated off the major Lagos highway in Abule Egba. According to her:

The highly walled guest house is rallying point for many events in the big and thriving underground gay movement in Nigeria. It has witnessed much solemnization of same-sex unions. Just as marriages are contracted in the open world, gay clerics among them conduct marriages for same sex couples. “One Pastor Rowland Jude Macaulay is one of the homosexual Pastors conducting such marriages” (p. 44). Example is church of Rainbow in Lagos.

The secret gay marriage ceremonies often conducted at the guest house, were witnessed by other gay people with or without their partners and are often. However, she continued:

There is no open marriage between a Nigerian couples yet apart from that done by the daughter of General Ishaga Bamaiyi, who is currently married to her lover in US. She met her “wife” i.e. her gay partner when they were students at Queen’s College

Lagos and later married her after many years they lost contact. P. 45).

Many gay Nigerian women and men pretend to be heterosexual in marriages while they are simultaneously married to their gay lovers. That is to say that they have extra marital affairs with their fellow gay and at the same time keep their heterosexual marriage. This however, will make them not to fulfill their obligations in the heterosexual marriage since they cannot serve two masters and serve them well.

Men find it fashionable to belong to a group of men who do not only specialize in having anal intercourse with their fellow men but also press for the legalization of the same sex marriage in Nigeria. This seems a new dimension to gay relationships existing before same-sex marriage which is a foreign impact on Nigerian family system.

Same-sex marriage has been variously argued as inhuman, barbaric, anti-social, immoral and ungodly. It is said to be another dimension in promoting sexual immorality such as rape, incest, adultery and fornication. Man has through same-sex marriage fuelled the idea that he is a corruption of the good plans of God for marriage.

Debates on Why Homosexuals do not open up

According to Morris (1978):

Those who had homosexual feelings or those who were active homosexuals felt deep shame, and under no circumstances would they allow their homosexuality to be revealed. They were (and many still are) in the unenviable position of needing the church, and yet not daring to reveal to it his/her deepest need. The reason for this attitude obviously, is

the fear of condemnation from the leadership and ostracism from the constituency (p.27).

Perry (1972) affirms that

Most organized religions have been no more helpful to us than an empty well, to which we have all returned again and again in some kind of forlorn spirit of hope. We who committed ourselves to a homosexual existence grew gradually to accept a feeling that God did not care about us (p. 5).

The shame of homosexuality is far exceeded in Perry's view by the shame of failure to love. It is only through realizing this that the church can really begin to hold out hope. I do not agree with Rev. Perry's position relative to God's creation of and acceptance of homosexuality; but my feelings certainly identify with his sense of rejection. It is really too bad as expressed by Morris (1998) "that we Christians who are supposed to be characterized indeed, known by our love and Christ-like acceptance of people with all their sins, are so prone to reject not only the problems people have, but the people themselves". (p. 27). Morris (1978) reports that "Tony Perry has since founded a church for homosexuals which, have mushroomed into a denomination" (p. 27).

Curry (1993) quotes the United States Supreme Court as having declared marriage in 1978 to be of fundamental importance to all individuals. "That case, the court described marriage as "one of the basic civil rights of man" and "the most important relation in life". The court also noted that "the right to marry is part of the fundamental right to privacy" in the U.S. Constitution. The court hold:

We deal with a right of privacy older than Bill of rights – older than our political parties, older than our school system, marriage is a coming together for better or worse, hopefully enduring and intimate to the degree of being sacred. It is an association that promotes a way of life, not causes a harmony in living, not political faiths; a bilateral loyalty, not commercial or social projects (pp. 1-2).

This time, however few couples are applying to the state for marriage licenses; instead they are participating in their own ceremonies, sanctioned by their friends, families and spiritual communities. In Nigeria, there is no law backing gay marriage. Rather the law is in favour of heterosexual life. For many according to Curry (1993)

The right to marry is a basic civil right – as long as lesbians and gay men are denied the right to marry their lovers, they will be considered second-class citizens. And as long as society offers benefits based on the status of marriage, then lesbian and gay couples want their fair share (pp. 1-2).

In Nigeria, although marriage has been declared a “fundamental right”, no state recognizes same-sex marriages. Some countries for example Denmark and Norway recognizes gay marriage but only if at least one partner is a Danish or Norwegian citizen. Curry (1993) quotes Zabiock, (1978) by giving the following examples indicating that Texas “may not issue marriage license for marriage of persons of the same sex. In Florida ‘no country clerk... shall issue a license for ... marriage unless one party is male and the other party is female,” and in California “marriage is a personal relation arising out of a civil contract between a man and a woman”. Most state laws, however, neither prohibit same-sex

marriages, nor include the kind of restrictions Florida and California have” (pp. 1-3).

Hyde (2006) reports that

A considerable number of lesbians and gays have simply left the established religious organizations and founded their own churches, synagogues, temple and other groups of which the largest is the metropolitan community church. On the other hand, many homosexual persons reject all forms of religion as oppressive and invalid, making religion as controversial within the gay community as homosexuality is within religious bodies (p. 530).

In Nigeria, we have Pastor Marculry having his own church in Lagos named House of Rainbow. He was reported to have been threatening to come back to Nigeria in full force to gain more members. Two issues in particular seem to provoke much debate: ordination and the marriage of homosexual people. Beginning in the 1970s, most major American protestant denominations debated the appropriateness of ordaining lesbians and gays to the ministry. The debate was emotional and explosive and nearly all resulted in legislation forbidding homosexual ordination. The debate in 2004 as reported by Bloom at the General Conference of the United Methodist church was typical. In a highly charged atmosphere including demonstrations, the group voted a 2 to 1 margin, that one practising homosexuals “cannot be ordained and that Methodist – Ministers, may not bless same – sex unions” (Bloom 2004).

According to Hyde (2006) “at present only the Unitarian – Universalist Association, the United Church of Christ (Congregationalist), and the American Union of Hebrew Congregations seem willing to ordain gay and lesbian

people openly and the lines are pretty clearly drawn in other religious groups” (p. 530). In 2003, the Episcopal Church amid much controversy approved the consecration as bishop of an openly gay priest (Davey 2003).

Many who favour full acceptance of homosexual persons have argued for formal recognition of committed relationships along the lines of marriage. In 2000, American Reform Jewish Rabbis approved of such unions and authorized the development of an appropriate ceremony (Hawes 2002). The United church of Christ blesses same-sex unions. Several other mainline protestant groups, such as the Episcopalians, Presbyterians, and ELCA Lutherans, are actively debating and studying the question” (Davey 2003).

Lots of lesbian and gay men change their names. According to Curry (1993) “gay and lesbian partners in a couple sometimes hyphenate their names or choose a name that is the combination of the two, by given examples: Audry Berman and Sheila Gander became Audrey and Sheila Berman Jim Dykes take their lover’s last names. Reverend Jim Dykes and his lover affirmed their commitment and they decided to symbolize that commitment by sharing the same last name”. (p. 254).

Debate on Reasons for denying marriage to Gay couples

The main reason for denying marriage to gay couples is that all major religions consider homosexuality a sin. However, according to Joe, (2011) http://www.balancedpolitics.org/samesex_marriages.htm... the first Amendment of the American Constitution clearly states that a person’s religious views or lack thereof must be protected. Marriage by the state is a secular activity; the government cannot start making law, just because a religion says they should”. In stating people’s argument in support of gay marriage, he has

this to say, Gay marriage hurts no one hence a marriage is a relationship between two people. However does it hurt society or people not involved in the marriage? It is a personal commitment that really is, no one else's business. Society shouldn't be dictating what two people can or can't do when no one else is hurt in the process. If the church or certain groups disapprove, that's their right, but it isn't their right to stop it. The argument continued thus; since gay couples cannot have kids naturally, this will likely increase the desire to adopt. Since there are so many kids around the country in need of adoption, this is a good thing. That marriage encourages people to settle down and to give up that type of lifestyle. Married people commit themselves to one partner and work to build a life together.

Joe also presents some argument against gay marriage thus:

- A law allowing gay marriage would increase the number of non-serious marriages: marriage is the most sacred institutions in this country and every society considers it the joining of a man and a woman. It makes biological sense since only a man and woman can procreate.

- The building blocks of our society and the thing that makes it strong is the traditional family of man, woman and children. The main reason our culture and values have started to crumble is the weakening of families. Introducing another firm of 'family' would only make the situation worse.

- Gay rights activists claim that these marriages should be allowed because it doesn't hurt anyone, but it could start a chain reaction that destroys the whole idea of marriage. If someone wants to marry his dog, why shouldn't he be able to, what if someone wants to marry their brother or parent? Etc. Unless we develop some from definition of what a marriage is, the options are endless.

- Children learn about expectations and gender roles from society, It's difficult to teach the importance and traditions of the family when such confusion is thrust upon them. Only a man and woman can bear children, and for thousands of years, a man and woman... headed household has carried generations of people through life”.

Gay activists claim that gay marriage will help in adopting children. The question is when they finish adopting those children, whose children will they adopt? If all became gay who will procreate? If their parents were all gay will they have come into this world? Therefore, gay marriage should be discouraged. It is a negation to natural order

Conclusion

This research noted that though Christians frowned at gay marriage and gay practices, some people in the church are still practicing it. It was discovered that some have dual marriage; heterosexual marriage and gay marriage which they do in secret in our big towns like Kano where they have bar bashing. This contributed to many broken homes as a result of a spouse not meeting up and satisfying his spouse sexually and otherwise. The research concludes that gay marriage and its practices help to increase chronic diseases, such as AIDS, and make people (gays) satisfy their sexual urge in an abominable way thereby incurring the anger of God. It therefore, calls for an urgent attention to the recommendations in order to correct the observed evil.

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**Adimire Usoro Nkuzi Mgbadoṅkwu n'Oru na Mmetadebe
Umwakwukwo Sekondiri N'Edemede Igbo**

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Umjedemede

Nchocha a bu maka ichoputa ka usoro nkuzi mgbadoṅkwu n'oru si di ire na mmetadebe umu akwukwo sekondiri n'edemede Igbo n'okpuru ochichi Nsuka na Steeti Enugu. Nchoputa na ntunyere nkwale nganihu na nkwale ndinazu ka a gbasoro mee ya bu nchocha. E sitere n'ulokwukwo iri abuo na abuo (22) ebe ndi nwoke na ndi nwaanyi na-ejeko akwukwo wee sere ulokwukwo anọ maka nchocha a. Usoro nsere nhatanha ka a gbasoro mee ya. Nsere nhatanha ka e jikwa sere umu akwukwo onuogu ha di nari ato na ato (303) e ji mee nchocha a. A choputara na usoro nkuzi mgbadoṅkwu n'oru ka wee kwalite mmeta nke oma umu akwukwo n'omumu edemede Igbo, karia usoro nkuzi odinaala. N'ihini nke a, ndi nchocha turu aro ka a na-eji usoro nkuzi

mgbadoṅkwọ n'ọrụ akuzi edemede Igbo, maka na ọ na-eme ka ụmụ akwụkwọ na-esonyesi ike n'ihe ọmụmụ. Ọ na-emekwa ka mmata nke ọma ụmụ akwụkwọ n'edemede Igbo dị elu.

Ọkpurụkpụ okwu: Asụsụ Igbo, Edemede, Usoro nkuzi mgbadoṅkwọ n'ọrụ.

Mkpọlite

Asụsụ Igbo bụ asụsụ ndị agbụrụ Igbo, ma sorokwa n'asụsụ ala Naijiria a na-amụ n'ogo mmụta dị iche iche. Ọ bụkwa otu n'ihe ọmụmụ ụmụ akwụkwọ sekọndirị na-ele n'ule ngụcha akwụkwọ sekọndirị nke a kpọrọ Ule Siniọ Sekọndirị Satifikate (Senior Secondary Certificate Examination, SSCE). Alaka anọ putara ihe a na-ele n'ule a n'asụsụ Igbo bụ utoasụsụ, omenala, agumagu na edemede. Edemede bụ ihe si mmadụ n'obi nke o chere echiche maka ya tupu o detuo ya n'akwụkwọ maka ọgụgụ. Edemede ọbụla nwere isiokwu nke odee na-edede maka ya, nakwa usoro a na-agbaso wee na-edede ya. Odee na-eji ọdịmara na akara nke asụsụ o ji arụ ọrụ nabatara wee na-edede edemede ya iji mee ka nghọta di ire n'ebe ọgụgụ nọ. Laurinavicius (2017) kọwara na nka odide bụ nka mmepụta na-enyere odee aka ikọwa obi ya n'ebe ọgụgụ nọ. Na nkọwa ya, ọ bughị nka asụsụ dị mfe na nnweta maka na tupu mmadụ enwee ike ikọwa onwe ya nke ọma site n'edemede, onye ahụ ga-enwe ezi mmụta na nka odide n'asụsụ o ji arụ ọrụ. Willson (2018) kwadoro nke a wee kọwaa na edemede bụ otu alaka n'ihe ọmụmụ asụsụ siri ike. Odee na-agbalị ikọwa onwe ya n'uzọ doro anya maka na ọ gaghị anọ ikọwara ọgụgụ ihe o bu n'obi. N'ihi ya, ọ dị mkpa na odee ga-enwe mmụta toro atọ na nka odide. Nke a ga-enyere ya (odee) aka ime ka ọ buru ihe ahụ o bu n'uche ime ka ọgụgụ mata bụ ihe o deturu n'akwụkwọ.

N'iga n'ihu, nka odide bu nka asusu di nnukwu mkpa na ndu nwata akwukwo obula. O bu nka na-ekewapu ndi agughị akwukwo n'etiti ndi guru akwukwo. N'ime afo iri gara aga, akara ngwa teknoloji mere ka nka odide puta ihe n'ebe o di ukwu na mmekorita mmadu na ibe ya. Otutu ndi mmadu na-adabere n'ide ihe jji nwee mmekorita n'etiti ha na ndi mmadu ndi ozo site n'iji udo nzikorita ozi n'ikuku n'uzo di iche iche. Ha gunyere: 'email, sms, whatsapp, instgram' na otutu ndi ozo. Nke a gosiri na nka odide di nnukwu mkpa n'ogbo a. Nka odide bukwa nka e ji anwale umu akwukwo n'uloakwukwo. Otu uzo putara ihe e si amata ogo mmeta nwata akwukwo nwere n'iji nka odide aru oru bu site n'ide edemede. Ya mere edemede ji soro n'ihe a na-akuzi ma na-anwale umu akwukwo na ya n'ihe omumu asusu Igbo.

N'agbanyeghimkpa edemede di n'ebe umu akwukwo no, a choputara na otutu umu akwukwo sekondiri anaghi eme nke oma n'edemede n'asusu Igbo. Ozi sitere n'aka onyeisi ule 'West African Examinations Council, WAEC' (2015, 2016) kowara na otutu umu akwukwo emeghi nke oma n'edemede asusu Igbo. Dika ozi a si kowaa, nsogbu umu akwukwo nwere gunyere: edezughi ole mkpuruokwu a choro, ndejo, amaghi etinye akara edemede, tinyere ejighi otografi dabara ede ihe. Umu akwukwo iri mperi n'ide edemede ga-emetuta mmeta nke oma ha n'asusu Igbo n'ih na edemede bu alaka putara ihe n'ihe omumu asusu Igbo, nwata akwukwo obula ga-azariji ajuju na ya n'ule ngucha sekondiri ukwu bu 'Senior Sekondary Certificate Examination' na Bekee. O bu nke a mere ndi nchocha ji chee na o buru na e webata usoro nkuzi ga-akwalite mmeta umu akwukwo n'edemede, na o ga-enye aka n'ikwalite mmeta nke oma ha n'ihe omumu asusu Igbo. Usoro nkuzi a na-ele anya nwere ike ime nke a bu usoro nkuzi mgbadoukwu n'oru (UNMO).

Usoro nkuzi mgbadoukwu n'oru putara n'ime afo 1970s oge ndi okachamara na nkuzi na omumu asusu na-aru

ụka na e kwesiri idị na-akuzi ma iwu utoasusu ma nghota asusu nwere. UNMO putara ihe site na nchocha Prabhu mere na 1980s oge o jiri usoro nkuzi a kuziere umu akwukwo sekondiri ihe na mba India. Malite mgbe ahụ, otutu ndi nchocha ozo lebakwara anya n'iji usoro a akuzi umu akwukwo asusu nke abuo ha, (Ellis, 2003; Farahani na Nejad, 2009 na Tabrizi na Nasiri 2011). Usoro nkuzi mgbadoukwu n'oru gosikwara adimire ya n'ihe omumu ndi ahụ. Willis (2005) mere ka a mata na o nwere ihe ato na-eme ka omumu asusu di ire. Ha gunyere: ime ka umu akwukwo nwee mmekorita n'asusu ha na-amu, iji asusu eme nzikorita ozi ya na inwe mkpalite mmuo imu ya bu asusu. Oru a umu akwukwo na-aru oge e ji usoro nkuzi mgbadoukwu n'oru akuzi ihe na-abu ihe mkpalite mmuo nye ha, gbasara isiokwu ha na-amu maka ya. O na-emekwa ka nkuzi na omumu lekwasị anya n'ebe umu akwukwo no kariya n'ebe onye nkuzi no. Oru onye nkuzi na-abuzi ino dika onye mgbaziri. Ebe usoro nkuzi a gosirila adimire ya n'ihe omumu asusu Bekee, o di mkpa ichoputa adimire ya n'asusu Igbo, o kachasi dika o si gbasata edemede.

Usoro nkuzi mgbadoukwu n'oru gbadoro ukwu n'imeputa oru nzikorita ozi di iche iche ma nye umu akwukwo ohere iji asusu ha na-amu aru oru ndi a. Dika Numan (2004) na Long (2015) si kowaa, oru bu ihe omume di na klasi, nke ndi na-amu asusu na-esite na ya jiri asusu ha na-amu eme ihe omume n'udi igbo nsogbu. Ka o sila di, a ga-akpachapu anya wee hota oru dabara maka ogo umuaka nakwa isiokwu a ga-akuzi. Ihe o putara bu na onye nkuzi ga-eleru anya n'isiokwu o choru ikuzi, ya na ogo mmuta umu akwukwo ya nwerela iji mata udi oru o ga-enye ha. Onye nkuzi ji usoro a akuzi ihe ga-eme ka umu akwukwo malite n'oru ndi di mfe wee banye na ndi siri ike. Nke a dabara n'echiche Wesche na Skehan (2002) nakwa Nabi-Olla (2012), n'ihia na ha kowara na inye umu akwukwo oru siri nnukwu ike

ga-eme ka ha ghara iruru oru ahụ n'isi. N'aka nke ozo, oru di oke mfe ga-emekwa ka ha ghara inwe mkpalite mmuo ibagide ya bu oru.

Iji UNMO akuzi ihe nwere agba ato. Nke mbu bu agba mmalite, bu ebe onye nkuzi na umu akwukwo ga-abagide oru ga-edubanye ha n'isi ihe omumu ha nwere. Nke a nwere ike idi n'udi ha iru oru yitere nke ha ga-aru ma ha banye n'agba nke abuo bu agba oru (Doryei, 2001). Agba oru bu ebe umu akwukwo na-aru oru e nyere ha n'isiokwu ha na-amu. Dika o si gbasata edemede, oru a nwere ike idi n'udi inye ha ohere iche echiche, kparita uka ma deputa okpurukpu ihe ndi ha chere di mkpa maka isiokwu ha ga-edede edemede na ya. Onye nkuzi ga-agwa ha oge ha nwedebere ime nke a. O ga-enyere ha aka imuta ka e si ede edemede n'ime oge e nyere, maka na o bu usoro a ka ha na-agbaso ede edemede n'ule di iche iche ha na-ele. Onye nkuzi ga-eleba anya n'ihe ndi ahụ ha deputara ma nye ha mgbazi. Agba ngwucha oru bu agba ikpeazu e nwere n'usoro nkuzi mgbadokwu n'oru. Onye nkuzi ga-agwa umu akwukwo ka ha werezie ihe ndi ahụ ha deputara dee edemede n'isiokwu ahụ e nyere ha. Na njedebe oru ahụ, onye nkuzi ga-etinye akara nrite n'ihe ha dere ma nyekwa ha mgbaziri n'ebe o di mkpa.

Site na nkowa ndi a e nyerela, o gosiri na e nwere otutu ndiche di n'etiti UNMO na usoro nkuzi odinaala. Usoro nkuzi odinaala nwere usoro kwu chim (rigid process) mana UNMO nwere usoro gbuhugbuhu (flexible process). Usoro nkuzi odinaala na-agbadokari ukwu n'onye nkuzi inye nkowa n'isiokwu o na-akuzi, ya na idetu ihe na mgboodee. Mana a bja n'usoro nkuzi mgbadokwu n'oru, o bu udi isiokwu onye nkuzi choro ikuzi na-ekpebi udi oru e nwere ike iweputa ka umu akwukwo ruo. Ellis (2001) kwakwara na ndiche ozo di n'usoro nkuzi abuo ndi a bu na usoro nkuzi odinaala na-eme ka asusu buru naani ihe omumu, mana UNMO na-eme ka asusu buru ihe omumu nakwa akara ngwa e ji amu asusu. O

bụ ọ̀nọ̀dụ a kpatara ndị nchọcha ji wee na-eche na UNMO ga-adị ire n'ibelata nsogbu ụmụ akwụkwọ na-enwe n'ide edemede Igbo. Ya ka mbunuche nchọcha a ji buru ichọputa adimire usoro nkuzi mgbadoukwu n'ọrụ na mmetadebe ụmụ akwụkwọ sekondiri n'edemede Igbo. Otu ajuju nchọcha na otu umaokwu duziri ya bu nchọcha.

Ajuju Nchọcha: Kedu adimire usoro nkuzi mgbadoukwu n'ọrụ na mmetadebe ụmụ akwụkwọ sekondiri n'edemede Igbo?

Umaokwu: Enweghi ezigbo ndimiche n'akara miin mmetadebe ụmụ akwụkwọ ndi e ji usoro nkuzi mgbadoukwu n'ọrụ na ndi e ji usoro nkuzi odinaala kuziere edemede Igbo.

Usoro Nchọcha

Udi nchọcha a gbasoro mee nchọcha a bu nchoputa na ntunyere nkwale nganihu na nkwale ndinazu. O bu n'okpuru ochichi Nsuka di na Steeti Enugu ka e mere ya bu nchọcha. Ndi njirimee nchọcha bu ụmụ akwụkwọ sekondiri di otu puku, nari isii na iri asato na isii (1, 686) n'onuogu. Usoro nsere nhatanha ka e ji sere mmadu nari ato na ato (303) n'ime ha, sitere n'uloakwukwo ano. E jikwa nsere nhatanha tinye uloakwukwo abuo n'otu nchoputa, ma tinyekwa abuo nke ozo n'otu ntunyere. Ngwa nchọcha bu otu isiokwu edemede akomako kwara ilu a 'Onye ndidi na-eriazu mkpoo'. Onye nchọcha hooro edemede akomako maka na iko akuko so na nka umuaka na-enweta malite oge ha ka di obere. Ngwa ntucha Kendall's Coefficient of Cocordance (W) ka e ji tuchaa ihe e nwetara na nkwale ntukwasijobi ngwa nchọcha. O gosiri ntukwasijobi n'ogo akara 0.84. E ji ngwa nchọcha ahụ nye ndi otu nchoputa na ndi otu ntunyere nkwale nganihu tupu a malite ikuziri ha ihe nwere izu uka ano. Na ngwucha, e jikwa ya bu ngwa nchọcha nyegharĩa ha nkwale ndinazu. Ngwa ntucha miin na ndipu n'izugbe ka e ji zaa ajuju nchọcha

ma jiri ngwa ntucha ‘Analysis of Covariance (ANCOVA)’ nwalee ụmaokwu n’ogo akara ntụ 0.05.

Nchọpụta

E gosiri nchọpụta ihe e nwetara na nchọcha a na tebul dị n’okpuru.

Ajụjụ Nchọcha: Kedu adimire usoro nkuzi mgbadoukwu n’orụ na mmetadebe ụmụ akwukwo sekondiri n’edemede Igbo?

Tebul 1: Akara mmin mmetadebe ụmụ akwukwo ndi e ji usoro nkuzi mgbadoukwu n’orụ na ndi e ji usoro nkuzi odinaala kuziere edemede Igbo.

Otu	Nnwale Nganihu			Nnwale Ndinazu			
	Ogu	Miin	SD	Ogu	Miin	SD	Min
	nrite						
Nchoputa	136	21.58	11.10	136	32.52	14.47	10.96
Ntunyere	167	22.61	10.79	167	23.52	11.56	0.91

Dika o di na tebul nke mbu a di n’elu, akara miin ndi otu nchoputa na nnwale nganihu bu 21.58, ebe nke nnwale ndinazu ha nwere akara 32.54. Miin nrite ndi otu a bu 10.96. N’aka nke ozo, akara miin ndi otu ntunyere na nnwale nganihu bu 22.61, ma nke nnwale ndinazu ha bu 23.52. Miin

nrite ha bu 0.91. Nke a gosiri na miin nrite ndi otu nchoputa ji 10.05 di elu karja nke ndi otu ntunyere.

Tebul 2: Tebul ANCOVA na-egosi akara e nwetara na nnwale ndinazu umu akwukwo n'edemede Igbo.

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Myiri E	44129.577	8111	5516.197	130.484	.000
Deziri	1557.650	294	1557.650	36.846	.000
Ogbatauhie	34793.720	303	34793.720	823.037	.000
Nnwale	4927.824	302	4927.824	116.567	.000
Nganihu	12428.786		42.275		.000
Usoro	286831.000				
Ndejo	56558.368				
Mkpokota					
Mkpokota E					
Deziri					

a.R Squared=.780 (Adjusted R Square=.774) R Squared =.780
(Adjusted R Square=.774)

Umaokwu: Enweghị ezigbo ndimiche n'akara miin mmetadebe umu akwukwo ndi e ji usoro nkuzi mgbadoukwu n'oru na ndi e ji usoro nkuzi odinaala kuziere edemede Igbo.

Tebul nke abuo gosiri na F a gukoru nke bu 116.57 putara ihe n'ogo .000. Akara a di ala karia akara ntutu bu 0.05, e ji nwalee umaokwu. N'ihu ya, a juru inabata umaokwu nkiti.

Nkata

Ntucha e mere na tebul nke mbu ziputara na usoro nkuzi mgbadoukwu n'oru nwere mmetuta putara ihe n'ebe umu akwukwo no n'omumu edemede Igbo. Umu akwukwo ndi e ji usoro a kuziere nwere akara miin di elu karia ndi e ji usoro nkuzi odinaala kuziere. Tebul nke abuo gosikwara na usoro nkuzi mgbadoukwu n'oru di ire karia usoro nkuzi odinaala n'ikwalite mmetadebe umu akwukwo n'edemede Igbo. Ebe o bu na F a gukoru nwere akara putara ihe n'ogo .000, nke erughu akara ntutu bu 0.05, a juru inabata umaokwu nkiti. Ihe o putara bu na e nwere ezigbo ndimiche n'etiti akara miin umu akwukwo ndi e ji usoro nkuzi mmekorita na ndi e ji usoro nkuzi odinaala kuziere edemede Igbo. Ndi otu nchoputa ka wee mee nke oma karia ndi otu ntunyere. Nchoputa a dabara na nke Sarani na Sahebi (2012) na Munir, Muhammad na Jumani (2019), bu ndi choputara na usoro nkuzi mgbadoukwu n'oru di ire n'ikwalite alaka ihe omumu di iche iche n'asusu Bekee. Ihe nwere ike ikpata nke a bu na usoro nkuzi mgbadoukwu n'oru na-enye umu akwukwo ohere isonyesi ike na klasu site n'oru di iche iche ha na-aru oge nkuzi na omumu na-aga n'ihu. Long (2015) kwadoro na umu akwukwo na-aka eme nke oma mgbe obula ha na-amu ihe site n'ime ihe omume di iche iche. Na nkowa ha, ihe omume ndi a

na-eme ka ụburu ụmụ akwụkwọ dị nkọ ma mee ka mmụta dị ire.

Ntụnye Aro

N'igbado ụkwụ na nchọpụta e nwetara na nchọcha a, aro ndị a ka a tụtụ:

- i. A ga-esite n'ogbakọ nkuzi ihe mee ka ndị nkuzi asụsụ Igbo mata maka usoro nkuzi mgbadoukwu n'orụ.
- ii. Ndị nkuzi asụsụ Igbo ga-agba mbọ na-eji usoro nkuzi a akuzi edemede Igbo.
- iii. Ndị orụ nhazigharị korikulum asụsụ Igbo dị n'aka ga-ahụ na ha debanyere usoro nkuzi mgbadoukwu n'orụ na korikulum Igbo.

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**Sifting the Chaff from the Corn Using Proverbs:
Accusations of Female Subjugation among the Igbo**

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Abstract

From time immemorial, women have been so subjugated to the extent that in some cultures an example of which is the northern district of India, female foetuses were aborted because the people preferred the male child. However, due to changes in people's view of life, globalization, and civilization and so on, the intensity of this subjugation has been declining. That can explain why in Igbo land of Nigeria, such accusations as widows drinking the water with which their husbands' corpses were washed, wife battering, inheriting wives of dead men and so on are now anachronistic. In spite of the current situation, some writers are still retelling outdated happenings as if they are current ones. But for this paper, the researchers had to make use of the proverbs of the people, published sources and interviews. It was discovered

that the ancestors of the Igbo nation established such women organizations like *Umuada* (society of the daughters of a particular locality), *Inyomdi* (married women of any place) and so on. The church then came up with some women organizations and the two sources merged so as to give voice to the women. But *ab initio*, the Igbo have been seeing women as acquiring both wisdom and masculine attributes with increasing age. That can explain why old women have the same right with old men. In other words, talking of women subjugation among the Igbo is anachronistic. In few cases where it is seen, it only affects few unfortunate and sometimes guilty women thereby making it laughable to generalize that Igbo women are marginalized or subjugated.

Keywords: subjugation, women, maidens, proverbs, marginalization

Introduction

There was hardly any patrilineal society the world over where women were given due recognition. In most places, they were taken as chattels of their husbands, fathers and brothers. People in such places uphold this seeing that their lineages would survive through the male children since the female would be married off to other families and places. There, where they were married into, they were seen as strangers who were purchased with money so as to help the families.

Naturally, males are physically stronger than females. Since these societies under consideration were in their inchoate state with people being farmers, wood cutters, labourers and were employed in manual labour, the ability to fight against predators and feed the family was lauded and

those who could do so were revered. That accounts for the male chauvinism in those days.

As Pooja Vatsh observes in an online article, “In India, some women choose to terminate their pregnancies when expecting daughters but carry their pregnancies to term when expecting sons”. As this scholar further states:

... genetic testing for sex selection has become a booming business, especially in the country’s northern regions. Indian gender-detection clinics drew protests from women’s groups after the appearance of advertisements suggesting that it was better to spend \$38 now to terminate a fetus than \$3,800 later on her dowry (n.p).

However, this is an exceptional case because of the culture. Here in Igbo land of eastern Nigeria, although patrilineal system is in practice in most parts of the place, there is nothing like abortions since there is no paying of dowry so as to settle their daughters’ husbands. What is obtainable is that the intending husbands have to bring bride price to the family of the future wives. Together with the amount involved are different types of food and drinks. In addition, in the event of any death, the sons-in-law will attend the funeral with their friends and members of their families. A cluster of such sons-in-law will boost the occasion and is a source of joy and pride in the bride’s family.

As it was observed in India, so it was in ancient Rome. According to Shreya Deora in an online paper, women have faced discrimination and biasness in social, political, familial and economic life since time immemorial. It dates as far back as ancient Rome where women had few social and legal rights. To buttress this, the scholar points out that adultery then, when committed by a married woman, would end with her death while a married man was free “to commit any illicit sexual act” (n.p.).

These researchers then points out the status of women in China because of the culture of foot binding. As it is in this

article, this foot binding became a popular culture in the upper classes where women's feet, were bound tightly to prevent further growth. It was seen as a sign of beauty and was referred to as the lotus feet. The perception was that this practice would make the movements of women more feminine and dainty. But it caused severe disabilities and lifelong problems for them. An attribute of a woman with bound feet was the limitation of her mobility and therefore, her inability to take part in politics, social life and the world. Bound feet rendered women dependent on their families, particularly their men and became an alluring symbol of chastity and male ownership since a woman was largely restricted to her home and could not venture far without an escort or the help of watchful servants (n.p.).

However, one can see that this binding of legs was part of beauty make-up of Chinese women and as such, it was not forced on them. That their men later saw the gain in it should not be seen as a fault. It is similar to some modern women using dryers on their heads so as to dry their hair. The chemicals applied on the hair sometimes hurt them. Also, some use bleaching cream so as to change their complexion. One of the current researchers lost his ex-classmate when she had an operation and the medical doctor was unable to stitch the incision because the skin was too soft and was tearing because of the action of bleaching cream. She then died in the process. Nobody forced her to tamper with her complexion. Her attempt to look more alluring and seductive caused her death and as such, situations such as this can hardly be classified as female subjugation. In view of such cases, it is not all reported cases of female subjugation that can be seen as such.

But no matter the case above, there are innumerable cases of women being treated despicably not because of any crime they commit but because they are of the female gender.

That can explain Christine M. Rodrigue's observation in an online page. According to this researcher:

Women in most settled societies of the world and virtually all cases, societies have experienced low status, exploitation, oppression, and loss of self-determination. For example, most settled and class societies transmit names and property through the male line (n.p.).

Some of these observations are made about Igbo women. Some are done through the study of anthropologists while others are looked at through the prism of literature. It is under the latter case that one can classify N. Chidi Okonkwo's study. According to him, "Numerous tales and proverbs cast woman as treacherous, capricious, vindictive, small minded and frequently brainless" (76).

Many are the observers who see negative regard of women in traditional Igbo literary creations most especially in their proverbs. One of such people is Obododimma Oha in his study of Igbo proverbs. According to him: "In the sexist Igbo proverbs, women are portrayed as being childish, irresponsible, foolish, weak, unreliable, wicked, dangerous and generally inferior to men. Also, they are suggested as [being] sexual objects" (92).

But the present researchers do not quite agree that such is the case in the real Igbo world, hence the production of this work. Some of the accusations could have happened in the past but most of them being presented at the present era cannot be taken seriously. To the current researchers, those who produce such works are simply pandering to amaze and entertain those who want to see Igbo people from a negatively preconceived perspective. The truth is that the Igbo nation of today, according to C. C. Ohagwu et al:

... cannot be described as typically traditional. The Igbo have become one of the most sophisticated tribes in the present Nigerian nation. They are profoundly educated, widely travelled, economically advanced,

socially advanced and psychologically active. As a consequence, Ndiokwere is of the opinion that the Igbo traditional identity is fast being eroded as many Igbo leave their country for other places in search of greener pastures (175).

A nation of this status cannot be backward in some areas. In order to prove this, the researchers avoided having much personal influence on the proverbs used in this study for they are from major published texts. At inception, the compilers of such proverbs were all out to present what was obtainable in society unlike what personal interviews can garner since a collector can be either positively or negatively influenced by his informants who may give him what he wants to hear.

In view of such an influence, the researchers had to go for one of the earliest and most comprehensive collections of Igbo proverbs, *Ilu Igbo (The book of Igbo proverbs)* by F. C. Ogbalu. It was published in 1965. The reason for taking up this collection is to show that some of the accusations never happened and are in print today for the sake of sensationalism. If they did not happen in those days, can they happen now?

The other collection is F. O. F. Onwudufor's *Mmanu Eji Eri Okwu (Igbo Proverbs)* vol 1. This collection was chosen to show that some of the accusations are not happening now since the collection was published quite recently, in 2008. If the different proverbs these collections depict are similar, then it can be understood that the accusations neither happened in the past nor are they happening now.

An Array of Unfounded Accusations

Among the most damaging reports presented about the plight of Igbo women is the one co-authored by Sylvia Chika Ifemeje and Nneka Umejiaku. According to them, "Some Igbo customs demand widows to drink the water that

was used to bathe the corpses of their deceased husbands. This, needless to say, compounds the psychological trauma widows are already passing through in consequence of their husbands' death" (20).

If a thing like this is meted out on widows, then it is indeed dehumanizing. However, our enquiries among the Igbo of different states do not substantiate this. But at Nnobi which is in Idemili South Local Government Area, the researchers met John Okeke, an elderly man of over seventy years. Okeke told them that in far off years, whenever anybody was suspected of poisoning somebody and in the course of the ensuing sickness the person died, the suspect would be forced to drink the water used in washing the corpse before its burial. The belief then was that if the accused was guilty, he would be attacked by the spirit of the dead man. However, with modern civilization, knowledge and law enforcement agencies, nothing of such happens nowadays.

In continuing enquiries into this nauseating practice of drinking mortuary water, the researchers interviewed Pius Afulukwe of Umuobia village, Umuoji of the same Idemili South Local Government Area of Anambra State. He explained that the term "water used in washing a corpse" does not mean that in actual fact. There is a secret ceremony the elders conduct when there is suspicion of murder. That it is given such a name is to instill fear into the suspect.

Therefore, if these scholars who made the above assertion ever heard of such water being given to any widow, they should have noted well that the woman was suspected of having poisoned her husband and so, she was subjected to undergo such an experience. In other words, she did not live in peace with her husband.

So, in the days when drinking the water used in washing corpses was in vogue, it did not happen to every widow, for some lived in total harmony with their husbands. Take the pathetic case of Ogbuefi Ndulue and Ozoemena his

wife as reported in Chinua Achebe's *Things Fall Apart*. "When the youngest wife of Ndulue went to call her again to be present at the washing of the body, she found her lying on the mat, dead" (54). As one of the characters says, "It was always said that Ndulue and Ozoemena had one mind" (54). There are in the real world many Ndulues and Ozoemenas. Under this, who can ever suspect such wives of homicide? That marriage among the Igbo in real life does not always end up in fracas but in genuine love can be seen in the observation of Solomon C. Madubuike. According to a personal interview he made in June 2014 at Omuma, Rivers State, one Joy Nwokoma aged 78 years revealed to him that, "It is a world turned upside down; in our days, we only know of our mother and father, *Nne and Nna* who lived as one in one and achieved together" (49).

Earlier, this researcher reported how they contacted Anyanwu Udo, a 101 year old indigene of Umudim Eziala in Anioma, Delta State. According to this centenarian, "The very fact that a man paid dowry on a woman as his wife indicates that he loves her; he adores her and he cherishes her and respects her" (46).

Therefore, it is clear that only few marriages end up in crisis. In other words, in the days of drinking the water used in washing corpses, only few cases could be recorded. In other words, these few cases involved widows not because they lost their husbands but because they were suspected murderers.

To show the intimacy between couples, Madubuike has noted this: "The signification of praise names [which] husbands give to their wives in recognition of their capability to produce, reproduce, protect and defend their children and even husbands in men's world shows that the Igbo culture recognizes the importance of womanhood in a man's life" (45).

Such praise names, this researcher presents are: *Obidia* literally meaning the heart of the husband; *Odoziaku*, the stronghold of wealth; *Ezenwanyi*, queen; *Nnediya*, mother of her husband; *Agudiya*, her husband's lion ... (45). That a man gives such cultural names to his wife is an indication that they are not living like cats and dogs. In addition, some women chose names that portray their relationship with their husbands. That can explain why some answer *Obidiya* (Heart of the husband), *Dimanu* (Husband marries [me] well), *Ogbodiya* (Friend of the husband), etc. If that is the case, where then is the feminine subjugation some present, probably to be recognized.

Again, Ifemeje and Umejiaku have other atrocities which they said are being meted out on widows:

Compulsory shaving of hair, sitting and sleeping on the bare floor throughout the mourning period, crying out at regular intervals, finally false improvement (the widow's movement is usually restricted within the house; she is banned from trading within the lengthy mourning period, as a mark of respect for the deceased partner (20).

Of all these observations, some were presented out of ignorance of the culture of the people and so, those who present them do so due to a shallow understanding of cultural implications. For one, shaving of hair during mourning is not just peculiar to Igbo land. It can be seen even in the Bible as it is in Deuteronomy 14:1. For the other, when any of the parents dies, all the children, excluding the married ladies, are expected to shave their hair. Therefore, that widows' hair is cut does not call for a special attention.

But then, there is an aspect of culture involved here. In the course of this work, the researchers were at Awuda, Nnobi. They got a story of a woman who was divorced by her husband. After the death of the man, the children who were young when the parents separated had grown up. They went

and recalled their mother. However, the woman ought to have shorn her hair and mourned for the husband but she did not. It did not take long before she became insane. The people attributed her state to the unshaved hair. She continued like that until her death. So, since both sexes cut their hair while mourning for each other, why the shaving of women's hair receives special attention is baffling.

Crying intermittently during the mourning period is not compulsory. If a woman does so, it is an indication of the enormity of her loss and a show of her love for her deceased husband. Nobody forces her to do so. Nobody is there to record whether she cries or not.

That the mourner's movements (not only those of the women) seem to be restricted is as a result of visitors who come in to commiserate with her. The days of length mourning are over. In most places, after the funeral ceremonies, the following Sunday of the same week the funeral holds, the people go to church for a thanksgiving and the following day, they would go on their different ways. Some towns nowadays have made it as a law that the people would wear the mourning clothes for six months after which they have to go back to the church and the mourning will be over. That the situation of the women is highlighted as a form of wickedness to them is wrong, knowing that the church participates and monitors the proceedings of everything. Which church will allow the marginalization of its female members?

Also, sleeping on the bare floor throughout the period of mourning is another outlandish assertion. In stating this, do not the writers know that some of these widows have grown-up children who can resist the victimization? Do they not know the medical implication of such an act and the financial involvement? Writings like this show a shallow attitude towards research. That a woman for one reason or another

slept on the bare floor does not call for such a generalization on all mourning widows.

Banning her from trading for some time happened many years ago in some places and not in all parts of Igbo land. Also, some of the women were not traders but were earning their living through some other means. To discredit the work where these copious accusations are made, there is no mention of towns where such things happen and names of people involved. As was mentioned above, such works were written so as to pander to the expectations of some people. If the writers are intent on showing current happenings, what do they say of paid workers whose duration of mourning is stipulated by their employers? Knowing that some widows are highly educated and some are even law enforcement officers, how do you force them to obey you and in the process lose their jobs or face humiliation? Such views as we have been looking into were produced without adequate research.

Other accusations by Ifemeje and Umejiaku are the following: "... on dissolution of Igbo customary law marriage; [the woman] goes away empty handed;" "denying the female genders the right to inherit their deceased husbands' or father's landed property" (21) and female genital mutilation (23). As it is in this source, the traditionalists "claim [that] it curbs female promiscuity, prevents still birth in pregnant women, enhances male sexual performance, preserves female virginity ..." (23).

Before looking at the inheritance of landed property, one must remember that the society involved is a patrilineal one. If the land of a particular family is ceded to a divorced woman, will that land not be transferred to another family? What happens is that the land must remain in that family and be inherited by the children of that woman. But what happens is that if the land was bought, it could be willed to the daughters who are married, or if the divorced woman participated in its purchase, she could be given part of it.

Alimony payment is a show of the ineptitude of the woman because it shows that she cannot survive without the help of the man.

Some well-to-do men tend to settle their daughters with landed property which they bought with their money and not which they inherited from their ancestors. Any person, who has ever been at a scene of selling of ancestral land and the limit of where to invest the money gotten from the sale, knows the spiritual implications involved. Either one uses it to marry a wife or he builds a house with it. Invest it in any business; the people believe that the business must fail.

On the accusation of female genital mutilation, none has said anything about circumcision of the male child. If the researchers are silent on this and if it is right for the male child, it will also be right for the female child to undergo genital mutilation. Nevertheless, such outdated issues should be jettisoned for nobody talks about it nowadays. Even, in the days when it was being practiced, the people were doing it according to the level of their wisdom and what they believed would help them. Therefore, outdated issues should be thrown overboard for modern ones to be used to build the society.

Another researcher who has an array of the injustices meted out to women is Godson Ezejiolor. According to him, "Gender inequality creates fear of abandonment and rejection in women, and as a result, women live under the supremacy of men and as subservient partners in the relationship" (69). Married women whom the current researchers interviewed never saw it from this perspective. To cut it short, marriage is a social contract just like employees in any establishment stay there with the hope that they are benefitting or will benefit. They represent the managerial set-up and they try their best to see that everything works out well. In all, show us any progressing establishment without a head for these employees must work in tandem with the will of this head just as the woman must be in tandem with the will of her husband.

Therefore, the marriage contract as presented by this researcher has been distorted out of shape.

This researcher also points out that “Marginalization of women, subjugation and subservient treatment of Igbo women in Anambra state have kept women from reaching their potentials” (70). Probably, this scholar is referring to an inexistent Anambra state or another Anambra state in an inexistent country. In the Anambra State where the current researchers reside, there are uncountable Igbo women professors in all fields of study. This state is the first in Nigeria to produce a woman governor. In addition, it has produced women commissioners, ministers, heads of government parastatals, ambassadors and so on. Marginalization has to do with individual experience and as such, writing about subjugation of women in totality is nothing but hollering “Wolf! Wolf!” where there is none.

Most laughable of all the accusations he leveled against men is the one which states that “In many communities in Anambra state, women are not allowed to partake in discussions that affect the community in which they live. Community meetings and deliberations are only for men” (72). Just as the males have their organization known as *Umunna* that oversees the affairs of the kindred, so have the women, *Inyomdi* that does the same thing. In addition, the women have *Umuada* also known as *Umuokpu* who are married daughters of a particular locality. In addition, they go to the Catholic Church and form Catholic Women Organization just as the men have Catholic Men Organization. They go to the Anglican Church and form Women’s Guild, Mothers’ Union, Girls’ Guild and Anglican Youths Followership. The last mentioned has both sexes as members. When you go to other churches, you find other formations that have women members only and these control society in one way or another. In all, the men are not serious. The women are very serious -- holding August meetings during which

they discuss vital societal issues such as what to build, what to curtail and how to checkmate the behaviour of members, and so on. The men are just lukewarm. In running the affairs of the community, the greater control comes from the women. Therefore, saying that women are not allowed to partake in discussions that affect the community in which they live is nothing but balderdash.

Therefore, Ezejiolor's conclusions that: "Research unveiled the magnitude of women marginalization in Anambra state [and that] women are relegated to the societal and cultural margins of near irrelevance except for making babies" (75) are, to say the least, myopic and without foundation. At Nnobi, a two-storey building which has been turned into a hospital was funded by the women of Madonna Catholic church. The men funded none. Throughout the Igbo nation, *Umuada* is a formidable force. If they come back from the different places where they are married into and decree anything, that thing must hold. Even the men cannot alter such because there is a belief that their orders receive spiritual back-up and so, whatever they decree receives no challenge. Where then is the societal and cultural marginalization into which they have been relegated?

To buttress how powerful, organized and focused these women who are called *Umuada* are, it is noteworthy that:

In the case of social injustice for the outcaste (*Osu*) or slaves (*Ohu*) and widows who are denied of free movement, interaction or right to personal or husband's property or abuse of their other rights in the society, the masquerade or the daughters of the land will handle the case effectively to avoid social injustice (Amaechi 88).

If the *Umuada* (daughters of the land) are all that powerful or can be equated to the very powerful masquerade cult, how can somebody say that women are subjugated?

What will these women further achieve in order to convince people that they are independent and have their own say? That there are some widows who are being deprived of their rights does not mean that Igbo women are subjugated as if it is general to the entire nation. Rather, one can point out a certain widow who is being maltreated, not that all widows are deprived of their rights. Because this obnoxious attitude is not socially and collectively approved, that is why the *umuada* and the masquerades can intervene successfully.

In summarizing the activities and achievements of these daughters, Louisa Amaechi avers as follows:

The use of masquerade cults and *umu-ada* association in fostering peace and maintenance of social justice in Eastern Nigeria has helped a lot in sanitizing the society, reduces the unnecessary shading of innocent blood in different communities. It eradicates the cultural habits of maltreating the widow in Igbo land. It brings peace, peaceful co-existence of different people in their communities and environments (89).

The reader should note that these social activists are the very people who are said to be marginalized. What happens is that they are the people who call the shots. Finally on the accusations from this scholar is the statement that:

Marginalization and cultural disempowerment of women result in gender inequality, poverty, ignorance, and lack of assertiveness. When a group of people or population is limited in access to open economic, political and social opportunities, there is bound to be pervasive illiteracy and poverty (Ezejiogor 78).

If the women who are here referred to as not being assertive and are culturally disempowered are those who in 1929 at Aba carried out a riot because the white colonial masters wanted to introduce taxation the way it was in their country, then saying that they are unassertive is wrong for

what they did in those far off days was highly assertive. If today, there are many Ezenwanyi who control some divinities and men go and enquire from them, then women are not culturally disempowered. If many of them control their businesses and some own industries while some are involved in international trade, then, they cannot be referred to as being poor and ignorant.

Other researchers touched by the supposed plight of Igbo women are Christian Chima Chukwu et al. One of their accusations is the way women are beaten up. They cited Burns et al who “submitted that everyday women are slapped, kicked, beaten, humiliated, threatened, sexually abused and even murdered by their partners. Accepting the foregoing, Brown et al (1997) argued that women were the sole victims of battery” (53). In asserting this violence against women, these scholars are silent on the few women whom the Igbo people refer to as having single bones. These win fights even against men. If these women are beaten up as it is stated here and sometimes are murdered, one wonders the number of corpses that are discovered everyday. But then, that some husbands beat up their wives cannot warrant the reference and the generalization that among the Igbo, women are battered.

To show the limitation in the assertion, note that some of these women have grown up children. All of them are from other families who think fondly of them. In view of the extended family system, these women have numerous “children,” “brothers” and “sisters” who can go on revenge mission when they are maltreated.

One of the current researchers once went to a cousin’s house Nwachukwu family of Ebenesi, Nnobi because of the way her brother-in-law was maltreating and threatening their “sister.” That mission attracted the entire village of the man, who denounced the behaviour of their kinsman. They seriously warned the man not to attract the wrath of the powerful and populous family against them, for the invading

family is known for fighting injustice. Some of the elders must have heard of the case when a member of the family, Stephen Ezeugoanata single handedly went to fight for his cousin, Enuma because the stammering husband was always beating her at the touch of any provocation. After that intervention G. B. as the man was known, stopped beating her.

That it is the culture of the Igbo people to fight for maltreated women is shown by Chinua Achebe in his *Arrow of God*. As it is in the novel:

Not very long ago, Obika had come very close indeed to committing murder. His half-sister Akueke often came home to say that her husband had beaten her. One early morning, she came again with her face all swollen. Without waiting to hear the rest of the story, Obika set out for Umuogwugwu, the village of his brother-in-law (11).

The story ends with the man being thoroughly beaten up, and with his friend Ofoedu, Obika ties him to a bed and they carry him to their village and place him underneath an *ukwa* (bread fruit) tree. The tree has many ripe fruits which can fall down and crush the man at any time (11). Do you think that after this experience that the man will ever dream of beating the wife again?

This is one of the ways of settling marital problems in the course of which the woman is beaten up. The *umunna* (the male kindred) is there to intervene. The *inyomdi* (married women of a locality) can enquire from their member who has been battered. After considering the situation, the members of the *inyomdi* can contact the *umunna* to call the man to order.

One can see in Achebe's *Things Fall Apart*, how Oduke takes the case of the beating of his sister by her husband Uzoewulu to the masquerade group *Egwugwu*. According to the plaintiff, his sister has lived with the husband for nine years. During those years, no single day has

passed in the sky without his beating the woman (65). This beating two years before was so serious that the woman miscarried. The main masquerade Evil forest has this as his verdict: "It is not bravery when a man fights with a woman" (66).

Therefore, saying that Igbo women are battered by their husbands is a misinformation. For one thing, not all women are beaten by their husbands and so, the idea of women subjugation does not hold. For the other, when some are beaten up, there are social set-ups that curtail the excesses of some men who vent their anger on their wives.

In all many modern Igbo women can have their way when what they desire is in consonance with cultural requirements. Therefore, some of the allegations about marginalization are just cock and bull stories meant to entertain those whose ears want to hear of depravity and backwardness in Africa. This is clearly stated at Agbor, Delta State by a 98-year-old man, Samuel Oko who is a retired civil servant who worked at the University College Hospital, Ibadan (Madubuike 49/50).

Come to think of it, women who are so bold that as far back as 1929 at Aba could challenge the colonialists, can then be easily intimidated? If they could do so then, what can they do in this era of education, civilization and liberty? The observation of Lord Fredrick Lugard is worth noting. As cited by Chukwuma Azuonye, Lugard in assessing Igbo women has this to say:

She is ambitious, self-reliant, hard working and independent She claims full equality with the opposite sex and would seem indeed to be the dominant partner. The women's council (approved and trusted by men) enact laws for the protection of crops and enforce them by suitable penalties -- including ridicule (2).

In view of the misinformation so far dished out to the reading public, the current researchers find it necessary to take a second look at Igbo women and the accusations of their being subjugated. Since the traditional society had no means of recording history and experiences but coined them into folklore, they hereby look at Igbo proverbs so as to know the status of Igbo women.

Igbo Proverbs as a Repertoire of History and Social Happenings

The question that first comes to mind is: can Igbo proverbs furnish us with the culture of the people as it was and as it is now? Yes they can, and from them somebody can know the truth about the regard Igbo people have for their females. If these proverbs have no record of the maltreatment of these women, it all means that whatever any woman is passing through is not socially sanctioned and so it is peculiar to her and to few others.

To emphasize that these short sayings have worthy content, the founder of the society for promoting Igbo Language and Culture, F. Chidozie Ogbalu has this to say:

Ibo proverbs are accumulation of Ibo experiences throughout the history of the Ibos. In absence of any written history, they serve as the medium through which much can be learnt about the Ibos. Their past history, their philosophy of life and family structure, their politics and religion can best be learnt through the proverbs (5).

This view is not different from those of other scholars. As Jasper Ahaoma Onuekwusi puts it, "Proverbs give insight into a people's culture, philosophy and traditions. They constitute a pool of wisdom that unites the people in their perception of reality about different aspects of human existence (51).

Also, according to Nkem Okoh:

To a large extent ... a people's literature codifies their very existence -- their experiences, struggles, philosophies, aspirations joys and sorrows. In no other genre are such "facts" and circumstances better encapsulated than in the society's proverbs. Virtually, every aspect of a people's cosmological, human, or philosophical experience is captured, analyzed or reflected upon. Thus, proverbs essentially reflect the realities of the society that coins them (124).

In other words, our search for the status of Igbo women starting from far away years to the present can be found in these proverbs. In the two collections referred to, there are many proverbs that refer to the female gender. Some refer to the young and unmarried ones. Others refer to the middle-aged and married ones and others only refer to the aged ones. What they say about one group is different from what they say about the other. Therefore, a rewarding study of female subjugation in Igbo land must take the three groups separately. But then, there are some that do not pinpoint the age being referred to. However, since proverbs can be twisted to suit the user, we are to look at the literal meanings of the genre.

What the researchers did was to copy out all the proverbs that explore the position of women. Using random sampling, they selected five proverbs under each of the four sections. That the number was limited to five is to save space. That these proverbs were grouped into four sections is that the import of the proverbs changes when referring to women who belong to different age grades.

General Social Expectations from Females

There are many proverbs that refer to the female members of the Igbo society. Some instruct them on the correct mode of behaviour. Some simply assess their

behaviour. But from them all, none can be seen as marginalizing them. Rather, the majority of them are out to correct some untoward character portrayal. Here are some of them.

Igbo Proverbs	Literal Translation
1. <i>Nkụ kọ ajọ nwanyị, ọ nya uko</i> (Ogbalu 18).	When an evil woman lacks firewood, she uses the ceiling of the house.
2. <i>Onye na-eso nwanyị, ntutu adighi eto ya n'isi</i> (Ogbalu 100).	Whoever that follows after women does not have hair on his head.
3. <i>Onye iko yo nwanyị yiri ibianu, na-anụ ikili ụkwụ ndị mụọ</i> (Ogbalu 110),	A man whose lover promises to come hears the foot falls of the spirits.
4. <i>Nwanyị zuta akwa ọhuru, ya aga zuọ ahịa</i> (Ogbalu 150).	When a woman has purchased new clothes, she walks round the whole market.
5. <i>A hughị nwoke n'ubi, a riọ nwanyị ji</i> (Onwudufor 6).	When a man is not seen in the farm, a woman should be begged to give out yams.

The first of these proverbs can apply to anybody not just to females. People tend to make use of anything handy in order to satisfy their pressing desires. The second and third entries refer to men who cannot control their lust for women. These women can lure them to go to any extent. Therefore, if there is any subjugation, the males are also included because of their unbridled sexual desire. The fourth studies the flamboyant display of some women so as to show off and attract admirers.

Finally, in the absence of a man, the woman takes over. That can explain why she is to be begged to supply yam

tubers, the crop being known as a man’s crop. The implication is that men and women can switch over to roles assigned to the other. That, to say the least, casts doubt on the inhuman treatment against women. If a particular woman is so unlucky that she is surrounded by wicked men that is a different case because one cannot simply generalize that Igbo women are treated inhumanly. But then, one should study the society’s expectations from maidens who are yet to get settled or pull their legs into a house. This is the people’s euphemistic way of saying that a girl is yet to get married.

Proverbial Appraisal of Unmarried Girls

The societal expectation is that every girl will eventually be married off her father’s family unless the situation is such that the family has no male child to continue the lineage. In that case, some ceremonies are performed that will enable her to procreate and save the family from extinction. Else, all girls are expected to comport themselves in such an approved manner so as to attract good husbands. As the people say, “*Ka odi ko odi kpoba, ka odi ka odi egolu*—As somebody is who displays something for sale, so are those who shall come to purchase it.” The meaning is that like attracts like. But from our random sampling, the following proverbs were selected.

Igbo Proverbs	Literal Rendition
1. <i>Mgbe nwagbogho tara akara n’ahia ka ugwu ya ruru</i> (Ogbalu 86).	When an unmarried girl eats fried bean cake in the market, her dignity has been defiled.
2. <i>Anaghi asikwa nwa agbogho atula ime mgbe oge ya ruru</i> (Ogbalu 101).	An unmarried girl is never told not to be pregnant when its time comes.
3. <i>Agbogho amaghi n’uwa di njo</i> (Ogbalu	An unmarried girl does not know that the world is bad.

120).	
4. <i>Nwagboghọ sinyere ite na-agba egwu, o chere na ndị siri nri n'oge ochie dabara n' oku</i> (Onwudufor 32).	A maiden who has put a pot on the fire and is dancing, does she think that those who cooked in the past fell into the fire?
5. <i>Ọ buru na nchiche ebie nwagboghọ imi, mparita uka ya ga-abu so ya na nne ya</i> (Onwudufor 82).	When leprosy has eaten off the nose of a maiden, her conversation will only be with her mother.

The majority of the sayings above have to do with the correct way a maiden should comport herself. If she eats uncontrollably at any place as it is in number one, her dignity will be eroded. Once such happens, no man will be willing to marry her. In fact, the way girls who bear children before marriage as it is in Proverb 2, is the way she will be seen and regarded. Sexual desire should be put on hold until the appropriate time. Chastity projects the image of a maiden better than lasciviousness.

But Proverb 3 suggests that some of these maidens do not actually know that this world is bad. They take everything very easily without proper assessment. This also is the message of Proverb 4. Without studying the lives of those who went before them, they take every situation very easy.

Finally, in Proverb 5, the leprosy can be anything that tarnishes the image of the maiden. Once such happens, the maiden's only companion will be her mother. What of the father? He will be so disgusted and angry that he would not have anything to do with her. When such happens and the maiden is depreciating into the status of an old maid, the Igbo people usually refer to her as *oto n'aka nne ya* -- she that sticks to the hands of her mother. The final stage is that she now lives in her father's house so as to become a nuisance to

everybody because the Igbo society is such that marriage is very important and she who fails to get married is looked down upon, and she is never at ease. Many of them with any tinge of envy now become threats to their sisters-in-law. From maidenhood, the female gets to the level of marriage and below are the randomly selected proverbs about that status.

Married Women and Igbo Proverbs

Igbo Proverbs	Literal Translation
1. <i>Nwanyi gbakarĩa di ya n'uzo ututu, ihe chere di ya n'uzo ewere ya</i> (Onwudufor 5)	When a woman departs too early in the morning before her husband, what awaits her husband will take her.
2. <i>Nwanyi obula burula ajadu, o dighi onye ga-akorọ ya banyere ihe isi ike</i> (Onwudufor 242).	Nobody will explain what hardship is to any woman who has become a widow.
3. <i>Nwanyi chekwube di ya, o were mma gbuwaa okwu</i> (Onwudufor 12).	When a woman hopes on her husband, she uses a machete to cut words.
4. <i>Nwanyi lelia di ya, ike akpo ya nku</i> (Ogbalu 9).	When a woman looks down on her husband, her buttocks will dry up.
5. <i>Nwanyi ire oma, di adighi ajuru ya nri</i> (Ogbalu 16).	A husband does not reject the food of a woman who has a pleasing tongue.

The majority of these sayings have to do with harmony in the family most especially between the wife and the husband. It is when the wife respects her husband that he fends for her and so, she can be presentable. The woman's buttocks will dry up when she becomes disobedient. That is the explanation of Proverb 4. Because of her suave talks and

her not being acerbic, Proverb 5 says that her husband will never reject her food. That her husband distances himself from her connotes suffering and disunity. But this suffering is most intensified when he dies or so it is in Proverb 1. The summary of the whole thing is that the burden of the family is the duty of the man and not that of the woman. But then, some women over rely on this and can say or do anything since the husband is at her back. That, in essence, is the import of Proverb 3. Such women are arrogant and domineering and have no respect for constituted authorities.

Finally, on the way Igbo proverbs refer to women, it is pertinent to look at what is said about aged women, *agadi nwanyi*.

Aged Women in Igbo Proverbs

IgboProverbs	LiteralInterpretation
1. <i>Ma ọnwụ egbughi agadi nwanyi, agadi nwoke ga-etinyere ya ọkụ</i> (Ogbalu 22).	If death does not kill an old woman, an old man will make the fire for her.
2. <i>Agadi nwanyi huru onye n-ele ya nka, ya si n' agburu ha adighi aka nka</i> (Ogbalu 93).	The old woman who sees the person that fends for her says that her lineage does not get old.
3. <i>Na agadi nwanyi adighi ike ọsọ abughi na mgbe ewu buru mkpọ utable ya</i> (Onwudufor 204).	That an old woman has no strength to run does not hold when a goat carries away her snuff box.
4. <i>Agadi nwanyi oyi na-atu, ọ buru na ọ nyaghi ọkụ, ọ nyaa anwu</i> (Onwudufor 135).	When an old woman feels cold, either she warms her body with fire or she basks herself in the sunshine.
5.	
6. <i>Ugwu mta igbaji ukwu, agadi nwanyi amuta a rikata, e zube ike</i> (Onwudufor 129).	When the hill learns how to dislocate waists, the old woman learns how to rest at intervals when climbing it.

From Proverb 1, one can see the respect accorded to old women among the Igbo. The implication is that as a woman's age increases, so does the regard society has for her. Is it not amazing that it is an old man that makes fire for her? It is because the older she gets, the more she turns into a man. That can explain why some of them are admitted as members of masquerade cults where they are now referred to as *nne mmuṣo* (mothers of the masquerade). They are taken as members who should be let into the secret of the society, and not that they should put on the masks and be displaying in public. They, after such initiations, know that contrary to the general belief that masquerades come out from ant-holes when palm wine is poured into it and a yellowish palm frond is beaten on it, that these ancestral spirits are human beings.

On the respect accorded to old women, Oha has this to say: "Indeed in Igbo land, old women are accorded greater respect and granted more rights than younger women. (This ... seems to give the impression that women are growing persons, and have to grow to meet the standard already attained by men" (91).

It is not only in proverbs that the image of old women comes out positively. From Azuonye's own words, we have the following: "In all the various representations of womanhood in *Akụkọ ifo*, only the figure of old woman comes out with any positive significance. In general, the old woman features in the tales as a personification of the conscience" (25).

From Proverb 2, one can see that the frailty of the old woman can be controlled when she is well catered for. Under that condition, she can say that her family does not get old. But no matter her state, in the case of an emergency, she can try her best to escape or save her property. That can explain why she can run after a goat that takes away her snuff box as it is in Proverb 3.

The last two proverbs portray what one can see in the behaviour of these old women. Sometimes, one sees them warming themselves either at the fireside or during sunshine (Proverb 4). Due to old age, they walk for some time and rest before continuing as can be seen in Proverb 5. That Igbo women are marginalized, subjugated or even battered has nothing to do with the aged women.

Conclusion

That some women all over the world are marginalized or subjugated is a fact. But the extent to which it is voiced out does not tally with what is obtainable. That such happened in the olden days cannot be contested. But with today's education, civilization and globalization, saying that all women are marginalized is a misnomer for it does not happen. What is obtainable is that some, due to one reason or the other, are having it rough.

In view of this, the present researchers had to study the proverbs of the Igbo people in order to see their content. In the course of doing so, they discovered that what the proverbs imply about women depend on the age of the person involved. For the spinsters, the majority of the proverbs, advice them to be of good manner, for them to attract worthwhile husbands. The married ones are educated to know the importance and status of their husbands. Their pride and strength are embedded in that knowledge. When it comes to old women, they have so grown that they have turned into men. Therefore, the statement that women, and by implication all of them among the Igbo, are subjugated should either be taken with a pinch of salt or be utterly discarded for what the person is saying is something from the archives of the Igbo nation.

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Motifs in Selected Women Folktales of Oku People of Cameroon

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Abstract

This study examines motifs in selected women folktales of Oku people of Cameroon. The main objectives of the study are to find out the different motifs in some selected women tales of Oku people of Cameroon and to see if the identified motifs are related to the motifs of Igbo folktales. The study adopts the theory of narratology as its theoretical framework. The data used for the study of Cameroonian tales were collected from *Wonder tales of Oku (Cameroon) and the aesthetics of storytelling* by Mbuda Frida Mekan. The data used for the study of the Igbo folktales were gathered from

two collections of Igbo folktales *Omalinze* a book of Igbo folktales collected by C.N Ugochukwu, T. Meniru and P. Oguine and *Okamgba* by John Iroaganachi. After the analysis, it was observed that Cameroonian tales and that of the Igbo have related motifs. It was also observed that they have related structure for instance in the two stories, one who disobeys, suffers the punishment of such disobedience. The study therefore concludes by supporting Vladimir Propp's assertion that all African folktales have related structure and adds that they also share related motifs.

Introduction

Human beings as social animals love to interact and interacting involves the sharing of information between people. Interactions between people can take place in so many ways as it has so many forms. Some of them are conversing, educating, singing folk songs as well as storytelling. Storytelling as a matter of fact is as old as man. Man has always sought for ways to entertain himself and telling stories has effectively served that purpose.

Folktales are a primal part of stories. Folktales are essentially the rural oral forms which include legends, proverbs, music, jokes and stories that belong to a particular culture or social group. Ugwuoke, (1) Akangwa has rightly noted, "Folktales in whatever form it comes has as its core aim, life in functionality. (22) Folktales are important because they do not only serve as a means of pleasure and entertainment; they serve didactic purpose to the people in the society especially the young. William Bascom in his essay, "four functions of folklore" highlights four essential functions that folklore carries out which are similar to that of folktales. First, it lets people escape from regressions imposed upon them by the society. It also validates culture; it also

serves the purpose of being a tool for teaching morals as well as exerting social pressure and control amongst others.

Motif can be defined as an important idea or concept that is recurrent in a work of arts and craft that seeks to pass meaning across. While motif in art concerns itself with repeated structural design on any piece to achieve aesthetic purposes, motif in literature is used to show, and emphasize on certain ideas and concepts that help in the development of the theme. This is the distinction between themes and motif. The latter helps in the actualization of the former, while a theme is a dominant idea, motifs are basic thematic subsets that aid the understanding of the message in a story. More often than not, a motif does this by duplicating itself for the purpose of emphasis. From the above, we can deduce that themes can stand as motifs but not all motifs can stand as themes because the latter is embedded in the former and might not suffice on certain occasions as it is a smaller subset.

The motivation for this study is hinged on comparative analysis. Vladimir Propp in his work, *The Morphology of the Folktales* put forward the thirty one narrative units that comprised many of the Russian folktales he studied. We have observed that a vast majority of Igbo folktales such as *Obaraedo*, *Eruru*, and a host of others across other cultures align to Propp's proposition. It is on this note that this research intends to examine Cameroonian folktales and find out if they also bear similarities with the Igbo folktales as it has to do with motifs. The Igbo versions of the stories will not be written for want of space but will be referred to in the analysis. This study was also undertaken to debunk the European scholars' assertion that African oral forms are not literature.

Review of Related Literature

Empirical Studies

This section reviews related works on folktales. Amali (1986) carried out research on the *impact of storytelling practice among Gbagyi people of Nigeria*. He observed that folktales are employed for interpreting and analysing their cultural values, as well as playing the function of promoting and instilling moral discipline among the youths for the purpose of building moral uprightiness and standard.

Ikeokwu, (2000) carried out a study on *Functionalism and the pedagogy of Igbo folktales*. The study discovers that folktale is an art form that sets out the manifest not only language creativity of a people, but also people's mores, values and norms. It maintains that the folktale is pedagogical and that it is the moral lessons in a folktale that makes it pedagogical: It further defines functional literature as literature that is of the society and by the society and for the society that emanates it. He concluded the findings by suggesting the inclusion of folktale in our school curriculum as a way of achieving social commitment in the overall socio-political education of the growing child. This study is pedagogical in nature while the present study is hinged on comparing motifs in Cameroonians and Igbo folktales.

Nwaozuzu (2006) carried a study in folktales. This study tried to study the image of children's innocence and credulity in Igbo folktales. The findings of the study revealed that: the widespread of human tendency to teach, entertain and satirise by indirect means seems to be at the root of the evolution of folktales. It maintains that the Igbo folktale is used to educate both the young and the aged. It further avers that Igbo folktales contain folk's skeptical views about life which are based on their observation of people's behaviour in the society. It concluded by saying that Igbo folktale directs members of the society on the right action to take in case of

emergency and that it provide them a common line of action. The area of divergence in the present study is that this is based on narratology while the former was based on functionalism.

Nwaozuzu (2007) explored *the image of women in Igbo folktales*. The study adopted the expository research design. The study revealed that Igbo women in Ibo folktales are either a villain or victim. It also found out that folktales serve as window through which social norms and values are minored. It maintains that Igbo people's folktales are woven around their world view, experiences, expectations and achievements.

Amali (2014) carried out study on *Functions of folktales as a process of educating children in the 21st century: A case study of Idoma folktales*. The study analyzed the various folktale types in Idoma land, the meanings and the functions derivable from the tales. The study revealed that folktales are an integral part of traditional African society therefore form part of the educational tools in the training process of the child in the traditional settings, and can also be applied in modern educational processes.

Ugwuoke (2018) studies Igbo pacification tales as evidenced in *MbediogunaNza na Obu*. Her specific objective is to study pacification in those tales. She adopts psychoanalytic theory and contextualism as theoretical frameworks. Her findings show that Igbo pacification tales are ready tools for conflict resolution at home, school and the society at large. The study identifies dialogue visitation, violence/force, love folksongs, patience, self respect and self control as features of pacification that could be used to restore peace.

Theoretical framework

Narratology: This bears some resemblance with the structuralist theory where the form that works take is emphasized.

Narratology, in literary theory, the study of narrative structure. Narratology looks at what narratives have in common and what makes one different from another.(Encyclopedia Britannica)

Like structuralism, narratology seeks to identify similar arrangements or motifs inherent in oral forms. It emphasizes that a narrative can be seen in different forms. It is also important to note that this approach is similar not just to structuralism but also the historical-geographical approach used in earlier studies. The foundations of narratology were laid in Vladimir Propp's popular book, *Morphology of the Folktale* which he wrote after extensive analysis on Russian folktales.

In this work, Propp conceived narrative forms to consist of a specific and predictable form, and an invariant number of 'functions'. (Akporobaro, 480) He also gave the thirty one functions applicable to fairy tales in the book. Adherents also believe that the minimal unit of a narrative is not the characters but the events inherent in such narratives. (Akporobaro, 479-480) Another major contributor to this theory was Roland Barthes. In his essay, *Introduction a la analyse structurale des recit*, he tries to address the problems concerning the logic of the narrative form. He addresses issues such as the problem of the narrative syntagm, the minimal unit of narrative forms, the status of narrative action and characters and the relationship between meaning and mimesis.

Narrative Composition: This theory is also closely related with the narratology theory. However, it also concerns itself with the formulation of narrative pieces for study and analytical purposes.

Summary of the Literature Review

We observe that literary scholars such as Amali (1986), Ikeokwu (2000), Nwaozuzu (2006), Nwaozuzu (2007), Ugwuoke (2018) and others have made attempts at the study of folktales but their studies were limited to Igbo folktales, Idoma and Igala. None of them to the best of the researchers' knowledge has made an attempt at the study of motifs in relation to women folktales of Cameroon. That is the gap that this study is set to fill.

Textual Analysis

In this subsection, we are going to identify some of the motifs inherent in the folktales of Oku women of Cameroon using four of such tales namely:

Story 1: The girl and the melon seed

Story 2: The tortoise and the Fon's daughters

Story 3: Nene and the Iysaah

Story 4: Meiyang the man eater

As has been discussed in the introduction, motifs are simply said to be recurrent themes. Based on this, the following are some of the motifs in the women folktales of the Oku people of Cameroon.

Fantastic: Fantastic according to the Oxford Dictionary of literary terms is a mode of fiction in which the impossible and the possible are confounded so as to leave the reader (and often the narrator and/or central character) with no consistent explanation for the story's strange event.

Story 1: The girl and he melon seed: This has the same structure and motif as the Igbo tale *Nnunu na-ekwu okwu* in *Omalinze* pages 160-161.

- (i) Pumpkins running off the basket in which they were put after harvest and attaching themselves to their stems. It has never been heard in history or even biology that inanimate objects move. The melon is an inanimate object which does not have legs and hands with which to move but in the folktales of Oku women that was very possible and therefore fantastic.
- (ii) The parts of the bird being cooked in the pot being able to sing. The Bible tells us that all living things including birds sing to the glory of God. Once an animal is dead, life and all life associated activities end. Even as complicated as the human life is, once they die, all activities come to an end not to talk of a bird that its only means of communication or expression is the song. This therefore makes the fact that a bird that has been killed and is being cooked in the pot sings, fantastic.
- (iii) A man passing a live puppy as stool. In science, we are taught that all things injected through the mouth undergo series of digestive processes after which the body absorbs the much needed for its maintenance while the rest is ejected through the anus as waste product-faeces. It has never happened and is not likely to happen that man stools out living things through the anus except it is worm. For a human being therefore to pass out a living puppy as stool is practically and scientifically impossible and this makes it fantastic.

- (iv) The death of a first game bringing about the death of all other games queued behind it. In the traditional African setting, hunting is a viable business and that is why so many people have undertaken it as a profession. The hunters and all games in the forest are “enemies”. This is because the hunter goes after the games to kill them and make money or eat. In the bush also, animals live and move in different directions. This possibly is because there are different species of animals in the forest. Even when there are many animals of the same species living in the bush, they do not walk about the forest on a queue. Let us even assume that all animals walk about the forest in a queue, the killing of the first one will immediately scare the rest and they will disperse in the bid to save their lives. But Oku women of Cameroon folktales tells us that the killing of the first and usually smallest animal will automatically cause the death of every other animal in that queue whether they are shot at or not. This is another fantastic element in the story.

Other fantastic incidents that took place in the story are the puppy’s ability to live in water not being a sea animal and the cocoyam and melon sauce’s ability to bring the puppy from under the water to the surface of the water.

Story 2: The tortoise and the Fon’s daughters: It has the same structure and motif as the story in *Omalinze* pages 89-93 titled *Atuta m nwa Iliiko*.

Having established the fact that the fantastic has to do with the unrealistic, unbelievable and the imaginable, the incident that took place in the story where an animal will get up and meet a human being to ask for her daughter’s hand in marriage is fantastic. This is because animals do not marry

and cannot talk let alone going to bid for a wife in the land of the human.

Story 3: Nene and the Iysaah: This tale has the same motif and structure with the Igbo tale titled *Etu Mbe si luta nwunye* in *Omalinze* pages 196-198.

- (i) The ability of a corpse to turn into hawks and sparrows. In real life situations, once somebody dies, decomposition will set in. This is why those who are not buried immediately are deposited in the morgue. This is also the reason why the Muslims bury their dead within twenty four to forty eight hours of death. But in the story of the Oku women of Cameroon, a corpse after being touched turned into hawks and sparrows.
- (ii) The women's folktales also has it that a man who has been cut into pieces and boiled ready to be eaten was able to come back to life simply because a pregnant woman tasted the foam pouring from the pot where it is being cooked. This is an abnormality in the real life situation.
- (iii) Other fantastic incidents that took place in two have to do with bone. In this story, we were told that a bone was singing on the tree. We were also told how the same bone got stuck in someone's forehead and was signing. The same bone which was stuck on somebody's forehead was being transferred from one person/thing to another.

Story 4: Menyang the Man-eater: This tale can be compared to the Igbo tale titled *Agadinwanyị na umunne abụọ* in *Okamgba* pages 27-32.

In this story we identify some fantastic incidents. The first is the fact that a human being eats up a human being. This is not ideal in real life situations. Though in some parts

of the world today, some people are still being accused of eating human beings, it is not done openly, it is kept very secret if at all it happens. But this was not the case in the story. The man eater indulges in that as a profession.

Another fantastic in the story is the ability of the man eater to vomit those he had eaten back to life. In real life, this is practically impossible.

Motif 2: Greed

In very simple terms, greed can be defined as the selfish desire to have more of something. In the women folktales of Oku people, some characters in the stories exhibited the greedy attitude. The following are examples.

In story 1, a girl who was given melon seeds for planting by her sick mother refused planting them and was frying and eating the melon seeds. In the same story too, the girl who never planted any melon seed went to harvest the ones planted by the bird without permission.

In story 2, we see a manifestation of greed when a father insists that whenever his daughter dies, she must be buried with her husband alive.

In story 3, Nene put up an attitude of greed. Her brother caught a bird and gave her to help him roast. He instructed her that if the bird is not only after roasting, she should eat it otherwise she should keep it for him. After roasting, the bird was oily and the girl decided to taste it by eating one of the legs. From there she took the second leg and on and on, she finished the whole oily bird.

In story 4, Meiyang was greedy by keeping her own rats safe and eating her brothers rats while she helped them count. Her greedy attitude also manifested when she ate up people that she requested to be sent to her to help morn her.

Motif 3 Wit

Oku women folktales feature wit. This in simple terms is the ability of one to think deeply and fast and do funny things to solve a problem. Some of the featured wits in the folktales are as follows:

Story 2 is full of wit. The boy's ability to get something bigger all the time with a smaller thing from people is a display of wit

In story 4, a man thought of the best way to choose a husband for his daughters and came up with an idea that it is only the man who can call all of them by name that will be the husband. On the other hand, the tortoise who wanted to become the husband by all means came up with the idea of the bearded axe which he put along the road where the girls follows to the stream. All these are wit.

When it was found out that both the tortoise and the monkey are qualified, the father of the children also thought of another measure to choose out of the two and this informed the peppery sauce. Tortoise on the other hand thought of a quick way to relieve himself of the pepper by saying *nfshuu nfshuu* while he pretended to be telling a story.

In **story 1**, when the elder brother insisted that his younger one must produce that same puppy he collected from him and not any other one, the younger brother quickly thought of the pounded cocoyam and melon sauce. He went and poured it in the river and that brought the puppy to the water surface.

Motif 4, Disobedience

Disobedience can simply be seen as going against the established or given rules and regulations. Female folktales of Oku feature cases of disobedience.

In **story 1**, the girl's refusal to plant the melon seeds as instructed by her sick mother is an act of disobedience. She decided to fry and eat the melon seeds instead of planting them. In the same story two, the hunter's refusal to obey the dog's instruction of shooting the first and smallest animal first in order to have all others dead is also gross disobedience and this landed him into problems.

In **story 2**, the tortoise cunningly disobeyed the rule of not saying *nfshuu nfshuu* while eating by pretending to tell them a story.

In story 3, the pregnant woman disobeyed the rule of letting the first whitish foam that will come out to pour. When the foam started pouring, the woman tasted it because she could not resist the look. That made the boiling man to come back to life and killed her and continued her work. In the same story, a boy was given bones to throw away with the instruction of not eating it. The boy out rightly disobeyed this instruction, ate the bone and the bone stuck to his forehead and started singing.

In story 4, Meiyang disobeyed his father by taking his last brother hunting. This singular disobedience led her into more killings which ended her life by being killed too and chopped into pieces.

Summary of Findings and Conclusion

Summary of Findings

The findings of this study reveal that first; there are diverse motifs inherent in the folktales examined; motifs such as fantasy/the fantastic, greed, wit and disobedience. All these were discovered in Oku women folktales. We were also able to find out that some motifs are present in more than one tale; that is a particular motif could be present in more than one story. Furthermore, we also discovered that there are similarities between Igbo folktales and Cameroonian folktales

for example, punishment for disobedience. Also the two tales have proven to resemble in structure and motif hence validating Vladimir Propp's assertion that there is a relationship between folktales all over the world.

Conclusion

We hereby conclude that the Oku women folktales of Cameroon are similar to Igbo folktales even though they are from different geographical and cultural backgrounds. We also arrive at the conclusion that Propp's assertion on the similarity of folktales is true and add that apart from the similarity in structure they are also similar in motifs. This study also supports that all African oral forms are Literature unlike what the Europeans believe.

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**Mmetụta Gburu gburu Ebe Obibi Ụmụ akwụkwọ N’
Ọmụmụ Asụsụ Igbo**

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Nchọcha a lebara anya na mmetụta gburu gburu ebe obibi ụmụ akwụkwọ na-enwe n’omumụ asụsụ Igbo n’ụlọ akwụkwọ sekondiri. Mbunuche nchọcha a bụ ichọputa ka gburugburu ebe obibi ụmụ akwụkwọ si emetuta ha n’omumụ asụsụ Igbo n’ụlọakwụkwọ sekondiri. O bụ usoro sovee nkowa ka e ji mee nchọcha a. Ndị e ji mee nchọcha a bụ ụmụ akwụkwọ di otu nari na iri abuo n’onuogugu bu nke e ji usoro ebumnobi wee hoputa. Ha nochitere anya umu akwukwo onuogu ha di otu puku, nari ato na iri ise na iteghete. E ji ulo akwukwo ise nochite anya ulo akwukwo iri abuo e nwere n’okpuru ochichi Mgbago Ugwu Umuahia. E ji ajuju nchocha ato were mee nchocha a. Ngwa nchocha e jiri mee nchoputa bu ajuju ederede njumaza. O bu site n’usa di iche iche ndi zara ajuju nyere ka ndi nchocha a gbadoro ukwu wee hazie nchoputa ha mere n’usoro miin na ndipu n’izugbe. Site n’usa di iche iche ndi zara ajuju nyere, a choputara na isuru umu akwukwo olu asusu abuo na mmekorita umu akwukwo na agbataobi bu uzọ gburu gburu ebe obibi si emetuta ha n’omumụ asụsụ Igbo. Site na nchoputa nchocha a, a tonyere aro nke otu n’ime ya bu ka ndi nne na nna gbaa mbọ jiri olu asusu Igbo zulite umu ha

tụmadị na mmalite ọmụmụ asụsụ ha, nke ga-enyere ụmu akwụkwọ aka inwe mmasi ịmụta asụsụ Igbo nakwa inwe mmụọ ịmụtakwu ya n'ụlọ akwụkwọ dị elu.

Ọkpurụkpụ Okwu: Gburu gburu Ebe obibi, Agbataobi, Asụsụ Igbo

Mkpọlite

Asụsụ bụ usoro okwu e kwuru n'ọnụ maọbụ detuo n'akwụkwọ nke e ji mara ndị, ma burukwa nke ha na-eji eziriita ozi n'etiti onwe ha ma na-emekoriita ihe. Makinde (2006) kowara asụsụ dika ugbo e ji ebu akonauche na obibi ndu ndi mmadu. Nke a putara na asusu obula zuru oke bu nke na-aruputa oru a turu anya n'aka ya nke bu izikoriita ozi. Asusu mmadu na-asu mere o ji kara anumanu ndi ozo elu (Nordquist, 2019; Sapir in Hakim, 2018). Asusu bu njirimara mmadu, ma burukwa uzo mmadu na ibe ya ji enwe mmekoriita n'etiti onwe ha. Asusu dika Onwuka (2012) mere ka a mata mkpa o di na ndu mmadu, bu uzo mmadu si eme ka ebumnobi ya puta ihe. Onwuka gara n'ihu kowaa na o bu asusu ka a na-eji azukoriita ahia, eziputa omenala, ekpere chi nakwa uzo obibi ndu mmadu ndi ozo. E ji asusu amata agburu mmadu si na ya. Ihe kacha puta ihe n'asusu bu na a na-eji ya echekwa omenala ndi. Obodo obula tufuru asusu ha etufuola njirimara ha. Okafo (2008) na nkowa nke ya gosiri na asusu bu uzo ndi ochie cheputara ka mmadu na ibe ya were na-ekwukoriita okwu ma na-agwarita ibe ha ihe ha chorọ imata.

Asusu di oke mkpa na ndu mmadu; nke a mere ka gọvumentị etiti Naijiria n'akwukwo iwu na-achikwa mmuta kpebie na o di mkpa ka nwata akwukwo obula muta ma o pekata mpe otu n'ime asusu ato e nwere na Naijiria dika uzo e si echekwa omenala ndi (Federal Republic of Nigeria: FRN,

2013). O bụrụ na ndị nwe asụsụ eleghara asụsụ ha anya ma hapụ ịsụ ya maọbụ ikuziri ya umụ ha, asụsụ ahụ ga-anwụ. FRN (2013) hūgara asụsụ dika ụzọ e si echekwa omenala ndị. Nke a bụ eziokwu n'ihu na asụsụ na-aga n'ihu ma e chekwaa ya ka ọgbọ ndị dī n'ihu wee mụta ya. A bīa na Najjiria, e nwere ọtutụ asụsụ ndi mmadu na-asu, ma asusụ ato putara ihe nke asusụ Igbo bu otu n'ime ha.

Asusụ Igbo bu asusụ nke ndi agburu Igbo nwe. Agburu Igbo bu agburu a na-ahuta na mpaghara Ndiida Owuwa Anyanwu Najjiria. Gutman na Avanzati (2013) kowara na ndi na-asu asusụ Igbo ruru nde mmadu iri abuo na ano. A na-ahuta ndi Igbo na steeti ndi dika Abia, Anambra, Ebonyi, Enugu na Imo tinyekwara akuku ufodu nke steeti Delta, Akwa Ibom, Benue, Bayelsa, Kogi na Rivers. Asusụ Igbo so n'otu ezinulo asusụ 'Naija Kongo' ma sorokwa n'obere otu asusụ 'Kwa' nke a na-asu na mba Afrika (Agugu, 2006; Widjaja, 2019). Obibia ndi ocha bīara na Najjiria nakwa etu ndi Igbo siri gbasaa n'akuku mpaghara uwa ndi ozo, tinyekwara oke mmepe anya emeela na otutu ndi Igbo anaghizi asu asusụ Igbo ma ya foduzie ikuziri ya umu ha. Otutu ndi nne na nna ndi Igbo na-eche na o dighi mkpa ikuziri umuaka ha asusụ Igbo n'ulo akwukwo. Ha na-enwe obi utu ma umu ha na-asu asusụ Bekee maobu asusụ ndi ozo. Ozuruonye (2000) kowara na ufodu ndi nne na nna anaghi enye umu ha ohere imu na isu asusụ Igbo n'ulo ha. Ha na-ele asusụ Igbo anya dika asusụ ndi ime obodo, ma burukwa nke na-ewetu ugwu mmadu n'ala. N'otu aka ahukwa, Onyelade (2000) kowakwara na otutu ndi nne na nna achoghi ka a na-akuziri umu ha asusụ ala nna ha. Ha choro ka akuziere umu ha naani asusụ Bekee n'ihu na o bu asusụ agburu niile ji ezirita ozi ma na-emekorita ihe na Najjiria. Otutu ndi mmadu na-ele asusụ Igbo anya dika asusụ ndi na-aguchaghi akwukwo, nke a mere na ufodu ndi Igbo na-akpa agwa ka ndi asusụ ha na-eme ihere. Ikekeonwu (2004) kowara na onodu odi ndu onwu ka mma nke asusụ Igbo no n'ime ya

ugbua bụ n'ih i enweghị mmasị ndị Igbo n'ebe asụsụ ha dị. Nke a putara ihe n'uzo ha siri gbahapụ asụsụ ha bụ asụsụ Igbo ma jiri obi ha niile nabata asụsụ Bekee ma jiri ya eme ihe. Chukwuemeka (2004) kowakwara na onye Igbo agaghị asụ Igbo rue nkeji ise n'etinyeghị ya asụsụ Bekee maobu asụsụ ozo. Nchoputa e mere gosiri na asụsụ Igbo nwere ike inwu n'oge adighi anya ma o buru na e nweghị ihe e mere gbasara ya. Nke a emeela ka asụsụ Igbo nwee otutu ihe mgbochi n'ihe banyere utosasusu.

A biakwa n'otutu ulo akwukwo no n'oke ala Igbo, ha na-etinyekwa aka eme ka asụsụ Igbo buru nke umu akwukwo na-eleghara anya. Ufodu ndi isi ulo akwukwo na-amachibido umu akwukwo ha iwu ka ha ghara isu Igbo. A na-eri ndi suru asusu Igbo nha. Nke a na-eme ka umu akwukwo leghara asusu Igbo anya. A na-ahutakwa ihe ima aka n'ebe ufodu ndi nkuzi no. Nwadike (1990) kowakwara na agwa ndi nkuzi ufodu n'ebe asusu Igbo di na-adoghachi umu akwukwo aka elekere azu n'ihe omumu asusu Igbo. Ufodu ndi nkuzi asusu Igbo na-eji asusu Bekee akowa ihe ma o buru na ha na-akuzi Igbo. Nke ka njo bu na ufodu ndi nkuzi ndi a na-akwado umu akwukwo ha imu asusu ozo ma o bu ka ha na-asu asusu ndi ozo.

Gburu gburu bu ihe niile no mmadu nso. O bu ihe niile ya na mmadu na-enwe mmekorita kwa ubochi. O nwere ike buru ihe ndi a na-ahu anya, nwekwaa ike buru ihe ndi anaghi ahụ anya. O nwekwara ike buru ihe ndi na-eku ume maobu ndi anaghi eku ume (Mahdi, 2018; Obiano, 2008). Okundu (2004) kowara gburu gburu dika ebe obula mmadu hutara onwe ya ma sorokwa na-emekorita ihe. Gburu gburu na-aru oru di mkpa n'imu nakwa isu asusu okachasi n'ebe umuaka no n'ih i na ha anaghi esi n'afu buru asusu puta. William na Ferlanda (1973) kowara na echiche nakwa otu umuaka si enwe ogugu isi dabere na gburu gburu ebe ha bi. Gburu gburu ebe mmadu

hɔtara onwe ya nwere ike imetɔta otu o si ele ihe anya, ɔzɔ o si eche echiche nakwa otu onye ahɔ si akpa agwa.

A bja n'ihe metɔtara asɔsɔ, gburu gburu mmadu nwere ike imetɔta otu o si ele anya ma na-eji ya eme ihe. Gburu gburu mbu nwatakiri na-amalite n'ezinulo a muru ya. O bu ebe a ka nkuzi omumu asusu mbu nwata na-amalite. O nwere ike ibu site n'udi asusu ha na-asu, otu ha si agwakota asusu onu, otu e jiruru ufo du asusu kporo ihe kariya ibe ya nakwa ihe ndi ozo. Bandura (1962) kwara na o bu agwa onye nakwa asusu umaka na-anukari na gburu gburu ha ka ha na-enomi. Ihe ndi no gburu gburu umu akwukwo nke ga-emetata ha n'ihe gbasara otu e si e ji asusu eme ihe gunyere otu e si zulite mmadu, agwa ndi nne na nna metata asusu ahɔ, iru eru nakwa agwa onye nkuzi, ya na ngwa nkuzi onye nkuzi na-ewebata na nkuzi ya na ihe ndi ozo.

Mmadu anaghi ebi naani ya, a ga-enweriri ndi bidebere ya nso. Ndi a nwere ike ibu ndi ha na ya bi otu ebe, ndi ya na ha na-azuko ahia, ndi ya na ha na-agako akwukwo, ndi ya na ha na-ekpe otu ekpemekpe, ndi oru ibe ya maobu ndi ya na ha so tokoro. Ndi a ka a na-akpo ndi agbataobi. Mmekorita umaka na ibe ha na-eme ka umaka muta asusu ososo tumadi mmekorita ndi ozo torola eto. Oluikpe (2007) mere ka a mata na umaka na-amata asusu site n'inomi ndi ha na ha bi. Nke a bu eziokwu maka na mgbe umaka na-ege asusu ndi ha na ha bi, o ga-eme ka ha sonye n'isu asusu ahɔ. Mmetata ndi agbataobi nwere ike ibu otu ha si ele asusu anya, otu ha si agwakota asusu onu, otu ha si eji asusu eme ihe tinyere ihe ndi ozo. Mmetata di otu a nwere ike ikwalite asusu maobu gbuo asusu di otu ahɔ.

O buru na e were asusu ozo na-akuziri nwata ihe ma na-asuru ya asusu ozo n'ulo, o ga-abu ihe mgbagwoju anya nye nwata di otu ahɔ. Nwata akwukwo a na-asuru asusu Igbo naani mgbe a na-akuzi asusu Igbo agaghi eme nke oma

n'asusu Igbo, ogaghị eji ya kporo ihe. Agbara (1999) kowara na isuru umuaka olu asusu abuo na-adoghachi umuaka aka azu n'imu asusu ha. Ufodu umuaka bu ndi nwere mmasi n'imu Igbo n'onwe ha anaghi enweta nkwado kwesiri ekwesi site n'aka ndi nne na nna ha. Ufodu bu ndi nne na nna ha na-amachibido imu ihe ozo maobu asusu ozo. Naani isu asusu Igbo maobu imata ka e si aguputa ya ezughi, o dikwa mkpa ka umuaka nwee mmuo iwere asusu ha gaa n'ogo di elu.

Umuaka a zulitere n'obodo ndi mepere emepe na-enwekari ohere iji ngwa oloroghuru nkanuzu eme ihe, ebe umuaka ndi toro n'ime obodo bu ndi na-achu nta, aku azu, aru oru ugbo. Nke obula n'ime ihe omume ndi a nwechara uzọ ha si akwalite ma o bu egbu asusu Igbo. Ka umuaka ndi toro n'ime obodo na-eme ihe omume ha, a na-achoputa na ha na-eji asusu Igbo eme ha. Ebe ndi otu ha toro n'obodo ndi mepere emepe na-abukari ndi na-eji asusu Bekee maobu asusu agwakotara onu eme ihe n'ihimmetuta intaneti nakwa ngwa oloroghuru ndi ozo. Asusu nwatakiri ji eme ihe na-esi ike ma o buru na ndi muru ya nakwa ndi agbataobi ya ejiri otu asusu ahụ na-agwa ya okwu ma na-akowara ya ihe, tinyekwara ihe ndi ozo ya na nwata di otu a na-enwe mmekorita kwa ubochi. Agbedo (2003) kowara na asusu nwatakiri enweghi ike ikwuru ma o buru na enweghi ihe dika gburu gburu nakwa ndi agbataobi. Nwata akwukwo toro n'ebe e ji asusu Igbo kporo ihe, na-asu asusu Igbo n'ulo, nwekwaa ezigbo ngwa nkuzi kwesiri ekwesi ga-enwe agwa dikwa iche ma e were ya tunyere nwata akwukwo enweghi udiri ohere a. Nwata akwukwo nwere ezigbo ohere nakwa agbataobi dabara adaba ga-enwe mmasi obula imu asusu Igbo n'ulo akwukwo di elu karia onye enweghi udiri ohere a. Ya bu na ebe mmadu hutara onwe ya nakwa otu e si zulite mmadu puru ikwalite maobu gbuo mmuo onye ahụ n'ebe asusu Igbo di.

Asusu Igbo bu otu uzọ e si echekwa omenala Igbo. Asusu na-akowa omenala ndi .O na-akowa ebe mmadu si, mana ufodu

ndị Igbo anaghị eji asụsụ ha akpọrọ ihe. Ufọdụ ụmụ Igbo na-eleghara asụsụ Igbo anya, ufọdụ ndị nne na nna anaghị ekwe akuziri ụmụ ha asụsụ Igbo n'ụlọ ha nke mere na ọ dịzi ka asụsụ Igbo na-anwụ anwụ. O kwesiri ka a mata n'asụsụ na-aga n'ihu ma ọ buru na ụmụaka a na-asụ ma na-amụkwa ya bu asụsụ ma n'ụlọ ma n'ụlọ akwụkwọ. Nwaozuzu (2017) gosiputara nke a n'okwu ya na asụsụ na-akwuru chīm mgbe a na-eme ka ụmụaka na-asụ ya ma na-amụkwa ya n'ụlọ akwụkwọ. Nke a mere otutu ndị okammuta ji na-etinye anya n'uzọ di iche iche e nwere ike iji kwalite asụsụ Igbo ma mee ya ka o nweghachi ndu. Nkuzi asụsụ Igbo kwesiri ibu nke ga-amalite n'ogo otaakara wee rue n'ogo mahadum. Ime ka nke a di ire, a ga-achoputa ihe ndopu uche na ihe mkpoghachi azu n'ebe nkwalite omumu Igbo di. Inwe mmasi imu nakwa isu asusu Igbo abughi nnatarachi kama o bu ihe a na-amuta amuta. O bu ya mere nchocha a ga-eji lebaa anya na gburu gburu ebe obibi umu akwukwo iji choputa ihe ndi no umu akwukwo nso nke ga-enyere ha aka n' omumu asusu Igbo nakwa otu ebe obibi maobu agbataobi ha si emetuta ha n'omumu asusu Igbo n'ulo akwukwo sekondiri okachasi n'okpuru ochichi mgbago ugwu Umuahia nke steeti Abia.

Mbunuche Nchocha

Mbunuche nchocha a bu ichoputa ka gburu gburu ebe obibi maobu agbataobi umu akwukwo si emetuta ha n'omumu asusu Igbo n'ulo akwukwo sekondiri. Nchocha a lebara anya kpomkwem n'ihe ndi a:

1. Ichoputa ka isuru umu akwukwo olu asusu abuo si emetuta ha n'omumu asusu Igbo.
2. Ihe ndi no na gburu gburu umu akwukwo nwere ike inye aka kwalite omumu asusu Igbo.
3. Ichoputa ka mmekorita umu akwukwo na agbataobi si emetuta ha n'imụ asusu Igbo.

Ajuju Nchọcha

Iji duzie nchọcha a, ndị nchọcha weputara ajuju ato maka nchọcha a:

1. Kedu ka isuru umu akwukwo olu asusu abuo si emetuta ha n'omumu asusu Igbo?
2. Olee ihe ndi no na gburu gburu umu akwukwo nwere ike inye aka kwalite omumu asusu Igbo?
3. Kedu ka mmekorita umu akwukwo na agbataobi si emetuta ha n'imu asusu Igbo?

Usoro Nchọcha

Udi nchọcha e jiri mee nchọcha a bu nke sovee nkowa. Nworgu (2015) kowara sovee dika nchọcha na-eji ufodu ndi a hoputara n'otu ebe maobu obodo anochite anya ndi ozo iji were mata echiche, omume, mbunuche, nkwenye na nhuru uwa nke ndi mmadu. A na-esitezi n'ihe a choputara site na mkpuru mmadu ole na ole mee mkpebi nke ga-emetuta ndi niile nchọcha ahụ metutara. E nwere ike iji njumaza mee nke a maobu site n'ilere anya. Sovee na-eji ngwa oru o nwetara n'echiche ndi mmadu aru oru. Usoro a kwesiri nchọcha a n'ihi na a ga-eleba anya na mmetuta gburu gburu ebe obibi umu akwukwo nakwa agbataobi ha na-enwe n'omumu asusu Igbo ha.

Ebe ndi nchọcha mere nchọcha a bu n'ulo akwukwo sekondiri di n'okpuru ochichi mgbago ugwu Umuahia nke steeti Abia. Okpuru ochichi mgbago ugwu Umuahia nwere obodo ndi mejuputara ya nke gunyere: Umuahia, Umukabia, Umuawa Alaocha, Umuagu, Umuekwule, Ihite Ude, Umuda Isingwu na Ohuhu.

Umu akwukwo di otu nari na iri abuo, bu nke e ji usoro keebumnobi wee horo na ulo akwukwo ise nke e jikwazi usoro tumbom tumbom wee horo ka e ji mee nchọcha a.

Ngwa nchọcha e ji mee nchọcha a bụ njumaza, nke isiokwu ya bụ Mmetuta Gburu gburu Ebe Obibi Umụ akwukwo N'omumu Asusu Igbo (MGEOUNOAI). O bụ ndi nchọcha ji aka ha meputa njumaza ahu. O bukwa ndi okammuta no na nnukwu ngalaba Edukeshon na Mahadum Najirija, Nsukka tulere ya. Ajuju di iri na asaa nke umu akwukwo zara mebere MGEOUNOAI. E ji miin na ndipu n'izugbe wee hazie ma tuchaa data e nwetara na nchọcha a. Akara miin bidoro na 2.50 gbagowe ka a nabatara dika osisa dabara n'ihe a na-achọ, ebe akara miin pekariri 2.50 bụ ndi anabataghi na nchọcha a.

Nchoputa

Ajuju Nchọcha nke Mbu

Kedu ka isuru umu akwukwo olu asusu abuo si emetuta ha n'omumu asusu Igbo?

Tebul Nke Mbu: Osiha miin na ndipu n'izugbe ka isuru umuaka olu asusu abuo si emetuta ha n'omumu asusu Igbo.

Onuogu	Ndina	\bar{X}	SD	Nkọwa
1	Isuru umu akwukwo olu asusu abuo na-ebute mgbagwoju anya n'ebe umuaka no mgbe a na-akuziri ha asusu Igbo.	2.86	1.02	Nnabata
2	Isuru umu akwukwo olu asusu abuo na-ebute enweghi mmasi imu asusu Igbo n'ulo akwukwo.	2.96	0.82	Nnabata
3	Isuru umu	1.44	0.73	Anabataghi

	akwukwọ olu asusu abụọ anaghị emetuta asusu Igbo ha n'uzo obula.			
4	Isuru umu akwukwọ olu asusu abụọ na-eme ka ha nwee mmasi imu asusu Igbo n'ulo akwukwọ.	1.81	0.85	Anabataghi
5	Isuru umu akwukwọ olu asusu abụọ na-eme ka ha ghara imuta asusu nke obula nke oma.	2.90	1.04	Nnabata
Nchikota		2.39	0.89	Anabataghi

Tebul nke mbu gosiri osisa miin na ndipu n'izugbe ka isuru umu akwukwọ olu asusu abụọ si emetuta ha n'omumu asusu Igbo. Site na tebul, ndi zara ajuju nabatara ndina ajuju nke mbu, nke abuo na nke ise. Ajuju ndi a nwere akara miin 2.86, 2.96 na 2.90 n'otu n'otu. Nke a putara na isuru umu akwukwọ olu asusu abụọ na-ebute mgbagwoju anya n'ebe umuaka no mgbe a na-akuziri ha asusu Igbo. O na-ebutere ha enweghi mmasi imu asusu Igbo n'ulo akwukwọ. O na-emekwa ka ha ghara imuta asusu nke obula nke oma. N'aka nke ozo, ndi zara ajuju anabataghi ndina ajuju nke ato na nke ano ndi akara miin ha bu 1.44 na 1.81 n'otu n'otu. Nke a gosikwara na isuru umu akwukwọ olu asusu abụọ na-emetuta asusu Igbo ha n'uzo obula ma na-emetutakwa mmasi imu asusu Igbo ha.

Ajuju Nchocha nke Abuo

Olee ihe ndi no na gburu gburu umu akwukwo nwere ike inye aka kwalite omumu asusu Igbo?

Tebul Nke Abuo: Osisa miin na ndipu n'izugbe ihe ndi no na gburu gburu umu akwukwo nwere ike inye aka kwalite omumu asusu Igbo.

Onuogu	Ndina	\bar{X}	SD	Nkwa
6	Ihe omume ndi a na-eme na TV na-enye umu akwukwo ohere imuta asusu Igbo.	2.94	0.83	Nnabata
7	Ige egwuregwu a na-eme na-asusu Igbo na redio anaghi enyere umu akwukwo aka isu asusu Igbo.	2.37	1.01	Anabataghi
8	Ndi nne na nna na-enyere umu ha aka imuta isu asusu Igbo na-agwaghi ya asusu ozo.	1.52	1.02	Anabataghi
9	Ichikoba asompi umu akwukwo n'asusu Igbo na-akwalite osusu asusu Igbo ha.	2.82	1.00	Nnabata
10	E nwere ike iji igwe komputa nyere umu akwukwo aka imuta asusu Igbo nke oma.	3.24	0.91	Nnabata
Nchikota		2.58	0.95	Nnabata

Tebul nke abụọ gosiri ọsịsa miin na ndịpụ n'izugbe ihe ndị nọ na gburu gburu ụmụ akwụkwọ nwere ike inye aka kwalite ọmụmụ asụsụ Igbo. Site na tebul, ndị zara ajujụ kwenyere na ndịna ajujụ nke isii, nke itoolu na nke iri. Nke a putara na ihe omume ndị a na-eme na TV na-enye ụmụ akwụkwọ ohere ịmụta asụsụ Igbo. Ichikoba asompi ụmụ akwụkwọ n'asụsụ Igbo na-akwalite ọsụsụ asụsụ Igbo ha. Tinyere na e nwekwaziri ike iji igwe komputa nyere ụmụ akwụkwọ aka ịmụta asụsụ Igbo nke ọma. Sitekwa na tebul, ndị zara ajujụ anabataghị ndịna ajujụ nke asaa na nke asatọ. Nke a na-egosi na ha ekwenyeghị n'ige egwuregwu a na-eme na-asụsụ Igbo na redio anaghị enyere ụmụ akwụkwọ aka ịsụ asụsụ Igbo. N'otu aka ahụkwa, ha ekwenyeghị na ndị nne na nna na-enyere ụmụ ha aka ịmụta ịsụ asụsụ Igbo na-agwaghị ya asụsụ ọzọ.

Ajujụ Nchọcha nke Atọ

Kedu ka mmekọrịta ụmụ akwụkwọ na agbataobi si emetuta ha n'ịmụ asụsụ Igbo?

Tebul 3: Ọsịsa miin na ndịpụ n'izugbe ka mmekọrịta ụmụ akwụkwọ na agbataobi si emetuta ha n'ịmụ asụsụ Igbo.

Ọnụọgụ	Ndịna	\bar{X}	SD	Nkọwa
11	Ndị agbataobi ụmụ akwụkwọ anaghị agba ha ume igu akwụkwọ ndị e dere n'asụsụ Igbo.	2.86	0.98	Nnabata
12	Ndị agbataobi ụmụ akwụkwọ na-agwa ha uru ọ bara ịmụta omenala na asụsụ onye.	2.36	0.98	Anabataghị
13	Ufodu ndị agbataobi anaghị ele onye na-asu	3.05	0.92	Nnabata

	asusu Igbo nke oma anya dika onye ma ihe.			
14	Ndi agbataobi na-eletu ndi nkuzi asusu Igbo anya ma na-akpo ha ndi mgbe ochie.	3.29	0.78	Nnabata
15	Ndi agbataobi na-aja umu akwukwo	2.35	1.16	Anabataghi
16	mma ma ha nu ka umu akwukwo na-	1.84	0.97	Anabataghi
17	asu asusu Igbo. Ndi agbataobi anaghi agwakota asusu onu ma ha na-ekwu okwu. Ndi agbataobi na-agwa umu akwukwo okwu n'asusu Igbo.	3.00	0.98	Nnabata
Nchikota		2.68	0.77	Nnabata

Tebul nke ato gosiri osisa miin na ndipu n'izugbe ka mmekorita umu akwukwo na agbataobi si emetuta ha n'imu asusu Igbo. Site na tebul, ndi zara ajuju kwenyere na ndina ajuju nke iri na otu, nke iri na ato, nke iri na ano na nke iri na asaa. Nke a putara na ndi agbataobi anaghi agba umu akwukwo ume igu akwukwo ndi e dere n'asusu Igbo. Ufodu anaghi ele onye na-asu asusu Igbo nke oma anya dika onye ma ihe. Ha na-agwa umu akwukwo okwu n'asusu Igbo. N'aka nke ozo, ndi zara ajuju ekwenyeghi na ndina ajuju nke iri na abuo, nke iri na ise na nke iri na isii ndi akara miin ha bu 2.36, 2.35 na 1.84 n'otu n'otu. Nke a putara na ndi agbataobi anaghi

agwa ụmụ akwụkwọ uru ọ bara ịmụta omenala na asụsụ onye. Ha anaghị aja ụmụ akwụkwọ mma ma ha nụ ka ụmụ akwụkwọ na-asụ asụsụ Igbo. Ha na-agwakọta asụsụ ọnụ ma ha na-ekwu okwu.

Mkparịtaụka

Nchọputa nchọcha a gosiri na ịsụrụ ụmụ akwụkwọ olu asụsụ abụọ na-ebute mgbagwoju anya n'ebe ụmụaka nọ mgbe a na-akuziri ha asụsụ Igbo. Ọ na-ebutere ha enweghị mmasị ịmụ asụsụ Igbo n'ụlọ akwụkwọ. Ọ na-emekwa ka ha ghara ịmụta asụsụ nke ọbụla nke ọma. Nchọputa nchọcha a dabara na nkọwa Agbara (1999) na ịsụrụ ụmụaka olu asụsụ abụọ na-adoghachi ụmụaka azụ n'ịmụ asụsụ ha. Onyelade (2000) kwadoro nke a na nchọputa ya na ọtụtụ ndị nne na nna achoghị ka a na-akuziri ụmụ ha asụsụ ala nna ha. Ha chọrọ ka a kuziere ụmụ ha naanị asụsụ Bekee n'ihi na ọ bụ asụsụ agburu niile ji ezirita ozi ma na-emekọrịta ihe na Najirịa. Ọbụladị mgbe ha chọrọ ịsụrụ ụmụ ha asụsụ Igbo, ha na-agwakọrịta ya na asụsụ Bekee ọnụ. Nihi nke a, ụmụ akwụkwọ na-abuzi ndị ejighị asụsụ Igbo kpọrọ ihe ma na-enwe mgbagwoju anya mgbe a na-akuziri ha asụsụ Igbo.

Nchọcha a gosikwara naihe ndị nọ na gburu gburu ụmụ akwụkwọ nwere ike inye aka kwalite ọmụmụ asụsụ Igbo gunyere ihe omume ndị a na-eme na TV, ịchikọba asompi ụmụ akwụkwọ n'asụsụ Igbo, tinyere iji igwe komputa nyere ụmụ akwụkwọ aka ịmụta asụsụ Igbo nke ọma. Nchọcha a gosikwara na ndị zara ajuju ekwenyeghị n'ige egwuregwu a na-eme na-asụsụ Igbo na redio anaghị enyere ụmụ akwụkwọ aka ịsụ asụsụ Igbo. N'otu aka ahụkwara, ha ekwenyeghị na ndị nne na nna na-enyere ụmụ ha aka ịmụta ịsụ asụsụ Igbo na-agwaghị ya asụsụ ọzọ. Nke a pụtara na ndị nne na nna kwesiri inyere ụmụ ha aka ịmụta asụsụ Igbo n'ihi na ọ bụ njirimara ndị Igbo. Ha kwesiri ikwado ụmụ ha ịmụta asụsụ Igbo site n'ikuziri ha ya ma kwadokwa ha ịmụ ya n'ụlọ akwụkwọ.

Nchọputa a kwadoro echiche Nwaozuzu (2017) na asụsụ na-akwụrụ chim mgbe a na-eme ka ụmụaka na-asụ ya ma na-amụkwa ya n'ụlọ akwụkwọ.

Site na nchọcha a, a chọputara na mmechịta ụmụ akwụkwọ na agbataobi ha na-enwe na-emetuta ha n'omumụ asụsụ Igbo. Ndi agbataobi anaghi agba ụmụaka ume igu akwụkwọ ndi e dere n'asụsụ Igbo. Ufodu anaghi ele onye na-asu asusu Igbo nke oma anya dika onye ma ihe. N'otu aka ahukwa, ha anaghi agwa ụmụaka uru o bara imuta omenala na asusu onye. Ha anaghi aja ụmụaka mma ma ha nu ka ụmụaka na-asu asusu Igbo. Ha na-agwakota asusu onu ma ha na-ekwu okwu. Ebe o bu na umu akwukwo na ndi agbataobi di otu a na-enwe mmechita, etu ndi agbataobi ha si akpaso asusu Igbo agwa ga-emetuta ha, n'ih na ha ga-eñomi agwa ndi agbataobi ha. Nke a kwadoro nkowa Oluikpe (2007) na ụmụaka na-amuta asusu site n'ĩnomi ndi ha na ha bi. O buru na ndi agbataobi umu akwukwo na-akpaso asusu Igbo ajo agwa, ha ga-esonye n'ime nke a, o ga-emetutakwazi omumu asusu Igbo ha.

Mmechi, Mputara na Ntunye Aro

Gburu gburu ebe mmadu bi dika nchọcha a siri gosi na-emetuta ka o si ele asusu anya okachasi asusu Igbo. Ndi agataobi nwere ike inye nkwado ma o bu gbuo mmuo umu akwukwo n'ebe asusu Igbo di. Nke a sokwa buru nnukwu ihe ima aka nye umu akwukwo ma o buru na ndi agbataobi ha ejighi asusu Igbo kporo ihe. Ya bu na obughi naani ndi nne na nna ka o diiri ikuziri umuaka uru asusu bara nakwa inye ha nkwado imuta asusu Igbo, kamakwa ndi agbataobi na ndi niile no gburu gburu kwesikwara inye nkwado di otu a n'ih na ha niile so emetuta omumu asusu Igbo.

Ịsụrụ ụmụ akwụkwọ olu asụsụ abụọ emeela ka ọtutu n'ime ha na-enwe mgbagwoju anya n'omumụ asụsụ ndị a. O mekwaala ka ha ghara imuta nke obula nke oma. O na-ebutere ha enweghi mmasi imu asusu Igbo n'ulo akwukwo. Nke a nwere ike ime ka agamnihu na otito asusu Igbo sie ike maka na asusu obula enweghi ndi na-amu ya n'uloakwukwo no nonu onwu. Ndi agbataobi ka a choputara na ha anaghi agba umuaka ume igu akwukwo ndi e dere nasusu Igbo. Ufodu anaghi ele onye na-asu asusu Igbo nke oma anya dika onye ma ihe. N'otu aka ahukwa, ha anaghi agwa umuaka uru o bara imuta omenala na asusu onye. O buru na amaghi ihe e mere onodu a, asusu Igbo nwere ike ino onodu asusu Latin no nuwa taa.

Ndi nne na nna kwesiri igba mbo jiri olu asusu Igbo zulite umu ha okachasi na mmalite omumu asusu ha, nke a ga-enye aka ime ka umuaka ndi a nwee mmasi n'imu asusu Igbo n'ulo akwukwo okachasi n'ulo akwukwo di elu.

Ndi okammuta nasusu Igbo kwesiri ka ha lebaa anya ma hu na e tinyere otutu ihe ndi na-akpalite mmasi e ji amuta asusu nigwe komputa. Nke a ga-enye aka igosi na asusu Igbo abughi ihe ndi mgbe ochie ma o bu nke ndi amaghi ihe na-eme ugbu a.

Ndi agbataobi umuakwukwo ga-agba mbo hu na ha nakwado umuaka ndi a site n'isuru ha asusu Igbo mgbe ha nagwa ha okwu, obughi igwakorita ya na asusu ozo okachasi asusu Bekee. O di mkpa na ha ga na-agba umuaka ume igu akwukwo ndi e dere nasusu Igbo, o kwesikwara ka ha nagwa umuaka uru o bara imuta omenala na asusu onye. N'ikpeazu, o di mkpa na onye obula bu onye Igbo ga-ahu asusu Igbo n'anya ma jiri ya kporo ihe.

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An Investigation into the Factors Associated with Learned Helplessness among Undergraduates of University of Kelaniya

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Abstract

The research aimed at investigating the factors associated with learned helplessness among the undergraduates of the University of Kelaniya. The sample was selected by using the random sampling method and included two hundred undergraduates representing the four faculties namely Faculty of Science, Faculty of Commerce & Management Studies, Faculty of Social Science and Faculty of Humanities of the University of Kelaniya. A self-administered questionnaire was used to gather data and the collected data was analyzed quantitatively by using Statistical Package for Social Sciences. Twenty five factors for learned helplessness of undergraduates were considered in the research. In the categorization of the causal factors, speaking in English is the highest and maintaining the rapports with friends is the lowest among the causal factors for learned helplessness. The study made possible suggestions to minimize the learned helplessness among undergraduates.

Key Words: Learned Helplessness, Undergraduates, University Life, Causal Factors, Controllability, Stress

Introduction

Learned Helplessness (LH) is regarded as the belief of a person or an animal that outcomes are independent of their actions. Learned Helplessness was introduced by Martin E. P.

Seligman and it is linked with his theory of learned helplessness (LHT). This is a psychological state that occurs when events appear to be uncontrollable (Seligman, 1989). This also is an acquired inability to overcome obstacles and avoid aversive stimuli and afflicts humans. Moreover LH is thought as a common reaction to repeated failure and to unpredictable or unavoidable punishment. Seligman discovered helplessness by accident whilst studying the effects of inescapable shock on active avoidance learning in dogs. In his experiment, Seligman restrained dogs in a Pavlovian harness and administered several shocks (Unconditional Stimulus) paired with a conditioned stimulus (CS). This is the conventional CU-USC pairing procedure used to study classical conditioning. Then those dogs were placed in a shuttle – box where they could avoid that shock by jumping over a barrier. The shuttle –box was used to study the role of operant conditioning in learning. Many dogs failed to learn avoiding shock.

For the experiment Seligman studied the behavior of one hundred and fifty (150) dogs. About hundred dogs (100) or 2/3rds of dogs were helpless after the administration of unavoidable electric shock in the Pavlovian harness. The remaining fifty dogs (50) or 1/3rds of dogs were completely normal and learned to avoid the shock in the avoidance learning test. The central idea in the learned helplessness is the notion that all animals including humans are able to learn that reinforces are uncontrollable. This marks change in the direction of learning studies which had focused on learning in controllable situations.

Learned helplessness is attracted by many researchers in different contexts. Many researches on learned helplessness among patients, workers and athletics have been carried out for years. This has many implications in university context as undergraduates encounter hopelessness and helplessness in

their university life due to their inability to control the environment surrounding them. Accordingly, this research was conducted to identify the causal factors for learned helplessness in undergraduates in University of Kelaniya.

Research Problems The researcher has formed three research problems for the research to solve by collecting the relevant data. They are given below.

1. What are the factors associated with Learned Helplessness among undergraduate students of University of Kelaniya?
2. What is the gender differences in the factors associated with learned helplessness among undergraduate of University of Kelaniya?
3. What are the possible categorizations of factors associated with learned helplessness among undergraduates of University of Kelaniya?

Objectives of the Research

The research includes three objectives and they are mentioned below.

1. To identify the factors associated with Learned Helplessness among undergraduate students of University of Kelaniya
2. To identify gender differences in the factors associated with Learned Helplessness among undergraduate students of University of Kelaniya.
3. To categorize the factors based on the level of Learned Helplessness among undergraduate students of University of Kelaniya.

Methodology

The researcher used 200 undergraduates from the University of Kelaniya as the sample to collect data to solve the research problems. The sample was randomly selected. The

undergraduates were used only from the above university because they represent the actual participants of the data to answer the research questions. A questionnaire was administered to identify the causal factors of learned helplessness in undergraduates. The researcher encompassed all the factors which students have no control over and to understand the helpless behaviors regarding those factors. Accordingly, this questionnaire also consists of twenty five factors and the participants have to select anyone of the four choices which are mentioned below.

1. Controlled
2. Failed
3. Unconcerned
4. Not faced

The factors affecting learned helplessness were determined depending on the previous researches and theories of learned helplessness. The data collected was analyzed by using descriptive statistical presentation and reached for the conclusions.

Results & Discussion

One of the objectives of this research is to categorize the factors associated with learned helplessness among undergraduates of University of Kelaniya. The factors for learned helplessness are determined on the choice, 'Failed' which is given to be selected by participants. 'Failed' means that the participants can't control the factors. Those factors cause them to be helpless. Based on the level of the choice, "Failed", factors for learned helplessness were found. As much as they are unable to control those factors, they become helpless. Accordingly, the causal factors for learned helplessness are listed down as follows and suggestions for

minimizing learned helplessness are also given below the every category.

1. Speaking English (30%)
2. Facing examinations when lectures were not sufficient (26.5%)
3. Accommodation in university (19.5%), knowledge of offices, and personnel (19.5%)
4. Students' campaign (19%) and Selection for special degree (19%)
5. Usage of technical equipments (18%)
6. Examinations in closure days (17.5%)
7. Students' struggles (15.5%)
8. Expected marks for classes (14.5%) and seniors' threats (14.5%)
9. Money collections (13.5%) and removing subjects (13.5%)
10. Knowledge of courses, credits and related factors of programs (13%)
11. Assignment completion on due dates (12.5%)
12. Presentations (11%) and changing subjects (11%)
13. Meeting lecturers (10.5%)
14. Lovers' threats (10%)
15. Adjust to teaching styles (8%)
16. Expected marks in examinations (7.5%)
17. Compulsoriness of going field trips (06%), lecture attendance (06%) and lecturers' threats (06%)
18. Rapports with friends (04%)

When taking the above factors into consideration, speaking English is the highest among the other factors. Majority of the students follow their degree courses in Sinhala and when they want to use English they are unable to control using that language according to the data. Therefore, the University has to take actions to improve the English knowledge of students and to make them fearless. Accordingly, some lectures in

English, English course from basic to advanced level and suchlike can be implemented. Further students should be motivated to read English books.

The second highest factor is the facing examinations when lectures were not sufficient. Lecturers are unable to complete all the topics in the syllabuses and in a situation of that nature; students can't control the examinations well. As a result, they become helpless. Students should be given the syllabuses and thereby they can get ready for the examinations. They should be informed what to expect from them in the examinations although lectures are not completed.

Accommodation in university and knowledge of offices and personnel concerned are the third highest factors which are out of the students' control. They face difficulties when taking accommodations in the university though they want to stay at the university. Rules and regulations on giving students the accommodation facilities are the behind factors on this regard. Both students and the university can't escape from following those rules. The limited facilities have to be shared by limited number of students. The students have not enough knowledge of offices, officers and other related personnel in the university. This causes them to be helpless. In many times, they have to go to offices, centers and meet the people to get their tasks done. When they are not aware of them, they become helpless. As the suggestions for the above factors, the university should take actions to improve the facilities for accommodations. The knowledge (information) of the personnel, offices and suchlike is provided at the beginning. But they forget them. Psychologically they should be assertively trained.

Students' campaign and Selection for special degree are the fourth highest factors which cause students to be helpless. Students organize campaigns in many occasions and they

have to participate in them. When students can't participate, they become helpless as they can't control the surrounding of campaigns. This happens when they do not like to participate in the campaigns. Students expect to follow major degrees in the subjects they like. Due to the limitation of students' selection, the needed marks for selection can't be controlled by students, they become helpless. But this is objective only to those who want to follow major degrees. That students have the right to participate or not to participate in students' campaign, should be informed to the students. They can get the decision whether to get the membership of the students' unions or not. The number of students who are selected for special degrees has to be increased or level of marks concerned should be lowered.

Fifthly, it is usage of technical equipments which can't be controlled by students and caused them to be helpless. Students have to use technology in their studies especially in making presentations and in other moments like internet and computer usage, but if they do not have enough knowledge, it causes them to become helpless. Therefore based on the subjects, students should be given the knowledge of using the technology. Technological facilities have to be improved so that students can frequently use.

The Sixth causal factor is the students having to sit for the examinations in closure days. When they have to sit day by day or each day, they have to work hard and keep many subject matters in mind. They can't manage and use to the environment of this nature. Psychologically students become stressed in the examinations of this nature. Therefore examination schedules should be allocated within few break days.

The students' struggles are the Seventh factor that is not within their control. Students fight faculty by faculty or

student movement by student movement. Hundreds of thousands of students subjected to be victims of those struggles. As they can't control the struggles, they try to flee from the environment in which such incidences take place. Students' struggles should be controlled by taking such actions as service of student counselors, giving the students the knowledge of conflict management skills. The rules and regulations for the actions against discipline should be implemented.

Expected marks for classes and seniors' threats are the eighth highest factors for that can't be controlled by the students. In students' point of view, the marks needed for classes are somewhat harder to be achieved. They become helpless when they can achieve expected marks in the examinations and thereby achieve the classes. The level of marks for classes can't change. Therefore students have to be qualified with high marks. Otherwise they should be cognitively prepared to accept their classes. To minimize the threats by seniors can be implemented through security service, counseling service and implementation of rules and regulations.

Money collections and removing subjects are in nine which cause students to be helpless. Students organize movements to collect money for their needs. Some students do not like to participate in them. But they can't escape from such movements. The other factor, removing subjects is faced by students in almost every semester. There is an allocated time period for registering the subjects of the courses. But in other times, they are not allowed to remove any subject if not needed. Participating in money collections is up to students. The university is not responsible for it. But to remove subjects is allowed in reserved time period. The students should be informed of the time to change their subjects. On special reasons, they have to be given the opportunity to change their subjects if possible.

Knowledge of courses, credits and related factors of programs is the tenth factor that causes for learned helplessness in undergraduates. Students must have this knowledge otherwise; they occasionally face problems with regard to their courses. Without this knowledge, they hesitate what to do in their studies. Anyway, this causes students not trying or going forward. They have to go asking for information. It makes them distress. This knowledge is also provided at the university entrance. Anyway they should be informed the information when needed. The notice boards and handouts can be used on this regard.

Assignment completion on due dates is the eleventh factor in number of the order. Students have to write assignments in almost all the courses they follow. They have given the time period for completion and submission. When they have to submit several assignments, they feel stress and thereby helpless. The topics to write assignments should be given earlier or the time period for submitting should be expanded.

The twelfth factor is presentations and changing subjects. Similar to assignments, students have to make presentations. Students report that they failed in making presentations and could not succeed in them. Fear, shy and similar other kinds affect them to be in front of the audience. As a result, they hesitate to make presentations. The other factor is to change the subjects. Except the removing, this is also needed for students. Based on their willingness and number of credits, they register for subjects and change them. When they fail in changing the subjects, they feel helpless. Students should be trained in soft skills. The university has already the career guidance unit and it implements many programs on this regard. Timely, such programs have to be created and implemented. The time for changing subjects should be informed and on special reasons, students should be given the

opportunity to change their subjects. Students should motivate to go for changing with the time concerned.

Meeting the lecturers is the thirteenth factor for students' helplessness. Students have to meet lecturers on varied purposes. But they face difficulties in making appointments and become helpless. It is up to the relevant lecturer that allocates time for appointments. But lecturers should be empathetic to give students time to meet them. Their time tables can be made based on this need of the students as well.

Love affairs are freely available in university life and it is the fourteenth factor that makes students helpless. Lovers' threats mean scolding, hitting or any psychologically affected actions any lover makes the other. The victim of them becomes helpless when he or she can't manage the surrounding of the affair or problem they face. The counseling center can provide the service on this regard console the victim's mind. On the other hand, university has to take actions against the threats.

Adjusting to the teaching style of the lecturers also causes students become helpless and this is the fifteenth factor of the order. This means that lecturers use their own styles. Those ways of lecturing may not suit to some students. When they can't adjust to teaching style, they face difficulties and become helpless. The lecturers have to consider the personality, needs, feelings and knowledge, abilities and special needs of the students. Their teaching style should suit to all of the students.

Expected marks in the examinations are the sixteenth factor for helplessness in undergraduates. Everything students try to get marks in the examinations. All the marks play a central role in their lives. When they can't get expected marks for any reason, they become helpless.

Compulsoriness of undergoing field trips, lecture attendance and lecturers' threats are the seventeenth factor for helplessness in undergraduates. Almost all the departments organize the field trips and students should participate in them. But students may not be able to go on those trips due to many reasons such as time, dates, illnesses or personal reasons. Attendance to lectures is a must for some lectures. If they are unable to attend, they face difficulties. Lecturers' threats mean scolding or demands to do or not to do their studies. When going on field trips, students and the departments altogether should decide all about the trips. On special reasons, they should give the chance not to participate in the trips. If one can't attend lectures, he or she can inform the relevant lecturer. Students can get the support from student counselors and counseling center when they face threats by lecturers. The university can get actions against so-called lecturers.

The friendships are the last or eighteenth factor for helplessness in undergraduates. Students find friends after or before university entrance. When they can't maintain their friendships and if their friendships break up, they face difficulties. When they can't manage the friendships, they become helpless. Students have to train their skills to maintain good rapport. Such programs can be implemented by counseling center or career guidance unit.

Gender difference in the factors was identified by using mean cross tabulation and the relevant statistics are presented in the following table.

Gender * mean Cross tabulation

		mean		
		Controlled	Failed	Unconcerned
Female	Count	1	82	16
	% within Gender	1.0%	82.8%	16.2%
	% within mean	50.0%	49.1%	51.6%
Male	Count	1	85	15
	% within Gender	1.0%	84.2%	14.9%

	% within mean	50.0%	50.9%	48.4%
Total	Count	2	167	31
	% within Gender	1.0%	83.5%	15.5%
	% within mean	100.0%	100.0%	100.0%

Sources: Survey Data (2013)

According to the statistics in the above table, males and females similarly control the causal factors for learned helplessness and it is 1% in number. Female percentage for "fail" is 82.8% and male percentage for it is 84.2%. It could be found that 16.2% of the females and 14.9% of the males reported that they are 'unconcern' the factors for learned helplessness. Accordingly, the differences can be found in the causal factors for learned helplessness. Males are more

failures than females in the factors for learned helplessness. The factors for learned helplessness are more unconcerned by Females than males.

Conclusion

Twenty five factors were found as the causal factors for learned helplessness among undergraduates in the University of Kelaniya. According to the categorization, speaking in English is the highest factor and maintaining the rappings with friends is the lowest factor among the factors for learned helplessness among undergraduates in this university. For every factor, the possible suggestions could be provided to manage those factors and to succeed the studies of university students.

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Repositing Gender in Discourse Differences between Male and Female Speeches

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Abstract

Positioning gender in discourse offers an interesting approach to the study of spoken discourse. A discourse analytic approach such as Feminist post-structuralist discourse analysis (FPDA) has provided relevance to analyzing the significance of gender in relation to addressing the complexity and differences in an interaction. This involves analyzing the way an interaction is constructed in male and female discourse. The study examined the peculiar differences in gender speech using recorded conversation of male and female youths. It was however discovered that men's way of using language is economical and competitive, thereby reflecting their general interest in acquiring and maintaining status; whereas women's use of language is uneconomical and cooperative, thereby reflecting their preference for equality, expression of feelings and harmony. The differences are based on the biophysical factors, cultural presuppositions, and level

of understanding and behaviour. The paper is divided into five sections, comprising; introduction, literature review, methodology, data presentation and analysis, as well as summary and conclusion.

Keywords: discourse, gender, speech

Introduction

Today, the study of real samples of speech and writing as evidence of the way in which people in the world use language in a range of social contexts is manifestly the business of linguistics. The study of talk (spoken discourse) and text (written discourse) is apparent in linguistic investigation.

Discourse analysis has been established in disciplines such as linguistics to provide an array of approaches to examine the use of language and its role in social life (Poter, 2008). The object of all discourse analysis is language and the form it takes (e.g. spoken or written speech). Taylor, (2001) maintains that discourse analysis views language as constitutive which can be analyzed at different levels such as words, sentences, conversation turns and/or patterns.

Many discourse analysis-based research approaches focus on language-in-use and social construction of meaning (Wetherell, 2001). Some approaches such as conversation analysis focus on talk and interaction as a social institution. They tend to focus on performance, descriptive aspect of discourse. Other approaches such as critical discourse analysis focus on how knowledge is produced through discourses in terms of legitimacy or challenge of power and dominance in society. Feminist post-structuralist discourse analysis focuses

on the issue of discourse and power. It places more emphasis upon the interplay of male and female voice within a discursive context (Baxter, 2003). The approach aids in gender differentiation. Heritage, (2001) noted that the difference between these approaches is how the concept of discourse is understood. For instance, approaches that focus on performance and descriptive nature of discourses, understand discourse to be a social action.

As soon as we hear a new voice, we do much more than just understanding the message it contains. We make judgments about how old somebody is or where he comes from. We also try to ascertain whether we are listening to a man or women. Often, we are only conscious that we are trying to make this judgment when we realize we have made an incorrect assignment or are confronted with an ambiguous voice. When asked why we think we are listening to a male or female voice, the first reason we give is the pitch of the voice - male voice being on average lower pitch. Others are: men tend to speak loudly, while women whisper; men talk over each other, while women conspire behind each other's backs; men hold back their feelings, while women lay them out to strangers (Rogers, 2011).

In this paper, concentration will be made on describing speech differences between male and female speeches. In other words, it will examine those differences that relate to the way in which

Gender speech is produced and perceived. Examination of explanations that researchers have offered to account for these differences will equally be highlighted.

Literature review

In this section, definition of terms will be made in order to buttress the meaning of the basic concepts being treated. Gender theories and feminism as it regards speech were

discussed. Various previous studies conducted by scholars on the subject-matter will also be examined.

Definition of terms

Discourse

This is a Latin word, *discursus* which means '*running to and from*' and denotes '*written and spoken communications*'. The term '*discourse*' is itself a contested term, which has generated a lot of debate among scholars about what it means and how it should be used.

In semantics and discourse analysis, a discourse is a conceptual generalization of conversation within each modality and context of communication (Gee, 2005). The most straightforward definition used by linguistics textbooks is that of 'language above sentence' and is referred to a sequence of sentences or utterances that constitutes a speech (Cameron, 2001). This implies that discourse is not just about sentence but a full-fledged speech or text of interaction.

Fairclough, (1992) sees discourse as the situational context of language use, which involves the interaction between the reader or the writer and the text or the speech. Associated with discourse is the plural understanding (discourses) which Foucault, (1972) explained as being more than linguistics. To him, 'discourses' are social and ideological practices which can govern the ways in which people think, speak, interact, write and behave in a given context. This involves series of analysis and approaches which linguists use to give meaningfulness to a text and talk.

Discourse analysis is a broad term for the study of the ways in which language is used in texts and contexts (Baxter, 2003). It is usually referred to as discourse studies. It involves different approaches to which meaningfulness of text and talk could be

ascertained with a linguistic form. For current research in linguistics, Baxter, (2010) pointed out that there are four approaches one may follow. They include; conversation analysis (CA), discourse analysis (DA), critical discourse analysis (CDA), and feminist post-structuralist discourse analysis (FPDA). These are used differently in analyzing the speech of a speaker, the social influences such as age, sex, profession, social strata and so on.

Gender

This is the state of being male or female (typically used with reference to social and cultural differences rather than biological ones). Gender is derived from a Latin word, *genus* and French word *genre*, which means 'kind', 'type', or 'sort'. Mikkola, (2008) defines gender as "the range of characteristics pertaining to, and differentiating between masculinity and femininity". Based on the context, these characteristics may include biological sex, sex-based social structures or gender identity.

According to World Health Organization, (2002), "gender refers to the socially constructed characteristics of women and men - such as norms, roles and relationships of and between groups of women and men". Gender role varies from society to society and can be changed. While most people are born either male or female, they are taught appropriate norms and behaviours through socialization - including how they should interact with others of the same or opposite sex within households, communities and work places. The way and manner of speech for male and female gender differs to some sort. This shall be discussed in subsequent section.

Speech

It is expression of or the ability to express thoughts and feelings by articulate sounds. Kennison, (2013) sees speech as

the vocalized form of communication used by humans which is based upon the syntactic combination of items drawn from the lexicon. Each spoken word is created out of the phonetic combination of a limited set of vowel and consonant speech sound units known as phonemes. These vocabularies, the syntax that structures them and their sets of speech sound units differs, creating many thousands of different and mutually unintelligible human languages (Fromkin, 1973). According to the American Speech-Language-Hearing Association, (1997), speech is the verbal means of communication. It consists of articulation, voice and fluency.

Alternatively, speech is a formal address or discourse delivered to an audience (Fromkin, 1973). Kennison, (2013) maintains that these are four basic types of speech including to inform, to instruct, to entertain and to persuade. These are not mutually exclusive of one another. One may have several purposes in mind when giving a speech. For example, one may try to inform in an entertaining style, another might inform the audience and try to persuade them to act on the information. Thus the principal purpose of a speech will generally fall into one of the four basic types of being informative, demonstrative, persuasive and/or entertaining.

Linguistic Competence and Communicative Competence

Noam Chomsky in 1965 argued that the goal of linguistics should be to study underlying linguistic competence. That is, the rule that inform the production of grammatical sentences. For him, the focus of study was the abstract system, the underlying structure of language, described as '*linguistic performance*' (i.e. speaker's actual utterances) which were regarded as being disorderly, chaotic and no value in offering an understanding of language as a system. A significant challenge was made to Chomsky's view by Del Hymes, (1972) who offered the term '*communicative competence*'. He

observed that a person who has only '*linguistic competence*' would be quite unable to communicate (a '*social monster*' producing grammatical sentences disconnected from the context in which they occurred). This notion of communicatively competent speaker and writer who knows the rules of how to communicate appropriately in different social settings has had a profound effect on discourse analysis.

Gender studies and Feminism theory

In "Duels and Duets", John Locke, a professor of linguistics at Lehman College and author of "Eavesdropping: An Intimate History", argues that men and women have radically different ways of speaking not because of their upbringing, but because they have radically different evolutionary needs. Men, he argues use antagonistic speech, or 'Duels' to show off their strength and prove themselves to women. Women, meanwhile, use quieter speech pattern to bond with each other and help protect themselves against aggressive men. And, according to Locke, this is a pattern that has been going on for thousands and thousands of years.

In gender studies, the term gender refers to proposed social and cultural constructions of masculinities and feminities. In this context, gender explicitly excludes reference to biological differences to focus on cultural differences. This emerged from a number of differences. In sociology, during 1950s from the theories of psychoanalyst Jacques Lacan; and in the work of French psychoanalysts like Julia Kristeva, Luce Irigaray and American feminist such as Judith Butler (1990) and Judith Baxter (1999) came to regard gender roles as a practice, sometimes referred to as performance.

Charles E. Hurst comments that in a society where we present our genders so distinctly there can often be severe consequences for breaking norms. Many of these

consequences are rooted in discrimination and dominance based on sexual orientation. Based on this, Andrea Dworkin stated her commitment to destroying male dominance and genders itself, stating her belief in radical feminism.

Empirical review

Tracy, (2010) in his study on "differences in male and female speech" observed that male use fewer qualifiers than females. He however pointed out that men's way of using language is competitive; reflecting their general interest in acquiring and maintaining status, women's use of language is cooperative, reflecting their preference for equality and harmony.

Cameron, (2001) maintain that men's goals in using language tend to be about getting things done, whereas women tend to be about making corrections to other people. To her, men talk more about things and facts, whereas, women talk more about people, relationships and feelings.

On the other hand, Rogers, (2010) in his study "why do men and women talk differently? ", he observed that some critics maintain that these differences are merely a reflection of our cultural presuppositions about gender. He posits that there is a far simpler reason for these linguistic differences, which he pointed out as being biological and genetic.

Similarly, Simpson (2012) in his study "phonetic differences between male and female speech" noted that there is significant anatomical differences prior to the onset of puberty. He pointed out that such differences exist in the phonation and pitch. Simpson attributed the differences to biophysical consequences of differences in anatomy and physiology and others to differences in learned behaviour.

Eckert, (1989) in his study on "male and female English speakers" discovered two main differences in the use of voice quality: (a) Male speakers use creakier voice than females; (b) Female speakers have brighter voice quality than males. Judith Baxter developed an approach to discourse analysis termed Feminist post-Structuralist Discourse Analysis (FPDA). In 2003, she used it to study gender in social category in terms of ways in which power relations are constructed through spoken interactions. She maintains that females are constituted as less powerful than male in many educational contexts, thereby working as reactionary ways to produce girls as more subservient and boys as more dominant. She used FPDA to challenge any view that girls should always be perceived as helpless victims in the classroom or any form of interaction.

Methodology

The writers use both interviews and interactions between males and females in gathering data that were used for the study. The interview is made up of spoken discourse between male and female youths, while the interaction is a friendly chat between two lovers who are male and female. By so doing, they were able to extract male and female differences in speech.

Data presentation and analysis

This section presents and analyzes data on the gender speech interactions, which made it possible for the researchers to establish the real differences between male and female speeches. Various data were presented, followed by the analysis.

Data showing gender speech differences in youth's spoken discourse

Data 1

Lizzy: "that test really, really sucked."

Dan: "that test sucked."

The above data (conversation) shows that female use more qualifiers than male.

Data 2

Lizzy: "Urn, well... hmm, I think I failed it."

Dan: He paused. "I failed it."

Based on the above conversation, it is clear that females use more filler (they slur) than males when they are searching for their words, whereas the males might either be silent or pause.

Data 3

Dan: "I took the sandwich."

Lizzy: "Mm, hrnmm..."

Dan: "Then I added all the hot sauce packets from the cafeteria's condiment bucket."

Lizzy: Continued filling her nails, "Oh?"

Dan: "I squeezed them all in Chris's soup when he went to take a piss."

Lizzy: "Hmmm."

Dan: Shook his head. "And then he took a big gulp and his face exploded. Lizzy, you are not listening."

Lizzy: "Dan, are you listening?"

The above conversation reveals that female asks more questions than male. They also tend to make more encouraging gestures and speeches (such as "Mm, Hmmm, and Oh") than males to keep the conversation going.

Data 4

Nkechi: "I was beaten by rain, I mean heavy rain o yesterday."

Jude: "I didn't encounter it."

Nkechi: "Jude, hmm, if you see me eh."

Jude: "I will be in Awka tonight."

From the above conversation, it is deduced that males tend to initiate new topics or otherwise try to steer the conversation. Males are more likely to interrupt the speech of their female partners, make statements of fact and respond less enthusiastically about the comments of others (or not to respond at all).

Data 5

Jude: "I want you to come with me to the market."

Nkechi: Smiles. "Wow, are you serious?"

Jude: "I can see you don't want to go."

Nkechi: "Lolz, I will go o! I will be very glad to go with you to the market whenever."

The above conversation shows that females use indication of excitement (interjection; wow, lolz) often more than their male counterparts.

Data 6

Jane: "Chy, if you see what Ada wore to school yesterday, you will be amazed."

Chy: "Are you serious? Ada of all people. Upon all her big girl stuff?"

Jane: "Hmm, urn... you never see something."

Chy: "Hmm, even you, you do fuckup sometimes."

Jane: "What? Eh e! Don't start before I will fire back at you now now now."

Chy: Oh! You want me to open up about you and what you do?"

Ken: "Please Jane and Chy, that's enough. Stop all these gossip and quarrel."

From the above conversation, it is seen that females gossip and quarrel more than males.

Summary and conclusion

Summary

So far in this study, various gender speech differences have been ascertained using spoken conversation of male and female youths. They include:

- Males use fewer qualifiers than females.
- Females use more filler (i.e. they slur) when searching for their words, whereas the male characters might just silent or pause.
- Women tend to ask men more questions in a conversation, make more encouraging gestures and speech (such as 'mm-hmm') to keep the conversation going.
- Men are more likely to interrupt the speech of their (female) partners, and are more likely to make statements of fact and to respond less enthusiastically about the comments of others (or not respond at all).
- Men are more likely to introduce new topics or otherwise try to steer the conversation.
- Male's way of using language is competitive; reflecting their general interest in acquiring and maintaining status: women's use of language is cooperative; reflecting their preference for equality and harmony.
- Female's voice (pitch) is more realized than the male's voice. They have higher pitch than their male counterparts.
- Females gossip and quarrel more than males.

- Females produce overlapping remarks in conversations than males.

Conclusion

Conclusively, positioning gender discourse offers a newly approach to the study of spoken discourse. Feminist post-structuralist discourse analysis was particularly used to analyze the significance of gender in relation to the competing ways in which speaker's construct their identities and relationships through talk. This paper has discussed and pointed out the gender differences in male and female speech using male and female interactions. It was discovered that men's goal in using language tends to be about getting things done, straight to point; whereas women's tend to be about making connections to other people. Men talk more about things and facts, more economical in use of words; whereas women talk more about people, relationships and feelings, and are more inquisitive.

Although, it is relatively easy to deduce these differences, it is a much harder task to explain exactly why the differences are the way they are. Some differences are attributed to biophysical factors, others to the reflection of our cultural presuppositions about gender, and others to differences in the level of understanding and behaviour. However, there is less clear distinction between the three phenomena that accounts for these differences.

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**African Traditional Medicines: A Literal Cum
Pragmatical Re-Analysis.**

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Abstract

The overwhelming influence of Westernization on Africans brought immeasurable negligence over traditional doctors and their medicines. Before this era, so many ailments were handled by traditional doctors from different spheres. That was when the traditional doctors (*dibia*) were highly recognized because of the type of treatments rendered by them. After Westernization, using Igbo as a case study, medical doctors maneuvered the people's world-view which might be the cause of frequent death occurrences in the society. Western orthodox medicines have come to occupy the people's mind despite some side effects. Some of the populace perceives those who visit the traditional doctors as being fetish; some even see their medicines as dirty substances that have no value, dosage and directions. Nevertheless, many incurable diseases are hovering in the

society which medical doctors put as “health conditions” under management till death. While in traditional African setting, those “health conditions” could be cured with traditional herbs and roots. Overexploitation of this philosophy has led many to early graves. This study therefore aims to showcase some ailments and practical ways to cure them using some traditional medicines and their cultural methods. To achieve this, series of in-depth oral interviews were posed to some native doctors and data were examined using Needs Analysis.

Keywords: *Traditional doctors, traditional medicines, Westernization, health & treatment.*

Introduction

Africans, precisely Nigerian traditional medicines are no other things than natural herbs, roots or natural substance that could solve health problems. They consist of natural powers that handle ailments of different types. The uses of natural medicines in Nigeria are gradually dwindling starting from our leaders who always run to United Kingdom for their health treatments. The use of traditional or natural healing remedies for ailments has always been part of human culture (Okonkwo, 2012). In Nigeria cosmology, the people’s beliefs in nature could not be quantified before Westernization.

The people were using natural medicines around their homes to treat different types of diseases without so many side effects. It was the time people were living long on earth. Most of them lived above hundred years of age. Then such diseases like cancer, fibroid, diabetes, high and low blood pressure and all these sicknesses hovering around these days were not obviously noticed.

They were inclined to believe the natural therapies. Natural therapies generally clean and purify the human body system. Those herbs are known to be very rich in vitamins, minerals, and other nutrients which have the ability to fight diseases. Based on their high components on nutritional value, they therefore nourish, replenish, and reactivate the body cells and organs that are either weak or dying off. Due to high potential value of those herbs, there was no argument that natural therapies normalize the functioning of human body as it regulates and tones the inner glands. Natural medicine increases the energy level of individuals and even allows the extra energy to be stored in the body to maintain good and lasting health.

All these are possible because there are no artificial chemicals in natural medicines. Any natural chemicals or compounds got from natural therapies could agree quickly with the human body chemistry than those of western synthetic medicines. The people formally believed that natural medicines prevent, treat, cure and even immunize the body generally.

On arrival of the western culture, synthetic medicines gradually came into maneuvering the Nigeria culture. Acculturation started taking place, negligence over the people's natural medicines and the traditional doctors (dibia) that administer those medicines upheld. They brainwashed the people by concluding with them that the native doctors were fetish, dirty, and illiterates who did not understand human anatomy. Some even concluded their magical and witchcraft powers. This is why Shu(1997b : 173) asserts that "This is principally based on the assumption that traditional healers (dibia) rely most exclusively on magic, witchcraft and necromancy." Today in Nigeria, so many ailments are hovering without curative measures by so called western orthodox doctors. Their language is "you are under health

condition, thereby placing them on daily or routine drugs for life”Nevertheless, the rapid growth in advancement of western orthodox or synthetic medicines can never kill or deteriorate Nigerian environmental medicines because nature has no alternative.

Methodology

The data collections were based on three major sources. One is the library method which gave the researcher the clue on where some authors wrote on natural medicines. Second is in-depth oral interview which involve oral discussion and practical performance with native doctors (*dibia*) on how to combine some herbs and produce some medicines from their environments that handle some ailments. Finally, internet browsing was made to gather different views from other researchers online. Data were analyzed using Needs analysis. Witkin and Altschud (1995) describe Needs as a gap between “what is” and “what should be”. Reviere, Berkowitz, Carter and Gergusan (1996:5) put “Needs as a gap between real and ideal that is both acknowledged by community values and potentially amendable to change”.

Literature Review

In Nigeria particularly in Igbo society, native doctors (*dibia*) are classified and distinguished according to area of specialization. They are in two different categories known as *dibia-afa*(Diviners) and *dibiaogwu* (Medicine man). Nwankwo (2014) puts that *Dibia-afa* is the diagnostician while *Dibiaogwu* is the physician”. The physicians are also classified into groups; *dibiamgborogwunamkpaakwukwo* (herbalists), *dibiaara* (psychiatrists), *dibiaonwa* (gynecologists), *dibiaiheowuwa* (surgeon), *dibiaumaka/ogbanje* (paediatricians), *na dibjokpukpu* (orthopedists).

When a patient is having a vague idea of what s/he is suffering, the person will consult the *dibia*-afa who would do the diagnosis and find out what is wrong and the way forward. It is the result of the diagnosis that will determine the type of *dibia* that will handle the situation. Huff (2008) classifies the causes of illness into four categories viz;

- (a) The patient world- habits, diet, smoking, drinking and general lifestyle.
- (b) The natural world- illnesses caused by micro-organism, environmental factors, animals bites, etc.
- (c) The social world- interpersonal conflicts, stress of daily living etc.
- (d) Supernatural world- illnesses caused by spirits, ancestors or gods offended etc.

Those *dibia* could also make attempt to study realities and also use logic in certain areas of life. Nze (1998:126) puts that “The Igbo people of Africa have a sense and practice of observation. They observe things that are realities which exist on their natures or essences”.

Therefore, for westerners to describe African, Nigerian or Igbo traditional doctors as being fetish, witchcrafts or unscientific is a capital lie. This is because the people use logic without rigorous studies. The logical reasoning in them is inherent. They are endowed with natural gifts and wisdom. Supported by Popkin (1975:225) who puts that “... what is important is that we produce or adduce reasons which serve as evidence for every conclusion we wish to establish or hold.” In Igbo language, medicine is *ogwu*. *Ogwu* does not only refer to a substances used for therapeutic purpose. According to Nadel (1954:132)

Ogwu includes materials which exercise remote and miraculous effects on the efficacy of other objects.

Igbo –Africa believe that ọgwụ can do all these; heal or kill secure power, brings fertility, provides good personality, reform people morally, bring justice in court, protection against witchcraft and brings favour etc.

The real truth is that despite all the taboos attached to African traditional medicines, no one doubts their efficacy. This is why Metuh (1985:5) avers that “Thus medicines are thought to tap power put by Go into some herbs and other substances with those who know the right formula that can tap and use for their own end, good or bad.”

Understanding the name medicine- ọgwụ in Igbo language is more broad than the westerns who

could only define medicine according to The Chambers 20th Century Dictionary as “Any substance used for the treatment or prevention of disease.” The Igbo-African people believe that medicine controls both the natural and supernatural powers. Nwala (1985:66) holds that “There is a concept of the familiar or the usual and when an act or deed surpasses this, then that act or deed is said to be accomplished by means of higher power which is ọgwụ.” Ogugua (2015) in his own view holds that:

This understanding of the concept of ọgwụ is engineered by the dual though co- extensive perception of reality of the Igbo, in which there is no demarcation between the physical and the spiritual, the profane and the sacred, as both the visible and invisible realities penetrate and permeate each other as postulated by the theory of forces, more so interaction of forces.

Uncountable successes of Igbo-African environmental medicines are documented both in Igbo Society and other nations. Evidence could be seen in (Kanfuru, 1998, W.H.O. 1996, W.H.O.1998, Nwankwo 2005 and others c.f. Ogugua, 2015). Igbo traditional or environmental medicine is as old as human race. Oral literature puts that traditional medicine started immediately man started to make different development in his belief. Before Westernization, Igbo people were well aware of medical properties of some plants around them. Plants normally speak do *dibia* along the way and bushes indicating to them the type of sickness they could cure though its reality still remains doubtful to some people but has confirmed by the researcher. The World Health Organization (1978) defines traditional medicine as "...the sum total of the knowledge, skill and practices based on the theories, beliefs and experiences to different cultures, whether explicable or not, used in the maintenance of health as well as in prevention, diagnosis or treatment of physical and mental illness" (c.f. Okonkwo, 2012). Every *dibia* is well recognized and well defined in every community he lives.

Research Findings

Dibia in Igbo society are categorically divided into two broad groups, namely; *dibia*-afa (Diviners) and *dibia*mgborogwunamkpaakwukwo (Herbalists).

- (a) *Dibia*-afa (Diviners) could be seen as the people that investigate the truth about sickness or any ordeal. Igbaafa is a symbolic and cultural act used to diagnose the cause of any disease or problems. Igbo people of Africa believe that igba-afa is a divine call and intervention to human problems by providing insights into the causes of evils, such as sicknesses, hardship or frequent death occurrences

in a particular family. There are different patterns on Igba –afa such as; divination, palm and seed-object divination.

The process of igba-afa encompasses both paralinguistic linguistics features. Linguistics feature is used in foretelling the present and future events. While the paralinguistic’s feature involves the use of divinatory objects such as kola nut, cowry, shells, beads and nzu (local white chalk) in incantations while talking to agwu spirit which in return reveal what the situation is all about and the way forward (Anedo, 2014).

(b) *Dibiamgborogwu* (herbalists) are the people that use herbs, roots, and other substances to treat patients. They handle different ailments. According to data collected from different native doctors in diverse Igbo society, there are so many ailments and their curative measures, example;

Ailments	Environmental Medicines	Method of Preparation
Anti-Oxidant and blood purifier	Bitter leaf	Get hand full of fresh bitter leaf, squeeze with one tumbler of clean water, sieve and drink in an empty stomach. It will detoxify the whole system, purify the blood and get the body ready for the main treatment.
Nose bleeding as a result of scurvy	Scent leaf	Squeeze a little quantity of scent leaf with no additional water, put three drops in each nostril and lightly cover the nose with the leaves. Hold the head up for a

		fast relief.Repeat morning and night for three days
Asthma	Snail fluid, pure honey, bark of the root of bitter kola and salt	Mix the snail fluid with an equal proportion of pure honey, stir and drink a table spoon three times daily. Then soak the three handfuls of the bark of bitter kola root in a four liters of clean water, add one table spoon of table salt, leave for at least two days for proper fermentation. Take a full tumbler morning and night.
Acute Dysentery	Fresh leaves of Nturuksa	Squeeze two handful of fresh Nturuksa with a full glass of water. Sieve and drink in an empty stomach and last thing at night.
Enuresis	Tender corn silk, snail fluid and pure honey	Boil four handful of tender corn silk with a gallon of clean water. Take one tumbler morning and afternoon. Mix pure honey with snail fluid that doesn't draw in equal proportion. Take three table spoons morning,afternoon and night till it is cured.

Bronchitis	Snail fluid and pure honey	Collect the snail fluid that doesn't draw. Mix it with pure honey of equal sizes. Take three table spoons morning, afternoon and night.
Bleeding gums and teeth coloration	Shell of hard and dried coconut	Get the hard shell of coconut and burn it into ashes, sieve and put in a clean cup with lid. Use the tip of the finger and place a desirable quantity on your gum. Leave for few minutes and brush out with your teeth brush. Repeat this morning and night till your are cured.
Blood builder	Pumpkin leaves, and crayfish	Collect a handful of thick green leaves of pumpkin. Slice with a knife or chop with vegetable cutter, add crayfish and things to taste. Per-boil for three to five minutes and eat it up. Repeat daily for one week.
Blood and body setting	Stinging Nettle, dry paw-paw leaves and garlic	Get four handfuls of the leaves respectively and boil together with a bunch of garlic with five liters of clean water for 30 minutes. Add eight tablespoons of honey.

		Drink one tumbler morning and night
Sevier body pains	Cocoa-leaves and bush-sugarcane leaves	Bring two handfuls of both leaves, boil with three liters of clean water for 45minutes. Drink half tumbler morning and night after meal
Sperm booster	Tiger nut or wharl-nut	The two nuts are seasonal nuts that are highly proteinus in nature. Boil some wharl-nuts and eat regularly. Also eat more of tiger nuts. They are tremendous and wonderful for men with low sperm count. They speedily increase sperm cells
Candidacies	Garlic and water	Skin a clove of garlic and insert into the virgina. Use a liner or pad to hold it over night. Remove in the morning and steam the private part. Repeat the exercise till cured.
Cholera and purging	Native African chalk and guava leaves	Get two handfuls of guava leave, squeeze with a tumbler of clean water, sieve and add three table spoons of the grinded native white

		chalk, boil to form pap, drink all when cold. Do it morning and night till cured.
Convulsion in children	Urine	Any member of the family can urinate for this purpose just to solve an emergency case. Bath the child all over with the urine to open-up the pores of the body. Drop some into the child's eyes and force some into the mouth too and the child will quickly get relief.
Circulatory heart diseases	Garlic, onions and pure honey.	Mash a bunch of garlic with a ball of onion. Mix with 35cl of pure honey. Take one tablespoon thrice daily till relieved.
Diabetics Mellitus	Bitter-leaf, scent leaf and garlic	Squeeze two handful of both leaves together with a tumbler of water, mash five cloves of garlic and mix together, sieve and drink in an empty stomach. Repeat the process last thing at night. Though the patient has to reduce carbohydrate intake till the pancreas is well revived
Ear-pus	Urine and	Use the person's early

	onions	morning urine to clear the pus by using urine soaked cotton wool. Get a big onion and squeeze out the water (juice). Put two drops of the juice into both ears after an interval of some minutes. Continue the process till it is cured.
Poor Vision	Tapioca, onions, garden egg leaves, red oil, plantain made potassium, red pepper, bean seeds and salt.	Wash the tapioca, put in clean bowl, add plenty of red oil, slice a big onion, cut and add enough garden egg leaves, add plantain potassium, red pepper, bean seed and salt, mix and eat raw regularly till relieved. This is known as African Salad.
Easy Labour or Quick Delivery	Neem Tree or Ewedu leaf	Use one tumbler of clean water, squeeze a handful of any of the leaves, sieve and give it to a woman under labour. Repeat after 15minuse and get ready to receive a baby.
Fire burns, scald, and any machine burns	Pure honey, water and salt	For any type of wound either fire or diabetic, just clean well with warm water with a pinch of salt. Then rub honey on the affected surface.

		Repeat every morning till it gets healed.
Gas; indigestion and warm	Onion and water	Get a sizable onion, wash and cut it into two. Boil with 15cl of water for 5minutes. Eat the onion and drink the whole water before going to bed, before next morning, you will be alright.
Hepatitis, and Liver problem	Plantain root, Uvùrùilu root, Utazi leaves, Ginger, bitter kola, Dogonyaro leaves and roots	Get three handfuls of the leaves and two handfuls of the roots, two fingers of ginger , and wash all of them. Get 5liters of clean water and boil them for 45minutes. Drink a full tumbler morning and night. Then chew up to six seeds of bitter kola daily till cured.
Miscarriages because of hotness of womb	Fresh paw-paw leaves, Bitter leaves, Sweet Basil and Ginger	Get two handfuls of both leaves and two fingers of ginger, boil with 5 liters of clean water for 45 minutes. Take a tumbler of the cold medicine in an empty stomach for two consecutive weeks.
High blood pressure	Lantern flower and orange	Collect three handfuls of lantern flower and boil for 30 minutes with two litters of clean water.

		Bring a juice of big size of an orange. Mix together and drink once daily till it normalize
Hypertension	Mistletoe leaves and pure honey	A tea infused of dried mistletoe leaves mixed with a tablespoon of pure honey is taken a tumbler, three times daily till you are cured.
Infection test	Tender palm frond, potassium and water	Collect few palm frond, wash and add a tablespoon of potassium. Drink this recipe last thing to bed. Lie on your back after wards for just 10 minutes. If your stomach makes noise above measure, you have infection disease. Follow up the test in the morning as you watch your stool with mucus or slippery fluid to confirm you have infection but if none the signs occur, then you are free.
Increasing Fertility in Women	Nturuḱpa leaves and snails	A woman that desires to get pregnant but has low chances should make soup with nturuḱpa leaves with snails and eat at least once a day for twenty eight days.
Insomnia	Onions and pure	Grind a medium size

and Stomach ulcer	honey	onion bulb and mix with 3 tablespoons of pure honey. Leak the recipe last thing to bed.
Internal Heat	Avocado pear, Aloevera. Ginger and Mistletoe	Slice the butter-like part of avocado pear. Boil with aloevera and mistletoe using 5 liters of water. Take a full tumbler morning and night
Jaundice in Children	Unripe paw-paw	Pluck one unripe matured paw-paw, slice into pieces, and soak in 2 liters of clean water for six hours. Give the child one teaspoons three times daily till cured.
Libido Restoration	Ripped paw-paw	Wash the whole paw-paw with clean water and salt. Cut and eat the back, reddish edible, and the seeds together till you finish. Repeat daily till success is achieved.
African living poison	Orange tree and bush sugar-cane	Cut out a sizable branch of orange tree, allow to dry in a room temperature
Ordinary Malaria	Seeds of ripped paw-paw and bitter leaf	Get two handfuls of bitter leaf chew or squeeze and drink to purify the blood in the morning. After

		30minutes, chew a handful of paw-paw seeds three times daily for three days.
Malaria parasite plus	Brown leaves of paw-paw, lemon grass, mango leaves, dogonyaro leaves and bitter leaves	Collect three handfuls of all the leaves and boil with 5litres of water for 45minutes. Drink one full tumbler every six hours when warm for five days.
Diabetic or any old wounds	Warm water, early morning urine, pure honey, bitter leaves and scent leaves	Use warm water to wash and massage the wound surface. Dry it up and sprinkle your urine on the wound. Endure its hurts, wait to dry up. Then dress the wound with pure honey and African cotton wool. Repeat daily and chew both scent and bitter leaves raw first thing every morning till it is healed.
Natural Cough Syrup	Lime juice, pure honey and local gin	Collect all these items in an equal proportion. Mix very well and allow for 12 hours for fermentation in a clean container covered with lid. Adult dose is one gin short thrice daily. While for children is one tablespoon thrice daily.

Pneumonia	Ginger, garlic, snail water and pure honey	Skin both the ginger and garlic in equal proportion, marsh them together. Get snail water and pure honey in equal size. Mix all together and allow for 12 hours for proper coagulation. Take 3 tablespoons thrice daily.
Pile	Paw-paw branches, potassium and scent leaves	Boil 4 slices of paw-paw branches with 3 liters of water. Add 3 table spoons palm potassium. Take half tumbler twice daily. If the pile has started protruding on the anus, mould few amount of scent leaves in your palm to form a ball, push it into the anus all night and remove in the morning. Repeat till cured.
Whitlow	Brown leaves of native kola nut	Get three to five leaves of this native kola nut. They must felt off the tree, lying uselessly but must be totally brownish in color. Grind and gradually add water till it is slippery. Apply on the affected part. Repeat continuously till cured.
Warm	Unripe paw-	Grind the paw-paw

Expeller	paw seeds, pure honey and warm water	seeds; mix with honey and warm water. Take 3 tablespoons first thing in the morning and last thing at night for three days
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Recommendation and Conclusion

The health care and healing roles of *dibia* in Africa, precisely Igbo society are overemphasized. They rapidly satisfy the demand of societal health care system no matter the seriousness of the ailments. The suspicion and fetish stigma tagged on them by western doctors should be overcome so as to work hand-in hand to solve societal health problems. Immediately the people realize that ignoring the *dibia* profession naturally gifted from lineage is paving way to premature deaths, the sooner they wave to sudden death. Ignoring the *dibia* for long time because of westernization or Christianity is a mistake. Even those inherited *dibia* who discarded the profession in order to embrace Christianity are surrounded with Supernatural troubles.

Apparently, the government should encourage the *dibia* in Igbo society by providing the basic infrastructures like herbal homes where *dibia* of different calibers can expertise their area of specialization when the need arises. This is because there are different gifts in *dibia* profession despite that so many of them are illiterates but are very perfect in service. Nothing is lacking in Igbo *dibia* profession because they encompass with *ogbaafa*, *ezemmuo*, *ogommuo*, *ogwooria*, *ogbandu*, *okufonaogu*, *ogwonsinakwaonyenchuaja*- all of them attribute to Igbo life and culture. This is the time to revisit and do drastic documentations on activities of *dibia* in

Africa, particularly in Igbo culture because their tremendous health care's services.

Glossary

English names	Igbo names	Botanical names
Bitter leaf	Onugbu	VernoniaNygdalina
Scent leaf	Nchanwụ	Occimumgratissimum
Bitter kola	Akijilu	Garcinia kola
Corn silk	Ahijiaoka	Zea mays
Coco nut root	Mgborogwuakibekee	Cocosnucifera
Pumpkin leaf	AkwukwoUgu	Teifairia
Stinging nettle	Agbala	Urticadioica
Bush sugar cane	Okpeteohia	Sacharumofficinarum
Garden egg	MkpuruAnara	Solanummelongena
Tapioca	Abacha	Manihotesculenta
Bean seed	Ukpaka	Pentaclethramacrophia
Neem tree	Dongonyaro	Azadiracchtaindica
Mistletoe	Igarigaa	Viscum album
Bush pepper	Uziza	Piper-guineanse
Guinea pepper	Uda	Xytppia-aethiopia
Lemmon grass	Acharatii	Cymbopogon
Guava	Gova	Psidium-Guajava
Lime	Oromankirisi	Citrus-aurantifolia
Pawpaw	Okwurubekee (nrioka)	Crica papaya

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