

## **The Syntactic Restrictions of Copula Constructions in the Igbo Language**

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### **Abstract**

The aim of this study is to determine the syntactic restrictions of copula construction in the Igbo language. However, its specific objective is to determine the syntactic restrictions that underlie copula constructions in the Igbo language. This study adopts the descriptive analytical method of data analysis. The data were generated through intuitive reasoning, the researcher being a native speaker of the language. Three genuine copula verbs were identified in this study. They are 'bu/wu', 'no' and 'di'. These copula verbs translate the English verb 'be'. The copula verb 'bu' functions to identify an entity; 'no' depicts location of animate subjects with human attribute while 'di' identifies the qualities of arguments and or location of inanimate subjects and animate subject without human attributes. There are syntactic restrictions that underlie copula constructions in the Igbo language and Igbo copula verbs can be realised or constructed in various environment.

**Key Words:** Copula, Igbo Language, Copula Construction, Syntactic Restrictions

## Introduction

One of the grammatical categories that appears to be language universal is the verb. It is so central in the Igbo language that some scholars have called it a verb centred language. Nwachukwu, 1985, Mbah, 1999, 2011 and 2018 supported the above view. It is so called because while it is possible to form other grammatical categories from the verb, the reverse is not the case. Because of the central role the verb plays in the language, there is no grammatical category that has generated scholarly interest as the verb. Very many studies have been done on the Igbo verb. For further instances and studies, see Green & Igwe, 1963, Nwachukwu, 1983, Mbah 1999, 2018, Uchechukwu, 2015, Ogwudile 2017, Ndiribe.

Green and Igwe (1963) did an early in-depth study that was however descriptive and taxonomic. The work defines the verb, the negative and declarative forms, the auxiliary verb forms, the affixes and the nomino-verbal forms. It further discusses the clausal patterns of Igbo. Okonkwo (1974) also did another work on the Igbo verb. It focuses on the definition of the concept of verb, its parts, the associated tenses and the major construction types involving the verb. It also discusses complements formed from the verb, the cognate objects and verbs of incomplete predication.

Further to this work is Nwachukwu (1983), a collection of papers on the verb. The study discusses the concept of verb, its classification, its derivational morphology, its inflectional patterns and non-finite forms. It goes further to analyse transitivity in relation to the Igbo verb. It investigates the status of the auxiliaries, motion verbs and selectional

restrictions. Mbah (1999) also discusses the verb, its formal property, its complements and projections. He uses modular syntactic paradigm to analyse the verb.

Another study was carried out by Uchechukwu (2011, 2015) who also analysed the verb from the descriptive and cognitive points of view respectively. Ogwudile (2017) is a detailed analysis of the Igbo dynamic verb using analogical mapping as a framework. There are other articles, theses and dissertations, which have discussed the Igbo verb. However, none of them has focused on the copula verb from the point of view of logical semantics.

The word *copula* is a word derived from the Latin word *cōpula*, which means ‘link’ or ‘tie’ two different things. A copula verb is a verb or verb-like word. ‘Copula’ in linguistics is generally used as a word used to link the subject of a sentence with the predicate. The predicate could be a subject complement.

The copula verb is also called the copulative verb. This is often considered a part of the predicate; then, the remaining is called the predicative expression. A copula is a kind of verb in grammar, which connects the subject in a sentence to a modifier or complement and functions as a linking verb. In some other languages, the copula verbs according to Wikipedia may show more resemblances to pronouns, as in Classical Chinese and Guarani, or may take the form of suffixes attached to a noun, as in Beja, Ket, and Inuit languages.

Copula constructions can assume the position of the predicative expression and the subjects are reversed in some

languages. In theoretical analysis, the subject in such sentences is usually divided into a subject noun phrase and a predicate verb phrase. Copula verbs do not function as action words and thus do not have adverbs as modifiers.

Another issue of great concern is the verb agreement. This is when both the subject and the predicative expression are noun phrases. For example, in the English language, the copula normally agrees with the preceding phrase even when it is not logically the subject. The copula may be used to express identity when predicates are formed. The noun phrase, that is, subject and its complement, have the same referent or expression of an identical concept. They also may be used to express their membership of a class or a subset relationship. Equally, they may be used to express or show some properties, relations or positions, permanent or temporary.

In the English language, the copula verb is “to be”. While the term copula is generally used to refer to such principal forms, it may also be used to refer to some other verbs with similar functions, like ‘become’, ‘get’, ‘feel’ and ‘seem’ in English. These may also be called “semi-copulas” or “pseudo-copulas”.

In the English language, the copula verb ‘be’ has eight suppletives. The suppletives are be, am, been, is, are, being, was, were. A copula construction particularly in the English language is the type of construction, which is formed using the copula verb. However, in Igbo the ‘be’ verb in English may be translated by other verbs other than the general copula verbs in the language.

In grammar, predicate refers to the part of the sentence, which excludes the subject noun phrase. It is a word or combination of words, which includes the verb, objects, or phrases governed by the verb that makes up one of the two main parts of a sentence. Predication is attributing claims to the subject. Equally, it is a branch of logical semantics, which uses symbols to explore relationships between and within propositions. The predicator usually governs the predicate. The copula verb is not regarded as a predicator in a sentence.

Researches on stative verbs in Igbo have been conducted by many scholars. As observed in a study done by Nwaozuzu (1981) that in most Indo-European languages especially English, stative verbs are not normally used in the progressive aspects. She also observes that they (that is, stative verbs) occur in the simple tense. Equally, she says that in the Igbo language, certain verbs are considered as stative verbs especially when their rV suffix is used to express the present tense.

Mbah (2008) in the same vein conducts a study on two forms of existential in the Igbo language. The study also looks at how the semantic relations of location and integral predication are encoded by 'nwere' and 'dị'; how the semantic relations that are potentially ambiguous are disambiguated by associating each with either of the two types of predications in the Igbo language.

In a further study, Mbagwu (2013) conducts a study where he identifies two groups of Igbo verb - locatum and location verbs, with the objective of determining their features morphologically. Mbagwu finds out that the verbs are morphologically distinguished by locative affixes. In another

study Uchechukwu (2015) examines and presents features of the Igbo copula verb. However, he analyses the verbs on the basis of their functions in varieties of copulative sentences.

None of the above-named scholars has investigated the syntactic restrictions in the Igbo language. This gap has made the present researcher investigate the syntactic restrictions of copula construction in the Igbo language.

### **Statement of the Problem**

Many languages have one main copula verb while others have more than one. In sentence, the general use of copula is to link the subject of a clause to the predicate. Most times, the copula verb is considered to be part of the predicate while the remainder is called a predicative expression.

The syntactic restrictions of copula construction in the Igbo language have not been given serious attention by researchers and linguists. The problem of this study, therefore, is to determine the syntactic restrictions of copula construction in the Igbo language.

### **Objective of the Study**

The main purpose of this study is to examine the syntactic restrictions of copula constructions in the Igbo language. However, the specific objective of the study was to:

determine the syntactic restrictions that underlie copula constructions in the Igbo language.

## **Research Question**

To actualise the objectives of this study, the following research question was formulated to guide the research:

What are syntactic restrictions that underlie copula constructions in Igbo?

## **Methodology**

In this section, the research methodology is discussed bearing the following in mind: research design, area of study, research instrument, sources of data collection and method of data analysis.

The research design adopted for this study is a descriptive analytical design. According to Nworgu (2015), a descriptive design aims at collecting data on a subject and describing it in a systematic manner, the characteristic features or facts about the subject. In this type of design, facts about any given phenomena are ascertained.

The content area of study is interface of syntax and semantics in copula construction with major emphasis on the syntactic restrictions of copula construction in the Igbo language.

The instruments used in this research are intuition, books, printed journals, e-journal and published books. These are materials that have relevant information for this study.

This research adopts primary (introspection) and secondary source methods. The data were collected through

intuitive reasoning, the researcher being a native speaker of the language. As a native speaker of Igbo, principles which native speakers intuitively employ in speech are adopted. The secondary data form the main data for the study. These secondary data were gotten from texts, printed journals, research works like dissertation and thesis. The data were collected from personal libraries, public libraries and the internet. Moreover, information was collected from printed documents and electronically stored materials. Materials from these sources were read and interpreted so as to determine the availability of the appropriate data (information) required for this study. The data collected were analysed using qualitative analysis. Deductions were made descriptively.

### **Data Presentation and Analysis**

This section discusses the syntactic restrictions of copula constructions in the Igbo language.

### **Syntactic Restrictions of Copula Constructions in the Igbo Language**

#### **Environment of Occurrence of ‘bụ’**

Uchechukwu (2011) identified different environments where Igbo copula verbs can occur or be realised. Below are the areas where Igbo copula verb can be realised according to Uchechukwu. In copulative sentences, she identifies that ‘bụ’ can occur in characterisation and identification sentences. Typical of characterization sentences is the attribution to the sentence of any kind of characteristic or quality. She cites this example:



Ọ bụ ọjị ogbi

It is kolanut not eaten

It is a non-edible kolanut

The above example is formed through associative construction, in the sense that two nouns ‘ọjị’ and ‘ogbi’ are put together to form a genitive phrase with one serving as the head.

In identification sentences, there are two main types of copulative sentence: direct-identifying and specificational sentence. The sub-types of direct-identifying sentence are descriptively-identifying sentences, inferential sentences and definitional sentences. A sentence is adjudged descriptively-identifying when the pre-verbal items contain the subjects, which are described in the post-verbal expressions just like in (2) where the pre-copula noun ‘ọjị’ is identified in the restrictive post-copula clause “ihe mbụ nwoke na-aga okwu nwaanyị”

N’ebe ọfọdụ ọjị bụ ihe mbụ nwoke na-aga okwu nwaanyị ...

PREP place some kolanut be thing first man Aux  
go word woman

In some places, kolanut is the first thing that a  
man courting a woman ...

The verb ‘bụ’ does not add any meaning of its own to the sentence, but simply links the pre-verbal expressions with their corresponding post-verbal identifying phrases.

Inferential sentences are those sentences where it is possible for the pre-copula expressions to infer an implication in the post-copula phrases as in:

... ndị a e dere bụ ndị e nwere ike ide

... these one written be things one has power to write

... those (things) written are those that one was able to write

From the above example, one can discern from ‘... ndị a e dere’ that they are the ‘results’ of those one was able to write.

In definitional sentences, words in the subject pre-copula positions are defined in the post-copula phrase as “mmanụ ndị Igbo ji eri okwu”.

Ọjị bụ mmanụ ndị Igbo ji eri okwu

Kolanut be oil people Igbo hold eaten word

Kolanut is the oil with which words are eaten

One of categories of specificational sentences, as observed by Uchechukwu is anticipatory constructions. In anticipatory constructions, the pronoun ‘Q’ anticipates the post-copula nominal as in:

Q bụ mbe kacha mara ihe ...

It be tortoise be greatest know something ...

It is the wisest tortoise ...

### Environment of Occurrence of ‘dị’

In copulative sentences, ‘dị’ occurs in characterisation sentences such as in (6) where it functions as a linker of the subject ‘ọjị’ with its corresponding ‘attribute of state’.

... Ọjị bụ ihe ndị okenye, bụrụkwa ihe dị nsọ na ...

... Kolanut be thing PL elders, is also thing be sacred and ...

... Kolanut is something for the elders and is also something scared ...

As identified by Uchechukwu (2011), ‘dị’ can be realised in non-copulative sentences such as in verb of predication and existential verbs. When realised as verb of predication, it denotes location of time, figurative, inanimate and animate as illustrated in examples 7a, 7b, 7c and 7d respectively.

7a. Ihe adighị ka ọ dị na mbụ  
Things is-NEG like it be in first  
Things are not as they used to be

7b. Ewu dị ndụ mana mpi ya kpọrọ nkụ  
Goat be life but horn it dry-post dry  
The goat is alive but its horn is dry

7c. Osikapa dị n’ ụlọ  
Rice be PREP house  
Rice is in the house

7d. E nwere okenye dị n’ama ha  
Pro have elder be PREP compound them  
There is an elder that lives in their compound

In (7d), ‘dị’ can be replaced with ‘bi’.

Where the verb ‘dị’ is function as an existential verb, it is preceded by ‘ọ’ and ‘ọ dị’ can be substituted with ‘e nwere’ as shown in 8a and 8b.

8a. ‘Ọ dị ihe ha na-eme na-adighị mma

It be thing they Aux-do Aux-be-neg good  
There is something they do that is not good

8b. E nwere ihe ha na-eme na-adighi mma  
Pro have thing they Aux-do Aux-be-neg good  
There is something they do that is not good

### **Environment of Occurrence of ‘nọ’**

In copulative constructions, ‘nọ’ appears in sentences of specification, where it is often followed by ‘dị ka’ as seen in example 9a.

9a. O gosiri na omenala nọ dị ka mba ọ bụla si dobe ya  
It shows that tradition be be like folk every follow keeps it  
It shows that tradition is the way the folk keep it

Uchechukwu further contends that ‘dị’ can be removed in the above construction without any change in the meaning of the construction as can be seen below:

9b. O gosiri na omenala nọ ka mba ọ bụla si dobe ya  
It shows that tradition be be like folk every follow keeps it  
It shows that tradition is as way the folk keep it

### **Summary/Conclusion**

The summary of the study is based on the findings of this study. It was found out that syntactic restrictions underlie copula constructions in the Igbo language. Igbo copula verbs were shown as they can be realised or constructed in various environment as analysed by Uchechukwu (2011). ‘Bụ’ can be realised in characterisation sentences with attribution to sentence of any kind of characteristic or quality as in example

1; identification sentences as in example 2 and specification and inferential sentences as in example 3.

‘Dị’ can be realised as an attribute of state as in example 6. It can be realised also as verb of predication when it denotes location of time, figurative, inanimate and animates as shown in examples 7a, 7b, 7c and 7d. Equally, ‘dị’ can be substituted with ‘e nwere’ as was shown in examples 8a and 8b. Moreover, ‘nọ’ can be realised in sentence specification when it is followed by ‘dị ka’ as shown in the example 9a. In line with the findings above, it is pertinent to say that the objectives of this work have been achieved. The study shows that the Igbo copula verbs were shown in various syntactic restriction and constructions with ‘bụ’, ‘nọ’ and ‘dị’.

## Recommendation

The study recommends that further studies on the syntactic restrictions of copula construction in dialects in the Igbo language be carried out to know variants of ‘bụ’, ‘dị’ and ‘nọ’. However, an in-depth investigation can be carried out on the present topic using another theoretical framework. Furthermore, studies can still be done on other languages to find out if copula verbs motions can be find out in them.

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## **Leadership and Decision-Making in Schools the Concept of Leadership**

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### **Introduction**

To lead is to guide, conduct, direct and preside. Leaders act to help a group achieve objectives with maximum application of the group's capabilities. A leader is within the group, facilitating progress and inspiring the group to accomplish organization's goals. A leader supplies the organization with the information necessary for persons to perform their roles. Thus, leading according to Collins (2023) is the ability to influence the activities of others without any form of threat towards realization of common goal. The followers must be influenced to work willingly towards achievement of stated goals. The aim of leading is to elicit the desired form of behavior on the part of the members of the group. Function of a leader should always be to induce, persuade and influence all followers to contribute willingly to the goal of the organization in accordance with their maximum capabilities. Leader-follower relationship is reciprocal and it is a two-way process. Therefore leadership occurs in an organization where a person influences others to do something of their own volition not because they fear the consequences of non-compliance. It exists when followers voluntarily comply because of something the leaders have done (Collins 2008).



## **What is Leadership?**

Leadership is the process of guiding the conduct and influencing people so that they strive willingly towards the achievement of group goals. Leadership has to do with inspiration and capability of guiding the conduct of others. Various definition of leadership are: -

Leadership is the ability to influence others to behave in a certain way. (Vernon and Eugene 1981).

Leadership is a relationship through which one person influences the behavior of other people. (Laurie Mullins 1998)

Montgomery (2009) defined leadership as the capacity and will to rally men and women to a common purpose which inspires confidence.

Leadership is a relationship between two or more people which one (the Leader) attempts to influence the other(s) towards accomplishment of some organizational effectiveness. (Szilagyi et al 1980).

Above definitions reflect such words as influencing, directing, controlling, guiding etc. which contain the idea of leadership. Thus, leadership is simply defined as the art or process of guiding people so that they work enthusiastically towards achieving group goal.

## **Leadership and Management**

There is difference between the two terms Leadership and Management because every leader must not be a manager. Leaders are found wherever there are groups of people and

they may not also be managers. A leader may be imposed upon people. They may be elected or chosen informally on wish of the group. Leadership is an inspirational process. It is how the leader influences the actions of the followers. Typical examples are Martin Luther, Mahama Ghandi and others who are all past great leaders. Leadership does not take place within the hierarchical structure of the group. Many people operate as leaders without their roles being clearly /formally established or defined.

On the other hand, Management is related to people working within a structured organization and with prescribed roles. Management is concerned with procedure and results. A Manager is more concerned with solving the problems of the organization. A manager may react to some specific situation and enforce compliance to laws and orders of the organization. Therefore, a manager might not be seen as in a Leadership role to people outside of the organization.

**Distinguishing Factors between Leadership and Management are as follows: -**

- 1.A manager has a position in the organizational structure unlike the leader, who on personal traits and styles influences the followers.
- 2.Mangers tend to adopt impersonal attitude towards goals while leaders adopt a more personal attitudes in attempt to achieve the common goal.
- 3.Mangers maintain low level of emotional involvement in their relationship with people whereas

leaders have emotions and empathy while giving attention to people or followers.

4. Managers see themselves as regulators of existing orders in the organization thereby tend to be conservative while leaders search for opportunities for better results.

## **Classes of Leadership**

Glanz (1999) classified leadership as follows: -

**1.Symbolic Leader:** - The leader is seen here as a person with well-defined and importance personality. The leader is usually associated with vague defined traits like friendliness, endurance, dependability, enthusiasm, etc. This class of leadership maintain that “leaders are born not made”

**2.Formal Leader:** - Here the leader is recognized formally in a post. The individual occupies a given post or holds a specific title of office or place in a special authority to lead. This recognition disappears when the person vacates office.

**3.Functional Leader:** - Here the leader emerges from a group as a function essential in the organization. He does not exist in isolation but as an interpersonal relation in group operations. The leader does a lot to help the group define its goals, achieve the objectives and maintain the strength as a body.

## **Styles of Leadership**

This is the way in which functions of leadership are carried out as well as the way in which the leader typically behaves towards members of the group. According to Glanz (1999) Leadership styles can be categorized into three:

### **Democratic, Autocratic and Laissez-faire.**

**1.Democratic Leadership Styles:** -This style recognizes the feelings and opinions of others. The leader assists group to the target goals by giving information, suggestions and alternative courses of actions, and try to stimulate self-directions in the members. He influences without dominating the thinking and behaviors of the group. He gives the followers some sense of belongings by encouraging group discussion and participative management. He offers both praise and criticism in his relationship with the members. This style is referred to as participatory management style because members have a say in implementations and procedures.

**2.Autocratic Leadership Styles:** - Here the leader remains aloof from the group. He dishes orders, instill fear, threat and force on the followers in order to secure compliance. He determines policies and assigns duties without consulting the subordinates beforehand. All interactions move towards him. Focus of power is with him. He commands and expects compliance, no group inspired decisions. He makes workers depend on him alone. He cares less about worker's opinions and feelings and is only interested in getting things done in his own ways. Workers carry on activities because of fears and blames.

**3.Laissez-Faire Leadership Style:** -Under this style, the leader is passive and docile. He uses his power very little or not at all. Followers are allowed to behave the way they deem necessary. This style gives subordinates-high degree of independence and free reign in the operations of the organization. It grants complete freedom to individual decision without leader directions. The role of the leader is merely to supply materials and makes no attempt to participate or interfere with the course of events determined by others. Organization in this kind of leadership style is characterized by truancy, flippancy and disorder therefor lacks direction and control. The consequence is total reduction in production, efficiency and performance.

The implication is that a leader should not stick to one style of leadership in all situations, instead he should master all styles and use them effectively. Styles of leadership employ should be related to the situation a leader finds himself. The three variables should always be combined properly and applied each based on the situation at hand. Good combination of leadership styles will enhance leadership effectiveness. When a leader is dynamic, and well-armed with all the styles, he would be able to solve the problem and have alternative ways of dealing with his subordinates. In leadership, extreme position should be avoided and a middle course adopted to ensure that neither the needs of people nor the goals of the organization are neglected. It means maintaining a balanced leadership. Different institutional settings determine different leadership styles.

**Major forces that determine a leader's choice of style are:**

1. The nature of the leader himself

2. The group to be led
3. The organizational environment

Therefore, leadership style is a function of three factors:

**The leader, the led and the situation** in which they operate. Therefore, the concern of an Administrator is not just selecting a style of leadership, but selecting one that will be effective. Effectiveness is determined by group output, moral and satisfaction. A good leader sets high goals, motivate staff and yet reckons achievement. The style is appropriate when people inter-depend and interact with one another. Before choosing a style of leadership, the leader thinks about the characteristics of his subordinates-whether they are ready to assume responsibilities, participate in decision making, competent in terms of skills and knowledge, interested in the common problem and ready to identify with the set goals. Again, characteristics of environment affect how a leader operates. The nature of the problem to be solved; whether simple or complex also affected the style to be used. Thus, the leader, the led, the job and the environment are part of the situation. These factors interact to determine whether the leader will be cling to one basic style or the other. It is the situation that determines whether a leader will expect influence on group or not.

The two extremes are labeled thus:

Authoritarian – task-oriented goal achievement, nomethic, etc.

Democratic – employee oriented, group maintenance, ideographic etc.

## **Leadership Skills**

**Barrett et al (2005), highlighted leadership skills to include:**

**1. Technical Skills:** - This is ability to achieve competency in human management and proficiency in a particular activity-through possession of specialized knowledge and understanding in methods, processes, procedure and techniques.

**2. Human Relation Skill:** -This refers to achievement of proficiency in human relations, enabling the Manager to work effectively with group members and building team work among them. It enables leaders create organizational conditions and control the environment in such a way that causes employee to strive willingly for better performance.

**3. Administrative Skill:** - This is a conceptual skill which enables a leader see the organization as an integral unit and perceives the inter-relatedness of the departments, functions and activities.

**4. Relational Skills:** -With these basic skills, the organizational leader is sure to perform a genuine leadership role.

**Qualities common to successful Leaders: -**

**Hyner et al (2002) enlisted qualities of successful leader to include the following: -**

1. Willingness to assume responsibilities
2. Courageous in risking a career that turns to merit.

- 3.Ability to communicate effectively-harness power of speech, define purpose of talk and slant it to motivate the audience in the business.
- 4.Art of making sound business decisions, dispatches work precisely on schedule, turns promptly from one problem to the next, concentrates completely on each, analyze data swiftly and takes appropriate actions definitely.
- 5.Concentrates; maintains and sustains attention promptly and fully to the task of the day.
- 6.Thinks clearly; learn things with precision, analyzing ideas.
- 7.Good memory; fixing information in mind for ready and accurate recall.
- 8.Builds reputation for effective productivity in the organization.
- 9.Balances personality, avoid extreme with humility.
- 10.Be human in dealing with worker, honest and honorable.
11. Practice some personal publications-attain goodwill, favorable recognition and not eye service to get recognition. One must do things to deserve it.
- 12.Create opportunities for innovations, making you accomplish things worthy of note. Note that it is important to develop people but more important to develop oneself.



### **Approaches to Leadership**

Green (2013) in his book *Practicing the act of leadership*, discussed two approaches to leadership, thus:

**1.Trait Approach:** - This approach has to do with leaders who have emerged due to their personal qualities and character. These qualities could be inborn (innate) or acquired through education and experiences. It is believed that such personal traits as honesty, objectivity, initiative, decisiveness, drive, maturity, persuasiveness, etc., could enhance the success of a leader. Thus, this approach assumes that a leader is born not made. It sees leadership to consist of the inherited characteristics or personality traits which distinguishes him from the followers. This approach focuses attention on the man in the job and not on the job itself. It therefore suggests selection of a leader based on personality, characteristics and quality and not training for leadership with belief on certain inborn qualities which make for good leadership.

#### **This approach was criticized because:**

Not all leaders possess all the traits and many non-leaders may possess most or all of them. It gives no guide as to show much of any trait a person should have. There is no uniformity of identified traits or significant relationship of traits with the actual instances of leadership. (Abba E.U, Anazodo R. O & Okoye J.C 2004)

#### **Situational Approach: -**

This leadership approach is based on the premise that leaders are chosen according to the tasks to be performed and the situational circumstances. The approach sees leadership as an

interrelation existing between the leader, the follower and the environment. Situational approach concentrates on the importance of situation in choosing or studying of leadership. This is because variety of people with different personalities, character and from different background has emerged effective or ineffective in different situations. The emphasis of this approach is that leadership requires knowledge and application of special skills or techniques that match the problem at hand. That is to say that knowledge of the task, understanding of the workers' need exploration of the environment and ability to maintain a balance is the masterpiece of the situational approach to choice of leadership. It reflects very highly on the prevailing situation, bordering more on the fact that a leader must see that the needs of the organization and those of the workers are equally met, satisfying the inter relatedness.

## **Leadership Theories**

### **Contingency Theory of Leadership Effectiveness:**

This theory was developed by Fred Fielder (1967). He searched for situational variables that affect leadership roles such as: skills, behaviors, followers' performance and satisfaction. The theory focused on the relationship between leadership style and the honorableness of the situation in terms of the leader-member relationship, the degree of task structure and the leaders' position power obtained through formal authority. This theory maintains that situations are favorable to a leader when above three variables are high. It means that if the leader is wholesomely accepted, recognized and respected by the followers, the tasks are fully structured and clearly specified, adequate authority and power formally

attached to the leader's position, consequently the situation remains favorable. On the other hand, the situation becomes very unfavorable when the three variables are low. Contingency Theory of Leadership Effectiveness maintains that favorable and unfavorable situations in relation to task, human relationships and leaders' level of authority determine effectiveness of leadership. The implication is that leaders should adequately improve their situations in order to increase their effectiveness in leadership.

### **Path-Goal Leadership Theory:**

The founders of this theory include: Martin Evans and Robert House (1970). The theory explained the effect of leader's behavior on the subordinate's motivation, satisfaction and performance. The Theory developed four major styles of leadership as follows: -

Directive leadership in which the subordinates know what is expected while the leader gives the necessary directions.

Supportive leadership whereby the leader is friendly, open and approachable therefore have concern for the subordinates.

Participatory leadership whereby the leader seeks and welcomes good suggestions from the subordinates and still takes prompt decisions.

Achievement oriented leadership skill in which the leader sets targets of challenging goals, shows confidence in subordinates' good performance and attainment of the set goals. Thus, the theory speculates that the above styles if harnessed in proper situations will yield effective leadership.

Implication is that if the subordinates feel motivated and satisfied with the leader's behavior, it will increase their performance with the environment being supportive.

### **Charismatic Leadership Theory:**

This theory developed by Robert House (1976) is one of such leadership effectiveness theory that has emerged in the recent years. He opined that a charismatic leader is characterized by self-confidence, confidence in subordinates, high expectations from subordinates; ideology, vision and use of examples, therefore, followers exhibit extreme loyalty and confidence much in him as a charismatic leader, in emulation of his values and character, thereby deriving self-esteem from their relationship with him. This theory associates such leaders with persuasive skills, technical expertise, management skills, social sensitivity and all other charismatic attributes that can foster attitudinal, behavior and emotional changes in their followers.

### **Functions and Responsibilities of a Leader**

Kech (1977) identified 14 leadership functions to be served by leaders as follows: -

Coordinator of group activities as an overseer of execution of policies. Planner-deciding ways and means by which the group achieves its end. Policy-maker- established group goals and policies Expert- a source of readily available information and skills. External group representative-official spokesperson for the group, the channel for both outgoing and incoming communication. Controller of internal relations- determines specific aspects of the group structure. Provider of rewards

and punishment. Arbitrator and Mediator- handles interpersonal conflicts. Example- a model of behavior for members. Symbol of the group-establishing the group as a distinct entity.

Substitute for individual responsibility-relieves individual members from responsibility of taking personal decision. Ideologist- source of believes values and behaviors of the group. Father-figure-- fosters positive emotional feelings of members. Leader as a scapegoat- serves as a target for aggression, and hostility of the group, accepting blames in the case of failure.

Thus, certain leadership functions have to be performed in order to meet the objectives of effective leadership in an organization. Generally, the responsibilities served at the leadership position hinge on the management functions associated with designing, planning, execution and development of the organization on continuing basis. It implies the leader's acceptance of appropriate responsibilities and effective discharge of those responsibilities when they have been accepted. As a viable representative of his organization, he should be able to influence powers and authorities to ensure that the goals of the organization are attained.

### **Problems of Leadership**

**Every administrative task is bewitched by lots of problems and leadership is not exempted**

Leadership problems could come from the following

**Lack of Communication:** failure to communicate. Organization use types of communication: upward and downward communication. Upward communication is subordinate message to those above them. Downward communication is sending messages from upper management to subordinates. When any communication lacks, the leader is faced with problem in relation to the group performance.

**Inability to provide feedback:** feedback gives voice to the followers and the feeling of a sense of purpose and belongings, open door policy encourages subordinate to share their views, desires and concern. Without feedback, workers feel limited, restricted and disrespected, therefore its affect's ability of the leaders.

**Ineffective Leadership Style:** Use of wrong leadership style hinders success of the leader. A democratic or situational style hinders success of the leader. A democratic or situational style would empower free-thinking and problem solving amongst workers.

### New Technology

Introducing new technology in schools requires training to update the knowledge and for better adaptation, otherwise it constitutes problem to the leadership.

Lack of cooperation from related agencies or divisions: The school is an open system that needs cooperation and support of its environment. It becomes a problem situation for the school leader, when the good relationship is lacking.

New form of regulation: new rules, regulations or even policies tend to constitute problem to leadership if not adequately accompanied with enlightenment programmers, seminars workshops, etc. lack of understanding of new rules and regulations poses problems to leadership.

Environment of the Organization:

No organization can function effectively in an uncondusive or antagonistic environment. This constitutes greater problem to school leadership

**Other problems include: -**

- Lack of Accountability
- Fear of Firing
- Lack of Vision
- Poor Execution

### **Solution to Problems of Leadership**

Safety leadership in schools can be improved through the following ways:

Keep subordinate informed Develop self-leadership style in line with the job, the worker and the situations. Update skills regularly to cope with technological advancement. Polish your skills. Collaborate with the relevant agencies. Maintain an adaptive function in relation to the environment. Keep abreast of changes in rules, regulations and policies and learn from experiences.

Have a compelling vision, a visionary leader is always successful. Above all, don't be afraid to fail. When failure occurs, learn from past mistakes and constantly improve.

## **Decision-Making in Formal Organization**

### **What is Decision-making?**

Hornby (2000) A decision is conscious and deliberate resolves that binds individual or groups to taking actions in a specific way. It is a conscious choice between two or more alternatives. A decision is the result of thoughtful responses. All decisions are made relevant and appropriate within the organization. Decisions are made about the best alternative to select amongst others. It follows a period of consideration, planning and collection of facts leading to actions that are later evaluated in terms of goals of the organization. Thus, decision-making is defined as the act of determining a course of action following a more deliberate consideration of competing alternatives. Decision making emanates from the managers realization of a problem that needs to be solved. This places him on a problem-solving situation. A problem shows when organizational accomplishment is less than established objective. Decision making is highly rational-choosing the other alternative that will give satisfactory outcome. Making a decision is at the center of administrative process. It is an administrative function that cuts across tasks of the administrator, starting from his definition of the goals, activities, control of performance, and evaluation. Decision making is a crucial test of administrative effectiveness. Success of an administrator is judged by the soundness and appropriateness of his decisions. Decision is appropriate if it leads to effectiveness in achievement of school objectives. Decision – making is not an easy task. It is done in the



presence of conflicting views and unclear situations. It is a process of generating and evaluating alternatives and making choice among those alternatives. More effort is involved both prior to and after the actual decision.

### **Types of Decision-Making**

Decisions can be programmed or unprogrammed, according to Hixson et al (2008)

**Programmed decisions** are encountered and made beforehand. Such decisions are routine and clear-cut. There is a clear procedure or structure for arriving at the right decision, using simple rules, policies or numerical computation. Most important decisions are programmed.

**Non-programmed decisions** have no automatic procedure to follow because the problem is unstructured, leaving the decision maker uncertain about how to proceed. There is no predetermined structure on which to rely. Managers are often faced with the challenges of non-programmed decisions because of its complexity.

**James (1994) listed types of decision to include the following: -**

**Creative Decisions:** it is initiated by the administrator in an attempt to bring about a significant change in the system. It requires insight, imagination, initiative and courage. The execution requires tactful and careful planning to ensure acceptance by those affected by it.

**Intermediary Decisions:** This decision has to do with response to authoritative communication from a superior officer in form of request or command. It calls for tact to get acceptance of those affected by it in order to avoid riot or disorder. An example is a directive of change of school uniform, coming down from the School Board to the School Principal. Extra care is required in execution or implementation; to also avoid the riot from students or even the frown by the school Board if not implemented.

**Appellate Decisions:** This arises out of conflicts or cases reported by subordinates in the organization. Examples include quarrels, disputes or similar problems brought up by heads of units. Such decisions are not delegated, they can be delayed but without danger to the organization.

### **Stages of Decision-Making/Decision-Making Process**

The process of decision-making move through 6 stages, as outlined by Nigel (1998)

**Identification of the problem:** Recognize of decision requirement; that a problem exists. Diagnose the cause. Clear knowledge of the problem helps in taking proper action.

**Collection of possible information;** Ask questions, seek ideas, opinions, etc. Develop courses of action for solving the problem by combining ideas, opinions and new creative experiences as a way of devising unique solutions to the problem.

**Formulation of alternative solutions.** Determine values and adequacy of alternatives, weigh the consequences, consider

effects on financial and other matters to know the one that will likely be the best. There can be a combination of one or more alternatives for a better result.

Selection of one from amongst the available alternatives in terms of effectiveness in solving the problem.

Implementation of decision. The decision is now put into effect for accomplishment of set goal. Evaluation. It is the assessment stage. Follow up to find out how well the alternative is working. Determine success or failure. If it is inappropriate, go back to the drawing board. It is a problem-solving cycle which takes you back to the first stage of redefining the problem; start afresh with more new information and redesigns to curb mistakes. Decision-making is a continuous process.

### **Decision-Making Models**

Some popular decision-making models explored by various authors include:

#### **A. Rational Decision Model (Simon 1989)**

This model fashioned a series of steps to be followed so as to increase chances of making logical decision that can as well be rational. It believes in maximum achievements of the desired goal within the best situational limits. It starts with the definition of the problem, diagnosis of the problem then down to hire of evaluation, follow-up and control. It emphasizes how best to achieve a goal within the best maximum possible limits and maintains that the means justifies the ends. Example is seen when prizes of things are inflated, one

decides to go on with a cheaper alternative that still achieve the same goal without obstructions. That is the rationality.

Its advantage is the high emphasis on reasoning as a means of curbing the risk of taking irrational decisions. It is considered efficient because of the value it achieves. Though people may not follow the steps sequentially because of the volume of time allotted to it.

### **B. Incremental Model (Incrementalism)**

This model was propounded by Lindblom (1974). It is based on the premise that administrative decisions usually involve continuation of past policies with some little modifications to suit the present condition. It therefore believes in focusing decision-making only on the divers from the new policies instead of evaluating a whole programme. Only important consequences are evaluated and continually adjusted to make the problem manageable. Thus incremental decision-making model is described as remedial, because it focuses on correcting imperfections. Most government decisions and budgeting are typical examples of Incrementalism because of the routine nature and to control changes.

#### **Advantages of Incrementalism includes:**

Avoidance of serious mistakes thereby remedies past errors very quickly. Its concentration on the existing information allows choice of value. Its adjustment nature makes the problem more manageable. It is easy to be implemented.

**Criticism against Incrementalism** is that it has a conservative attitude by not allowing innovation. All alternatives not discussed therefore, create no room for development.

Yet Incrementalism is the most widely adopted for policy-making because

The unstable and unpredictable nature of the political system and its tenure make policy makers very anxious to accomplish set objectives before time

People are resistant to change and they tend to stick to old or existing methods. People hold on what tends to satisfy their group or ethnic interests.

### **Mixed Scanning Model**

The model was originated by Etzioni (1986) who rejected the two former models of decision making because of their weaknesses. Mixed Scanning allows proper utilization of the rational model and the incremental model depending on prevalent situations. This is why mixed scanning is a combination of Rational and Incremental models so as to neutralize the weaknesses of the other. Mixed Scanning is regarded as more transforming than other models.

### **Advantages of Mixed Scanning Model include: -**

1.It recognizes different capacities of decision-making and seeks to provide solution to their weaknesses.

2.It gives opportunity for scanning and probing, therefore helps easy adjustment to suit changing circumstances.

The negative side of Mixed Scanning Model is said to be abstract nature because of its failure to explain method in practice in order to make it operational.

### **A. Optimal Model**

Dror (1971) propounded the Optimal Model because of inadequacies of existing models of decision-making. He viewed the uncertainties that surround decision-making environments and its factors, which all the models did not bring into focus and sought to minimize the risk by providing extra-rational steps for effective decision-making which included: beliefs, proving knowledge from past experiences, creativity and intuitive judgment (sound feelings). The Optimal Model which is modified version of Rational Models has three stages such as:

1.Meta Policy Making which is processing the decision to be made in terms of its values, realities, problems, resources, and all other relevant issues and then determine whether to use any of the other models.

2.Policy making which is experimenting and mobilizing the findings into making the decision by establishing operational goals, alternative decisions with their costs and benefits and evaluating the best assumed alternative for the decision.

3.Post policy making is the stage of execution, monitoring and the feedback; done through motivating the implementation,

identifying unexpected results, communicating effectively through all necessary channels for maximum result. The major emphasis of the Optimal Model is to be economical in decision-making in terms of time, personnel, equipment and other scarce resources.

### **Scientific Method in Decision-Making**

Madu. I. Leo recognized 7 steps of scientific methods in decision-making viz:

- 1.Observing a problem environment when set goals are not achieved.
- 2.Analysis and defining the problem in clear statement to understand the real cause of it.
- 3.Develop a model by predicting the factors that have impact on solution to the problem.
- 4.Data collection – Appropriates data required can be generated from the organization's records, documents, experiments, interviews, expenses of others etc.
- 5.Testing the solution – The model is now manipulated as a test to determine the accuracy of the input so as to ensure achievement of the desired solution to the problem.
- 6.Analysis of result – Result must be analyzed and implications weighed in terms of costs, staff and other facilities ever before proper implementation.

7.Implementation – After proper interpretation of result and modifications, the implementation of the final stage takes place. Careful monitoring is highly necessary at this stage to ensure that the model works to fulfill the objective.

### **Group Methods involved in Decision-Making**

Group decision-making is a process where group of related persons collectively make decisions, through discussions while reaching consensus. It allows for multiple perspective to be considered before taking the decision. This method was initiated by Chester Bernard Irving (1972)

1.Brain-Storming: Group of individuals come together to present wide range of alternatives to generate ideas. The ideas are recorded and improved upon so as to come up with innovative ideas.

2.Nominal Group Techniques (NGT): Individuals are brought together but will not be allowed to interact verbally in order to avoid personality domination. Ideas are generated independently in writing. The written document is presented for discussion and evaluation. Ideas are ranked and the high ranked ideas are selected based on priority.

3.Delphi Technique: Questionnaires are used to obtain consensus amongst experts. Participants are separated and unknown to each other. Completed questionnaires are returned and the results are compiled for experts' validation until consensus emerges. This is used to obtain objective judgment especially where there is disagreement or politically associated matters in which time or cost of frequent meetings is not feasible.



### **Advantages of group decision making include:**

1. There is broader perspective for problem definition and analysis.
2. It helps to make high quality decisions.
3. It allows increased member participation and support for decision.

### **Disadvantages include:**

1. Much time is consumed
2. It does not allow respect for individual experts.
3. It gives room to more risk decisions.
4. There is no clear focus for decision responsibility.

### **Improving the quality of Decisions**

1. Administrators should not make decisions others should make.
2. Involve more people in the decision-making process; it can be either groups, communities or others who are relevant.
3. Decision-taking should be timely to enable those affected by it carry out their own part.

4. Decisions should not be taken prematurely. Questions are pertinent and relevant information should be collected on the problem before decision-making.

5. The problem should be analyzed to lead to decision.

6. All decisions need creative thinking on the part of the decision-maker.

7. Shared decision-making can be achieved through decentralization of authority based on positions in the hierarchy and delegation of duties follow accordingly. Most activities in an organization are pursued through the HOD who is in the better position to analyze problems and source alternation to the solution. Delegation of authority is good because of the professional nature of the institution. The main actors are mostly professionals in their domain and their competences are based on their specialized skills. They are best qualified to take decisions on what affects them in their discipline.

1. Moreover, to facilitate decision making across the school set-up, the school principal should use committees which may be formal, ad-hoc or temporal depending on terms of reference and duration.

### **Factors Affecting Decision-Making**

Many authors which included Shukla (2003) wrote on common key factors influencing strategic decision making. Those factors are summarily groups into the following:

**1.Routine jobs:** Routine jobs are guided by policies, procedures, rules and regulations of the organization. These will basically govern the type of decisions taking.

**2.None-routine jobs:** unusual problems or situations may emerge in the course of performing a job. When this arises those at the upper level make a non-routine decision which may be impromptu and unprepared.

**3.Time:** Evaluating and analyzing the alternatives thoroughly before making decision is always limited by time. Time has been a crucial factor in decision-making process.

**4.Experience:** Limits of experience is a factor in decision-making. Conditions changes; the past may or may not be a good indicator of the prevalent condition. The fact that one may have an experience does not guarantee one's learning from it.

Other factors affecting decision making abilities include: attention, memory, thinking, emotion and sentiment, personality, culture, context, information available and level of education also constitute factors. Though the influence and degrees are varied.

## **Barriers to Effective Decision-Making**

Decisions can be influenced by:

**1.Psychological bias:** - The decision-maker can be influenced by some conscious or unconscious psychological factors. This makes them far from being objective in their understanding of the problem at hand, collecting, analyzing, evaluation and

application of information towards choice of alternatives to solution.

**2.Perception:** The way the decision maker perceives the problem determines his choice. Weighing the costs and benefits in terms of long-term or short is being affected by perception.

**3.Time Frame:** Some decisions can become affected, irrelevant or even disastrous when it takes too long to make them. Another aspect of this factor is time pressure. Some managers make decisions without consulting other relevant bodies because of time pressure. It reduces consensus and acceptance. Thereby the quality of decision is affected. Therefore there is need for timely and quality decision-making, obtaining useful information without delay.

**4.Social realities:** some important managerial decisions are affected by conflicts among interest groups. Such parties come with intensive social interactions of bargaining, lobbying, excessive politicizing thereby decreasing decision-making effectiveness in the organization.

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## **Punctuation Errors Committed by Learners of the Igbo Language in Orumba North Local Government Area**

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### **Abstract**

Punctuation errors are mechanical errors which occur in the use of misuse of punctuation marks. This research study is concerned with punctuation errors committed by learners of the Igbo language who are native speakers of the language. The study aims at analyzing punctuation errors committed by learners of the Igbo language in Orumba North Local Government Area of Anambra State, determining the causes and effects as well as suggesting remedial measures to overcome the errors. This study adopts the questionnaire technique which was administered to SS 2 students. 120

students were randomly selected from three selected secondary schools in the Local Government Area. Their responses were analyzed using mean. The result reveals that lack of knowledge or ignorance of the rules of punctuation marks in Igbo, insufficient explanation on punctuation marks using enough examples by teachers, lack of constant practices by the learners and inadequate materials on punctuation marks are some of the causes of punctuation errors by learners of Igbo. Having analyzed the data, the following remedies were made: enough explanation on punctuation marks using examples for illustration by teachers, constant practices by the learners and provision of enough materials on punctuation marks. In conclusion, the work shows that students have problems in the use of Igbo punctuation marks. Also, punctuation errors cause ambiguity in Igbo written communication to a great extent. Thus, errors are inevitable in learning of a given language and native speakers who are learners of a language can commit errors in the language. Based on the findings, the researchers recommend that seminars, workshops, conferences should be organized for students to improve in the use of punctuation marks in the Igbo language. Also, parents and teachers should develop positive attitude towards the study of Igbo language.

**Keywords:** Punctuation errors, Errors, Writing, Punctuation marks

## **Introduction**

Language is the primary means of communication and it can be used to interact. It means that if one is acquainted with one's language, one would be able to interact easily with others. It is when the language used is understood by the



learners that the content can be made more meaningful and relevant. The West African School Certificate syllabus provides that for students to excel in one of the three major Nigerian languages which are compulsory subjects for the native speakers, they must write a well punctuated essay. Failure to make correct use of punctuation marks leads to error. Though the Igbo language is recognized as one of the three major languages in Nigeria, yet, it is neglected by many of its speakers in schools and society at large. Most schools in Igbo land give more attention to the English Language and treat their language with no value. They use English as a means of communication while Igbo is prohibited. Parents are not left out towards the achievement level of students in the Igbo language. They take the language as a yardstick for measuring illiteracy. Thus, they do not use Igbo as a medium of instruction at home. The negative attitude of the people towards the Igbo language is not limited to the learners and teachers alone but it cuts across all segments of the society (Ugbor, 2009).

Although teaching Igbo language in secondary schools deals with punctuation teaching, punctuation marks have always been challenging the students/learners in writing Igbo works. Nowadays, students' essay writings are poorly written, especially in the correct use of vocabulary, grammar, as well as punctuation marks. In order to become good at punctuation, learners of the Igbo language need instruction and constant practice. Committing errors is one of the most unavoidable things in language acquisition, learning, and teachings. As Jekins, Jordan & Weiland (1993) put it that the effectiveness of any writing is determined by grammatical correctness as syntactic ambivalence leads to semantic ambiguity. This

means that a good and meaningful writing involves the correctness of the grammatical structures such as punctuation marks.

Though lots of works have been done on punctuation errors in the second language or target language especially, the English language but so far, none has been done on the analysis of punctuation errors committed by Igbo learners/students of SS 2 who are native speakers of the language. The present study is aimed at filling this gap. The present study looks into the analysis of punctuation errors committed by learners of Igbo language using SS2 students of three selected secondary schools. However, this study is aimed at examining these punctuation errors, determining the causes and effects of the errors and suggesting suitable solutions.

This paper is divided into five sections. The first section introduces the paper while section two reviews some scholarly works on writing, punctuation marks, punctuation errors and error analysis. Sections three and four represent the method of data collection and the analytic core of the paper respectively while the final section summarizes and concludes the work.

## **Review of Related Literature**

### **Meaning of Writing**

The term writing, according to Hussain, et al. (2013:832) is the visual medium through which graphical and grammatical system of a language is manifested. According to them, the ability to write is not a naturally acquired skill. Rather, it is usually learned or culturally transmitted as a set of practices in

formal instructional setting. They further point out that writing is an outward expression of what is going on in the writer's mind. Byrne (1979) views writing as one of the language skills that tells writer's ideas into written form.

For Heryanti et al. (2017:84), not everyone can be a good author or writer, even in his or her own native language. Hence, everyone needs to learn about writing in depth in order to master it. Therefore, learners who learn any language should learn some aspects of grammatical structure as well as the mechanical structures such as punctuation marks in order to obtain a competency in using the language. With a good understanding in the grammar and the punctuation marks, the content of the writing can be understood and will be delivered properly.

### **Punctuation Marks**

Adekola & Lawal (2017) define punctuation marks as the use of conventional signs and certain typographical devices as aids to the understanding of handwritten and printed texts. Punctuation is very important in written texts in order to disambiguate the meaning of sentences. For Aloba (2008) in Sani (2015), punctuation refers to an aspect of the mechanical skill of writing; any write up that is not properly punctuated is a write off. Punctuation prevents a piece of text from being just a string of words by breaking up the string of words into meaningful units and by making the text more fluent. Basically, punctuation marks can be seen as symbols which are used to separate and join units of language into cohesive text.

Punctuation involves the use of signs or marks to divide writing in sentences, clauses, phrases or into minimum unit of meaning in order to convey ideas or information clearly and accurately (Muhammad et al. 1997). They are essential for dividing up written language into units that convey meaning. The wrong use of them, or failure to use them, will easily lead to misunderstanding.

There are lots of punctuation marks commonly used in the English language. They include: full-stop, question mark, exclamation mark, comma, semicolon, colon, dash, hyphen, parentheses, caret, apostrophe, quotation marks and ellipses.

### **Functions of Punctuation Marks**

Punctuation performs a number of functions according Ilchukwu et al. (1996). They include:

- a. They indicate pauses within sentence structures.
- b. They suggest the tempo for reading an extract, for example, in poetry.
- c. They indicate sentence types (?, !, .).
- d. They reveal the attitude or mind of the writer.
- e. They enhance the logic in every sentence.
- f. They limit thoughts and sentences by dictating their boundaries in their relationship within a given discourse

g. They guide the reader to a quicker and easier comprehension.

h. They handle external matter within the sentence adequately.

i. They shape and re-order the writer's thought.

### **Errors and Punctuation Errors**

Improper use of punctuation marks leads to punctuation errors. For McCuen & Winkler (2000), punctuation errors occur with the omission or misuse of one of the punctuation marks. Corder (1967) notes that errors take place when deviation arises as a result of lack of knowledge. For instance, when a full stop or period is wrongly used, it results in fragment which is an error type. Example:

1a. The meeting would have been held. \*Even if the chairman didn't come.

Error identified: Addition/wrong placement of full stop and the capitalization of the first letter of 'even'. In order of to rectify the error, the "full stop" after "held" should be removed and the "E" in "even" should be written in small letter.

1b. The meeting would have been held even if the chairman didn't come.

According to Brown (1994:205), errors are deviance caused by a lack of competence and "... a noticeable deviation from the adult grammar of a native speaker." The making of errors therefore, is a strategy employed both by children acquiring

their mother tongue and by those learning a second language (Corder, 1974). Since anybody can commit an error, errors do occur both in the first and second language learning. Hence, learners of a language who are native speakers of the language can commit errors and it is the duty of the language teacher to acknowledge and deal with them accordingly. Errors are unavoidable but also amenable to corrections.

### **Types of Errors**

Corder (1981) divided errors into four types which include: omission of some required element, addition of some incorrect element, selection of an incorrect element, and misordering of element.

1. **Omission:** Omission is a type of error which is characterized by the absence of a required element that is actually needed in the sentence. Certain punctuation marks may be omitted by students because of their complexity in production. Omission of punctuation marks might occur, because students often leave out such marks due to their poor ability. Example:

2a. Before going to the church Ekene went to the market  
(**Incorrect**).

2b. Before going to the church, Ekene went to the market  
(**Correct**).

This omission however, might increase the ambiguity at the level of sentences. Moreover, omission of punctuation marks seems to make the written represented texts hard to be read or understood.

2. **Addition:** Addition errors are errors that are described by the presence of the punctuation mark that must not appear in a sentence. Students not only omit punctuation marks which they regard as redundant but they also add redundant punctuation marks.

3. **Selection:** students commit errors in punctuation due to the wrong selection of punctuation mark. Example:

3a. “Lock the door right now!” (**Incorrect**)

3b. “Lock the door right now.” (**Correct**)

4. **Ordering:** misordering can occur in punctuation level. misordering of punctuation in English is perhaps less frequent. The most frequent ones are omission, addition and selection. Example:

4a. “Watch Out”!, said the policeman. (**Incorrect**)

4b. “Watch Out!”, said the policeman. (**Correct**)

According to Abonyi (2007), errors are generally classified into two, namely, mechanical and expression errors.

1. Mechanical errors are the errors which occur due to the learner’s inability to adhere to the rubrics of the language: Examples of mechanical errors are: wrong use of diacritic marks (.), wrong use of apostrophe (’), wrong use of hyphen (-), wrong use of tones.

2. Expression errors concern with how the learner expresses his ideas. Some of the examples are wrong use of preposition, wrong paragraphing, wrong use of idioms etc.

### **Causes of Error**

Norrish (1987) classifies causes of error into three types: carelessness, first language interference and translation. The three types of causes of error will be discussed briefly below.

1. *Carelessness*. It is often closely related to lack of motivation. Many teachers will admit that it is not always the student's fault if he loses interest perhaps, the materials and/or style of presentation do not suit him.

2. *First language*. Norrish states that learning a language (a mother tongue or a foreign language) is a matter of habit formation. When someone tries to learn new habits, the old ones will interfere with the new ones. This cause of error is called first language interference.

3. *Translation*. It is one of the causes of error. This happens because a student translates his first language sentence or idiomatic expression into the target language word by word. This is probably the most common cause of error.

### **Method of data collection**

The data of this study are collected through questionnaire technique. The technique is designed and administered to the one hundred and twenty students chosen as a sample population. The questionnaires were collected immediately in order to ensure 100% success.



The students' questionnaire investigates the participants' perception and evaluation of their abilities in punctuating Igbo writings. It consists of 15 questions. The structural questionnaire is titled: punctuation errors in Igbo: types, causes and effects. The questionnaire has four sections and it will be based on a

4 points scale of strongly agreed

3 points scale of agreed

2 points scale of disagreed

1 point scale of strongly disagreed

This possesses equal number of positive and negative directed items. Information from textbooks, journals and other related literature dealings with the topic helped the researcher in structuring the items in the questionnaire. One hundred and twenty (120) SS two students of Community Secondary School, Oko, Community High School, Nanka and Community Secondary School, Omogho who are native speakers of Igbo were randomly selected. The students are both males and females.

### **Area of the study**

This research study was carried out in Orumba North Local Government Area of Anambra State, a state in South East geopolitical zone of Nigeria. Out of the thirteen (13) government secondary schools in the local government, three schools were selected. They include:

1. Community Secondary School, Omogho
2. Community High School, Nanka
3. Community Secondary School, Oko

### **Method of data analysis**

For the data analysis, the researchers analysed the responses on the questionnaires using mean. The mean responses of the respondents were calculated using the formula below:

$$X = \sum fx/N$$

where

X = Mean of responses on each item

F = Frequency of each questionnaire

N = Total number of respondents on each item

x = Each of the rating scale point

Strongly Agreed (SA) – 4 points

Agreed (A) – 3 points

Disagreed (D) – 2 points

Strongly Disagreed (SD) – 1 point

Therefore, mean =  $4+3+2+1 = 10$

Mean = 2.5

From the above calculation, it implies that every mean score exactly or above 2.5 agrees with the decision (positive response) while any mean score below 2.5 disagrees with the decision (negative response).

**Presentation and Analysis of Data**

Below is the presentation and analysis of data for the purpose of answering the research questions. The findings were presented according to the research questions. Also, the presentation and analysis of data were based on the responses from the respondents (students).

**Research Question 1**

To what extent can punctuation errors cause ambiguity in Igbo written communication in Orumba North Local Government Area?

**Table 1: Responses of the respondents on the extent punctuation errors cause ambiguity in Igbo written communication**

S/ N	Item Statement	SA	A	D	S D	N	FX	X	R E M A R K S

1.	Omission of hyphen makes Igbo essays/writings inappropriate.	36 144	77 231	4 8	3 3	120	386	3.21	A c c e p t e d
2.	Misuse of comma makes a sentence hard to understand/read.	49 196	62 186	7 14	2 2	120	398	3.31	A c c e p t e d
3.	The use of sentences with punctuation errors causes ambiguity in written works.	75 300	40 120	5 10	0 0	120	430	3.58	A c c e p t e d
4.	Omission or misuse of full stop makes a statement difficult to understand.	69 276	50 150	1 2	0 0	120	428	3.56	A c c e p t e d
5.	Wrong use of apostrophe makes Igbo essay writing incorrect.	35 140	57 171	17 34	11 11	120	356	2.96	A c c e p t e d

6.	Misuse of punctuation makes may convey a different meaning.	80	40	0	0	120	440	3.66	A c c e p t e d
		320	120	0	0				

Data presented in table 1 above shows that on item 1, 36 respondents strongly agreed, 77 agreed, 4 respondents disagree while only 3 respondents strongly disagreed.

Item 2 above reveals that misuse of comma makes a sentence hard to understand. Here, 49 respondents strongly agreed, 62 agreed and 7 respondents disagreed while 2 strongly disagreed.

In item 3, 75 respondents strongly agreed, 40 agreed, 5 respondents disagreed while none strongly disagreed.

Item 4 shows that omission or misuse of full stop makes a statement difficult to understand. 69 respondents strongly agreed, 50 agreed, only 1 respondent disagreed while none strongly disagreed on that.

In item 5 above, 35 respondents strongly agreed, 57 agreed, 17 disagreed whereas 11 respondents strongly disagreed.

Item 6 reveals that misuse of punctuation makes may convey a different meaning. 80 respondents strongly agreed, 40 respondents agreed, none of the respondents neither disagreed nor strongly disagreed.

Hence, items 1, 2, 3, 4, 5 and 6 have mean values of 3.21, 3.31, 3.58, 3.5, 2.96 and 3.66 respectively which show that

they are accepted. It means that punctuation errors cause ambiguity in Igbo written communication to a great extent.

Research Question 2

What are the causes of punctuation errors by learners of the Igbo language?

Table 2: Responses of the respondents on the causes of punctuation errors by learners of the Igbo language

S/ N	Item Statement	SA	A	D	S D	N	FX	X	F N A F F S
1.	Lack of knowledge or ignorance of the rules of punctuation marks in Igbo	70 280	46 138	2 4	2 2	12 0	424	3.53	c c e p t e d
2.	Insufficient explanation on the functions of punctuation marks using enough examples by teachers.	36 144	61 183	18 36	5 5	12 0	368	3.06	c c e p t e d
3.	Lack of constant practices by the learners	58 232	40 120	21 42	1 1	12 0	395	3.29	A c c e p t

									t e d
4.	Few materials on punctuation marks.	24	65	20	11	12 0	342	2.85	A c c e p t e d
		96	195	40	11				

Data presented in table 2 above showed that on item 1, 70 respondents strongly agreed, 46 agreed, 2 respondents disagreed and 2 respondents strongly disagreed. It has the mean score of 3.53 and it is accepted.

On item 2 above, 36 respondents strongly agreed, 61 agreed, 18 disagreed and 5 strongly disagreed. It has the mean score of 3.06 which is above the normal mean that is 2.5 and it is accepted.

On item 3, 58 strongly agreed, 40 agreed, 21 respondents disagreed and only 1 respondent strongly disagreed. It has the mean score of 3.29 and it is accepted.

On item 4, not having enough materials on punctuation marks, 24 respondents strongly agreed, 65 agreed, 20 disagreed and 11 respondents strongly disagreed. It has the mean score of 2.85 and it is accepted.

This implies that lack of knowledge or ignorance of the rules of punctuation marks in Igbo, insufficient explanation and

functions of punctuation marks using enough examples for illustration by teachers, lack of constant practices by the learners and insufficient materials on punctuation marks are the causes of punctuation errors by learners of the Igbo language.

**Research Question 3**

What are the effects of wrong use of punctuation marks in the academic performance of students of the Igbo language?

**Table 3: Responses of the respondents on the effects of wrong use of punctuation marks in the academic performance of students of the Igbo language**

S / N	Item State ment	SA	A	D	SD	N	FX	X	R M A R K S
1.	Studen ts of Igbo fail in both interna l and externa l examin ation (essay section ) as a result of punctu ation errors.	32 128	53 159	20 40	15 15	120	342	2.85	A c c e p t e d



2.	Wrong use of punctuation marks makes Igbo essays very ambiguous.	64 256	50 150	5 10	1 1	120	417	3.47	A c c e p t e d
3.	Punctuation errors lead to poor performance of students in essay competitions in the Igbo language.	45 180	73 219	2 4	0 0	120	403	3.35	A c c e p t e d

Data presented in table 3 above shows that on item 1, students of Igbo fail in both internal and external examination as a result of punctuation errors, 32 respondents strongly agreed, 53 agreed, 20 disagreed and 15 respondents strongly disagreed. It has the mean score of 2.85 and it is accepted

On item 2, wrong use of punctuation marks makes Igbo essays very ambiguous, 64 respondents strongly agreed, 50 respondents agreed, 5 disagreed while only 1 respondent

strongly disagreed. It has the mean score of 3.47 which is above the normal mean that is 2.5 and it is accepted.

On item 3, punctuation errors lead to poor performance of students in essay competitions in the Igbo language, 45 respondents strongly agreed, 73 agreed, 2 disagreed while no respondent strongly disagreed. It has the mean score of 3.35 and it is accepted.

**Research Question 4**

What are the remedies in curbing Igbo punctuation errors among learners in Orumba North Local Government Area?

**Table 4: Mean respondents of the responses on the remedies in curbing Igbo punctuation errors among learners in Orumba North Local Government Area**

S/ N	Items State ment	SA	A	D	S D	N	FX	X	R E M A R K S
1.	Enoug h explan ation on punctu ation marks using examp les for illustr ation by teache	82  328	38  114	0  0	0  0	120	442	3.68	c c e p t e d

	rs.								
2.	Constant practices by the learners	47 188	73 219	0 0	0 0	120	407	3.39	accepted
3.	Provision of enough materials on punctuation marks.	50 200	70 210	0 0	0 0	120	410	3.41	accepted

Data presented in table 4 above showed that on item 1, 82 respondents strongly agreed, 38 agreed, no respondent disagreed nor strongly disagreed. It has the mean score of 3.68 and it is accepted. Items 2 and 3 above have mean scores of 3.39 and 3.41 respectively and they are accepted.

## **Summary, Conclusion**

### **Summary**

This research study focuses on the analysis of the punctuation errors committed by learners of Igbo using SS 2 students of three selected schools in Orumba North Local Government Area of Anambra State. It examines the causes, effects and remedies of punctuation errors in Igbo writings. Out of the thirteen government secondary schools in the local government, three secondary schools were randomly selected and the questionnaire technique was administered to one hundred and twenty (120) students chosen. From the data analysis, the researchers found out that wrong use of punctuation marks by learners of Igbo cause ambiguity in Igbo writings to a great extent.

It was discovered that punctuation errors are due to learners' lack of knowledge or ignorance to punctuation rules in Igbo, insufficient explanations/functions of punctuation marks using enough examples for illustration by teachers, lack of constant practices by the learners and insufficient materials on punctuation marks. Also, it was discovered that wrong use of punctuation errors by the students lead to poor performance as well as failure in Igbo writings. From the analyzed data, the findings of this research study indicate that learners of the Igbo language commit errors in punctuating Igbo writings which might be due to ignorance of punctuation rules or lack of constant practices. This needs to be tackled if the learners of the Igbo language need to master the punctuation of that language. Hence, they need instruction and constant practice.

## **Discussion of the findings**

The results are discussed in line with the research questions that guided the research.

Research question one reveals the extent punctuation errors cause ambiguity in Igbo written communications in Orumba North Local Government Area. The results of this research question show that wrong use of punctuation marks causes ambiguity in Igbo writings to a great extent hence, it will be difficult, if not impossible to understand the meaning of a text or an essay in Igbo if the punctuation marks are wrongly used, since wrong use of punctuation marks hinders the flow of thought and idea of the writer.

Research question two examines the causes of punctuation errors by learners of the Igbo language. The findings indicate that lack of knowledge or ignorance of the rules of punctuation marks in Igbo, insufficient explanation on the functions of punctuation marks using enough examples by teachers, lack of constant practices by the learners and insufficient materials on punctuation marks are responsible for punctuation errors committed by learners of Igbo.

Research question three reveals the effects of wrong use of punctuation marks in the academic performance of students of the Igbo language. The result shows that wrong use of punctuation errors by the students lead to poor performance as well as failure in Igbo writings.

Research question four stated the remedies in curbing wrong use of Igbo punctuation marks among learners of Igbo in Orumba North Local Government Area. The result of this

research question shows that three factors were identified as remedies such as: enough explanation on punctuation marks using examples for illustration by teachers, constant practices by the learners and provision of enough materials on punctuation marks.

### **Recommendation**

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

1. Seminars, workshops, conferences should be organized for the students to improve on learning and use of punctuation marks in the Igbo language.
2. Teachers should explain the rules of punctuation marks very well using enough examples.
3. There should be constant practices on punctuation marks by the learners of Igbo.
4. Students, teachers, parents as well as the society at large should not have negative attitude towards the Igbo language as a yardstick for measuring illiteracy.
5. Qualified teachers of Igbo language should always be employed to handle the subject in secondary schools in Orumba North Local Government Area of Anambra State.
6. Government should organize secondary schools' competition in area of essay writing in Igbo in order to improve the written communication in Igbo among secondary school students in Orumba North Local Government Area.

## Conclusion

This research study was carried out to analyse punctuation errors by learners of Igbo in Orumba North Local Government Area of Anambra State. From the data analyzed above, the researchers deduce that most of the learners of the Igbo language have inadequate knowledge or practice on the correct use of punctuation marks hence, there should be constant practices by the learners of Igbo. Also, the researchers conclude that punctuation errors cause ambiguity in Igbo written communications in Orumba North Local Government Area to a great extent and it requires adequate attention for a better performance.

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**Postcolonial Burden, Leadership Tussle and Conflict  
Resolution in Ahmed Yerima's *Tafida***

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**Abstract**

The leadership tussle in post-colonial Africa has traces to neo/colonial entrenchment and misdeeds, which constitute post-colonial burden to Africans and Africa. This paper is aimed at analysing Ahmed Yerima's *Tafida and Other Plays* to show how forgiveness and reconciliation are viable religious mechanisms for resolving intra- and inter-personal and -group conflicts and attaining peace within self and with others. The analysis, which involves qualitative method and text-content analytical techniques, shows that *Tafida*, the hero, loses his life to traitors involved in leadership tussle with him, but forgives his traitors and enemies and reconciles with himself. These deeds and his well-lived life of touching lives significantly across the nation earned for him the passage to

Al-Jena. The study concludes that citizens and leaders are bound to do well and duly develop their nations to any height once they practically and fully embrace peace, integrate, genuinely touch lives, forgive one another (their transgressors), and reconcile themselves deep within to make good relationships with God and fellow human beings. It calls on all and sundry to imbibe the teachings embodied in the text for the betterment of self, others and the society at large, as done by Tafida. The study is anchored on post-colonial theory, which explains experiences and deeds of formerly colonised peoples in Africa and elsewhere. The experiences and deeds ground their post-colonial burden and inherent leadership tussle.

**Keywords:** Postcolonial burden, Leadership tussle, Conflict resolution, *Tafida*, Forgiveness, Reconciliation

## Introduction

The celebration of independence in Africa never lasted because within a while, the indigenous leaders and elites began to chastise the African masses much harder than the alien leaders and elite did. Regardless of all that, it is quite better that independence was got in various African nations. The retreating colonist was not bothered to entrench qualitative and transactional leadership in the dominions. Rather, their selfish interest was to enthrone willing cronies who were (and are still) never concerned with leading their people well but to ‘protect the interest of the metro-pole’ (195–6). Western Europe and North America had to sustain colonialism in Africa with neo-colonialism till date in order to continue to explore and exploit Africa across ages in

chameleon disguise. Neo-colonialism has remained resilient, indelible and intractable in Africa, as only ‘little things have changed’ (Vimercati 4).

African post-colonial conditions still raise serious worries for scholars and other individuals. They constitute what this paper calls postcolonial burden, the burden of ‘from fry pan to fire’. Instead of manning the affairs of their nations in favourable and worthwhile ways that would allow for rapid development and satisfactory governance to citizens, the post-colonial African leaders rather resort to leadership tussle. The tussle is informed by their desperation for power and wealth amassment from public treasuries entrusted on them. The ill motives behind the tussle manifest in forms of greed, corruption and failed leadership.

Given the foregoing, this paper seeks to explore Ahmed Yerima’s *Tafida* to show symbolic ways of resolving the leadership tussle, as a post-colonial burden, and of tackling other phases of the burden. The focus of this study is to explain how the postcolonial burden has remained a central contributor to the socio-political, socio-economic problems and other social woes of post-colonial African polity, focusing on the case of Nigeria.

### **Relevant Literature**

Jennifer Umezina examines the nativisation of the English Language in Nigerian fiction using Yerima’s *Tafida*. She finds that the playwright focuses on the ‘close interplay between both intra-African and Western cultural conditions reflected in

the play.’ Her finding is that Yerima uses such stylistic devices as semantic deviations, repetition, lexical matching, and phonological deviation’ to Africanise the language of the text and to emphasise the centrality of culture to our thought and belief pattern through the content of *Tafida*. The result of this kind of treatment of material by Yerima is that the beauty of the text goes beyond mere dramatic and linguistic success, ‘there are living words by which the culture and tradition of the people of the Nigerian society are preserved for posterity’ (1).

That is not to say the least that Yerima’s works of art stretch beyond Nigeria to African discourse within and beyond the context of post-colonial literature. Julius Adeoye and Rantimi Jays opine that ‘Yerima’s socialist-realist leaning is evident in all his dramatic representations’ (2). They affirm that Yerima creates a relevancy to modern Nigerian theatre in particular and African theatre and literature in general through his critical reflections on and treatment of contemporary social, political, economic, cultural and environment subject matters (Adeoye and Jays 2). Given the relevance he creates, it is imperative to undertake a study of this kind on his play *Tafida*. The play *Tafida and Other Plays* was first published in a programme pamphlet during one of the memorials of Shehu Musa Yar’Adua (Udengwu 8), who is the hero of the play. Its book length version was out of press in 2013. Considering his unique engagement with the themes prevalent in most of his works, Yerima’s contribution to post-colonial discourse and literary decolonisation cannot be over-emphasised.

Claude Ake observes that ‘the circumstances of African history conspired to produce an elite which could not function because it had no sense of identity or integrity and no confidence, did not know where it was coming from or where it was going’ (1212). For starters, the colonist settlers reified the indigenous people to see themselves as inferior and incapable of ethics and embody evil, as opposed to the Christian settlers who are forces of good (Fanon, 32). European incursion into and misdeeds in and to Africa are worsened by the Arabic/Islamic predatory entry into Africa. Ayi Kwei Arma calls the two invaders ‘The Predators’ and ‘Destroyers’ in his *Two Thousand Seasons*. Most post-colonial African leaders and their other elite fellows do not only thread the paths of the alien invaders and predators, but also do worse than the foreigners did. Yet, they still link up with or run to them in post-colonial times for political and economic games.

Fanon (32, 36, 47), Chinweizu (xiii – xiv, xxi, 3, 97–100), and Rodney (36 – 54) all show how traditional African elite were weakened while the bourgeois/western-mentored or minded intellectual elite took the centre-stage. Walter Rodney regrets that ‘the wealth created by African labour and from African resources was grabbed by the capitalist countries of Europe (and the US)’ (43). The question of how to reclaim the snapped away yields of the African labour and resources is a post-colonial burden. Rodney further states that additional to the grabbing were the placed restrictions on African capability, meant to allow for maximal harnessing of its economic potentials, the base of development (43). Clearly, by so doing, Africa is stripped of its development (potentials)

and deliberately impoverished and incapacitated by the colonialists and neo-colonialists.

Upon invasion, the colonialists began their game with class division into: the native worker valued by the colonist for their almost free labour; the colonised intellectual, who are recruited by the settler to act as spokespersons for their views; and the lumpen proletariat, being the third group (Fanon 46). With the division, they introduced the indirect rule system. Next, the colonialists routinely brainwashed the natives and polluted their minds against their indigenous systems, which they dabbled variously and made inferior (Fanon 36). Meanwhile, just as Azikiwe notes, anthropologically, no race is superior or inferior to another (117). Indoctrination of the natives followed suit. They continuously imposed their systems and ways of life on Africans and plundered all that is good in the land they had invaded. At last, they succeeded in becoming lords over the natives in their own homeland (47). The colonialists were concerned with the acquisition of power, which they achieved through violence.

That political culture of violence had been imbibed since the independence by African indigenous leaders (Ake 1213), such as those Nigeria has today that use violence rather than legitimate electoral processes to acquire elective positions. The colonialists determined the tenor and the texture of African post-independence political leadership. Even these days in the post-colonial era, they still do so in mute from afar, not necessarily by staying in Africa to do so. The workings of colonial culture are still with us. For example, Gabon gained independence from France in 1960, and soon after, the then new President of Gabon, Leon Mba, once remarked viz:

‘Gabon is independent but between Gabon and France, nothing has changed, everything goes on as before’ (Fanon 52). African States still remain spheres of influence of former colonial masterminds. This line of thinking is well expounded in M’bedy’s argument that ‘the European concept of State has had a strong influence on African countries,’ implicating this state of affairs as ‘what led to the drawing of arbitrary borders throughout Africa’ (10).

Political repression which dogged and still dogs African political and administrative practice, and human rights violation are legacies of colonisation and a manifestation of bad governance. M’bedy maintains that ‘colonial rule was the anti-thesis of democracy because it was premised on the usurpation of fundamental rights of self-determination and of the fundamental human rights of citizens and peoples (11). M’bedy’s position tallies extensively with those of Mkwugwo Okoye and Claude Ake. Okoye argues that:

Whatever legitimacy colonialism possessed was derived not from any set of agreed rules and consensus, but from the monopoly of the means of coercion and violence, and by its divide-and-rule strategies, aimed at intensifying the cleavages (class tribal, religious) inherent in the social structure and at prolonging its rule (23).

As Chinweizu agrees, the trend in elitist and leadership self-effacement found in Francophile African countries also define elite relations with the colonists in the Anglophile Africa situations (95). Nnamdi Azikiwe and Obafemi Awolowo typify this line of thinking and attitude (Chinweizu 64, 95–96). Chinweizu reports that these men who saw themselves as the

group with special rights and obligations to lead, and who later mobilised the masses to gain power, were regrettably not committed to mass or populist nationalism, because ‘they quickly abandoned the masses to disillusionment’ upon attaining independence (Chinweizu 96). Put simply, the intellectual elite became facile and merely danced to the order of things as dictated by the imperialists. As Chinweizu rightly recalls, the Nigerian Youth Movement of the 1930s advocated political autonomy within rather than outside the British Empire (97).

Also, the post Casey-Hayford crop of petit-bourgeois elite saw in liberal capitalism their opportunity to economically buttress their elite pretensions (Chinweizu 97). The agenda of the movement for independence changed soon afterwards, when independence was attained at last. It was at that point in time that the hidden agenda of Nigerian nationalists became known, as their elitist deeds posed questions to truism of their anti-colonialism and nationalism (Chinweizu 98). Despite claiming to be fighting colonialism, the new crop of Nigerian elite taking charge of the indigenous leadership of the new independent nation regarded the entrenchment of liberal capitalist democracy as an end far more important than the liberation of Africa from imperialist connections (97).

The vulture of neocolonialism subsists and persists in the configuration of Africa’s daunting problems of the contemporary era. Post-coloniality is highly engaged with colonialism. This point, Thomas holds, as he states that there is emptiness at present in which such a confident silence can be heard’ about having moved pass ‘colonial images and narratives’ (195). The thinking that colonialism is still sustained in different form(s) is echoed by As Fonkeng viz:



‘any thinking which trivializes the colonial factor as irrelevant today is flawed’ (2). Colonial and neo-colonial processes are undoubtedly behind the persistent and resurfacing post-colonial issues confronting Africa in the post-colonial era. These include the recurrent violent conflict in Western Sudan, and the British Cameroons (Bakassi Peninsula/Ambazonia); Boko Haram, armed banditry and herder terrorism, unknown gunmen terrorism, Biafran secessionist agitation in Nigeria; the Al-Shabaab terrorism and the Islamic State of West Africa Province (ISWAP) in Kenya, Somalia and Mali; and so on.

### **Theoretical Framework**

This study is rooted in Postcolonial Theory (PT hereafter). All the issues arising from the experience of colonialism and neo-colonial structures adumbrated above are within the discursive purview of Postcolonial Theory. Quayson describes PT as what studies the experience of colonialism and its past and present effects, both at the local level of ex-colonial societies and at the level of more general global developments that are considered to be the aftermath effects of empire’ (2). The theory examines colonial and neo-colonial literature in order to ‘unearth the ethnocentrism, imperialism, and discourses of domination deployed by the colonizing powers’ (Otu and Nwachukwu 557). It is a framework for responding to what had been said and done by the colonialists against the colonized. PT also looks at contemporary socioeconomic, political and cultural developments in their ex-colonies in relations with the former colonizers (Otu and Nwachukwu 557).

As a framework, PT re-examines social, economic and political structures implanted by the ex-colonialists in order to

hold fast the formerly colonized and their territories and resources. Rather than being merely the writing that rose after colonialism, postcolonial literature (PL hereafter) critically scrutinizes the colonial relations of power in relation to what obtains after colonialism. It resists colonialist perspectives and equally implicates same on the subsisting travails of the post-colony. PT offers people of ex-colonies the intellectual avenue for reinventing their history from their own worldview, in order to promote their nationalism and cultural identity, and recall alternative narratives other than the ones foisted on them by the erstwhile colonists. It brings to fore the people's cultural harvests in the global sphere what 'mankind will be all the richer for the variety and distinctiveness of the offering' (Achebe 68).

Therefore, PT, as the nucleus of postcolonial literature, is marked by experiences of cultural exclusion and division under Empire (Boehmer 3). As Otu and Nwachukwu (558) and Mbembe (40) assert, due to the reification of colonial legacies and structures on African continent and the psyche of the African, 'relations of subjection' were 'introduced and consolidated'. PT has several strands, as its broad concerns revolve around manifestations of colonialism and neo-colonialism respectively. Here, the strands would not be engaged with beyond the mere mention of them. Given the concerns, the postulations and the unfading relevance of PT as well as PL, our textual analysis shall rely on PT for theoretical grounding. This is because the text is not only a post-colonial literature, but also one built on and drawing insights from PT.

## Textual Analysis

The first part of this data analysis shall be a wholesome brief on or narrative of the text under study. Accordingly, the play opens with the body of Tafida wrapped ready for burial, with an Imam and a gathered congregation in toe. As they do their duty by the dead and leave, Tafida's corpse is presently approached and woken up by Mutawalli, a supposed spirit of Tafida's father, who is the evident escort that would lead him to the next stage preparatory for Al-Jena. In a series of questions and answers, nostalgic recalls and flashbacks, reminiscences and reminders, the twosome reveal much of the important parts and characterizing features of their earthly lives. One talks from the patronizing vantage point of a proud, principled, rich and influential but Spartan and austere father. The other speaks from the vantage point of a privileged, high-flying, and accomplished son-turned statesman.

In the conversation and cross-examination with Mutawalli, Tafida reveals how much he was a chip of the old block, praising Mutawalli for his providential stay as well as his principled lifestyle which ended up rubbing off on his children, Tafida inclusive. He details how he joined the army because children of few other highly influential northerners joined; the influence of the Sarduana in the making of the new northern elite; and how his infantry experience in the Nigerian Army helped him to fight a successful Civil War that engulfed the Nigerian state at her infant Independence. Tafida chronicles how he took over power alongside Obasanjo after Multara's death, and how he and his boss kept faith with the Nigerian nation by honouring their words and returning the country to civil rule. He further details the circumstances surrounding his return to enthrone order and good leadership

in politics, as a civilian in search of power. He speaks of his successes, the intrigues of his political friends who equally wanted power, the tussle and power-play that eventually led to his own liquidation and the consequent bitterness and regret that attended his untimely demise.

Tafida sums up that his return to power was necessitated by the fact that things were not going right in the polity and he expresses bitterness that his supposed friends not only betrayed and killed him, even though there was no justification for his forced exit. Although he took solace in the fact that he touched lives, he is sorely embittered and almost unforgiving regarding the circumstances of his untimely exit. However, reminded by Mutawalli of the fact that reconciliation, forgiveness and restitution are requisite for moral rectitude, which is a prerequisite condition for moving on to the next best stage/gate, after life, Tafida chooses to forgive his traducers. Thus, he moves with his conductor to the next stage with free conscience and lightness of heart, mind and spirit. This is point of the literary events highlights Yerima's displayed conflict resolution mechanism for both the living and the dead-on transition to where is believed accommodated only those who are chaste and forgiving.

Having done the first part of the textual analysis, we now move on to analyzing the text within the confine of post-colonial burden, leadership tussle and conflict resolution in Ahmed Yerima's *Tafida*. It is imperative to note here that the official colonialist educationist and misleading Westernized socialization of the African elite led to poor leadership, political instability, power tussle, and economic strangulation on the continent since the attainment of independence from colonial rule. These have been made possible through Neo-

colonial and Neo-imperialist economic and political policies. These are evidenced in Yerima's *Tafida*. To prepare himself for leadership in the emerging country, Tafida joins the army at the officer cadre. There was a combination of subtle ambition to rule the new nation and peer-influence of some equally elitist families.

Mutawalli recalls that Tafida desired to join the army because he 'saw the children of Muhammadu Ribadu wanting to join the army,' and wondered 'why was Shehu looking at the stomach of his neighbours to measure his hunger' (Yerima 16–17). As Tafida makes a facetious claim to love for the *khaki*, as a primary reason for joining the Army, Matawalli, acclaimed for being truthful, reminds him viz:

...But that night you told me that it was because the Sarduana had called on the northern Big families to send a son each into the army. I had heard that, too, so I believed you. But you know I had wanted you to become a lawyer, or a treasurer (Yerima 19).

By relating in a nostalgic manner, how he and a few other privileged northern Nigerian elite joined the officer cadre of the Nigerian Army, Tafida, and by extension, the author gives background to the scramble to dominate the strategic arms of the Nigerian enterprise by various elitist vested interests in the waning days of colonialism. This scramble under cut-throat regional competitions and rivalries was encouraged and supervised by the retreating colonialists, who sowed dissension, hatred and nepotism in the polity of the nation they created by amalgamation and called 'Nigeria'. The colonialists favoured the northerners much more than the southerners, because of the administrative convenience they

enjoyed more in the North. Whoever was found to be more loyal and steadfast to the course of the British grand plan was given preference over the rest. That is the root of the unreserved place of the Sarduana in Nigerian polity and the remote foundation of the Hausa-Fulani political hegemony in Nigeria since independence.

The disillusion occasioned by cosmetic or plastic independence, evidenced in poor leadership, soon gave rise to the futuristic soldiers to ply their trade in the struggle to gain and keep power always, as the vassal of the supervening Neo-colonialists. There is a subtle recall of the pre-war tensions and politicking. Mutawalli recalls: ‘when the Sarduana coup came, you were in Enugu right at the heart of the matter. You had just started your life, then. I was very worried. Not a word from you, not a word’ (Yerima18). The resultant Civil War would offer privilege of power and stay to the victorious segment of the Armed Forces over the rest of the country. This segment would continually determine the tenor and the tone of the country’s politics and the consequent economic stagnation that must follow. Tafida boasts of his exploits in the Civil War thus: ‘The Civil War was full of action, never a dull moment. It was like a chessboard. You have your troops and I have mine, and each of us trying to outdo the other’ (18). This boast, coupled with the other typical one: ‘I took an active part in the Civil War to maintain Nigeria as a united country’ (Yerima 24), serves as the excuse and the locus to corner privilege, pillage the collective coffers and enthrone mediocrity.

This typical statement has been mouthed exactly the same way on numerous frivolous as well as serious occasions by such national characters on the Nigerian scene as not only the

real- life Shehu Musa Yar'Adua, but more notoriously the likes of Olusegun Obasanjo, Muhammadu Buhari, Ibrahim Babangida and Sani Abacha. It often serves as an invocation of a cultic order of vainglorious appeal that bestows unmerited favour and uncharitable licence to rule without scruples, and to leadership bereft of sobriety. Interestingly, not one of the boastful 'victorious' ex-soldiers ever mention the Neo-colonial factor in the prosecution and determination of victory in the Civil War. Meanwhile, the war gives Tafida the leverage to join the ruling military elite. His team makes good for itself, and returns power to civilians. On retirement at barely 38, Tafida has loads of money and initiates large-scale shipping business. Quite shocking enough, he does not say how he came about such huge sums that he used to establish such a large shipping company and other businesses. His feats make Mutawalli to marvel repeatedly.

In fact, Tafida's feats at that age undoubtedly trigger anxiety in every concerned person or a concerned parent like Mutawalli. The words of Mutawalli about Tafida's sudden unexplained wealth and business feats read: 'That was the day I became really scared and worried about you. You were young. Thirty-eight, I think' (Yerima 19). Mutawalli might probably say to himself: *'You had lived a full life. What were you going to do with the rest of your adult life?'* In any case, the enthroned democracy is truncated by another clique of erstwhile Civil War gallants who would equally remind us of their war scars. Tafida returns to politics to salvage a nation that he had given so much blood to unite. His excuse for returning is: 'we left power in 1979, hoping that Nigeria would grow. If it had grown from where we left, what would I be doing in the sun, going round the country seeking a mandate to rule?' (Yerima 24). He condemned the coup

planners and executors, stressing that the people should have been allowed to vote out bad leaders.

While in politics, Tafida's peers feared him for the great amounts of money he had, with which he could buy votes. That reality indicates that claims about corrective leadership were mere façade, pretense, and smokescreen to cover up or decorate his quest for power to seem otherwise. Influenced by his attained feats, he is too confident. His words reveal this assertion thus: 'Always, I would tell my associates that if they found anybody better than me, I was ready to step down' (Yerima 22). It is the intrigues and counter intrigues attending political participation that led inexorably to Tafida's liquidation through incarceration in the most inhuman of prison conditions. He had won a landslide in SDP primaries for the presidential ticket, but his friend, whom Mutawalli had all along distrusted, cancelled the elections and thereby invited counter intrigues and political subterfuge from Tafida and his associates. Thus, although he claims his politics was not 'do or die,' ironically his friendly enemies saw it as such and played against the rules, for which Tafida is disconsolate and initially unforgiving until when he is left with forgiveness option or self-denial of further passage to Al-Jena.

There is a belief in Islam that a known spirit goes to guide and direct aright a dead person to the final destination. The spirit helps the dead person in the transition from the world of the living to the world of the dead' (Udengwu13). This implies that the known spirit could help the newly dead person to reconcile himself with his present reality, as a dead person who no longer has human powers, but is now at the mercy of Allah – or the essences– and must behave well to gain admittance to Al-Jena. This is where conflict resolution in the



studied text garners energy and takes root. Like Mutawalli does to Tafida, Yerima quite rightly holds both his advertised presidential audience and us (the readership audience) spell-bound. This assertion is captured in the studied text thus:

It was wonderful because everybody was so scared that I have that power. The president was seated, everybody was seated and you could hear a pin drop. It was nice to know that they could be scared of death. The play reminded them that the day of judgement will come, and there was the need for them to begin to examine what they were doing (Yerima14).

From the above, it could be understood that the burdens of life in general, as in post-colonial burden, and those of the leadership tussle in particular undoubtedly filled the minds of the leaders present at the above noted scene. Those were what got them tensed up the most. At that point too, they began to introspect and retrospect deeply on the conflict they had to let go in order to gain passage to Al-Jena at death. Other persons present there has their own varied thoughts too. The readers, including this researcher, are undoubtedly touched by the text too, particularly at the point of conflict resolution. This conflict resolution is not just for the dead or until at death, but also a literary insight to or an ignition of conflict resolution within self and then with others, one's traitors and adversaries.

Therefore, as portrayed in the text, Yerima scores a metaphoric bull's eye in proffering solution to the problem of political leadership in post-colonial Africa. That is regardless of offering his conflict resolution from religious perspective, precisely from the angle of Islamic religion. The escorting spirit has a supervening influence and replaces the Neo-

colonialist in the world of the second stage, the stage of death. Mutawalli, the supervening spirit, is indigenous, not expatriate/Neo-colonialist. He helps Tafida to reconcile and forgive the hateful events surrounding his untimely death. By so doing, he purifies his soul. This presents a great lesson to us all, believers and non-believers alike.

## **Conclusion**

In conclusion, Yerima presents reconciliation and forgiveness as the surest ways for the attainment of our collective Al-Jena. It is in itself a metaphoric rendition of the imperatives for an egalitarian society. Touching lives should be more geared towards national lives rather than only individuals close to one. Tafida takes solace in how well he lived by touching lives, letting go the ills meted out on him in the course of leadership tussle, which include sending him away from the Earth before the Master's predetermined time of his demise from the Mother Earth. It is quite obvious that Tafida reconciles and forgives and thereby has no hinge to his passage to Al-Jena. While alive, he did the much he could to impact on lives, and at the point of transition, he forgives those he is yet to forgive. So, in spite of the untimely nature of death, and the attendant bitterness resulting from the nostalgia of attenuated dreams, Tafida remains fulfilled by virtue of his worthwhile deeds and virtuous living, as a good citizen and leader. Indeed, he sets pace for national healing and resolution of conflict with self and others, which is the peak of post-colonial burden and the lead characteristic of leadership tussle in post-colonial Africa, as obtained the highest in Nigeria.

Both holy persons and sinners should embrace peace, for this is the road to true development and happiness, and even

spiritual growth. Mutawalli continually urges Tafida to forgive and forget. This message also applies to the living. If leaders in Nigeria and other parts of the globe do so, there would be no political tussle, characterized by violent conflict, betrayal, elimination of opponents, etc. The forgiving religious faithful of any religion, who is truly religious, would always forgive and let peace be within self and with others. This is accentuated by the requirements of service to humanity, not merely to the self, a requirement sorely needed by the embattled children of the post-colony. The dominating and pervasive mantra is: ‘did you touch lives while you were there?’ Tafida is sure that he did, and that in itself is a fulfillment of noble life’s journey.

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## **School Administration and Supervision**

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### **Introduction**

#### **What is Administration?**

Administration has been defined in a number of ways. In more specific terms, administration is concerned with the performance of executive duties, the carrying out of policies or decisions to fulfill a purpose and the controlling of day-to-day running of an organization. (Peretomide, 1990). Henri Fayal defined administration in terms of five functions - planning, organizing, coordinating, controlling and commanding. Nwankwo (1987) defined administration as careful and systematic arrangement and use of resources, situations and opportunities for achievement of specific objectives of the organization. It is the systematic arrangement of human and material resources and programmes available for education and carefully using them systematically within defined guidelines to achieve stated goals. Onanwa et al (2020) write that the degree of success that is achieved from school programme depends on the quality of the teaching which goes on in the school. Thus, the

process of quality control in education through supervision is deemed necessary

### **What Is Supervision?**

Supervision has different meanings from different scholars. For the purpose of this study, supervision is a process of directing, helping, guiding, advising and stimulating growth in the subordinate in order to improve quality of performance. It is the process of bringing about improvement in the workers. In management, supervision according to Morgan (2003) is overseeing the subordinates at work with authority and with an aim to guide the employees, if he is doing wrong. In the school system, Supervision means a process of helping teachers to help themselves. The underlying meaning is that there is something lying dormant in the teachers which need to be improved or stimulated in order to generate quality performance. Wallace (2008) defined supervision as all efforts of designated school officials towards providing leadership to teachers and educational workers in the improvement of instruction. The purpose of supervision is described as stimulating, overseeing and appraisal of activities leading to an achievement of instructional goals at specified quality level. Thus supervision activities include service, development, direction, control and stimulation of efforts towards goal with observations to determine where minor adjustments must be made in the ongoing programme and the appraisal of the outcome. Many scholars including Omorobi (2021) defined school supervision as a special educational management control mechanism or pillar that ensures the maximum achievement of objectives and goals of education. It is the process of manipulating all elements and conditions surrounding teaching and learning to produce better outcomes. The key ideas in various definitions of supervision of

instruction include; stimulating growth, helping teachers, improving instruction, facilitating learning, solving problems, appraisal and developing in-service education of teachers.

### **The Philosophy of Supervision of Instruction**

Johnson (2000) writes that supervision philosophy encompasses recognizing the value of providing a safe, supportive, trusting and open learning environment where the supervisee can develop and continue to build the competencies and skills necessary for their professional development.

Hynes, C. (2001) established a philosophy of supervision which has it that a comfortable, private space for supervisees has to be provided to enable them explore struggle openly, knowingly that they will be understood and assisted. The philosophy underlying supervision of instruction is that all human beings in the educational process whether students, teachers, administrators or supervisors are individuals or people of worthwhile, unique talents and capacities. The primary aim of supervision of instruction is to recognize the inherent worth of each individual and to this end, the full potentials of the individuals are released. It recognizes that human beings are people of **worth**, subordinates are people of **potentials**, that they are not mere chattels but reasonable potential beings who have human **feelings**. Under this philosophy, supervision of instruction recognises that individuals possess certain qualities which when stimulated, they get into action. The concepts associated with philosophy of supervision of instruction are that the supervisor can only direct, assist, help and guide someone if there exist a close personal relationship between him and his subordinate. These close relations are established in a number of ways such as:



visiting, recognition of worth, words of praise, helping out of problems and so on. Once there is close relationship, between the supervisor and the supervisee, there is every possibility of the subordinate acceptance of the supervisor. Acceptance gives rise to respect and cooperation, and finally to effective supervision. (Emerson 1999, Nelson et al (2001).

### **Purpose of Supervision in Schools**

Cleminson (2015) outlined five major purposes of supervision in school as:

1. To ensure that the **goals** of the school are achieved.
2. To provide **assistance** to teachers, correct mistakes, operate at a maximum level so as to overcome faults and become highly productive.
3. To provide control and bring **conformity** to established laws.
4. To bridge **communication** gap between teachers and the school administrator by providing a link between the two levels.
5. To generate industrial harmony /mutual understanding which results to adequate efficiency and organizational **climate**.

### **Basic Elements of Supervision**

Many authors such as Godenthai (2002), Nelson (2001) and Rex (2021) discuss essential elements of supervision under planning, implementing, directing and evaluating.

Elements that guide the practice of supervision, are discussed under the following headings: -

### **Building and maintaining an efficient working group:**

The school as an organization has a plan, design or structure, showing how people relate, how the components are arranged so as to work together, observing the authority, responsibilities, relationship, span of control and delegation of work. Therefore, an administrator has to plan by grouping people in the school organization using the principles of administration such as: Specialization, communication and human relation.

### **Building and Maintaining an Efficient Working Force:**

This is a critical element of supervision because it has a direct relationship with productivity of workers. In this regard, the supervisor should employ a motivational satisfactory strategy to see that workers are in a state of mind. Therefore, in order to maintain an effective working force, he should be able to improve and foster staff welfare, safety and being up-to-date in wage system.

### **Controlling the Work:**

The supervisor should be directing and coordinating the activities and roles of the various workers for achieving the established goals. It involves:

1. Setting procedures on how tasks should be performed.

2. Division of work and delegation of responsibilities to individuals.
3. Regulation of work of the individual staff so as to access him in terms of performance.
4. Quality control to see that the quality of performance does not fall below expectation.

### **Qualities of a Good Supervisor**

For a supervisor to perform well, he must possess both personal and professional qualities, as pointed out by Monday (2019):

#### **A. Personal Qualities of a Supervisor**

1. A supervisor of school should be a person of high native intelligence, have a broad grasp of educational process in the society.
2. He should have a likeable personality and great skill in human relations.
3. He should be humble, friendly, and thoughtful with a sense of humane, patience and good understanding of human behavior.
4. He should have ability to win the respect of co-workers.
5. A supervisor should possess the spirit of compassion and pity.

6. He should be democratic in his approach to issues.
7. He should have a high degree of enthusiasm or interest.
8. He should have skill in leadership.
9. A supervisor should have love for children and have interest in them and their learning problems.
10. He should be research oriented so as to be able to promote innovations in teaching and learning situations.
11. He should have a feeling of adequacy. Feeling **confident** enhances the authority of the supervisor.
12. He should have a sense of originality, always seeking fresh points of view and new questions to posse.

### **B. Professional Qualities of a Supervisor**

1. In Nigeria, the professional qualifications in education include: B.Ed, B.Sc., BA, M.Ed, Ph.D, BED, PGDE. A supervisor of school may possess one or more in any of the above named qualifications.
2. A supervisor should have knowledge of some study and practice in administration, supervision, leadership or group process, personality development, general curriculum.
3. Some advance training is necessary in specific areas of public relations.

## **Functions of a School Supervisor**

The major functions of a supervisor include:

### **1. Curriculum Development and Actualization:**

The supervisor is not designing a new curriculum but is following the existing one. If there is need for improvement, he goes ahead to do that and this is what is known as development. Curriculum development is trying to improve the content of what is taught in the school. The need for the change might come from the teachers, community, society, and Mass media or from the education authority, in form of writing reports against the school. The supervisor has to verify and evaluate. He ensures that the change must be relevant to the current needs of the school and the community as well as achieving the goals of education.

### **2. Improvement of Instruction and Learning:**

a. The supervisor will help the teacher plan his work and execute them properly. Though teachers have autonomy on how they teach, yet the supervisor has the authority to direct and tell how better the work should be done by relating himself well to the teacher. From this, the teacher will feel free to ask for any help. Supervisor is therefore seen as a helper than an executor. Occasionally, the supervisors do go to teachers' class to help teach difficult topic. A supervisor cannot know what the teacher is doing unless he goes into the classroom and observe classroom teaching; after which he criticized, suggest ways of improvement and reinforce what has been done well.

b. The supervisor provides the necessary materials where they are not available. He tells and directs teacher on where to get materials and can also help to improvise scarce materials.

c. the supervisor also provides some psychological needs of teachers. The provision goes a long way to support and improve teachers' effectiveness in school.

### **3. Control, Coordination and Problem-Solving:**

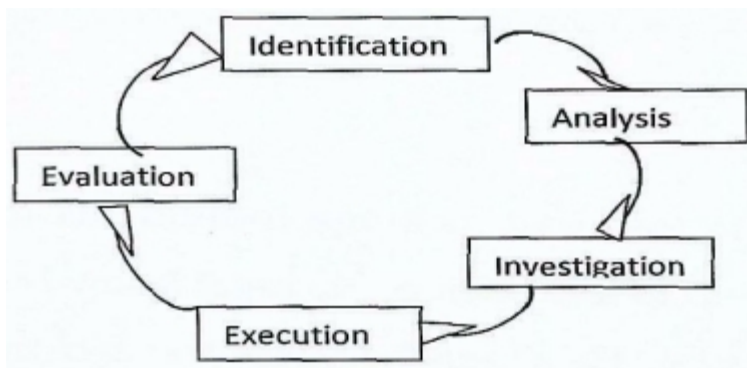
The Head teacher as a supervisor directs and coordinates activities in the school. There are several things going on at the same time in the school. All these various parts must be moving towards the same goal. There are units in the school whose primary function is academics that has to do with teaching and learning, the other might be sports that handle games activities, catering unit which cares for the boarders in the school house etc. These are all subsystems working towards the same goal of education. The supervisor helps to bring together all the component parts of the school system to move towards the same goal. If the Head teacher pays attention to only academics and relegate other sub systems, he will not be regarded as a good supervisor. The work of all the subsystems in the school must be coordinated and none must be allowed to suffer. The supervisor must coordinate activities, correcting deviations as he get feedback until he reaches output stage so that the output becomes the totality of his effort.

When the supervisor tries to coordinate, there will always be problems. It is the duty of the supervisor to resolve the problem.

Thus, the process of problem solving are:

- a. Identify the problem- supervisor has to realize that the problem exists.
- b. Analysis of the problem-understand real significance of it and the type of attention needed.
- c. Investigation- Ask questions relating to the problem, search for information, collect data from people, books, other sources that will help solve the problem and arrange in alternative ways to finding solutions. Consider implications of each alternative and choose the one that will best solve the problem.
- d. Execute the method.
- e. Evaluate the process to see if it is actually solving the problem, if it does maintain it, if not, discard the method and try the next alternative solution to the problem, as shown in the diagram below.

### Problem solving cycle:



### 4. Staff Development:

The supervisor has the responsibility to help the staff grow professionally, improve knowledge and skills. This is because; there are always changes in what should be taught, how to teach and who is taught. All these changes make it necessary for the teacher to learn new ideas, skills and methods so as to be current. When people improve, they will have new ways of handling new challenges; being current provides the teacher with new ideas which prepares him for meeting situation. Current techniques used for staff professional development include:

- i. Attending university courses.
- ii. Attending seminar/workshops and conferences.
- iii. Teachers can improve their knowledge by reading newspapers, magazines, good novels, and other enlightenment



programmes. The supervisor should know when his staff needs professional growth by going closer to their classes to know their abilities, identify them and arrange for the necessary development programme.

## **5. Motivation:**

The supervisor should know various factors that facilitate individuals to work hard and provide the drive for them to take action. He must know his workers' expectation for doing the work. He should realize the factors within the individuals and their categories of needs. There could be over riding factors like health that could depress a person not to work hard. The supervisor has to create confidence at the individual so as to arouse enthusiasm while supporting them psychologically. He has to create a conducive and comfortable environment in addition to establishing good relationship among workers in the school. A good and healthy environment will remove barriers so that workers will never hide their difficulties in doing their work effectively. The good climate makes for stability and sincere devotion to duty. When the environment is rich, workers will promote the progress. Supervisor should reward good behavior over a long period so it becomes part of them as they will internalize the good work because they know the advantage of doing it. All these are the functions of the supervisor as he tries to motivate his workers.

## **6. Evaluation of Outcome:**

It is the function of the head teacher as a supervisor to determine the extent to which the school objectives have been achieved, to assess how teachers' performance conform to

standard and then secure bases for making judgment about the school progress. The supervisor should evaluate periodically to determine areas of weakness and strength; identify things that are not done well and improve on them. Periodic evaluation correct problems before they become destructive and as well identify areas of success so as to maintain them. It helps continuous effective and improved operations that make school better.

All these supervisory functions help to identify strength and weakness in the school and the feedback is for remedial purposes.

### **Techniques of Supervision**

**Techniques of Supervision common to most authors are:**

#### **A. Classroom Visitation**

This is where the supervisor or the educational administrator undertakes an official visit to school with the major aim of seeing both the teacher and the students in action. For the fact that the supervisor possesses supervisory knowledge than the teacher in the teaching learning process, he is in the position to avail the teacher his supervisory knowledge, wisdom and vision in the attempt to improve the technique of instruction. While the supervisor does this, he also tries to help the students in improving their learning activities. Therefore, the roles of the supervisor in classroom visitation include to observe, guide, advice direct and stimulate teaching-learning activities.

### **Aims of Classroom Visitation:**

1. To examine and study all learning activities and place them against the objectives of the lesson, know the areas of lack and give help.
2. To examine teacher's process of dealing with students' difficulties and suggest better method, to minimize the students' difficulties.
3. To examine teacher's method of facilitating students learning, find out whether the materials taught were able to help the physical, mental, social and moral development of the students.
4. To examine the teacher's method and process of evaluation of students' learning and know whether the means of the measurement are in agreement with the goals of education.

### **Features of Good Classroom Visitation**

Characteristics of a good classroom visitation include:

1. A supervisor should establish sound report and interact with the staff of the school in order to remove fear and nervousness in them whenever he undertakes classroom visiting so that he will not be regarded as a fault finder or enemy.
2. A supervisor can involve the teacher in preparation for classroom visitation by requiring the teacher to submit her record books earlier; e.g., Notes of lessons, diaries, assignment books and progress records.

3. The supervision, if possible, should be familiar with the background of the teacher and the pupils.
4. He should keep records of his previous visits to classes to help him monitor teachers and students' performance.
5. He must in advance, emphasis to the teacher that the programme is not aimed at finding fault or rating, but provide forum for proper diagnosis of student- teacher problems in order to find solution.
6. He must be modest in his behavior to the classroom teacher and the students while the lesson goes on. There should be no intervention or slowing down lessons.
7. The supervisor must perform an evaluation at the end of lesson, to assess the objectives of the lesson.

### **Types of Classroom Visitation**

1. Invited classroom visitation - This is where the supervisor has been invited by the school. The initiation is that of the school not supervisor.
2. Arranged classroom visitation: The initiation is from the Ministry of Education and a supervisor is sent out on routine business. He maps out his visitation communication programme for a particular school, department or unit. The visitation is therefore pre-arranged.
3. Unarranged classroom visitation: The supervisor comes suddenly uninvited. He had just quickly decided to visit the school.

### **Importance of Records in Classroom Visitation**

The records which are very important in classroom visitation include:

1. **Folders;** This tells the story of performance in the classroom
2. **Record of Evaluation;** which should be kept in triplicate; one in teachers' file, one for the school and the other for the supervisor.

### **B. Teachers' Conference**

Conference in this context means the supervisor meeting with the teachers or conferring with them. This could be done by way of organizing interview between a supervisor and only one teacher or a group of teachers. This meeting of staff could be presided over by the school head or the supervisor.

### **Features of Conferences Techniques:**

1. Planning should be a cooperative effort. It can be in form of the supervisor asking his teacher to assemble all necessary documents for the conference. Therefore, a supervisor should not plan out things and comes to impose them on the supervisee.
2. A conference must have a purpose which must be made clear to both parties. Supervisor must clarify the purpose to the supervisee before the conference.
3. Supervisor should establish rapport with the teacher before conference, and should avoid showing any element of

superiority over the teacher. Situation of the conference should be such that both parties must feel relaxed so as to be sincere to one another.

### **Things that can lead to initiating a conference:**

1. arrival of new teachers in school.
2. application of certain techniques of teaching
3. lack of knowledge of use of equipment
4. introduction of new rules, regulations, policies, etc

### **Guides for Holding Teachers' Conference:**

1. A conference between a supervisor and teachers should be held in a very quiet atmosphere that does not have distraction. Such venue as conference rooms should be used so that both parties should be comfortable and relaxed.
2. Accurate and factual records of all conference activities should be kept.
3. Speed of conferences should be regulated; not to be the fast or slow so as to have proper assimilation of necessary information.
4. Timing of conference should be carefully done; not to be held when both parties are tired, better during morning hour to help understanding of the issues. There is no limit to a time conference would consume. It depends on issue to be discussed.

5. Every conference should have a good conclusion. There should be no disagreement otherwise it will affect the next sitting. Unresolved issues should form the basis for next conference.

6. Record of agreement of the participants should be kept as a communicate at the end of the conference.

**Role of conference in improving teaching and learning include:**

1. creating forum for encouraging, advising and stimulating staff.

2. coordinating instructional operations among various departments or units.

3. providing opportunity for exchange of new ideas in teaching-learning process.

4. helping professional growth of teachers.

5. identifying problems in teaching-learning process, leading to discussion.

6. bringing in specialists in various fields of learning to address staff in a conference on issues of modern trends in education.

**C. Demonstration**

The technique of demonstration is used in getting across to practicing teachers' new ideas, new processes and new

experiences or innovations that use demonstration to convey the knowledge. The supervisor undertakes this technique because he is professionally competent or he must have attended some conference or workshop where such new development has been demonstrated. The supervisor goes round the schools to demonstrate to the teachers. Some teachers or school heads who have mastered the new development could be recruited to help the supervisor in demonstrating the new concepts to other staff. In-service training courses or workshops where Head teachers and other masters or senior staff members are acquainted with current methods or processes of teaching and learning require them to go back to their schools summon other members and demonstrate the new trends which they have learnt.

**New Trends in Education which will use the Technique of Demonstration are:**

1. The use of audiovisual equipment in education.
2. The use of direct method of teaching in languages.
3. Historical research methods in history.
4. Numbering or counting in Igbo.
5. Modern method of farming in agriculture.

**D. Educational Workshop**

Educational workshop is a programme that is designed to give opportunity to those participating in it to work on common problems affecting them under the guidance of a



knowledgeable people in that area. It provides opportunity for discussion and efforts to find solutions to common problems with resource persons leading the programme. Workshop could be organized at school level and state

### **Characteristics of Educational Workshop:**

1. It must provide participant opportunity to work on their own professional problems or problems of the school.
2. Both participants & teachers must prepare a workshop plan or schedule, before starting the workshop.
3. There must be a committee whose assignment is to plan, organize and coordinate the programme.
4. There should be a work-group to attack the common problem with cooperative effort, supervised by Head.
5. There must be a devise to identify how successful the workshop is.

### **E. Clinical Supervision**

Clinical supervision is a help-oriented supervision that deals with the process of helping teachers to help pupils. It involves getting the student teacher exposed to pass a teaching practice. It makes provision for concept of joint accountability. The student-teacher and the supervisor are jointly accountable for what, how, and etc of the teaching practice exercise. In order words, if the student-teacher fails, the supervisor has also failed.

### **1. Pre-Observational Conference:**

This emphasizes the need to establish a common understanding between the student-teacher and the supervisor before entering the classroom. It involves direct discussion of the topic to be taught. The discussion must be face-to-face in which an agreement must be reached by both parties on lesson objectives, presentation of skills and every other aspect of the lesson notes. It is usually regarded as a contract between both parties.

### **2. Classroom Observation:**

In this phase, the agreement reached by both parties in phase 1 is now put into execution by the student-teacher. Everything the teacher trainee is doing throughout the lesson period is documented. Two key words in this phase are careful observation and documentation.

### **3. Analysis and Strategy:**

This involves collecting the data in all specific skills presented by the teacher during the lesson, determining their adequacy and suitability, thereby evaluating teacher's effectiveness or otherwise. Strategy involves adopting an appropriate approach to talk to the teacher trainee.

### **4. Post-Observational Conference:**

These calls for face-to-face discussion to enable student teacher get feedback from his performance. Things to be done in this phase are:

- a. Supervisor pays some compliments to the teachers for effort so far made
- b. Supervisor highlights areas of good performance first, before poor performance.
- c. Supervisor should not condemn the teacher instead should offer suggestions.
- d. Post observational conference can serve as a pre-observational conference for a re-teach.

### **Basic Principles of Supervision**

Authors such as Blum (2020) and Sanna et al (2016) informed that the principles and practice of supervision that supports development of teaching include: - cooperation, integration, creativity, flexibility, leadership and so on. Generally, the principles are discussed in this paper to include the following

Teaching methods can be improved through appropriate and adequate supervision.

Effective democratic method in supervision should be practiced by supervisory personnel if they expect teachers to use such methods in the classroom.

Merits of all methods of classroom instruction should be weighed in terms of desirable students' growth. It should aim at producing desirable behavior change in pupils.

All certificated personnel have degree of responsibility for improving classroom activities and should function as a supervisory team.

Good supervision promotes method that brings about classroom climate of satisfaction and accomplishment.

Supervision should provide help for individual teachers and the general methodology improvement programme.

Supervision of methods should include pre-planning, observation and followed by conference.

8. Wise supervision should include freedom for teachers' initiative in classroom experimentation. That is to say that teachers should use a variety of methods based on their own initiatives.
9. All supervision while recommending methods should consider individual differences of teachers with regards to personal physical/mental and social capabilities.
10. Suggestions of new methods should involve discussions with other staff to know the weak point of the method used before.
11. Supervisor should produce in the teachers/ a genuine interest in professional improvement.
12. A good supervisory method enables growth of class work/ teachers' knowledge and leading to further improvement,
13. Effective supervision provides for a cooperative programme of continuous evaluation and general improvement of instructional delivery in school.

## **The Roles of various Agencies in Supervision of Instruction**

Ukeje et al (1992) discuss the roles of various agencies in the supervision of schools in Nigeria.

The bulk of supervisory function in the school is carried out by the Ministry of Education.

### **Specific functions carried out by the Ministry of Education include:**

**1. Routine inspection:** This is carried out periodically to assess the general working or internal efficiency of the schools. The school records, accounts and facilities that are available are examined.

**2. Full Inspection:** This aims at examining the whole curricular activities; the programme of studies and activities in the school/ the scheme of work, Notes of lessons etc.

**3. Incidental Inspection:** The aim of this is to inquire into reported irregularities in the school. The Ministry will send some team of supervisors to inquire into the things going wrong in schools. Such problems may include disciplinary matters and other inadequacies.

**4. Accreditation Inspection:** The purpose of this is mainly to accord recognition to schools for taking school certificate examination. They look into the school age, laboratory,

examination hall, and other facilities to see if they suite the level of eligibility.

**5. Training Workshop/Seminars:** are organized for different categories of teachers.

### **The Role of State Primary Education Board (SPEB) In Supervision**

The supervision that is carried out in the State Primary Education Board is organized. Their activities cover areas such as: classroom observation. aspects of school administration: Number of teacher and qualification, scheme of work for all classes, instructional materials: Laboratory equipment, library etc, co-curricular activities: games, sporting activities, general cleanliness, tidiness and beauty of compound, punctuality/ Attendance of both staffs and pupils. The comprehensive report compiled goes to the State to help increase the overall efficiency and effectiveness of schools. The report also is used for promotion and reprimanding offending officers in schools.

### **The Local Government**

Since inception of presidential system of government in Nigeria, administration and management of primary education is left in the hands of the Ministry of Local Government. The supervision of primary education is decentralized under zonal levels. Under the zonal commissioner are the Chief Education Officers for different Local Government Areas. All the Chief Education Officers report to the zonal commission. For purpose of supervision; a team of supervisors are appointed. This team includes the Chief Education Officer and some Principal supervisors made up of experienced Headmasters

who graduated from H/M 1 to Classical Principals. They tour all primary schools and carry out similar activities of supervision. The Local Government Area is also charged with the responsibility of payment of teachers' salaries. Posting of primary school teachers, Discipline of primary school teachers. The feedback received from the supervision exercise is used for the general improvement of primary education in the State.

### **Conclusion: -**

Generally, School Administration entails duties that involve the business of keeping school running smoothly, whereas school supervision entails management of staff human and material resources. Both are complementary, therefore, must be integrated for achievement of school goal.

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## **Mmemme Qmabe Dịka Ejije Qdinaala na Nkalaha: Ka ọ dị Taa**

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### **Umịedemede**

Nchọcha a lebara anya na mmemme ọmabe dịka ejije Qdinaala na Nkalaha: ka ọ dị taa, o lebakwara anya n'agumagu, agumagu ọdinaala, nakwa ejije ọdinaala n'ihi na nke a bụ otu n'ime alaka agumagu ọdinaala nke nchọcha a ndị nchọcha mere gbara mgborogwu na ya. O lebakwaziri anya na mmemme ọmabe dịka mba ndị ọzọ si eme ya. Nchọcha a lebara anya na ndị bụ ndị Nkalaha na ụfọdụ mmemme e jiri mara ha. Ụdị nchọcha a gbasoro mee nchọcha a bụ nke nkowa. E ji usoro nsere nke ebumnuche wee hoputa ndị a gbara ajuju. Usoro e si nweta njiatule e ji mee nnyocha bụ site n'ajuju onu a gbara ndị okenye asatọ site n'onumara anọ mejuputara Nkalaha. Ndị nchọcha lebakwara anya na mmemme ọmabe n'oge gboo ma jiri ya tulee ka ọ dị taa na Nkalaha. Ha lebakwara anya n'uru mmemme ọmabe bara na ndu ndị Nkalaha. N'ikpeazu, ndị nchọcha chọputara na e nweela otutu mgbanwe ndị batarala na mmemme ọmabe

n'oge ugbo a ma buru nke chere ya aka mgb. Ha tunyere elo n'ihe ndi a ga-eme iji mee ka mgbanwe ndi a ghara ibu oke odachi n'odinihu.

**Okpurukpu Okwu:** Agumagu, Ejije odinaala, Omabe, Nkalaha

### **Mkpelite**

Agumagu bu oru nka nke mmadu na-esite na ya egosi echiche ya gbasara udiri ihe na usoro obibi ndu ndi mmadu n'uju ha. O bu ihe omumu di okputorokpu ma gbasakwaa gbasana mba uwa niile. Nke a mere mba di ichie ichie jiri nwee agumagu nke ha. Okafo (2008) kwara agumagu dika ihe e cheputara n'echiche gbasara ndu, bu nke metutara ihe ndi a na-ahu anya; nke e jiri asusu nka na nke a piri aka n'uzo ekwumekwu, ederede, na mmeghari ahu wee ziputa n'udi ejije, iduuzi ma o bu abu. Agumagu metutara ihe niile a na-eme n'elu uwa mmadu bi nke gunyere: ekpemekpe, mgbasa ozi, alumalu, ochichi obodo, agumakwukwo, njem, azumahia, azomndu, enwemenwe na otutu ihe ndi ozo. Mbah na Mbah (2007) kwara agumagu dika ihe niile e dere ede n'akwukwo nke n-eziputa ndu na nhuru uwa mba. N'iga n'ihu, Nwadike (1992) kwara agumagu dika oru nka nke sitere n'echiche puta ma buru nke e si na ya egosiputa ma na-ahu ndu, ebimndu, na akparamaagwa nke e ji asusu puru ichie wee biputa ma o bu deputa. Agumagu di uzo abuo. Ha bu agumagu odinaala na agumagu ugbo a. Dika o siri metuta nchocha a, ndi nchocha lebara anya n'agumagu odinaala.

Agumagu odinaala bu agumagu di okputorokpu, e ji onu ekwuputa ma o bu aguputa ya, o si n'aka ndi nna nna anyi ha ruo anyi aka. Na nkwa Okebalama (2003), agumagu odinaala

gunyere akukọ ọdinaala, abụ niile a na-abụ n'ọnu, akukọ ifo, ilu, akpaalaokwu, agwugwa na okwu nka niile e nwere n'Igbo, bụ nke e ji ọnu nkịtị ekwuputa. Agumagu ọdinaala dị ụzọ atọ. Ha bụ ejije, abụ na akukọ. N'ihì nchọcha a, ndị nchọcha lebara anya n'ejije ọdinaala.

Ejije bụ njije mmadụ na-ejije ekere ma ọ bụ ihe na-emegasi n'ụwa n'ụdị igwu egwu, iru ọrụ, ibu agha, ime njem, okpukpere, ikwa ozu tumadị ihe ndị ọzọ a na-eme na ndụ. Holden (2008) kọwara ejije dika ọrụ nka juputara na nneghari ahụ, na-eme ka mmadụ na-eme omume ka ọ bụ onye ma ọ bụ ihe ọ bughị. Ejije ọdinaala nwere oge puru iche e ji eme ya dika n'oge emume ma ọ bụ ọ danye na mkpa. A naghị eme ya mgbe niile, ebe niile ma ọ bụ mgbe ọ bula ọ soro onye ma ọ bụ ndị. Ozo, ejije ọdinaala bụ ihe diiri oha obodo ma ọ bụ otu. O dighi ka ikpo oga na ihe ndi ozo ndi mmadụ nwere ike ibido mewe mgbe ọ soro ha.

Ka o sila di, nchọcha a gbadoro ukwụ na mmemme omabe nke bụ otu n'ime ụdị mmemme mmọnwụ e nwere n'ala Igbo. Mmọnwụ bụ ọrụ nka ma burukwa ụzọ kachasi ndi Igbo na ndi mba Afrika ndi ozo si eziputa mmekọ ndi di ndu na ndi nwuru anwu. Site na mmọnwụ, mmadụ, mmadụ na-egosi mgbanwe nke mmuo. N'otutu ụzọ, ọ bụ ndi okpu na ndi egede loghachitere n'ụwa maka otutu mmemme nke ha na ndi di ndu so na-emekorita. Onyeneke (1987) kọwara na ihe niile nọ n'awuru bụ mmọnwụ. O kọwara na mmọnwụ niile agaghị adi otu ụdị ma ọ bụ zaa otu aha n'ihì na nkụ di na mba na-eghere mba nri. Omabe n'aka nke ya bụ otu nzuzo nke onye na-abughị onye otu ahụ agaghị anwa anwa gaa nso ma ọ bụ sonye na mmemme ya site n'igba tumadị igu egwu omabe. O bughị obodo niile n'ala Igbo na-eti ma ọ bụ eme mmemme omabe. Ufodu obodo na-eme mmemme omabe n'ala Igbo

gunyere: ndi Imufu n'Enugwu Ezike di na Nsuka na ndi Nkanu no n'okpuruochichi steeti Enugwu. A bja na steeti Ebonyi, ndi na-eme mmemme omabe gunyere: ndi Mgbo nke di n'ime obodo Ohaukwu, ndi Ezillo, ndi Nkalagu, ndi Umuhuali, ndi Amaezu, ndi Obeagu na ndi Nkalaha nke dcha na kansulu Ishielu. Otu ihe di mkpa banyere otu obodo ndi a a kporo aha si eme mmemme omabe bu na, ogbodi, ya bu onye na-abaghi omabe daa iwu omabe, a si na o meruola omabe. Obodo ndi a anaghi eme mmemme omabe kwa afọ o bula. A na-enwe afọ omabe. O bu oru diiri ndi otu omabe ikwu mgbe omabe ga-alota n'oge bu afọ ya. Nkwado ha na-adi egwu maka nke a. Ohaobodo ga-amakwa na mmemme omabe eruwela n'ih i nkwado ndi so n'otu a na-akwado. O na-abu ihe obi utọ nye ohanaeze. E nwekwaziri ama ebe a ga-anọ mee mmemme a, obodo o bula nwere nke ha. Nke a wee buru iji wee kowaputa na mmemme omabe bu ejije, nke gosiri na a ga-emeriri ya na obom ma o bu n'elu nkwago. A ga-enwekwa ndi nkiri, nke mejuputara ndi so n'otu omabe na ndi na-esoghi. Mgbe oge ruru, atama omabe na-ama okwa maka obibia omabe n'ejiji ya puru ichi, ga-agbazu obodo, jiri mma agha na-apia n'akpukpo anu, oza ebule, na-eti omabe ee! omabe! ogbodi puo n'uzo.

N'ih i na mmemme omabe bu ihe ukwu, mputa ya abughi ihe a na-eme n'oku n'oku. Ogigara ije omabe na-abu ije nwayo na ije nganga. Ka o na-azonye ukwu bu ka o na-ama oju ya n'ala, igosi ike na ebube ya. Omabe o bula nwere onye na-ekporo ya ego. Mputa ha na-adi n'usoro. Nke o bula agaghi aputa mgbe oge ya na-erubeghi. Naani ihe ha ga-eme bu nke atama ha gwara ha mee ma buru nke di n'iwu ha bu nke mmadu nkiti n'apughi ima beelu so ma i so n'otu omabe.

## **Nkalaha dika obodo na-eme mmemme omabe**

Ọtụtụ ndị okammụta tumadi ndi nchọcha di ichie ichie agbaala mbọ ichọputa ka obodo a bu Nkalaha siri malite ma nweta onwe ha ebe ha bi taa. Walter (2007) na nchọcha ya o kporo “X-raying the Nkalaha man”, kowara na ndi mbu toro ntala na Nkalaha si mpaghara steeti Kogi bu Idah. Nkwenye ndi a gbara mgborogwu site n’ajuju onu o gbara ichie Edeoga Nnaji Nwannaji bu onye bukarichara okenye na Nkalaha mgbe o na-eme nchọcha ya. Nke a mere Nkalaha jiri nwere aha a “Nkalaha ida ji m okoogu”, nke na-egosi na ha si Idah na steeti Kogi wee lota. Nchọcha a kowara na nwoke mbu a si Idah lota Nkalaha bu Okoogu. O nwekwaziri umunne abuo ndi bu Okoto na Mgbaleke. Okoto bu Umuhualji, Okoogu bu Nkalaha ebe Mgbaleke bu Amaezu. Taa, obodo ndi a di n’ime kansulu Ishielu na steeti Ebonyi. Ime obodo anọ mejuputara Nkalaha. Ha bu: Umulesha, Amaezegba, Amokwe na Amegu. N’agbanyeghi otutu mmemme ndi Nkalaha nwere gunyere: Iru mgbede, Onwa asato, Ekpe na ndi ozo, nke a kachasi anu aha ya bu mmemme omabe nke bu ebe nchọcha a hiwere isi. Otu n’ime ndi a gbara ajuju onu bu Celestine Nshi (Eze mmuo) kowara na mmemme omabe na Nkalaha si Nsuka bia. Nke a mere na ufodu ndi okenye tumadi ndi so n’otu a ma buru ndi na-anu asusu omabe kwenyere na o bu asusu Nsuka ka omabe Nkalaha na-asu. Nke a na-egosi na mmemme omabe na Nkalaha toro ntala ya na Nsuka.

Na Nkalaha, omabe bu otu nzuzo. Naani umu nwoke ndi okenye na umu okorobia na-aba na ya. Umuka na umu nwaanyi anaghi eso na otu a. O bukwazi aru ka nwaanyi bia omabe nso n’ihi na ufodu n’ime ha na-ebu ogwu n’ahu. Mmemme a bu ndi na-eke arusi na-eme ya. Nke a mere ndi no n’otu a jiri kwenyesie ike na ihe niile no n’awuru bu omabe.

Nkalaha nwere ọmabe dị iche iche nke ụnyere: Oji mfu, Alukobia, Ogbachi, Ugadovu, Ofuanyigu oha, Uvudike, Omeegu, Ike erugu, Nwogbodo, Ọmabe itu, Uroko, Ekpuru ose, na otutu ndi ozo.

**Ufodu eserese ọmabe ndi a:**



**Omabenaechegbo**



**Ovungwongwo**



**Nwogbodo**



**Okoroojii**



**Ekpara ọmabe    Ovungwongwo na Ọmabenaechegbo n'ogbo**



**Ọmabenaechegbo na Nwogbodo Atama na Ovungwongwo**

## **Mbunuche nchọcha**

Mbunuche nchọcha a n'izugbe bụ iweputa mmemme ọmabe dika ejije Ọdinaala na Nkalaha na otu ọ dị taa.

Mbunuche nchọcha a kpom kwem gụnyere:

Ịchọputa otu ndị Nkalaha si eme mmemme ọmabe.



Ichọputa uru mmemme ọmabe bara na ndụ tumanadi omenaala ndi Nkalaha.

### **Nchọcha a hụrụ anya**

Ọtutu ndi nchọcha emeela nchọcha banyere emume ndi Igbo di iche iche. Ubaku (2013) mere nchọcha n'orụ Owu na Okorosha na-arụ n'iri ji ndi Awọ-Ọmamma. Mbunuche nwamadi a bu inyocha orụ Owu na Okorosha na-arụ n'emume iri ji ohuru ndi Awọ-Ọmamma mgbe a lusiri agha Biafra tumanadi ka o siri metuta Awọ-Ọmamma na Amiri. Na nchọputa nchọcha ya, o kowara na n'agbanyeghi nsogbu na ogbaghara niile a na-enwe n'Awọ-Ọmamma, emume a ka na-aga n'ihu n'iweta udo.

N'aka nke ozo, Afọcha (2012) mere nchọcha ichọputa ka okpukperechi ndi ụka siri metuta emume Ọmaliko ndi Abatete. Mbunuche nchọcha ya bu ichọputa ka mbata ụka n'Abatete siri gbanwee emume Ọmaliko, ya na ichọputa otu e si eme emume Ọmaliko n'oge gboo na n'oge ugbo a. O chọputara na mbata ndi ụka n'Abatete kewara okpukperechi ndi obodo ha nke mere ka ufodu ndi mmadu hapu okpukperechi Odinaala ha ma soro uzọ ndi ụka. Nke a mere na ufodu ndi Abatete kporo emume Ọmaliko asi ma kwenyesie ike na okpukpere ndi isi ocha.

Ozo, Echeruo (1973) mere nchọcha banyere mmemme Odo dika otu n'ime emume ndi Akụ na-eme iyi kwalite omenaala ha. O kowara na akorogwa e ji eme mmemme Odo ka e liri n'usoro nchujaja mgbe a na-emeputa ya. Nwamadi a chọputakwara na ndi Igbo tumanadi mba Afrika emebeghi ihe ndi Grik merela banyere ejije ha, ya bu iwebata ichu aja na ndu ma nye ya onodu kwesiri ya. Echeruo kwenyere na o bu

mgbe e mere nke a ka ndi Igbo nwere ike ikowa nheru uwa ha dika o iri metuta mmemme ndi Igbo tumadi nke ndi Afrika.

N'ikpeazu, Ugonna (1981) mere nchocha banyere mmnwu Ebuna dika e si emeputa ya n'Ozubulu nke di na steeti Anambara. Nwamadi a choputara na mmemme mmnwu mejuputara ma juputa n'ejije nke gbadoro ukwu n'omenaala mba Afrika. O kowakwara na obom ma o bu ebe nkwago a ga-anọ meputa emume mmnwu ahụ bu ama Odinaala egwuregwu na ejije oloroohu. O gosiri ndi nkiri. Ugonna kowaziri na mbem, olu na egwu a na-agu mgbe a na-emeputa emume a juputara n'akorogwa agumagu. N'ezie, oru nchocha ndi a e nyochara n'elu na nchocha nke a a na-eme ugbo a yitere n'ihia na ha niile na-eleba anya n'ihe gbasara emume ndi Igbo, mana ndiche di n'etiti ha bu na o nweghi nke lebara anya na mmemme omabe dika ejije Odinaala na Nkalaha na ka o di taa, nke bu isiokwu nchocha a.

### **Usoro nchocha**

Udi nchocha a gbasoro wee mee nchocha a bu nke nkowa. Ude (2018) kowara udi nchocha a dika nchocha nke a turu anya na onye na-eme nchocha ga-akowa nke oma otu ihe siri di. Ndi nchocha jiri usoro nsere nke ebumnuche wee hoputa ndi okenye asato (8) site n'onumara anọ mejuputara Nkalaha. Mmmadu abuo n'otu onumara. Onumara anọ ndi a bu: Umulesha, Amaezegba, Amagu na Amokwe. Usoro e si nweta njiatule e jiri mee nnyocha bu site n'ajuju onu a gbara ndi okenye asato ndi a.

## **Mmemme ọmabe na Nkalaha n'oge gboo**

Nke a bụ otu n'ime mmemme kachasi na Nkalaha. A na-eme ya n'usoro. O bughị afọ niile ka a na-eme mmemme a. O bụrụ na e mee ya n'afọ a, a ga-anọ abụọ ọzọ tupu e mee ya ọzọ na Nkalaha. N'afọ ahụ a ga-eme ya, ọkụ ekwe ndi obodo ga-akụ ekwe na Nkalaha gbaa gburugburu ma gwa ha maka nlọta ọmabe dika eze mmụọ (Atama) siri zie ya. Mgbe nke a gasiri, a ga-amalite njem a site n'igọ mmụọ nke ga-edubata ndi otu a ma kwadebe ha nke ọma maka mmemme ọmabe. Nkalaha kpọrọ nke a “O chiye enya ma”. Nke a gachaa, ọmabe alaa n'oke ọhia. A ga-amara umu nwaanyi tumadi ogboduru ndi ọzọ ọkwa ka ha ghara itinye isi n'oke ọhia ndi ahụ gbara Nkalaha gburugburu. Nke a bukwazi ohere ndi otu ọmabe nwere isuchasi awuru ọmabe ndi a maka mmemme nke di n'ihu nke mmadu nkiti na-apughị ihu beelu so ndi nọ n'otu a. Nke a gachaa, ọmabe ga-esi n'ala ndi mmụọ lọta dika nkwenye ndi Nkalaha nọ n'otu a siri di. Ubochi afọ ka ọmabe Nkalaha na-alọta beelu so “Alukobia” bu ubochi orie ka o na-alọta. Ubochi ahụ o ga-alorute ka o ga-akpo ubo. N'ubochi nkwo ka a ga-emezi mmemme ọmabe nke afọ ahụ n'uju ya. Ubochi nke abuo ga-abu mkpuru ubochi anọ ọzọ ma bukwara ubochi nkwo na-esota nkwo e mere mmemme ọmabe, o ga-alorutezi ulo. Malite ubochi ahụ, umu nwaanyi na ogboduru niile nọ na Nkalaha ga-ebelata otu ha si aga ije abali n'ihia na ọmabe ga na-ehekwa obodo n'abalị maka ndi ojoo tumadi umu nwaanyi ndi o na di achọ di.

Mgbe gboo na Nkalaha, e nwere otutu nkwanye ugwu ndi nọ n'otu na-akwanyere ọmabe nke gunyere n'ebe nchajaja ha nke eze mmụọ (Atama) ga-anọ n'isi ya, ha na-erikota dika umunne, o nweghi onye ma o bu ndi na-atu ibe ha egwu n'ihia nsi na aja. Ndi nna nna anyi ha na-asopuru ọmabe ma dobe

iwu ya nke oma. Nke a mere na omabe na-emere ha ihe niile ha rioro ya dika nkwenye ha siri di.

Afo o bua a ga-eme mmemme omabe, n'onwa mbu n'afu ahụ ka a ga-eme ya. Omabe na-anọ onwa isii tupu o laghachi na be ndi mmuo ebe o siri bia dika nkwenye ndi so n'otu a siri di. Na mgbe gboo, mmemme omabe ilaghachi na-adị n'usoro nke gunyere: isiri ya okpa, ichuru ya nta, izuru ya ahia na ichuru ya aja nke ikpeazu tupu o laa. Ichu aja ndi a kachasi di mkpa na mmemme ndi a niile n'ihia na omabe Nkalaha niile ga-aputa n'ike na ebube ya. Ndi isi nchaja niile ga-aputakwa. Umu nwaanyi tumadi ogboduru agaghi aputa ubochi ahụ nke ha ga-eji wee hu omabe. Ntaramahuhu onye ma o bu ogbuduru dara iwu a bu onwu. Ebe a ga-anọ mee mmemme a bu n'ama egwuregwu Nkalaha a kporo "Ufu egbu". Omabe ndi ozo ga-anwa onwe ha iji mata nke ogwu ya ka di ire. Ndi isi nchaja ga-anwakwa onwe ha. Mgbe nke a gachara, ufodu ndi isi nchaja ga-eburu aja ndi a gaa n'oke ala jee tufuo ya bu aja ma gbapukwara ya egbe nke mputara ya bu na nsogbu, oria na ihe mgbu niile ga-abara ha na ndi otu ha laghachiri ndi ahụ ha na Nkalaha nwere okere ala.

Mgbe gboo, a na-eme mmemme nloghachi omabe, ndi isi nchaja na ndi isikoro na-akwado onwe ha nke oma site n'izere onwe ha n'ihe ruru aru ma o bu tinye aka n'ogwu. Ha ga-ebelatakwa otu ha na nwaanyi ha ga-esi na-emeko n'ihia na nwaanyi bu uru. Ebumnobi ha na nke a bu ka omabe wetara ha ihe oma ma chekwaba ha na ezinaulo ha.

## **Mmemme ọmabe, ka ọ dị taa na Nkalaha**

Usoro niile a na-agbaso na mmemme ọmabe mgbe gboo ka dịkwa ire n'oge ugbo a mana ihe mgbanwe batarala na ya gụnyere:

Ndị isi nchụaja n'oge ugbo a anaghizi asọ nsọ ụfọdụ ihe dịka ọ dị n'oge gboo. Mgbe gboo, nwoke ọ bụla ga-anọ n'awurụ ga-egote ukwu akwa ọ ga-eyi ụbọchị ahụ mana taa, ọtụtụ na-achịta ukwu akwa nwunye ha nke na ha pụta n'ogbo, nwunye ha ga-ama na ọ bụ di ha nọ n'awurụ ahụ. Nke a jọgburu udele ma sigbuo nkakwụ.

N'oge ugbo a, ndị otu ọmabe jizi ya achọ okwu. Nke a na-adapụtakarị mgbe mmadụ abụọ na-ese okwu ma ọ bụ mgbe nwoke na-achụ nwaanyị. Onye nọ n'otu a na-eyiri awurụ iji wee mesie ndị di otu a ike n'ihị na ọ maara na o nweghi ihe ha ga-eme ya n'ime awurụ ahụ.

N'oge ugbo a, ndị so n'otu a na-eze onwe ha maka nsị na aja ha na-enye onwe ha. Anyaukwu na ekworo jupụtara n'etiti ha. Nke a mere na ụfọdụ n'ime ha na-emeruchazi aka n'ihe ọjọọ di iche iche na-atughị egwu ọdachi nwere ike iputa n'ajo akparamaagwa ndị a.

Ebube ọmabe nwere n'oge gboo adighizi ire taa. Mgbe gboo, nwaanyị ma ọ bụ ogboduru ọ bụla ọmabe pịara ihe ga-anurụ ya ogwu n'ihị na ọ ga-etoriri onye ahụ ihe n'ahụ. Nke a pụtara na ụtali ọmabe na-ebu ogwu. A ga-agokwa ọmabe ahụ agọ.

Mgbe gboo, ọ bughị mmadụ niile na-anọ n'awurụ. Nke a mere na onye ga-eme nke a ga-akwado maka ya site n'iwезuga onwe ya n'ihe ndi ruru aru mana taa, egwu daghariri n'ihị na

umụaka niile nọ n'otu a na-achọzi inọ n'awurū. Mgbe gboo, ndi na-anọ n'isi emume a na-abụ ndi okenye, ndi aka ha di ọcha. Mana taa, ndi isi nchụaja ọmabe bụzi umu ntakiri ndi ogo ha na-erubeghi nke a.

Okpukperechi ndi ụka sokwa metuta mmemme ọmabe taa na Nkalaha n'ih i na ụfodu ndi so na otu a, n'ih i na ụfodu ndi so na otu a echegharịa kpewere Chineke.

### **Uru ọmabe bara**

Ọ di mkpa ikowaputa uru ọmabe bara na ndu ndi Nkalaha n'ih i na o so n'usoro obibi ndu ha. Uru ndi a gunyere:

Ikpa obi ọma : Mmemme ọmabe na-akpa ndi obodo obi ọma. Obi ọma a mmemme ọmabe na-eweta na-ebute ogologo ndu na ahụ isi ike nye ndi nọ n'otu ọmabe. Ọha obodo sokwazi eketa oke na nke a n'ih i na ọ bụkwazi ejije Odinaala nke a na-emeputa n'ama egwuregwu ma ọ bụ n'obodo ọmabe.

Ọmabe so n'ochichi obodo: Ha na-ekpe ikpe ihe nyiri mmadu nkiti n'okpukpe. Ọmabe na-eji onwa abuo foduru ya tupu ọ laa; ekpezi esemokwu di n'etiti ndi otu ha. E jikwazi ya ekpezi esemokwu di n'etiti di na nwunye. Onye ma ọ bu nwoke nwunye ya gbahapuru maka esemokwu nke diiri ha n'oge a nke mmadu nkiti garala maka mkpezi mana o nweghi isi, ọmabe ka ọ diiri ije kpolata nwaanyi ahụ ma kpee udo n'etiti nwaanyi ahụ na di ya.

Ha na-ehekwa obodo: Na Nkalaha, ọmabe na-eche obodo nche ka ndi ekperima ghara ibata na ya. E jikwazi ọmabe ebelata ajo ije umu nwaanyi na-eje ọ kachasi n'oge abali. E jikwazi ya egbochi omume ojoo nke ndi nto.

Qmabe na-ana utu: Mgbe ufodu a na-edunye omabe ka ha nata ndi dara iwu nha ma o bu nakoo utu n'obodo. Ugwo omabe gara, o dighi onye na-agbagha ya ma o bu hapu ikwu ya n'ih na ike mmuo na nke mmadu ahaghi. Mmuo na mmadu anaghi atugha atugha.

Qmabe bakwaziri uru n'ih na e ji ya egosi ndiche di n'onodu jenda (onodu abum nwoke na nwaanyi). Mmemme omabe bu ihe diiri naani ndi okenye nwoke na umu okorobia ndi no n'otu ah. umu nwaanyi na ogboduru anaghi ama ihe o bula banyere ya.

### **Nchikota na mmechi**

Oru nchocha a agbaala mbu n'inyocha mmemme omabe dika ejije odinaala na Nkalaha na ka o di taa. Nchocha a n'aka nke ozu rutukwara aka n'otu ndi Nkalaha si eme mmemme omabe, ka e si eme ya mgbe gboo na ka o di taa na uru mmemme omabe bara na ndu ndi Nkalaha. Ebe a ka ndi nchocha kowara na e nweela ufodu ihe mgbanwe na mmemme a. Ndi nchocha choputara na mgbanwe ndi a ebutela ndaghachi azu nye oke mmemme a. Nchocha a lebakwara anya na otu Nkalaha siri malite na steeti ha no na ya taa. Otutu ihe mgbanwe ka ndi nchocha hutara na mmemme a taa n'ih na o bugh ka ndi nna nna anyi ha siri hapuru anyi mmemme a ka ndi oge ugbo a sizi eme ya. Otu ihe ndi nchocha choputara na nchocha a bu na e ji mmemme omabe egosi ndiche na jenda.

## Ntunye elo

Site n'ihe a choputara, ndi nchocha tutara elo ndi a:

O bu oru diiri ndi isi nchuaja omabe na ndi niile so na otu a ilaghach azu ma mewe mmemme a dika ndi nna nna anyi ha siri nyefee ha n'aka n'ih na nke a ga-enye aka ichekwaba odinaala ndi Nkalaha. O ga-emekwa ka ebube omabe chawaputa.

Ndi otu omabe ga-ewepukwa ekworo, anya ufu na obi ojoo ha nwere n'ebe ndi otu ha no n'ih na nke ahụ esoghi na njirimara ha dika o di na mbu.

Ndi isi nchuaja mmemme a kwesiri iso nsọ dika a turu anya n'aka ha na mmemme a ka ebumnobi ha dika nkwenye ha siri di wee zuo oke.

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## Mgbakwunye

### Ndị a gbara ajuju ọnụ:

Aha	Afọ	Ọnụmara	Akaqrụ
Eze Nwaebe	70	Amaezegba	Ọrụ ugbo
Ede Nwannamchi	62	Amaezegba	Ọrụ ugbo
Oku Nwebe	65	Ụmụlesha	Ọrụ ugbo
Eze Jacob Ekpe	67	Ụmụlesha	Ọrụ bekee
Emeka Ogbu	72	Amegụ	Azumahja

Ogbuzuru Onyebuchi	68	Amegụ	Azumahia
Adaka Ogbuabor	70	Amokwe	Ọrụ ugbo
Oke Agbo	77	Amokwe	Ọrụ ugbo

### **Ajujụ ọnụ a gbara:**

Ndị Nkalaha ha bụ ndị na-eti ọmabe?

Kedu mgbe mmemme ọmabe bidoro na Nkalaha?

Kedu uru mmemme ọmabe baara ndị Nkalaha?

O nwere ihe mgbanwe batarala na mmemme ọmabe na Nkalaha taa?

Ihe mgbanwe ndị a bataralanụ, ha bụ nke ọma ka ha bụ nke ọjọọ; ha na-akwado mbunuche e ji hibe mmemme ọmabe na Nkalaha?

Kedu okwu ndumọdụ i nwere inye ndị na-eme mmemme ọmabe?

## **Naming among the Igbo: A Comparative Analysis of Given and Taken Names**

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### **Abstract**

Names and naming is part of human person. There are different categories of names among the Igbo: birth day name or God given name (it can also be called pre-ordained name), given name (given around seven days the child is born), Christian name and “taken or acquired name”. The focus of this paper is to examine “given” and “taken” names among the Awgbu people, in Orumba North of Anambra. The study compares the two names on the areas of the circumstances surrounding the choice of the name and assessment of some selected names. The data were sourced from native Igbo speakers, with much focus on Awgbu. The findings of the study show that given and taken names are bestowed on a person at different period of life, there are procedures to obtain each name, there are some items expected to present before the naming, the names can be changed (but given names are rarely changed), there are restrictions on the use of given name compared to taken names. The names gathered were categorized into different themes: names associated with

chi (God), ike (power), aku (wealth), eze (king), and onwu (death). The study also reveals that most of these names tell stories and expresses the events and circumstances surrounding the family in general, and bearer in particular. Given names express the parents' life experiences and world-view, while and taken names expresses the ideology, achievement, and the desires of the name bearer.

**Keywords:** Naming, ceremony, society, given names, taken names, name change

## Introduction

A name is a term by which somebody, something or a place is known and distinguished from others. From biblical perspective, name is as old as man, and no man has ever lived without a name, and no place has ever existed without a name. The notion of naming exists from time immemorial and apparently started with man (Genesis chapter 2 verses 19 & 20 (RSV). Name is an essential part of human societies as without a name anybody is nobody and anything is nothing. Everything on the surface of the earth differs from one another by their name.

Naming practices in African societies often reflect socio-cultural and ideological realities of these societies. According to Gerba (2015), names are important pointers of individuals in society. Parents of the child are principal actors. The name they give may generally be linked with the identity of the child as he grows. That means, the name parents give emanate from the social fabrics of their life. In the words of Akinnaso (1980), naming is a way of talking about what a person (especially the name giver) experiences, values, thinks and knows in the real world.

There are many important choices parents need to make concerning their children. A key one is choosing a name for their baby, which is a Life-long-label. A lot of significance is given to names among the Igbo. Parents believe that a name is not just a totem of identification but sometimes a prediction of what the child will turn out to be. So, chosen a name for a child needs a whole lot of assessing the situation of the family from the parents before the decision is been made. Often, the name embodies the story that led to the chosen name. Other times, parents anticipate the struggles of life and provide a name that will act as succour to the child. Traditionally, among the Igbo, the father names the child within a few weeks of his birth. Name-giver has great freedom in the choice of names among existing ones or even creating from the circumstances sounding the birth of the child. The given names are often unique, meaningful, emerging from circumstances at the time of naming. Among the Igbo, names point to individual persons and their different social status, it communicates information of bearer to others.

African names are not just mere tags but provide more insights into important social, religious, cultural and political events that occur around the time of birth. Names are arbitrary labels that refer to certain signified entries, the signifier and the signified may not share the same qualities, yet they can still bear the same name. According to Agyekum (2006) the notion is true when we consider situations where people who bear the same name behave differently, and having different stories surrounding their names. For Guma (2001), naming after events serves as a “recording” system. Individuals embody the meaning associated with their names and in the process, try to live up to the expected behaviour or personage that is dedicated to the name. According to Suzman (1994) in Zulu, Xhosa, Sotho, Tswana, and many other cultures, name

givers traditionally chose personal names that point to a range of people and circumstances that were relevant at the time of the child's birth, till the naming.

Among the Igbo, names (good names) are admired and adored. There is believe in *ezi aha ka ego* (good name is better than riches). Name is an identity and it takes a lot of sacrifice for one to build and maintain a good name. Some behaviours dent the family name. Such behaviour include: stealing/robbery, prostitution, laziness, adultery, gossips, etc. The important of "good name" is linked to identity. That is why when a child does something (either good or bad), people will always want to know, whose child he is" or which family he comes from - identity. According to Mensah and Mekamgoum (2017), naming is an essential aspect of a people's cultural identity, which provides a window that mirrors the people's socio-cultural assumptions, attitudes, beliefs and worldview.

There is also a belief that a person should live up to his name. For example, one cannot bear "Udoka" (Peace is supreme) as a name and act on the contrary when issue arises. People will always caution the name bearer to act according to his name, as people belief that, "aha mmadu na-edu ya" (a person's name leads him). The meaning attached to names, plays a significant role in the definition of "personhood", because it is believed that a given name does not only serve as an identity but also determines the type of person the individual will be (Guma, 2001).

A name given to a baby according to Gerba (2015) could: distinguish him from the others serving as self-identification, involve him to the wider community or the physical world of human existence, given name attach a baby to society or

ancestors. Among the Igbo, there are different categories of names a person acquired at different period in the life: (1) God-given name (this is pre-ordained name which no one has power over); it is acquired based on the day a child is born, and it is gender sensitive. (2) Given name by the family, which is given around seven days after the child's birth. (3) Christian or baptismal name (given at baptism as a sign of admission to a Christian faith). (4) Family name (surname), which connect all the family members. (5) Taken names (a person takes name when he is older): This kind of name is used to express the bearer's ideologies, boast about his abilities and accomplishments, as well as criticize and subvert the visions of others.

### **Previous Study**

There are a lot of works on names in Africa generally and Nigeria in particular. For example, Gerba (2015) and Marjie-Okyere (2015) worked on typology of Oromo (Ethiopia) personal names; Agyekum (2006), and Adjah (2011) worked on Ghanaian, while Chauke (2015) and Ngubane and Thabethe (2013) focused on South African names. However, Mensah and Offong (2013) examine death prevention names among the Ibibio, while Mensah (2015) traced the sources of the death prevention in Ibibio names to the belief in reincarnation. Emeka-Nwobia (2016) examines the namesake (ogbo) phenomenon in Ehugbo (Afikpo), while Mmadike (2014) assesses Igbo names associated with *ala* and categorises the names to reflect the various dispositions of the name-givers.

Gerba (2015) assessed the typology of Oromo (the largest ethnic group in Ethiopia) personal names and considers naming as an important aspect of the people. The data was

collected from native speakers through an in-depth interview and direct interactions. The data were analysed qualitatively; and the results show typology or semantic classification based on the how and when of naming a baby. The typology include circumstantial names, depict special physical appearance and Behavioral features at birth, names derived from animals, tempronyms, names associated with plants (flora names), names referring to agricultural work product and cattle amount, names referring to the Oromo days of a month, names reflecting joy and happiness, name denoting seasons, birthday names, seven days of a week, birth order names, names indicating birth places, twin names, clan name, names referring to grandfather, grandmother, and great grandfather (ancestor's names), names associated with trees, political related names, and teknonymy. The Oromo people also give a name to their children that relate to the name of grandfathers, and tribes or clan which indicates that the names have a referential function. Gerba's study suggests that the people of Oromo may give name to a baby through hammachiisa or ayyaana heda which means that the name is related to the fortune or fate of the baby with his birth day and name him accordingly.

Scholars such as Sowande and Ajanaku (1969), Akinnaso (1980), and Oduyoye (1982) grouped Yoruba names based on different socio-cultural dynamics such as: Amutorunwa (brought from heaven), Abiso (given name), Esin (religion- related), Ise (occupational names) and oriki (praise names). Sowande and Ajanaku (ibid) classified and explained Yoruba names as: Oruko Amutorunwa (name brought from heaven and these names are determined by circumstantial factors and clinical information of the child at birth) Orukoabiso (ascribed names and they are like normal names given to a child irrespective of the birth condition). Oduyoye (1982) classified



Yoruba names into four elements: Oruko (personal names) Orukoabiso (attributive name) Orukoalaje (nicknames) and Orukoorile (totemic names).

Furthermore, there are given names among Yoruba people according to the order of child's birth especially where there is twin or multiple birth. For example, Taiwo/Taiye (The first of the twins to come), Kehinde (The last to come), Etaoko or Ibeta (The name given to the third of triplets), Idowu (A child after the twin), Alaba (The child after Idowu), Koko (The child after Alaba), and Idogbe (The child after Koko), among others (Ideh and Ajala (2019). One does not have right or choice over these names as they are pre-ordained by God to determine what to be named. In the same way that one does not have full control of the socioeconomic contexts in which they were born into including the circumstances surrounding their birth and that is why they accept the names given to them by their parents or the one that God gives to the person.

Ubahakwe (1981) categorized Igbo names into eleven: virtuous, kinship, natural phenomenon, social concepts, the Igbo calendar, titles, evil, physical objects, parts of the body, material assets, and occupation. Ibibio has the highest categories of names known among language communities in Nigeria according to Ukpung (2007) which is grouped into forty categories including: the Supreme Being, cult, animal kingdom, the plant kingdom, herbal medicine, parts of the body, place of birth, colour of appearance, order of birth, conflict, death, festivities, and reincarnation, among others (as quoted in Ude & Akpan, 2017).

Anyachonkeya (2014) examines naming in Igbo land to ascertain a range of implications it entails. The study assumes a

position that the names which the Igbo give their children have social, linguistic, historical, religious and philosophical colouring. According to her, the names reveal the people's sociological and ideological culture, their folkways, fears and aspirations, joys and hates, ideals and values as well as their cultural and spiritual values in which they hold so dear. However, Nwoye (2014) undertook an ethnographic exploration of Igbo naming ceremony and the significant of the ceremony in the life of the child. According to Nwoye, the ceremony of giving a name among the Igbo to the new born child is one that comes immediately after the seclusion and the purification rites are performed. Nwoye's study shows that it is through ceremony that a newly born child gets to become defined as an individual human being through the act of naming whereby name is assigned to him. The study also reveals that the cultural practice of Igbo naming ceremony encompasses some common stage process: announcement, preparation, presentation of name(s) and entertainment.

The study by Uchegbue (2010) examines the celebration of the infancy rites among the Igbo ethnic group of Nigeria more especially, the Ngwa sub-group. The "Infancy Rites" are those ritual ceremonies that are associated with a child's life within the continuum of birth and puberty which include: the burial of the umbilical cord; circumcision; first hair/ nail-cutting; and naming ceremony. According to Uchegbue, naming ceremony is performed by the elders named by the oracle, and people present for the occasion must include: the eldest man and woman in the family, a daughter of the family married outside (Nwaokpu), and a son of a daughter of the family married outside (Nwadiala or Okenne). Several factors usually determine the name given to a child: the day of the native week on which a child is born, if a child

is born while the parents are on a journey or while sojourning in a strange land, to show the preference for boys or a certain concern for the future of the child, the name may be dictated by the diviner's opinion, names may be given in expression of gratitude to God, the spirits or ancestors, they may be given to express certain basic ethical values or to convey some moral lessons. Also, the names given to children may be determined by the philosophical or socio-religious faith which the child stimulates in the parents.

This study compares given names and taken names. Here, the study assesses the processes involved in the given and taken names, the reasons of the choice of names, and comparison on the semantic of both names. Though a lot of research have been carried out and written on this topic, "name", this study is novel because this paper is unaware of any research that have focused on the relationship that exists in given and taken names among Awgbu Igbo. The inquiry is hoped to represent a significant contribution to knowledge, since it will complement available literature on naming among the Igbo in general with particular reference to Awgbu.

## **Research Methodology**

The data for this study were collected from both primary and secondary sources, as well as our intuition as native speakers of the language. The study gathered data on given and taken names, and their meanings, who gives and takes the name and procedure in giving and taking the name. The data were collected from people born and brought up from Awgbu. Some relevant elders in the community were purposively selected and interviewed. A total of forty-nine (49) people were interviewed (30 male and 19 female). The

respondents were between the ages of 32 and 72. Other sources of data collection were published materials on personal names such as Oha (2009), Ezenwa-Ohaeto (2021), Solomon-Etefia and Ideh (2019), among others. In all, a total of 80 names were selected from numerous ones and analysed

### **Comparative Analysis of Given and Taken (Acquired) Names**

Naming ceremony is one of the oldest traditional practices among the Igbo but the practice varies from one community to another. It is viewed as one of the important rites in an individual's life, a time for the child to have a name to be identified with. The naming of a child among the Igbo takes place on the seventh day after the child's birth. However, taken or acquired name occurs at a later time in the life of a person, with no specific age of acquisition. Also, before naming a baby, the parents of the child invite all the extended family, neighbours and friends to be part of the celebration. However, taken name often occurs at the gathering of kinsmen, or during other gatherings. During interview with one Maazi Nnajofo, "taken a name" might be one of the agendas of "meeting" never a sole reason of gathering except when a title is been bestow on a person which goes with taken name. Nwaada Ezinne states that the official naming of a child around seven days from birth is fading among the Awgbu people, while taken name among the kinsmen remains strong.

On the time naming takes place, our respondent are of the opinion that it occurs in the afternoon, a time the farmers, traders and other skilled labourers might have work better part of the day, and need rest from work. Who gives a

name? The study shows that for given name, the child's father is the major name giver. This is because, both the mother and the grandparents often give the baby names, but at the end, the child is addressed more with only one name.

There are some similarities that can be observed from both names. First most given and taken names depict the circumstances surrounding the choice of each name. For example, a name such as Mukosoro (it is my desire) was given to a female child by his father. According to the bearer, when the father brought her mother and introduced her (mother) to his family, they all rejected her and insist that he pull-out of the relationship and marry someone else; but his father refused all the oppositions and married her mother. After getting married, the first child comes, a girl. The second also is a girl, then came her (the third child, another girl) and the family start mocking his father and he stood his ground and told them, "Mu ka o soro" (it is my desire), and there came the name. In likewise manner, circumstances also lead to taken names. For example, Maazi Ebubedike narrated why he took the name, "Ebubedike" (the glory of the powerful). According to him, "the strength and glory of a man lies on money, and without this money, many people will not respect you or regard your words. People can also humiliate, and disgrace your person". In his words, "I was answering Nwachinemere (A child that is guided by his personal god) when some young boys with their sudden wealth came to the village with disrespect, intimidation and extravagant spending, and start turning our culture upside down". He said that it was not a small battle but at the end, he and good people of his community won the battle, and that is when he took the name (Ebubedike), which he attributed to the power of his genuine wealth, his role in the village, life experiences and wisdom in

tackling the challenge. Other names such as Ọluebubechukwu (Miracle), and taken names such as Emeteụwamma (one cannot satisfy the world), Ezinwannedịnamba (a good sibling can be gotten from another community), among others have different circumstances that led to the names.

Another category of name for both given and taken names are the one associated with Chi (God). Igbo belief on Chiukwu (God the Almighty), Chineke (God the creator) and also in the supremacy of this Chi. Everyone and everything own its existence from this Chi. There are many names (both given and taken names associated with this Chi. Example of taken names include “Chiadịkaobi(mmadu)” (God is not like human), and Chianumba (God cannot be admonished). For given names we have Munachimsoaga (I walk with my God), Chidiebere (God is merciful), Chinonso (God is near), Mmasichukwu (God’s desire), and Chibuikem (God is my strength).

Another category of name for both given and taken names are the ones with ike (power). Example of given names in this category include Ikedi (there is power), Ikemefuna (may my strength not get lost), Ikechem (the power that protected me), Ikechukwu (God’s power); while example of taken names includes; Ogbuagu (lion killer), Ọhamadike (community knows a great person), and Ọputaobie (when one appears, the trouble/problem ends), among others. The power, strength and energy associated with these names are not only physical but also financially.

Another area of comparison is on names associated with wealth. Wealth among the Igbo can be classified into four: wealth for money, material things, children, and

knowledge. Wealth, Hardwork and experience cum age are respected among the people. This study reveals some given and taken names in this category which include Akunne (mother's wealth) and Akunna (father's wealth), which can either be given (to female child) or taken (for adult male because their wealth comes from their mother or father or that the mother or father is brain behind their wealth). For given names we have Akuchukwu (God's wealth), Nwaku (child of wealth), Uzoaku (the road to wealth), and Akunnaya (the father's wealth). However, the names for taken names are; Akuenwebe (wealth does not have any permanent abode), Akwabata (wealth has entered), Akunbiokwu (wealth settles dispute), Akunesiobike (wealth strengthen the heart), and Akajiaku (the hand that holds wealth).

Names associated with eze (king) are another area of comparison. There are three dimensions to the perception and interpretation of the concept of eze: (i) Eze in relation to rulership (political). Here, the Eze is reserved to refer to the community head chosen by consent and/or through direct blood descent from the holders of the Ofo (Oha, 2009:106). Ezes are seen more as leaders not rulers, as he leads his people to war, interacts with the chiefs (council of elders - ndjichie) to come up with any resolution on any burning issue (Solomon-Etefia and Ideh, 2019). Second interpretation of eze is in relation to lordship (mastery). It signifies excellence and mastery in the art, activity or profession associated with the respective nominals. The names are given to the people who has distinguished themselves from others with their skills. The names include; Ezenkwu (the King of the palm tree), Ezeagu (the king of lion), and Ezeji (the king of yam). Lastly, eze in relation to wealth (see Ideh, 2023 - in press). For given names, we have Adaeze (princess), Chimeremeze (God made me

king), Ezenwaanyi (Queen mother); while taken names associated with eze include, Ezeugo (King of eagle), Ezeudo (king of peace), Ezeakwụsịuba (the king cannot stop wealth), Akụbueze (wealth is king), and Ezechimere (The king made by the God).

Death is one of natural occurrence among human people. Given names associated with death are; Ọzọemena (another death should not come), and Ọnwụka (death is supreme). For taken names, we have Ọnwụasoanya (death is no respecter of a person), Ọnwụmaeze (death knows no king). The common thing about this category of names is that the bearers has bad experience of death and uses these names to express the effect of death, the fear the families have, or ideology towards death.

The study reveals Igbo belief in dignity, leading to name and expression such as, “Eziahakaego” (good name worth more than riches). This name expresses that no matter how wealthy a person might be, he should ensure that his name is not associated with any form of evil or abominable acts such as murder, stealing, laziness, dogging of responsibilities, rape among others. Taken names in this category include; Akajiugo (The hand that holds the eagle), Nnanyereugo (father gave him honour), and Ugobueze (eagle is king). Ugo (eagle) is considered the strongest, bravest, holiest and fearless, tenacious, high flyers, never eat dead meat, and possess vitality among other birds. The name indicates that the bearer has either attained, or aspires to attain the immaculate purity, nobility and regality which the Igbo usually ascribe to the eagle, the king of the birds. Dibuugwunwaanyi (husband is the dignity of a woman) is



also a taken name expressing dignity but specifically for female.

Another area of name comparison is on name avoidance and replacement. Igbo culture imposes restriction on who call the other by their personal names and who avoids the name but use alternative terms in addressing people who are older than we are in a way that he will not feel disrespect, belittle or insulted. The study reveals that not everyone is allowed to call everybody by their given name in all contexts. For example, there is restriction on children, son-in-law, and daughter-in-law calling their mother, mother-in-law, and father-in-law (among others) by their personal names, while there is no restriction on taken name.

Furthermore, English names are finding their way among the Igbo for both given and taken names. Example of English taken names includes the following for male: Ichie Million, Dollars; while Sample, Pattern, Simple, Pleasure, Treasure among others are for female married women. For given names (which most of them has Igbo equivalent), are Promise (Nkwachukwu), Emmanuel (Chinonye), Happiness (Anụrị), Mercy (Ebere), and Gift (Onyinye). The reason for chosen the English over the Igbo equivalent is beyond the scope of this study

Another area of comparison is in the name Change. The study observed that given names are rarely changed. We are made to know that a child has more than one given name. The child is given name by the father (sometimes another name comes from the mother, child's grandparents), but the child is often addressed more with one of the names. So, a child may decide to change a name which is well known to

people to the unpopular one. According to one Maazi Nnamdi, change of taken name is more common among the people, follows by family name (surname). The reasons for the change of name as gathered from the study include; 1) when the name is associated with deities, or ancestors (often with given name). For example, the study observed that a name, “Agwunobi” (Agwu is in the obi) was changed to “Chinedu” (God leads). 2) When a person is expected to take a name but delays, a closest person or even anybody can choose name for him or her. If this happened, the person bears the name temporary. Once the bearer comes with preferred name, he can buy drinks and Kolanut/garden egg present to the group and declare the new name.

## Conclusion

This paper discusses personal name, and compares two kinds of this personal name: given and taken names among the Igbo people and discusses some of the circumstances leading to the names, the procedure of adopting the names and relationship between the names. Igbo name is not just a tag of identity or personal label but a story and an expression of the events and circumstances surrounding the chosen name. The results from the study reveals that both given and taken names have names associated with: Chi (God), Ike (power) aku (wealth), eze (king), and onwu (death), among others. There are also “new generation names”, which are in English but have their Igbo equivalent such as Mercy (Ebere), Joy (Anuri), and Promise (Nkwa) which can be attributed to the influence of western culture and the dominant position of English among the people.

Finally, we have a culture of name avoidance or the use of alternative names. This is where we move from given names to taken names, and is a kind of respect, and being polite in addressing “the other”. In other words, to call certain people by their personal names (given name) among the Igbo is disrespectful, while there is no restriction on the use of taken names.

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## **Techniques of Continuous Assessment in Schools**

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### **Introduction**

#### **Concept of Continuous Assessment**

When a teacher teaches, he has some set objectives to achieve. The success of his teaching depends on how far and how well these objectives are attained. He can only ascertain that the objectives are achieved by asking students to perform tasks which testify that the learning behavior has been acquired. Such tasks of which the teacher asks the students to perform are forms of assessment techniques. The accumulation of students' performances in these tasks given at stated intervals constitute continuous assessment. The quality of students' work is judged by various pieces of works throughout the duration of the course rather than at the end. Frequent analysis of the learners' performance is made while their understanding and skills unfold and the results taken into account at the end of it all. Thus, student's aspects of learning activities are assessed to produce a final evaluation. The assessment is regular and the task can verify which development process the student is going through. It progresses with the information of how the students performed, what went smoothly, what went less smoothly and the things the teacher will still have to work

on. Continuous assessment can take the form of regular observation and assessment of practical skills, attitudes, verbal language, or insight into theoretical concepts. It can take place within contact moments such as lectures, projects, practical, cases or workshops during which aspects of learners' activities in the course module are assessed. (Yoleye 1984, Mihram 2011 and Amedeker 2016).

### **Definition:**

Nwigwe CC et al viewed Continuous Assessment as *a* method of finding out what a pupil has gained from learning activities in terms of knowledge, character development and industry. They defined it as a system whereby the final grading of a pupil in knowledge, character and industry takes into account in a systematic way, all his performances during a given period of schooling, such that the final grade becomes a crystallization of his whole course endeavours and performances.

### **Domains of Continuous Assessment**

After teaching, learning outcomes in terms of understanding and reasoning attitudes, interests, thinking, feelings, belief, skills and all aspects of character development and change in behavior are assessed. All these cover the areas of cognitive, affective and psychomotor domains which the teacher needs to assess on regular basis. (Federal Ministry of Education, 1985)



## **Cognitive Domain**

In this area, the learner should be able to know, understand, apply, analyse and reason in the different subjects as are done in school. Cognitive domain has six important areas, namely: Knowledge, Comprehension, Application, Analysis/ Synthesis and Judgment.

**Knowledge is ability to recall or remember:** The teacher assesses his learner, making him to recall what was taught, for mere knowledge by asking such question starting with Define, List, Name, Mention, Underline etc.

**Comprehension:** This requires understanding "which goes a step further. It requires interpretation, to put into words other than those used by the teacher. Such questions with: Explain; Report, Describe, Review, etc show understanding of what was taught.

**Application:** This means making use of what you know in a new situation. The learner understood the principles and applies the knowledge to work out a problem. Action words for Application include: Use, Illustrate, Demonstrate etc.

**Analysis:** This is to break up the material and examine it carefully: This level of cognition is employed when the learner is asked to Compare and Contrast two things, Criticize, Examine, Differentiate, Inspect, etc.

**Synthesis:** It is putting together, building up, to assemble pieces of information to form a coordinated whole. Operational words here include: Draw, Design, Arrange, Plan, Assemble, Collect, Construct, Set Up, etc.

**Judgment/Evaluation:** This is the highest level of cognition as it includes all other five because, before you judge, you must know the facts, understand them and be able to compare, accept and reject some, consider -them individually and put them together before arriving at a decision. Operative words are: Assess, Appraise, Estimate, Judge, Select, Choose, etc.

### **B. Affective Domain:**

This domain makes use of variables like appreciation, attitudes, values, beliefs, interests, commitment, initiative, leadership, etc. Appreciation manifests when the learner shows awareness of beautiful surroundings, painting, arrangement of things, good behavior, good performance by others, etc. Attitude is demonstrated in manner of behavior; arrogant, look down on people or have no regards for others. Belief relates to such areas as determination on "whatever will be will be". Assessment in the Affective Domain is usually by Questionnaires, Interviews, Observations and Sociometric Measures.

### **C. Psychomotor Domain:**

The psychomotor domain is concerned with the skills which students possess naturally or by development. This includes body movements, manipulation of limbs, etc. as in drawing/hand writing, fixing equipment, playing musical instruments dancing, gymnastics/ swimming etc./ doing all skillfully.

In some school subjects, cognitive, affective and psychomotor aspects of assessment appear to be in separately connected. The three areas can exist in one subject while it is also

possible for one domain to exist without others. E.g., Biology, Geography, Technical Drawing and the like cannot be properly studied unless the student can draw and explain the item.

### **Purposes of Continuous Assessment**

1. Continuous Assessment which is for diagnostic purposes in education is crucial for students because it enforces good study habits, minimize examination malpractice and greater reliability of assessment.
2. Students may not do his best at one examination alone therefore cannot be rightly taken to be a genius or a dunce from the result of one examination.
3. Performance at one examination alone can be affected by many factors beyond the students' control.
4. Regular assessment reveals more about students' perseverance, determination/ creativity, character, etc. or lack of such other acceptable social behaviour associated with schooling.
5. All performances in different assessment instrument throughout the course of study will count towards the student's final grading which reflects his totality instead of result of one performance.

### **Characteristics of Continuous Assessment**

Based on various definitions of continuous assessment by different scholars like: Amedeker (2016), Eimann (2010), Evans (2013) and Iyajere (2022), the characteristics common to them include the following: -

1. **Systematic:** Continuous assessment is made and recorded at a predetermined interval; with the teacher knowing what he is assessing and being familiar with the assessment instrument.
2. **Comprehensive:** The cognitive, affective and psychomotor domains are all assessed with different instruments such as Tests, Assignments, Projects, Interviews, Observations, Questionnaire etc.
3. **Cumulative:** Every recorded activity contributes towards the final grading.
4. **Guidance:** Oriented: It helps Counselors and Principals to advise students on their future career, based on the information in the student's records.
5. **Diagnostic:** The teacher uses continuous assessment to find strength and ' weaknesses of the students and also in the line of instruction.

### **Continuous Assessment Techniques**

In schools, assessment of learning outcomes has been largely based on written tests. Yet there are certain qualities that cannot easily be measured with written tests, for instance, sense of values or beliefs are the affective domain that require

other instrument of assessment other than tests, thus various techniques of Continuous Assessment include the following: Tests, Assignments, Projects, Observation, Questionnaire, Interviews, Sociometric and Rating Scales. (Hassan et al 2022 and Mihram 2011)

## **A. Tests**

### **School Tests**

School Test can be defined as any behavior sample which is characterized by the fact that it is standardized in terms of administration, evaluation and performance output. Standardization means that all aspects of the test instrument such as; time, manner, response/ evaluation, methods and scoring are the same.

### **Types of Tests**

**Aptitude Test:** This type of test refers to a combination of abilities and characteristics, whether innate or acquired, that are indicative of an individual's ability to learn or develop proficiency in some particular area, if appropriate education or training is provided. It measures both ability and previous learning in order to predict future performance usually in a specific field. It takes into consideration other motivational factors/ interests and other characteristics which are conducive to acquire proficiency in the specific field. Aptitude test can come by a way of testing a job applicant's ability to think clearly, solve problems and answer questions, showing if he has the right skill for a specific job. Different forms of aptitude test include; Numerical reasoning, verbal reasoning mental ability or intelligent test. In the school system, it is a test accessing readiness for learning.

**Achievement Test:** It is a test that measures the extent to which a person has achieved or acquired certain information or master certain skills usually as a result of planned instruction or training. It is a test of developed skill or knowledge.

**Standardized Test:** It is a carefully constructed test by an expert with uniformity of procedures in scoring, administration and interpreting the test results. It measures students' level of achievement in various contents and skill areas by comparing their test performance with the performance of other students in some general reference group. Uniform methods of administering and scoring have been developed and scored with high degree of objectivity.

**4. Teacher Made Test:** This is a test constructed locally by the teacher to assess students' achievement level. It is usually based on the instructional material or programmes to which the students have been exposed to. An example is a classroom test.

### **Broad Divisions of Test**

The two broad divisions of test are Essay and Objective Test.

#### **A. Essay Test:**

Essay test is where the student is allowed to present his answer in any way he feels, to any length he can and the marker is free to accept what he feels is correct depending on the examiner's knowledge and disposition. Essay test is easy to set and difficult to mark. Essay test is subjective; subject to

the markers' way of looking at the fact. The marking heavily depends on the marker. Types of Essay Questions begin with What, Who, Describe, Discuss, Compare, Contrast, Develop, Outline, Summarize, Evaluate, Explain, etc. To ensure reliability in Essay test, it is necessary to prepare a detailed marking guide to set out what to look for point by point, and how many marks to each point.

### **B. Objective Test:**

This is a test which has only one correct answer which does not depend on examiner's mode. Anybody who can read and write can mark an objective test. The student does not present his answer in any way he likes. He must choose from a mixture of the correct answers. Objective test is difficult to set but easy to mark. The difficulty lies on the fact that the examiner tries to;

- a. Make each answer look correct and at same time, leave only one correct answer.
- b. Avoid two possible answers to an item.
- c. Avoid revealing the correct choice by the way the choice is written.
- d. Avoid use of meaningless options like: 'none of the above, all of the above, often or any plausible response.

### **Types of Objective Questions:**

There are two  
major types

of objective  
question:

1. Fixed  
Response  
Questions

2. Free Response Questions

### 1. Fixed Response Questions:

This provides all the choices that the student must decide among, e.g. Yes or No, True/False, Right or Wrong. The principal limitation to this item is that it gives room for guessing. There is 50-50 chance of guessing the correct answer, even if the student has no knowledge of what the question is about. This situation has necessitated the use of correction formula for guessing and this is the final score. Thus:

$R = \text{No that is Right}$

$W = \text{No that is Wrong}$  S

$- R - W = \text{Final Score}$

i.e., if a student gets 8 right answers and 4 wrong, the total score is  $8 - 4 = 4$ . Fixed response item only tests knowledge of facts and principles. It is not suitable for assessing statements of opinion and understanding.

Advantage is that it is likely to improve student's relevant clues to correct responses. The disadvantage is that if not carefully constructed, it can be time consuming and inefficient.



- i. **Matching item:** This is another kind of fixed response item where the student is to match the element in one column with those of another. It is suitable for learning ability to associate two things such as dates, events, places, persons etc.
- ii. **Multiple Choice Items:** This kind of fixed response item presents more responses in which only one is the desired response. The student selects the correct answer from several given options of four or more alternatives. Those answers not correct are detractors and they are equally attractive to students who don't know the answer.

The major merit of multiple choices item includes:

- a. It requires the examines to discriminate among alternatives.
- b. It removes subjectivity in scoring.
- c. It can measure the degree of understanding of abstract concepts.
- d. It is less of ambiguity and misinterpretation.

## 2. Free Response Questions:

This appears as an incomplete statement in form of phrase or short answer questions. They appear as completion items.

**Completion Item:** This is a statement in which the student is expected to fill in the appropriate phrase or

word that is omitted. Unless they are prepared with extra care, they are likely to measure rote learning rather than real understanding. An example of completion item type is: The capital of Anambra State is \_\_\_\_\_.

### **Constructing Tests for Assessment:**

The four major considerations in constructing tests for assessment are:

**Objectives:** They are what you want the students to achieve; what they are expected to do and how they are expected to behave. The objectives help the teacher to know what and where to test. The teacher should ensure that the test covers the three main areas of objectives namely: cognitive, affective and psychomotor. Objectives have to be clearly stated/ defined and must be in the students' desired performance behavior.

**Content:** The teacher must know the contents of those topics expected to be taught to the students. He must test what he taught and all of what he taught putting into consideration, the weight of each of the topics in relation to the whole content, so as to have content validity.

**Table of Specification or Test Blue Print:** It is a 2-dimensional table that shows how many questions you want to set and what kind of test item you are to set: Essay or objective. The questions must touch all of the areas. E.g., If you want to set 50 objective questions and you have only 3 topics, the weight of each of the topics are specified as follows:

Course Biology	C o n t e n t	K n o w l e d g e	C o m p r e h e n s i o n	A p p l i c a t i o n	A n a l y s i s	S y n t h e s i s	Ev alu ati on	tot al
Characteristics of Living things 20%	T o p i c 1	3	2	2	1	1	1	10
Differences in living things 50%	T o p i c 2	5	8	3	3	3	3	25
Plants 30%	T o p i c	4	2	5	2	1	1	15

	3							
Total 100%		12	12	10	6	5	5	50

**Reasons for preparing Table of specification before setting test questions include:**

- It serves as a guide in selecting your test items.
- It ensures that the test will finally have content validity thereby reflecting the importance attached to each of the topic.
- It makes distribution of questions easy.

- Writing the item:** There are a number of considerations in writing the test items:
  - You have to write more items than you will eventually use.
  - Question should be as precise as possible, avoiding long statement.
  - Specify the degree of accuracy required for full credit. E.g., in not more than 3 pages.
  - Avoid clues that can lead to getting the answer even when the student does not know, or giving clues to one item in the statement of another item.

e. Try not the students fails the answer just because they do not understand the questions.

f. Never use double negative e.g., "one of these is not uncommon in continuous assessment records".

### **Organizing and Administration of Tests:**

1. First of all, review the items to remove or correct those that have technical or typographical errors,

2. **Assemble the items in sections according to types:** subject matters, outcome being measured, etc.; although not all that important.

3. **Give instructions:** The instruction must be simple and clear. Tell how and where to begin a fresh number, time allowed, credits for any extra response or penalties. E.g., "credit will be won by precise and clear answers, while wrong spelling will earn penalties". "Answer one or two out of the five".

4. **Maintain security** of question papers so as to test everybody equally.

### **The Guiding Principles in conducting tests/exams:**

1. There are certain things to be done to ensure that students have equal chance and time to responses;

2. The exam hall is void of distraction of any kind.

3. Exam Hall should be psychologically conducive, well ventilated, lighted and spacious.
4. Each candidate must have separate question paper and adequate materials.
5. Teacher must take supervision very seriously/ be highly involved.

**Guidelines helpful in conducting test/exam:**

1. Students and the examiner should arrive in the hall well before the time. They should have stopped reading by the time.
2. Where necessary/ read what constitute exam malpractice before time/ but do not harass or waste their time unnecessarily.
3. Give them time to read the instruction and ask them to start.
5. Avoid interrupting the examinees unnecessarily.
6. Go straight to any person who commits offense.
7. Make general corrections or directives only and avoid going close to individual examinee.

**Scoring of Test**

1. **Scoring of objective test items:** The most common way of scoring objective test is manual scoring which is very

difficult. Another is the machine scoring by the use of computer. It is easy.

2. Scoring of Essay **Test:** Many ways here include:

- a. **Point method:** This involves detailed scheme of the subject. Here the teacher expects you to mention number of ways and each of them carries points.
- b. **General Impression Method:** Here the teacher reads the writer's composition/ use of English/ how he constructed the essay/ etc. then assigns mark to them. In this case/ it is advised to arrange the papers according to the best ones before assigning marks. Don't just assign marks after reading one before going to another.

### Letter Grading

This is a situation where a group of scores are put together and given one letter grade to cover all scores within the range. This system makes it convenient to record marks. Example of grading system is shown on the table below:

Percentage score	Letter Grade	Point	Rating
70-100	A	5	Excellent
60-69	B	4	Very good

50-59	C	3	Good
45-49	D	2	Fair
0-44	E	0	Fail

**Source: Federal Ministry of Education (1985)**

One major limitation of this grading system is that it is difficult to compare between or across groups.

## **B. Assignments**

Assignment is a task given to students to complete in a short period of time. In this case; the purpose of assigning the task must be defined and it must be educative.

**Advantages of Assignment include that;**

1. The teacher can provide the students with the opportunity for directing their own study.



2. It reduces the amount of work done in class, therefore creates more room for other activities.
3. It helps the teacher engage her students with meaningful activities. Examples of Assignments to be worked at home and submit in the next one or two days include: what is test? What is the different between objective and essay test? etc.

### **C. Projects**

Projects are large scale exercises, occupying much longer time than Assignment. Some can last for months/ a whole semester or more. Instead of stuffing the heads of the pupils with information, the teacher can turn some of the learning activities into a project which a group of students can work on and submit. Any learning gotten through project can hardly be forgotten. The project will force students to search for facts from different sources. E.g., To collect information about marriage practices in their respective villages, etc.

### **D. Observation**

The effective domain of educational objective which include such variables as beliefs, interests, attitudes, emotions, honesty, punctuality, etc. that cannot be easily quantified and measured are assessed through questionnaire or interviews and the information gotten from them are confirmed through observation. Observing students in and outside classroom in different activities gives more reliability therefore helps the teacher confirm or reject information supplied by his students. Other behaviors that can be assessed by observation include: aggression, tolerance, initiative, courage, kindness, nearness, honesty, class attendance, attitude to work, self-control, etc.

### **Procedures for Achieving a Reliable Observation:**

1. The teacher should determine in advance, what behaviour he is to observe and then give assignment or projects of where such behaviour are likely to be exhibited to a group of students. For example, to measure leadership qualities, the teacher should determine what activities are clues to leadership.
2. The teacher should know what behaviors of the students show leadership qualities and set up a task for the group, without appointing a leader to observe which of them will take initiative to organize and pursue the task to a successful end, and which of them takes responsibility for reporting back to him.
3. The teacher may do his observation under a natural situation or create and manipulate a situation that may include the behaviour for the purpose of checking the behaviour.
4. The teacher should determine when and how to carry out the assignment or project or activity by which the behaviour is to be detected and then observe the students as many occasions as possible before arriving at a conclusion. Observation must be regular.
5. The teacher should keep regular record of his observations in terms of occasions, dates and when such behaviour occurred, as the basis for making an assessment of the individual's character.

### **E. Check List**

This is a prepared list of statements relating to behaviour traits. Students are asked to check and tick (✓) to any of the statement that applies to him. Check list wants to know whether or not the characteristic is present. For example: Check (✓) against any of those statements which applies to you:

- I like to read my books often.
- I take my meal before any other thing.
- Most of the household work is done by my siblings.
- My mother leaves me to do what I like.

The teacher evaluates answers to the above statements and assesses the student who responds in the affirmative to all items.

### **F. Rating Scale**

A rating scale wants the students to put in order of preference or magnitude/ the qualities presented before him. It asks how much or how little a characteristic is. In this assessment technique/ much depends on the teacher. The teacher should therefore avoid preconceived ideas about the student or what he heard about the student's family.

### **G. Sociometric Technique**

This is a method of discovering student's acceptability or rejection by his peers. It depicts a pattern of social

relationship in a group. For example, each member of a class is asked to nominate whom he would like to do certain things with. When they have made their choices, the teacher computes the results and find out who is most favoured in the group of that particular activity. The type of activity determines the groupings. Students are likely to choose different persons for different activities. For instance, the person one chooses as a leader for socials may not pass as a leader for a Debate. Sociometric helps the teacher to discover the isolated members of the class in specified activities and can call the attention of the Counselor where necessary.

### **Continuous Assessment Records**

Record keeping is an important aspect of continuous assessment. Continuous Assessment record is a practice of keeping records of student's achievements and development, as they are scored and graded.

Reasons for Record-keeping and Reporting include that at each stage in school, one can easily determine whether or not the student is making progress in cognitive, affective and psychomotor domains. Moreover, from well-kept records, parents can accept the counselor's advice about their child's ability to carry on with higher education and in what direction. Record keeping also facilitates, continuity of assessment in the case of change of school. Performance in previous schools helps the new teachers know where to place the student and what areas in the educational development they have to pay more attention to. (McEwan, 2021 and Cari 2020)

### **Characteristics of Good Record:**

1. Records should be regular.

2. It should cover every aspect of development and not only about things taught, but also character and skills.
3. Record should be cumulative, covers overall assessment till end of the session.
4. Records should be easily understood and clearly explained.
5. It should be easily accessible in files, stacked alphabetical.
6. Records should be confidential and last for a long time.

## **Types of Continuous Assessment Records**

### **A. Cumulative Record**

Cumulative Record is a permanent record of a student which is kept up to date by the school. It is student's educational history with information about his school achievements, attendance/ health, test scores and other similar pertinent data. It is the record of all students' activities; all he does in the school from the day he entered into school up to any particular point in time. Cumulative Record is described as a method for recording, filing and using information essential for guidance of students. It consists of all data considered important enough about students, collected and recorded in some organized way for safe keeping from year to year. It is prepared by the teacher in school, to enable guidance workers offer required guidance services to the student, for his development and growth.

**Contents of Cumulative Record include:**

Personal of individual, Home and Community, Academic, School Attendance, Health and Extra Curricular Activities

**Types of cumulative records:** includes the card type, the booklet type and the folder type

**Characteristics of Cumulative Record** includes:

1. It is a complete record covering past and present educational achievement.
2. It is a comprehensive record.
3. It is a continuous record starting from entrance to the end of school education.
4. It is an up-to-date record maintained by teachers.
5. It invites data about students which should be valid, reliable, authentic, objective, usable and pertinent in nature.
6. It is confidential and not open for all.

**Cumulative Records is useful** to Guidance counselors for comprehensive picture about students, to school heads to ascertain students' performance and to parents to provide deficiencies that lie in the child.

**C. Anecdotal Record**

According to Bates et al (2019) is a record of teacher's regular observation of meaningful incidences and events in the life of

his student. It is a record of what has become peculiar of a particular student or a marked deviation from a normal way of behavior of a given student. That is to say that there are kinds of things you must note about your student. Any deviation from student's normal behavior is worth of note because there may be need for it later on. Sometimes, a student may demonstrate an exceptional behavior such as: answering some questions which others could not doing something that is sticking: good or bad. The teacher needs to remark such behaviors, put it down carefully in the student's record with the dates when such events occurred/ shortly after it happened. Anecdotal record is restricted to only those behaviours that cannot be evaluated by any other means. The teacher records the event without the student's knowledge of it.

A sample of Anecdotal Record card is show below:

### **Anecdotal Record**

Name	
Class	
Date	
Incident	

Place	
-------	--

### **C. Progress Report**

This is a reporting system that provides an insight into student's attained results in various school activities. It is a record which contains a periodical report of assessment of progress made in the class. In this report, the teacher keeps the record of student's achievement in the class tests, assignments, homework, projects, including assessments in the affective and psychomotor areas. It provides a snapshot about how a student is performing in key units of work. It basically includes the grades and other academic details of the student. It is designed to give regular update on student's performances in academic achievements, efforts and behaviours. From the progress report, the teacher transfers the cumulative reports to the student's Cumulative Record Card/Folder/Book.

### **D. Diary**

This is a detailed scheme of work broken up into units of instruction showing how much of the syllabus will be covered within a given period. Diary of daily record of work contains record of actual work done each day and the learning experiences to which the students were exposed.



## **E. Psychological Record**

### **What is Psychological Testing?**

Psychological Testing is a standardized measure of a sample behavior. It is a means of discovering whether an individual has an ability aptitude, trait or character for which he is purported to possess. It is a means of gaining information about other individuals. The main objective of psychological testing is to measure individual differences or behaviours of the same individual on different occasions. Thus, in education, psychological testing is for the purpose of classifying students according to their abilities in order to discover who among them is intellectually retarded, who are the gifted children and who among them requires remedial programmes or special education.

This is why it is important to maintain psychological record to enable the guidance workers have, in their possession, a sound knowledge of the student's individual characteristics and a comprehensive information about them in order to make crucial decisions regarding their academic growth and development.

### **Functions of Psychological Record:**

1. To classify students according to their abilities so that every one of them will make maximum benefit of all school instructions.
2. To identify intellectually retarded students and the gifted ones.

3. To identify the probable causes of students for academic performance.
4. To provide meaningful point of reference for effective educational and vocational counseling for students.
5. To provide concrete evidence for selection of students for professional and other special duties.
6. To help students understand themselves in terms of strength and weakness and to enhance their personal development.
7. To provide basis of making objective report to parents concerning their children's ability, aptitude and overall performance in school.
8. To serve as a concrete data for determining which student goes into vocational, technical or Academic Education.
9. To provide concrete basis of making objective referee reports of students when demanded by other agencies.

**Conclusion: -**

Proper Continuous Assessment is quite comprehensive. Teachers are encouraged to use a wide range assessment technique that are appropriate to the learning activities of the students, in order to fulfill the primary objective of teaching and learning.

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## **Nkwalite Nka Ozi Nkwuputa N'omumu Asusu Na Agumagu Igbo**

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### **Umjedemede**

Mbunuche nchocha a bu ichoputa uzọ di iche iche e si akwalite nka ozi nkwuputa site na nkuzi na omumu asusu na agumagu Igbo. Asusu bu onyinye di oke mkpa na ndu mmadu; o bu uzọ di mfe mmadu na ibe ya si ezikorita ozi. Nchocha a na-eziputa uzọ ndi nkuzi ga-esi were nkwalite nka ozi nkwuputa kpelite mmuo umuakwukwo isonye nke oma n'omumu asusu na agumagu Igbo. Ochocha gbara mbọ ziputa ma kwaa usoro di iche iche e si akwalite nka ozi nkwuputa site n'omumu asusu mbunobi. Agumakwukwo na omumu asusu (ndinorū) bu maka odimma obodo dum. Atutu a gbasoro mee nchocha a bu atutu nzikorita ozi nke usoro nkuzi asusu (Communicative Method of Language Teaching, CLT). Atutu a kwenyere na nzikorita ozi bu otu uzọ kachasi mfe e si akuzi ma na-amuta asusu. Nchocha a choputara na nka nzikorita ozi niile di mkpa mana nke kacha aputa ihe bu nka nzikorita ozi nke nkwuputa n'ih i na o bu ekwumekwu ka akacha eji akuzi ihe ma burukwa ya ka mmadu na ibe ya kachasi eji akparita uka mgbe obula. Nchocha a ziputakwara na ekwurunonu na-eziputakar i udi akparamagwa onye n'ih i agwa ngakwas i di iche iche na-esochi ekwumekwu ma tuputa aro banyere uzọ ka mma e si akwalite nka ozi nkwuputa.

**Okpurukpu okwu:** omumu asusu, asusu mbunobi, nzikorita ozi, nka ozi nkwuputa

## Mkpolate

Tupu mmadu amalite imu asusu oheru, onye ahụ ga-enweriri asusu izizi ya. Asusu izizi na-abukari asusu nne nwata n'ihu na o bu asusu ahụ a na-asu n'ezinaulo na/maobu ogbe ebe a muru nwata. Mgbe nwata ahụ toro ma mta ka e si asu asusu izizi ya, o nwere ike nwee mmasi imuta asusu ofesi maobu asusu ozo n'obodo/ala nna ya. A na-atule ihe banyere omumu asusu n'alaka amumamu asusu a ma dika asusu na ndinoru. Omumu asusu ndinoru bu nke na-tule atutu niile metutara nkuzi na mmta asusu. Obiakalusi na Ndubueze (2012) kwara asusu dika uda a haziri ahazi nke nwere otutu ihe di iche iche di omimi nke bu naani mmadu na-emeputa ya. O bukwu uzo mmadu na ibe ya si emekorita ma bukwara uzo mmadu si akwa onwe ya. Asusu na-aputa ihe n'udi ekwumekwu maobu n'udi ederede. O bu ekwumekwu, i mara na o ga-enweriri onye/ndi a na-agwa nke kwesiri ige nti; mgbe a bu ederede, o ga-enwekwa onye/ndi na-/ga-agu ya. O bu site n'asusu ka onyenkuzi na umuakwukwo si enwe mmekorita n'udi ekwumekwu maobu ederede. N'amumamu asusu, agumagu na omenala Igbo, a na-eji ekwumekwu na ederede akuzi ihe. Asusu na echiche asusu obula na-eziputa na-adabere nke ukwu n'kwuputa na nghota a na-enye ekwumekwu di iche iche n'asusu ahụ. Asusu Igbo nwere otutu olundi mana o bu asusu Igbo Izugbe ka a na-akuzi ma na-eji akuzi ihe n'uloakwukwo. Nweze na Nwaoke (2020) kwara asusu Igbo dika asusu udaolu nke bukwu asusu kacha puta ihe na mgbada owuwa anyanwu ala Naijiria; o nwere otutu olundi ma nwekwa otu asusu izugbe jikotara ha niile onu. Iji asusu Igbo Izugbe akuziri ndi sitere onumara di iche iche asusu, agumagu na omenala Igbo bu nke turu anya na onye nkuzi kwesiri inwe nka opuru ihe ndi ga-eme ka mbunuche nkuzi ya puta ihe ma mta mkpuru. Asusu obula nwere ike na usoro

mmụba ọnatarachi nke mere okwu ji enwe ikike na ohere isite n'ọtụtụ mkpụrụokwu ọkpụ na/maọbụ nkebiokwu nke asụsụ ahụ emebe ahiriokwu dị iche iche ndị nwere nrubeisi nye iwu mwube asụsụ ahụ. Okwu apughị isi na ya ga-amuriri banyere asụsụ ahụ n'ulọakwukwọ tupu o nwee ike isite n'uburu isi ya wube ahiriokwu ndị ahụ maọbụ meputa okwu ndị o kwesiri ikwu n'ọdụ ọ nọ n'ebe dị iche iche. Ka ọ dị, ndị omumụ asụsụ nakwa ndị na-asụ asụsụ maọbụ olundị asụsụ ahụ apughị ikwuli mkpụrụokwu ole ha nwere n'uburu isi ha maọbụ etu ha si ewere mkpụrụokwu ndị ahụ ewube ọgbara okwu dị iche iche. Ọ bụ nka nzikọrta ozi asụsụ mere nke a ji dị ire. Nka nzikọrta ozi na-aputa ihe n'asụsụ ọbula diziri adizi n'uzo anọ doro anya. Ha gunyere nka ozi nkwputa, nka ozi ngemnti, nka ozi ndeputa na nke nguputa.

Bygate (1991) dere na mmadụ nwere ike ịma asụsụ nke ọma ma onye ahụ enweghi nka nzikọrta ozi kwesiri ekwesị e ji eziputa asụsụ ahụ etu o kwesiri n'ọdụ dị iche iche. Nke a na-eziputa na ịma asụsụ bụ otu ihe ebe inwe nka nzikọrta ozi bụ ihe ọzọ. Ọ dị mkpa na onye na-amụ asụsụ, agumagu na/maọbụ omenala Igbo mụtara alaka omumụ ndị a ma wubekwa nka nzikọrta ozi ndị ga-enyere ya aka iziputa echiche etu o kwesiri n'ọdụ ọbula n'ihi na ọ bụ naanị etu ahụ ka a ga-esi zipu ozi bụ ịgba nke na-enweghi mgbagwojuanya. Emanuel (2011) sirị na ezigbo nka nzikọrta ozi na-enye onye nwere ya obiike, nke na-enyere ya aka ịchikọta, hazie ma zipu ozi ya etu o kwesiri. Ọ bụ ike mmadụ nwere ịji zipu ozi maọbụ nweta ozi na-enweghi mgbagwojuanya ọbula n'etiti okwu na ọnuu maọbụ odee na ọguu. Nka nzikọrta ozi bụ ngwa dị oke mkpa na ndụ onye ọbula. Ọ bụ ya mere nwaakwukwọ ọbula ji kwesi iwube nka ndị a ịji kwadoo onwe ya maka ọdinihu. Ọganihu mmadụ maọbụ obodo ọbula na-adabere nke ukwu n'agbammbọ na

mmekorita; mmekorita ndi ahụ na-aputakarị ihe nke oma na nzikorita ozi. Onye na-enweghi ezi nka nzikorita ozi agaghị aghota uche, echiche, nkwenye na mmetuta agwa ndi ozọ. O bu nke a mere Reith-Hall na Montgomery (2019) jiri si na nka ozi nkwaputa bu ngwa di oke mkpa n'amumamu isiokwu obula. Ha sirị na imuta ya na-ewe oge mana nwata akwukwo obula tunyere uchu n'amumamu nka a ga-amuta ya ngwangwa ma tinyekwa ya n'oru. Nkwa ha gosiri na nwata akwukwo obula mutara nka nzikorita ozi abughi naani na o nwere olileanya inweta oru di mma kama na o ga-eme ka o mee nke oma mgbe obula a gbara ya ajuju onu n'onodu obula maobu n'ebe obula.

### Usoro nchocha

Usoro a gbasoro mee nchocha a bu usoro nkwasị. E nwetara njatule site na nleruanaya na nchocha ndi ozọ merela ndi metutara isiokwu a; ochocha bu onye nkuzi asusu, agumagu na omenala Igbo. A tulere agumagu banyere etu omumu asusu, agumagu, na omenala Igbo si akwalite nka nzikorita ozi. A tuchaputara ma kwaa uzọ di iche iche e si akwalite nka nzikorita ozi nke nkwaputa site n'amumamu asusu. Atutu a gbasoro mee nchocha a bu atutu nzikorita ozi nke usoro nkuzi asusu. Eze (2017) dere na atutu a putara ihe n'oge agbata afọ 1970 na nke 1980. O si na o bu ndi okammuta sitere mba Britain na America wubere ma kwadoo atutu a iji hu na nkuzi na-aga n'ihu. Atutu a kwenyere na mmekorita bu uzọ kacha mma e si akwalite amumamu asusu. Dorneyi (2009) sirị na atutu a na-eziputa otutu uzọ e si akuzi ihe n'ulokwukwo. Na nkwa ya, Nunan (1992) kwara na oru atutu a na-arụ gunyere ihu na umuakwukwo ji asusu ha na-amu enwe mmekorita; o na-ahukwa na akwukwo ogugu e ji akuzi asusu bu nke dabara n'onodu a no n'ime ya ma hukwa na



ndiŋmumu tũnyere uchu n'asusu a na-amu n'uzo kwesiri ekwesi. Atutu a na-ahukwa na ndiŋmumu tũnyere oke na mmuta site n'ahumihe nke aka ha ma hukwa na ihe ndi ahụ a na-akuziri ha na nke na-eme n'obodo na-agako. Atutu a dabara nke oma n'isiokwu a n'ih i na o ga-eduzi ochocha ichoputu ka nkwalite nka ozi si akwado amumamu asusu na agumagu Igbo.

### **Nka nzikorita ozi na uru ha**

Muthiah (2012) dere na ozi obula e zigara onye ozo bu emereme n'ih i na nzikorita ozi bu ike. O bu ike e ji agbanwe echiche, mmetuta na akparamagwa ma burukwa uzo e si enweta mmeri. O gara n'ihu kwuo na o bu ogo nzikorita ozi mmadu na-eziputa ogo mmekorita onye ahụ na ndi ozo nakwa oganihu onye dika o si metuta onodu, ndu na akunauba. Nzikorita ozi dika isi sekpu nti nye ihe niile a na-eme n'uwa abughị ihe mmadu kwesiri iji tie epele. O bu otu n'ime ihe ndi amumamu asusu na agumagu na-akwalite; onye na-enweghi nka nzikorita ozi gba aka. O bu onye aka siri ike n'ihe banyere asusu, agumagu na omenala ma burukwa onye nwere nka nzikorita ozi asusu Igbo puru iji nka ahụ zipu ozi o choro izi n'udi onye obula ga-aghota ya nke oma. Nka nzikorita ozi bu agwara di oke mkpa na ndu mmadu. O na-akwalite obibi ndu na mmekorita mmadu na ibe ya. Nka nzikorita ozi bu nke a na-atucha site n'ileru anya na mmetuta maobu mmekorita nke na-enye mmadu ohere ileru ibe ya anya. Nka ndi a di oke mkpa n'ulooru n'ih i na oganihu na nruputa oru obula choro njiko aka na mmekorita ndi oru na ibe ha.

Al-Alawneh, Hawamleh, Al-Jamal na Sasa (2019) dere na nka ndi a bara nnukwu uru n'ihe niile mmadu na-eme. Ha kwuru na o nwere ndi sitere n'afọ nne ha nwee ike nzikorita ozi bu

igba ma nwekwaa ndi kwesiri igba mbọ ma tūnye uchu ihu na ha kwalitere nka nzikọrịta ozi ha. Nzikọrịta ozi bụ mkparịta na/maqbụ mmekọrịta ọbụla nwere echiche ma di ire. O bụ emereme na-aputa ihe n'agbata mmadu abuo maqbụ karịa. A ga-enweriri onye/ndi na-ekwu okwu na onye/ndi o/ha na-agwa maqbukwanu onye/ndi na-edede ihe na onye/ndi a na-edegara. O nwekwari ike buru onye/ndi na-eme ihe na onye/ndi ha na-emesoro ya bu ihe. Nke a na-egosi na a ga-enweriri onye/ndi no n'isi ebe ozi ahụ si abia ma nwekwaa onye/ndi no n'isi ozo nke ozi ahụ na-agara. Ka o di, o bughị naani ekwurunonu bu uto nzikọrịta ozi kama agwa ngakwasi/mmeghari ahụ di iche iche sochakwa ya maka o bughị mgbe niile ka e ji ekwumekwu maqbụ ederede eziputa ebumnuche mmadu.

Sreena na Ilankumaran (2018) kowara na e kere nka nzikọrịta ozi uto anọ. Ha chikotara ha n'ukwu abuo: nka nziputa ozi na nka nnabata ozi. Nka nziputa ozi gunyere nka ozi nkwuputa (ya bu nka e ji ekwu okwu) na nka ndeputa (nka e ji edede ihe) ebe nka nnabata ozi gunyere nka ngemnti (ito nti n'ala gee ihe e kwuru) na nka nguputa (ya bu nka iguputa ihe e dere ede). Ha gara n'ihu kowaa nzikọrịta ozi dika ihe na-aba oke uru n'ua taa; nzipu ozi na mgbanwerita echiche, amamihe na mmetuta emereme socha n'ihe ndi ha kowara dika nzikọrịta ozi. O bu ekwurunonu, emereme, akara na ihe di iche iche maqbụ nchikota ha ka ha kowara dika nzikọrịta ozi. Nka nzikọrịta ozi bu agwara di mkpa a choro n'ihe niile a na-eme na mba uwa a maka na onye ọbụla na-eji asusu ezipu ozi, akowaputa onwe ya maqbụ enweta echiche maka mmekọrịta na oganihu.

### **Nkwalite nka nzikorita ozi umuakwukwo**

Nkwalite nka nzikorita ozi ndiomumu bukw nkwali nka asusu ha. Sreena na Ilankumaran (2018) kororo mmuta dika ihe di oke mkpa na ndu mmadu. Ka o di, mmuta ihe ohuru abughi egwu achi utaba n'aka agba; onye choror imuta ihe ga-agbariri mbo. O bu ya mere ha ji kwuputa uzor ihe ato nakwalite nka na ndu okachasi etu o si metuta asusu na nzikorita ozi; ha gunyere ncheta, nghota/uche na mkpali. Ncheta ihe a kuzirila na-enyere umuakwukwo aka isi na ya wube echiche ohuru. O na-enye ha ohere icheta agwara nka nziputa ozi na nka nnabata ozi nakwa uzor e si akwalite ha maka nzikorita ozi bu igba. E nwere uzor ncheta abuo: kenkwurunonu na kenkiri. Kenkwurunonu na-enye mmadu ohere icheta ihe niile o nuru na nti ya ebe ncheta kenkiri bu nke na-enyere mmadu aka icheta ihe o huru n'anya. Ncheta na-enye umuakwukwo ohere icheta ihe e mere n'oge gara aga ma tinye echiche ya n'oru n'odinihu; nwata nwere ezigbo nka ncheta na-abu onye a na-eweliri aka elu dika onye ma akwukwo. O bu ya mere ncheta ji di oke mkpa nye omumu nzikorita ozi, asusu, agumagu na omenala Igbo. Nunan (2003) dere na otutu mgbe, ndi nkuzi na-amanye umuakwukwo igu ihe e dere n'akwukwo isi uzor ahu wulite nka ozi nkwuputa nakwa nka ncheta ha. O siru na ihe a na-akpo nke ahu bu nkuzi ekwumanu. N'agbanyeghi na nke ahu na-enye aka, o siru na o di mkpa na ndi nkuzi na umuakwukwo ghotara na mkparita uka na nzikorita ozi niile agaghi adi ka ndi e dere n'akwukwo omumu. Na nkwado, Ur (2000) siru na nzikorita ozi nakwa mkparita uka kempunudi bu isi sekpu nti nye nkuzi na omumu asusu. O bu mgbe umuakwukwo malitere isi n'uburu isi ha emeputa ahiriokwu di icha icha ka a puru isi na ha amutaala asusu n'ihu na o diiri umuakwukwo mfe iguputa ihe a kuzirila

ha na mbụ n'ụlọakwụkwọ karịa iwube ahiriokwu ọhụrụ site n'ụburu isi ha.

Dika Sreena na Ilankumaran (2018) si kwuo, nghota/uche so n'otu ihe di oke mkpa mgbe a na-amu asusu maobu nka asusu. Nke a bu maka na Igbo si na uche bu akpa; onye obula nya nke ya. Onye obula nwere ka o si ahuta ihe ma nwekwaa ka o si aghota ihe. Nghota mmadu na-adabekari na mmasi, ahumihe, omume na akparamagwa ya; o bu ya mere nwaakwukwo obula ga-eji tnye uchu n'omumu asusu etu o kwesiri ihu na mbunuche mmuta ahụ biara na mmezu maka na o bu onye gbaa boolu o rachaa oroma. Nke ikpeazu bu mkpali mmuo; nwaakwukwo obula nwere ihe na-akpali mmuo ya maka na o bu etu ahụ ihu umumakwukwo di iche iche bu ka omume ha dikwa iche iche. O bu mkpali na-achoputa ma kowaputa ihe na na-eme ka nwaakwukwo nwee mmasi ime ufodu ihe. O bu ya mere o ji di mkpa na umuakwukwo ghotara mkpa o di iji nka okwu di iche iche eziputa ufodu ihe nakwa uru o bara ima udi okwu kwesiri onodu di iche iche ma tinyekwa ha n'oru.

N'igbaso ihe e kwurula, nkwalite nka nzikorita ozi umuakwukwo abughi oru diiri naani ndi nkuzi na umuakwukwo; kama o dikwaara ndi isi ulokwukwo na ndi nne na nna. Ikpallite ihe ga-eme ka umuakwukwo na-abagide n'iji asusu ha na-amu akparita uka di oke mkpa. Mana ka o di, ihe kariji okara oge nkuzi obula bu nke a maputara maka onye nkuzi iji ya kuzie ihe. O bu nke a mere Harmer (2007) ji deputa uzọ ihe ato o kwenyere na o bu ya mere o ji di mkpa ikwado umuakwukwo ikwu okwu na klasị. Nke mbu bu na o na-enye umuakwukwo ohere iji asusu mbunobi ha akparita uka banyere onodu ihe di iche iche na-enweghi nchegbu obula. Nke abuo bu na o na-enye umuakwukwo na ndi nkuzi ohere

imata ụdị nsuhie dị iche iche nakwa ụzọ a ga-esi wezuga ha. O bụkwa ụzọ dị mma ịji wulite igbe okwu ọkpụ ụmụakwụkwọ ndị na-esi n'ohere isụ nke ha mara wulitekwo okwu ọhụrụ ndị ọzọ n'asụsụ mbunobi ha. Mart (2012) siri na mgbe ndị omumụ asụsụ bidoro ịji asụsụ mbunobi ha akparita, ha na-amalite ichoputa njirimara asụsụ ahụ ma sikwa etu ahụ mụta ya nke oma.

Nnabata omenala bụkwa ụzọ ọzọ e si akwalite nka nzikọrịta ozi ụmụakwụkwọ. Nnabata omenala na-enye ụmụakwụkwọ ohere inabata asụsụ na omenala ọhụrụ na ndụ ha. Asụsụ ọbụla na omenala ndị nwe asụsụ ahụ na-agakọ ọnu; o bụ nke a mere Huda (1999) jiri si na imuta asụsụ nke oma na-adabere n'etu nwaakwụkwọ na asụsụ ahụ siri biakọta. Ka o di, o bụkwa ọrụ dijiri nne na nna, ndị nkuzi nakwa ndị isiụlọ akwụkwọ di iche iche ebe a na-amụ asụsụ Igbo ihu na ụmụakwụkwọ jere obodo asụsụ ebunobi ha inwe ohere imuta asụsụ na usoro obibi ndụ ha.

### **Nkwalite nka ozi nkwuputa n'omumụ asụsụ na agumagu Igbo**

Mmụta bụ otu n'ime usoro obibi ndụ nke kachasi mkpa. O bụ nke na-amalite n'ubochi a mụrụ nwata ma kwusi ubochi o lara obodo ahudebe. Amumamụ asụsụ na agumagu Igbo nwere otutu alaka nakwa otutu ihe mgbagwojuanya di na ya okachasi n'anya ụmụakwụkwọ praịma na sekodiri. Isi sekpu nti n'amumamụ asụsụ bụ nzikọrịta ozi. O bụ ya mere okowa okwu *Igbo Adi* (2013) ji kowaa asụsụ dika 'uzo ndi mmadu ji eziritara onwe ha ozi, n'udi okwu e kwuru ekwu maobu e dere ede. Rhadhika (2017), n'aka nke ya, kowara nzikọrịta ozi dika isite n'ekwumekwu, ederede maobu mmeghari ahụ nyefe echiche maobu mmemuta. O bụ ntọala di oke mkpa na ndu

mmadụ maka oganihu. Na nkowa ya, e kere nzikorita ozi ụzọ abụọ: nkwurunonụ na mmegharị ahụ. Ọ gara n'ihu kwuo na otu ụzọ kachasi mfe mmadụ si ewulite nka nzikorita ozi ya bu site n'ikwalite nka ozi nkwaputa ya. Ọ bu nka ozi nkwaputa bu nka nzikorita ozi kachasi mkpa n'ihu na mkpoputa ka a kachasi eji ezi ozi nke mere onye ozi obula ga-eji mara mkpoputa uda niile etu o kwesiri dika o di na mkpoputa otu IPA; ozọ buru na o bu nkwurunonụ ka e ji akuzi ihe ebe nkuzi bu igbanwe ndu mmadu okpu toro okpu maka oganihu. Nke a bukwa nkwaputa nye Nunan (1998) onye siru na imuta nka ozi nkwaputa asusu bu ihe kacha mkpa mgbe mmadu na-amu asusu mba ozọ maobu asusu mbunobi obula. Ọ siru na ihe e ji amata ka onye omumu asusu si matabe asusu mbunobi ya bu ka onye ahụ si ejidebe asusu ahụ akparita uka n'ihu na imata ka e si asu asusu anaghi adabere naani n'ima utuasusu na echiche okwu na-eziputa kama onye omumu asusu kwesiri imuta ma na-asukwa asusu ahụ ka ndi o bu asusu mbu ha.

Celce-Marcia (2001) siru na onye amaghi asu asusu amaghi asusu ahụ n'ihu na o bu onye ma asu asusu bu onye a na-ahuta dika onye ma asusu ahụ. Ọ bu nke a mere nka ozi nkwaputa ji buru oka ibe n'ebe nka nzikorita ozi ndi ozọ no. Site na isu asusu, nwaakwukwo puru imuta ma wube okwu okpu di icha icha nke asusu mbunobi ya ma sikwa n'uzo ahụ kwalite utuasusu ya.

Rao (2019) kwadoro na nka ozi nkwaputa di nnukwu mkpa nye omumu asusu. Ọ siru na o bu ya kacha ahia ahụ mmuta. Ọ na-aba nnukwu uru n'ihu na o bu asusu ka e ji eme ihe niile n'ụwa taa: achomoru, arumoru, nkwalite azumahia, mwulite okwa ntukwasị obi, mkparita uka, nrurita uka na ihe ndi ozọ di icha icha. Ọ siru na onye obula chorọ iga n'ihu ga-agbasi

mbọ ike ikwalite nka nkwuputa ozi asụsụ ya n'ihì na asụsụ na nzikọrịta ozi jì ụdọ ọganihu mmadụ niile.

Nkiri na mmugharị okwu dī n'ihe nkiri bụ ụzọ ọzọ ndi ọmumụ si akwalite nka ozi nkwuputa ha. Mgbe ha na-eme nke a, ọ na-enyere ha aka imuta asụsụ mbunobi ha. Ihe nkiri ndi a na-abụ nke nwere mkparịta ụka maọbụ nkwenkweni okwu mmadụ abụọ maọbụ karịa. Mkparịta ụka bụ otu n'ụzọ nka nzikọrịta ozi si apụta ihe na ndụ mmadụ. O na-enye ndi mmadụ ohere ikwuputa obi maọbụ nkwenye ha banyere isiokwu ọbụla. Mgbe nwaakwukwọ na-ege mkparịta ụka kekwurunonụ maọbụ ekiri kenkiri, ọ na-adị ka ihe dī mfe mana ọ bụ mgbe onye ahụ tinyere ihe ọ gere maọbụ nke o kiriri n'ọrụ ka ọ ga-amata na ihe a na-eme adighi mfe. Ikegwuonu (2015) siri na iji ihe nkiri akuzi asụsụ Igbo na-akpolite mmuo ndi ọmumụ asụsụ nke ukwu karịa mgbe e ji akwukwọ akuziri ha n'ihì na ha na-ahụta ihe nkiri dika mkpolindu. Ọ gara n'ihu kwuo na ngwa nkuzi nkiri na-echetara ndi ọmumụ ihe ha mụrụla ma sikwa ụzọ ahụ mee ka mmuta pụta ihe; ihe kachasi uto na ngwankuzi nkiri bụ na ọ na-enye onye na-amụ asụsụ mbunobi ohere ikwusi maọbụ laghachi azụ n'ihe ọ mụrụla ugbo ole ọ choro ma site n'ụzọ ahụ mụta ya nke oma. Ka ọ dī, ọ dī mkpa na nwaakwukwọ ghotara ka kwunkwukwa na kwunkwugha nakwa ngwa asụsụ ndi ọzọ si arụ ọrụ na mkparịta ahụ. Ọ bụ nke a mere o ji dī mkpa na e kiritu maọbụ getu, onyenkuzi akwusitu ngwa nkuzi ahụ juo umuakwukwọ ajuju banyere nke ha kiririla/gerela. Ihe ọzọ dī mkpa ebe a bụ iziputa echiche so mmegharị ahụ dī iche iche dika mmadu igbaru ihu maobukwanu mmadu imu amu. Ọ bụ ajuju ndi a ga-akpolite mmuo umuakwukwọ iwere nka ozi nkwuputa ha gbaụ ya osọ. Onye nkuzi nwekwara ike isi ya kwuputa ozi ndi ọzọ ha siri na nleruanya choputa banyere ihe nkiri ahụ.

Ihe ọzọ bụ na o nweghi onye ga-enyefeli onye ọzọ ihe o jighi n'aka; ndị nkuzi kwesiri imanye ụmụakwụkwọ ka ha tinye uchu na ngemntị. Ige ntị bụ otu ụzọ e si amụta ikwu okwu. Ọ bụ eziokwu na e nwere ike ihe bụ ebumnuche kpom kwem onye nkuzi abughị ihu na ụmụakwụkwọ nuru ihe e kwuru ma ghota ya kama ọ bụ ihu na ha onwe ha kwughariri ozi ha gere na-agbanweghi echiche ya mana nka nkwpụta na nka ngemntị bụ ejima. Ọ bụ ya mere Brown, Rogers na Rogers (2004) ji si na ebube nka ozi nkwpụta dika alaka nka nziputa ozi na-adabere nke ukwu na nka ozi ngemntị dika alaka nka nnabata ozi n'ihu na ọ bụ mgbe mgbanwerita echiche dabara nke oma ka a puru isi na e nwere nzikorita ozi bụ igba. Iji hu na nke ahụ dabara, onye nkuzi ga-ejizi aka ya juo ha ụfodu ajuju. Aziza ha nyere ga-egosi na ha na-amuta ihe a na-akuziri ha maobu mee ka onye nkuzi mara ihe o kwesiri ikwughari maobu kuzigharia.

Fauzi (2017) dere na itinye ụmụakwụkwọ n'ime obere otu mkparita uka ga-enye aka kwalite nka ozi nkwpụta ha. A ga-enweta nke a site na inye otu obula oru ha ga-aru maobu ihe omume ha ga-eme. A ga-agwa ha okwu mgbamume ndi nke ga-eme ka ha nwee obi ike isonye na ihe a si ha mee ma mekwa ya nke oma. Ufodu ihe omume ndi ahụ gunyere isi ha deputa aha anumanu ndi bi n'ohia maobu ndi bi n'ulo. Onye nkuzi nwekwara ike isi ha kanye akara udaolu na mkpuruokwu ndi nwere myirinsupe mana mkpoputa ha abughị otu. Dika ndi no n'otu otu mkparita uka, ihe omume niile a siru ha mee ga-abu ohere ikwalite nka ozi nkwpụta ha n'ihu na ọ ga-aburu ha ohere irurita uka banyere isiokwu ihe a siru ha mee. Site na ya ha ga-akwalite nka nzikorita ozi ha. Mana iji hu na ebumnuche onye nkuzi putara ihe etu o kwesiri, o nwere ike iju ha ụfodu ajuju n'onu ime ka onye obula were



onyụ ya zaa ajuju ihu na ha sonyere n'ihe omume ahụ. O bu ụzọ ọzọ a ga-esi kwalite nka ozi nkwuputa ndịomumụ.

Igba ndi omumu asusu ajuju onu oghe so n'uzo e si akwalite nka ozi nkwuputa na nka ozi ekwurunonu ha niile. Ajuju oghe dika *Igbo Adi* siri kowaa bu 'ajuju nchoputa nke onye kwuo uche ya'. Mgbe e nyere onye omumu asusu ohere iji asusu mbunobi kwuo uche ya, o ga-enye ya ohere ikwalite nka ozi nkwuputa ya n'ihia na ekwumekwu dika Luoma (2004) siri kwuo bu mmekorita nke na-eziputa ogo otu na onodu emereme. Mgbe umuakwukwo nwere udi ohere ahụ, o ga-eme ka ha were asusu mbunobi ahụ kowaputa onwe ha maobu ihe a na-atule oge ahụ. Site n'udi emereme a, onye omumu ga-ewube obiike ikwu banyere udi isiokwu ahụ ebe ọzọ maobu n'onodu obula.

## Mmechi

Nka nzikorita ozi bu ngwa di oke mkpa na ndu onye obula. Onye obula kwesiri iwube nka ndi a iji kwadoo onwe ya maka odinihu n'agbanyeghi na e nwere ndi sitere n'afọ nne ha nwae ike nzikorita ozi bu igba. Mgbe e nwere nzikorita ozi a ga-enweriri onye/ndi no n'isi ebe ozi ahụ si abia ma nwekwaa onye/ndi no n'isi ọzọ nke ozi ahụ na-agara. E kere nka nzikorita ozi ụzọ anọ: nka ozi nkwuputa, nka ndeputa, nka ngemnti na nka nguputa. Ncheta, nghota/uche, mkpali mmuo, nkwughari na nnabata omenala na-enyere umuakwukwo aka ikwalite nka nzikorita ozi ha. Mmuta asusu na-adabere n'etu nwaakwukwo na asusu ahụ siri biakota. O bukwa oru diji nne na nna, ndi nkuzi nakwa ndi isiulo akwukwo di ichie ichie ebe a na-amu asusu Igbo ihu na umuakwukwo jere obodo asusu ebunobi ha inwe ohere imuta asusu na usoro obibi ndu ha. Otu uzo kachasi mfe mmadu si ewulite nka nzikorita ozi ya bu

site n'ikwalite nka ozi nkwuputa ya; onye amaghị asụ asụsụ amaghị asụsụ ahụ n'ihì na ọ bụ onye ma asụ asụsụ bụ onye a na-ahụta dika onye ma asụsụ ahụ. Onye ọbụla chọrọ ịga n'ihu ga-agbasị mbo ike ikwalite nka nkwuputa ozi asụsụ ya n'ihì na asụsụ na nzikọrịta ozi ji ụdọ ọganihu mmadụ niile. Nkiri na mmugharị okwu dī n'ihe nkiri, nziputa echiche so mmegharị ahụ dī iche iche, ngemntị na nsonye n'ogbakọ òtù mkparịta so n'ihe ndị ga-enye aka ikwalite nka ozi nkwuputa n'omumụ asụsụ na agumagu Igbo

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