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She therefore calls for well researched papers for publication in any of these three journals: **Ekwe Jonal**, **IgboScholars Internal Journal** and **Ideal International Journal** all dedicated to the systematic articulation of Igbo/African Ideas, Thoughts and Beliefs, Culture and Civilization, Symbols and Institutions; Medicare, Economy, Social life, Security, History and Politics, Law and Order; Science and Technology, Language and Literature, Crafts and Agriculture' Philosophy and Religion, e.t.c. Interested authors are free to send papers any time, any day as we accept papers 24/7 and publish each of the Journals three times or more every year.

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## FROM EDITORIAL DESK

**Ideal International Journal** is one of the brainchildren of Igbo Scholars Forum born out of the zeal to get the young Igbo scholars together to start thinking like Igbo sons and daughters through paper publications, meetings and symposia. In fact, Igbo Scholars Forum was founded by Professor Onukwube Alexander Alfred Anedo and born at the launching of a festschrift in honour of their life patron, Professor Obed Muojekwu Anizoba (Ozonwa) of the Department of African & Asian Studies, Nnamdi Azikiwe University, Awka, Nigeria on the 15<sup>th</sup> day of December 2012. In his kind gesture, Prof O. M. Anizoba established a website <http://www.igboscholarsforum.com.ng> (which they later upgraded to <https://www.biafuluigboscholarsforum.com>) for them to use in telling the world who the Igbo people are, about their life, what they believe in and their relationship with people and other cultures of the world outside theirs. Other journal outlets through which this Forum wants to let Igbo people and their culture out to the world are IgboScholars International Journal and Ekwe Jonal

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**Ụmịedemede**

Nchọcha a lebara anya na mmereme mmejuputa usoro agumakwukwo n’asusu Igbo maka mmepe okputorokpu. Mbunuche nchọcha a bu imata mmeremme mmejuputa usoro agumakwukwo n’asusu Igbo bu nke ga- eme ka ihe omumu asusu Igbo buru ihe ga- eweta mmepe okputorokpu. Ajuju nchọcha abuo ka e ji wee mee nchọcha a. Onye nchọcha gbasoro usoro nkowa sovee wee mee nchọcha ya. E ji usoro nhorọ nha na usoro nhorọ ebumnobi wee hoputa ndi nkuzi asusu Igbo di iri asato na ise e ji mee nchọcha. Ngwa e jiri mee nchọcha a bu njumaza bu nke ihe e deputara na ya di iri na isii (16) n’ ime nkeji abuo. Maka inyocha ngwa nchọcha, ndi nkuzi

abụọ na ngalaba amụmamụ Igbo na otu onye nkuzi na-akuzi na ngalaba measurement na evaluation lebara anya na ya, bụ ndị si na ngalaba mahadum nke Naijiria Nsukka. Ndị nchọcha lelere inogide n'ọnọdụ nke agbanweghi agbanwe site n'iji usoro ntucha data a na-akpọ Cronbach's Alpha na Bekee, ma e nwetara akara 0.75. E jiri ntucha mini, ndipụ n'izugbe wee nweta osisa ajuju nchọcha. Nchọcha e mere gosiri na oru ndi nkuzi n'iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu gunyere ihu na ndi nkuzi asusu Igbo bu ndi nwere ogugu isi gbasara asusu Igbo, omenaala na nka, na ndi nkuzi gbasoro usoro nkuzi kwesiri iji nyefe umu akwukwo amamihe, nka, agwa na ntola niile a turu anya na ndi ozo. Nchọcha ozo gosikwara na akamgba na- egbochi ndi nkuzi iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu gunyere enyeghi ndi nkuzi ozuzu gbasara ihe ndi ha kwesiri ikuzi tinyere usoro na nka ha ga- agbaso, eweghi ndi nkuzi nwere ogugu isi gbasara asusu Igbo, omenaala na aka nka, enyeghi ndi nkuzi nkwardo kwesiri dika ngwa nkuzi nakwa ihe agbamume, ndoghachi azu omumu asusu Igbo na- esite na ndorondoro otografi, na ndi ozo. Onye nchọcha tutara alo mkpa o di ndi Govmenti ihu na ndi nkuzi gbasoro usoro ihe omumu agumakwukwo ga- agbado ukwu n'omenaala iji ziputa ndina na nhazi ga- enye aka igbo mkpa na ochicho obi ndi mmadu ma nyekwa ndi obodo ohere isonye kwado agumakwukwo, maka inweta mmepe okputorokpu.

**Okpurukpu okwu:** Usoro agumakwukwo, mmereme mmejuputa usoro agumakwukwo, nkuzi na Omumu asusu Igbo, mmepe okputorokpu.

## Mkpolate

Korikulum /usoro ihe omumu agumakwukwo bu usoro ihe omumu a haziri ahazi na amamihe nwata na- anata n'ulokwukwo iji tozuoke ma kwudosieike na mmadu. N'echiche Onwuachu (2017), korikulum bu usoro ihe omumu a haziri ahazi e ji enye nwata ihe ozuzu n'ulokwukwo maka inweta mgbanwe n'agwa, ntola, mmeputa maka ntowanye nke onwe nke onwe na oha obodo. Agu (2019) kowara korikulum dika amamihe, agwa na nka mmadu na- anata site n'ihe omumu n'ulokwukwo. Agu gara n'ihu kowaa na korikulum dika usoro ihe omumu a haziri ahazi n'ulokwukwo bu nke mmebere ya di ato gunyere ihe omumu kpom kwem, mmeremme di iche iche e ji emeputa ihe omumu n'usoro n'usoro mgbazinye ma o bu ntuziaka. Ihe nchocha a gbadoro ukwu na mmeremme e ji emejuputa usoro ihe omumu agumakwukwo dika o si gbasata ihe omumu asusu Igbo n'ulokwukwo mahadum. Mmejuputa usoro ihe omumu agumakwukwo bu mmeremme niile e ji eziputa ihe omumu a haziri ahazi na klasi site na mgbakota aka nke onye nkuzi, ndi omumu, ndi na- ahazi omumu n'ulokwukwo, ndi nne na nna tinyere mmekorita n'esite na ngwa nkuzi, ebe a na- eme omumu na gburugburu omumu. Na mmeremme mmejuputa usoro ihe omumu korikulum, onye nkuzi bu isi a huru kwaba okpu ma o bu onye ozi putara ihe. Nke a na- egosi na adimire mmejuputa usoro ihe omumu agumakwukwo na nweta mbunuche ihe omumu bu naani mgbe onye nkuzi huru na e nwere ezi mmekorita n'etiti umu akwukwo, ndi na- ahazi agumakwukwo na gburugburu.

Adimire mmeremme mmejuputa korikulum/usoro ihe omumu agumakwukwo n'ogo afo iri abuo na otu bu ihe di mkpa maka inweta ebumnobi mmepe okputorokpu. Ndi otu United Nation (2015), weputara ebumnobi iri na asaaa gunyere ikpochapu ogbenye, ibelata agu, inweta ahuike, inweta ohere agumakwukwo na ihe ndi ozo bunke ga- adi okputorokpu. Nke a na- egosi n'inweta ebumnobi ihe omumu asusu Igbo n'ulokwukwo di elu gbadoro ukwu n'iji ezi mmeremme mmejuputa kuziere umu akwukwo bu



nke ga- enyere ha aka inweta nka na amamihe a tũrũ anya maka mmepe ọkputorokpu. N'ihĩ nke a, ka onye nchọcha jĩ lebaa anya imata ọrũ onye nkuzi n'iziputa emeremme mmejuputa usoro ihe ọmũmũ asũsũ Igbo, tinyere uru ọ bara maka mmepe ọkputorokpu.

## **Nsogbu Nchọcha**

Mbunuche agumakwũkwọ na mba ụwa niile n'ogo senchuri iri abũọ na otu bũ ihũ na e nwetara agumakwũkwọ ga- eweta mmepe ọkputorokpu. Inweta mbunuche mmepe ọkputorokpu site n'omũmũ asũsũ Igbo gbadoro ụkwũ n'adimire nziputa mmeremme mmejuputa usoro ọmũmũ agumakwũkwọ n'asũsũ Igbo/ korikulum n'ebe ikwalite amamihe, nka na mmeputa maka nkwdosike adimũmma onwe ụmũ akwũkwọ ma ọ bũ onye gũchara akwũkwọ, enwem ike irũsi ọrũ ike, mmekorita na nkwalite ọkwa akunuba. Ọ bũ ihe dĩ mkpa imata na ndĩ nkuzi ezi onodu putara ihe n'ebe nziputa mmeremme mmejuputa usoro ọmũmũ agumakwũkwọ dĩ. Ka osila dĩ, a hutara na ụmũ akwũkwọ mere ihe ọmũmũ asũsũ Igbo na mahadum akwdosighĩ ike n'onwe ha, akwdosighĩ ike na ọrũ nka, nakwa asũsũ Igbo, nke putara ihe na- agbaghi mbọ n'ikwalite onodu akunuba, nakwa ichoghari ọrũ Bekee bũ nke otutu na- agbaghari maka ya ruo taa. Onodu ojoọ, ụmũaka mere ihe ọmũmũ asũsũ Igbo na ogo mahadum na- enweta onwe ha, eweghi anya ma ọ bũ na ha anataghi ntọala amamihe na nka ndĩ Igbo kwesiri ka ọ bũ na ndĩ nkuzi emejuputaghi korikulum ihe ọmũmũ asũsũ Igbo nkwa ọma. Nke a mere onye nchọcha jĩ lebaa anya imata ọrũ diti onye nkuzi na nziputa mmeremme mmejuputa usoro ọmũmũ agumakwũkwọ/ korikulum n'asũsũ Igbo, maka ụmũaka igbaso ụzọ a tũrũ anya n'inata odinala, amamihe, ntọala, na nka kwesiri maka mmepe ọkputorokpu.

## **Ajuju Nchọcha**

Ajuju nchọcha aka a gbadoro ụkwũ wee mee nchọcha.

1. Kedu ọrụ ndị nkuzi n'iziputa mmeremme mmejuputa usoro ọmụmụ agụmakwụkwọ n'asụsụ Igbo maka inweta mmepe ọkpọtọrọkpụ?
2. Kedu akamgba na- egbochi ndị nkuziiziputa mmeremme mmejuputa usoro ọmụmụ agụmakwụkwọ n'asụsụ Igbo maka inweta mmepe ọkpọtọrọkpụ?

### **Mmeremme mmejuputa korikulum/usoro ọmụmụ agụmakwụkwọ n'asụsụ Igbo maka inweta mmepe ọkpọtọrọkpụ**

Mmeremme mmejuputa korikulum/usoro ọmụmụ agụmakwụkwọ n'asụsụ Igbo bụ ihe dị oke mkpa n'ogo agụmakwụkwọ niile, tumadị n'ogo mahadum maka iziputa ụmụ akwụkwọ nwere ntụkwasiobi nke onwe tinyere nkwardosike. Korikulum, dika onye nchọcha si kowabu na mbụ, bụ ihe ọmụmụ na amamihe agụmakwụkwọ a ahaziri ahazi maka inyefe ya n'aka ndị ọmụmụ maka ntowanye a na- ahụ anya, inweta ọgụgụ isi dị mma, na nkwalite mmụọ na mmekeji onye ọ bụla natara ya bụ ihe ọmụmụ. Korikulum ọ bụla na- enwe mbunuche ihe ọmụmụ, ndina na usoro amamihe ọmụmụ. Nke a mere Roy (2019) hụta korikulum ka amamihe, agwa na nka a haziri ahazi a na- enyefe n'aka ndị ọmụmụ n'ụlọakwụkwọ. N'aka nke ọzọ, mmeremme mmejuputa korikulum bụ iziputa kpom kwem usoro ọmụmụ agụmakwụkwọ iji hụ na e nwetara mgbanwe n'agwa na- apụta ihe n'etu onye ahụ si eche echiche, enwe mkpalite mmụọ na mmasi n'ihe ọ na- eme. Nka n'ụdị nke ya gbasara etu mmadụ si ejikọta ụbụrụ, ụkwụ, aka na ahụ ya niile iji meputa ihe ndị a na- ahụ anya. Uru ndị nkuzi bara n'ebe nziputa mmeremme mmejuputa korikulum karịrị akarị. Nke a na- egosi na onye nkuzi bụ isi a hụrụ kwaba okpu n'ebe inyefe na iziputa ihe ọmụmụ korikulum dī. Mmeremme mmejuputa korikulum ahụ onye nkuzi na- eziputa gụnyere; ihazi na ideputa ihe ọmụmụ, inye ihe agbamume, iji usoro na nka kwesiriziputa ihe ọmụmụ, ihazi ụmụ akwụkwọ na- eme ihe ọmụmụ na klasị, iziputa atumatu

mmughari omumu, iziputa usoro nwale dabara adaba, igbado anya n'ogo amamihe ndi omumu, iziputa usoro nnwale dabara adaba, igbado anya n'ogo amamihe ndi omumu, ihu na e nwere ezi mmekorita na mkpakorita n'etiti ndi nkuzi na umukawukwo, iji ngwa nkuzi di iche iche hu na e nwetara ebumnobi agumakwukwo,

O bu ihe di mkpa imata n'iziputa mmeremme mmejuputa korikulum a na- adi ire mgbe o gbadoro ukwu n'ebumnobi ndi obodo, odinala na omenaala tinyere usoro nhazi mmekorita kwesiri ekwesi. Nke a na- egosi na onye nkuzi Igbo iziputa mmeremme mmejuputa korikulum/usoro omumu agumakwukwo n'asusu Igbo n'ogo mahadum, putara onye nkuzi ahụ iji ezi usoro, nka na nhazi kwesiri nnyefe umu akwukwo ntola, amamihe na nka niile kwesiri n'asusu Igbo. Nke a gunyere ime ka umu akwukwo na- eme ihe omumu asusu Igbo buru akwa akwuru n'ebe nka asusu Igbo di dika nka onunu, okwukwu, ogugu na odide di. Agbo (2021) kwara na nke a gunyere onye nkuzi Igbo ime ka umu akwukwo mata ihe gbasara utasusu, agumagu na omenaala nke oma tinyere ime ka umu akwukwo mata ihe gbasara oru aka di iche iche ndi Igbo ji biri. Agbo gara n'ihu rutukwa aka na iziputa emereme mmejuputa korikulum/usoro omumu agumakwukwo n'asusu Igbo n'ogo mahadum ga- adi ire ma o buru na o bu onye nkuzi mara ihe gbasara asusu Igbo na omenaala tinyekwara uzo o ga- esi nyefe ya n'aka umu akwukwo.

Nke a mere Ume (2021) ji kwaa na korikulum omumu asusu Igbo zuru oke bu nke nwere ntola n'omenaala Igbo. Omenaala Igbo bu uzo ebimndu ndi Igbo nke gbadoro ukwu n'asusu ha, amamihe, odinala, nkwenye, oru nka, iwu nke mmebere ya bu ihe a na- ahụ anya na nke a naghị ahụ anya (Ulodiaku, 2021). N'ikwado echiche a, Uba (2021), kwara na emereme mmejuputa korikulum/usoro omumu agumakwukwo n'asusu Igbo tumadi n'ogo mahadum bu mmereme niile kwesiri onye

nkuzi Igbo ga- esite n'ezi mmekọrịta, ngosi, agbamume na mkpalite mmụọ nyefe ihe ọmụmụ asụsụ Igbo n'aka ụmụ akwụkwọ maka inweta amamihe, nka na ezi agwa a tụtụ anya. Nke a bụ maka na agụmakwụkwọ mahadum bụ nke e ji ahazi ọdịnihu gbasara ọnọdụ agụmakwụkwọ, nchọcha, amamihe maka igbo mkpa nke onwe, ọha obodo na ikwalite mmepe okputorokpu.. Ka o sila dị, nziputa mmereme mmejuputa korikulum/usoro ọmụmụ agụmakwụkwọ n'asụsụ Igbo bụ nke a naghị adị ire oge ụfọdụ n'ihu ihe ndị na- echere ya aka mgba. N'ogo agụmakwụkwọ ọ bụla, e nwere ihe ndị na- echere ya aka mgba. (Iloha (2018) kowara na n'ogo mahadum, n'ihu ndị na- echere iziputa mmereme mmejuputa korikulum/usoro ọmụmụ agụmakwụkwọ aka mgba gunyere enweghị ngwa agụmakwụkwọ, nhutara ndị obodo n'ebe agụmakwụkwọ dị, mpụ na aghugho n'ule, enyeghị ndị nkuzi ozuzu kwesiri, tinyere ụdị ndị na- ahazi agụmakwụkwọ. Iloha gara n'ihu kowaa na ngwa agụmakwụkwọ ebe a gunyere mmadu dika ndị nkuzi nakwa ngwa e ji akuzi ihe. Isife (2019) kwadoro echiche a site n'ikowa na iwe ndị nkuzi na- etozughị etozu n'ụdị nzere, ndị na- enweghị ogugu isi na nka kwesiri, ndị na- enweghị mmasi n'oru nkuzi na- enmyeaka n'idoghachiazu nziputa mmereme mmejuputa usoro ọmụmụ agụmakwụkwọ. N'aka nke ozo, enweghị ngwa nkuzi na- adoghachi omum azu tumadi ngwa e ji eme ihe ọmụmụ gbasara nka ndị Igbo.

Ihe ozo bu nsogbu nye nziputa mmereme mmejuputa usoro ọmụmụ agụmakwụkwọ bu nhutara ndị obodo n'ebe agụmakwụkwọ di. Otutu obodo bu ndi na- enweghị mmasi n'ikwado na ikwalite onodu agumakwukwo, kama mmasi ha di n'igosi okwa akunuba na ihe enwemenwe ndi ozo tinyere ichi otutu echichi. Na nkowa Ubaka (2020), mpụ na aghugho n'ule bu otu ihe na- emetuta nziputa mmereme mmejuputa usoro ọmụmụ agumakwukwo. Onodu ojoo a na- eweta etinyeghi uchu na nkuzi na omumu n'ulokwukwo, abiachighi akwukwo anya na agwa ndi ozo ruru inyi. Ubaka gara n'ihu kowaa na - enyeghi ndi nkuzi

ozuzu so adoghachi nziputa korikulum azu. Na nkowa Ubaka, o bu site n'ozuzu ndi nkuzi ka ha si amata mkpa o di inyefe amamihe, agwa na nka kwesiri tumadi ka o si gbasata omumu asusu Igbo maka nkwdosi ike nke onwe, inwe ezi ebimndu, nkwalite mmekorita na odinala, inwe mmuo agbambodi uchu ga- enyeaka n'ibelata ogbenye, inweta otito na mmepe ga- adi okputorokpu.

Mmepe okputorokpu (SDGS- Sustainable Development Goals) bu atumatu na iwu usoro mmepe nke United Nation weputara ka o bido n'afu 2016 bu nke nwere mgbasiukwu n'atumatu ebumnobi mmepe ogbaraofuru(MDGS- Millenium Development goals) bidoro n'afu 2000 – 2015. Mmepe okputorokpu bu usoro iwu a haziri ahazi ga- enyere mmadu aka inweta ebumnobi mmepe ugbo a na- emebighi ihe okike o bu la iji hu na- enweghi ihe mgbochi n'inweta ebumnobi mmepe nke mmadu n'oge odinihu. N'echiche Ubaka, mmepe okputorokpu bu mmepe na- ahụ na nkwalite e nwere n'uzo ebimndu mmadu tata agaghi eweta ihe mgbochi na nkwalite uzo ebimndu ndi na- etolite etolite. N'iga n'ihu, Ubaka kwara na mmepe okputorokpu okpurukpu uzo ihe ato gunyere mmepe ichekwaba, nkwalite gburugburu mmadu, okwa akunuba na mmekorita. Ebumnobi mmepe okputorokpu bu igbo mkpa chere mba uwa n'ihu, bu nke di iri na asaa gunyere inye mmadu niile ohere nhatanha, ichekwaba gburugburu mmadu na ala ebe ihe okike di, ihu na onye o bu la nwetara udo na agamnihu, ichupu ubiam/ogbenye site n'ikwalite okwa akunuba, igbo mkpa na ikwalite mmekrita mmadu site site n'onodu agumakwukwo, ahuike, nchekwaba, mmekorita, inye ohere inweta oru, tinyere inwe nlekota gbasara mgbanwe ihu igwe (climate change) na nchekwaba gburugburu mmadu(environmental protection).

N'iga n'ihu, Eme (2020), kwara na ebumnobi mmepe okputorokpu bu igbo mgba ihe akamgba chere mba uwa n'ihu dika ogbemye, mgbanwe ihu igwe, ogba aghara, igbakwasa ukwu ma

kwelite ebumnobi ndi e nwetara n'oge MDGS. Okoro (2020) kowara na e nwere ihe ndi na- echere nweta ebumnobi mmepe okputorokpu dika mmebi gburugburu, ikpa oke, enweghi ozuzu na ihe ndi ozo. Nke a na- egosi na tupu a ga- eziputa usoro ihe omumu agumakwukwo nweta mmepe okputorokpu, na ndi na- ahazi ihe usoro agumakwukwo, ndi govementi, ndi nkuzi, umu akwukwo, ruo nan ne na nna nwere oru diri ha ga- aru, kama na nke onye nkuzi kachasi wee puta ihe na nziputa mmeremme mmeputa usoro ihe omumu agumakwukwo. Nke a bu maka na onye nkuzi ka o diri igbado ukwu n'omenaala wee ziputa mmereme mmeputa usoro omumu agumakwukwo. Nke a mere na agumakwukwo ka adi ire mgbe a na- esite nay a nyefe umu akwukwo nkwenye na usoro ebimndu ha, dika o si gbasata odinala, nka na ndi ozo. N'ih ihe nke a, onye nchocha ga- ach o imata oru ndi nkuzi n'iziputa mmeremme mmejuputa usoro omumu agumakwukwo, maka inweta mmepe okputorokpu.

## **Usoro Nchocha**

Udi nchocha omumua bu usoro sovee nkowa. Nworgu (2006) hutara usoro sovee nkowa dika usoro na- akowa isiokwu, agwa ma o bu ihe a na-ahuta gbasara ndi e ji eme nchocha n'usoro n'usoro, n'agbakonyeghi ma o bu iwepu ihe o bu la n'ih e a na-ahuta anya oge ah u a na-eme ya bu nchocha. Onye nchocha hutara udi nchocha a, dika ihe dabara n'isiokwu nchocha ya, ebe o bu na nchocha a nwere mmasi n' imata etu e si eziputa mmereme mmejuputa usoro agumakwukwo n'asusu igbo maka mmepe okputorokpu. Ndi e ji mee nchocha kpom kwem bu ndi nkuzi na- akuzi asusu Igbo n'uloakwukwo mahadum na mpaghara Owuwa Anyanwu Naijiria di nari isii na ise. Ndi a ga- eji mee nchocha kpom kwem bu ndi nkuzi di iri asato na ise bu nke onye nchocha gbasoro usoro nhoro di otutu gunyere usoro nhoro nha na usoro nhoro ebumnobi wee hoputa. Ngwa e jiri mee nchocha a bu njumaza bu nke ihe edeputara na ya di iri na isii (16) n' ime nkeji abuo. Onye nchocha lelere inogide n'onodu nke agbanweghi agbanwe site n'iji usoro ntucha

data a na-akpọ Cronbach's Alpha na Bekee, ma e nwetara akara 0.75. E jiri ntucha miini na ndipụ n'izugbe wee nweta ọsịsa nchọcha. Ihe e guzobere maka inweta ihe nchọcha bụ nke gbadoro ụkwụ n'usoro liketi ma ihe mputara ya bụ nke a KKI – kwere kwesie ike, KE – kwere ekwe, JA – juru aju, JKK – juru kpam kpam bụ nke e nyere akara 4,3,2,1. Ọsịsa ọ bụla e nwetara pekariri 2.50 gosiri ekweghi ekwe, ebe ọsịsa nke ruru akara 2.50 ma ọ bụ karija gosiri iguzosi ike kwem ma ọ bụ kwere ekwe bụ nke gbadoro ụkwụ otu e si wee hazie ajuju nke ọ bụla.

### **Nchoputa**

Ihe e nwetara site na nchọcha ka e ziputara na tebul abuo dika o si gbasata ajuju nchọcha ato onye nchọcha guzobere.

**Ajuju nchọcha 1:** Kedu oru ndi nkuzi n'iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu?

**Tebul 1: Mini echiche ndi nkuzi n'imataoru ndi nkuzi n'iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu.**

### **Mkpoko Miin - 2.82**

Tebul nke mbu a, gosiputara echiche ndi nkuzi na oru ndi nkuzi n'iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu. Ihe e deputara maka ajuju nchọcha nke a diasato nke bidoro 1 – 8. Akara miin e nwetara n'ajuju nke ọ bụla tinyere mkpoko miin bu 2.82kariri kraiterion miin bu 2.50, ma nke a gosiri na ihe ndi a niile e deputara buoru ndi nkuzi n'iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu.

## Ajuju nchocha 2

1. Kedu akamgba na- egbochi ndi nkuziiziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu?
2. Tebul 2: Mini echiche ndi nkuzi n 'imataakamgba na- egbochi ndi nkuzi iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu

Onugu	Ndina	Miin	Ndipu N'izugbe	Mkpebi
	<b>Akamgba na- egbochi ndi nkuzi iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu</b>			
9	Enyeghi ndi nkuzi ozuzu gbasara ihe ndi ha kwesiri ikuzi tinyere usoro na nka ha ga-agbaso.	2.68	.71	Kwere ekwe
10	Eweghi ndi nkuzi nwere ogugu isi gbasara asusu Igbo, omenaala na aka nka.	2.67	.63	Kwere ekwe
11	Enyeghi ndi nkuzi nkwo kwesiri dika ngwa nkuzi nakwa ihe agbamume.	2.56	.61	Kwere ekwe
12	Iji ihe gbasara ndorondoro otografi doghachi omumu asusu Igboazu.	2.65	.60	Kwere ekwe
13	Agbasoghi otu usoro wee depuata mkporokwu Igbo.	2.72	.68	Kwere ekwe
14	Ikwo mpu na aghughu n'ule.	2.70	.61	Kwere ekwe
15	Ndi na- achikwaba ulokwukwo enweghi ogugu isi ihazi ihe gbasara nkuzi na omumu asusu Igbo nke oma.	2.50	.55	Kwere ekwe
16	Emeghi ka ndi oha obodo mata uru nkwo agumakwukwo bara karja ichi echichi di ichi ichi.	2.75	.68	Kwere ekwe
	<b>Mkpoko Miin -</b>			<b>2.68</b>

Tebul nke abuo a, gosiputara echiche ndi nkuzi n'imata akamgba na- egbochi ndi nkuziiziputa mmeremme mmejuputa



usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu. Ihe e deputara maka ajuju nchocha nke a di asato nke bidoro 9- 16. Akara miin e nwetara n'ajuju nke o bula tinyere mkpoko miin bu 2.68 kariri kraiterion miin bu 2.50, ma nke a gosiri na ihe ndi a niile e deputara buakamgba na- egbochi ndi nkuziiziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu.

### **Mkpokota Nchocha**

Site na nchocha e mere, ihe ndi a bu okpurukpu ihe a choputara:

1. Oru ndi nkuzi n'iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu gunyere ihu na ndi nkuzi asusu Igbo bu ndi nwere ogugu isi gbasara asusu Igbo, omenaala na nka, na ndi nkuzi gbasoro usoro nkuzi kwesiri iji nyefe umu akwukwo amamihe, nka, agwa na ntola niile a turu anya, maka nkwdosik, e, iweputa onodu nkuzi na omumu mmekorita ga- eme ka umu akwukwo sonye n'ihe omumu asusu Igbo nke oma, iji ngwa nkuzi niile kwesiri maka ime ka omumu asusu Igbo di ire, ikpo umu akwukwo njem nlereanya ebe ha ga- ahuta ebe a na- emeputa oru nka di iche iche n'ala Igbo, inata ozuzu mgbe na mgbe ga- enyere ha aka imata etu ha ga- esi na- eziputa usoro na nka nkuzi ha, inye umu akwukwo nzumoke nke onwe maka nkwdosike, ihu na ulokwukwo na ndi obodo nwere ezi mmekorita maka ikwado agumakwukwo na ndi ozo.

2. Akamgba na- egbochi ndi nkuzi iziputa mmeremme mmejuputa usoro omumu agumakwukwo n'asusu Igbo maka inweta mmepe okputorokpu gunyere enyeghi ndi nkuzi ozuzu gbasara ihe ndi ha kwesiri ikuzi tinyere usoro na nka ha ga- agbaso, eweghi ndi nkuzi nwere ogugu isi gbasara asusu Igbo, omenaala na aka nka, enyeghi ndi nkuzi nkwardo kwesiri dika ngwa nkuzi nakwa ihe agbamume, iji ihe gbasara ndorondoro otografi doghachi omumu asusu Igbo azu, agbasoghi otu usoro

wee depụta mkpụrụokwu Igbo, ikwado mpụ na aghughọ n'ule, ndị na- achikwaba ụlọakwụkwọ enweghị ogugu isi ihazi ihe gbasara nkuzi na omumụ asụsụ Igbo nke oma, emeghị ka ndị ọha obodo mata uru nkwardo agumakwụkwọ bara karịa ichi echichi dị iche iche na ndị ozo.

### **Mkparịtaụka**

Ihe a chọputara gosiri na ọrụ ndị nkuzi n'iziputa mmeremme mmejuputa usoro omumụ agumakwụkwọ n'asụsụ Igbo maka inweta mmepe okputorokpu gunyere ihu na ndị nkuzi asụsụ Igbo bụ ndị nwere ogugu isi gbasara asụsụ Igbo, omenaala na nka, na ndị nkuzi gbasoro usoro nkuzi kwesiri iji nyefe umu akwukwo amamihe, nka, agwa na ntọala niile a turu anya, maka nkwdosik, e, iweputa onodu nkuzi na omumụ mmekorita game ka umu akwukwo sonye n'ihe omumụ asụsụ Igbo nke oma, iji ngwa nkuzi niile kwesiri maka ime ka omumụ asụsụ Igbo di ire, ikpo umu akwukwo njem nlereanya ebe ha ga-ahuta ebe a na- emeputa ọrụ nka di iche iche n'ala Igbo, inata ozuzu mgbe na mgbe ga- enyere ha aka imata etu ha ga- esi na- eziputa usoro na nka nkuzi ha, inye umu akwukwo nzumoke nke onwe maka nkwdosike, ihu na ụlọakwukwo na ndi obodo nwere ezi mmekorita maka ikwado agumakwukwo na ndi ozo. Nchocha a yitere nchocha Agu (2019) na Ubaka (2020) bu ndi kwenyere nandi nkuzi bu isi a huru kwaba okpu n'iziputa mmeremme mmejuputa usoro omumụ agumakwukwo n'asụsụ Igbo maka inweta mmepe okputorokpu, ma nke a ka ha na- eme site n'inwe ogugu isi kwesiri gbasara asụsụ Igbo, tinyere iji ezi nka na usoro di mma ziputa ya.

Nchoputa ozo gosiri naakamgba na- egbochi ndi nkuzi iziputa mmeremme mmejuputa usoro omumụ agumakwukwo n'asụsụ Igbo maka inweta mmepe okputorokpu gunyere enyeghi ndi nkuzi ozuzu gbasara ihe ndi ha kwesiri ikuzi tinyere usoro na nka ha ga- agbaso, eweghi ndi nkuzi nwere ogugu isi gbasara asụsụ Igbo, omenaala na aka nka, enyeghi ndi nkuzi nkwardo

kwesiri dika ngwa nkuzi nakwa ihe agbamume, iji ihe gbasara ndorondoro otografi doghachi omumu asusu Igbo azu, agbasoghi otu usoro wee deputa mkpurukwu Igbo, ikwado mpu na aghugho n'ule, ndi na- achikwaba ulokwukwo enweghi ogugu isi ihazi ihe gbasara nkuzi na omumu asusu Igbo nke oma, emeghi ka ndi oha obodo mata uru nkwado agumakwukwo bara kariya ichi echichi di iche iche na ndi ozo. Nchocha a dabara na nke Eme (2020), na Uba (2021) bu ndi kwara na ndorondoro otografi tinyere agbasoghi otu usoro wee deputa mkpurukwu Igbo so n'okpurukpu ihe doghachiri omumu asusu Igbo azu.

### **Mmechi na itu alo**

Inyocha mmereme mmejuputa usoro agumakwukwo n'asusu Igbo bu ihe di oke mkpa maka ihu na o wetara mmepe okputorokpu.

N'ihhi nke a, onye nchocha tutara alo ndi a:

1. Ndi Govmenti ga- ahụ na usoro ihe omumu agumakwukwo ga- agbado ukwu n'omenaala iji ziputa ndina na nhazi ga- enye aka igbo mkpa na ochicho obi ndi mmadu ma nyekwa ndi obodo ohere isonye kwado agumakwukwo.
2. Ndi nkuzi ga- agba mbo ihu na nziputa mmeremme mmeputa usoro ihe omumu agumakwukwo bu nke ga- enye umu akwukwo ohere isonye n'ihhi omumu a na- eme.
3. Ndi na- ahazi ihe omumu korikulum ga- agbado anya ihu na nziputa ga- agbanye mgborogwu n'omumu nka na inweta ogugu isi tosiri.
4. A ga- esite n' ogbako konfurenci na wokshopu mee ka ndi nkuzi asusu Igbo mara ihe ndi ha kwesiri ime ka nkuzi ha ghoro ihe di okpu toro okpu.
5. A ga-ahazi ogbako ebe a ga-anọ mee ka ndi oha obodo tumadi ndi ulokwukwo di n'obodo ha mara uzọ di

iche iche ha ga- esi enye aka wee kwalite  
agumakwukwo n'ihe omumu asusu Igbo maka inweta  
mmepe okpu toro okpu

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# **GOD's PLAN ON SEXUALITY AND MARRIAGE: BIBLICAL PERSPECTIVE**

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## **Abstract**

Sexual immorality is a worldwide problem. Sexual immorality has wasted a lot of youths and matured men and women. Most of our young people dreams are shattered as a result of sexual immorality. Sexual immorality has become the order of the day. Most of our youths no longer cherish their dignity and they have lost their emotions. Our youths do not see premarital sex as immoral, but they see it as a way of life, (why?), it is because, they are not properly groomed. "Thou shall not commit adultery" is not limited to sex outside marriage (Exodus 20:14). God commands us to abstain from all sexual immorality, including premarital sex (fornication), homosexuality, incest, bestiality, public nudity, etc (see Leviticus chapters 18 and 20). God never painted sexual perversion, He specifically call it "perverted" (Deuteronomy 23:17, Judges 19:24), "Uncleanness" (Romans 1:24), "shameful" (Romans 1:27), "against nature" (Romans 1:26). To avoid fornication the Bible suggests for every man to have his own wife. 1Corinthians 7:2, "but because of the temptation to sexual immorality, each man should have his own wife and each woman her own husband." This research discovered that there are many factors that contribute to sexual immorality, such as poverty, poor upbringing, moral decadence of parents without inculcating the ethical value on the children, lack of

sexual education, lack of contentment, and so on. The research discovered that this sexual immorality causes everlasting sorrow, unwanted pregnancy, sexually transmitted diseases, rape, conflict etc. The research suggested some remedies to sexual immorality, such as: sexual education, contentment, self discipline, decent dressing, public enlightenment, and healthy environment. Primary and secondary data was used. This research is limited to Anambra State.

### **Introduction access bank**

The word of God which is bible, has clearly forbids every type of sex outside of marriage. Disobedience to this has spiritual consequences. "...God will judge fornicators and adulterers" (Hebrew 13:4). It was sexual sin that brought destruction to Sodom and Gomorrah (Genesis 19). Great trouble and grief came to David (who slept with the wife of Uriah), and Ruben (who slept with his father's wife). Amnon raped Absolom's Sister Tamar and it caused him his life.

Without the committed bonds of marriage, sex is inherently a selfish act done for personal satisfaction or gain. God has set marriage as the proper place for sex. We are protected within this boundary. Faithful husbands and wives do not have to fear catching diseases. Sex does not constitute love. As Christians, we are to develop agape love, the kind of love God has for us that gives with no expectation of getting something in return. Marital sex is a model of God's provision to draw us closer to one another and to Him.

Today, young people and old people are convinced with the world's standard of morality. The values and moral standards which were endorsed by God are now ridiculed and ignored by many. Teaching on sexual purity before and after marriage is no longer held before young people as a law of God. Everybody wants sexual freedom and it is now flaunted as the norm among

people of all ages. This immoral life-style has physical, emotional, spiritual and relational effects on people.

The experiences that occur in the family have the ability to either promote or hinder the development of its members. In other words, families play an important role in the development of individuals. Sexual immorality is one of the causes of family conflicts that threaten the stability of the family relations. These conflicts can lead to separation, annulment or divorce. However, few people may choose to stay no matter the type and height of the problem. Family conflicts, such as parental infidelity and divorce, often lead to unhealthy and risky behaviour, poor attachment styles, and interpersonal relationship struggles at the present time and in the future for children in these families. (Sori, 2007)

## **Definition**

### **The Family**

Family, according to Oxford dictionary "... is a group of two or more persons related by birth, marriage, or adoption that live together as a unit, all such related persons are considered as members of one family." The family can also be defined as the basic social unit consisting of persons united by ties of marriage (affinity), "blood" (consanguinity) or adoption and usually representing a single household.

The commonest form of a family is the nuclear family, consisting of the marital pair living with their children in a separate abode. We also have polygamous family consisting of a husband, two or more wives, and their kids. We also have polyandry type of family which is made up of wife with two or more husbands. The extended family includes at least parents, married children and their offspring.



## **Sex and Marriage**

From the account of the first marriage in Genesis 1 to 2, we can deduce four principles on marriage namely: (a) that marriage is sacred. (b) Marriage is exclusive. (c) Marriage is covenant. (d) Marriage is permanent.

Marriage is a part of God's plan for humanity. God ordained marriage as a covenant relationship between a man and a woman through which the human race is propagated. (See Matthew 19). In the book of Proverbs 5:18-19 we can see that sex in marriage is more of physical pleasure. It is deeper satisfaction that God intends in a loving marriage. Marriage and sex are original of God's plan. If sex in marriage is carried out according to God's plan, there shall be deeper relationship and greater joy in marriage.

## **Sexuality and marriage**

Sexuality is the basis of the desire for male and female to be united in a one flesh union called marriage. Such a union is physical, relational, exclusive, and permanent. God intended sexual desire to draw people to marriage, not merely to sex. Understanding what the bible teaches about the nature and purpose of marriage is very important.

## **Sexuality**

Sexuality is a drive behind everyone's feeling, thoughts and behaviour. It is a means of biological reproduction. It shapes human brain and body to pleasure seeking. Sexuality is about your sexual feelings, thoughts, attractions and behaviours towards other people. Sexuality is part of the creation order. It is to be expressed in biblical bounded relationships with joy, and not shame. God's original plan is that sex will lead us to a deeper understanding of ourselves, of others and of God.

### **Sex and purity**

Biblical stand on this is very clear as we can see in Hebrews 13:4 “Let marriage be held in honour among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous” (ESV).

Sex outside marriage is seen as irresponsible. Infidelity to marriage covenant is damaging to the spouse, children and to oneself. Individuals both married and unmarried will always experience sexual urge which may lead to sinful thoughts or sinful behaviours. Because of this, it is people must keep away from pornographic images, foul and demeaning language, sexual fantasies, lust or mental dehumanization of others based on their gender or sexual orientation. Sexual temptation can serve as an opportunity for spiritual and relational growth. Christians can see sexual temptations as an affirmation of their identity as sexual beings and as a reminder of their dependence on God.

### **Meaning of human sexuality**

“Human sexuality is most broadly defined as the totality of experiences, systems, attributes, and behavior that characterize the sexual sensation, reproduction, and intimacy of Homo sapiens” (Anderson, K. 2008).

### **Challenges on sexuality**

Biblical understanding of sexuality today is ridiculed as being outdated. It is also viewed as dangerous by many governments, higher institutions and the media. Biblical beliefs about marriage, gender, and sexuality are called intolerant in an effort to drive these beliefs from the public square. Ironically, these efforts in the name of tolerance have resulted in increased intolerance on the part of secularists toward Christians who want to live their lives peaceably and in accordance with their deeply held religious beliefs.

## **Sexual perversion**

Any type of sexual activity regardless of the sex of the participants was traditionally considered perverse. To pervert something is to turn it away from its natural course. Some examples of such perversions are:

- Recurrent urge to expose the genitals to another person
- Use of objects for sexual pleasure
- Pedophilia as the desire to have sex with children
- Masochism as the desire to be beaten, tied up, humiliated or made to suffer
- Sadism as the urge to cause pain and humiliation as a form of sexual excitement
- Necrophilia as the desire to have sex with dead bodies
- Bestiality as the desire to have sex with animals

## **What the Bible says about sexual perversion (from forerunner commentary)**

In the book of Exodus 20:14, it is written “thou shalt not commit adultery.” God gives this commandment to protect the honour and sanctity of marriage. Within marriage, sex is fully sanctioned by God, but otherwise, its practice causes great harm. In principle, this commandment covers all forms of illicit sex, including fornication, homosexuality, bestiality, and pedophilia. In the book of Leviticus 18:22 it is written “thou shalt not lie with mankind, as with womankind: it is abomination.” See also Leviticus 20:13. Paul includes lesbianism in the condemnation as we can see in the book of Romans 1:26 “, for even their women exchanged the natural use for what is against nature.” In the book of 1 Corinthians 6:9, it is clearly written, neither homosexuals, nor sodomites will inherit the kingdom of God.” Sodom and Gomorrah were destroyed as a result of sexual perversion. The tribe of Benjamin was nearly exterminated because of horrifying incident that began with the perverse sin. (See Judges 19-21).

During the reign of Rehoboam of Judah, it was recorded in the book of 1Kings 14:24 “and there were also perverted persons in the land. They did according to all the abominations of the nations which the Lord had cast out before the children of Israel.” (Perverted persons mean those practicing sodomy and prostitution in religious rituals).

## **BIBLICAL PERSPECTIVE ON SEX**

**The Bible clearly prohibits certain actions about sexuality, such as:**

**Adultery:** This sin is condemned in the book of Exodus, “Thou shalt not commit adultery” Exodus 20:14 KJV). This is the sin of a married person having sex with another person other than his/her spouse.

**Incest:** This is the sin of sexual contact between close relatives. It is condemned in the book of Leviticus 18:6-18. “None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness...” See also Leviticus 20:11-22 “And the man that lieth with his father’s wife hath uncovered his father’s nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them ...”

**Homosexual intercourse:** This sin is condemned in the book of Leviticus 18:22 “Thou shalt not lie with a male as with womankind; it is abomination.” See also Romans 1:26-27

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their

lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

**Fornication/sexual Immorality:** Fornication is condemned in the following passages of the bible Galatians 5:19 “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness” KJV). See also 2Corinthians 12:21 and Acts 15:29.

**Bestiality:** This sin is the act of sexual intercourse with animals and human beings. This sin is condemned in the book of Leviticus 20:15-16 “And if a man lies with a beast, he shall surely be put to death: and ye shall slay the beast. And if any woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them”

**Rape:** This is the sin of forcing sexual acts upon another person. This sin is condemned in the book of Deuteronomy 22:25-29

But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die. But unto the damsel thou shalt do nothing; there is the damsel no sin worthy of death; for as when a man riseth against his neighbour, and slayth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her. If a man find a damsel that is a virgin, which is not bethrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days (KJV).

**Lust:** This is the sin of indulging in ordinate desire for using another person's body sexually in our imaginations in a way that would be immoral in real life. This sin is condemned in the book of Matthew 5:28 "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

**Engaging in sexual intercourse before marriage:** "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (1Corinthians 7:2 KJV). Paul wrote that Christians must control their sexual desires and that those who cannot do so ought to marry. Paul however advised Timothy to flee youthful passions and pursue instead things that make for pure living "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Timothy 2:22 KJV).

### **CAUSES OF SEXUAL PERVERSION/ IMMORALITY**

Okafor Udah (2006) and Saucy (2009), identified the following as the causes of sexual immorality:

- Lack of relevant education for the youths
- Peer group influence
- Drug abuse
- Pornographic films and literatures
- Parents neglects of their duties as model to their own children
- Influence from TV and videos
- Permissiveness of our modern society
- Unemployment
- Increased advertisement on the use of condoms and contraceptives
- Lack of sound moral conduct among adults and youths
- Prostitution

- Poor counseling services in homes and schools
- Poverty
- Increase in the sex urge

To end the above enumerated causes of sexual immorality, the youths should be enlightened and equipped with good home background, which will effectively help them to overcome the challenges of immorality.

## **EFFECTS OF SEXUAL IMMORALITY ON THE INDIVIDUAL**

In time like this, there were wild spreads of adulterated information about immorality. The value and moral standards which were implemented for years past; norms and ethics are ignored by many. Teaching on sexual purity before and after marriage is no longer available. Sexual freedom is widespread as norm among teenagers and adult. Our anticipation and incentive for the young people to maintain their virginity and adhere to God law that governs sexuality was in dashed to the ground.

The effects of sexual immorality are both on the individual and the society. Isangedighi (2004) and Okafor-Uda (2006) highlighted the following as some of the effects of sexual immorality:

- Feeling of disappointment and regret over loss of virginity
- Unwanted pregnancy
- Abortion/childlessness
- Loosing fellowship with God
- Untimely death due to unsafe abortion
- Sexual transmitted infections/diseases
- Illegitimate children
- Teen parenting

- Rape
- Early marriage
- Unattended educational goals (school dropouts)
- Unreliable birth control

## **REMEDIES TO SEXUAL IMMORALITY**

Okafor-Udah (2006) suggests the following:

- Self discipline by individuals
- Ability to say “No” to evil
- Proper dressing code to be enforced
- Disassociation of the use of alcohol
- Ban on pornographic films and related materials
- Avoid close contact with the opposite sex
- Exclusive avoidance of occasions that may lead to sexual acts
- Contentment
- Improve counseling services
- Sound moral standard
- Bible reading, prayers, and fellowship with other Christians

To minimize immoral acts, all hands must be on deck. Government must develop good conducive environment and reduce or ban the use of contraceptive. Parents must show good model to their children. Young people must imbibe good character. Nudity must be discouraged. Conformity to God’s law could bring health, joy, peace and eliminate nine-tenths of all diseases. Conformity to God’s law could eliminate unfaithfulness, divorce, conflicts, and rape.

## **GOD’S PLAN ON MARRIAGE: BIBLICAL PERSPECTIVE**

When Jesus was asked questions about marriage, He went straight back to the defining passages in Genesis that say that marriage is between male and female and is meant to be life



long. And “He answered and said to them, have you not read that he who made them at the beginning made them male and female?” (Matthew 19:4 (NKJV). “But from the beginning of the creation, God made them male and female” (Mark 10:6 (NKJV). He saw the creation accounts in Genesis as authoritative in His day. And what is authoritative for Jesus is authoritative for Christians also. His establishments of the Genesis passages as the fundamental passages are the fundamental passages on marriages (even more fundamental than the law). It is from the Bible that the church draws her theology and guide for faith and its practice. So if the scriptures address the subject of marriage; sexuality, all forms of sexual immoralities which include homosexuality, the church by definition must accord them credibility.

Marriage is a fundamental social institution that does not exist just for the emotional satisfaction of two individuals but for the greater good of the community which stands under the blessing or curse of God. Societies that put emotional fulfillment before right actions and principles of marriage will soon collapse. God will judge any society that institutes and disobey God’s plain on sexuality and marriage. We cannot bend the principles of God’s word to suit vocal minority groups. Some nations may enact laws permitting this perversion of God’s plan for sexuality and marriage and evils of immorality, but the true church of God must stand resolutely firm and never allow the sanctioning of sexual immorality and broken marriages.

In the book of Genesis it is written “Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh” (Genesis 2:24).

Marriage involves spiritual, emotional and physical closeness. Married couples are meant to be united in every way. The account of the first marriage provides us with four principles

that frame and inform all subsequent biblical reflection on marriage:

1. Marriage is permanent: A man and woman leave their families of origin and are united together in a long life relationship.
2. Marriage is exclusive
3. Marriage is a sacred covenant
4. Sexual differentiation is part of God's plan for marriage. God did not create androgynous beings. He created two complementary, biologically, and genetically sexed individuals.

#### **GOD'S PLAN ON SEXUALITY AND MARRIAGE: BIBLICAL PERSPECTIVE**

1. **God's plan for sex is that Sex is good:** "They were naked, the man and his wife, and were not ashamed" (Genesis 2:25 KJV). The bible says that the first husband and wife were naked and not ashamed. In the book of Proverbs we can see the instruction of the father to his son thus: "Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love" (Proverbs 5:18-19 KJV). In the book of Hebrews 13:4, it is written "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." From the above discussions, we can see that it is the plan of God that sex between husband and wife should be honoured and enjoyed without shame.
2. **Sex is meant to be intimate experience between husband and wife:** that is to say sexual intimacy. "Therefore shall a man leaves his father and mother, and shall cleave unto his wife; and they shall be one flesh" (Genesis 2:24 KJV). The cleave here simply

means to join. This shows that couples should share in each other's pain and joy. This is physical intimacy.

3. **Sexuality is part of marriage:** It is designed for enriching marriage. In the book of Genesis 2:24 “Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh” (Genesis 2:24 KJV). Becoming one in flesh was God's plan for marriage relationship. That is to say that husband and wife should become one before God both in the physical, emotional and in the spiritual. The book of Proverbs 5:18-19 encourages couples to enjoy each other and avoid other sexual immoralities. “
4. **Sex is God's plan to multiply and fill the earth:** The book of Genesis tells us

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them; Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over living thing that moveth upon the earth. (Genesis 1:27-28 KJV).

5. **Sex outside marriage is sin:** “Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge.” (Hebrews 13:4 KJV). This simply means that husband and wife are meant to be faithful to God and to each other.
6. **Sexual immorality is a sin not only against God but also against a person's body:** In the book of 1 Corinthians, it is written:

Flee fornication. Every sin that a man doeth is without the body' but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For you are bought with a price:

therefore glorify God in your body, and in your spirit, which are God's (1Corinthians 6:18-20 KJV).

Husband and wife cheating on each other is not only dishonouring their marriage, but, also dishonouring God.

7. **God values sexual purity:** "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints" (Ephesians 5:1-3 KJV). Husband and wife were called to live without immorality.

8. **Avoid sexual immorality:** God wants us to avoid sexual immorality as it is written in the book of 1 Thessalonians:

For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such; as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man but God, who hath also given us his Holy Spirit (1 Thessalonians 4:3-8 KJV)

9. **Husband and wife owe sex to each other:** It is written in the book of 1Corinthians 7:3-4 "Let the husband render unto the wife due benevolence: and likewise also wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife" (1Corinthians 7:3-4 KJV).

10. **Sex should not be deprived among husband and wife to avoid temptation:** Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that satan tempt you not for your incontinency” (1 Corinthians 7:5 KJV).

## **EFFECTS OF DISOBEDIENCE TO GOD’S PLAN ON SEXUALITY**

1. There could be unwanted pregnancy and sexually Transmitted Disease (STDs) which could cripple one or kill one and make life miserable.
2. It could lead to cervical cancer, a disease that is proven to be more prevalent among sexually active teenage girls.
3. Sexual involvement wipes out trust in relationship.
4. Premarital sex increases the rate of cheating after marriage.
5. Guilt is another consequence of violating God’s standard of chastity until marriage. This may haunt and affect a person longer than any other consequence. This causes the joy intended by God for husband and wife to be robbed and clouded. Guilt is an awareness of having transgressed a standard of right and wrong.
6. It leads to misleading feelings. This often comes from confusion between sex and love. Sex outside marriage turns the relationship upside down and mixes emotion to the point of misinterpreting feelings.
7. Premarital sex has a serious adverse effect on the image of the partners. Rather than joy, an emotionally crippling guilt seems to be the companion of permissive sex.

8. Humiliation and a poor self image come to many after sleeping with a person who never calls back or breaks off the relationship.
9. Emotional damage always comes as a result of fornication and adultery.
10. Sex before marriage hinders communication. There are damaged family relationships as a result of sex before marriage. There are children who come as a result of fornication and adultery. The exploding violence among teens has direct relationship to children born out of wedlock and raised by a single parent. What God intended as a blessing of man and woman's love brings shame, embarrassment and trouble.
11. Damaged relationship with parents also comes as a result of unlawful sexual behaviour.
12. There is often disappointment and regret at lost of virginity.
13. You will lack peace. 1Corinthians 6:18-20 "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (KJV).
14. Sexual sin causes inner conflict. It causes inner turmoil ie inner trouble/disturbance.
15. You will be in danger of going to hell for eternity. Matthew 5:27-30

Ye have heard that it was said by them of old time, Thou shalt not commit adultery with her already in his heart. And if thy right eye offended thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast

into hell. And if thy right hand offends thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell (KJV).

16. A loss of personal closeness with God. In Psalm 51:11-12 David after he committed the sin of immorality prayed “Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit” (KJV).

17. You will miss out on sexual pleasure in marriage:

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife (1Corinthians 7:2-4 KJV).

18. You will miss the Will of God and waste your life:

For this is the Will of God, even your sanctification that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour. Not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit” (1Thessalonian 4:3-8 KJV).

## **CONCLUSION**

Sex is good but it is not the ultimate. From all indication, the bible is telling us that marriage is good, sex is also good. Singleness is good, and celibacy is also good. According to Roy E. C. and Brain S. Rosner (2010),” they are all precious gifts given according to the wisdom and timing of the Lord for his glory and our everlasting good.”

Fornication is not a norm; it is a great sin to God and a dishonor to your body which is the temple of God. Lesbianism and Homosexuality are filthy and disgusting sin before God, flee from it; it brings everlasting sorrow and tear of the anus. These are abominations before God. He that demands sex from you before marriage does not love you. Sexual immorality can bring everlasting regrets in your life. Don't get involved in masturbation; it can lead to psychological problem.

Many mainline Protestant denominations such as the Episcopal Church and Presbyterian Church (USA) changed their view on homosexuality. There is a striking correlation between rejecting the Bible as God's authoritative word and accepting homosexuality. Denominations that continue to believe in the Bible's trustworthiness and reliability remain committed to the church's historic teaching on sexuality.

God's plan for sexuality today is ridiculed as being outdated. It is also viewed as dangerous by many in government, higher education and the media. Biblical beliefs about marriage, gender, and sexuality are called intolerant in an effort to drive these beliefs from the public square. Ironically, these efforts in the name of tolerance have resulted in increased intolerance on the part of secularists toward Christians who want to live their lives peacefully and in accordance with their deeply held religious beliefs. (David Clossion, 2023).



We are in a generation in which sexual immorality is the order of the day. It is a major conqueror. It allured a lot of people including the young and adults, male and female, white and black, leaders and followers, Christian and non-Christians into permanent imprisonment. Many married men and women engage in illicit and illegal sexual activity. It is clearly understood that it is quickly advancing and gaining ground in the Church. Sexual immorality is like unquenchable. This does not come from God. Sexual immorality damages the soul. It has serious spiritual consequences, physical repercussions, and even the eternal doom of hell fire (Mike Omoasegun (2015).

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# **Dibịa Mgborogwu na Mkpaakwukwọ and the 21<sup>st</sup> Century Development Demands in Africa**

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## **Abstract**

Originally, Igbo people are known for curing every type of ailment using *mgborogwu na mkpaakwukwọ*. Later due to civilization and development, attitude of people toward *mgborogwu na mkpaakwukwọ* began to change. People now

feel that at the mention of *Dibija* that you are fetish. Again, that taking *mgborogwu na mkpaakwukwo* means that you are not enlightened or that you are timid. What is trending now seems that people are going back to the cradle having seen the efficacy of *mgborogwu na mkpaakwukwo* and the failure of the medical treatments due to the fake drugs people are producing. This paper examined *Dibia mgborogwu na mkpaakwukwo* and the 21<sup>st</sup> century development demands in Africa. The paper will find out using interview to understand if it is working, who can administer it, whether the knowledge is transferable. Does *Dibia* accept to transfer the knowledge? Whether people are even ready to learn? How does 21<sup>st</sup> century view it? Is it worth learning? What are the implications? 50 people were interviewed both youths and adult to ascertain their opinions about the topic. The results of the findings showed that people are going back to tradition having failed by the orthodox medicine. Few recommendations are given as follows: that youth should come close to their homes to understand some of the local herbs from their elders so that such knowledge would not go extinct; also that *Dibia mgborogwu na mkpaakwukwo* should allow people understudy them to be able to transfer the knowledge to people.

**Key words:** *Dibia, Mgborogwu na Mkpaakwukwo*, Demands, Education, Development.

## Introduction

*Dibia mgborogwu na mkpaakwukwo* is the traditional healer who provides health care services to people who needed his/her services. There are many traditional healers depending on the needs of the individual. Their services are quite different as Ezekwesili-Ofili, & Okaka, (2019) asserted that traditional healer is the one who render health care services based on culture, religious background, knowledge, attitudes and beliefs that is prevalent in his community. For the traditional healer, every ill-health is caused both by natural and supernatural

therefore, must be treated by both physical and spiritual means. The difference between *Dibia mgborogwu na mkpaakwukwo* and other native doctors or traditional healers is that *Dibia mgborogwu na mkpaakwukwo* does not use divination, incantation, animal sacrifice and exorcism to treat his/her patients. They only get roots and herbs, prepare them for their patients and also give direction on how to take it. Most of them see beyond the physical. Sometimes they hear directives from the spirit. Once they get such directives, they must quickly get up and do it. Some of them who are enlightened would write it down for them not to forget it.

Previously, people see traditional medicine as something that is primitive and crude but in 21<sup>st</sup> century, people's attitude have changed from the way they see traditional medicine as they have seen the efficacy of the roots and herbs. Nevertheless *mgborogwu na mkpaakwukwo* are still shrouded with secrecy, for the *Dibia mgborogwu na mkpaakwukwo* would not expose his medicine to people in order to strive and prosper alone in the medicine. *Dibia mgborogwu na mkpaakwukwo* is not like other *Dibia* who do all kinds of incantations to know what to do. One does not see them with any white cloth or red cloth, white chalk on their face or tie cloths on their hair with different types of feathers to show the supremacy rather, *Dibia mgborogwu na mkpaakwukwo* has spiritual knowledge which helps them understand the powers of certain leaves and roots and how to get it done for healing. They are so remarkable that they have the thorough knowledge of the medicinal properties of indigenous plants and the pharmaceutical steps in turning such plants into drugs such as the collection of the herbs, mixing them, knowing the dosage, the function of the herbs and its side effect.

## **Conceptual clarification of some words:**

### ***Dibia mgborogwu na mkpaakwukwo***

*Dibia mgborogwu na mkpaakwukwo* is the person who uses roots and herbs to treat ailments. The person could be anybody – man, woman or even children as the case may be. They are not diviners but most of them have special gifts of vision that they see beyond physical even to understand the type of sickness and the drug that can cure it. *Mgborogwu na mkpaakwukwo* are different roots and leaves or herbs used in treating diseases. They may be seen in the environment where the *Dibia* is living or inside the bush. Sometimes, it may be seen far away that the *Dibia* can purchase from distant market. Likewise, the herbs may be found in the environment of the *Dibia* or inside the bush or from a distant market. The roots may be guava roots and leaves, pawpaw roots and leaves, avocados roots and leaves, bitter leaf roots and leaves, orange roots and leaves, back of mangoes tree, back of oil bean tree, *morringer* leaves and backs, acacia leaves and back, etc. *Dibia mgborogwu na mkpaakwukwo* can be transferred to anybody who wishes to use it in helping mankind. The person does not do it to get very rich rather the passion he/she has in helping people to recover. Some of them do not charge money as they treat people; only a token from the patients is required. These leaves and roots have been very effective. Some have been used in curing leukemia and any other cancer. Some are used in curing mental ailment and people are testifying of recovering of so many ailments that are seen impossible to cure.

## **Demands**

This is law of nature. People demand something as they have need for it. The quality of something may make one demand for such a thing. The demand this paper is talking about is the frequency of the individual in this contemporary world demanding for traditional medicine instead of normal orthodox

medicine they used to. Webster dictionary have it that demand is asking for the commodity or service at a specified price and time. It went further to say that it is the willingness and ability to purchase a commodity or service. It is what you need that one demands to have.

## **Education**

Education is a process of change. It is a process by which mind is developed through learning at school or other places. A theorist, Demey (1944) says that education is a form of learning in which knowledge, skills and habits of a group of people are transferred from one generation to the next through teaching, training, research, simply through experience that has a formative effect on the way one thinks, feels or acts. In another dimension, Dryfoos (2008) stated that education is a science but it cannot be separated from the educational traditions that existed before. Adult members trained the young ones in the knowledge and skills they would need to master and eventually pass on to the next generation. Human beings depended on this practice of transmitting knowledge. In pre-literate societies this was achieved orally and through invitation story telling continued from one generation to the next. Language developed into written symbols and letters. Then formal education and schooling

Education in its entirety produce change therefore for somebody to be educated , there must be evidence of change in the person's life as Fafunwa (1992) view education as the aggregate of all the processes by means of which a person develops ability, skills and other forms of behavioural positive (and sometimes negative) value in the society in which we live. Badmus (1999) also says that education is the totality of experience; schooling is only a part of the education process. Indeed more education (formal and informal) takes place out of the school than inside the classroom. Therefore, Fagerlined &

Saho (1989) contend that education in the formal sense is an essential component for the development process. Education is a core instrument of change that brings about innovations and inventions because the creativity, resourcefulness, and imaginative abilities of learners are sharpened as they go through various educational programmes (Itedjere, 1997; whawo, 1997).

### **Development**

Development is an evident of growth. Development according to Fletcher (1974) means the actualization of an implicit potentiality, there is a value-free meaning contained in the notion of development over and above the ideological and political uses of the concept. Development as described by Gboyega (2003) is an idea that embodies all attempts to improve the conditions of human existence in all ramifications. This suggests improvement in material well-being of the citizens in a sustainable way such that today's consumption does not constitute problem to the future. Development is not only an economic exercise, but also involves both socio-economic and political issues and pervades all aspects of societal life (lawal & Oluwatoyin, 2011). This is why Edward, (1993) view development as economic growth to societal transformation. Edward went on to say that development may bring material gain to the people but development is much more than riches. It involves so many things such as Toaro & Smith (2006) see it. Smith argued that development is physical reality as well as mind set.

### **Method of Data Collection**

Interview was conducted by the researchers with 50 adults and youth's respondents' gender not differentiated using these questions to ascertain their views with regards to the concept. The questions are as follows:

1. Have you heard about *Dibia mgborogwu na mkpaakwukwo*?
2. Have you seen any of them?
3. Have you seen *mgborogwu na mkpaakwukwo*?
4. Have you been taking it?
5. Were you relieved of the ailment?
6. Will you like to take it again?
7. Does the *Dibia* have apprentices?
8. Are they willing to transfer the knowledge to other people?
9. Do people like to learn from them?
10. What shall be done to see that people understand them?

The interview was made with 10 adult males, 10 adult females, and 15 male and female youths each to ascertain their opinions about *Dibia mgborogwu na mkpaakwukwo*.

## **Results**

All the respondents answered in affirmative in question numbers 1, 2, 3, 5, 6 and ten adult men and women said yes in question number 8 while the rest of the respondents said no that the *Dibia* are not ready to give out what they know to people. For question numbers 4 and 7 all the youths except 2 said no to it. All the adults' respondents agreed on question 4 and 5 and no for number 7 except for their relatives. In question 8, all the respondents said no except their children. For question 9, people would like to learn if they were taught.

In question number 10, all the respondents suggested that for the *mgborogwu na mkpaakwukwo* to thrive, that the *Dibia* should be open to people and let out their knowledge to people so that such knowledge will not go extinct.



## **Discussion**

Mgborogwu na mkpaakwukwo is very essential to man only that sometimes man abuse the use of it. There is nothing that does not have gauge. This is why some of the youths' respondents disagree with the question number 4 that they do not take it, their reason being that it does not have gauge. Some said that they do not know the chemical components of the drug and therefore would not take it. Apart from dosage, the mgborogwu na mkpaakwukwo may have side effect which the Dibia may not know. Despite the disadvantages, there are lots of advantages of mgborogwu na mkpaakwukwo such as accessibility, natural less toxic and even cheap to procure.

## **Recommendations**

Government should seek to recognize traditional medical practice by putting out regulations and policies that will be fully implemented to ensure that the traditional medical practitioners are qualified and accredited but at the same time respecting their traditions and customs. They must also be issued with authentic licenses to be renewed frequently.

Dibia mgborogwu na mkpaakwukwo should come together as one body and collaborate. This will make for intense research and efficacy of the drugs. Collaboration of traditional medicines will enhance the use the medicine.

Government should develop a system that will provide an enabling environment to promote capacity building, research and development and also produce traditional medicine that of good quality and high standard.

Government should also find a way of bringing the dibia mgborogwu na mkpaakwukwo together with the medical

personnel to harmonize their medicine for curing of deadly diseases. Such as cancer, HIV/AIDS etc.

It is also necessary to encourage the Dibia mgborogwu na mkpaakwukwo in their effort to research on how to do better in what they are already known.

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# **OGBU CHI AND WOMANHOOD AMONG THE IGBO**

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## **Introduction**

The Igbo traditional society has the belief in one supreme God who they call Chi Ukwu which means the Great God, the Highest God, and the Omnipotent God. It is then believed that because of the greatness of this particular God (Chi), there should be some smaller gods through which they reach this big master. It is then also believed that these smaller gods would be the servants of this great master and then through them, they reach the mighty master, likened to the Igbo idea and system of monarchy in which they believe that every king must have servants and attendants. In the same vein, they arranged their pattern of traditional worship to be in line with having smaller gods through which they reach their master. So, they have Ogwugwu, Udo, Agwu, and a host of others. Apart from all these, they still have the need to have and maintain personal gods. For this, they use some sacred trees such as ogbu, oha, Ogirisi, Echichirii, Ngwu, Akpu and others to represent these personal gods. Of all these, the women make use of ogbu to represent their chi hence, the ogbu chi.

## **Statement of the Problem**

In recent times, Modernity and Christianity seem to have truncated the reverence of Ogbu Chi as a representation of personal god. Through this modernity, Christianity is trying to

overshadow and completely abolish the Ogbu chi and a lot of traditional heritage which invariably has also negatively affected the use of Ogbu chi.

### **Purpose of the Study**

The study intended to examine how Modernity and Christianity truncated the reverence of Ogbu Chi as a representation of personal god among the Igbo. It also studied the adverse effects of apathy of women in traditional religious worship in the recognition of the worship of personal god represented by the sacred and religious Ogbu tree. This work investigated how the harmful human activities like felling of trees to erect structures in family compounds have impeded the institution and prosperity of Ogbu chi. The study evaluated how natural disasters like flooding and erosion in flooding and erosion prone areas have destroyed this sacred Ogbu tree. Finally, the study also investigated the traditional worship and reverence to Ogbu chi by women in traditional religion in Umunri in Njikoka Local Government Area and Ikem in Anambra East Local Government Area in the Pre-colonial days.

### **Scope of the Study**

The scope of the study was delimited to the four towns that make up the Umunri which include: Nri, Enugu-Ukwu, Nawfia and Enugu-Agidi in Njikoka Local Government Area and Ikem in Anambra East Local Government Area. These two different Local Government Areas really gave an insight into the Igbo traditional belief in Ogbu chi.

### **Research Questions**

The following research questions formed the driving guide to the study.

1. What is the meaning of Ogbu Chi in Umunri and Ikem?
2. What is the process of Irata/Irota/Imawata Chi in Umunri and Ikem?

3. How is Ogbu chi Managed and cared for?
4. What is the Relevance of Ogbu Chi to Womanhood in Umunri and Ikem?
5. What is the current attitude of women towards Irata chi and possession of Ogbu chi in Umunri and Ikem after the advent of Christianity?

### **The meaning of Chi**

Just as a renowned scholar, a seasoned educationist, Prof. Alex O. Anedo of Ikem has it: “in the Igbo traditional belief, it is acknowledged that whoever comes into the world has his personal god (chi) who sent him to reincarnate in two, three or more persons at a time.” This means that the person who reincarnates someone is one who has died and would wish to come to the world to live his life again. This again means that the person is represented on earth physically and in the land of the spirit spiritually. The belief is that the replica in the spirit world controls the affairs of the physical in the physical realm. Hence, the Igbo expression- *chi onye adighi n’izu, ihe a naghị eme ya, ebe onye dara ka chi ya kwaturu ya, onye kwe chi ya ekwe*, among others. When one has met a lot of oppressions in his time or a lot of hard times, difficulties and obstacles and unfulfilled destiny, it is believed that when he comes the second time (reincarnates), he would avenge (in case of oppression), make tremendous progress and success (in case of difficulties and obstacles) and make amends (in case of unfulfilled destiny). It is then found out that when the person appears again to fulfill this unfulfilled destiny or make amends and the physical representation goes contrary to this bidding, the physical body would start having problems. It is only the diviner, (*dibịa afa*) on consultation, will clear this mystery.

Ultimately, it is believed that, the one in the spirit is the personal god (chi) of the one in the physical in form of reincarnation. According to Prof. Anedo, it is believed that the

chi is the representation of the physical body in the land of the spirit who stands to argue the case of or mediate for the physical body which prompts the Igbo saying- *ihe chi onye amaghị, a naghị eme, onye buru chi ya ụzọ, ọ gbagbue onwe ya n'ọsọ*. It is obvious that a man's chi has a special hold over him such that no other spirit or powers can control. He reincarnates to avenge, in form of a personal chi, on those who maltreated him in his first life and avoids having anything to do with these former enemies which the Igbo calls 'nsọ chi'. If this physical body does not do this 'nsọ chi' to avenge on his personal chi by avoiding those who maltreated him in his first life but starts intermingling with those enemies of his personal god, the personal god can punish him severely in any form which only the diviner (*dibịa afa*) can unravel and work for the atonement.

According to “Chi in Igbo Religion and thought; the God in every man”-jstor, chi is an enigmatic concept in Igbo and this has given rise to various interpretations and translations of its meaning by scholars. Chi has been interpreted as the Igbo personal life force, guardian angel, creator, companion, individual providence proportioned out of principle. It is also interpreted as a person's deity- identity in the spirit land which complements his human identity. Chief Jude Nwankwo Okonkwo (83 years) of Urualor, Nawfia; 14th April, 2023 said that chi is somebody's life force. It is the energy that gives life to all humans. He therefore spoke in one voice with Prophet Dr Ikechukwu Kenneth Okafor, Orumili Atuora of Enugu-Ukwu who also maintained that chi is someone's life force. Chief Nnatu Nwaelom, Oloolo n'Igbi, Ikem (80 years) on 12th Feb, 2022 also maintained that chi is a person's life wire who directs and controls a person's destiny. Mrs. Akayana Ovuelo (62 years), Mrs. Nwaagbo Udeegu (76 years) both of Ikem Anambra East L.G.A. (12th Feb, 2022) and Mrs. Catherine Obiageli Okonkwo (72 years) of Urualor, Nawfia, Njikoka L.G.A all from Anambra State maintained that chi is a personal

god and guardian angel. Chief Emenike Ikegbunem (Uzuakpundu) aged 84 of Akamkpisi, Nri of Umunri and a retired librarian of University of Nigeria, Nsukka on 16<sup>th</sup> October 2023 also confirmed that chi is a personal god. Finally, Ozo Fredrick Onubuogu (Ozo Oke-eke) aged 82 and a retired staff of Enugu State Forest Reserve Department of Enugwu-Agidi also lent a voice to the above resource persons to consolidate that every human being has a personal god.

### **The meaning of Ọgbụ**

According to some of the resource persons, Prophet Ikechukwu Kenneth Okafor, Orimili Atuora Enugu-Ukwu, Ọgbụ is a religious tree in Igbo land. Mrs Nwaagbo Udeegu (76years) of Ikem also maintained that Ọgbụ is a sacred tree used in Igbo traditional religious worship popularly by women in their husband's homes. She stated that Ọgbụ is symbolic through which these women have access to their chi. it is one of the religious trees that are used for Igbo traditional religious worship. It is a tree that can survive all adverse conditions and has a very long life span and this is why it is called "death never kills" - "onwu egbu." The seed of this particular ọgbụ tree can survive on top of any other tree like the palm tree, oil bean tree, iroko tree and others when it is dropped by birds, bats which usually storm on the ripe seeds day and night. He further stated that there are three types of ọgbụ tree which are:

- a. Ọgbụ Igbo or Ọgbụ Udene
- b. Ọgbụ Oyibo
- c. Ọgbụ Okooko

The Ọgbụ Igbo or Ọgbụ Udene is the one that can survive all sorts of adverse conditions and which ripe seeds can germinate and grow on other trees. This Ọgbụ Igbo/ Ọgbụ Udene seeds germinate on these other trees and send their veins, via these host trees to the soil for survival. Most times, these host trees,



like the oil bean, wither and die but the ọgbụ tree takes full possession of the host's stump and continues to survive having out-lived the host tree. This is one of the sterling qualities of this religious tree which makes it survive for generations. The Ọgbụ can even start sprouting producing fresh shoots from its roots to form more trees. Because of its strong nature and longevity, it is called “death never kills” – onwu egbu” (as mentioned earlier). This is the only Ọgbụ that can be used for traditional religious worship. It has a unique dark green broad leaves and smooth edges with usual veins. This is the particular ọgbụ that is used for Ọgbụ chi. The Ọgbụ oyibo has no relevance in Igbo traditional religion and so is never recognized. The Ọgbụ ‘okooko’ is the one used for ornamentation in the environment as okooko in Igbo means flower. It is used for hedges and beautification of family compounds, offices and parks.

### **Meaning of Ọgbụ chi**

According to Mrs Nwaagbo Udeegu (76years) of IkemỌgbụ is a religious tree used in Igbo traditional religious worship popularly by women in their husband's homes. She stated that Ọgbụ is symbolic through which these women have access to their chi, She emphatically added that the Ọgbụ chi is conspicuously venerated during the period of Alomchi ceremony when the woman's in-laws and her daughters whom she has given out in marriage honour her invitation to the Alomchi ceremony. They drop all the gifts they brought for her ranging from tubers of yams, goats, pieces of cloths, and others at the foot of the sacred Ọgbụ tree. Mrs. Catherine Obiageli Okonkwo (72 years) of Urualor, Nawfia equally added that apart from the sacred Ọgbụ tree, through which these women reach their chi, they can also have an effigy that represents their spirit incarnate put beside the sacred Ọgbụ tree to also invoke their spirit incarnate to join in the worship of the sacred Ọgbụ which represents their chi.

This religious tree called *Ogbu* becomes a sacred tree after its institution on the altar (*Irata/Irota chi*) of the personal god. That gives it the name “*Ogbu chi*.” Because *chi* is a central point in psychology, thought and belief of .The Igbo, people recognize it as being responsible for their wealth and prosperity, life and health, success and failure and for all their fortunes and misfortunes. In general, controller of their life affairs. *Ogbu chi* is therefore a physical representation of a person’s spirit incarnate which is the person’s *chi* instituted in alter which the woman venerates intermittently as her *chi*.

### **The Process of *Irata Chi* in *Umunri* and *Ikem***

In some cases, the day a girl gets married, her husband gives her father or her father’s kinsmen (if the father was late) a hen and some tubers of yam. As she leaves for her husband’s home, her father kills the hen and cooks it with the yams to appease her personal god. A ceremony called “*Akwali Omumu*” is performed during the process. It is a feast of fertility performed for the girl to appease her personal *chi* to open her womb and bless her with children. The next morning, the chicken lap is taken to the girl in her husband’s home and she must eat it. Through this process, the girl has been initiated or introduced to her personal god. Subsequently, during her married life and she starts witnessing some adverse conditions like difficulties in child bearing, sickness, setbacks and others, she takes up the process of *Irata chi*, *Ime Ekwe* or *Imawata chi*.

To do the *Imawata chi*, the woman in question can get the two slim branches from her own mother’s *Ogbu chi*. If her mother is dead, she then starts checking around the village to get the closest sister who also came from her kinsmen from whose *Ogbu chi* she would take hers. Women do not procure this *Ogbu chi* carelessly but gets from the best of *Umuada* who have integrity and goodwill because it is like a good `seed`. *Orimili*

Atuorah and Nwankwo Okonkwo of Umunri also confirmed the claims of Nwaagbo Udeego and Akayana Ovuelo of Ikem that the Imawata chi must be from an Nze of acknowledged integrity or a benevolent shrine because the Ogbu chi is seen as a god and no woman would like to bring a malevolent spirit into her house and so, they usually go for the best of `seeds`.

### **Items needed for Irata chi/Ime ekwe/Imawata chi/ Ido chi**

A woman who wants to do Irata chi, Ime ekwe or Imawata chi or Ido chigoes with these items: A cock and a hen if her parents are still living. The cock is for the father while the hen is for the mother and/or a goat depending on the person's financial status. Some tubers of yam. One bottle or one gallon of red oil. One gallon or four gallons of nkwenu. These items are presented and to the altar of the chi and eventually are cooked and people present and the invitees eat and drink. It is usually a very big ceremony. Then, the woman goes home to install her own Ogbu chi after this ceremony. Her guests give her a lot of gift items which are: The two slim branches of the sacred religious Ogbu tree. Any other type of gift items at their disposal are packed in her long basket (ukpa/abo) which she carries home. When she gets home, a traditionalist who also comes from her father's kinsmen with her, institutes the altar of the Ogbu chi.

It was found out that in Igbo traditional religion, a man can have Ogbu chi. A woman can equally have Ogbu chi. Before a man installs Ogbu chi for instance, he must have married and acquired some traditional titles like igba agu ibu amanwuru, ido obere chi and ido nnukwu chi before he becomes qualified for ido Ogbu chi. According to Prophet Dr. Ikechukwu Kenneth Okafor, Orimili Atuora of Enugu-Ukwu, (58 years) ido Ogbu chi is usually a very big ceremony and relations, friends and well-wishers are invited. But this study particularly is based on Ogbu chi and womanhood

As soon as a woman marries, her people do not hesitate to negotiate and arrange for her chi to go along with her to her husband's home because of the invaluable roles that are noted the chi plays for her in her husband's home. For instance, Emecheta, Buchi (1982 p.30) confirms this fact when she added among all other things Agbadi, her father, packed for her was a new and more beautiful; effigy of the slave woman who was her chi was made and placed on top of all Nnu Ego's possession, to guard her against any evil eye..." Agbadi, Nnu Ego's father, thought it very necessary to include the effigy of the slave woman who reincarnated in Nnu Ego among other gift items he has prepared to bequeath to her daughter as she leaves for her husband's home.

In the Igbo traditions and customs, a woman usually has *Ọgbu chi*. In Ikem, it is called *Irata chi* or *Ime Ekwe* while in Umunri it is called *Ido chi* or *imawata chi*. According to Mrs. Nwaagbo Udegwu (72 yrs) and Mrs. Akayana Ovuelo (62yrs) all of Ikem (12th Feb, 2022), a woman can start negotiating for the process of *Irata chi* or *Ime Ekwe* after she must have given birth to children in her husband's home. She may have started encountering some family problems or difficulties in her marriage and a diviner who was consulted may have advised her to have an *Ọgbu chi*. The essence is to have her chi with her to whom she can readily consult in times of difficulty and who will always guide and guard her and members of her family. The woman in question starts checking around her village to get the closest sister who also came from her kinsmen whose *Ọgbu chi* she would take hers from. Women do not get this *Ọgbu chi* anyhow but get from the best of *umuada* who have integrity and goodwill because it is like getting a good 'seed'. Orimili Atuah and Nwankwo Okonkwo of Umunri also confirmed that the *Imawata chi* must be from an *Nze* of acknowledged integrity or benevolent shrine because the *Ọgbu chi* is seen as god and no woman would like to bring a

malevolent spirit into her house and so, they usually go for the best of ‘seed’.

In some cases, the day a girl gets married, her husband gives her father or her father’s kinsmen (if the father was late) a hen and some tubers of yam. As she leaves for her husband’s home, her father kills the hen and cooks it with the yams to appease her personal god. A ceremony called “Akwali Omumu” is performed during the process. It is a feast of fertility performed for the girl to appease her personal chi to open her womb and bless her with children. The next morning, the chicken lap is taken to the girl in her husband’s home and she must eat it. Through this process, the girl has been initiated or introduced to her personal god. Subsequently, during her married life and she starts witnessing some adverse conditions like difficulties in child bearing, sickness, setbacks and others, she takes up the process of Irata chi, Ime Ekwe or Imawata chi.

A little variation was met in Nri in the course of this study. according to Chief Emenike Ikegbunem, the women in traditional religion in Nri use the Ora/Oha tree in for *Ido chi* instead of the usual *Ogbu chi* as is the case in Enugwu-Ukwu, Nawfia, Enugwu-Agidi and Ikem in Anambra East Local Government Area of Anambra State.

### **Items needed for Irata chi/Ime ekwe/Imawata chi/ *Ido chi***

A woman who wants to do Irata chi, Ime ekwe or Imawata chi or *Ido chi* goes with these items: A cock or a goat depending on the person’s financial status. Some tubers of yam. One bottle or one gallon of red oil. One gallon or four gallons of Upwine (Nkwuenu). These items are presented and to the altar of the chi and eventually are cooked and people present the invitees eat and drink. It is usually a very big ceremony. Then, the woman goes home very late in the evening to install her own *Ogbu chi* after this ceremony. Her guests give her a lot of

gift items which are: The two slim branches of the sacred religious Ọgbụ tree. Any other type of gift items at their disposal are packed in her long basket (ukpa/abo) which she carries home. When she gets home, a traditionalist who also comes from her father's kinsmen with her, institutes the altar of the Ọgbụ chi.

### **The Installation of Ọgbụ chi in Umunri and Ikem.**

According to Prophet Dr. Ikechukwu Kenneth Okafor, Orimili Atuora of Enugu-Ukwu na Umunri aged 58 (25th April, 2022), some items are brought together to institute this alter. An Nze or an amiable traditionalist gathers these items: two tiny branches of the Ọgbụ tree which have been sunned for three days, nzu ikenga, nzu ezumeezu, nzu ezenwaanyi, dadaani ura, ejite (the stubborn grass), miracle leaves (do as I say leaves), mkpume mmiri or a good mkpume elu ala washed thoroughly with alligator pepper because of its continuity's an egg from a local hen and a day old chick and a bowl of water.

It was found out that in Igbo traditional religion, a man can have Ọgbụ chi and a woman can also have Ọgbụ chi. Before a man installs Ọgbụ chi, all the resource persons confirmed that he must have married and acquired some traditional titles like igba agu, ibu amanwuru, ịdọ obere chi and ịdọ nnukwu chi before he becomes qualified to ịdọ Ọgbụ chi. According to Prophet Ikechukwu Kenneth Okafor, Orimili Atuora of Enugu-Ukwu, ịdọ Ọgbụ chi is usually a very big ceremony and relations, friends and well-wishers are invited. But yhis study particularly based on Ọgbụ chi and womanhood.

Still on the findings of this study, before a woman begets Ọgbụ chi she must have given birth in her husband's family. In other words, a barren woman does not beget Ọgbụ chi because she has no chi yet. In Umunri the woman can install Ọgbụ chi when the daughters must have gotten married or still earlier in life or

when she must have reached the age of menopause but must have done *Iyom* title taking or *igụ Aha*. But a woman who has not got a child, can do *Idọ Mkpume chi*; a ceremony of instituting her altar silently at the corner of her homestead where she would still want to have her permanent *Ọgbụ chi* when the time comes. Subsequently while installing this stone on the altar, a lot of people are called to hold the stone as it is gradually planted, this is to bring together the souls of people to the stone that is planted at the altar of the *chi*. This altar invariably becomes the heart of the compound. All the ceremonies done by that woman are done at the altar. Most times the crumbs and left-overs of food are allowed to stay overnight at that altar to make sure the spirits to whom those sacrifices are offered had feasted on them (Chief Emenike Ikegbunem).

This ceremony of *Idọ Mkpume chi* still serves as the institution of the woman's altar even without the symbolic traditional religious tree. This serves the same purpose as the *Okwu chi*. On this altar, she performs all her rituals and traditional functions like *Alomchi* ceremony. The resource persons made it clear that some these women in our Igbo traditional religion can still want to avert public notice of the veneration of their personal gods and can adopt this alternative method of *Idọ chi* or *Idọ Mkpume chi*. In the process of *Idọ Mkpume chi*, there is this water stone, three types of plants; the stubborn grass (*igite*), the miracle leaves (*do as I say leaves*), *dadamura* leaves, a clay bowl filled with water, an egg from a little hen, *nzu ikenga*, *nzu ezenwanyi*, *nzu ezumezu*, in the absence of *mkpume mmiri*, *mkpume eru ala* thoroughly washed with alligator pepper, can serve. There should be *ogirisi* leaves and *oji* leaves.

The traditionalist institutes this altar in front of the woman's home stead. The water stone is buried in the ground in front of

the home stead. As the traditionalist is burying this stone, he invites the woman's chi the person she reincarnates to come and take her place in the stone which now takes the place of the Ogbu chi. He invokes the female names of the four market days in Igboland; Mgbeke, Mgborie/Mgboye, Mgbafor and Mgbankwo- one of which must be the personal god's name assuming they did not know the name of the person who she reincarnates. These leaves; the stubborn grass (igite), dadanura and miracle leaves are planted around the altar. The clay bowl of water is placed in front of the stone that is slightly seen or noticed above the ground. The traditionalist makes a shallow hole in front of the altar and plants the clay bowl of water. This bowl of water is never allowed to dry. It is refilled constantly as her chi always drinks water though practically one usually sees birds, chickens and even goats and other domestic animals helping themselves with the clay bowl of water at the altar. All these leaves mentioned above which are planted in front of the altar and different types of white chalks that are involved are constantly used to pray and make incantations on the altar. The egg is broken on the stone to ward off all malevolent spirits physically and spiritually. Sizeable piece of stones or empty bottles are planted upside down to prevent trespassers from trampling on the altar and to demarcate the altar from the rest of the homestead. All the white chalks are securely kept in a sizeable bowl on the altar. At last the life egg is smashed on the stone to consummate the institution of the altar of the woman's chi.

The woman marks that area as her altar and secures and guards it from abuse and desecration by people especially visitors. She usually goes there for the veneration of her chi and to offer sacrifices. The installation of Ogbu chi is a very big ceremony. The woman invites her in-laws, all relations, friends and well-wishers to come and rejoice with her. She provides enough food and drinks for her guests who are there to witness the



installation ceremony. The stone that is smashed at the altar is symbolic. It is used to douse the grievances of the owner of the altar (ize iwe). Assuming the woman is ripe for *Ido Ogbu chi*, after undergoing all the aforementioned ceremonies, she then plants the traditional religious *ogbu* stems behind the stone at the altar.

### **Management and care of Ogbu chi.**

It was found out that generally in Igbo land, particularly in Umuonri and Ikem all of Anambra State, *Ogbu chi* is handled with reverence because it is sacred and a woman's personal god. According to the resource persons interviewed on the management and or care of the *Ogbu chi*, their answers were the same. Mrs. Nwaagbo Udeegu (76 years) of Ikem, 12th Feb, 2022, Chief Jude Nwankwo Okonkwo (80 years) of Uruolor, Nawfia, 14th April, 2022, Ozo Fredrick Onubuogu of Enugwu-Agidi, Chief Emenike Ikegbunem, Mrs Akayana Ovuelo of Ikem, Mrs. Catherine Obiageli Okonkwo of Iruolor Nawfia and Prophet Ikechukwu Kenneth Okafor Orimili Atuora of Enugu-Ukwu na Umuonri (58 years) 25th April, 2022 all stated the same methods and procedures of the management and care of the *Ogbu chi* which include:

**The Sanctification.** It is a tradition that the altar must be sanctified before any sacrifice is made. The person offering the sacrifice must also sanctify him/herself before offering the sacrifice. This procedure is observed so that the sacrifice will be accepted by the *chi*. The *chi* must be clean likewise the person offering the sacrifice. One can easily notice that this type of sanctification is also applicable in the Christendom who always sanctifies their altars, the priests and even the congregation before the Eucharistic sacrifice to the almighty God. Items for the sanctification include: one whole alligator pepper (*pod*), a white piece of chalk, fresh *ogirisi* leaves and one live few-days-old chick.

**The Procedure** – The woman offering the sacrifice to her chi first of all does some sanctification of herself and her chi before offering any sacrifice. She uses the fresh ogirisi leaves to run herself from head to toe and throws them away. She opens the pod of the alligator pepper and extracts some seeds from one of the lobes. She also uses the seeds extracted to cleanse herself running the seeds in her cupped right fingers from head to toe; the eyes, nose, mouth and rub same on her palms and throws them away. She uses the live few-days-old chick and runs it round her head to ward off all evils that may befall her and her family. The essence of all these cleansing is to make her clean and capable of communing with her chi during the sacrifice and to absolve herself of all sins and evils that may disturb the acceptance of the sacrifice by her chi. She also cleanses her chi to prepare it for the proposed sacrifice.

She gets some fresh ogirisi leaves to run through her chi and the altar of her chi. She gets some more alligator seeds for the same purpose of sanctification of her chi and the altar. She has now cleansed herself as well as her chi and the altar. She uses the white chalk to draw some lines before the altar making her incantations and supplications. The altar and her chi are now prepared to receive the sacrifice from the clean woman. She can now give her chi some cooked food and drink. If the sacrifice involves blood, a man, her husband or her son or even a lad (a virgin boy) from her husband's kinsmen will then pray with the colanut and kill the chicken or a goat sprinkling the blood of the animal of sacrifice on the altar.

### **The Relevance of Ọgbụ Chi to Womanhood.**

Ọgbụ chi is connected to womanhood because the married woman institutes this altar of her chi with the sacred religious Ọgbụ tree physically representing her personal god which she runs to in times of need. Whatever happens to one, his personal god knows. This woman consults her chi through this sacred

religious tree to mediate for her in cases of difficulty in her marital life or venerates her chi in the physical representation of the tree to appreciate it when things are moving well. The woman can make consultations with her personal god and make some prayer requests promising her chi what she can do for it if it grants her requests. The promises are fulfilled when the chi answers her prayers but calamity is likely to strike in a case of promise and fail.

Ọgbū chi has a significant relevance to womanhood because it gives the woman the confidence that she has her guardian angel in her husband's home and so she has the satisfaction and fulfillment that she is not alone but always in the company of her chi. Thus, the presence of Ọgbū chi in the homestead of every woman makes her a complete bride.

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Ọgbū chi makes the woman complete in her husband's home. The presence of Ọgbū chi in a woman's home give her the confidence, trust, courage, joy, satisfaction and hope that she is not alone but always with her chi. Ọgbū chi is very vital to any woman especially a married woman in her husband's home. She sees Ọgbū chi as her personal god which can make or mar her. She thus handles the Ọgbū chi with utmost care and reverence and as her personal god. It is through this sacred tree that she talks to her chi for all her needs. During her supplication before this sacred tree, she presents her needs like; child bearing, her family progress, long life for her husband and

children, family protection, peaceful planting season and bumper harvest and a lot more.

According to Chief Nwaagbo Oloolo n'Ikem (80 years) on the 12th of Feb, 2022, Ogbu chi forms the basis for the interrelationship of the woman and her married daughters and their husbands because during the period of Alomchi all these married daughters come to visit their mother with all their husbands and children for this feast of Alomchi. This period of Alomchi usually comes every January in the Igbo calendar when the women venerate their personal gods in a special way. They usually throw a feast and invite their children at home and in diaspora to come and celebrate with them. It is usually a period of great feast for these women who prepare different types of local dishes to host their guests. These visitors give her a lot of gifts. Her daughters and their husbands each carry ten heavy tubers of yams, money, pieces of cloths and drop these gifts at the altar of this Ogbu chi. She starts chanting in excitement and invites neighbours to come and witness the generosity from her daughters and their husbands. All her daughters, no matter their number, must each, do the Ibu chi during this period of Alomchi. It is usually a great period of harvest of joy as she beholds her daughters bringing these gifts to her during that special period which usually comes once in a year.

Before this altar, all her son- in-law and her children drop her gifts during the Alomchi ceremony. In Umunri , it is worthy of note that during the course of Igba Aku Nwanyi, the son-in-law is informed categorically that he must do the Ibu Alomchi for his mother-in-law for, at least, two times. If the son-in-law is in good terms with his in-laws, he performs this ceremony on yearly basis. He carries a long basket of yams (ukpa ji) to his mother-in-law. The content of this ukpa ji is not necessarily a long basket full of yams but the contents of this basket are two

good tubers of yams at each end of the long basket, a cock and a keg of palm wine in the center of the basket.

According to Chief Nwagbo Oloolo n' Ikem, Ogbuchi chi forms the basis for the interrelationship among the woman and her married daughters and their husbands because during the period of Alomchi all these married daughters come to visit their mother with all their husbands and children for this feast of Alomchi, this period of Alomchi usually comes every January in the Igbo calendar when the women in Igbo traditional religion venerate their personal gods in a special way. These visitors give her a lot of gifts. Her daughters and their husbands each carry ten heavy tubers of yams, money and pieces of clothes and drop these gift items in front of the Ogbu chi. She starts chanting in excitement and invites neighbours, friends and co-wives to come witness the generosity of her daughters and their husbands. All her daughters, no matter their number must each do her Ibu chi during this period of Alomchi. It is usually a great period of harvest of joy as she beholds hers and sons-in-laws bringing these gifts to her during that special period which usually comes once in a year.

In all Ibu Izizi (first gift for the Alomchi) is usually fantastic most especially if her husband is wealthy. When her daughters are going back home with their husbands after the feast, she gives them her own gifts of bottles or earthen pots of red oil and molds of salt. It is during this period of Alomchi that, generally, the woman in her husband's home looks forward to receiving gifts from her in-laws who may not have had the time to visit her for a very long time because it is compulsory he must do the Ibu Alomchi. She sees her children, male and female and her grand- children and becomes so elated and blesses her chi for being so kind to her and extending the benevolence to her children and grand-children.

This singular Alomchi and Ibu chi ceremony add to so many other reasons why married woman must have a great and inseparable attachment to her chi. Thus, the relevance of the symbolic sacred and religious Ogbu chi to womanhood in Umuiri and Ikem. During the pre-colonial days, this compulsory Ibu Alomchi that was negotiated for, to be done at least twice during the paying of the bride price, was meant for the umunna but the modern Mothers' Sunday (Uka Nne) of the Christian religion has truncated this interesting bonding of communal living because during the Mothers' Sunday, the Christianized Alomchi, all these gifts are solely meant for the woman in question as her Ibu Uka Nne.

### **Summary**

Based on the oral interviews conducted for this study, the findings of the study are summarized as follow: It is actually true that .The Igbo have the belief in one Supreme God; the creator of heaven and earth and through Him all things are made. Because of the supremacy of this Big Master, they are so much afraid to reach him directly for their prayers and supplications. They devised some means of reaching Him and these means serve as mediators and His servants. This is the reasons the Igbo in the Igbo traditional religion carve or make smaller gods and give them names for identity through whom they reach the big master.

This is principally so because the Igbo tradition upholds that a 'big man' or an Eze or Igwe must have servants who attend to him which informs the fact that even when the 'big man' dies, he must be accompanied by some of these servants to his grave who continue to attend to him in the spirit world. For this reason, in the pre-colonial days, there was always man-hunt whenever a traditional ruler died. The victim would be buried alive with the traditional ruler to serve him in the land of the dead.

Every woman in Igbo traditional religion in Umunri and Ikem aspires to own this Ogbu chi because of the immense benefits because this Ogbu chi gives her family absolute protection and a trouble-free marriage. It assists her in child-bearing and gives her the confidence that she always has her chi with her. She sees it as her chi who determines her destiny. Apart from the fact that the alter of the Ogbu chi forms the heart of the woman's homestead where she does all her prayers, supplications, incantations and sacrifices and the aesthetic beauty of the full bloom tree, that spot forms a cool shade in the homestead under which drinking earthen water pots are kept which chills this water especially in the dry season.

The woman who sees Ogbu chi as her god takes good care of the traditional religions tree by sanctifying it, offering regular sacrifices to it, trimming it at intervals (Ikpu isi) when it overgrows. Though Ogbu chi is destroyed when the woman dies, certain ceremonies are performed to bring her in permanently to continue her sojourn with her ancestors in the land of the dead.

The study however finds out that the advent of Christianity has bedeviled this all-important Igbo traditional religion. Some of these women in Igbo in Igbo traditional religion in Umunri and Ikem are shying away from Irata chi, the institution and offer of sacrifice to Ogbu chi in their homesteads.

## **Conclusion**

This study having run the length and breadth of Ogbu chi and womanhood in Umunri and Ikem as a part of Igbo traditional, it can now conclude that reverence to Ogbu chi by women in traditional religion in Umunri and Ikem is not *ido* l worship. These women in Igbo traditional religion maintain the Igbo perspective of having some smaller gods to represent the Big

Master (Chi Ukwu) and through these smaller gods which they also see as servants, they offer their prayers to the Creator of heaven and earth and all things.

It is recommended that this Igbo traditional reverence and veneration of Ogbu chi by the women in traditional religion in Umunri and Ikem should be upheld due to the immense benefits associated with it. This is because it creates an avenue for communal living when relations visit these women with gift items to celebrate the women during Alomchi ceremonies. The Ogbu chi makes them complete in their husbands' homes consolidating their sojourn as full-fledged mothers who are always assured that their chi is always with them because through that symbolic traditional religious Ogbu tree, they talk to the one they believe to be the Almighty God (Chi Ukwu)..

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# **IMPORTANCE OF GENDER RECONCILIATION IN IGBO SOCIETY**

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## **Abstract**

Gender reconciliation is a process of making men and women to agree in their arguments. This is needful since the world is becoming a global village, integrating all the societies in the world and thereby, exposing people to different ways of thinking that affect many cultures positively and negatively. Positively, it is breaking all the distance and uniting all the world while the negative aspect is loss of one's cultural values and creation of inequality. It is against this backdrop that motivated this study, the rate of new forms of family life, different ways of thinking, behaviour, social structures, dressings and religious expressions are high. It is assumed that lack of gender equity is one of the effects of family crises and loss of Igbo cultures which are problems for posterity.

The study employs analysis method to examine critically the conceptual involvements and their implications for our subject. The study discovers that women are the major promoter of every societal culture and to continue to oppress and marginalize women, will result to the loss of Igbo cultures. The study therefore, concludes that since the world is becoming global village, there is need for gender reconciliation in order to uphold Igbo cultures, identities and values.

**Keywords:** Gender, Reconciliation, Igbo Society

## **Introduction**

Scholars have agreed that there are gender disparities; that women are marginalized but the level of the marginalization is debatable. It is the sense of this marginalization felt by women and their sympathizers, which galvanized women around the globe and subsequently, gave rise to the different waves of feminist ideologies that have rocked the world at different times with some attendant cultural consequences. The effects of this disparity that resulted to gender crises are obvious in families, workplaces, social structures, religious expressions, political structuring and general system of justice delivery. It is assumed that this situation is highly affecting the promotion of Igbo cultures and has thwarted sustainable development in Igbo society. Therefore, gender reconciliation is of necessity to the development of every sector in Igbo society because equal access, equity and meaningful participation are preconditions for ensuring mutual contribution of men and women in ideas, developmental directions, policies and practices. D. H. Lawrence citing William K. and Cynthia B, posit that "...the future of humanity will be decided not by relations between nations but by relations between men and women."<sup>1</sup> This shows how important the relationship between men and women are and the need to reconcile both gender in order to transform the roots of gender crises and sustain Igbo culture in this global

world. For instance, in political participation, Igbo women are still under-represented; in terms of cultural practices such as misogyny, widowhood practices, property rights and other forms that still oppress and subjugate women. This is not to say that there are no positive efforts to remedy the situation of Igbo women or that the condition of women has remained the same over the years. As observed by Nwankwo: “In many Igbo societies, huge strides have been achieved in getting women involved in development processes.”<sup>2</sup> Realistically, women improvement and development in all ramifications cannot be denied but more needs to be urgently done to avoid the redressing or stagnant of the achieved development. The study is divided into six sections. Section one is the introduction, two is pithy understanding of gender relations, the third section exposes the constraints to gender relations, the fourth section discusses how to reconcile both genders, the fifth talks of the need for gender reconciliation and the six section concludes.

### **Understanding Gender Relations.**

Whenever the term ‘gender’ is mentioned, many readily attribute it to the womenfolk, who in many societies are challenged and often put in a disadvantaged position as against the men. As a result, many women empowerment programs are being championed to cushion the effects of this subjugation of women. Globally, every society, ethnic group and culture has gender role expectations that are different from group to group. There are specific roles to be played by both male and female in order to attain and sustain development.

In Igbo society, things are not just made or fixed without putting the concerned gender into consideration. Rules and regularizations are made, works, opportunities and spaces are shared based on gender. One’s burdens and benefits are not

based on potentials but on gender. One has authority where he/she is gendered. These practices have been in the foundation of Igbo settings till when the feminists started agitating for changes. In Igbo society, male gender is responsible for productive work while the female gender performs dual work; the productive work and the reproductive work. The productive work here connotes the general work women engage on such as jobs, handwork and businesses. Whereas reproductive work here connotes childbearing, nurturing and house chores.

Fundamentally, male and female genders have different roles, responsibilities and spaces in political, socio-cultural, religious and economic sectors. Whatever one wants to do depends on one's gender not ability or capacity. And this gender roles, responsibilities and spaces influence male and female choices and characters in Igbo society. According to Basden,

Igbo women have but few rights in any circumstances and can only hold such property as their lords permit. There is no grumbling against their lot; they accept the situation as their grandmother did before them taking affairs philosophically, they managed to live fairly contentedly.<sup>3</sup>

Akachi criticized him for his misleading position, that he "...lacks the knowledge of the sociopolitical system and power relation between Igbo men and women."<sup>4</sup> Even if our grandmothers enjoyed or ignorantly endured the system of gender oppression between men and women in olden days, it is difficult to work in this global, civilized and modern world that requires attainment and sustainability of development. This calls for gender reconciliation which is the road map to retaining success in Igbo society, when male and female are relatively equal in roles, development tends to grow faster and sustainable.



Efiritha discovers that in Igbo/African perspective, there is lack of separation between sex and gender, taking the two as synonyms, where being born male means being born a man and being born females means being born a woman.”<sup>5</sup> While in the Western perspective, sex and gender are separated. Similarly, Simone affirms that there is nothing like a woman (female sexed identity) that predates gender. She affirms that one is not born a woman but rather becomes a woman. It is civilization as a whole that produces this creature, intermediate between male and eunuch, which is described as feminine.”<sup>6</sup>

It is observed that neither biological nor psychological characteristics could define one’s gender. For her, one becomes a woman only after one goes through certain life experiences<sup>7</sup>. Besides, femininity is neither a natural nor an innate entity, but rather a condition brought about by society, on the basis of certain physiological characteristics. Gender is a social and cultural construct and should not be seen as the same thing with sex rather, gender should be separated from sex. Simone says that gender is politically charged construct that is formulated within a field of power to oppress woman and advanced by male to dominated patriarchal society with the intention to disfavour women and give superior position to men.<sup>8</sup> She adds that a woman is only but a historical idea and to become a woman merely means to conform to this idea. In the same vein, Beauvoir claims that, woman itself is a term in process, a becoming, a constructing that cannot rightfully be said to originate or end.”<sup>9</sup> As an ongoing discursive practice says Beauvoir, it is open to intervention and re-signification.<sup>10</sup> Seeing sex as gender is the major problem in gender relation. Once this confusion and misconception between sex and gender are understood and separated, solution would be achieved. In Igbo society, the gender one is born seems to determine one’s luck, responsibility, right and space. If one is born male, he is automatically privileged and will have all the

powers to subdue and dominate in the society. From the beginning, Igbo society is patriarchal, males are seen as the heads, and this has become a major setback to gender liberation and reconciliation.

Furthermore, Beauvoir did not deny gender but holds that "... the division of the sexes is a biological fact, not an event in human history that body is not enough to define one as a woman."<sup>11</sup> In addition to this, Jenkins avers that "...in an African life world, many factors cannot be known, controlled or predicted."<sup>12</sup> He stresses that "humans are at the mercy of the forces of life."<sup>13</sup> This is quite in contrast with the Western perspective which subscribes to the scientific approach where there is claim in changing one's own destiny. This is because Westerners agree that gender is learnt and therefore can be unlearned while in Igbo perspective, there is no separation between gender and sex. It is natural, fixed and interchangeable. Therefore, Western and Igbo perspectives are not mutually accommodating of each other as regards the relationships between gender and sex.

In another development, Ohagwu citing Achebe holds that:

In the family, if a child is born, the sex is determined, and if the child was a male, that meant greater joy for the parents. For the father, there is a greater joy, because he has a man who will take his place after his death and continues his family line; joy for the mother because that will properly entrench her in her husband's heart. Having a son means for her that nothing can uproot her from the family. A son further means having a voice to defend you in the family. However, if the child is a girl, the husband and the wife receive the child with mixed feelings. And if the female child is coming as the third, fourth, fifth or sixth female in the family without a male

child that is enough reason for sorrow. For the man, it brings sorrow because his hope of having a male child to continue his lineage is becoming slimmer, the female will soon be married off to other men. Having female children is like, tending other people's vineyard while yours is unkept.<sup>14</sup>

The above quotation, explains how Igbo culture sees male and female children, everything is made and based in the meaning derived from each sex. Igbo society prefers male to female children because of security or rather retaining of the family's name. The father is sure that if God keeps the child alive, the child will inherit what the father has laboured for and will not be taken by any relatives after his death. In line with this, Okafor asserts that;

...the Igbo custom denies the female child her right of acquisition and ownership of her father's immovable property. Particularly, Igbo girl do not have any share of land in her father's house except the boys. This practice is also obtainable in the cultures of other African countries like South Africa.<sup>15</sup>

In Igbo society, a male child makes a mother feel secure with the husband. The mother's security depends on her male child, the male child brings the mother's security and makes her place in the husband's family assured. Female don't have right of inheritance in Igbo or African society, her inheritance is established through the husband and depends on the male child. In other words, a woman without male child is invariably disinherited. On this, Anumudu confirms that:

...sometimes, the smallest male child of deceased men are allowed to say where their father is to be buried or any of the male relations of the man without taking into account what the wife or the grown-up daughter has

said. The late man's house, barn and other properties are not shared unless a son or any of the male relation is there to say who gets what.<sup>16</sup>

In this perspective, Orabueze and Ogbazi observed that "...it is obvious that gender-discriminatory custom that disinherits women from acquisition and ownership of land in their father's families have not been whittled down by education, constitutional provisions and Christianity."<sup>17</sup>

Sex and gender need to be separated, abolish patriarchal structure that puts the female child at a disadvantage and modify cultures to favour both genders. Though, there has been a considerable improvement on the way the female child is seen and treated in contemporary society but a lot still remains to be done as the male child is still placed over a whole range of advantage over the female child. Moreover, the problem of unequal gender relations has been perceived from different perspectives. According to Caracciolo and Santeram, "...the question of unequal gender relations is pioneered more intensely in low-income countries or continent as opposed to the developed world."<sup>18</sup> This is as a result of the nature of intellectual levels, magnitudes of people's awareness exposure, perceptions, interactions and different cultural ties triggering the occurrence and the definitions imposed on the phenomena across the world. In the same vein, Kimani holds that "...gender relations among Igbo/Africans have been attached to their historical and traditional ties of the given communities."<sup>19</sup> For Akinola, "...the gender relations imposed on Igbo/Africans by the Westerners have contradicted the long term cherished African realities."<sup>20</sup> Therefore, the yardstick should not be the uniformity of gender roles but functionality of both gender in all ramifications without basing rights and responsibilities on one's gender or minding each gender's differences.

In Igbo society, a man and a woman are not equal and cannot be equal, both are different but very important in its own unique way. Therefore, no gender should be signed superior or inferior both are two different things that work together with the respect of each other's differences and qualities.

**Pre-colonial Period:** Here, there was existence of gender oppression but there was no agitation because in many societies, work was gendered, and each gender knows, they only learn their roles/responsibilities and adopt them. Due to the fact that each gender was born in his or her own responsibilities, spaces and works, their major vision and mission were how to achieve their roles and responsibilities. Women were involved in various political groups and subgroups to some extent with corresponding power and authority. They built cities, received tributes from powerful local male heads, led wars and constructed new kingdoms. Moreover, women were the framework of the family, especially where polygamy exists. Sometimes, it was the first elder wife that marries a younger wife for the husband, lead other wives and play the male function. For instance, women were involved in economic and agricultural production. Though, they were not in control of the means of production or income of whatever they do but did much of the labour that were required.

In addition, one's gender roles influences his or her behaviour, such as how he or she dressed, manner of approach, greetings, the choice of profession a person pursues, personal relationships a person enters and how one behaves within those relationships. Women are kept in the private sphere and men in the public sphere, this sometimes could be for the purpose of protecting women. During this period, women coreigned with king and were queen-mothers/sisters; princesses, chiefs and holders of offices and villages, warriors and the supreme

monarchs. Politically, women were locally organized. There were customs, cultures and traditions that were guiding both genders differently but harmful and discriminatory cultural practices exist, though, sometimes it favours men or disfavors women. For instance, when a woman's husband dies, her status reduces but when a man's wife dies, his status remains. Ezebuilo confirms that:

...both men and women experience widowhood/widowerhood but in different directions. Widows are expected to remain loyal and faithful to their late husbands and honour their memory whereas men are often pressured into a quick remarriage, regardless of their readiness or wish to remarry. If widows remarry, they rarely do so of their own free will. In some communities, widows may be forced into new conjugal relations with a male relative or forbidden to remarry, even if they wish otherwise.<sup>21</sup>

This shows that there has been presence of gender oppression but the coming of the colonialists fueled its practices and created the spirit of rivalry between men and women. The colonists brought patriarchal norms and cast women aside, gave women inferior positions in the home and entire society. The possible solution, therefore is reconciliation in order to recover, restore and discover lost cultures, identities and values.

**Colonial Period:** This stage is where the perception and agitation that women were marginalized, exploited, oppressed by men started. For instance, the Aba women's riot (1929) as a result of British rule that introduced taxation on women in South Eastern Nigeria, upon women were excluded in governmental field, (still were expected to be paying tax) that men should hold all positions of power and opportunity in political, economic, cultural, religious and social aspects not by

merit or ability but by their gender. This is where patriarchy was introduced, that men are better than women, therefore, men should have more power than women. This is the beginning of the white man's burden via civilization, Christianity and commerce. The colonialist knew that women were the pillars of Igbo/Africa foundation that was why the first in the line of impositions was the introduction of the rigid concept of gender. The introduction of education was made but only men could go to school and occupy available job positions as women were often held back by a long chain of children and grandchildren. That was how the introduction of salary empowered men over women and made women subordinate and dependent on the men for the subsistence of the family, it was only after this introduction that the Igbo man became the bread winner of the family before now, he was only a bread eater without knowing where it came from. The arrival of Christianity affected women's roles, figures and turned the general world to male world. The Igbo/African traditional religion that involved both the masculine and feminine lost its ground and women were left behind. The notion of women as the weaker sex is foreign to Igbo society; they only became weak or rather were considered weak after men had been empowered to their detriment, via development, globalization, socialization, education and other factors.

**Postcolonial Period:** This is the present period that feminists and scholars are agitating to deconstruct, reconstruct and construct gender balance for the betterment of all. In the political and structural organization of Igbo, women with the passing of time, lost their one-time identity and responsibility. They are now struggling to recover their lost glories; such as independence, identities, rights, opportunities and allegiance. Fundamentally, women of the contemporary society are of the view that women should not be defined by their gender, that a woman is more than a gender.

## **Constraints to Gender Relations**

Globally, the issue of gender relations is improving but still the gap between men and women remains wide. Findings discover that what is contemporarily regarded as gender crises in gender relations, can be seen in economic, political, religion and socio-cultural practices.

**Social Cultural Factors:** Family as the smallest unit of the society is the institution which is an important concept in explaining gender inequality. Literally, it means ‘the rule of the father’, more broadly, it refers to a society ruled and dominated by men over women. This is inherent in most Igbo societies; giving men a higher social status over females, has crept into public life, which reflects in state activities. The family plays an important role in maintaining this patriarchal order across generations. The socialization of children to expect and accept different roles in life has created a social mechanism for the development of value that engender the several forms of discrimination against the female gender. Women are the greatest psychological weapon available to men, in the length of time men have enjoyed dominance over women, who have taken it for granted especially in the area of politics that often continue to stereotype women and justify their subordination. Though, in some cases, women are the causal factor of their problem, they are serious setback to themselves but fueled by the societal settings. In Igbo society, women are mostly seen as weaker vessels and are often persuaded to be submissive and subordinate to their male counterparts and this has become a major setback to women engaging and participating in major areas that will help the continent in moving forward. Importantly, due to their engagements as housewives in the family, most times, they are not disposed to make contribution in the society and as well showcase their God giving talents and ability as a result of some cultures and norms that allow male’s



superiority over the women and the burden embedded in nurturing and raising children in family. When there is gender equity in the family as regards raising children, both genders will contribute positively in moral upbringing of their children and this will help to promote good values in the society.

**Political Factor:** Politics is time consuming and demands a great deal of attention and price for careers. There are caucus meetings, primaries, campaign stumps and fund raising. Participation often requires attending evening meetings. Igbo women who try to engage in politics are sometimes women whose husbands are late or divorced. This is because, it is a general believe that women are not meant for public life. In Nigeria for instance, the constitution gives no room for women involvement in any decision making, and this has become a major setback to women in to actively engage in politics, elections and peace keeping. The exclusion of women in Nigeria's constitution is an indication of gender imbalance in Igbo society which gives room for men's superiority, persistent domination over the women and continuation of the practice of anthropocentric.

**Economic Factor:** Women have less access to economic factor and important aspects to attain financial independence which is vital to women's participation in politics. The burdens of child rearing and housekeeping; conspire to keep women off the social and political scenes. In Igbo cultures, women have no property or right of inheritance. This makes it difficult and obstacle for them to access loans, as they do not have collateral and stumbling block to them to be financially independent. The huge amount of money that is needed to run politics hinders them in involving in politics due to lack of financial support. Therefore, low or poor participation of women in politics today, results to lack of economic incentives and support. Political campaigns are expensive to run and thereby require

solid financial backing for its success which women find it difficult due to financial instability. Moreover, women are not able to compete effectively with men in the labour market due to the traditional feminine association with their family and the domestic sphere. According to Egbetayo, “Women are responsible for sixty percent of work done globally yet, earn just ten percent income.”<sup>22</sup> Therefore, there is need for gender reconciliation for better development of both gender and society.

**Customary and Religious Practices:** Customary and religious practices of many societies are biased by subjugating women to men and undermining their self-esteem and dignity. The overall impact of gender bias, discrimination, cultural norms and practices has entrenched a feeling of inferiority in women and place them at a disadvantage to male counterparts in the socio-political scene even in urban societies. These socially constructed norms and stereotype roles make women overplay their ‘feminists’ by accepting that they are ‘weaker sexes’, overemphasizing the dainty nature of their sex and regarding exceptional achievement as masculine. Some religious doctrines militate against the active participation of women in politics and position of authority. It held that the origin of gender discrimination began from a woman’s sin but have forgotten that saviour came from a woman.

### **How to Reconcile both Gender**

**LOVE:** With the level of gender crisis in the families, workplaces and social structure, it is an indication that people are no longer open to love. This calls for destruction of patriarchal-ism that is associated with the lack of love in the society and accept gender reconciliation. For hooks, “...love entails mixture of various ingredients such as care, honesty, affection, responsibility, recognition, respect, commitment,

trust and open communication.”<sup>23</sup> Applying those ingredients in our daily lives is allowing love to operate.

Rodriguez prescribes love as the key to change. For her:

The basis of change lies with us, our thoughts, beliefs and actions are the foundations of our society and system. Hour by hour, minute by minute we are overwhelmed with information that provokes us into anger and bitterness. A kaleidoscope of newsreels, the buzz of notifications, outrage spilling out from our phone screens. The pandemic, climate crisis, corruption, war. We are currently at a crossroad: the system is under strain and is no longer a sustainable way of living. If we do nothing, we will face dangerous consequences. But it has become apparent that as much as we desire rapid change and solutions, we cannot achieve this through unguided anger. To reform and uproot our system, we need to base it on love. We must become fearlessly compassionate.<sup>24</sup>

In our daily lives, we act as if we cannot change things and behave as if we have already failed. We are always convinced that gender imbalance cannot be changed and that we must accept it, this is wrong. With love and desire to change for good, we can fill the gap gender crises has created in our society. We need love to reach out and connect with each other. For hooks, “...a culture of domination is an antilove.”<sup>25</sup> Therefore, to choose love is to go against the culture of domination and violence. Oppression, exploitation and anger have distracted and still distracting both gender from importance of relationship and development, therefore reconciliation is urgently needed.

**Parental Reorientation:** Gender roles were made and taught from home, change should start from home and the art of loving should also first acquire from home. Presently, parents are finding it difficult to understand their children even grandparents because they live in two different worlds, learning and unlearning different cultures, which is affecting Igbo cultures, identities and values. Gender complementary and parallel position should be accepted in practice because when there is crisis in communities and institutions, it will be transmitted to the younger generations. When change of roles begins from parents, gender crises will fade and die, then, reconciliation will take place and both men and women will be developed and empowered since to reconcile is to repair, to apologize, to forget, to forgive and to heal all without blame, shame, prejudice or judgment. Tim says:

Gender equality is not just equal opportunity although that is very important; it is about healing the wounds inflicted as a result of gender injustice that is prevalent in our culture. It cannot be done by women doing their work and men doing theirs. This wounding requires men and women to come together, to speak their truth, to listen, to open their hearts, to transform.<sup>26</sup>

Reconciliation, requires both practical and theoretical meetings and teachings in order to expose, see the pains of each other and heal the deep wounds between men and women. Dennis Sturtz echoes that:

Gender reconciliation is absolute must for anyone who wishes to live to their fullest. It is an incredible experience for men and women to own the stereotypes and dispel the myths of what it is like to be a man and woman, most importantly human<sup>27</sup>

Patriarchy destroys not only women but also men, therefore, there is need for human beings to know that they are beyond genders. For Jetsunma Tenzin,

Our innate potential to become liberated is the same whether male or female. The societies already in which we live were developed patriarchal; the males were the ones who were educated, so it was they who wrote the books and had the voice. Now as women are becoming equally learned it is essential that they support, encourage and respect each other rather than rely on male authority. Now, it is time for the female voice also to be heard.<sup>28</sup>

Martin, posits that “...injustice and corruption will never be transformed by keeping them hidden but only by bringing them out into the light and confronting them with the power of love  
29.”

To achieve this, requires parental reorientation in order to develop and bring both genders together to design a new structure, create a new culture in which all can flourish and build the foundation on trust and understanding.

Furthermore, Haze explains that in Gender Equality and Reconciliation International workshop conducted in India, “little boy stood before the girls (and other boys in the workshop) and apologized for all their harms that men and boys have done to women and girls.<sup>30</sup>” Imagine, if a 15yearold boy can say sorry on behalf of all men, what does this say to men? Even for 15-year-old, gender reconciliation works. No wonder, Cynthia and William warn that “humanity will never be able to move fully forward into its next phase of evolution, toward a new civilization of love and harmony without first reconciling gender imbalance.<sup>31</sup>” Let us work on our individual

transformation and commit to build a new gender that has equal civilization together in unity.

**Conceptual And Cultural Development:** In gender studies, misconceptions and misleading interpretations need to be redefined, cleared to achieve development. Igbo culture requires Igbo interpretations, meanings and solutions. Tolle says, “To end the misery that has afflicted the human condition for thousand years, you have to start with yourself and take responsibility for your inner state at any given moment.”<sup>32</sup> Reconciliation is for all. Presently, women also exploit and oppress men in many ways, silently suffering, enduring the pains so that the society will not see them as powerless. This needs to be changed, for the pains are not only affecting women but everyone in the society.

**Understanding Women:** Women are powerful, the society needs not to see women as those that need power, even if they have ever wanted power or seen as powerless women, that was then, women are good and powerful. Acholonu confirms that:

Women are not powerless as the society positioned, that these made women to take advantage of whatever abilities they have been afforded in their marginalized position and predisposition for nurturance. To reap the societal rewards women, embrace and play into the stereotypes of femininity, even though, this is damaging women and the society. While men tell lies to retain their control over each situation, women employ dishonesty to pretend powerlessness.<sup>33</sup>

She reveals that, “Power and feminism is just another scam in which women get to play patriarchs and pretend that the power we seek and gain liberates us.”<sup>34</sup> For her;

Women who give seemingly selfless adoration and care to the men in their lives appear to be obsessed with love but in actuality their actions are often a covert way to hold power. The love men receive, is even a false love that has ulterior motives, is able to fulfill their emotional needs, leaving them more psychologically well-off an advantage that patriarchal systems of thought use as justification for male domination. Men are taught that they must do whatever it takes to maintain their controlling position while women internalize self-hatred.<sup>35</sup>

When women are seen exactly the way they are instead of the societal imposition, there will be discoveries of new knowledge, women will change from the world of fashion, beauty, to the world of creation and innovation. Women are more than what the society tagged them.

### **Destruction of Gender Roles**

Gender roles are socially made and can equally be destroyed for the betterment of humanity. It is not rejection of sex differences and natural functions but allowing both genders to have equal rights, opportunities, privileges and functions according to one's potentials not gender. Uchem asserts that:

...the traditional gender roles are usually maintained by a system of patriarchy, which sees men as preeminent human beings and women as secondary, whose roles are meant to complement those of men. Men are not generally seen as complementing women and this one-sided notion of complementary is, therefore, problematic. Women are perceived as existing for men and not really as human beings in their own right. The patriarchy system is sustained by economic, political,

cultural and religious institution (including marriage), the educational system and the mass media<sup>36</sup>.

To destroy the system of patriarchal is to achieve reconciliation in social, political, economic, cultural and religious aspects. Devison and Abigail say that:

Patriarchy rejects collective efforts between men and women in building the society; and considering that the efforts of men over the years in Africa have not achieved great results, there is the need for both men and women's efforts to combine with those of women in all areas of life. This is unworkable if the women are not allowed to express their capabilities and capacities which over the years have been suppressed by patriarchy. Like apartheid, patriarchy should die in Africa.<sup>37</sup>

Men's effort cannot take Igbo society to their promised land without joining the efforts of women, this calls for reconciliation to attain a sustainable development.

### **Education as Tool for Gender Reconciliation**

Education is tool for liberation of any group that is long oppressed, it brings change of culture, create lovable culture that will benefit both gender and make one useful to his or herself and the entire society. Rousseau sees "...women's education as to please men, love and honour men."<sup>38</sup> He proposes to educate women when they are young, to care for men when grown...to make life sweet and agreeable to men."<sup>39</sup> This is not the purpose of women's education rather education prepare women to take up the responsibilities, which by being educated and bring out the best in them for the betterment of



entire societies. It is education that brings mutual contributions of both sexes.

However, by virtue of being humans, both men and women are entitled to the fundamental human rights, of which right to education is one. Women are not only educated, but also render great assistance in educating other people, even males. It is on this note that Pope John Paul II, in appreciating the contribution of women towards the development of the society, asserts thus:

I would like to express particular appreciation to those women who are involved in the various areas of education extending well beyond the family: nurseries, schools, universities, social agencies ...whatever the work of education is called for. We can note that women are ever ready and willing to give themselves ...in serving the weakest and most defenseless."<sup>40</sup>

He observed that women's participation and contribution in the area of education is so commendable; so many are the records of their impact in educational programme in families and even the entire society. Therefore, education is the key, the greatest instrument for the full promotion of the rights and privileges of genders as well as for the improvement of their statuses. It is obvious to say that the educational empowerment of genders is the spring board to every other form of empowerment, that is, economic, political, religious and social aspects.

### **Needs for Gender Reconciliation in Igbo Society**

Male supremacy and marginalization of women is generally the basic characterization and structure of the global community and therefore, not a unique Igbo social problem. Every society does not treat women the same way, women in some societies are more marginalized than women in other societies. It is a

global problem and has endured throughout history. The alarming part of it is that despite the increase of girl-child education, women political representations, economic empowerments and so on, there still remains wide gap between both genders, this shows the need for gender reconciliation. Scholars and feminists interpreted Igbo problems with the Western literature, experiences and influences, there is need to revisit Igbo cultures and reconcile them. For Hazel;

...feminism is all about women wanting to become men, or that feminist women were believed to be manhaters who were always angry and vengeful and that their primary goal is to eradicate men from the face of the earth.<sup>41</sup>

Robertson echoes that “...the feminist agenda is not about equal rights for women. It is about a socialist, anti-family, political movement that encourages women to leave their husbands, kill their children, practice witchcraft, capitalism and become lesbians.”<sup>42</sup>

Reconciliation is important to redefine and clarify some misconceptions and misleading statements in gender studies. No wonder bell hooks titled her book, “Feminism is for everybody” she seeks to rescue feminism from esoteric and academic jargon, arguing and convincing that feminism is for everyone.<sup>43</sup>

Pope John Paul II noticed this trend some years ago and advised women to:

Join hands in encouraging a culture that supports life and to promote a new feminism which rejects the temptation of imitating models of male domination in order to acknowledge and affirm the true genius of women in every aspect of the life of the society and

overcome all discrimination, violence and exploitation.<sup>44</sup>

Struggling to end gender imbalance, Adichie says: women have been accused of hating men or attempting to create a society that privileges women over men. She says that "...feminism simply means that women should be entitled to the same rights and privileges as men."<sup>45</sup> This implies that if we were all feminists, there would be an end to gender crises. Then, we could cultivate a culture of love, equity that bridges the gap in gender balance and enables women to be free and fully live their lives without pains and deprivations. In her feminist ideology lies gender reconciliation for a better humanity. Let us create a world that is just, a world where men and women will be true to themselves and function as human beings without minding gender differences. Hooks say;

...imagine living in a world where there is no domination, where females and males are not alike or even equal but where a vision of mutuality is the ethos shaping interaction. Imagine living in a world where we can all be who we are, a world of peace and possibility.<sup>46</sup>

Gender roles are socially made, it can be changed; roles should be based on potentials. Uchem asserts that:

...men are not generally seen as complementing women and this one-sided notion of complementary is, therefore, problematic. Women are perceived as existing for men and not really as human beings in their own right. The patriarchy system is sustained by economic, political, cultural and religious institution (including marriage), the educational system and the mass media.<sup>47</sup>

This is seen in Igbo society where men are assigned more power than women and are expected to be dominant. This

dominance grants them the ability to go against rules and norms without showing any regard for the consequences. Igbo society needs culture that recognizes and respects both genders as human beings in theory and in practice. hooks maintain that;

We need to affirm one another, support one another, help, enable, equip, and empower one another to deal with the present crisis, but it can't be uncritical, because if it's uncritical then we are again refusing to acknowledge other people's humanity. If we are serious about acknowledging and affirming other people's humanity, then we are committed to trusting and believing that they are forever in process. Growth, development, maturation happen in stages. People grow, develop, and mature along the lines in which they are taught<sup>48</sup>.

Support and encourage other, envy and jealousy create conflict in the society and this must be jettisoned because it brings division. Both genders must see one another as humans and not slaves, relate well with each other for stability and sustainability.

## **Conclusion**

Since 'gender roles' are now problems, it requires to be questioned and challenged to change. In this perspective, Ezebuilo affirms that:

Every social grouping in the world has specific traditional cultural practices and beliefs, some of which are beneficial to all members while others have become harmful to a specific group, such as women. These harmful and sometimes, discriminatory traditional practices include early and force marriages, widow's ritual, the primogeniture rule and witchhunting. Despite

their harmful nature and their violation of national and international human rights laws, such practices persist because they are not questioned or challenged and therefore take on an aura of morality in the eyes of those practicing them.<sup>49</sup>

Gender roles have become a problem to humanity, not that it has no solution but it has not been given needful and practical attention. When government puts positive efforts, things will change. Ogugua affirms: "... it is imperative that females must fight for their rights first by; engaging the males in frank dialogue starting from the immediate or nuclear families to the community level."<sup>50</sup> Charlotte responds that;

When we first began to conceptualize our rights, we called our struggle "women's rights or feminism", we did not think in terms of human rights because we were trying to understand what was distinct in women's experience. Having conceptualized "women's right", we now know what is missing in the mainstream definition of human right. Our demand that women's rights are human rights is a return to the mainstream but to transform the very definition of human rights.<sup>51</sup>

This reconciliation is by creating awareness, re-orientation and re-awakening both gender through dialogue between men and women, such as community talking, markets, on the streets, churches, homes, bars, shops and offices. From this dialogue, truth will be unfolded, what really constituted culture, tradition and customs will be exposed then both men and women will understand that gender roles are old culture and requires to be replaced with new culture. Since culture and tradition are dynamic in nature, this study advice and suggests change of culture of domination, oppression and

replace with the culture of truth, love and reconciliation. It concludes that gender reconciliation should be welcomed in order to rebuild and uphold Igbo cultures now that the world is becoming global.

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## **Orụ Ụmụ Ọkpụ N'ala Igbo**

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### **Ụmịedemede**

Ụmụ ọkpụ bụ otu e nwere n'ala Igbo ndị Igbo ejighị egwu egwu. Ọ bụ otu jikọtara ụmụ nwaanyị ndị a mụrụ n'otu ebe. Okwu ụmụ ọkpụ n'ala Igbo bụ iwu n'ihu na o nweghị onye na-ama ha aka n'ihu ma ọ bụ gbaghaa okwu ha. Onye ọ bụla mara ụmụ ọkpụ aka n'ihu site n'inupu isi n'ihe ha gwara ya ma ọ bụkwanụ kparịa ha n'ụzọ ọ bụla, ha na-emesi onye dị etu ahụ ike n'ụdị ọ ga-abụ ha mechaa onye dị etu ahụ ihe o kweta na mmiri ọkụ na-egbu mbe. Onye kparịrị otu nwa ọkpụ kparịrị ụmụ ọkpụ obodo niile, ya mere na egwu ọ bụla ha kụurụ onye dị etu ahụ, ọ gbawa ya. Kaosiladi, ufodu na-enwe mgbagwojuanya gbasara oke na orụ dijiri ndi otu ụmụ ọkpụ. Ya mere o ji di mkpa ime nchọcha a iji choputa oru di iche iche ụmụ ọkpụ na-arụ n'obodo di iche iche n'ala Igbo. A hoooro otu obodo na steeti ọ bụla, n'ime steeti ọkpụ Igbo ise ndi gunyere: Ohafia, Abatete, Abakaliki, Leja na Obodoukwu, wee mee nchọcha a. Nchọcha a bu n'uche ichoputa oru ụmụ ọkpụ n'ala Igbo. Iji mee ka mbunuche a puta ihe, e ji usoro nchọcha sovee mfe na atutu nrumoru wee tuchaa ngwa nchọcha e nwetara. Nchoputa nchọcha a gosiri na ụmụ ọkpụ na-arụ oru di iche iche a huru anya n'ala Igbo di ka ekpemekpe, ndumodu, adomaka na nti, ikpe udo, mmekorita na idinotu. Site n'ihe a choputara, ndi

nchọcha tūrụ aro ka e tinye anya na mmiri n'ala Igbo hụ ihe ndị adichazighị etu ọ dị na mbụ na-enye aka na nkwalite omenaala Igbo n'orụ ụmụ ọkpụ ka e weghachi ha azụ maka ọdị mma ndị Igbo.

## **Ọkpurukpụ okwu: Ala Igbo, Omenaala, Ụmụ Ọkpụ, Otu Ụmụ Ọkpụ.**

### **Mkpọlite**

Ala Igbo bụ obodo ndị isi ojii nke dị n'Ọwụwa Anyanwụ Naijiria. Ndị Igbo bụ agburu e ji asusu Igbo mara ma burukwa agburu onu ogugu ndi mebere ya buru ibu. Ofomata (2012) kwuru na ndi Igbo bu otu agburu n'ime agburu ato kacha buo ibu ma n'ala Naijiria ma n'Afrika. Ndi Igbo bi na mpaghara Ọwụwa Anyanwụ Naijiria nke di n'Odida Anyanwụ Afrika. Ha mejuputara Steeti Abia, Anambara, Ebonyi, Enugwu na Imo, tinyekwara mpaghara ufodu na Steeti Delta, Kros-Riva, Rivas, Akwa Ibom na Edo, (Ekwealor, 1998). Nke a aputaghi na ndi Igbo ebighi na mpaghara Naijiria ndi ozọ. Ozioko (2016) kowara na ndi Igbo bu agburu di ukwu ma nwee ugwu na Naijiria n'ih i omenaala na nkwenye ha.

Omenaala metutara ihe ndi na-eme na ihe e jiri mara ndi. O bu ihe a ndi na-eme ma o bu e jiri mara ndi ka e ji ahuba ha ama ebe o bu la ha no ma o bu a huru ha. Schein (1990) na nkowa ya kwuru na omenaala bu etu ndi si enwe ma o bu nwee mmetuta banyere otu, ikikere keusoro na ogo ntinye onwe. Hornby, Turnbull, Lea, Parkinson, Philips, Francis, Webb, Bull, na Ashby (2010) kowara omenaala di ka nkwenye, usoro obibi ndu ma o bu nke obodo kpom kwem. Nke a gosiri na omenaala bu usoro ma o bu uzọ ndi kwekoritara ka ha si were na-ebi ndu ha. Lebrón (2013) kwuru na nkowa omenaala bu otu ihe gbara okpurukpu adikwaghi mfe ikowa. Ka o sila di, nkowa o bu la a na-enye maka omenaala na-egosi na o bu uzọ e si eziputa usoro ebim ndu ndi mmadu kwekoritara ma nabata n'ogborogbodo ha.

Omenaala ndị e ji mara ndị Igbo dị otútụ nke na o nweghị akwụkwọ a ga-edepụtacha ha niile dị ka Nzeako (1972) si kọwaputa. Ufọdu omenaala ndị Igbo bụ omugwo, ilu nwaanyi, ibi ugwu, iwa oji, itu nzu nakwa ewumewu dị iche iche. Otu ụdị ewumewu putara ihe na ndu ndị Igbo gbaa gburugburu bụ ewumewu ochichi obodo dị ka ezinaulo, umunna, otu inyomdi, otu ogbo, otu nze na ozo nakwa otu umu okpu. Ma oru nchocha a nwere mmasi n'ileba anya n'otu umu okpu dị ka o si gbasata oru ha n'ala Igbo.

Otu umu okpu bụ otu e wubere n'akuku be nna nke nwata nwaanyi. Amaechi (2018) kowara otu umu okpu dị ka otu na-arụ oru dị nnukwu mkpa n'ala Igbo dị ka ichekwa udo na ikpe nkwo, tinyere ihu na e doziri okwu o bula welitere isi n'ala Igbo. Nke a gosiri na onodu umu okpu bụ onodu a na-enweghị ike ileghara anya. N'oru nchocha a, a hutara umu okpu dị ka umu nwaanyi si n'otu agburu puta bụ ndi nke obara jikotara onu na-agba mbo ihu na e nwere udo na ezi mmekorita n'etiti obodo ha niile. N'obodo dị iche iche ndi n'ala Igbo, ihe gbasara oru umu okpu na uzo ha na-agbaso were aru ya bu oru n'obodo na-agbagwoju ufodu mmadu anya. Otutu oge, ufodu ndi mmadu a naghị ama na o nwere uru umu nwaanyi bara n'ochichi obodo, tumadi umu nwaanyi ndi no n'otu umu okpu. Ndi agba ohuru na-eleda ha anya. Ozo, ndi guru akwukwo, puru uzo ije, na-akato otu umu okpu. Ugwoke (2006) ruturu aka na e nwere otutu oru ndi mmadu na-ekwu na umu okpu na umu nwaanyi na-arụ n'obodo mana oru ndi a edochaghị anya. O bu onodu di etu a kpalitere ndi nchocha ileba anya n'isi okwu nchocha a bu oru umu okpu n'ala Igbo.

### **Ajuju nchocha**

Gini bu oru umu okpu n'ala Igbo?

**Ntuleghari Agumagu**  
**Atutu Njirimee Nchocha**  
**Atutu oke oru**

Onye cheputara atutu a bu Ralph (1936). Atutu oke oru na-enye aka n'ibiputa obere agwa na omume, nke onye o bu ga-eme ma o bu na onye ahụ esonye na ngosiputa nke usoro e si eme ihe. Ozo kwa, e nwere nkwekorita zuru oke n'etiti ndi oka mmuta na ohanaze n'oru ndi mmadu na-arụ, nke na ufodu na-eme ka ohanaze diri n'otu, ma na-akwalite usoro iwu na nkwasị ike nke na-enye ndi mmadu ohere idi n'otu. Atutu okeoru di mkpa maka nghota mmekorita ohanaze. Di ka Ralph si kwu, e nwere ike ighota okwa na oru ndi mmadu na-arụ n'uzo o bu, nke nwere ike ibu ihe a na-emetu aka na nke a naghị emetu aka. Otutu oru mmadu na-arụ nwere usoro di iche iche e ji were na-arụ ha. A bu n'ihe gbasara otutu okwa di iche iche, mmadu nwere otutu oru o na-arụ. O bu okwa mmadu no na ya na-egosi ihe onye ahụ na-aruru ndi obodo na ihe ndi mmadu na-atu anya inweta na ya bu okwa o no na ya. Atutu a bara uru na nchocha a n'ihu na o ga-enye aka ime ka a mata oru umu okpu na-arụ n'ala Igbo site n'okwa ha no na ya, nke bu okwa ibu umu okpu.

**Nchocha E Merela N'isiokwu**

Omeje (2001) mere nchocha nke ebumnuche ya bu ichoputa ma umu okpu enwere oru putara ihe ha na-arụ n'ala Igbo, ndi a ga-eji tunyere umu nwoke. O gbasoro usoro nkwa, ma jiri njumaza nweta osisa nye ajuju nchocha ya. O choputara na oru umu okpu na-arụ n'ala Igbo kariri akari, nke ufodu n'ime ha gunyere: inyeaka n'ozuzu umuaka enweghi nne na nna n'ulo akwukwo; inye aka n'usoro ochichi ime obodo gbasara umu nwaanyi; ihazi usoro ekpemekpe ma mee ka a ghara imegide nkwenye onye o bu nwere; ikuzi aka oru di iche iche di ka ikwa akwa, ikpa isi, izu ahia, dgz. Nchoputa ya gosiputara na umu okpu na-arụ ezigbo oru putara ihe n'ala Igbo di ka umu nwoke siri nwee.

Nchọcha Omeje (2001) na nke a yiri n'ihl na ha abuo na-ekwu maka umu okpu ndi Igbo. Ndiiche di na ha abuo bu na nchọcha e ji n'aka nwere atutu nchọcha ebe nke Omeje (2001) enweghi atutu o bua.

Nmezi (2010) mere nchọcha banyere umu okpu n'oge Naijiria-Biafra luru ogo. Mbumnuche nchọcha ya bu ichoputa ma umu okpu e nwere oru putara ihe ha ruru n'oge Naijiria na Biafra luru ogo ma a tnyere ha umu nwoke. O choputara na umu okpu bu otu umu nwaanyi oru ha putara ihe, mgbe a luru ogo ahụ. Nmezi (2010) ruturu aka na oru kacha mkpa umu okpu ruru oge ahụ bu Ahia Ataak ha bagidere n'ime ya. Ihe ndi a ha zuru gunyere: nnu, osikapa, anwuru, siga, agwa, ji, akpu na ihe ndi ozo. Ihe ozo umu okpu mere bu na ha nyere aka wee kpokolata umu agboghọ ndi nna ha hapuru wee gawa ilu agha ka ha noro ebe zoro ezo, ka ndi agha ghara ikporo ha mebie.

Oru nchọcha Nmezi na nke a yiri n'ihl na ha abuo na-ekwu maka oru umu okpu n'ala Igbo. Ndiiche ha bu na nchọcha Nmezi (2010) bu naani oru umu okpu n'oge a luru agha Naijiria na Biafra ma oru nchọcha e ji n'aka gbadoro ukwu n'oru umu okpu n'ala Igbo.

N'ime nchọcha ndi ahụ a ruturu aka n'elu ebe a, o nweghi nke e merela n'oru umu okpu na Steeti okpu nke ala Igbo ise. O bu nke a mere ndinchọcha ji mee nchọcha a na Steeti ndi ahụ.

## **Usoro Nchọcha**

Udi nchọcha a gbasoro n'oru a bu sovee nkowa mfe. Ali (2006) kowara sovee nkowa mfe di ka nke na-amu maka otu ndi mmadu ma o bu ihe di iche iche site n'iwekota na inyocha usoro ntapia njiatule nke a ga-eji nochie anya otu ma o bu ihe. A ga-eji ya nyochaa oru umu okpu n'ala Igbo n'ihl na a gaghi etinye ma o bu wepu ihe na ntapia njiatule a nakotara di ka oru umu okpu na-aru n'ala Igbo. E nomiri ya n'ihl na o ga-enye ezi nkowa banyere isiokwu nchọcha a.

Ebe e jiri mee nchọcha bụ steeti ise ndị mejupụtara ala Igbo kpom kwem ndị gunyere: Abia, Anambara, Ebonyi, Enugwu na Imo. A hōrō otu obodo na steeti ọ bụla iji nọchie anya obodo ndị ọzọ mejupụtara steeti ndị a. Obodo ndị a hōrō bụ Ohafia, Abatete, Abakaliki, Leeja na Obodoukwu.

Ndị e ji mee nchọcha a bụ mmadụ iri ise (50). E ji usoro tumbom-tumbom hōpūta obodo ise n'ime steeti ọkpụ ise mejupụtara ala Igbo, ma werekwa usoro tumbom-tumbom hōrō mmadụ iri ise ndị e jiri mee nchọcha. A hōrō mmadụ iri n'obodo ọ bụla, bụ ndị gunyere ndị okenye nwoke na nwaanyị. A hōtara ụmụ nwaanyị iri abụọ na ise (25) na ụmụ nwoke iri abụọ na ise (25). E were mmadụ iri (10) na steeti ọ bụla, ụmụ nwaanyị ise (5) na ụmụ nwoke (5). Nke a bụ iji mata ma ọ bụ etu ụmụ nwoke si ahūta ọrụ ụmụ ọkpụ n'ala Igbo ka ụmụ nwaanyị si ahūta ya.

Ngwa nchọcha a bụ ajujū ọnụ ihu na ihu na njumaza nke ndị nchọcha jiri aka ha wee mebe. Ndị nyere aka n'inyocha ngwa nchọcha a bụ otu onye Oka nkuzi na Ngalaba Lingwistiiks, Igbo na Asụsụ Naijiria Ndị Ọzọ na ndị Ọkammūta abụọ na Ngalaba Edukeshon, Mahadum Naijiria, Nsuka.

A gbasoro usoro ajujū ọnụ, njumaza na akwukwọ ederede ndị metụtara isiokwu a were nweta ọsịsa nye ajujū nchọcha. Ajujū ọnụ bụ gbasara etu ndị ọzọ si hūta ọrụ ụmụ ọkpụ n'obodo ha dị iche iche. A gwakwara ha ka ha nye omuma atụ ọrụ ụmụ ọkpụ na-arụ n'obodo ha dị iche iche n'ala Igbo. E ji njumaza chọpūta aha ha, ebe ha si, afọ ole ha dị na ihe ha na-arụ. E jikwa njumaza chọpūta ma e nwere ụmụ ọkpụ n'obodo ha dị iche iche. E ji njumaza n'otu aka ahụ chọpūta ihe mpaghara ala Igbo dị iche iche a gbara ajujū ọnụ na-akpọ ụmụ ọkpụ. Akwukwọ ederede ka e ji chọpūta aha izugbe ụmụ ọkpụ n'ihі na ndị niile a gbara ajujū ọnụ na-akpọ ya dị ka o si dị na mpaghara nke ha. E sikwa n'akwukwọ ederede chọpūtakwa ụfọdụ ọrụ ụmụ ọkpụ na-arụ na etu ndị ode eke dị iche iche si kowa ụmụ ọkpụ.

Iji nwetachaa ihe ndị a chọrọ maka ọrụ nchọcha a, e ji mkpisi odee, akwukwo e ji ede ihe na igwe rekoda wekota osisa ndi ozaa. Nke a bu iji nyere ndinchocha aka ka ha ghara ichefu ihe ndi di mkpa ga-enyere ọrụ nchọcha a aka.

A gbasoro usoro sovee nkwa mfe na atutu nrumoru were tuchaa data e nwetara maka nchocha a. Nke a bu iji nweta ebumnuche nchocha a nke oma n'etinyeghi ma o bu wepu ihe o bua di ka o si metuta ọrụ umu okpu n'ala Igbo.

### **Nchoputa**

N'ebe a ka ndi nchocha ziputara ihe ha nwetara site n'aziza ndi e jiri mee nchocha. Nchoputa gosiri na e nwere ọrụ di iche iche nke umu okpu ndi Igbo na-arụ n'ala Igbo. E nwere ike ikewa ọrụ ndi a uzọ abuo. Ha gnyere: ọrụ nke mmuo na ọrụ abughi ọrụ nke mmuo.

### **Ọrụ nke mmuo umu okpu na-arụ**

Oge ufodu, umu okpu na-arụ ọrụ mmuo, nke metutara iru ọrụ di ka onye isi nchu aja. Imaatu, o buru na ebiri ndu na-aga n'ihu kwa ubochi, nsogbu di iche iche na-adaputa oge ufodu, di ka onwu ihe mberede, igbu ochu, mmadu igbu nne ya, nwanne ikwasa nwanne ya iko tinyere otutu aru ndi ozọ di iche iche. O bu n'udi onodu di etu a ka ndi umu okpu na-arụ ọrụ ka onye isi nchu aja n'udi ikpu aru, iji medaa mmuo na-achị obodo ahụ obi n'ihia na o bu mmuo nke a maara di ka Anị bu mmuo nke e mejoro. N'iga n'ihu, Nwadi mkpa (2020) kowara na o bu ndi no n'okwu mmuo ga-ekwuputa ihe ndi nke a ga-eji were chuo ya bu aja, ebe ndi umu okpu ga-abiazi merubezie ihe ndi di n'ime mmemme ikpu ya bu aru. Nwadi mkpa (2020) kwuru na usoro a na-agbaso were na-eme nke a adikwaghi ihe nyere usoro a na-agbaso were na-eme ihe ikpu aru ndi ozọ n'obodo di iche iche. Ya bu na ndi umu okpu na-eme ihe ofufe iji medaa mmuo ha na-eke obi mgbe o bua obodo na-eme mmemme a. Ha na-anọ na ya aguru mmuo



obodo ha egwu otito n'ụbọchi niile, nke mere ka ụmụ ọkpụ buru ndị nchekwa nke obodo ha.

### **Oru abughi nke mmuo umu okpu na-arụ**

Oru umu okpu metutara idozi esemokwu di n'etiti umu nwaanyi na ndi obodo, na ihe gbasara ala. Ha na-ahukwa maka ogu di n'etiti otu abuo nwere esemokwu nakwa udi esemokwu ozo nwere ike idaputa. Nke a bu nsogbu nke na-esite na mmekorita mmadu na ibe ya. Nsogbu nke a nwere ike isite na nkwurita okwu nke ga-aputa n'udi mkpari, ebe a na-ako onu n'udi di iche iche. Nke a bu onodu ndi nwunye a na-alu alu na-anọ were na-ako onwe ha onu n'udi di iche iche. Ha na-eji okwu ruru aru na-akorita onwe ha onu. O buru na nke a na-eme tumadi mgbe o bu nwaanyi a lubatara kpariri nne di ya, umu okpu ga-ada ya bu nwaanyi nha putara nnukwu onu oke ego nke bu na o buru na o kwuchaa ya bu ugwo, o gaghị enwe ike hu okenye kparia ya. Nke a gosiri na a bia n'ala Igbo, na a turu anya na nwaanyi o bula luru di ga-asopuru nne di ya nke oma kara ka o ga-enye nwoke na-alu ya.

N'iga n'ihu, ikpe gbasara akwubaghi aka oto n'ime alu di na nwunye bu ihe nke Odz. Ekemma (2020) kwuru na ndi otu umu okpu na-ahukwa maka ya. O bu n'onodu a ka ndi umu okpu na-anọ were juo nwata nwaanyi ajuju onu n'udi o bula udi nke bu na njedebe ya, ha akaa ikpe ma kwuputa ihe nke a ga-eme gbasara ihe merenu. O buru na o dara iwu, o ga-eje kpuo aru iji hichanata ajo ihe o mere n'ihu na o mejoola ala be di na-alu ya. Mmemme a na-adi n'udi di iche iche site n'obodo rue n'obodo. Oru ndi ozo umu okpu na-arụ n'ala Igbo gbaa gburugburu gunyere ndi a:

### **Ekpemekpe**

Umu okpu na-ekpe ikpe ma o buru na esemokwu adaputa n'ezinaulo, ogbe ma o bu obodo. O buru na e nwere ogbaghara ma o bu esemokwu di ka nchocha a si choputa, umu okpu na-ekpe ikpe di na ya ma o buru na a kpokuo ha. O buru

na e nwere nsogbu ma ọ bụ ogbaghara n'obodo, a na-ewere ikpe wegara ndị ọnụ na-eru n'okwu. Ọ bụrụ na ha kpee ya bụ ikpe ma onweghi isi, ndi otu umu okpu n'abia tinye isi ha kama, ihe ahụ ga-eme, ya mee. Mgbe ọ bula ha batara n'okwu n'obodo, ndi niile aka ha di na ya bụ okwu na-agba mbọ ihu na ha mere ihe ha kwesiri ka ha mee n'ihu na okwu umu okpu adighi ekwe okwukwu.

Di ka Anaekwe, (2019) si kwu, ọ bụrụ na ndi ogbe ndi e nwere n'ime Abatete nke di na steeti Anambara, e nwere nsogbu nke nwere ike ibu ikpe ala ma ọ bụ ikpe ochu n'ime Abatete, ọ bụ ndi otu umu okpu na-ahụ na e doziri ya nke oma ma nye ezi ikpe nkwooto toro ato iji wee hu na obodo na-aga n'ihu.

Ozo, Onyishi (2021) kwuru na a bia na Leeja, na umu okpu ndi nke ha kporo umu okpu oha na-enye aka emezi esemokwu site n'ikpe ikpe n'uzo kwuto nke ga-eweta udo, ezi mmekorita na agamnihu n'obodo. O kwuru na ha na-ahụ na esemokwu na ogbaghara di n'ezinaulo, ogbe ma ọ bụ obodo bu nke e doziri nke oma.

### **Iweta na ichekwa ihunanya**

Umu okpu bu ndi na-eweta ma na-echekwa ihunanya n'ezinaulo, ogbe na obodo. Nke a bu n'ihu na ha a naghị acho ihe emezighi emezi. Ọ na-amasikwa ha ihu na be nna ha na-aga n'ihu ma ọ burugodi na ha gara ije di n'obodo di anya. Ọ na-amasị ha ma ọ bụrụ na ezinaulo, ogbe na obodo be ha na-ebi n'ihunanya. Umu okpu di ka (Kalu, 2021) si kowa na-eweta ihunanya n'etiti nwanne na nwanne, umu nne na umu nne, Umunna na umu nna, ogbe na ogbe nakwa obodo na obodo.

N'okwu ya, Kalu (2021) kowara na umu okpu Ohafia enyela aka n'uzo di ichie ichie ihu na e nwere ezi ihunanya toro ato n'Ohafia. O kwuru na o nwere nne di na nwunye nwa amazighi etu a ga-etinye onu n'okwu ha n'ihu na ha abuo ejizighi anya ahụ onwe ha. Mana ka a nokatara kpobata umu okpu n'okwu ha abuo, akuko ha malitere igbanwe, ha ebiwela

n'ihunanya na-enweghi nsogbu o bula. Ha abuo na-ebi di ka nne na nwa. Anakwaghi anuzi olu ha n'ama di ka a na-anu na mbu. Ugbu a ihunanya di n'agbata ha abuo sozi na nke e ji ama atu.

N'otu aka ahụ, Egwu (2019) kwuru na umu okpu Abakeleke gbaliri iweta ihunanya toro ato n'agbata Umunna abuo bu ndi na-enwe esemokwu gbasara oke ala. N'agbanyghi na o gaala otutu afo esemokwu a malitere, umu okpu a lebachara anya n'okwu ma kporo ndi okenye n'Umunna abuo ndi a gaa tugharia oke ala. Umu okpu si etu a dozie ya bu esemokwu.

### **Ime udo**

Udo bu ndu. E legharia anya n'ala Najirja taa, a ga-ahụ na udo buzi ihe mgbe ochie, nne na nwa no n'ogbaghara, di na nwunye no n'ogbaghara, enyi na enyi no n'ogbaghara, nwanne na nwanne no n'ogbaghara, obodo na obodo no n'ogbaghara. N'ihia ya, obi mmapu juputara ebe niile, obi eruzighi mmadu ala, ufodu ndi nwe obodo na-atuzi ujo itinye ego ha n'ihia o bula a ga-aruputa aruputa di ka ulo ahia na ihe ndi e ji enyere ndu aka ma ya fokwa ndi mba ozo ibia ruo ihe o bula n'ala Najirja taa. Umu okpu ala Igbo bu onodu di etu a ka ha na-agba mbo igbochi n'ala Igbo. Di ka Anaekwe (2019) si kowaputa, umu okpu ala Igbo na-ahụ na e nwere udo toro ato n'ala Igbo site n'ime ka udo di n'obodo di iche iche ebe ha si wee puta. N'aka nke ya, Egwu (2019) kwuru na umu okpu na-enye aka eweghachite udo n'ezinaulo tisarala a na-amaghi na ha ga-emechaa n'elu uwa nke a dikwa n'udo ozo.

### **Nkuzi ezi mmekorita**

Mmekorita mmadu na ibe ya bu otu ihe na-eweta udo ma na-eme ka obodo na-aga n'ihu. Ebe o bula a na-enweghi ezi mmekorita, o na-ahia ahụ inweta agamnihu. Ezi mmekorita na-enyekwa aka ime ka mmadu na ibe ya na-akpakorita nkata nke ga-eme ka ha na-agwakorita onwe ha ihe na-enye ha nsogbu.

Ha na-atụkọrịta aro etu ha ga-esi gboo nsogbu ọ bụla dịrị ha ma ọ bụ etu ha ga-esi wee mee ka ihe ọma bata n'ezinaulọ, ogbe na obodo ha niile gbaa gburugburu. Otu ụmụ ọkpụ na-agba mbọ ihu na e nwere ezi mmekọrịta n'ezinaulọ be nna ha, ogbe ha nakwa obodo be nna ha.

Ndị a gbara ajuju ọnụ gosiputara nke a site n'omuma atụ ha nyegasiri metutara ezi mmekọrịta. Obi, (2019) gosiputara nke a site n'omuma atụ o nyere banyere ọrụ ụmụ ọkpụ n'ijigide ezi mmekọrịta na be ha. O kwuru na ụmụ ọkpụ maputara iwu na-achị onye ọ bụla banyere ezi mmekọrịta nke onye ọ bụla dara ya nwere ntarama ahụhụ diri ya.

Eze (2019) n'aka nke ya gosiputakwara ọnọdu ụmụ ọkpụ n'ezị mmekọrịta n'etiti mmadụ na ibe ya n'ala Igbo site n'omuma atụ o nyere. Site na nkọwa ya, Eze gosiri na ụmụ ọkpụ bụ ndị Chineke ji kwara ngwaọrụ n'ala Igbo n'ijigide ezi mmekọrịta.

### **Iweta idinotu**

Idinotu so n'otu ihe obodo ji aga n'ihu. Obodo di n'otu bu obodo agamnihu, udo na mmepe a naghị akọ ụkọ na ya. Idinotu na-eweta agamnihu n'obodo. Idinotu a naghị ekwe ka mmadụ na ibe ya nọrọ n'esemokwu. Akudo, (2019) kwuru na ụmụ ọkpụ na-agba mbọ ijigide idinotu di na be nna ha. O kwuru na ụmụ ọkpụ a naghị achọ ka ha were ntị nụ na be nna ha adighi n'otu ma ọ bụ na o nwere onye ya na mmadụ ibe ya na-enwe esemokwu. N'ajụju ọnụ a gbara Obi (2019), ọ kọwara na ụmụ ọkpụ bụ otu na-agba mbọ ijigide na iweta idinotu n'ezinaulọ, ogbe nakwa obodo. N'omumaatụ ya, o kwuru na ụmụ ọkpụ be ha gbara mbọ weta idinotu n'etiti ezinaulọ abuo nọrọla n'ogbaghara otutu afọ

### **Iweta nsopuru**

Nsopuru bụ otu ihe bara nnukwu uru n'ala Igbo. Onye ọ bụla nwere nsopuru n'ala Igbo ka a na-ahụta di ka nwa nne

na nna ya zuru nke oma. Ihe mbu a na-akuziri nwata n'ala Igbo ma o na-etolite bu etu e si asopuru ndi okenye.

O bughị naani umu ntakiri ka a na-akuziri ma na-abara mba mgbe o bula ha mehiere ma o bu ghara isopuru onye ha kwesiri isopuru. N'ala Igbo, onye o bula nwere nsopuru e kwesiri inye ya ma n'ezinaulo, ma n'ogbako, ma n'ogbe, ma n'obodo na ebe di iche iche onye ahụ nwetara onwe ya. A na-asị na o buru na okenye zoọ nri, umu ntakiri etiwaa oku. Nke a bu ilu ndi Igbo ji akwado na onye o bula bu nwa amala Igbo kwesiri inwe nsopuru nyere onwe ya ma kwanyekwara onwe ya ugwu n'ihu na onye o bula nke na-akwanyeghiri onwe ya ugwu na-akpoku mkpari.

Ndi Igbo na-agba mbu ihu na e nyere onye o bula nsopuru ruru ya n'onodu o bula. Ha achoghi ka nwata kparia okenye, ma o bu ka okenye kparia nwata, ma o bukwanu ka okenye kparia okenye ibe ya n'agbanyeghi ihe o soro ya buru. Owushi, (2019) kwara na o bu n'ihu nke a ka umu okpu ala Igbo ji agbasi mbu ike ihu na o nweghi onye kpariri mmadu ibe ya n'udi o bula. Ha kwenyere na o burugodi na mmadu emee mmadu ibe ya ihe ojoo ma o bu kpasso ya agwa adighi ya mma, na o ka mma ikpe onye di etu a karia ikpari ya o kachasi n'ogbo. Ha kwanyekwara na mmadu o bula kwesikwara isopuru mmadu ibe ya n'agbanyeghi onye onye ahu bu, ya bu ma o bu nwata ma o bu okenye.

Onye ozo nyere omuma atu banyere umu okpu ijigide nsopuru na ndu nwa amala Igbo bu Ozo (2019). O kwuru na umu okpu bu ngwaoru nsopuru n'ezinaulo, ogbe nakwa obodo di iche iche e nwere n'ala Igbo. Okeke (2019) kwuru na umu okpu ewerela uzo di iche iche jidesie nsopuru ike n'ala Igbo. O kwuru na ha maputara iwu di iche iche banyere ihe a ga-eme nwata kpariri okenye, okenye kpariri nwata n'uzo ekwesighi ekwesị ma o bukwanu okenye kpariri okenye ibe ya. Oru umu okpu n'itinye na ijigide nsopuru n'ime mmadu were anya site na nkowa ndi a gbara ajuju onu nyere.

## **Izi enyemaka**

Enyemaka so n'ihe na-eme na mmadu na-adị ndu ma na-emekwa ka mmadu di ezigbo ndu. Nke a di ire n'ihia na mgbe onye enweghi onye na-enyere ya aka huru onye ga-enyere ya aka, ndu ya nke o chere na o gwula ga-etowanye ogologo. Umụ okpu bu otu ndi a mara n'ala Igbo na-a naghị eji anya ahụ ebe mmadu no na mmegbu ma o bu ebe mmadu na-akwa ariri n'ihia enweghi onye ga-enyere ya aka n'onodu ya. Nke a ka e gosiputara n'omuma atu di ichie ichie ndi mmadu nyere mgbe a gbara ha ajuru onu.

Nwankwo (2019) kowara na umu okpu bu ndi na-agba mbu nke oma n'inyere mmadu aka o kachasi onye a na-ele anya di ka onye enweghizi olileanya. Ugwu (2020) kwuru na umu okpu na-arụ oru enyemaka n'ebe nwata nne ya na nna ya nwuru n'oge no, ha a naghị ekwe ka e megbuo nwata di etu a. Na nkowa nke ya, Okaro (2019) kwuru na umu okpu bu ndi e ji eje mba n'ihe banyere inyere mmadu aka. O kwuru na umu okpu bu ndi a naghị achu iji ntu mmegbu ma o bu na e nwere onye ha kwesiri inyere aka, a hapu inyere onye ahụ aka. Di ka Okaro (2019) si kowaputa, "umu okpu bu nne, o dikwa mkpa imata na ndi nne kacha anu akwa umu ha karia ndi nna. O dikwa mkpa imata na ndi nne na-etinyekari anya na mmiri achoputa ihe na-eme n'ezinaulo karia ndi nna. N'ezie umu okpu bu ndi Chukwu ji kwara ngwaru n'ime ka onye chere na nke ya agwula nwetakwa ndu ozu. Ha na-echeta onye o di ka e chefuru ma mee ka onye ahụ mara na o nwere ndi kwu ya n'azu.

## **Olili ozu**

A na-eli onye nwuru anwu n'ala Igbo, a naghị ahapu ya ka o noro n'ulo siwe isi ma o bu jee tufuo ya n'ohia maka na ndi Igbo kwuru okwu si na ihe oma a ga-emere onye nwuru anwu bu ka e lie ya. A bia n'ala Igbo, e nwere usoro e ji eli ozu na mpaghara ala Igbo niile gbaa gburugburu. Umunna nwere oru ha na-aru n'olili ozu, umu okorobia nwere oru ha na-aru di ka igwu ili, ebe umu okpu nwekwara oru nke ha. Ekeoma

(2021) kwuru na ụmụ ọkpụ nwere ọrụ puru iche ha na-arụ n'olili ozu. Ụmụ ọkpụ na-eleta ozu onye tozuru etozu n'ala Igbo. O kwuru na onye tozuru etozu abughị onye nwere ego ma ọ bụ onye aha ya kacha ada ụda n'obodo. Onye tozuru etozu bụ onye lūrūla nwaanyị ma ọ bụ nwaanyị lūrūla di n'ihì na onye ọ bụla lūrūla nwaanyị eruola ihe e ji nwoke eme ebe onye ọ bụla lūrūla di bụzị nwa ọkpụ tozuru etozu.

N'okwu ya, Akudo (2019) kwuru na ileta ozu a kacha pụta ihe na mgbe ochie n'ihì na mgbe ahụ enwebeghị ụlọ nchekwa ozu, ma ugbo a ndị mmadụ na-ebukarizị ozu etinye n'ụlọ nchekwa ozu, ọrụ a ụmụ ọkpụ na-arụ daa mba. O kwuru na oge mbụ na ụmụ ọkpụ na-eletagide ozu chi efoo tupu e buru ozu ahụ ga lie. Oke (2021) kwuru na ụmụ ọkpụ ga na-agụ, na-eti, ma na-agbakwa egwu mgbe ọ bụla ha na-eleta ozu. Na nkọwa ya, ọrụ ụmụ ọkpụ a ka dīkwa ire ugbo a n'ihì na ha ka na-eleta ozu onye ọ bụla etinyeghị n'ụlọ nchekwa ozu. N'okwu Ugwu (2020), o kōwara na ọ burugodi na e tinyere ozu onye tozurula ileta n'ụlọ nchekwa ozu, na ụmụ ọkpụ na-ejekwa eleta ya n'abalị a na-amurū ya anya abalị ma ọ buru na ndị nwe onye dī etu a si ụmụ ọkpụ lōta ihe a kpōrō 'uru ọnwū'. O kwuru na ọ bụ n'oge a ka ha ga-anōkwa mee ihe niile ha ga-eme ma ọ buru na ozu onye ahụ dī, ya bụ na o jeghị n'ụlọ nchekwa ozu. Na nkọwa ya, o kwuru na ụmụ ọkpụ ga-agu, tie ma gbaa egwu n'abalị ahụ. Chukwu (2019) kwuru na ụmụ ọkpụ na-agba mbō gbasie ya ike hụ na ha mere ihe niile ha kwesiri ime n'olili ozu iji kwanyere nwanne ha nwurū anwū ugwu ikpeazu.

### **Adomaka na ntị**

Ụmụ ọkpụ achoghị ihere n'udị ọ bụla, ya mere ha na-akpō ya mkpa idō onwe ha, ụmụ ha na ndị nwunye ha, aka na ntị ka ha ghara imenyere ha ihere n'udị ọ bụla n'ihì na onye ọ bụla menyere ha ihere ga-anata ntarama ahūhū. Ụmụ ọkpụ si ụzō dī iche iche adō ndị mmadū aka na ntị dī ka e si hūta na nkōwa ndị mmadū bụ ndị a gbara ajujū ọnụ. N'azịza Mz.

Nwankwo (2019), ụmụ ọkpụ were ike isi n'ụzọ ida nha ma ọ bụ imesi mmadụ ike dọọ onye ahụ aka na ntị oge ọ na-eme ihe nwere ike ibutere ya na ikwu na ibe ya ihere.

Akudo (2019) kwuru na ụmụ ọkpụ na-adọ ma nwoke ma nwaanyị, ma nnukwu ma obere, ma okenye ma nwata aka na ntị n'ụzọ dị iche iche. Ozo dị ka ibe ya bụ nkowa ajuju onu Okeke (2019) bụ onye kwuru na ụmụ ọkpụ di nnukwu mkpa n'ihe gbasara ido mmadu aka na nti. O kwuru na o nwee nwoke na-emegbu nwunye ya ma ọ bụ na-eti nwunye ya ihe, ụmụ ọkpụ na-abata n'okwu ahụ ma ọ buru na a kpokuo ha. Ha na-esi n'ụzọ di iche iche ado nwoke di etu a aka na nti. Ha nwere ike ibara ya mba ma nye ya iwu, ha nwekwara ike ida ya nha ma ọ bụ tie nwoke ahụ ihe ma ọ karịa. Na nkwenye, Okaro (2020) kwukwara na ụmụ ọkpụ na-eti nwoke ọ bula na-eti nwunye ya ihe ihe ma ọ buru na onye di etu a aju na ya agaghị akwusi iti nwunye ya ihe ma ọ buru na a rịọ ya kwusi.

Site n'omuma atụ ndi a, o gosiri na ụmụ ọkpụ a naghi ele mmadu anya n'ihu ma ha choo ido onye ahụ aka na nti, ọ kachasi onye mekarala ha ahụ. O dokwara ha anya etu e si ado mmadu aka na nti ma mee onye ahụ ka o mee ma ọ bụ mewe ihe ha siri ya mee ma ọ bụ ihe ha choo ka o mee.

## **Mmechi**

Ụmụ ọkpụ bụ otu e nwere n'ala Igbo, ndi Igbo ejighi egwu egwu n'ihu oru di iche iche ha na-arụ n'ala Igbo. Okwu ụmụ ọkpụ n'ala Igbo bụ iwu n'ihu na o nweghi onye na-ama ha aka n'ihu ma ọ bụ gbaghaa okwu ha. Onye kpariri otu nwa ọkpụ kpariri ụmụ ọkpụ obodo niile, ya mere na egwu ọ bula ha kuru onye di etu ahụ, ọ gbawa ya.

Ụmụ ọkpụ ejighi be nna ha egwu egwu n'ihu na ọ bụ ebe ahụ ka ha nwere onu okwu. Ha enwechaghị onu okwu na be di ha, ya bụ ebe ha gara ije di ya mere ha ji ejikwa be nna ha ejikwasi ya ike ka ihe ọ bula ghara ime be nna ha. Ha anaghị ekwe ka ụmụ nwaanyị ndi bira ije di na be nna ha tisaara ha be nna ha. N'otu aka ahụ, ha anakwaghị ekwe ka ụmụ nne ha



mebiere ha be ha. Ahụhụ ha tara onye ukwu maka agwa ojọọ ya ka ha na-ata onye nta. N'ebe ụmụ ọkpụ ala Igbo nọ, e nweghị onye ukwu na onye nta, mmadụ niile ha. Ha na-egosipụta nke a mgbe ọ bụla ha biliri ikpe ikpe ma ọ bụ inye onye ọ bụla mehiere ntaramahụhụ dịrị n'ọ ya. Ha na-enyekwa ụmụ nne ha nkwado pụrụ iche mgbe ọ bụla ha choro ya ma ọ bụkwanu mgbe ọ bụla ha bjakwutere ha maka nkwado. Ha na-enyekwa nwanne ha nwoke ọ bụla kwadoro ilu nwaanyi nkwado pụrụ iche iji gosi ya na ha bụ ụmụ ọkpụ kwụ ya n'azu. Ụmụ ọkpụ ala Igbo na-agba mbọ na-agbasi ike ihu na be nna ha di mma ma burukwa ihe e ji ama atu.

### **Ntunye aro**

1. Ọ di mkpa itinye anya na mmiri n'ala Igbo hụ ihe ndi adichazighi etu ọ di na mbu na-enye aka na nkwalite omenaala Igbo n'oru umu ọkpụ ka e weghachi ha azu maka odi mma ndi Igbo.

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## Mgbakwunyè

Praịmarị Sọqs 2019, 2020, 2021

Q/Q	Aha	Steeti	Obodo	Af ọ	Ọrụ	Deeti ajujụ onụ
1.	Mz. Phillip Anaekwe	Anambara	Abatete	80	Ọrụ ugbo	10/10/19
2.	Mz. Okwundu Okaro	Anambara	Abatete	75	Ahịa	14/01/20
3.	Mz. Vincent Okonkwo	Anambara	Abatete	79	Ezumike nka ọrụ Bekee	11/10/19
4.	Odz. Grace Obi	Anambara	Abatete	59	Azumahịa	11/10/19
5.	Ekemma Ubanwa	Anambara	Abatete	82	Ọrụ ugbo	8/8/20
6.	Odz. Adaobi Okeke	Anambara	Abatete	64	Azumahịa	13/10/19
7.	Mz. Nnamdi Kalu	Abịa	Ohafia	65	Ọrụ bekee	9/2/21
8.	Mz. Ozo Eke	Abịa	Ohafia	70	Ọrụ ugbo	15/01/21
9.	Ork. Azuka Ekere	Abịa	Ohafia	69	Ọrụ ugbo	19/10/19
10.	Odz. Ngozi Akudo	Abịa	Ohafia	55	Azumahịa	20/10/19
11.	Odz. Kalu Kalu	Abịa	Ohafia	85	Azumahịa	20/10/19
12.	Odz. IjeomaChukwu	Abịa	Ohafia	70	Ọrụ bekee	21/10/19
13.	Mz. Umali Obe	Ebonyi	Abakaliki	68	Ọrụ ugbo	22/10/20
14.	Odz. Adaeze Egwu	Ebonyi	Abakaliki	58	Azumahịa	22/10/19
15.	Mz. Chika Ogbu	Ebonyi	Abakaliki	77	Ọrụ ugbo	23/10/19
16.	Ork. Udoka Ogbu	Ebonyi	Abakaliki	58	Ọrụ ugbo	23/10/19
17.	Odz. Adaeze Eze	Ebonyi	Abakaliki	48	Ọrụ bekee	24/10/19
18.	Mz. LivinusOke	Ebonyi	Abakaliki	57	Ọrụ bekee	24/10/19

19.	Mz. John Onyishi	Enugwu	Leeja	77	Oru ugbo	26/10/21
20.	Odz. Nwaka Agbo	Enugwu	Leeja	64	Azumahia	26/10/19
21.	Mz. Ugwuanyi Qwushi	Enugwu	Leeja	69	Azumahia	28/10/20
22.	Ork. Cecilia Ugwu	Enugwu	Lejja	72	Oru ugbo	29/10/20
23.	Mz. Onyema Okey	Enugwu	Lejja	67	Oru bekee	29/10/19
24.	Odz. Ngozi Agbo	Enugwu	Lejja	55	Azumahia	01/11/19
25.	Mz. Obinna Obi	Imo	Obodoukwu	60	Azumahia	7/11/19
26.	Ork. Okorie Uzoaka	Imo	Obodoukwu	59	Oru ugbo	7/11/19
27.	Odz. Ukwoma Eze	Imo	Obodoukwu	63	Oru bekee	9/11/19
28.	Mz. Uzor Amaechi	Imo	Obodoukwu	70	Oru aka	10/11/19
29.	Mz. Uzo Nwankwo	Imo	Obodoukwu	81	Oru ugbo	10/11/19
30.	Ork. Lewewa Uso	Imo	Obodoukwu	79	Azumahia	12/11/19
31.	Odz. Obianuju Aroh	Anambara	Abatete	60	Bekee	08/01/2020
32.	Odz. Nwadike Ofor	Anambara	Abatete	70	Azumahia	10/1/2020
33.	Mz. Obinna Okafor	Anambara	Abatete	70	Oru ugbo	10/01/2020
34.	Odz Joy Ilo	Anambara	Abatete	57	Bekee	12/01/2020
35.	Odz. Grace Uzoegbu	Abia	Ohafia	62	Oru ugbo	14/01/2020
36.	Odz. Charity Uzo	Abia	Ohafia	74	Ezumike	14/01/2020
37.	Mz. Ozo Ekeh	Abia	Ohafia	60	Bekee	16/01/2020
38.	Mz. Anthony Aluu	Abia	Ohafia	80	Ezumike	20/01/2020
39.	Odz. Ebere Ogba	Ebonyi	Abakaliki	56	Bekee	20/01/2020

40.	Mz. Obinna Umahi	Ebonyi	Abakaliki	68	Azumahia	22/01/2020
41.	Mz. John Ofor	Ebonyi	Abakaliki	62	Azumahia	23/01/2020
42.	Mz. James Ohi	Ebonyi	Abakaliki	70	Ọrụ ugbo	23/01/2020
43.	Odz. Nkechi Asogwa	Enugwu	Lejja	62	Bekee	24/01/2020
44.	Odz Nneoma Ogbu	Enugwu	Lejja	58	Bekee	26/01/2020
45.	Odz Adaobi Ugwu	Enugwu	Lejja	60	Azumahia	27/01/2020
46.	Mz. Cyril Ezeugwu	Enugwu	Lejja	60	Ọrụ Ugbo	8/02/2021
47.	Odz Chika Ekeoma	Imo	Obodoukwu	55	Bekee	8/02/2021
48.	Odz. Ebere Uche	Imo	Obodoukwu	64	Bekee	9/02/2021
49.	Mz. Ibe Enyinnaya	Imo	Obodoukwu	70	Azumahia	9/02/2021
50	Odz. Ekemma Agbo	Imo	Obodoukwu	68	Ọrụ ugbo	10/02/2021