IGBOSCHOLARS INTERNATIONAL JOURNAL OF IGBO SCHOLARS FORUM, NIGERIA

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FROM EDITORIAL DESK

IgboScholars 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 15th 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 Ideal International Journal and Ekwe Jọnal

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ỊHA - IDEGBE: A PHILOSOPHICAL APPRISAL OF SURỌGĀCY AS A RESPITE TO CHILDLESSNESS BY ANỊỌMA

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Abstract

The crux of his work is an appraisal of ịha – idegbe (surrọgācy) by Anịọma. This cultural practice has been a traditionally acceptable means of child acquisition in Anịọma thought system.. It is basically a practice in which a woman who could not have children of her own, gets another woman to carry a pregnancy and bear children for her not minding the paternity of the child. Existing studies on surrọgācy have been approached majorly from other perspectives. Most of these works however discuss the issue as it relates to modern

advancement in medical science with little attention paid to surrọgācy as a traditional practice necessitated by the need to assuage the sufferings of the childless in Aniọma community. This has spurred this research work. This work evaluates the cultural issues in traditional surrọgācy in Aniọma culture which includes: the woman-woman marriage (same sex marriage), and the possibility of the surrọgāte mother changing her mind and deciding to keep the children away from the intending mother. Interestingly, it was observed that ḷha -idegbe among Aniọma is not motivated by sexual promiscuity, but by the desire to have a heir and helper in one's old age. More so, it was also observed that childless women desperate to have children of their own as a means of securing their future and preserving their family linage throw caution to the wind in this quest. In the light of the aforementioned, it recommended that those who are involved or intending to engage in the practice be properly guided to avoid unpleasant consequences.

Introduction

The understanding of African marital Philosophical thought system is aptly laid down in the ethno-philosophical thought of African philosophical scholars such as Otakpor, Nwala, Bodurin, Onyeweneyi, Ogugua, Dukor, Echekwube etc. In the opinion Prof Otakpor, African marriage is complex affair with economic, social and religious aspects which overlap so firmly particularly that they cannot be separated from one another. According to Oktapor, "… each African tradition or civilization has its own traditional African way of confronting the challenges posed by Mother Nature."[1] In the light of this, an indigenous African solution to a universal problem is aptly laid down in thought system of Aniọma through the practice of ḶHA –IDEGBE interpreted as (surrọgāte motherhood). The agony, pain, social and psychological trauma that is associated

with childlessness cannot be overemphasized. Many couples have difficulty becoming pregnant and bringing children to birth. This has always been a source of strength and conflict that often lead to undesirable consequences such as adultery, polygamy, divorce, as well s children born out of wedlock.

A philosophical system is meant to serve a definite socio-cultural function. Thus philosophy is not an abstract thought. On the contrary, it reflects the cumulative effects of socio-cultural reality. It is inseparably connected with social developments which carry within themselves contradictions that are, perhaps, insoluble. According to Wittgenstein,

it is the business of philosophy, not to resolve a Contradiction by means of a mathematical or Logico-mathematical discovery, but to make it possible for us to get a clear view of the state of affaire before the contradiction is resolved. And this does not mean that one is sidestepping a difficulty.[2]

Aniọma cultural value system places more premium on children than material wealth. Names given to children at birth which emphasize these values are legion. Among the Aniọma people**,** for example, the following names are indicative of this value orientation.

Nwakaego: Nwa (children) are by far of greater importance and value than **Ego** (money).

Nwabuakwu: Children are wealth of a special kind.

Nwabuzo and **Nwabuisi:** Children are first in any order of hierarchy of value

Nwabueze: Children are the king in one's life.

Nwabukwu: Children are for inheritance.

Nwabuife: Children are precious

Nwabugo: Children are the source of glory and happiness for an individual

Nwabuso: Joy can only be derived from having children

Nwaedozi: Children help to assuage the felling of disgust and anguish as a result of living in this world.

Nwamaka: Children are the greatest gifts to mankind.

Ifeyinwa: There is nothing resembling children in this world. There is no substitute for children.

Nathniel articulates the fundamental issue justifying ḷha -idegbe, when he observed that "… philosophy is not an abstract thought. On the contrary, it reflects the cumulative effects of socio-cultural reality. It is inseparably connected with developments which in themselves carry contradictions that are perhaps insoluble[3]" He reported that the practice of ḷha -idigbe by the Anịọma people is meant to specifically solve both the medical and cultural problem of childlessness among the Anịọma speaking people. Commenting further, he was of the opinion that such traditional thought system is the "Anịọma man's way of solving his own existential problem the Anịọma way". Consequently, he justified his support for what he called African traditional surrọgāte system of helping challenged marriages. Further justifying his support for surrọgāte motherhood among Anịọma people. Nwaokolo argued that "… given the fact that is a culturally accepted norm among the Anịọma Igbo people and that the practice of ḷha -idegbe is socially accepted, and value of a people determines what is good or bad, then it is wrong for anybody anywhere to label such cultural practice immoral or bad[4]

Okwuosa commenting on surrọgācy in Igbo land observed that "… the most satisfactory solution to childlessness is self-perpetuation, here and now. Through ones children,

grandchildren and great grandchildren. Continued life and existence is only assured trough one's children."[5] He further posited that the idea behind the practice of ḷha -idegbe among the Anịoma people of Delta State, centred on the preservation of family name and pride. According to him, among other reasons, the continual existence of a family name can motivate an Anịoma traditional family to organize surrọgāte method of procreation especially when no male child was left behind after his demise. According to him, in the Anịoma word or tradition, the female child is not recognized when it comes to inheritance; only male children have right of inheritance. He further stated that such marriage can be contracted for a deceased man who had lost his only male child to succeed the family or had no heir or male child so that his lineage will continue and his name does not go into extinction. In such a case, it may be his widow, his daughters, or relations who will marry a young woman of child bearing age to bear children for him posthumously through (ḷha edegbe). A kind anonymous kind hearted male within the community. Still writing on Anịoma surrọgācy, Igwe[5] observed that another form of posthumous marriage among the Anịoma people is called "*Idebe nwaanyị* "translated as (specially arranged wives). In his opinion,, under this marriage method, if a man dies leaving only one or two surviving daughters unmarried, the eldest daughter will be expected by the community to reside in her father's house and bear children for him posthumously.

Ubek, on the other hand, has argued that surrọgācy among the Igbo is usually arranged, when there is an interest at stake, that is, family interest[6] Example is when a family decides to arrange a surrọgāte motherhood, because of family inheritance. In his book "Posthumous Marriage"[5] He stressed that a woman who has passed her age of menopause age, can decide to marry a wife for her dead son or a miscarriage male fetus. In his opinion, this type of marriage occurs most among the Enuani Igbo of Delta State. He further observed that people especially

in polygamous families where rights of claim by women married to the communities are based on ability to bear male child for the family. In such communities, a woman who has no male child is denied inheritance either by her husband or by her husband's relations in situations where she is bereaved of her husband. To serve as a security in the marriage and secure her continual stay in the family, she may be left with no option than to arrange for posthumous marriage, especially when such women are industrious and wealthy. Some people have wondered if it is possible for a young lady with all her senses to consent to marry a man who has already died before the commencement of the marriage proposal and raise children as a single parent for the dead man

 Wassertrom in his book "surrọgāte motherhood an ancient Jewish tradition[7]" posited that the ancient Jews practiced surrọgācy or ghost conception translated in Hebrew language as Yibbum. According to this cultural practice, the brother deceased man is obligated to father his late brothers son through a surrọgāte mother. The reason behind such surrọgāte motherhood in Jewish thought system is to give support to the deceased man's family by perpetuating his name in the sand for time. Citing the book of Deuteronomy 25:verses5 – 6. According to the story, the Hebrew tradition mandates a Yibbum or levirate marriages for the sole purpose of "assisting the deceased brother's family". Consequently the Jewish law permits Yibbum only on occasions of death involving a widow with children left behind by a man. The law also permits the children from the new union to bear the deceased man's name. Otherwise, in Situations when the man dies childless, the Jewish law requires the woman to be released to remarry a man of her choice. This process is also called Halitzah.

The Ontological Search for an African Philosophy

African philosophy was relegated to the background for too long by the African and European scholars. Some had regarded the African as not having the intellectual capacity to reason logically and therefore incapable of reasoning scientifically. The question of the nature of African philosophy has engaged the minds of African philosophers for decades. This has been the preoccupation of Tempels (1959), Jahn (1958), Mbiti (1969), Gyekye (1987), Onyewenyi (1993), (Oruka (1991),Iroegbu (1995), Masolo (1995), Bodurin (1994), Hountondji (1995), Dukor (2006), Mbaegbu (2012)[8] etc. Against this background, this section examines the question of African philosophy, with the intention to lay bare the different positions that have been adopted in the process of articulating an African philosophy. Bodurin tried to find out whether there is an African philosophy and what different scholars think it to be. He asks. "Is there an African philosophy, if there is, what is it?[9]" This is a compound question that needs breaking down. If the question is taken the way it appears, it might elicit the simple answer 'yes'. And anything could be put together as deserving the name African philosophy. But generally, disputes in the field of African philosophy stem from the merits of the issues that come under discourses on African philosophy.

He opined that the various specimens of African philosophy presented by scholars do not really qualify as philosophy. He is very critical about the kind of things that should be allowed to pass for philosophy. Philosophy for him is not an illogical enterprise, a free-for-all discipline, but it rather has its mythological stringencies in his article, "The Question of African Philosophy" Bodunrin devotes time to analyzing four trends identified by Odera Oruka as the approaches in current African Philosophy. The four trends are (a) Ethno philosophy (b) Philosophic sagacity (c) Nationalistic-Ideological philosophy (d) Professional philosophy.

As African philosophy is continually being discussed even so it is continually being refurbished and at the end of the day, Bodunrin's statement that we need not to have originated an idea, but only to have appropriated it and it become a philosophy. The chief enemies of African philosophy would have been those who wanted to truly strangulate ethnological roots. No matter how well we talk about an adult, if it does not include love of his childhood days, the love is not complete. The question remains that the question of African philosophy is not resolved yet. The debate continues. It is important to note that it is not every rational, coherent and complicated conceptual system that is philosophy. Bodunrin says that science and mathematics are eminently rational, logical, and are to a large extent, consistent/conceptual systems, but are not philosophical systems.

However, what Bodunrin fails to understand is that the higher science, mathematics or any other field of study goes, the more philosophical it becomes. He also fails to understand the subtle political and imperialist undertones that may inform the painting of African philosophy as irrational and pre-logical. The point is that African philosophy needs to scale through the first hurdle of being rational, logical, and coherent and what have you. It is only when this is done that the second issue of whether it is philosophical will arise. If African philosophy is admitted to have rationality, the type we have in mathematics or the sciences or any other field of study, then it is easier to show that African philosophy, like every other rational body of knowledge that may not be philosophical, could be philosophy after all.

The Idea of Ịha Idegbe (SURRỌGĀCY) among Anịọma.

Obi opined that "All over the world, conception, childbirth and marriage patterns are arranged by demographic variables, such as belief systems, wealth, religion, class and tradition"[10]

Among the Aniọma people of south-southern surrọgāte motherhood,, marriages are arranged to satisfy the belief systems, traditions, social norms as well as individual needs of the peoples. One of these traditional social marriage types is ḷha –idegbe a system through which women and young ladies conceive by proxy to men who have died even before the marriage proposals. No wonder in Aniọma world view, time is never too late for a man to marry, hence a dead man or even a miscarried male child can give birth through posthumous marriage, especially for the traditionalist. The interest of this essay is however specific. What actually is the motivating factor behind the Aniọma surrọgāte paradigm? Are there negative moral implications of such marriages on Aniọma community? These and other questions will be addressed in this essay.

The Concept of Marriage?

Marriage is a human institution with a cultural tinge; hence the slight difference between the following two approaches. According to Ormerod, J. "marriage is and always had been recognized as a union of man and woman. It is the institution on which the family is built, and in which the capacity for natural heterosexual intercourse is an essential element[11]. The characteristics that differentiate it from all other relationships can only be met by two persons of the opposite sex.

On his part, Obi argues that "marriage may be defined as the union of a man and woman, being normally the gist of a wider association between two families or sets of families[11] Two issues are salient in these approaches: (a) marriage is a union of man and woman, (b) it subsists primarily under heterogeneous relationships.

Both perspectives are deficient because other forms of marriage are not accounted for. Ormerod's definitions while reflecting the English tradition, discounts the reality of homosexuals and

lesbians (a) cohabiting, and (b) marrying one another. Obi's account is even more surprising because marriage in Nigeria is far more than he admits.

Customary marriage which would adequately cover the basic essentials of marriage is recognized, accepted and practiced by the various Nigerian communities. Broken down, there are various kinds of marriages among the Aniọma people. These include:

Polygamy: where a man marries more than one woman;

Monọgāmy: where a man marries only one woman;

Posthumous marriage; where a woman marries a deceased man and bears for him posthumously through a living, anonymous man.

Ghost marriage; where a man is forced to marry the corpse of a deceased woman he was cohabiting with before she died. This is when the man did not legally marry her before her death.

Woman-to-woman or surrọgācy (ḷha-idegbe): where a childless woman marries another woman

In (a) and (b),(c) and(d)the relationship is heterogeneous because it involves the male and female sexes. It is heterosexual. The relationship in (e) is homogenous because it involves only one sex: the female.

Marriage between a man and woman is the primary form, but it is not the only form of marriage among the Aniọma people of South- south and in Nigeria as a nation. The marriage between a living and a deceased, as well as woman to another woman, and ḷha - Idegbe are all regarded as a valid legal marriage, and is hitherto practiced by many communities in Nigeria, and in other parts of Africa". Although the practice is

less prevalent in modern Nigeria, it is still found in some parts of the country

Varieties of Marital practices among the Aniọma People.

Let us consider the following marriage variations according to thought system:

A woman marries a man and they both live as husband and wife. They may or may not have their own children depending on their fate and other circumstances beyond their control. This is the conventional marriage.

A woman decides to be married into a family to bear children for a deceased or late man. In other words, the woman knows ab initio that she was getting married to a dead man or a non living man. In other words, her so-called husband is not in existence anywhere in the universe. So she will be ready to live her life without a husband beside her.

A woman, married or unmarried, may provide the money for dowry to her son or other relatives to marry because the man (her husband) in question is unable to pay the dowry for his own marriage.

ļha -Idegbe or surrọgāte motherhood. A married childless woman purportedly marries another woman for her husband, to bear children for her. The children are for her because she married the woman in her name.

A married childless woman marries another woman on her own behalf while her marriage is still subsisting. In this case, the child becomes her heir.

A childless single woman marries another woman on her own .Any child from such marriage belongs to her and will bear her father's name. Such child becomes her son. The son will bear the woman's surname

The relations of a man who died childless marry a young lady to bear children for the deceased man posthumously.

The family of a deceased woman that was cohabiting with a man before death compels the man to marry her corpse before burial.

A childless widowed /or divorced woman marries another woman on her own behalf.

Categories (a),(b) and (c) are not candidates for posthumous marriage because the mere provision of dowry creates neither legal nor cultural bond between the man or woman who provides the dowry and the woman on whose behalf it is paid. No such bond is created on the offspring of the marriage.

Categories (d), (e) and (f) represent the true nature of this form of marriage. The basic element is present: such a marriage is always contracted in the name of or on behalf of a man. It is basically an affair, a transaction and union between two persons and their families. In some communities the name of a male is used as a front for the marriage, though everyone in such a community knows that a woman is either marrying a deceased man or another woman. Nonetheless, the standard practice is a man marrying a woman or a woman marrying another woman on her own behalf

The legal position on surrogacy in Nigeria is sophistic and simplistic. It is as if, in the opinion of the courts, there is no problem. When problem is tacitly acknowledged, it is dismissed with legal sophistry, perhaps, on the grounds that the more sophisticated the legal arguments the better for the interests that are in conflict. Second, legal opinion on this form of marriage from the customary courts to the Supreme Court appears contradictory

The contradiction is overly prominent because:

The Nigerian Matrimonial Causes Act 1970[12] is abysmally silent on posthumous marriage,

The Customary Court Edict in some states of the federation, for example, the Bendel State of Nigeria, presently Delta State seems to have declared it repugnant[13]

C) Yet in the communities where it is practiced, it is still recognized and accepted as a way of life.

The Place of the civil Law in traditional surrọgāte births

The following examples show the attitude of Nigerian Courts towards all forms of posthumous marriages. In Helina v. Iyere[14,] the court had to decide whether a child born of a woman married to another woman is the child of the woman husband. In Helina vs Odigie[15] the court had to decide whether a child born to a childless woman while the latter was also married to a man is the child of the woman husband or the child of the male "husband" In the case court had to decide whether a child born to a woman married to a childless woman, while the latter was also married to a man is the child of the "woman husband" or the child of the male husband

Conclusion

The court decisions from the lowest to the Supreme Court are manifestly sexist, discriminatory and insensitive to the plight of Aniọma traditional men and women that are going through childless marriages. Surrọgāte or ḷha –Idegbe in whatever form should not be confused with same sex marriage involving lesbians and homosexuals who are now in vogue in Europe and North America. These are new sexual orientations for Europeans and their siblings world-wide. Lesbians object to sexual intercourse with men. Homosexuals object to sexual intercourse with women, but engage in anal sex. Both groups indulge in pseudo-sexual activity. Lesbianism is alien to

Anịọma tradition. A woman husband is not a lesbian, has never been and will never be. Traditionally, there is no history of homosexuals in Anịọma lgbo thought system. It is an abomination. Customary law and statute law are distinctly apart. While statute law is a collection of commands issued by judges to litigants, customary law is not. While the status of legal rules depends on their being understood as communications by those in authority, customary law is decidedly not. While legal rules are posited by sovereign like authorities, customary law is manifestly not. Declaring the practice of ḷha-Idegbe in whatever form such as, woman-to-woman marriage as immoral, repugnant, etc. It does not change anything. It does not improve on our understanding of the problems of the other. It does not prevent those childless men and women who want to engage in any form of surrọgācy from doing so. It does not prevent such women from raising a family, where they legitimately function as family heads. Repugnancy is, thus, not a solution to the problem of infertility and childlessness. The truth is that repugnancy test is an obsolescent remnant from a colonial past. According to the legal maxim,"Lex lemini facit injuriam": The law does wrong to no one. While this may be generally true, ḷha -Idegbe is certainly differentiated from this maxim or norm. It is an example where the "Law does wrong to some people", in this case to childless men and women. Moreover, "Lex non deficit in justitia exhibenda." the law does not fail in showing justice. Yet in all the decisions by the courts, the law failed abysmally to show justice to childless men and women in Anịọma community and other parts of Nigeria where traditional surrọgācy is practiced, their wives, their children, the communities and the intricate network of relationship that is involved, maintained and the practice.

Finally, the result of the practice is a refreshing breeze which blows through the lives of those childless men and women as well as women who are husbands and fathers. That is

something neither a court nor an act of the National Assembly can take away. The thesis I have sustained throughout this essay is that culture, tradition and law are not necessarily apposite. They are inseparable companions on the long road to justice. Law, if it is to retain its sapiential quality and not degenerate into a heap of crystallized absurdities, must remain constantly open to the yearnings of the people it is supposed to serve. There has been no attempt in this essay to discover or unearth unfamiliar truths about this aspect of cultural life in some Nigerian communities instead, I have attempted to refocus attention on what is already familiar and commonplace. Wittgenstein has observed that, "the aspects of things that are most important for us are hidden because of their simplicity and familiarity (One is unable to notice something because it is always before one's eyes)". Ịha - Idegbe is so familiar that what it represents may escape notice altogether. While it does, the stigma, pain, and suffering arising from childlessness just as the joy, the happiness, and the sense of fulfilment arising from its cultural solution remain unquantifiable. As Laing has argued, "… the range of what we think and do is limited by what we fail to notice and because we fail to notice that we fail to notice, there is little we can do to change until we notice how failing to notice shapes our thoughts and deeds."[15] The tradition of Ịha -Idegbe comes to our people as men and women of affairs, who have their own feelings of the import of the practice and who know the reason for its existence, We can inquire into the mischief which gave rise to the practice in order to see 'the evil, the problem or the harm which it is supposed to remedy; assuming there is any.

Eschewing technical rules, our courts should endeavor to see simply what the custom is intended to do for childless men and women. The reason is that legal positivism and judges trained in and imbued with its dominant ethos misread, misunderstand, and misplace the quintessence of childlessness and the practice of Ịha -Idegbe. We need to remind ourselves that the high

concentric waves of cultural life are scoreless, boundless and perhaps underdetermined. The legal aspect of it is but a partial appearance. We grasp but a few meshes of the vast network of existence; this calls for openness, particularly openness of heart and mind, and a determination to find the truth wherever the search leads us. These are steps to a deeper, broader and compassionate awareness and understanding which is, indeed, the essence of a cultured perspective. Let me finally conclude with the words of Oputa, We cannot change our past. We cannot change the way people act. We cannot change the inevitable. The only thing we can change is the thing we have any control over, and that is our attitude

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KOLA-NUT: ITS SIGNIFICANCE IN THE SOCIAL AND RELIGIOUS FUNCTIONS IN A TRADITIONAL IGBO SET UP

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Abstract

This paper examines kola-nut; its significant, social and religious functions in traditional Igbo setting which include origin of Kola-nut, significance, presentation, blessing, breaking and distribution of kola-nut as well as some other uses of kola-nut.

Introduction

"Kola-nut is a product of kola-nut tree found in tropical rain forest area of Africa. It contains a large quality of caffeine and can be used as stimulant" (Frank Ukaegbu 2002:87). In Nigeria, it is produced mainly by the Yoruba and highly

honoured and respected by the Igbo. It is called "ọji" (kola-nut) in Igbo. Kola-nut is the greatest symbol of Igbo hospitality. To be presented with is to be welcomed in Igbo land. According to Nzoiwu (2010), Kola-nut is the first and most important entertainment to be presented to a guest in Igbo land. The kola-nut tree is not so tall. The height of the tallest group is about eighty feet on maturity, while the shortest is about eight feet on maturity. It bears fruit known as pod which contains its seed called kola-nut. (See Plate 1 and Plate 2). There are two major types, the one that usually has two cotyledons mainly cultivated in Yoruba land and mostly eaten by the Hausas and the other has more than two cotyledons generally found in Igbo land known as "ọjị Igbo" (Igbo kola-nut). Ceremonies: kola-nut is used for various social and religious and economic life in Igbo land. It is used for ritual purpose and stands as a king in every social function. The Hausa type (one with two cotyledons) is used for producing dye for textile fabrics.

Brief History and Geographical Location of Igbo People

The Igbo speaking tribe is located mainly in the eastern part of Nigeria with small settlements in the Mid-western and middle belt. These areas are comprised of Anambra, Abia, Ebonyi, Imo and Enugu States. They are also found along the coast areas of Ogwashi-Ukwu, Kwale, Asaba, Agbor to mention but a few, and in Rivers State where they are found along the riverine areas. The towns includes Ikwere, in Port-Harcout, Ndoni and Ahoda in Egumale, Igala and Otukpa in Benue State. Some are traced to Kogi but very scanty. They have very rich cultural heritage which they share among themselves and they speak Igbo though, some with dialectal variance and one common goal.

They are one of the lost tribes of Israel in the Bible, hence, claim to be the Jews in African. To buttress this point, Remy Ilona (2004:4), in his book "The Igbos: Jews in Africa" says,

"… the Igbo have a popular saying that when a child is crying and pointing at a particular area, if the father is not there, the mother or a thing he desire must be in the direction." He asserted further: "The Igbo since time immemorial have been pointing towards Israel as the place they originated from."

In addition to his point in the March 28, 2004 Edition of the Sun Newspaper of Nigeria, Mr. Noam Katz added his voice to the claim, stating that he was sure that the Igbo are descendants of the Jews. In the book, Nri "The cradle of Igbo culture and civilization", a notable clan head in Igbo Land, the Eze Nri, Igwe Obidiegwu Onyeso also stated that the Igbo are descendants of Eri, son of Gad, son of Jacob, son of Isaac, Sons of Abraham. Another gentle man P.G.O Nwadiligwe in his book Umu Nshi Royal Stool and origin of Igbo, also Maintained that his findings are that Igbo are Jews. Finally, the Igbo are descendant of Jacob, Isaac and Abraham. The lost tribe of Israel in Africa sharing the same cultural values with the Jews and among themselves.

Origin of Kola-Nut

The origin of this plant has posed a serious problem, since most towns in Igbo land claim that Kola-nut originated from their place. Okafor Uzu (2007:27) has this to say "Our ancestors had a tradition which portrayed how "Oji" was discovered and its various uses. They told us what happened on one Eke Market day when "Jabbokigbo" one of our ancestors was performing his yearly thanksgiving to God the creator, he brought a fowl and slit it with knife and poured libation (palm wine) but before he could drop the keg on the floor, a pod of kola-nut fell on his head. He dropped the fowl and picked the pod which he opened and saw the beautiful seeds arranged in rows of threes and fours. He peeled the membrane and the nut into parts and tested the nuts which he found edible, immediately he shared to other who were present at the worship

From thence, kola nut is used for any sacrifice or function in migration of the Nri, from Egypt to the conference of River-Niger and River – Benue via Sudan and Jeba, the first town they set foot on was Agulu-eri as they were resting under a tree a pod fell down, it was a sign of welcome, it was picked up and given to the eldest man who opened and blessed the seed (kola-nut) and shared to everybody. Since then, the kola-nut is used for prayers, etc. However, there are concrete evidences that kola-nut trees are found in the tropical forest areas of West Africa especially in the western and eastern part of Nigeria. Anum R.N (2001:25).

Definition of Terms

Aka-ọjị	–	A kola-nut cotyledon is taken as a rite by the man who blessed the kolanut.
Ọjị	–	Kola-nut
Ọjị-Igbo	–	Igbo recognized cola
Okwaose	–	Groundnut paste
Ose-Ọjị	–	Alligator pepper (Ritual Staff of Justices)
Ọjị-Ugo	–	White Igbo kola-nut
Ose Ọjị	–	Alligator Pepper Ritual Staff of Justice
Okwaose	–	Groundnut Paste
Okwa-ọjị	–	Wooden plate for putting kola-nut
Ọjị-lue-uno	–	A Kola-nut given to a guest that he takes home
Nzu	–	White traditional chalk

| Nwadiana | – | An offspring of a maternal kindred daughter |

Kola-Nut Pod

The pod is greenish when it is not matured. The fully matured one is grayish in colour. When the pods is fully matured, it starts dropping on its own. It is an abomination for one to pluck or climb the tree especially when the kola nut is not matured. Women are forbidden from plucking and climbing the tree.

The Nut

It is a sacred seed in Igbo land. It is found inside the pods in rows of fives or tens seeds in one pod. However, some pods contain less or more than the number mentioned. Some contain only one seed; some do not contain any at all. It is this nut that is presented during traditional ceremonies. No traditional ceremonies takes place in Igbo land without the kola-nut.

Types of Kola-Nut

According to Anum A.N (2001:25), "… there are two major types of kola nut. These are:

Kola Acuminate: (one recognizes by the Igbo) which is also called "Igbo kola nut". They are of two types, the pink colour and the cream colour (Ọjị-ugo). The cotyledons varying in numbers from two to six or seven or more. At the palace of the Eze Nri, Obidiegwu Onyeso, in the recent past, a kola nut was broken, with thirteen cotyledons and a cow was killed in order to appease the gods since it signified good omen.

Kola Nitida: It has only two cotyledons. The Igbo speaking people have no regard for this class; it is not used to execute traditional ceremony or rites. It is mainly consumed by the Hausas. This type is widely known as ọjị nwaanyị. This is

because it resembles woman's body. Some allowed to stain the lips as lipstick. While some chew it to keep awake.

SIGNIFICANCE OF KOLA-NUTS

Traditionally, kola nut signifies masculinity; welcome. It is the first thing the head or wife of a household presents to any visitor. Absence or lack of kola nut in a house makes a housewife and even the husband worried and restless. The embarrassment arising from its absence is disappointedly expressed orally to the visitor(s). the expression is generally accepted in good faith. In addition, it signified life. In Achebe's "Things Fall Apart", when Unoka was blessing the kola nut, he said that he who brought kola brought life. It signifies peace. That is why it is used to deliberate and settle cases in Igbo Land.

SOCIAL FUNCTION

For Lodging Complaint: A plaintiff uses kola nut to lodge complaint against a defendant at a family meeting in Igbo traditional setup. The complainant presents four or eight kola nuts to the constituted body as a means of serving a summons to the defendant. The kola nuts are given to the chairman/head of the family who directs the formal sharing. The dismembered nuts are distributed according to the Igbo tradition, in distributing it, age and title are considered. For a younger man must never pick before an elder; also a non-titled man must not pick kola before a titled man. In fact, kola nut is reverenced. In addition, when the crowd is so large that it may be difficult to ascertain every one by age, sharing thereby is begin from right to the left.

For appreciation: Kola nut is used in showing appreciation for some sorts of benevolence by a benefactor; Childbirth, winning of cases, marriage ceremonies, Ozo title taking, victory and some events that need kola nut for appreciate and cerebration.

RELIGIOUS FUNCTIONS

For Ịgba Ndụ (Binding People together in Spirit): To restore confidence in their status quo ante. This occurs when people of common lineage or interest suspect one another inimically to the continued existence of the group of people in generally.

In this case, the kola nut is blessed and broken by a native doctor or an elder and given to the people involved to chew. It is believed that whoever chewed it, will never harm another.

For Appeasing the Gods: before pouring libation on the ancestors or shrines, kola nuts are offered to appease them.

As a Means for Prayer: Apart from the use of kola nut to give thanks to God or ancestors, they serve as a means for social and other eventful gatherings in the Igbo traditional setup. There is no function or ceremony in Igbo Land that presentation of kola nut will not take precedence. Kola nut is to Igbo people what the prayer book is to the Christians. Evening prayers are said with kola nut. Proverbs are used in the breaking of kola-nuts.

KOLA-NUT AS A MEDICAL PLANT

The kola culminate is used to treat the following sicknesses:

Low Blood Pressure:

Part used: Seeds and pods

Usage: The nut should be chewed frequently to raise the blood pressure.

Low Sperm Count: Cut about 5 average-sized frosh pods into small pieces. Soak them in two liters of water for 24hours. Honey may be added.

Dosage: One teacup, 2 times daily

Sterility and Infertility: Decoction of the pods and other materials for the above condition (Association for Scientific identification, conservation and utilization medical plants of Nigeria publication 2005, p. 5 Vol.1).

ECONOMIC FUNCTION

Nigeria is the largest producer and the highest consumer of Kola-nut in the world. 70% of the products are consumed in Nigeria while. 30% are exported. As a result of this situation, sales of Kola-nut is almost in every market in Nigeria. Kola-nut are seen displayed in strategic corners of the market or carried about. This earns Nigerians a lot of money hence assisting in developing the economy of the country. Kola-nut is the greatest symbol of Igbo hospitality. To be presented with it is to be welcomed. It is the most important entertainment to present to a guest. There are three operations that are involved in the presentation of kola nut:

> The presentation
> The breaking of the nut
> The distribution/sharing

PRESENTATION OF KOLA-NUT

In most towns like Nri, Enugu-Ukwu, Nawfia etc. only men are allowed to present kola nuts in a gathering in Igbo land. Women are denied of this privilege because of social inferiority and ritualistic reasons. However, it is the duty of a woman (housewife) in a household to prepare (wash) kola nut and place it in a plate with groundnut source and give to the husband for presentation. The host makes the kola nut presentation to the next ranking male in the compound lineage segment. The man wishes the guest through chain of relay (the kola nut passing from one hand to another) with each person relaying the kola nut rectors an appropriate proverb which person relaying the kola nut rectos an appropriate proverb which may set the team

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of the gathering. For example, "he who brings kola brings life".
When the kola nut finally reaches the principle guest, he
completes the relay among his own party and finally sends it
back to the host saying "ọjị Eze di Eze n'aka" (the king's kola
is in the hands of the king). It is the host that has the right to do
justice to the kola. It is a tradition in Igbo land that the host
must bless and break the kola nut. However, he will ask the
guest to remove one kola nut, this is called "ọjị ruo ụnọ, o kwue
ebe o si" which means, a kola that gets to a guest home, will
say where it came from.

The host then says the prayer if the eldest member of his lineage
present, otherwise the oldest person takes over the prayer, he
picks one kola nut and call on the creator, the ancestors and all
friendly spirits to come and share from the kola nuts, he also
calls on the wicked and the sorcerers to meet their disastrous
end. "Egbe belu ugo belu, nke siri ibe ya ebela nku kwaa ya"
(live and let live).

After the prayers he breaks the kola nut into pieces and collects
one cotyledon for himself. It is a right for any person that breaks
the kola nut.

In some towns like Nsukka, Enugu, Udi, Nkanu and Ibeagwa
in Enugu State, Abakaliki, Afịikpo and Ọkpọsị in Ebonyi State,
it is the duty of the highest titled man and eldest in the lineage
to pray and bless the kola nut, while the youngest in the host
family present, breaks and distributes past in Adazi Nnukwu,
Agulu-uzoigbo, Igboukwu, Ekwuluobia, Oko, Agulu-
ezechukwu, Achina all in Aguta Local Government Area of
Anambra State of Nigeria, the first things a housewife does
every morning to her husband (especially titled men) is to
present a kola nut and clean water bowl for washing to her
husband at Ogbu (Altar) for a brief thanksgiving ceremony and
praying for a new day to provide them with good health and
prosperous day. The wife always comes with a knife

(mmaekwu) for splitting the nuts, hence the traditional saying in Igbo "Na ụchụ adịghị agba mmaekwu" this means a knife is always assured of breakfast.

In Nri, the ancestral home of the Igbo and custodians of Igbo culture (Onwuejeogu (1972:28), Uche Ilonana Nkeonye Ukaegbu … G.E.K Ofomata and so many others, the manner of presentation of kola nut to a visitor or a few visitor by a family takes the following format: When a visitor arrives the head of the household calls his wife by her traditional pet name to inform her of the arrival of their visitor in addition to providing kola-nut for the visitors. while the woman is getting the nut, her husband, especially in the early hour, of the morning, brings the "ọkwa nzu" (a wooden bowl containing white clay), picks up one of the nzu and draws four linear (lines) on the floor, representing the four traditional market days: Nkwọ, Eke, Orie and Afọ . These are market days representing deities and they mark the lunar week, before him. He also stains his eye brows with the Nzu. As soon as this is done, he rolls it on the floor to another person to repeat the same thing in his own pattern.

The exercise is followed by the host praying and blessing the kola-nut and as well, breaking or splitting the kola-nut traditionally.

In case of a group, the number of kola-nuts to be presented depends on the number of guest (visitors) and the purpose of their visit, which varies from two four eight or sixteen. (Traditionally the members of the kola nut is usually curdled in even numbers – 2,4,6,8 etc never odd numbers). When the kola nut is presented, the head of the household gives it to a close maternal relative "Nwadiana" (an offspring of a maternal kindred daughter) if around, to show round to the visitors, if the Nwadiana is not available, any close relative could do the same function. At the end a traditional rite and returns the rest to the

host, after which, blessing and breaking of kola nut commences.

Kola-nut presented to titled men must be two in number, he takes one home (ọji lue ụnọ) this will expose his movement. In some towns like Ụmụoji, Ogidi, Ojooto in Idemili and Onitsha all in Anambra State and Owerri in Imo State, Ndoni in River State and Ọgwashịukwu in Delta State, kola nut presented to a titled man must go with money. No specific amount, as it pleases one. The titled man takes home both the money and the kola-nut.

TRADITIONAL PRAYER (IGO OFO) AND BREAKING OF KOLA-NUT

In the recent past and in some areas in Igbo Land today, it is the prerọgātive of an Nri man present in any occasion to pray and break the kola-nut since they are the custodians of the "ọfọ" (traditional symbol of justice).

The Nri people are the Levites in Africa. They are traditional high priests and the custodians of Igbo culture hence, their duty in performing most of the ritualistic functions as chief (Ogbukagu 2002) priest in Igbo Land. "Nri was the spiritual metropolis and the accessorial home of Igbo people" (Don Oba, 2006:3).

However, this aspect of culture is done by the host himself. It is an Igbo tradition that kola nut must be traditionally blessed and broken by a host unless where his father, elder brother or most titled man is round, but in the absence of the aforementioned, he has the right to break the nut. It is an abomination for a visitor or Nwadiana or a Nephew (mothers kindred) women to do the exercise.

The host picks up one kola-nut, raises it up to the sky as a sign of handing over the kola-nut in full to God Almighty to eat the

kola while the host and guests eat it in bits when broken in pieces. He starts by saying "Onye wetalụ ọjị wetalụ ndụ. (He who brings kola-nut brings life) – the members (host and guest) will answer in response "Ise" (Amen) which signifies and accreditation the stamping the symbol of justice (Ọfọ) by the use of the hand, other prayers are said as the scales of the nuts are removed. After the prayers, the nut broken into cotyledons and placed inside the Ọkwa Ọjị' alongside with the alligator pepper. One cotyledon will be taken by the person who blessed and brake the nut, as aka ọjị. Traditionally, it is a right.

However, in some part of Igbo land, after Kola-nut must be given to the youngest man or boy in the group to break and share. These areas include: Nsukka, Enugu, Udi, Eziagu all in Enugu Sate in Nigeria.

Traditional prayers for Braking of Kola-nuts in Igbo Land

It will not be quite convenient to separate traditional prayers said when offering routine sacrifices at different social occasions and festivities, since in all cases the prayers overlap or follow similar patterns. However, at every occasion, emphasis made reflects the purposes of the event. At different instances prayers are said with the officiating minister in position, having a kola-nut in his right hand held up to pray as follows:

MORNING PRAYER

IGBO	ENGLISH
Onye wetalụ ọjị wetalụ ndụ	He who brings kolanut brings life
A kpọpụ ụzọ, a gụghe ọnụ	The dawning of a new day marks the beginning of routine struggling for means

Ụbọsị kpatalụ nụ nya likalie	The day that fetches more of those items of benefit
Ụchụ adịghị agba mma ekwu	The pen-knife routinely deployed for splitting of kola-nuts because of the nature of its assignment is always assured of early morning breakfast
O sibe, ọ dịka a ma-elisi	God bestows gifts as though these benevolence would remain endless
Chi taa ojị a n'otu, anyị taa ya n'ibe n'ibe	Almighty God, take this kola-nut in whole, while we take it in cotyledons
Ọrụ mmụọ na ọrụ mmadụ bịa nụ taa ojị	All classes of spirit/elementals, especially the good ones, please have your one share of the nut.
Ichie ukwu na ichie nta	Titled and non-titled ancestors to join us in the exercise
Unu ekwena ka ojị dalue ana, ma ọ bụ ka nwa ngwele gbaa ajị	Do not (the Almighty God) allow this Kola-nut to drop from my hand or subject us to any misfortune today
Ọfọ nna m nyịba m alọ, ewelu m aka abụọ bulu ya	I will, at all cost, endeavor to project all the heritages handed over to me and my farther.
Mmụọ anọrọ ya, mmadụ ebulu oche ya	If an oracle vacates its seat, a human being takes overs.
Izuzugbe nzugbe, anụnụ gbe	All (spirits/ancestors) are enjoined to ally and then fully participate in these early morning prayers.

Ọsịlị nwata, jide nkakwụ, ya ga-ekunye mmili ọ ga-eji kwọ aka	Anyone who makes a child commit a crime will have to bear the consequences of his action
Ọsọ chụba nwata, o gbanaa ikwu nne ya.	A child who has a serious disagreement with his fraternal household maternal relatives
Ọbịalụ egbu anyị gbue onwe ya	Wicked plans designed to harm the innocent are to have boomerang effect
Ife anyị ga-eli bịa, nke ga-eli anyị abịana	We pray for the good things of life and abhor evil tendencies
Onye welu ụtụtụ tụtụba ọ tụtụjue akpa	If you start early enough to toil, you will achieve a lot by the end of the day

The summary of these prayers in English earnestly request God/gods and ancestors to make the new day, a good one that provides people with their needs, protects them from malevolent and evil/wicked men and spirits.

EVENING PRAYER

IGBO	ENGLISH
Ọ bụ n'enu, ọ bụ n'ana; oru mmụọ na nnụ mmụọ	Good, the Almighty and all His ministers or divinities, we salute you
Chi jibido okwu a dịghị atụzịlị ya inu	A statement so obvious requires no further elucidation

Anyị ekenee unu na nke unu melu, ka unu welu mee ọzọ	We thank you (God and divinities) for your boundless generosities and earnestly pray for more such tidings
Kpọkpọnkpọ akpọgbuna anyị nke mumummu na-emegbu anyị	We thank you for delivering us today from the snares of unfriendly persons
Onye isi anyi na-awa ajọ nya welu nke ya chụa	Anyone wishing us death, must suffer the same fate
Ife ju akpa e kechie ya ọnụ	When one gets satisfaction over a job so well executed, he fells happy
Ekene dịlị unu n'ụbọchị taa	Thank you for the benevolence of this day
Ọnwa etigbuna anyi kpakpando adagbukwana anyi	We implore not to fall prey to the machinations of our enemies
Egbu ebula bụ isi ogu	A gallant warrior is one who successfully returns with the head of his opponent

The above are prayers aimed at thanking God/gods for His benevolence during the day in question, and prosperity, enjoyment and better days ahead

APPEAL FOR MODESTY

IGBO	ENGLISH
Olisa-ebulu ụwa bụ n'enu bịa taa ọjị	God the Almighty who lives in heaven and on earth bless and take this kola-nut with us
Biko kpokpomkpo akpọgbuna anyi mumummu emugbuna anyi	We pray for your protection and delivery from evil and unfriendly persons
Ife emene n'olu, if emene n'igbo, na olu na Igbo bụ nwa nne	We pray for the protection and well-being of the Olu and Igbo peoples since both are brothers
Ọchọje anyi na ọdachi	Despicable persons who wish us hell on earth have to face the wrath of death
Mmili na-ama ogwe na-awụ ogwe arụ	The raindrops striking a wooden seat of passage obviously are washing it
M ghaa inine nwunyedi m, ghaa inine, nke m gbaa nke ya gbakwue	Live and let live
Odidi na-abụ ọ mịa nne mmadụ anwụba, ọ sụa igugu si kụchasịa ya	Potential evil in bad occurrences can be prevented by fighting their possible causes

Onye anwụna, onye efuna	We enjoin that no one dies, runs into problems or be taken away by unknown persons, or captives

The above traditional prayers for kola-nut breaking ask God, gods to keep us away, from the snares of the devil and other evil spirits. They emphasize on the need for the preservation of the principle of the 'Golden Rule'. The prayers enjoin people, at all times, to act as act as their brother' keepers to make the world a better place for mankind.

USED IN PRAYER SHRINES FOR INCANTATIONS

IGBO	ENGLISH
Ebiniụkpabị bi n'enu taa ojị	The Almighty who lives in heaven, bless and share this kola-nut with us
Igwe, Anị, Anyanwụ na Agbala, Chukwu taa nụ ojị	The heavens, the land of our ancestors the Sun and God, please share this kola-nut with
Ndị mbụ na ndị egede bia nu nalụ anyi ojị taa, nnaa taa ojị	Primordial and other ancestors immediately following them in succession to join in taking this kola-nut
Ka a dị eli ka a dị eke	All, in mutual co-operation to have their own kola-nut as well
Afọ Nnukwu, ojịli-isi-mmadụ wee kpọ aja, taa ojị	Afo-Nnukwu, decorated with human skulls we call upon you to take this kola-nut
Ogbuefi (deity) onua-ora ogbalu-aka fua	Afo-Nnukwu, the great and indomitable warrior, who left for war, gallantly fought and

agu vulu isis madu nata	returned victorious opponents' heads
Anyi ekenee gi, kenekwata gi ozo maka ife oma nine e meelu anyi	We, most sincerely, thank you (Afo-Nnukwu) for your boundless generosity and protection
Nyee nu anyi aka olili nke a gaa ọfụma	Help, us great ancestors to make these festivities successful in all respects.

This section summarizes prayers offered to God and also to divinities and ancestors for taking good care of their peoples' well-being and also to help them celebrate their annual ritual festivals or as the case may be without any accident.

AT TRADITIONAL MARRIAGE

IGBO	ENGLISH
Ndị ọra mma mma nụo	Greetings to all and sundry present
Ndị ọgọ anyi si unu nnọ ooo	We say welcome to our in-laws
Ife akụ akụ, ife enwe enwe	Perseverance is the key to wealth or success
Onye anwụna, onye efuna	We enjoin that no one dies, runs into difficulties of be taken away by unknown persons
Ndụ nwoke, ndụ nwaanyị	Good health for man and women of good will

Ife emene n' olu, ife emene n'igbo, na olu na Igbo bụ nwanne	We pray for the protection and well-being of the land Igbo peoples since both are brothers
Ije unu bịalụ ga-adịlị unu mma, dịlị anyi mma	The host and guest (in-law) families are to benefit from the fruits of the marriage
Ọbịalụ be onye abịagbuna ya, o nakọọ mkpumkpu afụna ya	We earnestly pray that you (guest/in-laws) return home in peace
Ife unu ga-enye anyi ama akwa unu aka izize ma nke anyi ga-enye unu ama akwa anyi aka izize	Our association with you, we pray will be amicable, liberal and that of free give and take

These solemn prayers are attempts to welcome the in-laws/other visitors and also earnestly ask the divinities and ancestors to establish love between the families going into traditional marriage contract and love between the couple. The ancestors of the groups are invoked to join their respective families at the get-together bless the couple and make their marriage peaceful, fruitful and therefore successful.

CONCLUSION

In conclusion, the cultural circle in Igbo land "kola-nut hospitality" is still in progress and no western culture can influence it. Kola-nut in unifying fact among the Igbo since it is one of the few tradition that is still common and practiced in Igbo land. Actually, there is no tradition ceremony that can take place in Igbo land without kola-nut.

Kola-nut is the greatest symbol of Igbo hospitality. To be presented with kola-nut is to be welcome.

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TRACES OF TERRORISM IN NIGERIA AND ITS CONNECTION TO RELIGION

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Abstract

This paper explores the complex interplay between religion and terrorism in Nigeria and its impact on inter-religious relations in the country. It examines the ways in which extremist groups, such as Boko Haram, manipulate religious beliefs and identities to justify violence and fuel sectarian conflicts, as well as the broader socio-economic and political factors that contribute to the emergence and persistence of religion-based terrorism. The analysis highlights the need for a comprehensive approach to address these challenges, which combines efforts to counter extremist ideologies and promote interfaith dialogue with initiatives to strengthen inclusive governance and address the root causes of extremism. The paper concludes by emphasizing the importance of collaboration among policymakers, religious leaders, civil society organizations, and the international community in fostering peace, stability, and social cohesion in Nigeria.

Keywords: Religion, terrorism, inter-religious relations, Nigeria, Boko Haram, extremism, interfaith dialogue.

Introduction

Terrorism has become a pervasive issue in Nigeria, threatening the country's stability and undermining its socio-economic development (Adesoji, 2010; Olojo, 2017). The rise of terrorist groups such as Boko Haram, Islamic State of West Africa Province (ISWAP), and Fulani extremists has led to a dramatic increase in violence and insecurity, particularly in the northern regions of the country (Omotosho, 2020; Matfess, 2020). One of the key factors contributing to the proliferation of terrorism in Nigeria is the complex interplay between religion and extremism, with various religious groups being implicated in the ongoing violence (Ukah, 2014; Agbiboa, 2017). This paper aims to discuss the traces of terrorism in Nigeria and its connection to the various religions present in the country.

The Nigerian population is religiously diverse, with a nearly equal proportion of Muslims and Christians, alongside a significant number of adherents to indigenous religious beliefs (Oladoyin, 2017). The influence of religion on Nigerian society is profound, shaping cultural practices, moral values, and social identities (Echeverri-Gent, 2018). However, this religious diversity has also contributed to tensions and conflicts, particularly in the context of competition for resources, political power, and social dominance (Egwu, 2020; Oyewole & Dauda, 2017).

Terrorism in Nigeria is often linked to religious extremism, with extremist groups manipulating religious narratives to justify their violent actions and recruit followers (Thurston, 2018; Comolli, 2017). This has led to a growing perception of certain religions, particularly Islam, as being inherently violent and supportive of terrorism (Higazi, 2011; Adesina, 2020). However, it is important to recognize that the connection between religion and terrorism is multifaceted and involves

various socio-economic, political, and cultural factors (Iyekekpolo, 2018).

To fully understand the traces of terrorism in Nigeria and its connection to religion, it is crucial to examine the role of different religious groups in the context of terrorism. This includes exploring the radicalization and misinterpretation of religious teachings, the influence of extremist groups on religious communities, and the impact of terrorism on interfaith relations (Onapajo & Usman, 2015). By analyzing these dynamics, this paper aims to provide insights into the complex relationship between religion and terrorism in Nigeria and offer recommendations for addressing the issue and promoting interfaith harmony.

Background of the Study

Nigeria, the most populous country in Africa, has a long history of religious diversity, with Islam, Christianity, and indigenous religions coexisting for centuries (Oladoyin, 2017; Echeverri-Gent, 2018). Islam arrived in Nigeria as early as the 11th century, primarily in the northern regions, while Christianity was introduced during the colonial period, gaining prominence in the southern areas (Ukah, 2014; Adesoji, 2010). Indigenous religions, which are characterized by a belief in a supreme deity and veneration of ancestors, have remained an integral part of Nigerian culture, particularly among ethnic groups in the Middle Belt and southern regions (Olojo, 2017; Omotosho, 2020).

In recent decades, however, Nigeria has experienced a rise in religious tensions and conflicts, often fuelled by competition for resources, political power, and social dominance (Egwu, 2020; Oyewole & Dauda, 2017). These conflicts have been exacerbated by the emergence of extremist groups, such as Boko Haram and ISWAP, which have perpetrated violence in the name of religion, particularly in the predominantly Muslim

northern regions (Matfess, 2020; Comolli, 2017). The activities of these groups have led to a dramatic increase in terrorism, characterized by bombings, kidnappings, and attacks on civilian targets (Agbiboa, 2017; Onapajo & Usman, 2015).

The relationship between religion and terrorism in Nigeria is complex and multifaceted, involving various socio-economic, political, and cultural factors (Iyekekpolo, 2018; Thurston, 2018). Extremist groups often manipulate religious narratives to justify their violent actions, recruit followers, and create divisions within society (Higazi, 2011; Adesina, 2020). This has led to a growing perception of certain religions, particularly Islam, as being inherently violent and supportive of terrorism (Echeverri-Gent, 2018). However, it is essential to recognize that no religion inherently promotes violence or terrorism, and that the actions of extremist groups do not represent the beliefs and values of the vast majority of their co-religionists (Oladoyin, 2017; Ukah, 2014).

To effectively address the issue of religion-based terrorism in Nigeria, it is crucial to understand the various factors that contribute to its emergence and persistence (Egwu, 2020). This includes exploring the radicalization and misinterpretation of religious teachings, the influence of extremist groups on religious communities, and the impact of terrorism on interfaith relations (Onapajo & Usman, 2015; Iyekekpolo, 2018). By examining these dynamics, policymakers, religious leaders, and civil society actors can develop targeted interventions and strategies to counter terrorism, promote interfaith dialogue, and build more peaceful and inclusive communities.

Statement of Problem

The proliferation of religion-based terrorism in Nigeria has become a significant challenge, threatening the country's stability, security, and socio-economic development (Adesoji, 2010; Agbiboa, 2017). Extremist groups, such as Boko Haram

and ISWAP, have perpetrated acts of violence in the name of religion, leading to the loss of lives, displacement of communities, and destruction of infrastructure (Comolli, 2017; Matfess, 2020). The rise of these groups has been fuelled by various factors, including religious extremism, political marginalization, and socio-economic inequalities (Onapajo & Usman, 2015; Iyekekpolo, 2018).

One of the key problems associated with religion-based terrorism in Nigeria is the misrepresentation and manipulation of religious teachings by extremist groups (Higazi, 2011; Adesina, 2020). These groups often distort religious texts and beliefs to justify their violent actions and create divisions within society, leading to mistrust and hostility among different religious communities (Ukah, 2014; Echeverri-Gent, 2018). This has resulted in a growing perception of certain religions, particularly Islam, as being inherently violent and supportive of terrorism, further exacerbating inter-religious tensions (Oladoyin, 2017; Egwu, 2020).

Another problem is the exploitation of religious differences by political actors and elites, who often use religious rhetoric to mobilize support and gain political power (Oyewole & Dauda, 2017; Omotosho, 2020). This has contributed to the politicization of religion and the emergence of identity-based conflicts, which can be easily manipulated by extremist groups to recruit followers and perpetuate violence (Thurston, 2018; Echeverri-Gent, 2018).

The issue of religion-based terrorism in Nigeria is further complicated by the complex interplay of socio-economic factors, such as poverty, unemployment, and lack of education (Agbiboa, 2017; Matfess, 2020). These factors can create a sense of desperation and hopelessness, particularly among young people, making them more susceptible to radicalization

and recruitment by extremist groups (Onapajo & Usman, 2015; Iyekekpolo, 2018).

The persistence of religion-based terrorism in Nigeria has had far-reaching consequences, including the deterioration of interfaith relations, increased insecurity, and a weakened social fabric (Egwu, 2020; Adesina, 2020). Addressing these challenges requires a comprehensive understanding of the underlying factors and dynamics that contribute to the rise of extremist groups and the spread of terrorism in the country. This includes investigating the role of religious teachings, political actors, socio-economic conditions, and external influences in shaping the trajectory of religion-based terrorism in Nigeria.

By exploring these issues, this study aims to contribute to the development of effective strategies and interventions that can counter the spread of terrorism, promote interfaith dialogue, and foster peace and stability in Nigeria.

Objectives of the Study

The primary objective of this study is to examine the traces of terrorism in Nigeria and its connection to religion, with the aim of understanding the underlying factors and dynamics that contribute to the emergence and persistence of religion-based terrorism in the country. To achieve this, the study will pursue the following specific objectives:

Investigate the role of religious teachings and beliefs in the radicalization and recruitment processes of extremist groups in Nigeria.

Assess the impact of socio-economic factors, such as poverty, unemployment, and lack of education, on the susceptibility of individuals to radicalization and involvement in terrorist activities.

Examine the relationship between religion-based terrorism and interfaith relations in Nigeria, and how terrorism affects the dynamics of religious coexistence and tolerance in the country.

Evaluate the effectiveness of existing strategies and interventions in countering religion-based terrorism in Nigeria, and identify areas for improvement and innovation.

Explore the role of external influences, such as regional instability, global terrorist networks, and international political interests, in shaping the trajectory of religion-based terrorism in Nigeria.

Develop evidence-based recommendations for policymakers, religious leaders, and civil society actors to effectively address religion-based terrorism, promote interfaith dialogue, and foster peace and stability in Nigeria.

By achieving these objectives, this study aims to contribute to a more comprehensive understanding of the complex interplay between religion and terrorism in Nigeria, and to inform the development of targeted interventions that can help mitigate the impact of religion-based terrorism on the country's security, stability, and socio-economic development.

Methodology

This study will employ a qualitative research approach, utilizing secondary data sources to examine the traces of terrorism in Nigeria and its connection to religion. The choice of a qualitative approach is informed by the need to gain an in-depth understanding of the complex and multifaceted nature of religion-based terrorism in Nigeria, which requires a nuanced exploration of the various factors and dynamics at play (Flick, 2015; Silverman, 2016).

The following secondary data sources will be consulted to gather relevant information and insights for the study:

Academic literature: Relevant scholarly articles, books, and reports on religion-based terrorism in Nigeria, radicalization, religious extremism, and interfaith relations will be reviewed to provide a comprehensive understanding of the research topic and inform the analysis.

News articles and media reports: News articles and media reports on terrorist incidents, extremist groups, and religious conflicts in Nigeria will be analyzed to identify key events, actors, and trends related to religion-based terrorism in the country.

Government and NGO reports: Official reports and publications from government agencies, international organizations, and non-governmental organizations (NGOs) will be examined to gather data on the prevalence, impact, and responses to religion-based terrorism in Nigeria.

Online databases and repositories: Online databases and repositories, such as the Global Terrorism Index, World Bank datasets, and the International Crisis Group reports, will be consulted to obtain statistical data and analytical insights on terrorism trends and patterns in Nigeria.

The collected secondary data will be analyzed using thematic analysis, a qualitative data analysis method that involves identifying, organizing, and interpreting patterns and themes within the data (Braun & Clarke, 2006; Vaismoradi et al., 2016). This approach will enable the researcher to systematically explore the various dimensions of religion-based terrorism in Nigeria and synthesize the findings into a coherent and meaningful narrative.

To ensure the rigor and trustworthiness of the study, the following measures will be taken:

Triangulation: Multiple secondary data sources will be consulted to cross-verify information and ensure the accuracy and reliability of the findings.

Reflexivity: The researcher will engage in critical self-reflection and acknowledge personal biases and assumptions that may influence the research process and interpretation of the data.

Transparency: A clear and detailed description of the research methodology will be provided to allow readers to assess the validity and credibility of the findings.

By employing this qualitative, secondary data-based methodology, this study aims to provide a comprehensive and nuanced understanding of the traces of terrorism in Nigeria and its connection to religion, and contribute valuable insights for policymakers, religious leaders, and civil society actors working to address this pressing issue.

Theoretical Framework

This study on the traces of terrorism in Nigeria and its connection to religion will be guided by three interrelated theoretical frameworks: social identity theory, relative deprivation theory, and the instrumental approach to religion and violence. These theories provide valuable insights into the complex interplay between religion, identity, socio-economic factors, and the use of violence in the context of terrorism.

Social Identity Theory (SIT): Developed by Tajfel and Turner (1979), SIT posits that individuals derive a significant part of their identity from their social group memberships. These group affiliations, such as those based on religion, ethnicity, or nationality, contribute to an individual's sense of self and social status (Hogg, 2006; Haslam, 2014). In the context of Nigeria, social identities based on religion play a crucial role in shaping

individuals' perceptions, attitudes, and behaviors (Omotosho, 2020; Egwu, 2020). SIT can help explain how religious identities can be manipulated by extremist groups to foster in-group solidarity, promote out-group hostility, and justify acts of violence against perceived enemies or threats (Reicher et al., 2008; Moghaddam, 2018).

Relative Deprivation Theory (RDT): RDT is a social psychological theory that suggests individuals or groups may resort to violence or radicalization when they perceive that they are unfairly disadvantaged or deprived in comparison to others (Gurr, 1970; Walker & Smith, 2002). In Nigeria, socio-economic disparities, political marginalization, and inequality in resource distribution can contribute to feelings of relative deprivation, particularly among the youth (Adesoji, 2010; Onapajo & Usman, 2015). Extremist groups often exploit these grievances and offer an appealing alternative to the status quo, which can lead to radicalization and the embrace of violent ideologies (Matfess, 2020; Agbiboa, 2017).

Instrumental Approach to Religion and Violence: This approach suggests that religious beliefs, symbols, and identities are often instrumentalized to serve political or socio-economic objectives, and are not necessarily the primary cause of violence (Basedau et al., 2016; McTernan, 2003). In the case of Nigeria, extremist groups like Boko Haram may utilize religious narratives and symbols to mobilize support, legitimize their actions, and undermine the authority of the state (Thurston, 2018; Comolli, 2017). However, it is essential to recognize that the instrumentalization of religion is only one aspect of the complex web of factors that contribute to religion-based terrorism in Nigeria (Higazi, 2011; Iyekekpolo, 2018).

By integrating these theoretical frameworks, this study aims to provide a comprehensive understanding of the various factors that contribute to the emergence and persistence of religion-

based terrorism in Nigeria. The combined insights from SIT, RDT, and the instrumental approach to religion and violence will help shed light on the dynamic interplay between religion, identity, socio-economic factors, and the use of violence in the Nigerian context.

Overview of Terrorism in Nigeria

Terrorism has been a significant security challenge in Nigeria for several decades, with various extremist groups perpetrating acts of violence and causing widespread insecurity in the country. The most prominent terrorist group in Nigeria is Boko Haram, which has been responsible for a significant number of attacks, particularly in the north-eastern region of the country (Campbell, 2014; Comolli, 2017).

Boko Haram, which translates to "Western education is forbidden," emerged in the early 2000s as a radical Islamist group seeking to establish an Islamic state in Nigeria (Mohammed, 2014; Walker, 2016). The group has targeted both government institutions and civilians, with attacks on schools, markets, and places of worship becoming increasingly common (Onuoha, 2014; Idris, 2017). In 2015, Boko Haram pledged allegiance to the Islamic State, changing its name to the Islamic State of West African Province (ISWAP) (Pérouse de Montclos, 2016; Matfess, 2020).

The activities of Boko Haram and ISWAP have resulted in significant loss of life, displacement of communities, and destruction of infrastructure in Nigeria (Adesoji, 2010; Egbue, 2016). The United Nations estimates that more than 35,000 people have been killed and over 2.5 million displaced as a result of the insurgency in the Lake Chad Basin region, which includes parts of Nigeria, Niger, Chad, and Cameroon (UNOCHA, 2021).

In addition to Boko Haram and ISWAP, other extremist groups and criminal gangs operate in Nigeria, contributing to the overall insecurity in the country. These include Ansaru, a splinter group of Boko Haram, which has carried out several high-profile kidnappings and attacks on international targets (Pham, 2013; Pantucci & Jesperson, 2015). In the Niger Delta region, militant groups such as the Movement for the Emancipation of the Niger Delta (MEND) and the Niger Delta Avengers (NDA) have engaged in violent activities, targeting oil infrastructure and government forces in their quest for resource control and political autonomy (Ibaba & Aziz, 2013; Obi, 2017).

The Nigerian government has implemented various measures to combat terrorism and insecurity in the country, including military operations, counter-terrorism legislation, and initiatives aimed at addressing the root causes of extremism, such as poverty and unemployment (Oyewole & Dauda, 2017; Onuoha & Ugwueze, 2018). However, these efforts have been met with mixed success, and terrorism continues to pose a significant threat to the stability and development of Nigeria (Omotosho, 2020; Adesina, 2020).

Addressing the problem of terrorism in Nigeria requires a comprehensive approach that combines security measures with efforts to promote socio-economic development, good governance, and social cohesion. By understanding the complex factors that drive extremism and violence in the country, policymakers, security forces, and civil society actors can work together to develop more effective strategies for countering terrorism and building sustainable peace.

Traces of Terrorism in Nigerian Religions

The connection between religion and terrorism in Nigeria is multifaceted and complex, with extremist groups often exploiting religious beliefs and identities to justify their violent

actions and advance their political agendas. In Nigeria, both Islam and Christianity, the two dominant religions, have been implicated in the rise of religion-based terrorism, albeit in different ways and to varying degrees.

Islam, which is the predominant religion in the northern regions of Nigeria, has been particularly associated with terrorism due to the activities of Islamist extremist groups such as Boko Haram and ISWAP (Onapajo & Usman, 2015; Mohammed, 2014). These groups have adopted a radical interpretation of Islam that rejects Western influence, secular education, and democracy, and seeks to establish an Islamic state governed by strict Sharia law (Thurston, 2018; Adesina, 2020). The manipulation of Islamic teachings by these groups has fostered a narrative of persecution and marginalization among some Muslim communities, which has contributed to radicalization and recruitment into terrorist activities (Higazi, 2011; Iyekekpolo, 2018).

However, it is essential to note that the actions of these extremist groups do not represent the beliefs and practices of the majority of Muslims in Nigeria, who adhere to a moderate and peaceful interpretation of Islam (Oladoyin, 2017; Egwu, 2020). The association of Islam with terrorism has led to the stigmatization of Muslim communities in Nigeria and heightened inter-religious tensions, further complicating efforts to address the root causes of religion-based terrorism (Oyewole & Dauda, 2017; Omotosho, 2020).

Christianity, which is the dominant religion in the southern regions of Nigeria, has also been implicated in the dynamics of religion-based terrorism in the country, albeit indirectly (Echeverri-Gent, 2018; Adesoji, 2010). Some extremist Christian groups have engaged in provocative actions and rhetoric, including the destruction of mosques, forced conversions, and the denigration of Islamic beliefs and

practices (Egwu, 2020; Campbell, 2014). These actions have exacerbated religious tensions and provided ammunition for Islamist extremist groups to justify their violent campaigns against Christians and other non-Muslims (Ukah, 2014; Echeverri-Gent, 2018).

Moreover, the competition for political power and resources between the predominantly Muslim north and the predominantly Christian south has contributed to the politicization of religion and the emergence of identity-based conflicts (Onapajo & Usman, 2015; Iyekekpolo, 2018). Political actors and elites have often exploited these religious divisions to mobilize support and gain political influence, further fuelling the cycle of violence and retribution between different religious communities (Omotosho, 2020; Adesina, 2020).

Addressing the problem of religion-based terrorism in Nigeria, requires a nuanced understanding of the complex interplay between religion, politics, and socio-economic factors. This includes acknowledging the ways in which religious beliefs and identities can be manipulated to justify violence and promote extremist ideologies, as well as recognizing the broader structural issues that contribute to the emergence and persistence of terrorism in the country. By adopting a comprehensive and multifaceted approach, policymakers, religious leaders, and civil society actors can work together to counter the influence of extremist groups, promote interfaith dialogue, and foster peace and stability in Nigeria.

Islamic Perspectives on Terrorism

Islam, as one of the major religions in Nigeria, provides a lens through which to understand the complexities of terrorism within the country. Islamic perspectives on terrorism reflect a diverse range of interpretations, with the vast majority of Muslims condemning terrorism and violence as antithetical to

the teachings of Islam. However, extremist ideologies propagated by groups like Boko Haram, have challenged prevailing interpretations and exploited religious grievances to justify their actions.

At its core, Islam emphasizes principles of peace, justice, and compassion, as exemplified in the Qur'an and the teachings of the Prophet Muhammad. The Qur'an explicitly condemns the killing of innocent civilians, stating, "Whoever kills a person [unjustly]... it is as though he has killed all mankind" (Qur'an 5:32). Similarly, the Prophet Muhammad is reported to have said, "Do not kill women or children or non-combatants" (Sunan Abu Dawood). These teachings underscore the sanctity of human life and the imperative to uphold justice and morality in all actions.

Islamic scholars and religious authorities have consistently denounced terrorism and violent extremism, issuing fatwas (religious rulings) condemning such acts and reaffirming the principles of peace, tolerance, and coexistence. Organizations like the Islamic Council for Fatwa and Research and the Muslim World League have issued declarations condemning terrorism in all its forms and emphasizing the importance of promoting dialogue, understanding, and respect for human rights.

Despite the overwhelming consensus among mainstream Islamic scholars, extremist groups like Boko Haram have sought to distort religious teachings and manipulate vulnerable individuals for their own political and ideological ends. Boko Haram, which translates to "Western education is forbidden," espouses a radical interpretation of Islam that rejects secular education, democracy, and modernity. The group justifies its violent actions, including bombings, kidnappings, and mass killings, as a means to establish an Islamic state governed by their extremist ideology.

The perversion of Islamic teachings by groups like Boko Haram not only constitutes a gross misinterpretation of Islam but also undermines the efforts of mainstream Muslim scholars and communities to promote peace and coexistence. The actions of these extremist groups have had devastating consequences for both Muslims and non-Muslims in Nigeria, perpetuating fear, division, and instability.

In response to the threat of terrorism, Islamic leaders and organizations in Nigeria have played a crucial role in condemning extremist ideologies, promoting moderation, and fostering interfaith dialogue. Muslim scholars have engaged in theological debates to counter extremist narratives, emphasizing the compatibility of Islam with modernity, pluralism, and democratic values. Initiatives such as the Interfaith Mediation Centre and the Sultan of Sokoto's peace initiatives have brought together religious leaders from different faiths to promote reconciliation and mutual understanding.

Moving forward, addressing the traces of terrorism within the Islamic community in Nigeria, requires a multifaceted approach that combines security measures with efforts to address underlying grievances and promote religious tolerance. By empowering moderate voices within the Muslim community, investing in education and socio-economic development, and strengthening interfaith cooperation, Nigeria can counter extremist ideologies and build a more resilient and inclusive society grounded in the principles of peace, justice, and compassion.

Christian Perspectives on Terrorism

Within the context of Nigeria, Christianity represents a significant religious community deeply affected by the traces of terrorism. Christian perspectives on terrorism underscore a commitment to peace, justice, and reconciliation, echoing the

teachings of Jesus Christ and the principles espoused in the Bible. While the majority of Christians condemn terrorism and violence, the community has been targeted by extremist groups such as Boko Haram and Fulani militants, leading to displacement, loss of life, and communal tensions.

Central to Christian teachings is the concept of love and non-violence, exemplified by Jesus' commandment to "love your enemies and pray for those who persecute you" (Matthew 5:44). Throughout the New Testament, Christians are called to pursue peace, seek reconciliation, and overcome evil with good (Romans 12:21). Violence and retaliation are antithetical to the core values of Christianity, which emphasize forgiveness, mercy, and compassion towards all people, regardless of their religious beliefs or affiliations.

The targeting of Christian communities by terrorist groups like Boko Haram reflects not only a distortion of religious teachings but also a disregard for the sanctity of human life and dignity. Boko Haram's attacks on churches, schools, and Christian-majority areas are not only acts of violence but also attempts to undermine the Christian faith and sow fear and division within Nigerian society.

In response to the threat of terrorism, Christian leaders and organizations in Nigeria have been at the forefront of efforts to promote peace, provide humanitarian assistance, and advocate for religious freedom and tolerance. Church leaders have spoken out against violence and extremism, calling for dialogue, reconciliation, and the protection of vulnerable communities. Initiatives such as the Christian Association of Nigeria (CAN) and various interfaith peace committees have brought together Christian and Muslim leaders to address common challenges and work towards building a more inclusive and harmonious society.

Despite the challenges posed by terrorism, Christians in Nigeria have demonstrated resilience and faith in the face of adversity, drawing strength from their religious convictions and community networks. Churches have served as centres of refuge and support for displaced persons, providing shelter, food, and counselling to those affected by violence. Christian organizations have also been involved in peace building efforts, promoting interfaith dialogue, conflict resolution, and reconciliation at the grassroots level.

Moving forward, addressing the traces of terrorism within the Christian community in Nigeria, requires a comprehensive approach that addresses both the immediate security concerns and the underlying socio-economic and political grievances. By promoting dialogue, understanding, and cooperation among religious communities, investing in education and economic development, and strengthening the rule of law and accountability, Nigeria can overcome the legacy of terrorism and build a more peaceful and inclusive society grounded in the values of love, justice, and reconciliation.

The Interplay between Religion and Terrorism in Nigeria

The interplay between religion and terrorism in Nigeria is characterized by a complex web of factors, including the manipulation of religious beliefs and identities, socio-economic disparities, political power struggles, and historical grievances. Understanding these dynamics is crucial for developing effective strategies to counter religion-based terrorism and promote peace and stability in the country.

Manipulation of Religious Beliefs and Identities:

Extremist groups such as Boko Haram have exploited religious beliefs and identities to justify their violent actions and mobilize support among disaffected communities (Higazi, 2011; Onapajo & Usman, 2015). They often adopt a selective

interpretation of religious texts to create a narrative of persecution and marginalization, portraying themselves as defenders of the faith against external threats. This manipulation of religious sentiments can foster radicalization and recruitment into terrorist activities, particularly among individuals who feel disenfranchised or alienated from mainstream society (Iyekekpolo, 2018; Adesina, 2020).

Socio-economic Disparities:

Religion-based terrorism in Nigeria is also linked to underlying socio-economic issues, such as poverty, unemployment, and lack of access to education and basic services (Onuoha & Ugwueze, 2018; Egbue, 2016). These factors can create a sense of desperation and hopelessness among affected communities, making them more susceptible to extremist ideologies and recruitment into terrorist activities (Agbiboa, 2017; Idris, 2017). The concentration of poverty and underdevelopment in certain regions, such as the north eastern part of Nigeria, has contributed to the rise of extremist groups like Boko Haram (Oyewole & Dauda, 2017; Campbell, 2014).

Political Power Struggles:

The interplay between religion and terrorism in Nigeria is further complicated by the country's political dynamics, particularly the competition for power and resources between the predominantly Muslim north and the predominantly Christian south (Onapajo & Usman, 2015; Ukah, 2014). Political actors and elites have often exploited religious differences to mobilize support and gain political influence, which has contributed to the emergence of identity-based conflicts and the use of violence as a means of advancing political agendas (Echeverri-Gent, 2018; Omotosho, 2020).

Historical Grievances:

Historical grievances and perceptions of injustice have also played a role in fuelling religion-based terrorism in Nigeria (Egwu, 2020; Adesoji, 2010). The legacy of colonialism, the unequal distribution of resources, and the perceived dominance of certain religious or ethnic groups in political and economic spheres have created deep-seated resentments that can be exploited by extremist groups (Egbue, 2016; Mohammed, 2014).

The Impact of Terrorism on Inter-religious Relations in Nigeria

Terrorism, particularly the activities of extremist groups like Boko Haram, has had a profound impact on inter-religious relations in Nigeria. The violence perpetrated by these groups has deepened the fault lines between different religious communities, leading to increased tensions, mistrust, and sectarian conflicts.

Rise of Religious Intolerance and Extremism:

Terrorism has contributed to the rise of religious intolerance and extremism in Nigeria, as extremist groups exploit religious differences to justify their actions and fuel divisions between communities (Higazi, 2011; Onapajo & Usman, 2015). The targeted attacks on places of worship, religious leaders, and communities have heightened fears and suspicions among different religious groups, leading to a hardening of religious identities and increased support for extremist ideologies (Iyekekpolo, 2018; Adesina, 2020).

Deterioration of Inter-religious Dialogue and Cooperation:

The violence and insecurity caused by terrorism have hampered efforts to promote inter-religious dialogue and cooperation in Nigeria (Egwu, 2020; Omotosho, 2020). The atmosphere of

fear and mistrust created by terrorist activities has made it difficult for religious leaders and communities to engage in constructive discussions and joint initiatives aimed at fostering peaceful coexistence and mutual understanding (Oladoyin, 2017; Idris, 2017).

Increase in Sectarian Conflicts and Violence:

Terrorism has also contributed to an increase in sectarian conflicts and violence in Nigeria, as extremist groups target members of other religious communities, leading to cycles of retaliation and revenge (Agbiboa, 2017; Egbue, 2016). This has resulted in significant loss of life, displacement, and destruction of property, further exacerbating the mistrust and animosity between different religious communities (Onuoha & Ugwueze, 2018; Mohammed, 2014).

Politicization of Religion and Identity Politics:

The impact of terrorism on inter-religious relations in Nigeria is further complicated by the politicization of religion and the rise of identity politics (Echeverri-Gent, 2018; Campbell, 2014). Political actors and elites have often exploited religious divisions and the insecurity caused by terrorism to mobilize support and gain political influence, leading to the emergence of identity-based conflicts and the use of religion as a tool for political mobilization (Ukah, 2014; Thurston, 2018).

Discussion of Findings

The analysis of the impact of terrorism on inter-religious relations in Nigeria reveals several key findings that have important implications for efforts to counter religion-based terrorism and promote peaceful coexistence in the country.

Terrorism has contributed to the rise of religious intolerance and extremism in Nigeria, as extremist groups exploit religious differences to justify their actions and fuel divisions between

communities. The violence perpetrated by these groups has heightened fears and suspicions among different religious groups, leading to a hardening of religious identities and increased support for extremist ideologies. This finding underscores the need for initiatives that promote interfaith dialogue and religious tolerance, as well as efforts to counter extremist narratives and ideologies.

The impact of terrorism on inter-religious relations is further complicated by the politicization of religion and the rise of identity politics in Nigeria. Political actors and elites have often exploited religious divisions and the insecurity caused by terrorism to mobilize support and gain political influence, leading to the emergence of identity-based conflicts and the use of religion as a tool for political mobilization. This finding highlights the importance of fostering inclusive and accountable governance, as well as addressing the root causes of political marginalization and inequality.

Terrorism has also hampered efforts to promote inter-religious dialogue and cooperation in Nigeria. The atmosphere of fear and mistrust created by terrorist activities has made it difficult for religious leaders and communities to engage in constructive discussions and joint initiatives aimed at fostering peaceful coexistence and mutual understanding. This finding emphasizes the need for continued investment in platforms and initiatives that bring together leaders and communities from different faiths to discuss common challenges and share experiences.

The negative impact of terrorism on inter-religious relations is closely linked to broader socio-economic and political issues in Nigeria, such as poverty, inequality, and weak governance. Addressing these root causes is essential for reducing the appeal of extremist ideologies and promoting social cohesion. This finding reinforces the importance of adopting a

comprehensive and multifaceted approach to countering terrorism, which combines security measures with efforts to address the underlying drivers of conflict and radicalization.

In summary, the findings of this analysis underscore the complex and multifaceted nature of the interplay between religion and terrorism in Nigeria. Efforts to address this issue must take into account the ways in which religious beliefs and identities can be manipulated to justify violence and promote extremist ideologies, as well as the broader structural issues that contribute to the emergence and persistence of terrorism in the country. By adopting a comprehensive and nuanced approach, policymakers, religious leaders, and civil society actors can work together to counter the influence of extremist groups, promote interfaith dialogue, and foster peace and stability in Nigeria.

Conclusion

The complex interplay between religion and terrorism in Nigeria has had significant implications for inter-religious relations in the country. Terrorism, particularly the activities of extremist groups like Boko Haram, has fuelled religious intolerance, hampered interfaith dialogue, and contributed to the rise of identity-based conflicts. To address these challenges, a comprehensive and multifaceted approach is needed, which combines efforts to counter extremist ideologies and promote religious tolerance with initiatives to address the broader socio-economic and political issues that contribute to the emergence and persistence of terrorism in Nigeria.

Addressing the impact of terrorism on inter-religious relations requires the involvement of a wide range of stakeholders, including policymakers, religious leaders, civil society organizations, and the international community. By working together to foster interfaith dialogue, strengthen inclusive governance, and address the root causes of extremism, these

actors can help to promote peace, stability, and social cohesion in Nigeria. Ultimately, it is essential to recognize that the challenges posed by religion-based terrorism are not solely a matter of security, but also require a deeper understanding of the complex interplay between religion, politics, and socio-economic factors in the Nigerian context.

Future Directions and Recommendations

As Nigeria continues to grapple with the scourge of terrorism and its impact on religious communities, several future directions and recommendations emerge to address the complex challenges posed by extremism and foster a more peaceful and inclusive society.

Strengthening Interfaith Dialogue and Cooperation:

Promote sustained dialogue and collaboration between religious leaders and communities across different faith traditions.

Establish interfaith peace building initiatives at the grassroots level to foster mutual understanding, tolerance, and cooperation.

Encourage joint advocacy efforts on issues of common concern, such as religious freedom, social justice, and human rights.

Investing in Education and Counter-Narratives:

Develop and implement educational programs that promote critical thinking, religious literacy, and tolerance from an early age.

Support initiatives that debunk extremist narratives and promote alternative narratives of peace, coexistence, and shared humanity.

Empower local communities, including religious institutions, to counter radicalization and extremist recruitment through awareness-raising campaigns and community-led interventions.

Enhancing Socio-Economic Development and Inclusion:

Prioritize inclusive development policies and programs that address root causes of socio-economic marginalization and inequality.

Invest in infrastructure, job creation, and social services in conflict-affected areas to alleviate poverty and improve livelihoods.

Support initiatives that empower women, youth, and marginalized groups to participate in decision-making processes and contribute to community resilience and peace building efforts.

Strengthening Rule of Law and Accountability:

Ensure accountability and justice for victims of terrorism and human rights abuses, including through effective prosecution of perpetrators.

Strengthen rule of law institutions, including law enforcement agencies and the judiciary, to uphold human rights, combat impunity, and promote the rule of law.

Enhance transparency and oversight mechanisms to prevent corruption and abuse of power, which can exacerbate grievances and fuel radicalization.

In conclusion, addressing the traces of terrorism in Nigeria across religious lines requires a comprehensive and multi-dimensional approach that addresses root causes, strengthens social cohesion, and promotes inclusive development. By

implementing the aforementioned recommendations and forging partnerships between government, religious leaders, civil society, and international stakeholders, Nigeria can move towards a future characterized by peace, tolerance, and shared prosperity for all its citizens.

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AN EVALUATION OF IGBO APPRENTICESHIP SYSTEM IN LIGHTS OF LOCKE, MARX AND SEN'S MODELS OF DEVELOPMENT

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Abstract

This paper examines the Igbo apprenticeship system in order to present it as a potential development model for Africa. The failure of current models highlights the necessity for a new approach to development in Africa. This paper attempts to demonstrate that by tapping into Africa's diverse cultural background and traditional structures, development strategies can be created to better address the continent's specific challenges and lead to a more optimistic future. In order to achieve this, the paper employs critical and analytical philosophical methods to investigate Igbo apprenticeship using Karl Marx's labor theory of value, John Locke's labor and property theory, and Amartya Sen's capability approach. The paper seeks to show how the fundamental principles of the Igbo apprenticeship system can guide the development of a model that is both successful and centered on African culture. This

paper argues that the Igbo model has the potential to serve as a blueprint in achieving sustainable development in Africa.

Introduction

Studies have shown that Africa as a continent faces a complex web of challenges that hinders its progress towards sustainable development. Three of the most critical hurdles are pervasive poverty, widespread unemployment, and crippling deficiencies in infrastructure (Attah, 2015; Efe, 2014). These issues are intricately linked, creating a vicious cycle that traps many African nations. Poverty is a persistent and debilitating condition that casts a long shadow across the continent. Raimi et al.(2014), is of the view that millions struggle to meet their basic needs for food, shelter, and healthcare, This insufficient resources not only creates immense human suffering but also acts as a barrier to economic participation. In the same vein Acha & Acha (2012), posited that limited access to education and skills training further restricts opportunities for moving up economically thereby perpetuating the cycle of poverty. Compounding the problem is widespread unemployment which is particularly among the youth (Thwala, 2011). This lack of jobs stems from a multitude of factors, including a mismatch between skills offered by the education system and the demands of the labor market (Attah, 2015). Moreover, a lack of credit availability and few opportunities for entrepreneurship hinder the creation of jobs (Nkechi & Emeh, 2012). The high unemployment rate not only contributes to social unrest (Okosun et al., 2016) but also worsens poverty, as families lose their main source of income (Fagbemi, 2021).

Further hindering progress is the continent's inadequate infrastructure. Dilapidated roads, unreliable power grids, and lack of proper sanitation systems all of which act as significant constraints on economic growth (Efe, 2014). Inadequate infrastructure raises business expenses, deters investments, and limits market accessibility (Thwala, 2011). This, in return, hinders the generation of jobs and continues poverty (Okosun et al., 2016). These interconnected problems as mentioned above pose a formidable challenge to Africa's development. Despite numerous attempts to address Africa's challenges, many development models have fallen short. Given that these models are mostly designed based on Western experiences, hence, it has struggled to effectively tackle the continent's unique issues of poverty, unemployment, and infrastructural deficiencies (Ayittey, 1994).

The major shortcoming is in the imposition of "one-size-fits-all" approaches. The Westminster model of governance, for example, has been criticized for not aligning with the historical and cultural contexts of African societies (see Munslow, 1983). Similarly, incorporating Western economic models has often failed to account for "market failures" specific to developing countries, such as limited access to credit and underdeveloped financial systems (Ayittey, 1994). Furthermore, a focus on large-scale development projects has yielded mixed results (Ika, 2012). These projects sometimes lack local ownership, leading to poor implementation and limited long-term impact. In addition to this, Ayittey (1994), suggested that an over-reliance on foreign aid can create a dependency relationship, hindering sustainable development. Nyamnjoh and et al (2005) emphasize the necessity of a more refined approach in light of the perceived shortcomings of certain "developmental state" models in Africa. Although state-led development has been successful in certain Asian nations, trying to apply this approach without

taking into account the unique political and economic situations in Africa could have negative outcomes.

The ineffectiveness of these existing models underscores the need for a new paradigm for development in Africa. This new approach should prioritize local ownership, context-specific solutions, and a focus on empowering individuals and communities. This can be achieved by drawing on Africa's rich cultural heritage and traditional systems, such as the Igbo Apprenticeship System, development models can be crafted which can be more responsive to the continent's unique challenges and pave the way for a brighter future. This paper aims to examine the possibilities of the Igbo Apprenticeship System (Ḷgba-Bọị) as a base for a new development model in Africa. This is achieved by examining ***Ḷgba-Bọị*** system in lights of the labor theory of value by Karl Marx, John Locke's theory of labor and property, and Amartya Sen's capability approach. To achieve this, the paper employed critical and analytical philosophical method to examine these frameworks. This involves a close examination of the core concepts within each theory and how they might be relevant to the structure and practices of ***Ḷgba-Bọị.*** For instance, Marx's focus on worker empowerment can be compared to the mentorship aspect of ***Ḷgba-Bọị***, while Locke's emphasis on skill development corresponds with the system's focus on vocational training. Similarly, Sen's capability approach, which emphasizes individual capacity to function and achieve well-being, resonates with Ḷgba-Bọị's goal of equipping individuals with the skills needed for economic success. By critically analyzing these connections, the paper aims to demonstrate how the core principles of ***Ḷgba-Bọị*** - skill development, mentorship, delayed gratification, and social responsibility can inform the creation of a development model that is both effective and afrocentric. This model would address the shortcomings of previous one-size-fits-all approaches by

drawing on the strengths of a traditional African system and fostering sustainable development in Africa.

The Value of Labor in Igbo Culture

In Igbo culture, the value of labor is paramount. It's not just a means to an end, but a cornerstone of dignity, self-respect, and societal recognition. The Igbo proverb, *Akụ ruo ụnọ a mara onye kpatara ya* (One's true wealth is one's contribution to the community), underscores the importance of a good reputation in Igbo society. This good name is often earned through hard work and industriousness. The Igbo people are renowned for their resourcefulness and self-reliance. The marxim, *Ọ bụ onye na-akpata akpata, na-eri eri* (It is the one who works hard that eats), emphasizes the importance of taking initiative and finding ways to meet one's needs. Labor is seen as a path to self-reliance and a source of pride. Names like "*di ji*" (great farmer), "*Dike*" (strong and valiant), "*Odogwu*" (a warrior), and "*Ogbu agụ*" (a slayer of a lion) all point to the admiration for individuals who exert effort and achieve success through their labor. The concept of laziness is largely absent in Igbo culture because the Igbos believed in *Onye rụọ, o rie* (he who works will eat).

The Igbo people have a strong work ethic which is driven by the desire to provide for themselves and their families. Begging is considered an undesirable option, as self-sufficiency achieved through hard work is highly valued. This cultural focus on hard work encourages a mindset of creativity and ingenuity.The Igbo developed a system that allows young individuals to acquire important skills through committed work by appreciating the importance of hard work in attaining success. This system is not only focused on acquiring technical knowledge, but also on building the work ethic, discipline, and resilience required to succeed in the global environment. With this idea in mind, it is valid to assert that the Igbo

apprenticeship system is sustained by this ingrained respect for work. The system itself is a product of the cultural value placed on hard work and skill development. Young individuals are entrusted to experience *ndị ọgā (the masters),* not just for basic skills, but to learn the intricacies of a trade or business. This extended period of dedicated work allows them to hone their capabilities and contribute meaningfully to the *ọgā's* (master's) enterprise. The value placed on labor fosters a cyclical system of success. Apprentices, through their hard work, gain valuable skills and knowledge. They are then empowered to become independent entrepreneurs, contributing to the overall economic well-being of the community. Their success inspires future generations to embrace the same work ethic, perpetuating the cycle. The Igbo culture places immense value on labor. It is seen as a path to not just wealth but also dignity, respect, and self-actualization. The Igbo apprenticeship system exemplifies this cultural value by providing a structured framework for young individuals to develop their skills and become successful entrepreneurs. This system, built on the foundation of hard work and dedication, continues to be a vital force in Igbo society.

The Igbo Apprenticeship System Explained

The Igbo apprenticeship system which is also known as *Ịgba-Bọị,* is a cornerstone of Igbo economic life in southeastern Nigeria. It functions as a framework for informal indentured agreements (Agozino & Anyanike, 2007) that foster entrepreneurial ventures by inducting young Igbo individuals into established businesses run by experienced entrepreneurs called *Ọgā* (Master) (Ejo-Orusa & Mpi, 2019).This system holds a deep historical significance and is essential in molding the economic environment of the Igbo community. The Igbo tradition of business ownership has strong origins, tracing back to the 15th century and the era of slavery (Ohadike, 1998). Adamu (1979), argues that in the 1800s, many Igbo people

were enslaved and engaged in different business ventures such as trading spices, sugar, and tobacco. The Igbo people were inspired by this experience to engage in various forms of entrepreneurship in the pre-colonial era, sparking their entrepreneurial spirit (Iwara, et al. 2019). When the colonial era began, the Igbo people were already known for being top palm oil and kernel exporters, demonstrating their skills in trades such as crafting, business, and small-scale industries.

The Igbo apprenticeship system has served as a vital mechanism for sustaining this entrepreneurial spirit for generations (Ohadike, 1998). It equips apprentices with a well-rounded skillset encompassing technical, managerial, and interpersonal skills (Ejo-Orusa & Mpi, 2019). Some of the core competencies include forecasting, human relationship management, inventory control and analysis, opportunity recognition and utilization, supply chain management, quality control, bookkeeping and accounting, oral communication, linguistic skills, planning and goal setting, monitoring, innovation, marketing, change orientation, finance, visionary leadership, listening skills, organizational culture, network building, negotiation, venturing, coaching, customer relationship management, and teamwork (Onuoha, 2010: Iwara, et al. 2019). The system also emphasizes a focus on maximizing return on investment to fuel business expansion, while maintaining clear boundaries between family relationships and business dealings (Iwara, et al. 2019). These skills translate into a diverse range of industries and sectors, including transportation, construction, manufacturing, real estate, commerce (import and export), mercantile trading, ICT equipment, artisanship, film, automotive, and many more (Ejo-Orusa & Mpi, 2019). Yemi (2021) argues that with the Igbo apprenticeship model, the Igbo people have been able to build collective wealth. However, in the future, there is a call for reforms in the system that would provide better protection to the young people that are apprentices. There are also calls for

the government to scale and integrate it into its efforts for youth development and poverty alleviation.

Types of Igbo Apprenticeship System

The Igbo apprenticeship system is not monolithic. These categories cater to different needs and preferences, ensuring a flexible approach within the overall framework. It encompasses three main types:

- **Slave Apprenticeshp (Ịgba-Odibo):** This is the most common type, where an apprentice receives free training for a pre-determined period in exchange for working for the *Ọgā* for a period between two (2) to seven (7) years. The apprentice becomes a slave for the *Ọgā* in order to learn the mystries of the business of the master. He subjects himself to the master for training and there is delayed gratification since the training would involve inculcating humility, discipline and patience into the apprentice in order to prepare him for future endeavor.

- **Handwork Apprenticeship (Imu-Oruaka):** In this type, the apprentice pays the Ọgā for learning a specific craft or skill which the Ọgā will expose him to realities of such skills and provide him with survival tactics to ensure that the apprentice will be capable of facing any challenges that might come into play in such trade. The master tutors the apprentice practically and equips him with the practical tools for expanding the trade even beyond the confines of the mentor's skills.

- **Trade Apprenticeship (Imu-Ahịa):** Here, the focus is on learning a trade, and the mentee may or may not pay depending on the arrangement.

The stages in Igbo Apprenticeship System

The Igbo apprenticeship system can be broadly understood through three distinct stages:

- **Talent Recognition and Admission Stage:** This stage begins within the household, where potential entrepreneurial skills are identified in a future mentee. It can also be triggered by the family's inability to afford further formal education for the child, or the child's lack of interest in following established household rules. Once a suitable Ọgā is identified, a traditional handover ceremony is conducted, and the terms of the apprenticeship are established (Iwara, etal. 2019).

- **Training and Examination Stage**: After the mentee have been unified with the Mentor, he typically receives boarding and is expected to perform household chores as part of the training program. The initial months involve learning the basic ways of living according to the Ọgā's preferences. This period also serves as a compatibility check, where the Ọgā assesses the mentee's "willingness to learn,""resilience," and "trustworthiness." Those failing to meet these criteria may not be able to continue. The core training focuses on areas like competitiveness, business language and bargaining strategy, entrepreneurial opportunities, customer relationship management, negotiation, innovative skills, and transaction processes (Iwara, etal. 2019).

- **Settlement or Completion Stage**: Upon successful completion of the training program, the Ọgā offers the mentee start-up capital. This amount is determined by the mentee's efficiency and commitment during the training, as well as the Ọgā's financial capacity (Iwara, etal. 2019). A small ceremony is often held to mark this significant

occasion. This graduation marks the end of learning and the start of the mentee's own entrepreneurial path. The newly established entrepreneur uses the skills and market connections learned during the apprenticeship to start their own business. Sometimes, the Ọgā may even establish a small satellite business for the mentee to manage under close supervision, fostering growth and expansion.

Benefits of Igbo Apprenticeship System

The following are the importance of the Igbo apprentice system in the Igbo culture, individuals and society:

- **Entrepreneurial Mindset**: The program helps participants develop a robust entrepreneurial attitude, providing them with necessary skills and knowledgeessential to succeed in the corporate environment.

- **Practical Learning**: Apprentices gain hands-on experience through working alongside experienced Ọgā. This practical approach fosters a deeper understanding of business operations compared to purely theoretical learning.

- **Community and Network**: The system fosters a strong sense of community among apprentices and Ọgā. This network offers continuous assistance, guidance, and potential partnerships.

- **Easy Access:** The system provides a different option than traditional schooling, allowing people from various socioeconomic backgrounds to participate.

- **Self-Reliance:** Graduates are equipped with the necessary skills and resources to work for themselves, which helps boost economic growth and reduce poverty.

Challenges of the Igbo Apprenticeship System

At the backdrop of the benefits of Igbo apprenticeship system lies the following challenges below:

- **Absence of formal structures**: The system depends on informal arrangements, which may result in possible exploitation or confusion about the length of training, amount of compensation, and initial investment.

- **Limited availability of funding**: Despite potential funding from Ọgā, obtaining larger financial support from sources like bank loans may be restricted for new business owners.

- **Standardization and Quality Control**: Inconsistencies in knowledge and skills acquired by apprentices can result from the absence of standardized training curricula and quality control measures.

- **Concerns about exploitation**: Instances have occurred where Ọgā have taken advantage of apprentices by assigning them an excessive amount of household tasks or tasks unrelated to their craft.

- Changing business environment may require the system to evolve and embrace new technologies and business models to remain relevant.

Potential Solutions to the Challenge of Igbo Apprenticeship System

These challenges highlight the need for potential improvements to the system. These below are some possibilities:

- **Developing Formal Frameworks**: Standardized contracts outlining rights, responsibilities, and

expectations for both Ọgā and apprentices could enhance transparency and reduce exploitation.

- **Government Involvement**: Government efforts could offer apprentices access to microloans, training programs, and resources for business development.

- **Modernized Curriculum**: By incorporating new technologies and industry trends into the apprenticeship program, graduates will be better prepared for today's market.

- **Monitoring and Evaluation:** Establishing a process to assess the impact and success of apprenticeship initiatives will help highlight areas that require improvement.

Through overcoming these obstacles and promoting ongoing enhancement, the Igbo apprenticeship system can maintain its success in developing future generations of Igbo business owners. The Igbo system of apprenticeship is a distinctive and successful approach to nurturing entrepreneurship. It offers beneficial training, encourages a robust entrepreneurial mindset, and builds a support system for future business owners. Nevertheless, it is essential to continuously address issues concerning formalization, funding access, and curriculum updates to guarantee the system remains relevant and effective in the constantly changing economic environment. By accepting transformation and adjustment, the Igbo apprenticeship system can remain a strong mechanism for generating wealth and empowering the Igbo community.

John Locke's Theory of Labor and Property

John Locke, a key philosopher in the 17th century, offered a distinct viewpoint on property rights in his influential work, *Two Treatises of Government*. Locke starts by recognizing two potential reasons for the original condition of

the world: natural reason, implying a right to survival by having essentials, and revelation, indicating God's bestowal of the Earth to mankind (Locke, 1689, p.115). However, this initial state presents a conundrum: how can individuals acquire property rights within a world initially held in common? Locke's theory hinges on the notion that labor is the foundation of property rights. He tells us thus: "[w]hatever then he removes out of the state that Nature hath provided and left it in, he hath mixed his labour with it, and joined to it something that is his own, and thereby makes it his property" (Locke, 1689, p. 116). This implies that individuals have ownership over things they have transformed from their natural state through their labor. For instance, gathering acorns or hunting deer grants ownership of those resources because human effort has been expended (Locke, 1689, p. 116-117).

Locke acknowledges the initial abundance of natural resources. He argues that in the beginning, the Earth existed as a "common" good, freely accessible to all (Locke, 1689, p.115). However, with the introduction of labor, individuals could claim ownership of specific portions without infringing upon the rights of others, as long as sufficient resources remained unclaimed (see Locke, 1689, p.117). This concept, known as the Lockean Proviso, ensures that appropriation through labor doesn't create scarcity for the rest of humanity. Locke extends the labor theory to land ownership. He posits that cultivating land, a form of labor, establishes a right to that specific plot (Locke, 1689, p. 118). This enclosure can only be justified if there is sufficient fertile land available for others to use. This argument stresses the significance of not impeding future generations' access to the advantages provided by nature. Locke acknowledges that the invention of money and its acceptance as a medium of exchange altered the landscape of property ownership. Before money, possessions were primarily tied to their immediate use and perishability. Money, however, being durable, allowed individuals to accumulate wealth

beyond immediate needs, potentially exceeding the bounds of what their labor directly produced (Locke, 1689, 119-125).

Locke emphasizes that the right to property derived from labor comes with limitations. Appropriation cannot be excessive, leading to the waste or spoilage of resources. One cannot claim ownership of more than they can use before it spoils. This ensures that others have access to the remaining resources and prevents individuals from hoarding excessively (see Locke, P.116). Locke proposes that the extent of property ownership should be determined by the amount of land an individual can cultivate for their use and the limitations imposed by the availability of land for others. Initially, with vast stretches of unclaimed land, this wouldn't restrict anyone. However, as populations grow, the concept of "enough" might evolve (see Locke, p.119-120). Locke recognizes that vast tracts of land remain unclaimed and unimproved. These areas persist in a common state, accessible to those who haven't adopted the use of money. Additionally, established communities might define property rights through laws and agreements, further shaping the landscape of property ownership (see Locke, p.121). Locke's theory of labor and property emphasizes the role of individual effort in establishing ownership. He prioritizes the responsible use of resources and discourages wastefulness. However, the introduction of money creates complexities, potentially leading to unequal distribution of land. Locke's ideas offer a foundation for understanding property rights, highlighting the tension between individual ownership and the need for equitable access to resources.

The Labor Theory of Value in Karl Marx's Capital

Karl Marx's criticism of capitalism heavily relies on his labor theory of value (LTV), which he thoroughly explains in his major work, Capital: A Critique of Political Economy (Marx, 1887). This theory suggests that the worth of a product

is not decided by its inherent characteristics, market influences, or personal preferences, but by the average quantity of labor needed to create it. Marx starts by differentiating between use-value and exchange-value in a commodity (Marx, 1887, p.26). Use-value represents the intrinsic usefulness or enjoyment a product offers to a consumer. An example would be a loaf of bread possessing use-value as it satisfies hunger. On the contrary, exchange-value indicates the capacity of a commodity to be traded for different commodities at a set ratio. A loaf of bread could be traded for a specific quantity of milk, showing their relative values in exchange. Marx believes that even though commodities have different functionalities, they all have one thing in common: the labor invested in them. Each product symbolizes a particular quantity of labor put into making it. This work may come in two forms: direct labor involves physical effort in making the product, while indirect labor is needed to make the tools and machines used (Marx, 1887, p.29-30). Therefore, the commodity's worth is established by the average quantity of labor time needed to produce it, taking into account the current technology and societal productivity. Marx recognizes the apparent contradiction of exchange-value. What is the reason for a loaf of bread, which serves a particular purpose, to be traded for a specific quantity of milk, which serves a different purpose? He credits this to the concept of "… commodity fetishism"(p.46-51).

In capitalist societies, the social relations of production become obscured, and the inherent connection between labor and value is masked. Commodities appear to possess an intrinsic value independent of the labor invested in them. This fetishism, according to Marx, hinders our understanding of the true source of value: human labor. The exchange of commodities, based on their relative exchange-values, necessitates a common measure. This role is initially fulfilled by barter, where commodities are directly exchanged for one

another. However, barter becomes cumbersome as economies grow more complex. Money becomes a more convenient medium of exchange, acting as a universally accepted representative of value (Marx, 1887, p.70-74). Notably, Marx differentiates between the concept of money as a medium of exchange and its function as capital. The core of capitalist production lies in the transformation of money into capital. Capital, for Marx, is not simply money used to purchase goods. It's a specific relationship between money and labor-power (Marx, 1887, p.102). The capitalist possesses a sum of money (capital) that they use to purchase two key elements:

1. Means of Production: These include raw materials, machinery, and tools necessary for the production process.

2. Labor-Power: This refers to the worker's capacity to work, which the capitalist purchases for a specific wage.

The crux of Marx's critique lies in the concept of surplus value. During the labor process, the worker creates a product with a value greater than the cost of their labor power (wages). This difference between the value the worker creates and the wage they receive represents surplus value, which the capitalist appropriates (Marx, 1887, p.126-130). The rate of exploitation, as Marx terms it, is the degree to which surplus value is extracted from the worker's labor (Marx, 1887, p.149). The labor theory of value provides a critical lens for examining the inner workings of capitalism. It sheds light on the role of labor in creating value and the potential for exploitation within the system. While the theory has its limitations, it remains a valuable tool for understanding economic power dynamics and the ongoing debate about fair compensation and wealth distribution.

The Capability Approach in Amartya Sen

Amartya Sen's capability approach (CA) provides a persuasive option to conventional welfare economics in assessing human welfare. Many times, traditional welfare economics uses utilitarian methods, with an emphasis on maximizing overall societal utility or happiness. On the other hand, welfarist strategies focus on the allocation of resources like income to gauge individuals' welfare, according to Sen (1985). Sen (1999) criticizes these methods for overlooking the important connection between resources, personal choice, and the ability to select a life that is meaningful. The Capability Approach emphasizes on the personal freedoms that individuals possess to pursue lives they find meaningful. These skills demonstrate an individual's capacity to achieve important things like maintaining good health, receiving proper nutrition, obtaining education, and participating in social interactions (Sen, 1999). The CA makes a distinction between functionings and capabilities. Functionings, in this context, are defined as the conditions of "existing" and "acting" that shape an individual's existence, including being adequately nourished, being physically fit, or being able to engage in civic pursuits. On the flip side, capabilities refer to the different sets of functionings that an individual can accomplish (Sen, 1999). An example of achieving good nutrition is by eating a balanced diet in adequate amounts. Just because someone has the ability to have a nutritious diet doesn't mean they will always eat well, but it does show their option to do so if they want.

The CA highlights personal liberty and capacity for action. Different individuals and cultures have varying values and objectives, and the CA recognizes that the definition of a "good life" differs among them (Sen, 1999).The approach aims to increase the options and possibilities individuals have, enabling them to follow their own visions of a successful life. Despite avoiding a specific definition of the good life, the CA doesn't provide a single definition. Instead, Sen (1999) presents

a list of key capabilities that are universally seen as important in diverse cultures. This list consists of fundamental skills such as preventing malnutrition, finding protection from the weather, and ensuring basic safety. The CA also covers more intricate abilities such as learning, involvement in politics, and social connections. It uses functionings and capabilities to evaluate personal and societal welfare. A person's quality of life can be determined by the valuable activities they engage in or the abilities they have (Sen, 1999). Likewise, the overall health of a society can be assessed by looking at the range of opportunities accessible to its inhabitants and how well these opportunities are utilized.

The CA provides a valuable perspective for understanding social disadvantage. It extends beyond just examining income inequality and takes into account how issues such as discrimination, societal norms, and limited healthcare access can restrict individuals' abilities (Sen, 1999). For example, someone with a disability may have enough money but lack the ability to move around because of the absence of accessible infrastructure. The CA emphasizes the importance of tackling these non-income-related factors that limit freedom and well-being. The CA has been utilized in a variety of areas such as development policy, healthcare, and education (Sen, 1999). By concentrating on enhancing abilities instead of just boosting income or resources, it can guide policy choices. For instance, a health policy could focus on interventions that improve both life expectancy and the ability to live a healthy and active life.

The Influence of Locke, Marx and Sen on the Justification of Igbo Apprenticeship System

The Igbo apprenticeship system in southeastern Nigeria is supported by a combination of three different philosophical viewpoints: John Locke's labor theory of property, Karl Marx's labor theory of value, and Amartya Sen's

capability approach, which all play a role in justifying its existence. Analyzing the system from these perspectives shows a distinct framework that promotes business creation, enables individuals, and complies with essential principles of fair economic transactions. First, Locke (1689) contended that individuals possess an inherent right to property as a result of their labor. Individuals establish a valid ownership claim by creating value through mixing their labor with natural resources (Locke, 1689, p.116). The Igbo system of apprenticeship represents this principle.Apprentices, through their dedicated labor within the Ọgā's business, acquire skills and knowledge. This investment of labor imbues them with a right to the fruits of their learning – the ability to establish their own ventures. The start-up capital provided by the Ọgā upon graduation can be seen as a recognition of the value the apprentice has created through their labor. This is in line with Locke's idea of acquiring property justly, as the Ọgā benefits from the apprentice's help while the apprentice receives tools for independence. Secondly, Marx contended that the worth of a product is closely tied to the labor needed for its creation (see Marx, 1867). The Igbo system of apprenticeship, although not a strict Marxist model, demonstrates this idea by focusing on practical, experiential learning. Apprentices don't just learn theoretical concepts; they actively contribute to the Ọgā's business through their labor. This labor adds value to the Ọgā's enterprise and equips the apprentice with valuable skills that translate into future value creation in their own ventures. The system recognizes the apprentice's labor as valuable, not only for doing basic tasks, but also for helping them succeed economically in the future.

Additionally, according to Amartya Sen's capability approach, the quality of development should be evaluated based on the level of freedom individuals have to pursue a satisfying life (Sen, 1999). The Igbo apprenticeship system aligns with this approach by empowering individuals with the

capabilities they need to flourish economically. Through the system, apprentices gain not just technical skills but also crucial soft skills like negotiation, marketing, and financial management. These capabilities expand their freedom to choose their future economic path, whether through self-employment or skilled employment. Furthermore, the apprenticeship system often fosters a strong network of support between the Ọgā and former apprentices, creating a sense of community and expanding their access to resources and opportunities. This social capital further strengthens their capabilities and enhances their chances of economic success.

Furthermore, the Igbo apprenticeship system although demonstrably successful, faces challenges that require attention. The lack of formal contracts can lead to exploitation, and limited access to funding can hinder new ventures. However, by incorporating elements from each of these theoretical perspectives, the system can be strengthened. For instance, Locke's framework can be used for formalization, given that it can help establish a standardized contracts outlining rights, responsibilities, and expectations, as Locke's property theory suggests, can enhance transparency and reduce exploitation. Also, Marx's focus on fair value can ensure that the apprentices receive a fair share of the value they create, perhaps through profit-sharing arrangements that reflect their contribution, aligns with the spirit of Marx's labor theory of value. In addition, Sen's capability for access to resources can inform government initiatives, as suggested by Sen's focus on expanding freedoms, could provide microloans, training programs, and business development resources for apprentices, enhancing their capabilities and promoting economic inclusion.

From the foregoing, we have observed that the Igbo apprenticeship system is grounded in the principles of labor, value creation, and capability expansion and therefore offers a compelling model for fostering a culture of entrepreneurship

and economic empowerment. By addressing existing challenges and incorporating insights from these diverse philosophical perspectives, the system can ensure its continued success in nurturing future generations of Igbo entrepreneurs. Valuable lessons for economic development models worldwide can be found in its emphasis on hands-on learning, community development, and self-sufficiency. According to the Igbo proverb, when a man has a child, he is also blessed with wealth. Essentially, the Igbo apprenticeship system is well justified because it provides apprentices with ownership (Locke) of the skills they acquire through their labor. It recognizes the value (Marx) created by the apprentice's labor in their future economic endeavors. It also expands capabilities (Sen) of apprentices, empowering them to pursue a fulfilling economic life.

The Igbo Apprenticeship System: A Model for Development in Communal Africa

Since, Africa is faced with the task of turning the continent's abundant resources and entrepreneurial culture into widespread prosperity. In this situation, the Igbo apprenticeship system, deeply rooted in the culture of the Igbo people, serves as a strong model for growth throughout the continent. Based on communal values and a deep respect for labor, this system provides important insights for promoting economic empowerment and societal advancement. As pointed earlier, the Igbo apprenticeship system functions as a unique informal indentured agreement. Young individuals (mentees) enter into a pact with established business owners (Ọgā) to acquire practical skills and knowledge through hands-on experience. This system thrives on the *principle of reciprocity*, where the mentee contributes their labor to the Ọgā's business in exchange for training and mentorship. Upon successful completion of the program, the Ọgā provides the mentee with start-up capital, enabling them to launch their own ventures.

The Igbo apprenticeship system flourishes in Africa's inherently communal setting. It resonates with the continent's social structure in the following ways:

- **Collective Responsibility**: The system encourages a feeling of shared responsibility among members of the community. Ọgā are not only business owners but also mentors and role models, leading the next generation of entrepreneurs. The focus on sharing knowledge and working together for advancement reflects the communal values common in numerous African cultures.

- **Social Network and Support:** The apprenticeship system creates a powerful social network for both Ọgā and apprentices. Former apprentices often maintain close ties with their Ọgā, forming a support system that can offer valuable guidance, business connections, and even financial resources in the future. This network structure strengthens the community's economic structure by facilitating collaboration and knowledge transfer.

- **Preserving Cultural Heritage**: The system serves as a powerful tool for preserving cultural heritage related to specific trades and crafts. Apprentices learn not just technical skills but also the underlying cultural significance and traditional practices associated with their chosen field. This helps sustain unique cultural expressions and ensures their transmission to future generations.

- **Empowering Individuals and Societies:** The Igbo apprenticeship system goes beyond cultural alignment; it empowers individuals and fosters societal progress. This is because the system equips individuals with practical skills that are directly relevant to the local economy. This not only enhances their employability but also fosters *job*

creation as graduates establish their own businesses, employing others within the community (see Ejo-Orusa & Mpi 2019). By providing start-up capital, the system empowers graduates to *break out of poverty cycles* and achieve financial independence. This fosters a sense of agency and contributes to the overall economic well-being of the community (see Agozino & Anyanike, 2007). In return, it cultivates a strong *entrepreneurial spirit* among participants. Apprentices learn not just technical skills but also essential business acumen, including marketing, negotiation, and financial management (see Iwara et al, 2019). This fosters a culture of self-reliance and innovation, driving economic growth across the continent.

The Igbo apprenticeship system offers a potent model for development in Africa. Its focus on community values, practical skills building, and empowering entrepreneurs is in line with the social structure and economic goals of the continent. By tackling current obstacles and encouraging ongoing enhancements, the Igbo apprenticeship system has the potential to be a beneficial resource in unleashing Africa's extensive economic opportunities and uplifting its citizens towards a brighter tomorrow.

Lessons from Igbo Apprenticeship System

The strengths of the Igbo system offer valuable lessons for development models across Africa:

- **Adapting the Model**: Although a direct replication might not be feasible, core principles can be adapted to the specific contexts of different African countries. The focus on practical skills, mentorship, and community support can be integrated into existing training programs or youth development initiatives.

- **Promoting Informal Learning**: Africa can take advantage of the Igbo system's focus on informal learning to help fill educational deficiencies. Governments can establish supportive frameworks that promote business participation in apprenticeships and skills-based training by acknowledging their value.

- **Fostering Financial Inclusion:** Aspiring African entrepreneurs face a significant challenge in accessing capital. Governments and financial institutions have the ability to assist by establishing microloan programs and making it easier for graduates of apprenticeship programs to obtain financial resources.

- **Promoting Intergenerational Knowledge Transfer**: The Igbo system facilitates the passing of knowledge and skills from seasoned entrepreneurs to young aspiring individuals, bridging the generation gap. Establishing mentorship programs that connect established businesses with young people interested in entrepreneurship can replicate this model.

Although the Igbo apprenticeship system is a strong model, Africa should also consider other methods for inclusive development. These are some extra factors to take into account:

- **Leveraging Technology:** Technology can be pivotal in improving apprenticeship programs. Online education platforms have the potential to enhance conventional apprenticeship techniques, broadening their availability and reach.

- **Focus on Innovation:** The growth of Africa relies on promoting a culture of innovation and entrepreneurship. Apprenticeship schemes can include features that promote creativity, problem-solving, and critical thinking abilities.

- **Government and Private Sector Collaboration:** Effective development necessitates cooperation among governments, the private sector, and civil society organizations. By collaborating, these stakeholders can establish a nurturing environment for apprenticeship programs to succeed.

The Igbo system of apprenticeship, which is rooted in communal values and a profound appreciation for work, provides useful lessons for development approaches in Africa. African nations can establish an environment conducive to developing future entrepreneurs and empowering individuals to contribute to a thriving continent by adjusting the fundamental principles of the system, acknowledging its weaknesses, and promoting innovation. The Igbo system acts as a model for the development process in Africa.

Concluding Reflections

I would like to conclude with this question: Can the Igbo apprenticeship system ignite Africa's development flame? Africa has struggled for a long time to achieve sustainable development. The continent faces ongoing issues such as poverty, unemployment, and insufficient infrastructure that impede economic development and human well-being. Despite numerous efforts by economists and political theorists to revamp African economies, progress has often been slow and uneven. In this context, the Igbo apprenticeship system, a time-tested tradition practiced by the Igbo people in southeastern Nigeria, stands out as a source of optimism, providing a distinctive and encouraging framework for progress throughout the continent. In this paper, we have analyzed the Igbo apprenticeship system using the theoretical perspectives of John Locke, Karl Marx, and Amartya Sen. Locke's ideas on labor and property align with the emphasis of the system in giving ownership to apprentices after they finish.This

"ownership," although not a formal certificate in the Western sense, signifies the mastery of skills and knowledge – a valuable asset for their future economic endeavors. Marx's labor theory of value finds relevance in the system's recognition of the value created by the apprentice's labor. The skills and knowledge acquired translate into future value creation as they establish their own businesses. Sen's capability approach aligns perfectly with the system's focus on expanding the capabilities of apprentices. The system equips individuals with the necessary skills and knowledge to lead a satisfying economic life, promoting both material prosperity and a feeling of control and independence. This paper explored the fundamental aspects of the Igbo apprenticeship tradition, emphasizing its key principles and workings.

We have also seen how it functions as an informal indentured agreement where young individuals gain practical skills and knowledge through hands-on experience within the established businesses of Ọgā, seasoned entrepreneurs. The system thrives on reciprocity – the mentee contributes their labor in exchange for training and mentorship. Upon successful completion, the Ọgā provides start-up capital, empowering the mentee to launch their own venture and embark on a path of self-reliance. This model resonates deeply with the inherent communal nature of African societies. The emphasis on collective responsibility is a cornerstone of the system. Ọgā act as more than just business owners; they become mentors and role models, guiding the next generation of entrepreneurs. This fosters knowledge sharing and aligns perfectly with the spirit of collective progress prevalent in many African cultures. The apprenticeship system also cultivates a robust social network for both Ọgā and apprentices. Former apprentices often maintain close ties, forming a support system that offers crucial guidance, business connections, and even financial resources. This network structure strengthens the community's economic structure by facilitating collaboration and knowledge transfer.

Furthermore, the system serves as a powerful tool for preserving cultural heritage associated with specific trades and crafts. Apprentices learn not just technical skills, but also the underlying cultural significance and traditional practices within their chosen field. This ensures the transmission of unique cultural expressions to future generations.

We have also seen that beyond cultural alignment, the Igbo apprenticeship system empowers individuals and fosters societal progress. The system equips individuals with practical skills directly relevant to the local economy. This improves their chances of getting hired and promotes the growth of job opportunities as graduates start their own companies and hire local individuals. By supplying initial funds, the system enables graduates to escape from poverty traps and attain economic self-sufficiency. This plays a major role in the community's overall economic development. Furthermore, the program fosters a robust entrepreneurial mindset in its members. Apprentices acquire not just technical expertise but also crucial knowledge of business in marketing, negotiation, and financial management. This promotes a culture of independence and creativity, important factors for economic development throughout the continent. Nevertheless, it would be negligent to overlook the difficulties that come with the Igbo apprenticeship system. The lack of formality in the system may result in variations in the quality of training and possible abuse. Formalizing the system with standardized training modules and minimum rights for both Ọgā and apprentices can enhance transparency and ensure fairer outcomes. Additionally, access to capital beyond the start-up provided by the Ọgā can be limited for new entrepreneurs. Initiatives connecting graduates with microfinance institutions or government loan programs can address this challenge. It is essential for the system to adopt continuous learning by incorporating emerging technologies and trends into the training program, preparing graduates for the constantly changing business environment.

To this end, this paper believes that the Igbo apprenticeship system offers a compelling model for development in Africa. It is rooted in the continent's communal values, emphasizes practical skills development, and fosters a spirit of entrepreneurial empowerment. By addressing existing challenges and fostering continuous improvement, the Igbo apprenticeship system can be a valuable tool for unlocking Africa's vast economic potential and empowering its people. While not a one-size-fits-all solution, the system offers valuable lessons and a framework that can be adapted and implemented within diverse African contexts. It can serve as a catalyst for igniting a development flame that burns brightly, illuminating a path towards a more prosperous and equitable future for Africa. However, the success of this model hinges not only on adapting the system itself, but also on fostering a supportive environment for its growth. Governments across Africa can play a crucial role in this endeavor. Beyond government intervention, a cultural shift is also necessary. The societal stigma often attached to vocational training needs to be addressed. Promoting the value and dignity associated with skilled trades and entrepreneurship is crucial for attracting young people to the apprenticeship system. The Igbo apprenticeship system is not a silver bullet. It has limitations and requires adaptation for success across diverse African contexts. However, its core principles – reciprocity, community, and skills development offer a powerful foundation for fostering sustainable development in Africa. By learning from the Igbo experience, adapting the model to local needs, and fostering a supportive environment, Africa can leverage the power of apprenticeships to empower its people, unleash its entrepreneurial spirit, and illuminate a path towards a brighter future.

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ASỤSỤ DỊKA ỤZỌ NCHEKWA NA NKWALITE OMENAALA NDỊ: ASỤSỤ IGBO DIKA EBE MGBADOỤKWỤ

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Umịedemedẹ
Ederede a gbadoro ukwụ na mkpa ọ dị ndị Igbo iji asụsụ ha kporọ ihe maka nchekwa na nkwalite omenaala ha. Asụsụ Igbo nwụọ omenaala na ihe ndị

ọzọ e jiri mara ha dịka mba agaghịkwa adị ire ozọ. Asụsụ bụ uzọ mmadu na ibe ya ji emekọrịta. Mba ịdị mma ma na-agakwa n'ihu dị oke mkpa na ndụ mmadu n'ihi na ọ bụ asụsụ ka ha ji ahanye omenaala ha n̄'aka umụ na umụ umụ na-etolite etolite. Ozọ, asụsụ Igbo bu otu n'ime asụsụ ato iwu ala Naịjiria nabatara maka iji akuzi ihe n̄'ulọ akwụkwọ niile, mana ufọdụ ejighị ya kporọ ihe. Ha ejighikwa yạ eme mkparita ụka n̄'ogbakọ dị iche iche ma ọ bụghị n'asụsụ Bekee. Nke a bụ nsogbu nyere anyi bu ndi Igbo. Ya bụ na ederede a bu n'uche ime ka ọhanaezẹ mata na ọ bụ enweghi mmasi n'ebe asụsụ Igbo dị butere ndaghachi azu n'ebe omenaala di. Ederede a gbasoro atụtụ ilu Igbo. O bụ maka na ndi nna nna anyi ha mere ka anyi mata n'onwụ egbughi ji aja, ọ ghaghi ipu ome. Nke a pụtara na ọ bụrụ na ndị nwe asụsụ Igbo akpolaghị ya mmuọ, o gaghị anwu. A chọpụtakwara ihe ndi ahụ na-egbochi asụsụ Igbo agaghị n'ihu ma na-emekwazi ka omenaala Igbo na-anyụ ka okụ. A tụrụ alo ka a na-eji asụsụ Igbo n'ihe niile anyị na-eme. N'ihi na onye kpoọ oba ya mkpọkọrọ, agbataobi ewere ya gwurie egwu.

Ọkpụrụkpụ Okwu: Asụsụ, Nchekwa, Nkwalite Na Omenaalạ

Mkpọlite
Ntọala Nchọcha
Otu n'ime ihe kacha baa uru na ndụ e ji mara mmadụ niile nọ n'ụwa bụ asụsụ. Ọ bụkwa ya jikọtara mmadụ niile ọnụ. Ya bụ na asụsụ bụ ihe na-eme ka mmekọrịta mmadụ na ibe ya dị mfe. Asụsụ n'echiche Nwadike (2009), na-eme ka ndị mmadụ gbasaa mmụta n'ebe niile na n'oge niile n'elụ ụwa. E wepụ asụsụ, mmadụ

na ibe ya agaghịkwa enwe ezigbo mmekọrịta n'ihi na Chineke tinyere ọgbaaghara n'asụsụ ndị na-arụ mgbidi ga-eru eluigwe (Towa nke Babel) e nwekwaghị nghọta na ezi mmekọrịta n'etiti ndị na-arụ ya bụ mgbidi, n'ihi ya, ha agbasaa (Jen. 11:1-9). Ọ bụ site n'asụsụ ka e si egosi ma na-ekwupụta omenaala. Asụsụ na-eme ka mbunuuche ndị mmadụ pụta ihe. Nke a mere o jiri dị oke mkpa na mmekọrịta mmadụ na ibe ya. Asụsụ bụ ide ji mba.

Asụsụ Igbo na asụsụ abụọ ndị ọzọ bụ Yoruba na Awụsa bụ asụsụ atọ goomenti na-achị ala Naijiria nakwa ndị ọzọ na-ahụ maka ọmụmụ akwụkwọ kwadoro ka a na-akụzi ma na-amụkwa n'ụlọakwụkwọ anyị nwegasịrị. E kwesịrị ka e were ha kpọrọ ihe, ọ kachasị asụsụ nke anyị bụ asụsụ Igbo maka na ọ bụ site na ya ka a ga-esi hanye omenaala n'aka ụmụ na ụmụ ụmụ na-etolite etolite. Ọzọ, asụsụ bụ ihe onye ọ bụla na-amụ amụ tupu a sụwa ya. O nweghi onye a mụrụ ọ malite ozigbo sụwa asụsụ ya. Onye ọ bụla na-amụta asụsụ ebe ọ nọrọ too. Ya bụ na mmadụ nwere ike ịsụ karịa otu asụsụ ma nke a e kwesịghị ịnapụ ya asụsụ nke ara nne ya. Ya mere o jiri bụrụ oke na ọrụ dịrị nne na nna ọ bụla ịhụ na ụmụ ha agagheghị ụzọ n'ihi na Igbo kwenyere na "a ghara ndụ kpaa akụ onye iro erie". Ọ bụrụ na anyị bụ ụmụ Igbo jụ isụ asụsụ Igbo, ịmụ ya na iji ya enwe mkparita ụka n'etiti onwe anyị, asụsụ Igbo anwụọ pịị. Mba ma ọ bụ agbụrụ ọ bụla kwesịrị iji asụsụ ha anya isi mana asụkwa ya iji mee ka asụsụ ha na-eto ma na-agakwa n'ihu.

Ọ bụ asụsụ ka obodo ma ọ bụ mba ọ bụla ji egosipụta omenaala na odinaala ha. Asụsụ ọ bụla na-eto dịka ndị nwe ya si kwalite ma chekwaba ya. Nwadike (2009), kwukwara na omenaala bụ okwu dị oke omimi ma buokwa ibu. Ọ bụ okwu na-egosipụta

ụzọ niile agbụrụ si ebi ndụ ha: asụsụ ha, nka na ụzụ ha, usoro ekpemchi ha, usoro alụmalụ ha, usoro ọrụ ugbo ha, nkwenye ha, atụmanya ha, mmasị ha na ihe ndị na-adị njọ, usoro ha si akpa onwe ha obi ọma, ụdị nri ha, ọgānihu ha na nhụrụ ụwa ha n'uju. Na mgbaso ụkwụ Mgbọdile (1999), asụsụ bụ ịghọta ihe na uru ọ bara na mmekọrịta mmadụ na ibe ya. N'ikwado ihe o kwuru, e wezuga asụsụ, o nweghị uru ọ bara na mmadụ na ibe ya na-emekọrịta. Asụsụ ọ bụla dị n'ụwa nwere omenaala nke ya. Ọ bụkwa asụsụ ndị ka e ji echekwa ma na-akwalite omenaala ndị ahụ ha nwere.

 N'echiche ndị nchọcha, nchekwa na nkwalite omenaala ndị a na-ekwu maka ya bụ ime ihe niile ndị a dị mkpa ga-enye aka mee ka asụsụ gaa n'ihu dịka: ịsụ ya bụ asụsụ ebe ọ bụla anyị hụtara onwe anyị, ime ka a na-amụ ya n'ụlọakwụkwọ dị iche iche dịka anyị kwurula na mbụ na iji ya eme ihe ndị ọzọ dị iche iche dịka mgbasa ozi ma ọ bụ mmepụta ejije nakwa akụkọ ụwa nke redio na televishọn, dgz.

Nsogbu Nchọcha Nwere

Ederede nchọcha a na-eme ka anyị mata na ọ bụ enweghi mmasị ụmụ Igbo n'ebe asụsụ ha dị butere echekwaghị na akwaliteghị omenaala Igbo. Ha ejighịkwa ya kpọrọ ihe. Otutu ezinaụlọ taa achokwaghị ka ụmụ ha mụọ ma ọ bụ sụọ asụsụ Igbo. Ha ejighikwa asụsụ Igbo akparịta ụka n'etiti onwe ha n'ihi na ọ na-eme ha ihere. Ọ bụ asụsụ Bekee ka ha ji ehibe ọchịchị site na kansụl ọchịchị ime obodo ruo ụlọ nzukọ iwu nke steeti. Ihe nke a pụtara bụ na ha ahụtaghị asụsụ Igbo dịka nke bara uru. Nke a mekwara omenaala Igbo ji ala azụ n'ihi na asụsụ e kwesịrị iji chekwaba ma kwalite ya bụ nke e leghaara anya ma hụ ya dịka asụsụ ogwu aja.

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Nsogbu Nchọcha a. `

Ndị Igbo na Asụsụ ha

Asụsụ bụ okwu ọnụ mmadụ na ibe ya ji emekọrita. N'echiche Ọrabueze (2006), ọ bụ asụsụ anyị nyere anyị aha a bụ ndị Igbo. Ndị Igbo nwere okpukperechi nke ha, etu ha si ekpe ikpe, ụzo ha si eweta udo na ịdinootu, agụm akwụkwọ nakwa egwuregwu tupu ndị ocha awakpo ha. N'otu aka ahụ kwa, Anumudu na Okere (2021), gosiputara asụsụ dịka ihe na-enyere mmadụ aka irute ebe ọzọ ma ọ bụ dubanye mmadụ n'ebe ọ na-aga ma ọ bụkwanụ nyere mmadụ aka ịnweta ihe ọ na-acho na ndụ. Ha kwukwara na asụsụ bụ ụzo mmadụ si enweta ihe ọ na-achọ n'ụwa nke so ebugolite oke ruru mmadụ. Ya bụ na mbugolite bụ ịwelite site n'ogo dị ala fere n'ogo dị elu. Ọ bụkwa site n'asụsụ ka mmadụ si aghọta ihe bụ oke ruuru ya mgbe e ji asụsụ ahụ ọ na-aghọta kọwaara ya ihe ọ maghi nke ọma.

Ọ bụ asụsụ ka anyị ji eme ka omenaala guzobe ma ọ bụ gosiputa omanaala anyị nwere. Ya bụ ka ndị si eme na mpaghara nke ha. Nke a mere Nwadike (2009), jiri kwuo si na, obodo, mba ma ọ bụ agbụrụ ọ bụla dị n'elu ụwa nwere asụsụ Chineke kenyere ha ka ha sụwa. Onye ọ bụla nọ n'elu ụwa nwere asụsụ e ji chee ya mmiri. Asụsụ dị ndụ, na-eto ma na-anwukwa anwu. Asụsụ ọ bụla a na-asụ na-asụzi ya nke oma dị ndụ. Asụsụ ọ bụla nke ndi nwe ya hapụrụ, leghara ya anya, hapụ ide ya ede hapụ ikuzi ya n'ụloakwụkwọ na-anwụ.

N'eziokwu, ọ dị nti njo ịnụ na ụfọdụ omenaala na-anwụ pịị n'ihi enweghi mmasi n'ebe asụsụ ara nne anyị bụ asụsụ Igbo dị. Nke a bụ ezigbo ihe ịta ụta dịrị nne na nna bụ ndị nọ n'ụlọ ewu a mụọ

n'ọgbịrị. Imaatụ; ụfọdụ ezinaụlọ ndị ọ na-abụ nwa ha nwaanyi gawa ije dị, ha anọrọ na mba ọzọ ha bi mechaa ihe niile banyere alụmalụ ahụ na-alataghi ala Igbo. ka anyị matakwa na ọ bụ ụzọ ịkpọla omenaala Igbo azụ.

Ntụleghari Agụmagụ

Ọtụtụ ndị odee agụmagụ edeela ma kwuokwa ọtụtụ ihe banyere ọnọdụ asụsụ anyị bụ asụsụ Igbo. Asụsụ malitere kemgbe ụwa malitere ma bụrụkwa ejirimara ndị. Obidiebube (2007), kọwara asụsụ dịka otu ụzọ pụrụ iche mmadụ wepụtara ka mmadụ na ibe ya site na ya na-enwe mmekọrịta. N'echiche ndị nchọcha, asụsụ bụ ihe dị oke mkpa anyị ji ebi ndụ ma na-echekwaba omenaala anyị. Lyons(1981), gosipụtara asụsụ dịka ịkọwa ndụ mmadụ n'ihi na ọ bụ asụsụ bụ ụdọ ji ndụ obodo ọ bụla. Ọ bụ asụsụ ka mmadụ na ibe ji ekwukọrịta okwu ma na-ezipụta ihe ha bu n'obi. Lyons(1981), gakwara n'ihu kwuo na asụsụ bụ usoro mmekọrịta ọhanaeze nke ihe mejupụtara ya bụ ụda, mkpụrụokwu na asụmasụ site n'otu obodo ruo n'ọzọ. N'otu aka ahụ kwa, Ikekọnwụ, Ezikeojiakụ, Ụbani na Ụgọjị (1999), gosiri na asụsụ bụ usoro ndị mmadụ na-eji akparịta ụka, atụlerịkọta echiche ha nke bụ ekwumekwu na ederede dịịrị mmadụ. Nke a pụtara na asụsụ gbasatara naanị mmadụ iji wee kwukọrịta okwu ma ghọtakwa onwe ha. Nke a na-egosikwa na asụsụ metụtara ọdịnaala na omenaala ogbe ọ bụla nke ha ji ezipụta mmekọrịta n'etiti ha.

O doola anya na ọ bụ site n'asụsụ ka a ga-esi kwalite ma chekwaba omenaala ndị anyị nwere bụkwa nke anyị jiri biri, ma "eju olee nne gị kọkọrọ" Ya mere Makinde (2006), jiri webata echiche ọtụtụ ndị Ọkammụta ndị dịka, Isichei (1977), Orji (1999), na Ozigbo (1999) bụ ndị kwenyere na obibi ndụ ndị Igbo

dịka nke a kụghị mmiri tupu ọbịbịa ndị isi ọcha. O kwukwara na atụmatụ ndị ala anyị n'ịkwado asụsụ ala anyị bụ Naijiria n'ụlọakwụkwọ nke a tụrụ anya na ọ ga-egbo ọgụ dị n'etiti asụsụ ndị ala anyị na nke Bekee na-alụ, tụgharịzịrị na-ebuli asụsụ Bekee n'ọkwa dị elu. Nke a bụ otu n'ime nsogbu nchọcha a nwere. Ọ bụkwa n'ihi e nweghị mmasị n'asụsụ Igbo buteere ya ụwa ojọọ ọ nọ n'ime ya. O mekwara ka omenaala Igbo na-anyụ ka ọkụ n'ihi na ọ bụ site n'asụsụ ka omenaala ga-esi kwudo.

Nwadike (2009) gakwara n'ihu kwuo na ụmụ afọ, ndị dịka Chukwukere (2006) na Igboanụsi (2003), egosipụtala mwute site n'edemede ha dị ịche ịche banyere ọnọdụ eze na-ekwo ekwo asụsụ Igbo nọ n'ime ya. Ụdịrị obị ịnụ ọkụ di otu a n'ime ndị odee a, ka na-agakwa n'ihu ruo taa .Ya bụ n'echiche ndị mbụ ka asụsụ Igbo nyụọ ka ọkụ pịị, a kụola afọ n'ala. Ọfọmata (2012) kwuru na ọ bụrụ na asụsụ adighi mmadụ na ibe ya inwe mmekọrịta ga-ahịa nnukwu ahụ, na ọ bụ asụsụ ka e ji eme ihe dum mmadụ na ibe ya na- eme. O kwukwara na ọ ga-esi nnukwu ike ka mmadụ na onye anaghi asụ asụsụ ya ma ọ bụ onye amaghi asụsụ nọkọọ, kpakọọ, ma mekọrịtakwa.

Ọ na-enyekwa aka na nkụzị, maka na onye nkụzị na onye a na-akụziri kwesịrị ịghọta onwe ha. N'echiche Umoh na Okeke (2009), ndị Igbo bụ ndị asụsụ ha na-eme ihere. Ha gbaghapụrụ asụsụ Igbo ma makụọ asụsụ na omenaala ndị ọzọ. N'ihi nke a, Hair (1967) n'ime Umoh na Okeke (2009), rụtụrụ aka na ọ na-abụrụ ndị Igbo nnukwu ahụhụ ịnwe mkparịta ụka n'asụsụ Igbo na-ewebataghị asụsụ Bekee n'ime ya. N'akụkụ nke ha, ndị nchọcha gosipụtara mkpa ọ dị ndị Igbo ime ihe niile ha kwesịrị ime ga-enye aka gbochie ihe ga-ebute ndaghachi azụ n'asụsụ Igbo. Ha kwukwara na ndị Igbo ga-echigha azụ n'ịsụ asụsụ

Igbo n'ọnọdụ niile, n'ebe ọ bụla ha hụtara onwe ha. Ha gakwara n'ihu kwuo na ọ kwesịrị ka ndi ọmụmụ gbasara ahụike, mmebe iwu, mgbakọ na mwepụ na-ahọpụta ndị a ga- etunye ugo n'ịkwalite asụsụ Igbo. Ndị na-asụ Engligbo ga-akwụsị ya. E kwesịrị iji asụsụ Igbo na-akwalite ma na-echekwaba omenaala Igbo, dgz. Ọzọ, a ga-akwado ndị odee n'ide akwụkwọ iji kpalite mmụọ ha. O kwesịkwara ka e nye ndị niile gụrụ Igbo ọrụ ka ọnụọgụ ndị na-agụ Igbo wee na-abawanye.

Nke a bụkwa iji melite mmụọ ndị ga-agụ Igbo n'ọdịniihu. Ya bụ ka anyị wepụ n'obi anyị echiche ụfọdụ ndị mmadụ ndị na-ajụ ma, e ji Igbo aga ebee? Ihe nke a pụtara bụ na a kọwaara ndị dị otu a uru e nwere n'asụsụ na ịhazi asụsụ Igbo, ha ga-enwe obi nchegharị n'ebe asụsụ Igbo dị. Ọ bụrụkwa na a malite ịkọrọ ụmụaka akụkọ ifọ, akụkọ ọdinaala nakwa ikuziri ha omenaala dị iche iche anyị nwere dịka a na-eme na mbụ, mmụọ na mmasị ha ga-alọta n'ebe asụsụ Igbo dị. Nke a ga-eme ka ha makụa asụsụ Igbo.

N'ịgakwa n'ihu, anyị na-ewebatakwa mbọ ndị odee ọzọ gbarala n'ime ka asụsụ Igbo guzoro ma hapụ ịnwu site n'edrede ha. Nwaozuzu (2015) webatara echiche ya site n'ịtụpụtakwa ọtụtụ arọ ihe e kwesịrị ime ka asụsụ Igbo rigoro n'ọkwa dị elu, ma hapụ ọnọdụ ndapia ọ nọ na ya ugbu a. Ihe ndị ahụ gụnyere: Inwe ụbọchị ndị Igbo kwa afọ ka ndị Igbo nwee ohere zipụta ọkpụtọrọkpụ ọdinaala ha dị iche iche. Ndị Igbo welitere isi ịtụkọta ego kwado ndị na-eme ejije ka ha mee ọtụtụ n'ime ha na asụsụ Igbo. Ọ kọwara ndị Igbo dịka ndị e ji onye aghala nwanne ya wee mara. Ọ si na o kwesịrị ka ndị Igbo tute njirimara dị etu a n'ụra. N'ịga n'ihu n'okwu ya, Nwaozụzụ

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(2015) kwuru na ndị Igbo kwesịrị ugbu a ịmata uru agụmakwụkwọ bara wee makụọ ya

Uru Asụsụ Bara

N'eziokwu, asụsụ ọ bụla nwere ọtụtụ uru ọ baara obodo ọ bụla nwe ya dika nke ha ji bụrụ mmadụ. Ya mere ndị Igbo ji asụsụ ha bụ asụsụ Igbo eziza ozi. Nke a bụ uru kacha mkpa n'ihi na ọ bụ ya ka ha ji e zirịta onwe ha ozi.

Asụsụ ka e ji egosiputa omenaala na nkwenye ndị nwe ya.Ya ka mba ma ọ bụ obodo ọ bụla jikwa egosiputa ụzọ ha si ebi ndụ na ihe ha kwenyere na ya. Ọ bụkwa ya ka ha ji enyefe omenaala na nkwenye ha site n'ogbọ ruo n'ọgbọ ọzọ. E ji asụsụ eweta ọganiihu na mmepe obodo. Asụsụ dị ọke mkpa na mmepe obodo n'ihi na obodo ọ bụla na-aga n'ihu bụ obodo ji asụsụ ha na-eme ihe ọ bụla ha na-eme. Dịka izisa osi, igosiputa ụzọ obibi ndụ n'ụzọ dị iche iche. Ima atụ, n'ejije, usoro alụmalụ, akwamozu, dgz. Mba ma ọ bụ agbụrụ na-enweghị asụsụ, enweghị akara e ji mara ha. N'ihi ya, ha enweghị ugwu na nsọpụrụ.

Atụtụ Mgbadoụkwụ Na Nchọcha

Ndị nchọcha kwenyere na nkụ dị na mba na-eghare mba nrị. Nke a mere ha jiri chee ihu n'Ịgbaso atụtụ ilu Igbo na nchọcha a. Ilu bụ mmanụ ndị Igbo ji eri okwu ma bụrụkwa ihe e ji ama ọkaokwu nakwa onye ṅụjuru mmiri ara afọ nke ọma n'asụsụ Igbo. Ya mere o jiri dị mkpa ka anyị gee ntị n'okwu ndị nna nna anyị ha kwuru, bụ ndị sịrị na, "ozu ebeghị ụrịa e buru ya fee ama nna ya". Nke a na-akọwa na ọ bụrụ na anyị bụ ndị Igbo nwe asụsụ Igbo kwesịrị ịmakụ ya ma were ya tinye n'obibi ndụ anyị niile akpọlaghị ya mmụọ site n'ileghara ya anya n'ụdị ọ bụla, ọ gaghị anwụ.

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Ya bụ ka anyị malite n'oge mara ihe anyị ga-eme asụsụ Igbo iji mee ka o guzobe ma ghara ịnwụ. Ọ bụghị arụ ma asụsụ Igbo gazuo mba ụwa dịka nke Yoruba na Awụsa bụ ndị asụsụ ha juru afọ ka nri, nke mere na ha anaghị emere ya ihere n'ịsụ ya ebe ọ bụla ha hụtara onwe ha. Nke a bụkwa ime ka anyị mata na ọ bụrụkwa n'ọnwụ egbughị ji aja, ọ ghaghị ipu ome. Nke a pụtakwara na ọ bụrụ na ndị Igbo niile nke gụnyekwara ezinaụlọ ndị Igbo niile, ndị nkuzi ma ụmụ akwụkwọ emeghị asụsụ Igbo ka ọ nwụọ, ọ ga-adị ma guzokwara ka ogbo ya ndị ọzọ. Ọ bụ ya mere ndị Igbo na nkwenye n'omenaala ha ji aba aha dịka ndị a: Ọnwụmere, Ọnwụdịnjọ, Ọnwụbiko, Ọnwụchekwa, Ọnwụbie, Ọnwụegbuchulam, Ọnwụraa, dgz. Ọ bụ atụtụ a ka e jiri tụnyere ederede nchọcha a, maka na ọ dabara n'isiokwu a na-ede maka ya.

Ndị Igbo N'obibi Ndụ Ha

Ndị Igbo bụ agbụru nwere ezi ụkpụrụ n'obibi ndụ ha na-agbanyeghi na ha nwere olu dị iche iche mejupụtara ha. Malite n'oge gboo, ha ejighị omenaala ha egwu egwu n'ihi na ọ bụ ihe jikọrọ ha ọnụ ma bụrụkwa odibendị. Ha dị na gboo ghọta n'omenaala anaghị anụ Bekee mere ha ji akwanyere omenaala ịwa ọjị n'ala Igbo ugwu site n'iji asụsụ Igbo eme ya ma ruokwa n'oge ugbu a. Nke a bụ ezigbote ụkpụrụ ndị nna nna anyị ha tọọrọ anyị nke anyị ekweghi ka omenelu duhie anyị ụzọ. Ugwu na nsọpụrụ ahụ ka dịkwa ka e siri dobe ma ọ bụ malite ya. Ha nwekwara ihe ndị ha na-asọ nsọ. Ya mere, ebute ọjị n'ọgbakọ ọ bụla, onye ga-agọzi ma waa ya, ga-ejiriri asụsụ Igbo ma gwakwa ọhanaeze na oji Igbo anaghị anụ Bekee. Nke a bụkwa iji mee ka anyị matakwa nke ọma na ọ bụ asụsụ ka e ji akwalite ma na-echekwaba omenaala

ndị. Ya mere Chibundu (2022), jiri kwuo sị na, omenaala dịka asụsụ, na-eto eto ma na-anwụkwa anwụ. Nke kpatara o ji dị mkpa na onye ọ bụla, ọ kachasị ndị Igbo ga-enye aka n'ịkwalite omenaala niile e jiri mara ndị Igbo. Ọ gakwara n'ihu kwuo n'omenaala bụ ejirimara mba nke na-enye aka akwalite obibi ndụ mmadụ.

N'otu aka ahụ kwa, Onukwube (2013), n'ime Chibundu (2022), n'echiche ya kwuru n'omenaala bụ otu ndị si ebi ndụ nakwa nkwenye ha nke sitere n'aka fere aka n'ụdị ekwumekwu ọnụ ma bụrụkwa nke e debegidere ruo taa. Ọ bụ ihe e jiri mara mba dịka asụsụ na ejije. Igbo nwere ọtụtụ omenaala dịgasị iche iche bụ nke ndị nna nna anyị ji wee tọọrọ anyị ezi ụkpụrụ dị mma n'obibi ndụ mana nsogbu bụ na anyị leghaara omenaala ndị ahụ anya n'ihi enweghị mmasi n'asụsụ Igbo e kwesịrị iji ya mugosi ma ọ bụ kuziere anyị ihe. Ndị Igbo jizi asụsụ ha mere asụsụ nke abụọ ma nyezie asụsụ Bekee ọnọdụ nke mbụ. Ọ bụ ya kpatara omenelu jiri jupụta ebe niile, nsọpụrụ na nkwanye ugwu abụrụ ihe a tụbara n'ajọ ọhịa. Ka anyị matakwa na mmadụ nwere ike tụgharịa ederede e nwere ma ọ bụ e dere na Bekee n'Igbo bụ naanị n'onye ahụ nwere nghọta n'asụsụ Igbo, naanị ya pụrụ ime ka ntụgharị ndị ahụ dịrị ya mfe.

Omenaala ndị ahụ anyị nwegasịrị nke ụfọdụ ha gụnyere ọjị n'omenaala dị iche iche gbasara ya, mmemme akwamozu ma ọ bụ olili ozu, iwa akwa, iru mgbede, alumdi na nwunye na ekele na nsọpụrụ n'ala Igbo ga-aga n'ihụ ma ọ bụrụ na ndị nwe ha nwee

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mmasị na ha ma were ha kpọọrọ ihe. Nke a ka Chibundu (2022), jiri gaa n'ihu kwuokwa na, omenaala na-anwụ anwụ ma ọ bụrụ na ndị nwe ya leghara ya anya, hapụ ime ihe ndị ha kwesịrị ime iji chedo ya. Ọzọ, mgbe agbụrụ bidoro lekwasawa anya n'omenaala agbụrụ ndị ọzọ, hụ ya dịka ọ ka mma karịa nke ha, mara na ọnwụ ebidola ịkpọ omenaala ahụ oku. Mgbe ndị mmadụ hapụrụ omenaala ejije ha, nri ha, ekele na nsọpụrụ ha, hapụ asụsụ ha bụ ejirimara ha, ma bụrụkwa nke a ga-eji kuzie ya bụ omenaala ma gbasowe nke ndị ọzọ mara na omenaala ahụ ga-anwụ pịị dịka ọ dị na ndụ ndị Igbo n'oge ugbu a. Ọ bụkwa ihe kpaliri mmuo ndị nchọcha n'isiokwu a, bụ asụsụ dịka ụzọ nchekwa na nkwalite omenaala ma bụrụkwa asụsụ Igbo bụ ebe a gbadoro ụkwụ. Ma ekele dịrị Chineke n'ihi na ndị ogbara ọhụrụ kwechiiri na nke a agaghị eme n'ihu ha site na mbọ dị iche iche ha na-agba. Ya bụ na Igbo ga-adị ma guzoro dịka ogbo ya ndị ọzọ.

Ntụzi aka

Igbo na-asụ n'olu n'olu mana ha kwaa ụkwara ọ bụrụ otu. Ya bụ, n'agbanyeghị mpaghara ala Igbo ebe onye sitere na ya, e nwere ụzọ a ga-esi nyere ọnọdụ a aka iji mee ka omenaala Igbo ghara ịnwụ ma ọ bụ bụrụ nke e leghaara anya n'ihi enweghị mmasị n'ebe asụsụ Igbo dị. Ụfọdụ ụzọ ndị a gụnyere. Site n'ịsụ, ịgụ, ịde na iji ya akparịta ụka n'etiti onwe anyị malite n'ezinaụlọ. Ka ezinaụlọ ọ bụla mata n'ọ bụ ọrụ dịịrị ha ikuziri na ịmụgosi ụmụ ha asụsụ na omenaala Igbo.

Mmemme ọ bụla anyị nwere ime, ka anyị gbalisie ike n'ime ha ọkachasi n'iji asụsụ Igbo eme ha. Ụfọdụ ndị na-eleghara

omenaala Igbo anya, site n'ịnọ na mba ọzọ eme mmemme alụmdi na nwunye nke bụ ịgba nkwụ chegharịa. ka ha mara na ha kwesịrị ịkwanyere ala Igbo, asụsụ Igbo na omenaala Igbo ugwu site n'ime ihe ndị ahụ n'ala Igbo. Ọ bụ eziokwu na site ka ọnọdụ ụwa siri dị n'oge ugbu a, nke anyị hụtara na ọ bụ maka ọnọdụ ọjọọ ụwa nọ na ya n'oge ugbu a mere ụfọdụ ndị jị agba ọsọ ndụ ha. Anyị agaghị ata ha ụta nke ukwuu. Nke a pụtara n'ụfọdụ ndị ahụ na-eme mmemme alụmalụ ụmụ ha na mba ofesi bụ maka obi ọjọọ jupụtara n'elu ụwa n'oge ugbu a. Anyị wee na-ekwuzi na ọ bụrụ na ha ga-anọ mba ọzọ eme nke a, ya nwee ndị ha ga-ahanye n'aka ga-emere ha nke a n'obodo iji mejupụta ma kwanyekwara omenaala Igbo anyị ugwu iji mekwaa ka omenaala na-agakwa n'ihu dịka o sikwesị ma gharakwa ịnwụ.

Ọzọ, ime ka ọmụmụ asụsụ Igbo bụrụ iwu n'ụlọakwụkwọ ndị e nwere n'ala Igbo. Iwebata asọmpi n'etiti ụmụ akwụkwọ n'ihe gbasara ọmụmụ asụsụ na omenaala Igbo. Iji asụsụ Igbo a kụziri ụmụ akwụkwọ omenaala Igbo dịgasị iche iche, ime ka ha mata mkpa ọ dị iji omenaala Igbo kpọrọ ihe. Ndị Igbo kwesịrị inwe mmasị n' omenaala dịgasị iche iche ha nwere. Ha ga-agbalị mee ka ma okenye ma ụmụaka mata uru omenaala baara ha na ndụ. N'aka ndị ọchịchị, ha kwesịrị ịgba mbọ tinyegasịa ụfọdụ omenaala ndị a n'ihe onyoonyoo (tiivii), n'ebe agụmaakwụkwọ ụmụ akwụkwọ, ebe nnọrị nke egwuregwu nke ga-enye aka n'ikuziri ha ụfọdụ omenaala ndị ha chefurula nakwa ndị ha anụtụbeghị mbụ na nti. Nke a ga-eme ka ndị Igbo kwụsị omenelu ha na-eme ma ọbụ omume ogwumagana, ha hụ ọcha ha achawa ọcha. Ọzọ, ha e nweghị obiisike na ezi ntụkwasị obi n'asụsụ Igbo. Ụfọdụ ndị Igbo ịsụ na ide asụsụ Igbo na-eme ihere ga-akwụsị ụdịrị agwa dị otu ahụ. Ndị na-abụ oge niile ihe na-adapụta ha n'ọnụ bụ asụsụ Bekee nakwa nke ndị mba ọzọ kwesịrị ka ha

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kwụsị ya n'ihi na ọ bụghị ụkwụ dị otu ahụ ka "Nama ga-eji wee ruo ugwu Awụsa''. Site n'ụdịrị ndụ na akparamaagwa dị otu ahụ, omenaala Igbo ga-abụ nke a kpọlara azụ ebe asụsụ Igbo ga-anwụ pịị.

Nchikọta Na Mmechi

Ọ dị mkpa na anyị ga-amaku asụsụ anyị bụ asụsụ Igbo nke Chukwu jiri chọọ anyị mma, nakwa nke o kenyere anyị maka iji ya kwalite ma chekwaba omenaala anyị. Ka anyị kwụsị nleda anya n'ebe asụsụ anyị nọ nakwa ejighị ya kpọrọ ihe n'nhi na o nweghị asụsụ ka ibe ya mma. Ọ nweghịkwa onye ga-asị na ofe nne ya tere adịghị ụtọ. Nkụ dị na mba na-eghere mba nri.

Asụsụ Igbo dịka otu n'ime asụsụ e nwere na Naijiria kwesịrị ka onye ọ bụla kpọrọ onwe ya nwa afọ Igbo jiri ya kpọrọ ihe. ka anyị kwụsị omume ndị ahụ bụ e ji Igbo eje ebee? Onye arachaghị egbugbere ọnụ ya, ụgụrụ arachaara ya. Ka o doo anyị anya na n'ime ka Igbo dịrị ndụ bụ aka mgba cheere anyị niile. Ya bụ ka ụmụ Igbo jiri Igbo, asụsụ Chukwu jiri chọọ ha mma nyekwara ha aha a, bụ Igbo na-ebi ndụ ha n'ime ezinaụlọ, n'ama egwuregwu, n'ọgbakọ dị iche iche, n'ụlọụka, ụlọakwụkwọ nakwa n'ụlọọrụ ha dị iche iche, dgz.

Nke a bụrụ ihe e tinyere n'ọrụ ma ọ bụ mee ka ọ bịa na mmezu, asụsụ Igbo agaghị anwụ, kama ọ ga-enwe ike nọgide ma site n'ụzọ dị otu a, nwee ike chekwaba ma kwalite omenaala anyị dị iche iche ọ kachasị ndị e leghaara anya. Ọ ga-emekwa ka omenaala Igbo nwee ugwu na nsọpụrụ n'ebe ọ dị ukwuu.

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NSOGBU NKANUFERE NWERE N'ODIDE NA ỌSỤSỤ IGBO N' ỌGBAKỌ NDỊ IGBO

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Ụmịedemede

Nnyocha a tulere ọnọdụ odide na ọsụsụ Igbo n'ime nkanufere nzukọ Igbo dị iche iche. Nkanufere ndị a ka e lebara anya iji chọpụta ma odide Igbo na etu e si asụ ya ọ dabara adaba site n'iji olu izugbe nke a nabatara e ji ede Igbo. Ọsụsụ na odide asụsụ Igbo dị oke mkpa iji nyere ụmụ akwụkwọ na ụmụ afọ Igbo aka ị kwalite omenaala na asụsụ Igbo site n'usoro mgbasa ozi dị iche iche. Nchọcha a lebara anya na nzukọ Igbo dị iche iche nke gụnyere: nzukọ Igbo ndị ọma, Ezumezu ndị Igbo, Igbo Kwenụ. A chọpụtara na otu e si ede Igbo na nkanufere ndị a ekwesịghị ekwesi. Otụtụ ụmụ afọ Igbo na-enwe mmasị iji asụsụ bekee ezibata ozi dị iche iche karịa asụsụ Igbo. A chọpụtakwara na asụpetaghị mkpụrụokwu Igbo na etinyeghị akara edemede dị iche iche ebe o kwesịrị sokwa n'otu nsogbu na-ebute ndehie a. Nchoputa a ga-eme ka ọnọdụ odide na ọsụsụ mgbasa ozi Igbo na nkanufere dị iche iche ga-enyere ụmụ afọ Igbo aka ọ kachasị ndị ntorobịa n'odide na osụsụ Igbo n'ihi nchọpụta ihe iche akamgba di n'ịsụ, ịgụ na ide Igbo nke ọma.

Ntọala Nchọcha

Asụsụ Igbo bụ ihe jikọtara ndị Igbo niile ọnụ ma na-ebute mmepe, udo na ọganiihu. Site na mmalite okike ụwa, e nwere olileanya na mmadụ na ibe ya ga na-ekwurịta okwu, na-aghọtarịta onwe ha ma na-atụlekọrịta alọ ma ọ bụ uche n'ime onwe ha. Ihe ndị a agaraghị ikwe omume ma ọ bụghị site n'asụsụ. Dị ka ngwa mmekọrịta, ọ nweghị onye na-asị na asụsụ adịghị mma ma ọ bụ na ọ baghị uru, n'ihi na onye ọ bụla maara mkpa ọ dị. N'okwu Canon (1985), asụsụ bụ usoro nzikọrịta ozi site n'okwu ọnụ nke otu agbụrụ, ndị ji okwu ndị ahụ wee na-egosipụta ebumnobi ha, nke nwere ike nwee usoro odide. Igbo bụ otu asụsụ ala Naijirị a nwere usoro edide e ji ede ya. O kwesịrị ka anyị rụtụ aka na Igbo izugbe bụkwa olumba dị n'asụsụ Igbo. Emenajo (1991, p 10) kọwara sị:

> Igbo Izugbe, dị ka aha ya siri daa, bụ ọtụtụ olumba dị n'asụsụ Igbo. N'ihi nke a, ụfọdụ ihe ndị dị n' olumba dịkwa n'gbo izugbe. Mana o nwere ụfọdụ ihe ndị dị n'Igbo izugbe na-adịghị n'olumba, ma nweekwa ụfọdụ ihe ndị dị n'olumba na-adịghị n' Igbo izugbe.

N'ezie, a bịa n'ibipụta akwụkwọ akụkọ na edemede ndị ọzọ n'asụsụ Igbo, n'ọgbakọ ndi Igbo, redio, tivii nakwa ọgbo nziritaozi nkanufere, a na-eji Igbo izugbe eme nke a. Edemede a gara n' ihu ilebanye anya n' odide Igbo n' ime nkanufere na itule nzụkọ Igbo dị iche iche. Anyị ga-eleba anya n'ihe mere ọhanaeze anaghị etinye uchu n'odide asụsụ Igbo n'ọgbọ nzikọrịta ozi nkanufere (social media) dị ka o kwesịrị.

Asụsụ Igbo bụ otu n'me asụsụ ndị ahụ nke nwere ụbara olu. Anyị ga-aghọta nke a ebe Ogbalụ na Emenanjọ (1975) kwuru sị na "o nweghị olumba ọ bụla ka ibe ya mma". Ma ọ bụladị mgbe a sị na ọ bụghị obodo niile n'ala Igbo nwere olu nke aka ha n'asụsụ Igbo. A ga-enwerịrị ike inwete ihe karịrị otu olu a na-asụ n'otu obodo. Anyị ekwesịghị ka e were bekee ma ọ bụ asụsụ ndị a gbataobi anyị gwa anyị na onye nwe ọba kpọọ

ya mkpọkọrọ ọba na ndi agbataobi ya ga-were ya kpoo ntụ. Ya mere onye kwete ka oke Chukwu kenyere ya fuo, ya efuo n'ihi na onye arachaghị ọnụ ya, ụgụrụ arachaara ya. Asụsụ a bụ Igbo abụghị naanị ndị nkuzi na ụmụ akwụkwọ ka ọ dịịrị ibulite elu, ọ dịịrị ndị nne, nna, ndị ọchịchị, ndị ọrụ bekee, ndị ọrụ aka, ndị ahịa, okenye na nwata. Ya mere o ji dị mkpa ịkwalite odide na ọsụsụ gbo.

Ọ na-agba anya mmiri, mgbe onye maara ihe ekwe na-akụ n'asụsụ Igbo hụrụ ebe e dere Igbo n'ahụ ụgbọala, ọ dị ka ọ bụ asụsụ ọzọ na-abụghị Igbo ka e dere. Ma ọ bụladị ndị nwe asụsụ a, ejighị ya kpọrọ ihe. Ebe ọ bụ na ndị na-enyo ụbọchị agbaala ama na n'oge adịghị anya, ma ọ bụ ihe dị ka afọ iri ise na-abịa n'ihu na a gaghị enwezi asụsụ dị ka Igbo n'okpuru anyanwụ a, n'ihi ya, ka o ji dị mkpa na anyị bilitere n'ụra mezie ọsụsụ na odide Igbo ka anyịmata ebe na otu anyị siri edehie ma ọ bụ asụhie Igbo.

Nsogbu Nchọcha

E meela ọtụtụ nchọcha banyere nkanufere (social media) dị ka ụzọ mmekọrịta na mmepe nke ọhanaeze, mana a naghị enwetacha mpụtara rijuru afọ n'ihi ọnọdụ obodo Naijirị a. Ụfọdụ na-atụ ụjọ izibata ma ọ bụ idepụta ihe n'ọgbọ mgbasa ozi nkanufere (social media) ka ọ ghara ibute ọgbaaghara, okwu mkpọrọmaasị ma ọ bụ akpọrọmaasị nke agbụrụ (ethnic hatred) (McQuail, 2005, Gbenga, 2015). Nchọcha a ga-atule nkanufere Igbo nakwa ihe icheakamgba ga-apụta na ya. N'agbanyeghị akamgba ndị a e chere, anyị ga-aga n' ihu n' iji ya akwalite omenaala , ọsụsụ na odide asụsụ Igbo. Nsogbu ọzọ nchọcha a nwere bụ na ụfọdụ ihe ndị na-ebute ndehie n' ọgbọ mgbasa ozi nkanufere bụ na e nwere ndị na-eji olu asụsụ ha asụ ma na-ede Igbo. Nke a nwere ike ibute mgbagwoju anya nyere ndị nwere mmasị ịgụ ya bụ ederede.

Mbunuuche Nchọcha:

1. Ịchọpụta otu olundi si ebute ndehie n' odide na ọsụsụ Igbo n' ọgbọ mgbasa ozi nke nkanufere.
2. Ịchọpụta etu ndehie nke tọasụsụ si ebute mgbagwuju anya ndi mmadụ nwere n'odide na ọsụsụ Igbo na mgbasa ozi nke nkanufere.
3. Ịchọpụta etu asụsụ Bekee si emetụta odide na ọsụsụ Igbo n'ọgbọ mgbasa ozi nkanufere.

Ajụjụ Nchọcha

1. Kedu etu olundi si ebute ndehie n'odide na ọsụsụ Igbo n'ọgbako mgbasa ozi nke nkanufere?
2. Olee etu ndehie nke ụtọasụsụ si ebute mgbagwojuanya ndi mmadụ nwere n'odide na ọsụsụ Igbọ na nkanufere?
3. Kedu etu asụsụ Bekee si emetụta odide na ọsụsụ Igbo n'ọgbọ mgbasa ozi nkanufere?

Ntuleghari Ederede

N'ebe a, a ga-eleba anya n'ihe ụfọdụ ndị ọkammụta derela metụtara isiokwu a. Ọtụtụ ndị odee na ndị ọkachamara akọwaala nkanufere (social media) n'ụzọ dị iche iche. Ụfọdụ n'ime ndi ọkammụta ma ọ bụ ọkachamara ndị a gụnyere: Hudson and Roberts (2012, p. 769) ndị kọwara nkanụfere dị ka "Igwe mgbasa ozi nke na-enye ohere maka mmekọrịta mmadụ na onye nta akụkọ". Ha ga-akọwapụta onwe (profailu) ha na ndị enyi ya, nyekwa ohere maka nzibata ozi na ihe onyoonyo dị iche iche, bịa nweekwa ike ịbanye n'ọgbọ nzisa ozi ndị ọzọ. Gelms (2012, p. 266) kwukwara sị "dị ka ọgbọ mgbasa ozi (social media) nkanufere si bụ rụ ihe bawanyere ụbara nke ukwuu, ndị o ji arụ ọrụ ga-abawanyekwa n'ọnụ ọgụgụ. Ọ kọwara na e nwere nke ndị bekee kpọrọ, "internet forums, weblogs, social blogs, micro bogging, wikis, social networks, pod cast, video, rating and social bookmarking".

Iji kọwaa ụrụ ma ọ bụ mkpa asụsụ bara nke odide na ọsụsụ ji bụrụ ihe anyị na-elebanya, Crystal (1971: 175) kọwara asụsụ dị ka ụdaolu mmadụ nke a haziri ahazi n'ụdị ọdị mara nke na-abụghị ebumpụta ụwa nke mmadụ mebere e ji akọwapụta echiche site n'okwu ọnụ ma ọ bụ ederede. Nkọwa a na-akọwa ihe ole na ole banyere asụsụ dika: Nke mbụ bụ na asụsụ bụ ụda mmadụ na-eme nke nwere nghọta site na nkwekọrị ta nke ọhanaeze nwe ya. Nke ọzọ bụ na ọ bụ ihe a na-amụnye mmadụ na ya, esighị n'afọ buru ya pụta. Nke atọ bụ na e nwere ike izipụta asụsụ site n'okwu ma ọ bụ site n'ederede. Odide na ọsụsụ asụsụ ọ bụla dị mkpa n'ihi na o nweghị nke ga-agawa ghara ibe ya. Nke a mere na Nkanufere baara otu dị iche iche uru dị ka na ngalaba mmụta, otu ndọrọndọrọ ọchịchị, otu okpukperechi, otu ndị ọrụ na ndị nta akụkọ n'ihi na ọ na-enye aka inweta nakwa ịgbasa ozi ọkachasị ịkwalite ọsụsụ na odide asụsụ.

Ọtụtụ nchọcha e merela gbasara nkanufere (social media) lekwasara anya n' uru ọ bara n' ebe ndọrọndọrọ ọchịchị nọ nakwa mgbakwunye ya dị ka ngwa mmekọrịta nye ọhanaeze (Mc Ọuail, 2005, Gbenga 2015; Bamidele, 2016). Ha gakwara n' ihu kwuo na ọtụtụ mbọ ndị a gbarala e nwebeghị nke mị tarala ezi mkpụrụ n'ihe gbasara nkanufere, nke a mere ụfọdụ obodo jiri tinye iwu maka igbochi ya. Ụkọnụ (2016) sịrị n'agbanyeghị otu e si emeto nkanufere na e nwekwara ụzọ ndị a ga-esi wepụta nkamma ya iji weta ọganiihu mmadụ ma gbookwa mkpa ọhanaeze dị ka; ịkwalite asụsụ ọ kachasị asụsụ mbụ mmadụ. Ọzọ kwa, ọ ga-enye aka ịmata ma tulee ihe ndị ọkachamara chọpụtara bụ ihe nwere ike ịbụ ihe iche akamgba nyere obodo ndị na-eto eto, iyi egwu na ụfọdụ asụsụ ndị ga-anyụ ka ọkụ.

Mamidele (2013) kwuru na nkanufere bụ ihe e ji akwalite ọdịmma nke mmadụ tụmadị ihe gbasara asụsụ ọdịnaala. N'okwu Canon (1985), asụsụ bụ usoro nzikọrịta ozi

site n'okwu ọnụ nke otu agbụrụ na-eji okwu ndị ahụ wee na-egosipụta ebumnobi ha nke nwere ike nwee usoro odide.

Usoro a Gbasoro Mee Nchọcha:

Usoro a gbasoro mee nchọcha a bụ usoro sọvee nkọwa. Dika Nworgu (1991) siri kwuo na sọvee nkọwa bụ ịchọpụta ihe dị adị, kọwaa ya, ma nye ya echiche n'ụzọ kwesịrị ekwesị. Ọ bụ nke a mere anyị ji enyochaa odide na ọsụsụ Igbo n'ime nkanufere dị iche iche. Nchọcha a tulere otu ọhanaeze si eji asụsụ Igbo akparịta ụka n'ọgbọ nkanufere. Ọ bụ otu nzụkọ Igbo dị iche iche ka e jiri mee ya bụ nchọcha.

Nkanufere Dịka Ngwa e ji Akwalite Asụsụ

Olasina (2012) na nchọcha ya maka "Uru nkanufere bara n'etiti ndị ọkachamara n'ụlọọrụ dị iche iche na Naijịrị a". Ọ chọpụtara na uru ya n'ebe ndị ọkachamara dị na-akacha abụ maka ntụrụ ndụ. Edogor (2012) tulekwara "Uru Nkanufere bara n'ebe ụmụ akwụkwọ nọ n'ebe mahadụm Naijiria nọ. Ọ siri na ụmụ akwụkwọ na-eji ya akparịta ụka n'etiti onwe ha, na-ebubata egwu ma na-ezibata ozi gbasara ọhanaeze. Ụmụ akwụkwọ na-ezibata ọtụtụ foto ihe iribama nakwa igosi ihe ndị ọzọ megasịrị gburugburu ha dị ka ncheta ụbọchị ọmụmụ ha, ụbọchị agbamaakwụkwọ nakwa igosi ihe ndị ọzọ.

Sawye (2011) na nchọcha ya maka "Ngwa nkanufere n'etiti ụmụ akwụkwọ kọleeji na mba ọzọ". Gakwara n'ihu chọpụta na ụmụ akwụkwọ ndị mba ọzọ a na- eji nkanufere amatakwu maka omenaala na ọdịbendị ndị ọzọ. O kwukwara na ụmụ akwụkwọ ndị a na-ejikwa ohere a ha na ndị enyi ha na-akparịta ụka banyere ahụmihe ọdịbendi. Ya mere site na nkanufere a na-enweta mmekọrịta mba na mba, nke a pụtara na mgbe e si na nkanufere, gbasaa ozi na-egosi iwu na-achị obodo na ihe ndị ọzọ banyere obodo ahụ, ndị mba ọzọ na-abụghị ndị Igbo gụọ ya, ha esita otu a mata iwu na-achị obodo ahụ ma

nwee ike idowe iwu ahụ mgbe ọ bụla ha bị ara obodo ahụ
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Kraidy (2012) kwuru na usoro mgbasa ozi na teknọlọji
emeela ka mmetụta mmadụ na ibe ya jiri ọsọ ọsọ mụbaa ebe
mba ụfọdụ nọ. N' ezie, odide dị mkpa, ma nweekwa isi dị ka
ụzọ nzikọrịta ozi. Nke a mere Little (1973) jiri kwuo sị na
ahịriokwu bụ mgbọrọgwụ odide, ma ọ bụrụ na, edezighị ya
edezi, ọ bụrụ ahụhụ nyere onye nnara n'ịghọta anyị.

A bịa n'odide Igbo, ọ chọpụtara na ụmụ akwụkwọ
tụmadị ndị ntorobịa na-ejikarị asụsụ bekee eme mkparịta ụka
na nkanufere (social media), n'otu aka ahụ kwa ka ha na-
agwakọrịta asụsụ bekee na asụsụ Igbo ọnụ. Ụfọdụ ụmụ
akwụkwọ ndị nwere mmasị n'ebe asụsụ Igbo nọ, na-esite n'iji
nkanufere akparịta ụka mụtakwuo ihe gbasara omenaala na
ntọala obodo ha.

Uwechia (2016) siri kọwaa na Dị ka otu jikọtọra mba
ụwa ọnụ a kpọrọ UNESCO n'aha mkpirisi bekee buru
n'amụma n'afọ 2012 na ụfọdụ asụsụ ndị nọ n'Afrịka tinyere
asụsụ Igbo nwere ike ịnyụ ka ọkụ ma ọ bụrụ na e nweghị ihe e
mere banyere nke a. Ihe kpatara nke a bụ na asụsụ ozuru ụwa
ọnụ bụ asụsụ bekee, ka onye ukwu na onye nta ji eme mkparịta
ụka ma na mpaghara ime obodo, ma na mba ụwa dị iche iche.
Ebe anyị maara n'eziokwu na ọ dịghị asụsụ ka ibe ya mma, ya
mere ndị Igbo, tụmadị ndị ntorobịa ga-eji-agba mbọ nye aka
n'ikwalite asụsụ Igbo site n'iji ya akparịta ụka n'ọgbọ
nkanufere mgbe ọ bụla, ka amụma a ndị otu UNESCO mara
ghara ịbịa na mmezu n'ebe ọsụsụ na odide Igbo nọ.

Ihe na-ebute Ndọlaazụ Nkwalite Asụsụ Igbo:

Asụsụ Bekee bụ otu n'ime ihe na-adọla nkwalite asụsụ
Igbo azụ. Nke a kacha pụta ihe n'ebe ndị na-eto eto nọ. Ha
ejighị asụsụ Igbo kpọrọ ihe, kama asụsụ Bekee bụụrụ ihe ha ji
anya isi. Igbo tụrụ ilu sị na ọ dịghị onye na-ekwe na ofe nne ya

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siri adịghị ụtọ, mana n'ebe ndị ntorobịa anyị nọ, ilu a agbasaghị ha. Asụsụ Bekee bụ ihe ha na-akpụ n'ọnụ mgbe niile, ha na-ewere onye asụghịrị ha asụsụ Bekee ka onye amaghị ihe ma ọ bụ onye si n'ime obodo pụta. N'ebe ndị nne na nna oge ugbu a nọ, asụsụ bekee bụzi ihe e ji ama aka. Ihe a, ka ha ji egosi na ha na-azụzi ụmụ ha nke ọma. Ọ dịghịkwa nne na nne chọrọ ka nwa ya sụọ asụsụ Igbo n'ime ụlọ ha ọfọdụ zie ide ya ede. Ha anaghị ekwe ịzụrụ ha akwụkwọ agụmagụ Igbo, mana ha ga-azụ chara ha ndị ọzọ ma gwa ha na o nweghị ihe e ji Igbo eme. Nke a emee ka ụmụ akwụkwọ site na nwata kpọ asụsụ Igbo asị ma bụrụkwa ihe ndọla azụ n'ebe asụsụ Igbo nọ. Mgbe ụfọdụ, a bịa n'ọgbakọ ebe ndị Igbo nọ, onye ọ bụla ji asụsụ bekee ekwu okwu, a na-ahụta ya ka onye kacha mara akwụkwọ na onye a ga-akwanyere ugwu, ebe amachaghị asụ ga-ahụta onwe ha ka ndị etorubeghị ịpụta kwuo okwu n'ọgbakọ na ndị a na-eleda anya.

Ndị nne na nna ndị a hụrụ asụsụ bekee n'anya karịa asụsụ Igbo kwesiri icheta na ọ bụ asụsụ ka e ji enyefe omenaala na ọdịbendị site n'ogbo ruo n'ogbo ma ọ bụ site n'otu agbụrụ ruo ndị na-esote ha. Agbụrụ ọ bụla na-asụ asụsụ ha nke ọma na-esite na ya eme ka ụmụ ha mara ihe niile banyere omenaala ha. Nke a mere na ọ na-esiri agbụrụ ọ bụla ejighị asụsụ ha kpọrọ ihe ike, ichekwa na ime ka omenaala ha, na ọdịbendi ha na-aga n'ihu. Ọ bụghị asụsụ Bekee ka e ji echekwa omenaala, ya mere asụsụ jiri bụrụ otu n'ime omenaala agbụrụ dị iche iche nwere. Ịsụ asụsụ bụ otu ụzọ doro anya e si echekwa omenaala. Ọ bụ nke a mere ụfọdụ ndị ọkammụta ji eti mkpu na-arịọ ka agbụrụ dị iche iche na-asụ asụsụ ha tụmadị ndị Igbo. Ihe mere ha ji eme nke a bụ n'ihi na a chọpụtara na mgbe ọ bụla mmadụ hapụrụ asụsụ ya sụwa asụsụ ọzọ, ọ na-eme ka onye dị otu a chefuo omenaala ya ma mewe omenaala ndị nwe asụsụ ọ na-asụ. Ọ bụrụ na asụsụ adịghị, ihe gbasara mgbasa ozi n'ikuku agaghị ekwe omume n'ihi na ozi niile e si n'ikuku agbasa n'ụzọ dị iche iche, ọ bụ asụsụ ka e ji eme ya. Ụfọdụ ozi ka a na-agbasa site n'asụsụ e dere ede. Ozi niile a na-agbasa site n'igwe okwu

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redio, nke Tv ma ọ bụ onyoonyo, kọputa na ekwentị , ọ bụ asụsụ ka e ji eme ya.

Olundị Dị ka o siri metuta odide Igbo N'ime Nkanufere nzụkọ Igbo dị iche iche:

Nkanufere dị ka usoro mgbasa ozi nke na-enye ohere maka mmekọrịta mmadụ na ibe ya nwere otu dị iche iche nke ndị mmadụ socha na ya iji na-enweta ma na-ezip ụ kwa ozi dị iche iche. A na-ejikwa asụsụ dị iche iche eme nke a nke asụsụ Igbo so n' otu n' ime ha. A bịa na nkanufere Igbo, e nwere ọtụtụ otu ma ọ bụ ọgbakọ nke ndị Igbo si enwe mmekọrịta site n'asụsụ Igbo nke gụnyere; Nzụkọ Igbo ndị ọma, Ezumezu ndị Igbo, Igbo Kwenụ, Asụsụ Igbo anwụa na Igbo bụ Igbo. A chọpụtara na ụfọdụ na-eji olundị ede ihe n'ime nkanufere nzụkọ Igbo ndị a. Igbo nwere olundi dị iche iche e ji asụ ya ma olundị ndị a niile bụcha otu asụsụ Igbo ka ha na-asụ. Olu niile e ji asụ asụsụ Igbo abụghị otu, e nwere ndị iche dị n'etiti ha. E gee ntị n'asụsụ Igbo a na-asụ n'Owere na Onitcha, a ga-ahụ na e nwere nnukwu ndịiche dị n'etiti ha. Etu a ka ọ dịkwa n'akụkụ ala Igbo ndị ọzọ. West (1981: 74) kọwara olu asụsụ nke ọ kpọrọ olumba dị ka "naanị otu ndị bi n'otu akụkụ obodo". West (1981) hụtara olumba dị ka otu ụzọ e si asụ asụsụ nke naanị otu ndị bi n'otu asụsụ nwere ike inwe ụzọ dị iche iche e si asụ ya.

Olundị dị ka asụsụ a mụtara na mbụ ma ọ bụ asụsụ a mụnyere mmadụ n'ime ya nke bekee kpọrọ "Language 1" (L_1) ma ọ bụ mother-tongue sokwa ebute nsogbu n'odide asụsụ Igbo. Mgbe mmadụ ji oluasụsụ mbụ nne ya jiri zụọ ya dee asụsụ, ọ ga-ebute mgbagwoju anya nyere asụsụ ahụ ọ na-ede. Asụsụ Igbo dị ka otu n'ime asụsụ ndị ahụ, nwere ụbara olu. Nke a mere Ọgbalụ na Emenanjọ (1975:149) ji kwuo sị "o nweghị olumba ọ bụla ka ibe ya mma".

Ọtụtụ olundị e nwere n'Igbo na-emegharị ụmụ akwụkwọ anya ma n'ọsụsụ ma n'odidi asụsụ Igbo. Otu uru dị n'olundị bụ na ọ na-enyeaka ikwu ma ọ bụ ịmata mpaghara

Igbo mmadụ siri pụta. Oluasụsụ dị ka ụdị otu asụsụ nwere ọtụtụ okwu n'usoro na mkpọpụta otụ ndị bi n'akụkụ obodo ji akparịta ụka. Nke a na-egosi na oluasụsụ abụghị ozurumba ọnụ, kama ọ bụ ụdị asụsụ a na-ahụ na mpaghara obodo dị iche iche. Asụsụ izugbe bụ asụsụ jikọtara ndị niile na-asụ otu asụsụ ọnụ. Ọ bụ asụsụ nke ndị nwe ya kwekọritara na ha ga-asụ n'ọgbakọ jikọtara mpaghara obodo dị iche iche ọnụ. Asụsụ dị otu a ka a na-ede n'akwụkwọ, werekwa ya na-akụzi ihe n'ụlọakwụkwọ. Ya mere mgbe onye Igbo hapụrụ asụsụ izugbe ma were olundị dewe ihe nke ahụ abụrụ ndehie n'odide ma ọ bụ n' ederede ọ na-ede. A bịakwa n'odide Igbo na nkanufere nzụkọ Igbo ụfọdụ, a chọpụtara na ihe iche akamgbe n'ebe ọtụtụ mmadụ nọ bụ etinyeghi ntụpọ, akaraedemede, asụpetaghị nakwa iji asụsụ bekee akọwa ma ọ bụ e zibata ozi. Ihe ndị a niile bụcha ndehie nyere ndị dị otu a.

Dika Hornby (1974:382) kọwara, ndehie bụ edezighị edezi ma ọ bụ emetachaghị nke ọma, ya bụ na tupu mmadụ agbanahụ ndehie, onye ahụ ga-agba mbọ gbaso usoro iwu a nabatara site n'iwepụta ihe n'ụzọ kwụ ọtọ n'ihi na ọ bụrụ na asụsụ e ji dee ihe adabaghị adaba, ihe ọ pụtara bụ na ihe e dere abụghị ihe e bu n'obi. Ụfọdụ ihe ndị kacha ebute asụpetaghị bụ mgbagwojuanya ndị na-ede Igbo na-enwekarị n'ide mkpụrụ edemede Igbo ndị ahụ nwere ntụpọ dị ka ṅ, ị , ọ, na ụ. Ha ga-amata na etinyeghi ntụpọ ndị ahụ ga-egosipụta ihe ọzọ abụghị ihe onye ahụ bu n'obi. Ụmụ akwụkwọ na ndị ọzọ na-ede Igbo na-ahapụ itinye ntụpọ kpam kpam ebe o kwesịrị ma ọ bụ ha na-ewere ya tinye ebe ọ dabaghị adaba. Ihe onye na-ede Igbo kwesịrị ịmata bụ na e wezụga ntụpọ ndị ahụ, ọtụtụ ihe e dere ede agaghị ezipụta ebumnobi e jiri dee ha. otu n'ime ndehie a chọpụtara metụtara Ọmụmaatụ etinyeghị ntụpọ na nkanufere Asụsụ Igbo bụ :

Onye nzibata ozi: Nanị Igbo ka e ji etinye ọnụ n'okwu a.

Olee mmemme e ji mara obodo gị.

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A bịa n'ahịrịokwu a, na mkpụrụokwu a bụ, <u>nani</u> e tinyeghị otu 'a' na mkpụrụokwu ahụ iji gosipta ebumnobi odee naanị, N'ahịrị nke mbụ ahụ kwa, anyị hụrụ <u>onu</u> nke anyị amaghị ma ọ bụ olu, ka ọ bụ ọnụ (neck / mouth) ka a na-ekwu maka ya n'ihi e tinyeghị ntụpọ ebe o kwesịrị. N'ahịri nke abụọ, 'ọ' bidoro ahịrị ahụ bụ mkpụrụ edemede nta. Ọzọ kwa, etinyeghị akara njụajụjụ na ngwụcha ahịrịokwu ya. Ndehie ndị a nwere ike tinye mgbagwojuanya n'ebe ọgụụ nọ.

Ihe ọzọ agaghị eleghara anya n'odide Igbo n'ime nkanufere nzụkọ Igbo dị iche iche bụ iji asụsụ bekee ede ihe odide kwesịrị ka e dee n'Igbo. Nke a kacha apụta ihe n'ebe ndị ntorobịa nọ. Osuagwu (2007: 55) kwuru na ndị Igbo na-eji asụsụ Bekee eme nzụkọ ma hapụ asụsụ Igbo. Nke a bụ iji gosi ọhanaeze na ha maara asụ Bekee nke ọma. O kwukwara na, o na-esi n'aka ndi nne na nna ndị na-ebido n'oge kuziwere ụmụ ha ịsụ Bekee karịa Igbo. N'eziokwu, a bịa n'odide Igbo n'ime nkanufere dị ka anyị chọpụtara n'Igbo Community na Igbo ndị ọma, n' ihe banyere ụtọasụsụ Igbo, anyị ga-ahụ otu ndị ntorobịa si agwakọrịta asụsụ Igbo na nke bekee ọnụ ma ọ bụ were naanị asụsụ bekee ezibata ozi dị iche iche. Ọ na-ara ọtụtụ n'ime ha ahụ iji asụsụ Igbo dee ozi ha chọrọ izi deruo ya n'isi ngwucha ahịrịokwu, ha na eche na ọ nwere asụsụ ka ibe ya mma ma ọ bụkwanụ nwere ugwu karịa ibe ya. Ha hụ kwara asụsụ Igbo dịka asụsụ ndị okenye na nke ndị nọ n'ime ime obodo. Nke a mere ide ya ede, ji ara ha ahụ n'ihi na Igbo tụrụ ilu sị na ihe onye ma anya ya ka ọ na-akọ maka ya. Ya mere ọtụtụ ndị ọkammụta ji atụ arọ ka ndị Igbo kwusi oke ịsụ Bekee mgbe niile n'ihi na ọ nweghị uru o ga-abara anyị, ma gbakwụnye na asụsụ na-eto naanị ma a na-ede ma na-asụ kwa ya asụ .

Ajụjụ na Ntọsasị ihe e Nwetara

N'ịza ajụjụ nchọcha ndị a, a ga-atọsasị ajụjụ nke ọ bụla ma detuo ọsịsa ya. Ajụjụ Nchọcha nke mbụ: kedu ihe na-ebute

ndehie ụfọdụ a na-ahụta n'odide Igbo ọ kachasị na Nkanufere Ọgbakọ Igbo di iche iche?

Na nchọcha e mere, nke lebara anya n'odide Igbo n'ime nkanufere nzụkọ Igbo dị iche iche, nke nzụkọ Igbo bụ Igbo. A tụlere nzibata ozi ndị mmadụ dere n'asụsụ olundi na nke Igbo Izugbe.

	Olundi (Nzukọ Igbo Bụ Igbo)	**Igbo Izugbe**
1	<u>Tata</u> bụ ụbọchị ọmụmụ	<u>Taa</u> bụ ụbọchị ọmụmụm
2	Igbo tụrụ ilu si na egbe <u>belu</u> ugo <u>belu</u> mana nke sị ibe ya <u>ebekwana</u>………	Igbo tụrụ ilu sị na egbe <u>bere</u> ugo <u>bere</u> mana nke sị ibe ya <u>ebela</u>…….
3	Biko <u>solu nụ m kene</u> Chukwu	Biko soro nụ m kelee Chukwu
4	Kedụ <u>ife ito</u> nne gị n'<u>egotelu</u> gị n'<u>afịa</u> oge <u>i ka pelu mpe</u>?	Kedụ <u>ihe atọ</u> nne gị <u>na-azu tara gị</u> n'ahịa oge <u>i dị ntakiri</u>?
5	<u>Aho one</u> ka ị dị oge ị <u>kuwalu</u> efele <u>nli</u> nna gị?	<u>Afo ole</u> ka ị dị oge ị <u>kuwara</u> efere <u>nri</u> nna gị?

Site n'ihe ndepụta ndị a, a ga-achọpụta na olundi pụtachara ihe n'ahịrịokwu ndị a niile. Ndị niile a kachara ihe n'okpuru bụcha olundị dị ka:

Na nọmba nke mb ụ, <u>tata</u>.

Nke abụọ, <u>belu, ebekwana</u>

Na nọmba nke atọ <u>solunu m kene</u>

Na nọmba nke anọ, <u>ife ito, afia, i ka pelu</u> mpe

Na nọmba nke ise, <u>aho one, ị kụwalu, ef<u>ele, nli</u>

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N'iga n'ihu, n'isa ajuju nchocha a, a ga-achoputa na site na nomba nke mbu ruo na nomba nke ato, nkpuru okwu ndi a kara ihe n'okpuru bucha olundi ebe e gosikwara n'aka nri ebe e deziri ya n'olu izugbe iji zaa ajuju nchocha. Ya bu na, otu n'ime ihe na-ebute ndehie n'odide Igbo na Nkanufere bu olundi. Mgbe mmadu jiri asusu mbu o mutara n'uwa tolite ma na-asukwa ya, nke a nwere ike ibutere onye ahu mgbagwoju anya n'odide ya.

Ogbako ndi ozo anyi lebara anya maka isiokwu a bu Ezumezu ndi Igbo.

Nke a bu otu ogbako Nkanufere ozo nke umu afo Igbo ji akpari ta u ka, agbasa ozi ma na-enwetakwa ozi di mkpa n'asusu Igbo. A t u lere ogbako Nkanufere a, ma nweta udi mkparita uka na udi nzibata ozi di otu a:

S/N	Ndehie	Ndezi
I	Ihe na-eme <u>n'nsugbe</u> di egwu	Ihe na-eme <u>na Nsugbe</u> di egwu
Ii	Ebe nwata <u>n'eebe</u> akwa at u aka ma nne ya anoghi ya nna ya anoro ya	Ebe nwata <u>na-ebe</u> akwa at u aka, ma nne ya anoghi ya nna ya anoro ya.
Iii	Ndi Igbo <u>naagba</u> mbo n'ihe niile ha na-eme na nd u	Ndi Igbo <u>na-agba</u> mbo n'ihe niile ha na-eme na nd u
Iv	Oke mmiri ozuzo o rukwara <u>n'steeti</u> gi?	Oke mmiri ozuzo o rukwara <u>na Steeti</u> gi?

Site n'ihe e nwetara n'usoro odide Igbo na Nkanufere Ezumezu ndi Igbo a, a choputara na tutu asupetaghi   na ndehie mkpuruokwu ufodu so n'otu ihe nramaahu umu afo Igbo na-enwe mgbe ha na-ede Igbo. N'ahiriokwu nke mbu na nke ano, mkpuruokwu a bu <u>n'Nsugbe</u> na <u>n'steeti</u> bu ezIgbo ndehie n'ihi

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na mgbe okwu na-esote '’na' dị ka mbu ụzọ jiri mgbochiume bido, a gaghị ewepụ 'a' dị na 'na' dị ka onye nzibata ozi depụtara. A na-edepụta ya n'uju dị ka 'na Nsugbe' na Steeti. E gosiri ebe e deziri ya n'aka nri. Nke ọzọ bụ n'ahịrị nke abụọ na nke atọ, mkpụrụokwu ndị a bụ '<u>neebe</u>' na '<u>naagba</u>' gosikwara ndehie n'odide Igbo n'ihi na, a bịa n'odide Igbo, a na-eji akara uhie ejikọ 'na' na 'ngwaa' ọ na-enyere aka. Na ndezi ha, Ọ ga-abuzi 'na-ebe akwa', 'na-agba mbọ'.

Ajụjụ Nchọcha nke Abụọ: Olee ihe mere o ji amasị ọtụtụ mmadụ ọ kachasị ndị ntorobịa iji asụsụ bekee ede ihe na nkanufere Igbo dị iche iche?

Dị ka a t ụ lere odide Igbo na nkanufere "Igbo bụ Igbo" na Ezumezu ndi Igbo, anyị ga-elebakwa anya na nkanufere "Nzukọ Igbo ndị ọma" na Igbo kwenu were chọpụta mmasị ụmụ afọ Igbo nwere n'iji Igbo ezibata ozi ma ọ na-enye obi aṅụrị, otu a ka ọ dịkwa na nzukọ "Igbo Kwenụ ".

S/N	Ndehie nke nzibata ozi	Ndi nkọwa ajụjụ
1	Biko nu ụmụnne m ndị so na <u>this platform,</u> kọwatụrụ nụ m ihe <u>this proverb</u> pụta ra. "okirikiri ka a na-agba ukwu ose, anaghị arị ya elu".	1. <u>Chidinma:</u> Rounding, pepper tree, no climbing. 2. <u>Ikenna:</u> Running round pepper tree no climbing. 3. <u>Chinaza:</u> Round, round them waka for pepper tree them no climb am.
2	Tata bụ ncheta omumu ada m biko gọọrọnụ ya ọfọ ndụ	<u>Nneka</u>: Happy birthday sweet girl. <u>Uju</u>: Ndụ n'elu ndụ <u>Okechi</u>: Happy womb escape dear <u>Chinonso</u>: EzIgbo waghị ana ma agọrọ gị ọfọ ogologo ndụ

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| | | na ahụ isi ike ya nakwa iru ọma |
| | | Eze: Happy birth day baby |

Na nzibata ozi nke mbụ na tebụlụ a, onye zibatara ozi a gwakọtara asụsụ bekee na asụsụ Igbo were dee ederede ajụjụ ya n'ime nkanufere a. Nke a pụtara na ọ na-ara ụmụ afọ Igbo ahụ ịsụ asụsụ Igbo sụruo ya n'isi ngwụcha n'ihi na ya bụ asụsụ eweghị ha ọnụ, ha ebidoghị na nwata jiri ya kpọrọ ihe nke mere o ji ebutere ha nramaahụ n'odide ya. Ya bụ na ngwakọta asụsụ abụọ ndị   a gosiri na ha amaghị asụsụ Igbo nke ọma.

Nke ọzọ a bụ na ndị nyere nkọwa n'ajụjụ ọ jụrụ bịara tinyekwuo ọgbaagharа na mgbagwoju anya n'ihe ọ jụrụ site n'ịkọwa ilu ahụ na mkpụrụokwu na mkpụrụ okwu. Onye nzibataozi asighi tụgharịa ya n'asụsụ bekee, kama ọ siri kọwaa ihe ilu a pụtara. O gosiri na ndị nkọwa a bụcha ụmụ afọ Igbo aghọtaghị ilu a ma ya fọdụ ịkọwa ya.

A ga-ahụkwa na nọmba nke abụọ, e zibatara ozi maka ncheta ụbọchị ọmụmụ mmadụ. Ụfọdụ gọọrọ ya ọfọ ogologo ndụ   n'Igbo, ebe ụfọdụ gọrọ na bekee dị ka nghọta ha siri dị. Onye nke anọ gọrọ ọfọ ọma n'asụsụ Igbo bụ Chinonso, ma n'agbanyeghị mgbali Chinonso, o dehiekwara mkpụrụokwu ndị dika:

Ndehie	**Ndezi**
waghị	nwaanyị
ana'm	ana m
agọrọgị	a gọrọ gị
alụ isike	ahụ isi ike
yanakwa	ya nakwa

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iruoma   ihu ọma

Na ndehie ndị a, anyị hụrụ na ọtụtụ ihe kpatara ya ebe nke mbụ bụ "waghị" bụ (nwaanyị) bụ a maghị nsupe Igbo nke hiwere isi na mkpụrụ edemede Igbo, Nke abụ ọ "ana'm" bụ amaghị akaraedemede dị iche iche na ebe a ga-etinye ha. Nke atọ (agọrọgị) n'ị kọwa nke ahụ, a naghị edekọta nnọchiaha na ngwaa ọ na-esote ọnụ, kama a na-edesa ya edesa. Ndehie ndị ọzọ (aluisike, yanakwa, iruoma) na egosi idekọta mkpụrụokwu abụọ na atọ ọnụ nakwa olundi nke anaghị eji ede ihe n'Igbo.

N'ịga n'ihu na "nzụkọ. Igbo Kwenụ", a hụkwara ọnọdụ odide Igbo ebe ahụ dị ka asụsụ agwakọrịtara ọnụ were zibata ozi na nkanufere a nke bụ:

> Why is it that our parents <u>anaghi</u>
>
> <u>aju ajuju banyere ndi mba ozọ nwa</u>
>
> <u>ha chọrọ ilụ,</u>
>
> but if it is in Igbo land, they will
>
> make sure that they get to the
>
> root of the persons lineage…
>
> whether he or she is outcast
>
> or free born?

Ngwakọrịta ọsụsụ na odide Igbo n'ime nkanufere ndị a gosiri na ọtụtụ ụmụ afọ Igbo hụrụ asụsụ bekee n'anya karịa ajụjụ Igbo ebe ụfọdụ hụrụ ya dị ka ihe na-ara ahụ odide. Ọzọ kwa bụ na ha chere na onye ọ bụla na-asụ bekee bụ onye a na-ewere ka onye kacha ibe ya mara ihe. A chọpụtakwara na isiokwu ha na-akparịta n'ụka bụ ijụ ajụjụ nke chọrọ nkenke ọsịsa; dị ka:

- ị bụrụ onye nọ ebe a, depụta otu njirimara ndị Igbo
- Ụtara nri na ofe kedụ nke ga-adị n'aka nri.

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- If you were given the opportunity to meet someone in the Bible, who would it be, and why?
- Depụta aha obodo gị ka onye ọzọ gwa gị steeti obodo gị dị na ya.
- Depụta otu ilu Igbo ị maara.

N'ezie isiokwu ndị a, a na-ezibata na nkanufere dị iche iche dịcha nkenke, ọ chọkwara ọsịsa dị nkenke. Nke a egosighị na asụsụ Igbo anwụọla pịị kama ọ bụ nwayọ nwayọ ka e ji aracha ofe dị ọkụ, a ga-amụta ọsụsụ Igbo nke ọma tupu odide ya abụrụ   ihe kwụrụ chịm n'ihi na Igbo sị na Eju bulie okpokoro, ahụ ya esowe ya.

Ngosipụta ihe a chọpụtara.

Ndi odee gbara mbọ chọpụtasị a odide Igbo n'ime nkanufere Igbo dị iche iche. A chọpụtara na odide Igbo anaghị akwalite asụsụ Igbo ọ kachasị n'ebe ndị ntorobịa nọ. Ha na-anụ ma na-asụkwa asụsụ Igbo otu ha nwere ike mana odide ya na-ara ha ahụ nke ukwuu. Ya mere ọtụtụ ndị ọkammụta ji ekwusi ya ike na "ọ kwesịrị ka a gbalisie ike mezie ihe nke ọma n'odide maka na a ga-enweriri nkwutọ dị iche iche ma ọ bụrụ na anyị eme ọtụtụ mmehie. Ndi ntorobịa anyị agaghị enwe ike idecha otu ahịrịokwu n'etinyeghị ya bekee ụfọdụ na-eji bekee, dechaa ihe niile ha chọrọ ide n'ime nkanufere.

N'ajụjụ nchọcha nke mbụ, a chọpụtara na ụmụ afọ Igbo na-eji olundị ede ederede. Ọtụtụ olundị e nwere n' Igbo na-emegharị   ụfọdụ anya, nke mere odide Igbo ji ara ha ahụ n'ihi na e jighị olundi ede ederede n'Igbo kama ọ bụ Igbo izugbe. Ajụjụ nchọcha nke abụọ na-akọwa na ihe na-ebutekarị ụmụ afọ Igbo ji agwakọrịta asụsụ ọnụ ma ọ bụ were asụsụ bekee ede ihe na nkanufere Igbo bụ na ha amachaghị asụ asụsụ Igbo. Asụsụ a eweghị ha ọnụ. Ọzọ abụrụ na ụfọdụ ebidoghị isụ asụsụ na nwata, ha ewerezie ya dị ka oke ihe nramaahụ nyere ha. Nke ọzọ abụrụkwa nleda anya nke ha na-eleda asụsụ a, ha ejighị ya kpọrọ ihe, ha hụkwara ya dị ka asụsụ ndị bi n'ime obodo.

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Nchịkọta

Ederede a hiwere isi n'odide Igbo na nkanufere nzụkọ Igbo di iche iche. Ihe bụ mbunuuche nchọcha a bụ ịchọpụta mmasị ọhanaeze nwere n'iji asụsụ Igbo ede ma na-akparịta ụka n'ọgbọ mgbasa ozi nkanufere, ịchọpụta etu olundi si ebute ndolazu n'odide na ọsụsụ Igbo site n' ụdị isiokwu mkpariata uka ha, ịchọpụtakwa ụfọdụ ihe ndị na-abụ ihe iche akamgba nyere ha iji kwalite ọsụsụ na odide Igbo dika ndehie na asụpetaghị mkpuruokwu na asụsụ Bekee. E lebara anya n'ihe banyere asụsụ, mkpa ọ dị na ndụ ndị mmadụ nakwa iji ya eme mkparịta ụka na nziritaozi n'ụzọ dị iche iche. A kọwakwara nkanufere dị ka usoro mgbasa ozi nke bụkwa ụzọ e si eme ka ndị mmadụ mara ihe ha kwesịri ịma nke ọma n'ezi oge. E lebakwara anya na nkọwa dị iche iche ndị ọkammụta dị iche iche nyere gbasara nkanufere nakwa asụsụ na odide Igbo. Usoro nchọcha a gbasoro bụ usoro sovee nke nkọwasị bụkwanụ ebe a gbakwasara ụkwụ mee nsekesị (analysis) ihe ndị e nwetara maka nchọcha a site n' igosipụta ha ma tulee ha.

Ihe ndị a chọpụtara gosiri na ọtụtụ mmadụ ndị nwere mmasị n'asụsụ Igbo nwere ọtụtụ ihe nramaahụ ma ọ bụ ihe iche akamgba n'odide na ọsụsụ ya, ebe ndị ntorobịa agaghị edecha otu ahịrịokwu n' Igbo na-etinyeghị ya asụsụ bekee. A chọpụtakwara na ụfọdụ na-ede Igbo site n' iji oluasụsụ mbụ ha mụtara n'ụwa (olundi) ede Igbo.

Otụ o sila dị, ndehie na nsupetaghị mkpụrụokwu Igbo n'ime nkanufere nzụkọ Igbo dị iche iche ka e kwesịrị ileba anya maka otuto odide na osụsụ Igbo.

N' ịganihu ederede a, achọpụtara na:

i.   A bịa na nkanufere nzukọ "Igbo bụ Igbo" e nwere ọtụtụ mkpụrụokwu na-ezipụta olundi n'ahịrịokwu ndị e ji zibata ozi n' ọgbọ nzirita ozi ahụ. Nke a gosiri na ndị kparịtara ụka ebe a ji oluasụsụ mbụ ha were dee ma zibatakwa ozi ha.

ii.   E nwere ọtụtụ ndehie na asụpetaghị na mkpụrụokwu ụfọdụ ndị anyị hụrụ na nkanufere "Ezumezu ndị Igbo".

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iii.   E nwekwara ọtụtụ ngwakọrịta asụsụ bekee na nke Igbo
nakwa ebe e ji naanị asụsụ bekee zibata ozi na nzụkọ
"Igbo Kwenụ   ". Ha chere na e nwere asụsụ ka ibe ya
mma, ya mere, dị ka ha na-asụ ya mgbe niile, ya esikwa
otu ahụ metụta odide na ọsụsụ Igbo ha.

N'ikpeazụ, nnyocha a e mere, na-ezipụta na odide Igbo
na-ara ụmụ afọ Igbo ahụkarịa ọsụsụ ya. A chọpụtakwara na e
jighị asụsụ kpọrọ ihe, mere odide ya ji bụrụ ha nnukwu ihe
nramahụ. Ebe ọ bụ na ndị nne na nna anaghị ekwe ka ụmụ ha
sụọ asụsụ Igbo, ha achọghịkwa ịhụ ebe ha na-ede ya ede.
Nchọpụta gosikwara na a na-asọpụrụ onye ji bekee ekwu okwu
n'ọgbakọ karịa   onye na-ekwu okwu Igbo. Ihe ndị a na-akọwa
na ụmụ afọ Igbo niile ga-agbakọta aka kwalite odide na ọsụsụ
Igbo ka omenaala anyị ghara ịnyụ ka ọkụ.

Mmechi

N'ezie, odide na ọsụsụ Igbo ka bụ nwa ọhụrụ n' ebe
asụsụ ndị ọzọ dị ka bekee, Awụsa na Yoruba nọ ọ kachasị n'ebe
ndi ntorobia anyị ha nọ. Nchọpụta e nwetara maka ọnọdụ odide
na ọsụsụ Igbo n' ime nkanufere dị iche iche ga-enyere ụmụ afọ
Igbo aka n'ihi na ha achọpụtala ụfọdụ ihe ahụ bụ ihe
icheakamgba nyere ha n'odide Igbo. Isụ, ide nakwa ịgụ asụsụ
Igbo dị oke mkpa, ya mere ndị nkụzi, ụmụ akwụkwọ na ndị
ntorobịa ga-agba mbọ lebakwuo anya n'ihe gbasara mkpụrụ
edemede Igbo nakwa oluasụsụ e ji ede Igbo nke bụ Igbo izugbe
n'ihi na ha so n'otu ụzọ a chọpụtara mmiri siri banye n'opi
ụgbọgụrụ n'ebe odide na ọsụsụ Igbo nọ.

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A MINIMALIST ANALYSIS OF SERIAL VERBAL CONSTRUCTION IN IGBO

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Abstract

Serial verbal constructions (SVCs) are those constructions that involve a sequence of two or more verbs without any overt marker of coordination. Although previous studies on SVCs have examined its morpho-syntactic structure, classification and derivation, there are pockets of debates regarding the status of some inflectional morphemes and the derivation of SVCs. This study was, therefore, designed to re-examine Igbo SVCs based on the Minimalist Program with a view to determining the status of the open vowel suffix (OVS) and the negative morpheme as well as its derivational procedure. Primary data were collected through observations, interviews and introspection while secondary data were gathered from existing literature. The data were subjected to interlinear glossing and syntactic analysis based on the split VP hypothesis of the Minimalist program. In Igbo SVCs, it was observed that the –rV past tense suffix in V_1 reflects as OVS on V_2 and consequently gives it a past tense interpretation. With regards to the derivation of Igbo SVCs, the study posits that each verb

in the construction projects its own υP-structure or VP-shell which is headed by the causative light verb. This enables each of the lexical verbs to assign theta-role to their DPs at the point of merge and case checked in spec-head relation.

Keywords: Minimalist program, Serial verbal construction, Igbo, Case, Negation**.**

Introduction

The term serial verbal construction (SVC) is a syntactic construction which involves the sequence of two or more verbs with an intervening nominal or DP but without any overt marker of coordination. According to Aikhenvald (2006, p1) serial verbal constructions are widespread in Creole languages, in the languages of West Africa, Southeast Asia, Amazonia, Oceania, and New Guinea. Aikhenvald (2006, p1) defines serial verbal construction as a sequence of verbs which act together as a single predicate, without any overt marker of coordination, subordination, or syntactic dependency of any other sort.

Dechaine (1993) defines serial verbal construction as a succession of verbs and their complements (if any) in a single clause with one subject and one tense or aspect value. She further describes serial verbal construction in Igbo, Yoruba and Haitian as bivalent phrases. There has been a debate among scholars on whether Igbo is a serialising language or not, and the status of SVC in the language. Studies such as Lord (1975) in Dechaine (1993, p306) argues that serial verbal construction does not exist in Igbo. According to Lord (1975, p38), SVCs are found in many languages within the Kwa grouping, but not

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in Igbo. He argues that the action-result meanings expressed by verbs in compounds in Igbo are expressed by verbs in serial verb constructions in other Kwa languages— for example, Yoruba**.**

However, some recent studies that attest to the presence of serial verbal construction in Igbo include Dechaine (1993), Amaechi (2013), Onuora (2014), Sanusi and Umeozor (2015), among others. For instance, Dechaine (1993, p306) argues that the Igbo language has only instrumental, manner, comitative and multi-event serial verbal construction and that what exist as benefactive, and resultative serial verbal construction in Igbo are V-V compounds. However, Onuora (2014) debunks this view by identifying nine types of SVCs in Igbo.

The goal of this study is not to re-classify the semantic types of SVCs in Igbo, but to analyze SVCs in Igbo within the minimalist framework. Studies such as Amaechi (2013) and Sanusi and Umezor claim to analyze SVC in Igbo using the minimalist program, but their studies could not clearly show the derivational procedure of Igbo SVCs, how the arguments in the construction are theta marked and how they move to value their features or check their case, among others. They were equally unable to account for negation, tense and the open vowel suffix in Igbo SVCs within the minimalist program. Thus, the present study is a re-analysis of serial verbal construction in Igbo from a minimalist point of view.

Research Method
This study adopts a descriptive research design. Data for the study were generated from native Igbo speakers using observation and interview. Data were also generated using introspection as the authors are native speakers of Igbo.

Secondary data were generated from library and internet sources. The tonal convention adopted is that of Green and Igwe (1963) where high tones (´) are unmarked, while low tone (`) and downs-step (˙) are marked in all cases. The VP-shell analysis, one of the key assumptions of the Minimalist Program was used in the analysis of data.

PREVIOUS STUDIES ON SERIAL VERBAL CONSTRUCTION IN IGBO

The Igbo language has been attested to be rich in serial verbal construction (See Amaechi 2013, Onuora 2014). In Igbo, it may be defined as juxtaposition or sequences of two or more verbs in a given construction with an intervening nominal but without any overt marker of coordination. According to Omachonu (2011), SVC in Igala contains two or more predicates that act as one and marks "a single event." In his view, the serial verbs share the same arguments, grammatical categories and polarity. Serial verbal construction in Igbo is therefore monoclausal and verbs usually share the same subject which are expressed or seen before the first verb. Examples of SVCs in Igbo are presented below:

(1) a. O kù-rù mmiri ǹù-ọ
         3SG fetch-PST water drink-PST
                                          'S/he fetched water and drank.'

     b. O lò-rò ọgwὺ gbὸ-ọ yà.
         3SG swallow-PST drug vomit-PST 3SG
         'S/he swallowed drug and vomited it'.

c. Ọ bàchà-rà jìapụ bà-a
yà mmiri
3SG peel-PST cassava
soak-PST 3SG water
'S/he peeled cassava and soaked it in water.'

From the examples above, both V_1 and V_2 have the same subject without any overt maker of coordination or subordination. However, there is a kind of SVC in Igbo called resultative serial verbal construction where the object of V_1 is understood to be the subject of V_2. Each of the verbs in series has its own object. For instance in (1a), the object of V_1 is *mmiri* 'water', while the object of V_2 is the pronoun *yà* 'it'. The *-rV* suffix on the V_1 is seen as a past tense marker. The label *-rV* indicates an affix which reduplicates the final vowel of the verb stem and inserts *r* as the syllable onset. Also while some verbs are seen without any -rV suffixes marking past tense, they still have an obligatory past tense interpretation. (See Uwalaka 1982).

Dechaine (1993:305) examines serial verbal construction in Igbo. According to her, serialization and V-V compounding are closely interconnected. She further states that surface serial constructions in Igbo are only of the instrumental/manner/comitative/multi-event type. Consider some the examples below.

(2) a. Ó wè-re ụ̀kwụ̀ gà-á
ahịá.
3SG take-PST leg go-
PST market.
'S/he went to [the] market on foot' .

b.　Ó　jì-ri　ọhụhụ　rí-e
ihé.
3SG　use-PST　hurry　eat-
PST　thing.
'S/he hurriedly ate [something]'
(Dechaine 1993, p305)

c.　Ó　wè-re ite　bịá.
3s　take-PST pot come. A
'S/h e came with [a] pot'

c.　Ógù　go-ro　ọkụkọ̀　gbú-o　si-e　ri-e.
Ogu　buy-PST　chicken　kill-A cook-A　eat-
A
'Ogu bought [a] chicken, killed [it], cooked [it]
and ate [it]'

Dechaine (1993, p305) further states that there are no dative
/benefactive /resultative serial constructions in Igbo. Instead
these predicate types can surface only as V-V compounds as in
the data presented below.

(3)　a.　Ó　bì-nye-re　Adá
akwà.
3SG　borrow-give-APPL　Ada　cloth
'S/he lent Ada [some] cloth'

b.　Ó　kèle-re-re　m　Adá
3SG　greet-PST-APPL　1SG　Ada
'S/he' greeted Ada on my behalf'

c. Há   kwá-ju-ru   olù   (na)   jí.
   3PL   pack-be.full-PST   pit   P   yam
          'They packed the pit full of yams'

d. Ó   rí-ju– ru   afọ.
    3SG   eat-be.full-PST stomach
          'S /h e ate his stomach full'

e. Ógù   kụ-wa-ra   éfere ḿ.
   Ogu   knock-break-PST   plate   1SG.
Gen

          'Ogu smashed my plate'

f. Ó   kụ́-gbu-ru   Ezè.

   3SG   beat-kill-PST   Eze

          'S /h e beat Eze mercilessly/to death'

On the contrary, Onuora (2014, p98) identifies nine (9) types of serial verbal constructions in Igbo including resultative and dative. Other types of serial verbal constructions identified by Onuora (2014) in her study include instrumental, accompaniment, directional, manner, purpose, comparative, benefactive and simultaneous serial verbal construction.

Dechaine (1993) however derives serial verbal construction in Igbo, Yoruba and Haitian under the bivalent projection framework. She further analyzes Igbo V-V compounds as derived from covert serial constructions (bivalent verb projections) by V-movement. Thus, Igbo V-V compounds have the same D-structure as their serial counterparts in Yoruba, with V_1 the head of the verb projection according to her.

In terms of case which individual DPs are assigned in a serial verbal construction, Dechaine (1993, p307) states that while the object of V_1 bears structural (Accusative) case, the object of V_2 has the tone pattern of a Genitive. Dechaine (1993) however provides the following examples

(4)   a.   Ó   wè-re   úkwu gà-á ahịá.

          3SG   take-PST   leg   go-A market.Gen
          'S /he went to [the] market on foot'

      b.   Ó   jì-ri   ọhụhụ rí-e   ihé.
          3SG   use-PST   hurry eat-A thing.Gen
          'S /he hurriedly ate something'

      c.   Àdá   ji-ri   mma   gbú-o agwọ́.
          Ada   hold-PST   knife kill-A snake.Gen
          'Ada killed [a] snake with [a] knife'

Manfredi (1991) however proposed that the complement of V_2 in the data above requires Genitive case (spelled out tonally) because the combination of V_2 with the Open Vowel Suffix blocks structural Case assignment. Thus to find the true function of the harmonizing high tone vowel suffix also known as open vowel suffix (OVS), some scholars such as Hyman (1971), Welmers (1973), Lord (1975) in Dechaine (1993) labeled the OVS in V_2 as a quasi-conjunctive consecutive marker.

Lord's (1975) argument that Igbo does not have serial verb constructions rests on the assumption that the OVS is a 'consecutive' marker, and that 'consecutive' constructions are distinct from serial constructions. In contrast, Dechaine (1993) argues that neither the presence nor the absence of a consecutive morpheme is sufficient to distinguish serialization from consecutivization or coordination. According to her, another problem for analyses that treat the OVS as a 'consecutivization marker' is that it is not limited to 'consecutive' constructions. OVS occurs with perfective aspect, in subjunctive clauses and in non-initial serial verbs. In terms of case marking, Amaechi (2013, p162) argues that the direct object of the first verb in SVCs gets its original accusative case, while the object of the second verb gets a genitive case as checked by the Open Vowel Suffix (OVS) on the verb. According to Amaechi (2013, p161), serial verbal constructions in Igbo do not create problem for case theory.

In terms of the derivation, Onuora (2014) analyses Igbo SVCs based on the Revised Extended Standard theory of syntax. Her justification for using the Revised Extended Standard Theory is that in REST meaning is determined fully at the S-Structure though such meaning is recoverable at the D-structure and thus verb serialization is a surface sentence containing a row of two or more verbs without an overt connective morpheme. She further states that in the analysis of SVCs in Igbo where movement is involved, REST will also help to show vividly both the trace of movement and the landing site of the element. According to Onuora (2014) Verb serializations in Igbo are derived from two or more underlying sentences via some transformational rules, such as Equi-NP-Deletion rule, which deletes all but the first subject NP in the constructions. In constructions with the same object NP at the D-Structure, the

second object NP is also deleted by transformation. Onuora (2014) presents the following examples to show how SVCs in Igbo such as *"Àda bùrù mmirī zoo"* is derived under the REST framework. This is seen below:

(5)   a.   Àda   bùrù   mmirī zo-o
                Ada   carry-PST   water hide-A
                'Ada hid the water'.

          b.   Àda   bùrù   mmirī
                Ada   carry-PST   water
                'Ada carried the water'.

          c.   Àda   zòrò   mmirī
       Ada   hide-PST   water
        'Ada hide the water'.

According to her, the application of transformational rules like the equi-NP deletions rules, affix hopping rules leads to the derivation of the above examples. She further presents the process of the derivation below:

D-Structure: Àda–PST bu mmirī Àda –PST zo mmirī.

T-Rules: Equi-NP-Deletion (subject): Àdai –PST bu mmirī ti –PST zo mmirī.

: Equi-TNS-Deletion: Àdai –PSTx bu mmirī ti tx zo mmirī.

: Equi-NP-Deletion (object): Àdai –PSTx bu mmirīy ti tx zo ty

: Affix hopping: Àda bu-PST mmirī zo

Serialising OVS: Àda bu-PST mmirī zoo
S-Structure: Àda bùrù mmirī zoo.
                 (Onuora 2014, p.143)

This study demonstrates that SVCs are not derived from bivalent phrases or two underlying structures (D-structure) as Dechaine (1993) and Onuora (2014) respectively posit. This is based on the fact that the goal of the minimalist program is to apply simplicity, elegance, parsimony and naturalness as concrete criteria to the analysis of Universal grammar i.e. to capture the nature of language as it exist in the human faculty. The D-structure in previous syntactic theory (GB), what makes it relevant is that theta role is assigned at the level of the D-Structure. However, for elegant syntactic description of language, the minimalist program jettisoned the D-structure since theta role can be assigned at the logical form which makes syntactic derivation less complex. The derivation of syntactic structure in the minimalist program is thus performed through a syntactic operation called operation merge. The operation merge merges lexical items (LI) together from the numeration and organizes them into structures that comply with X̄-theory. In their own separate studies, Amaechi (2013) and Sanusi & Umezor (2015) claim to apply the minimalist program in their study of serial verbal construction in Igbo but a critical analysis of their account of the derivation of SVCs in Igbo is not really clear and in line with the minimalist program, rather it looks more of a GB approach. Amaechi (2013, p163) for instance present the following structure to show how case is checked in SVCs in Igbo.

```
                           TP
              ┌─────────────┴──────────┐
             DP                        T'
              │              ┌──────────┴────────┐
              │              T                  VP1
              │              │         ┌─────────┴──────┐
              │              │        DP               V'
              │              │         │      ┌─────────┴────────┐
              │              │         │     V₁               VP22
              │              │         │      │        ┌─────────┴──────┐
              │              │         │      │        DP              V'
              │              │         │      │         │      ┌────────┴──────┐
              │              │         │      │         │     V₂             DP
              │              │         │      │         │      │        ┌──────┴────┐
              │              │         │      │         │      │        D          PP
              │              │         │      │         │      │        │      ┌────┴────┐
              │              │         │      │         │      │        │     P'        DP
 Ada         re            me   aia  baa    m          n'            anya
 │NOM│        │            │ACC│     │GEN│              │OBL│          │
 Ada        Past         cause sand enter  my          in            eye
```
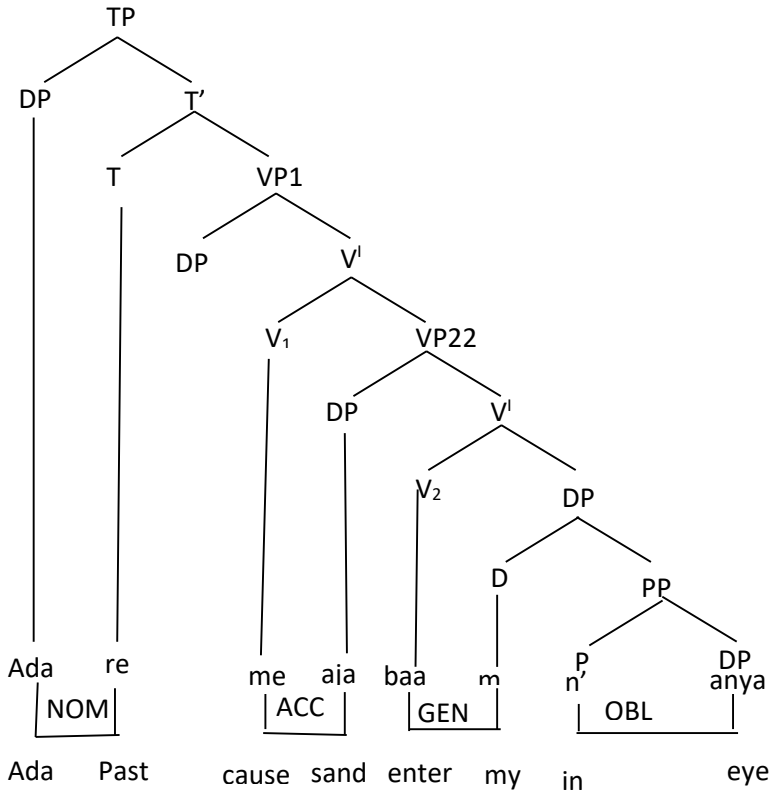
"Ada caused sand to enter my eye"

According to her, the diagram above shows that the direct object of the first verb in a serial construction gets it original accusative case, while the object of the second verb gets a genitive case as checked by the Open Vowel Suffix on the verb. However, the structure above could not account for how the lexical items are selected and merged from the numeration, and how the arguments get their theta role in line with the Theta-Role Assignment Principle (TRAP) which states that theta role can only be assigned to argument under merge operation. The structure could not also show how the arguments move to check

their case and value uninterruptable feature which is in line with the principle of last resort which states that movement operation is licensed if it allows the elimination of – interpretable features. Amaechi's (2013) structure on how case is checked is equally not in line with the Unified Spec-Head Approach to case checking in the minimalist program which proposes that accusative case, oblique case, among others should be checked in a spec-head relation like the nominative case. Thus, Amaechi (2013) so called accusative, genitive and oblique case is not in tandem with the spec-head relation approach to case checking in the minimalist program. Sanusi and Umezor (2015) equally presented similar structure. We therefore posit that their analyses of SVCs are based more on the Government and Binding theory approach rather than the minimalist program. Consequently, we re-examine some of the issues raised by theses scholars from a minimalist perspective using the VP-shell analysis.

THE MINIMALIST PROGRAM

According to Chomsky (1993), the minimalist program (MP) is a linguistic program designed to capture the true nature of language as it exists in the Faculty of Language (FL) – that portion of the human brain concerned with language. Put differently, it is a program which applies simplicity, elegance, parsimony and naturalness as concrete criteria to the analysis of Universal grammar. Thus, MP derives its name basically from its major goal of minimizing syntactic rules needed to generate grammatical representation. Jayeola (2016) states that as the name suggests, the Minimalist Program (MP) is considered as an attempt to reduce the levels of linguistic representations to two so that superfluous steps in the analysis of linguistic constructs can be easily eliminated. Thus, the two levels of linguistic representations that are postulated in the MP

referred to as interfaces are the Phonetic Form (PF) and the Logical Form (LF).

Nweya (2018, p29) states that in MP, the human mind is seen as a complex computer machine that processes language. Therefore, it is a representation of the computational system of human languages (C_{HL}). The minimalist program views syntactic representations and their well-formedness in a very different way from GB. For instance, it reduces the set of four levels of representation (D-structure, S-structure, Phonetic Form and Logical Form) of standard GB to two interface levels: the phonetic form (PF) and logical form (LF). Thus, MP presents the syntax of a language as a computational system which links the phonetic form and logical form. Thus the starting point in MP is the numeration (N) which assumed to be a set of pairs (LI_i) where 'LI' is stands for lexical item and 'i' indicates the number of lexical items that are available for computation.

Another important operation in the minimalist program is the operation merge. Given the numeration, the operation merge put lexical items together from the numeration and organize them into phrasal structure. It also accounts for recursion.

In terms of theta marking of argument, the minimalist program adopt the notion of Predicate Internal Subject Hypothesis (PISH) which assumes that theta-marking of argument should be within the projection to which they are related. Thus external arguments are generated at the spec of VP.

With regard to case checking, two revisions were introduced in MP. First is the adoption of case checking as against case assignment in GB, while the second is the assumption of a

unified spec-head approach in order to solve the problems posed by head complement relation in exceptional case making (ECM). MP assumes that DPs already have their case features unvalued and their movement is triggered partly to value this feature. The unified spec-head approach posits that accusative and oblique case should be checked in the same manner with the nominative case. This approach shall be used to account for case checking in Igbo SVCs.

Another important assumption of MP is its ability to account for double object structures using the split VP hypothesis. The argument is that the VP should be split into two projections known as the outer shell and the inner core so as to accommodate verb phrases with double object. This notion has been tagged the VP –shell. The light verb is found within the outer shell, while the main verb or lexical verb is found within the inner core. This study employs it in the analysis of Igbo serial verbal constructions.

INFLECTIONAL MORPHEMES IN IGBO SVCs
Studies such as Nweya (2018) argue that OVS in perfective construction is a tense morpheme. This is based on the fact that -rV tense morpheme occurs in full with perfective constructions in complex sentences as in the following examples:

(7) a. Òfunnà kèlè-rè ha `mà jakwa-ā   ha ike
        Ofunnà greet-PST 3PL CONJ shower-PST 3PL
            strength
        n'ọrụ   ha   **rù - rù – là**
        P-work   3PL work-PST-PERF
        'Ofunna greeted them and praised them for the work
         they have done'

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b.Onye chi yā   chefù-rù à-bụ-**rụ̄ -lā** onye fu-ru efù
Who God 3SG forget-PST PRE-be-STAT-PERF who lose-PST lose
 'Any person whose God has forgotten has become a lost person'
(Nweya 2018, p138)

The bolded morpheme in the data indicates that the full *–rV* form, *-ru* co-occur with the perfective morpheme. Consequently, this study argues that the *–rV* suffix in V_1 which marks past tense, in most cases, reflects on the V_2 in the form of an OVS and equally serves as the past tense marker of the V_2.

However, there are instances where the *–rV* past tense marker is covert in V_1 but overt in V_2 as OVS, thereby giving the sentence a past tense interpretation. This postulation is similar to Uwalaka's (1982) view that some verbs appear with or without the *–rV* affix but the sentence obligatorily receives a past interpretation as in the examples below.

(8) a. Obi   ji-ri   mmà   baa   jì
         Obi   use-PST   knife peel yam
         'Obi used knife to peel yam'

   b.   Obi   ji   mmà   baa   jì
         Obi   use   knife peel yam
         'Obi used knife to peel yam'

While the *–rV* past tense morpheme is overtly attached to the verb in (8a), it is covert in (8b) but the sentences similarly bear past tense interpretation. This may be attributed to the peculiar nature of the verb *ji* which has the capacity to express some

inflectional meaning in the absence of the inflectional morpheme that bears such meaning. In SVCs, however, the inflectional interpretation could be recovered from V_2 as the examples show.

With regards to negation, the negative marker -*ghi/ghị* is usually attached or suffixed to V_1 in the sentence while V_2 appear with an OVS. This can be seen in the following example:

(9)   a. Obi kpọ̀-rọ̀   Anosike   gaa   ahịa
            Obi   take-PST   Anosike   go   market
               (Past affirmative)
            'Obi   took Anosike to the market'

           b Obi   a-kpọ̀-ghị   Anosike gaa   ahịa
            Obi   pref- take-Neg Anosike go   market.(Past negative)
 'Obi did not take Anosike to the market'

From the example above, in example (9b) the V_1 *kpọ̀* 'took' is negated by the suffixation of the negative marker -*ghị,* while the V_2 *ga* 'go' appear with the open vowel suffix -*a.*

According to Onuora (2014), the negative marker -*ghi* in Igbo which is affixed or attached to the V_1 only negates the object of the V_1. She presents the following example below.

(10)a. Ha jì-rì mmà baa jī. (Past affirmative) 3PL hold-PST
           knife peel yam
        'They used a knife to peel yam'

b. Ha   e-ji-ghī mmà   ba-a   jī. 3PL Vpre-hold-NEG
         knife peel-A yam
'They did not use a knife to peel yam'. (Past Negative)
                              (Onuora 2014, p.139)

According to her, the negative marker-*ghi* suffixed to V₁ only
negates the object of V₁ *mmà* 'knife' which is the instrument
used in peeling the yam as seen in (10b) above. It does not
negate the action of peeling the yam because the yam may be
peeled with another instrument other than knife. However, she
pointed out that this is not applicable in all Igbo serial verbal
constructions. There are instances where the negative notion
expressed by the NEG marker in the initial verb affects the
polarity value of all the verbs in series as in the example below.

(11)a.   Òbi a-ga-ghī à-zụ ewū, gbu-o,   si-e, ta-a Obi
          pre-AUX-NEG pre-buy goat, kill-A, eat-A, eat-A
          'Obi will not buy a goat, kill (it), cook (it) and eat'
In her view, the negative notion expressed by the NEG marker
in V₁ affects the polarity value of all the verbs in series in the
sentence. In other words, the notion of negation embodied in
the negative marker – *ghi* is shared by all the verbs in series.
This postulation is true and could be validated empirically
through the use of a presupposition test, particularly, the
constancy under negation test.

Presupposition is both a semantic and pragmatic phenomenon.
A presupposition is a background information or belief relating
to an utterance which a speaker assumes his or her hearer
already knows. This assumption is based on some shared
background knowledge between the speaker and his or her
hearers. According to Saeed (2016), to presuppose means to
assume it, and the narrower technical use in semantics is related

to this. The constancy under negation test for presupposition is one of the tests one can use to check for the presuppositions underlying sentences. It involves negating a sentence with a particular presupposition and considering whether the presuppositions remain true or still hold. Using the constancy under negation test, Saeed (2016) states that the sentence 'her husband is a fool could presupposes that 'she has a husband'. In other words, the lady whom the statement is directed to, has a husband. Likewise the sentence when negated 'her husband is not a fool' still presupposes that she has a husband.

In Igbo SVCs, it is arguable that when the initial verb in a serialisation is negated with the negative marker-*ghi/ghị* and the presupposition about V_1 and its object remains constant, the negative marker only negates the V_1 and its object. Let's consider the following examples:

(12)   a.   Amara zi-ri   Uche   gote   jì
            Amara send-PST   Uche   buy   yam
            'Amara sent Uche to buy yam'

       b.   Amara ezi-ghì   Uche   gòte   jì
            Amara send-NEG   Uche   buy   yam
            'Amara did not send Uche to buy yam'

       c.   Chika jì-ri   ụkwụ   gaa   Aba.
            Chika   use-PST   leg   go   Aba
            'Chika trekked to Aba'

       d. Chika   e-jì-ghi   ụkwụ   gaa   Aba
          Chika   pre-use-NEG   leg   go   Aba
            'Chika did not trek to Aba'

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e.	Ha	gbù-rụ	anụ	siè	riè
	They	kill-PST	meat	cook	eat

'They killed meat, cooked (it) and ate (it)'.

f.	Ha	e-gbù-ghị	anụ	siè	riè
	They	pre-kill-NEG	meat	cook	eat

'They did not kill meat, cooked (it) and ate (it)'.

In the examples above, when sentence (12a) is negated, (see 12b) it still presupposes that Uche bought yam but not Amara that sent him to buy the yam. Thus in the negated sentence in (12b), the negative maker-*ghi* only negates the initial verb and its object. Also when sentence (12c) is negated, it still presupposes that Chika went to Aba, probably he went to Aba with a car or other means of transportation. Thus, the negative marker suffixed to the V_1 *jì* 'use' in (12d) does not affect the V_2 *ga* 'go' and its objects in the construction.

In example (12e), the affixation of the negative marker-*ghị* on the V_1 in example (12f) does not still presuppose they cooked and ate meat. Thus, the negative marker –*ghi* in this case negates both the V_1 and the two other verbs in the construction. Consequently, one can deduce that presupposition validates the assumption that negation affects only V_1 in Igbo SVCs.

DERIVATION OF IGBO SVCs
This sub-section examines how Igbo SVCs are derived based on minimalist assumptions.
Consider the example in (13a) whose numeration is (13b)

(13)	a.	Obi	jì	nchà	sàa	akwà.
		Obi	use	soap	wash	cloth

'Obi used soap to wash cloth'

b. N= {Obi$_1$, ji$_1$,   ncha$_1$ rV$_2$ sa$_1$ akwa$_1$}
        Obi,   use   soap   PST   wash   cloth

In (13), the object of the V$_1$ *nchà* and object of the V$_2$, *akwà* share the subject, *Obi*, without any overt marker of coordination or subordination whatsoever. In terms of how the SVCs are derived using the VP-Shell, it is assumed that the lexical verbs *sàa* 'wash' and *jì* 'use' project their own VP-shell, υP^1 and υP^2 respectively at the inner core. The lexical verb *saà* 'use' in VP$_1$ merges with the DP *ákwà* 'cloth' and it assigns it theta-role based on TRAP. The derived structure is merged with the light υ, VP satisfies the c-selection properties of υ. The V-feature of υ attracts the lexical verb to adjoin to it yielding υP_1. υ has an unvalued person and number features. Hence, it probes its c-command domain for matching goal. The DP, *akwa* meets this requirement because it has an unvalued case feature and a valued person and number feature. Consequently, they value their features via long distance checking. Assumed that every phase is isomorphic based on the parallelism between CP and υP, we posit that there is finiteness at the periphery of υP^1. Consequently, the derivation projects FinP to account for the inflectional morpheme *-a*. In this regard, υP^I is merged with the inflectional morpheme, *a*, to derive Fin^I. Since finiteness head has EPP which requires its spec to be filled, the DP *nchà* is selected from the numeration and merged with Fin to derive FinP. Subsequently, FinP is merged with the verb *ji* yielding a VP. FinP satisfies the c-selection requirement of V. The derived VP is merged with light υ to form V^I, thus, the c-selection requirement of υ is satisfied. However, light υ has a strong V-feature, it therefore, attracts the lexical verb to adjoin to it via internal merge. It also enters a probe-goal relationship with the DP, *ncha* for feature valuation and deletion of unvalued features. The light υ also has an EPP feature that is yet to be satisfied. The DP *Obi* is then selected from the

numeration and merged with v^I to form vP2. The derived structure is merged with T form T^I. T has strong EPP feature which requires its Spec to be filled as well as an unvalued person and number features. Hence, it probes its c-command domain for a matching goal. The DP *Obi* meets this requirement because it has an unvalued case feature as well as unvalued person and number feature. So the probe and goal value their unvalued features. At the same time, the goal is internally merged with T^I to form TP. Lastly; the derived structure is merged with a null C to form CP. The entire structure is then transferred to the interfaces for appropriate interpretation.

(1
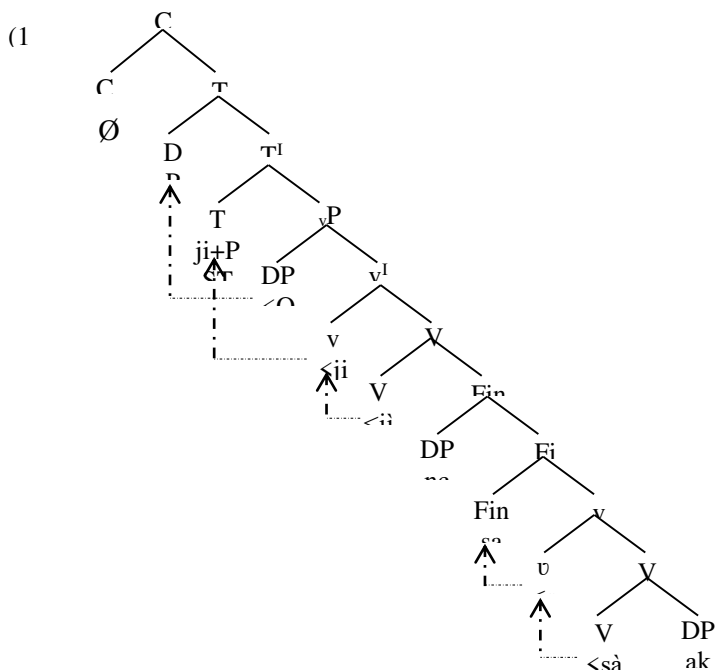
If it is assumed that the structure is derived in phases, it means that transfer took place at three points based on the Phase Impenetrability Condition (which states that *the c-command domain of a phase head is impenetrable to an external probe* (Radford 2009:380)) The first phase or chunk would be vP_1 after which its complement VP is spelled-out. In this case, only the DP *akwà* is spelled-out. Afterwards, VP2 is transferred in the second phase; consequently, its complement VP is spelled-out. Lastly, CP which is the remaining part of the structure is transferred to PF and LF interface for appropriate interpretation.

SUMMARY AND CONCLUSION

This study has carefully examined Igbo SVCs based on the Split VP analysis of the minimalist Program. The study demonstrated that each verb in the construction is licensed to project its own vP-structure or VP-shell which is headed by the causative light verb. In this way, each of the lexical verbs assign theta-role to the relevant DPs while the light verbs value the case feature of relevant DPs. The study also demonstrtated that SVCs could be derived in phases.

 We equally found out that the object of the V_2 check a structural accusative case with the V_2 as against the positions of Manfredi (1991), Dechaine (1993) and Amaechi (2013) that the object of V_2 has the tone pattern of a genitive case and checked by the open vowel suffix (OVS) which blocks structural case. This study equally argues that the *–rV* suffix in V_1 which marks past tense, in most cases, reflects on the V_2 in the form of an OVS and equally serves as the past tense marker of the V_2.

In terms of negation, we use a presuppositional test to show when the standard negative marker-*ghi/ghị* affixed to the V$_1$ does not negate the V$_2$ and when it does. This study concludes that Igbo language is rich in serial verbal construction.

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UNDER THE SHADOWS OF EXAMINATION MALPRACTICE: A CASE STUDY OF FEMALE BIOLOGY STUDENTS

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Abstract

This study examines the effects of examination malpractice on senior secondary school students offering biology, with a particular emphasis on the experiences of female students. It highlights the psychological, the broader societal implications and academic consequences of such unethical practices and discusses the resilience and coping mechanisms these students employ. More so, the paper examines the role of emerging technologies in both perpetuating and combating this issue. The population of the study is 200 female secondary school students. The area of the study is Onitsha North Local Government Area. The instrument for data collection is a Likert scale questionnaire to gauge their opinions on various aspects of causes of examination malpractice and its effects on their academic journey. The responses were measured on a 4-points scale, with 4 indicating Very high extent, 3 indicating High

Extent, 2 indicating Very Low Extent and 1 indicating Low Extent. The results showed that intelligent female students' morale and future career is highly affected and need immediate attention. The study suggested among others that educational institutions should enforce strict anti-malpractice regulations and provide clear guidelines for ethical conduct.

Introduction

Education can be defined as the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. One specific author who has provided insights into the concept of education is John Dewey, an American philosopher, psychologist, and educational reformer. Dewey, in his work "Democracy and Education" published in 1916, emphasized the importance of experiential and interactive learning in contributing to the holistic development of individuals within a democratic society. Western education has become synonymous with modern civilization and human transformation with social change. Education is expected to train the mind of its learner for effective performance. To be regarded as an educated person, an individual is expected to pass through the whole process of examination conducted by a competent body Ezemba, 2021). This examination as part of evaluation is aimed at determining the level of achievement of the learner.

Examination malpractice, on the other hand, refers to any form of irregularity or unethical behavior that occurs before, during, or after examinations with the aim of gaining an unfair advantage. It undermines the integrity of the examination process and devalues the significance of academic assessments. Examination malpractice according to Samuel (2009) is cheating in the examination or any intention to benefit before and during examination. John (2014), a renowned educational

researcher in his book "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches discussed the implications of academic dishonesty, including examination malpractice, on the quality and reliability of research outcomes and educational evaluations. Examination malpractice is a pervasive issue that significantly threatens the integrity of academic achievements. These unethical behaviours undermine the value of academic qualifications and pose unique challenges for intelligent students who strive to excel on merit. Nigerian educational system has degenerated into a decadent and has become so internalized and legitimized that some people regard it as a normal process of passing examination in Nigeria. The phenomenon is particularly concerning female students, who may face additional gender-specific obstacles in their academic journey. Intelligent female students, often striving for excellence in a competitive and sometimes biased academic landscape, face additional layers of challenges when confronted with widespread cheating. These students often find themselves at crossroads to conform to the prevailing malpractices or to uphold academic honesty at the potential cost of their academic success. They face gender based challenges that compound the effects of this dilemma. This can have multiple consequences. Examination malpractice undermines the credibility and integrity of the education system, affecting the learning outcomes of all students, regardless of gender. Female biology students may face specific challenges as they navigate through a system tainted by malpractice.

The pressure to succeed in exams through dishonest means can lead to ethical dilemmas for female students pursuing biology. They might face additional stress and moral conflicts when deciding whether to participate in such malpractices to keep up with their peers. Moreover, the prevalence of exam fraud can create an environment that devalues genuine academic efforts, potentially affecting the motivation and dedication of female

students to excel in their studies. This, in turn, can impact their confidence and self-esteem in pursuing a career in biology or related fields. Additionally, the negative repercussions of engaging in exam malpractice, such as academic penalties, damaged reputation, and limited career opportunities, can disproportionately impact female students. They may face societal stigmatization and discrimination, further hindering their progress in the academic and professional spheres. As a result, the fate of female biology students in the face of examination malpractice raises serious concerns about the fairness, equity, and inclusivity of the educational system.

In this current era, the fate of female biology students in relation to examination malpractice can have multiple consequences. Examination malpractice undermines the credibility and integrity of the education system, affecting the learning outcomes of all students, regardless of gender. Female biology students may face specific challenges as they navigate through a system tainted by malpractice.

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The impact of examination malpractices

Examination malpractice can have devastating effects on students' morale, academic performance and future career prospects. Raja, S., Jebadurai, D. J., Ivan,L., Mykola, R. V., Ruslan, K., and Reznik, P. N. (2024) clearly stated in their study, the impact of examination malpractices in institutions. They explored how examination malpractice can affect the quality of graduates, which is directly related to the fate of intelligent students in the academic background. Intelligent students grappling with the widespread nature of examination malpractices experience a range of psychological stresses. The pressure to compete in an uneven playing field can lead to anxiety, loss of self-esteem and a diminished sense of accomplishment.

Woche, A. D (2023) investigated the factors that contribute to examination malpractice among students, providing insights into the environment that intelligent students are facing. For female students, societal expectations and gender stereotypes may exacerbate these pressures, leading to a higher incidence of test anxiety and other stress related conditions. For intelligent students especially females, there is the added burden of navigating a system that often fails to recognize or reward genuine effort and talent. The prevalence of cheating can demoralize those who work hard and adhere to ethical standards, potentially leading to a loss of trust in the educational system.

Examination malpractice can have several negative effects on intelligent female biology students in their biology practical exams. Firstly, it undermines the principles of fairness and

meritocracy in education by allowing dishonest means to overshadow genuine ability and effort. This can lead to feelings of frustration and disillusionment among intelligent female students who work hard to excel in their studies through legitimate means. Additionally, engaging in examination malpractice can erode the students' integrity and moral values, which are essential qualities for success and leadership in the field of biology. Ultimately, examination malpractice undermines the credibility and value of their academic achievements. It is essential for intelligent female biology students to prioritize integrity, hard work, and ethical conduct in their pursuit of academic excellence, to ensure a successful and fulfilling career in the field of biology (Woche, 2023).

The Disproportionate Impact on Female Students in their biology achievement

Research indicates that examination malpractice can have a more pronounced negative effect on female students, exacerbating gender performance gaps and contributing to test anxiety and a lack of confidence in their abilities. The pressure to succeed academically can be immense for these intelligent female students, who may feel isolated and demoralized in an environment where malpractice is normalized. This can lead to stress, anxiety, and a decline in academic performance. The devaluation of academic credentials due to widespread cheating can disproportionately affect these students' future opportunities, as they may already face gender biases in employment and higher education admissions.

Examination malpractice can significantly impact intelligent female students in their biology achievement. When these students engage in malpractice, their academic integrity is compromised, leading to ethical and moral dilemmas. The pressure to succeed through dishonest means can have a detrimental effect on their mental well-being and self-esteem.

Furthermore, by resorting to malpractice, these students may not fully grasp the concepts covered in their biology studies, affecting their learning and knowledge retention in the long run. Moreover, the consequences of being caught engaging in examination malpractice can be severe, potentially resulting in academic penalties, tarnished reputations, and limited future opportunities. Intelligent female students who succumb to the temptation of malpractice may find themselves facing long-term repercussions that affect their academic and personal growth.

However, despite these challenges, some intelligent female students find ways to maintain their academic integrity and pursue excellence. They develop strong support networks, seek out mentors, and advocate for fair assessment practices.

It is therefore essential for educators and stakeholders to address the root causes of examination malpractice and create a supportive environment that promotes integrity and values academic honesty. By fostering a culture of ethics and providing necessary support and resources, intelligent female students can be empowered to excel in their biology studies through hard work, dedication, and a commitment to academic integrity.

The prevalence of examination malpractice threatens the value of academic credentials and can demotivate students who strive to succeed on merit. This environment can discourage students from engaging in rigorous academic work, potentially stunting intellectual growth and innovation. The societal perception of female academic capabilities may also be skewed, further marginalizing their contributions and achievements.

Noorbehbahani, F., Mohammadi, A., and Aminazadeh, M. (2022) provides a comprehensive review of the motivations, types, detections and prevention of cheating in online examination. While technology has been implicated in

facilitating examination malpractices through digital cheating tools, it also offers solutions. AI-powered proctoring systems and plagiarism detection software are being increasingly deployed to ensure the integrity of examinations. However, the ethical use of such technologies must be carefully considered to avoid infringing on student privacy and autonomy.

Statement of the problem

There is a general worry about the increase in examination malpractice and the effects on the academic achievement of the students. Many researchers have carried out their studies in it's causes and effects but none has been specifically conducted on females students only, hence this research.

Purpose of the Study.

The Study specifically examined;

I.   The causes of examination malpractice among senior secondary school students offering biology.
II.   The effects of examination malpractice on the academic achievement of female biology students.

Research Questions

What are the causes of examination malpractice among senior secondary school students offering biology?

What are the effects of examination malpractice on the academic achievement of female biology students?

Hypothesis

Examination malpractice does not specifically affect female students in biology.

Method

A survey research design was used for the study.

Area of the study: The study was carried out in Onitsha education zone in Anambra state. The choice of the area is due to its geographical location.

Population of the study: The population of the study consists of Five (500) female students of SS2 that were offering biology. They were randomly selected from all the female schools in Onitsha North.

Sample and Sampling Technique: A sample of 200 senior secondary female students offering biology was used for the study.

Instrument for Data Collection: The instrument for Data Collection was structured questionnaire The instrument were measured on a 4-point Likert scale allowing the respondents to choose their choice of answers that best described their thoughts. The four points scale format are as follows, Very High Extent (4), High Extent (3), Low Extent (2), and Very Low Extent (1).

Validation of the Instrument: The instrument was validated by two experts in measurement and evaluation in Nwafor Orizu College of Education, Nsugbe. Their validation was based on the content and the face values of the questionnaire.

Reliability of the Instrument: The reliability of the Instrument was tested using spearman rank order formula. Ten (30) copies of the Instrument were administered to students that were not used for the actual study. Using spearman rank order formula, a Reliability index of 0.86 was obtained. This indicated that the Instrument is very reliable.

Method of Data Collection: The data was collected same day of the administration using two research assistants.

Method of Data Analysis: The data were analysed using mean score.

Results

Research Question 1:

What are the causes of examination malpractice among senior secondary school students offering biology?

S/N.	VHE.	HE	LE.	VLE	N.	FXX.	X
1.	100	100.	-	-	200	840	3.5
2.	140	180	-	-	200.	860	3.6
3.	200	-	-	-	200	900	3.8
4.	150	50.	-	-	200.	870	3.6
5.	180	20	-	-	200.	920	3.8

Table 1 above shows that item 1-5 have the mean scores of 3.5, 3.6, 3.8, 3.6, 3.8 respectively which shows that the respondents agreed on the listed causes of examination malpractice in senior secondary schools.

Research Question 2

What are the effects of examination malpractice on the academic achievement of female biology students?

S/N.	VHE.	HE.	LE.	VLE.	N.	£FX.	X.
1.	100	100	-	-	200	840	3.5
2.	60	140	-	-	200	860	3.6
3	150	50	-	-	200	870	3.6
4	180	20	-	-	200	900	3.8
5	180	20	-	-	200.	920	3.6

Table 2 above shows that items 6-10 have the mean scores of 3.5, 3.6, 3.6, 3.8, 3.6 respectively showing that the respondents

agreed on the listed effects of examination malpractice on the academic achievement of female biology students.

Discussion and Conclusion

The fate of intelligent biology students, particularly females, in the examination malpractice era is fraught with challenges. However, it also presents an opportunity for educational institutions to reinforce ethical standards and for technology to play a constructive role in upholding academic integrity. Addressing this issue, requires a multifaceted approach that includes policy reform, educational initiatives, and a cultural shift towards valuing honesty and hard work. Advancement in technology, such as the implementation of intelligent examination supervision systems using deep learning algorithm, offer a glimmer of hope in curbing these malpractices. These systems can detect suspicious activities during examination, thereby reinforcing fairness and integrity. However, the reliance on technology also raises concerns about privacy and the potential for misuse. In addition, this issue requires a holistic approach that involves promoting a culture of academic integrity, providing support and resources for students to excel through ethical means, and implementing stringent measures to prevent and penalize exam malpractice. By ensuring a level playing field for all students, regardless of gender, we can create an environment that nurtures the talents and potential of female biology students, empowering them to thrive and contribute meaningfully to the field of science and beyond. The fate of intelligent female students in an era of examination malpractice is complex and fraught with obstacles. However, their determination and ethical stance are beacons of hope for a more equitable academic future.

Recommendations

Strengthening Institutional Policies: Educational institutions should enforce strict anti-malpractice regulations and provide clear guidelines for ethical conduct.

Promoting Academic Integrity: Awareness programs aimed at students and faculty can help foster a culture of honesty and discourage malpractices.

Leveraging Technology Ethically: The deployment of AI and other technological tools should be balanced with considerations for student rights and privacy.

Supporting Female Students: Special initiatives to support female students and address gender-specific challenges can help mitigate the impact of examination malpractice.

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