

THE CHALLENGES OF GENDER RECONCILIATION IN NIGERIA

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Abstract

In every study, there must be an existing problem and in every existing problem, there should not be silence because human beings are not built in silence but in words, in works, actions and reflections. The rate of gender crises in the families, workplaces, social structures, religious expressions, political structuring and general system of justice delivery are high, and there should not be silence but dialogue that leads to reconciliation. In Nigeria, lack of gender equity is highly affecting both gender, though it is assumed that it is affecting only women, without considering men, that Nigerian culture is one sided. It is against this backdrop that brought the idea of gender reconciliation because to continue to empower one gender is to dis-empower the other which is the creation of another problem for posterity. The study employs analysis method to examine critically the conceptual involvements and

their implications for our subject. The study aimed at exposing the area that are still causing gender crises and how to reconcile them. The study therefore argues that gender complementarity should entail in real life to develop and sustain every sector in Nigeria.

Keywords: Gender, Gender equity, Gender equality, Gender Reconciliation

Introduction

Globally, the issue of gender crisis is at the center table, its changing nature is positively visible but still the gap between men and women remains wide. Findings discover that what is currently regarded as gender equity in gender relations can be seen in economic, political, religion and sociocultural practices. Taking a critical look on our society, one will see that some of Nigerian traditional practices have actually enslaved both gender to the extent that one begins to wonder whether these traditional practices were made to benefit the people in the society or to exploit and enslave them, especially women. Why does one gender allow their loved ones to be enslaved psychologically, socially, politically, economically and culturally in the name of traditions even at this age of modernity?

There is no doubt that exploitative traditionalism abounds in Nigerian society but the female folk seems to get buried in the practices. Women live in an oppressive situation justified by tradition and the custom of society in which they find themselves. These constraints to gender equity have

extensively eroded our lives based on mutual respect and agreement across gender lens. It is very important to note that gender relations in our communities have been affected by the shackles of these negative traditions and the new interpretations triggered by the external influences and aspirations. Therefore, to curb gender crises and reconcile both gender, changes should start from the rooted ancestral traditional norms with the spirit of love. With these, many of the problems of gender relations in Nigeria will be changed and both genders will be equally valued and respected.

Pithy Understanding of Gender Relations in Precolonial, Colonial and Postcolonial Period in Nigeria. Whenever the term ‘gender’ is mentioned, many readily attribute it to the womenfolk, who in many societies are challenged and often put in a disadvantaged position as against the men. As a result, many women empowerment programs are being championed to cushion the effects of this subjugation of women. It is important to understand what gender relations mean, how male and female relate with each other and what the roles of female and male are in Nigeria. There are specific roles to be played by both male and female in order to attain and sustain development. In Nigeria, male gender is responsible for productive work while the female gender performs dual work; the productive work and the reproductive work.

Realistically, in Nigeria, male and female genders have different roles, responsibilities and spaces in political, sociocultural, religious and economic sectors. Whatever one wants to do depends on one’s gender not one’s ability and capacity. However, basing roles, responsibilities and spaces on

one's gender in this modern time cannot help Nigeria to attain and sustain development, even if it worked then, it will be difficult to work in this global, civilized and modern world. Therefore, this calls for gender deconstruction, reconstruction and construction in order to reconcile both gender and achieve successful development and its sustainability.

In line with this, Efiritha discovers that, there is no separation between sex and gender, taking the two as synonyms, where being born male means being born a man and being born females means being born a woman.”¹ In the Western perspective, sex and gender are different, sex remains but in gender it can be changed. Similarly, Simone de Beauvoir affirms that there is nothing like a woman (female sexed identity) that predates gender. In her book *The Second Sex*, she affirms that one is not born but rather becomes, a woman. It is civilization as a whole that produces this creature, intermediate between male and eunuch, which is described as feminine.”²

From this expression, it is observed that neither biological nor psychological characteristics could define one's gender. One becomes a woman only after one goes through certain life experiences. Besides, femininity is neither a natural nor an innate entity, but rather a condition brought about by society, on the basis of certain physiological characteristics. Gender is a social and cultural construct and should not be seen as the same thing with sex, rather, gender should be separated from sex.

Gender is a social construct advanced by male dominated patriarchal society with the intention to disfavour women and

give superior position to men. It is a politically charged construct that is formulated within a field of power to oppress women. Woman is only but a historical idea and to become a woman merely means to conform to this idea. In the same vein, Beauvoir claims that, woman itself is a term in process, a becoming, a constructing that cannot rightfully be said to originate or end. ”⁴ As an ongoing discursive practice says Beauvoir, it is open to intervention and re-signification.⁵ In relation between male and female, seeing sex as gender is the major problem. Once this confusion and misconception between sex and gender are understood and separated, solution would be achieved.

Fundamentally speaking, in Nigeria, the gender one is born seems to determine one’s luck, responsibility, right and space. If one is born male, he is privileged and will have all the power to subdue and dominate in the society. Males are seen as the head in Nigeria. Nigerian society from the beginning is patriarchal, and this has become a major setback to women’s liberation.

The society prefers male to female children. For instance, in Igbo society, male child is preferring to female child because of security or rather retaining of the family’s name. The father is sure that if God keeps the child alive, the child will inherit what the father has laboured for and will not be taken by any relatives after his death. In line with this, Okafor asserts that;

...the Igbo custom denies the female child her right of acquisition and ownership of her father’s immovable property. Particularly, Igbo girl do not have any share

of land in her father's house except the boys. This practice is also obtainable in the cultures of other African countries like South Africa.⁶

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

...sometimes, the smallest male child of deceased men are allowed to say where their father is to be buried or any of the male relations of the man without taking into account what the wife or the grown-up daughter has said. The late man's house, barn and other properties are not shared unless a son or any of the male relation is there to say who gets what.⁷

In this perspective, Orabueze and Ogbazi observed that; ...”it is obvious that gender-discriminatory custom that disinherits women from acquisition and ownership of land in their father's families have not been whittled down by education, constitutional provisions and Christianity.”⁸

Briefly speaking, during precolonial period in Nigerian traditional settings, there were customs, cultures and traditions that were guiding both gender differently. For instance, there are some harmful and discriminatory cultural practices in

Nigeria that were applied to women and men but were different, one side favour or disfavor men or women; such as a man being the head of the family, facing almost the whole responsibilities or burdens of the family while the women side are norms and regular harassment against widows in the context of the household, community, state and marketplace. Once a woman's husband dies, her status reduces but when a man's wife dies, his status remains. Ezebuilo confirms that:

...both men and women experience widowhood/widowerhood but in different directions. Widows are expected to remain loyal and faithful to their late husbands and honour their memory whereas men are often pressured into a quick remarriage, regardless of their readiness or wish to remarry. If widows remarry, they rarely do so of their own free will. In some communities, widows may be forced into new conjugal relations with a male relative or forbidden to remarry, even if they wish otherwise.⁹

Another harmful and discriminatory cultural practices are early marriage, forced marriages, virginity testing and so on. There is need for reconciliation for a better Nigeria.

Furthermore, during precolonial period, there was existence of gender oppression between men and women but there was no agitation then, work was gendered, and each gender knows, they only learn their roles, responsibilities and adopt them. Due to the fact that each gender was born in his or her own responsibilities, spaces and works, their major vision and mission were how to achieve their roles and responsibilities.

Furthermore, colonial stage is where the perception that women were marginalized, exploited, oppressed by men started. For instance, the Aba women's riot (1929) as a result of British rule that introduced taxation on women in South Eastern Nigeria, upon women were excluded in governmental field, that men should hold all positions of power and opportunity in political, economic, cultural, religious and social aspects not by merit or ability but by their gender. This is where patriarchy was introduced, that men are better than women, therefore, men should have more power than women. This is the beginning of the white man's burden, such as civilization, Christianity and commerce. It is here that preexistence political organizations in suffered the imposition of the colonial system which introduced new demands and systematically excluded women. They discovered that the material and psychological basis on which their authority was constructed disappeared gradually. The colonialist knew that women were the pillars of Nigeria foundation that was why the first in the line of impositions was the introduction of the rigid concept of gender. In this line, women were only female and men only male. The idea of the domestication of women was the fruit of the sexual division of labour and the introduction of monetary system. The introduction of education was made but only men could go to school and occupy available job positions as women were often held back by a long chain of children and grandchildren. That was how the introduction of salary empowered men over women and made women subordinate and dependent on the men for the subsistence of the family, it was only after this introduction that the Nigerian man became the bread winner of the family before now, he was only a bread eater without

knowing where it came from. The arrival of Christianity affected women's roles, figures and turned the general world to the male world. The traditional religion that involved both the masculine and feminine lost its ground and women were left behind. The notion of women as the weaker sex is foreign to traditional Nigerian; they only became weak or rather were considered weak after men had been empowered to their detriment. From this explanation, the truth is that gender imbalance was baptized by the colonialists. Due to development, Christianity, globalization, socialization, education and other factors.

Fundamentally, women of the contemporary society are of the view that women should not be defined by their gender that a woman is more than a gender. From the brief historical illustration, the old Nigerian society did not see women as just gender or inferior rather the new Nigerian society understand them to be same. One of the things that fueled gender oppression is the coming of the colonial system of government that affected Nigerian traditional roots, though, it is like a double edged sword, one side is positive while other side is negative. No one can deny the positive or negative aspect of the coming of the Westerners, what is left and required from the present Nigerians are to recover their useful lost cultures, identities and values instead of destroying themselves.

Conclusively, causes and challenges of gender crises should be urgently attended to, what women are asking for is not women empowerment but gender reconciliation, gender development and that lost connection between men and women in order to

build each other since both genders now have political, economic, social and religious capacities.

The Preference of Male Progeny

In Igbo society, it is not only the predicament of childlessness that women suffer but the gender of the child. A woman may have as many children as possible but if there is no male among them, tradition treats her almost as if she is childless. The tradition holds only the woman responsible for not giving birth to a male gender while the man goes free simply because he is a man. Ignoring the fact that the biological constitution of the "XY" or "XX" chromosome in men are normally responsible for the sex of any child. It fails to acknowledge that it is now an established fact that the man's chromosome determines the sex of his child. It is what the man gives the woman that she brings forth into world. Science has proved this, but despite our acclaimed literacy and enlightenment, we prefer to stick to tradition rather than facing the fact.

In the words of, Pope Francis:

What is humanity without woman? What is man without woman? We have it on the first page of the bible: it is loneliness. A man without woman is alone. Humanity without woman is alone. A culture without woman is alone. Where there are no women, there is loneliness, arid loneliness that generates sadness and all kinds of harm to humanity. Where there is no woman there is loneliness. 10

From this quotation, there is urgent need for gender reconciliation in order to save humanity from losing the importance of each other. What is humanity without a man and a woman complementing each other? Both male and female child should be given equal rights and opportunities for the success of humanity.

Dual Responsibilities: Production and Reproduction

Women's search for equality of opportunity in the job market is hindered by the lack of an emotional support system in the family such as has traditionally been provided by the domestic wife. One function of the traditional family is to provide a 'haven in a heartless world'. The question has now become: who will maintain the haven when both husband and wife are working? The answer lies in the elimination of genderspecific roles and expectations. The family is important, and it needs to be maintained. Institutionalized support system for childcare and parental leave, combined with an elimination of the expectation that women must take primary responsibilities for the family by the virtue of their gender rather than individual aptitude or interest, will allow for equality of opportunity for both men and women while simultaneously providing for the continuation of the family. All that children need are love and care. The issue is not that women do not want to love and care for children; many women have fulfillment in childcare. The biological accident of one's sex, however, should not be the dominant factor in choosing a gender. Men's occupation should allow them and give them the opportunity to participate equally in child care. Appropriately valuing the work of childcare and child rearing will encourage more people who find fulfillment

in such work to devote their time to it. The reality is that women are more willing to step into the traditionally male sphere of paid employment than men are to step into the sphere of domestic work.

Women and Men in Employment

According to Plato:

There is no pursuit of the administrators of a state that belongs to a woman because she is a woman or to a man because he is a man. But the natural capacities are distributed alike among both creatures, and women naturally share in all pursuits and men in all 11.

Through history, women in all cultures have been considered the inferior sex. Ubiquitous cultural ideals have sharply delineated appropriate gender roles and separate spheres of ambition for men and women - while men have both controlled and enjoyed access to the opportunities of the world at large, the acceptable realm of experience for women has traditionally been confined to the home.

Cultural norms work strongly to tie women to the home. There is an inherent value placed on the mother-child bond in our society. Women are socialized to be nurturing and caring, while men are socialized to be ambitious and career-oriented. Women are then for 'better' at children and organizing the home because society has prepared them for such a role. Women are to say that it does not matter. If a man chooses to stay at home with his children rather than work outside the home, and therefore chooses to place a greater importance on his wife's

career than on his own, that family is looked upon as not quite normal. Even in homes where both parents work and arrangements have been made for paid help to assist with childcare and housework, it is still the woman who directs and supervises domestic maintenance. When men and women speak of performing household duties, the usual description of men's participation is that he 'helps' with 'her' housework; she hires and instructs the cleaning woman and the baby-sitter.

Factors Militating against Gender Reconciliation in Nigeria

Social Cultural Factors

One of the major problems of gender relations in Nigeria is sociocultural factor. Gender relations are largely influenced by society and family. For instance, family as the smallest unit of the society is the institution which is an important concept in explaining gender inequality. Literarily, it means 'the rule of the father', more broadly, it refers to a society ruled and dominated by men over women. This is inherent in most Nigerian societies; giving men a higher social status over females has crept into public life, which reflects in state activities. The family plays an important role in maintaining this patriarchal order across generations. The socialization of children to expect and accept different roles in life has created a social mechanism for the development of value that engender the several forms of discrimination against the female gender.

Political Factor

Political factor is another problem in Nigerian gender relations. Men's and women's conception of politics is a great hindrance

in political sector. Nigerian politics is based on high political virility, those who have all it takes to compete in the turbulent environment; those who possess the wherewithal to take it by force when force is required; those that can march violence with violence.

For women without supportive spouses, it is difficult to juggle conventional roles with an interest in politics. Some women in politics pay a costly price for their careers. Politics is time consuming and demands a great deal of attention. There are caucus meetings, primaries, campaign stumps and fund raising. Participation often requires attending evening meetings. In Nigeria basically, women who try to engage in politics are sometimes women whose husband are late or divorced. This is because, it is a general believe in Nigeria that women are not meant for public life but only good in sex and childbearing.

Economic Factor.

In Nigeria, poverty wears a woman's face, women have less access to education, credit information, skills, loans, and health care, all crucial to attaining financial independence which is vital to women's participation in politics. The combination of all these factors added to the burdens of child rearing and housekeeping; conspire to keep women off the social and political scenes. In some cultures, women have no property or right of inheritance. Nigerian women are said to own just one percent of the continent's assets. This makes it difficult for them to access loans, as they do not have collateral. However, economic factor has become a major obstacle and stumbling block for most Nigerian women to be financially independent.

This becomes a serious challenge to women especially when it comes to politics, the huge amount of money that is needed to run politics hinders them in involving in politics due to lack of financial support.

Customary and religious practices.

Customary and religious practices of many Nigerian societies are biased by subjugating women to men and undermining their self-esteem and dignity. The overall impact of gender bias, discrimination, cultural norms and practices has entrenched a feeling of inferiority in women and place them at a disadvantage vis-a-vis their male counterparts in the sociopolitical scene even in urban centers. These socially constructed norms and stereotype roles make women overplay their 'feminists' by accepting that they are 'weaker sexes', overemphasizing the dainty nature of their sex and regarding exceptional achievement as masculine. Some religious doctrines militate against the active participation of women in politics and position of authority. It held that the origin of gender discrimination began from their sins. Islamic doctrines strictly bar women from some political endeavour, such as public speaking, appearing in some social gathering that can facilitate their political ambitions.

Conclusively, hooks encourage that;

We need to affirm one another, support one another, help, enable, equip, and empower one another to deal with the present crisis, but it can't be uncritical, because if it's uncritical then we are again refusing to

acknowledge other people's humanity. If we are serious about acknowledging and affirming other people's humanity, then we are committed to trusting and believing that they are forever in process. Growth, development, maturation happen in stages. People grow, develop, and mature along the lines in which they are taught.

From hooks encouragement, men and women need to support and encourage each other. Envy and jealousy create conflict in the society and this must be jettisoned because it brings division. Both genders must see one another as humans and not slaves. They must relate well with each other for stability and sustainability.

Nigeria needs to jettison those norms and traditional practices that subjugate women and make the men rulers, if not, gender crisis will never end in Nigeria and this will continue to lead to more sufferings, domestic violence, sexual harassment and humiliation as seen today in some societies.

i. Awaiting Mothers In traditional African society and in Nigeria particularly, Aghamelu observes that "...procreation is almost seen as the primary aim of marriage and the woman is usually blamed if this fails."¹³ Mbuy-Beya informs that "...fertility is so much insisted upon that the woman who has not born a child does not have a role in the society."¹⁴ Tradition has always made the woman a ready culprit whenever infertility is mentioned. Tradition made it that a man's sterility must never be made public; the woman must be blamed. She is

accused of having lived a reckless live and many have had series of abortions in their younger days.

Sometimes the husband who is supposed to protect his wife from attacks from his family and stand by her is either scared or is lily-livered or he is not man enough to stand his ground for his wife. He does not want to offend his loving mother as believes his dear wife would understand, she knows that is how mother-in-laws are. He is playing safe. In spite of the fact that every man wants a child, the physical, psychological and emotional wellbeing of his wife should be of importance to him. In a society where love and truth exist such culture and tradition cannot exist even if it does, it will not be allowed to transfer to the next younger generation unless there are no scholars in such society. What use is an old and harmful culture in the midst of the scholars?

Repugnant Widowhood Practices

Widowhood is the state of a woman whose husband is dead and she does not marry again. It is one of the most dreaded and unenviable status in which a woman may find herself in most societies. The status of a widow is so horrendous that the mere thought of it chills the blood of any woman. Widows are generally given unjust, inhuman, degrading and dehumanizing treatment. The widowhood practices are so many, and may differ from one place to the other in terms of intensity and duration of the treatment. However, the common thread that runs through them is that of the obnoxious nature of the practices which usually leads to hardship, misery and secluded living.

The most dreadful practices seem to have taken place in the olden days, the story has not really changed in these modern times. Generally, a widow is deliberately made to suffer as if she killed her husband. She may be isolated not only from her children, but from the entire community as she is confined to a part of the husband's house or just a corner of it until the mourning period is over. She is under a taboo, so, no one comes close to her except of course her close relations. She is thus left in a state of misery as if she committed a crime.

Unfortunately, in Igbo land, the people that are mostly guilty of this uncivilized, wicked and inhuman behaviour are women called Umuada. They are known for their hardheartedness and impossible demands. They generally ensure that the widow is miserable. She dares not smile or laugh when hilarious jokes are cracked before her. She must shout and cry every morning until her husband is buried. If she does not wail loudly enough, the umuada would beat her up. The widow must sit on the bare hard floor and must not take any food or drink procured for the burial ceremonies. She will have the hair on her head and pubic area shaved with a blunt razor blade, scissors or piece of glass.

Other harmful mourning practices include: drinking of the water used in washing the dead husband's corpse, sleeping with the corpse, having sexual relations with the family members of the deceased to cleanse her of evil spirits.

The rules of inheritance under customary law in Nigeria vary from one ethnic group to another. However, there seems to be unanimity in the area of intestate succession where the widow has no place. A woman who is married under the Marriage Act

is well protected and can inherit her late husband's property, but the right of a woman married under customary law to inherit is severely restricted; she cannot inherit her husband's property. The widow here is in a weak and defenseless position. In Igbo area, her male children can inherit but not her. If the widow is childless or has only female children, then neither she nor the children can inherit anything at all. In the Yoruba area, male and female children do inherit the property of their father, but the widow is not allowed to inherit.

Evidences have shown that nothing happens if one says "no" to them. Orjiakor affirms that during the funeral of her cousin, she was able to restrain the "umuada" from carrying out all the rituals on her cousin's wife "I stood my ground and refused vehemently. I reminded them that since I am one of them, I cannot permit such inhuman punishment, after much argument, they gave in."¹⁵ It is only a little determination that is needed to reconcile these practices that are meted on the women folk in the name of tradition.

II. Divorce

Divorce is the dissolution of a properly constituted marriage. African societies frown at divorce and tries to prevent any form that could cause divorce. A divorcee is treated worse than a recluse; nobody wants to associate with her. Remarriage for her is a problem because no prospective suitor will be in a hurry to marry her. The reason usually advanced is that they do not know what actually 'chased' her out of her former husband's house. More so, there is no guarantee that such things will not repeat themselves if she is remarried. In other words, she is

perceived as a bad angel and treated like a pariah. Any person who weathers the storm and marries a divorced is treated with contempt.

Way forward

Education as Tool for Gender Reconciliation

Education is the first step in the liberation of any group long oppressed, it brings change of culture, create lovable culture that will benefit both genders and make one useful to his or herself and the entire society. Funny enough, equal education for men and women widened the rivalry, enmity and competitive spirit between both gender instead of emancipating them but this is not to deny the positive impart education has played in gender studies. Education is to learn positive culture and to unlearn negative culture.

There is a prevailing misconception that women should be relegated or confined to domestic life only. However, what is important is to advocate mutual contributions of both sexes, towards the achievement of a just society as well as a progressive one. Worthy of mention is the fact that by virtue of being humans, both men and women are entitled to the fundamental human rights, of which right to education is one. In advanced countries therefore, it has become a rule that women should have access to education including all the rights, which are available to all human.

In contemporary society, women are not only educated, but also render great assistance in educating other people, even males. It is on this note that Pope John Paul II, in appreciating

the contribution of women towards the development of the society, asserts thus:

I would like to express particular appreciation to those women who are involved in the various areas of education extending well beyond the family: nurseries, schools, universities, social agencies ...whatever the work of education is called for. We can note that women are ever ready and willing to give themselves ...in serving the weakest and most defenseless.¹⁶

He further observed that women's participation and contribution in the area of education is so commendable; so many are the records of their impact in educational programme in families and even the entire society. ¹⁷ Therefore, one would give credence to the efforts of the advocates for women education. Let us help them to bring out the best in them for the betterment of the society. Education is for all and should be for all. Education is connected with love, when there is love in a society, there will be no injustice. Education is not only the foundation upon which quick and sustainable development of the economic, political, psychological, sociological and human resources of any country is based, it is also the greatest instrument for the full promotion of the rights and privileges of genders as well as for the improvement of their statuses.

Conclusion

Having exposed the various aspects of challenges to gender reconciliation, the study advises and suggests change of culture

since culture and tradition are dynamic in nature, this implies that culture never remains the same for long. New culture emerges to replace the old one and when it is not replaced, the production of new one becomes problematic and this hinders development. Therefore, it is time to change the culture of domination, oppression, abuse from any part of the gender and replace with the culture of truth, love and reconciliation.

It also suggests human development, for the most neglected part of development in Nigeria is human development, human being is an agent of development and needs to be developed in order to develop material aspects. It is lack of human development that thwarts some people from knowing the importance of each other and fail to recognize the values of love, justice, truth, fairness, dialogue and reconciliation.

It concludes that presently women also dominate, abuse, oppress men, revenge, compete, and rivalry which was not the purpose of women empowerment and development, therefore challenges to gender reconciliation should be urgently attended to in order not to create the system of matriarchy for the future posterity.

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PHONOLOGICAL ERRORS IN POST PRIMARY SCHOOLS STUDENTS' IGBO ESSAYS

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Abstract

This study aims at ascertaining the written phonological errors of Post Primary School students who are Igbo L1 speakers. Hence, the basic aim of this research work is to identify the common phonological related errors committed by Igbo speakers who are in examination class, and also the ways in which errors committed by the students can be corrected. Igbo essays were picked at random from the mock examination of Post Primary Schools Service Commission, Ogidi Zone, Anambra State. Thus, a descriptive survey design was used for this study. Twenty (20) Igbo L1 speakers who were students from SSIII classes formed the sample population for this study. The data for the paper were generated using the students' written essays and letter writings on various topics such as: "Dègara nnà gị letà, Dègara ezigbo nwanne gị letà, Ọgwù Bèkee nà-àgwọ ọrịà karia ọgwù Ìgbò, dgz." The data collected were presented, and was analyzed using Corder (1967) theory of error analysis. It was discovered that aside the grammatical errors, the students committed many phonological errors ranging from phoneme replacement, violation of vowel

harmony, wrong use of the article 'nà', omission of syllable, wrong application of diacritics, and issue of tone marking which is totally absent in the essays. Conclusively, it is recommended among others that students should be engaged in competitions with rewards, and also Igbo language teachers should be trained occasionally with right materials which will aid in developing effective use of Igbo language.

Keywords: Igbo Language, Phonology and Concepts, Errors and Error Analysis Phonological errors,, phoneme

Introduction

Language is a medium of communication. The Igbo language is one of the three main Nigerian languages (the others being Hausa and Yoruba). Majority of the native speakers of the language are traced to the South Eastern part of Nigeria, precisely in Abia, Anambra, Ebonyi, Enugu and Imo states; while a few other speakers reside in Delta and Rivers states. The language also belongs to KWA language family. It is noteworthy that Igbo language is the first language acquired by the speakers in an Igbo traditional setting. This language has expanded with the evidence of being taught in schools, and lots of books written in it for the sole purpose of studies, preservation and advancement.

Igbo language is becoming less frequently spoken or used as the world is becoming a global village and only globalized languages can sustain its tempo. Many languages already have

global recognition and influence which English, French the lead while Chinese seems to be waking up recently. Unfortunately, the rate of the growth of Igbo language is very slow as a result of poor language attitude of majority of the speakers. In Igbo natural environment, it should be obviously known that Igbo language is the first language of the inhabitants, but of recent, it is certain that right in Igbo natural setting, English is becoming the first language of the Igbo people. As the language gradually loses its authenticity, the younger generation is getting rid of the language at any slight opportunity. However, this can be changed through our attitudes towards the language, especially by our policy makers. Due to lack of good language attitude, many errors are being made at the course of the language use especially in writing aspect.

Error, in the words of Richard et al (2002) is the use of a word, speech act or grammatical items in such a way it seems imperfect and insignificant of an incomplete learning. As people, many are no longer much interested in Igbo language like the earlier years which has caused incomplete mastery of the language. This results into various errors which include; syntactic, morphological, phonological, and so on. Hence, the basic aim of this paper is to identify the common phonological related errors committed by Igbo speakers and or students who are in examination class, and the ways in which errors committed by the students can be corrected. Twenty (20) essays written in Igbo were picked at random from the mock examination of Post Primary Schools Service Commission, Ogidi Zone, Anambra State. This entails that the data is

collected from SSCE students' mock examination. Thus, a descriptive survey design was used for this paper. The data for the paper were generated using the students' written essays and letter writings on various topics such as: "Dègara nna gị letà, Dègara ezigbo nwanne gị letà, Ogwù Bèkee nà-àgwò ọrịa karia ọgwù Ìgbò, dgz."

Literature Review

Phonology

According to Anagbogu, Eme and Mbah (2001), phonology is that branch of linguistics that is concerned with the pattern of sounds in a language. The main function of phonology is to describe how sequence of sounds and the prosodic features can convey meaning in a language. More so, phonology is concerned with the exploitation of speech sounds to make meaningful contrast. For example, in 'pit' and 'bit' where the difference in meaning is brought about by the difference in the initial position 'p' and 'b'. Therefore, phonology means the study of the rule system that governs how particular speech sounds are used to produce meaningful words. Phonology is concerned with phonemes and these phonemes are speech sounds that are capable of creating a difference in meaning. Vowel harmony, tone, pitch, syllable, free variation, distinctive features and so on are handled through Phonology.

Vowel Harmony

Mbah and Mbah (2000) explain that vowel harmony is a phonological process that occurs in languages by which vowels

divide themselves into sets at which only members of one set can co-occur with members of that set and may never co-occur with members of other set. Igbo and Yoruba as members of KWA language family are examples of languages that operate vowel harmony, whereby in Igbo, there is [-ATR] /a ɪ ʊ ɔ/ and [+ATR] /e i o u/. This is seen in original Igbo words such as;

-ATR

ụlò ‘house’

Ụlọukà ‘church’

Akwụkwọ ‘book’

+ATR

Oke ‘male’

Osisi ‘tree/wood’

Ùdèlè ‘vulture’

Tone marking

Eme, et al (2001) is of the view that tone language is one which uses tone first to give meaning to lexical items which and secondly to differentiate semantic items which may otherwise appear similar in forms. They went further to explain that tone is seen as a feature realized on the syllable in tone languages. A tonal language makes use of tone in differentiating between two or more identical lexical items. There are some certain

words in a language which may be morphologically identical but the tonal elements can completely cause a change in the meaning of the words. Tone is usually realized on the vowel of the syllable or on any other syllabic element, such as syllabic nasal.

For instance: HH *ákwá* ‘cry’

HL *ákwà* ‘cloth’

LL *àkwà* ‘bed/bridge’

LH *àkwá* ‘egg’

On the other hand, if the lexical item is produced without tone marking, the situation becomes worse since ‘akwa’ without tone marks, only represents a sequence of letters without semantic significance.

Free Variation

Gimson (2014) states that when the same speakers of a language produce noticeable different pronunciations of a word, the different realizations of the phonemes are said to be in free variation. In other words, free variation in linguistics is the phenomenon of two or more sounds or forms appearing in the same environment without a change in meaning and without being considered incorrect by the speaker of the language. Sounds are said to be in free variation when they are allophones of the same phoneme (Obiorah, 2021). In this case, alternation of phonemic symbols play a role as the case with; *ihuoma/iruoma* ‘fortune/personal name’, *obipha/obiṣra* ‘name of a person’, *aladòbè/aniḍòbè* ‘personal name’, *uḷoṛu/ṣuṇoṛu*

‘workplace’. From the foregoing, one can assert that free variation encourages dialect integration.

Syllable

In the words of Bright (2002), a syllable is a string of segments grouped around one obligatory vowel or vowel-like (syllabic) element. This segment is the syllable’s nucleus; any preceding group of consonants within the syllable is the onset; and any following consonants form the coda. The word *algebra*, if divided as *al.ge.bra*, contains an initial syllable without onset but ending in a coda *l*, followed by two syllables with onsets but lacking codas. In Igbo language, syllable is made up of vowel (V), consonant and vowel (CV) and syllabic nasal (SN). This is represented using the following lexical items:

$$V + CV = VCV$$

$$\acute{a} + k\acute{a} = \acute{a}k\acute{a} \text{ ‘hand’}$$

$$\acute{í} + s\acute{í} = \acute{í}s\acute{í} \text{ ‘head’}$$

$$CV + V = CVV$$

$$kwu + \text{ó} = kwuo \text{ ‘speak’ in commanding tone}$$

$$ga + a = gaa \text{ ‘go’}$$

$$CV + CV = CVCV$$

$$m\grave{a} + n\grave{a} = m\grave{à}n\grave{à} \text{ ‘but’}$$

$$ch\grave{u} + r\grave{u} = ch\grave{ù}r\grave{ù} \text{ ‘fetched’}$$

$$SN + CV = SNCV$$

$m + m\grave{a} = mm\grave{a}$ 'knife'

$n + ne = nne$ 'mother'

Errors

It has been accepted that errors play an important role in the learning process. To language learners, language learning is not so much a question of acquiring a set of automatic habits, but rather a process of discovering the underlying rules, categories and systems of choice in the language by some sort of processing by the learner of the data of the language presented to him by the teacher (Corder, 1973). In order for this discovery to take place, learners have to go through several stages and processes. One of the most important factors included in almost all the stages and processes of language learning is error making.

Concept of Error

In the words of Corder (1973: 260), errors are "breeches of the code" of a language. He explains that errors are "deviant structures" or "unacceptable utterances that signify imperfect knowledge of the linguistic codes. This implies that errors are committed by those who are not well grounded in the structure of a language. He differentiates errors from mistakes. According to Corder (1967), learners' errors are important in and of themselves. For learners themselves, errors are indispensable, since the making of errors can be regarded as a device the learner uses in order to learn. Corder (1975: 259) defines errors as branches of the code. A learner makes errors because of lack of knowledge of the formation rules of the language being learned and therefore the meaning of phrase or sentences produced is quite unacceptable. The term "errors" is reserved for the systemic deviation due to the fact that learners

are still developing knowledge of the rules of the target language. The learner makes errors because of lack of knowledge of the rules of the language s/he is learning. Such errors are called competence errors. When a learner makes such errors, he will not be able to correct them, and he will probably make the same errors at other times. Such errors can be corrected only when the learner is helped or guided by the target language expert.

Furthermore, Scovel (2001: 16) says that "... errors are systematic and may give valuable insight into language acquisition because they are goofs in the learner's underlying competence." When native speakers make mistakes, they can identify and correct them immediately because they have almost full knowledge of the linguistic structure of their mother tongue, that is L1. Nonnative speakers, L2 learners not only make mistakes, they also commit errors and as they have only an incomplete knowledge of the target language. They are not always able to correct the errors that they make. Thus the learners' errors reflect a lack of underlying competence in the language that they are learning and using.

Types of Error

In classifying linguistic errors, Tarigan (1988: 276) states that errors are classified based on four taxonomies, these are as follows:

1. Errors Based on Linguistic Category: under this category we have:

a) Linguistic category taxonomy, which classifies errors, based on linguistics components, using linguistics terms.

b) The surface strategy taxonomy which classifies errors into four categories namely omission, addition, misordering and misinformation

c) The comparative taxonomy classifies errors into four namely: developmental errors, interlingual errors, ambiguous errors, unique errors

d) The communicative effect taxonomy classifies errors into global errors and local errors

2. Errors based on Surface Strategy Taxonomy: This taxonomy concentrates on the ways in which surface structures are altered. Using this taxonomy, Dulay et al (1982: 150) divide errors into the following four categories: (1) omission, (2) additions, (3) misinformation, and (4) misordering. Whereas Omission is typical for the early stages of second language acquisition, misinformation, misordering, or overuses are much more common in the intermediate stages (Dulay et al, 1982: 155).

3. Errors based on Comparative Taxonomy

Dulay, and Krashen (1982: 163-164) state that the comparative taxonomy classifies errors on the basis of comparing the structure of second language errors to other types of constructions, most commonly to errors made by children during their first language acquisition of the language in question. In this taxonomy, there are four error categories: (1) developmental errors, (2) interlingual errors, (3) ambiguous errors, and (4) the 'grab bag category' of other errors.

Sources of Errors

Brown (1980 in Hasyim, 2002) classified sources of errors into the following categories:

1. Interference or Interlingua transfer: that is the negative influence of the mother tongue of the learner.

2. Intralingua transfer: that is the negative transfer of items within the target language. In simple term, it is the incorrect generalization of the rules within the target language.

3. Context of learning: this overlaps both types of transfer. For instance, the classroom with the teacher and his materials in the case of school learning or the social situation in the case of untutored second language learning. In a classroom context, the teacher or the textbook can lead the learner to make wrong generalization about the language.

4. Communication strategies: it is obvious that communication strategy is the conscious employment of verbal and/or written mechanisms for communicating an idea when linguistic forms are not available to the learner for some reasons. There are five main communication strategies, namely:

- a. Avoidance,
- b. Prefabricated patterns,
- c. Cognitive and personality style,
- d. Appeal to authority,

C. Language switches (Brown, 1980 in Hasyim, 2002).

Factors That Influence Errors

According to Sadtono (1987), there are two Factors that influence language learning, thereby giving room for errors in that language. They include:

1. Linguistic factors: which includes; the factor of the language itself, the relationship between the mother tongue and the foreign language, and the components of the language such as: orthography, phonology, vocabulary and structure.

2. Non-linguistic factors: which includes; the aptitude, the personality, motivation, the teacher, the method, the facility, and the socio-cultural environment of the learner.

Grammatical Errors

The term grammatical error is used in Prescriptive Grammar (PG in short) to describe an instance of faulty, unconventional, or controversial usage, such as a misplaced modifier or an inappropriate verb tense. It is also called “usage error.” They are usually confused with factual errors, logical fallacies, misspellings, typographical errors and faulty pronunciation (Geoffrey and Jan, 2002). It has to do with the wrong use of words, using unnecessary words in a sentence, failure to use the appropriate article, making sentences that do not make sense in the language, and so on.

Phonological Errors

As earlier mentioned, phonology is that branch of linguistics that is concerned with the pattern of sounds in a language. Therefore, the phonological errors are those errors that are related in the field of phonology. These include; Vowel Harmony violation whereby simple words are formed outside the combination of the vowels from one group, either [-ATR] /a ɪ ʊ ɔ/ or [+ATR] /e i o u/. Example: ‘*akwukwɔ*’ instead of ‘*ákwúkwo*’ (book), ‘*osisi*’ instead of ‘*osisi*’ (tree/wood), ‘*ulo*’ instead of ‘*ulo*’ (house) and so on.

Secondly, tone marking which gives meaning to lexical items and also differentiate semantic items which otherwise appear similar in forms. Not tone marking such words or mis-tone marking them, can cause confusion to the readers. For instance: when ‘*akwa*’, ‘*egbe*’ are left unmarked or mismarked, knowing fully well that there they can appear the same way to portray different grammatical meaning.

Concept of Error Analysis

Brown (1994 in Ridha, 2012) defined error analysis as “... the process to observe, and classify the deviations of the rules of the second languages and then to reveal the systems operated by learners.” Similarly, for Crystal (1999) error analysis in language teaching and learning is the study of the unacceptable forms produced by someone learning a language, especially a foreign language learner.

Error analysis is described as “... a set of procedures for identifying, describing and explaining learners’ errors” (Ellis & Barkhuizen, 2005: 51). It is crucial to point out that Error Analysis is not only about identifying and detecting errors but actually trying to explain why they are made. When investigating second language learners’ materials, there are several methods that one can use to collect data for the research. According to Ellis & Barkhuizen, the best method to investigate second language acquisition is by collecting samples of the learner’s productive English. The written production reveals the learner’s grammatical knowledge and provides evidence of how much the learner really knows which makes essays a perfect sample (2005: 21).

Models for Error Analysis

In conducting an Error Analysis, there are some steps that are included in the process (Ellis & Barkhuizen, 2005: 57) of collection of a sample of learners' language. Firstly, when collecting data, one has to consider what the purpose of the study is and then try to collect relevant data for the study's aim and research questions that needs to be answered (Elis & Barkhuizen, 2005: 571). Identification of errors before analyzing a text. It is important to define what an error is beforehand. For example when identifying grammatical errors in English learners' texts, one has to compare them to what is grammatically correct in English grammar books (Ellis & Barkhuizen, 2005: 58). However, if the aim is to analyze learners' errors in oral production one has to take into count which English variety the learners are exposed to when identifying their errors.

Description of Errors

Corder writes that in order to describe an error, one has to specify how the English learners' error differs from the native speaker's (Elis & Barkhuizen 2005: 60). Therefore a categorization of the grammatical errors needs to be developed, as these five following principles below show. All examples are adopted from Ellis & Barkhuizen (2005: 61):

1. Errors of omission: This happens when the learner has left out a word e.g. "My Sister happy"
2. Errors of addition: This is seen in a scenario where the learner has added a word or an ending to another word which is grammatically incorrect e.g. "I have eated."
3. Misinformation/Substitution: This occurs when the learner uses the wrong form of a morpheme or structure. For example

when they use the wrong preposition in a sentence such as; “It was the hardest time to my life.”

4. Misordering: This is a case in a situation whereby the learner places a morpheme incorrectly in a grammatical construction. Such as; “She fights all the time her brother”

5. Blends: This is when the learner is uncertain of which word to use and blends two different phrases. For example, “The only one thing wants.”

Empirical Studies

A research was carried out by Ochukpue (2010), on "An Error analysis of written Igbo essays of Unizik High School students." The researcher carried out her research by administering Igbo essays to 30 students, who happen to be native speakers of Igbo language. The essays were analyzed using Corder's theory of error analysis (1967 in Ellis 1994: 51). The researcher classified the errors made by the students into: pronoun concord, errors/omission of punctuation marks, dialect interference, errors in spelling, omission of pronouns, incomplete words, wrong use of the article ‘na’ and English language interference. The main causes of the errors committed by the students were wrong/incomplete application of the rules of Igbo grammar and mother tongue interference.

Offodile (2012) carries out a research on "Igbo written composition of Igbo Linguistics students." The researcher carried out his research by administering Igbo essays to 10 students (5 students from 300level and 5 students from 400level), who happen to be native speakers of Igbo language. The essays were analyzed using Corder's theory of error analysis (1967 cited in Ellis 1994: 51). He described the errors using analytical and descriptive method. The researcher was

able to identify a total number of 95 errors. The main causes of the errors committed by the students were inappropriate learning and application of rules, and second language idiosyncrasy.

According to a study by Omeje and Chineke (2015), they carried out a research on "Error analysis of Igbo essays." The researchers carried out their research by administering Igbo essays to 60 SS II students, who are native speakers of Igbo language. The essays were analyzed using Corder's theory of error analysis (1967 in Ellis 1994: 51). They described the errors using analytical and descriptive method. The common errors committed by the students were error of expression and mechanics, non-usage or sound Igbo figurative expression and the use of dialects, wrong use of punctuation marks.

Theoretical Framework

The theoretical framework adopted for this research work is that of Corder's (1967, cited in Ellis and Barkhuizen 2005: 62) explanation of errors and mistakes. According to him, errors occur because of gaps in the learner's English knowledge whereas mistakes occur when the learner has not yet learned how to master a certain grammatical form (Ellis and Barkhuizen, 2005: 62). The distinction between errors and mistakes is not easily made. Analysis of data makes it difficult to detect an error in a text. However, Corder has created a certain analytical tool that one can use in order to find errors in texts which he calls **Error Analysis** which is described as set or procedures for identifying, describing and explaining learners' errors.

Data Presentation and Analysis

In this chapter, the researcher presents all the necessary information about the data that were collected, makes analysis of the data, as well as provides answers to the questions posed by the study.

Data Presentation

Our data is presented and analyzed by spelling out the common error(s) and stating few examples from the students' essays to back up the arguments.

1. Omission of Phoneme

When we put into consideration phoneme omission, it can either be the omission of consonant or vowel. Below are examples drafted from the students' essays:

a. Data: *Ama m n'idị mma*

Correct version: *Ama m na i dị mma*

English translation: I know you are fine.

b. Data: *A na-asọmpi dị iche_che*

Correct version: *A na-asọ mpi dị iche iche*

English translation: Different competitions are being made.

c. Data: *Anyị enwe_la ọtụtụ ndị nkuzi*

Correct version: *Anyị enweela ọtụtụ ndị nkuzi*

English translation: We now have many teachers.

d. Data: *Ama_na ahĩa dị mma*

Correct version: *Ama m na ahĩa dị mma*

English translation: I know that market is good.

e. Data: *Anyị enwe_la nnukwu mgbanwe n'ulo akwukwọ m*

Correct version: *Anyị enweela nnukwu mgbanwe n'ulo akwukwọ m*

English translation: We have many changes in my school.

f. Data: *O tinye_re anyi uzo ebe nile*

Correct version: *O tinyeere anyi uzo ebe nile*

English translation: He put doors for us everywhere.

From the foregoing, phonemes were omitted as seen in the examples above with underscore. From the data presented in (1a-f), it is observed that the phonemic omissions which can be either consonant or vowel are seen in the essays of the students.

2. Omission of Syllable

a. Data: *Ụlọ akwụ__ahụ mara mma karịa nke mbụ ahụ m nọ na ya.*

Correct version: *Ụlọ akwụkwo ahụ mara mma karịa nke mbụ ahụ m nọ na ya.*

English translation: The school is more beautiful than the previous one that I was in

b. Data: *Karia ụlọ akwu m ochie*

Correct version: *Karịa ụlọ m ochie*

English translation: more than my former school.

c. Data: *onye nkuzi m hụrụ na anya nke ukwu*

Correct version: *Onye nkuzi m hụrụ m n'anya nke ukwu*

English translation: The teacher whom I love so much.

From the data presented in (2a-c), it is observed that there are evidences of syllabic omission from the students' essays which can be as a result of carelessness or inability to go through their essays before submission.

3. Wrong Use of the Article 'na'

a. Data: *Ama m n'idị mma*

Correct version: *Ama m na i dī mma*

English translation: I know you are fine

b. Data: *onye nkuzi m hụrụ na anya nke ukwu*

Correct version: *Onye nkuzi m hụrụ m n'anya nke ukwu*

English translation: The teacher whom I love so much.

c. Data: *Obu ulo akwukwo di na Anambra*

Correct version: *O bụ ụlọ akwụkwọ dī n'Anambra*

English translation: It is a school situated in Anambra.

d. Data: *Ahurum ya na anya nke ukwu*

Correct version: *Ahụrụ m ya n'anya nke ukwu*

English translation: I love her so much.

e. Data: *A mara na oru gị na ga nke oma*

Correct version: *A maara m na oru gị na- aga nke oma*

English translation: I know that your job is going well.

f. Data: *Oge niile o na biakari klaasi*

Correct version: *Oge niile o na-abiakari na klassi*

English translation: Most times, he comes to the class.

g. Data: *Nna m hụrụ na anya*

Correct version: *Nna m hụrụ m n'anya*

English translation: My father loves me.

h. Data: *Nkea mekwara na- ufodu umu akwukwo anaghi abiazi leeti*

Correct version: *Nke a mekwara na ufodu umu akwukwo anaghi abiazi leeti*

English translation: This made some students to stop coming late to school.

i. Data: *N'ihina na ndi ohi na abia ezuru akwukwo*

Correct version: *N'ihina ndi ohi na-abia ezuru akwukwo*

English translation: Because thieves come to steal books.

j. Data: *Umu akwukwo anyi nile na etinyezi uche ha ...*

Correct version: *Umu akwukwo anyi niile na-etinyezi uche ha...*

English translation: Our students are now becoming careful...

k. Data: *Anthony wee tinye m na ulo akwukwọ New Era*

Correct version: *Anthony wee tinye m n'ụlọ akwukwọ New Era*

English translation: Anthony then put me in New Era school.

l. Data: *Ihe ọzọ na enye m obi anwuri bu...*

Correct version: *Ihe ọzọ na-enye m obi anwuri bu...*

English translation: Another thing that gives me joy is...

m. Data: *Ndi na atu egwu Chineke*

Correct version: *Ndi na-atu egwu Chineke*

English translation: Those who fear God

n. Data: *Na ulo akwukwọ ọhụrụ m...*

Correct version: *N'ụlọ akwukwọ ọhụrụ m...*

English translation: In my new school...

Wrong use of the article na were observed in the above examples as shown in the underlined words and the correct forms were written below each. From the data we presented in (3a-n), it is observed that many students are affected by the wrong use of the article 'na'. The intense of the wrong usage of 'na' among students is alarming. Technically, this is a proof that Igbo grammar has not been mastered by the students.

4. Vowel Harmony Violation

a. Data: *Onyeisi ụlọakwụkwọ anyi na-agba mbọ*

Correct version: *Onyeisi ụlọakwụkwọ anyi na-agba mbọ*

English translation: Our principal is doing his best.

b. Data: *oba akwukwo anyi*

Correct version: *oba akwukwo anyi*

English translation: Our library

c. Data: *O nyere akụkọ mụ chọrọ iko*

Correct version: *O nwere akụkọ mụ chọrọ iko*

English translation: There is a story that I want to tell.

d. Data: *O toro ogologo, di ocha ma gbe dimkpa*

Correct version: *O toro ogologo, di ocha ma gbaa dimkpa*

English translation: He is tall, fair and huge.

f. Data: *Onye o bula butere ya...*

Correct version: *Onye o bula butere ya...*

English translation: Everyone should get for him...

g. Data: *ndi obodo nwuria na odogwu arue ala*

Correct version: *ndi obodo nuria na odogwo erue ala*

English translation: The villagers rejoiced for the giant has fallen

From the data presented in (4a-g), it is observed that many students have not yet mastered the rule of vowel harmony in the language. Hence, the knowledge of the vowel harmony will enable the students keep the right spelling and produce a good essay free from errors.

5. Phoneme Replacement

a. Data: *Ọ toro ogologo, di ocha ma gbe dimkpa*

Correct version: *O toro ogologo, dī ọcha ma gbaa dimkpa*

English translation: he6 is tall, fair and huge.

b. Data: *aga eme oliri na be Igwe*

Correct version: *A ga-eme oriri na be Igwe*

English translation: there will be merriment in the King's palace.

c. Data: *Na mbu, a ghoro ọlu ọhụu*

Correct version: *Na mbu, a horo ọrụ ọhụu*

English translation: At first, new work selection was done

d. Data: *Anyị na-adị ochē nke ukwu*

Correct version: *Anyị na-adị ochā nke ukwu*

English translation: We are always neat

e. Data: *Ihe nji maka ya ede leta a bụ...*

Correct version: *Ihe m ji maka ya ede leta a bụ...*

English translation: The reason why I am writing this letter is...

f. Data: *O nyere akukọ mụ chọrọ ikọ*

Correct version: *O nwere akukọ mụ chọrọ ikọ*

English translation: There is a story that I want to tell.

g. Data: *Mkpe elu bụ ala ọsa*

Correct version: *Mgbe elu bụ ala ọsa*

English translation: When things were good.

From the data presented in (5a-g), it is observed that the spelling errors can be called phoneme replacement which can be as a result of non-mastery of the usage of the alphabets, dialectal interference, and mostly cause through the carelessness of students. More so, negligence to excellence causes such as well.

6. Omission of the Article ‘na’

a. Data: *otutu ndi nkuzi m _ uloakukwo m huru m n'anya*

Correct version: *Ọtụtụ ndị nkuzi m n'ụlọ akwụkwọ m huru m n'anya*

English translation: Some of the teachers in my school love me.

b. Data: *ahuru m ụlọakwụkwọ m _ anya*

Correct version: *Ahuru m ụlọakwụkwọ m n'anya*

English translation: I love my school.

c. Data: *ulo akwukwo m bu sonso umu nwanyi bu ndi na agu _
ya*

Correct version: *Ulo akwukwo m bu naani umu nwaanyi bu
ndi na-agu na ya*

English translation: My school is girls' school.

It was observed that the article na was omitted in all the instances.

From the data presented in (6a-c), it is observed that the omission of the article 'na' is seen in students essays, though, not rampant. It could be said that non mastery of Igbo grammar and lack of proper coordination are the major cause of this error.

7. Omission of Diacritics

a. Data: *O bum ezigbo nwa gi*

Correct version: *O bu m, ezigbo nwa gi*

English translation: it is me, your good child.

b. Data: *ndi nkuzi na-akuzikwa ihe nke oma*

Correct version: *ndi nkuzi na-akuzikwa ihe nke oma*

English translation: The teachers are teaching well.

c. Data: *Anyi ga-enwekwa onyeisi ulo akwukwo nke ohu*

Correct version: *Anyi ga-enwekwa onyeisi ulo akwukwo nke ohu*

English translation: we will have new Principal.

d. Data: *Enwetachara ndi nkuzi ohuu*

Correct version: *E nwetachara ndi nkuzi ohuu*

English translation: New teachers were employed

e. Data: *Nkea mekwara na- ufodu umu akwukwo anaghi abiaz
leeti*

Correct version: *Nkea mekwara na ufodu umu akwukwo
anaghi abiaz leeti*

English translation: This made some students to stop coming
late.

f. Data: *Obi ga-abum so anuri*

Correct version: *Obi ga-abu m so anuri*

English translation: I will be very happy

g. Data: *Kedu ka umunne anyi ndi ozo di*

A: *Kedu ka umunne anyi ndi ozo di?*

English translation: How are our other brethren?

h. Data: *Ekene diri Chukwu*

Correct version: *Ekele diri Chukwu*

English translation: Thanks be to God

i. Data: *Onyeisi uloakwukwo anyi bu oriaku Enemuo*

Correct version: *Onyeisi uloakwukwo anyi bu Oriaku Enemu*

English translation: Our principal is Mrs. Enemuo.

j. Data: ...*bue ibu ma tokwa ogologo*

Correct version: ...*buoibu ma tokwaa ogologo*

English translation: is big and also long.

k. Data: *Obum Chine*

Correct version: *O bu m, Chine*

English translation: it is me, Chine.

l. Data: *ubochi wednezdae*

Correct version: *Ubochi Wednezdee*

English translation: On Wednesday

From the data presented above in (7a-l), it is observed that the students have several errors when it comes to misuse of diacritics, whereby the students place wrong alphabets in a statement/phrase. This could be said to be as a result of non-mastery of the alphabets, and also through the carelessness of students. More so, negligence to excellence causes such as well.

8. Tone marking

a. Data: *Nna anyi zutara m akwa akwukwo ohuu*

Correct version: *Nna anyi zutaara m akwa akwukwo ohuu*

English translation: Our father bought a new school uniform for me.

b. Data: *Akwa akwukwo ahu emela ochie*

Correct version: *Akwà akwukwo ahụ emeela ochie*

English translation: That school uniform is old.

From the data presented in (8a-b) above, it is observed that the students omitted tone marking of the words which can be confusing which might be as a result of non-mastery of the concept of tone marking, its applications and the importance to Igbo language.

Summary of Findings, and Conclusion

This research work examines the phonological errors in Igbo grammar through the students' essays (in Ogidi Educational Zone) who are preparing for the Senior School Certificate Education (SSCE) using the essays in their Igbo mock examination. The following phonological errors were discovered and harnessed through the application of Corder's theoretical framework of 1967, as cited in Ellis and Barkhuizen 2005 on explanation of errors and mistakes, which include: wrong use of the article 'na', phoneme displacement, omission of phoneme, omission of the article 'na', vowel harmony violation, misapplication of diacritics, and non/mis-tone marking.

From the data collected and analyzed, it is observed that the commonest error by the students is phoneme replacement whereby the students replace the original phoneme of the Igbo language with an erroneous element, and wrong use of alphabets whereby the diacritics are wrongly placed. Igbo language, being filled with diacritics should not be ignored as an omission of a single dot could change the meaning of a word, which led to violation of vowel harmony. Wrong use of the article 'na' would not be overemphasized, tone marking was not found in the essays of the students as it ought to be, amongst others. Thus, this errors can be said to have occurred as the

students do not have mastery in Igbo grammar and then write what seemed right to them.

The study has been able to create awareness to the students towards the errors they commit phonologically which will enable them make more efforts in improving on their grammar in Igbo language. Secondly, the research also provides data to language for the teachers to know the area of weaknesses of their students and to help them to improve in those areas. Finally, the study does not only explore the errors, it also poses the necessary and recommendable solutions.

Recommendation

In order to improve the knowledge of Igbo language by the students, few recommendations should be helpful;

- i. Government should set up a committee that will foresee the implementation of Igbo speaking and writing in various schools in the region, as this will put the consciousness of the language in the heart of every student.
- ii. There should be regular award winning events and/or competitions among the students which will spur them in seeking the knowledge of the language. This would apply to the teachers, too.
- iii. There should be regular training for the Igbo teachers as to equip them with the necessary tools for effective teaching.
- iv. Free education to study Igbo language and Linguistics in the institutions of higher learning is highly recommended.
- v. Automatic employment of Igbo language graduates into different fields of institutions, ministry, departments and organizations.

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**AFRICAN WOMAN WHERE IS YOUR GLORY:
BIBLICAL VIEW**

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Abstract

The word **woman** can generally be used, to mean any female human, or specifically, to mean an adult female human as contrasted with girl. Women are very special in every human society because they have unique roles and functions. Their tender nature subjects them to attention, making the opposite sex easily influenced to their feminine charms. In an attempt to show off their natural endowments, women have totally derailed in that age long societal values that gave them a special place of respectability. If one is honest enough to carry out an indebt study of the behaviuoral attitude of our women in our socio contemporary life, compared with the past, one will rightly agree that women are on a journey into doom. One of the said consequences of colonialism is the harsh manner in which our colonizers impacted their ways of lives to Africans. The chaotic Nigerian situation today is as a result of gross carelessness, lack of planning, and lack of advisable attitude of our leaders on very sensitive issues. Without doubt we are

faced with a painful reversal of our cherished values, whose importance explains the essence of our being. Nudity is now a highly condemnable act. It is worse when women are involved by virtue of exposing their sensitive private parts. The unguarded desire to show off sexually has driven our women to lowering their quality and value through all forms of provocative dresses and immodest behaviours. In our religious and social circles, one is always at loss to make a distinction between a cheap street woman and a woman of honour. One of the essential qualities of fashion is communication whereby, most of our women just adopt any fashion around them without being selective. It seems women are pursuing shadow. They have left what they are supposed to do and decided to be dancing to the tune of men by making themselves very cheap. This is worrisome.

Introduction

The way one dresses partly describes one's world view, dispositions and orientations. Fashion has a way of explaining the hidden attributes of human personalities. It is like a poetic verse that speaks volume when subjected to a literary analysis. Whatever every woman puts on her body, communicates like animate objects. It is misleading therefore, to go to a church with a dress meant for a night club. It is very discouraging to observe how sexual seduction has turned out to be a style among our women. Their quest for materialism and undue attention has made worse this development. The study is not against women showing off their beauties and natural

endowment rather, this study is an advocate of human aesthetics; that is human beauty and human appearance, but this must be done in a very modest manner in harmony with societal fundamental values. If women will only realize their enormous powers and values in society, they will strive hard to restore their dignity and honour through good conduct. Have one ever sighted some girls recently in mini buses? One is simply presented with an exposition of what this study may rightly refer to as public pornography. This development is one of the reasons for social vices. Religious doctrines according to UN News (29th October, 2013), have specific stipulations relating to appropriate dressing attire for women, and various other issues affecting women and their position in society. According to Batha, Emma (2023) Specific forms of violence that affect women include female genital mutilation, sex trafficking, forced prostitution, forced marriage, rape, sexual harassment, honor killings, acid throwing, and dowry related violence. This is mainly as a result of indecent dressing and greed on the part of women. We are addressed as we dress.

Definition of Terms

A woman

A woman according to online Collins Dictionary, is the female human being. The Oxford English Dictionary has defined woman as an adult female human being. Merriam Webster defined woman as an adult female person.

Cambridge Dictionary recently as cited on 14th December, 2022, added another definition of 'Man' and 'Woman' to match the inclusive of trans people. The new definition of woman is:

an adult who lives and identifies as a female even though they have been born as a different sex. And the new definition of man is: an adult who lives and identifies as male even though they might have been born as a different sex.

Mosby (2009) and Venes D (2017) defined a **woman** as an adult female human. According to Oxford Learner's Dictionary, Prior to adulthood, one is referred to as a girl (a female child or adolescent). Woman according to Houghton Mifflin Harcourt (2010), is the standard general term for the adult human being of the sex distinguished from man. According to Bailey et al (2016), Female sexuality and attraction are variable, and a woman's sexual behavior can be affected by many factors, including evolved predispositions, personality, upbringing, and culture.

An African woman

African woman is one that exists within an ideal African family composed of a real loving husband or father, who is usually the head of the household. A proper African woman aspires to be a wife and a mother. African woman hates divorce. African women are always active in agriculture, trade, and other informal labour force. African women are guardians of their children's welfare. They are the household managers and they are well behaved. In the years past, women were expected to be wives and mothers raising good moral children. Days are gone when women used to be a very specific model for good character like how to talk, how to cook, how to sit down and how to keep calm. The way women show up in the world are more varied and nuanced than ever. Society holds women to ridiculous standards. To be an African woman, you must be compassionate. Being an African woman, is striving to achieve

ones goals even in the face of the adversity one may encounter along the way. To be an African woman, one must be bold and speak up and must have critical thinking.

What is Glory?

Glory according to online Merriam Webster, is “honour renown or honour won by notable achievements. It is also magnificence or great beauty. It is also praise, worship, and thanksgiving offered to a deity.

Glory in Christianity

Glory describes God’s obvious presence. It indicates worth and value, which results in praise, and it is also a synonym for heaven.

A Godly woman of glory

1. A godly woman is a woman of vision.

Vision for fear of God, as it is written in the book of Proverbs 31:30 “Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised”.

Vision for future: Proverbs 31:25 “Strength and honour are her clothing, and she shall rejoice in time to come”.

Vision of her family: Proverbs 31:27 “She looketh well to the ways of her household, and eateth not the bread of idleness”.

2. A Godly woman is a woman of value.

In the book of Proverbs 31:10, it is written “Who can find a virtuous woman? For her price is far above rubies. She is valuable to her husband and her entire family. Her husband trusts her and benefits from her. She provides food for her family. She is a model and cares for her servant girls. In the book of 1Peter 3:4, it is written “but let your adorning be the hidden person of the heart with the imperishable beauty of the heart of a gentle and quiet spirit, which in God’s sight is very precious” (ESN).

3. A Godly woman is a woman of virtue. Martin Luther in www.nairaland.com said “earth has nothing more tender than a woman’s heart when it is the abode of piety” Her virtue shows as she shuns sinfulness: “and does not eat the bread of idleness” (Proverbs 31:27).
4. A Godly woman has noble character. She has wisdom. She does not eat the bread of idleness. She plants vineyard. She takes care of people around not only her children.

Contemporary African Woman

The social direction in every society is chiefly dictated by the behaviour of women. In the olden days, to win the heart of a woman is a difficult task. She had standard then which bordered on so many things. A woman must look at your fineness of manner, orientation, sense of esthetics, speech mannerism which will of course expose your academic status before she get impressed. This was the standard set then for men in order to win their heart. These standards brought cohesion, order and balance in the society. Men were

compelled to conform to this standard and deviants had complexes. At that time, an ideal man in a woman's heart must have proven his manhood in so many ways, and when a girl tells you that she was in love, she was not only sincere but can stand by you in time of adversity. This social atmosphere gave rise to a healthy competition and brought honest and orderly men who shaped society through hard work, ideas and innovation. It also helps to checkmate social vices like armed robbery and stealing. A thief was not only treated like an outcast but also excommunicated. It was anathema for a woman to associate with a thief. Order prevailed and gave rise to men who excelled in so many ways. In our present society, women have totally lost some of the essential values that can guarantee order in the societal system.

Money has become solely a measure for assessment of man. Little wonder our pages of newspapers are replete with all forms of criminal activities. Women taught that indecent dressing will get them husband. Men now use their weak character to intimidate them. The Bible says "He that finds a wife finds a good thing" but today, our women have turned it the other way round "She that finds a husband finds a good thing" what a shame! That is why most men use that opportunity to intimidate them and abuse them. Most women do not know anything or enough about marriage, that is why they rush in and rush out of marriage. That is why we have series of divorce. Our women no longer take care of their children especially the female ones. Most women pursue shadow, going after money to the detriment of their care for their home. Due to greed for money, most women have taken

up responsibilities of men as the bread winner, even when their husbands are well to do. Women have and did not see anything wrong marrying more than one man. They prefer dating different men, breeding children for them. Women Why? God in His infinite mercy made us special, why the misuse of the opportunity!

There are great women in the Bible that used their beauty and position and feminine power and tendencies to save their people. Women, why can't we imitate: Esther, Joan, Deborah etc. why must we be loose and cheap to get at? Why must we use our position and beauty to get men into trap and destroy our people? Why should women be so cheap to get, if not greed? Women shine your eyes! Why should women keep silent in this our decaying generation/society? God forbid!! Women arise and do the needful. Where did we get it wrong? (chi ewere ehihe jie!).

There is still hope. Let me remind us about what the Bible says in the book of 1 Corinthians 6:15-20

Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to a harlot is one body? For two, saith he, shall be one flesh. But he that joined unto the Lord is one Spirit. Flee fornication, every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you,

which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, in your spirit, which are God's. (KJV)

Can we think deep concerning the above bible quotations? Where did we get it wrong? Do we dress seductively? Do we keep our body which is the temple of God holy? Do we hail and praise those that dress seductively? Do we give our children example of how to dress modestly? Do you know that children learn by seeing? Do you encourage your children to dress anyhow? Do you care to know the where about of your children? Do care to know their friends? Do you care to know the type of film they watch? How is your Christian life? Have you ever taught your children how to pray? Have you ever committed them into the hands of God? Do you know their needs? Do you encourage their greed?

Women, let us correct our wrongs. Although things seem to fall apart beyond repair, but we can still put things in order. A stitch in time saves nain. We can start this revolution with ourselves. Let us decide to do the right thing and shone fornication and immoral living. Let us be contempt of what we have. Let us take up our responsibilities. Have we forgotten the discipline our mothers impacted on us? Are we proud that the society is remolding the character of our daughters? Women, what we were known for has fallen! The prestige of women has been trampled upon and tampered with. If this present generation is like this, what will the next generation be like? Things are getting out of hand. Women arise and take up your position, take back your glory. Let us teach our children about incest so that such will be erased in our society. Women, arise and be in

charge of your homes. Learn to pray and hold your family together. Teach your children the bitter truth concerning life and relationship.

Biblical View of Woman

Biblical view of a woman is as defined by the Bible. When God created two genders as it is written in the book of **Genesis 1:27**: “So God created man in His own image, in the image and likeness of God He created him; male and female he created them” (AMP) Also in **Genesis 5:2** it is written”Male and female created he them; and blessed them, and called their name Adam, in the day when they were created” (KJV). When the Pharisees came to tempt Jesus by asking him whether it is lawful for a man to divorce his wife for every cause, Jesus said in the book of **Matthew 19:4**: “And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female” (**KJV**).

He also instituted different roles for each gender when they sinned against God as it is written in the book of Genesis 3: 16-17:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for

thy sake; in sorrow shalt thou eat of it all the days of thy life. (KJV)

He designed the bodies and brain of men and women to work differently and to fulfill complementary roles. A man does not need to act like a woman because he can never be a woman. He can never process information like a woman, because his brain, his DNA, and his entire being are male. The same is true for women trying to be men. The quest for biblical womanhood begins in the same place that biblical manhood begins. Thus the book of **Galatians 3:28** states that “there is neither Jew nor Greek, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (NIV). In Christ, women have equal value and equal responsibility to obey and serve the Lord.

We were warned to keep our body holy and not to conform to the world as it is written in the book of **Romans 12:1-2**:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (KJV)

One common error in discussing biblical womanhood is to mix cultural stereotypes with scriptural truth. This mistake has kept millions of women from pursuing their dreams and developing their gifts. Many pursuits or careers were considered “for men only,” and women were expected to stay at home and keep the

house. However, biblical womanhood does not mean that every woman must conform to a societal standard of femininity. For some women, embracing their femininity will mean they pursue careers in medicine, construction, or law enforcement because God has gifted them to serve in those areas. For others, raising children and making a home is a fulfillment of their God given desires.

1 Peter 3:3-4 sheds some light on God's goals for biblical women thus:

Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes/ rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight (NIV)

The Bible does not give similar instructions to men, which reveals God understanding of the women He created. He knows that women generally focus more on their outward appearance than most men do. He also knows that the physical beauty of a woman is often exploited, cheapened, and used for selfish ends. So He lets her know that her real beauty is not found there, on the outside. He wants women to dig more deeply to find the reflection of them that He placed inside them. The passage in **1 Peter** is not a condemnation of outward beauty but a redirection of focus. In the book of **Proverbs 31:31** it is written: "Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised". (NIV)

An attractive appearance quickly loses its appeal to those closest to a woman of poor character. But a woman who walks with God radiates the glory of God to everyone she meets. A woman who models biblical womanhood has a gentle and quiet spirit, but she can also lead a corporation, head a maintenance crew, or discover medical cures. In fact, as she allows the Holy Spirit to control her, God blesses her natural gifting to accomplish even more than she could if she tried to succeed in her own way. When a woman turns her attention to the beauty of her soul, her attractiveness becomes a cause of her exaltation rather her exploitation. According to scripture, the wife's role is different from the husband's role, but not inferior. **Ephesians 5:22-23** is the passage most often quoted in regard to the wife's role:

“Wives, submit yourselves to your own husbands as you do to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the savior”. (KJV)

However, we err when we treat this passage as a stand-alone commandment for women. It is sandwiched between even stronger commands to the church at large. Ephesians 5:18 begins this section with, “submit to one another out of reverence for Christ”.

The rest of the section instructs husbands to “love your wives, just as Christ loved the church and gave himself up for her” (**Ephesians 5:25**). The command for wives is merely a reflection of the attitude that every believer should adopt (**Philippians 2:3**). When a godly husband loves his wife the

way Christ loves the church, a godly wife has little difficulty in submitting to his leadership. Biblical womanhood is more than a career path or the ability to reproduce and nurture. Because every human being carries a unique facet of God's own nature (**Genesis 1:27**), we glorify Him by reflecting that nature to the world.

Women can reveal God's glory in ways unique to their gender, as can men in this confusing day when gender identity has become a matter of preference, it is vital that those who know and love God and His word remain grounded in His truth. God designed men to reflect His glory through biblical manhood. He designed women to reflect other aspects of His glory through biblical womanhood. When we all seek to honour Him in every part of our lives, we will live harmoniously, fulfilling complementary roles as we carry out the mission Jesus gave all of us (**Matthew 28:19**).

Biblical View on the Way Women Should Dress

1 Timothy 2:9-10

I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. (NIV)

The Apostle Paul instructed Timothy about how women should dress in the church. This probably did not confined to church only but also in public. The truest beauty is that of modesty,

self-control, and godliness. Some of the most beautiful women in the world do not have to dress with braided hair, pearls, or costly attire, because they have the light of Christ that shines outwardly for all to see. Besides, beauty is passing away but inward beauty seems to grow with age.

Proverbs 31:30 “Charm is deceitful and beauty is vain, but a woman who fears the Lord is to be praised”. (ESV) One thing that shows the outward beauty of a woman and the handsomeness of a man is the fear of the Lord. Whoever fears the Lord is a person that lives a life that is pleasing to God and strives to live a godly example to those inside and outside of the church. One can go further to say that a woman who fears the Lord do not dress immodestly.

1 Corinthians 6:19-20

Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; for you were bought at a price. Therefore honour God with your bodies. (NIV)

As we glorify God in our bodies, we are dressing modestly and not causing others to stumble by the way we dress. If we dress indecently, we can cause some people to lust in their hearts and that is sin. However, we should give account of any soul we deceived or misled.

1 Peter 3:3 “Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes”. (NIV) God looks at the heart and not

so much at the outside. That does not mean you should be dirty but you must dress modestly. It is as a result of materialism and quest to look like others that make most women behave the way they do as well as dress the way they do. Beauty is never outward but always inward as far as God is concerned.

Romans 12:2 “Do not be conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is-his good, pleasing and perfect will”. (NIV)

A good and decent woman cannot swallow or accept whatever that comes her way. She must be selective bearing in mind what is decent and good for her to the Glory of God. All she has to do is to look at the fashions critically and pick the ones that will bring glory to God and pleasing and in conformity with the societal norms and values. **Proverbs 7:10** “And behold, the woman meets him, dresses as a prostitute, wily of heart”. (ESV)

When a woman dresses like a prostitute, she lures a man to herself which may lead to the sin of sexual immorality. My question now is, are women still what they are supposed to be; women of honour and decency? Do their behavior and dressing bring change to mankind? Do they attract respect to themselves or embracement? Women, it is time you think twice. **Matthew 5:7-9** “You have heard that it was said ‘you shall not commit adultery’, but I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart”. Can we cause someone to commit adultery without committing the actual physical act? Yes, because Jesus said that adultery of the heart is that which we can commit with our eyes

because when we look at a man or a woman with lust, it is just like committing sex. But then most women do lure men to this act of adultery by the way they dress.

Women Arise and Take Back Your Glory Now

Women are addressed the way they dress. Is it not because they dress indecently that worthless men rape them? Is it not because they are not proud of their way of dressing that they use to feel shy and hid under a man to protect them? Is it not because they are not proud of their womanhood, the honour God endowed on them that they still allow men to intimidate them? It is because they always feel guilty and will not allow anybody to remind them of their indecent and wayward life.

This is for all the ladies out there that are sick and tired of being treated as nothing more than an object for a man's needs and desires. The ladies out there that are tired of crying tainted tears of rejection and abandonment. Ladies out there who are desperately looking for their worth and are starting to realize it is not in the slap of her butt or the long-awaited touch by a busy man. No matter how women believe they have received an equal standing with men, the reality of the matter is: they are still seen as the weakest link, the worst drives, and as individuals whose place are at home cooking dinner and taking care of the children that they love but that they might have had before they were ready and had the opportunity to accomplish their dreams.

Unfortunately, due to their inability to see past the propaganda bombarded on top of them by the various outlets in the world

today, they believe that the balance between women and men are even and that they no longer have to pay any mind to the whispering of an “Us vs Them” battle. That’s why a woman can pack into a man’s house to stay and become a cook for him and serve him at the detriment of her life and quality. Women always belittle themselves before men by making themselves cheap to men, attaching importance to men only hoping to get peanut money from them. If men can make it why can’t women make it? You studied in the same university with men, still you feel inferior before the men. I can see a woman who is afraid of taking risk and making it. Is that’s why women should dress indecently just to get the favour of a man? No, women must arise and take back their glory. Women must be worthy of praise and respect as they are designed to be. Be proud of yourselves but not arrogant. Do not always be in the kitchen. Be humble and loyal and not coward. Shine your eyes and be decent.

There are many other avenues where women are still subject to abuse and rejection. It seems women are under the impression that they have to succumb to the ideal picture society-which is mostly dictated by men-set out for them to be. As a result, they take extreme and many times, dangerous measures to comply with this “ideal picture”. They have to look a certain way in order to be considered beautiful and worthy. They have to own certain things in order to be considered important. Most of all, they have to believe and think in a certain way in order to avoid being rejected and labeled as “odd”.

Women Arise Be Bold and Do the Needful

What has happened to the spirit of the lioness fighting to find her voice amidst the curses of the repelled man wanting to contain and imprison the wonder that is woman? What has happened to the unity they use to have as lioness, working towards a cause that is brighter for us all? Today, we would rather spend time criticizing and breaking each other down in order to feel better. Women would rather spend time begging a man to give them a few minutes of his time and attention, even if that means changing who they are in the process.

It is painful to see the level women have sunk to as roaring and influential individuals, but most of all, it is terrifying to watch how they have forgotten the legacy of the powerful women fighting for the “equality” they have today. Yet, the pivotal point that truly alarms me is the legacy women are leaving for their daughters, their sisters, their nieces-the generation of tomorrow. I look at what follows women and I am morbidly saddened-they are looking at women’s ways of doing and thinking, and they are naively and innocently repeating it.

Can women stand proud at the example they are giving them? Can women really stand blameless in the face of all the unwanted teen pregnancies and suicide-all the physical and emotional abuse that young women are suffering under today? Ladies, it is time to remember your worth. It is time to remember the roaring lioness that women are and that no one in their right mind would dare mess with. It is time that women stop their bickering and criticizing, come together in unity and teach the girls and the boys of tomorrow-which they are worthy

and influential beyond measure. Women should teach them that there is absolutely nothing wrong or “faulty” with the way they look and act, that the thing that makes them stand out as unique individuals is also the thing that will make them an invincible force of nature. Women have to get out of their selfish bubble of comfort and start thinking about tomorrow. Let women not abandon the responsibility they have towards the future. Let women start arising with the knowledge that they are powerful forces of light made to demolish darkness. Women have a mission, a purpose-let them start to live it.

Our women do not care much of their homes. All they want is, quick, quick money which is good but not to the detriment of their family and right. They like parading along our streets just to show up, to expose their beauty. Most women do not value their body again. It is written “our body is the temple of God”, but all things being equal, the body that is supposed to be covered and keep holy has become something else. The body is now for commercial. They move to hotels and conspicuous places sailing their body. They expose most valuable body of a woman which are; the breast and the buttocks. **The glory of women has gone.** It is no longer sin or evil to expose their body. It is now a custom and a must fashion that our young girls even married women keep. They do not see any evil in it. They seem comfortable being naked. They roomed about devouring our men, begging them to lie with them. It is no longer a shameful thing for a young girl to pack into a man’s house who is not her husband to live. Most mothers encourage that. They do not ask their young jobless daughters where they got the money they give to them. That is why men now use women and

dump them. They use women as when and needed and drop them.

Women have sold their glory that men do not have regards for them, men talk to them anyhow and treat them anyhow. That does not mean that we do not have good and decent women. But women glories are sold out by the majority of evil women.

Our women have gone fashion crazy;

- They fix eyes and look like witch/bussy cat.
- They fix nails and look like vulture
- They fix eye-lashes and look like an owl
- They fix buttocks and look like anti-hill
- They fix breast and look like patched dunlope
- They fix hairs and look like masquerades

Only few do all these with modesty. Two women can stand and fight over a man without shame. They now belong to different occult kingdoms. They now do dubious things like killing, stealing, smoking, drugs etc. The softness character of a woman is no longer there. Woman where is your glory? Is your glory in those evil you do? Is your glory in that nakedness? Is your glory in that reckless life living? Where is your glory? Stand up and get back to your position as God had wanted you to be and claim your position before men. Let women say no to intimidation and slavery. Let women know their right and be free.

Eisenhart A. et al (2001), states thus: “The social role of the mother differs between cultures. In many parts of the world, women with dependent children are expected to stay at home

and dedicate all their energy to child raising, while in other places mothers most often return to paid work”. As a home maker and follower of Christ, women are called to look after and manage their household. The house is their domain and they are put in charge of creating a God glorifying atmosphere. The excellent wife in proverbs 31 manages her home. “She looks well to the way of her household and does not eat the bread of idleness” (Proverbs 31:27). Women can so easily get caught up in the daily mundane tasks of cook, cleaning, organizing and managing their home. But they should have Gospel intentionality and kingdom focus when they manage their home. How women run and manage their home has profound influence over their lives, their children and their families. Putting a little effort and intentionality into their home making, organization, and management can go a long way in glorifying God in their home making.

Some Steps that Can Help Women Manage Their Home to Earn More Glory

- 1- Try to organize your home to make the home comfortable for the members of the family. A scattered home is a sign of a scattered mind. It’s so much easier to be at peace and create a tranquil atmosphere when the house is not scattered Spend some time to keep your home clean. You spend less time everyday looking for things and organizing the house. Keep your house in order and neat.
2. Do not be lazy. Even God hates laziness and an excellent

Woman, is described as it is written in the book of **Proverbs 31:27** thus: “She looks well to the ways of her household and does not eat the bread of idleness”

The excellent wife described in the Bible is not someone who is lazy! She looks over her household, perceives what needs to be done, and works hard at making a God-glorifying household. It is hard work but with God’s help she can get it done!

Managing our homes with excellence will require that we are never idle... Idleness means we are doing nothing or not busy working. It suggests we are lazy or slothful. Idleness implies wasted time and pictures a person who is unemployed. This picture is completely contrary to how scripture defines a woman’s responsibility to her family and home. **Titus 2:5** calls women to be workers at home. They are to be employed at home. To be workers at home does not make a woman to be relegated to the ground rather it makes a woman to be more superior and worth and important than man

The woman in **Proverbs 31** is forever memorialized within scripture as being a wife of excellence!! We should always strive to be her. And she wasn’t lazy! She worked hard and made sure her house was cared for. You will bring honour and glory to God when you work hard and serve Him!

3. Spend time with your kids, love your husband and remember that house work do not finish at a time. Engage your children in house work. Have time table for house work including cooking and menu. Have time for yourself and dress decently,

manage your family well including your husband and his wealth.

Conclusion

Exposing sensitive parts of one's body do not make one big girl, rather it is indecency. Indecency is not a fashion; rather it is foolishness and a sin in the sight of God. No matter how innocent you are, as far as you dress indecently, people always see you as a fornicator and worthless. You are addressed as the way you dress. Sexual abuse is more to girls that do dress indecently. Our girls should strive to maintain their virginity. Virginity is a sign of purity and not sexual malfunction. Your virginity is supposed to be a present to your husband on your wedding day and not a present to your boy friend at his birthday.

Females should not be treated as mere objects of sexual gratification rather they should be treated as respected instruments of God. The sensitive parts God gave you are not meant to be exposed and used for face book and magazine likes and comments or to gain more fans. That you do not have a boy friend does not make you less human and it does not mean you will run mad rather it will lure you into fornication and ruin. That you have sex with someone does not mean that he loves you rather he will marry you and will not even demand sex from you before marriage. The truth is that not everybody must marry. Once you keep yourself holy, you will get your own husband. Is it not because of women being desperate to marry that men use them as spare tyre. A man has as many girls as possible waiting to be replaced as he disposed the one with him.

That is why we have many broken homes. Hardly can you see a marriage that last till end. What is the problem?

The quest to get quick wealth and being satisfied with what you have make some to jump into marriage not minding how the man acquired the wealth/ women forced themselves to men because of the mentality that men should provide for them without knowing that they have the ability to make wealth better than men.

We can cause others to stumble by the way we dress and God will hold us accountable for the way we appear to others. God knows our hearts. In **Jeremiah 17:9** it is written: “the heart is deceitful above all things, and desperately wicked who can know it?” (KJV) and that sin begin when we are caught up in our own lusts and then that lust conceives sin. Sinning outwardly is just as bad as sinning inwardly. God sees it all as the author of Hebrew writes, “Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do”. (KJV) **(Hebrew 4:13)**. We will also give account of our homes. Women have often been deceived into thinking that beauty is about how they look or what they wear, their clothing, jewelry or hair style. And this idea of lavish dressing makes them forget their real call and job. They now become slaves to modeling and fashion. Women must wake up and be what they are created to be.

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**INWALE KA MPAGHARA A RỤNYERE
ỤLỌAKWỤKWỌ SI EMETUTA MMETA NKE ỌMA
ỤMỤ AKWỤKWỌ MA E JIRI NGWA NKỤZI
NỤRỤLERE KỤZIERE HA AGỤMAGỤ ỌDỊNAALA
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Ụmịedemede

Nchọcha a lebara anya n'ịnwale ka mpaghara a rụnyere ụlọakwụkwọ si emetuta mmeta nke ọma ụmụ akwụkwọ ma e jiri ngwa nkuzi nūrụlere kuziere ha agumagụ ọdịnaala Igbo.

Otu ajuju nchocha na otu umaokwu bu ihe nyere aka maka nchocha a. Kwazi 'experimental' ka a gbasoro mee nchocha a. Onuogu e ji mee nchocha bu umu akwukwo di puku ise nari abuo na asaa (5,207) ebe ndi e seere di nari abuo na iri abuo (220). Ngwa nchocha e ji mee nchocha bu Nnwale Mmetadebe Agumagu Odinaala Igbo (NMAOI), Nguko Mpaghara a Ruru Uloakwukwo na Mmeta Nke oma Umụ akwukwo N'agumagu Odinaala Igbo (NMRUMNUAOI). NMAOI di njumaza iri abuo. NGMUNAOI nwere njumaza iri abuo. Ihe nlere anya anọ ka e weputara di ka o si metuta osisa nke onye kwenyere na ya bu nke ndi okammuta ato lebara anya. Ngwa Nchocha NMAOI ka elelere ndigide site n'iji usoro ntucha data a kporo Kuder Richardson (K – R 20). Ihe e nwetara bu 0.71, NGMUNAOI ka e jiri ntucha data a kporo 'Crobacks Alpha Coefficient', ihe e nwetara n'adimmma ngwa bu 0.88. Tupu e bido nkuzi, e nyere uloakwukwo abuo nke o bula n'ime ndi a hoputara n'ime uloakwukwo anọ nnwale nganihu. Ihe e nwetara na data ka e ji wee zaa ajuju nchocha na umaokwu. E ji miin na ndipu n'izugbe wee zaa ajuju nchocha ma werekwa akara ntụ 0.05 nwalee umaokwu. Ihe a choputara na nchocha gosiri na umu akwukwo ndi bi n'ime obodo ka nwee mmasi ma meta nke oma n'agumagu odinaala Igbo karija umu akwukwo bi n'obodo mepere emepe. Site na nchoputa nchocha a, e kpebiri ka e jiri ngwa nkuzi nurulere kuziere umu akwukwo praimari ma n'obodo mepere emepe ma n'ime obodo agumagu odinaala Igbo ka ha wee nwee ike meta nke oma n'agumagu odinaala Igbo. O buru na ndi nkuzi ejiri ngwa nkuzi nurulere kuziwe agumagu odinaala Igbo na praimari niile di na zoonu mmuta Nsuka, a mara na umu akwukwo ndi bi n'obodo mepere emepe na umu akwukwo ndi bi n'ime obodo ga-emeta nke oma n'agumagu odinaala Igbo.

Qkpxrxkpx Okwu: Mpaghara Uloakwukwo, Mmeta Nke oma, Ngwa Nkuzi Nurulere, Agumagu Odinaala Igbo

Ntọala

Agumagu ọdinaala dika aha ya siri di bu agumagu e deghi ede. A na-ako ya n'onu ma o bu guo ya n'onu. O nweghi onye ga-asị na o bu nke ya. O nweghi onye ga-asị na afo o malitere bu ihe a n'ihu na e detughi ya n'akwukwo. Mmebere ya na-abukari n'onu nke otutu n'ime ha sitere n'aka nna nna ndi ochie. Ha bu akuko ifo, akuko ichie, akuko mbido, atumatokwu dika ilu, okwu ntui, ukabuilu, agwugwa na ihe ndi ozo. A naghị edetu agumagu ọdinaala edetu nke mere na okoo nwuo; akuko ya anwu. Njirimara agumagu ọdinaala gunyere: a na-emekari ya n'obom n'oge onwa na-aputa n'abali, a bia n'uloakwukwo a na-ako akuko a n'okpuru ukwu osisi ebe onyenkuzi na umu akwukwo ga-apu mgbe ha nwere obere ezumike. Ihe niile a na-eme n'agumagu ọdinaala na-aputa ihe; a na-ahu ya, nu ya na nti dika onye okoo, olu ya, ochi ya, mkpu o na-eti ma o bu mmeghari ahu di ichie ichie iji mee ka akuko ya too uo. Agumagu ọdinaala dika aha ya siri di na-agbadokari ukwu n'ihe ọdinaala nke na-akuziri umuntakiri ihe dika: ezi omume, irube isi, ime ihe oma, ige nti na ndumodu ndi okenye, iga ozi, ekele, n'ihe ndi ozo. A na-ejikari ngwa ejije ọdinaala emeputa ya n'obom dika ogene, ishaka, udu, na ikwe egwu okoo n'agu.

Nwadike (2003) na Okebalama (2003) gosiputara na agumagu ọdinaala bara otutu uru ndi gunyere: ndi Igbo ji agumagu ọdinaala anori oge n'oge gboo mgbe radio, tiivii na sinima aputabeghi. Ndi Igbo ji agumagu ọdinaala akuziri umuaka akuko okike, akuko ndi ichie, omenaala, agburu, ndu ndi obodo, nsola, akuko ifo, abu, ukwe na ihe ndi ozo. Eji ya akwalite omenaala n'ihu na mgbe o bua a na-eziputa ya n'udi akoro n'onu tumadi akuko ifo, akuko ndiichie, akuko okike na umuaka na-esi na ya amuta omenaala ha. Ha na-esikwazi na ya amuta ihe obodo na-aso nso, usoro e si eme omenaala ufodu di ka ichi ozo, ilu nwaanyi, ime emume mmnwu ma o bu odo na

ihe ndị ọzọ. N'agbanyeghi na agumagu odinaala bara uru, e nwekwara nsogbu di n'ikuzi ya.

Nsogbu a bu na ndi nne na nna enweghi ohere ikoro umuaka ha akuko ifo, akuko okike, omenaala, iwu obodo, nsopuru, irube isi, ikwu eziokwu, ekele na nkwenye di iche iche n'obodo, tiivii na fiim umuaka na-ekiri n'ulo abughi nke maka asusu Igbo ma ya foduzia agumagu odinaala Igbo. Ufodu ndi nkuzi enweghi ezigbo ngwa nkuzi na-adaba n'ikuzi asusu Igbo ma ya foduzia iji ngwa nkuzi nurulere kuzie agumagu odinaala Igbo. Ndi 'Examination Development Centre' (EDC) na-ahu maka ule ndi ogo isii ulokwukwo praimari anaghi eweputa ka umu akwukwo si mee nke oma ma o bu ebe ha emetaghi nke oma di ka ndi otu 'West African Examination Council' (WAEC) si eme n' ulokwukwo sekondiri. Ihe ndi a na-ebuta nsogbu n'omumu agumagu odinaala Igbo n'ulokwukwo praimari.

O bu site n'agumagu odinaala ka e si wee bido agumagu ugbo a. Agumagu ugbo a ma o bu agumagu ederede bu agumagu e deputara n'akwukwo. O bu echiche mmadu ji ekere uche ya cheputa, hazie ya ma werekwa asusu nka dee ya. Agumagu ugbo a na agbakwasa ukwu n'usoro ebimndu na nsirihuruwa oha obodo ma o bu agburu. Agumagu ugbo a anaghi anwu anwu n'ihi na e nwere ndi bidoro ya n'oge e ji wee bido ya. Odidi agumagu ederede agaghi n'ihu oso oso n'ihi ndoro ndoro otografi e nwere n'afọ 1921 wee ruo n'afọ 1961. O bu n'afọ 1961 ka onye okammuta Westermann bjara Naijiria iguzobe mkpa igu na isu asusu Igbo di. Otografi e ji ede Igbo taa bu nke nwere udaume asato na mgbochiume iri abuo na asato. Ha bu a, b, ch, d, e, f, g, gb, gh, gw, h, i, i, j, k, kp, kw, l, m, n, n, nw, ny, o, o, p, r, s, sh, t, u u, v, w, y, z. Na mbido afọ 1940, ndi uka wubere agumakwukwo maka mmadu niile nke ebumnobi ha bu maka nkuzi na omumu asusu na agumagu ederede Igbo n'ulokwukwo. Maka ihi mmalite amalitere debe

agumagu odinaala n'udi agumagu ederede ka agumagu odinaala jiri nwuo na praimari.

A naghị akọzi akukọ ifo n'onu di ka otu e si emebu na mbu. Kama akukọ ifo niile buzi nke e dere n'akwukwo nke onyenkuzi na-aguputa ma kowara ya umu akwukwo. Nke a metutara mmeta nke oma umu akwukwo n'agumagu odinaala nke mere na ndi nchocha jiri wee bagide iji ngwa nkuzi nurulere kuziere umu akwukwo agumagu odinaala Igbo na praimari di na zoonu mmuta Nsuka. N'agbanyeghi na e dela otutu agumagu odinaala n'udi agumagu ederede, e kwesiri ka e jiri ngwa nkuzi nurulere were na-akuziri umu akwukwo praimari agumagu odinaala.

E nwere ngwa nkuzi di ichie ichie e ji akuzi ihe n'uloakwukwo nta, sekondiri, koleji Kedukeshon na Mahadum. Ngwa nkuzi ndi ahu gunyere mgboode, nzu, maapu, akwukwo ogugu, eserese Igbo, eserese aja, ngwa okpu, laabu asusu, ekwentị, redio, kaseti, rekoda, laptop, mkpuru udara, okwuchi kalama, fiim, televishon, video na ndi ozo. Ngwa nkuzi na-eme ka nkuzi di mfe ma kwe nghota oso oso ma mekwa ka umu akwukwo nwee ezi mmekorita n'ime onwe ha na klaasi ma jurita onwe ha ajuju. O na-enyere onyenkuzi aka ka o ghara ikuzi otu ihe otutu oge ma o bu naani ya ikwu okwu. O na-enyere onyenkuzi aka ime ka uche umu akwukwo di na-akuzi. N'iga n'ihu, o na-eme ka onyenkuzi banye n'isiokwu o ga-akuzi nke oma ma mekwa ka o benata ibu aro di na nkuzi.

O bughi naani ndi nkuzi ka ngwa nkuzi na-enyere aka na nkuzi, o na-enyekwara umu akwukwo aka n'ihe omumu. Ezigbo ngwa nkuzi na-eme ka umu akwukwo gee nti na nkuzi, ghota ihe onyenkuzi na-akuzi, nwee mmasi ma nwee otutu ajuju na aziza di ichie ichie. Imaatụ otu Mbe si ghogbu Enyi ka o wee luo Ada Eze. Akukọ a ga-eme ka umu akwukwo gee nti, juo ajuju site n'ihe nkiri nurulere. Offorma (1994) kewara ngwa nkuzi uzo ano putara ihe. O si na ha bu ngwa nkuzi di udi

mmadụ, nke gụnyere onyenkuzi, ụmụ akwụkwọ, ndị nwere mmụta puru iche na ndị niile na-arụ ọrụ n'ụlọ akwụkwọ. Ndị dị n'ụdị akorọ ngwa ka o kewara n'ụdị e nwere ike imetu aka na ndị e nweghị ike imetu aka ma siekwa n'imi. Ngwa nhurụ anya, nnurụ na ntị na nūrulere. Ngwa nhurụ na ntị a di ka Offorma (1994) si kowaa bụ ngwa nkuzi ndị e ji anya elele, e nwere ike imetu aka ma siekwa n'imi. Ngwa nhurụ anya gụnyere mgboode, eserese aja, projekto, ngwa laboratorị na akwụkwọ. Ngwa nnurụ na ntị bụ ndị e ji ntị egere ma metukwa aka. Ha gụnyere redio, laabụ asụsụ na rekodu. Ngwa nūrulere bụ nke a ga-ahụ anya, nnụ na ntị ma metukwa aka. Ha gụnyere fiim, tiivii, video, teepu na rekoda teepu. Anozie (1999) kowara na ngwa nkuzi na-akpolite mmụọ ụmụ akwụkwọ n'ihe gbasara omumụ. O bụ eziokwu n'ihi na ngwa nkuzi na-eme ka nkuzi na omumụ ndị a mịa mkpuru otu o kwesiri. O na-ebelata oke ekwurekwu onyenkuzi na-ekwu n'ebe ụmụ akwụkwọ nọ iji kowara ha ihe n'ụdị ha ga-esi wee ghota. N'aka nke ozo, o na-eme ka onyenkuzi belata oke ederede na igbu oge ụmụ akwụkwọ na onyenkuzi.

Ngwa nkuzi nūrulere nwere ngwa e ji anụ ihe na nke e ji ahụ ihe na nkuzi na omumụ. Echeta (2000) kowaputara na ngwa nkuzi nūrulere na-eme ka nwa akwụkwọ mara ekwu na ede ihe n'atufughị oge. O si na nūrulere na-eme ka nwa akwụkwọ mata ihe o matabeghi na mbụ. Nke a bụ eziokwu n'ihi na nwata na-ege ntị n'akụkọ ụwa, egwuregwu a na-eme na nūrulere na-eme ka nwata mata ihe na-eme na gburugburu ya nakwa mba ozo. Nūrulere na-eme ka ụmụ akwụkwọ kuziere ụmụ akwụkwọ ibe ha ihe n'ụlọ. O na-eme ka nwata nwee ogugu isi, cheta ihe oso oso, chiemie echiche nke oma, mara ekwu okwu ma sonye n'ihe na-aga na gburugburu ya. Gapal (2010) kowara na nūrulere na-enyere onyenkuzi aka n'ikwanwu isi okwu n'enweghị nsogbu o bula. Site n'iji ngwa nkuzi nūrulere kuzie ihe na-eme ka nwata meta nke oma n'ihe onyenkuzi na-akuzi. Nwoji (2002) kowaputara na ngwa nkuzi

nurulere na-akpalite akukū ahū ma ọ bụ ọgan ahū mmadū jī anū ihe na nke ha jī ahū ihe n'otu oge. Nke a na-eme ka onyenkuzi kpọlite mmụọ ụmụ akwukwọ iji mee ka ha nwee mmasị n'akukọ ọdịnaala bụ nke ga-enyere ha aka imuta ezi ihe na ndu ha.

Ngwa nkuzi nurulere na-enyere onyenkuzi aka igbanwo onodu nwata amaghi ihe na klaasi. O na-enye aka idobekwa omenaala e chezo echezo. Ngwa nkuzi nurulere na-enyere umu akwukwọ aka imu ihe n'igwe ma kowanwuo ihe ma o bu kuziere ndi ozo ihe ha mutara. Mayer (2001) kwenyere na ngwa nkuzi nurulere na-eme ka umu akwukwọ nwee mmasi n'ihe onyenkuzi na-akuzi. Ngwa nkuzi nurulere na-eme ka nkuzi toọ uto. Na nkowa nke Gapal (2010), o kowara na ngwa nkuzi nurulere e jikoro onu na-enye nghota toro ato na nkuzi na omumu karja so ngwa nkuzi nuru. O bu ezie n'ihu na ngwa nkuzi nurulere e jikoro onu n'omumu na-akpalite mmụọ umu akwukwọ karja, na-akwalite kwa nkuzi na omumu karja usoro nkuzi odinaala (konvenshon) Nke a dabara n'ihe Okeke (1995) kwuru na umu akwukwọ ndi e ji ngwa nkuzi nurulere kuziere ihe na-eme nke oma karja ndi e ji usoro nkuzi odinaala naani kuziere ihe. Dike (1993) kowaputara na ngwa nkuzi bu akara ngwa ahū nke na-abughi sooso n'ogugu ihe ka aghota kama o na-eme ka umu akwukwọ nwee nka omumu nke bu nuru nwekwara nka ohuhu bu lere nke gbakotara onu na akonuuche. N'ezikwu udi ngwa nkuzi di iche iche bu ihe na-enye aka ime ka omumu gaa n'ihu. Rather (2004) n'echiche ya siriri na nurulere bu ngwa nkuzi ahū e ji akuzi na klaasi nke na-enye omumu aka iji mee ka o di mfe ma dikwa uto. O si na ngwa nkuzi di ka chaati, maapu, akpuruakpu, fiim, projekto, radio, tiivii bu ngwa nkuzi na-enyere omumu aka.

N'agbanyeghi uru nurulere nwere, e nwekwara aghom di n'iji ya mere ngwa nkuzi. Ha gunyere: oke onu ahia ya di ukwu, mebie idozi ya ga-ara ahū, goomenti enweghi ike

izigacha ngwa nkuzi n̄r̄ulere n̄'ul̄okw̄kw̄ praịmarị niile na njem dī na ya ijī nweta ihe a ga-eji kuzi nkuzi n̄'eri ego na egbu oge. Ngwa nkuzi n̄r̄ulere dī mkpa n̄'ul̄okw̄kw̄ nta na nke dī elu n̄'ihī na ọ na-eme ka nkuzi dī ire, ụmụ akw̄kw̄ emeta nke ọma n̄'ihe a na-akuzi na klaasi. Maka ihī uru ngwa nkuzi n̄r̄ulere bara n̄'ebe ụmụ akw̄kw̄ nọ, ka ndī nchọcha jī lebaa anya na ịnwale ka mpaghara a runyere ụl̄okw̄kw̄ si emet̄ta mmeta nke ọma ụmụ akw̄kw̄ ma e jiri ngwa nkuzi n̄r̄ulere kuziere ha agumagu ọdinaala Igbo.

Mmeta nke ọma bụ mgbe nwata mere ihe dī mma n̄'anya mmadū. Mgbe nwata lere ule gafee ya, a sī na o mere nke ọma. Mgbe nwata mere ihe dī mma n̄'ul̄okw̄kw̄ ma ọ bụ n̄'ul̄o e too ya, o gosori na o mere nke ọma. Mmeta nke ọma nwata na-egosi maakī o nwere na nnwale ma ọ bụ n̄'ule o lere. Mmeta nke ọma bụ ihe a na anwale site na mmeta nke ọma nwata nwetara n̄'ule. Schnizer (2005) k̄waputara na mmeta nke ọma na nnwale bụ nnwale e weputara ijī nwale nwata site na mmamas̄s̄u nwata nwere n̄'om̄um̄. Ọ sī na mmeta nke ọma nwata n̄'agum̄ akw̄kw̄ na-egosi ka nwata ga-esi mee nke ọma n̄'od̄in̄ihu.

Na praịmarị, mmeta nke ọma ụmụ akw̄kw̄ n̄'agumagu ọdinaala Igbo ga-egosi onyenkuzi otu ọ ga-esi jiri ngwa nkuzi dī iche iche kuzie ya t̄madī ngwa nkuzi n̄r̄ulere. Mgbe onyenkuzi na-ak̄or̄ ụmụ akw̄kw̄ ak̄uk̄ ifo, ma ọ bụ jiri n̄r̄ulere egosi ya, mgbe ụmụ akw̄kw̄ nwere ike ịk̄wanwu ak̄uk̄ ifo ahụ ma ọ bụ zanwue ajujū ya, mgbe ahụ ka a ga-asī na ha na-emeta nke ọma. Ya bụ na mmeta nke ọma nwata gbadoro ụkwū na mmamas̄s̄u agumagu ọdinaala Igbo ma ọ bụ nzuoke ya. N̄'iga n̄'ihu, Harackiewicz, Barron na Elliot, (1998) k̄waputara na mmeta nke ọma nwata n̄'ihe gbasara om̄um̄ dī mkpa, ha sī na ọ na-eme ka a mata nzuoke nwata n̄'ihe gbasara om̄um̄. Mmeta nke ọma ka ha k̄wara bụ mmamas̄s̄u nwata nwere, ndī mmadū nabatara na-egosi na nwata mere nke ọma n̄'om̄um̄. Mmeta nke ọma na-ebute

asụmipi n'etiti ụmụ akwụkwọ nke na-eme ka ha nwee nzere ịba na nnukwu ụlọ akwụkwọ. Mmeta nke ọma ụmụ akwụkwọ n'ihe gbasara ọmụmụ na-eme ka amata ma nwata ọ na-aga n'ihu ka ọ na-adaghachi azụ, maka ya mmeta nke ọma ụmụ akwụkwọ dị mkpa n'ọmụmụ akwụkwọ. Mmeta nke ọma na agamnihu na agakọ nke na-egosi na nwata mere nke ọma site n'igba mbọ. Mmeta nke ọma na-egosi nwata ịrụ ọrụ ya ọ dị mma, ma agamnihu nwata n'ọmụmụ akwụkwọ na-egosi mmeta nke ọma nwata n'ọmụmụ akwụkwọ. E ji nnwale amata ka nwata si meta nke ọma. Ezema (2004) kọwapụtara na mmeta nke ọma dabere na-agamnihu nwata n'ihe gbasara ọmụmụ akwụkwọ ma ọ bụ ihe ọ na-eme dị mma. Ya bụ na mmeta nke ọma na-egosi agamnihu nwata. Omeje (2010) huru mmeta nke ọma dị ka ihe dị mkpa n'ebe ọmụmụ siri ike dị nke ga-eme ka nwata gbaa mbọ ka ya meta nke ọma. Ọ si na mgbe nwata gbara mbọ meta nke ọma n'ihe siri ike na-eme ka nwata nwee ike ịmụ ihe n'onwe ya. Nke a na-egosi na nwata dị uchu ịmụ agụmagu ọdịnaala Igbo nwere ike ime nke ọma site n'ịnọdobe ndị okenye nso na ige ntị n'akụkọ na egwuregwu a na-eme na redio.

Mmeta nke ọma bụ otu nwata si didebe uchu n'ihe ọ na-eme. Ya ka Ezenwafor (2007) kọwapụtara na mmeta nke ọma bụ ihe na-egosi agamnihu ọ kachasi n'ebe aka ọrụ dị, bụ ịnwale nwata ịmata ka ọ si metadebe nke ọma n'ihe gbasara ọmụmụ. N'ikọwa ihe mmeta nke ọma bụ ka Omeje (2008) kwuru na mmeta nke ọma bụ usoro nkwardobe ịmata ka ọmụmụ si aga. Ọ na-eme ka nwata dị uchu n'ihe ọ na-eme ma dị nkwardebe ịnabata ihe ga-apụta na ya. Nke a pụtara na tupu onyenkuzi eme ka nwata nwee mmasị ma meta nke ọma n'agumagu ọdịnaala Igbo, na ọ ga-adị nkwardebe ịji ngwa nkuzi nūrulare kuziere ụmụ akwụkwọ agumagu ọdịnaala Igbo n'agbanyeghi ego ọ ga-eri ya n'ikwardobe ya.

Ụmụ akwụkwọ, ndị nkuzi, nne na nna na ndị obodo ga-agba mbọ n'ihụ na ụmụ akwụkwọ na-emeta nke ọma

n'agumakwukwọ tumadi n'ebe agumagu odinaala Igbo di site n'ikoro umuaka ha akuko ifo, akuko okike, akuko ndi ichie, okwuntuihi, akukonegwu, agwugwa, ilu, abu, ukwe nke ga-eme ka umu akwukwọ buru akwaa akwuru n'agumagu odinaala Igbo. Ozo di ka ibe ya, mmeta nke oma na-abia mgbe nwata mere ihe di mma. Ya ka Nworgu na Okereke (2011) ji wee kwuo na mmeta nke oma bu nwata iganihu n'ihe o na-eme di mma. Ha si na abia na nkuzi na omumu, mmeta nke oma narutu aka otu nwata si mara ihe a kuziri ya. Ya bu na abia n'agumagu odinaala Igbo ka nwata si mata ako akuko ifo ma o bu ihe gbasara agburu ya ka a ga-esi kowa mmeta nke oma ya. Ibegbu (2011) na nghota nke ya si na mgbe mmadu mere ihe o gaa nke oma na-egosi mmeta nke oma. Ya bu na mmeta nke oma bu agbamubo nwata, nzumoke ya n'oru ma o bu n'omumu akwukwọ nke ga-eme ka o nwee ndidi n'ihe o na-eme di mma. Nzumoke nwata nwere n'agumagu odinaala Igbo ka a na-akpo mmeta nke oma. Ihe e ji amata nzumoke mmeta umu akwukwọ bu site na nnwale onyenkuzi ga-enye ha site n'ihe omumu a kuziri ha n'ulo akwukwọ. Ule a kwadoro nke oma ma o bu nnwale nke onyenkuzi bu ihe e ji amata mmeta nke oma umu akwukwọ. Ya bu na nnwale ma o bu ule bu ihe e ji amata nwata mere nke oma ma o bu emeghi nke oma. A bia n'ihe gbasara nkuzi na omumu mmeta nke oma n'ule na-ebutara umu akwukwọ ihu ochi ma o bu ibe akwa.

Otu ihe ozo na-emetuta mmeta nke oma nwata bu mpaghara uloakwukwọ di ka o si gbasata obodo mepere emepe na ime obodo bu ihe di oke mkpa nye omumu. Ndi bi n'obodo mepere emepe ka erita elele omumu karja ndi bi n'ime obodo. Elele omumu ha na-erita bu na ha ka nwee ndi nkuzi nwere nnukwu nzere na ngwa nkuzi. Ndi nlekota n'uloakwukwọ na e lekota ndi nkuzi na umu akwukwọ bi n'obodo mepere emepe ma nye ha mgbaziri kwesiri n'omumu karja ndi bi n'ime obodo. Ya ka Ede (2007) kowaputara na ndi nkuzi no n'obodo mepere emepe ka nwee ngwa nkuzi karja ndi bi n'ime obodo. Umọ

(2004) kòwapùtara na ebe ùlòakwùkwò dī na-egosi ùdī ndī nkuzi nò ebe ahụ, ngwa nkuzi e ji akuzi ihe, otu e si elekòta ndī nkuzi na ihe ha na-akuzi. Lackney (2002) n'echiche ya kòwara na ùmụ akwùkwò nò n'ime obodo ka eme nke oma n'akwùkwò karịa ndī nò n'obodo mepere emepe. O gara n'ihu kòwaa na ùlòakwùkwò nò n'ime obodo na ọnụọgụ ha na klaasi pere mpe karịa ndī nò n'obodo mepere emepe, mmekọrịta ùmụ akwùkwò na ndī nkuzi ka mma karịa ndī bi n'obodo mepere emepe. Iji kwado ihe o kwuru gbasara mmekọrịta, ùmụ akwùkwò bi n'ime obodo ka enye ndī nkuzi onyinye dī ka udara, ube, oroma tinyere ikpa nkụ na ikọ ugbo karịa ndī bi n'obodo mepere emepe. Ùmụ akwùkwò ndī bi n'ime obodo ka e nwe nsọpụrụ, irube isi na iga ozi karịa ndī bi n'obodo mepere emepe ma abia n'agumụ akwùkwò ndī bi n'obodo mepere emepe ka eme nke oma n'ihī n'ọtụtụ n'ime ùmụ akwùkwò nwechara ngwa nkuzi ùfòdụ n'ùlò dī ka kòmputa, nūrùlere na ndī ọzọ. Ha mara ka e si e ji ha amụ akwùkwò. Ma ndī bi n'ime obodo nwere naanị redio ma o bụ tiivii. Ùfòdụ n'ime ha enweghị ohere ige ntị na redio ima ihe na-aga na gburugburu ha. Ndī nwere tiivii ọtụtụ oge ọkụ latrik anaghị adị ikpope tiivii ma e nweghị genaretọ ọkụ ga-enyere ha aka ikiri tiivii.

A bịa n'agumụ akwùkwò, ndī bi n'obodo mepere emepe ka agụ akwùkwò. Ha na-agucha nke ụtụtụ gụkwa nke mgbede nke ndī oyibo kpọrọ 'lesson' ma ndī bi n'ime obodo n'agụ naanị nke ụtụtụ, ndī a gaa (obodo mepere emepe na ndī ime obodo) asọmpi akwùkwò na ndī bi n'obodo mepere emepe ka eme nke oma. Ya ka Ùmọ (2001) kòwapùtara na ebe a rụnyere ùlòakwùkwò na-emetuta ùmụ akwùkwò n'ebe o dī ukwu n'ihe gbasara ọmụmụ. O sị na ndī nò n'obodo mepere emepe na-aka eme nke oma n'ọmụmụ karịa ndī nò n'ime obodo. N'aka nke ọzọ, o dī mkpa ilebakwa anya n'ebe a rụnyere ùlò akwùkwò. Ùfòdụ ùlòakwùkwò a rụnyere n'ebe dīdobere ahia na-enwe nhiaahụ n'igụ akwùkwò, ụzụ ahia anaghị ekwe ndī nkuzi na ùmụ akwùkwò ighọta ihe ha na-eme,

ndị nkuzi na ụmụ akwụkwọ na-ahapụ akwụkwọ gaba ahịa, ọ na-eme ụmụ akwụkwọ aka ntụtụ maka ihe ha ga-azụta rie n'ahịa. Ụlọakwụkwọ arụrụ n'ugbo na-emetụta ọmụmụ akwụkwọ n'ihì n'oge udummiri ụmụ akwụkwọ ndị nkuzi na-ahapụ akwụkwọ gaba ugbo tumadi n'ebe a na-akọ ose, osikapa, anara na ihe ndị ọzọ. Wale (2010) kọwapụtara na otụtụ ụlọakwụkwọ dī n'obodo mepere emepe ka nwee ndị nkuzi azurū azū, ngwa nkuzi dī ichē ichē, ụmụ akwụkwọ nọ ebe ahū ka waa anya karịa ndī bī n'ime obodo. Ma a bīa n'ihē gbasara omēnaala dī ka akūkọ ifo, egwu ọnwā, itū ilu na igba egwu ndī nọ n'ime obodo ka eme nke ọma karịa ndī bī n'obodo mepere emepe. Ya ka ndī nchọcha jī lebaa anya na mpaghara na mmēta nke ọma na-akūkū ahū.

Nchọcha a ga-elebakwazī anya n'ihē gbasara mpaghara dī ka o sī emetūta ọmūmū agūmagū ọdīnaala Igbo. Mpaghara nwere ike imetūta ọnọdū nkuzi n'ọmūmū agūmagū ọdīnaala Igbo. Site na nchọcha ndī ọkammūta mere na Naijiria dī ka Umo (2001) Ene (2002) na Torty (2010) gosirī na mpaghara nwere mmētūta nye ọmūmū mmūta ụmū akwūkwō tumadi n'ọmūmū agūmagū ọdīnaala Igbo. Ebe ndī nchọcha ọzō dī ka Akabogu (2002), Ene (2002) na Uzoegwu (2004) na-egosi na mpaghara enweghī ndīmiche dī na mmēta ụmū akwūkwō n'ọmūmū ọ kachasī n'agūmagū ọdīnaala Igbo. N'aka nke ọzō ụfōdū nchọcha e mere na mba ofesi site n'aka Evans, Kliewer na Martin (1991) na Lackey (1994) na-egosi n'ụfōdū ụlọakwūkwō a rūrū n'obodo mepere emepe ka eme nke ọma karịa ndī nke a rūrū n'ime obodo. Site na nchọcha ndī a e mere, a chopūtaghī mpaghara ebe ewuru ụlọakwūkwō ka mma nye mmēta nke ọma ụmū akwūkwō n'ihē ọmūmū, maka ihī ya, ka nchọcha a jiri lebaa anya gbasara mpaghara ebe ewuru ụlọakwūkwō na mmēta nke ọma nye ihē ọmūmū a.

Nsogbu Nchọcha

Agumagu ọdịnaala bu ụdị agumagu a na-akọ n'ọny. O bu akukọ na-akuziri ụmụaka maka akukọ ifo, akukọ ichie na omenaala. Maka ihi na e detuola agumagu ọdịnaala n'ụdị agumagu ugbo a ma o bu ederede mere na anaghị akọzi ya n'ọny. A na-aguputazi ya n'akwukwo.

Nsogbu e nwere n'agumagu ọdịnaala Igbo bu ufodu ndi nkuzi enweghi ezigbo ngwa nkuzi na-adaba n'ikuzi agumagu ọdịnaala Igbo. Nke a mere umu akwukwo anaghị emeta nke oma n'ule asusu Igbo o kachasi n'agumagu ọdịnaala Igbo. Ya mere ndi nchọcha ji wee choo inwale ka mpaghara a runyere ulokwukwo si emetuta mmeta nke oma umu akwukwo ma e jiri ngwa nkuzi nurulere kuziere ha agumagu ọdịnaala Igbo n'ulokwukwo Praimari di na zoonu mmuta Nsuka, Steeti Enugu Naijiria.

Mbunuche Nchọcha

Mbunuche izugbe nchọcha bu inwale ka mpaghara a runyere ulokwukwo si emetuta mmeta nke oma umu akwukwo ma e jiri ngwa nkuzi nurulere kuziere ha agumagu ọdịnaala Igbo.

Ndi nchọcha lebara anya n'ihe ndi a:

1. Ichoputa ka mpaghara ebe a runyere ulokwukwo si emetuta mmeta nke oma umu akwukwo ma e jiri ngwa nkuzi nurulere kuziere ha agumagu ọdịnaala Igbo.

Ajuju Nchọcha

Ajuju nchọcha a ka ndi nchọcha guzobere eduziri nchọcha a uzo:

1. Kedu ka mpaghara ebe a runyere ulokwukwo si emetuta mmeta nke oma umu akwukwo ma e jiri ngwa nkuzi nurulere kuziere ha agumagu ọdịnaala Igbo?
- 2.

Umaokwu Nchọcha

Umaokwu a ka ndị nchọcha yiwere maka nchọcha nke a nwalere n'akara ntụ 0.05.

Ho Enweghị ezigbo ndimiche miin dị na mpaghara ebe a runyere ụlọakwụkwọ na mmeta nke ọma n'agumagu ọdinaala Igbo.

Usoro Nchọcha

Udị nchọcha e ji mee nchọcha a bụ nke nchọputa (Kwazai experimental) 2x2x2 nke atumatụ nchọcha klaasị noro onwe ya bụ ihe a ga-iji mee nchọcha. Udị nchọcha dika Fraenkel na Wallen (2003), ha si na nchọcha nke nchọputa bụ nke ga-enye ohere ka onye nchọcha nwe ike ihazi ma ọ bụ gbakwunyere nkwale mgbamonwe.

Ebe nchọcha bụ na Zoonu Mmụta Nsuka dị na Steeti Enugwu. Zoonu mmụta a jikọtara okpuru ọchịchị atọ onụ. Ha bụ Igbo-Etiti, Nsuka na Uzọ-Uwani. Zoonu a nwere ụlọakwụkwọ dị n'ime obodo na obodo mepere emepe. Zoonu a nwere obosara ala ebe a na-akọ ugbo dị ka ji, akpu, osikapa, ede na ihe akụkụ ndị ọzọ dị ka ose, achicha, aṅara, ọkwurū, agbụgbụ, ọka na akịdị. Ha na-achukwa nta. Ụmụ nwaanyị bi na ya na-azukarị ahia.

Ndị e ji mee nchọcha bụ ụmụ akwụkwọ praịmarị nọ n'ogo ise na Zoonu Mmụta Nsuka bụ ndị gọvmenti nwe. Ha dị puku ise narị abụọ na asaa (5,207). N'onyogu ụmụ akwụkwọ a narị abụọ iri ise na itoolu (2,509) bụ ụmụ nwoke ebe puku abụọ narị isii iri itoolu na asatọ (2,698) bụ ụmụ nwaanyị. Ụlọ akwụkwọ praịmarị dị na Zoonu Mmụta Nsuka dị narị abụọ iri atọ na itoolu (239). N'ime ụlọakwụkwọ mebere zoonu a, iri abụọ na otu (21) bụ ụlọakwụkwọ dị n'obodo mepere emepe ebe narị abụọ iri asatọ bụ ụlọakwụkwọ dị n'ime obodo (Enugu State

Universal Basic Education Board (EMIS) Data Bank,
2021/2022 Annual School Census ASC).

Ndị nchọcha seere ụmụ akwụkwọ onụọgụ ha dị nari abụọ na iri abụọ (220) ogo ise n'ime klaasi anọ nọrọ onwe ha. Ha ji uche ya wee horo ụloakwụkwọ anọ a maka na ha dabara na ebumnobi nchọcha a.

Ngwa nchọcha e ji mee nchọcha a dị ụzọ abụọ. Ha bụ: Nnwale Mmetadebe Agumagu Ođinaala Igbo (NMAOI), Ngukọ Mpaghara a Ruru Ụloakwụkwọ na Mmeta Nke oma Ụmụ akwụkwọ N'agumagu Ođinaala Igbo (NMRUMNUAOI). NMAOI di njumaza iri abụọ. NGMUNAOI nwere njumaza iri abụọ. Ihe nlere anya anọ ka e weputara di ka o si metuta osisa nke onye kwenyere na ya. Ndina o bula nwere ihe nlere anya KI – kwesiri ike, K – kwere, J - juru, JI - jusiri ike tinyere ntụ enyemakara 4, 3, 2, 1.

Ngwa nchọcha a ka e nyere ndi okammuta no na ngalaba mmuta nka na ngalaba “Science Education” (Measurement and Evaluation Unit). Ha niile na-akuzi na Mahadum Naijiria, Nsuka. Ndi okammuta a ka a rioro ka ha lebaa anya n'ajuru a juru, o kwesiri umu akwukwo no n'ogo ise? Imata ma ajuru nnwale nguko e nyere ha o dabara, otu e si juo ajuru na oge e nyere ha o dabara. Ndi okammuta lebachara anya hazie nke edoghi ha anya ma kweta na ngwa nchọcha dabara. Ngwa nchọcha a ka a haziri site na ndumodu ndi okammuta ka o wee kwe umu akwukwo nghota.

Ngwa nchọcha NMAOI ka ndi nchọcha nyere umu akwukwo di iri abuo no n'ogo ise na 'Community Primary School Aji' di n'okpuru ochichi Mgbago ugwu Igbo-Eze, Enugu Ezike, ka o wee mata ma o bu ezigbo ngwa nchọcha. Nke a bu maka na Igbo-Eze North esoghi n'ebe e ji mee nchọcha mana ya na ebe a ga-eji mee nchọcha nwere myiri. Mgbe umu akwukwo zachara ihe di na ngwa nchọcha, ndi

nchọcha NMAOI lelere ndigide site n'iji usoro ntucha data a kporo Kuder-Richardson (K – R 20). Ihe e nwetara n'adimomma ngwa NMAOI nchọcha bu 0.71. O na-egosi na adimomma ngwa nchọcha bu ihe a ga-atukwasị obi n'ime nchọcha a.

Maka ichoputa ma NMRUMNUAOI ma e nwere ntukwasịobi ndi nchọcha gbasoro usoro ntucha data a kporo Cronbacks Alpha Coefficient. Ihe e nwetara n'adimomma ngwa NMRUMNUAOI nchọcha bu 0.882. O na-egosi na adimomma ngwa dabara adaba.

N'oge nchọcha a, onye nnyemaka nchọcha ga-eji usoro nkuzi a kwadoro maka ihe omumu a. A ga-enye ndi otu nchoputa usoro nkuzi, ya bu akuko ifo anọ gbasara agumagu odinaala Igbo. Onye nnyemaka ga-ako akuko a; umu akwukwo ga-ege nti ghotu akuko ndi a maka ajuju ga-eso ha.

N'aka nke ozo, usoro nkuzi nke otu nchoputa diwaga iche, usoro nkuzi ihe omumu nwere ndiche ndi a: ha bu ka ihe omumu si aga, ihe onyenkuzi ga-eme, ihe umu akwukwo ga-eme, ngwa nkuzi na nka nkuzi. A zuru onyenkuzi ima ihe o ga-eme n'usoro nkuzi. Maka ndi otu ntunyerere, onye nnyemaka ka a zuru otu o ga-esi akuzi ngwa nguko ya bu mmasi umu akwukwo n'agumagu odinaala Igbo. Usoro nkuzi nke a ga-eji kuzie ya ka e nyere onye nchọcha nnyemaka. A doru ya aka na nti ka o soro usoro a gwara ya n'omumu a.

Ka ozuzu gachara, ndi nchọcha nnyemaka biaziri nye nnwale NMAOI na NMRUMNUAOI. Ka nnwale a gachara, ndi nchọcha nnyemaka nakotara umu akwukwo, akwukwo maaki, ha denye ihe ha nwetara tupu o chinye ndi nchọcha akwukwo maka ntucha data.

Nchoputa

Ajuju Nchocha Nke Mbụ: Kedu adimire ebe a ruyere ụlọakwụkwọ na mmeta nke oma umu akwụkwọ n'agumagu odinaala Igbo?

Tebule 1: Miin na ndipu n'izugbe akara mmeta nke oma umu akwụkwọ ndi bi n'obodo mepere emepe na umu akwụkwọ ndi bi n'ime obodo n'agumagu odinaala Igbo.

Mpaghara	Nnwale nganihu			Nnwale nganazu		
	Onuogu	Miin	Ndipu n'izugbe	Miin	Ndipu n'izugbe	Akara uru Miin
Obodo mepere emepe	130	61.38	19.31	74.38	21.30	13.00
Ime obodo	90	59.00	15.12	86.28	17.86	27.28

Tebule nke mbu gosiri na umu akwụkwọ ndi bi n'obodo mepere emepe nke e nyere nnwale nganihu nwetara akara miin mmeta nke oma 61.38 na ndipu n'izugbe 19.31 na nnwale nganazu akara miin mmeta nke oma 74.38 na ndipu n'izugbe 21.30. N'aka nke ozu, umu akwụkwọ ndi bi n'ime obodo ndi e nyere nnwale nganihu nwetara akara miin mmeta nke oma 59.00 na ndipu n'izugbe 15.12 na nnwale nganazu akara miin mmeta nke oma 86.28 na ndipu n'izugbe 17.86. Akara uru miin 13.00 bu maka umu akwụkwọ ndi bi n'obodo mepere emepe ebe 27.28 bu umu akwụkwọ ndi bi n'ime obodo. Nke a gosiri na umu akwụkwọ ndi bi n'ime obodo nwetakariri akara miin mmeta nke oma karu umu akwụkwọ ndi bi n'obodo mepere emepe na nnwale nganazu.

Ho: Enweghi ezigbo ndimiche miin di na adimire mpaghara ebe a ruyere ụlọakwụkwọ na mmeta nke oma n'agumagu odinaala Igbo.

Tebul 2: Ntụcha mgbanworịta onwe mmekọrịta usoro na mpghara ebe a rụnyere ụlọakwụkwọ na mmeta nke ọma ụmụ akwụkwọ n'agụmagụ ọdịnaala Igbo.

Nziputa	Udi III mgbakọ	Ogo nwere onwe	Miin Ndịna Mkpị	F	Sig	Myinaba Eta Ndịna Mkpị
Mpaghara	.214	1	325.204	31.381	.000	.127
Ngwakọta	.818	1	206.128	50.543	.000	.590
Nnwale nganihu		1	10205.21 4	.002	.962	.000
Mgbachi	106426.1 57 .726	1	106426.8 18	327.260	.000	.604
Ndezi agba ọhụụ	23982.39 0 ^a	4	5995.598	18.436	.000	.255

Ndezi Mgbakọta	Mgbako	Ndejo	Mgbakota mpaghara
93901.25 0	1475625. 000	69918.86 0	21.128
209	220	215	1
		325.204	260.128
			.800
			.372
			.004

a. $R_{Ndina\ mkipi} = .255$ (Mbughari $R_{Ndina\ mkipi} = .242$)

Tebul 2 gosiri na mgbakota F nke bu (31.381) maka adimire mpaghara ebe a runyere ulokwukwo na mmeta nke oma umu akwukwo n'agumagu odinaala, nwere nnodebe akara 0.000, ebe o bu n'akara nnodebe a bu 0.000 pekariri akara ntụ 0.05, a nabataghị uma okwu efu. Nke a gosiri na e nweghi ezigbo ndimiche di n'etiti miin mmeta nke oma umu akwukwo ndi bi n'obodo mepere emepe na umu akwukwo ndi bi n'ime obodo n'agumagu odinaala Igbo. Maka nke a, umu akwukwo ndi bi n'ime obodo ritara erere kariya umu akwukwo bi n'obodo mepere emepe.

Nkata

Ihe a choputara gosiri na umu akwukwo ndi bi n'obodo mepere emepe na umu akwukwo ndi bi n'ime obodo e ji ngwa

nkuzi nūrūlere kuzie agūmagu ọdīnaala ka nwee ezi mmekọrịta, mmasị na mmeta nke ọma n'agūmagu ọdīnaala Igbo karia ụmụ akwūkwo bi n'obodo mepere emepe na ndị bi n'ime obodo e jighi ngwa nkuzi nūrūlere kuziere agūmagu ọdīnaala Igbo. Nke a bụ eziokwu n'ihu na ụmụaka ka enwe mmasị, mmekọrịta n'ihe a na-ekiri ekiri karia ihe a na-ege naanị na ntị. Nchọcha dabara na nke Mayer (2006) onye kwuru si, na ngwa nkuzi nūrūlere na-eme ka ụmụ akwūkwo nwee mmasị n'ihe onyenkuzi na-akuzi. O si na ọ na-eme ka nkuzi toọ uto. N'iga n'ihu, nchọcha a gosiri na ihe mere ụmụ akwūkwo e jighi nūrūlere kuziere agūmagu ọdīnaala Igbo e nweghi mmasi, ezi mmekọrịta ma meta nke ọma bụ naanị sọsọ onyenkuzi na-ekwu okwu kama ka ọ bụrụ usoro ụmụ akwūkwo na-ekwu. Mana mgbe ọ bụ sọsọ usoro onyenkuzi ikwu okwu, ụmụ akwūkwo agaghị enwe ezi mmekọrịta, mmasị ma ọ bụ meta nke ọma n'akuko onyenkuzi na-akọ. Nchoputa adabaghị n'ihe Umọ (2001), Ede (2007), Wale (2010) ndi kowara n'otutu uloakwukwo bi n'obodo mepere emepe na-enwe ndi nkuzi azuru nke oma, ngwa nkuzi, ndi isi na-eleba ndi nkuzi na umu akwukwo anya mere na ha na-aka ndi bi n'ime obodo eme nke oma.

N'echiche nke ndi nchọcha, ekwetaghị na ndi nkuzi nọ n'obodo mepere emepe ka nwee ndi nkuzi azuru azu karia ndi nọ n'ime obodo maka na ndi nkuzi niile ka e nyere otu ozuzu n'uloakwukwo di elu. O nweghi mgbe e kewara ndi nkuzi nọ n'obodo mepere emepe na ndi nkuzi nọ n'ime obodo nye ha ozuzu ichi. Ma a bia na nchọcha a, ndi nchọcha choputara na umu akwukwo nọ n'ime obodo ka wee nwee mmasi ma meta nke oma n'agumagu odinaala Igbo karia umu akwukwo ndi bi n'obodo mepere emepe n'ihu na umu akwukwo ndi bi n'ime obodo na-akọ akuko ifo n'ulo nakwa n'uloakwukwo marakwa omenaala ufodu a na-eme na gburugburu ha.

Ntunye Aro

Site n'ihe e nwetara na nchọcha e mere, ndị nchọcha tụtụtara aro ndị a:

1. Ndị nkuzi ga-eji ngwa nkuzi nūrūlere na-akuziri ụmụ akwūkwo agumagu ọdịnaala Igbo ebe ọ bụ na a chọpụtara na nūrūlere ka ị ire n'ikuzi agumagu ọdịnaala Igbo karia ọnu nkịti ma ọ bụ iguputa naani n'akwūkwo.
2. Ndị gọvmentị kwesiri ibute ngwa nkuzi nūrūlere n'ụlọakwūkwo ndị bi n'obodo mepere emepe na ndị bi n'ime obodo a ga-eji na-akuziri ụmụ akwūkwo ihe ọ kachasi agumagu ọdịnaala Igbo.
3. Ndị 'Examination Development Centre' (EDC) na-ahụ maka ule ndị ogo isii kwesiri iweputa otu ụmụ akwūkwo si mee nke ọma ma ọ bụ ebe ha emeghi nke ọma ị ka ndị otu 'West African Examination Council' (WAEC) si eme na sekondiri. Nke a ga-enyere ndị nkuzi na ụmụ akwūkwo aka imata ebe ha na-enwe nsogbu n'agumagu ọdịnaala Igbo.
4. Ndị 'Enugu State Universal Basic Education Board' (ESUBEB) na e bunye ngwa nkuzi kọmputa n'ụlọakwūkwo praịmarị kwesikwara ileba anya n'ibunye ngwa nkuzi nūrūlere nke a ga-eji wee na-akuzi agumagu ọdịnaala Igbo maka nkwalite ọmụmụ.

Mputara/Mmechi

Ụmụ akwūkwo e ji ngwa nkuzi nūrūlere kuziere agumagu ọdịnaala Igbo ka emeta nke ọma n'agumagu ọdịnaala Igbo karia ụmụ akwūkwo e jighi ngwa nkuzi kuziere. A chọpụtara na e jiri ngwa nkuzi nūrūlere kuzibere ụmụ akwūkwo ndị bi n'obodo mepere emepe na ụmụ akwūkwo ndị bi n'ime obodo agumagu ọdịnaala Igbo na ọ ga-eme ka ụmụ akwūkwo

nwee ezi mmekorita ma meta nke oma n'agumagu odinaala Igbo.

Ya bu na o di mkpa iji ngwa nkuzi nupulere kuzibe agumagu odinaala Igbo maka ezi mmeta nke oma umu akwukwo n'agumagu odinaala Igbo. O na-emekwa ka omumu na nkwardo agumagu odinaala Igbo toq atoo. N'ih i na nchoputa a gosiri na umu akwukwo bi n'ime obodo ka umu akwukwo bi n'obodo mepere emepe ka emeta nke oma n'agumagu odinaala Igbo. Nke a gosiri na nne na nna ndi bi n'obodo mepere emepe kwesiri ibeneta aka otu ha si asuru umuaka ha asusu Bekee n'ulo.

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IGBO PROVERBS AS A TOOL FOR CONFLICT MANAGEMENT AND RESOLUTION IN SOUTH EAST NIGERIA

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Abstract

Proverbs are utterances with deep meanings which are of great value to cultures. Igbo people use proverbs in different contexts for various purposes such as crisis management and conflict resolution. They add to the style of discourse through their figurative, aesthetic, symbolic and cultural imports. It encourages deep reflection as the words of proverb are not direct but strategic. Proverbs are very notable in Igbo culture for its impacts on the community and people especially in crisis situations. This is why there is this common saying amongst the Igbo '*tàà okwū ezē tupu ì kwuo*' meaning that we should chew very well our words before voicing them out so as to avoid conflict. They are insightful traditional assertions that express perceived truth based on diplomacy/experience. Proverbs are based on symbolic or metaphorical language that calls for deep thinking. Conflict management and resolution are very essential in determining how far our harmonious living can go in maintaining peaceful coexistence amongst us. Based on this, this study will examine how some Igbo proverbs are used in conflict management and resolution using the Speech Act Theory of Searle (1969). The framework applies assertives, directives, commissives, expressives and declaratives to inspire, persuade, console, promise, and encourage the hearer

by the speaker in certain situations and issues. However, it brings about effects upon the beliefs, attitudes or behaviours of the addressee. Qualitative research design will be used to analyse data obtained from primary sources. It was discovered that Igbo proverbs exhibits these prelocutionary acts in resolving different forms of conflicts existing in our society amongst the people.

Keywords: Proverb, Conflict, Conflict Management, Conflict Resolution

Introduction

The word proverb is derived from Latin word *proverbium* which is a simple and insightful, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are based on symbolic or metaphorical language. Metaphors used as an aspect of a teaching method could be effective because they could enhance the conceptualization of abstract ideas. Metaphors reveal only part of the answers and learners could be actively involved in completing and understanding the meaning of metaphors. A proverb is an adage, saying, maxim that expresses conventional truth. Such expressions are generally short and are expressed in words that are simple, entertaining and easy to remember.

According to Nwoga (1976), proverb is the wisdom of many and the wit of one; the experience and wisdom of several ages gathered and summed up in one expression; and the edge tools of speech. This means that proverbs are not naturally in existence but are brought to light through diverse experiences of several ages which are summed up to bring about deep thought through their expressions. Igbo people take proverbs as

in-depth utterances whose meaning are not understood literally especially those who are not Igbo or the Igbo who are not well acquainted with the knowledge of the language. It is believed that proverbs are basically tools in the hand of elders as it has to do with deep wisdom. Hence, several young people have proverbs at their finger tips. This pushes accolades to the young people as being extraordinary in the matter of the language and culture. However, conflict and crisis situations in Igbo land require Igbo proverbs in order to appeal for calm and neutralize such situations. Proverbs are utterances with deep meanings which are of great value to Igbo culture. Igbo people use proverbs in different contexts for various purposes. Proverbs are very notable in Igbo culture for its impacts on the Igbo community. There is no gainsaying that various scholars have carried out studies on proverbs in different contexts. Mmadike and Nwankwere (2020) discussed Stylistic analysis of Igbo proverbs and riddles. Scholars have attempted to analyse proverbs using different approaches. Thus, this study seeks to examine the efficacy of proverbs in managing and resolving conflicts in our families, extended families and organisations as well as our society. It however applies the speech art theory of Searle (1969).

Proverbs: An Overview

Proverbs generally, are deep words whose understandings are not found on the peripheral. It is a part of every language like Igbo which has deep meaning beyond the basic meaning of the word components. In other words, meaning of a proverb is not seen from the literality of the plain words. Proverbs are oral compositions and their various stylistic constituents are derived from all layers of what we described as the hierarchy of socio-cultural value systems of the people. They point to the individual, domestic and collective life pattern of the society

from which they are derived. In other words, proverbs adopt material from peoples' environment.

Obiechina (1975) perceives proverbs as a collection and/or representations of people's way of life. Obiechina's observation is quite obvious because in any proverb one is likely to see the culture of the people that own the proverb. Proverbs actually come from the depth of tradition, reflecting the intellect and wisdom of the people. Proverbs in Africa are wise sayings and, a special prerogative of the elders. The elders are always exalted as the custodians of the wisdom in Africa. Any African elder that lacks this power of the mind and words may lose his respect, no matter his status in the society.

Essen (1982) defines proverbs as a short clever saying full of wisdom, intended as rules of conduct and behaviour. It is a short rhetorical saying expressing a general believes (Crystal 1997). Finnegan (1970) opines that a proverb is a saying in a more or less fixed form marked by shortness, sense and salt, and distinguished by the popular acceptance of the truth tersely expressed in it. Proverbs form part of the various figures of speech in language, it is an embodiment of the wisdom and ethics of the traditional societies. Finnegan (1970) in her assessment of proverbs in Africa observes that: *In many African cultures, a feeling for language, for imagery, and for the expression of abstract ideas through compressed and allusive phraseology come out particularly clearly in proverbs.*

Nwoga (1976) says that a proverb is the wisdom of many and the wit of one; the experience and wisdom of several ages gathered and summed up in one expression; and the edge tools of speech. Two things are clear about Nwoga's definition. First, proverbs make speech to be short, in other words, it is an economic way of using words. Secondly, proverbs bring out the wisdom and tradition of the people. Abraham (1964) in his

own words defines proverbs as the aphoristic saying enjoying traditionally handed down currency...having protean powers of interpretation. The protean powers of interpretation may enjoy a certain universality of application, but essentially proverbs reveal the culture in which they exist.

Uses of proverbs

It is an important fact that proverbs possess numerous importance in languages especially in Igbo language. As known as words of wisdom, we will discuss several uses of proverbs. Ezeafulukwe and Ezeani (2016) highlight few uses of proverbs as will be discussed in this paper.

Proverbs add to the style of discourse by their figurative, aesthetic and cultural imports. According to the erudite Igbo laureate Achebe, proverbs are the palm-oil with which words are eaten. The palm oil being always a necessary ingredient in every traditional Igbo dish is highly valued and so Achebe compares the utilitarian value of proverbs to that of the palm oil because it is a necessary component of discourse in the traditional Igbo setting. Akporobaro & Emovon in Ezeafulukwe & Ezeani (2016) state that proverb belongs to the wider category of figurative and aesthetically concerned forms of expressions like the metaphor, simile, hyperbole and other anecdotal forms. It differentiates from these forms in terms of the explicit truthfulness of questions it states and by the terseness of picturesque quality of its style and form of statement. The truth presented in the proverb is different from those of other language groups whose geographical and socio-cultural realities differ.

Furthermore, proverbs encourage deep reflection as the words of the proverbs are not direct and as such would require a lot of references and associations for the real meaning to be evident.

It also requires a certain level of intelligence for these inferences to be made.

In formulating, using and interpreting proverbs are virtues that are held in high esteem in the Igbo community. A proverb around this revered virtue states that *Onye a tũrũ ilu kọwaara ilu, ego eji lụ nne ya lara n'iyi* (Whoever must wait for an explanation to understand a proverb addressed to him, should know that the money paid as his mother's bride wealth was all a waste of fund). Speeches punctuated with proverbs are deemed a show of oratory and skill and is highly admired and appreciated in the Igbo community.

Proverbs add style to discourse and texts as they distinguish the user from the multitude that use the language and make him to stand out as a knowledgeable and well oriented fellow. Proverbs are formulated around eternal truths or conventions and so, serve as a way of preserving these eternal truths which could have been lost if not preserved. They also help to avoid verbosity and avoid repetition as situations are analyzed or counsels given with few words capable of provoking deep thoughts.

Proverbs afford one the opportunity to exclude intruders in a discussion since the intruders will not be able to coordinate the associations and references and inferences necessary for the comprehension of the texts. Proverbs help to avoid repetition, economize words, and help to avoid communicative pitfalls. Proverbs provide a correct platform to discuss serious matters without inculcating oneself because they also provide a safe way of wriggling oneself out, should the matter under discussion become problematic or indictable.,

In the words of Ezeafulukwe and Ezeani (2016), proverbs are taken as titles and nick names these days, Akụ rienne o rute

umunna, (Extreme wealth overflows to the extended family).
Anegbu achara achara ana-eto, Akụ ruo ụnọ o kwuo onye kpara
ya, Ikuku bugarichaa ọdụ igu ọ ma nọrọ ebe ọno, A gbara aka
na-azọ ala ndi ji ji anaakonye.

Speech Act Theory

Speech act by its name is likened to as the actions carried out by speech. Therefore, speech act theory is a theory applied in the actions created by speeches. Speech act theory then implies that by each utterance a speaker makes, not only that something is being said but also certain things are being done (Abdulghani & Abdullahi, 2021). Locutionary acts are simply the speech acts that have taken place. Whereas perlocutionary acts are the effects of the utterance on the listener, Illocutionary acts are the real actions, which are performed by the utterance and which could be promising, assertion, declarations, etc. Ndiribe (2016:236) asserts that the development of speech act theory (SAT) is credited to Austin (1962). There are a lot of controversies as to who really was the proponent of speech act theory. Saeed (2003) is of the opinion that SAT was published by Austin's students in 1975. Courthard (1985) believes that the work was published by Austin himself in 1962. Mey (2001) and Yoshitake (2004) also maintain that the work was published by Austin himself in 1962. However, all the various scholars agree that the work was published with the title: "How to do things with words" and this is where context comes in. The concept speech act rests solely on the assumption that the meaning of an utterance is its intended social function. That is, the act of learning to communicate in a language involves more than acquiring the pronunciation and grammar of the said language. In other words, the initiator of the framework believes that we perform an action whenever we use language. In speech act, the disciplines of both semantics and pragmatics are explored to bring out both literal meanings and the intended

meanings. The concept of speech act theory will be discussed below:

Classification of Speech action Words

Austin makes the following classifications of speech action verbs: verdictives, exercitives, commissives, behabitives and expositives, which will now be expounded in detail:

a) Verdictives: These are typified by the giving of a verdict, as the name implies, by a jury, arbitrator, or umpire. But they need not be final; they may be, for example, an estimate, reckoning, or appraisal. It is essentially giving a finding as to something – fact, or value – which is for different reasons hard to be certain about. (Austin, 1962)

b) Exercitives: These are the exercising of powers, rights or influence. Examples are appointing, voting, ordering, urging, advising, warning, etc. (Austin, 1962)

c) Commissives: Are typified by promising or otherwise undertaking; they commit you to doing something, but include also declarations or announcements of intention, which are not promises (Austin, 1962)

d) Behabitives: These are related to social behaviour. Examples are apologizing, congratulating, commending, condoling, cursing, and challenging. (Austin 1962: 152)

e) Expositives: They make plain how our utterances fit into the course of an argument or conversation, how words are used. In general, they are expository. Examples are: ‘I reply’. ‘I argue’, ‘I concede’, ‘I illustrate’, ‘I assume’, ‘I postulate’ (Austin, 1962: 152). Swearing, promising, and guaranteeing that something is the case work as expositives, as, for example,

when you give your word that you have done, and not that you will do, something. (Austin, 1962).

Searle (1976) as it appears in Levinson (1983) presented the following taxonomy of speech act, based on the types of action that can be performed in speaking:

(i) Representatives: Commits the speaker to the truth of the expressed proposition (paradigm cases: asserting, concluding, etc.)

(ii) Directives: Are attempts by the speaker to get the addressee to do something (paradigm cases: requesting, questioning)

(iii) Commissives: Commits the speaker to some future course of action (paradigm cases: promising, threatening, offering)

(iv) Expressives: They express a psychological state (paradigm cases: thanking, apologizing, welcoming, and congratulating)

(v) Declarations: They effect immediate changes in the institutional state of affairs and which tend to rely on elaborate extra-linguistic institutions (paradigm cases: excommunicating, declaring war, christening, firing from employment).

Searle's taxonomy of speech acts includes five types of speech acts, like Austin's, but they only seem to coincide totally on this and on the fact that the 'commissive' type (in the name given to it as well as in the type of speech acts included within it) is equal for both Austin and Searle. These acts are very relevant in managing and resolving our individual, group and societal conflicts.

Conflict Management and Resolution

When people are in conflict, they can choose either conflict resolution or conflict management. While some people see the two options as the same, they are actually different processes that can shape the way conflict is dealt with and if it is resolved. The two processes have different objectives and will often achieve different outcomes through different processes. However, many people still believe that conflict management and conflict resolution are synonymous and this leads to confusion when discussions around the two processes are had. However, managing a conflict leads to resolving it (Allen, 2012).

Understanding whether a conflict is constructive or destructive takes skill and practice, but some general characteristics may help determine the type of conflict. In line with ADR Times online publication of January 23, 2021, there are characteristics of conflict. These characteristics include:

Issues or People: Destructive conflict will focus on the people in the dispute. This is when people with a different opinions will be seen as an enemy rather than a person with an opinion. Constructive conflict, in contrast, will focus on resolving the issues and the people will be professional toward each other.

Past or Future: Constructive conflict will focus on what the parties can achieve together in the future and how to resolve that conflict to realize this vision. Destructive conflict will look at what has happened between the parties in the past and will seek to punish the parties for what they have done.

Cooperation or Polarization: Constructive conflict will encourage cooperation and how to bring the parties together to solve problems. Destructive conflict will create an “us vs

them” mentality and drive people apart based on how they think.

Keeping these characteristics in mind, it will be easier to identify if a conflict is constructive or destructive and determine the best plan to deal with a conflict.

Conflict Resolution vs Conflict Management:

Resolution:

Conflict resolution seeks to heal the conflict at the heart of a dispute. It focuses on finding creative solutions and common ground between the parties. It seeks to view conflict as a neutral source, rather than a negative one and harnesses the possible positive outcomes of the conflict to create a solution. Conflict resolution is usually focused on the short-term disputes that are present in the current moment, but it seeks to find a way into the larger conflict through an understanding of these disputes. Once the conflict is understood, the parties will seek to find a way to resolve the conflict and stop it from coming up again. Conflict resolution may be helpful when there are disputes or conflicts surrounding tasks, job functions, minor employee conflicts, or miscommunications. It will likely not be beneficial in larger, long-term issues.

Management:

When parties have a long-standing conflict that cannot be easily resolved, they will need to learn how to continue being in the same space without reverting to the behaviors present at the height of the conflict. Conflict management is a system that handles differences and disputes positively and constructively to encourage the parties to work together, even during their conflict. Instead of seeking a solution to the conflict and looking for a way to solve the dispute, conflict management

will seek to mitigate the negative effects of conflict in the environment the parties are in. The use of conflict management is beneficial when the differences between the sides are based on differences in fundamental morals and principles that the parties cannot see eye to eye on the issue. However, if there is a chance that a dispute may have the potential to settle, it may be better to try conflict resolution instead or alongside.

Conflicts are inevitable in a person's day-to-day life and when they happen, the idea is not to try to prevent them but rather to resolve and manage them in an effective manner. When people use the appropriate tools of resolution to address issues, they will be able to keep their differences from rising to major problems. "Establishing conflict management processes in a company is fundamental as it helps reduce conflict instances among employees," says Casper Hansen, an expert in resume writing from Resumethatworks. Conflict resolution is integral in the corporate world as it helps to distinguish a good business from a bad one. So, as a business owner, what steps should one follow to resolve a conflict? Well, below are some ways through which one can manage and resolve conflict in the workplace.

Allen (2012) outlines seven strategic tips on how to manage and resolve conflicts in our society and organizations. They are:

1. Clarify what is the source of conflict

The first step in resolving conflict is clarifying its source. Defining the cause of the conflict will enable one to understand how the issue came to grow in the first place. Additionally, one will be able to get both parties to consent to what the disagreement is. And to do so, one needs to discuss the needs which are not being met on both sides of the issues. Also, one needs to warranty mutual understanding. Ensure you obtain as

much information as possible on each side's outlook. Continue asking questions until you are confident that all the conflicting parties understand the issue.

2. Find a safe and private place to talk

Many people often wonder and ask, "What is an approach to solving problems peacefully?" To have a constructive conversation, you need to find an environment that is safe for you to talk to. Such a place also enables you to take the necessary risks for honest communication regarding the issues at hand.

So, before trying to resolve any issue, find a safe and private place to talk. Do not choose the office of either party or a location near them. And while at this place, ensure that each party gets enough time to air out their views regarding the matter.

3. Listen actively and let everyone have one's say

After getting both parties to meet in a secure and private place, let each of them have the opportunity to air out their views and perceptions regarding the issue at hand. Give each party equal time to express their thoughts and concerns without favoring the other. Embrace a positive and assertive approach while in the meeting. If necessary, set ground rules. Taking this approach will encourage both parties to articulate their thoughts in an open and honest manner as well as comprehend the causes of the conflict and identify solutions.

4. Investigate the situation

After listening to the concerns of both parties, take time, and investigate the case. Do not prejudge or come up with a final verdict on the basis of what you have. Dig deeper and find out

more about the happenings, involved parties, the issues, and how people are feeling. Have an individual and confident conversation with those involved and listen in a keen manner to ensure you comprehend their viewpoints. You can do so by summarizing their statements and replicating them back to them. Also, try finding any underlying conflict sources which may not be evident or noticeable at first.

5. Determine ways to meet the common goal

When managing conflict processes, you need to have a common objective, which is resolving the issue and ensuring it does not resurface. Then, to solve any problem, you need to be aware of the different stages of conflict. This will enable you to look for the ideal ways to meet the common goal. After clarifying the source of conflict, talking to both parties, and investigating the situation, you need to sit down with both parties and discuss the common ways that you can execute to meet the common goal, which is managing and resolving the matter at hand. Listen, communicate and brainstorm together until you exhaust all options. According to the team lead of Edu Jungles writing company — Kevin Smith, finding the source of conflict is the main step to solve any problem.

6. Agree on the best solution and determine the responsibilities each party has in the resolution

Managing and resolving conflict leaps model of communication. Employees will find it easy to interact with another as they understand that they have one goal, which is meeting the company's objectives. So, after investigating the situation and determining ways through which you can resolve the issue, both parties need to develop a conclusion on the best solution for the problem. And to agree on the best, you need to identify the solutions which each party can live with. Find

common ground. Afterward, determine the responsibilities each party has in resolving the conflict. Also, it is crucial to use this chance to identify the root cause and ensure that this issue will not come up again.

7. Evaluate how things are going and decide preventative strategies for the future

Never presume that the issue is resolute. Effective communication ought to dominate in the business. So, ask yourself, “What is the second step of effective communication?” Knowing this will help you ensure that the employees are working together to meet the organizational goals. So, continue keeping an eye on the issue and assess if the solution is effective. If the issue resurfaces, take necessary action.

In the view of above assertions, it is necessary to examine and analyse some of the Igbo proverbs that play role in managing and resolving conflicts amongst different group of people in Igbo society.

1. *E gbuo n'iwe, e lie n'onuma*
'If you kill in anger, you bury in regret'
2. *Enyi na enyi na-atọ uto bu e leta a ghara*
'The joy of friendship is forgiveness'
3. *Nwanne na nwanne na-atọ uto bu e leta a ghara*
'The joy of brotherliness is forgiveness'
4. *Ọ bu ire oma ka ejula ji aga n'ogwu*
'Snail passes through the rough way using good tongue'
5. *Onye oku na-agba be ya anaghị achu oké*
'He whose house is on fire doesn't chase rat'
6. *E mee ngwa ngwa, e meghara odachi*
'Be fast and prevent problems'
7. *Iwe nwanne anaghị eru n'okpukpu*

- 'The anger of a brother doesn't get so deep'
8. *Ụtọ ka a tọwara tọta ihe*
'Been friendly gains a lot'
9. *Ebe onye bi ka ọ na-awachi*
'Where you live is where you take care of'
10. *A nyukọọ mmamiri ọnu, ọ gbọọ ufufu*
'Working together as a team pays'
11. *Ihe ọma ka a na-eñomi eñomi*
'We are meant to emulate good deeds'
12. *A mara kwuo, a mara saa*
'Good speech leads to good response'

From the above data (1 - 12), it is evident that Igbo proverbs exhibit pragmatic way of appealing to the inner mind and sense of an individual in ensuring that issues such as conflict are resolved and/or managed. A closer look at them especially data 2, 3, 4, 7, 8, 11, 12 talks about peace and peaceful attitudes. Data 10 talks about team work, unity and togetherness of people. Those are ways through which one uses Igbo proverbs to manipulate a conflict situations towards managing and resolving them. However, they fall in line with the Speech Act Theory of Austin (1962) and Searle (1969). According to them, action words such proverbs employ assertives, directives, commissives, expressives and declaratives to inspire, persuade, console, promise, and encourage the hearer by the speaker in certain situations and issues. Searle (1969) categorizes the illocutionary act into five classes:

1. Assertives: These are statements that describe a state of affairs in the world which could be true or false. They commit a speaker to the truth of the expressed proposition.
2. Directives: These are statements that compel or make another person's action fit the propositional element. It is usually used to give order thereby causing

the hearer to take a particular action, request, command or advice.

3. Commissives: These statements commit the speaker to certain future action. It could be in the form of a promise.

4. Expressives: The purpose of expressive statements is to express sincerity of the speech act like excuses and sympathy.

5. Declaratives: These statements are used to say something and make it so, such as pronouncing someone guilty and declaring a war. These and more are what Igbo proverbs do.

Conclusion

Conflict resolution and conflict management can often work together on a certain conflict or dispute. When a dispute surfaces, the parties may start looking into conflict resolution to solve the dispute. They may look at mediation or negotiation to get to the root of the conflict and find a way to move forward. However, many of these formal procedures take time to implement and set up. When the conflict interferes with productivity or the relationship between the parties, this can be an issue. In this instance, conflict management can be beneficial in realizing conflict resolution process. While conflict resolution seeks to reduce or eliminate conflict, conflict management helps the parties to create an open-mindedness within their relationship. This can often lead to resolution as the parties learn to listen to each other and be more open to other experiences.

By using Igbo Proverbs and Conflict Resolution and Management effectively, an understanding of conflict resolution and conflict management is defined, a strategy to efficiently use conflict resolution and management can be

created. There are some general tips for preparing for conflict management and resolution that can be helpful when developing a strategy. This strategy can be well maintained and achieved by the use of Igbo peaceful and unifying proverbs such as those seen in data 1 to 12 of this study which endears peace and resolves conflicts effectively.

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INTEGRATION OF TECHNOLOGIES IN THE TEACHING AND LEARNING OF POETRY WRITING IN IGBO LANGUAGE

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Abstract

This paper sought to identify the technological tools that will be integrated into the teaching and learning of poetry writing in Igbo language in the senior secondary schools in Nsukka Education zone. The design of the study was a descriptive survey research design. Four research questions formulated in line with the specific purposes of the study guided the study. The population of the study was 70 teachers of Igbo language in the Education zone. The instrument for data collection was Integration of Technologies into the Teaching and Learning of Poetry Writing in Igbo language (ITTLPWILQ) which has 21 items and was developed by the researcher. The collection of data was done by administering the instrument on the respondents with the aid of research assistants while mean and standard deviation were used to analyze the data collected. The finding of the study showed that Igbo language teachers do not use appropriate technological tools in the teaching of Igbo language poetry writing, they do not employ some strategies that will increase the interest of the students in learning Igbo language poetry writing, most teachers are not knowledgeable enough in the field of technology and constant electricity

failure and poor maintenance of technological equipment contribute to the lack of sound knowledge of Igbo poetry writing among the teacher and students in Nsukka Education zone. Some recommendations were made based on the findings of the study which include: that government and other proprietors of schools should provide the appropriate technological gadgets to schools to enhance the teaching and learning of Igbo poetry writing, that Igbo language teachers should be sent on training specifically on how to teach Igbo poetry writing, that Igbo language experts should create an application that will enhance the teaching of Igbo poetry writing, and that the government should encourage and reward students who have interest in learning Igbo language.

Introduction

Igbo language is a language spoken mostly by Igbo people in the South-East part of Nigeria. It is one of the three major Nigerian languages recommended by the Federal Republic of Nigeria (FRN, 2013) to be learned in schools. The states where Igbo language is spoken are; Abia, Anambra, Ebonyi, Enugu and Imo. Igbo speaking people can also be found in some parts of Delta, Cross River, Benue, Kogi, Rivers, and Akwa Ibom States.

The primary aim of teaching Igbo language in schools like any other language, is to develop communication skill. In language learning, literature is one of the branches taught at all levels of Education in Nigeria. Literature in Igbo has three genres which include drama, prose and poetry. While drama is written in acts and scenes; prose is written in chapters and paragraphs; poetry is written in lines and stanzas (Ugwu, 2002). The pattern of writing each of the genres makes it distinctive

from one another. The definition of poetry could create lots of problems for both teachers and students. The reason being that poetry as an integral part of literature does not lend itself to easy definition. Eze (2015) stated that poetry in Greek sense means creation. In line with this, Okafor in Ugwueze and Ogenyi (2013) says that the word poetry in Greek word is “*potein*” meaning “to make.” The maker is called a poet and what he makes is called a poem. Mmaduakor (2001) defines poetry as a charged utterance at a particular moment in time, when a person is emotionally excited whether organized in writing or spoken by the praise-singer. It is an utterance charged or spoken in our hearing, it illuminates and most often leads to better of a person’s experience. Poetry deals with diverse ideas and themes.

Poetry as one of the genres of literature is defined by Nwadike (2003), as work of literature is artistic endeavor put in an organized language packaged in unique style with a deep structural emotional sense. The writing technique adopted and the stylistic language adopted in embellishing the work of poetry that makes it different from other literary genres. Ifeagwazi (2010), affirms that poetry is something that touches people’s lives, their dreams, their prophecies, their academic prowess and other people’s experience that they put down in writing. However, poetry is a literary work in which the expression of feelings and idea is given intensively by the use of distinctive style and rhythm. The study of poetry leads to creative thinking and logical reasoning. Poetry heightened vocabulary content, increase pleasure and experience. Ugwu (2002), sees poetry as the beautiful arrangement of words in lines. This means that such beautiful arrangement of words in lines is an aesthetic and stylistic way of writing a poem.

Igbo poetry is a piece of writing that expresses emotions, experiences and ideas in short lines using Igbo words

that rhyme. Igbo poetry is the means through which the Igbo poet – a kind of diviner, seer, teacher, makes his influence felt in his community.

Igbo poetry is taught in two forms which include oral and written poetry. Oral or traditional poetry are those poems that are rendered by words of mouth. Eze (2010) defines oral poetry as being a verbal art. The basic idea is that in composition and performance, oral poetry is delivered by words of mouth. Written or modern poetry are poems that are written down by people. Written Igbo poetry started with the publication of *Akpa Uche* edited by Ekechukwu, R.M. contributed by (13) thirteen poets. There are different kinds of poetry whether they are oral or written, which include elegy, dirge, epic, epigram, and ode, sonnet, didactic, lyrical and others.

In teaching Igbo poetry, the above mentioned kinds of poem are taught to students in Igbo language in the modern times, however, poetry has responded more to the expressive possibilities of poetic idioms and convention in different tradition. Igbo poetry through the use of poetic devices sharpened the reader's critical faculty. Maduakor (2001), posits that poetry is the expression of the whole man. It contains ideas and reflects society because man live in a society and have ideas. But it is also emotional and irrational because man is so. Igbo language poetry is a hard nut to crack by students which lead to their poor achievement. Evidence from WAEC Chief Examiners Report (2015, 2016, and 2017) states clearly that most candidates avoided questions on Igbo poetry (Abu) either that they were not taught well or that they did not understand what their teachers taught them.

Nwadike in Ude and Eze (2019) observes that the teaching of Igbo poetry has collapsed in both primary and

secondary schools. He notes that many teachers do not teach Igbo poetry because they lack sound knowledge of the language and thought in Igbo poetry. While in other places or schools where Igbo poetry is taught, it is not taught well let alone teaching them how to write Igbo poetry. This means that some teachers are not competent enough to teach Igbo poetry hence the need to integrate technologies into the teaching of Igbo language poetry writing in senior secondary schools in Nsukka Education zone.

Technology is the application of scientific knowledge to the practical of human life, or as it is sometimes phrased to the change and manipulation of the human environment (<https://www.britanica.com/te>). Integration of technology into education simply refers to the use of technology to enhance the students' learning experience. The implementation of technology also creates pathways for the differentiated instruction to meet the unique needs of students as individual learners within a broader classroom climate (<https://drexel.ed>resource>advice>).

The importance of technology in the teaching and learning process cannot be over emphasized. The first and foremost purpose that technology serves is communication. Tyler (2015) asserted that social media and other technological applications have brought families together. In teaching and learning, he opines that students like to be interactive and learning through technology has now become part of their lifestyle. Igbo language teaches integrating technology in the teaching of Igbo language poetry writing will make the students to be engaged constantly outside the classroom. Because technology is now the order of the day, students know technology better than most adults. It has become the easiest way they learn, because, it is such an integral part of their life. Engaging with technology in the classroom has not only helped

them learn better but they also acquire multi-tasking skills. As this day in age, they hardly know how to learn without it. This knowledge is important, because they would be way behind in the real world without it. Robert (2002) states that poetry is written to share ideas, express emotions and create imagery. Poets choose words for their meaning acoustics, arranging them to create a tempo known as the meter. Some poems incorporate rhyme schemes with two or more lines that end in like-sounding words. There are so many ways to integrate technology into the teaching of poetry writing. A teacher can have the students type their poetry. There are number of free and websites that can be sued to help students write poetry such as Readwrite think which is student oriented and guide students through the writing process. It makes the students brainstorm words and track the number of syllabus in each word. On the last page, students fill in the template and track the correct number of syllables for each line. Scholastic site has poems and students select words to complete the poems. It is labeled interactive whiteboard reading because it is attractive to teachers. It is also younger students or struggling poetry writers. This site will be beneficial to Igbo language teachers such that, it will increase the interest of students in learning poetry writing.

Example from “*U tara Nti*” Nolue Emenanjo Ajo Nwaanyi.

Ajo nwaanyi puo n’ulo **The Poem**

O di ka uguru _____

O di ka uguru juru

Ajo nwaanyi bata _____ Ajo nwaanyi bata n’ulo

Ulo enwuru _____

Ulo enwuru oku

O saghee onu kwue _____

O saghee onu kwue

uka

O na-esi ka _____

O na-esi ka nsi

Ọnụ ya na-agba ka _____ Ọnụ ya na-agba ka
ụkpaka
Ire ya bụ ọkụ
(n'ụlọ, juru, ọkụ, ụka, ụkpaka, nsi) (pg.18)

A blackout poetry method can also be used to encourage the students to discover a poem inside a passage of prose. For example, using a prose passage in Chinedu Ofomata's prose "*A chọwa isi Ochu*" (pg.217) "Chigozie nwa m, onye a si ya hapu ka o ji marakwa na ihe o na-eme adighi mma. O kwa gi no nwayo ugbo a ka onye anaghi ekwu okwu. Onye ohi! Ekperima! O bu otu ha si eme! E kwuwe okwu banyere ha, ha anorochaa nwayo ka ihe anaghi emepia nnu. Chigozie, ekperima di ka gi adighi! Gee m nti ugbo a ka m gwa gi! I ga-eche na o bu nne gi na nna gi ka i na-emeta mana o bu onwe gi ka i na-egbu. O burukwa na I mere ihe a gawa n'ihu, i matakwa na o bu ebe I siri puta uwa na-akposi gi oku ike. Nwata a na-akuru egwu usurugada o na-agba marakwa na usurugada bu egwu ndi mmuo. Ihe onye o bu na na-eme n' uwa a bu onwe ya ka o na-eme. Nwa m, onye a na-azo ndu kara zowa onwe ya. O gwula ka o ha m n'onu. Unu anwuchula." The poem that can be deduced from it;

Onye ohi! Ekperima!
O bu otu ha si eme
E kwuwe okwu banyere ha
Ha anorocha nwayo
Ka ihe anaghi emepia nnu.

Gee m nti ugbua ka m gwa gi!
I ga-eche na o bu nne gi ka i na-emeta
O bu onwe gi ka i na-egbu
O burukwanu na I mere gawa n'ihu
I matakwa na o bu ebe I siri puta uwa
Na-akposi gi oku ike.

Nwata a na-agbara egwu ụsụrụgada
Ọ na-agba
Marakwa na ụsụrụgada bụ egwu ndị mmụọ
Ihe onye ọ bụla na-eme n'ụwa a
Bụ onwe ya ka ọ na-eme
Onye a na-azọ ndụ
Kara zowa onwe ya. (pg. 217 paragraph 1)

The teacher can ask Igbo language students to collaborate with their own classmates through technical application. With the aid of computers tablets, laptop and other forms of technology, the teachers and students are exposed to multiple resources that is not in the book. They not only keep students engaged with exciting new features and applications, but also have other ways to teach students. Every student learns differently and technology helps with this gap as well. WAEC Chief Examiners Report 2014, 2015, 2017) states that most students preferred questions on prose passages to poetry passages. The few candidates that attempted the poetry passage instead of translating it as poetry changed the entire structure to prose which was not supposed to be so. This is serious because how students perceive Igbo poetry that is how they will not be interested in writing Igbo poetry.

Literature shows that students perform poorly in examinations in written Igbo poetry. While some students find it difficult to identify elements in some written Igbo poems, others complain that the figurative language employed by some poets is not easily understood. WAEC Chief Examiners Report (2016) states that most candidates do not answer questions in written Igbo poetry, either that they were not taught or that they did not understand what was taught theme. Consequently, some teachers are no longer motivated to dig deep and understand the major ideas or themes of a particular poem so as to comprehend

and transfer the knowledge to the students let alone teaching them how to write poetry.

Based on the foregoing, students' performance in written Igbo language examinations at the senior secondary school certificate examination in Nsukka Education zone to over the years have not been encouraging since most of the do not answer questions asked on written Igbo poetry, and those who attempted them failed. This means that some teachers are not competent enough to teach Igbo poetry hence the need to integrate technologies into the teaching of Igbo language poetry writing in senior secondary schools in Nsukka Education Zone.

The general purpose of the study is to find out how technologies are integrated in the teaching of Igbo language poetry writing in Senior Secondary Schools in Nsukka Education zone of Enugu State.

Specifically, the study intends to find out:

1. Which technologies are available for the teaching of Igbo language poetry writing?
2. How Igbo language teachers are knowledgeable of the technological tools appropriate for the teaching of Igbo language poetry writing.
3. The extent to which the Igbo language teachers employ technological-based ideas to encourage students to learn Igbo language poetry.
4. The problems militating against the effective use of technology in teaching Igbo language poetry writing.

The following research questions were formulated to guide the study;

1. To what extent are the technological tools available for the teaching of Igbo language poetry?

2. To what extent are teachers knowledgeable in the use of technological tools appropriate for the teaching of Igbo language poetry writing?
3. To what extent does the Igbo language teacher employ technological-based ideas to encourage students to learn Igbo language poetry writing?
4. What are the problems militating against the effective use of technology in teaching Igbo language poetry writing?

A descriptive survey design is adopted for this study. Nworgu (2006) defines a survey design as one which a group of people or ... are studied by collecting and analyzing data from only a few people or items considered to be representation of the entire group. This method is adopted because it helped the researcher to collect information and opinions of respondents on the integration of technologies in the teaching of Igbo language poetry writing in Nsukka Education Zone of Enugu state. The area of this study is Nsukka Education zone of Enugu State. The zone is made up of three local government Areas which include: Igbo-Etiti L.G.A, Nsukka L.G.A, and Uzo-Uwani L.G.A. It has its headquarters at Nsukka. There are fifty-seven (57) public secondary schools in the zone. The area was chosen because the researcher observed that the areas has not been doing well in Igbo poetry. The population of the study is seventy (70) Igbo language teachers. The researcher choose senior secondary Igbo language teachers because they are the ones that train senior secondary students that will take SSCE in due course. The figure was collected from PPSM, statistics unit of Nsukka Education zone. The researcher will not sample the population because they are small in number and it is manageable. The instrument used for the study was questionnaire on the integration of technology into the teaching of Igbo language poetry writing (QIOTTOILPW). The instrument was developed by the researcher and it has twenty-

four (24) items. The instrument was designed to take care of the four research questions that guided the study. The instrument was designed on a four-point rating scales of: Strongly Agree (SA) = 4points, Agree (A) = 3 points, Disagree (D) = 2 points and Strongly Disagree (SD) = 1 point. The researcher administered the instrument on the Igbo language teachers who were asked to tick any option of their choice. The researcher administered the questionnaires personally to the teachers. Mean and standard deviation were used by the researcher to analyze the data collected for the study. 2.50 is the criterion for acceptance while any item with mean score less than 2.50 was rejected.

Results

The results of this study are presented in tables 1 – 4 as follows:

Table 1: Technological tools available in schools for the teaching of Igbo language poetry writing

S/N	Item statement	SA	A	D	SD	\bar{X}	STD	Decision
1.	There are tablets in our school	5	3	7	55	1.40	.85	Rejected
2.	There are many laptops in our school	4	1	35	30	1.70	.77	Rejected
3.	There are enough iPad touch in our school	4	1	35	30	1.70	.77	Rejected

4.	There are computers in our school	25	5	25	15	2.57	.19	Rejected
5.	There are CD-ROM in our school	2	1	45	22	1.76	.62	Rejected
6.	There are enough DVD in our school	5	2	47	6	2.09	.63	Rejected
	Grand Mean					1.8		

Table one shows that lack of technological tools in the senior secondary school is a very serious challenge facing the teachers in the teaching of Igbo poetry writing in schools. Items 1 – 6 had mean scores of 1.40, 1.70, 1.70, 2.57, 1.76 and 2.09 with standard deviation of .85, .77, .77, .19, .62 and .63 respectively. The grand mean of 1.8 showed that non availability of technological tools was a very big challenge in the teaching of Igbo language poetry writing among the teachers of senior secondary schools in Nsukka Education zone.

Table 2: To what extent are teacher s knowledgeable in the use of technological appropriate for the teaching of Igbo language Poetry writing?

S/N	Item statement	SA	A	D	SD	\bar{X}	STD	Decision
7.	Teachers use readwrite think technology to guide students	-	-	25	45	2.0	.00	Rejected

	through the writing process							
8.	Teachers use poetry creator app in guiding students in creating a poem from the word magnet provided.	2	7	21	40	1.60	.84	Rejected
9.	Teachers use rhymers website to teach the students how to choose what type of rhyme needed.	1	9	20	40	1.59	.77	Rejected
10.	Teachers teach the students how to use rhymers block site to save their work that allows them to share the poem they have written	3	7	10	50	1.59	.79	Rejected
11.	Teachers teach student Igbo poetry writing by asking them to select words to complete their poems using scholastic site.	1	3	16	40	1.48	.85	Rejected

12.	Students are guided in the use of experience Haiku site to finish their poems.	1	4	15	50	1.38	.66	Rejected
	Grand mean					1.68		

The result from table 2 shows that most Igbo language teachers are not knowledgeable in the use of technological tools appropriate for the teaching of Igbo language poetry writing. Items 7 – 12 had mean scores of 2.0, 1.60, 1.59, 1.59, 1.48 and 1.38 with standard deviation of .00, .84, .77, .79, .85 and .66 respectively. The grand mean is 1.68 showed that Igbo language teachers not knowledgeable in the use of technological tools in the teaching of Igbo language poetry writing poses a big challenge in the teaching of Igbo language poetry writing in secondary schools in Nsukka local government area.

Table 3: The extent Igbo language teachers employ technological-based ideas or strategies to encourage students to learn Igbo language poetry writing

S/N	Item statement	SA	A	D	SD	\bar{X}	STD	Decision
13.	Teachers give students scrambled poems by putting words into an envelope for them to	5	5	10	50	1.50	.50	Rejected

	discover or create organization pattern with the same “ingredients” the poet used.							
14.	Teachers find a poem with an engaging pattern and share it with the students so that they can copy the pattern of the poet and change the wording.	4	7	9	50	1.50	.50	Rejected
15.	Teachers read poems out loud with my students then, ask them to read it silently and pick phrase that has staying power.	1	10	10	49	1.47	.79	Rejected
16.	Teachers use poll everywhere online tool to discover the students favourite words which will help them to craft their	1	3	17	50	1.35	.64	Rejected

	own poem using those words.							
17.	Teachers use blackout poetry method to encourage the students to discover a poem inside a passage of prose.	3	2	15	55	1.40	.75	Rejected
18.	Teachers use pin A poem method to help the students to be creative in paring of words and images	4	6	10	50	1.48	.88	Rejected
	Grand Mean					1.45		

The result in table 3 shows that Igbo language teachers do not employ technological based ideas to encourage students to learn Igbo language poetry writing. Items 13 – 18 with the mean scores of 1.50, 1.50, 1.47, 1.35, 1.40, and 1.48 with standard deviation of .50, .50, .79, .64, .75 and .88 respectively. The grand mean of 1.45 showed that Igbo language teachers not employing technological based ideas to encourage students

to learn Igbo language Poetry writing hampers the students' interest in learning Igbo language poetry writing.

Table 4: The problems militating against the effective use of technology is the teaching of Igbo language poetry writing

S/N	Item statement	SA	A	D	SD	\bar{X}	STD	Decision
19.	Some of the laptops supplied to schools are faulty	40	20	5	5	3.35	.90	Accepted
20.	There are inadequate personnel to handle the equipment	45	10	10	5	3.35	.98	Accepted
21.	The cost of purchasing and installing the technological gadgets much to schools and they are not able to afford the cost.	50	10	3	7	3.47	.97	Accepted
22.	Power failure interrupts practices during the use of the technological gadgets.	60	5	3	2	3.75	.67	Accepted

23.	Most of the Igbo language teachers are not knowledgeable enough in the use of the gadgets	50	10	5	5	3.50	.91	Accepted
24.	Lack of maintenance of the gadgets poses a treat to its use.	30	20	15	5	3.07	.97	Accepted
25.	Diversion of fund meant for technological development in schools is a problem in Nigeria education system	40	20	7	3	3.39	.84	Accepted
26.	Most teachers and students cannot afford to buy data as most of the Apps consume a lot of data	45	10	10	5	3.38	.98	Accepted
	Grand Mean					3.40		

Results from table 4 showed that there are many factors militating against the use of effective use of technology in the teaching and learning of Igbo language poetry. Items 19 – 26 with the mean scores of 3.35, 3.35, 3.47, 3.75, 3.50, 3.07, 3.39 and 3.38 respectively with the standard deviation

of .90, .98, .97, .67, .91, .97, .84 and .98. The grand mean of 3.40 showed that faulty equipment supplied to schools, inadequate personnel to handle the equipment, high cost of purchasing and installing the technological equipment, power failure, most Igbo language teachers not knowledgeable enough in the handling of the gadgets, lack of maintenance of the gadgets, diversion of funds meant for technological developments in schools and the inability of teachers and students to afford to buy data in order to use the technological appliances poses great challenge in the teaching and learning of Igbo language Poetry writing.

Discussion of Results

The findings of the study showed that most schools do not have the technological tools that will help the teachers in the teaching of Igbo language poetry writing and all these may contribute to the poor performance of students as they do not have positive attitude towards learning written Igbo poetry, let alone learning how to write poems. Nwadike (1990) observed that the teaching of Igbo poetry has collapsed both in primary and secondary schools since many teachers do not teach Igbo poetry because they lacked sound knowledge of poetry.

Again, this study shows that Igbo language teachers do not use appropriate technological tools in the teaching of Igbo language poetry writing which as a result, students are not interested in answering questions in written Igbo poetry as stated by the WAEC Chief Examiner's Report (2016) at students avoided questions on written Igbo poetry and preferred the prose passage, though the poetry passage appeared easier which may be as a result of the fact that students have already developed cold attitude towards poetry and as well feel that poetry is a hard nut to crack. The implication is that Igbo language teachers do not use technology to teach students

writing Igbo poetry for easy understanding which make them prefer prose to poetry. Readwrite think, poetry creator app, Rhymers website, Rhymers Block App, scholastic site and Experience Haiku sites are all the technological applications to be used by the teacher to enhance the teaching of Igbo language poetry writing but most of the teachers lack the knowledge of those Apps. As a result of these, the students were not interested in poetry learning.

Additionally, most teachers do not employ some strategies that will increase the interest of the students in learning Igbo poetry writing. The use of scramble poem, a copy change, read out loud, poll everywhere, blackout and pin a poem strategies or ideas employed by a teacher will be of great interest to the students, but most of the teachers were not employing those strategies in the teaching of Igbo language poetry writing. This may be as a result of teachers' lack of sound knowledge in teaching of Igbo poetry. The observation of Nwadike (1990) show that the language of poetry which is diction makes the understanding of Igbo poetry difficult to teachers hence diction will equally be a barrier to the students' understanding of Igbo poetry.

Furthermore, lack of experts in the field of technology, constant power failure, lack of knowledgeable teachers, poor maintenance of equipment, lack of funds by the students, and teachers' non-availability of technological gadgets also contribute to the lack of sound knowledge of Igbo poetry among the teachers and students. Besides, that Igbo language poetry was not taught well in some schools according to Nwadike could be that there were no technological gadgets to be used by the teachers in the teaching of Igbo language poetry writing in secondary schools in Nsukka Education zone.

Conclusion

This study has shown that the Igbo language teachers in Nsukka education zone cannot teach Igbo language poetry writing effectively because of the reasons which include non-availability of technological gadgets, teachers not knowledgeable enough on the use of technological gadgets, teachers inability to employ different technological based strategies in teaching Igbo language poetry writing constant power failure, poor maintenance of gadgets by the schools concerned. All these contributed to the poor performance of students in learning Igbo poetry writing in schools.

Recommendations

Based on the findings of the study, the researcher recommends the following;

- The government and other school proprietors should provide the appropriate technological gadgets to schools to enhance the teaching of Igbo language poetry.
- That Igbo language teachers should be sent on training specifically on how to teach Igbo poetry writing.
- That Igbo language experts should create an application or Applications that will enhance the teaching of Igbo poetry writing.
- That government should encourage and reward students who have interest in learning Igbo language poetry writing.

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