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From the Editorial Desk

Journal of Igbo Language and Linguistics (JILL) is the official journal of Centre for Igbo Studies, University of Nigeria Nsukka. It is a multidisciplinary journal which publishes peer-reviewed articles especially in Languages, Culture, Literature, Linguistics, Education, Arts, Humanities and Social Sciences. This volume of *Journal of Igbo Language and Linguistics* (JILL) contains articles mainly harvested from the first Hybrid International Conference of the Centre for Igbo Studies on the theme: 'Reimagining Igbo Studies in 21st Century Nigeria'. The conference was held from Tuesday 15TH to Saturday 19TH August, 2023. The conference was aimed at encouraging the Igbo people in homeland and in diaspora to reinvent Igbo studies, reassert their identity and value system. All manuscripts go through a rigorous peer-review process, which ensures timeliness of publication, widespread dissemination, high visibility, and high citations impact. We look forward to receiving quality manuscripts deriving from cutting-edge researches for publication in this journal. Our gratitude goes to all members of the editorial team and all the various people who work at the back-end for keeping this journal afloat.

Dr. Ndubuisi O. Ahamefula

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About the Journal of Igbo Language and Linguistics (JILL)

Journal of Igbo Language and Linguistics (JILL) is a peer reviewed research journal devoted for promotion of excellence in high- quality empirical researches and strong conceptual papers. It publishes scholarly articles in the broad areas of language, literature, culture, arts, humanities, education, and Igbo Studies in general. It is a platform meant to capture the centrality of the collective interest of Igbo people and at the same time serve as the global nexus to propagate laudable uniqueness and contributions of Igbo scholars and professionals of different disciplines in Nigeria and in the diaspora. JILL journal is created to provide an intellectual meeting point for scholars and researchers to interact and answer questions surrounding Igbo identity and destiny, in order to explore, reconcile with the reality and add value to our society. This we hope will expand the intellectual horizon of students, lecturers, academic and Igbo people at large, thereby providing broad based, people oriented and self-reliant education. Authors are encouraged to write in Igbo or English language.

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NOTE TO CONTRIBUTORS

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As part of the submission process, manuscripts intended for submission to the editorial board of *Journal of Igbo Language and Linguistics (JILL)* should comply with the following stipulations, otherwise submissions may be returned to authors that do not adhere to these guidelines.

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For each paper, all tables should be numbered in Arabic numerals (e.g Table 1: Table 2, etc), table numbers and headlines should be on top of the table. All tables should appear under results but discussed under discussion.

Opinion papers should be presented using appropriate sub- headings.

Papers must be written in English or Igbo language.

All papers should be MS word-processed, double-spaced on A4-sized paper using 12- point New Times Roman font.

Papers should not exceed 15 pages including references and accompanied by an abstract of not more than 250 words single-spaced.

All papers should have the title of the paper, author(s), name(s), surname (underlined), qualification, rank, institution, mailing address, and GSM number on a separate sheet preceding the text.

References must be rendered in APA style (7th edition).

Two copies of the manuscript or Online submission of manuscript with an assessment fee of N5000 (five thousand naira only) or bank draft should be submitted or sent as an email attachment to centre.igbostudies@unn.edu.ng

Manuscripts are accepted any time of the year.

The Editorial Board is not bound to return any paper if rejected.

Table of Contents

Editorial Board

Editorial Consultants

From the Editorial Desk

About the Journal of Igbo Language and Linguistics (JILL)

Note to Contributors

1. **Nkwujo Na Nkwuhje Ndi Ndorondoro Ochichi, Ndi Ochichi Na Ndi Oru Gogmeenti Naijiria N'okwu Oha** - Ndubuisi, Eunice Chinwendu, Ndubuisi, O. Ahamefula, Akaeze, Chioma M. 8-18
2. **Okwu Ohuru si n'Onodu noro n'ulo n'Igbo, Saotist Naijiria** - Crescentia N. Ugwuona, Celine N. Udenwa, Jacinta, N. Okey-Agbo, Chikodi Onyegiri - 19-29
3. **Contemporary Igbo Naming System and Identity Re (construction); a Ripple Effect of our Toponymic styles** - Ebele Deborah Uba & Chinenye Christiana Umeji - 30-41
4. **Communicative Approach to Language Teaching (LT): The Case of Igbo as L2 in a Classroom Context** - Nwaoke, Emmanuel Emeka, Igbeaku, Dorathy Onyinyechi, Chris Uchenna Agbedo - 42-51
5. **Language and Social Dynamics in the Concubinage System of Igbo Nigeria: A Sociolinguistic Study** - Nwaoke, Emmanuel Emeka, Nweke, Ngozi, Malangale, Ibrahim, & Chris Uchenna Agbedo - 52-59
6. **Application and Aspect of Non-Audio Communication in Uzuakoli Igbo (Abia State)** - Osonwa I. Uwazuruonye - 60-71
7. **Making African Language Classrooms More Learner Centered: The Case of Adopting Total Physical Response for Learners from Different Family Types** - KelvinFrancis Olisaemeka Obitube -72- 84
8. **Conceptual Metaphors Associated with Coronavirus among Igbo Southeast Nigeria** Crescentia N. Ugwuona, Roseline I. Okorji, Eucharia, A. Eze, Irene Odinaka Ugwuona, 85-97

Nkwujo Na Nkwuhie Ndi Ndoṛoṛo Ochiḅi, Ndi Ochiḅi Na Ndi Oṛu Gọmentị Naijiria N'okwu Oha.

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Ngalaba Lingwistiks, Igbo na Asusu Naijiria Ndi Ozo,
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Umjedemede

Nchocha a lebara anya na nkwujo na nkwuhie ndi ndoro ndoro ochichi, ndi ochichi na ndi oru gomentị Naijiria n'okwu oha. Mbunuche nchocha a bu inyocha okwu di iche iche nke ndi ndoro ndoro ochichi na nke ndi oru gomentị n'oha. Ochocha jiri atutu nkwuhie onu nke Freud ma o bu atutu paraprazis ma gbasoro usoro nkowa kwolitativ nyochaa nchocha a. Nchocha a nyochara okwu iri na ato nke ndi ndoro ndoro ochichi na ndi oru gomentị na Naijiria. Nchoputa e nwetara na nchocha a gosiri na nkwujo na nkwuhie na-esite n'ime ahụ ma na-adaputa mmadu na-amaghi ama. Ochocha choputara na nkwujo na nkwuhie okwu na-adaputa mgbe mmadu bu ihe ozo n'obi ma hu onwe ya ikwuputa ihe ozo bukwa nke a hutara n'ebe ufodu ndi ndoro ndoro ochichi na ndi oru gomentị no n'obodo Naijiria. Ochocha na-atuzi aka ka ndi ndoro ndoro ochichi na ndi oru gomentị buru ndi ga-agbali imata iwu di n'uto asusu nke asusu ha choro iji meputa okwu ma nwee mkpachapu anya mgbe o bula ha na-emeputa okwu n'oha iji gbanahu ma gbochie nkwujo na nkwuhie.

Okpurukpu Okwu: asusu, mmeputa okwu, ndoro ndoro ochichi, nkwuhie, nkwujo.

1.0 Mkpolite

Omumu nke asusu na-eleba anya na nka anọ n'asusu o bula bu nke gunyere okwukwu (speaking), ogige (listening) Odide (writing) na ogugu (reading). Okwukwu bu nka nke abuo n'asusu. Di ka Field (2004) siri kwaa, okwukwu bu otu n'ime oru siri ike nke na-esite n'uburanye ndi na-asu asusu Bekee ka asusu nke abuo ha. Okwukwu bu otu n'ime uzọ e si ezikorita ozi bu nke mmadu ji eziputa mbunuche na echiche ya. Okwukwu di ezigbo mkpa n'ihi na tupu mmadu enwee ike imetalị ihe o bula n'asusu ozo, o ga-enwe ike iji asusu ahụ mee ihe site na nkuputa. Na mputa asusu gara nke oma bu na mmadu ga-enwe ike iji asusu di otu a zikorita ozi. Iji mee ka mmadu nwee ezi nzikorita ozi, ndi di otu a ga-eso iwu di n'asusu ahụ. Nke a putara na tupu a huta mmadu di ka onye di mma n'asusu Bekee, onye di otu a ga-abu onye maara uto asusu Bekee nke oma, mara oha okwu ya nke oma, ma kpopotakwa okwu di n'asusu a etu kwesiri ekwesi. Naibaho, Aziz na Sembiring (2018) kwuru na na mmekorita mmadu na ibe ya kwa ubochi, asusu na-aru oru di mkpa iji mee ka mmadu na ibe ya na-emekorita. Ma otu o di, na nzikorita ozi, mmadu oge ufodu na-emehie ma o bu kwuhie n'okwu na-amaghi ama. Mmehie ma o bu nkwuhie ndi a ha na-eme na-amaghi ama ka a na-akpo nkwujo okwu.

Nkwujo okwu na-aputa ihe mgbe ahazighariri uda ma o bu mkpuru okwu n'etiti okwu abuo ma o bu kari. Nkwujo bu mmehie na-amaghi ama nke na-esite n'onu okwu. Nkwujo nke a na-aka ahuta n'okwu na-abukari nkwuhie okwu.

Ọ bụ ihe dị oke mkpa ileba anya n'asụsụ di ka otu ụzọ nke ndị ọchịchị si na emetuta ma na-achị ndị mmadụ. Asụsụ di mkpa n'ihi na mmadụ puru iji ikike di na ya gbaa onwe ya ume iji tugharia uche ndi mmadu n'ebe o no. Apakama (2006) hutara asusu di ka otu uzọ mmadu ji emeputa ihe ndi di ya n'uche ka ndi ozọ nwee ike ighota ya. Ihe nke a putara bu na nghota di oke mkpa na mmekorita mmadu na ibe ya. Ihe mmadu abuo ma o bu karia na ekwu ha ji aghota onwe ha bu asusu. Tupu e nwee asusu, onye ozọ ga-aghotariri ihe a na-ako.

Nkwuputa asusu ma o bu mmeputa asusu bu otu agwa nke a na-ahuta n'ebe mmadu no. Mmadu na-ekwu okwu iji ziputa mbunuche ya di iche iche di ka iju ajuju, iriọ aririọ na inweta amamihe. Na mmeputa asusu, okwuu na-ebido site n'iche na ha nwere ike inweta ebunuche ha site n'ihoro na ikwuputa ihe ha bu n'uche. Nke a na-aputa ihe n'uzo abuo, nke bu nkwo na mmeputa. N'usoro nkwo di ka Agbedo (2009) siri kowaa, okwuu na-ebu uzọ kwadoo ihe ha chorọ site n'igbado ukwu na etu ha chorọ iji gbanwee onodu ndi na-ege nti. Usoro nke nkwo na mmeputa asusu na-agbaso uzọ ndia; nkwo ububo, nkwo ahiriokwu, nkwo okwu nsome na usoro mkpoputa.

Na nkwo ububo, okwuu ga-akwado udi ububo o ga-abanye na ya. Nke a gunyere okwuu ileba anya ma ububo ahụ o bu nke akomako, nke mkparita uka, inye iwu ka o bu nke nkowasi. Udi ububo o bu ga-akowa udi okwu ga-adaba n'ububo di etu a. Okwuu ga-ahorokwa ahiri okwu ndi ga-adaba nke oma ij nweta mbunuche ya n'ububo di etu a. Nkwo okwu nsome gunyere ihoro mkpuru okwu, nkebi okwu, ma o bu akpaalaokwu ndi nke ga-adaba nke oma ma o buru na ahazie ha etu ha kwesiri idi di ka uto asusu nke asusu ahụ siri di.

Na nkwo mmeputa asusu, okwuu na-agba mbọ ka o gboo mkpa nke ihe ndi mejuputara asusu nke o ga-eji bu ndi nke nwere ike imetuta ndi na-ege nti n'uzo kwesiri ekwesi. Okwuu na-egbo mkpa nke a site n'ileba anya n'amamihe nke ndi na-ege nti, nkwenye ha, mmekorita ha na ngwa asusu ndi ga-enye aka n'imeputa asusu. N'ihi nke a, na nkwo mmeputa asusu, okwuu na-eleba anya n'uzo e nwere ike iji gboo mkpa na-adaputa n'ogo nke ahiri okwu na okwu nsome.

Agbedo (2009) gara n'ihu kowaa na o buru na okwuu akwadochaa onwe ya n'okwu o chorọ imeputa, ihe ozọ na-eso ya bu mmeputa ma o bu nkwo asusu. Mmeputa asusu adighi mfe di ka e chere n'ihi na okwuu n'oge a ga-achọ ka o gboo mkpa ndina-adaputa site n'usoro nkwo ruo n'usoro mmeputa na mbiakota nke akuku ahụ di iche iche na mmeputa uda. Na mmeputa asusu, okwuu nwere ike suwa nsu, kwughariwa ihe o kwuburu na mbu, bu ndi o na-ekwutaghị etu o kwesiri na usoro ndi ozọ ndi nwere ike ibute nkwo ma o bu nkwohie onu n'ebe okwuu di.

Agbedo (2009) kowara nkwo di ka ikwo okwu na mmeputa nke okwu di ka a turu anya. O gara n'ihu kowaa na mmeputa okwu di ka a turu anya bu mgbe okwuu maara ihe o chorọ ikwu ma kwuputa ya n'enweghintagheri onu o bula. Nkwo na-aputa ihe mgbe a na-ekwu okwu na-aputakarị n'udi nkwasị. Di ka Aitchison (1976) siri kowaa, nkwo a nwere ike iputa ihe n'onodu abuo. Onodu abuo ndi a gunyere mgbe okwuu kwusituru kpom kpom ole na ole oge o na-ekwuputa okwu tupu ya gaa n'ihu na ikwu okwu di ka "...er...um..." tupu o cheta okwu nke o chorọ ikwuputa.

N'usoro nkwo nke mmeputa okwu, a na-enwe usoro mmeputa uda nke na-enye aka ijide mkpuru okwu dum nke a chorọ ikpoputa n'usoro okwu. Usoro ikpeazu na nkwo bu mbiako nke akuku ahụ ndi na-enye aka na mmeputa okwu. Mbiako a na-enyere akwara mmeputa uda aka n'ihe ha ga-eme na mgbe ha kwesiri iji mee ya. Nke a na-ebute mmeputa okwu nke okwuu bu n'uche. Ma oge ufodu, okwuu na-ahuta onwe ya ikwu ihe na-abughị ihe o bu n'uche n'ihi oge ufodu akwara mmeputa uda anaghị eme ihe a chorọ ka o mee bu nke na-ebute onodu nkwo okwu ozọ nke a na-akpo nkwohie okwu.

Nkwuhie okwu bu nsogbu okwukwu okwu, na-eme na onye na-ekwu okwu ga-eburu okwu n'uche ma kwuhie ya site n'ikwuputa ihe ozo. Agbedo (2009) kowara na nkwuhie okwu bu nkwujo na-eme mmadu n'amaghi ama nke na-adapu n'ihe okwu bu n'uche. O gara n'ihu ikwu na nkwuhie adorola echiche otutu ndi nchocha di ka Freud (1975), Nooteboom (1969), Boomer, Donald na Laver (1968), Fromkin (1973) na Garrett (1975) bu ndi nchocha ha edubala n'ichoputa onodu nke usoro mmeputa uda. Otu ihe doro anya bu na ire mmadu dum na-ekwuhie otu oge ma o bu ozo karichaa mgbe ike gwuru mmadu, mgbe mmadu nuru mmanya ma obu mgbe ujo jidere mmadu.

Nkwuhie okwu na-aputa ihe n'onodu di iche iche ma nweekwa ike ibute nsogbu diiche iche n'ebe okwu no. O nwere ike ibute nsogbu di ka ichu mmadu n'oru, ibute ihe mberede nakwa ime ka mmadu daa na ndoro ndoro ochichi. Nkwuhie nwekwara ike ibute nsogbu na mmekorita mmadu na ibe ya. N'ih ike a, adorola uche otutu ndi mputa na sayensi asusu na ndi mputa n'amumamu nsunuburu n'ebe nkwuhie okwu di iji mara etu e nwere ike isi leba nsogbu di otu a anya.

Asusu nke ndi ndoro ndoro ochichi n'obodo Naijiria bu nke nkwujo na nkwuhie juputara. Di ka amumamu nke ndoro ndoro bu nke otutu ihe na-ekwesighi ekwes i juputara, otu a kwa ka asusu ya di. Otutu ndi ndoro ndoro ochichi n'obodo Naijiria chorokwara ka ahuta ha di ka ndi di ike nke ukwu, bukwa nke na-eduba ha ime mpu na aruruala di iche iche. N'ih ike a, icho onwe onye juputara na ndoro ndoro ochichi emeela ka ha buru ndi na-esi n'otu otu ndoro ndoro banye n'otu ozo kwa mgbe kwa mgbe.

N'obodo e nwere ochichi onye kwuo uche ya, ndi obodo nwere ikike itunyere onye o bula ha chorokwara vootu n'oge ndoro ndoro ochichi ma nke a na-adabere n'okwu nke onye ndoro ndoro, iji mee ka ndi ozo ghota uru nke na-esi n'ochichi di etu a puta. N'okwu ndoro ndoro ochichi okacha n'oge nkwadobe ntuliaka elu n'ochichi, a na-eji asusu kwuputa mbunuche mmadu etu ndi na-ege nti ga-anata ozi ahu ma kwenye n'ihe onye na-ekwu okwu na-ekwu. Di ka Beard (2000) siri kwuo, okwu ma o bu asusu ndoro ndoro ochichi agaghi aburiri eziokwu, kama isi ihe ga-abu etu onye na-ekwu okwu ga-esi kwuo ihe e nwere ike ikwenye ekwenye.

2.0 Ntuleghari Agumagu

N'ebe a, ochocha ga-atuleghari agumagu di iche iche metutara isiokwu nchocha a. E kere ntuleghari agumagu a uzọ anọ: ntuleghari atutu, ntuleghari ihe e derela n'isiokwu, nchikota ntuleghari agumagu na atutu nchocha.

2.1 Ntuleghari Atutu

Atutu a gbasoro n'oru nchocha a gunyere:

Atutu Parapraxis (parapraxis) nke onye tuputara ya bu Sigmund Freud, n'afọ (1901). Atutu a bukwa nke a maara di ka atutu nkwuhie onu nke Freud. Atutu a na-akowa na ihe na-ebute nkwuhie onu ma o bu nkwujo okwu na-esite na mmetuta nke ime mmuo n'abughi site n'asusu. O kowara na nke a bu n'ih i onodu ime mmuo nke mmadu. Nke a putara na nkwujo na-aputa ihe n'ih i mputara mmetuta nke echiche bu nke na-adabere n'ihe okwu chorokwara ikwu. Ihe mmadu kwuru na-egosiputa ihe o na-eche n'obi ya n'oge ahụ. Atutu a gara n'ihu ikowa na nkwuhie bu mmejọ nke ime mmuo bu nke na-egosi ma na-akowa ihe mmadu na-eche, mmetuta, ncho na nkwenye onye di otu a bukwa nke na-egosi ime mmuo nke mmadu.

Atutu ozo bu atutu (perceptual loop) nke Levelt tuputara n'afọ (1983). Nke a bu atutu nke na-enyocha okwu bu nke kwenyere na onodu nghota okwu na-enyocha odidi nke okwu mmadu. Usoro nnyocha okwu a na-enyocha okwu nke mmadu meputara na nkwado nke ime bukwa nke a

na-akpo (inner loop). Oge nke mmeputa okwu bu otu n'ime ihe na-emetuta mgbochi nke nkwo oge na mmezi. N'iga n'ihu, Levelt (1995) kwenyere na a na-emeputa okwu site n'uzo di iche iche di ka; nkwo nke ihe a choro ikwu, nchikota mkporu okwu, nchikota uda na mbiako akuku ahụ di iche iche. Atutu a kowara na di ka onye na-ekwu okwu ma o bu okwu, na onye di otu a na-anu ihe o choro ikwu bu nke na-esonye n'okwu ndi okwu nuru. Nke a na-akowa na mmadu nwere ike ichoputa nkwo ma o bu nkwhie n'okwu tupu a na-ekwuputa okwu di otu a.

Atutu ozo bu atutu (Natural Phonology) nke onye tuputara ya bu David Stampe n'afu (1969). Atutu a na-ahuta mkpopta uda nke asusu di ka onodu uburu nke amaghi ama bunke na-anochi n'etiti okwu a choro ikwu nke a na-akpoptabeghi na mkporu okwu ndi a na-akpoptala n'okwu. Atutu a na-eleba anya n'usoro mkpopta uda bu nke nwere onodu odidichi olu mmadu na nramaahu ndi a na-enweta na mmeputa okwu. Atutu a na-akowaputa uzo ihe abuo di mkpa, nke bu na fonim ma o bu mkporuuda bu onyonyo nke uda ndi e nwere n'asusu di n'uche mmadu. Nke ozo bu nzaghachi nke mmadu nye nramaahu ndi a na-ahuta na mmeputa uda na-esite n'iji otu uda dochie anya uda ozo. Atutu a kwenyere na ndi na-amu asusu nke abuo na-eji mkporu uda ndi di mfe dochie anya mkporu uda ndi a na-enweghi n'asusu epum ha ma were ha di ka ha bu otu uda. (Mayuuf na Al-hindawi, 2017).

Atutu ozo bu atutu nke mmeputa nke a kporo atutu (spreading-activation). Onye tuputara atutu a bu Dell (1986). Atutu a gbakwasara ukwu n'iwu njikota ma na-akowa naana-enweta nnochite anya ihe n'ogo o bu. Atutu a kwenyere na mkporu okwu na-arụ oru di iche iche n'oge mkpalite ha. Mgbe akpalitere otu mkporu okwu, mkpalite a na-agbasa site na mkporu okwu a ruo na mkporu okwu ndi ozo yiri ya. mmeputa n'oge nkwo mkpopta okwu na-aputa ihe n'ogo niile ma burukwa nke na-emetuta ibe ya. A na-enwe oha okwu nke na-arụ oru na mmeputa ebe iwu ntinye na-ahoro mkporu okwu ndi a na-emeputa. Di ka atutu a si kowaa, nkwookwu na-aputa ihe n'ihu na oge ufodu, a na-enwe mkpalite nke mkporu okwu na-adabaghi kara mkporu okwu nke dabara. Nkwenye na a na-akpalite otutu mkporu okwu n'otu oge na-eme ka a na-enwe nkwo na nkwhie n'oge niile. A na-ahuta nkwo na nkwhie mgbe okwu e meputara bu nke na-adabaghi yiri nke ekwesiri imeputa n'uda nakwa n'echiche. Atutu a na-akowa na uda na echiche nwere ike imetuta nhoru okwu n'otu oge. Site n'atutu a, mkpalite okwu na-esite n'ogo ahiriokwu rute ogo mkporu asusu na ogo mkporu udaasusu n'ogo o bu. Mporu okwu nke kacha nwee mkpalite bu nke a na-ahuta na mmeputa okwu.

2.2 Nchocha e meren'isiokwu na ndiozo yiri ha

E nweela ufodu nchocha e mere bu nke metutara nkwo na nkwhie okachasi nye ndi oru gomenti ma o bu ndi ochichi n'okwu oha. Oru nchocha ochocha tuleghariri bu ndi a:

Naibaho, Aziz na Sembiring (2018) mere nchocha n'isiokwu, "nkwhie onu nke umu akwukwo na-amu asusu Bekee". Mbunuche nchocha ha bu ichoputa udi nkwhie onu nke umu akwukwo mahadum Bengkulu na-eme na ngosiputa nke Semina ha na ichoputa udi nkwhie onu nke na-akacha aputa n'ebe umuakwukwo ndi a no. Ndi ha ji mee nchocha bu umu akwukwo ise na ngalaba ha bu ndi mere ihe nguputa nke semina ha. Ngwa nchocha nke e ji mee nchocha a bu ndi ode n'onwe ha. Ha nwetara njiatule site n'usoro ndetu ma nyochaa njiatule ha site n'usoro kwolitativ and kwontitativ. Nchoputa nke nchocha a gosiri na e were njiatule iri isii site na semina umu akwukwo ma n'ime njiatule ndi a, a choputara udi nkwhie isii n'ime udi asato nke e nwere. N'ime udi nkwhie niile a choputara, ndi nchocha choputara na iji okwu dochie anya okwu ozo bu udi nkwhie kara puta ihe n'ebe umu akwukwo no.

Pepito (2019) mere nchocha n'isiokwu, "nkwo ndi a na-enwetakarị n'asusu nke abuo: nkewa, nyochaa na mmetuta ha". Mbunuche nchocha a bu ichoputa kewaa ma nyochaa nkwo

iri abụọ bụ ndị na-asụ asụsụ Bekee di ka asụsụ nke abụọ n'ọnọdụ dị iche iche na mkparịtaụka. Nchọcha a lebakwara anya na mmetụta ya na nkuzi nke asụsụ Bekee. Nchọcha a gbasoro usoro nkọwa kwolitativ site n'inyocha okwu. Na nchọcha a, enwetara ma nyochaa njiatule n'otu oge bụ nke ọchọcha mere n'otu ọnwa. Nchọcha a chọputara na nkwujo a chọputara bụ nke e kewara ụzọ asaa. Njiatule gosiri na iwere okwu dochie anya okwu ọzọ bụ udi nkwujo nke na-aka apụta ihe karịa ụdị ndị ọzọ. Ọtụtụ nkwujo na-esitekwa n'ụda apụta. Nke a pụtara n'ọtụtụ nkwujo ndị e nwetara na nchọcha a sitere na mmeputa nke mkpuruụda bụ ndi nke yiri ụda nke ebu n'uche. Ọchọcha tuziri aka na nchọcha a ka ndị nkuzi asụsụ Bekee na-agba mbọ iwebata ihe omumụ ga-enyere umu akwukwo aka n'isụ asụsụ Bekee nke oma ma meputa okwu nke di mma. Ọ tuzikwara aka na ndi nkuzi kwesiri i na-eme nchọcha ụzọ ha nwere ike iji duzie nkwujo umu akwukwo iji gbochie nsogbu a.

Ismail, Detrianto na Rohmah (2020) mere nchọcha n'isiokwu, “nkwhie onu na nguputa nke umu akwukwo na-agu akwukwo na mba ozo: ihe mgbagide ukwu nke ogbako umu akwukwo na-agu akwukwo na mba ozo”. Nchọcha a kowara na e nwere ike ihuta nkwhie onu na nguputa nke umu akwukwo na-agu akwukwo na mba ozo bụ nke a hutara n'ogbako ha mere. E ji mmadu ato bụ ndi a hotara na mba di iche iche mee nchọcha a iji mata nyochaa ma choputa udi nkwhie onu nke a na-ahuta ebe umu akwukwo na-agu akwukwo na mba ozo no; ihe ndi nwere ike ibute nkwhie onu ndi a na uzo ndi e nwere ike iji gbanahu ya. Ndi ochocha gbasoro usoro nkowa kwolitativ iji mee nchọcha n'uzo nsunuburu. Nchoputa nke e nwetara na nchọcha a gosiri na a hutara ano n'ime udi nkwhie onu asato nke a choputara n'ogbako ahụ nke umu akwukwo na-agu akwukwo na mba ozo mere. Udi nkwhie onu nke a na-akacha ahuta bụ iji okwu ozo dochie okwu ozo. ihe nwere ike ibute nkwhie onu n'ebe okwu di bu nramaahu nke ime mmuo, ujo nke onodu na gburugburu. Nchọcha a lebakwara anya n'uzo ndi na-ekwu okwu ji na-agbaso iji gbanahu nkwhie onu mgbe ha na-ekwu okwu. Ndi ochocha jiri atutu uma okwu Fromkin (1973) na atutu uma okwu Clark (1977) tuchaa isiokwu nchọcha a.

Alderete (2020) mere nchọcha n'isiokwu “nkwujo okwu na usoro mkpoputa uda: nnyocha nke nsunuburu na atutu sayensi asusu”. Mbunuche nchọcha a bụ inyocha mmetuta mkpoputa uda na nkwujo okwu na oru sayensi asusu na-aru nye nkeji okwu na udaolu. Na nchọcha a, ochocha choputara na nchikota nke nkwujo okwu, a na-enweta usoro akpomuda. Nkwujo okwu bụ nke nnochi ndoko mkpuruada nke na-abia oge niile na ngosi akpomuda nke ntofe uda na amumamu uda nge. Na nchọcha a, ntuleghari atutu ya kwadoro atutu nke gunyere usoro mmeputa okwu na ngosi mmeputa nke uda site n'atutu akpomuda.

Sitorus (2021) mere nchọcha n'isiokwu, “nkwujo umu akwukwo na mmeputa okwu na mmekorita ha na klaasi”. Mbunuche nchọcha a bụ inyocha nkwujo nke umu akwukwo na mmeputa okwu, iji mara udi nkwujo na nkwujo ndi nke kara puta ihe na mmekorita nke umu akwukwo no na ngalaba asusu Bekee na simesta nke mbu ha. Usoro ochocha gbasoro mee nchọcha a bụ usoro nkowa kwolitativ ebe o jiri umu akwukwo iri ato nke o nwetara site na tumbom tumbom mee nchọcha ya. Ochocha nwetara njiatule ya site na nlereanya, teepu rekoda na igba ajuju onu. E jiri atutu nke Clark na Clark tuchaa nchọcha a. Nchoputa nke nchọcha a gosiri na e nwere nkwujo umuakwukwo isii na mmeputa okwu nke gunyere; nkwasị na-etinyeghi ihe, nkwasị nke e tinyere ihe, nkwhughari, ilaghachi azu, nkwuzi ihe ekwuteghi na nkwhie onu. Nkwujo ndi nke kara puta ihe bu nkwasị na-etinyeghi ihe. Ochocha gara n'ihu ichoputa na ihe ndi nwere ike ikpata nkwujo na-esite n'ime mmuo, mmekorita na mmetuta. N'agbanyeghi nke a, ochocha choputakwara na nkwujo umu akwukwo bunke e nwere ike inweta n'uto asusu na mkpoputa ebe mmafe asusu, ntughari, elezighi anya na asusu epum nwekwara ike ibute nkwujo.

Hussain, Zahid na Ilyas (2021) mere nchọcha n'isiokwu "nkwuhie onu na nkuputa ederede nke ndi ochichi na n'akwukwo nduzi nke Pakistan". Mbunuche nchọcha ha bu inyocha otutu nkwuhie onu nakwa nke na-aputa ihe na nkuputa ederede n'ebe ndi ochichi Pakistan no. Ha lebara anya n'atutu oru Fromkin (1973) na Mackay (1993) iji were sekasia ma nyochaa njiatule ha. Nchoputa ha gosiri na iji ihe nochie anya na-aka aputa ihe karia udi nkwuhie onu ndi ozo. Nchọcha a gakwara n'ihu ichoputa na transpozishonu di ka udi ndehie na nkuputa ederede na-aka aputa ihe karia udi ndi ozo. Ndi ochocha nyere ntuziaka ka ndi ozo ga-eme nchocha lebakwuo anya na nkwuhie onu bu nke e nwere ike inweta n'onodu di iche iche di ka n'ihe nlere vidio nakwa na mkparita uka kwa ubochi. Ha tuzikwara aka ka e nyochakwuo onodu a site n'igbanwe atutu a nke e jiri ruo oru na nchocha a.

2.3 Atutu Nchocha

Atutu niile e nyochara n'oru nchocha a di mma ma baa uru, ma ochocha hooro atutu nkwuhie onu nke Freud (1901) bukwa nke a na-akpo atutu paraprazis iji ziputa mbunuche nchocha a. Atutu a dabara iji tulee nchocha a n'ihu na nkwojo na nkwuhie na-esite n'ime ahụ aputa bukwa nke na-adaputa mmadu na-amaghi ama. Atutu a na-akowaputa na ihe mmadu na-ekwu na-esite n'ihe onye di etu a na-eche n'obi ya. O gara n'ihu kowaa nkwuhie di ka mmadu icho ikwu ihe ozo ma huta onwe ya ebe o na-ekwu ihe ozo di iche n'ihe ochoburu ikwu. Atutu a kowara na ihe ndi nwere ike ibute nkwojo ma o bu nkwuhie bu mgbe mmadu meghariri onye ozo anya, agwa, emereme, ichu ura ma o bu ileba anya n'echiche onye ozo. O bu inyocha ihe ndi a di ka o si metuta nkwojo na nkwuhie ndi ndoro ndoro ochichi na ndi oru gomenti nke obodo Naijiria n'okwu oha ka atutu a ji daba n'oru nchocha a, n'ihu na o ga-enye aka inyocha ihe ndi a.

2.4 Nchikota Ntuleghari Agumagu

Nchocha a lebara anya ma tulegharia atutu na oru nchocha ndi ochocha ozo. Oru nchocha ndi a ochocha tuleghariri metutara isiokwu nke a na-eme nchocha na ya site n'otu uzo ma o bu nke ozo. Ntuleghari agumagu na nchocha a ewetala nghota na nkwojo na nkwuhie okwu na-aputa ihe n'okwu mmadu na-ekwu n'oha. Oru nchocha ndi a lebara anya n'udi nkwojo di iche iche nke nkwuhie bu otu udi nke na-aputakari ihe n'ebe ndi mmadu no karia udi nkwuhie ndi ozo.

Na nchocha nke Naibaho, Aziz na Sembiring (2018) mere, mbunuche nchocha ha buichoputa udi nkwuhie onu nke umu akwukwo mahadum na-eme na ngosiputa mahadum. O bu ezie na ha mere nchocha banyere nkwuhie bu nke bu na ha ji umu akwukwo na-amu asusu Bekee na mahadum mee nchocha ha ebe ochocha nke a ji ndi ndoro ndoro ochichi na ndiochichi goomentii Naijiria mee nchocha nke ya.

Nchocha nke Pepito (2019) na nchocha nke a yiri n'udi na ndi nchocha abuo ndi a lebara anya na nkwojo ebe o bu kwa na njiatule ndiochocha nke a nwetara bu nkwojo nke ndiochocha mere n'asusu nke abuo nke bu asusu Bekee. Ndiiche di n'etiti nchocha abuo ndi a buna Pepito ejighi ndiochichi mee nchoputa ya ebe ochocha a ji ndi ndoro ndoro ochichi na ndiochichi n'oru goomentii mee nchocha ya.

N'otu aka ahụ, n'oru nchocha nke Ismail, detrain na Rohmah (2020), ebe mgbagide ukwu ha n'oru nchocha ha mere na nkwuhie onu bu n'umu akwukwo na-aga akwukwo na mba ozo ebe o dighi otu a n'oru nchocha nke a, nke ebe mgbagide ukwochocha bu na ndi ndoro ndoro ochichi na ndioru goomentii n'agbanyeghi na oru nchocha abuo ndi a lebachara anya na nkwuhie onu. N'oru Alderete (2020), o lebara anya na nkwojo okwu n'usoro mkpopta uda ebe oru nchocha nke a lebara anya na nkwojo n'usoro okwu nke ndiochichi.

N'agbanyeghi na oru nchocha ndi a dum elebara anya na ntuleghari agumagu metutara isiokwu nchocha a nke bu nkwojo na nkwohie n'okwu oha, ochocha choputara na o nweghi oru nchocha nke lebara anya na nkwojo na nkwohie ndi ndoro ndoro ochichi na ndi oru gomentu nke Naijiria n'okwu oha, ebe o na-enwekwaghi nke n'ime ha na oru nchocha nke a jiri otu udi atutu ruoru. Ntuleghari nke isiokwu ndi a nyekwara aka imatakwu ihe banyere isiokwu nchocha a.

3.0 Usoro Nchocha

Ngalaba nchocha a na-eleba anya n'usoro ochocha gbasoro iji kwaa ma nyochaa isiokwu nchocha a. Nchocha a gbasoro usoro nkwa kwolitativ site n'iji nsere. Ochocha nyochara nkwojo na nkwohie nke ndi ndoro ndoro ochichi na ndi oru gomentu nke Naijiria n'okwu oha. Usoro nchocha a ka ochocha gbasoro iji kwaa ma nyochaa njiatule ndi o nwetara. Ochocha nwetara njiatule o jiri mee nchocha a site n'inyocha nkwojona nkwohie iri na ato nke o choputara n'okwu ndi ndorondoro ochichi n'oha bu nke o nwetere site n'intaneeti. Ochocha jikwa atutu nkwohie onu nke Freud ma o bu atutu Paraprazis tuchaa njiatule ya.

4.0 Nsekasi Njiatule

Ngalaba a na-eleba anya na nsekasi na nyocha njiatule bu nke e nwetara n'oru nchocha a nke bu; Nkwojo na nkwohie ndi ndoro ndoro ochichi, ndi ochichi na ndi oru gomentu Naijiria n'okwu oha. Ochocha ga-atucha njiatule site n'inyocha ufodu okwu ndi metutara nkwojo na nkwohie ufodu ndi ndoro ndoro ochichi nke Naijiria n'okwu oha.

Ufodu okwu mmadu na-ekwu na-aputa ihe di iche iche di ka mbunuche okwu si di. Mputara na echiche okwu na-adi n'ime asusu. ka anyi leba anya n'ufodu okwu ndi a bu ndi e ji mee njiatule nchocha a:

Nke mbu: “Bala Blu, Blu, Bulalaba”

Okwu a nke di n'elu bu nke onye ji otu APC na-azo ochichi onyeisi ala onye nke buuru govanu steeti Legoosi bu Bola Ahmed Tinubu kwuru ubochi Tosde, abali iri na asaa n'onwa Novemba n'afu 2022, mgbe o na-agwa ndi nkwojo ya okwu na Steeti Imo.

Nnyocha:

Okwu a bu “Bala Blu, Blu, Bulalaba” bu nkwojo nke sitere n'aka Bola Tinubu mgbe o na-achọ etu o ga-esi akpopta okwu a bu “hullabaloo”.

Nke abuo: “vote for A...PDP”

Okwu nke a sitere n'onu onye ji otu PDP azo ochichi onyeisi ala onye nke buuru osote onyeisi ala Naijiria nke bu Atiku Abubaka, mgbe o na-ekwu okwu na Jos nke Steeti Plateau.

Nnyocha

“Vote for A...PDP” bu nkwohie nke sitere n'aka Atiku Abubaka n'oge ngaghari ndoro ndoro ochichi (political rally) nke o gara bu ebe o ji asusu Awusa gwa ndi mmadu okwu. O bu n'obi igwa ha ka ha tunyere otu PDP, ma omaghi mgbe o ji bido na “A”. Mgbe o matara onwe ya, o laghachiri azu bidokwa na “PDP”.

Nke ato: “Nasarawa is big... It is a great country”.

Nke a sitere n'onu otu onye ozo bu nke ji otu 'LP'azo ochichi onye isi ala Naijiria onye buuru govanu steeti Anambara nke bu Peter Obi kwuru n'ubochi Tosde, abali iri na ato n'onwa iri n'afu 2022.

Nnyocha:

Okwu a bụ “Nasarawa is big... It is a great country”, bụ nkwojọ n’ihi na Nasarawa abughị (country) di ka okwu kpoputara ya kama o bụ otu n’ime steeti ndi e nwere na Naijiria.

Nke Anọ: “God bless PD... APC”

Nke a sitere n’onu Bola Ahmed Tinubu bụ nke jikwa aha APC azo ochichi onyeisi ala Naijiria. N’abali iri na ise n’onwa iri na otu n’afọ 2022, nke a dapuru ya n’onu n’obodo Jos nke di na steeti plateau oge o na-ekpere otu ya bụ APC ekpere maka oge nkwojo ndoro ndoro ochichi.

Nnyocha:

Okwu nke a bụ nkwohie, n’ihi na okwu choro ikpere otu ya bụ APC ekpere agamnihu n’ihe chere ha n’ihu nke bụ ndoro ndoro ochichi ma omaghi mgbe aha otu (party) ozo jiri daputa ya n’onu na mbu nke o ghotara onwe ya ozugbo ma kpoatakwa aha otu nke ya.

Nke ise: “El Rufai turned a rotten situation into a bad one”.

N’abali iri na ise n’onwa iri n’afọ 2022, onye jikwa aha otu APC azo ochichi onyeisi ala nke bụ Bola Tinubu kwuru nkea na Kaduna mgbe ha gara (Kaduna Economic and Investment Summit (KAD Invested).

Nnyocha:

Nke a bụ nkwojo nke si n’onu Bola Tinubu n’ihi na ihe o bu n’obi ikwu abughị mputara ihe o kwuru. O choro ikwu na onye ahụ o na-ekwu maka ya (El Rufai) nke bụ govanọ Steeti Kaduna maara etu e si ahazi onodu n’adighi mma. O gosiputara nke a, n’ihi na o gara n’ihu kwuo nke a: “some people need to understand idioms. When I said he turned a rotten situation into a bad one, it is an achievement”.

Nke isii: “Prevent church rat from eating poisoned Holy Communion”.

N’abali iri na asaa n’onwa iri n’afọ 2022, onye ji aha otu APC azo ochichi onyeisi ala bụ Bola Tinubu kwujokwara okwu ozo mgbe ha na-eme ogbako ndi onu na-eru n’okwu obodo na steeti Kaduna.

Nnyocha:

Nke a bụ nkwojo sitere n’onu okwu mgbe o choro iza ajuju nke mmadu juru banyere mgbanwe ihu eluigwe. N’aziza ya, o kwuru na “climate change is a question of how do you prevent a church rat from eating a poisoned holy communion?” Nke a bụ nkwojo n’ihi na aziza ya adabaghị n’ihe a juru nke putara n’ihe o bu n’uche adabaghị n’ihe o kwuputara.

Nke asaa: “Do you know how many of you are tweeting on whatsapp right now”.

Nke a sitere n’onu Bola Ahmed Tinubu n’onwa anon’afọ 2022 mgbe o kwuru na ndi ji usoro nzikoritaozi ohu nke a kporo (social media) ezirita ozi na-eme (tweeting n’whatsapp).

Nnyocha:

Okwu nke a bụ nkwojo n’ihi na di ka e si ekwu ya, ndina-eme (whatsapp) adighi eme (tweeting) kama obu ndi na-eme (Twitter). Nke a gosiri na okwu amaghi ma o bụ o ghotaghi ihe o choro ikwu.

Nke asato: “... Ovie Omo – Agege would be the next governor of Niger Delta”.

N’abali iri abuo na ise n’onwa iri na otu, n’afọ 2022 ka onye ji aha otu APC azo ochichi onyeisi ala Naijiria bụ Bola Tinubu mere nkwohie n’obodo Oporoza, Gbaramatu nke di na Steeti Delta oge o na-eme ngaghari maka nkwojo ntuli aka itu vootu.

Nnyocha:

Nke a bụ nkwehie n'ihl na enweghi steeti 'Niger Delta' n'obodo Naijiria kama ihe e nwere bụ steeti Delta.

Nke Itolu:

Nkwehie ozo putara ihe n'okwu ozo nke Bola Tinubu kwuru mgbe ha gara ngaghari ndi otu (party) ha gara na Jos nke no na steeti plateau mgbe o choro ikpo govano steeti ahu nke aha ya bu "Solomon Lalong", mgbe o kwuhere onu ma kpo ya "Solomon Dalong". Ma na Steeti ahu, e nwere onye ozo nke na-aza aha ahu nke o koro nke buburu minister na-ahu maka ndi ntoria na otuto egwuregwu na steeti ahu.

Nke iri:

Bola Ahmed Tinubu mekwara nkwehie n'abali iri abuo na isii, n'onwa iri na otu, n'afu 2022 mgbe ona-agwa ndi nkwo ya okwu na steeti Legosi bu ebe o choro ikwu maka "PVC" ma kwuhere onu kpo ya "APV".

Nke Iri na otu:

"... The one that we are going to make use of is ... is going to be made known by ... by my oga at the top, yes, ..."

Nke a bu nkwojoke si n'onu Maazi Shem Obafaiye Sunday otu onye oru nke okwa ya gbalitere n'oru NSCDC (Nigerian security and Civil Defence Corp) bu mere nke ihe ngosi n'ajuju onu nke ndi oru (Channels Television) gbara ya n'abali iri na ise, n'onwa ato, n'afu 2013. Nnyocha

Nkwujo nke a daputara n'ajuju onu a gbara okwu gbasara akara webusaiti nke ndi oru nke a juru ya, ma n'ihl omaghi ya, o buteere ya nkwojoke na ihe ihere nye uloru ha.

Nke iri na abuo

Nwunye onye buburu onyeisi ala Naijiria bu Odoziaku Patience Jonathan mere otutu nkwojoke oge di ya buuru onyeisi ala. Ufodu n'ime nkwojoke ndi a gunyere:

- a) "My husband and Sambo is a good people"
- b) "The president was once a child and the senators were once a children"
- c) "My fellow widows"
- d) "The bombers who born them? Wasn't it not a woman? They were once a children now a adult, now they are bombing women and children making some children a widow".
- e) "We should have love for our fellow Nigerians, irrespective of their nationality".
- f) "I would rather kill myself instead of committing suicide".
- g) "Ojukwu is a great man, he died but his manhood lives one".
- h) "Why will book haram bomb last churches on Christmas day, they don't have respect for Jesus, they are a very bad person, infact I'm a sadder woman right now and Mr. President is more saddest".

Nnyocha:

Omuma atu ahiri okwu ndi a no n'elu site na (a) ruo na (h) bu nkwojoke nke sitere n'onu okwu n'ihl na ahiri okwu ndi a niile adabaghi n'echiche n'asusu Bekee bu nke e jiri meputa ahiri okwu ndi a.

Nke iri na atọ

Inspectọ Jeneralu nke ndi uwe ojii n'oge gara aga nke aha ya bu Ibrahim Idris mere nkwojo okwu a oge o na-achọ iguputa edemede n'otu mmemme nke o gara "I mean, transmission, I mean effort, that the transmission cooperation to transmission, I mean transmission to have effect, ehm apprehend, I mean, apprehensive towards the recommendation, recommended formation effective and effect, I mean, apprehensive at the transmission of... and transmission and transmission for the effective in the police command".

Nnyocha:

Nkwujo nke a putara ihe n'okwu onye okwa ya gbalitere n'oru uwe ojii obodo Naijiria nke bu Ibrahim Idris ebe onaga mboiguputa edemede ya n'otu mmemme o gara, mana o kwujoro ya ekwujo ebe ihe a na-anuta bu "Transmission, transmission".

Site na mmeputa ahiri okwu ndi a e nyochara, nkwojo na nkwhie juputara na ha bu nke ochocha nyochara n'uzo di iche iche.

Nchikota Na Mmechi

Na nchocha a, ochocha sitere n'intaneeti nweta okwu iri na atọ nke sitere n'okwu ndi ndoro ndoro ochichi na ndi oru gomentị n'oha. Site na nnyocha nji atule, ochocha choputara na okwu ndi a bu nke nkwojo na nkwhie juputara na ya. Site n'iji atutu nchocha nkwhie onu nke Freud ma o bu atutu paraprazis, ochocha choputara na nkwhie na nkwojo n'okwu oha bu nke na-esite n'ime mmuo ma na-adaputa mmadu na-amaghi ama. Ochocha jiri atutu a kwodo nchocha a n'ihina atutu a na-akowa n'ihe mmadu na-ekwuputa na-esite n'ihe onye di otu a na-eche n'obi ya n'oge ahụ nke na-eme ka mmadu choo ikwu ihe ozo ma na-ahuta onwe ya ikwuputa ihe ozo. Nchocha a na-akwado ma na-atuzi aka ka ndi ndoro ndoro ochichi na ndioru gomentị buru ndi ga-ama iwu di n'uto asusu Bekee na asusu nke ha choro iji kwuo okwu nke oma ma nwee mkpachapu anya mgbe o buha ha choro ikwu okwu n'oha, iji gbanahu ma gbochie nkwhie na nkwojo n'oha.

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Okwu Ọhuru Si N'ọndu Noro N'ulo N'Igbo, Sautist Naijiria

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Umj Edemede

Nchocha a lebara anya n'okwu ohuu siri n'ondu noro n'ulo ubochi Monde obula na mpaghara Sautist, Naijiria. Mbunuche nchocha a bu ichoputa ihe kpatara onodu noro n'ulo, okwu ohuu batara n'asusu Igbo site n'ondu a, ka onodu a si metuta akunuba ndi Igbo, uru na oghom di n'ondu a. Nka nchocha e ji mee nchocha a bu nke sovee nkowa. E jiri ajuju onu, noro lere nakwa mkparita uka ntu di iche iche we nakota njiatule. Ndi nchocha gbara ndi mmadu ndi a ajuju onu: ndi nkuzi, ndi oruaka, ndi na-azu ahia, umuakwukwo na ndi okenye. Ndi nchocha setachara ha mmadu ise mmadu ise dika oru ha siri di i ji choputa ihe bu uche ha n'ondu a na ka o siri metutachaa ha. Eguzobere ajuju nchocha anọ nke dabeere na mbunuche nchocha a. Usa e nwetara na nchocha a gosiri na e nwere otutu ihe di iche iche kpatara onodu noro n'ulo. A choputakwara na onodu a metutara ndi mpaghara Igbo Sautist Naijiria n'uzo di njo ma mee ka onodu aku na uba ndi mmadu na nlaghachi azu. Ha choputakwara uru na oghom sitere na ya bu onodu tumadi ka o siri metuta mmuba asusu Igbo. Ebe nchochaa jedebere bu n'inyocha onodu noro n'ulo na mpaghara Sautist nke Naijiria.

Okpurukpuokwu: ubochi Monde, Okwu Ohuru, noro n'ulo, Igbo, Sautist Naijiria

Mkpolite

Ogbaaghara na-adaputa kwa mgbe n'etiti ndi ndu Biafra na Naijiria nke ririla otutu isi mmadu. O bukwa ya kpatara onodu a bu okwu akpu n'onu "noro n'ulo" (sit at home). Agwa ndi na-achi" ehi sokwa ebute ajo ogbaghara okachasi na mpaghara Sautist nke Naijiria. Okeke (2014) kowara na o meela ihe dika afọ iri abuo ogbaaghara n'etiti ndi oru ugbo na ndi fulani malitere. N'ezie, ogbaaghara di n'etiti ndi oru ugbo na ndi Fulani eruola ihe kariiri afọ iri abuo gara aga mana esemokwu a kawanyere njo kemgbe afọ 2014 nke butere na onuogu mmadu ndi Fulani gburu

egbu di otu puku itoolu naani n'afọ 2014 ebe ha gburu iri isi na atọ n'afọ 2013, (GTI, 2015:22). HART (2016) kọwara na ozi enwetara n'ogbugbu ndi mmadu n'okara afọ 2016 na-agba anya mmiri. Udi ajo onodu di etua ka Maazi Nnamdi Kalu nwafor Igbo katoro n'uzo di iche iche nke mere ka ndi ochichi Naijiria kpuru ya kpochie.

Ya bu mkpochi ha kpochiri ya wutere ufodu ndi Igbo na ndi na-eso uzo ya nke mere ka ha maputa onodua bu noro n'ulo ubochi Monde niile ganyere na-ahapuru ha Maazi Nnamdi Kalu.

A toro ntoala nchocha a na mpaghara odida onwuwa anyanwu nke Naijiria mana ebe anoro mee nchocha a kpom kwem bu n'okpuru ochichi ime obodo Udi nke di n'Enugwu Steeti. Ihe onye nchocha jiri horo ebe ahụ kpom kwem bu maka na mpaghara Udi sokwa na ndi ya bu onodu noro n'ulo metutara ma burukwa ebe ga-adiri onye nchocha mfe inweta data oji eme nchocha ya ma belatara ya ego.

Na nchocha a, odee were ihe o choro ime ka ndi mmadu mata, okachasi ndi mpaghara Sautist nke Naijiria, nke a ganyere ime ka ndi mpaghara ahụ mata na ewu dina n'ala dinakwa n'akpukpo ya n'ihe gbasara noro n'ulo ahụ, nchocha ga-agbakwa mbọ ichoputa uche ndi mmadu, okachasi ndi bi n mpaghara ahụ banyere onodu noro n'ulo ubochi Monde obula ozo dika ibe ya bu ichoputa ma enwere uru ma obu oghom sitere n'onodu a na ka osiri metuta asusu ndi mpaghara ahụ bu Igbo.

Aturu anya na ndi Igbo niile ga erita uru na nchocha a site n'imepe anya ha ka ha mata ihe ya bu onodu megoro ha, na ihe onwekwara ike ime ha n'odinihu.

Okpuruoku Okwu: Asusu, ijichi ogbaaghara

Asusu na mmadu gbara ndu nke na onweghi ihe mmadu ga-eme ghara itinye asusu na ya. Nke a mere Sapir na Whorf (1941) jiri kwuo na ntoala asusu o bula di n'uwa abughi naani maka iji kwuputa mbunobi mmadu kama o bu iji kpugharia mbunuche mmadu, hazie agwa mmadu ma dozie obi mmadu mee ka ihe uburu mmadu na-eche buru ihe kwesiri ekwesi.

Atolagbe (2004) kowara na asusu bu ngwaru bara uru mmadu na ibe ya ji akparita uka n'etiti onwe ha ebe Adeyanju (2004) na-ekwu na asusu bu udo na-ejikorita ihe niile mmadu na-eme nke nwere ike ikpali ezi mmekorita ma o bu esemokwu n'etiti mmadu na ibe ya. Ogbuchi (2001), asusu bu ihe eji eziputa echiche site n'ihazi umu mkpuru uda ka ha gho okwu na-eziputa echiche zuru oke.

Site na nkowa asusu ndia enyerela o bu ihe ziri ezi ikowa asusu dika ihe mmadu na ibe ya ji emekorita ma na aghota onwe ha. E ji asusu akwalite udo, e jikwa ya akpalite ogbaaghara. O bukwa otu asusu a ka ndi nchikwa obodo a jiri jigide onodu noro n'ulo n'ih i ogbaaghara juru obodo. Asusu bu ngwaru bara uru nke ukwu n'ihe niile e ji enyere ndu aka. Ihe niile mmadu na-eme gbadoro ukwu n'asusu n'ih na o bu asusu ka e ji eziputa uche mmadu. Uru asusu bara na ndu mmadu mere Halliday (1996) jiri kowaa asusu dika okpoka ngwaru eji aruputa otutu ihe bara uru dika mkpa o di n'iji asusu gosiputa onwe anyi n'uwa na uru obara iji asusu kpakorita uka n'etiti mmadu na ibe ya n'otu ogborogbodo. Leech (1981) kowara na ogbaaghara na esemokwu o bula na-adaputa n'etiti mmadu na ibe ya ma o bu n'agbata otu otu na otu ozo na asusu na-aru oru putara ihe n'iziputa mmekorita e nwere na ndu mmadu na ibe ya. N'otu aka ahụ, Orjime (2002) ruru uka na ogbaaghara ma o bu esemokwu niile na-adaputa n'oge ufodu, udi asusu a suru nwere ike ikpali mmuo udo ma o bu ogbaaghara nke ga-ebute idinotu ma o bu tigbuo zogbuo. Asusu bu uzo putara ihe e si ekwu okwu, ede ihe ma o bu atu aka n'ihe a na-aga dika o siri metuta mmamuta na mmasusu, (Crystal, 2008:265). Asusu bu ngwaru odinaala nke di okputorokpu ndi nwe ya ji akparita uka ma jiri ezikorita ozi n'etiti onwe ha.

Nkọwa Asụsụ, Asụsụ Igbo na Omumụ ya

A ga-asị na asụsụ dibara kegbeme ụwa. Ọ bụ asụsụ ka mmadụ na ibe ya ji ekwukorịta okwu ma na-eziputa ihe o bu n'obi. Ọtutu ndi mmadụ agbaala mbo ikowa ihe asụsụ bu dika o siri metuta ha ma o bu ka ha siri hu ya n'echiche nke ha. Ike isu asụsụ bu otu ihe mmadụ jiri karia anu ndi ozọ Chukwu kere n'ụwa a. Nke a putara na mmadụ ji asụsụ akparita nkata n'etiti onwe ha. Iji kwado nkea, Farinde (2005), mere ka amata na asụsụ bu ihe nribaama ejiri mara agburu, obodo ma o bu n'ụwa mmadụ no nke bu nnukwu ihe mmadụ jiri karia anu ndi ozọ ekere n'ụwa. Nuhu (2005), kwenyere n'ihe Farinde (2005) kwuru n'ihu na o kowara asụsụ dika usoro ikuzi ihe nke bara oke uru mere ka mmadụ karia anumanu ndi ozọ ekere n'ụwa. Nke a putara na o bu naani mmadụ nwere ike ikwu okwu n'ime ihe niile Chukwu kere eke. Haslett (1987), huru asụsụ dika ihe nribaama nke e ji ekwukorita okwu. Ihuta asụsụ dika ihe nribaama ebe a gosiri na asụsụ na-eziputa agburu mmadụ si na ya nke ha ji ekwukorita okwu n'etiti onwe ha. Iji kwado nke a, Nkamigbo (2007) huru asụsụ dika akara nribaama a haziri ahazi nke ogbe ndi mmadụ di iche iche ji akpakorita uka n'etiti onwe ha. O gara n'ihu kowaputa na asụsụ obula nwere akara njirimara ndia: Uda di iche iche, abiidii onuogugu na ejiamatu di iche iche. N'aka nke ya, Ude (2010), kowara asụsụ dika alaka omenaala nke mmadụ na ibe ya ji ekwukorita okwu n'ụwa mmadụ no n'ime ya nke enweghi ihe e ji anochite anya ya. Nnachi (2007), kowara na asụsụ bu ezigbo ihe di oke mkpa nke e ji eziputa mmetuta, mmasi na echiche mmadụ nwere.

N'iga n'ihu, nke a putara na site n'asụsụ, mmadụ na-eme ka onye ozọ mara ihe o bu n'uche nakwazi nka di iche iche onye ahụ nwere, o gara n'ihu gosiputa na asụsụ na-eme anumanu ka o buru mmadụ maka na o bu naani ihe a kporo mmadụ nwere ike isu asụsụ. Ihe nke a na-egosi bu na o bu naani mmadụ na-ekwu okwu mana anu ndi ozọ bu uzu ka ha na-eme. Uzo a ha na eme abughi mkpuruokwu mmadụ na-aghota. Anozie (1999:2001, 2007), kowara na asụsụ bu uda sitere n'olu mmadụ nke nwere nghota mgbe ogan okwu di iche iche na-emeghari ahụ n'uzo digasi iche iche nke mmadụ na ibe ya na-eji ezirita onwe ha ozi. Nke a putara na o bu uda ndi ahụ mmadụ haziri n'udi mkpuruokwu nwere nghota mgbe o si n'onu mmadụ aputa mgbe a na-ekwukorita okwu bu asụsụ. Okoli (2005:14), kowara na asụsụ bu uzo mmadụ na ibe ya si enwe ezi mmekorita. O bu udaokwu nwere ezi nghota nke sitere n'onu mmadụ puta.

Umeh, Ugoji na Dike (1989), ziputara na:

Asụsụ bui stem odimara, Nkamara sistem nke bu maka ihe gbasara mmadụ na abughi nke na-eme mmadụ ndaputa; na odimara bu ihe odinala na ihe nkwaputere n'onu, ha niile buru otu ihe ndi obodo ji eme mmekorita n'ogbe ha (Pg 1).

Nke a na-egosi na asụsụ metutara odinala ogbe obula nke ha ji eziputa mmekorita n'etiti ha.

Nkọwa Mmekorita Asụsụ na Obodo

Nke a bu mmekorita a na-ahụ n'etiti asụsụ na obodo ndi nwe ya. O bu ka obodo si emetuta asụsụ ya na ka asụsụ si emetutakwa obodo, dika: asụsụ ndi ahia, ndi guru akwukwo na ndi agughi ndi ime ime obodo, ndi no ebe mepere emepe, ndi oru onyibo nakwa ndi oru aka, umuaka na ndi okenye, ka ha si eji asụsụ akparita uka diwaga iche n'ebe ha no.

N'ezikwu, o bu ihe doru ewu na okuko anya na ndi Soshiolingwistiiki kwenyere na asụsụ na obodo nwere mmekorita. Otu ihe so n'ihe na echu ndi Soshiolingwistiiki ura bu ihe gbasara ikowaputa kpomkwem mmekorita asụsụ na obodo ha siru na oburu ibu ma putakwa ihe n'uzo di iche iche. (Ndukwe 1997, Agbedo 2000, Ugwuona 2019, 2020, 2028). Uzo di iche iche ha siri emekorita gunyere ndia: Nke mbu bu na usoro mmekorita ndi mmadụ n'obodo nwere ike imetuta usoro asụsụ ha ma o bu omume ha. Omuma atu ime ogba (age grading), ebe asụsụ umuaka

diwaga iche na nke ndi okenye, ma o bu asusu nke ndi nwanyi puru iche na nke ndi nwoke, o buru ka ndi obodo si ebi ndu ha.

Nke abuo, o buru mgbawo nke mbe ebe usoro asusu (linguistic structure) ma o bu agwa nwere ike imetuta ma o bu gbalite usoro mmekorita mmadu na ibe ya (Social structure).

Nke ato bu na mmekorita di n'etiti asusu na obodo bu mma ihu abuo ya bu na ha abuo na agako nke na ka obodo na emetuta asusu ka asusu na emetutakwazi obodo.

Nkwenye Marxist dika ahuru ya na Dittmar (1976) kwadoro amumaa o doro ndorondoro si na agwa mkparita uka na agwa mmekorita mmadu na ibe ya n'obodo bu nke a na ahuta kwa mgbe, na ngwa ndi ahuru eji adi ndu bu ihe na enweta mmekorita a. (N'anya nke Marxist, mmetuta ha bu n'udidi olundi).

Atutu Njiri ruo oru

Atutu Soshiolingwustiiki koodu

Dika Spring (2002), Basil Bernstein weputara atutu di oke mkpa ebe omumu mmekorita di site n'iweputa atutu code asusu maka omumu asusu na obodo. Ihe a akporo coodu dika Stephen LittleJohn kowara ya na Theories of Human Communication (2002:218). O siri na o bu ukwu iwu a chikotara onu gbasara ya bu asusu a na-ekwu maka ya, dika otu di iche iche siri eji ya aru oru. LittleJohn (2002) kowara na atutu Bernstein a na-egosi ka asusu ndi mmadu ji akparitauka ubochi niile si arutu aka mana ahazi nkwenye nke otu, otu di iche iche nke oha obodo.

LittleJohn (2002:178) kwenyere ma kowaputa na "ndi mmadu na amata ma nabata onodu ha n'awa site na koodu asusu ha ji akparita uka". Koodu mmadu ji ekwu okwu na-egosiputa ezie okwa mmadu ji n'obodo ya ma o bu ka esi ahuta onye ahuru n'obodo (Bernstein, 1971). O kowara koodu a n'uzo abuo gbara okpurukpu ha bu: koodu obosara na koodu mkpiko (Elaborated and Restricted Code).

Ndi koodu obosara na aru oru na-akpocha okwu aha dika o si di ha na enye nkowa zuru oke gbasara isiokwu dika onye obula isi zuru oke nwere ike ighota ya. Ha ji otutu okwu eme nkowa ha okachasi mgbe ndi na-ege ha nti amabughi ihe o na-achọ ikowa mana, ndi ji koodu mkpiko okwu akparita uka bu ndi maburu onwe ha dika ndi enyi, ezinulo ma o bu ndi otu di iche iche nke obodo, naani ha na aghota ihe ndi ha ji koodu mkpiko okwu ndi oke akwukwo ma o bu ndi ndoro ndoro ochichi obodo na ejikari ya akparita uka ma ebun n'uche ha di iche iche. Ha anaghi eji otutu okwu eme nkowa ha, mgbe ufodu ha na eji atumatu okwu di iche iche kwuo ihe di ebube na nti mana nghota ya bu naani ndi otu o gbasara ma obu, ndi o gbasara ga aghota ya o bughu maka mmadu niile.

N'ebe a, onye nchocha na-akowa na atutu a Bernstein weputara n'afọ (1971), ka o jiri mere isi ihe mgbakwasa ukwu na nchocha ya.

Atutu a dabara na nchocha a n'ihu na o metutara udiri mkpurukwu, nkebiokwu, nkebihiri na ahiriokwu di iche iche otu ndi jiri kowa onodu noronulo ubochi Monde niile na mpaghara Sautisti nke Naijiria (ndi ahia, ndi nkuzi, umuakwukwo, ndi oru aka) na ndi okenye obodo di iche iche na mpaghara ahuru.

Mgbe ufodu, ndi si na mpaghara ozo na abughi na South east anaghi aghotacha okwu ufodu ndi bi na mpaghara ahuru na enwebata n'asusu ha maka na o bu koodu mkpiko okwu ka ha jiri kowaa ihe na eme na mpaghara ahuru, mana ndi o gbasara na-aghota ya nke oma omumaatu

MNK bu isi ahuru kwaba okpu na ya bu onodu noro n'ulo na Sautisti.

A bja n'ahiriokwu a, naani ndi maara maka Maazi Nnamdi Kalu ga aghota ihe a na ekwu maka ya; ya mere onye nchocha ji hu mkpa o di iji atutu a were mee nchocha ya.

Nchọcha a hụrụ anya

N'ebe a onye nchọcha lebara anya na nchọcha ndị ọzọ merela iji mata myiri na ndiiche dị n'etiti nchọcha ndị ahụ e merela na mbụ na nke a na-eme ugbuga. Maazị Alphonsus E. Ebe n'ọrọ na journal nke Asụsụ na agumagụ FCC Eha-Amufu (2006) dere ederede nke isiokwu ya bụ mkparịtaụka n'asụsụ ndị Naijiria. Ihe dị oke mkpa na mmepe na ọganihu nke obodo a bụ Naijiria ọ haziri ederede ya n'isiokwu ndịa:

1. Nigerian language versus religiocultural values
2. Nigerian language versus social values
3. Nigerian language and traditional education
4. Nigerian language as a tool for national unity and strength
5. Summary/conclusion
6. Pedagogic implications
7. Recommendations

N'ederede ya, ọ kọwara na onye ọkaibe n'asụsụ ọbụla bụ onye nwere ike isonyenwu nkeoma niile na eme n'obodo (Ebe, 1998) nke metụtara isiokwu akpụ n'ọnu nwere eme nchọcha a bụ ọndu n'ọrọ n'ụlọ na mpaghara ọdida anyanwu nke Nigeria (Sautisti). Nke a na-arutụ aka na ọndu a bụ n'ọrọ n'ụlọ metụtara asụsụ ndị mpaghara ahụ, nghota ya ga-enyekwa aka igbochi ajo ihe n'odinihu ma nyekwa aka na ọganihu nke obodo a bụ Naijiria.

Dika anyi maara na asụsụ na obodo na emekorita, ihe metụtara ndi n'asu asusụ emetutala asusụ ha n'uzo di iche iche.

Dika Maazi Ebe kowara n'ederede ya o mere ka anyi mata na mmemme di iche iche a na eme n'obodo nwechara abụ ma ọ bụ egwu di iche iche e ji akpalite mmuo ndi mmadu n'asusụ obodo ahụ.

Ọzọ dika ibe ya bụ ederede nke Maazi Ani Callistus O. dere na journal nke Asụsụ na agumagụ nke ndi school of languages federal college of education Eha-Amufu biputara n'afọ 2006, Nke isiokwu ihe o dere na ya bụ "orụ Agumagụ n'aru na mmepe obodo". Ọ ruturu aka n'ihe Allen (1993) kwuru si na "korikulum gbadoro ukwu na agumagụ na-eme ka umuakwukwo mata ihe gbasara odibendi na omenala ma nyekwa ha ike inabata adimiche na mgbanwe onodu nke ha huru onwe ha na ya.

Nkea nyitere nchọcha nke a n'uzo di anaa, ọ bukwanu n'ulo akwukwo ka ana akuzi ihe di etu a, ọ bukwa asusụ ndi obodo ka eji akowara ha onodu na omenala ndi obodo ha, mana onodu n'oro n'ulo ekweghi ka enyechaaa umuakwukwo ihe kwesiri ha.

Onodu n'oro n'ulo bukwa nke enwere ike iji agumagụ ederede ma ọ bụ nke onu kowuputa ma gbochie ya ma oganihu nke obodo.

Ha yitere onwe ha n'uzo ndina (content) ma di iche na usoro nyocha. Onwueme (1985) ziputara mmetuta nka n'ebe mmadu no mgbe o siru na agumagụ na akpalite emereme ike (radical actions) ma oburu ya bu mbunuche onye nka (artist). Nke a bu eziokwu n'ihia na ọ bu nka di na ekwurekwu na ederede Maazi Nnamdi Kalu n'igwe mgbasa ozi kpalitere emereme ike a n'ebe ndi ochichi Naijiria no, mere onodu n'oro n'ulo jiri daputa.

Ọzokwa, Ugwuona (2020) mere nchọcha di oke mkpa nke isiokwu ya bụ "Mmesonye na Ikikere Asusụ ndi Dibia Ahuike n'Igbo, bu nke o ji ajuju oru nke ederede na n'oro lere nakota ngwa nchọcha ya. Ọ jikwaazi atutu sosiolingwistiiks gbadoro ukwu na nkowasi wee tucha ma nyochaa ngwa nchọcha ya. Nchoputa ya gosiri na mmesonye na ikikere asusụ ndi Dibia mgborogwu na mkpakwukwo Igbo (DMI) n'ebe asusụ Igbo na ogwu ha di ejughu afọ ma ncha. Ọ tunyere arọ ka ndi dibia ahuike niile n'Igbo na ahụ asusụ Igbo n'anya ijiri ya na-akowa, ere ma na-ekesakwa ogwu ha na mpaghara ulo ogwu di iche iche nakwa N'igbo niile.

Nchọcha ya yiteturu nke a na-eme ugbo a n'usoro o siri nata ngwa nchọcha ya na n'ihe gbara asụsụ na obodo, ka ndị mmadụ si ahụta asụsụ Igbo okachasi ndị nwe ya bụ asụsụ, ọ bụkwazi otu nleda anya ana eleda mpaghara oḍida anyanwụ nke Naijiria (Sautisti) bụ isi sekpu nti na nchọcha n'ihia na asiri na-nchọba mma ekwu, agbaa ama ihe eriri, na nchọcha nke Oriaku Ugwuona, ọ chọputara nleda anya n'ebe asụsụ Igbo di, otua kwa ka nchọcha nke a siri chọputakwa nleda anya n'ebe ndi mpaghara Sautisti na asụsụ na onodu ha no nke bu etuto toro mbe n'isi nke amabeghi ka aga esi mee ya ma na nchọcha a tunyere aro di iche iche gbasara ka aga-esi soro ya bu onodu noro n'ulo ubochi Monde niile ganye na MNK aputa n'aka ndi DSS ji ya.

Nchikota Ntuleghari agumagu

Na nchikota ntuleghari agumagu, onye nchọcha ruturu aka ma ọ bụ lebara anya n'ihe okwu ndia putara dika ha siri gbasata nchọcha a: Asụsụ mmekorita asụsụ na obodo, o lebakwara anya na atutu Bernstein nke koodu asụsụ abuo: koodu obosara na koodu mkpiko.

N'ihe gbasara nchọcha ahuru anya, onye nchọcha ziputakwara nchọcha ndi ozo e merela nke nyitere nchọcha a ana-eme ugbo. N'ime nchọcha a huru anya ndi ahụ ndi ozo merela, o nweghi nke metutara onodu noro n'ulo kpomkwem na mmetuta o na-emetuta ndi Sautisti nke Naijiria, ọ bu nkea mere onye nchọcha jiri mee nchọcha iji leba anya ebe asụsụ na onodu noro n'ulo si metuta onwe ha na mpaghara Sautistic nke Naijiria.

Ijichi ogbaaghara

Nke a putara idozi esemokwu na igwuzobe udo site n'iwabata ikpe nkwmoto, nnwreonwe, idinotu na obi mgbaghara n'etiti ndi nwere ogbaaghara. Ogbaghara bu ndi kwee na ndi ekweghi metutara otu abuo ma o bu kari anaghi esokorita otu ozo. Esemokwu obula na-ebute ogbaaghara kwesiri ka mmadu zeere ya eze ma choo udo n'ihia na ikuku ogbaaghara na-eku enweghi onye o na-ekusa udo kama ekpomoku. Amumamu banyere ijichi ogbaaghara abuchaghi ihe ohuru. O malitere n'agbata afo 1960. Oge ahụ bu n'uju agha ndi nkiti bu mgbe a na-aruputa mgbo ogbunigwe ma buru mgbe ogbaaghara di n'etiti ndi isi agha ndi mba uwa kpu oku n'onu. Mmadu ole na ole sitere na ngalaba amumamu di iche iche huru mkpa o di ijichi ogbaaghara. N'ihia mkpa a ka ha jiri too ntala amumamu ijichi ogbaaghara nke na-adaputa na mba uwa, obodo, ndi ochichi, uloru, ezinaulo ma obu n'etiti mmadu na ibe ya.

Nwolise (2004) kwara ijichi ogbaaghara dika iwepu ihe obula na-ebute esemokwu ma gwuzobe oganihu, mwoghari na obi mgbaghara n'etiti ndi na-enwe ogbaaghara. Dika Nwolise siri kwuo, ijichi ogbaaghara metutara iji nka dabara adaba chopta ihe butere esemokwu, otu esemokwu ahụ siri mebie otutu ihe, otu a ga-esi jichie ma gbochie esemokwu ahụ site n'ikpo ihe ojoo ihe ojoo ma gwuzobe ikpe nkwmoto n'etiti ndi na-ebukorita agha n'etiti onwe ha.

Mitchell na Banks (1996) kwara ijichi ogbaaghara dika ihe nchikota daputara na mkpezi e nwere ebe ndi na-ese okwu di site n'afu ojuju ha nwere na ndozi e doziri ha nke ha dum nabatara ma malitekwa mekoritawa ka ha si emebu na mbu.

Shedrack (2004) huru ya dika ihe metutara mkpebi ndi na-ekwo ekworo nwere site n'ikwekorita ka udo na idinotu chiwa na ndu ha.

Na nkwenye Owoe (2009:2) "ihe banyere ogbaaghara di na Naijiria emeela ka ufodu agburu e nwere na Naijiria na-akpo galigali n'ihia nwereonwe ha. Ufodu agburu ndi dika odia nke Yoruba, Arewa nke ndi Hausa na IPOB nke ndi Igbo na-eti mkpu nwereonwe ha".

Ebe mgbado ukwu nchọcha a bu na nke ndi IPOB nke butere onodu noro n'ulo na mpaghara Sautist nke Naijiria.

Imobighe (2002) na-ekwu na agburu ikpo galili maka nwereonwe abughi njirimara ezi mmekorita na Naijiria. O bu udi onodu a tinyere ndi mpaghara Sautist n'onodu noro n'ulo ubochi Monde obula.

Nsogbu Nchocha

Ka chi na-eji na-efo, ka mmadu na enwe mmasi ichoputa ihe di iche iche na-eme na gburugburu ya, ihe kpatara ya nakwa ka a ga-esi gboo ya bu mkpa, o bu onodu di etu a mere onye nchocha jiri choputa na onodu noro n'ulo ubochi Monde obula na mpaghara Sautist nke Naijiria aburula okpukpu gbadoro nwa nkita n'olu nyere umummadu ndi bi na mpaghara ahụ.

Site na mkparita uka ndi mmadu, o doola ewu na okuko anya na ya bu ekele agaferela isiaka. Onodu a abughi ihe onu nyere ndi mmadu kama, ahụ na-afuzi otutu ndi mmadu ufu, okachasi ndi ahia, oru aka na umuakwukwo. Na mbu, tupu onodu a apuo n'egwu, ndi mmadu chere na o bu ihe na-ebi taa na echi n'ihia na-asiri ha noro n'ulo ubochi Monde obula ganye na ndi ji Maazi Nnamdi Kalu ahapu ya. Mana ruo taa na ahapughi ya na agbanyeghi onodu noro n'ulo a niile ndi mpaghara Sautist no maka Nnamdi. Nke a were buru nnukwu nsogbu nyere ndi mkpaghara Sautist.

N'atufughi oge, o bu ya mere onye nchocha jiri huta onodu a dika ihe kwesiri ime nchocha na ya iji choputachaa ka onodu a siri metuta ndi mpaghara Sautist na asusu ha ya na uzọ a ga esi gbochie ihe nke a.

Mbunuche Nchocha

Mbunuche nchocha a bu inyocha ka onodu noro n'ulo na mpaghara Sautist siri metutu ndi mpaghara ahụ na asusu ha uru na oghom sitere n'onodu noro n'ulo, ihe kpatara onodu a, echiche ndi mmadu banyere onodu a.

Ebe Nchocha

Ebe onye nchocha jiri mee nchocha kpom kwem bu Udi nke di n'Enugwu Steeti. Ihe onye nchocha jiri horo Udi bu maka na o bu ebe ga-adiri ya mfe inweta ngwa nchocha ya, na-atufughi otutu ego na ya, ozokwa bu na mpaghara Udi sokwa na ndi Sautist ahụ onodu a metutara nke ukwu.

Ngwa Nchocha

Ngwa nchocha onye nchocha jiri mee nchocha a bu ajuju onu, ekwenti na ihe onye nchocha gutara n'akwukwo.

Usoro Nweta Data

Ajuju onu onye nchocha gbara ndi ahia, oruaka, umuakwukwo, ndi nkuzi na ndi okenye ufodu. Onuogugu ndia niile di iri abuo na ise. E guzobere ajuju nchocha anọ nke dabeere na mbunuche nchocha a.

Usoro Nchocha

Onye nchocha ji nka sovee nkowa wee mee nchocha a. Nworgu (2006) kowara sovee nkowa dika nke nchocha eji amata echiche mbunuche, nkwenye na nhuru uwa ndi mmadu nke e si na ya eziputa mbunuche nchocha. Sovee bukwaa iji ufodu mmadu a hoputara n'otu ebe ka ha buru ndi nnochite anya ndi ozọ.

Atutu Nchocha

Atutu mmekoritadebe mmadu na ibe ya.

Atutu a bu Milroy (1987) weputara ya. Atutu a na akowa na e nwere ihe jikotara etu asusu a na-asu si agbanwe nye ka mmadu si emekorita debe n'obodo. O kwuru si na etu mmadu nwedebere agba n'obodo bu enyo etu o si asu asusu nakwa udi okwu o na-ekwu. O bu okwu Maazi Nnamdi Kalu tinyere ndi mpaghara Sautist n'onodu noro n'ulo. O bu ihe ndia ka onye nchocha lechara

anya wee hụ na ọ dị mkpa iji atụtu a wee mee nchọcha a n'ihị na atụtu a metutara isiokwu e ji eme nchọcha.

Ajuju Nchọcha

1. Kedu ihe kpatara ọnođụ nọrọ n'ụlọ ụbọchị Monde na mpaghara Sautist nke Naijiria?
2. Kedu ihe ndi mmadụ na-ekwu banyere ọnođụ a?
3. Kedu uru na oghom ndi mmadụ nwetara site n'ọnođụ nọrọ n'ụlọ?
4. Kedu ka ọnođụ a siri metuta asusu ndi mmadụ bi na mpaghara ahụ?

Usoro Nkọwasi Data

Ajuju nchọcha nke mbụ: Kedu ihe kpatara ọnođụ nọrọ n'ụlọ ụbọchị Monde na mpaghara Sautist nke Naijiria?

Osisa ndi agbara ajuju onu nyere banyere ajuju a bu na o bu ogbaaghara sitere n'aka ndi ajo ochichi Naijiria na mmegide ha na-eme ndi Igbo chorọ Biafra bu isi sekpu nti Maazi Nnamdi Kalu onyeisi ndi IPOB jiri wee na-ekwu okwu di iche iche ma na-agbakwa mbọ di iche iche maka nwere onwe ndi Biafra. O bu okwu ya di iche iche ka ndi nche DSS nke Naijiria jiri kpuru nwafo Igbo a kpochie ya n'ulo mkporo.

Onye nchọcha chọputara na o bu ya bu ojiji ndi ochichi Naijiria ji Maazi Nnamdi Kalu ka ndi IPOB jiri maputa onodụ nora n'ulo iji gosi iwe na nwute maka ojiji ha ji Maazi Nnamdi. Ha siri na ndi mpaghara a ga na anọ n'ulo ụbọchị Monde niile ganye na ha ahapuru ha Maazi Nnamdi Kalu. O bu ihe gbasara Maazi Nnamdi Kalu butere onodụ nora n'ulo na mpaghara Sautist nke Naijiria.

Ajuju Nchọcha nke Abuo: Kedu ihe ndi mmadụ na-ekwu banyere ọnođụ a?

Usa

Osisa enwetara n'aka ndi agbara ajuju onu gosiri na ya bu onodụ metutara ndi ahia, oruaka umuakwukwo n'uzo di njo mana mmeetuta ometutara ndi nkuzi site n'usa ha gosiri na o di ha mma n'ihị na govumentị ka na akwuzu ha ugwo onwa ha n'agbanyeghi na ha anaghi aga oru ụbọchị Monde.

Site n'usa ndi agbara ajuju onu onye nchọcha chọputara n'obi adighizi ndi mmadụ mma banyere onodụ a. Ha siri na-onodụ a atinyela otutu mmadụ na aguu ma na onya di iche iche na nke kacha ha nwute bu n'otutu ndi mpaghara ahụ atufuola ndu ha n'ihị erubeghi isi na ya bu iwu nora n'ulo. Ha wee na-asi na ha chorọ ka onodua bia n'isi njedebe n'ihị na ebum n'obi eji wee maputa ya bu onodụ abughizi ihe na-abia na mmezụ kama na o buzi ntaramahuhu nyere ndu na onodụ aku na uba ndi Igbo.

Ajuju Nchọcha nke Atọ: Kedu uru na oghom ndi mmadụ nweterela site n'onodụ nora n'ulo?

Usa

Site n'osisa ndi agbara ajuju onu onye nchọcha chọputara uru na oghom ndia.

Uru sitere n'onodụ a

Uru ndi enwetara n'onodụ a gunyere ndia:

1. Onodụ a mere ka uwa niile mata mmegide a na-eme ndi Igbo.
2. Onodụ nora n'ulo mepere anya ndi mmadụ banyere udi ochichi aka ike di na Naijiria.
3. Ndi chorọ ibara onwe ha uru ji ya muo aka oru di iche iche ana eji ekwenti na komputa amu n'ulo.

A si na ihe obula nwere uru nwere oghom. Oghom ndi nchọcha chọputara gunyere ndia:

1. Omere ka onodụ aku na uba ndi mmadụ okachasi ndi mpaghara Sautist gbatuo ma na alaghachi azu.
2. Otutu ajo ihe di iche iche sitere na ya puta dika ibagide nwanyi n'ike, izu ohi di iche iche tinyere ajo ndu ogbara ohuru nke akporo yahoo bawanyere uba na mpaghara ahụ.

3. Omeghikwa ka ahapụ Maazi Nnamdi Kalu bu onye eji maka ya malite onodu noro n'ulo ahụ.
4. Ometutara korikolum agumakwukwo umuaka, nke na umuakwukwo amaghizi ihe ha na eme eme tumadi ndi nkuzi ha.
5. Onodu a nwetaara umu ntorobia n'ufodu ndi okenye umengwu dgz.

Ajuju Nchocha nke Anọ: Kedu ka onodu a siri metuta asusu ndi mmadu bi na mpaghara ahụ?
Usa

Onye nchocha choputara site n'ka ndi o gbara ajuju onu na onodu noro n'ulo metutara asusu ndi mpaghara Sautist site n'imuba mkpuru okwu ha nke gunyere ndia:

ngu	Okwu ohuru/okwu mbite	Nkwa
	MNK	Maazi Nnamdi Kalu - Onye nke e ji maka ya maputa onodu noro n'ulo kw ubochi Monde.
	ESN	Eastern Security Network - Ndi oru nche Baifra Maazi Nnamdi Kalu
	iPOB	Indigenous People of Biafra – Ndi otu na-agba mbo maka nwere onwe nke ndi Igbo
	Umu 042	Umu ntorobia Enugwu Steeti/ndi Enugwu Steeti niile
	Yahuu, yahuu plosu	Ndi ogwu ego ogbara ohuru
	skuul bu skam	Agum akwukwo enweghizi isi, o buzi wayo na igbu oge
	monde wikendu	Ubochi Monde buzi ubochi ezumike
	noru n'ulo (sit at home)	Ubochi enweghi ebe a na-aga
	Ebubeagu	Ndi nche ohuru maputara onwe ha maka nchekwa ala Igbo
	Qoonon goon meenu	Ndi oji egbe egbu na ekpuchi ihu ha
	Ndi ntora ego (kidnappers)	Ndi na-atoro mmadu ma kpoba ndi nwe ha ka ha bia were ego gbara onye ha ji
	Ochichi onye gbuo ibe ya	Ajo ochichi ndi na egbu mmadu
	Zuu Naijiria/dgz	Nke a bu okwu Maazi Nnamdi Kalu, ebe o siri na Naijiria bu obodo ebe a na-azu anumanu
	Okeite choru oke nku	Aha otutu onu ndi Biafra
	59	Aha ozu Biafra ji eto onu nke na egosi ihe siri ike na egbu egbu
	Hedsmeenu	Ndi Fulani na-achi ehi ma na egbukwa mmadu
	Boko Haram	Njirimara ndi Awusa na egbu ma na-atoro mmadu
	Nwunye ite	Aha nletu anya ndi Biafra nyere Naijiria
	Obidenti	Nrube isi nyere noru n'ulo ubochi Monde niile
	Jiabo	Aha ndi Igbo ji egosi na ha nwe Maazi Nnamdi na Peter Obi

Onye nchocha choputara na o bu asusu butere ogbaaghara ha ji kpochie Maazi Nnamdi Kalu. O siri na Naijiria bu zuu tinyere otutu okwu di iche iche o na ekwu. Asusu metutara onodua ma onodua metutakara asusu ndi mpaghara ahụ site na mmebe okwu ohuru di iche bu ndi nke a eziputara n'elu ebe a. Abia na mkparita uka ndi mpaghara ahụ a na-ahuta mgbamonwe n'asusu n'ihia ya bu onodu noro n'ulo.

Site na nchoputa onye nchocha asusu ka ndi Sautist ji eziputa kwa nwute ha banyere onodu noro n'ulo ma jirikwa ya bu otu asusu ariu ka ndi ochichi biko hapuru ha Maazi Nnamdi Kalu ma tohapu ha na ya bu onodu noro n'ulo n'ihia na ya bu onodu emebiela ihe karia ka ha turu anya.

Nchikọta na Mmechi

Nchọcha a lebara anya n'ọnọdụ nọrọ n'ụlọ ụbọchị Monde ọbụla na mpaghara Sautist nke Naijiria. Na nchọcha onye nchọcha chọputara na ọnọdụ nọrọ n'ụlọ abughizi ihe aturu anya ka e jiri ya nweta ka enwetaziri, ihe ojuo so ya kariri ihe oma so ya nke na ahụ na afuzi ndi mmadu ufu banyere ya bu onodu. Ha wee na-ario ka onodua bia n'isi njedebe. Onye nchọcha chọputakwa uru na oghom sitere na ya pua tinye ka o siri metuta asusu ndi mpaghara ahụ bu asusu Igbo. O bu asusu kpalitere ogbaghara ma o bukwa asusu ka e ji enweta udo.

N'ikpeazu, inwe udo di oke mkpa na ndu mmadu ebe ogbaaghara na-ama udo aka ma buru njirimara mmadu malite mgbe Chukwu okike kere elu uwa a. N'ih i oghom na-esi n'ogbaaghara aputa tumadi ka o siri metuta ikwafu obara mmadu n'efu tinyere ila aku na uba n'iyi, ufo du ndi mmadu o na-anu oku n'obi tuputara aro maka usoro a ga-agbaso iji gbochie ogbaaghara bu ikpe nkwo mo to na nwere onwe ndi eji eji.

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Contemporary Igbo Naming System and Identity Re (Construction): A Ripple Effect of Our Toponymic Styles.

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Abstract

Personal names (anthroponyms), an integral part of an identity, have been observed to have shifted from being meaning- oriented to being aesthetically- driven in the contemporary Igbo society. This study investigates the fundamental influence and ideology that informed this change in Igbo naming system and unearthed the long ignored anglicized twists given to spellings of our place names (toponyms). The descriptive and contrastive analysis frameworks are adopted here to capture the differences in phonemic transcriptions between Igbo correct spelling and anglicized version of some wrongly spelt Igbo toponyms. Data for this work were gotten from five Eastern States of Nigeria. The results from the findings show anglicized versions are marred with mispronunciations, semantic ambiguities and distortion/total loss of intended meanings of the investigated place names. This undoubtedly has encouraged identity crisis and reconstruction among the Igbos which poses threats to Igbo language development and a possible 'extinction of a living race'.

Keywords: Names, Naming system, Toponyms, Anglicisation, Identity reconstruction.

1.0. Introduction

Names, be it personal names (anthroponyms) or place names (toponyms), are encoded with identity, tradition and expectations (DeAza 2019) especially in our part of the world where names are traditionally driven by meaning more than aesthetic values. Unfortunately, this has not always been the case in recent times with our contemporary Igbo society. There has been an outcry by well-meaning Igbo custodians, regarding the rate younger generation now give western twists to their native names. They anglicize their native names in such a way one can hardly recognize their identity at a glance. Such calques of names like Iykes (Ikechukwu), Omar (Uloom), Zuluh (Chizuulum), Daby (Daberechi) are just few examples from those that still value their African identity at all. What do we say about greater percentage, who due to religious inclinations, allow only their English/ Christian (baptismal) names or make them first option as personal names. Ridiculous enough, this is encouraged and sometimes, more or less enforced on us by our 'well learned' religious leaders of many Christian denominations. Foreign names we know the lives of the bearers but sometimes care less about their meanings are given preference. One of the researchers recalls an experience with her local parish catechist when she wanted to register her first child for baptism two decades ago. It has been the norm that one must provide a biblical name or a patron saint name before one could be registered (notwithstanding the fact that second Vatican council has encouraged faithfuls to embrace and appreciate indigenous cultures). It really made one wonder if being an African makes one less a human or soul or if Africa has not advanced to the level that records will prove us saints in the nearest future and would it not be a nice thing we start hearing Saint Adaeze, Saint Obi, Saint Okenna, Saint Iwena

and the likes in future! That is talking about the Orthodox alone. Pentecostal churches, on the other hand, are doing their bits as well. We now only have Favor, Blessing, Gift, etc as if their corresponding Igbo versions Iruoma, Ngozi and Onyinye respectively are no longer valid. Most ridiculous are the English or anglicized surnames. These days we hear Agatha Joseph, Ekene James, Amaka Chumeh (instead of Chukwumere) and one begins to wonder if such folks really have a root or are some kind of escapees from orphanage homes. Surprisingly, it was not the case on closer observations.

A lot of scholars, especially in the field of linguistics have really explored this change in naming system of our personal names and have identified influence of Christianity and westernization as reasons that informed this ugly trend. Recall that this same religion has Igbo translations of its doctrines (bible) we still read and understand. Westernization also is a global issue yet it has not made some other tribe lose the pride they take in their identity. How then did we arrive in this misconceived identity reconstruction? What informed this pathological apathy of Ndi Igbo towards their identity? Who taught us to hate ourselves? These questions call for real introspection.

A particular scenario one of the researchers witnessed in Charles Borromew hospital Onitsha in May 2021 where a patient (an expectant mother) was required to fill her profile really gave her clues trying to solve this puzzle of identity crisis in Igbo. Due to her condition, the patient was allowed to just write and submit details of her profile to receptionist while sitting to save her the stress of standing in the queue. It was embarrassing and shameful that the confused receptionist as well as others standing by could not recognize 'Awlaw' as an Igbo place name. Correctly spelt 'Olo' with a high tone on both vowels, is an autonomous community in Enugu state. Sequel to this incident, she began investigating other place names and it dawned on her that the realities of cruelties meted on Africans by ex- colonialist still linger. The worst cruelty meted on us was not economic exploitation, slavery, intimidations or subjugations but 'defilement of African names' in the words of Obuasi 2007. It started with calling us who we are not, 'Ibos' instead of 'Igbos', for an instance, an overt linguistic error on their part due to their phonological system but covertly propagated to suppress and erase African identity. Unfortunately we ignorantly allowed this because our mindsets have been so negatively programmed to accept 'White supremacy' in virtually everything, to the point of anglicizing our place names to please the English ears, our ex- masters! This is breeding rot in our imaging and the ripple effects is what we're reaping in forms of identity crisis, bastardized society, language endangerment, insecurity and so on. Ndi Igbo, okwa onye kpoọ eku ya mkpọkọrọ, umuaka ejiri ya kpoo aja! Our toponyms, ceteri paribus, should depict our origin, ancestry and language .They should be spelt correctly using our standard Igbo orthography.

It is against this backdrop that this paper seeks to identify some anglicized Igbo toponyms, with a view of proffering means/platforms for correcting them, and possibly help reclaim our fast disappearing identity as a people, a way forward in reimagining Igbo studies (across various disciplines) and preservation of Igbo language and culture for posterity.

2.0. Literature Review

2.1.1 What is in a name?

It was in Shakespearean era that the controversy about name initially began. In his fictional literally work 'Romeo and Juliet', the character Juliet asked: *"What is in a name? That which we call a rose by any other name would smell as sweet"*

A renowned diplomat, the 36th American vice president, Hubert H. Humphrey has been quoted in Robert Andrews' speech in Washington D. C. on 26th March 1996, refuting Shakespeare's claim in 'Romeo and Juliet'. He said: *"In real life, unlike in Shakespeare, the sweetness of the rose depends upon the name it bears. Things are not only what they are. They are, in very important respects, what they seem to be "* All through down the history, the concept 'name' and/or 'study of name / naming system', technically known as onomastics has generated a lot of concerns for scholars across various disciplines (anthropologists, ethnographers, linguists, philosophers of language, psychologists, etc) as well as diplomats, religious leaders and custodians of tradition across cultures.

Onomastics has two major facets- anthroponomastics (otherwise known as anthroponymy) and toponomastics (also known as toponymy). Anthroponymy is the technical term for study of personal names while toponymy is sub field concerned with study of place names. There has been various opinions, a lot of introspective questions have been raised, criticisms and counter criticisms, all which gave rise to a general acceptance that the concept 'name', basically serves denotative function, which is referential (Hough 2016). However there is also a general divide among scholars regarding meaning attached with names across cultures. 'What is a name?' and 'what is in a name?' became basic introspective questions whose answers are inform of individual inclinations and beliefs in the naming system across cultures. From scholarly viewpoint, we have the 'sense theorist' (group of scholars that believe names have meaning aside reference function) and 'non sense theorist' (group of scholars that argue that names have only referential functions). Africans favour first group of school of thought while later group are largely Westerners whose assumptions are largely drawn from De Saussure's theory of linguistic signs; arbitrariness between the signifier and signified.

According to Stewart (1996:3) *"While western names are generally chosen for their aesthetic values, African names are selected taking additional factors into consideration"*. Such factors like circumstance surrounding a child's birth, day of birth family tradition, spirituality especially the concept 'Chi', historical events, etc play important role in assigning meaning to any given name in the Igbo race, and across most cultures in African continent. Maurice Houis (1983:8) in Emeka- Nwobia (2016) defining African onomastician's perspective of personal names opines that:

"It is necessary that names be first identified as signs of the language. They are practically not distinct from other linguistics signs at level of form, signifiers and morphology. It is generally easy to explain their literal meaning"

In other words, African indigenous names reflects our language which is intrinsically part of our culture and defines our identity.

2.1. Naming, identity and identity reconstruction.

There is a strong correlation between name and identity. Kenneth Dion in his work ' Names, identity and self' emphasizes on how name influences the personality an individual develops (Dion 1983). Naming system, a set of rules or conventions used in assigning names to individuals, places or concepts varies across cultures. Culture being dynamic, influences choice of language used in naming entities at different eras of many speech communities.

Africans, Igbos in particular, have an age long naming system that has deep semantic attachment to their beliefs, world views and identity as a race until in recent couples of decades ago we started observing a remarkable drastic change in our naming patterns especially personal names. Nkamigbo (2019) explores different patterns in contemporary Igbo personal names while Mmadike (2004) studies the fading concept of 'ala' in our naming system and both posit that westernization cum shift from traditional to Christian religion are the major influences. Several Igbo scholars that need not be mentioned here for want of space also share the same view with their major focus on anthroponyms (personal names).

"While last names have been of interest to linguists because they tell the story of a person's familial lineage, first names, otherwise known as forenames, hold clues about a person's gender, age, cultural ethnicity and social class as well" (Alia, 1989, p. 33 in DeAza 2019).

Our names, by default, ought to define our identity but this is no longer the case in Igbo society because of anglicisation, not just with personal names but with place names as well.

Anglicisation, in the view of Price 2007, is a process of modifying a name in Anglo-Saxon manner for easier usage of speakers of English, especially native speakers. Thus, we adopt English phonotactics and orthography in the spellings of names, making them lose Igbo essence in a bid to reconstruct our identity.

Identity reconstruction in its positive sense, is a psychological process of transformation usually associated with people trying to cope with alien culture as immigrants or are in post traumatic situation or change of lifestyle. But a particular case of Chinese students of Columbia University that found themselves in similar situation of racism in America should serve as a guide to our conscience. When confronted with bullying and other abuses because of their indigenous personal names, which demands reconstructing to a more American identity, they resisted in a video that went viral in November 2016 tagged 'Say my name' reaffirming how their names meant much to their personality and identity. It is also pertinent to recall here too, that our African forebearers who found themselves in similar situation never cave in as Mphade 2006 puts it;

*"Among the various endeavors African slaves made in becoming African Americans in culture orientation was the culture of resistance involving the process of renaming themselves, constantly reverting back to their African cultural forms such as spirituality, burial rites and **naming for inspiration and guidance**, and thus reasserting themselves and reaffirming their humanity in a hostile world."*

Through renaming themselves in their original languages, Mphade Lupenga added, *"...African Americans have continued the process of cultural identity formulations and reclaiming of their complex African roots in the continued process of redefining themselves, dismantling the paradigm that kept them mentally chained for centuries"*.

This was achievable even with limited knowledge back then in alien land. What moral justification then do we have in a postcolonial era in our own land, to give English twist to our toponyms, our collective image and identity as a people?

2.3. Why do we anglicise our toponyms?

It is common place seeing Igbo distinctive sounds being erroneously represented by letters that do not actually represent them in Igbo orthography in our toponyms written boldly on billboards. Underutilization of Igbo language, in the words of Emenanjo (1980)

"...did not start from the blues. It is an accumulation of events of yester-years and today which is spelling over today and tomorrow".

The British imperialism during colonial era, the Nigerian-Biafran war experience with the subsequent humiliation of Igbos thereafter and the ever debated political marginalization/alienation of Igbos apparently had their psychological toll on Igbo people regarding their identity. Suffice to say, the Nigerian state did not deem it necessary at independence to deconstruct/ rename geo-objects or places bearing colonialists identities (Ekoo instead of Lagos or Igweocha in place of Port Harcourt for instances) in post-colonial era and this is one of the indices of further self subjugation of Africans by Africans. It is sad enough that when the large post-colonial issue of renaming geo-objects, names associated with the colonial past especially microtoponyms, is gaining prominence in other parts of the world, Africa is still left behind. Stolz and Warnke 2018, emphasizes on this;

" 'Critical toponymies' is a relatively new paradigm that displays a strong ideology-oriented component that mostly aim at deconstructing the ubiquitousness and legacy that still manifest under the conditions of decolonization and post- colonization "

A most recent ridiculous post-colonial issue that went viral in Nigeria was the suggestion by ex-presidential aspirant, Adamu Garba, to rename University of Nigeria Nsukka after Late Queen Elizabeth!

Calling ourselves who we are not regarding our place names, (including microtoponym or geo-objects), the root cause of cultural identity crisis found especially in younger generation, did not stop with English names designated to places (Douglas Street in Owerri for an instance), it also include anglicized twists given to spellings of our indigenous toponyms, our very own collective identity named by us as a people merely for the sole reason of pleasing the English ears. This is way too demeaning of our conscience! *Ụmụ Igbo, ọkwa nne ewu na-ata agba, nwa ya ana ele ya anya n'ọnu!* If we could spell our place names in English patterns instead of using Igbo orthography, how do we expect the younger generation to get it right with their personal names? Our place names should be standard bearers of our identity!

Admittedly, there are some challenges in the use of Standard Igbo orthography produced by Onwu committee of 1957.

Foremost is the non-inclusive of all the distinctive sounds in many dialects of the Igbo language. The phoneme /ɛ/ orthographically represented by 'è' in such Kwa language as Yoruba, for instance, is also distinct in some variants of Igbo language but it is not represented in Igbo alphabets (Mbah and Mbah, 2010). But does this justify anglicizing even the captured letters of Igbo phonemes? Again there has been arguments on proper use of diacritics and tone marks, which most argue to be cumbersome and lacking in most keyboard characters of digital gadgets. The cheering news is that computer scientists (the Natural Language Processing group at the University of Sheffield, for an instance) are doing their best in this regard. More software with well encoded diacritics for Igbo language are already underway! (Ezeani et al, 2016). Igbo language is not the only language that uses diacritics in its orthography. Others, the German and the Yoruba languages for instances, are also on the same page and they are not makin big issues out it.

One of Confucius famous quotes says *"The beginning of wisdom is to call things by their proper names."*

Our collective identity should reflect us!

This is why this study is focusing on the anglicized place names (toponyms) found in some parts of Igbo land with the aim of possibly deconstructing/ rewriting them using our standard Igbo orthography and phonological system. This will help in no small measure in reawakening patriotic spirit in our youth, and Igbos in general especially in diaspora, regarding their root and identity!

2.4. Methodology

This research adopted a descriptive and comparative analysis method with a focus on the anglicized toponyms (place names). Area of study is South East of Nigeria.

Data was collected through both primary and secondary sources.

Primary data was sourced from Igbo indigenous respondents through random sampling technique. With the help of well-structured questionnaires 50 respondents (32 males and 18 females) were interviewed. These respondents are indigenes of communities selected for this research. They currently reside both within and outside their communities but have spent most part of their childhood and teenage age within their speech communities before migrating to the cities. The ages of the respondents are between 18 and 70 years and care was taken to ensure people without any form of speech impediments due to physiological defects or ageing were interviewed. They are very competent in their indigenous dialects and Standard Igbo, and equally conversant with their respective culture. To collect data from them, well-structured questionnaire was used and a few introspective questions were asked. Only literate adult respondents were interviewed because it is necessary that they pronounce, spell and write down names of their community, either in correct or anglicized forms, as the case may be.

The respondents were made to pronounce and write down their indigenous toponyms. The differences in sound between the correctly pronounced names and misspelt forms were captured through phonemic transcription. They were also made to pronounce other unfamiliar wrongly spelt or anglicized toponyms other than their own to find out if they could pronounce it as the indigenes do, e.g. ‘Awlaw’ and ‘Awgbu’ that are correctly spelt as ‘Ọlọ’ and ‘Ọgbu’ respectively.

Secondary data was also drawn from official gazettes, billboards (captured with high definition 48.mega pixel camera) and on-line information.

3.0. Findings and Discussion of Findings

3.1. Findings

Data collated were transcribed and grouped into eight groups. The last group, ‘H’ though is a collection of samples of uncommon errors and common diacritics omissions.

Group A: Introduction of ‘r’ after ‘o’ to substitute for the phoneme /ɔ/ in place of the letter ‘o’.

Table 3.1

S/N	Misspelt forms	Phonemic Transcription	Correctly spelt forms	Phonemic Transcription
1	Alor	/alɔ/	Àlọ	/alɔ/
2	Nkpor	/nkɔpɔ/	Ṃkpóò	/m̀kpɔɔ/
3	Amorka	/amɔka/	Ámóòkā	/amɔɔka/
4	Ihieorji	/ihieɔdʒI/	Ihieòjì	/ihieɔdʒI/
5	Umuafor	/umuafɔ/	Ụmụafọ	/ʊmʊafɔ/

6	Amaorji	/amaɔdʒi/	Amaoʒi	/amaɔdʒi/
7	Orsumoghu	/ɔsumoyu/	Ọshumogho	/ɔʃʊmoyu/
8	Abubor	/abubɔ/	Ábúbò	/abʊbɔ/
9	Obollo-afor	/obolo-afɔ/	Ubolo-afò	/ubolo-afɔ/
10	Amanator	/amanatɔ/	Ámánaātò	/amanaatɔ/

Above table has data that violates Igbo one-to-one correspondence of letter to phonemes in the wrongly spelt forms. Again consonants does not end words except in few cases of syllabic nasals and loan words. Consonant clusters observed here do not obtain in Igbo.

Group B: Introduction of ‘aw’ to substitute letter ‘o’ in place of perceived RP /ɔ/.

Table 3.2

S/N	Misspelt forms	Phonemic Transcription	Correctly Spelt forms	Phonemic Transcription
1	Awka	/ɔka/	Ọká	/ɔka/
2	Nawfia	/nɔfia/	Nóṛfíá	/nɔʃfiá/
3	Awgbu	/ɔgbu/	Ọgbu	/ɔgbʊ/
4	Awhum	/ɔhum/	Ọhùrím	/ɔhʊm/
5	Awlaw	/ɔlɔ	Ọlọ	/ɔlɔ/
6	Amawbia	/amɔbia/	Ámáòbìá	/amaɔbiá/
7	Nawgu	/nɔgu/	Nọọgu	/nɔɔgʊ/
8	Awkunawnaw	/ɔkʊnɔnɔ/	Ọkúnáánò	/ɔkʊnaano/
9	Awgu	/ɔgu/	Ọgwù	/ɔgʷʊ/
10	Awkuzu	/ɔkuzu/	Ọkúzu	/ɔkʊzʊ/

Consonant clusters observed in the misspelt column above violates Igbo syllabic structure and one –to-one correspondence of letter to speech sounds. There is no such things like two letters representing vowel sound in Igbo.

Group C: Letter Doubling:

Table 3:3

S/N	Misspelt forms	Phonemic Transcription	Correctly spelt forms	Phonemic Transcription
1	Nsukka	/nsuka/	Ñsúkà	/nsʊka/
2	Abba	/aba/	Àbà	/aba/
3	Izzi	/izii/	Izii	/izii/
4	Ajalli	/adʒall/	Ajali	/adʒall/
5	Ozalla	/ɔzala/	Ọzàlà	/ɔzala/
6	Nkwerrri-Inyi	/nk ^w eri-ɪni/	Nkwere-ìnyì	/nk ^w ere –ɪni/
7	Achalla	/aʃala/	Àchàlà	/aʃala/
8	Obollo-afor	/obolo-afɔ/	Úbóló-àfò	/ubolo-afɔ/
9	Uratta	/urata/	Urata	/urata/
10	Akatta	/akata/	Akata	/akata/

Letter doubling violates Igbo syllabic rule and a letter to a phoneme correspondence. Only digraphs can be two letters representing a consonant sound.

Group D: The use of ‘g’ in place of ‘gw’

Table 3.4

S/N	Misspelt forms	Phonemic Transcription	Correctly spelt form	Phonemic Transcription
1	Enugu	/enugu/	Enúgwú	/enug ^w u/
2	Enugu-Agidi	/enugu-agidi/	Ēnúgwú-ágìdì	/enug ^w u-agIdI/
3	Awgu	/ɔgu/	Ògwù	/ɔg ^w ɔ/

The digraph ‘gw’ with distinctive sound it represents obviously does not exist in English phonology, thus the anglicized twist is adopted as letter ‘g’.

Group E: Introduction of letter ‘h’ after ‘o’ at word final position.

Table 3.5

S/N	Misspelt forms	Phonemic Transcription	Correctly spelt forms	Phonemic Transcription
1	Okoh	/oko/	Ókó	/oko/
2	Agbor-Edoh	/agbɔ-edo/	Ágbò-Ēdò	/agbɔ-edo/
3	Ndeaboh	/ndeabɔ/	Ñdìábò	/ndIabɔ/

‘oh’ does not represent an Igbo vowel sound. ‘h’ at word final position violates syllabic rules.

Group F: Omission of letters

Table 3.6

S/N	Misspelt form	Phonemic Transcription	Correctly spelt form	Phonemic Transcription
1	Ibo	/ibo/	Ìgbò	/igbo/
2	Anambra	/anambra/	Anambara	/anambara/
3	Amansea	Amansi/	Ámánéésii	/amaneesii/
4	Neni	/neni/	Ñnèni	/nzeni/

Igbo phonotactics are violated which obviously affects intended meaning.

Group G: Use of letter ‘n’ in place of ‘m’

Table 3.7

S/N	Misspelt forms	Phonemic Transcription	Correctly spelt forms	Phonemic Transcription
1	Nkpor	/nkpɔ/	mkpoo	/mkpoo/
2	Nkpologwu	/nkpologwu/	Mkpólógwù	/mkpologwu/
3	Nkpota	/nkpota/	mkpoota	/mkpoota/
4	Nkpikpa	/nkpiɔpa/	Mkpikpa	/mkpiɔpa/

Syllabic nasals phonotactics are violated here.

Group H: Insertion of letter ‘t’ before ‘sh’ in place of ‘ch’, use of letter ‘y’ in place of ‘i’, omission of diacritics and others.

Table 3.8

S/N	Misspelt forms	Phonemic Transcription	Correctly spelt forms	Phonetic Transcription
1	Onitsha	/onitʃa/	Ọnicha	/ɔnɪtʃa/
2	Umuleri	/umuleri/	Ụmụleri	/ɔmɔleri/
3	Umunya	/umuna/	Ụmụnnya	/ɔmɔnna/
4	Umuagu	/umuagu/	Ụmụagu	/ɔmɔagu/
5	Umudinya	/umudina/	Ụmụdinnya	inpa/
6	Ehaamufu	/ehamufu/	Èhaamufu	/Èhaamofu/
7	Ndi-Torty	/nditɔtɪ/	Ndị- tọtị	/ndɪtɔtɪ/

Omission of diacritics obviously alter the actual pronunciation as well as meanings of the forms. For an instance, ‘umu’ literally has no meaning, at least in most, if not all dialects of Igbo.

3.2. Discussion of Findings;

The above groups of misspelt toponyms are not exhaustive of all the misspelt/anglicized forms found in entire South East of Nigeria. The selected few were chosen to represent identified errors in toponyms which the researchers could access the indigenes and/or source their detailed information.

In the course of this research, we were able to deduce that anglicisation has become a normalcy for long existing toponyms as well as the new emerging communities. Above data garnered from responses to some introspective questions and questionnaires suggests most people are oblivious of the fact that anglicized toponyms is an indication of language endangerment and identity crisis. On realization of this error, respondents gave various reasons for the trend. They include; About 90% of respondents agreed it initially began with colonial influence. Initiated by Britain in Colonial era, when Igbo orthography was not fully developed, so many Igbo phonemes were written as was pronounced or realized by the white men. For example, ‘Igbo’ was spelt or pronounced ‘Ibo, representing the bilabial implosive ‘gb’ /g̃b/ with bilabial stop ‘b’ /b/. Since after independence till date, Nigeria is seemingly still dependent intellectually, economically and other-wise, which fuels appreciation of alien culture more than our own heritage, language too not excluded. Thus, English being treated as ‘superior’ or ‘exalted’ language is being preferred more than Igbo language perceived as ‘inferior’ or ‘savage’ language.

Westernization (or what could be best described as inferiority complex) is another factor fueling this mindset. Some new community leaders admit having to face such challenges trying to register their names in official gazettes. For an example, the phoneme /ɔ/ is realized in such English words as ‘law’ /lɔ/, jaw /dʒɔ/, Hence, the 2 letters are adopted to represent the sound segment represented by the letter ‘o’ in Igbo as in ‘Awkunanaw’ instead of ‘Ọkunaano. All the respondents admitted having to face such complex on different occasions, not just with foreigners but with ‘the learned’ Igbos. This can rightly be called extension of British imperialism by Africans, in this case Igbos.

Mispronunciation of toponymns is more common with non-indigenes of a speech community than with indigenes. Most respondent could correctly pronounce their indigenous town names but could not do same for others that they are not familiar with because of the misspellings. For example, a respondent couldn't pronounce "Awlaw" and 'Awgbu' correctly in the pattern of indigenes, but when written as 'Ọlọ' and 'Ọgbu' it became much easier for her. This signals danger because there was total loss of Igbo flavor in spelling of the names.

Semantic ambiguity and/ or total loss of meaning of toponymns cannot be over emphasized from sampled toponymns. For an instance, the English spelt toponym 'Abba' a town in Anambra State, was erroneously pronounced with HL tone 'Ábbà' by a non-indigene and interpreted it to mean 'father' as in Greek language, whereas the correct spelling 'Abà' is a name connected to their ancestry. This ambiguity makes meaning difficult to grasp. There is also total loss of meaning of most of the toponymns. According to a respondent, an Awka indigene, Amansea for an instance correctly spells 'Amanesī' which means 'a six clan Community' where 'ama' means 'clan' and 'esī' means 'six' in the Awka variant of Igbo language. But Amansea has literally no meaning.

Proper use of diacritics (both tonal and alphabetical) in spellings of toponymns is cumbersome for most respondents especially tone marking. Greater percentage however could infer meaning and actual pronunciation without the tone marking and they advocate that sub dots and super dots are enough and still achievable as obtainable in other languages. 80% of respondents strongly believe this will help to avert impending endangerment of Igbo Language.

This study also reveals that non-use of diacritic letters especially the 'ì ọ ù' for /I ɔ ʊ/ respectively in place names as well as other usages is an indication of potential attrition of Igbo orthography, language endangerment and ultimately death of Igbo language as greater percentage of respondents agreed.

4.0. Summary and Conclusion

4.1 Summary

Igbo phonemes are misrepresented in toponymns through various forms of anglicisation which include; Omission of diacritics, introduction of letter 'r' and 'h' after o, introduction of 'aw', letter doubling, use of 'n' in place of 'm', insertion of 't' to form consonant cluster with 'sh' omission of letters and use of 'e' for the phoneme /ɛ/. A lot of Igbo language phonotactic rules are violated, resulting in many adverse effects on language and identity of the Igbo people. There is inconsistency in phonemic representation, instance of phoneme /ɔ/ by use of both 'aw' and 'or' which violates the rule of Igbo phonology that allows for only one-to-one correspondence between every letter of alphabet and speech sound they represent. Some dialectal distinctive sounds yet to be included in standard Igbo orthography poses problems in correct use of letter of alphabet for the actual sounds it represent. Mispronunciation and semantic ambiguity of wrongly spelt toponyms are quite obvious. This distorts intended meanings and mars identity. Proper use of diacritics (both tonal and alphabetical) in spellings of toponymns tends to be cumbersome, an indication of potential attrition of Igbo orthography.

4.2 Conclusion

Anglicization is a negative influence from past colonial era and western superiority mindset. This complex seems to be fundamental to negative misconceived identity reconstruction observed in Igbo toponyms, the ripple effects also manifesting in identity crisis observed in the change of naming patterns of individuals. Orthographic misrepresentation of Igbo phonemes in

Igbo place names has grave consequences on the Igbo language. The negative effects manifested in wrong spellings, wrong pronunciation and semantic ambiguity and/or total loss of meaning of the intended forms. Language being embedded in culture, when incorrectly used could lead to distorted identity, compromised value system, truncated cultural transmission and these could inadvertently result in a 'living lost race'. From information garnered so far in the course of this research, it is not only toponymns but also language are endangered and a change in this ugly trend is possible. If this change would be achieved, it would go a long way in salvaging other areas of Igbo studies, language and culture that are already on the verge of extinction.

4.3 Recommendations

Anglicization of Igbo toponymns is almost an age long practice that adversely affects the development of Igbo language. For this ugly trend to be corrected, all hands must be on deck. This research recommends the following approaches to this end:

1. **Political Approach:** Igbo political leaders should be in the fore of this crusade. Just like we see many political party slogans often written correctly in Igbo with all the diacritics E.g.: 'Ñké à bù ñké ānyị, etc. they can as well make policies to change all wrongly spelt Igbo place names in official gazettes, documents, bill boards, maps, etc to correct versions. Measures too should be taken to ensure compliance to this in formal sectors. Funds should be provided for Academia to further research in developing an all-inclusive Igbo orthography.
2. **Technological Approach:** ICT experts, especially NLP developers as well as computational linguists should be encouraged fund wise to lead in innovations that promote correct representation of Igbo phonemes especially with diacriticked letters. Use of such tools as ADRS (Automatic Diacritic Restoration Systems) should be encouraged for Igbo language texts. Igbo diacriticked letters (including tones) should be encoded in evolving softwares. Google maps and other software bearing wrong spellings of Igbo place names should be corrected following official directive from government.
3. **Pedagogical Approach:** Teachers and academics should encourage students in the correct use of Igbo letters when filling their profiles and writing other academic exercise. E.G; 'We met in Enugwu' instead of 'We met in Enugu' should be encouraged. Linguists too should be funded to brainstorm and revise/update Standard Igbo orthography to accommodate all the distinct speech sounds of Igbo.
4. **Commercial Approach:** Toponymic commodification of our indigenous product can also boost morale in being proud to write our place names correctly. Enterprises like sports (e.g Ényímbà FC of Ābá), Agro products (Ádáàni rice), etc when upgraded to international standard can promote our indigenous place names. Recently, we observe in numbers breweries adverts proudly done in the Igbo language. Attaching slogans like 'proudly Ònichá-ado' will be a good one.
5. **Entertainment Approach:** This platform may prove more effective than aforementioned approaches especially in conscientizing the younger generation against westernization. Popular Igbo comedians and musicians can be engaged to use toponymic sloganism. Example: 'This is Óká. Ébé ñkà nà úzū bidòrò. Such would undoubtedly motivate the youths to correctly write place names.
6. **Media:** International media houses like BBC Igbo can also weigh in more on correct use of the Igbo orthography in their programs since they have a wider global outreach than some of our local broadcasting firms.

7. Tourism/ Innovative approach; We can also do well and desist from giving our naturally endowed beautiful scenery, tourism sites/ edifices, indigenous innovations, etc foreign names. Such labels like Himalayas estate, Dubai estate, Sapientia radio is not what we should be proud of. We should at least reduce to barest minimum where we can help it the use of foreign names in designating places and firms. E.g; Ikenga brand of Innoson autos, Odenigbo radio, Akonauche radio, etc

The above is not exhaustive of possible solutions to orthographic misrepresentation of Igbo phonemes in our contemporary toponymic styles but if these few measures would be adopted, we may just be a click away in nailing this ugly trend and restore our prestigious identity

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Communicative Approach to Language Teaching (Lt): The Case of Igbo As L2 in a Classroom Context

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Abstract

Research findings have revealed that teaching of Igbo L2 in universities Southeast Nigeria has not yielded the desired results. Learning a language involves knowing the four language communication skills: speaking, listening, writing and reading. Hence, this research reviewed and revealed the strength of Communicative Languages Teaching Approach as a reliable model for teaching Igbo as a Second Language. The primary data are sourced from non-participant observation and secondary data are drawn from library and internet sources. Descriptive and systematic review methods and content analysis were employed in the analyses of the research data. It anchors on Vygotsky's (1962) social learning theory which states that children gain knowledge, at least complex thought, from social interactions with adults and wiser children. Though language learning such as Igbo L2 can be task for children and adults. This research however reveals that situations which help to promote communication among the learners should be created by the instructor and language should be taught by integrating all language skills and not by only one skill. It means communication approach is not limited to only speaking skill; listening, reading and writing skills should be developed too.

Keywords: Igbo, language teaching, communicative approach, communication skill

Introduction

The Igbo language is gradually gaining international attention across the globe. Demand for teachers of Igbo language is on the rise too. Many persons: professional and unprofessional, native and non-native speakers alike yearn to occupy these positions. Igbo is taught as local, second and foreign language across the world. 'Foreign language learning and teaching refer to the teaching or learning of a nonnative language outside of the environment where it is commonly spoken. A distinction is often made between 'foreign' and 'second' language learning. A second language implies that the learner resides in an environment where the acquired language is spoken (Moeller & Catalano, p. 327). Nwankwere and Opara (2016) state that 'the Igbo language is developing with quantum leaps with the current Igbo second and foreign language (Igbo L2, FL) teaching and learning programmes mostly run in tertiary institutions in Southeastern Nigeria. However, their pedagogic practices are heavily characterised by traditional formalist principles and techniques. They are lacking in modern L2 and FL versatility and employment of techniques that motivate learners for optimal achievement and performance.' In order to achieve the set teaching objectives, there are needs to ensure that the appropriate teaching methodologies are adopted especially when teaching Igbo as a Second

Language (ISL). This research reviews and reveals the strength of Communicative Languages Teaching Approach as a reliable model for teaching Igbo as a Second Language. There are several models that have been employed over the years by language teachers in teaching and learning of Languages across the globe. Some of these models include Audio-lingual, Grammar Translation, Suggestopedia, Total Physical Response etc. Thamarana (2015) avers that all models of language teaching methods. Including Communicative Language Teaching (CLT), are based on theories, have their strong points, focus and shortcomings. 'In other words, methods are developed based on theories such as behaviourism, structuralism, constructivism and universal grammar. Nwankwere and Opara (2016) state that previous researches have revealed that over 60% of the Igbo L2 learners studied cannot communicate effectively in the Igbo Language. For a second language learner of Igbo to communicate effectively, the learner should have a good knowledge of the language because competence is always commensurate to performance. However, the inability of the learners to use the Igbo language effectively may partially or completely be dependent on the teaching methods or approach employed by the language teachers.

A large number of teaching and learning approaches, theories and hypothesis have been developed to congregate the learning necessities of different learners, geographic regions, target languages, and student backgrounds. Nevertheless, the Communicative Language Teaching (CLT) approach is one of the most important and applicable teaching and learning theories in the contemporary language teaching profession. The reason is because communicative language teaching as an approach supplies great varieties of flexibilities and opportunities which both teachers and students can work out from time to time (Kennedy, 2002). During the late 1960s and early 1970s, as Baugh (1993) noted, a large number of language teachers believed the traditional concepts of language learning were unable to respond to the demands of language learners. For example, many believe that learning social terms, interpersonal and intercultural interactions were as important as learning grammar and vocabulary. Also, learning of language does not only mean training on language skills but also concentrating on the ability to communicate.

The policy of CLT according to Santos (2017) may connect to diverse classroom activities and instruments, such as group sharing, classroom discussion and assignment, role-play learning and problem-based learning. Nevertheless, a number of language professionals are of the opinion that it is difficult for language teachers to develop and design curriculums and syllabuses that can merge the CLT approach. For instance, Tweedie and Johnson (2018) argue that the CLT approach is a combination of methodology for discussion and role-play activities and therefore, cannot stand and exist alone as an activity or teaching and learning tool. According to Richards, Platt and Platt (1992: p. 65) Communicative Language Teaching (CLT) is "an approach to foreign or second language teaching which emphasises that the goal of language learning is communicative competence". Communicative competence, in the words of Tarvin (2014) is 'the ability to use language, or to communicate, in a culturally-appropriate manner in order to make meaning and accomplish social tasks with efficacy and fluency through extended interactions'. The idea of communicative competence is partially dependent on Chomsky (1965) notion of competence and performance where competence is viewed as the speaker-hearer's innate linguistic knowledge of his language while performance refers to the actual use of language in concrete situations. But it was in a large extent dependent on:

'What Hymes (1972) referred to as "communicative competence." Hymes coined this term in order to contrast a communicative view of language and Chomsky's theory of competence.

Chomsky held that linguistic theory is concerned primarily with an ideal speaker-listener in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitation, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. For Chomsky, the focus of linguistic theory was to characterize the abstract abilities speakers possess that enable them to produce grammatically correct sentences in a language. Hymes held that such a view of linguistic theory was sterile, that linguistic theory needed to be seen as part of a more general theory incorporating communication and culture. Hymes's theory of communicative competence was a definition of what a speaker needs to know in order to be communicatively competent in a speech community. Nandihally, K. P. (2019, p.728 – 729)

Communication competence is important in Second Language Learning because “the role of the language teacher is to help learners get along in real-life situations” (Savignon, 1997, p. 114). CLT came into existence in the early 1960s as a result of changes experienced in language teaching and the theoretical assumptions behind them which were also being rethought; educators and linguists, as at that time, had grown dissatisfied with the Audio-lingual and Grammar Translation methods of foreign language instruction (Thamarana, 2015) and it was also favoured by Halliday's linguistic theory of communication which centred on functional account of language use. According to him, the study of language is concerned with the ‘description of speech acts or texts, since only through the study of language in use are all the functions of language, and therefore all components of meaning, brought into focus’ (Halliday 1970, p.145). Hence, learning the grammatical rules that govern a language from orthography cum phonology to its morphology and syntax is a good ideology but it is more honourable to study a language bearing in mind all the components and levels of language analyses and how they affect intended meaning.

Communicative Approach to Language Teaching

A large number of definitions of communicative approach to language teaching have appeared in literature. Pesola (1992) defines communicative language teaching as a contextual and actual approach used to guide students to communicate in various classroom activities. In another sense, Haas (1997) is of the opinion that communicative language teaching is a learning process, which involves the various activities to do with communication that take place in the classroom activity. Communicative language teaching focuses on the improvement of learners' communication and interaction skills and pays more attention to communication process rather than mastering linguistics structures. Also, Scarcella (2015) defines Communicative Language Teaching as theoretical devices in conducting learning teaching process through various communicative activities. In CLT, “communication” means using language to make request, give advice, agree and disagree, complain, praise, to try to persuade people to do things, and so on. Communicative Language Teaching is a learner-centered approach in which the learners are given importance. All the roles are performed by the learners who are expected to participate in the communication processes actively. This assures that learners can effectively and confidently communicate in real-life situations during learner-to-learner interaction and learner-to-teacher communication. According to Desai (2019), communicative language teaching is a process in which learners are given opportunity to communicate in the target language. The use of functional aspect of language makes them able to communicate in the target language in their day to day life. The idea behind communicative approach is that learning a language

successfully comes through having to communicate real meaning. Here, the teachers are just the facilitators who facilitate the learning procedures and present such types of activities that facilitate the communication processes; and also create an enabling environment in which students can interact effectively among themselves. The instructors only supervise the learning procedures and do not disrupt the learning processes in order to correct the errors of the learners. They simply note down the errors so as to correct it at a later point. The focus should be on meaning, not on form. Some supporters of CLT, as Geoff Thompson (1992) argue that this is misconception of CLT. However, even he admits that there are good reasons for this “misconception”. Therefore, language is primarily a tool for communication. Learning a language means learning to perform communicative speech act with it. Based on the some views above presented by some linguists, we can conclude that Communicative Language Teaching (CLT) is a very closely related with various activities used by the teacher in teaching language through communicative approach where the teacher created language immersion setting in the classroom, planned lesson around themes that were interesting to the students, asked the students to think critically, reinforced concept and skills from the regular classroom, integrated culture, and gave students opportunities to use the target language in a variety situations.

Principles of Communicative Approach to Language Teaching

In communicative approach to teaching, Larsen-Freeman (2000) in his study to principles of communicative approach to language learning, states that meaning should be given a significant value. He opines that the focal point of the approach is to create in the learners the ability to comprehend the goal and expression of the writers and speakers. Group work is encouraged in this approach to learning because it provides the opportunities to communicate in the target language to the learners. It also supports and promotes teacher-learner and learner-learner communication. It helps to encourage the co-operative relationship among students. The teacher should give work in group or in pair which give opportunities to share the information among them and also provides the opportunities to the learners not only to learn what to say but also how to say it. Group work equally helps promote the communication among the learners as Richards and Rodgers (1986) state that students are expected to interact with other people, either in the contact, through pair and group work, or in their writings.

The target language is a vehicle for class room communication and should be used in the teaching and learning processes. Therefore, the use of the learners’ native languages should be judiciously avoided so that they would be able to effectively communicate in the target language. Desai (2015), in his study on the principles of communicative language teaching, states that proper use of language is given more emphasis rather than accuracy. He is of the opinion that accuracy and the appropriate use of language come involuntarily at the later stage when the learners learn to use the language.

In communicative approach to teaching, the purposes of communication are more important than linguistic structures. Klonny (2020) states that each language has limited number of sentence patterns and mastering only those sentence patterns does not help the learners to communicate in the target language. The learner needs to learn the communication functions of those structures. Language should be taught by integrating all language skills and not by only one skill. It means communication approach is not limited to only speaking skill; reading and writing skills should be developed.

Situations which help to promote communication among the learners should be created by the instructor. The teacher through activities should educate them on how language should be used in a social context. Here, dramas, role plays, games should be used in the class room to promote the real communication. Performance/stage show, role plays and entertainment activities should be used in the class room to support the real communication. They may be instructed and also coached on strategies for how to improve their comprehension.

According to Jacobs (2016) using this approach, errors are tolerated by the teacher/instructor because the center of attention is on the ability of the learners to speak in the target language. The instructors only supervise the learning procedures and do not interrupt the learning processes in order to correct the errors of the learners. They simply note down the errors so as to correct it when the activities are over. This will inevitably work in Igbo L2 class.

Lectures and Class Discussions: A classroom discussion in communicative language teaching and learning involves a sustained exchange between and among teachers and their learners with the purpose of developing learners' capabilities or skills in the target language. The process may involve relaying instruction, communication games, problem solving, talking about yourself, talking about the happenings, simulation and role play. The varieties of class discussion allow instructors to fit particular strategies to class needs. This flexibility stems largely from grounding in Vygotskyian social learning theory, which emphasizes knowledge and conceptual gain through peer-to-peer dialogue. He is of the opinion that peers coexist in the “zone of proximal development,” where knowledge could be shared and misconceptions clarified through dialogue (Vygotsky 1962). Moreover, this kind of semi-public dialogue can also facilitate better oral / speaking skills and human reasoning towards the target language. When an instructor effectively facilitates rich discussion in a class, their students are more apt to build upon the existing knowledge frameworks they continue to develop, and achieve better learning outcomes.

However, Fox-Cardamone (2002) states that students prefer the intimacy of small group discussion over whole-group discussion and instructors therefore, should consider group work and other activities that integrate both practices, and evaluate the preferences and needs of their specific classes. Also, the study conducted by Hollander (2002) shows that students are more able to learn together when they face each other in the small circle. Students also support each other in learning when they make a commitment to solve problem jointly through discussion and shared explanation. Sometimes, students in the class who have never participated in small group approach their assigned task in highly individualistic ways. For example, rather than work together on a series of questions they have been asked to discuss, they decide that each student will work alone on one of the question and share his/her answer with the others. Here, the teacher performs the role of discouraging privatizations of group works, and thereby, ensures adequate participation of all the learners. More effective cooperative learning occurs when students maintain a commitment to sharing insight with each other. Four or five heads are better than one when it comes to responding to an assignment. However, individual accountability is encouraged to make sure each group members have a responsibility to contribute to the group and do his/her “fair share”.

Class exercise and assignments

Language exercise is a crucial link in classroom communicative language teaching. How to improve students' practice is an important problem that teachers should pay attention to in teaching. The exercise involves the application of practice teaching in the classroom, which

mainly form contact with listening, speaking, reading, writing, translating and analysing a few aspect of the target language.

Loyola (2017) identifies five conditions that the language class exercises and assignments should fulfil before administering them. These conditions include:

- 1 The assignment and the exercise must be authentic.
- 2 They should always be engaging.
- 3 Activities should be varied.
- 4 They need to be focused on the unit theme.
- 5 The students should be forced to use the target language

CLT Approach in Igbo L2 Classroom Context

Language is the most important and the commonest means of information dissemination and communication amongst all people. It is a mode of identity and means of preserving cultural heritage of a people. The South-East Nigeria and other parts of the North-Central and South-South regions of Nigeria are predominantly Igbo speech communities who speak different dialects of the Igbo language and have the Standard Igbo as their formal cum regional language as well as a unifying language of the Igbo ethnicity. ‘Unfortunately, it has been observed that Igbo language is fast deteriorating as a means of communication among the Igbo. The Igbo have embraced foreign languages in place of their mother tongue’ (Igbokwe, 2013 p. 144). This reality has motivated several scholars of the Igbo language and related disciplines to carry out series of research on the best method for teaching and learning of the Igbo language. Iloene, Iloene, Mbah and Mbah (2013) examined the experience of teachers in the use of new technologies to teach the Igbo language. Their study investigated the extent to which new technologies are available and accessible to Igbo teachers, competence of the Igbo language teachers in the use of the new as well as the challenges they face. The findings of their research revealed that the new technologies were readily available and accessible to the Igbo language teachers most of whom are very competent in use of the technologies but application software are not available by default for Igbo. They also advocated interventions to enhance the utility of the Igbo language as a vehicle for new technologies in language teaching

CLT Igbo L2 Classroom Activities

Savignon (1991) states that CLT derives from a multidisciplinary perspective that includes, at least, linguistics, psychology, philosophy, sociology and educational research. It is a perfect approach for language teaching in a fast changing world like ours where call for interdisciplinary researches is the order of the day. It is all encompassing in nature, every idea initiated by scholars mention above are accommodated in CLT. Brown (1994: p.244-245) avers that “Communicative Language Teaching is a unified but broadly – based theoretical position about the nature of language and language learning and teaching”

Richards (2006) states that ‘since the advent of CLT, teachers and materials writers have sought to find ways of developing classroom activities that reflect the principles of a communicative methodology.’ He further divided the activities into Accuracy Versus Fluency Activities, Mechanical, Meaningful, and Communicative Practice, Information-Gap Activities, and Emphasis on Pair and Group Work. He posits that for effective teaching and learning of a language (Igbo Language for instance), there is need for the language instructors and the learners to identify and employ the above mentioned activities effectively.

In accuracy and fluency activities are obviously important in achieve the set objectives in Igbo as Second Language. Accuracy is the quality or state of being correct or precise in the use of language while fluency is the ability to write or speak a foreign or second language easily and eloquently.

If the aim is to gain fluency, the focus should be on exercises that give the student an opportunity to communicate freely and naturally, and to practice their communication strategies as they try and improvise to keep the conversation flowing. Errors do not matter. If on the other hand the aim is to gain accuracy, the exercises should focus on eliminating errors by using correct grammar and set sentences. These do not have to be relevant to the situation. When teaching second languages the teaching methods should be in accordance with the student's goal (Nilsson, 2012 p.12)

Hence, effective learning and teaching of Igbo L2 should be more activities based. Fluency activities for Igbo L2 learners include information gap task, Igbo dramatic/theatrical activities (such as *Ajuru m a bja be gi, i bjakwa be m nno; Onye na-akọ ede..., Onye e lela anya n'azu...*), story construction in Igbo language and many more. Accuracy activities, on the other hand complements the fluency activities; they include Igbo grammar and pronunciation drills, identifying mistakes in spoken and/or written utterances and correcting them, stating the opposite of words, word classes etc. Such activities are done in small groups or pairs to encourage the Igbo L2 learners from diverse culture and diverse mother-tongue to engage in activities that requires they use the Igbo language (L2) in a conversation thereby forcing them to negotiate meaning, correct their misunderstanding as well as overcoming all communication barriers they may be exposed to.

Three different kinds of practice were identified by Richards (2012). They are mechanical, meaningful, and communicative. According to him, mechanical practice 'refers to a controlled practice activity which students can successfully carry out without necessarily understanding the language they are using. Examples of this kind of activity would be repetition drills and substitution drills designed to practice use of particular grammatical or other items. Activities of this kind are of limited value in developing communicative language use.' In meaningful practice, language control is still provided but it is the responsibility of the learners to make meaningful choices when carrying out practice. Meaningful activities engage students actively, constructively, intentionally, in an authentic and cooperative ways. It gives then privilege to answer questions on certain terms used often by students or certain issues that are easy to come by. Hence, meaningful classroom activities create learning opportunities that engage and motivate learners, thereby making them successful. Communicative practice, according to Richards (2012) refers to activities where practice in using language within a real 'communicative context is the focus, where real information is exchanged, and where the language used is not totally predictable'. Rubtcova, Pavenkov and Pavenkov (2017) add 'communicative practice is the kind of interaction with feedback between two or more individuals who have normative expectations, who interact directly, face to face in a strictly defined space-time continuum'. Practice is essential in learning a second language such as Igbo because practice is the shortest route to perfection and the easiest way to learn a language is to practice its use in the society. It is important that the Igbo L2 learners and their teachers should employ and encourage consistent use of the Igbo language in Igbo classroom setting and the learners should at the best of their knowledge use the Igbo language in the daily activities within the speech community.

Information gap activities is another aspect of second language teaching that has been useful over the years. According to Harmer (1991), an information gap refers to a lack of shared knowledge between two individuals in a conversation. The purpose of the conversation is to bridge this gap and ensure that both parties have the same information. It's important to have effective communication to ensure that the information gap is closed and both parties are on the same page. In the realm of language education, Kayi (2007) strongly advocates for the implementation of information gap activities, which require students to work collaboratively in pairs. One student possesses knowledge that their partner lacks, and it is their responsibility to transmit this information to achieve a shared objective. These activities serve a multitude of purposes, such as problem-solving or data collection. The ability to communicate effectively is imperative in these situations to bridge the gap and ensure that both parties possess identical information when it comes to teaching speaking using information gap activities, there are some strategies that can be very helpful, according to Zhang (2004). One of the key strategies is to encourage pair work and group work, which allows learners to interact with one another and exchange ideas without feeling intimidated or threatened. Additionally, personalization and individualization are important, as they give learners the chance to express their own opinions and work at their own pace. Making activities interesting and varied can also help keep learners engaged and motivated, while giving the teacher the chance to evaluate their performance and adjust their teaching accordingly. Ultimately, using information gap activities requires a combination of careful planning, assessment, and a willingness to adapt to the needs of individual learners.

Conclusion

A distinction is often made between 'foreign' and 'second' language learning. A second language implies that the learner resides in an environment where the acquired language is spoken. Nonnative learners of Igbo language in Southeast Nigeria and other neighbouring towns of Igbo extraction are Igbo L2 learners. Teaching and learning programmes mostly run in tertiary institutions in Southeastern Nigeria are part of the Igbo L2 classroom settings. However, their pedagogic practices are heavily characterised by traditional formalist principles and techniques. They are lacking in modern L2 and FL versatility and employment of techniques that motivate learners for optimal achievement and performance.' A large number of teaching and learning approaches, theories and hypothesis have been developed to congregate the learning necessities of different learners, geographic regions, target languages, and student backgrounds. Nevertheless, the Communicative Language Teaching (CLT) approach is one of the most important and applicable teaching and learning theories in the contemporary language teaching profession. The reason is because communicative language teaching as an approach supplies great varieties of flexibilities and opportunities which both teachers and students can work out from time to time. Learning of language does not only mean training on language skills but also concentrating on the ability to communicate. Communicative Language Teaching (CLT) is "an approach to foreign or second language teaching which emphasises that the goal of language learning is communicative competence. Communicative Language Teaching is a learner-centered approach in which the learners are given importance. All the roles are performed by the learners who are expected to participate in the communication processes actively. This assures that learners can effectively and confidently communicate in real-life situations during learner-to-learner interaction and learner-to-teacher communication. this paper therefore recommends that the Igbo L2 teachers/facilitators should always employ the Igbo language as the vehicle for

class room communication and should be used in the teaching and learning processes. Therefore, the use of the learners' native languages should be judiciously avoided so that they would be able to effectively communicate in the Igbo language. And that proper use of the Igbo language is given more emphasis rather than accuracy since accuracy and the appropriate use of language come involuntarily at the later stage when the learners learn to use the language.

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Language and Social Dynamics in the Concubinage System of Igbo Nigeria: A Sociolinguistic Study

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Abstract

The practice of concubinage cuts across culture and religions of Nigerian people. It is popularly defined as the practice of a man cohabiting with a woman who is not legally married to him. The objective of this paper is to redefine concubinage as a cultural practice in one hand and as a religious practice in the other hand; it will also x-ray its impact and value in Nigerian society where it is encouraged in either of these perspectives. The researchers adopted the sociolinguistic theory of language and power for this study. This theory examines how language is used as a tool of power and how power dynamics shape language practices and attitudes within a society. The data for this research were elicited from non-participant observation and oral interviews while the secondary data were drawn from library and internet sources. The areas of study are Ezaa, Ngwaa, Mbaise and Awka Igbo of the South Eastern Nigeria. The research was limited to these speech communities because of non availability of funding and the need to arrive at exhaustive findings. Hence, qualitative and systematic review methods and content analysis were employed in the data analyses and it was revealed that there are fewer men to women in every community after wars or crises; to rejuvenate life and well being of everyone and boost the population of the society, men are encouraged to go into polygamous and keep concubines and these are institutionalized via language since they require verbal agreements.

Keywords: concubinage, social theory of culture, speech community, Igbo

Introduction

The institution of concubinage has long been a significant socio-cultural practice in Nigeria, particularly in the Southeast regions. Concubinage involves the establishment of a quasi-marital relationship between a man and a woman, where the woman holds a subordinate position and often has a lower status compared to a legally recognized wife. This system is embedded in complex social dynamics, power structures, and gender relations within communities. Language plays a crucial role in shaping and reflecting social dynamics, power relations, and cultural practices within a society. Sociolinguistic research offers valuable insights into how language functions within specific cultural contexts, shedding light on language practices, variations, and attitudes associated with various social institutions. This study undertook a comprehensive sociolinguistic exploration of the concubinage system in Southeast Nigeria, delving into the language practices and communication patterns that characterize this unique socio-cultural institution. These were achieved via examination of the sociolinguistic dimensions of the concubinage system in Southeast Nigeria, investigating language practices, variations, and attitudes within this unique socio-cultural institution. By exploring the role of language and its implications on power dynamics, gender relations, and cultural norms, this study contributes to a comprehensive understanding of the concubinage system and provides insights for promoting

linguistic equality, gender empowerment, and cultural understanding within these communities since concubinage system in Southeast Nigeria represents a significant socio-cultural institution with complex power dynamics, gender relations, and communication patterns. Diala (2000) posits that concubinage is a relationship or contract involving married males, females, widows, and/or widowers regarding sexual services practiced in socio-cultural communities where extra-marital sexual services and relations are encouraged. Researchers have proven that there is a growing body of literature on concubinage in Nigeria but there is lack of in-depth sociolinguistic research specifically focused on the language practices, variations, and attitudes within this system in the Southeast and Northeast regions. Therefore, the research problem addressed by this study is the need to understand the role of language and its sociolinguistic implications within the concubinage system in this region. Therefore, a comprehensive examination of the language practices, variations, and attitudes within the concubinage system is necessary to provide a holistic understanding of this complex institution. Understanding the language practices within the concubinage system is vital for several reasons. Firstly, it contributes to unraveling the power differentials and gender relations that exist within these communities. Language use and communication patterns within the system may reflect and reinforce these social dynamics. Secondly, exploring language variations associated with concubinage across different communities in Southeast Nigeria can shed light on linguistic diversity and its relationship to cultural practices. Lastly, investigating language attitudes and ideologies towards concubinage provides insights into the social perceptions, linguistic stigmatization, and societal norms surrounding this practice. By addressing the research problem, this study aims to bridge the gap in knowledge regarding the language dimensions of the concubinage system in Southeast Nigeria.

Objectives, Research Method and Theoretical Framework

The primary objectives of this study are to explore how the language practices and communication patterns vary within speech communities engaged in the concubinage system; to investigate the language attitudes and ideologies towards concubinage, analyzing the societal perceptions and linguistic stigmatization related to the system in speech communities of Southeast Nigeria. This research also examines how language use within the concubinage system intersect with broader socio-cultural and historical contexts and to determine the sociolinguistic implications of the concubinage system on power dynamics and gender relations in the speech communities. It also provide insights for addressing linguistic inequalities, promoting gender equality, and fostering cultural understanding within the context of the concubinage system.

Data for this research were elicited via observations and document analyses and interviews. Semi-structured interviews were conducted with individuals involved in the concubinage system, including concubines, legally recognized wives, and other community members. Some of whom were not willing to speak to the researchers. These interviews allow for rich data on language practices, variations, attitudes, and power dynamics within the system. Interviews were audio-recorded, reviewed and analyzed systematically. Non-participant observations were conducted in relevant community settings to observe language use, communication patterns, and social interactions within the concubinage system. These provide contextual insights into language practices and power dynamics.

Triangulation of data sources (interviews, observations, and documents) was employed to enhance the credibility and validity of the research findings. Multiple perspectives and data

sources were compared and analyzed to ensure a comprehensive understanding of the sociolinguistic dynamics within the concubinage system.

The sociolinguistic theory of language and power provides a valuable framework for analyzing the sociolinguistic dimensions of the concubinage system in Southeast Nigeria. This theory examines how language is used as a tool of power and how power dynamics shape language practices and attitudes within a society. Applying the four aspects of the theory (Language as a Marker of Power, Linguistic Stigmatization and Marginalization, Language and Negotiation of Power) to the study of concubinage shed light on the power differentials and social hierarchies within the system.

The language and power theory emphasizes that language serves as a marker of social status, privilege, and power. Within the concubinage system, language can be used as a means to reinforce and maintain power differentials between the man, the legally recognized wife, and the concubine. The study explores how language choices, linguistic behaviors, and access to language resources may vary depending on the individuals' positions within the system. The study examines how language is used by individuals within the concubinage system to negotiate power, assert their identities, and challenge or reinforce social norms. It explores the ways in which language use and communication strategies may reflect or contest power imbalances and gendered roles within the system. Language and power theory also highlights the role of language planning and language policies in addressing linguistic inequalities and empowering marginalized groups. Hence, this study informs interventions and policies aimed at promoting linguistic equality, empowering concubines, and challenging linguistic stigmatization within the concubinage system.

Language and Social Dynamics of Concubine System in Igbo Land

Language plays a crucial role in shaping and reflecting social dynamics, power relations, and cultural practices within a society. It is known to be the vehicle that carries the culture and other elements of culture in any given human society. Igbo language, together with the norms and values of the Igbo people, are transferred from one generation to another through language and communication. Language is the commonest tool of communication. Moreover, language plays an important role in concubinage. Relevant documents such as oral narratives, songs, proverbs, and local literature which reveal and teach linguistic patterns, cultural norms, and ideologies associated with the concubinage system and other aspects of Igbo belief systems are made available for the younger generation through language. Simbolon, Wibowo and Suherman (2022) state that the changes that happen in societies can be in the form of social values, social norms, community behavior patterns, community institutions, etc. The idea of concubinage was an acceptable social norm in most Igbo clans and communities; just like marriage, it is anchored towards multiplication of humanity. Simbolon, Wibowo and Suherman (2022) identified four processes of social dynamics. They include diffusion, acculturation, assimilation, and accommodation. The Igbo concubinage system, just like other cultural practices in the land, was diffused and accommodated. All the participants revealed that all parts of Igbo land have different ways of encouraging population growth outside marriage. The typical Igbo traditional society is one without orthodox medicine and one which encourages the survival of the fittest though interpersonal and intercommunity relationships are sacrosanct. Because of high infant mortality rate and the desire of every clan to ensure that their human capital does not diminish or go extinct, concubinage was initiated by few communities and it was diffused from one individual to another, from one group to another and from one clan or culture to another. This

diffusion occurs because of the interconnection between these communities. After the diffusion of concubinage system in the land, it was accommodated as a way of life. Simbolon, Wibowo and Suherman (2022) aver that ‘accommodation refers to human efforts to relieve conflict or actions to achieve stability in social interactions.’ The process of acculturation encourages mixing borrowed cultures with indigenous one; that was not the case of Igbo concubinage system in the traditional Igbo society. Assimilation, on the other hand, arises from the existence of groups of people with diverse cultural backgrounds who interacted directly and intensively over a long period so that the culture of that community group will change its distinctive character to become elements of a new culture that is different from the original one. Hence the Igbo concubinage system in the traditional Igbo society adopted the process of diffusion and accommodation but in recent times, after the advancement of Christianity, the concubinage system is threatened by acculturation and assimilation of the western culture which arrived in the name of a new religion and civilization.

Uchendu (1962) posits that concubinage is as institutionalised as marriage in some African cultures in which extra-marital affairs are culturally-accepted. Most time, people engage in the act of concubinage in order to bear children and have sexual satisfaction, bear a male child (for transmission of a family lineage and for economic gain via partnership and/or acquisition of land, economic trees/plants, and various financial responsibilities. However, all these cannot be achieved without language; the language practices and communication patterns play vital role in communities where concubinage system is practiced. Mansour (2018) posits that ‘when considering language and sexuality, and their relationship to one another, often a certain general conjecture tends to blend two levels of approach that are not necessarily similar. The first is language as a system; old, formal, and grammatical; offering no opportunity for synchronic comprehension. The second is language as performance, deeply-rooted and contingent on meeting; political and psychological.’ In the culture areas where the research was conducted, it was revealed that there are language practices and communication patterns involved in their concubinage system. Concubinage is an Igbo tradition that encourages adultery. It is one of the traditions that unite the Igbo people even though its practices differ in places. It gives men the privilege to have multiple sex partners and thereby increasing the number of people in the society. Concubinage was sacrosanct in the traditional Igbo society because it was a way of ensuring maximum multiplication of mankind in a community where there was high rate of child mortality because of lack of health and prevalence of sickle cell anemia (as was the case then) and other life striking ailments. It was also a source of help to societies where there are fewer men than women (mostly after inter/intra-communal wars/crises) and for the welfare of families where there are no male child to carry or extend the family line.

Before a woman enters into concubinage in the Igbo setting, there must be a verbal agreement about this relationship. This agreement gives the man's and the woman's family a chance to know what their children, husband or father is/are going into and what the family stands to benefit from the relationship. This terms and condition is what makes concubinage institutionalized like marriage. This counters the stance of Basden (1921) which asserts that Igbo “women have but few rights in any circumstances and can only hold such property as their lords permit. There is no grumbling against their lot; they accept the situation as their grandmother did before them taking affairs philosophically, they managed to live fairly contentedly.” Both parties share mutual relationship but the woman involved in the relationship is conscious of the fact that the man is not her husband though she may or may not be the real woman in the man's life since he has wife/wives who are aware of the relationship and have given their consent. And the man

himself knows that the woman would have made been an apple of a man's eye if situation such as condition of war or strange illness have not denied the society more men that would have equate the number of women in the society. Hence, the parties are in mutual relationship guided by respect, dignity and integrity especially as it is made known formally to their families.

According to one of the respondents, here are sayings like: *kpara akwu kpara akwu, onye nwe nkwu nwe isi akwu*. Meaning that the concubines are not the rightful owners of the palm heads from which they get their fruits rather the owner of the palm tree owns the palm head. But no right thinking woman will willfully deny her fellow woman these important seeds of life and joy knowing full well that it was grace that elevated her from being in the shoes of the former. It was also revealed that married women of those days allowed their husband to engage in such acts because there are no sexually transmitted infections within the communities and the cases of concubinage revolves within the community and everyone knows about the relationships since they are open and acceptable. It was also revealed that most women of those days have less sexual drive/libido compared to women of nowadays since most of them (in the traditional society) undergo female genital mutilation. Since there is no much drive for sexual urge on the side of the women, they encourage their husbands to satisfy their urge elsewhere since there is nothing to be afraid of.

The Igbo culture permits a man to commit adultery with a woman who is not his wife because the Igbo culture supports polygamy. Concubinage is practiced in different places in different ways in Igbo land. Clans such as Mbaise, Ngwa, Ohum Ijebogene and some other communities in Imo and Abia states permits a married man to have a sexual and interpersonal relationship with a woman whose bride price he did not pay. Anderson (2007) asserts that acceptance of bride-price signifies support, involvement and approval of the union by both sets of parents and it is physical cash or money transferred from the groom's family to the parents or the family of the bride at the time of marriage agreement which signifies the acquisition of the rights by the groom, of the bride's labour and reproductive ability. Nwabude (2022) adds that the rite of marriage (which he also referred to as contract of convenience) cannot be done without the *umunna* (over 20 male extended family members) of both families. But when there are no such contract of convenience, but a minor contract involving few family members (women inclusive), concubine is birthed. In this situation, the woman becomes a regular visitor or friend of the man's family; hence her status is less than a wife. The wives do not see the concubine as a problem since she is always loyal to both the man and his wives though the women accord her some respect for their husband's sake. Hence, the concubine appears like a maidservant in one way and as a sex tool in another way though her contribution to the welfare of the family is rewarded. She can beget children for her father from the relationship. Sometimes, children from the relationship are accepted into the family of the man who conceived them, especially when a child (such as a male child) is needed in the family.

Another type of concubine found in Igbo land is the one that is established when a woman and her husband agree to bring in another woman (a concubine) into their family to act as a maidservant to the wife. The concubine does have sexual relationship with the man but she is not considered as a member of the family but sometimes the concubinage contract may also include her birthing a child for the family. Though the concubine is the biological mother of the child who might be the apparent heir to the family success yet the concubine do not have right of inheritance in the family except she is given. Most times, children conceived from this kind of relationship are raised to treat their biological mother with disdain hence the legal wife is considered their mother though she could be offered something that can raise her social status or

that of her father's family. Such things include piece or parcels of land, palm tree or other commodities that can raise her financial status or that of her father. Hence there are sayings thus: *ihe onye nwere ka o ji eme oji; aka nri kwoo aka ekpe, aka ekpe a kwoo aka nri* meaning you cannot offer what you do not have; you use what you have to get what you want. This reveals the power of language and communication patterns in social dynamics. A situation where a child will treat his own biological mother like a nobody and treat a foster mother with much respect and sometimes may never bond with his mother. Since such life style was accepted in the society as a norm, no one sees it as anomaly.

Our respondents from Ezaa, Ikwo, Izii and some other parts of the Old Abakaliki Block of Ebonyi state revealed that a woman can introduce a fellow woman into the concubinage system: as a married woman or as a single or divorced. The initiator of this system, if married, can initiate the system while her husband is alive or dead, especially if the initiator is childless. She does this to ensure her sweat of life (wealth/possessions) are inherited by people she can proudly call her descendants. This is done when the initiator of the concubinage process on approval of her husband (if still alive) marries another woman (the concubine) as her wife following the institutionalized marriage system of the supposed concubine's culture area. Hence, the concubine is seen as the wife of her fellow woman though she would be having sexual affairs with the woman's husband for procreation but her association with the man is partially controlled by the legitimate wife. Hence, the woman brought into this situation becomes a bride of lower status, or better still a concubine, though she perform all responsibility deemed fit of a wife for their husband but her loyalty lies with the initiator (i.e. the main wife) though their husband reigns supreme. The woman, however, can become a full fledged wife to their husband if and only if the initiator dies before her husband. And if the man dies first, the initiator automatically assumes a patriarchal position in the family though not seen as a masculine by the same *umunna* that paid her bride price. On the other hand, an elderly single woman or one divorced as a result of childlessness can return to her paternal home and perform the rite of patriarchy and then is seen as a masculine being among the *umunna* of the family (though with limitations since she squats or opens her two legs wide open to urinate). After that, she can proceed with marriage of a fellow woman (concubine) who then becomes her wife. The marriage contract gives the concubine the opportunity to give birth to children for the family through sexual affairs with a man who may be a member of the extended family or an outsider. The difference between the type of concubinage system seen in the Abakaliki area and the ones seen in Imo and Abia is that those of the Abia and Imo name theirs as concubine without any form of marriage rite involving the *umunna* but those of the Abakaliki area is initiated via a marriage ceremonial rite which gives the children produced from the relationship right as heirs/natives to the family that married their mother though as a lower wife or concubine; the family of this bride, most often, do not feel very comfortable to reveal the condition of their daughter's marriage; that is why most of such marriages are often between people of distance geographical location.

Social Implication of Concubinage in Igbo Land

Sexual satisfaction seems to be one of the reasons why the traditional Igbo society encourages concubinage. That is not completely true since men who have over five wives, who are eager and willing to satisfy their husband's urge based on the family arrangements in a polygamous homes, still keep concubine. Hence, outside sex and its component drives, there are more to reasons why men keep concubines. One of the reasons is to show off. One of our respondents revealed that men in the traditional Igbo society argue and brag on who has dominion over certain class of

women; hence the number of women at the beck-and-call of a man determines the prestige and dignity of the man among his peers in the society.

In another's view, these concubines are helpmates to their men and their family though they have their own interest and gains; because of the patriarchal nature of the society in those days it is better for an unmarried lady to have a man whom she/ the society sees as hers/her lover or risked being forced into some kind of sexual harassment. The women here, are simply means to an end or a channel for the achievement of the lineage preservation. In the Igbo ethnicity, most times a girl is questioned to ascertain the paternity of the child for whom she bears and failure to address that will attract grave consequences. Even if the family of the girl needs the child, they often confirm the paternity of the child because it is believed that genes are very powerful and would have great effect on whatever the child would become in future. A child therefore, is legitimate in Igbo land if the biological father is known by the family of the woman who gets pregnant in her father's house. This child when he is born is regarded as *Amadi* or *Nwadiani* meaning son of the soil. *Nwanyị anaghị enwe nwa n'ala Igbo*. This means that a woman does not own a child in Igbo land, hence if the child is not her husband's, it will eventually be her father's.

Akin to the point above, nature and nurture (culture) arrogates some powers on men over women. Some of our respondents revealed that the same act committed by a man and a woman favours the man more; the society approves a married man having affairs with a single lady but disapproves of a married woman having affairs with a single man. Children belong to man's ancestral lineage. It does not matter whether the progeny is a product of marriage or concubinage, what matters is the acceptance of the man for the ownership and responsibility of the pregnancy and then the child at birth also. This view brings to light the dynamics of power between the man and the woman and by the man over the woman. The Igbo human society explains this dynamics of power with the influence men have over their wives, concubines and children.

However, the progeny of concubinage does not matter but if it were a male child, especially when the woman in the marriage had no children or had female children only, the woman in the concubinage will be seen as a blessing from God or simply God sent. In some cases, this woman will be loved more than the woman in marriage and may even be treated with more respect and care from the husband. If eventually the man decides to pay her bride price immediately, to make her second wife or even third, as the case may be, it will be the case that this woman that has brought forth a male child will have more romantic and quality time with the husband, over and above her co-wives, who have been in that marriage many years before her. Everybody at this instance forgets that biologically, the man should be blamed or held responsible for the sex of the child given birth to. The family will deify this last woman that brought forth the male child claiming or insinuating that other wife(s) that could not bring forth a male child is/are bad luck, misfortune or cursed. So, it is not just unfortunate that women are not meant to choose their men or be in concubinage with many or different men but also unfortunate that the biological responsibility of men to determine the sex of the foetus and child is blamed on women.

However, some of those scenarios which were considered the social norms in the past have changed significantly over the years. Social norms are now based on objective or subjective grounds considering the believe system and self esteem of the women in the society. It wind of change came from Christianity, western education and civilization which brought a widespread behavioural regularities, beliefs and culture which seem to contradict the traditional ways of doing things in the Igbo society. Individuals, men, women and children alike started repetition of interaction experienced when they came in contact with the western religion and culture. Hence

there is assimilation of culture which has gradually eradicated the idea of concubinage and introduced lesbians, gay, bisexual, Transgender (LGBT) etc. which do not increase the world population. However, some still pray that such life style should be acculturated in the life of the Igbo younger generation. Hence, the churches' method of fighting in favour of marriage has changed since some churches abroad now wed LGBT's with the hope that they will live as couples and will never have children for procreation. The same church that strangle polygamy and concubinage is now doing this wonders and possibly hoping to bring them in full force to Igbo land

Conclusion

We have carefully studied the role of language and other social behaviours that result to concubinage system in the Igbo society. Reduction in the population of men as against women in traditional Igbo Society is often caused by war, disaster and other challenges keeps women at a disadvantaged position at the mercy of fewer men. Other women who knew that it was a privilege to have a man they call their own (as it was always in a polygamous setting) believe it is by grace. Because most of them also do not always find themselves in the mood for copulation because of the mutilation their female genital organs and there is scarcity of sexually transmitted infections, they too encourage their husbands to get a helping hand elsewhere. The society generally is not left out since concubinage system results to greater number of pregnant women and child births in the society. The idea was population growth. Hence concubinage is a win-win project for everyone. Language is vital in initiating and strengthening the business of the 'babe-magnets' and 'bedroom eyes' who do anything within their reach to have formal verbal agreement for the approval of the cohabitation in the presence of their family members. Concubinage systems are initiated by different category of people in different ways and in different places with the sole target of satisfying each person's need. Some are initiated by lovers, married women, patriarchal women etc. The greatest proceed from the system are children who end up being the possession of men. Their surname/ family affiliation often is be that of their biological father, foster father or grandfather as the case may be, leaving the woman with nothing much. Sometimes, these women are even paid off not to be part of the life of the child they bore; the Igbo culture arrogates some powers on men over women. This paper therefore supports the call for abolition Female Genital Mutilation to enable married women take good care of their husbands especially nowadays that STI's are commonly deposited and monogamy is the order of the day.

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Application And Aspect of Non -Audio Communication in Uzuakoli Igbo (Abia State)

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Abstract

Communication among human beings is basically done in two forms; Verbal and Non-Verbal Forms. Communication in any society is made possible by a conventional code system in which the people using it are mutually intelligible. Language is an essential tool for communicating different signs by different people and in different fields. The focus of this paper is to examine some Uzuakoli (nay Igbo) symbolic objects and their communicative meanings to ascertain, how such objects are “Kola Nut” “tender palm-frond (Omu Nkwu)” and “native white chalk” (nzu) come to depict ideas, states, situations, feelings and conditions outside of themselves. This study is, therefore, significant because it provides a way of looking at communication as it will exert a powerful impact on almost all the perspectives employed in semiotic theory. It is also relevant to some Igbo bilinguals who have little or no knowledge about most Igbo cultural-symbolic objects, since they would learn to communicate effectively in certain situations where semiotic theories might be applied. This paper, therefore, prescribes that the traditional channel (modes) of communication be re-lived, re-appraised with a view to further buttressing the communicative diversity (if not multi-factoredness) of the Igbo.

Key Words: Communication, Uzuakoli, Symbolic Objects.

Introduction

According to Diringer (1982), communication is a process that started perhaps even before we knew how to write or spell the word “Communication”. It perhaps dates back to the advent of life itself. From the linguistic point of view, Crystal (1997:72) defines communication as:

...the transmission and reception of information (a message) between a source and a receiver using a signaling system. In linguistic context, source and receiver are interpreted in human terms, the system involved in a language, the motion of response to (or acknowledgement of) the message becomes of critical importance.

The implication of the above definition is that communication is a process of sharing information, ideas, feelings, emotions et cetera. The above further stipulates that communication requires a sender, a message, and a recipient, although the receiver needs not necessarily be present or aware of the sender’s intent to communicate at the time of communication.

Communication, therefore, becomes the activity of conveying information through the exchange of thoughts, messages or information by speech, visuals, symbols, signals, writing, behavior, et cetera (cf Okeke and Obasi 2014).

The process of communication has always been an indispensable part of the human life insofar as the need to inform and be informed, as well as to share feelings and thoughts remain at the centre of the human experience.

Communication can occur across vast differences in time and space. It requires that the communicating parties share an area of communicative commonality. That is the mode through which the message sent is naturally intelligible between the sender and the receiver.

Oppaper (2011) postulated that every human society has developed its indigenous and traditional modes and channels of communication, which characterizes its existence, organization and development. It is upon these communication modes and channels that the basis on which these communities, especially the rural communities (such as Uzuakoli) progress and achieve communicative sufficiency. The act of communication according to Oppaper is primarily carried

out through the use of signs or symbols. Such signs or symbols must arouse the same meaning in the other person (individual, group or people) as it does in oneself.

Communication as an element of culture, therefore, exists in varying degrees before the British adventure in the territory called Igbo land today.

Irrespective of the effect of modernity and westernization, the traditional mode of communication with its various forms is still a potent medium of communication. It is a process and a system which utilizes symbols, values, institutions which directly appeal and readily connect with people and, thus, enhances the variety and effectiveness of the message that circulates in the community. Traditional communication system encapsulates folk that is ingrained in the culture of the community. (cf. Wang and Dissanayake 1984).

Otagburuagu, (2004) posits that whatever the form of communication, verbal or non-verbal, visual or audio, interpersonal or intrapersonal, dominating or incidental, social or transcendental, if it is not audience-specific, it does not take into account the traditional, social and the dynamics of society; it will only succeed in alienating the highly placed from the majority of the people in the rural areas.

To Akpabio, (2003), other ways of referring to traditional communication system are the media, oral media, informal media, informal channel of communication and communal media.

In the main, a variety of verbal and non-verbal elements of communication are complementary and one cannot entirely neglect one or the other, whether they are traditional or modern (cf. Lottie 1982). These non verbal modes include body language, eye contact, sign language, laptic communication, chronemics and media such as pictures, graphics, sound and writing. The focus of this paper is on the non- verbal means of communication in Uzuakoli and by extension, Igbo land. The interest is borne out of the fact that the larger traditional communication needs of the Uzuakoli (nay Igbo) person are non- verbal (cf Kendra 2011). In line with the approach of Okeke and Obasi (2014), we shall consider four non-verbal communication modes namely; instrumental, iconographic, visual and animal. And the tree mode!

Review of Literature

In this section, we shall review a morass of literature that relate to the crux of this study. For the sake of clarity and consistency, we shall divide this section into three parts namely; theoretical frame work, theoretical issues and empirical studies.

Theoretical Frame Work

To Okunna (1999), the word “communication+ is derived from “commurus”, a Latin word that means ‘common’. It is a means of information exchange solely used by humans. Humans communication according to Nathan (2004) “An approach to the study of communication act: psychological review” can be studied from several view of points, including behavioral, theoretical and linguistic perspectives. Behaviorally, communication consists of social interaction among individuals and to communicate means that our actions affect the behaviors of another person or group of persons. Also, speech and language represent acts that affect the action of others.

In relation to the linguistic perspective, it is seen as a rule-based mental system of language code for expressing and understanding thoughts, feelings and ideas. A code in this wise interpreted as a system of rules for arranging arbitrary symbols in an orderly, predictable manner that allows anyone who knows the code to interpret the meaning.

On the theoretical plain, communication has been defined as the process of sending and receiving messages that serve to transmit information between person or groups. When someone successfully transmits a message that is understood by someone else, communication is said to have taken place. Communication has caught the attention of many scholars and they have contributed theoretically towards the study. It is important to note that all creatures in the universe communicate in different ways and frequencies. Communication patterns and modes vary from one species to another, and sometimes from one environment to another.

It is in the light of the foregoing that Otagburuagu (2004:1) in his book **New Perspective in Business Communication** defines communication as:

a give and take process- the transmission of information from one person to another using symbols or codes which are more meaningful, to both the information transmitter and the receiver.

To Jayawera (1991:17) in his book **Folk Media and Development Communication:**

Communication shapes the work we do, the homes we live, the things we invent. Communication determines the friends we make, the crisis we provoke, the war we fight and indeed, the peace we enjoy. It sustains the rhythm of the world, it is an interaction process through which person or groups relate to each other and share information, experiences and culture.

The portrayal above by Jayawera (1991), resonates some elements of traditional means of communication with emphasis on “shared information and culture”.

In order to bring the ideal to limelight, the extrinsic values of communication lie wholly on the idea of something being transferred from one person to another. Again, the essence of communication both primitive (traditional form) and modernized, is geared towards sharing of ideas, information, opinions, feelings or experiences between people.

Communication can also be used to direct or lead a group towards a particular cause of action; it can be used to motivate or create a conducive or enabling environment in which people around want to organize themselves as a group so as to contribute their, quota towards achieving set goals. Without communication, the existence of an organization will be paralyzed, and the society as we know it will be impossible to organize. Suffice it to say that the role of effective communication is summed up in the words of Moraghan (1981) as quoted in Akpan (1987:3-4) in his book.

Communication and media arts: A new approach to the basics:

If we had no communication, our lives would be static; there would be no growth, no transformation. We would not be enlightened; we would not be worth living. Without communication, we humans become impoverished, less strong, something less human, and lose the ability to extend ourselves and to change.

The traditional mode is the oldest means of communicating information in Africa before the advent of modern media of print and electronics. In pre-historical times, the human race had used primitive and simple forms of communication which have been enhanced, refined and are still in use today in all societies despite continuous investigation of new technologies and the increasing sophistication and complexities of interaction between or among people.

According to Linda (1998) quoted in Okeke and Obasi (2014) Semantic Content of Igbo Traditional Non-verbal mode of Communication, the traditional media of communication are as old as time itself.

They are part of the cultural heritage of the African people before the advent of Western civilization that brought with it the modern mass media and other overpowering influence. Although, the mass media are modernized, the traditional media are still used by the Uzuokoli people to disseminate information. They are parts of the people's way of life which cannot be easily eradicated or erased from their life. Supporting this argument, Williams (1971:16) in Okeke and Obasi (2014:50) notes:

The African people, in spite of their great linguistic and ethnic diversities have been communicating among themselves in a wide variety of ways for a long time. In fact, they are a range and wide variety of interpersonal communication.

Speech, in itself, even contains non-verbal elements which are sometimes referred to as paralinguistic features. The non-verbal accomplishments to speech include; voice quality, rate, volume and speaking style as well as features such as rhythm, intonation and stress.

Argyle (1988) in **Bodily Communication** is of the opinion that much of the study of non verbal communication has focused on interaction between individuals, where it can be classified into three principal areas; environmental conditions where communication takes place, physical characteristics of the communicator, and the behaviors of communicators during interaction.

To Brehore, (2011) in his book Knack Body Language. Techniques on interpreting non verbal cues in the world and work place says that non verbal communication involves the process of encoding and decoding. Encoding is the act of generating the information such as facial expressions, gestures, and postures. Decoding is the interpretation of information from received sensations from previous experiences.

Culture plays an important role in non-verbal communication, and it is one aspect that helps to influence how learning activities are organized.

From the foregoing, it is clear that traditional non-verbal communication is an admixture of social conventions and practices which have almost become sharpened and blended into veritable communication modes and systems and which have almost become standard practices for society. In non verbal communication, words are not used in passing across the information. However, it is instructive to note that non-verbal communication is not entirely free from vocal activity. It can involve a vocal activity, provided the output is not a recognizable word in any human language.

Beyond adopting Wilson's (1998) classes of various forms of traditional modes of communication in Uzuokoli (nay Igbo land) with the addition of animal communication and that trees, this paper shall also explore resources from the theoretical frame work of the area of semiotics.

Quote interestingly, semiotics with its interest in signs and symbols, integrates an amazing broad set of theories dealing with language, discourse and non-verbal actions. Examining the theory of semiotics will enable us to know how and why certain events occur. No single theory will ever reveal the whole "truth" or be able to totally address the subject matter of investigation. Theories function as guide books that help us to understand, explain interpret, judge and communicate (Littlejohn and Foss, 2008). An examination of semiotic theories will, therefore, emphasize our ability to better understand, interpret, explain judge and communicate the meaning of the concept semiotics, and especially how some semioticians like Ferdinand de Saussure, Charles Morris, C.S Peirce Umberto Eco and others see and think about semiotics as a concept since theories govern how we approach our worlds.

Peirce (1839-1914) gives a sign theory, or semiotic which is an account of signification, representation, reference and meaning. His ideas about semiotics are accounted for under three broad stages namely a sign, object, and an interpretant. (cf. Okeke and Chukwu (Nd).

Another scholar Eco (1976) in his attempt on a theory of semiotics gives a critique of the theory that the meaning of signs is determined by the objects (id est things or events) to which they refer, and is a rejection of the nature that iconic signs must be in the likeness of their objects. Eco explains that the existence of the objects to which signals or signs may correspond is not a necessary condition for their signification. He avers that a general semiotic theory should include not only a theory of how signs may establish rules for systems of signification but a theory of how signs may be produced and interpreted. This paper, therefore, shall adequately explore resources provided by semiotics in explaining how some Uzoakoli (nay Igbo) cultural objects generate effective communication and interpretation.

Theoretical Studies

This moiety shall focus on some of the available literature that discuss the issues of non- verbal communication, the concept of communication in broad terms and objects in traditional Igbo culture.

Okunna (1999) in his Introduction to Mass Communication agrees that the concept of communication has been described in many different ways by different scholars.

Anigbogu, Mba and Eme (2001) in their book: Introduction to Linguistics, see communication as all forms of verbal interaction among human beings, such as exchange of ideas, feelings ,information, et cetera whether by speaking or by writing.

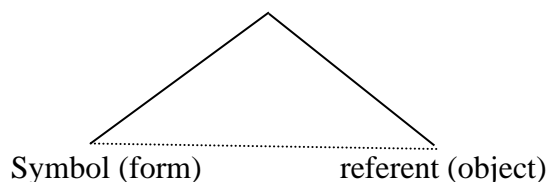
Their understanding of communication is one that can be described as linguistic.

Okeke and Chukwu (2015:116) in their article, Semiotics and Symbolism in Literary Communication. A study of George Orwell’s *Animals Farm*, in Nnolim C.E, Ezigbo, A.A and Chuma- UdehNgozi (Eds) proceedings from the 1st international conference of the department of English, on language, literature and national consciousness argue that:

different situations call for different modes of communication: speech, writing, direct and indirect expressions etc. Communication involves a source transferring idea to the receiver through a code. Such code could be graphic, phonic, body touch, facial expression eye contact, use of colors and other symbols that promote meaning and interpretation in the communication process which ensure accurate feedback.

The words of a language are used to symbolize specific concepts, ideas or object like Oji (kola-nut) ‘‘ Omu’’ (tender palm frond) et cetera are given names with the words of a language generally accepted and understood by the people who use them and they connote specific meanings. Meaning therefore arises from a relationship among three things, the object (or referent) the person (or interpreter) and the sign. These according to Okeke and Chukwu (nd) form the semiotic triangle as labeled by Ogden and Richards (1949) in Umera-okeke as below.

Thought (reference)



Nwanchor (nd) “Sacred Objects and Igbo Eco spirituality” emphasizes on the concept of personification which he sees as giving the attribute of a person to a non- person. Centering his treatise on the personification of gods through sacred objects, he argues that some objects considered sacred are imbued with huge religious significance for the traditional Igbo.

Empirical Studies

A number of documentation has been done on the use of the non-verbal mode in communication. Okeke and Obasi (2014) in their work: “Semiotic Content of Igbo Traditional Non-verbal Mode of Communication” appraises the traditional non-verbal modes of communication in Igbo land as a vital means of information exchange and a rudimentary requirement of the Igbo society. They adopt the survey research method to examine the Igbo traditional non-verbal mode of communication.

Lottie (1982) in their book The Psychoanalytic Study of the Child goes the whole log of presenting the child’s mental disposition to receive input and to interpret same.

Ezechi, (2018) in his book: Idols or Symbols gives a comprehensive overview of what idols are and the kind of representations (symbols) that go with them.

Traditional system of communication refers to modes of meaning exchange that are rooted in a people’s culture and which began from the era of pre-literate and pre-modern man (Ukonu and Wogu 2008). It is a means by which indigenous people communicate with one another and which survived to the present, despite the passage of the time and the smothering influence of modernity. Dobb (1961) in his book Communication in Africa: West Part Connections gives a commendable insight into the traditional mode of communication in West Africa by giving a number of illustrations.

He describes indigenous communication media as ranging from conscious activities like dancing and drama to unconscious and involuntary ones such as belching and even growing. In addition, Dobb (1961) outlines the following as constituting indigenous communication: speech, non-sounds like whistle, belch, colour, gesture, imagination, dreams, drama, fiction, poetry, music, scarification, drums, preserving symbols, rites, rituals, masquerades etc.

To Ugbaja (1985), “Oramedia in Africa” in Mass Communication Theories, indigenous communication could be oral-media. These media include: mythology, oral literature (poetry, storytelling and proverbs), masquerades, rituals expressed through oracy, music, play and material symbols.

Objects in Igbo Traditional Non-Verbal Communication

Instrumental Communication:

This mode of communication comprises various devices used in rural areas which serve a way of disseminating information as well as an accompaniment in music, song and dance. Some of the types of instrumental communication include: tender Palm Frond (Omu Nkwu), Native White Chalk (Nzu), Kola Nut (Oji), Smoke (Anwuruoku), Feather (Ugbene/Abuba), Decorative Dye (Uhie), Detarium Senegalense (Ofo), Broom Stick (MkpisiAziza), Yellow Yam (Ji Oku), Adu, Bende Cap/George Cap (Okpu Bende/Okpu Jooji), Tress (Ukwu Osis) et cetera.

Clay pot (Udu)

“Udu” is made from clay. It bulges in the middle with a big opening on top and a smaller opening at the side with a slightly smaller base usually placed on a pad. When beaten with a piece of foam, the clay pot produces melodious sounds. It is mainly used by women as a musical instrument. The biggest type of udu called ‘Udu Nzu’ is (because it is rubbed with Nzu all over)

filled with palm wine placed at the centre of the village square indicating the grand finale of Okonko (the highest men secret society) festival.

That day every initiated member will proudly fetch palm wine from the pot without restrictions. This Udu Nzu is brought out once in every two years.

During traditionally marriage in Uzuakoli, (Igba Nkwu), a Clay Pot (Udu) is decorated and tied with George wrapper and placed at the entrance gate of the house of the girl that is getting married to notify people that a maiden is getting married there. When all the traditional rights are completed, before the girl leaves the father's house finally for her new home, she carries the udu to their village square and keeps it there for the next maiden that would be married. This implies that she used the udu to fetch water for her mother and other elderly women that needed help, that the next maiden should continue where she had stopped.

Iconographic Communication

Iconography has to do with items representing something else. In other words, they are items or elements that pass across messages. However, based on a society's peculiar history, experiences and circumstances, elements, symbols and icons do not uniformly communicate the same message. Examples of iconographic elements below:

Tender Palm Fronds (OmuNkwu/Omu)

“Omu Nkwu “or simply “omu” is an object culturally used in Uzuakoli (nay Igbo land) for different purposes. In other words, it has different connotations depending on the context where it is used to communicate meaning.

When tender palm fronds are tied round a tree, (especially economic one), where the youth of a community are celebrating a masquerade dance during burial or “Ike ji” or “Iri ji” festival, it is simply used to warn that nobody should either attempt to touch it or destroy it. The same thing applies when it is placed on a land where two people or villages claim ownership of. The “Omu” in such instance symbolizes that nobody should trespass on the land until peace is restored to avoid an out break of war. “Omu nkwu” is also used to symbolize sacredness; for instance, if it is tied to a shrine, it indicates that non-votaries should keep off and avoid trespassing; only the chief priests can enter the shrine to worship. This tells why Nwodu and Fab-Ukozor (2003) cite Emeka (1998) who affirms that “the tender leaves of the oil palm (Omu) are very potent in Igbo Symbolography; knotted at the edge of, or used to rope round a location, they declare it out of bounds to all but the authorized”.

Also, “OmuNkwu” can be tied in the front and the back of vehicle carrying a corpse. It is believed that the presence of the omunkwu will not allow the dead to disturb the journey.

And during the burial ceremonies of very old and great personalities, tender leaves of palm trees are tied on a tree within the compound to symbolize the ritual masquerade (Atumpi) will appear and perform there at night and by that, non-initiates, women are children and warned not to come out. In other words, “Omu Nkwu” symbolizes seclusion and warning.

Omu serves as a sign of solemnity in some Uzuakoli festivities and formal observance, in such instances where absolute quietness is needed, omu is raised and nobody dear disturbs or makes noise. Omu depicts seriousness whenever messengers go to deliver their message with Omu in their mouths. Generally, Adibe declares that “Omu Nkwu” is a mystical symbol of the presence of ancestral spirits and Ala deity in their mediatorial role as peace makers. This is true of Nwodu and Fab-Ukozor's observation that “When one out of two communities engaged in a communal clash sends emissaries to the other community on a peace mission, the host community can now

tie the “Omu” in a particular way to denote the community’s willingness to enter into peace negotiations”.

It is also used for seclusion, and as power brokers. It could be used for all Igbo traditional sacred rituals, even without the priest officiating (Adibe 2008).

Native White Chalk (Nzu ocha)

This is another significant Igbo cultural object which has some symbolic or mystical meaning or functions like Igbo Kola nut. This object which is made of white chalk substance is a symbol of purity, passport for good luck as a man is involved in a relationship with others and the spirits. When native doctors (Dibia) or Chief Priest use the dust of the white chalk to paint their eye-brows, it is to enable them sight piercingly into the spirit world during divination and good will sharing. Adibe (2008) explains that “Nzu” (White Chalk) is a ritual/mystical object for clearing the eyes ritually for spiritual exercise like when a traditional family head/leader offers a morning prayer (Igo-oyo ututu/ituogu) when a Chief Priest prays before a deity (Igwa Ndi Ichie okwu); when a native doctor or diviner makes incantation, et cetera, it signifies their ability to see beyond the visible.

As a matter of fact, when “Nzu” is used in the instances mentioned above, it signifies purity or moral intentions and indicates immediately that the participant is cleaned for mutual interaction with the spirit world. Nzu is also presented as kolanut to visitors, here, titled men rub it at the back of their left wrist, and entitled men rub it at their chest while females rub it on their neck. These shows how nzu discloses the classes of people in Uzuakoli.

When a woman gives birth, her female relations, co-wives, mother and mother-in-law will rub the nzu on their faces to show their joy and get people informed. Also, when a big achievement is made, the achievers relations will rub nzu to tell the world about the success.

Nzu is used to celebrate the final journey of the oldest in the village or Clan (Otocharu). When the Otacharu in the village/Clan of Uzuakoli dies, people do not cry rather they celebrate his final departure by women who paint their faces with Nzu announcing the Otucham Finally journey wishing to tap the congruity from the diseased.

Kola nut (Oji)

Kola nut (Oji) is an animate cultural object, a fruit produced by a special tree called kola nut which primarily is used in entertaining visitors. The Igbo kola nut (Oji Igbo) is an edible fruit that appears in multiple lobes (sometimes up to seven) which distinguishes it from the Hausa species (or oji Hausa/gworo) which normally appears in two lobes. Igbo kola nut rarely has two lobes and is never eaten without being broken into pieces. Just like women are forbidden from climbing a palm tree in Uzoakoli community, they do not also climb a kola-nut tree nor pluck down its fruits.

The Igbo kola-nut is accorded great importance that the man of the family normally keeps it at home to pray and pour libations in the morning in appreciation of God as well as to welcome visitors during the day. In view of this, Ofomata (2004) and Amadiume (1988) share the view that kola-nut is used to warmly welcome visitors in various occasions like traditional marriage,(or during reception after white weddings) political gathering, house warming ceremonies, settlement of disputes, in oath taking, covenant rites, child naming ceremonies, reconciliation ceremonies, at the beginning of meetings and other situations. Generally, kola-nuts connote many ideas in the minds of Uzuakoli (nay Igbo) people. It could signify love, peaceful or cordial relationship, unity, friendship, joy et cetera. Thus Adibe (2008) cites Umeogu (1996)

who asserts that Oji is a sign of acceptance, unity of life and love. It equally symbolizes hospitality. Similarly, Opata (2001) in Adibe agrees that Oji serves as a symbol of peace and love on communal relationships. The significance of kola-nut in Uzuakoli community cannot be over-emphasized for while the Hausa people chew it, the Igbo people celebrate and value it so greatly.

Considering, the significance of kola-nut, Adibe also cites Ekwunite (2003) who observes that Oji (kola-nut) is used in the ritual prayer for consecrating the days. It is also used in beginning meetings and other ritual purposes. This tells why two enemies cannot share the Igbo kola-nut unless they have reconciled and accepted each other.

Smoke (Anwuru Oku)

This is used to announce cases of emergency such as when somebody dies or is such critically ill that the chances of survival are considered slim. The process is to set up smoke within the compound of the affected chief or important person so that the villagers would know and assemble at the village square. The smoke also serves as a warning for children to keep off.

Feathers (Ugbene/Ubele/Abuba)

There are different types of feathers according to Chief Ibekwe, one of our respondents. According to him, these feathers signify different things. To him, eagle feathers placed on red caps of some individuals show that they are titled men. Other feathers, not the eagle feather according to him, like the feather of a vulture, among others, are mostly used by native doctors in their shrine during sacrifices.

Any Uzuakoli man who dies without a having children is buried without the eagle feather placed on his head but those who are blessed with children are decorated with eagle feathers on their heads.

Body Decorative Dye (Uri/Uhie)

Madam Grace Obioma says that “Uhie” is very popular as a means of symbolizing the readiness of young girls for marriage. She says that with their supple bodies fully decorated with “Uhie”, and uncovered, with the matching leads, the young maidens would troop to the market square on appointed days of such ceremonies to dance before their prospective suitors, making them to come forward the next day with their marriage proposals.

Any maiden who appears with the Uhie on the body tells the people of Uzuakoli she is ready for marriage. Uzuakoli calls them Agbogho Na-Eru Uba (Fattening Maidens).

Again, when one rubs the “Uhie” around their eyes, it is to signal that the person has a patient who is suffering from a critical communicable disease and so people should not come around there to avoid contacting the disease. Here the application of Uhie on the eye is informative to the people.

During a festival called ‘Ila Oso Uzuakoli’, young women who have their first birth called ‘Uke Akpatakpa’ are identified with the Uhie rubbed on their faces showing being initiated into womanhood called ‘Okonkwo Ndi Inyom. The Uhie they apply on their faces indicates fertility and transition to womanhood. Females, no matter how old, one who has never given birth can never apply Uhie on any part of the body.

Detarium Senegalense (Ofo)

The Ofo is symbolic in Uzuakoli community just as it is in Igbo land. It is a peculiar stick that falls from a tree called “ofo” tree. The tree is never made or fashioned by man. Everything about it is designed by nature and cannot be altered. Ofo is an encapsulation of truth and honesty.

One who holds the “ofo” is not expected to tell lies. Therefore, whatever testimony given by an “ofo” holder is taken as the truth by default. There is a widespread belief that evil and malicious people are usually afraid to touch or come near the ‘Ofo’ (Cf. Nzekwu 2002).

The presence of the Ofo in a gathering is symbolic as it is a tacit requirement that only the truth must be said at the gathering. The office of the head of the family is founded on the “Ofo”. There are different kinds of “Ofo”.

There are different kinds of ‘Ofo’ such as Ofo Diokpara, Ofo dibia, “Ofo’ isi ada, ‘Ofo’ ndi ichie, ‘Ofo’ eze et cetera (Cf Nzekwu 2002)

Mkpishi Aziza (Broom Stick)

The broom stick (Mkpishi Aziza) is symbolic in Uzuakoli eco spirituality. Maazi Chijioke Peter Azubuike, one of our respondents informed us that if a broom stick is handed over to someone, it is a warning notice; a notice for the person who is given the broom stick to avoid the giver. At times, the broom stick can be given through a proxy with definite instructions that the ultimate receiver of the broom stick should avoid a certain person. It is also a taboo in Uzuakoli to flog one with a broom stick or even with a bunch of broom sticks, it is believed that if done, the person that is flogged might contract measles.

Adu

The “Adu” is the tuber of a climber plant. In Uzuakoli if one is given an “adu” it is a call for the person to exercise caution. There is a popular saying: “were adu, duo onwe gi odu” (Take the “adu” and advise yourself).

Bende Cap/George Cap (Okpu Bende/Okpu Jooji)

Okpu Bende in those days was only worn by Uzuakoli warriors who had fought wars and came home with heads of men they killed. Today, it is worn by men of integrity, men of honour and titled men.

Also, when an important personality or a very old man dies, the Okpu jooji is hanged at the entrance of his Obi (hut), this informs the villagers that Iroko tree has fallen. In Uzuakoli (Igbo), only men wear okpu jooji, women do not wear it. Women can wear it. It is a known taboo.

Visual Communication

In visual communication, a lot of cues are supplied by one’s physical appearance, colour, clothing, hair do, tribal marks, et cetera. However, this paper shall focus on colour.

Colour (Ocha)

The use of colour or a combination of colours carries a significant message in every Igbo community. Generally, in Igbo culture, three prominent colours stand out. The same is through of Uzuakoli community. The colours are; white, black and red. White signifies purity, innocence, holiness and peace. In Uzuakoli, anytime people are to engage in a war, once the white chalk or cloth is seen, it means that peace must reign; no matter how serious the offence might be. Again, when a woman is dressed in white clothing, it means that she has a connection with the gods of the river. Consequently, black generally signifies evil, unpleasant experience, mourning, suspicion et cetera. On the other hand, red signifies danger, fire and blood, and it is mostly used by ritualists, native doctors, witches and cultists just like black. When a red piece of cloth is attached to a farm, it means that nobody should move near the farm. Again, when it is tied on a fruit, it means don’t touch”.

Animal Communications

In Uzoakoli community, animals are used in non- verbal communication. Anytime a type of animal comes out at a particular time and place, it communicates either something good or bad.

Owl (Ikwikwii/Utukutuku)

When an owl pitches in a person's house or compound in Uzuakoli, it is a sign of an impending death in that household. No wonder, the owl is called the evil bird of bad omen. As a matter of fact, for an owl to be seen around one's compound, especially in the night, signifies death.

"Okwe" and so forth. Some trees like palm tree have economic importance while some others are herbal (Ifesieh, 1988). To be sure every tree or plant is believed to possess some powers or forces that can affect man positively or negatively, some trees are used in marking or identifying the shrine of some deities, such trees like "Akpu", "Aja-ezi", "Ogirishi" and "Oha" are also known to be quick survivors. Some trees are associated with particular spirits and are usually found in their shrines or sacred places. Therefore, wherever such trees are seen, such places are believed to be shrines.

Conclusion

Language use in communication is governed by culture. Knowledge of culture demands effective use of language or symbolic forms to interpret the ideas, meanings and knowledge embodied in communication. In different contexts where symbolic objects are used, instead of spelling everything out, people rely on shared understandings to actualize their purposes in communication. This study not only focuses on the use of the non-verbal mode of communication by the Igbo but painstakingly domesticates it within the Uzuakoli community. It, therefore, shows that the Uzuakoli community and by extension, the Igbo not only uses speech and writing modes of communication but also uses symbolic objects to depict meanings at different situations which are located in their culture. Interestingly, the mutual intelligibility which they share enables them to understand what each symbolic object represents, even without having to spell everything out. This study, therefore, posits that the use of non-verbal modes of communication to communicate various meanings in the Uzuakoli social-cultural context is unique. The association between signs and symbols makes the system of meaning transfer as a communicative process not only quick and clear but unambiguous. The meaning communicated may be that of danger, warning against certain actions and behaviors, a demand for caution, complaint against trespass, keep off, defer condolence visits, announce death or bereavement, depict sacredness, preserve, interact, educate the villages, depict authority or announce festivals, show provocation or emotional upset, the semantic context in each case is perfectly understood and correctly interpreted and adequately socially complied with by the members of the community. This fosters a great measure of togetherness among the people of Uzuakoli and can also serve as an esoteric form of communication in the midst of strangers and aggressors.

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Making African Language Classrooms More Learner Centered: The Case of Adopting Total Physical Response for Learners from Different Family Types

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Abstract

This paper evaluates and compares the effectiveness of the total physical response (TPR henceforth) method and the audiolingual method (ALM henceforth) for teaching language to L2 learners from different family types (monogamy, polygamy, step parentage and foster parentage). It is a quantitative research, which adopts the experimental design. Fifty (50) students, each, were drawn into control and experimental groups, taught Igbo language and evaluated. Data analysis, which employed ANOVA at a 0.05 significance level, reveals that the students' family types did not influence the performance of the students taught with the ALM but influenced those taught with the TPR. On this basis, the majority of the students taught with the TPR achieved the group's mean score and generally performed better than the students taught with the audio-lingual method. The study, therefore, recommends that the TPR method be used to teach L2 to learners of varying family types across Nigerian classrooms.

Key words: *Family; Audiolingualism; Total-physical-response (TPR); Igbo; Teaching.*

1. Introduction

Family is an important aspect of a child's upbringing. Two major kinds of family are recognised around the world, which are the monogamous family and the polygamous family. The monogamous family comprises a man, who is the father, and a woman, who is the mother, both of whom may have a child or more. On the other hand, a polygamous family comprises a father and two or more mothers, who may give birth to a child or more, as well. Aside these predominant family types, other family types that can be found across the world include the foster family and the step parentage family. A foster family is one comprising a child, whose care givers played no biological role in his or her birth while a step parentage family is one in which one of the care givers is a biological parent to the child. In Nigeria, these identified family types are common and they play vital roles in the second language (henceforth L2) learning ability of a Nigerian child, using the audiolingual method.

Audiolingual method is a linguistic or structure-based approach to language teaching, whose starting point is a linguistic syllabus, which contains the key items of phonology, morphology, and syntax of the language arranged according to their order of presentation (Ogwudile, 2017). The audio-lingual method treats language as a form of human habit, as speech is supposed to be spoken by language speakers rather than written out by them (Xia, 2014). Xia continues that in a language class, adopting the audio-lingual language teaching method, drilling is a central technique and learning the FL/TL is the process of habit formation. Also, the first step is mimicking, and this process is repeated constantly until a learner feels natural to speak out

the sentence(s) to be learnt. Teachers guide students to practise the same sentence repeatedly until they get familiar with it.

However, the audiolingual method has been fraught with several flaws in language teaching and learning classrooms across Nigeria. The mechanical use of the drills to enhance the mastery of language as a form of habit-formation instils monotony in the students. Again, it regiments the students to a very limited pattern of chorusing the teacher's statements. This process instils tension in the students as they try to perfect the teacher's eloquence, which they see as the only form of the L2 utterance. Thus, the teacher is the arrow-head and in situations where the teacher is deemed unfriendly by the students, fear or tension is, rather, instilled in the students. In addition, the techniques of the audiolingual method prevents the students from bringing their own experiences into the classroom to enhance learning since the method is teacher-centred (devolves the teacher's ability) rather than being student-centred. In this way, more creative use of the language being learnt is sponged from the language learning process. In consequence, as well, the respective characteristics of the students, especially with regard to their experiences from the various family types they come from, are not shared and harnessed for enhancing the learning abilities of the students

The above flaws, therefore, informs this paper to consider an alternative language teaching method, which is similar to the child language acquisition process. This method is the total physical response method, which was introduced by James Asher in the 1960s as a result of his observation of the language development of young children, who combine both verbal and physical aspects of language, as the child responds physically to the speech of the parent(s), and the reinforcement produces appreciated feedback for learning to continue (Bryam, 2000). Richards and Rodgers (2001) state that Asher also observed that young children spend a long period of time listening to language before they attempt speaking, and that they can understand and react to utterances that are much more complex than those they can produce themselves. Consequently, the technique of this method starts with the students listening and observing the L2 being spoken and acted upon by way of carrying out commands. This is then followed by the L2 learners carrying out the commands produced in the given L2, as the use of the body movements are observed to enhance better and quicker learning of any given L2.

Bamgbade and Saloviita (2014), Owusu, Agor and Amuzu (2015), Al-Sharfi, Pfeffer, and Miller (2015), Ella, Odok and Ella (2015), Onongha (2015), Ortiz (2018), Menye and Nwokocha (2018), Nweke, Ihejirika and Deebom (2018), Diarra, Lebihan and Mao Takongmo (2018) among others, have conducted several studies, which focused on the role of the family in the performance of students in various learning classrooms. They looked at the roles of polygamy, monogamy and other family related issues in influencing the performance of students in language learning classrooms. An observation from several of these studies is the fact that children from monogamous families perform better in class than those from polygamous families. In Nigerian classrooms, where the students come from either monogamous, polygamous, foster parentage or step parentage families, the use of the audiolingual method ensures that students, who do not come from the monogamous families, face more learning difficulties than their counterparts. This makes it necessary to consider an all-inclusive language teaching method that is student-centred so that the experiences of all students, irrespective of the types of family they come from, can be put into the enhancement of the L2 learning process.

This study, therefore, focuses on evaluating the effectiveness of the language teaching method, particularly the audio-lingual method (which is currently adopted in Nigerian classrooms) in the teaching of a major and national language like Igbo to minority language

speakers drawn from different family types. The study examines this scenario alongside the total physical response, which this study believes to be capable of bringing about better results in Nigerian classrooms during L2 teaching and learning. Thus, this paper adopts the objective of evaluating the effectiveness of the audiolingual and the TPR methods in teaching Igbo lexis and structure to L2 learners from varying family types. In order to achieve the above objective, the study adopts the following hypothesis:

Hypothesis (Ho): There is no significant difference in the mean achievement scores of students of varying family backgrounds who are taught Igbo lexis and structure with either the audiolingual method or the TPR method.

The significance of this study lies in the fact that it buttresses the argument of these writers regarding the need to jettison the existing practice of using or relying solely on the use of the audiolingual method of language teaching for the adoption of the TPR in Nigerian classrooms. Naturally, people get interested and participate actively when they are given a sense of belonging, and made to feel like they are part and parcel of whichever group they belong to. Based on this fact, the study is, also, significant as it shows the extent to which the learner-centred nature of the TPR makes the students active participants in the teaching process and, therefore, helps in the achievement of better performances by the majority of the students, who come from different types of the family.

2. Literature review

2.1. Theoretical studies

Three major theories of language learning underlie the perspective of this research work. These include the behaviourist theory of language learning the cognitive/mentalist/nativist/innatist theory and the functional theories.

The behaviourist theory by Ivan Pavlov, John Watson, Edward Thorndike and B.F. Skinner (Karavas, 2014) sees language learning as a form of habit formation. That is, language is learnt in the same manner in which a person acquires a habit. This ideas given by this theory gave birth to language teaching methods such as the audiolingual method (henceforth, ALM), the grammar translation method (henceforth, GTM), among others. In adopting the ALM, emphasis is on enhancing the speaking of an L2 through constant repetition of utterances till they are mastered by the L2 learner. Adopting the GTM means that one pays greater attention to acquiring of the correct of grammatical rules of a language by the L2 learner. This is, therefore, accompanied by constant memorisation of the grammatical rules and the translation of classical works of literature from L1 to L2 or vice versa. For GTM emphasis is on the written form of language, rather the spoken form.

The cognitive theory, whose ideas were strongly promoted by Chomsky (1957), acknowledged the immense cognitive ability of man as a rational being, which makes him capable of producing infinite strands of expressions with very limited or finite rules. Thus, that man is naturally armed with the prerequisite to acquire and make use of language because of his superior mental capacity, when compared to other creatures. These ideas encourage language learning to be that in which the L2 learners are active participants, who bring there experiences into the learning process for better achievements. The ideas of this theory have helped to develop techniques that make students mentally active to contribute to L2 learning and this helps in the enhancement of the teaching methods adopted in L2 classrooms.

The functional theory, supported by Piaget's cognitive constructivism and Vygostky's social constructivism recognises the role of cognition and the environment or experiences of the

L2 learner. Kay and Kibble (2016) summarise the idea of this theory with the point that knowledge is subjective and actively constructed as learners engage with, and make meaning of, their lived experience. Thus, the theory recognises man's immense cognitive capability but insists that this capability has to be put into use within the environment and one's life experiences in order to function effectively. It is, therefore, the idea of the functional theory that the interaction of cognition and the environment bring about an effective language learning. This theory supports that emergence and application of language teaching methods such as the communicative method (which is based on teaching L2 according to the purposes of communicating evaluation, persuasion, emotion, etc. with the considerations of time, duration, frequency, sequence, quantity, location and motion), the TPR, among others.

2.2. Empirical studies

Bamgbade and Saloviita (2014), Ella, Odok and Ella (2015), Al-Sharfi, Pfeffer, and Miller (2015), Onongha (2015), as well as Diarra, Lebihan and Mao Takongmo (2018) are works that studied family types in relation to students' academic performances. These research works adopted several research methodologies involving surveys and experiments in order to achieve their respective objectives. These studies observed that the family type that a child comes from, either monogamous (nuclear), polygamous, divorced parents, re-married parents single parents, or step-parents, usually has an impact on a child's academic performance. They note that the monogamous family is held in esteem by the society as being the best type of family in which to raise children and that the children raised in such a family type receive stability and adequate attention from the monogamous family. Such children, also, tend to do better on the cognitive, emotional and behavioural levels.

Furthermore, these studies observed that students who come from polygamous families experience more mental health and social problems, as well as lower academic achievement than the students from monogamous families. Onongha (2015), in particular, observed that in Nigeria like in other countries in Africa, two family types are recognized and they include monogamy and polygamy. According to the writer, children from either of these families or family background are believed to differ in their academic achievement as a result of variant conditions they experience which could be an indicator for high or low academic performance. The results of the study by Diarra, Lebihan and Mao Takongmo (2018) show that children in polygynous families are less enrolled in school, progress less at school and do less domestic household work compared to children from monogamous families. The studies conclude that children from polygamous families experience more difficulties in learning than their counterparts from monogamous families.

On TPR, researchers such as Qui (2016), Feng (2017), Rokhayani (2017), among others, conducted various studies across various theoretical and geographical terrains to determine the effectiveness the TPR method of language teaching in L2 classrooms. Qiu (2016) conducted a study on the value of applying the TPR approach to English vocabulary teaching in primary schools in Shaanxi, China. Feng (2017) evaluated the effectiveness of the total physical response in teaching primary English to students of Qingtong Primary School in Huzhou City while Rokhayani (2017) studied the effectiveness of using the TPR technique in the class of children in their early childhood, for the teaching and learning of English language in one of the Play Groups in Kudus Central Java, Indonesia. The researchers, particularly, Feng (2017), observed that the problems with adopting the traditional approach in language learning include the silent attitude of the pupils and the low teaching efficiency of teachers while the TPR method

stimulated the pupils' enthusiasm, provided a relaxed learning atmosphere, and improved the teaching efficiency. They concluded that the TPR method is more effective than the traditional methods in teaching the English language.

Unlike the reviewed studies, which focussed on the teaching of English, the current study looks at the trend in which students from various family types such as monogamy, polygamy, single parenthood and foster parenthood are put into Nigerian classrooms and taught language with the audiolingual method. Thus, this study determines the effectiveness of the TPR against the audiolingual method, in order to accommodate and effectively teach language, particularly, Igbo to L2 learners from different family types in L2 classrooms in Nigeria.

3. Research methodology

This is a quantitative research adopting an experimental research design. It used a population of 100 students who largely spoke Anaang or Ibibio/Efik, which are minority languages in the Niger Delta region of Nigeria, and who also spoke the English language, which is the official language in the country. The students constitute 2 separate classes in Community High School, Ekparakwa, in Akwa-Ibom State. The stratified random sampling technique was used to obtain the population for this research. J.S.S. 2A made up the control group/class taught with the ALM while J.S.S. 2B made up the experimental group/class taught with the TPR method. Each class contained 50 students. The TPR teaching manual provided by Mühren (2003) formed the teaching guide that was adapted for teaching the students in the experimental group. The content was then adapted for teaching the control group with the audio-lingual language teaching method. After the teaching process, the Igbo language test, which contained structured questionnaire on the student's profile was administered in order to test the students' achievement levels and to collect demographic data on the family types which each of the students come from.

In order to ensure that the students, who neither use nor study Igbo, did not exhibit reluctance or lack of motivation to the teaching experiment/process, incentives were provided and the students were convinced to anticipate a test, which will examine their individual performances. This made them to show maximum seriousness and determination to pay attention to the teaching, in order to learn and to compete against one another for good grades. The students in the respective J.S.S. 2A and J.S.S.2B were taught Igbo lexis and structure twice a week, forty minutes per class session, for 6 weeks in one academic term. These groups of students were evaluated on what they were taught and the test materials were retrieved as data. The data were analysed using the 'Analysis of Variance' (ANOVA) statistical method at a significant value of 5% or 00.05.

4. Data analysis

4.1. Performance of the control and experimental groups based on family types

In this section, the students, who made up the control and experimental groups, were categorised to either belong to a monogamous family, a polygamous family, a step parented family (being a step child) or to a foster parented family (being a foster child). Based on these categories, the following data were obtained:

Table 1: Descriptives of ANOVA on Test Unit A of the control group based on students' family type (appears here)

Table 1 above contains the breakdown of the performance of the students, who constituted the control group, in the Test Unit A. These students were, equally, identified by the type of family from which they emerged. The data show that the 35 students from monogamous families, who comprised 70% of the group, amassed 257 marks out of the possible 1,050 marks, with a mean score of 7.34 and at standard deviation of 7.30. The 4 students from polygamous homes, who made up 8% of the group, scored 9 marks out of the possible 120 with a mean of 2.25 marks and at standard deviation of 1.50. The other 4 students living with step parents, who also constituted 8% of the group, scored 25 out of 120 marks, with a mean of 6.25 and at a standard deviation of 3.6 while the 7 students from foster homes (students under the care of foster parents), who constituted 14% of the control group, scored 53 marks out of a potential 210 marks, with a mean figure of 7.57 marks and at a standard deviation of 7.44. These figures show that the standard deviations were high, in comparison with the mean scores, which infers that only few students in the control group contributed, tangibly, to the mean score. The standard error of these mean figures were low and, so, attracted a high confidence interval.

Table 2: Descriptives of ANOVA on Test Unit A of the experimental group based on students' family type (appears here)

In the experimental group, 40 students from the monogamous homes, who contributed 80% of the experimental group, got 840 marks out of 1,200 marks, with a mean figure of 21 and a standard deviation of 5.92. The single student from a polygamous home, who comprised 2% of the group, scored 7 out of 30 marks, with a mean of 7. For the 4 students from step parentage, who made up 8% of the group, they got 68 out of 120 marks, with a mean score of 17 and a standard deviation of 3.74 while the 5 students from foster homes, who constituted 10% of the population, accumulated 90 marks out of the possible 150 marks, with a mean score of 18, at a standard deviation of 4.30. These figures show that the standard deviations were low, in comparison with the mean scores, which indicates that the majority of the students in the experimental group contributed, tangibly, to the achievement of the group's mean score. The standard error of these mean figures were low and, so, attracted a high confidence interval.

Table 3: Significance report from ANOVA on the Unit A scores of the control group in the test based on students' family type (appears here)

In table 3, the mean squares between and within the groups (monogamy, polygamy, step parenthood and foster parenthood) of the control group yielded an F distribution of 0.69, which produced a significance figure of 0.56.

Table 4: Significance report from ANOVA on the Unit A scores of the experimental group in the test based on students' family type (appears here)

Table 4 shows that the mean squares between and within the groups (monogamy, polygamy, step parenthood and foster parenthood) of the experimental group produced an F distribution of 2.73, which resulted in 0.05 significance figure. Consequently, the examined variables (monogamy, polygamy, step parenthood and foster parenthood) had an insignificant

effect on the mean scores achieved by the students from unit A of the test because their significance levels were above 0.05 or 5%.

By comparison, the students from monogamous families in the experimental group, with a mean score of 21, performed better than the students from the control group, who produced 7.34 mean score in Unit A of the test on Igbo lexis and structure; recording a mean difference of 13.66. This implies that each student in the experimental group scored 13.66 more marks above each student in the control group, in Unit A of the test. The students in the experimental group from polygamous families, also, recorded better average scores than their counterparts in the control group with a mean difference of 4.75. In addition, the students from foster families in the experimental group performed better than their counterparts with a mean score of 18 marks achieved per student, as against the 7.57 mean score achieved by each student in the control group; which resulted in a mean difference of 10.43. The same outcome, equally, lies with the students in the experimental group from step-parented families as they recorded a better average score than their counterparts in the control group with mean differences 10.75.

Let us look at the performances of the groups of students in Unit B of the test based on the types of families from which the students came from.

Table 5: Descriptives of ANOVA on Test Unit B of the control group based on students' family type (appears here)

Table 5 above shows that the 35 students from monogamous homes scored 240 out of 1,400 marks, with a mean of 6.86 and at a standard deviation of 8.38. The 4 students from the polygamous homes garnered 7 marks out of 160, with a mean of 1.75 and a standard deviation of 2.22. The other 4 students from step parents scored 10 marks out of the potential 160 marks available to the category of students, with a mean of 2.5 marks per student and at a standard deviation of 1.29 while the 7 students from foster families produced 33 marks out of the possible 280 mark, with a mean score of 4.71, at a standard deviation of 6.73.

Table 6: Descriptives of ANOVA on Test Unit B of the experimental group based on students' family type (appears here)

For the performance of the experimental group in the Unit B test based on family type variation, the 40 students from monogamous families got 863 marks out of 1,600 marks, with a mean of 21.58 and a standard deviation of 11.09. The single student from a polygamous family scored 5 out of 40, with the mean of 5. The 4 students from step-parented homes accumulated 25 marks out of 160 marks with the mean figure of 6.25 marks per student and a standard deviation of 3.20 while the 5 students from foster parentage homes scored 58 out of a potential 200 marks with a mean figure of 11.60 and a standard deviation of 8.62. Thus, the standard deviations were high, which indicates that few students in both groups contributed, tangibly, to the achievement of the mean scores of their respective groups. The standard error of these mean figures were low and, so, attracted a high confidence interval.

Table 7: Significance report from ANOVA on the Unit B scores of the control group in the test based on students' family type (appears here)

Table 7 shows that the mean squares between and within the group variables (monogamy, polygamy, step parenthood and foster parenthood) of the control group yielded an F distribution of 0.90, which produced a significance figure of 0.45.

Table 8: Significance report from ANOVA on the Unit B scores of the experimental group in the test based on students' family type (appears here)

The mean squares between and within the groups (monogamy, polygamy, step parenthood and foster parenthood) of the experimental group produced an F distribution of 4.14, which resulted in 0.01 significance figure. Consequently, the examined variables (monogamy, polygamy, step parenthood and foster parenthood) had insignificant effect on the mean scores achieved by the students in the control group from unit A of the test because the significance level was above 0.05 or 5% while the examined variables had significant effects on the mean scores achieved by the students in the experimental group from unit B of the test because the significance level was below 0.05 or 5%. By comparison, the students from foster families in the experimental group performed better than their counterparts in the control group with a mean difference of 6.89 ($11.6 - 4.71 = 6.89$). The students from the monogamous homes in the experimental group, also, performed better than their equivalents in the control group with the mean difference of 14.72 ($21.58 - 6.86 = 14.72$). The student from a polygamous home and those from step parents in the experimental group dominated their counterparts in the control group with a mean differences of 3.25 ($5 - 1.75 = 3.25$) and 3.75 ($6.25 - 2.5 = 3.75$), respectively. The performance of the students from both classes in Unit C of the test are presented below.

Table 9: Descriptives of ANOVA on Test Unit C of the control group based on students' family type (appears here)

From table 9 above, which presents the scores of the control group in the Unit C of the test, the 35 students from monogamous families garnered 56 out of 525 marks, with a mean score of 1.6 and a standard deviation of 2.44. The 4 students from polygamous families made 1 point out of the possible 60, with an average of 0.25, at 0.5 standard deviation. The other 4 students, who were step-parented achieved 2 marks out of 60 marks, with a mean figure of 0.5 and a standard deviation of 1 while the 7 students in control group, who came from foster families scored 6 marks out of the possible 105 marks, with the mean of 0.86 and at a standard deviation of 1.57.

Table 10: Descriptives of ANOVA on Test Unit C of the experimental group based on students' family type (appears here)

For the experimental group, results show that the 40 students from monogamous families accumulated 243 marks out of the possible 600 marks, with a mean of 6.08 and at a standard deviation of 5.27. The student from a polygamous home scored 1 mark out of 15, with a mean of 1. The 4 students from step parentage homes scored no mark out of the possible 60 marks, with a mean of 0 while the 5 students from foster families in the experimental group scored 7 marks out of 75 marks, with a mean of 1.4 and at a standard deviation of 2.19. These figures show that the standard deviations were high, in relation to the mean scores, which implies that few students in the respective groups contributed, tangibly, to the achievement of their groups' mean scores. The

standard error of these mean figures were low and, so, generated an acceptable confidence interval.

Table 11: Significance report from ANOVA on the Unit C scores of the control group in the test based on students' family type (appears here)

Table 11 shows that the mean squares between and within the group variables (monogamy, polygamy, step parenthood and foster parenthood) of the control group yielded an F distribution of 0.80, which produced a significance figure of 0.50.

Table 12: Significance report from ANOVA on the Unit C scores of the experimental group in the test based on students' family type (appears here)

The mean squares between and within the groups (monogamy, polygamy, step parenthood and foster parenthood) of the experimental group produced an F distribution of 3.16, which resulted in 0.03 significance figure. Given that the significance level was below 0.05 or 5%, the examined variables (monogamy, polygamy, step parenthood and foster parenthood) had insignificant effect on the mean scores achieved by the students in the control group from unit A of the test while the examined variables had significant effects on the mean scores achieved by the students in the experimental group from unit A of the test.

In comparison, the students from the experimental group, who come from foster families scored higher than their counterparts in the control group with a mean difference of 0.54 ($1.4 - 0.86 = 0.54$), in Unit C of the test. The students from monogamous and polygamous homes in the experimental group also dominated their counterparts in the control group with a mean difference of 4.48 ($6.08 - 1.6 = 4.48$) and 0.75, respectively. However, the experimental group failed to record the same manner of success over the control group when the students from step-parented families were compared as the experimental group's students fell short of the score of the control group's students with a mean difference of 0.5. ($0.5 - 0 = 0.5$).

The performance in the test Unit D by the students based on the type of family from which they emerge are presented below.

Table 13: Descriptives of ANOVA on Test Unit D of the control group based on students' family type (appears here)

Based on the data from table 13, Unit D of the test shows that the 35 students from the monogamous families amassed 100 marks out of the possible 525, with a mean of 2.86 and at a standard deviation of 2.24 whereas the 4 students from the polygamous families had 8 marks out of the possible 60, with a mean of 2, at a standard deviation of 2.45. Then, the other 4 students in the group, who come from step parentage homes, accrued 13 marks out of 60, with a mean of 3.25 and a standard deviation of 2.06 while the 7 fostered students scored 16 marks out of a potential 105 marks, with a mean of 2.29 and a standard deviation of 2.36.

Table 14: Descriptives of ANOVA on Test Unit D of the experimental group based on students' family type (appears here)

The table above shows that the 40 in the experimental group from monogamous homes accumulated 199 marks out of 600, with a mean score of 4.98 and a standard deviation of 5.14 while the student from a polygamous family had 4 out of 15 marks, with a mean score of 4. The 4 students from step parents scored 9 out of 60 marks, with the mean at 2.25 and a standard

deviation of 2.06 while the 5 students from foster families achieved 7 marks out of the available 75 marks, with a mean of 1.40 and a 1.95 standard deviation. Hence, the standard deviations were high, which implies that only few students in the respective groups contributed, tangibly, to the achievement of their groups' mean scores. The standard error of these mean figures were low and, generated an acceptable confidence interval.

Table 15: Significance report from ANOVA on the Unit A scores of the control group in the test based on students' family type (appears here)

Table 15 shows that the mean squares between and within the group variables (monogamy, polygamy, step parenthood and foster parenthood) of the control group yielded an F distribution of 0.34, which produced a significance figure of 0.80.

Table 16: Significance report from ANOVA on the Unit A scores of the experimental group in the test based on students' family type (appears here)

The mean squares between and within the groups of the experimental group produced an F distribution of 1.12, which resulted in 0.35 significance figure. Consequently, the examined variables (monogamy, polygamy, step parenthood and foster parenthood) had no significant impact on the mean scores achieved by the students in unit D of the test because their significance levels were above 0.05 or 5%. By way of comparison, the collective record of the students from foster families reveal that the control group performed better than the experimental group with a mean difference of 0.89. ($2.29 - 1.4 = 0.89$). The table turned over as the students from both monogamous and polygamous families in the experimental group performed better than their counterparts in the control group with a mean difference of 2.12 ($4.98 - 2.86 = 2.12$) and 2 ($4 - 2 = 2$), respectively. However, the table reverted as the students with step parents in the control group scored higher than their counterparts in the experimental group with a mean difference of 1 ($3.25 - 2.25 = 1$).

From the entirety of the data presented and discussed on the performance of the control and experimental groups based on family types, it is deduced that the students from foster families in the control group scored 53 marks out of 210 in Unit A of the test, 33 out of 280 in Unit B, 6 out of 105 in Unit C and 16 out of 105 in Unit D, which resulted in a total of 108 marks out of 700 with a mean of 15.43 marks per student. Those from monogamous families achieved 257 marks out of 1,050 in the test Unit A, 240 out of 1,400 in Unit B, 56 out of 525 in Unit C and 100 in Unit D, which totally accrued 653 out of 3,500 marks with a mean of 18.66 per student. Those from polygamous families recorded 9 out of 120 marks in Unit A, 7 out of 160 in Unit B, 1 out of 60 in Unit C and 8 out of 60 in Unit D, which summed up to 25 marks out of 400, with a mean of 6.25 per student. Then from the students coming from step-parented homes, the records show an achievement of 50 out of 120 in Unit A, 10 out of 160 in Unit B, 2 and 13 out of 60 each in Units C and D, respectively, which gave a total of 50 out of 400 marks with a mean of 12.50 marks per student.

As for the experimental group, the results show that the students from foster homes scored 90 out of 150 marks in test Unit A, 58 out of 200 in Unit B, 7 out of 75 in Units C and D, respectively; this give total of 162 out of 500 marks with a mean of 32.4 marks achieved per student. Those from monogamous families accrued 840 out of 1,200 in Unit A, 863 out of 1,600 in Unit B, 243 out of 600 in Unit C and 199 out of 600 in Unit D, which gives a total of 2,146 marks out of 4,000 and a mean of 53.65 attained marks by each student. The student from a polygamous family in the group scored 7 out of 30 in Unit A, 5 out of 40 in Unit B, 1 and 4 out

of 15 in Units C and D, respectively, giving a sum of 17 marks out of 100 and a mean of 17. Then, those from foster parents got 68 out of 120 marks in Unit A, 25 out of 160 in Unit B, 0 and 9 out of 60 in Units C and D, respectively, which yielded a total of 102 out of 400 marks and an average score of 25.5 achieved per student. From these results obtained, it is clear that the students from the distinguished family types in the experimental group performed better in the language test than their respective counterparts in the control group. The summary of the students' performances in the various sections of the experiment are analysed below.

Table 17: Descriptives of ANOVA on Test Unit B of the control group based on students' family type (appears here)

Table 17 above shows that the 35 students in the control group from monogamous families amassed 653 marks with a mean of 18.66 and at standard deviation of 17.92. The 4 students from polygamous homes scored 25 marks with a mean of 6.25 marks, at a standard deviation of 2.63. The other 4 students living with step parents scored 50 marks, with a mean of 12.5 and at a standard deviation of 5.97 while the 7 students from foster homes (students under the care of foster parents) scored 108 marks with a mean figure of 15.43, at a standard deviation of 15.61. These standard deviations infer that only few students in the control group contributed, tangibly, to the mean scores. The standard errors of these mean figures are low and, so, attracted a high confidence interval.

Table 18: Descriptives of ANOVA on Test Unit B of the experimental group based on students' family type (appears here)

Performance of the experimental group shows that the 40 students from monogamous homes amassed 2146 marks with a mean figure of 53.65 and at a standard deviation of 21.64. The single student from a polygamous home scored 17 marks, with a mean of 17. For the 4 students from step parents, 102 marks were accumulated by them, with a mean score of 25.5 and at a standard deviation of 4.8 while the 5 students from foster homes accumulated 162 marks with a mean score of 32.4, at a standard deviation of 9.86. These standard deviations are on the average and imply that about half of the students, significantly, achieved the mean score of the group. These values of the mean were obtained with a minimal mean error margin and so, recorded a high confidence interval.

Table 19: Significance report from ANOVA on the Unit A scores of the control group in the test based on students' family type (appears here)

In table 19, the mean squares between and within the groups (monogamy, polygamy, step parenthood and foster parenthood) of the control group yielded an F distribution of 0.80, which produced a significance figure of 0.50.

Table 20: Significance report from ANOVA on the Unit A scores of the experimental group in the test based on students' family type (appears here)

In the same manner, the mean squares between and the within groups of the experimental group produced an F distribution of 4.48, which resulted in 0.01 significance figure. Consequently, the examined variables (monogamy, polygamy, step parenthood and foster parenthood) had insignificant effect on the mean scores achieved by the students from the control group in the test because their significance levels are above 0.05 or 5%. While the variables influenced the scores of the students in the experimental group because their significance levels are below 0.05 or 5%.

By comparison, the students in the experimental group, across all the categories of students, performed better than their counterparts in the control group.

5. Summary of findings, conclusion and recommendation

This paper examined the effectiveness of the TPR method against the audiolingual method for teaching students who come from different family types in a typical L2 classroom in Nigeria. The study employed the teaching of Igbo lexis and structure to L2 learners and tested the hypothesis (H₀), that there is no significant difference in the mean achievement scores of students of from different family types who are taught Igbo lexis and structure with either the audio-lingual method or the TPR method. The students were identified to either belong to a monogamous family, a polygamous family, a step parentage family (being a step child) or to a foster parentage family (being a foster child).

The paper observed that the examined variables (monogamy, polygamy, step parentage and foster parentage) had insignificant effect on the mean scores achieved by the students from the control group in the test while the variables influenced the scores of the students in the experimental group.

Also, the students from foster homes in the experimental group performed better than those in the control group with a mean difference of 16.97, just as those from monogamous homes in the experimental group performed better than their colleagues in the control group with a mean difference of 34.99. The student from polygamous home in the experimental group, with a mean difference of 10.75, performed better than the counterparts in the control group just as the same dominance is recorded between the two groups by the students from step-parented families with a mean difference of 13.

These results imply that the students' experiences, which were encouraged to be part of the teaching process in the TPR method, were helpful in stimulating better L2 learning output by the students taught with the method (TPR). The study, therefore, recommends that the TPR method of language teaching should be widely adopted in Nigerian L2 classrooms for teaching students from different family types as this will enable the students to relate their individual characteristics and experiences, which they bring from their respective families, to with the learning process in a manner it becomes advantageous to L2 learning. This will, also, inhibit teacher-centeredness, lower learning rigidity and tense atmosphere, as well as enable the students to experience more creative aspects of the language being learnt, which are not enhanced with the use of the audio-lingual method.

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Conceptual Metaphors Associated with Coronavirus Among Igbo Southeast Nigeria

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Abstract

This study explores conceptual metaphors and framings associated with Coronavirus among the Igbo during the COVID-19 Pandemic. Some new conceptual metaphors and new words peculiar to COVID-19 have been introduced into the day to day use of the Igbo language. This article draws data from Iheaka Igbo, a rural community which enough light of scholarship has not been shed on. Currently, there is a lack of knowledge on conceptual metaphors about coronavirus and the ways they functioned to generate new knowledge and understanding during the pandemic in Igbo society. This study through qualitative approach aims to: investigate the metaphors associated with coronavirus (i.e. how the coronavirus was metaphorically framed), and how factors such as region, age, and situational contexts bring about metaphors in daily use during and after the pandemic era. It also identifies and compiles the metaphors/framings as being used and describes their contextual usages in the area. Data through open ended questions, semi-structured oral interview, casual conversations, and participant observation, are analysed descriptively through cognitive metaphor theory (CMT). The research shows that Igbo speakers creates diverse metaphors and frames based on the COVID-19 in different contexts during the COVID-19 era. It also produces a COVID-19 vocabulary corpus that reveals Igbo speakers' linguistic and innovative ability of the Igbo language and the effect of social experiences on language use. The study will provide the correct contextual meanings of the new metaphors related to COVID-19, and serve as important source of information for conceptual metaphors and coronavirus research.

Keywords: coronavirus (COVID-19), conceptual metaphors, Igbo, southeast Nigeria, preventive strategies

Introduction

A dangerous pandemic known as coronavirus (COVID-19) spread across the globe in December 2019 from Wuhan, China. Since then, the world grapples with COVID-19 and numerous cities, communities, and societies are facing the challenges of figuring out how to discuss and talk about the impact of the pandemic on our everyday lives. As the pandemic sweeps across the universe, many local communities have adopted metaphors to describe the challenge we are facing, Iheaka local Igbo community also inclusive. This paper presents important conceptual metaphors associated with coronavirus (COVID-19), specifically among the Iheaka Igbo, southeast Nigeria. The choice of Iheaka Igbo is informed by the fact that the coronavirus has led

to increase in new metaphors and their concepts in the area. Beyond that, Iheaka Igbo local community is currently facing the challenges of figuring out how to conceptualize the current metaphors associated with the virus. It is pertinent to know that coronavirus. In Nigeria, especially in rural speech communities, many gloat that coronavirus is largely targeting the Western world and Nigerian elite particularly politicians, despite warning that the virus could hit everyone regardless of race, rich or poor. Only recently that Nigerians began to realise that the COVID-19 does not respect race, rich, poor, urban dwellers, as well as people living in local communities. Consequently, a lot of frames meant to describe the coronavirus are prevalent in Nigeria both in urban as well as local communities. That is, conceptual metaphors associated with the coronavirus are widespread by the youth as well as the old people in Iheaka Igbo, southeast Nigeria. The study of the language and conceptual metaphors associated with the coronal virus is necessary as it will help the indigenous communities to get a better understanding of the emerging virus and help them in the mitigation and adaptation actions. Studies on public opinion about COVID-19 are emerging including studies on the new words, phrases, (see for example, Robert Lawson 2020). But we do not know enough about how local communities would choose between adaptation and mitigation through metaphors. Beyond that, more knowledge is needed about local communities' concepts formulated in their own words about coronavirus pandemic. COVID-19 has more potency now as a mobilising idea than it does as a health phenomenon, and it has become one of the most politicised health issues attracting peoples discourse and metaphors. In local communities, COVID-19 is also largely about values, culture, and ideology and not only health. Since the emergence of coronavirus in Nigeria in early 2020, different rhetorical means have been employed to legitimate normative claims about its impacts. Among these, metaphors have attracted considerable scholarly attention, mainly as they play a prominent role in efforts to conceptualise coronavirus mitigation and adaptation strategies (to prevent the spread of the pandemic). Coronavirus has led to increase of new metaphors and their concepts in Igbo, southeast Nigeria as we shall see in this current study. Metaphors play a central role in the construction of social and political reality, yet within some societies, they are viewed as matters of mere language. Thus, the philosophical discussions of metaphor have not focused on their conceptual nature, their impact to understanding, or their role in cultural reality. There are instances of war metaphors that describe a threat that does not qualify as military such as metaphors on poverty, cancer, indiscipline, drugs, Bokoharam insurgence, crimes, and a lot more. War metaphors also stepped into Iheaka Igbo discourse when the Nigerian government announces its action about coronavirus in February, 2020. Since then conceptual metaphors associated with coronavirus in the area is on the increase, largely because they are means to how they unfold their minds around the phenomenon they don't totally understand. COVID-19 discourse among Iheaka Igbo southeast Nigeria appears to involve conceptual metaphors as the local community's discourse involving coronavirus uses metaphors to conceptualise its preventive measures and adaptation strategies. Iheaka, a town of about 45km from University of Nigeria, Nsukka campus, is a rural speech community in Northern Igbo, Enugu State southeastern Nigeria. It has common boundaries with Enugu-Ezike by the east, Obollo-Afor by the north, Ovoko by the south, and Imilike by the West. Igbo language is one of the three major languages in Nigeria. The language is spoken predominantly in Abia, Anambra, Ebonyi, Enugu, and Imo State, all in the southeastern region of Nigeria. Some indigenous speakers of Igbo can also be found in Akwa-Ibom, Bayelsa, Delta, and Rivers States (Southern region) of Nigeria. Accordingly, it is worthwhile studying how coronavirus is metaphorically framed and the impact of the conceptual metaphors on the local community.

Metaphors

Metaphors, according to Lakoff and Johnsen (2003) are conceptual in nature, and they are among our principal vehicles for understanding. War metaphors are seen also as effective means of highlighting the seriousness of an issue (Nerlich 2009, cited in Flottum 2017). The earliest research on war metaphors in climate change communication has shown that they can also be employed to highlight divisiveness of the climate change battle (Atanasova and Koteyko, 2017). Romaine (1997) explains also that during discussions at the 1992 Earth Summit and its media coverage, War metaphors were used to conceptualize discussions about global warming in terms of a liberal left attacking a conservative worldview (environmentalists) primary enemy: capitalism. Body/Patient metaphors have been employed to express supportive views on geoengineering by likening the planet to a human body and geoengineering to a protective sunscreen or by escribing geoengineering as a way of treating the planet and, thus, conceptualizing the planet as a patient and geoengineering as a fitting medicine (Nerlich and Jaspal 2012 cited in Flottum 2017, 73). Zinken, Hellsten, and Nerlich (2008, 368) explain that discourse metaphors reflect cultural preoccupations and occur across languages, and they allow for new topics to be discussed “in terms of cultural and mythical commonplaces” and may “tie up with and reinforce long traditions of political thought, ideologies or entrenched cultural values” (cited in Flottum 2017, 73). Many people in local communities can communicate the kind of values, cultural beliefs, ideologies that are pertinent to coronavirus understanding. This study therefore contributes to the general purposes of ascertaining whether metaphor use can reflect or influence how coronavirus mitigation can be reacted to. That is, whether the use of coronavirus metaphors can explain the effects, preventive measures and adaptation strategies to local people.

Conceptual Metaphors

In their approach to conceptual metaphors Nerlich, Hamilton, and Rowe (2002, 92) explain that, “metaphors are thought to be cognitive and social devices, seen as the result of mappings across two conceptual domains: the conceptual source domain and the conceptual target domain.” Lakoff and Johnsen (2003) believe that metaphor is not just a matter of language, that is, of mere words; rather human thought processes are largely metaphorical. In other words, human conceptual system is metaphorically structured and defined. Lakoff explains also that in cognitive linguistics, the human conceptual system is theorised to be metaphorical in nature (Lakoff 2016, 2). Conceptual metaphors (Kapranov 2017) are said to permeate daily conventional language, so that all abstract reasoning is performed via metaphors. In this respect, Lakoff (1993, 244) posits that conceptual metaphors constitute “the main mechanism through which we comprehend abstract reasoning.” Seen from the perspective of cognitive linguistics, conceptual metaphors are regarded as a basic structural form of experience, which organises the engagement with and understanding of the world (Audebrand 2010, 425 cited by Kapranov 2017). Conceptual metaphors facilitate the comprehension and communication of complex phenomena by referencing the frameworks of understanding that are mutually comprehensible (Kovecses 2013). The facilitation is enabled by projecting knowledge about the known, familiar domains of experience onto an unknown, more abstract domain. As said earlier, conceptual metaphors are regarded as a product of the transfer between the two unrelated domains. Specifically, “a process of metaphoric transfer is engaged in where two separate and apparently dissimilar domains are brought into cognitive and emotional association where one is used as a

framework for understanding the other” (Cornelissen and Harris 2001, 53 cited in Flottum 2017, 94). Conceptual metaphors contribute to the understanding of complex concepts by means of transforming them into stereotypical schemas. In consequence, conceptual metaphors can share in breaking the reality into significant and ‘cognition-friendly’ segments. Conceptual metaphors can “orient institutions and individuals to particular possibilities for action and have an effect on material economic investment and policy” (Nerlich 2012, 35). Hence, local communities can be influenced by those conceptual metaphors, which they employ in their discourse. Nerlich enumerates some of the reasons metaphors should be looked upon in time of coronavirus to include:

Metaphors create meaning. They have been tools for meaning-making as long as humans have been able to talk to each other. They are essential for the development of language, cognition, and culture. They also play important role in how we think and talk about health, illness, and medicine, and they shape how we act individually and collectively.

Some people tend to look at metaphors as out-of-the-ordinary imaginative or poetic linguistic expressions, and their discussions have centered on whether these linguistic expressions can be true. For instance, in the public discourse about the current coronavirus pandemic, the sense making process includes analogies within the same domain (e.g., Trump stating at the beginning of the pandemic: “*It’s just like a regular flu*” (Schoeneborn, 2020). Schoeneborn stated that Bolsonaro maintains for a long time that, it’s just a “*little flu*”. Schoeneborn believe that some metaphors tap into the source domain of natural disasters such as the “*tsunami*” metaphor used by various medical professionals; human warfare such as Trump’s more recent framing of coronavirus to be an “invisible enemy”; and Macron’s insistence that “*we’re at war*”. Local communities also mobilise and conceptualise metaphors not only to foster sense making but to inspire new and desirable modes of behaviour in the people of the community towards appropriate preventive and adaptation measures. Often, fruitfulness of a metaphor depends on (1) its aptness (i.e. whether a metaphor ‘fits’ and it’s meaningful) as well as (2) its heuristic value (i.e. the extent to which a metaphor offers new insights into an unfamiliar domain (Cornelissen 2004 cited in Schoeneborn, 2020). Though, aptness and heuristic value tend to be in a exchange relation: While close proximity between source and target domain can help strengthen the aptness of a metaphor, it tends to diminish the metaphor’s heuristic value, at the same time. The latter problem also occurs when the metaphorical connection between two domain becomes so well-established (e.g., the link between epidemics and warfare) that the metaphor loses its ability to lend new meaning to the target domain, that is, a term’s metaphorical quality “dies” so-to-speak; e.g., the term *World Wide Web*, where hardly anybody today would think of spider webs (Schoeneborn, 2020). In contrast, metaphors can be kept vibrant and alive via the power of dissimilarity. In this, the greater the contextual distance between two domains, the better the chance of a metaphor to be insightful.

Conceptual Metaphors and COVID-19

To make sense of the unknown, people often tend to rely on metaphors, analogies, and other rhetorical specifics (Schoeneborn 2020). He further explains that metaphors allow for giving meaning to a (rather unknown) target domain by projecting and transferring insights from a (presumably better known) source domain. In a mere few months, coronavirus has fundamentally changed our ways of living (Lawson 2020). Continuing, he reports that it has brought about

creation of new vocabularies which have come to be utilitarian shorthand for talking about coronavirus-related issues, that is, from the impact the virus has had on our working lives to the influence of the lockdown measures – or even just a way to poke fun and laugh at the world around us. The outpouring of metaphors, neologisms, and lexical innovations (Lawson 2020) we have seen in the past few months' points to the fact that linguistic creativity is a key part of language, reshaping our ways of engaging with the world. In consequence, coronavirus has fundamentally altered our ways of living of most societies in the world. It has closed businesses and transformed our working patterns. Continuing, he observes that the new vocabulary has come to be utilitarian shorthand for talking about coronavirus-related issues, from the impact the virus has had on our working lives, to the influence of the lockdown measures, or even just a way to poke fun and laugh at the world around us. For major health pandemics, as Lawson asserts, the lasting effect on language is usually that the name of the disease enters common parlance, as happened with Human Immunodeficiency Virus (HIV), Acquired Immune Deficiency Syndrome (AIDS), Spanish Flu (1918-1920), SARS (2002-2004), Swine Flu (2009) and others. However, coronavirus has turned over the script and appears to be influencing public discourse especially through metaphors associated with the virus. Heisbourg (2020) argues that it would be a mistake to dismiss war on the coronavirus as a pure metaphor. In a viral video posted on 14 April, Donald Trump said that COVID-19 is primarily a hoax orchestrated by domestic opponents. Addressing the issue of COVID-19 on 22 March, 2020 news reports reveal that Iran's Ayatollah Ali Khamenei believed that amid 'catastrophe', one must still define one's enemy. Here COVID-19 is likened to be a catastrophe. On March 19, the WHO director-general Tedros Adhanom Ghebreyesus calls it an "enemy of humanity." The outpouring of metaphors depicts the fact that linguistic creativity is a key part of language, restructuring our ways of engaging with the world.

Theoretical Framework

In this study, conceptual metaphor is regarded as a framing tool which structures COVID-19 pandemic. Metaphors in discourse are considered to function as frames, which facilitate the interpretation of an event or a narrative, as well as the emphasis on a particular element of the discourse narrative presenting it in a positive or negative way (Craig and Amernic 2004). Kapranov (2017) observed that framing constitutes multiple realities. In coronavirus approach, framing interprets multiple realities such as coronavirus mitigation, adaptation, consequences and resilience to its consequences. The theoretical framework adopted in this study is Lakoff and Johnson (2013), and Nerlich's (2012) views of conceptual metaphors as a deep conceptual structure, that is, framing. Conceptual metaphors as a frame are implicit and subconscious, and they involve the actor's guiding worldview, identity, and values (Boulton 2016, 2 cited in Kapranov 2017). The use of conceptual metaphor as a frame in a COVID-19 discourse narrative allows for moral evaluation, as well as a potential solution of the problem.

Empirical Studies

In his study of conceptual metaphors associated with climate change, Kapranov (2020) observes that diverging national efforts to communicate the gravity of anthropogenic climate change are closely intertwined with national contexts and cultures, political identities, and policy making. He stated that such tailoring to national identity and culture can be seen as a positive step to maximize public resonance by appealing to a set of recognizable values and norms. Kapranov observes also that there is a danger, for illness, war, and journey metaphors are deeply

entrenched in political communication, and their transfer to climate change discourse risks turning the issue into politics as usual. In Iheaka Igbo southeast Nigeria, their coronavirus discourses also seem to be entrenched in political communication which risks turning coronavirus issue into politics to the detriment of the local community. Lawson (2020) identified new words and expressions associated with coronavirus which help us to make sense of the changes that have suddenly become part of our everyday lives. Such new words and phrases include self-isolating, pandemic, quarantine, lockdown, and COVID-19. In her study of “metaphors in the time of coronavirus”, Nerlich (2020) observed that war metaphors such as fight, battle, combat, attack, defend etc, came out in force when the outbreak of COVID-19 started in China. Kapranov’s earlier study involving conceptual metaphors on climate change discourse observed that international corporations e.g., BP and Shell frame their climate change narratives via similar and identical metaphors, such as ‘Corporate Response to climate change as a Journey’, ‘Corporation as a Climate Change Concerned Citizen’, and ‘Corporate Response to Climate Change as Growth’. He remarks that these conceptual metaphors facilitate the creation of a common discursive space between BP and Shell in terms of the issue of global climate change.

Methodology

This section discusses the methods used in this study thus:

The Study Area

The area of study is conceptual metaphor. Specifically, the study focuses on the conceptual metaphors associated with COVID-19 in Iheaka Igbo southeast Nigeria using the conceptual metaphor theory as enunciated by Lakoff and Johnen (2013) and Nerlich (2012).

Study Population

The population of this study comprises the five villages (Amaohe, Ekoyi, Ekutara Likke, Ugo) Abulegwu) that make up Iheaka speech community. The subjects for the study comprise people between the ages of 14 and 65 years of age. Ten persons were purposively picked from each of the community making a total of fifty respondents, male and female on equal numbers. They largely comprised farmers, wine tappers, business men, students and civil servants.

Procedures and Methods

On the consent of the respondents, the data were collected through the use of unstructured oral interview, participant observation, surreptitious recording and WhatsApp group chat. On each case, we wore our face mask that covers of nose and mouth, our sanitisers are always on our bags. Data collected were analysed descriptively. Maintaining social distance, we interviewed and recorded respondents in their homes in the evening since most of the indigenous communities are. We also interviewed and recorded different groups who were discussing COVID-19 pandemic. As indigenous speaker of Iheaka Igbo, residing in Nsukka town, but have returned at home since February, 2020, due to lockdown informed by the COVID-19, I participated in group discussions, marriage ceremonies, and burials observing social distancing, and wearing of face masks. At such small group gatherings, we gathered handful of data from the indigenous speakers (male and female on equal basis).

Conceptual Metaphors Associated with Covid-19 among the Iheaka Igbo

In this section, we present and analyse the metaphors associated with climate change among the Igbos. In this study, conceptual metaphors are regarded as a framing device which structures COVID-19 discourse among the Iheaka Igbo. Caig and Amernic (2004, 826 as cited in Kapranov 2017), 826), metaphors in discourse are considered to function as frames, which facilitate (i) the interpretation of an event or a narrative as well as (ii) the emphasis on a particular element of the discourse narrative presenting it in a positive or a negative manner. Below are some conversations by Iheaka indigenous community dominated by conceptual metaphors associated with coronavirus, and their analysis.

In the examples in tables below, the Igbo versions of the conceptual metaphors are in italics, while the English versions are not. The English versions are also in brackets. In both, the metaphors are highlighted. It is also pertinent to note that the indigenous people of the community render coronavirus as ‘**koro**’

Table 1 shows the metaphors associated with coronavirus and the concepts as elicited from the respondents.

Conceptual metaphors	Instances in discourse and the concepts
<p>Coronavirus as War</p>	<p><i>O biri dike aka n’ala e mela ka onye o bula, ma onye ukwu ma onye nta gbaba n’ulo</i> (that who made the mighty fall has forced everyone to stay at home. In this, coronavirus is conceptualized as war that made even the rich to stay at home).</p> <p><i>Egbe adaghi mana agha na-ada</i> (a war devoid of gun, but there is serious war).</p> <p>Koro bu bu ogu na mgba (coronavirus is fight and war). Koro bu o luo o laa (coronavirus is fight, kill, destroy; and go).</p>

The table above conceptualizes ‘coronavirus as war’. Here, the metaphor is instantiated by the mapping conceptual elements from the domain ‘war’ onto the domain ‘coronavirus’. In this, war foregrounds the notion of deadly and serious implications. The war metaphor is used also to communicate how deadly the virus is and also how the COVID operates.

Table 2 shows the metaphors associated with coronavirus and the concepts as elicited from the respondents.

Conceptual metaphors	Instances in framing and discourses
Coronavirus as Costs	<i>Abala biarə ukpo mmanu</i> (water yam that absorbs oil). <i>Otule ekporə ego</i> (the bottom that drains money). <i>O ryii ego m</i> (money consumer). <i>Koro bụ ùkpó</i> (coronavirus dries peoples pocket)

The conceptual metaphor ‘COVID-19 as Costs’ is exemplified by the mapping of conceptual elements from the domain ‘Costs’ onto the domain COVID-19. The framing can be explained by the monetary cost involved in the individual and government efforts to prevent and mitigate the negative consequences of COVID-19. These costs are related to investments into protective and palliative measures such as sanitizer, buying of masks and more broadly into socioeconomic changes and palliatives to be undertaken in order to address and relax the issue of COVID-19, as seen from the examples in table 2. The longer the societies wait to take action, the more it will cost and the greater the technological, economic, social and institutional challenges that will be faced.” These findings provide support for previous research by Kupolati et al (2021) as cited by Thontteh & Olanrele (2020) that the emergence and spread of COVID-19 have significantly altered the societal norm, and increased the standard of living.

Table 3 shows ‘powerful’ metaphors associated with coronavirus and the concepts of the metaphors identified. The indigenous communities

Conceptual metaphors	Instances in discourse and the concepts
Coronavirus as powerful	<i>coronavirus nke a bụ dike na-akwatu dike ibe ya</i> (This coronavirus is a colossus that pulls down human being). <i>Corollavilus bụ agụ bata oħia, mgbada a wara oşo.</i> (coronavirus is a lion that if enters a forest, antelopes will run away). <i>Corollavilus bụ agbagba oya si Chaina</i> (corollavilus is a tremendous sickness from Chaina). Aguike etisago otutu ihe n’obodo a (the powerful lion has disorganised many things in this community).

The conceptual metaphor ‘coronavirus as powerful’ is formed through the mapping from the domain ‘powerful’ onto the domain coronavirus. This facilitates the understanding of a virus that impacts the idea of being powerful, that is, a powerful virus that is capable of driving people home and leaving the streets empty. It’s so powerful that its advent closes schools, markets, airports, business houses, and a lot more. Coronavirus is a powerful domain that is global in scope, effects, importance.

Table 4 shows ‘health challenge’ metaphors associated with coronavirus and the concepts of the metaphors identified.

Conceptual metaphors	Instances in discourse
Coronavirus as a health challenge	<p><i>Ị gbanarị ọdachị ahụike a bụ koro gunyere inweta ọgwụ ga-ekpochapụ ya nikuku. Ndị na-ahụ maka ahụike n’akụkụ mba ụwa dị iche iche ga-esi imi n’ala wee chọpụta ọgwụ mgborọgwụ na mkpaakwụkwụkwọ nakwa ọgwụ oyibo ga na-egbochi oke ọdachị ahụike a wakporo ụwa niile.</i></p> <p>(Eradicating the health challenges informed by coronavirus requires getting a vaccine that will clear it from the air/atmosphere. The medical experts in various parts of the world should work hard to discover both orthodox/traditional and modern medicine that will cure and take care of these health challenges).</p>

The discourse in the table above illustrates the framing of coronavirus as a health challenge by Iheaka Igbo indigenous community, whereby the conceptual structures of the domain challenge are mapped onto the domain coronavirus. One of the challenges consists in getting the vaccine that will clear the virus from the atmosphere, while the other challenge involves discovering the orthodox and modern medicine that will cure the virus. The construal of vaccine from the domain of challenge is mapped onto the domain of coronavirus. In consequence, coronavirus and associated risks are recognised by indigenous people of Iheaka Igbo as one of the most important emerging health challenges.

Table 5 shows ‘health challenge’ metaphors associated with coronavirus and the concepts of the metaphors identified.

Conceptual metaphors	Instances in discourse
Coronavirus as socio-economic challenge (ọdachị, mgbochi, agụ, omeru ọgereny daa ogbenye)	<p>Odachị doro anya. Ha gunyere nkwasị akwụkwọ, azụm ahịa, ọrụ oyibo, nakwa ọtụtụ mmeme. Ọdachị a emego ka ndị ntorobịa banye n’ime ihe ojọ di iche iche dika ori, ntọrị, dgz.</p> <p>(The socioeconomic challenge brought by coronavirus is clear. They include closing of schools, government work, and social functions. Due to these challenges, some youth are indulging in vices such as robbery, abductions, cheatings and the lack of money).</p>

The framings in the table above shows Coronavirus as a socio-economic challenge instigated by the mapping of conceptual elements from the domain socio-economic onto the domain of corona

virus. The framing can be explained by the socio-economic effects of the corona virus experienced by the indigenous community. These socio-economic are related to what the indigenous community are losing in terms of the market, school, and social function lockdown in order to address the issue of corona virus – stay safe.

Table 6 shows ‘fake metaphors’ associated with coronavirus and the concepts of the metaphors identified.

Conceptual metaphors	Instances in discourse
Coronavirus as a fake concept.	<p><i>koro adighi</i> (coronavirus is fake).</p> <p><i>koro bu oya ndi ukwu</i> (coronavirus is big man’s sickness).</p> <p><i>koro bu o biara ije nwe una</i> (coronavirus is a visitor that must go)</p> <p><i>kororna abughị maka anyị</i> (coronavirus is not our portion).</p> <p><i>koro bu oya China</i> (corollavilus is a sickness from China).</p> <p><i>koro bu ihe e ji eme ndorodoro</i> (coronavirus is used for politicking).</p> <p><i>koro abughị oya ndi Igbo</i> (coronavirus is not an Igbo sickness).</p>

fake metaphors have been employed to express fake views on COVID-19 by likening the coronavirus as fake or camouflage, and by escribing COVID-19 as China’s, big man’s sickness and as a way of politicking. In the table above, coronavirus is also likened to a sickness that is not for the Igbos thus, conceptualizing the virus as a sickness that is not for Igbos.

Table 7 shows ‘fake metaphors’ associated with coronavirus and the concepts of the metaphors identified.

Coronavirus is a teacher	Instances in discourse
	<p>Coronavirus emego ka otutu mmadu ruba ugbo ----- coronavirus have made many to become adhoc farmers.</p> <p><i>koro emela ka otutu mmadu muta ka e si akpi ego</i> --- coronavirus hastmade many people to</p>

	<p>learn how to spend money prudently.</p> <p><i>koro mere ka otutu nne na nna noba n'ulo ma na-akuz umu ha ihe ---</i></p> <p>(Many parents have learnt how to stay at home and be teaching their children good behaviours do to lockdown informed by the coronavirus).</p> <p><i>koro emela ka otutu mmadu na-ekpe ekpere, ma nachikwuru Chukwu (corona virus has made many people to return to prayers and go back to God Almighty).</i></p>
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V. Transfer of meaning

Other metaphors and framings associated with COVID-19 include transfer of meaning which predominantly occurred where respondents referred to covid-19 as *eshineshi afá* (*social distancing*), (*tukwu*) *isolation*, *isolation centre* (*obuega/ulo nkeche*), *mnyemaka* (*palliative*), *nkeche* (*quarantine*), *oya ndi Ocha* (*sickness of the Whites*), *oya ndi ukwu* (*sickness of the famous*), *oya na-wu ewu* (*trending sickness*), *oke iba* (*acute malaria/fever*) *oya enwe ogwu* (*sickness that defies medication*). Although these words are closely related to Covid-19, they do not necessarily have the meaning of what the coronavirus entails. they are simply coronavirus metaphors. The above conforms with Adetuyi (2011) that transfer could occur in the following forms: transfer of meaning, transfer of culture, and transfer of context.

Other responses we got from educated respondents to the survey reveal that highly educated speakers of Igbo language use more sophisticated terms in framing the virus. For instance, they refer to the virus as *koro ndi China* (*Chinese virus/disease*), *nje onwu* (*Killer virus*), *terminal disease* abbreviated as *o koro* (*it has killed*) amongst others. *Korona abughi maka anyi*, *koro bu iba*, *koro bu iba ocha-n'anya*, *koro abughi maka ndi Igbo*, *koro bu ndorodoro*, *koro bu oya ndi ocha*, *koro bu oya ndi ochichi ji eri ego anyi*, *koro bu business*, *koro bu oya ndi ochichi ji anata akpa raisi*

Conclusions

The findings of this study establish that Igbo speakers have created metaphors associated with COVID-19 research.

The study reveals strange perceptions and conceptual metaphors generated about COVID19 by the indigenous community; and such perceptions and conceptual metaphors to a great extent restrain COVID-19 mitigation, resilience, and adaptation strategies in the area. e. The study also shows how the coronavirus is metaphorically framed and the concepts of the metaphors identified. We identified a number of conceptual metaphors associated with corona virus such as: corona virus war, powerful, health, and socioeconomic challenged. We identified a number of examples on each on. The result of this study would contribute to the discipline of cognitive linguistics, and serve as important source of information for COVID-19 perceptions and conceptual metaphor research.

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