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# African Philosophy and the Quest for Contemporary African Development

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## Abstract

*It has been recognised that development challenges in Africa are about a shift in traditional and communal interest that is contemporarily learnt. It is a mentality of un-truthfulness that is advertently linked with greed and wastefulness of communal (natural and human) resources, a peculiarity almost associated with Africa alone. This contemporary African culture of untruthfulness, not of its traditional personality, is associated with its mismanagement of public truth and bad leadership as a result of its misplaced cross-cultural integration of interests and governance. Hence, this paper is aim at explicating the indispensable nexus of African philosophy and development. It recognises that the thrust of every continental development lies within the judicious employment of its philosophical postulations, and that the African continent cannot be*

*excluded in this global patterning of developmental interest and growth. These philosophical ideologies must be properly understood based on their political and social applications. Development is a product of philosophical thinking and that Africans should truthfully think itself out of poverty, political alienation and bad leadership, and adjudicate the pragmatic brotherhood that is associated with their communitarian ethics and living. This paper concludes that the Africans must necessarily employ their traditional philosophical ideologies in truth and communal justice to realise the needed developmental stride that they so desire- employment of rigorous and earnest thinking that are communal based to shun selfishness and mismanagement of resources, then building trust and justice in truth.*

## Introductory Note

The dawn of developmental waves of scientific and technological culture, brought about a global pressure for every continent to develop itself. The challenge of global growth and integration beckons on the employment of their developmental-driven policies and objectives, then, demands their possibilities to contribute to the central common wing of development- global society. This concern heavily demands that each continent should be truthfully obliged to the valuation of its philosophical postulations, then projecting or initiating a meaningful and integral development for itself and the world at large. It is in this light we evaluate African philosophical culture in order to accentuate the effectual directedness of the placement of African philosophy towards its developmental quest.

From the above philosophical initiation, it is understood that the developmental nature of our philosophies and postulations centres on what we have learnt and still learning within socio-cultural and metaphysical milieu. It is about what we think out of our experience, which is common to continental individual. It is about a development that is based on cultural education. Although, on the selfish misconception of this consciousness of constrained colonised educational indoctrination and socialization for African humanities that; Obi Egbuna (1973) long time ago write on the fate of African development through European education, that;

*Every child born in Africa today is told that he cannot think till he goes to the elementary school. When he gets his certificate, he is told he cannot think till he goes to the secondary school. When again he gets his certificate, he is told he cannot think till he goes to a university and gets European degree. But when he gets university degree and returns*

*to Africa, he will be too busy "making money" to do any thinking at all. The result is that he has wasted a life time without using an inch of his mind. All through his life, he has been so used to people doing his thinking for him that he does not even know how to think. His brain in time becomes atrophied through lack of use. If he comes across the few Africans who do any original thinking, he calls them insane or extremist because to him, any originality of thought or idea that questions what the white teacher computed into him at school is the climax of delusional insanity(p. 11).*

This is a hinge of misplaced priority for development saddled on the western education that undermined our Africanism on knowledge acquisition. It has been the social and developmental indoctrination and abnegation that have been bedevilling Africa in the globalised contemporary society, where we need to think for ourselves through the developmental thrusts of our philosophies and socio-political ideologies, then we holistically allow others to think for us, especially in the areas of science and technology. Of course, this has being our negative approach to the development that we (Africans) so desire. We are indoctrinated to condemn, not critically evaluate our African philosophies and ideologies on the basis of their (western) paradigms, the imposed methodologies of measurement, without considering the strengths of the peculiarities of every continental philosophy that is based on such people's mental, social, cultural and spiritual consciousness, on the cultural humanness of knowledge development.

So straightforwardly, the concern of this

paper centres on the needs to understand the strengths of African philosophy, then project possible and thoughtful structuring of African philosophical ideologies towards the realization of integral African development in the face of global contemporary challenges. It traces that any continental development cannot be distant from the effectual rightness of its philosophy and the ethical inputs of its solidarity. This is because, as Fidelis Aghamelu (2004) posits, "there is a naïve rapport between African philosophy and truth, about African experience, and this truth is a necessary and sufficient condition for every authentic social and human development in Africa" In this context, the "naïve" relationship is not a negative import, rather a concern for an indispensable connectivity that must be in place to effect continental development.

Here, it suffices to say that, making a sufficient *resume* on the relevance of philosophy in the search of truth is beyond the reign of intellectual conviction and struggle for social substantiation. We must tell ourselves the truth about ourselves, since we know that the conception of philosophy transverses every continental philosophy in which African philosophy makes sway. The search for truth is the search and quest for meaningful, holistic, authentic/integral human development.

As a way of life of the Africans, the necessary questions to ask are: what is it to be an African philosopher or thinker in order to project a meaningful African development? What are the responsibilities of African philosophers in the modern world that poses the developmental challenges on continents like Africa? To what extent can the African continent sustain the trends and natures of development that she will possibly obtain when she truly maximizes the weight of her philosophizing? All indicates that the level and valuation of a regional or continental development depends on the practicality of the contents of philosophy, and the African development in relation to its philosophy is not an

exception. In all, the task of this paper is not to clarify the meaning of "truth", just infer its meaning is in common-place for every individual, a condition for the rightness of human conscience. It concludes that African development should be meaningful and authentically be through the consideration and recognition of the strength of solidarity in truth, which should be well projected by its philosophy.

#### On the Understanding of African Philosophy

It should be taken that recognised and systematized African Philosophy started off with the concept of negritude; with the helpful literary foundation laid by Placid Tempels of his 'Bantu Philosophy', and exposes the role of the Africans in creating and motivating the ideas of 'African Humanism' and 'African Socialism' especially during the period of colonial struggles, that gave birth to the growth of their thoughts universally (see, Okoro 1988). Before then, we have the logical and traditional works of Williams Amo, which put the African Thoughts in explicated model of systemisation and logicality in all major areas of philosophy. With recourse to history of the development of African Philosophy, Culture, Ethics and Religion in pedagogical relevance, it explains the philosophical tendencies of Leopold Senghor and Kwame Nkrumah and the others come to sway and exact politically and socially, and presents them as the leading light in the assertion of their African-ness for the promotion of African liberation, especially under the weight of Western colonialism and slavery. It is in this light that we present yet again the nature of African Philosophy; what is called or referred to as 'post-colonial African thought' in this work, shows a turning point in African developmental philosophy where the past is not jettisoned and a new future sought to be carved out by a crop of philosophers. It is a radical position for political rejuvenation which views the colonial experience with contempt, and therefore seeks to obliterate the African continent

altogether, on the basic concern for African liberation of minds.

The vast intervention of the Placid Tempels' "Bantu Philosophy" is regarded as the *Magma Carta* of ethno-philosophy in contemporary time. As Ikenga Oraegbunam puts it; "for the professionals, Tempels' work is an exemplary effort aimed at the expropriation of the interiority of the humanity of the colonised in order to better colonise and Christianise him" (Oraegbunam in Asiegbu and Agbakoba 2008). Also, in the words of Mbiti, African Philosophy is "the understanding attitude of mind, logic, perception behind the manner in which African people think, act or speak in different situations of life" (Mbiti 2000) Acting differently means looking at situations, events and realities with some level of criticality and peculiarity. And for Azenabor, African Philosophy is "the reflection of Africans or non-Africans, basically, on how Africans make sense of their existence and the world in which they live. It is based on the African cultural experience and reality African Philosophy, (just as its Western counterpart or any other philosophy) has its metaphysics, ethics epistemology, logic, aesthetics and even science" (Azenabor in Ndubuisi 2011, 270). It embraces, with all sense of humanistic phenomenological classification of human development, all aspects of philosophical traditions in its own viewpoint, including axiology and politics. It projects its interests globally while acting locally, and with this culture of development, means that she has to participate in the growths of Commonwealth of Nations, not always demanding without contributing. It is greatly accepted that through African Philosophy, proper philosophical postulations will be developed, as they inherent in it already, to properly initiate this global participation of the Africans. According to Oraegbunam (2007), examining the thought of Henri Maurier on the nature of African philosophy said that;

*The existence of African Philosophy is today taken for*

*granted. This positive attitude is particularly inevitable as querying the existence of African Philosophy is akin to querying the humanity of the African which question has long since gone otiose. What however became much more preoccupying is the debate on the nature of Africa (see, p. 8).*

For this inevitable debate, it has been judged that the role of the African Philosopher of today (for Maurier) is to find ways of restoring a healthy equilibrium between authentic development and cultural sanity (Iroegbu in Onwunibe 1995, 297). Hence, Oraegbunam goes further to ascertain that this debate is what gave rise to many categorizations of the meaning of African Philosophy of which the most popular is Oruka's classification of trends in ethno-philosophy, philosophic sagacity, national ideological philosophy, and professional philosophy. Anyway, this classification of the trends of African philosophy is originally credited to the undeveloped thought of Nnamdi Azikiwe's discourse (Fasoro 2012). There were other trends like the Linguistic School and the Hermeneutic School developed by Theophilus Okere and Tsenay Serequeberhan respectively. African philosophy is the philosophical engagement done in attempts to understanding the development of the Black race, and their modes of thinking; that is considered as the unique base on which their cultural and communal compositions, dispositions and their general natural experiences with progressive views are strengthened, always to maximise their cultural identity and personality. Their developmental quests are not distant from the rudimentary arrangements of their philosophy, and this conscious living is peculiar to every continental philosophy.

The quest for development is basically on the conviction that no nobody or culture has the



monopoly of knowledge; everybody is in need of the knowledge and opinion of others. Issues, for development as example, had to be looked at, cogitated over, and discussed until a general agreement is reached as to what is to be done (Osegenwune 2014). It is a cultural understanding and conviction for a meaningful development, taking as products of rigorous and conscious thinking in truth and rightness of purpose.

African Philosophy is basically different from "Philosophy in Africa." The former is the practicable discipline that recognises the humanness of Africa and the Africanism of the Black race in thought patterning and engineering for liberation and development (Isanbor 2014). The latter is a complex venture of philosophical enterprise which embraces many other cultures outside the shore of Africa for the evaluation of African experiences and development. African Philosophy is a body that houses both 'Philosophy in Africa' and 'African Traditional Thought'. This development has over the time had been associated with the terrestrial growth of the African people. For the purpose of development of thoughts, Lacinay Keita, as quoted by C. S. Momoh (1981, 11), divided African Philosophy into the following three periods: The Classical African Thought of Ancient Egypt, African Thought in Medieval Africa, and Philosophy in Contemporary Africa. This is based on the developmental growth in terms of awareness and enlightenment of the Black race. But, according to Momoh, African Philosophy is now intended primarily as philosophical, and this we designate as the modern period in African Philosophy. These theories are evident in the trends of African Philosophy in a bid to understanding Africa much better (Momoh, p. 13). The intentions of this partitioning of African Philosophy, according to many Contemporary African Philosophical Thinkers such as Andrew Uduigwomen, Muiyiwa Falaiye, Godfrey Ozumba, C. I. Onyewuenyi, are to diversify the developmental trends of African ideologies in the many socio-cultural orientations.

#### Explicating the Present Interests of African Philosophy

It is a known fact that, schooled or unschooled, man is vested with the responsibility of making intelligible every data of everyday experience. This responsibility is manifested in the natural desire to know, which has pushed men to ask many questions, about the nature of reality. These questions are at once philosophical and serve as the beginning of the philosophical enterprise. Prominent among the questions philosophers ask, is that of being (Akpan 2010). The question of being has found diverse formulations in the different periods of philosophy. The independence of African philosophy from Western culture and philosophies cannot be ascertained. Philosophy by its very nature is a universal discipline which in the absolute senses needs no justification for existence be it among the White, Yellow, Black or Red. The philosophical activity is open to the entire human species and it is on the basis of this that philosophy as a systematic discipline is structured (Haaga 2016, 7). This is due to the fact that even the languages used to appraise African thoughts are also very foreign to it. Only that; one may rationalise to propose the use of African languages in examining her thoughts, but the strength of globalization in terms of cross-culturalism and social relationalism will heavily impede such process of linguistic particularism of philosophical development. As Hallen presents the thought of Sodipo in this regard, but, contrarily to many demands on African basic or local languages in doing her philosophy, that;

*As a top-gap or temporary measure, African meanings were to be written about in a non-African language, such as English, and then the underlying problems and processes of translation deserved scrupulous consideration so that the limitations to such an exercise*

would be full appreciated  
(2006, 357).

Hence, with this constraint, even the African Studies community in Europe and America has been reluctant to accept the reality of African philosophy in spite of all the efforts of scholars in Africa and beyond (Falaiye 2012, 7). The reason may also be associated with their experiential cultural alienation and inferiority complexes. For Olubiyi Yai (1977), "the philosophical scene in contemporary Africa is rich and variegated. True, it is difficult to group the philosophers who animate it into distinctive school." This is the core of philosophy, its ability to bring that life to the surface and reflect on it, creating new territory, extending the range of life by creating new concepts (Janz, 2004, 111). For the emergence of such schools, a lengthy period of locally-rooted practice would have been necessary; and the latter has so far been inhibited both by the diversity of basic training, and by the continuing allegiance, either professed or implicit, to a variety of European or American- based schools (Yai 1977). But one will not forget that it was this some western scholars and Africans who had western scholarship that brought what the definition of what philosophy should be, and fashioned the modes of understanding of philosophical ventures, even the very African philosophy in question.

Most works in African Philosophy in the 20<sup>th</sup> century have been carried out by African intellectuals (often interacting with scholars outside Africa) under the influence of philosophical traditions from the European countries that colonized Africa and created her modern system of education (Appiah 1998). The other critical element pertaining to the influence of certain development in Western philosophy on the study of philosophy in Africa is the role of theology and philosophy, as a discipline, was first introduced in modern Africa through the agency of the clergy (Nwala 1981). In fact the first serious attempts to explicate African Philosophy were made by Rev. Fr.

Placid Tempels and the Abbe, Alexis Kagame (see, Oraeglunam 2008, 79). With great interest by the Africans themselves the nature of African Philosophy comes to maintain the present status of universal recognition, on the basic need to develop their patterns of thoughts and proffering solutions to their own problems.

Meanwhile, for several decades academic philosophers in Africa, and elsewhere, have been involved in intense debates and discussions that have prompted reconstructions of disciplinary enterprises of Philosophy (departments in educational institutions as well as national and international organizations of professional philosophers). The initial focal question at the centre of the debates and discussions was whether or not there were proper instances of Philosophy in traditional (i.e., pre-Modern) Sub-Saharan Africa, in particular. The publication in 1945 of Placide Tempels' *La Philosophie Bantoue* triggered much of the debate (Outlaw 2013).

In a more straightforward concern, it should be more acceptable, alongside the conviction of Appiah (1998), that philosophy in Africa has changed greatly in the decades since the Second World War and, even more, as African States have gained their independence. Given the significance of the colonial legacy in shaping modern philosophical education in Africa, it is not surprising that there have been serious debate about the proper understanding of what nature of philosophy should be called African (Appiah 1998). The debates centred on the definition of the tools of philosophy in solving African problems and also on what should be called or considered the elements of African Philosophy, whether traditionally or/and professionally. And there is also the need to distinguish the concepts of 'Philosophy in Africa' and 'African Traditional Thought' from that of 'African Philosophy'. Hence, it is important to consider the latter for better and wider understanding of Africa rather than the formers which are so particular and limited. In the thought of Momoh:

*The attempt to establish African philosophy as a respectable discipline has been impaired by this thought that it is traditional thought. Yet the many doctrines that can be extracted from African knowledge in its ancient settings represent the strenuous attempts of African elders to ponder over the mysteries of the universe, the hostility of the environment, the difficulties of living with fellow being- human and non-human, alive or ancestral, the desire to establish and live in a stable society, the necessity to communicate freely with others and to know and master the environment either through cooperation or by conquest. These strenuous attempts led to asking metaphysical, moral, social, and political, logical and epistemological questions (1981,9).*

The empiricists have made methodological integrity their foremost preoccupation, believing in its ability to lead systematically to a knowledge based development, from which theory and ideological programmes can spring. And while we are all trying to be constructive in our push toward the growth of theory, method and knowledge, the traditional edifices continue to stand, to influence the scientific and political communities and to enjoy the protection of a perniciously defensive and destructive framework which too many of us still take to be the salvation of truth and objectivity (Curry 2001). Espousing African political culture, Falaiye asserts,

*African Socio-Political Philosophy is the answer to universal questions about politics as it relates to African experience and weltanschauung (worldview). It is the response of the philosopher to the difference experiences of the African and his interpretation of such experience (p.8).*

It is a common characteristic of traditional African societies that they did not consciously separate the various aspects or experiences of life and social behaviour into discrete compartments or treat them as possible areas of study or contemplation. All areas of life were seen and treated as part of an integrated whole which also included all nature. Thus aspects of religion are intertwined with aspects of culture; politics is not only mixed up with its sister economics, but it mingles freely with family structure and even relationship with ancestors. In a traditional African mind this does not lead to confusion, but shows how the Africans derives their ideas and way of life from the integration that they see in the diversity of nature around them. They do not feel that they are separate from nature around them, but feel so "integrated" in this diversity; he does not stand aside to analyse and intellectualize nature (Kaboha 2010).

Hence, for Olukoshi (2014); while explicating the development preponderance of the African continent in the face of globalisation and civilisation, posits that; "the progressive development of peoples is an object of deep interest and concern to the individual, the social and political institutions and agencies, for examples." Development is about transformation. It is about the transformation of our environment to enhance the quality of human existence. It borders on refining our environment in such a way

that it guarantees quality and standard living for the human person. This hinge is so since "man is the measure of all things." Then, Africans with their thoughtful philosophies should be the measure of their development. Development, implication for Africa, for example, expresses that development, whether of an individual, community, national, or state, or in terms of economy, politics or culture, is so tied to life that it must constantly be examined.

With the above background, we talk about holistic development which promotes the totality of the human personhood. Peace necessarily facilitates this condition, then, peace is a necessary prerequisite for development itself. Human beings with rights that are inevitable to their nature demand progressive change and growth. These cut-across all facets of all state's legislation and policy formulation. Development is the duty of every individual and the state. The state works to alleviate the conditions of the individuals of the state, which is regarded as 'pragmatic development' but better still, 'authentic human development'.

#### The Projection of Africa Development: A Matter of Interest

It will be necessary that we consider the universal understanding of human rights as it relates to the acceptability of authentic human development, especially in the African continent. As humanity is born into a particular society as a product, it is met to internalize the communitarian elements of the society which it belongs as part of his socialization processes. African philosophy is met to promote the developmental progress evident in African personality. So, for progress in human and societal development, African humanities should not be held on a hard determinism but they should also remember that flexibility which is evident in African communalism is an overall yardstick to promote individual freedom (Osegenwune 2014). The philosophies of Nyerere (Ujamaa), Sekou Toure (Communaucratique), Senghor (Negritude), Kaunda (Humanism), Kwame Nkrumah

(Nkramatism, Consciencism) (see, Falaiye p. 13), Awolowo (African Socialism), Azikiwe (Neo-Welfarism), etc., are African thoughts for its liberation and development, and it projects their possibilities and necessities especially when they are properly learned, internalised and practised. Some parts of these elements of the society are the rights and benefits which it will lay claims to and which the society has recognized on its behalf, as natural law demands.

It should be appreciated that the calls then by Kwame Nkrumah, Julius Nyerere, Sedar Senghor and others for the restitution of the African personality and the primordial universe of being becomes more actual, acute and urgent (Ogundowole 2008, 18). Africa is a vast continent that is endowed with several resources, both natural and human. Philosophers have a role to play in the development of the continent. They can contribute meaningfully towards the welfare of the people (Obiwulu 2009, 10). The society which the humanity belongs determines the nature of rights which will be claimed, based on the understanding of the society, the authority of definition and enlightenment of the society on what are rights on the demands of the wider world of human's corporate existence. African community is an exception but remain exemplary and modest. Now, the society seeks developmental peace on the ground that the gaps of dispossession of her wealth and potentials have to be closed, in order to usher in the advancement that she desires. The act of solidarity of human interests is the perfect classification of human socialization. This integral or authentic human development is about the development of every person and of the whole person, especially of the poorest and most neglected in the community. Indeed, it either targets all people or it is not true development. African philosophy must now make progress both as a discipline and as means to the successful understanding and development of Africa where all will fully belong: politically, socially and humanly (Iroegbu 1996).

The development of Africa must come from the understanding of African Philosophy, especially African Socio-Political Philosophy. With this, Falaiye suggests the following clauses of interest as socio-political prescriptions for African development: that, first, there should be an end to "Blame Game" on colonization and westernization. Second, there is need to reposition the developmental culture for the minimalist state, that is "the body politic, whose essential duty is the implementation and administration of a just order, can be a major instrument at the service of reconciliation, justice and peace Benedict XVI 2011, no. 81). Third; the need for "leadership training" for Africa political leaders, and as Obiwulu puts it "many countries in Africa are suffering from the effects of bad governance and leadership, from lack of interest in learning, corruption, to full blown wars that devastate lives and properties.... Although leadership problem is not peculiar to Africa, yet it is true that there are more corrupt and inefficient leaders in the African continent than in any other continent" (Obiwulu, p. 9). For an example, the political practice by which a leader measures his or her achievement compared with the achievements of his or her predecessor is not an affective mode of measuring meaningful development. Such a practice at best is political gimmick or a hoax. Meaningful development is to be measured with the people's needs (material and otherwise) at a given period of history, i.e. the actual realization of those needs in life (Ogundowole, p. 31). Fourth, we talk about the embrace of "True Democracy" in Africa. Africans are seeking democracy as a matter of survival; they believe that there is no alternative to this quest, hence they have nothing to lose and a great deal to gain. In this regard, democracy is not simply a matter of multi-party election, but about the democratization of economic opportunities and social improvements (Ake 1996 as quoted in Aderibigbe 2010). It demands qualitative and honest representations of the people, proper managements of human and natural resources,

proper legislations and independent judiciary. All these should be learnt and administer in an African way through the internalization of their philosophies. Fifth, the need for "Mental Decolonization" of the Africans: the indispensability of African basic values which presupposes that Africa has values system that is in consonance with her environment and conditions, and any way to displace it renders the society backward. These values are the guiding principles for genuine development which must remain indispensable to the Western values of colonialism, neo-colonialism and imperialism. With emphasis on these basic values by her leadership, the future of Africa (and Nigeria in particular) will be of radical approach (Haaga, p. 7). Sixth, building the fight against "corruption" in Africa, and seventh, institutionalising the proper role of African language in education and development.

In all, it must be ascertained that an authentic African philosophical anthropology is therefore needed, as Stella Esirah recommends, for reaffirming the common values that hold us together for in every culture values are treated and respected as truly African, and at the same time indigenous to every African community (Esirah 2016, 25). We must confront our people with the urgency of the common good as the basis for our collective survival. The majority have been held hostage for too long by too few for the good of our countries. For now, we are like the old man with the black sheep that is lost. If it is to be found, the search must commence before sunset. For us in Africa in general and Nigeria in particular, we do not need to be told that the sunset has commenced (Kukah 2007, 119). It is about the socialization of leadership's interests in order to foster the needed development that is centred on the holistic valuation of humanity. The socialization of rights by every individual shows also the level of the understanding on the constitutionality of rights by the State and the demands of natural law on the acquisition of rights.

More importantly, there have been different modifications in the representation of rights in different societies which reveals the different modes and levels of socialization of the individuals and the States or societies, in which, the individuals are developed and still developing, and determine the naturalistic state on which man is considered as human and social being. To initiate an intensive consideration of socialization of human rights which is the hallmark of godly humanism that is situated in the realization of authentic human development, the religious community, as an entity, partners with these agencies above and UN commissions and government institutions in savaging humanity from poverty. Africans will thus be able to place their God-given talents and riches at the service of their land and their brothers and sisters. If justice is to prevail in all areas of life, private and public, economic and social, it needs to be sustained by subsidiarity and solidarity, and still more, to be inspired by charity. "In accordance with the principle of subsidiarity, neither the state nor any larger society should substitute itself for the initiative and responsibility of individuals and intermediary bodies"( Benedict XVI, no. 24). Solidarity is the guarantee of justice and peace, and hence of unity, so that "the abundance of some compensates for the want of others" Charity, which ensures a bond with God, goes beyond distributive justice. For if "justice is the virtue which assigns to each his due, anything that takes man away from the true God cannot be justice". As Stella Esirah suggests that;

*We need to adopt as ours, an anthropology based on the traditional values of Africa, and synchronized with the spirit of African Socialism in the perspective of the Ubuntu, the Ujamaa and the Negritude. African philosophical anthropology most importantly, like African Socialism,*

*recommends "international solidarity" to solve African problem today.*

African anthropology emanates African communalism. It is the duty of every institution to ensure proper socialisation of African interests as related to her development. Obiwulu, while analysing the factors hindering African development, asserts that; "there is no need stressing the important contributions philosophy and philosophers can make to development. African philosophy is important in the development of Africa" (p. 10) We recognised the power of African communitarian solidarity, The human individual is not an isolated entity, he/she is a communal being and requires social interaction and supports in making his/her holistic and authentic person. The human person as a social, materialistic and spiritual entity that cannot strive alone, only in a community, that is, a supportive organisation of human persons, with the desire or purpose for collective development, that the individual is pragmatically seen. So, the human individual displays his/ her capacity for self-control, personal sacrifice, solidarity and readiness to promote the common good. This growth shapes the tune of consideration of purposes, especially, in modern society, despite the influences of relativism and misplaced tools of globalisation.

#### Concluding Reflection

From the foregoing, we have seen the indispensable connection of African philosophy and development, only on the purview that the intellectual (academic) and social placements for the study of African philosophy are meaningful, based on its pragmatic application of its contents and objectives. It should be said that the main task of philosophy, which include the African philosophy, is to reflect on experienced reality and to attempt a holistic interpretation in order to give meaning to this reality, without diminishing the intellectual rigor that rightly associated with the

discipline, the philosopher, African philosophers and social thinkers, must be existentially engaged in the search for truth (the truth about our collective political, social and ethical developments) and must be open to entering into a fruitful relationship with revelation (Oredipe 2002, 183), with nature, with the cosmic powers, in order to properly understand its existence as a human individual who desires and deserves authentic/integral human development. As Fidelis Aghameli (2004) puts it:

*Truth is the preoccupation of philosophy and of African philosophy as such. In interrogating the African world and being, African philosophy erects some rational principles to investigate the contents of our experience in relation to the truth. African philosopher becomes "a path to systematic, coherent discovery and disclosure of himself and his world by critical reflection. The African grasps reality, that is to say, attains the truth about man and the cosmos in its entirety.*

In all, African philosophers should be seen as the marketers of self-reflection such that they are not only able to think about their experiences but also about themselves in the given socio-cultural, political and economic context (Iroegbu, p. 135). Otherwise philosophy, ultimately or contextually African philosophy runs the risk of excessive specialization, of reducing itself to a secondary reflection on other form of knowledge, or of merely analysing language and concepts, thus shirking its essential mission in regard to the definitive and overall meaning of human existence (Oredipe, p. 183). Our studying of African philosophy must be to transform our weaknesses to strengths for development. Our development resides in our philosophical culture (Oladipo 2008,

163). It suggests that development will come authentically from self to the others and others to the self. In other words, to enable policy developments to resonate and occur, powerful community institutions have to be created and made to grow through the day-to-day philosophic development (Iroegbu, p. 135).

Therefore the demands of global interest will temporarily hit on African countries and its governments to adequately utilize their philosophical deposits of knowledge that are imbedded in our communitarian living and morality, to effect the much needed developments. African philosophical theories are not wanting or to be judged faulty, since no appraisal is perfect, rather, the problems have been the concern of inadequate valuation, and consequently their misplaced implementation. The African continent with the sense and growth of its philosophy must be seen to develop itself locally, by developing its effectual thinking-tank for its scientific and technological advancement. It should be locally assess what it can offer to the global society- some productive and indispensable give-and-take economic and diplomatic comforts, and judge such arrangements with its philosophical strengths in order to safeguard its commonwealth and communitarian ethical notations. African continent with its philosophical ideologies must try to remain scientifically and technologically relevant to the global society, so as to be indispensably assessed among the comity of productive nations, a thrust of global grip of economic interdependency and reliable leadership. We must be truthful to ourselves as Africans. The value of truth in terms of political wills and management of resources for the dignifying stationing of the human person, will help in a great deal to direct our philosophical endeavours for greatness. Africans must be thinking on how to temporarily take over the global economic powers, by being truthful to itself and its people, especially through qualitative and selfless leadership.

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# Akparamagwa Nd?Nk?zi Na ? m? Akw?kw? Gbasara Iji Ekwe-nt? Am? ? da Bekee

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? m?

Nch?cha a bu n'obi ileba anya n'akparamagwa nd?nk?zi na ?m? akw?kw?n'iji ekwe-nt?amu as?s?. Nd?njime nchocha b? ?m? akw?kw? sayens?as?su na edukesh?n keaat?nd?n? n'af? nke ab?? ha na Mahadum Na?jir?à, Ns?ka ma na-am?kwa am?mam? ?daas?s? (fonetiiks) Igbo. Nd?njime nch?cha a g?nyekwara nd?nk?zi ab?? na ngalaba sayens? as?s? nd?na-ak?zi am?mam? ?da Bekee na nke Igbo. E nyere ?m? akw?kw? nj?maza ebe a gbara nd?nk?zi aj?j? ?n? nke edeghi n'akw?kw?. Nch?p?ta nke nch?cha agosiri na ?t?t? ?m? akw?kw? nd? n? n'af? nke ab?? ha n'ag?makw?kw? mahadum b? ?m? nwaany?ma n?r?kwa n'agbata af? iri na asaa na iri ab?? na itoolu. Nch?p?ta e mere gossip?takwara ezigbo akparamagwa, nsirih?ta, nakwa echiche nye iji ekwe-nt?am??da bekee. Ha dep?tara uru iji ngwa ekwe-nt?am? akw?kw?nke g?nyere: inye aka gh?ta nd?ha ?m?m? na nch?cha nn?r? onwe, tinyeere inweta ya n'oge nakwa n'ebe ? b?la. ? gh?m d?na ya b? ? nagh?ak?wa emereme nke ?ma; o nweghi akara ndep?ta ?da nke a kp?r? *International Phontetic Alphabet (IPA)*, enweghi Nzaghachi, na-akwalite ume ngw? n'ebe nd?nk?zi n?, ? ch?r? onye maara ka e si ap?k?mputa nke ?ma, enweghi ?z? e si enweta ya, ?m? akw?kw? nwere ike ?gh?tahie mkp?r??da mgbe onye nk?zi an?gh?ya, enweghi ?k? a ga-eji nwoghaa bat? ? ekwe-nt? nakwa iwe oge na ihe nd??z?. N'gbado ?kw? n'ihe mkp?bi ?kw? nd?a, e nyere ?s?sa na alo nke a ga-agbado ?kw? na ha wee m?? ihe nke ?ma n'am?mam? as?s?.

## *Abstract*

This paper investigates the attitude of instructors and students on the use of mobile phone application (App) in language learning. The population of the study was second year the linguistics students and art education of the University of Nigeria, Nsukka who studying Igbo phonetics. the population also included two lectures in the department of linguistics who teach both English and Igbo phonetics. the students were administered questionnaire to whereas the instructors were asked question using unstructured interview. The findings of the study are that the majority of the students were females in 200 level of university education within the age bracket of 17 and 29. The results of the study indicated positive attitude, perception, and feelings towards the use of phone application in language learning. They enumerated the advantages of the use of phone app to include helping in understanding the learning content and in independent study in addition to the fact that it is always accessible anywhere. The disadvantages are that the activities are not detailed enough, non-use of IPA symbols, lack of feedback, encourages laziness on the part of the teachers, requires computer literacy, lack of access, students may misinterpret the sounds in the absence of the lecturer, lack of power supply to recharge the phone battery, and time consuming among others. Based on the shortcomings, solutions were proffered and recommendations made for effective use of phone app in language learning.

## 1. Mkp?lite

Ngwa nzik?r?ta ozi b? isi okwu e nwere ike ilebanye anya n'?z? d?iche iche d?ka o si met?ta ?m?m? na nk?zi. Mgbe Ngwa nzik?r?ta ozi p?tachara ?h?r?e nwegh?mmas?iji ha mee nk?zi na klaas?ebe ? b? na ?t?t? mmad? na-eche na ha na-ad?p? uche mmad? n'ag?makw?kw?. N'aka nke ?z?, n'af? nd? gara aga, enweela mm?ba n'etu e si eji ngwa nzik?r?ta ozi am? as?s?. Ngwa nzik?r?ta ozi na-eme ka ?m?m? d?mfe ma gbanwekwaa usoro nk?zi ?kp? ka ? b?r? usoro dijital na ebe-a-an?. Otu n'ime ngwa okwu mkpanaka b? ekwe-nt? ?t?t? ?m? akw?kw? n? na mahadum nwere ekwe-nt?p?r? iche. Etu ? d? etu ha si eji agwara nd?ekwe-nt?p?r? iche ar? ?r? n'ihe gbasatara ?m?m? na nk?zi ad?tala mmas?nd?nch?cha. Otu agwara ekwe-nt?p?r? iche n'?d?? b?la ?d?bu ike nke iji ak?r? ngwa (*application*) enweta ngwa ekwe-nt? E nwere ?t?t? ngwa ekwe-nt?d?mma maka am?mam? as?s?. Ya b?, ejikebegh?ngwa ekwe-nt? am? as?s? na Na?ir?a. Ejikebegh? Nnyemaka Ngwa Ekwe-nt? N'am?mam? As?s? (NNEAA) a nwere ike isite n'akparamagwa na nsirih?ta nke nd?nk?zi, as?s? na ?m? akw?kw? nye iji ha eme ihe ?m?m? na klaas? ?t?t? nch?cha elebanyela anya n'uru ekwe-nt?bara n'?m? as?s?. Ebumnuche ?r? a b? ?h?ta akparamagwa ?m? akw?kw? na nd?nk?zi gbasara iji ngwa ekwe-nt? akuzi na-am? as?s?. ? b?n'ih? nke a ka nchocha a j?i wee ch?? imejup?ta ebumnuche nd?a e dep?tara n'okpuru:

1. Ilebanye anya n'akparamagwa nd?nk?zi na ?m? akw?kw? gbasara iji ngwa ekwe-nt?am? as?s?
2. Inyocha etu nd?nk?zi na ?m? akw?kw? si ah?ta iji ngwa ekwe-nt? n'am?mam? as?s?.
3. ch?p?ta uru ekwe-nt?bara n'am?mam? as?s?.
4. ch?p?tansogbu d?n'iji ngwa ekwe-nt?am? as?s?.
5. Itunye alo n'ihe a ga-eme iji h? na eji ngwa ekwe-nt?am? as?s?.

## 2. Nt?leghar?ag?mag?

Nnyemaka Igwe ?r? Mweghar?n'Am?mam? As?s? (NI? MAA) b? nke e nwere ike ?k?wa d?ka ngwa eletr?nik e nwere ike iweghar?maka am?mam? as?s?. NI? MAA d?iche na nnyemaka k?mputa n'am?mam? as?s? n'?d?na mmad? nwere ike inwe nke ya.NI? MAA d?mfe ijighar?? na-enye aka inweta ?z? ?h?r? maka ?m?m?. ? na-akwado mkparita uka na mmek?r?ta mmad? na ibe ya n'?z? d?iche iche (Kukulska-Hulme & Shield, 2008). N'okwu Traxler (2002), iji ngwa enwegh??d? ?k?, d?mbughar?ijighar?, na ngwa nd?a na-eji n'aka ar? ?r? ji nway?? nway?? na-agbasa na ngalaba ag?makw?kw? niile na mba nd?mepere emepe nd?ka na-emepe emepe. Ekwe-nt?esila na mgbakw?nye na-enyere k?mputa aka b?r? k?mputa mkpanaka. Oke mmas?a na-enwe n'iji nka na ?z? ekwe-nt?na mp?tara ha na nk?zi na ?m?m?, d?ka Yang na YunLin (2012) si kwuo, ad?tala mmas?nd??n? na-eru n'okwu nakwa nd?nch?cha n'ag?makw?kw? (h? McConatha, Praul & Lynch, 2008; Motiwalla, 2007; Thornton & Houser, 2002; Patten, Sa'nchez & Tangney, 2006, Yang & YunLin, 2012). Ngwa nzik?r?ta ozi b? ngwa p?r? iche n'am?ma? as?s? (? m?maat? n'?r? d?ka Rosell-Aguilar, 2007; Fallahkhair, Pemberton & Griffiths, 2007). ? na-enye aka na mwulite nka as?s? (d?ka, Chen & Chang, 2011; Chang & Hsu, 2011) na-akwalite akparamagwa na njali mm?? nke nd??m?? n'am?mam? as?s? (Huang, Huang, Huang, & Lin, 2012) nakwa ?awanye mmek?r?ta, nsonye na nt?nyek?r?ta amamihe d? ?m?? (Joseph & Uther, 2009). Ngwa nzik?r?ta ozi b? ezigbo ngwa ?r? bara uru na nka am?mam? as?s? ?kachs?n'?m? as?s? Bekee (?m?ma at?: Chen & Huang, 2010; Chang, Chen, & Hsu, 2011; Hwang & Chang, 2011; Lee, 2009; Sandberg, Maris, & Geus, 2011).

?f?d? echiche at?mat? nd? yitet?r? NI? MAA, d?ka Jee (2011) si kwuo, na-ar?t? ?f?d? nsogbu gbara ?kp?r?kp? aka na mmata as?s? ?b? d?ka ntinye kwere ngh?ta ma?bu "i+1" (Krashen, 1985), am?ma mmek?r?ta (Long, 1983, 1996),

Nzaghachi kenkwado (Gass, 1997; Long, Inagaki & Ortega, 1998) na nnwere onwe nke ?m?? (Benson, 2001). Ihe ama, nke a h?r? anya gosiri na n'ime uru nd? ?z?, e nwere ezigbo mmet?ta n'?m?m? mkp?r? okwu (h? Ogata, Yin, El-Bishotuy, & Yano, 2010), mm?banye mmekor?ta n'etiti nd? ?m?? (Dias, 2002), nkwalite nka nzik?r?ta ozi nke nd?am?as?s? nakwa njali mm?? ha (Cooney & Keogh, 2007), na nkwalite nnyemaka ke?gb? n'am?mam? as?s? (Lan Sung & Chang, 2007).

Ihe mkp?bi ?kw? a na-ahuta n'iji Ngwa nk?zi mkpanaka m?? as?su na-ad?ka elebarala ha anya site na mmep?ta ekwe-nt?. Ya b?, ekwe-nt? nke p?r? iche nwere ihuenyo buturu ibu, nwee agba d?mma nke e ji ah? ?z? nke ?ma nakwa ngwa ime ?t?t? nd?nke ga-agbazi ?t?t? ngwa d?iche iche (Godwin-Jones, 2011). Ugbu a, nd?na-eji ekwe-nt? a?foon ma?b?andr?id ?h?r? n? n'?gbaghara n'ihina ha amagh?ngwa ha ga-ah?r? n'ime ngwa d?nari puku (Godwin-Jones, 2011:1). ?t?t? n'ime nar? puku ngwa nd? a na-enyere am?mam? as?s? aka. Siskin edep?tela ?n?-?g? ngwa e ji am? as?s? n'akara a: [http://www.edvista.com/claire/pres/smartphone\\_s](http://www.edvista.com/claire/pres/smartphone_s). Ebe ? b? na ?m? akw?kw? mahadum d?ebe pasent?iri itoolu na asat? nwere ekwe-nt?, iji ngwa nzikor?ta ozi ah? am? ihe bara uru (Seppala & Alamaki, 2003). E nwere ike iji ekwe-nt?enweta ozi mgbe a na-eme ?m?m? keaj?j? (ma?b? kemmata ihe) (Vavuola na nd??z?, 2009). Nch?cha e mere na nsonso a gosiri ad?mire iji ekwe-nt?ak?z?nk?zi maka am?mam? mkp?r? okwu (maka ?m?ma at?, h? Thornton & Houser, 2005; Cavus & Ibrahim, 2009; Nwaocha, 2010; Lu, 2008; Zhang nd??z?, 2011; Hu, 2013). Iji ekwe-nt?m?? mkp?r? okwu n'am?mam? as?s? b? ngalaba d?ka nch?cha emerela na ya ha kacha ?t?t?.

Ezigbo ?n?d? ?m?m? site na ngwa nzik?r?ta ozi, d?ka Yang na YunLin (2012) si kwuo, b? nd?a na-as?na o nwere ezigbo mmet?ta n'ebe mm?ta as?s? ?b? n? (Gulati, 2008; Judd, Kennedy, & Cropper, 2010; Kreijins, Kirschner, & Jochems, 2003; Mompean, 2010). Ha na-enyere

?m?akw?kw? aka imechi ohere d?n'etiti ihe ha h?r? n'?m?m? ke?d?na kemp?n?d?(Kolb, 2006; Wagner & Wilson, 2005). Ha na-enyere ?m? akw?kw? aka n'ibufe mm?ta ha nwetere n'ihe ha h?r? na nd? (Wagner & Wilson, 2005). Attewell (2005) ch?p?tara na pasent?iri asat? na ab?? ?m? akw?kw? ya jiri ngwa nzik?r?ta ozi nwee agamnihu na nka ?g? a-gh?ta-a-zaa na ns?pe. N'aka nke ?z?, Basoglu na Akdemir (2010) ch?p?tara ad?mire nke ngwa nzik?r?ta ozi, akw?kw? nzimozi, na mmata mkp?r? okwu. ?m?akw?kw? a gosiri akparamagwa d?mma nye iji ngwa nzik?r?ta ozi m?? okwu Bekee; Yang na YunLin (2012) ch?p?takwara ezigbo mmeta nke ?ma ?m? akw?kw? nye iji ngwa nzik?r?ta ozi n'?m? as?s? Bekee.

N'aka nke ?z?, e nwere ?f?d? ihe, nd?na-abatan? imebi ad?mire iji ngwa nzik?r?ta ozi m?? as?s? nke na-emekar?ka ?m? akw?kw? ghatakwa isonye n'iji ekwe-nt? mkpanaka m?? ihe (h? Gulati, 2008; Celikli, 2009; Judd, Kennedy, & Cropper, 2010; Kreijins, Kirschner, & Jochems, 2003; Mompean, 2010). K?mp?ta nr?p?ta ?r? keonwe (KNK) b? ihe a na-ah?ta d?ka ihe na-ekpebite ogo ad?muchu ?m? akw?kw? n'iji ekwe-nt?am? ihe. KNK b? m?? mmad? ijinwu k?mputa r?? ?r? (Compeau & Higgins, 1995:192). Nke ah? b? nkwenye mmad? nwere n'ime ka k?mputa r?? ?r?. Nch?cha e mere gosiri na ?m? akw?kw? nwere KNK d?elu na-etinyekar?onwe ha nke ?ma n'ihe gbasara k?mputa (Davis na nd??z?., 1989; Delcourt & Kinzie, 1993; Hill, Smith & Mann, 1987). Nke a na-ab?kar?maka akparamagwa onye n'ebe k?mp?ta d? (Barbeite & Weiss, 2004; Compeau & Higgins, 1995; Hsu, Wand & Chiu, 2009; Kao & Tsai, 2009; Brock & Sulsky, 1994; Busch, 1995; Harrison & Rainer, 1992; Hassan, 2003; Potosky, 2002). Mkpatara ke?b?r?, ?j? k?mp?ta nakwa etu mmad? si ah?ta k?mputa na-emet?ta KNK mmad? (Brock & Sulsky, 1994; Barbeite & Weiss, 2004; Kao & Tsai, 2009). Mmebere otu na omenala mmad? d? ka mgbamaf?, jenda, af? ole e jirila k?mputa r?? ?r? na-emet?ta akparamagwa mmad? nye k?mputa

n'ozuzuoke (? m?maat?, Gattiker & Hlavka, 1992; Harvey & Wilson, 1985; Venkatesh & Morris, 2000). Wang na Higgins (2006) k?wara na erughieru nke a na-ah?ta n'iji ekwe-nt?m?? as?s? g?nyere nkenkana?z?, nk?zi na ngh?ta A b?a na mmebere igwe ekwe-nt?, Wang na Higgins (2006) gara n'ihu kwuo na ekwe-nt?nwere ?gh?m nd?a: obere ihuenyo na obere nzip?ta mma, ?gbatauhie nye ihe ole a ga-etinyenwu, inweta ?ntanet?, na enweghi usoro b? ?gba na ndak?r?ta. Mgbakw?nye erughieru b? obere ebe nchekwa n'idote ihe. Ha kwukwara na ? na-ewe oge n'?d?na nd?m?? agagh?anabatacha nka na ?z? ?hur? otu oge. N'etu any? madowere, enwegh? nch?cha n'isi nch?cha and?e merela banyere iji ngwa ekwe-nt? m?? as?s?. Ya mere, nch?cha a na-ach? ilebanye anya n'akparamagwa nd?nk?zi na ?m? akw?kw? nye iji ngwa ekwe-nt?m?? as?s? na klaas?

### 3. Usoro Nd?Osonye

? m?akw?kw? af? nke ab?? na-ag? sayens?as?su na nd?na-ag? sayens?as?s? n' am?mam? Igbob? nd?e ji mee nch?cha. A g?p?r? nd?na-ag? naan? sayens?as?s? n?kwa n'af? nke ab??. Nd?nsonyed? iri an? na asat? ?m? akw?kw?d?iri an? na isii ebe nd?nk?zi na-ak?zi am?mam? ?da na am?mam? mkp?r? ?da Bekee na Igbod?ab??. ? m?akw?kw? nd? debanyere aha n'IGB 204 n'agbata af? ag?makw?kw? 2015/2016. Site n'akw?kw? aha klaas? nd?njime nch?cha g?nyere ?m? nwoke iri na an? na ?m? nwaany?iri at? na ab??. Naan?? b? ?f?d? n'ime ?m? akw?kw? b? nd?na-an?gh?n'af? nke ab?? ha. ? m?akw?kw? isii dara k??s? ah?, ha na-edeghar?kwa ya. Ha niile n? n'agbata af? iri na asaa na iri at?. Nd?nk?zi b? nd?n? n'agbata af? iri ab?? na ise na af? iri ise.

### Usoro

Usoro aj?j? nnwe-?g?, keahaziri ahazi na keahazighi ahazi ka e ji nweta njiatule. Maka aj?j? ?n? nnwe-?g? na keahaziri ahazi, nj? aj?j? *Google* nke a kp?r? *Google form* ka e ji ziga nj?maza n'igbe ozi leta ?ntanet?onye ? b?la. A j?r? aj?j? iri an?. A haziri ha na ngalaba an?. Ngalaba nke mb? j?r? maka ozi nt?ala banyere ?zaa d?ka mgbamaf?,

jenda, af? nke ag?makw?kw? ya, ma o jirila ma ? b? o jibeghi ngwa ekwe-nt?m?? mkp?p?ta nakwa idep?ta ngwa nd? o jirila. Ngalaba nke ab?? g?nyere aj?j? asat? nke ch?r? ?na ka ?m? akw?kw? si ah?ta iji ngwa ekwe-nt? n' ?m? mkp?p?ta. Ngalaba nke an? g?nyere aj?j? ?n? a haziri ahazi nke ch?r? ?mata ka ha si ah?ta iji NNEAA, uru na ?gh?m na ihe nd?e nwere ike ime iji wee h? na e ji ngwa ekwe-nt?am? mkp?p?ta na klaas?as?s? b? ihe e lebara anyanna ngalaba a. Nj?maza iri na an? ka e zigara n'akara ozi ?ntanet? mana iri at? na ise zaghachiri tupu oge a s?ka e weghachiezuo. N'ebe nd?nk?zi n?, nd?nk?zi ab?? na ngalaba ah? b? nd?a j?r? aj?j? nke a na-ahazighi ahazi.

### 1. Okwe, Nch?p?ta na Nk?wami Teb?l 1: Nkesa pasent?nke af? nd??zaa

Nso N?g? (NN)	Af?	Mmerole	Pasent?
1	16-20	6	17.1
2	21-25	25	71.4
3	26-30	2	8.8
4	31 and above	2	5.7
	Mkpok?ta	35	100.0

Tebulu 1 d?n'elu gosiri n'?z? doro anya af? nd? ?zaana ncheta ?b?ch? ?m?m? ikpeaz?. Okwe gosiri nand??zaa n? n'agbata af? 16-20 d? (isii) 17.1%; nd?n? n'agbata af? 21-25 d?(iri ab?? na ise) 71.4%; ebe nd??zaa n? n'agbata af? 26-30 b? nd? nn?chi anya (otu nar? na iri na at?) 8.8% nke ngwaele; n'ikpeaz?, nd?n? n'af? iri at? gbagowe d? (ab??) 5.7%. Njat?le d?n'elu gosiri na ?t?t? n'ime nd??zaa n? n'agbata af? 21-25 mejup?tara (25) 71.4%.

### Tebulu 2: Nkesa pasent? nd? ?zaa na mgbado

NN	Ab?m oke/nne	Mmerole	Pasent?
1	NWOKE	12	34.3
2	NWAANYI	23	65.7
	Mkpok?ta	35	100.0

?kw? n'ab?moke na ne.

Tebulu 2 gosiri na ?m? nwoke nd? zaghachiri nj?maza mejup?tara (iri na ab??) 34.3% ebe ?m? nwaany?(iri ab?? na at?) mejup?tara 65.7% nke ngwaele. O gosiri na ?t?t? n'ime nd??zaa b? ?m? nwaany? Nd?che a b? maka na ?m? nwaany?ka ?m? nwoke na ngalaba sayens?as?s?, Mahadum Na?jir?a, Ns?ka.

**Tebulu 3: Nkesa pasent?nd?zaa n'?gbado ?kw? n'af? ha n? n'ag?makw?kw?**

NN	Af? ag?makw?kw?	Mmerole	Pasent?
1	Ab??	32	91.4
2	At?	1	2.9
3	An?	1	2.9
4	Kar??an?	1	2.9
	Mkpok?ta	35	100.0

Tebulu 3 d? n'elu gosiri n'?z? doro anya af? ag?makw?kw? nd? ?zaa. D?ka okwe si gbaa, o gosiri na nd??zaa n? n'af? nke ab?? d?(iri at? na ab??) 91.4%; naan? otu onye (otu) 2.9% n? n'af? nke at?, an? na ise na nke ? b?la. O gosiri nn?? na ?t?t? n'ime nd? ?zaa (iri at? na ab??) 91.4% n? n'af? ab?? ha.

**Tebulu 4: Nkesa pasent?na Nzaghachi nke na-aj? ma nd??zaa ejit?la ngwa ekwe-nt?m?? ihe ? b?la gbasara mkp?p?ta na mb?**

NN	Mmebere	Mmerole	Pasent?
1	Ee	33	94.3
2	Mba	2	5.7
	Mkpok?ta	35	100.0

Tebulu 6: Nt?le na nkezi ?m? akw?kw? n'akparamagwa ha nye ngwa ekwe-nt? n'am?mam? mkp?p?ta

NN	Mmebere	Nke zi	Nd?p? n'izug be (NN)	Nch?p?ta
1	Aga m ejinwu ngwa ekwe-nt?m?? ihe nke ?ma	3.14	.550	Ekwere m
2	Ama m ngwa ekwe-nt?nke ?ma	3.03	.664	Ekwere m

Tebulu 4 gosiri na (iri at? na at?) 94.3% zara na ha ejit?la ngwa ekwe-nt?m?? ihe gbasara am?mam? ?da/mkp?p?ta na mb?, ebe (ab??) 5.7% zara na ha ejit?begh? ngwa ekwe-nt? m?? ihe gbasara am?mam? ?da/mkp?p?ta. Okwe n? n'elu gosiri na ?t?t? (iri at? na at?) 94.3% nd? ?zaa ejit?langwa ekwe-nt? m?? ihe met?tara am?mam? ?da/mkp?p?ta na mb?.

**Tebulu 5: Nkesa pasent?nd??zaa n'?gbado ?kw?**

NN	Mmebere	Mmerole	Pasent?
1	Sounds	8	22.9
2	Spectrum Analyzer	0	0%
3	Propower	22	62.9
4	Sound Wave	5	14.2
	Mkpok?ta	35	100.0

n'iji ngwa ekwe-nt?m?? mkp?p?ta

Tebulu 5 d? n'elu na-egosi na (asat?) 22.9% nd? ?zaa ejirit?la mkp?p?ta ?da n'?d?ngwa ekwe-nt?, enweghi ?zaa ? b?la jit?r?la *Spectrum Analyzer*; (iri ab?? na ab??) 62.9% ejit?la *ProPower* na mb? n'?d?ngwa ekwe-nt?, ebe (ise) 14.2% ejit?la *sound wave*. N'?gbado ?kw? n'?s?sa d?n'elu, ?t?t? nd? ?zaa (iri ab?? na ab??) 62.9% ejit?la *ProPower* d? ka ngwa ekwe-nt?

NN	Mmebere	Nkezi	Nd'p? n'izugbe (NN)	Nch?p?ta
3	? na-ad?m mma ?h?p?takwu njirimara na ihe ngwa ekwe-nt? m nwere ike ime	3.11	.676	Ekwere m
4	Enwere m nka mburu-p?ta-?wa ngwa ekwe-nt?	2.91	.507	Ekwere m
5	N'??nyere ihe nd???z?, oge ? na -ewe m ?m?ta etu e si eji ngwa ekwe-nt?am? ihe d?nn?? obere	2.71	.750	Ekwere m
6	Iji ngwa ekwe-nt?am? ihe b? ihe m h?r? n'anya	3.26	.611	Ekwere m
7	D?ka mmata ngwa ekwe -nt?m na -abawanye, ana m ach? iji ekwe-nt?m am? ihe	3.14	.550	Ekwere m
8	?m?ta ihe ?h?r? gbasara ekwent?b? ihe m h?r? n'anya	3.40	.553	Ekwere m
	Nkezi ?y?k?	3.08	0.60	Ekwere m

Tebulu 6 n? n'elu gosiri na ?m? akw?kw? niile nd?zaghach?nj?maza gosiri na ha na-eji ngwa ekwe-nt?am? am?mam? ?da/mkp?p?ta. Nkwek?r?ta nke ?m? akw?kw? nd?a nwere nt?le na nkezi d? n'agbata 2.71 ruo 3.40, nke nwere mkpok?ta nkezi ke?y?k? 3.08, nke kar??akara nturu ugo 2.50. Nke a gosiri na akparamagwa ?m? akw?kw? nye iji ngwa ekwe-nt?m?? mkp?p?ta n? n'?d?nkwenye.

Tebulu 7: Nt?le na nkezi nke ?m? akw?kw? n'etu ha si ah?ta iji ngwa ekwe-nt?am? mkp?p?ta

NN	Mmebere	Nkezi	NN	Nch?p?ta
1	A na-am?ta ?f?d? nd?na ?s??s? mgbe e ji ngwa am? ihe.	3.26	.611	Ekwere m
2	?m? ikwu okwu site na ngwa ekwe -nt?ad?hagh?mma ka ?m?m? ihu na ihu.	2.57	.815	Ekwere m
3	Nnwale gbadoro ?kw? na ngwa ekwe -nt?agagh?ad?mmaka nnwale akw?kw? na mkpisi odee.	2.49	.919	Ekweghi m
4	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? ezughi ezu d? ka ?m?m? ke?kp?.	2.49	.702	Ekweghi m
5	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? b? mgbat?d? mkpa nke usoro am?mam??kp?.	3.31	.583	Ekwere m
6	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? na -eme ka am?mam? as?s? d?mfe.	3.34	.639	Ekwere m
7	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? d?mkpa etu am?mam? as?s? ?kp? si d?	3.09	.507	Ekwere m
8	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? nwere ike ?kw?r? onwe ya.	2.63	.690	Ekwere m

NN	Mmebere	Nkezi	NN	Nch?p?ta
9	Nnyemaka ngwa ekwe-nt?n'am?mam? as?s? g?nyere ?n?d? ka ad?j?? na-enweghi nd?kas?	3.49	.507	Ekwere m
10	?m? maka ?da site n'enyemaka ngwa ekwe -nt?na -am?ba ngh?ta m.	3.51	.507	Ekwere m
11	Aga m ach? iji ngwa ekwe-nt?am? ?da Bekee.	3.11	.530	Ekwere m
12	Nzaghachi nke ngwa ekwe-nt?nyere doro m anya.	3.20	.719	Ekwere m
13	Nzaghachi nke si na ngwa ekwe -nt?nyere ozi zuru oke n'ebe m mej?r? ya.	3.11	.758	Ekwere m
14	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? na -abawanye ngh?ta m na mkp?p?ta mgbochiume.	3.37	.490	Ekwere m
15	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? na -abawanye ngh?ta m na mkp?p?ta mkp?s?nike.	3.34	.639	Ekwere m
16	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? na -abawanye ngh?ta m na mkp?p?ta ?daolu.	3.11	.631	Ekwere m
17	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? na -abawanye ngh?ta m na mkp?p?ta ?daume.	3.46	.505	Ekwere m
18	Nnyemaka ngwa ekwe -nt?n'am?mam? as?s? na -abawanye ngh?ta m na mkp?p?ta ndebeolu.	3.17	.618	Ekwere m
19	Akparamagwa onye nk?zi n'ebe NNEAA d?na-ekpebite n'ebe ? d?ukwu akparamagwa nke m.	2.91	.562	Ekwere m
20	Akparamagwa onye nk?zi n'ebe NNEAA d?na-ekpebite n'ebe ? d?ukwu njali mm?? nke m.	3.14	.430	Ekwere m
21	Iji ngwa ekwe -nt?m?? ihe nke ?ma n'am?mam? as?s? na -ekpebite n'ebe ? d?ukwu akparamagwa m nye NNEAA.	3.03	.664	Ekwere m
22	Enwere m okwukwe na ngosip?ta as?su gbadoro ?kw? na ngwa ekwe-nt?	3.06	.591	Ekwere m
23	Enwere okwukwe na ndep?ta as?s? gbadoro ?kw? na ngwa ekwe-nt?	2.94	.725	Ekwere m
24	Anagh?m enwecha ihe mgbochi mgbe m na -am? am?mam? ?da site na ngwa ekwe-nt?kar'a n?n?d? ihu na ihu.	2.74	.611	Ekwere m
25	N?n?d? ihu na ihu (klaas?), ana m at? ?j? mgbe m na -akpa maka mkp?p?ta Bekee.	2.80	.719	Ekwere m
26	N'ebe m n?, ? na-ewe ogologo oge ?h?ta am?mam? ?da ihu	2.60	.736	Ekwere m

Tebulu 7 gosip?tara echiche ?m? akw?kw? n'etu ha si ah?ta iji ngwa ekwe-nt?am? ?da. O gosiri na akara 1, 2, 5 ruo na 26 d?na nt?le n? n'agbata 2.57 na 3.51, nke kar?akara turu-ugo 2.50. Akara niile d? n'elu b?cha aj?j? nkwenye, nke p?tara na etu ?m? akw?kw? si ah?ta iji ngwa ekwe-nt? n'am?mam? ?da d?n?d?kenkwenye. Ya b?, akara 3 na 4 d?na nt?le 2.49. Akara nd?a b? akara nj?, nke p?tara na etu ?m? akw?kw? si ah?ta iji ngwa ekwe-nt?n'am?mam? mkp?p?ta d?n'ala kwadoro iji ngwa ekwe-nt?n'am?mam? ?da.



? s?sa nd?nk?zi na ?m? akw?kw? nye uru at? iji NNEAA bara

NNEAA na-eme mmad? ka ? hap? ?n? n'?j? mgbe ? na-am? ihe. ProPower na-eme ka a ah? ngaghar? ire nke na-ara ah? ?n? n'?m?m? ihu na ihu. A na-echefukar?ihe a k?ziri ?s??s? mana ? b?r? na e nwere ngwa ah? n'ekwe-nt? ? ga-ab? ihe ncheta; ?m?ma at?, mmad? nwere ike ? gagh?amatacha mkp?r??da na klaas?ma site n'enymaka ngwa ekwe-nt? ?m?ta ha na-ad? mfe. ? na-enye aka ?kp?p?ta mkp?r??da ziri ezi. ? na-enye aka na ndep?ta mkp?r? okwu n'akara fonetik; ? nagh?ata oke ah?h?.? eweta ?n? ?k? n'obi n'am?mam? mkp?r??daas?s?. ? na eme ka a na-ah? ngwa okwu ?f?d? anya. O nwere ogo d?iche iche: ? b? nt?zi aka nke nk?zi as?s? n? n'?d?ngwa ekwe-nt? ? d?mfe mgbe e sooro nt?ziaka kwesirin?. A n?r? nke ?ma na klaas?, a na-nweta ngwa ekwe-nt?na-enweghi oke nd?kas?ah? na oke echiche. ? na-abawanye ntinye uche mmad? n'am?mam? ?da. ? na-enye ?m? akw?kw? ohere iji obi ?t? m?? ihe n'ogo ha ch?r?. ? na-eme ka mmad? h?ta etu ?gan na-ah? maka mkp?p?ta ?da si d? E nwere ike iji yar?? ?r? n'ebe ab?gh?klaas?, ?m? akw?kw? n? n'onwe ha nwere ike iji ya m?? ihe. ? na-eme ka a h? n'?z? doru anya ?n?d? ?gan na-ah? maka mkp?p?ta ?da kp?mkwem. ? na-akwalite mm?ta. ? na-eme ka mmad? n?sara ah? n'enweghi ihe mkp?p? uche ? b?la; ? na-enye mmad? ohere ?m? n'oge kachaara ya mma. ? d?mfe inweta. ? nagh? ara ah? iji r?? ?r?; o na-edo anya ma na-enyekwa ihe a ch?r?.

? s?sa nd?nk?zi na ?m? akw?kw? nye ?gh?m NNEAA

Emereme ya ezuchaghi ezu. Ndep?ta e ji r?? ?r? an?gh?n'akara IPA ugbu a nke na-etinye m n'?gba-aghara mgbe ?f?d?. ?f?d? NNEAA ch?r? akw?m?gw? tupu ahap? nd?na ya n'ozuzu oke. ? nagh?enye ohere ?j? aj?j?. Aj?j? nke onye ji ya am? ihe zutere nwere ike ? gagh? enweta ?s?sa ozigbo nke nwere ike ibutere ya ?da mba. ? na-eweta mkp?t?, ma ? b?r?na onye nk?zi ahazighi klaas?ya nke ?ma. (b) ? b?r?na enweghi ekwe-nt?p?r? iche

na klaas?, o nwere ike igbochi mm?ta. ? t?t? ?da ah? b? nke nd?Amer?ka na-akp?p?ta, ha nwere ike iji olu ha kp?p?ta ha. ? b? naan?nd?nwere ekwe-nt?p?r? iche na-eji ya. ? nagh?enye ohere maka ?da ?z? bel?s??s? nke as?s? Bekee. A gagh? am?nwu ihe mgbe a na-enweghi ?k? latriik. O nweghi nzaghachi nnwale nke ?m?akw?kw?-onye nk?zi na ngwa ?ntanet? ? b?r? na e nweghi ekwe-nt?p?r? iche, a gagh?ejinwuli ya m?? ihe, ?z?kwa, ? b?r? onye na-ekwu okwu ?s??s? na-ak?zi ihe, e nwere ike a gagh? enwetezucha ihe niile; ?z?, ?f?d? nd?nk?zi nwere ike inwe umengw? maka usoro NNEAA. ? (NNEAA) gagh? ak?wazucha mkp?r? ?da d?ka am?mam? as?s? ke?kp? nke ji mkpar?ta ?ka ihu na ihu nke g?nyere mmeghar? ah?. NNEAA d?r?nd?maara ngwa k?mputa mfe, kar?a ?f?d? ?m? akw?kw? na-amagh? maka k?mputa. ? m?maat? e nyere maka mkp?r? ?da ? b?la na ngwa ah? ezuchaghi. ? nagh?ak?ziri any? ihe niile any?kwesiri ?mata. Amagh?nke a k?r? na k?mputa na-egbochi iji ya ar? ?r?. ? b?gh??m? akw?kw? niile nwere ekwe-nt?p?r? iche, ya mere; ? d?oke ?n? n'?d?a. ? b?r? na a jalighi mm??, ?m? akw?kw? nwere ike ha agagh?ach?p?tacha ngwa a. ? b?gh? mmad? niile ma ya. Nk?wami nke mmad? ekwesighi ka e ledaa ya anya, ya mere; nk?zi ihu na ihu bara uru. ? na-ebuda ugwu usoro ?m?m? ke?kp?. ? na-akwalite umengw? ma na-abawanye ya. Nk?zi ihu na ihu na-aka agba ume. Amachagh?maka nka na ?z? b?? gbata uhie n'iji NNEAA m??/k?zie ihe. ? b?gh?mmad? niile ga-enwetanwu ya; ? b?gh? ?da niile ka a ga-enwetanwu. Mmad? nwere ike ? gagh?amata ihe ?z? gbasara am?mam? ?da. ? m?akw?kw? nwere ike ?gh?tahie ?da ma?b?r? na onye nk?zi an?gh? nso. ? na-ewe ?t?t? oge; ? na-eme mmad? ka ? hap? ?g? akw?kw? etu ? kwesiri. ? na-akp?p? uche mmad?.

Ihe a ga-eme iji h? na e ji NNEAA ar? ?r? na klaas? as?s?

Onye nk?zi ga-elele nd?kacha daba. Nd?nk?zi kwesiri ?kpalite mm?? iji ekwe-nt? m?? ihe na klaas?. ? m?akw?kw? ga-elele ?f?d? ngwa ma gosi

ha onye nk?zi iji mata ma a ga-ejinwu ha. E kwesiri I lebane ?gh?m nd?a anya:iweta ezigbo ekwe-nt? p?r? iche nke ga-abawanye NNEAA, ezigbo ngwa si n'ebe d?mma, iji NNEAA kwa mgbe maka ngh?ta na odido anya, iweta ?z? mkpar?ta ?ka nye onye ji ya ar? ?r?, ya b?, ohere ?? aj?j?, na ?gba ?m? akw?kw? ume site n'innye ha ihe omume na NNEAA nke ga-enye aka n'iji NNEAA r?? ?r?. Nd?nk?zi kwesiri ?ma ka e si eji NNEAA ar? ?r?, tupu ha enye ya ?m? akw?kw? na klaas?. E kwesiri inwe ebe ?m?m? maka nd?nk?zi n'ihe gbasara NNEAA. Ngwak?ta NNEAA na nke ihu na ihu d?mkpa, ka o wee duzie ?m? akw?kw? n'etu a ga-esi kp?p?ta ?da n'z? ziri ezi, itinye ya n'usoro ?m?m? nke ngalaba, imebe ?wa maka nzaghachi nwaakw?kw? nye onye nk?zi, iweta ma?b? inwe ?k? latriik mgbe niile, ?gba ume na ?jali mm?? ?m? akw?kw? niile n? na klaas?na ogo niile n'iji nka-na-?z? ?h?r? ar? ?r? na mkpa ? baara mmad?. E kwesiri inwe ohere maka ?? aj?j? ma ? b?r? na ?m?? hap? gburugburu klaas?. Inye ?m? akw?kw? niile na-am? am?mam? ?da ekwe-nt?b? otu n'ime ?z? a ga-esi kpalite mm?? ha. ? b?gh??da niile (mgbochiume na ?daume) d?na ngwa nd?a. Ya mere, e kwesiri ime ka ha d?na ya ka nt?lek?r?ta na mkp?biri d? ?kp?r?kp? n'etiti mkp?r? okwu ... nakwa maka mkp?p?ta d? mfe. ?manyenye ?m? akw?kw? ?? lapt?p ma ? b? ekwe-nt?andr?d nke ga-eme ka ha jiri ha na-am? as?s?. Iji ?z? na-enweghi mmanyenye na-eme ka ?m? akw?kw? gh?ta uru iji NNEAA am? as?s? bara. E nwere ike itinye ya n'usoro am?mam? as?s?. Onye nk?zi ? gbasara nwere ike inye ?m? akw?kw? ihe omume nke gbadoro ?kw? na ngwa ah?; nke a ga-eme ha ?matakwa banyere ngwa ah? ma ch?p?takwu njirimara ya. E nwere ike ??leghar?ma kwalite ngwa ah? ebe a ga-etinye njirimara ?h?r?. E nwere ike itinye njirimara ga-eme ka ?m? akw?kw? tinye olu nke ha ebe ngwa ah? ga-anwale ha iji h? na e nwetere mkp?p?ta ziri ezi. A ga-agba nd?nk?zi na ?m? akw?kw? ume site n'iziga ha ?z?z? k?mputa. Onye nk?zi kwesiri ijikwa klaas?site n'iwete ihe kwesirin?, were ya na-ak?ziri ?m? akw?kw? mgbe ? b?la, meeya ka o nwee ugwu d?ka am?mam?

as?s? ke?kp?ma mee ka a mara ya ma tinyekwa ya n'usoro ?m?m? ?!akw?kw?. Onye nk?zi kwesiri ?b? onye nduzi nyere ?m? akw?kw? nd?na-am? ihe ma nyochaa ngwa ah? e ji ar? ?r? nke ?ma ka a hap? inwe mmej?.

Nk?wami

?s?sa ?m? akw?kw? na akparamagwa ha nye ngwa ekwe-nt?n'nm? mkp?p?ta Bekee gosiri na akparamagwa ha nye iji ngwa ekwe-nt?m?? mkp?p?ta Bekee d?h'd? kenkwenye. Nke a kwadoro echiche Basoglu na nke Akdemir (2010) na Yang na YunLin (2012). Basoglu na Akdemir (2010) ch?p?tara na ?m? akw?kw? zatara aj?j? nye iji ngwa nzik?r?ta ozi m?? mkp?r? okwu Bekee. N'izugbe ya, Yang na YunLin (2012) ch?p?takwara ezigbo akparamagwa ?m? akw?kw? nye iji ngwa nzik?r?ta ozi n'nm? as?s? Bekee site n'iji ngwa ekwe-nt?r?? ?r?, ?kchas? *ProPower*, etu o si egosip?ta ime uji ?n? na ihe nd? ?z? n'am?mam? as?s? d?na n'ah?.

Gbasara etu ha si ah?ta iji ngwa ekwe-nt? am? mkp?p?ta, nch?p?ta ?s?sa ?m? akw?kw? gosiri na nd? ?zaa kwadoro iji ngwa ekwe-nt? n'am?mam? mkp?puta. Ya b?, na nzaghachi ha, ha dep?tara na obi d?ha mma, na ha m?tara ihe, na ha n?saara ah?, na ha enweghi nsogbu, na ha nwere mmas?nm?takwu, na a jaliri mm?? ha wdg mgbe ha ji ngwa ekwe-nt?am? mkp?p?ta Bekee. ?s?sa ha dabara n'ihina etu ?m? akw?kw? si ah?ta iji ngwa nzik?r?ta ozi m?? ihe dabeere n'ogo ha ji k?mputa ar?debe ?r? (h? Brock & Sulsky, 1994; Barbeite & Weiss, 2004; na Kao & Tsai, 2009) na ka mmad? si ah?ta k?mputa na-emet?ta KNK onye. ?m?akw?kw? ngwaele nwere KNK d?elu; ? f?r? obere ka mmad? niile n? na klaas?ah? nwee ekwe-nt?p?r? iche nke gosiri na ha nwere ezigbo mmas? nye uru ekwe-nt?p?r? iche bara na nd? ha ?b?ch? niile. Ha h?tara na a na-agh?ta nd?na mm?ta nke ?ma ma e jiri ngwa ekwe-nt?nm?? mkp?p?ta na usoro ?da

N'ebe uru NNEAA bara d?, nd??zaa nwere uche d?mkpa yiterenu. E nwere ike ?h?k?ta ?s?sa ha n'echiche at? nd?a: 1. NNEAA na-enye aka

n'gh?ta nd?na mm?ta. 2. ? na-enye aka n'?m?m? keonwe, na 3. E nwere ike inweta ya ebe ? b?la. ? s?sa ha ad?chagh?iche n'okwu Benson, 2001 nke gosiri na ngwa nzik?r?ta ozi na-abawanye nnwere onwe nke ?m?? na nke Cooney na Keogh, 2007 nke ch?p?tara na ? na-abawanye njali mm?? nke ?m? akw?kw?.

? s?sa ha banyere ?gh?m NNEAA b? nke e nwere ike ?ch?k?ta n'?d? a: emereme d? na ya ezuchagh?ezu nke ?ma, E jigh?akara IPA dep?ta ?f?d??da. E nwegh?nzaghachi ma om?? kp?j?? mkp?r??da.? na-akwado umengw? n'ebe nd? nk?zi n?. ? ch?r? mmad? ?mak?mputa nke ?ma. ? d?oke ?n? ahia ??ta.?m? akw?kw? nwere ike gh?tahie ?da ma ? b?r? na onye nk?zi an?gh?nso it?ziri ha aka. Ngalaba ha e nweghi igwe ?k? latriik e ji enwogha bat??ekwe-nt?? na-ewekwa oge iji ekwe-nt?am? mkp?p?ta. ?f?d? ihe nd?a ?m? akw?kw? kwuru dabara n'okwu Wang na Higgin (2006) nke s??na ?gh?m ekwe-nt?n'am?mam? as?s? hiri ?d?na nka na ??, nk?zi na ns?b?r?. A b?a na mmebere igwe ya, ekwe-nt? ezughi oke n'inweta ?tanet?, usoro b? ?gba na ndak?r?ta; ? na-egbu oge n'?d?na nd??m?? agagh?anabatacha nka na ?? ?h?r? otu oge.

### Nch?k?ta

Ebumnuche nch?cha a b?ilebanye anya n'akparamagwa nd?nk?zi na ?m? akw?kw? nye iji ngwa ekwe-nt?m?? as?s?, ?ch?p?ta etu nd? nk?zi na ?m? akw?kw? si ah?ta iji ngwa ekwe-nt?n'am?mam? as?s?, ikwu uru iji ekwe-nt?bara n'am?mam? asus?, idep?ta ?gh?m ekwe-nt?na ??nye alo ihe nd?a ga-eme iji h? na iji ngwa ekwe-nt?ar? ?r? n'am?mam? as?s? d?ire. Ma nd?nk?zi ma ?m? akw?kw? nwere ezigbo akparamagwa na mmas?nye iji ngwa ekwe-nt? m?? as?s?. Enweghi mgbagha na ngwa ekwe-nt? na-ar? oke ?r? n'usoro am?mam? as?s?. N'ga n'ihu, NNEAA n'ebe ? d?ukwu d?n'?d? kenkep?ta tinyere na mmebere igwe ya d? mma.? d?kwa mma n'iji eme nk?zi na ?m?m?. O kwes?kwara ka nd?nk?zi na ?m? akw?kw? jiri ya r?? ?r? ka ha wee nweta ihe a ch?r? n'?m?m?.

### Mp?tara nch?ch

Mp?tara keat?mat? e nwere ike inweta na nch?cha a b? na ngwa ekwe-nt?b? ihe a na-eji eme ka njali mm?? na nnwere onwe nke ?m?? bawanye.

### Nh?a-ah? nch?cha

?n?-?g? nd? e jiri mee nch?cha d? obere ?noch?techa nd?nk?zi na ?m? akw?kw? niile. N'ih i enweghi oge, ngalaba nd? ?? na-am? as?s? esoghi. Nch?p?ta kaara idokwu anya ma ? b?r? na nd?nk?zi as?s? na ?m? akw?kw? ?? sonyere na nd?e jiri mee nch?cha.

### Alo

Site n'echiche nd??zaa, ihe nd?a b? nch?k?ta ihe ha cheere ga-ab? ezigbo ihe a ga-eme iji h? na e ji ngwa ekwe-nt?n'am?mam? as?s? r?? ?r? nke ?ma.

1. Nd?nk?zi kwes??mata etu e si eji NNEAA ar? ?r?, tupu ha enye ya ?m? akw?kw? na klaas? E kwesiri?ziri nd? nk?zi ihe gbasara NNEAA ?kchas?nd?nk?zi na-amaghi maka NNEAA. O kwes??ka onye nk?zi gbaa ?m? akw?kw? niile ume ma jalie mm?? ha iji nka na ?? ?h?r? na-am? ihemaka uru ha baara mmad?. Nd?nk?zi niile kwesikwara iji nka na ngwa ?? nakwa NNEAA na-ak?ziri ?m? akw?kw? ihe ugboro ugboro. O kwesiri ka ha gbaa ?m? akw?kw? ume site n'inye ha ihe omume na NNEAA nwere ike ime ka ha jiri NNEAA na-ar??r?. E kwesiri inwe ohere maka aj?j? ma ? b?r? na ?m?? ahap? gburugburu klaas? Nke a p?tara na nd?nk?zi ga-akwado iji ekwe-nt?na klaas? ma kwekwa ka ?m? akw?kw? ha jiri ekwe-nt? bata klas? ?m?akw?kw? kwes?kwara ilele ?f?d? ngwa ma gosi ha onye nk?zi ?nara ma e nwere ike iji ha r?? ?r?. Onye nk?zi kwes?kwara ?? ka onye nduzi n'ihu ?m? akw?kw? nd? na-am? ngwa ah? nakwa inyocha ngwa e ji am? ihe ka e were gbalar? mmej?..
2. Nne na nna ?m? akw?kw? na-am? as?s? kwesiri ??tara ?m? ha ezigbo ekwe-nt?p?r?

iche ga-am?banye NNEAA. E mee nke a, ? ga-ajali mm?? ?m? akw?kw? nd? ? gbasara. ?z?b? na ? ga-enye am?mam? as?s? ugwu d? ka am?mam? as?s? ke?kpu.

3. Mahadum ebe enwere ngalaba as?s? ? b?la kwesiri ime ka nd? mmad? mara maka ya, itinye ya n'usoro ?m?m? nke ?l?akw?kw?. Nke a ga-eme ka agbakw?nye ya n'usoro ?m?m? ihe nke ngalaba as?s?. ?z? b? na o kwesiri ka mahadum nye ?k? (latriik) any? any?, ga-eweta ohere maka nzaghachi nye nwa akw?kw? na onye nk?zi ya. E kwesikwara ka mahadum ch?p?ta ezigbo ngwa si n'ebe d? mma, nke a b? maka jji NNEAA mgbe ? b?la ach?r? ezigbo ngh?ta na mm?ta. E nwere ike it?leghar? ma welite ogo ngwa ah? ma gbakw?nyekwa njirimara ?h?r?. Ihe ?z? a na-ar?t? aka b? na ? b?gh? ?da niile (mgbochiume na ?daume) n? na ngwa nd?a. N'ikpez?, mahadum ma ? b? ngalaba as?s? nwere ike itinye agwara ga-eme ka ?m? akw?kw? tinye olu ha n'ekwe-nt? ka am?mam? akw?kw? na-aga n'ihu.
4. Ngwak?ta NNEAA na nke ihu na ihu d?mkpa, ka o wee duzie ?m? akw?kw? n'etu a ga-esi kp?p?ta ?da nke ?ma. ?z?, onye nk?zi ? gbasara nwere ike inye ?m? akw?kw? ihe omume nke gbadoro ?kw? na ngwa ah?; nke a ga-eme ka ha jiri ngwa ah? na-ar? ?r? ma matakwo njirimara ya. Onye nk?zi kwesiri iduzi klaas?ya nke ?ma ka ha nwee ike na-eweta ngwa nd? a ch?r? ga-enyere ya aka ?gwak?ta NNEAA na nk?zi ihu na ihu.

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# The Psychological and Pedagogical Impacts of Learning Russian as A Foreign Language

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## ABSTRACT

*Language education refers to the process and practice of acquiring a second or foreign language. The social and psychological impact of acquiring a foreign language is so much emphasized in our research theme. The role played by language education in any nation's socio-economic, socio-cultural and socio-political development cannot be over emphasized. With globalization a new socio-cultural approach to foreign language learning is offered.*

*This article tries to enumerate a psycho-social linguistic approach in teaching and learning Russian as a foreign language. It stipulates various pedagogical and psychological laws and methods of teaching the language to non-native speakers so as to enhance their skills in mastering the language.*

*The paper identifies some psycho-linguistic related problems and stressed that one of the psychological impacts of teaching and learning a new language includes motivation on the part of the learner and the teacher. It added that both the teacher and the learner should be motivated so as to make the study of the language a rewarding exercise.*

*It also advocates a model to influence the students in a positive way to master the complex aspects of the foreign language acquisition.*

*The work presented further psychological observations as we were made to understand that the pattern of perception and processing of information depends on the work of the human brain. That is the way it features and functions. We were made to understand that it is the right hemisphere of the human brain that is responsible for the establishment of adequate semantic connections. And the left hemisphere provides a logical understanding of situation in the human brain. Both of them function effectively and are responsible for the processing of information in human brain which is very important for the study of a new language.*

## Key Words

*Language acquisition  
Psycho-social linguistics,  
Socio-cultural  
Motivation/Attitude  
Applied Linguistics*

## Introduction

The need to learn a foreign language is older than human history itself. The increasing globalization created a large need for people in the workforce who can communicate in multiple languages. Many countries such as Nigeria, China and others, frame education policies to teach at least one foreign language at the secondary school level. Otto Josepessen 1943 and Harold Palmes (1949) worked on setting language teaching principles and approaches based on linguistics and psychological theories. Such theories are today used in the teaching and learning of foreign languages.

Today, the global community observed the dynamic transformation processes which exacerbate the problem of professional self-determination and self-realization of students. Globalization entails an intensive exchange of information, the study of the cultural traditions of various countries, exchange of experiences and educational resources.

Knowledge of the Russian language becomes necessary and the perceived need of foreign nationals who wish to study in the former soviet space. The need to ensure that foreign students who receive higher education and master the linguistic skills which include: speaking, listening, reading and writing, make them to be proficient in the use of the language in question; and brings a holistic approach to learning the different kinds of speech activity. This problem is important to solve at the initial stage of learning, when the foundation of language proficiency is being installed. (Built) language acquisition and pedagogy have long been important in our research.

Practice has shown that foreign students encounter several difficulties in the assimilation of the laws that govern the Russian word formation, especially, in the formation of derivative words, that is the area where learners make blunders. The poor vocabulary development of foreign students

is shown in their lack of knowledge of the laws of derivation. This requires the intensification of the search for effective ways of teaching foreign students in such kinds of speech activity, which will be based on the methods of structuring the Russian language. The practical implementation of such a comprehensive training will engage students to all kinds of speech activity in the structural study of Russian as a foreign language. In view of the above, it becomes necessary to conduct research in terms of improving the methods of teaching Russian as a foreign language, and to intensify research in this direction. One of the directions is to consider issues relating to the teaching and learning of modern languages, as well as issues relating to Russian as a second language (foreign).

This embraces an aspect of applied/educational linguistics, second language acquisition, psychological linguistics theory and language teacher development.

The study provide a broad base of teaching which will enable students to combine linguistic education with a psychological insight in the study of foreign languages.

## Psycho-Linguistic Disposition

Experts in the psychology of language learning and language development have identified two types of language dispositions or language skills each of which plays a specific role in human and societal development. These are known as the Basic interpersonal communication skill (BICS) and the cognitive Academic language Proficiency (CALP).

The Basic Interpersonal communication (BICS) or disposition according to the experts, manifests in verbal or written form, especially in the expression of human feeling and emotions, in debates and arguments on topics and issues to facilitate the proficiency in the use of language to convince, persuade or entertain. The areas of predilection of this language disposition are the Humanities and the social sciences in general and



literature in particular.

The cognitive Academic language Proficiency (CALP), on the other hand, is said to be manifested in the area of the sciences. It is the language disposition which favours scientific thinking, analysis of scientific data and formulation of scientific hypotheses and theories. CALP is not potent in the expression of feelings or of beauty of language as in poetry or other literacy genres. Its area of predilection is said to be logical thinking, deductive reasoning and figures.

The two language dispositions are recognized to be necessary for a proper balance in a human society. Thanks to the Basic interpersonal communication skill human beings can express joy, beauty and common interest and ideas, and thanks to the cognitive Academic language proficiency, endowed individuals easy on scientific researches and make scientific discoveries without which our world would not be as safe and comfortable as we have it today.

According to Royed Afwzal, scientific and cultures in which the CALP skill or disposition predominates show, a far greater evidence of scientific and technological process and development than societies and cultures with a predominance of the Basic interpersonal communication skill.

#### Attitude in Foreign Language Learning

Attitude towards learning is defined as emotional precursors of the initiation of learning behavior. Attitude is both input and output according to Garnea's socio-Educational model. Gasney (1985) stormily stresses the importance of motivation and attitude in language learning. He suggests that two classes of attitudes increase one's motivation to learn a foreign language.

Foreign language research indicates that motivation and attitude are closely related (Dornyei, 2001). Gardner defines motivation as a combination of effect plus desire to achieve the goal of learning the language plus favourable

attitude towards the learning of the language.

With the increasing importance given to individual differences, the field of psychology has witnessed a deal of great interest recently. Humanistic approaches regard individual differences as an indispensable part of interpreting individual's behaviours; it is a widely known truth that there are lots of underlying reasons behind human behaviours. In order to understand these reasons, individual differences should not be underestimated. Psychologist's finding on individual differences have introduced many concepts to the field. Among these concepts are self esteem, self regulation and attitude. In these concepts, the importance of which has recently been recognized in education and may also be among the determinants of foreign language learning.

Self-regulation, self-esteem and attitude are closely related and they team up together to form individual differences in learning a new language.

#### Motivational Approach

There are certain principal approaches which can be adopted in the process of teaching and learning of foreign language. One of such approaches is "Motivation" In order for an approach to be translated into a method, an instructional system must be designed considering the objectives of the teaching/learning.

The present work made us to understand and observe some psychological challenges which confront students in their study and learning of foreign languages and the motivational approach which seem to be one of the avenues through which such a problem can be solved. Our work suggested that students should engage in comprehensive learning of speech activity in the structural study of Russian language.

Both the teacher and the learner should be motivated so as to make the study of the language a rewarding exercise. To achieve this, language

learners should be provided with a stimulating rich language environment.

Supply them with the tools they need for further developing their spoken and written language abilities. Such as language laboratory with multi-media language equipment, and other audio-visual materials. Teachers should provide instruction to follow the learners' needs and interests, rather than being prescribed in a predetermined manner. Learners should be allowed to participate in whole language activities rather than in isolated skill instruction that distort language processes by stripping them of their complexity. The work suggested other motivational approaches like training foreign language experts as means of communication between representatives of different people and culture. And suggested language immersion. Immersion is believed to provide the students with motivation and language input for becoming a fluent speaker of the target language. This prepares them to learn the language from diverse educational and ethnic backgrounds. This method explains how foreign language may be acquired and used in real world contexts.

#### Psychological and Methodological Basis

Most lectures are traditional linear notes, providing sufficient space for getting and unconvincing preventive material. The momentary supply and provision of information leading to a loss of interest of students in the process of learning and contribute to the rapid lost of the knowledge gained. As a result of this, students are experiencing a loss of confidence in your own cognitive abilities and in themselves, lose their thirst for knowledge, and are frustrated in their studies, as spending a lot of time and effort examining their own notes, trying to reach the elusive essence of what they are learning.

What is the solution? Having studied the psychology of learning and memory, in my school

years, it was discovered that many researchers pay attention to the staking unconformity correspondence between theory and practice. Students do not have the skills of the organization's educational material in the structural diagrams of the synopsis.

In the traditional, note takings practically do not use such techniques as; visual rhythm, visual structure, colour, images, and graphical representation of data, spatial orientation and association. Whereas the sound and meaning of relationship has been the subject of scientific interest in the works of LOMONOSOV, Potebnya, M. GRAMMONA. However, the scientific formulation of the problem of phonetic symbolism became possible only with the advent of psycho-linguistic research methods of semantical phenomena. The researches conducted by A.P. Zhuravleva showed that in human consciousness in the perception of speech does not arise purely sound and not purely alphabetic, and sound alphabetic images, based on a system of colour-sound symbolism. They were presented with the following sound colour matching the vowels. Russian language: dark-red for the letter A; bright red – for I am; a light yellow for the letter O; green for the letter E; blue – to the letter I, (Kratkaya) and I, gloomy, dark brown for the letter S. at the same time the visibility of these sounds strengthening its position in the word, such as the fast sound in the word was 4 times noticeable than other, while percussive sound stands out only twice. This happens on an unconscious level of perception and forms the common emotional and semantic construct that fills expressiveness, formed in the process of memorizing words, a mental image, or the image of the standard.

In order to increase the efficiency of staring the material under review, it is very important to be able to allocate significant and present it as a central symbol. Inanimate and

animate nouns that make up a particular syntactic category agreed grade. For example, as the starting unit invariant, learning how the noun part of speech, the division into groups of nouns may be selected. In this; singular invariant unit can be represented by four constructs: masculine animate, inanimate masculine, feminine and neuter, and plural – two agreed classes – animate and inanimate.

Graphic method of reporting carries the audience and makes it easier to remember and understand the stated material. Using graphic images using a three-dimensional image, the colour palette and attractive form provides an effective balance between verbal and visual-shaped cortical processes and contributes to the development of mnemonic and creative abilities of the subjects of study.

#### Psycho-Social Challenges

Investigations into the factors affecting second language learning are not without any problems. However research into this area has made an important contribution to the field of Russian language teaching by highlighting those factors that might improve or hinder the process of learning a second or a foreign language. Some of those factors are affective factors that deal with language learners' feeling and emotion.

According to socio-cultural theory (Vygotsky 1978), the information processing could be facilitated by helping the learner in this process. The result of many researchers have revealed that this phenomenon which is called scaffolding by Vygotsky has significantly contributing to improvement of the three basic language skills of speaking, writing and reading comprehension.

The way language is acquired and then used can make a tremendous difference in the success or failure of a person or a society. Understanding the patterns of perception and

processing of information lies in the work of the human brain features and its departments-the right and left hemispheres. From psychology we know that it is the right hemisphere of the brain that is responsible for the establishment of adequate semantic connections, the selection of significant features and instant synthesis of a complete image. Thus, the identification of phenomena and therefore, verbal constructions carried out through the creation of the right hemisphere of the brain integral image standards. The selection of language tools used to express thought reflects the priorities of a person and his psycho-social linguistic stand point. The left hemisphere therefore enters a recognizable image in broad generic classes of phenomena related to certain schemes, which provides a logical understanding of the situation. In other words, the specialization of the cerebral hemispheres is determined by way of information processing. It is assumed that the left hemisphere is analytical uses a strategy associated with verbal and symbolic function that is involved in the processing of formal, impersonal information that relates to past experience and memory. The right hemisphere using the global synthetic strategy provides a spatio-intuitive, emotional and creative thinking, is responsible for the processing of information, previously unknown and unrelated to the previous experience.

The left side of the brain contains the primary processing centers for both speech comprehension and emotion. Since the left side of the brain is connected to the right side of the body, favouring your right ear can help you better to detect the emotional nuances of what someone is saying.

These features of the brain need to be considered when studying Russian as a foreign language, using it for learning new words and verbal constructions, visual-spatial relationships and associations. This is especially important in

the conditions of increasing intensity and density of information flow, when the consciousness of the subject begins to spontaneously form a system of associative connections, forming a semantic constructs that fit into certain semantic category. In other words, research in the field of language learning should emphasize the two most important factors that provide the perception and memorization of information that has to do with the association and expression of mental image. But the more the algorithm of formation of semantic categories is close to the linear, or the sequential form, the faster the information glut, the more a person is unable to create a high density of meaning. As a result of the incoming information, which is reviewed and then dropped, will not reach the level of a constant, after which there is a fractal generation. To pass to the next level there is the need for a certain way of restructuring all incoming information stream. This requires a change in the widespread educational system of linear dynamic algorithm of perception and analysis of incoming information which is fundamentally different.

The practical aspects of the problem: Language is a flexible, dynamic system, which can easily be adopted to different conditions. In most cases, when learning a foreign language, there is a standard traditional system of presentation, taking notes at a few elements which are used such as linear structure, words, symbols, and their analysis. Efficiency perception of the material presented in this way, in view of the reduced linear flow of information and emphasis on consistency of presentation, rather than on the substance of the issue under review.

#### Conclusion

The uniqueness of the present work lies in investigation into the factors that led to second language learning, and the contribution to the field of Russian language teaching and learning.

In multi-lingual contexts, it is important at all stages, that learners should be given an active

choice above the language in which they learn. Active efforts should be made to encourage and sustain bilingual education. A wide range of participatory methods should be used in learning process to ensure active engagement of learners and relevance to their lives. These same participatory method and processes should be used at all levels of training in foreign language education.

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(The Level of Communicative Competence For the Motivation and Use of  
Russian Language in Nigeria)

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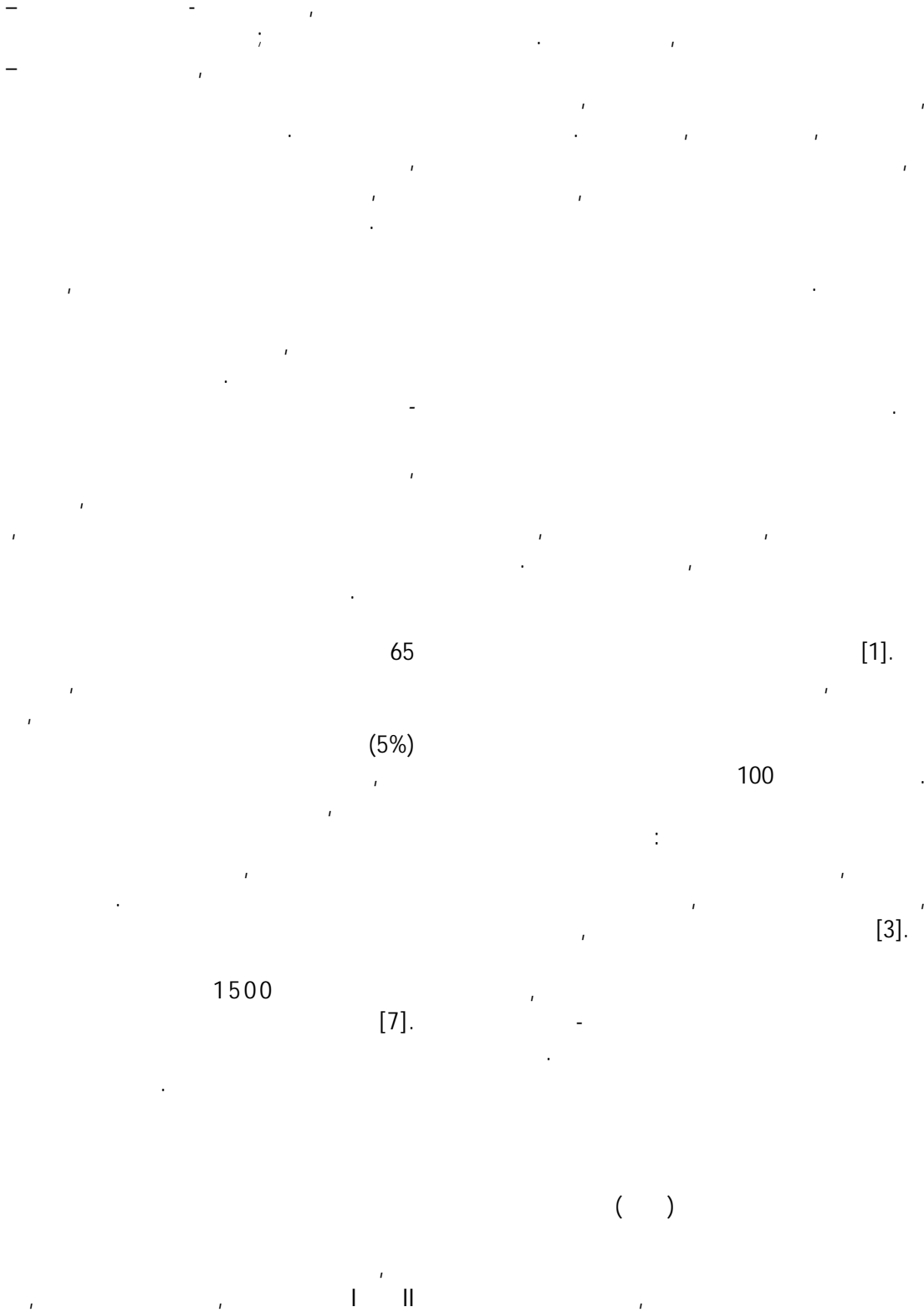
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# Critical Discourse Analysis of Sermon by Priest

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## Abstract

*Critical discourse analysis (CDA) sees language use as social practice. It examines the language of texts to deconstruct the essential postulations of power, dominance and inequality which work harmoniously to give meaning to texts. Drawing from this conceptual pool of CDA, the specific objectives of this study are to find out how power is evident in the genre of sermon. The study also examines how the Roman Catholic values are promulgated in a discourse. This study adopts a descriptive method of analysis using hortatory discourse framework. The result of the findings shows that the quadruple components of*

*hortatory discourse texts that influence the subjects are evident in the text because there are traces of establishment of author's credibility, presentation of a problem and solution, issuing of commands, and introduction of motivation in the text. In addition, it also finds out that ideological power is present in the sermon as it painted a picture of how Roman Catholicism indoctrinates its members socially, morally and religiously. Also discovered from the analysis is the inestimable value of biblical reference in the text that stood as strapping discursive sources of power/authority, command, courage, repentance, solution and motivation to the Roman Catholic faith.*

## 1. Introduction

Critical discourse analysis (CDA) springs up from the critical theory of language, which sees the use of language as a form of social practice. Every social practice is tied to specific historical contexts and it is the means by which existing social relations are reproduced or contested and different interests served. Factually, language in its social context is a discourse. This is because it is through language that ideas are kept or transformed and it is the element from which social environments are shaped. There is, therefore, a reciprocal relation between discourse and society. This relationship is dependent; discourse influences social practices as well as social practices influence discourse (Fairclough, 1992). The reciprocal relation between discourse and social practice has influenced the reconstruction or transformation of attitudes of social groups: organisation, institution, political party, pressure group, and religion. As Kress (1989) points out, institutions and social groupings have specific meanings and values, which are articulated in language in systematic ways. Kress view is not debatable hence; language has always been, by its proper nature, an instrument to establish beliefs, values, norms, distinguish social classes, institute prejudice, keep or transform ideologies, start revolutions and as a mechanism for innumerable social struggles.

This paper intends to analyse a sermon by a Christian priest *in order to see* how values can be conveyed in language. Through the discourse of the sermon, it is possible to notice that social aspects of religion are reviewed, contributing to the efficiency of the text. Given this background information, the notion of power in this paper is based on the idea proposed by Fairclough (1989) that language contributes to the domination of some people by others and that certainly nobody who has interest in relationships of power in modern society can afford to ignore language. The paper is in five sections. The first section is the introduction which gives insight into the discourse. The second section is the literature review, which reviews the relevant studies done in CDA vis-à-vis theoretical studies and theoretical framework. The

third section is the methodology. This section spells out the instrument of data, the analytical tool(s) and method of the analysis adopted in the study. The penultimate section is the data presentation and analysis and finally, the summary of the findings and conclusion.

## 2.0 Literature review

This section is discussed under two sub-headings: theoretical studies and theoretical framework.

### 2. Theoretical studies

Critical discourse analysis owes its theoretical evolution to a variety of disciplines. As a result, according to Luke (1995), different accounts of the emergence of CDA privilege particular scholarly traditions in their historical analyses. As Slembrouck (2001:34) puts it, CDA has undergone "multiple births and baptisms". Objectively speaking, CDA has a pretty checkered history that makes it difficult to trace its origin to a particular school of thought or even scholar. Drawing from the view of Chouliaraki and Fairclough (1999), CDA is a dialogue between critical social theory and linguistics which is rooted in the 1970s among scholars in Europe. The linguistic side of the tradition is our concern in this study. In this respect, CDA emerged in part from research in interactional sociolinguistics (Labov, 1969), linguistic theory (Saussure, 1974), ethnography of speaking (Hymes, 1974), interethnic communication (Gumperz, 1982; Collins, 1989), literary theory (Bahktin, 1986), linguistic anthropology (Silverstein, 1996), and conversation analysis (Grice, 1999). These studies according to Fowler, Hodge, Kress, and Trew (1979), Kress and Hodge (1979) as well as Kress (1985) helped to lay the groundwork for the emergence of critical linguistics (CL), and systemic functional linguistics (Halliday, 1994; Halliday and Hasan, 1989), upon which significant strands of contemporary CDA is established.

Nevertheless, it is pertinent to note that the controversial history of CDA does not constitute hindrance in its analytical use in both social and linguistics contexts. van Dijk (1993)

observes that CDA is obviously not a homogenous model, nor a school or a paradigm, but at most a shared perspective on doing linguistics, semiotic or discourse analysis. CDA's objective is to perceive language use as social practice. The users of language do not function in isolation, but in a set of cultural, social and psychological frameworks. CDA accepts this social context and studies the connections between textual structures and takes this social context into account and explores the links between textual structures and their function in interaction within the society. Such an analysis is a complex, multi-level one, given the obvious lack of direct, one to one correspondence between text structures and social functions. Fairclough (1992: 135) in his definition perceives CDA as

discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practice, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony.

Fairclough and Wodak (1997: 271) sum up in a number of bullet points, the main tenets of CDA as:

- CDA addresses social problems
- Power relations are discursive
- Discourse constitutes society and culture
- Discourse does ideological work
- Discourse is historical
- The link between text and society is mediated
- Discourse analysis is interpretative and explanatory
- Discourse is a form of social action.

According to van Dijk (1998), CDA is concerned with studying and analyzing written and spoken texts to reveal the discursive sources of power,

dominance, inequality and bias. It examines how these discursive sources are maintained and reproduced within specific social, political and historical contexts. To put it simply, CDA aims at making transparent the connections between discourse practices, social practices, and social structures, connections that might be difficult to the non analyst using language.

CDA being an interdisciplinary theory uses different methods in conducting its research. According to Rogers (2004), there are no set rules for conducting CDA. Gee (1999) earlier on postulates that there are sets of theories or principles and tools of inquiry in CDA from which the analyst can draw to examine texts and utterances. In this type of examination, critical discourse analysts emphasize to differing degrees the critical, the discourse, and the analysis aspects of their work (Andréia, 2002). However, these three dimensional concepts that make up CDA must be present in any methodological application in order for it to be considered CDA. One of the benefits of CDA is its ability to bring together social and linguistic analyses of discourse, thus integrating analysis at the macro level of social structure with analysis at the micro level of social action. Pennycook (2000) and Agbedo and Akaan (2012) note that some critics of CDA focused on its attention to linguistic analysis and a perceived over-emphasis on the micro elements, the test of CDA's effectiveness has to be in its ability to analyse the social components in conjunction with linguistic microanalysis. From every indication, CDA unveils how speech translates to producer's experience of the natural or social world reflects in the speech. It is based on this platform that this paper sets out to analyse a church sermon to find out how the Sunday homily extols authority, command, courage, repentance and solution to the Roman Catholic faithful.

## 2.2 Theoretical framework

The framework used in this discourse is hortatory discourse. This is because the data analysed in this study is a sermon by a priest. Priests say their



sermons in different ways; each tries to draw his congregation close to God using soul and faith winning extracts from Holy Bible. In sermons as Brinton (1995) notes, there is always the presence of a biblical text; the author of the sermon has some intention over the audience and he carries out these intentions in the form of conventions which govern the genre; and finally he shows familiarity with these conventions.

A sermon can be characterised as a hortatory discourse (Longacre 1983, 1992), a subtype of behavioural discourse. As Longacre posits, hortatory discourse aims at influencing people's conduct, that is, getting the receivers of the text to do something they are not currently doing, to discontinue something they are doing, to continue doing something they are already doing, to expend greater effort in an activity embarked on and to modify the nature of their efforts, (Longacre, 1992:109). Hortatory texts present obligatory elements as suggested by Hasan (1989) and may be sustained to modify the conduct of the receivers of the text as every hortatory text has four typical moves: (i) establishment of the authority/credibility of the text producer; (ii) presentation of a problem or situation; (iii) issuing one or more commands, which can be mitigated to suggestions of varying urgency; and (iv) resort to motivation (essentially threats with prediction of desirable results, and promises along with predictions of desirable results). Characteristically, a hortatory discourse that uses these four typical moves enumerated by Hasan (1989) is brusque and concise. But even in such a minimal hortatory text, the presence of (ii) is implied (or presenting the context of situation), i.e., there is necessarily some problems or situations which evoke the command elements. Most hortatory discourses also include (iv), motivation, hence, the power of the speaker/writer over the addressees is incontestable. A sermon fits the hortatory notion because it is a discursive instance where whoever possesses power and knowledge discusses a problem as well as proffers solution and encourages and as well motivates the group to

overcome the earthly challenges through his divine command. Religious values and common practices of the church have influence on the constitution of the sermon, and the sermon depicts standards that were kept or transformed through religious history, demonstrating the relevance of the social aspect in the discourse.

### 3. Methodology

This study uses descriptive method of analysis. The analysis is based on the notion of hortatory texts (Longacre, 1992; Meurer, 1998), which sheds light on specific occurrences of specific macro elements within the discussed genre. This adapted hortatory discourse framework is discussed in detail on 2.2 above. The data used in the analysis was picked at random among several texts available on the Church's website. The population of the congregation is about 1000 worshipers dominated by the parishioners. The message was extracted from the biblical books of Isaiah 55, 10-11; Psalms 64, 10-14; Romans 8, 18-23; Matthew 13, 1-25. The sermon was prepared by *Rev. Fr. Njoku Canice Chukwuemeka, C.S.Sp, Roman Catholic priest and a member of the congregation of the Holy Ghost Fathers and Brothers (Spiritans), Province of Nigeria South East. He is currently the Parochial Vicar of Our Lady of Fatima Catholic Church Woliwo Onitsha, Anambra State, Nigeria.*

### 4. Data presentation and analysis

The analysis is divided into four headings: establishment of authority/author's credentials; presentation of a problem and solution; issuing command(s); and resort to motivation. These quadruple headings are the four components that characterise the hortatory genre, which aims at influencing the addressees' conduct and of which the religious sermon is a significant representation. Each heading deals with the sermon separately as shown below.

#### 4.1 Establishment of authority/author's credentials

In instituting authority or author's credential of the

text producer, context of situation is considered. This is because it establishes the relations between the text and the situation in which it occurs. The notion of context of situation is subdivided into three: field, tenor and mode. These three dimensions of context help to make predictions about the background of the author, text, and target audience. In terms of field, it refers to the setting of text, theme and all the activities by the participants. Going by this thought, the setting of the sermon is in the Roman Catholic Church which is full of congregations that worship in the church while the subject matter of the text (sermon) enjoins the congregation to re-examine their faith and make amend where it is inevitably necessary. The tenor refers to the nature of the participants. In this regard, the tenor comprises the entire parishioners where the priest is in a higher position than the congregations, establishing a hierarchic relationship among them.

Finally, the mode, discusses the language and the desired effect of the text. In this study, the mode is written hortatory that converted the unbelievers through the use of persuasive indoctrination of the Roman Catholic faith and morality in the audience. The priest presents a biblical text in his sermon and this act elevated him over the audience. For instance, in extract 1 below, the priest metaphorically compares the word of God to rain and snow that fall on the ground as drawn from Is 55: 10 – 11, "As the rain and snow come down from the heavens and do not return without watering the earth...so the word that goes from my mouth does not return to me empty without carrying out my will and succeeding...". This extract is a statement of fact that establishes the author's credibility given the parishioners assurance that the word of God shall accomplish its purpose.

Following the notion of hortatory discourse, the priest uses his credentials and the authority he holds to encourage conventions of conduct through the text. In order to exercise power over his audience by means of words, the priest presented his thoughts logically reasonable,

and this served as a magnet that glues the faith of his parishioners. Additionally, the position the priest occupies is also a strong reason for his followers to accept his words. Given that the position of a religious leader grants him a certain degree of power and immunity as far as religious leaders, in all social domains, embody a position of guidance to the group they reach especially in the Roman Catholic church where hierarchy of authority is strictly maintained.

Therefore, the credentials the priest amass as *the Parochial Vicar of Our Lady of Fatima Catholic Church, Woliwo Onitsha* stands as a powerful tool that secured authority to the written text. Also, the power put into his ideas in the sermon supported by the Bible, extract 2, "His word (the seed) is yes and amen only for those who allow it to influence them positively (1 Cor. 1, 20)". This quotation exerts authority in the presented sermon. The priest presented his assurance of the concealed authority of a spiritual leader in the above concise biblical extract. The Bible is a sacred unique material that Christian religious discourse uses as it represents the written record of the time Jesus Christ lived and presents stories of victories and defeats in the world. Premised on this, every quotation from the Bible wields authority especially when it is from an ordained man of God like the referenced priest in discourse. The status of the priest, the biblical quotations and the sequence of presentation jointly institute the establishment of authority in the sermon.

#### 4.2 Presentation of a problem and solution

A problem as signaled in a discourse analysis texts refers to any form of dissatisfaction that calls for one to improve on the situation, and solution occurs when an action is taken in an effort to overcome a problem and it is then perceived to attain the desired purpose. The problems presented in the sermon are: the estranged relationship between men and God, condemnation that awaits whoever that does not believe in Christ Jesus, and fear of judgment on the last day. These problems stand to be ameliorated

as the text suggests. See extract 3 below: "the word of God has full potency and must give life to anyone that provides a conducive environment for it to germinate, grow and bear abundant fruits". This expression is in parable suggesting that whoever that repents will have abundant life while unrepentant souls shall not inherit the kingdom of God.

The text technically transmitted the ideology held by the Roman Catholic Church in the form of commandment from God. This is done in order to convince its followers to adopt a new life style. Following the hortatory discourse tenet, the subjects need reconciliation with God as the only solution in order to be acquitted and never convicted on the judgement day and possession of ticket to heaven is part of their doctrines as faithful members of the church. This commandment is biblically backed up in the sermon, thus, extract 4: "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son" (Jh. 3, 18). On the other hand, the priest cited another version that proffered solution to the instigated fear in the commandment, extract 5: "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life" (Jh. 5, 24).

Inferences from the sermon show that the envisaged problems can be corrected if and only if the audience can amend their obnoxious way of life and embrace Jesus Christ as their personal Lord and saviour. In view of the fact that the parishioners are seeking for salvation, they need the help of the priest who is mediating between them and God to intercede in proffering solution to their presented problem. Situating the hortatory schema to the sermon and having its genre in mind, it is possible to state that the procedures to overcome the problem purported in the text may be carried out in forms of conventions of which the Parochial Vicar may show familiarity with. The use of power in this regard relates to priest's intentions to make his followers believe him and behave according to the

doctrines of the Catholic.

#### 4.3 Issuing command(s)

Issue of command(s) is one of the notable traits of hortatory discourse. It plays a fundamental role in the sermon under discourse. The presenter of the sermon effectively used commands in sending his message across to the audience. The commands in the sermon were appropriately chosen, hence they reflected an ideal religious group that share the same faith. In the first three lines of the text, the priest introduced the text with a command by reminding the participants that God invited them solely to re-examine their life style. The text begins, extract 6: "...through this celebration, the Church enjoins us to re-evaluate our relationship with the Word of God which his ministers and Christ representatives sow in our hearts every day. We must also re-evaluate the fertility of our souls, and how much fruit we allow this Word to bear in our life". In this introductory stage of the sermon, the priest deliberately used the first person plural pronoun 'we' to involve everybody including himself. The generalisation in the text was intentionally used as a strategy because it maybe in the priest's interest not to address the audience directly so that the addressees should not feel personally guilty of being sinners.

To hide power is also a means of exercising it. By so doing, the parishioners wholly feel as part of the church that share the same guilt or sin and for this reason they may evaluate their own behaviour in order to adjust to meet up with the standards of God. The priest backs up these commands with a quotation in the Bible. Extract 7: "It (the Word of God) can never return void because it will either acquit us or convict us. This is why the Word of God is a two edged sword (Heb 4, 12). God's Word, therefore, has a valuable purpose which must be accomplished". This biblical extract is purely a command from God, which the priest introduced to strengthen his authority over his subjects.

It is cardinal to note that there is a strong

appeal to feelings when the issue of command arises. This appeal may function as a psychological component of self monitoring and may be the source of guilt for those who do not follow what has been preached. The appeal to feelings is based on two main ideas: the idea of obligation and the idea of love. These two concepts function as the basis for the priest to stimulate the subjects to follow his commands. The idea of obligation upon which the commands are based is seen where the priest charged the congregations that God is expecting great things from them since God has sown a viable seed in their life. The priest emphasises that our conduct must be good because what God places in us is good. In other words, the priest emphatically summed it up. Extract 8: "...it is garbage-in, garbage-out and, whatever goes in must come out even better and of course without corruption or shortage". For the church to embrace the priest's preaching, he introduces love. Love appears when he points out that God is a generous God and that He uses parable of sowing the viable seed everywhere, regardless of the nature of the soil to show His generosity and unconditional love to the creatures. He remarks in extract 9 below that it is a sign that "God has no favourite" (Acts 10, 34), and that he wishes that all people hear the good news and repent. The introduction of obligation and love in the sermon functions as a catalyst that brings unconditional self repentance in the life of the parishioners.

#### 4.4 Resort to motivation

Motivation in hortatory discourse is aimed at stimulating the subjects to behave as preached in order to partake in the activities targeted and become staunch members of that specified religious faith. In essence, motivation strongly stimulates our social needs in a way that everybody feels a sense of belonging since the interests of members are guaranteed. Drawing from the pictures painted in the text, the addressees feel spiritually motivated to act as the text instructs since all of them are members of the

Roman Catholic community and are desirous to eschew immorality in order to be in the good book of God on the last day. When the church motivates its followers, it exercises its hidden power in order to control the group in the sense of attracting or maintaining the people engaged in the activities of the church. Religion, as other social regulators, as law for instance, has motivated people through fear with the purpose of instituting discipline and order.

Every religion has different rules that guide its followers but all religions have something in common: the idea of punishment if the established set of rules is not followed. As far as historical social values as moral, law and religion are concerned; the fear of punishment has worked as a regulation of acts regarding social welfare. In order to introduce motivation in the text as well as exercise power, the priest instigates fear as an instrument of motivation. This was achieved by metaphorically equating the word of God with a two edged sword as cited from Heb. 4, 12. This implies that the word of God can never return void because it shall either acquit them or convict them. The text also uses punishment in the introduction of motivation. This manifested where the text said that whoever that goes against teaching of the sermon will be tagged a culprit and un-repent soul and as a result, the person will be condemned on the judgement day. The priest is blunt in his choice of words. He directly tells the parishioners that hell is the punishment that awaits anyone who deviates from the teaching of Christ. By so doing, the penalty is stressed because it is believed that it is enshrined in the doctrine of the Roman Catholic Church and also as a part of the context of situation and of the addressees' schemata reinforcing the idea that social concepts shape the text and stand as a means of exercising power.

#### 5. Summary and conclusion of the discourse

This study examines a written sermon of a Roman Catholic priest in its social context by looking at discourse as a form of social practice.

It is evident in the analysis that there is dependence between discourse and social context with one having influence upon the other. The religious standpoint and the beliefs of the Roman Catholic Church supported the analysis as they exhibited relative traits that could be discerned in the sermon reinforcing the idea that social dimensions shape the way a text is presented and vice versa. Taking into account the theoretical framework used in the discourse analysis and the perceptions on religion, it was possible to identify power manipulation within the genre of the text.

The findings of the analysis are presented according to the components of hortatory discourse used in the analyses. On the subject of the component of the establishment of authority or author's credentials, it is possible to find out that power is utilised by the position the priest occupies in the church as the curate in the parish. This established authority is enhanced in the text using the biblical references which according to the church's convictions are the models from which opinions and conducts must be followed.

Regarding the component of the presentation of a problem or solution in the text, this study finds out that the sermon appropriately presented problems and solution in the text. This is because the problems in the text are presented in order to instill fear in the minds of the congregation. The solutions to the problems were proffered later in the discourse as the escaping route to the problems. This paper, therefore, finds out that both presentation of problem and solution in the sermon are manipulative devices which the priest intentionally introduces to wield power in order to ensure that his parishioners accept his teaching as true, reverence him and finally put into practice the knowledge they obtained in the sermon.

The analysed data also finds out the use of power in the issuing of command(s) in the sermon. Commands are issued all through the text. In issuing command(s), the priest strategically generalised the commands involving

even himself. Inclusion of all the parishioners in the text was intentionally used as a strategy because every creature is liable to sin irrespective of our nearness to God and our best efforts to avoid sinful acts. Relatively, this research also finds out the use of motivation through threats as a means of appeals to the readers' feelings. Inferences from Holy Scriptures affirm that features concerning religious concepts are sources of motivation through fear of spiritual punishments and the sermon authenticates such instances.

In conclusive, the sermon analysed meet the objective of hortatory discourse given that it is the framework this study used in its analysis. This is justified hence the four components of hortatory discourse texts that influence the subjects are perceptible in the analysis. The analysis also meet its purposes in relation to the identification of power in the genre of sermon of the priest of a Roman Catholic Church since its manifestation is present in the social dimension and can be recognised in the way the text logically harmonised the first, second and gospel readings. This study, therefore, sums it up that the sermon of the Parochial Vicar theologically used the text to eulogise the discursive sources of power/authority, command, courage, repentance, solution and motivation to the doctrine of Roman Catholicism.

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## Appendix

### Homily for 15th Sunday of Ordinary Time, Year A Jesus Christ Sows Viable Seeds (Word) in our Hearts

Readings: 1st: Ish 55, 10-11; Ps 64, 10-14; 2nd: Rom 8, 18-23; Gos Mtt 13, 1-25

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Today being the 15th Sunday of Ordinary Time, we celebrate Christ who came to sow the seed of the Word of God both in our hearts and in the world at large. Through this celebration, the Church enjoins us to re-evaluate our relationship with the Word of God which his ministers and Christ representatives sow in our hearts every day. We must also re-evaluate the fertility of our souls, and how much fruit we allow this Word bear in our life. In the first reading of this Sunday, the prophet Isaiah compares the Word of God to rain and snow that fall on the ground: "As the rain and snow come down from the heavens and do not return without

watering the earth...so the word that goes from my mouth does not return to me empty without carrying out my will and succeeding..." this is a statement of fact and also, of assurance to those who believe, accept it with faith, and live it out in their life. The Word will accomplish because it is itself not empty since fire begets fire. This is a sign that the seed of the Word that God sends forth into our hearts and the world is viable and not sterile. "His Word (the seed) is Yes and Amen" (1 Cor 1, 20) only for those who allow it to influence them positively. It has full potency and must give life to anyone that

provides a conducive environment for it to germinate, grow and bear abundant fruits. However, it can also bring condemnation upon those who toil with it and refuse to believe it as Jesus Says: "Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged but has crossed over from death to life" (Jh 5, 24). Also, He says: "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son" (Jh 3, 18). This is because it will stand to testify against us on the

day of reckoning. In this case, either ways, it will not return to God void or empty; it is either that we allow it to present us before the throne of God as worthy children of God or on the contrary, it will present us as culprits, and un-repent souls only fit for damnation. It can never return void because it will either acquit us or convict us. This is why the Word of God is a two edged sword (Heb 4, 12). God's Word therefore, has a valuable purpose which must be accomplished!

In the second reading, Paul makes two categorical statements. The first is all about the expectation or longing of the world: "...The creation is eagerly waiting for the manifestation of the sons of God." The second is: "From the beginning till now the entire creation, and not only creation, but all of us who possess the first fruit of the Spirit." In the first, Paul sets one wondering what the outcome of this manifestation would be. Of course, it is to be taken for granted that it will be positive, since those whom he is talking about are sons of God. This manifestation means to bring forth, to bear, or to reveal what is borne within us. Therefore, as vessels filled with the Word of God, we are expected to emit good fragrance when we are eventually revealed or manifested. To cap it all, Paul went ahead to talk about how we and the entire creation groan in one great act of giving birth. What are we to give birth to? It is the fruits of the Holy Spirit which we bear within us by the reason of the Word of God and anointing of the Holy Spirit. It is only when we have manifested ourselves as good fruit – bearing children of God that we can be set free ourselves. If not, like a pregnant woman under the pains of labour we shall continue to groan under the burden. This means that as children of God in whom the seed of the Word of God has been sown, and upon whom the anointing of the Holy Spirit rests, there is great expectation from us. And the product of this expectation of our manifestation should be nothing short of positive. Anything short of this means a negation of what and who we ought to be. It must be good because what God placed in us is good – a viable seed. In order words, it is garbage-

in, garbage-out and, whatever goes in must come out even better and of course without corruption or shortage.

Looking at the gospel of this Sunday on Jesus' parable of the sower, the questions that suffice include: Does it in any way mean that some of the seeds were not viable for sowing, did the sower not do his job well by being careless with the seeds, and whose fault was it that some of the seeds fell on sandy, thorny and rocky soil? I think the seeds were viable ones, if not the sower would not have carried them. This is a parable, and simply put, God is the Sower and our hearts, the different types of soils upon which the seeds fell. By spreading the seeds everywhere without considering the nature of the soil and where they fall is an indication of God's openness, outstretched arms, and his willingness to let all and sundry have and hear his Word which the seed represents. It is a sign that "God has no favorite" (Acts 10, 34), and that he wishes that all peoples hear the good news and repent. However, it is only those who are open and whose hearts are fertile that will receive this Word and allow it to germinate, grow and bear fruits in them.

The parable of the sower speaks to all of us. If we examine and tell ourselves the truth, each one of us will convincingly find our position within it, the type of soil we are and how far we have handled the seed sown in us. What do we do with the Word of God we hear proclaimed to us every day is one question I constantly put to my parishioners. This is because, for many, we have become used to it that it no longer makes meaning to us, and we have developed a very hard and tough skin towards it that it can no longer penetrate the walls of our heart. Do we still heed the call and instruction of the Word of God, and has it brought any ontological or functional change in our lives? If after hearing this Word preached to us every day and we still did not make heaven, who is to blame? Our pastors, priests, parents, brothers and sister, who? Of course, the obvious answer is, "I", because to whom much is given much is expected. The Word of God is meant to transform



us and help us live a better and healthier life. Above all, it is supposed to help us affect others positively. God does not send and sow his Word so that plants and trees are able to grow and live, but rather, so that we are able to grow and live. His Word gives and sustains new life in us. Yes, his Word brings "new life" because without that Word, we were dead in sin. Yes, without the knowledge of Jesus as our Savior, we were dead people. Maybe we are walking around and breathing here on this earth, but unfortunately and practically speaking, most of us are dead because we have no hope in eternal life Word of God, and there is nothing to look forward to except eternal death in hell as a punishment for our rejection of God's Word.

Therefore, if we have faith in our hearts, we have life given to us and created in us by that powerful

Word. And that faith in your hearts is a proof that God's Word powerfully accomplishes the purpose for which God sent it. Sadly though, many people doubt the power of that Word. They doubt the value of that Word and what it can do for them in their lives. Unfortunately, and sadly also, sometimes we are those people! Our faith depends upon hearing God's powerful and life-giving Word as Paul says: "Faith comes from hearing the message, and the message is heard through the Word of Christ." (Rom, 10 10-17). May we all grow and mature in our faith, and may we see the necessity of accepting the Word of God in giving us life. Amen!

*Peace be with you all!!!*

*Maranatha!!!*

# The Resurgence of Ethnic Militancy and the Clamour for Federalism in Nigeria, 1993 - 2015.

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## *Abstract*

*Since 1914 Nigeria has been experiencing various forms of ethnic or sectional disagreements and outbursts. The problem became glaring just before independence and got worse during the post-independence period. The 1950 Ibadan constitutional conference saga, the Western Region and Niger Delta crises as well as the Civil War remain extant examples. The worst situation came during the long period of military rule and mainly in the 1990s because of questionable military transition programmes. The successful handover to a democratically elected regime in 1999 opened the vent to more destabilizing ethnic-based agitations and conflicts that have refused to abate, in spite of the efforts to contain them. At present the ethnic insurrections are*

*assuming terrorist dimensions, as in the case of the Boko Haram, and are threatening to put a cog in the wheel of governance in the country. Though various reasons have been adduced in the course of trying to explain the cause/s of the trend, it is the position of this paper that the ethnic conflicts represent the culmination of the 'age-old' clamour for the adoption and practice of federalism in Nigeria. What follows is an attempt to corroborate and extend this view by looking at the principle of federalism with a view to making useful deductions from the analysis of the *raison d'être* or mission statements of two of the groups, the OPC and MASSOB, involved in such conflicts since the 1990s.*

*Keywords: Ethnicity, Ethnic Militancy, Federalism, Nigeria, OPC, MASSOB*

## Introduction

Stemming largely from ethnic bigotry, the rise and proliferation of militant groups with ethnic colourations has gradually become a major distinguishing factor of Nigeria's socio-political life especially since the colonial period. Much as there were ethnic cum tribal differences and skirmishes existed during the pre-colonial period, propitiously, the various Nigerian groups did not live in isolation of each other either. Their locations, climatic distribution of resources and the river systems, among others, influenced the production and exchange of commodities as well as other aspects of human interactions such as migration, conflicts, cultural borrowings and external influences among the various Nigerian peoples. Conversely, as Akinola observed, each of these major ethnic groups could have developed into separate nation-states but for the interference of colonialism. Unfortunately, even though rational reasoning at the time dictated the adoption of consolidation policies, programmes and actions that could have imbued the groups with a better sense of common destiny, the colonial administrative policies created new levels of regional and ethnic consciousness. Invariably, antagonistic ethnic/regional politics became the distinguishing feature of the decolonization process in Nigeria, as the three regions that were delineated along ethno-religious lines struggled for the control of political power at the centre mainly for the consolidation of different and intersecting ethnic interests. The hope that self-rule would redress the ugly situation eventually became a mere wishful thought as the struggle for power and existential room degenerated to a do-or-die contest among the contending parties. So, far from abating, interactions among the various ethnic groups during the post-independent period continued to witness the intensification of ethno-religious hostility, political instability and ethnic militancy and insurrections in Nigeria. In this mindless pursuit, the clamour for federalism as a means of attaining and safeguarding ethnic

interests remains constant.

Much has been said about ethnic agitations and conflicts as well as the activities of the ethnic militias in Nigeria. As has been observed, while some people regard the agitators as armed bandits' that constitute impediments to national unity and stability, others see the agitations or conflicts and their perpetrators from the positive perspective, in view of the perceived need to redress the structural imbalances in the governance of the country. Similarly, the activities of the ethnic agitators and militias constitute is said to constitute a mortal threat on the practice of federalism in Nigerian. This view can be better appreciated when the secessionist bids and other divisive sentiments canvassed by some of the militias, such as fiscal autonomy and confederal arrangement, are put into consideration. In the mindset of the protagonists of this viewpoint acquiescing to such demands would definitely endanger the already accepted federal principle since the ultimate consequence, according to the view, would be the dismemberment of the fragile national assemblage. For instance, Nas was of the opinion that the "intellectual masterminds of the OPC (Oodua People's Congress) are to blame for the Stone Age activities of the group and that such emotional ethnic outbursts could solicit reprisal attempts from other sections thereby subjecting the country and its institutions to great negative changes. On the positive angle, for instance, while recognizing the ethnic violent agitations as a threat to the Nigerian federation, some writers have tried to derive the situation from the deviation from the strict adherence to the federal system and the often skewed social justice system, the foundations of which were greatly influenced by dubious and manipulative colonial policies. By way of extending the latter stance, it is the position of this paper that the ethnic conflicts in Nigeria, even when they are cloaked or when the agitators are not even conversant with the concept and its principles represent the culmination of the 'age-old clamour for the adoption and practice of

federalism in Nigeria. In other words, the ethnic militias seem to be the true harbingers of the expected return to 'true federalism' in the country. What follows is an attempt to ascertain this view by looking at federalism as a concept and its travails in Nigeria *vis-à-vis* the Odua People's Congress (OPC) and the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) and their *raison d'être*, with a view to making some useful deductions.

### Federalism in Nigeria

Obviously, in order to achieve an unbiased analysis of the above contention, a brief clarification of the concept of federalism and its travails in Nigeria is quite exigent at this juncture. Like most theoretical concepts, federalism has no generally accepted definition. However, the views or descriptions by some federalist theorists would provide logical starting points. K. C. Wheare described a federal government as one with a constitutional ordering that divides the legislative powers and functions of the state between two coordinating and semi-autonomous levels of government. To Appadorai, "a federal state is one in which there is a central authority that represents the whole, and acts on behalf of the whole in external affairs and in such internal affairs as are held to be of common interest; and in which there are provincial or state authorities with powers of legislation and administration within the sphere allotted to them by the constitution." No doubt, the nexus here remains the idea of sharing of powers and semi-autonomous status of the levels of governance. It is not surprising therefore that Babawale defined federalism as "a form of organization of a state in which there is deconcentration of powers, which are usually constitutionally demarcated among national and sub-national units. Tamuno came closer to Nigeria's setting by defining it as "that form of government where the component units of a political organization participate in sharing powers and functions in a co-operative manner

though the combined forces of ethnic pluralism and cultural diversity, among others, tend to pull their people apart." Whichever way one looks at it, federalism is a compromise answer in a multi-national state which favours the desire of the constituent units for a super national framework of government that guarantees security and recognizes the individual traits and aspirations of each of such units.

As a concept, federalism is premised on certain requisite attributes or principles. Firstly, it presumes a power-sharing arrangement which should not confer preponderant powers on either the national or regional governments to avoid the exercise of undue influence by each level of government. Secondly, the regional governments or constituent units must be economically viable to enable each to sustain the structure of a functioning government. Thirdly, there must be strict adherence to the constitution since the existence and spheres of power of each level of government are clearly stated in the constitution. Finally, there should be proportionality in the size of the constituent units. It is in view of these that many scholars tend to recognize the imperative of federalism in the administration of a plural society, like Nigeria, with fragmented sub-cultures, apart from demarcations "by ethnic, linguistic, religious or other boundaries."

Similarly, even though federalism does not go with ordained pre-conditions on the part of the federating units, certain favourable factors, according to Appadorai, usually make the adaptation of the principle in some states more amenable. These include: the desire for union; the desire for local independence; geographical contiguity; the absence of marked inequalities among the component units; and political education and legalism. No doubt, these factors were richly present in the case of Nigeria, and

both the colonial authorities and the various sections of the country not only realized that but also took steps, both formally and informally, towards the adoption and adaptation of the federal principle in the country. Unfortunately, the practice of federalism in Nigeria has been bedeviled by many factors hence the view of Tamuno that "neither history nor politics nor economics has given the cause of federalism in Nigeria a smooth ride." This could be discerned from the various statements, policies, constitutional provisions and ethnic arguments and outbursts that have continued to trail the existing ethnic relations in Nigeria.

The first allusion to the necessity of the federal principle in Nigeria was made by the British colonial authorities. Ostensibly for the orderly administration of the colony, they created the myth and propaganda among Nigerians that the various ethnic groups were separated from one another by great distance, by difference of history and traditions and ethnological, racial, tribal, political, social and religious barriers, as Nnoli observed. Though this impression was right to an extent, it is also necessary to state that the so-called distances and differences were not as great as the British authorities had painted. At the inception of colonialism in Nigeria, the British possessed the needed force with which they coerced the people into malleable objects and could have created a unitary nation-state in the territory if they had so wished, by diffusing or even expunging the ethnic differences. In fact, the situation at the formal commencement of colonial rule was more conducive than hitherto was the case for obvious reasons. Having realized the evil in the 'separated' spirit of individual resistance and the attendant piecemeal conquest by the British, the ethnic groups became more agreeable

to coalesce against the common enemy, as shown in the emergent nationalist zeal. Though this could be seen as only a marriage of convenience, it provided a fertile ground for the infusion of unity. Moreover, the relative peace and order that followed the wars of resistance, the availability of few infrastructural and communication facilities as well as the gap-bridging English language greatly aided the interaction of the peoples. It is in view of this that both optimists and pessimists tend to find a common ground in the fact that colonialism acted to midwife the pre-colonial ethnic consciousness to ethnic nationalism. According to Onwuka Njoku,

If ethnic consciousness was not widespread in pre-colonial Nigeria, in the colonial period it emerged as a major force in inter-group relations and, from the decolonization era, the chief precipitant of political action. Colonialism cultivated a fertile environment for the flowering of ethnicity among Nigerian groups.

The truth is that economic considerations were preponderant in the entire colonial enterprise and were too great to be sacrificed for the unity of uncivilized colonial peoples. Even, the unity of the ethnic groups constituted a threat to the realization of the overall interest of the colonizers. Therefore, ostensibly to allow room for the independent development of the cultural groups in Nigeria, the colonial officials insinuated and encouraged segregating sentiments among Nigerians and, consequently, planted the seed of the federal idea. By so doing, an enormous gap was designed to distant the North from the South as they were administered as different protectorates. The situation was not helped by

such colonial policies as the Lands and Natives Ordinance of 1910 which not only limited the number of Southerners migrating to the North but also established a segregated pattern of settlement among the various ethnic groups living in the North.

The Amalgamation of 1914 also revealed the federalist sentiments. Even when it was thought desirable to bring the two administrative sections together, the British colonial authorities continued to administer the territories like federating entities, with an inert central government as the co-coordinator. This division was formally strengthened by the Clifford's Constitution of 1922 which isolated the North from the rest of the country by removing the Northern Protectorate from the legislative competence of the Nigerian Legislative Council at Lagos. It was not until 1946 that the lapse was corrected but, as has been observed, four and a half decades of separate development had left a bitter legacy which created serious problems for national integration."

The Richards Constitution of 1946 was another milestone in the history of federalism in Nigeria. It legalized the division of the country into three Eastern, Western and Northern Regions. This laid the structural foundation of federal system of government which was thought to be ideal for inter-ethnic accommodation. However, as would be explained later, the foundation contained inherent flaws that have continued to plague the smooth implementation of the federal principle in the country. Both the Macpherson (1951) and Lyttleton (1954) Constitutions consolidated the policy of regionalism and regional autonomy, and the natural corollary, according to Anyanwu, was the emergence of ethnic politics in Nigeria, as heightened ethnic distrust and suspicion permeated even the formation and membership of political parties.<sup>19</sup> The post-independence

constitutions (1960, 1979 and 1999) upheld the federal principle the structures of which were changed from Regions to States since 1967. Apart from the brief Aguiyi Ironsi's unitary government, the subsequent military regimes claimed to be operating what, for want of an appropriate or conventional classification has been tagged military federalism.

In addition to the above constitutional groundings, the desire and agitation for the adoption and strict implementation of the federal principle, mainly from around 1946, has been unceasing. Each of the constitutions were preceded, trailed and even pulled down with querulous outbursts, especially whenever the provisions or modes of implementation failed to meet the expectation of Nigerians or sections of the country. Prior to the unveiling of the Richards Constitution, the preference for the federal system was already in the air especially among the national elites. For instance, as observed by Osadolor, as far back as 1943, Azikiwe envisaged a commonwealth of Nigeria, made up of eight 'protectorates' based on ethnic affiliation. Even though the constitution provided what could be regarded as structural foundation of a federation as mentioned earlier, it failed to meet the expectation of Nigerians and, invariably, attracted a lot of criticisms.

The delineation of the Eastern, Western and Northern Regions followed ethnic lines as the three major ethnic groups – Igbo, Yoruba and Hausa – respectively dominated each of them. This was apart from the territorial size of the Northern region which was preponderantly larger than the East and West put together thereby truncating the advancement towards federalism. As Elaigwu observed,

Nigerians saw one another as strangers competing in a legislative setting for the big prize: the control of political power at the center. They withdrew into their ethnic,

ethno regional and geo-ethnic enclaves for mobilization in this competitive process.

Besides, the constitution brought the contentious minority question into being as it made no provision for issues of exclusive interest to the minority groups. This eventually became a worrisome issue as none of the three regions was ethnically homogeneous. The Northern region also contained ethnic groups along the Niger-Benue and in the Plateau area as well as some Yoruba groups around the Ilorin axis. The Western region had some non-Yoruba peoples like the Edo, Igbo and Western Delta people. The Eastern region merged the eastern Delta peoples and the Cross River peoples with the dominant Igbo. The major evil here was that social amenities such as schools and health services as well as recruitment of personnel were sometimes apportioned in such ways that favoured only the major ethnic groups within the regions. This formed the basis of the insatiable demand for creation of more regions and states and the resolve of the minority groups to be the 'masters' of their own destinies. The situation was exacerbated by the springing up of mutually antagonistic ethnic cultural associations among the dominant groups.

Following the political nationalism that was animated by the fall-outs of the World War II, Nigerians became vocal of their desire to end colonialism and to search for a political arrangement that would guarantee the unity of the country. Dr Nnamdi Azikiwe had suggested that Nigeria be divided into eight "nationalities" which would then be federated into a "commonwealth." The units include: Northern Protectorate (Katsina, Kano and Zaria Provinces); North-Western Protectorate (Sokoto, Niger and Ilorin Provinces); North-Eastern Protectorate (Bornu, Bauchi and Adamawa Provinces); Central Protectorate (Kabba, Benue and Plateau Provinces); South-Eastern Protectorate (Warri,

Benin, Onitsha and Owerri Provinces); South-Western Protectorate (Ondo, Ijebu, Abeokuta, Oyo and Lagos Provinces); Southern Protectorate (Calabar and Ogoja Provinces); and the Cameroons (Northern and Southern parts).

Obafemi Awolowo equally articulated the belief that federalism might be the best approach to Nigeria's political advancement. He suggested that the ten main ethnic groups should be used as the main units of the federation. These were to include Hausa, Fulani, Igbo, Yoruba, Kanuri, Ibibio, Tiv, Edo, Nupe and Ijaw. He considered each group a nation by itself and maintained that they were each different from the other in many respects. It is important to note from the above that while Azikiwe saw federalism as a way of splitting the large country for the sake of administrative efficiency, Awolowo regarded it as a philosophy of opportunity that would enable the various ethnic groups to progress at their own strides.

So, it was actually during the criticisms and discussions concerning the constitution that opinions about federalism assumed a definite form, as regards its acceptance by the Northern part of the country, Sir Abubakar Tafawa Balewa seemed to have summed up the opinion of the North. In his words,

I am beginning to think, Sir, that Nigeria's political future may only lie in federalism, because so far as the rate of regional progress is concerned, some of the regions appear to be more developed than others, and I think that no region should be denied self-government because the others are not ready for it. I have real fears for the Northern Provinces and I am afraid that we may be too much hurried up in our development.

At the Ibadan General Conference of 1950, the regions merely ratified their preference for

federalism. However, the Macpherson's Constitution which followed in 1951 failed to adequately satisfy this desire. According to Awolowo, it was a wretched compromise between federalism and Unitarianism." The federal system was eventually firmly installed into Nigeria's political life in 1954 and subsequent constitutions were aimed purely at working out details of its operation.

So, with one event leading to the other, the relatively preponderant of the Northern region gave rise to an unbalanced and lopsided federation in which the North dictated the pace in all things. Even the struggle for hegemony was restricted to the three major ethnic groups, to the exclusion of the minority groups. Each passing year added momentum to the yearnings and yelling of the subordinated Southern groups for equality, equity, justice and adherence to the tenets of 'true' federalism. This formed the basis for the chain of events that followed the 1962 census crisis, the 1964/65 election crisis, the 1966 military coup, the 1967 counter-coup, the 1967-70 Civil War and the many years of military rule.

Unfortunately, even the era of military rule became characterized by Northern monopoly of power, dictatorship, repression, suppression, abuse of office and, worst of all, marginalization of the Southern groups in the creation of Local Governments and States were carried out in such manners that perpetuated Northern domination of the country. Ostensibly, the military's centrist philosophy "of a pragmatic approach to Nigerian federalism as a means of strengthening the powers and status of the national government and weaken the prospects of a confederation was adopted. In other words, it later dawned on Nigerians that the proliferation of states and localities by executive fiat was a fragment of the military's historic project of creating a unitary state in federal disguise in Nigeria through the establishment and consolidation of a hegemonic central government.

Though the federal idea was suitable to the socio-political situation, the form of federation adopted became the most formidable source of fear of domination among various groups and so was not capable of protecting the groups from internal friction. It towed the line of regionalism, which made even the main political parties to see their regional bases as their only and actual sphere of political action, and ultimately to competitive federalism. Again, true federalism abhors the idea of one region being so large as to be able to override the wishes of the two or more regions put together as obtained in Nigeria's case. Moreover, the minority groups could not understand how a federation with the same population, diversity and size as Nigeria should have only three regions and wondered why Nigeria should not go the whole length required by the adoption of a federal constitution. This, according to Osadolor, "explains why the nationalist struggle ceased to be an effort to generate national consciousness for nation-building and became a movement to reconcile conflicting aspirations of the political class at the level of inter-ethnic, inter-regional and inter-party relations."

So, for nearly a decade, beginning from the early 1990s, the feelings of discontent among several groups grew by the day. In summation, as observed by Babawale, the southern minorities believed that they deserve to take control of oil revenue which is largely from their communities instead of the tokenism they receive in the form of revenue allocation from the federation account. The Igbo complained bitterly about their being singled out for punishment and discrimination as a consequence of their earlier secessionist bid which led to the Nigerian Civil War. The Yoruba felt cheated by the annulment of the June 12, 1993 presidential elections which was favouring one of their own, late Chief M.K.O. Abiola but who was unjustly denied victory by the military government dominated by the Hausa-



Fulani hegemony.

Although the expression of these discontents came to the fore under late General Sani Abacha's brutal dictatorship, they were equally ruthlessly suppressed within that period. However, the inception of a new civilian administration on May 29, 1999 seemed to have provided the atmosphere for the resurgence of the expressions. It was against this background that the phenomenon of ethnic militias emerged in Nigeria.

The militias were meant to be the militant organs of expression of defiance against the oppressive rule of the Nigerian state. While some of them had been in existence before 1993, many were formed in the wake of the annulment of the 1993 presidential elections. These groups include Movement for the Survival of Ogoni People (MOSOP), Oodua People's Congress (OPC), Movement for Actualization of the Sovereign State of Biafra (MASSOB), Egbesu Boys of Africa, Arewa People's Congress (APC), Urhobo Youths Movement (UYM), Ilaje People's Congress (IPC), Annang Youths Organization (AYO), Middle Belt Youths Forum (MBYF), Northern Youths Forum (NYF), among others. At present, the activity of the politico-religious organization, *Boko Haram*, which seeks to create a separate Islamic state, is threatening the unity of Nigeria. However, it is obvious that majority of these are southern groups because the feeling of discontent was more prominent in the south. Therefore, in line with the scope of this paper, two of the southern groups – the Oodua People's Congress (OPC) and the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) will be discussed in depth.

#### OODUA PEOPLES CONGRESS (OPC)

##### Origin and Immediate Cause

The origin of the OPC dates back to 1994 when a group of Yoruba elites led by Dr Fredrick Fasheun

decided to form a grassroots based socio-cultural organization, to fight against the annulment of the 1993 presidential election which was believed to have been won by Chief M.K.O. Abiola. The regime of General Ibrahim Babangida came to power on 27 August, 1985 and inaugurated a transition programme that was supposed to lead to the re-establishment of democratic rule in Nigeria. But the wavering progress of the transition programme confirmed the fear of most of the citizens of Babangida's resolve at self-perpetuation in power and led to the emergence of various groups who pressurized and insisted on the exit of Babangida from power.

The presidential election eventually took place on June 12, 1993 and the unofficial released results favoured Chief M.K.O. Abiola, the flag-bearer of the Social Democratic Party (SDP) and against Alhaji Bashir Tofa, the National Republican Convention (NRC) candidate. Unfortunately, the results were unilaterally annulled by General Babangida and Gen. Sani Abacha who took over from him was more interested in perpetuating himself in power than meeting the expectation of the people as regards restoring the 'June 12' mandate. The situation, therefore, ignited a train of events which led to the emergence of the Oodua People's Congress (OPC). According to Dr Fasheun:

The leaders of (Civil Groups) were hounded, harassed and driven underground. Social interaction became clandestine, nocturnal and dangerous, deeply hurting national unity and definition. Nigeria thus presented a sorry picture which citizens and patriots could not be proud of. Instead, they looked to their ethnic nationalities. There they

found alternative platforms for building social interactions that could hold the elusive national unity in place.

#### Remote Causes:

It would be misleading, however, to situate the emergence of the OPC entirely on the need to actualize the June 12 mandate. Its emergence can be best understood within the context of overriding political, economic and social conditions prevalent in the country and which, invariably, were essentially products of the peculiar political history of the country.

Politically, it was the view of the founders of the OPC that the history of our nation and people has been one of undiluted subjugation, unmitigated deprivation and complete alienation in the polity of the Nigerian state." They traced the problems to the 1914 British amalgamation of diverse peoples and in such a lopsided manner that favoured the Northern region and the dominations of the other ethnic groups by the Hausa-Fulani ethnic group. The population censuses were manipulated and policies were skewed to ensure the political hegemony of the Hausa-Fulani in national affairs at independence in 1960. This political hegemony has been contested and confronted in different ways by the other ethnic nationalities, including the minorities both in the North and South of the country. These "contestations and confrontations have led to, and even complicated national discourses on unity, secession, federalism and confederalism, marginalization, domination and hegemony, equity, military rule and so on."

Again, it was the view of the founders of the OPC that Chief Obafemi Awolowo, a Yoruba, was deliberately deprived of his victory in the 1979

election. According to the Oodua Declaration, the formal institutionalization of political rape was entrenched in our body polity in 1979 when, in the face of a historically unparalleled rigging, the military government of Olusegun Obasanjo (a Northern stooge) handed over to a political novice, Alhaji Shehu Shagari (while) Chief Obafemi Awolowo, the genius was denied the leadership of this country simply for committing the mortal sin of being a Yoruba man. The same was repeated in 1983 before the military struck

Economically, the founders of OPC pointed to the level of hardship, poverty and deprivations in the country that is abundantly endowed by nature. The point being made here is that since the progress of the economy or its retrogression is determined by the means and manner of exercise of power, the domination of political leadership of the country by the northerners made it possible for them to enslave the southerners, upon the fact that much of the country's resources and income are obtained from there. They pointed out that,

The unjust and pretentious nature of Nigeria is exhibited beyond controversy by the plight of the oil producing communities whose lives are archetypical representation of the over-milked cows, always sacrificed to the gusto of the historic overlords .... So also is the revenue allocation

formula of derivation universally acknowledged as panacea in a federating structure has been rejected by the Nigerian militaricians who embezzle 99% of our resources for Nigeria to be courted by hunger, squalor, destitution and disease.

Socially, among others, they decried the forlorn and miserable state of the educational system, that what we produce today is the most worthless of all degrees in our institutions as quota system, federal character and other abused measures have made meaningless intellectualism in the academia."

The Objectives and Demands of the OPC:

The fundamental objectives of the OPC, apparently a socio-cultural organization, as contained in its constitution are quite imposing. They include,

1. To gather all the descendants of Oduduwa all over the earth especially in Africa, the Caribbean, South America and North America for a most profound, all-embracing and absolutely unflinching UNITY;
2. To identify with our historical and cultural origin with a view of re-living the glory of our past for the purpose of posterity;
3. To educate and mobilize the descendants of Oduduwa for the purpose of the above;
3. To integrate the aspirations and values of all the descendants of Oduduwa into a collective platform of an Oodua entity;
4. To monitor the various interests of descendants of Oduduwa, by whatever name called, anywhere on the face of the earth and struggle for the protection of these interests;

5. To ensure maximum self-determination of the people of Oodua;
6. To further the progress of Oodua civilization by protecting and promoting our values, mores and the inter-generational transmission of same;
7. To locate a bearing for an Oodua worldview and establish its place in the world;
8. To mobilize the people of Oodua for the national cause.

From the beginning, the OPC stated its vision for the unity of the nation and ways of actualizing same. It committed itself to a peaceful resolution of the nation's crises through the convening of a Sovereign National Conference (SNC) which shall emanate at the state and local government levels and eventually bring together the representatives of the different nationalities in Nigeria, workers, artisans and youth organizations, etc. to determine the future of Nigeria. As contained in its mission statement, the OPC demanded for,

The immediate convocation of the Sovereign National Conference through the independent delegates conference to guarantee the continued existence of Nigeria as a single, united and indivisible entity subject to the impossibility of which an otherwise avoidable disintegration shall be the final solution, for those who make peaceful changes impossible make violent changes inevitable.

The OPC went further to project a programme for the proposed Sovereign National Conference. The first four captured the basic demands which include:

1. A complete restructuring of the Nigerian state into a true federal state,
  - A Where the different units will have their different constitutions.
  - B With concentration of powers and resources in the federating units and reduction of same from the center. This shall reduce the cut-throat competition for the control of the center.
2. The right to self determination of all nationalities
3. Allocation of resources on the derivation basis
4. Sovereignty belongs to the people and thus, all Nigerians shall be entitled to participate in the government and administration of the country by elected representatives. All nationalities shall have equal right to national leadership.

The remaining revolves around the need for the provision of infrastructural facilities and the respect for and guarantee of all fundamental human rights.

#### MOVEMENT FOR THE ACTUALISATION OF THE SOVEREIGN STATE OF BIAFRA (MASSOB)

##### Origin and Immediate Causes

The Movement for the Actualization of the Sovereign State of Biafra remains one of the vocal ethnic militias in Nigeria today. It was formed in Lagos by a group led by Chief Ralph Uwazuruike on the 16<sup>th</sup> of August, 1999 but was officially inaugurated on the 9<sup>th</sup> of September, 1999. In the main, the group seeks to establish a separate

State of Biafra through the application of the principle of self-determination, and so represents a revival of sentiments of the former secessionist State of Biafra, which was declared in 1967 by the Igbo ethnic group and the minority groups in the former Eastern Region of the country but which was defeated after three years of Civil War in 1970. Like the Oodua People's Congress (OPC), the formation of MASSOB could be traced to both immediate and remote causes.

The first factor responsible for the formation of MASSOB was the denial of PDP presidential ticket to Chief Alex Ekwueme. The Peoples Democratic Party (PDP) was Ekwueme's brain-child. At a time when it was suicidal to make such an attempt, he initiated and formed the G.34 which comprised eminent personalities from various parts of the country who stoutly opposed General Abacha's self-succession bid. With the task accomplished coupled with his soaring influence and acceptance, notable politicians clustered around Ekwueme to form the PDP and looked up to him as the presidential candidate. Unfortunately, upon his efforts, the Northerners, especially some of the retired military Generals, preferred going into exile than allow Ekwueme to be the President of the country. So, at the Jos convention of the party on February 14, 1999, the presidential ticket was packaged, sealed and delivered to General Olusegun Obasanjo, a Yoruba. This aroused and attracted negative feelings and reactions from the Igbo ethnic group who believed that it was neither a matter of democracy nor voting but a matter of 'cash' and military fiat. According to MASSOB members, Ekwueme was actually defeated before the real defeat because he is Igbo and had reached the height of his 'destiny' as the Vice President of the country during the Second

Republic (1979-83). Besides, it was thought that he had always risen against the exploitation and marginalization of the East which might have caused his presidential bid to be deemed detrimental to the interest of the Northerners who had accused Ekwueme of championing anti-northern position during the 1994 Constitutional Conference.

Secondly, the trend of President Obasanjo's appointments gave the group the impression of continued marginalization of the Igbo. To them, in spite of the fact that Ekwueme disregarded the ugly treatment meted to him and mobilized the support of the Igbo for the PDP which he saw as his brain-child, the Obasanjo administration assigned Ministries of Tourism and Culture, Transport and Health, and Ministry of State for Foreign Affairs to the Igbo. These were regarded as *yeye* Ministries compared to those allotted to the other geo-political zones of the country.

Lastly, there was the fear of a seemingly attempt to Islamize the country, through the introduction and strict implementation of the Sharia Law in the Northern states. The registration of Nigeria as a full member of Organization of Islamic Countries (OIC) heightened the fear. Moreover, it was the contention of MASSOB that the implementation of the Sharia threatened both the economic life and security of the Igbo in the Northern states, in view of the relentless unprovoked organized killings targeted at the Igbo, and that the Federal Government of Nigeria refused to do anything concerning the issue, hence the demand for freedom for the Igbo by MASSOB.

#### Remote Causes:

In the first place, the leaders of MASSOB claimed that its formation was a response to the imposed amalgamation of the different ethnic nationalities

by the British Colonial Administration in 1914 and were spurred by the zeal to re-enact the Igbo 'nation' in the name of Biafra. Criticizing the amorphous structure created by the amalgamation, Chief Uwazuruike, the MASSOB leader, said that "there is Nigeria but there are no Nigerians and thus what you have are Igbos, Yorubas, Hausas and the Minorities."

Secondly, there was the accusation against the colonial authorities for implementing their policies, especially the federal principle, in such ways that favoured northern domination. This seem to conform with the view of Osadolor that upon the realization of the suitability of federalism to the attainment of unity in Nigeria, the structural imbalance of the Nigeria's Federal framework became the most potent source of fear of domination among the various groups. The contention of the MASSOB was that the 1946 Richards Constitution laid a false foundation for the federal arrangement by allotting the Northern Region a territory larger than the Eastern and Western Regions put together. To the group, rather than correct the imbalance, subsequent constitutional arrangements consolidated it, and that in order to discourage them from seceding, the North was allotted 50 per cent of the seats in the central legislature, as also observed by Forsyth. This built-in mechanism, according to them, guaranteed continued northern domination and has led the country to drift from one crisis to another.

The third contention was that the Igbo were unduly singled out and punished for the first military coup in Nigeria. Upon the clarity of the roles of the 1962 census crisis, the 1964 federal election in the West etc, which prepared the way for the first military coup in Nigeria on 15 January, 1966, the guilt of the Nzeogwu-led attempt at

sanitizing the polity was heaped on the Igbo. Beyond the counter-coup of July 29 which brought Gen. Gowon to power and the killing of Gen. Ironsi, the Northerners committed themselves to a policy of massacre and pogrom against the Igbo in Northern Nigeria. It was this situation of insecurity that led to the declaration of the nation-state of Biafra in May 1967 and ultimately the outbreak of the civil war which lasted from 1967 to 1970. In his Aba Declaration of the birth of a new Biafra, Uwazuruike noted that while the Biafra war was initiated as "a defensive mechanism to save and accommodate the Eastern returnees who were being massacred in all parts of Nigeria, except in the East", MASSOB represents a struggle for the independence of a new state of Biafra since the resort to the Igbo as sacrificial lambs is yet to abate.

Furthermore, the founders of MASSOB contended that since after the civil war, the Igbo have continued to be marginalized and treated as slaves in Nigeria. In disregard of General Gowon's declaration of no victor no vanquished and his initiation of the programme of Reconstruction, Rehabilitation and Reconciliation after the civil war, the Igbo have been subjected to situations and conditions capable of triggering off another struggle.

#### The Aim of MASSOB

Without mincing words, the aim of MASSOB remains the achievement of a sovereign state of Biafra. As can be gleaned from the origin causes, it is the contention of the group that with the continuation of the injustices and ethnic dominations which led to the unsuccessful attempt at the establishment of the Republic of Biafra between 1967 and 1970, the Igbo have no

option than their present resort to self determination. In the words of Uwazuruike,

If throughout the military era, the Igbo were marginalized and now during a democratic regime we are excluded, the best option is for us to opt out of the country called Nigeria.

#### CONCLUDING ANALYSIS

In view of the foregoing, it becomes rather easier to discern the extent of threat which the ethnic militias constitute to federalism in Nigeria. Certainly, regardless of the fact that federalism condones plurality of viewpoints, violent conflicts or the militant activities of groups against other ethnic groups or the state tend to subvert and defeat the unifying essence of the federation. Ordinarily, almost all aspects of life involve one form of conflict or the other which makes it a natural phenomenon. It only becomes worrisome, according to Onu, when conflict assumes violent and destructive dimensions and so impedes development. The same applies to ethnic conflicts, as the society concerned will no longer be able to turn its trend of diversity into opportunities for unity of purpose and development.

But ethnic conflict, like other conflicts, does not always lead to the intensification of ethnic divisions just as the mere existence of ethnic differences or ethnicity does not always lead to acrimony or conflict. It all depends on the perception of the different groups, their aspirations and the manner in which their differences are managed. In terms of their

aspirations, none of the two groups studied emerged for the sake of widening the ethnic divide or dismembering of the existing fragile national unity. In the main, their emergence and activities stemmed from and were directed against many years of deviation from the federal principle and the attendant political, social and mostly economic marginalization and deprivations within the Nigerian state. This conforms with the recognition by Nnoli of the important role of socio-economic factors in ethnic conflicts in Nigeria. As captured by Onu, most ethnic groups, most of the time pursue their interests peacefully through established political channel, but when linked with acute social uncertainty and fear of what future might bring, it (ethnicity) emerges as one major fault line along which societies fracture." The grievances of the ethnic militias studied were directed against the Nigerian state.

As a product of colonialism, the Nigerian state, even after independence retains the attributes of the colonial state which was repressive and exploitative. Even the indigenous elite, who would have striven to forge a sense of unity among the different nationalities, "pursued only sectional interests and so failed to build an appreciable degree of confidence among Nigerians, ensure discipline within the ranks of the elite, manage the economy in the interest of the people or construct the much needed platforms of inclusion, tolerance and participation." In other words, the ethnic militias represent an indictment on the Nigerian state, especially with regard to issues pertaining to fiscal federalism, which manifested in the forms of inequity in the distribution of societal resources and the absence of social justice and hence the struggles over the allocation and distribution of political offices, the

award of contracts, positions in corporations and state boards, and the distribution of social and economic benefits. This conforms with the view of Onigu Otite that social conflicts generated through ethnicity are natural indications of the imperfections of the existential conditions of plural societies." The anti-North posture of their activities was not borne out of any primordial hatred for the ethnic groups in the Northern part of the country but could be rightly explained by the Northern monopoly of state power and apparatuses for a long time. At present, though surprisingly, the trend seems to be turning the other way round. The brief shift of the mantle of leadership to the South has been eliciting divisive feelings and even terrorist actions from some extremist Northern groups, as could be seen from the activities of the Boko Haram sect.

In all, as could be deduced from their mission statements, while the Oodua People's Congress (OPC) harped on the need for the re-federalization of the Nigerian polity or the full implementation of the principles of federalism, the Movement for the Actualization of the Sovereign State of Biafra (MASSOB) preferred to opt out of the federation due to the prevalence of certain anomalies that are incongruent with the practice or principle of federalism. In other words, the two groups have a meeting point in their support for the practice of true federalism in Nigeria. It becomes difficult, therefore, to corroborate the anti-federalist accusations against the groups. It follows, therefore, that reversion to and strict adherence to the tenets of federalism, as earlier suggested by some scholars, could rein in the ethnic champions and the destabilizing conflicts.

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# Expounding the Efficacy of Art Activities in Aiding Conceptual Understanding Through a Pictorial Narrative Repertoire

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## Abstract:

*There is ample evidence suggesting that the arts are associated with enhanced student motivation and achievement in non-art domains. Yet there is little empirical evidence to support the assertion that specific visual arts activities influence learning in other subjects. On the basis of a discussion of theories of the cognitive approach to learning and how this occurs in the cognitive processes involved in art making, the paper examines the extent to which art can facilitate*

*conceptual understanding of other school subjects. In addition, the paper looks at how student generated descriptive pictorial representation can help to enhance conceptual understanding of scientific phenomena. It was found that elaboration processes can help in using drawing as a means to assist students learn new concepts.*

*Keywords: Conceptual understanding; Visual art activities; Pictorial descriptive narrative; Transfer of learning; Academic achievements.*

## Introduction

Conceptual understanding simply means the ability to assimilate ideas and the mental processes involved in the procedure. A resounding issue often discussed in the educational community is the role of art in the learning process as well as the transfer of art learning to other school subjects. The debate is based on several conceptual and theoretical issues related to the overall purposes of art education, and on anecdotal evidences (e.g. Chapman, 1988; Erickson, 1998; Palmer, 1988) that art promotes learning in other disciplines.

The belief that a specific drawing-based instructional strategy in the regular classroom actually fosters students' learning rather than merely serving as a recreational activity is investigated. Art media has been frequently utilized outside the classroom, and integrated into other school subjects such as language arts, mathematics, science, and social studies to motivate and extend students involvement and understanding of concepts. An example is using sketching as a strategy for visual response to a literary event (Short et al 2001). The sketch-to-stretch strategies encourage literature discussion and promote an appreciation for diversity of response. It functions as a tool for student reflection, enabling readers to carry on a dialogue with themselves and communicate ideas and feelings (Koster, 2001; Whitin, 1996). Ostrow (1996) reported that in a mathematics workshop some students drew pictures to assist in problem solving, they learned to draw symbols to represent what they were trying to solve, and younger children sometimes used their own drawings to organize their thinking. Koster (2001) also supported the view that in addition to words and numbers, students can use pictures to explain their solution in mathematics. It is not uncommon to see students' projects in science accomplished through the use of three dimensional skeletons made from varieties of materials, or two

dimensional illustrations based on scientific observations, as well as drawings and constructions from social studies classes, such as map games. Art projects have been frequently used as supplemental activities to engage students in topical content by educators to enable better understanding of learning tasks, based on the premises that practical engagement assists, sustains and retains learning activities.

Despite the visible presence of art in the regular classroom, these projects are not viewed as promoting real learning. Drawing and other art activities are not deemed to be valid instructional tools for other subject areas. Art is still considered a 'fun' subject, and it is assumed that 'real' learning does not occur within such a context, a perspective which does not view pictorial representation through drawing as basic and fundamental to learning. Baum et.al (1997) stated that teachers did not perceive integrating the arts process into the curriculum as a means to teach content or assess mastery of skills. In fact, when asked, they admitted that they had very little confidence in their abilities to use art as an instructional strategy. Many teachers use readymade prepared material, such as stencils, precut shapes, photocopied worksheets etc and view these school art activities as authentic and meaningful. In reality, these practices according to Efland (1976) devalue and diminish student's art experiences.

## Art and Other School Subjects

Most of the research conducted investigated total art programs, and this includes music, dance and drama in addition to the visual arts. Several recent large scale studies carried out in the western world, focused on the effects of art programmes on other subject areas to delineate the relationship of the arts to academic achievements and affective development, a few have also been conducted in Nigeria. For example, cognitive capacities, dispositions and attitudes associated

with imagination, creativity and critical thinking (Darby and Catterall, 1994), and other cognitive components such as elaboration, fluency, originality, and ability to take multiple perspectives and layer relationships (Burton et.al 2000; Palmer, 1988) appear to be enhanced by the arts. Luftig (2000) found that students in an arts enriched curriculum scored better on creative thinking, social and parental self esteem and arts appreciation compared to students in a traditional curriculum and in a modified curriculum. Moreover, the arts enriched program yielded promising results in terms of academic achievement (Luftig, 2000). Other researchers have highlighted the role of the visual arts, music and drama in the development of self-regulation (Baum et.al, 1997), in reading and reading comprehension, writing and verbal expression (Catterall, 1998), and understanding concepts in social studies (Aschbacher and Herman, 1991).

A review of results from studies by Winner and Hetland, (2000), Winner and Cooper (2000), Vaughn and Winner (2000), to clarify what current evidence actually means in regards to the influence of arts study on non-art domain, demonstrated the existence of a positive relationship between studying the arts and academic achievements. However, currently there is still no causal evidence that an art-rich environment leads to improved academic achievement. A positive moderate sized relationship exists between reading improvement and an integrated arts reading form of instruction; although a causal link between reading improvement and art activities was not determined (Burger and Winner, 2000). Findings also demonstrate that transfer exists between visual forms of instructions to performance in visual test. It is important however to detect concrete evidence regarding the transfer of learning from the arts to other domains. Though causal links between arts and academic achievements are yet to be established, explanations on why such links may exist are many. For example, successful art works require

cognitive, perceptual and technical skills while promoting disciplined risk-taking, which can be transferred to other disciplines. Art activities provide authentic learning tasks of optimal difficulty and novelty that stimulate curiosity, creativity, and higher-order thinking (McCombs, 1997). In regards to the visual arts promoting problem solving in other areas, Arnheim (1969) pointed out that perception is visual thinking and art making is visual problem solving and students develop by progressively solving the problems posed by different media. Another view as reported by Ostrow (1996) is that students engaged in art making, transform their experience into visual symbol that communicates meaning. This view of art as a visual symbolic system connotes art as a unique language, and opportunities for students to interweave art, writing, and speech to communicate their ideas and deepen interpersonal and intrapersonal vocabulary and understanding (Koster, 2001). In addition, Kindler (1999) opined that the exploration of multiple pictorial repertoires allows students to construct meaning through connections across symbol systems.

#### Cognitive Approach to Learning and Art

When we apply a cognitive approach to learning and teaching, we focus on the understanding of information and concepts. This paper is of the view that if we are able to understand the connections between concepts as well as break down information and rebuild with logical connections, then retention of material and understanding will increase. Research in art education has not focused on the variety of pictorial repertoire used by children, but rather focus has been on pictorial representation guided by intention to make art. Research in art has also not addressed students' learning in terms of underlying cognitive system. According to Burton et.al (2000), "neuroscience has given us a broader picture of the human mind actively creating connections and associations across a broad front

of stimuli”.

Attention, perception, memory and its processes, and representation of knowledge are fundamental to the cognitive model of learning. In drawing, several underlying cognitive processes occur in which a student generates a pictorial representation (based on a narrative) which influences learning. Piavio's (1990) dual-coding and generative theory, states that as we make connections between our existing schema and new information, our knowledge base changes, and new information is formed. The learner must be an active participant in the learning process and this provides a theoretical basis for pictorial representation as a vehicle for promoting conceptual understanding (Mayer et.al 1995). Both these perspective view engagement in generative cognitive activities as advantages for comprehension and understanding, and these perspectives may also provide insight into the semiotic processes (study of signs) of pictorial representation.

Piavio's (1990) argument is that information is coded and represented both visually and verbally in the memory. When information is coded in both visual and verbal systems with correspondence between them, a generative process has occurred. Therefore, in consideration of the underlying integrative processes engage in while generating narrative sketches or text, student generated drawings should be beneficial cognitive activities for increasing conceptual understanding.

Elaborating a concept, by pictorially transforming it enables the student to construct another way to represent it and encode in a unique way personally meaningful to him/her. This transformational elaboration increases student's abilities to retain information, enhancing cognitive learning. Sternberg (1999) believe that representing scientific concepts visually through drawing concurrently with verbal language is an elaborative process which brings about multiple representations of information, which, in turn, influences the depth of the encoding of the

concepts.

#### Verbal versus Visual (Pictorial) Representation

The teacher, in conveying information to students uses verbal language (in speech or written) as the main tool in teaching scientific phenomena, the students also use same to convey their understanding of science. Students are encouraged to use writing tasks, rather than drawing, to construct and revise their understanding (Stein and Power, 1996). Art serves as an ancillary activity for student-generated pictorial representations, and should be encouraged rather than downplayed as they get older, in their science learning. Descriptive pictorial representation should provide a supplemental way to learn about concepts and to communicate scientific thinking (Edens and Potter, 2001).

Pictorial representations such as illustrations which accompany texts clarify and enhance verbal texts and sometimes communicate information more clearly than verbal texts. Mayer (1993) conducted an extensive research investigating the use of visual information as an adjunct to text in science learning and results showed that explanative illustrations support cognitive processes required for meaningful learning by helping the learner select, organize and integrate the words and images into a coherent mental model. Such illustrations aid the selection and organization processes by focusing the learner's attention on conceptually-relevant information and help the learner to build connections between visual and verbal components. Mayer (1993) opines that the process of integration is facilitated because the

provided pictorial representation serves as an analogical model that helps the learner to relate the depicted principles to other already learned general principles. Hall et.al (1997) replicated the work of Mayer and his colleagues to determine if learner-generated drawings are more effective than provided illustrations and/or narrative texts

in facilitating an understanding of scientific explanations. Their findings suggested that for college level students, drawing can promote science understanding, for students who generated their own representations, scored better on problem solving questions than those with text only and as well as those with text and illustrations.

Gobert and Clement (1999) research results on a post test measuring conceptual knowledge, showed that at the elementary school level, the group of students who drew diagrams of concepts associated with plate tectonics constructions performed better than those students that wrote summaries in text only. In another study, Van et.al (2000) examined the conditions under which students learning of science texts is best promoted, what they term the Drawing Construction Strategy (DCS). They found that students using illustration and prompted questions scored higher on the problem solving post-test than students using the DCS without supported conditions such as drawing. All of these findings supports Mayer (1993) who suggested that the outcome of performance e.g. like those measuring meaningful learning, are associated with effective pictorial representations. Student generated drawings appear to be effective for higher level learning also.

#### Recommendation

- Descriptive drawing should be encouraged and employed by teachers of other subjects in the school as a teaching strategy, to enhance conceptual understanding of abstract concepts as well as learning in general.
- Future research should attempt to establish causality through theory driven experimental studies with appropriate comparison groups.
- Transfer outcomes (of allowing learners/ use of a drawing repertoire versus student

generated summaries in text only), should be made the focus of test results, rather than scores and grades.

- Lastly, assessment of the impact of studying art over a long period of time on conceptual understanding in other subject areas should be carried out through further research.

#### Conclusion

Descriptive drawings provide a viable way for students to learn scientific concepts, and support the processes of selection, organization, and integration that underpin the cognitive processes necessary for meaningful learning. Descriptive drawings can also be employed in learning other subjects such as mathematics, geography, history amongst others and this is applicable at all levels of education. Art can be seen to serve as an ancillary activity for student-generated pictorial representations and should be encouraged rather than downplayed as they get older in their learning activities.

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# Evaluation of Public Relations Units and Crisis management Strategies in selected Universities in South-East, Nigeria

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## *Abstract*

*This study sought to evaluate crisis management strategies used by the Public Relations departments of Nigerian universities in handling crises situations. The study was anchored on human Relations theory of Management and Public Relations Transfer Process Model. The study adopted the explanatory mixed method design. It was found that the Public Relations departments adopt strategies such as communicating to staff and students and involving staff and students in management decision making. However, these strategies have not helped in reducing the rate of*

*crises in Nigerian universities, as a result of inability of the management to accord Public relations its rightful position, inadequate fund and staff to carry out PR functions. The study recommends prompt listening and response to the needs and welfare of staff and students; and involvement of staff and students in decision making should be adopted and adhered to by the management of the universities.*

*Keywords: Crisis Management, Strategies, Public Relations, Evaluation and Universities*



## Introduction

Crisis as an inevitable phenomenon in every organization always emerges between organizations and their stakeholders. It connotes an event, issue or occurrence that violates the natural order of things and produces a destructive force or threat to the organization. Though crises exist in various sectors, the rate at which they arise in the Nigerian university system is alarming, resulting in disruption of academic programmes. An instance was the protest led by the Academic Staff Union of Universities (ASUU) and its sister unions at the University of Nigeria, Nsukka (UNN) on January 6, 2014, which disrupted academic activities as both campuses at Nsukka and Enugu remained closed at the beginning of the 2013/2014 academic session, (*Nigerian Newsworld Magazine, Jan 2014*).

The goal of university education is pursued through its main functions and activities of teaching, research, dissemination of existing and new information, service to the community, and being a storehouse of knowledge (FRN, 1981). In carrying out these functions, there are always conflicts within and among the categories of people within the university community, namely students, academics, administrators, non-academics and their unions. These categories of people have different purposes and expectations from the university, which when not met, may result in crises (Alabi, 2010). Section 46 of the constitution of the Federal Republic of Nigeria 2004, asserts that Universities (and other tertiary institutions) shall pursue educational goals provided in section 45 through, among others, teaching; research and development; virile staff development programmes; generation and dissemination of knowledge, to mention a few. In spite of the laudable goals and objectives which Universities are expected to perform, the various problems and constraints which confront them have practically made it impossible for these objectives to be realized.

Mbajiorgu (1996, p.1) revealed that "students' crisis has become a recurrent phenomena in Nigerian tertiary institutions. The recurrence of this unrest has reached a magnitude that calls for urgent attention that is needed to rescue Nigeria's collapsing higher institution". The findings of Okpoko (2004) equally revealed that there were no complimentary channels of communication to the students; and that public relations is not in management level capacity in universities. Similarly, Adebayo (2009) in his study titled 'Students-Authority crisis in Nigerian Universities' observed that student versus authority crisis seems to be as old as the institution of formal education itself. Aina (1977), cited in Adebayo (2009), postulates that students versus authority conflict is consequential to the Second World War. Mbajiorgu, (1996, p.1) quoting Effiong states that the first fatal students crisis in Nigerian Universities was "the University of Ibadan violent protest of 1960, during which the students clashed with the police over the Anglo-Nigerian defence Pact in Lagos".

The review of some literature revealed that the main cause of crisis in the university system, however, is the communication gap or information breakdown as well as the insensitivity of the university authorities to the needs and aspirations of the relevant stakeholders, which constantly result in misunderstanding and disagreement between these stakeholders and the university management. Other factors to crises were found to include: competition for scarce resources, perceived goal incompatibility, drives for autonomy and academic freedom, management style of universities, differences in values and lifestyles, politics and national issues, inadequate infrastructure and poor university administration among others. In addition to conflicts arising from situations intrinsic to the university, some arise due to political influences outside the university.

Communication during and after a crisis is essential to restoring an organization's positive

reputation and ultimately, its continued success. Sisco, in his study (2010) "Crisis definition and response: Understanding non-profit practitioner perspective" confirmed that the crisis response strategy any organization employs can make the difference between recovery and failure as conceived in the minds of its various publics. He concludes that "appropriately addressing a crisis and the publics affected is a skill that would benefit public relations practitioners in managing an organization's reputation" (p.1). Being able to take control and reassure the publics in times of crisis is a crucial part of any organization's public relations.

In every tertiary institution, crisis will always occur but a well managed crisis will not degenerate to violence. Agbonna (2009) and Fatile *et al* (2011) assert that, since violence will not erupt without crisis as the antecedent, one assumes that many of the crises in Nigerian higher institutions and insecurity degenerated because their causes are not properly managed or that the conflicting parties did not explore the power of communication and crisis manager's personality in resolving the crises. Public relations as a two-way communication recognizes and considers public needs and anxieties, against which a crisis may arise. The skills of public relations come in handy when crisis exists, even before they escalate. There is no doubt that for any university to succeed or experience peace, it must have a solid, dependable, trust worthy and socially responsible public relations department. It is as a result of importance attached to the feelings and opinions of the publics about an organization or an idea it is trying to sell, that the Public Relations department of an organization serves as a middle man between such organization and its publics.

#### Statement of the problem

The relevance of Public Relations in crisis management cannot be ignored, because it is enormously valuable to the survival of any Institution. In recent times, there are often crises in

Nigerian Universities between the students/staff and the University authorities. Some studies confirm that crisis in Nigerian universities results from communication gap or breakdown in information due to conflicting interest or unattended demands of the stakeholders. However, despite the efforts of the public relations departments in universities and the strategies used in curbing the crisis, studies show that crisis is still prevalent in Nigerian university system.

#### Objectives of the study

The study has the following objectives:

1. To identify the type of crisis that is most common in Nigerian Universities
2. To trace the causes of these crises, and how often they occur
3. To identify the various strategies used by the Public Relations units of Nigerian universities in managing crises
4. To evaluate the effectiveness of these strategies used in ameliorating crisis in the University system
5. To identify control measures for future crisis in Nigerian universities

#### Research Questions

The following research questions served as guide to the study:

1. What type of crisis is most common in the Nigerian university system?
2. What have been the causes of these crises and how often do they occur?
3. What are the various strategies used by the public relations unit of Nigerian universities in managing the crises?
4. How effective have these strategies been in ameliorating crises?
5. What control measures could be used to handle future crises in Nigerian universities?

#### Significance of the Study

This study would be of great assistance to

the university authorities in resolving crisis issues, since probable solutions to nip crisis in the bud, such as effective strategies to be adopted would be highlighted. It is hoped that this study would be useful to administrators of tertiary institutions, staff and students in providing useful insight on appropriate approaches to crisis and how best to handle such in their respective institutions.

The study will enable public relations practitioners of Nigerian tertiary institutions to know the extent to which they have handled or managed crisis in the university system. It will further enhance their understanding of the importance of research and regular environmental scanning, which serves as an effective tool, through which the views or opinions of the publics are ascertained.

The findings will equally be of relevance to the academic environment by contributing to existing body of knowledge on the subject for further research work.

#### Scope of the Study

There are crises in various areas of human endeavours be it profit or non-profit organisations/institutions, but this particular study is limited to crisis in Nigerian Universities, with reference to students and staff crises. Only five (5) universities in the South-East geopolitical zone of Nigeria which are; Abia State University (ABSU), Ebonyi State University (EBSU), Imo State University (IMSU), Nnamdi Azikiwe University (NAU) and University of Nigeria Nsukka (UNN) are designated to be the focus of the study.

#### Literature Review

Every organization strives to build a good image so that all organizations or individuals who deal with it, will do so with positive impressions. Thus, "Public Relations is concerned with how and what

others think about you as a person or an organization", (Onah 1996, p. 5, Nworgu 2002, p.4). Onah argues that one of the objectives of any modern organization is to generate public view and these views are either favourable or unfavourable.

The British Institute of Public Relations (cited in Nworgu 2002, p.5) sees Public Relations "as a deliberate, planned and sustained effort to establish and maintain mutual understanding between an organization and its publics". The publics are the various groups of people who are affected by or can affect the operations of a particular organization or institution. The analysis of this definition is that Public Relations activity is organized as a campaign or programme and is not haphazard. The definition further emphasizes that the purpose of Public Relations is to make the organization or any institution understood by others.

While defining Public Relations practice in higher educational system, Keen and Greenhall (1987) cited by Okpoko (2004, p.196) states:

*Public relations practice is the process of organized two-way communication between an institution and its audiences, its objective is to build a level of mutual understanding and respect which allows the institution's goals to be more readily achieved.*

The emphasis on Public Relations practice in educational institutions, according to Okpoko shows that Public Relations is affected in some ways by the activities of the institution; every letter that goes out unanswered, each public speech made, actions of the management officials, staff and students. All these add or detract from the goodwill that exists between the institution and its publics.

## Public Relations in crisis management

Crisis management according to Nweke (2001) is based on the need to plan and possibly do everything within your reach to ensure and prevent an uncanny event not to occur. Nkwocha (1999) view crisis management to involve the application of appropriate steps to either prevent a crisis not to occur or to promptly control it once it occurs. Crisis management is proactive, preventive and pre-planned in nature. It is the process by which an organization deals with a major event that threatens to harm the organization, its stakeholders, or the general public. Crisis is a process of transformation where the old system can no longer be maintained. Three elements are common to most definitions of crisis:

(a) a threat to the organization, (b) the element of surprise, and (c) a short decision time. Crisis management involves dealing with threats before, during, and after they have occurred. These crises situation include; labour unrest and riots, fire disasters, epidemics, sex scandals, financial crisis, mass retrenchments, fraud, armed robbery, war, unfavourable government policies and regulations etc. Examples of crisis that exist in Nigerian Educational environment are students' protest, Academic Staff union of Universities (ASUU) and Non-Academic staff Union of universities (NASUU) strikes, cultism, religious fanaticism, unfavourable policies by the university management etc.

On the other hand, management of crisis means managing a situation that has already occurred. Management of crisis is very wasteful compared to timely crisis management. In his view, Nkwocha (1999, p.195), sees management of crisis as "managing crisis that has already occurred to quench the crisis. It is fire-brigade and reactive in nature". It is a situation that arises when an unexpected negative change occurs which in most cases is newsworthy and of immense concern to the public. Although every responsible management wish to avoid crisis, the fact remains that crisis is

absolutely inevitable. It was this notion that prompted Nkwocha's opinion on crisis management, thus:

*Public relations practitioners are more involved in proactive crisis management. They are advised to acquire the skills, knowledge and information necessary for effective crisis management for their clients or in their organisations. The best method of handling crisis is to plan ahead, anticipate one (crisis) any moment, mapping out preventive measures and control strategies in case of its eventual occurrence (Nkwocha, 1999,p.193).*

This shows that crisis management involves taking appropriate measures by forecasting and planning for crisis, thereby preventing it from occurring. The Public Relations managers play a crucial role in organizational crisis management and so must understand the issue of crisis very well, (Nwosu 1999, p.106, Leman 2006, p. 37). The above explanation shows that crisis management is proactive, preventive and pre-planned in nature and a proper understanding of crisis is found to be a successful approach towards controlling and managing crisis. Crises are preventive only when appropriate measures are constantly taken by Public Relations experts to control the changes in the environment, especially in areas of communication and management. Hence, Nweke (2001, p.89) affirms that "people in charge of managing crisis can adopt the pre-crisis, on-crisis and post-crisis management information which is seen as a proper strategy in crisis management".

In crisis management, Public Relations analyses trends by assessing the past records of an organization. If the organization has encountered some level of crises in the past, or if there are 'unresolved issues, this will be an indication that the

publics of the organization are not satisfied with its activities. By analyzing the precedent of the organization, it will be possible to predict the consequences of the organizational policies and then plan a programme of action. These three responsibilities of Public Relations form the basis of the practice, which in the context of crisis management, according to Amodu (2010) are called the *reflective*, *projective* and *active* functions of public relations.

#### Theoretical Framework

The study was anchored on Human Relations theory of Management and Public Relations Transfer process Model.

#### Human Relations Theory

The Human Relations theory of management was

propounded by Stoner and Wandel (1988). According to this theory, "When management relates properly with the sub-ordinate and above all, when the sub-ordinates' psychological needs are well catered for, there is good human relations in the organization", Stoner and Wandel (1988, p.241). This theory places great emphasis on information sharing and the involvement of sub-ordinate in decision making. It also confirms the importance of inter-group co-operation. The implication of this theory, as affirmed by Stoner and Wandel, is that the more frequent the interaction between any two groups, the greater the tendency to co-operate with each other (p.241).

The assumptions, policies and expectations inherent in the Human Relations model are as follows:

HUMAN RELATIONS MODEL
<p style="text-align: center;"><b>ASSUMPTIONS</b></p> <ol style="list-style-type: none"> <li>1. People want to feel useful and important</li> <li>2. People want to belong and to be recognised as individuals</li> <li>3. These needs are more important than money in motivating people</li> </ol>
<p style="text-align: center;"><b>POLICIES</b></p> <ol style="list-style-type: none"> <li>1. The management should make sub-ordinates useful and important</li> <li>2. The management should keep sub -ordinates informed and listen to their objections</li> <li>3. The management should allow sub-ordinates some self direction and self control</li> </ol>
<p style="text-align: center;"><b>EXPECTATIONS</b></p> <ol style="list-style-type: none"> <li>1. Sharing information with the sub-ordinates and involving them in routine decisions will satisfy their basic needs to belong and feel important</li> <li>2. Satisfying these needs will improve morale and reduce resistance to formal authority</li> </ol>

*Source: Stoner & Wandel (1988, p.241)*

This theory is found relevant to this study, because it helps to explain the importance of a vertically up-down and down-up (participatory) communication, co-operation between University Management and their internal publics and the involvement of these publics in decision making. Therefore, if the students and

staff are recognized and are allowed to participate in decision making in issues concerning their welfare, they will perceive themselves as significant, and are motivated to act in a more responsible manner, resulting to peace and enabling environment on campus

### Public Relations Transfer Process Model

#### Negative Situation

#### Positive Achievement

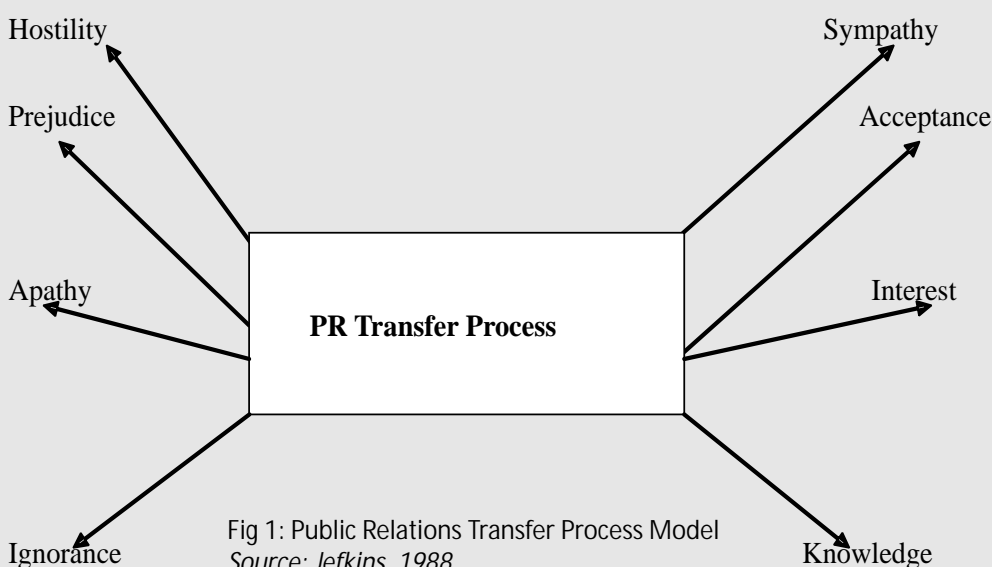


Fig 1: Public Relations Transfer Process Model  
Source: Jefkins, 1988.

The Public Relations transfer process model was propounded by Frank Jefkins in 1988. "The model is an antidote against some negative developments in organizations, (Nweke 2001, p. 53)". According to Jefkins (1988), when the negative situation is converted into positive achievements through knowledge, the result predictably, is the primary objective of Public Relations practice – understanding. The model explains how PR practitioners can use and apply Public Relations tools and strategies towards changing hostility among an organization's target publics to sympathy, so as to be in a better position

to convert prejudice into acceptance, develop interest when there is apathy and then, be able to communicate effectively to achieve knowledge where there is ignorance.

This model was found relevant to this study because, through communication, the Public Relations practitioners of universities can effectively convert the four negative attitudes of the publics (staff and students) into four positive attitudes – ignorance to knowledge, hostility to sympathy, prejudice to acceptance and apathy to interest.

## Methodology

### Research Design

The explanatory mixed method design comprising qualitative and quantitative approaches was adopted in this study. This method enables the researchers to collect quantitative data in the first phase through questionnaire, and then collect qualitative data in the second phase through in-depth interview.

### Population of study

The population of this study for the first phase included the undergraduate students and staff of the five (5) selected Nigerian Universities in the South-East geo-political zone. These Universities are Imo State University (IMSU), Abia State University (ABSU), Ebonyi State University (EBSU), Nnamdi Azikiwe University (NAU) and University of Nigeria, Nsukka (UNN). The total population figure (as at 2015) obtained from the academic planning units of these universities was one hundred and fourteen thousand (114,000). See Table 1 at the end of the manuscript file. For the second phase of the study, the population comprises the Public Relations officers (PROs), ASUU and SSANU chairmen and the SUG presidents of these universities (20 interviewees in all).

### Sample Size

For the first (quantitative) phase of this study, a sample size of 399 was obtained using the Australian Calculator provided by the National Statistical Service (NSS). The calculator, which is an internet based formula, makes provision for external figures to be cued in the provided boxes. Therefore, having cued in a confidence level of 95%, population figure of 114,000, proportion of 0.5 and confidence interval of 0.05, and clicked "calculate" a sample size of 399 was obtained from the calculation. For the second (qualitative) phase of the study, the sample size was twenty (20) respondents; four respondents from each of the selected universities.

### Sampling Technique

The purposive and the proportionate stratified sampling techniques were used in selecting the samples. The five universities were purposively selected based on the fact that they have been involved in crisis at one time or the other and also based on the fact that crises occur more in public universities than private universities. The proportionate stratified sampling technique was thereafter used to categorize these Universities into stratum based on their population figure, so as to determine the number of copies of questionnaire to be allotted to each of them. See table 2 at the end for the formula. The purposive sampling technique was equally adopted in the second (qualitative) phase. The respondents (PROs, ASUU, SSANU chairmen and SUG presidents of the Universities) were purposively chosen and interviewed because they have better knowledge of the information needed to achieve the research objectives.

### Discussion of Findings

The findings were discussed based on the research questions.

Research Question One: What is the type of crisis that is most common in Nigerian universities?

The findings in respect to this research question revealed that all the various universities studied have encountered crises in one way or the other. However, students versus authority crisis is the type that is most common in Nigerian universities with 182 (30.3%). This finding corroborated with the findings of the interview which reveal that all the 20 (100%) respondents indicated that students versus management crisis is the most common in the universities. This finding is strongly supported by the finding of Adeyemi (2009) which revealed that the level of students' crisis in public universities was high. One major cause of the crisis, according to the researcher, was the failure of university authorities to meet students' demands.

Research Question Two: What have been the causes of these crises and how often do they occur?

The findings from quantitative data showed that the factors that cause crises in universities include: bad administration/leadership, communication gap, insensitivity to the needs/aspirations of staff and students, non-involvement of staff/students in decision making, inadequate facilities, increase in school fees, existence of anti-social organizations in school. political and national issues, perceived goal incompatibility, poor remuneration, deterioration of physical infrastructure and religious fanaticism. However, of all these enlisted factors, insensitivity to the needs/aspirations (welfare) of staff and students had the highest number of responses which is 290 (22.3%) in the table.

Similarly, the findings from interview revealed that the respondents (100%) also mentioned all the enlisted factors as the causes of crises in universities. In addition, 50% of the interviewed respondents (ASUU and SSANU chairmen) mentioned other causes which include: non-payment of staff salaries and allowances, staff dissatisfaction about management style, inability of the management to fulfill promises, ego, arbitrariness and impunity on the part of management, inability of the management to follow due process. This finding was in consonance with the findings of Anyim (2010) which revealed that lack of communication by the school authorities to students over rumour was the major cause of the protest based on the number of students (157 or 84.4%) that confirmed this view.

Furthermore, the findings from the respondents revealed that the occurrence of students and staff crises in universities is very frequent, as confirmed by 210 (57.9%) of 363 respondents. On the other hand, 75% of the interviewed respondents (PROs ASUU and SSANU chairmen) indicated that staff crises is not often like the students crises because staff are more

organized unions that only use demonstration when all the other strategies of communicating their grievances to the management have failed. The other respondents (25%) confirmed that students versus management crises come often, based on the fact that students are unpredictable and their demands are insatiable.

Research Question Three: What are the various strategies used by the Public Relations units of Nigerian universities in managing crises?

The findings from the university PROs interviewed revealed various strategies which public relations units adopt in managing crises as well as maintaining the relationship between the management and its publics. These strategies include: organizing roundtable/ dialogue sessions for staff and students through their representatives, involvement of media in university activities and in times of crises to help clarify issues. For instance, 65% of the respondents (all the ASUU and SSANU chairmen and three SUG presidents) indicated they are communicated with on management decisions and are involved in management decision making. These respondents however, indicated that their involvement in management decision making is not all the time. Only 10% of the respondents (two SUG presidents) declined that they have neither been communicated nor involved in management decision making.

Similarly, the findings revealed that majority of the respondents (46.8%) confirmed that the management from time to time organizes dialogue /discussion programme for staff and students to air their views. Also, out of 363 respondents, 254 (70.0%) respondents agreed that the PR units of universities communicate management decisions to staff and students as it concerns their welfare. This finding was confirmed by the finding of Anyim (2010) that there are channels of communication through which the university authority could reach students but the effective utilization of these channels is also very



important in order to maintain a peaceful co-existence between the school management and the students.

Research Question Four: How effective are these strategies used in ameliorating crises?

The findings showed that out of 170 respondents who agreed that the management organizes dialogue/discussion programme for staff and students, 118 (69.5%) respondents indicated that dialogue session do not come very often. Also, majority of the respondents amounting to 156 (61.4%) out of 254 respondents who said the PR units communicate to staff and students on management decision, confirmed that the communication strategy has not helped in reducing crises in universities. Similarly, the findings from the interview revealed that 75% of the respondents who agreed that they are communicated and are involved in management decisions also confirmed that their involvement in management decisions is not all the time, rather as the need arises. This finding corroborates the findings of Ayodele and Adewumi (2007) which revealed that 56.0% of respondents in non-secular, and 68.7% in secular tertiary institutions agree that authorities in their respective institutions had failed in the way conflict had been managed. However, the degeneration of crises to conflict in the way authorities had managed crises was identified by 54.6% of the respondents in secular tertiary institutions.

Some factors that hinder the effectiveness of these strategies as pointed out by the PROs were inability of the management to take advice given, based on assessed impression of the university by its publics; inability of the university management to accord Public Relations its rightful position, inadequate finance and staff to perform some Public Relations functions. The finding of Okpoko (2010) which revealed that Public Relations unit is not currently at management level capacity, confirmed this finding.

Research Question Five: What control measures could be used to handle future crises in Nigerian Universities?

The findings showed that the following strategies could be effectively used to reduce the rate of crises in Nigerian universities in future. The strategies, based on the findings, include: dialogue with the students and staff through their representatives; involvement of students and staff in important management decisions concerning their welfare; timely, accurate and effective communication; distribution of circulars and notices to various departments concerning issues at stake. Other strategies are; effective listening to the plights of staff and students, establishment of a two-way communication; involvement of the media. However, among all these strategies, timely, accurate and effective communication ranked highest in the distribution table with 283 (15.8%) responses. This was followed by the responses for dialogue with staff and students with 266 (14.9%) responses.

This finding corroborates the finding from the interview where 100% of the respondents mentioned the above listed strategies as effective ways of curbing future crises in Nigerian universities. Other strategies mentioned were; friendly management and staff/students relationship, open-policy on the part of management, timely responses to staff needs and welfare, keeping of agreement reached by both parties, collaborative effort between management and staff to achieve effective productivity. However, the frequently mentioned strategies by the respondents were effective dialogue, involvement of staff and students in management decision making, timely response to staff and students welfare and prompt payment of staff salaries and allowances.

**Table 3: Respondents' opinion on the causes of crises in the universities**

Variable	ABSU	EBSU	IMSU	NAU	UNN	TOTAL
Bad administration/leadership	30 (31.2%)	4 (4.2%)	24 (25%)	34 (35.4%)	4 (4.4%)	96 (7.4%)
Communication gap	61 (24.2%)	28 (11.1%)	41 (16.4%)	49 (19.4%)	73 (28.9%)	252 (19.4%)
Insensitivity to the needs/aspirations of staff and students	64 (22.1%)	31 (10.7%)	58 (20%)	62 (21.4%)	75 (25.8%)	290 (22.3%)
Non-involvement of students/staff indecision making	0 (0.0%)	9 (19.6%)	10 (21.7%)	9 (19.6%)	18 (39.1%)	46 (3.5%)
Inadequate facilities	0 (0.0%)	16 (16.5%)	14 (14.4%)	18 (18.6%)	49 (50.5%)	97 (7.5%)
School fees increment	44 (18.1%)	37 (15.2%)	42 (17.3%)	40 (16.6%)	80 (32.9%)	243 (18.7%)
Existence of anti-social organizations in school	0 (0.0%)	4 (8.5%)	6 (9.1%)	14 (18.2%)	3 (3.3%)	27 (7.4%)
Political and National issues	1 (2.1%)	16 (34.0%)	6 (12.8%)	15 (31.9%)	9 (19.2%)	47 (3.6%)
Perceived goal incompatibility	0 (0.0%)	4 (23.5%)	3 (17.7%)	9 (52.9%)	1 (5.9%)	17 (1.3%)
Poor remuneration	3 (3.1%)	26 (27.1%)	10 (10.4%)	9 (9.4%)	48 (50.0%)	96 (7.4%)
Deterioration of physical infrastructure	0 (0.0%)	12 (35.3%)	3 (8.8%)	9 (26.5%)	10 (29.4%)	34 (2.6%)
Religious fanaticism	0 (0.0%)	13 (39.4%)	7 (21.2%)	12 (36.4%)	1 (3.0%)	33 (2.5%)
All of the above	0 (0.0%)	9 (40.0%)	3 (13.6%)	9 (40.0%)	1 (4.6%)	22 (1.7%)
Total	203 (15.7%)	209 (16.2%)	227 (17.6%)	280 (22.7%)	372 (28.8%)	1300 (100%)

**Table 4: Responses on whether the communication approach used by the Public Relations units have helped to reduce crises in the university**

Variable	ABSU	EBSU	IMSU	NAU	UNN	TOTAL
Yes	13 (17.3%)	16 (21.3%)	9 (12.0%)	18 (24%)	19 (25.4%)	75 (29.5%)
No	36 (60.0%)	19 (54.3%)	35 (77.8%)	34 (65.4%)	32 (51.6%)	156 (61.4%)
Not Sure	11 (47.8%)	0 (0.0%)	1 (4.4%)	0 (0.0%)	11 (47.8%)	(23) (9.1%)
Total	60 (23.6%)	35 (13.7%)	45 (17.7%)	52 (20.5%)	62 (24.5%)	254 (100%)

**Table 5: Responses on the strategies that can be used by the Public Relations (PR) departments to effectively handle future crises**

Variables	ABSU	EBSU	IMSU	NAU	UNN	TOTAL
Dialogue with the students and staff through their representatives	61 (22.9%)	36 (13.5%)	56 (21.2%)	52 (19.5%)	61 (22.9%)	268 (14.9%)
Involvement of students and staff in important decision making concerning their affairs	32 (16.6%)	33 (17.1%)	46 (23.8%)	31 (16.1%)	51 (26.4%)	195 (10.8%)
Timely, accurate and effective communication	58 (20.5%)	42 (14.8%)	47 (16.6%)	61 (21.6%)	75 (26.5%)	283 (15.8%)

Variables	ABSU	EBSU	IMSU	NAU	UNN	TOTAL
Distribution of circulars and Notices to various departments concerning issues at stake	21 (13.6%)	27 (17.5%)	45 (23.3%)	26 (16.9%)	35 (22.7%)	154 (8.6%)
Effective listening to the plights of staff and students	31 (17.4%)	(31) (17.4%)	50 (28.1%)	30 (16.9%)	36 (20.2%)	178 (9.9%)
Establishment of telephone hotlines to be used in calming any ugly situation	21 (14.5%)	(27) (18.6%)	42 (28.9%)	24 (16.6%)	31 (21.4%)	145 (8.2%)
Establishment of two - way communication	37 (18.1%)	34 (16.7%)	46 (22.5%)	41 (20.2%)	46 (22.5%)	204 (11.4%)
Involvement of media to help in reducing the effect by talking to the conscience of those involved	46 (19.5%)	36 (15.2%)	54 (22.9%)	49 (20.8%)	51 (21.6%)	236 (13.2%)
All of the above	21 (16.3%)	25 (19.4%)	36 (27.9%)	20 (15.5%)	27 (20.9%)	129 (7.2%)
Total	328 (18.3%)	291 (16.3%)	422 (23.6%)	334 (18.7%)	413 (23.1%)	1788 (100%)

## Conclusion

From the study, crisis is inevitable in every organization including Nigerian universities but the application of appropriate crisis management strategies by the university public relations (PR) department will help to curb the crisis from escalating to an unmanageable situation. The

study therefore revealed that insensitivity of management to the needs and welfare of staff and students, and non-payment of staff salaries and allowances are the major causes of crisis in Nigerian universities. Based on the finding, the study concluded that students versus management crisis frequently occur in Nigerian

universities. It was revealed that, though the PR units of Nigerian universities used various strategies in managing students' crisis, especially communication, however, these strategies were not adequate in curtailing the crisis situation. Therefore, if these strategies as indicated by the respondents, such as timely, accurate and effective communication, timely response to staff needs and welfare and constant dialogue with the staff and students are strictly adopted and adhered to by Nigerian university management, the rate at which crisis occur will significantly reduce.

#### Recommendations

Based on the findings, the following recommendations were made:

1. That the following strategies be strictly adopted and adhered to by the university management: constant dialogue with staff and students, timely, accurate and effective communication, participatory communication and involvement of staff and students in important management decision making concerning their welfare, effective listening and prompt response to the needs and welfare of staff and students, proper maintenance of available physical infrastructure and provision of adequate facilities.
2. The management should operate an open-door policy that will give staff and students access to the management. There should be collaborative effort between the management, staff and students so as to achieve effective productivity and ensure peaceful co-existence.
3. That the PR departments should engage in continuous research so as to know the felt needs (not acquired needs) and opinions of the staff and students and act responsibly by responding to those needs. The management should recognize the PROs as image makers, accord Public Relations great importance by recognizing PR at the top management level

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Table 2: Allocation of sample to studied universities

S/N	Names of the University	Pop. Figure	Percentage (%)	Sample Size
1	Abia State University, Uturu	25,293	22.19	89
2	Ebonyi State University	14,260	12.51	50
3	Imo State University, Owerri	24,886	21.83	87
4	Nnamdi Azikiwe University, Awka	22,371	19.62	78
5	University of Nigeria, Nsukka	27,190	23.85	95
	Total	114,000	100	399

*The figures were allocated based on the sample fraction = 1:285.*

*This means that every one person in the sample size represented 285 persons in the population*

Nworgu's (2006) formula  
for proportionate stratified  
sampling technique:

$$s = \frac{n}{N} \times S$$

Where: s = Sample fraction  
n = Stratum in the population  
N = Total population figure  
S = Sample size

# Heidegger and Hegel on Being: A Comparative Analysis

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## Abstract

*In our society, persons have different understanding concerning Being. Historically, it was during the Pre-Socratic period that Parmenides of Elea created a big problem in philosophy when he said being 'is' and non-being 'is not'. Some people accepted Parmenides position while others rejected it. According to Heidegger, Being is the ground of all beings and it is mystery that can only be approached in silent meditation but, it cannot be penetrated. For Hegel, reason can encompass*

*everything even the knowledge of God. The problem is that Heidegger is saying a different thing from Hegel on being. In this work, we are going to see the reaction of Hegel and Heidegger concerning the problem Parmenides created in philosophy. Our method is textual analysis. It means reflecting on them by other writers to discover the similarities and differences between Hegel and Heidegger.*

*Keywords: Heidegger, Being, Hegel, being and analysis.*



## Introduction

The question of what is the meaning of being? Historically speaking, it is not an easy task. The term "being" disturbed the minds of philosophers from ancient to contemporary periods. Heidegger and Hegel are reacting to the problem Parmenides of Elea created. But the major problem is that Heidegger says Being is a mystery that appears and disappears, it means that it unconceals and conceals. While Hegel says being can be penetrated through reason even the knowledge of God. Therefore, the complex understanding of being in Heidegger and Hegel is the problem in which this work sets out to resolve by looking at similarities and differences in Hegel and Heidegger. For now, we are reflecting on what is being? Heidegger on Being, Hegel on being, similarities and differences between Heidegger and Hegel on being, evaluation and conclusion.

## What is Being?

Even though being cannot be defined, it has origin. The term "being" etymologically means in Latin = *ens*, Greek = *on*, French = *Etant*, in German = *Sein* it means existing. Being is that which exists or at least is capable of existing.

According to Aristotle, being is here and concrete in this world, we can see it and it can transcend itself. For Aristotle, whatever "is" is a being, being can be a goat, a house, a man, a stone, an angel. Aristotle's metaphysics could not treat "Being", this is because "Being" is not an entity of any sort. Here Heidegger goes beyond Aristotle.

For Plotinus, being is the "One" and after the "One", there is nothingness. Rex Warner commenting on Plotinus writes:

The One is all things, and yet no one of all. For the principle of all is not all things, but the one is all, because all things run as it were into it or rather do not yet exist, but will be (Warner, 1958: 221).

In continuation St. Thomas Aquinas follows Aristotle in identifying being as being but

maintains that "God is being par excellence while creatures are 'being' in analogical sense" (Aquinas, 1948: 783).

John Scotus on his part, accepted being as what is, but contrary to Aquinas, Scotus says being can be ascribed both to God and creatures. Therefore, being is univocal for Scotus and not analogical.

Kant sees being as a general concept that is not the same as a particular being. For Kant being is an ontological characteristic that belongs to every being, actual and possible. Kant remarks:

Being is evidently not a real predicate or a concept that can be added to the concept of thing. It is merely an admission of a thing and of certain determinations in it. Logically, it is merely the copular of judgment (Kant, 1966: 627).

Kant maintains that there is created being (*ens creata*) and uncreated being (*ens increate*).

Jean-Paul Sartre identifies being with whatever "is". He refuses to take any mystical approach to the issue of being. Being for Sartre is not a hidden reality in which objects participate. It is incorrect, says Sartre, to say that objects possess being or that they participate in being. Whatever "is" is a being. For Sartre, there are two kinds of being, namely; being-in-for-itself (*Pour-Soi*) and being-in-itself (*en-Soi*). The former is conscious being while the latter is unconscious. Sartre says:

The object does not possess being and its existence is not a participation in being, nor other kind of relation. It is. That is the only way to define its manner of being (Sartre, 1956: 88).

According to Sartre, objects are being themselves, they do not need intermediary or relation to become being. Sartre believes that there is no necessity for the existence of being; necessity concerns the connection between ideal propositions but not that of existence. An existing phenomenon can never be derived from another existent *qua* existence.

Gabriel Marcel takes a mystical approach to the issue of being. He sees being as a mystery; a mystery in which our very existence is involved. Our encounter with "being" is by means of participation. Marcel also believes that we could relate to other beings when he says:

The more we affirm the being of others in the inter-subjectivity level, the more we are, but the less we affirm it, we also decrease the affirmation of our existence (Marcel, 1952: 317).

Marcel's fundamental premise is that we can relate to others as a condition for our existence.

Strawson's own contribution about the study of being is remarkably similar to many things we now want to interpret Aristotle, which is based on substance. Commenting Strawson I. Fred writes:

Strawson's analysis is remarkably similar to Aristotle, Strawson affirms the priority of substance – property distinction; which Ayer attacked as a mistake of language. Like Aristotle, Strawson asserts that there is a base where all other things anchored on which does not change – that is substance. The main difference between Aristotle and Strawson is that for Aristotle, matter is the principle of individuation while for Strawson the individuating factor is the system of space and time (Fred, 1972: 36).

In summary, the ancient philosophers were interested in finding out what is it that makes things exist; Parmenides of Elea is recognized as the first person who articulated the meaning of being distinctively. The medieval philosophers see God as the fundamental of all things. The modern philosophers were pre-occupied with the problem of substance rather than the problem of being. The contemporary philosophers see being as whatever is, others take it as a mystical reality, which is both immanent and transcendent; and which is the

source of all things. Also some see being as we can relate to other people by the way of inter-subjectivity.

#### Martin Heidegger on Being

Heidegger contends that there is a meaningful conception of Being, a conception that underlines all our understanding of reality. This does not mean, of course, that he was looking forever for the answer to the same old question. As his thinking evolved, his initial ideas on the question changed. For Heidegger Being (*Sein*) is different *Seindes* (beings). According to Martin Heidegger in his book *An Introduction to Metaphysics* says:

...*Sein* (Being). This substantive goes back to the infinitive "Sein" (to be) which belongs with the forms you are, he is, we were, they have been. "Being" as a substantive came out of the verb, the word "being" is a verbal substantive" (Heidegger, 1961: 45).

What Heidegger is saying here is that being is the participle of the verb "to be" and the verb "to be" means to exist, to have existence. Taken as a noun in the substantive form, it is equivalent to that which exists. Why is Heidegger interested in Being? For him the problem of philosophy is not theory of knowledge but ontology and true enough it is the meaning of Being. For Heidegger, knowledge is just one of the relationships we have with objects in this world. It is not the first in the hierarchy of relationships with objects because an object has independent existence irrespective of any lack of knowledge of its existence. Even when we know, such knowledge is often lazy and blurred and we never really have comprehensive and final knowledge of anything.

However, Heidegger's concept of Being is different from the use of others. His whole philosophical career is in pursuit of Being and not beings. M. F. Asiegbu supporting Heidegger on Being says:

Heidegger's Being is not the "One" of Plotinus, the God and infinite Being of scholastic philosophers, not the Absolute spirit of Hegel, the

transcendental phenomenology of Husserl, the omega point of Teilhard de Chardin, the material dialectic of Marx, The 'Being' of Heidegger is the hidden reality which evolves itself in every culture in place and time. (Asiegbu, 1983: 3).

Given the notion of time, not as locus or condition of existence, but as it is intrinsic ontological structure, we can now attempt to understand what Heidegger's Being means. Heidegger was asked, "what is Being?" He explicitly said: "It is itself, future thought must learn to experience and express this. "Being" is neither God nor the basis of the world. Being is further from all that is being and yet closer to man than every being, be it rock, an animal, a work of art, a machine, be it an angel or God" (Heidegger, 1971: 203). Being is not a being or an entity, the problem of the meaning of Being remains the most fundamental question of philosophy. For Heidegger, Being is an event and not substance. Heidegger believes that Being conceals and also unconceals. Heidegger says in his book, *Discourse on Thinking* thus: "That which shows itself and at the same time withdraws is the essential trait of what we call the mystery" (Heidegger, 1966: 55).

As we indicated before, Heidegger approaches the problem of Being in three stages. The first stage that Heidegger discussed the basic constitutive states of human being. Here, the Dasein analysis – human being - reflects on his own existence and transcends itself to think of Being. Human beings are complex and they are also mystery. Dasein and Being are closely related. But Heidegger discovers that Being is still elusive, so he moved to the second stage and dwells on art and truth as a path to Being.

Here, Heidegger reflects on art and truth as a path to Being and in this second stage Being takes precedence over Dasein. For Heidegger, art is not aesthetics; art is the disclosure of Being. Heidegger believes that truth is not

correspondence but a-letheia. A-letheia means the essence of truth; that is, truth in its totality but not a particular truth. Heidegger also concludes that the real man of art and the man of technology, the thinker and the poet are all responding to the challenge of the call of Being.

In this final stage, Heidegger made a clear distinction between Being and beings and he calls it *Ontological Difference*. Heidegger attempts to discuss Being not as a substance but a process-gradual process of development and disclosure. In this stage we are discussing the ontological difference, Being as *ousia* and Being as a process.

The ontological difference is the stage where Dasein transcends other beings in the world and also itself to think of Being and Being takes precedence over Dasein. C. S. Nwodo commenting Heidegger on ontological difference says: "The fundamental issue within the phase of Being is the ontological Difference, the fact that Being is different from beings. ... if one fails to distinguish Being from beings, then for him Being is just another being. This leads to what Heidegger calls subjectivism of modern metaphysics, which treats Being as being an object before a subject" (Nwodo, 1977: 299).

However, we are to discuss Being as *Ousia*. Being as *ousia* goes back to the Greek sense of being. The Greeks believed that being is static, necessary, unchanging and eternal. Aristotle influenced Heidegger on Being as *ousia* because being is permanent but Heidegger will go beyond Aristotle to Being as a process that is expressed as *Ereignis* and *Gelassenheit*.

Being as *Ereignis*: discussing Being as *Ereignis* is the primary route to come to terms with the knowledge that Being for Heidegger is a mystery. A mystery is what is beyond explanation ordinarily through human reasoning. This stage for Heidegger is the period of meditation. At this stage, Heidegger drops the word philosophy, he also drops his methods phenomenological hermeneutics, and uses the method called

*Thinking on Being.* For Heidegger, Being uses man and it is only in silent meditation that human beings could approach the mystery of Being. Being is the opposite of all abstraction fashioned by human thought; it is what is given to thinking to think. Heidegger says: "this mutual belonging together of man and Being is *Ereignis*" (Heidegger, 1969: 14). In continuation, Heidegger writes: "The event of appropriation is the realm in which man and Being reach each other in their very core" (Heidegger, 1969: 14). It is within this period that Heidegger talks about two types of thinking. Calculative thinking and meditative thinking. Calculative thinking is characterized by human methods of approaching things; it deals with things in terms of advantage. The second one is the thinking that is not used to tame nature and that is meditative - thinking. Meditative thinking can also be called resignation and replacement (*Gelassenheit*) which Heidegger calls a "leap" and a "spring". It invites one to surrender to Being.

Reflecting on *Gelassenheit*, Versenyi writes:

In its original use, by the German mystics, *Gelassenheit* denoted the attitude and the state of mind who had resigned his own will, taken leave of himself and the world, and, relinquishing all that is earthly had devoted, entrusted and abandoned himself totally to God. The word had the connotation of a double movement: away from oneself and the world and to God. In spite of Heidegger's reluctance to speak of God – "we come too late for the gods and too early for Being (ED7) – his use of the word carries the same overtones and refers to a relationship structurally the same as mystic *Gelassenheit*. (Versenyi, 1965: 15)

The word *Gelassenheit* is used by the German mystics. It means detachment from the world and oneself to devote, trust and abandon oneself to God. Heidegger got this idea from the mystics even

though he did not mention God. But the word *Gelassenheit* had the connotation of a double movement which means withdrawing from earthly activities and oneself and resigning to Being.

At this stage, Being is no longer a permanent thing or ground of all things but a mystery in which one can only resign or one wait prayerfully to enable Being speak to you.

How will Being speak to you? At this level man does not know Being unless it reveals itself through poetic language. For Heidegger, the origin of language is mysterious, and it is through language people speak Being. According to Heidegger, the highest form of language is to be speechless – that is to be silent. Finally, Being for Heidegger is a mystery.

George-W. Friedrich Hegel on Being

G.W.F. Hegel was trying to resolve the problem in metaphysics on being as Kant did in epistemology between empiricists and rationalists. In metaphysics, Hegel's science of logic is a vast treatise on the nature, origin, extent and forms of conceptual thought. Hegel describes the formation of concept as a process in which being emerges as essence. In the first volume of his book called the science of logic Hegel introduced his own being. For Hegel, being may be determined in three ways: (a) as determinateness of quality (b) as quantity (c) as measure. Hegel says pure being is not the same as pure nothing. Being and nothing may be moments of the process of becoming. Becoming may be vanishing of Being into nothing or of nothing into being. Determinate being is reality, while indeterminate being is an empty abstraction.

Hegel argues that being of things-in-themselves, in so far as it is assumed to be void of all being-for-others, is an empty abstraction. The being of things in themselves cannot be known in so far as it is empty of any being-for-other. The Being of things-in-themselves is actually being of their concepts or notions. Being for itself transcends otherness and it is called Absolute Being. This Absolute being is not God or personality, it is the principle that governs the world.

Hegel by postulating a spiritual principle or substance he calls idea-in-itself, dynamic and self-creative. When it externalizes itself in space it is called nature. When nature evolves to the level of consciousness, it is called Spirit. This constitutes the Hegelian triad of idea, nature and spirit, which evolves dialectically as thesis, anti-thesis and synthesis. The synthesis forms a new thesis for development. The evolution of spirit in time, Hegel calls history; and this history he defines as the "autobiography of God". History is the process of divine self-liberation towards absolute freedom, which Hegel believes takes different stages of realization in this world. Hegel confirms this in his work *Philosophy of History* when he says:

The time must eventually come for understanding that rich product of active reason, which history of the world offers us. It was for a while the fashion to proffer admiration for the wisdom of God is display in nature... Divine wisdom is one and the same in the great as in little, and we must not imagine God to be too weak to exercise his wisdom on the general scale (Hegel, 1956: 15).

With Hegel, God manifests Himself in history. Hegel talks about being, non-being and becoming. The question I may ask is, is there anyway one can use "nothing" as a positive answer? Yes! For example, one's mother asks, did you see any cup at the door as you were coming in? If one did not see it; one will say mummy I see nothing. This is a positive answer. In more practical sense, what is not being cannot be articulated; we can have knowledge of science, investigating being.

'Non being' is the opposite of being. Parmenides says "non being" is a condition of nothingness and nothingness can produce nothing. The above statement of Parmenides has created problem in the history of philosophy. But Hegel in another perspective believes that in being there is non-being.

It means that a category of subjectivity is deduced from objectivity and in objectivity, there is subjectivity.

## Similarities and Differences Between Heidegger and Hegel

### Similarities

- Heidegger and Hegel believe in the existence and reality of being.
- They also accept that Being is not static but dynamic.
- They believe that being is not God
- They also accept nothingness unlike Parmenides.

### Differences

- Martin Heidegger believes that Dasein, time and Being are spacio-temporal. It means Being exists in time. Heidegger accepted Being to be mystery. For him, Being is a mystery that can be approached but not penetrated. While for Hegel, human reasoning can penetrate any reality.
- Martin Heidegger believes that Being is not a noun but a verb and it is not a thing of any sort.
- Hegel believes in absolute spirit which other finite creatures participate in.
- Hegel attempts to give solution to the problem of being by saying in Being there is non-being.
- Heidegger did not mention anything about the problem of being, he only says "Being" conceals and unconceals.

### Evaluation

On an evaluating note, one must give credit to Heidegger and Hegel for bringing back the question of the meaning of being. Heidegger must be respected for the bold step he took to discuss "Being" without prejudice to any religion but purely on philosophical ground. He believes that "Being" is a mystery and he seems to allow Being in a continuous mystery. Heidegger says that other philosophers had abandoned Being and are in pursuit of beings. According to Heidegger, Being is a mystery that one can only approach but cannot penetrated. Being is temporal because it is tied to time. We also give credence to Hegel because he

attempted to resolve the old perennial problem of being by saying in being there is non-being. It means in subjectivity there is objectivity; they are brought together in unity.

Despite the positive aspect of Heidegger, he was also presumptuous. This is because he condemned the ideas of the other philosophers. Philosophy is the history of ideas that grows through revolts and counter revolts among succeeding and preceding thinkers. To refuse to acknowledge the efforts of his predecessors would render baseless and orientationless his own philosophical system.

For Hegel, he believes that human reasoning can penetrate all realities, here Hegel fails to realize that there is limit to reason. Reasoning stops where faith begins. One does not discover God through reason but through faith.

#### Conclusion

We have come to the end "Heidegger and Hegel on being". We give credit to both of them by discussing being which was abandoned. Heidegger believes that Being is a mystery. Whereas Hegel accepted that in being there is non-being and also that the Absolute spirit is not God but the principle that governs the universe. Hegel and Heidegger never mentioned that being is God. There is a better understanding of being today. There is a "Pure Being" which is the originative cause of all things and all creatures terminate in him. This being is God and unless we return to God human beings can never have peace. Heidegger and Hegel are silent about God. Hegel said there is subjectivity in objectivity, the societal well-being cannot be achieved by mere economic and social arrangements but through individual and collective decision to return the proper understanding of Being, for me is God.

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# Human Rights In Nigeria: An Exegesis

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## Abstract

*The idea of human right is a universal phenomenon. The effects and the genocides of the World War II propelled the United Nations to enact the Universal Declaration of Human Rights in 1948. Since then, the discussion, practice and implementation of human rights have continuously expanded both in concept and content. In Nigeria, a number of indices have positively or negatively affected the energy and strength of the development of human rights practice. This paper presents an analysis of the development of human rights in Nigeria and a synthesis of the past and present. It x-rays the idea and practice of human rights*

*as shown in various historical epochs in Nigeria. It affirms that Nigeria is a member and signatory to various international human rights instruments. It also avers that despite her being signatory to various human rights instruments, abuse of human rights could still be noticed in every nook and cranny of Nigeria. This paper concludes by listing some areas of human rights concern in Nigeria while maintaining that government is the highest instrument of direction with reference to the protection and promotion of human right. The global foundation of peace, justice and freedom is to this day intrinsically linked to the protection and practice of human rights.*

## Introduction

The issue of human rights has not only attracted the world governments recently<sup>1</sup> but has successfully penetrated the domain of international discourse and methodically taken a centre stage in global politics.<sup>2</sup> This movement was kick started by the United Nations in their Universal Declaration of Human Rights in 1948. At the declaration, they (member nations of the United Nations) did not only affirm faith in fundamental human rights, in the dignity and worth of human person,<sup>3</sup> but they went further to buttress the point that they have taken as one of their purposes, the struggle for the promotion and universal encouragement for the respect of human rights and fundamental freedom and equality for all.<sup>4</sup>

With the establishment of the Universal Declaration on Human Rights (UDHR), the UN emphasised the Universal nature of human rights. This implies that human rights are not exported from nor imported into any nation; rather, the universal nature of human rights implies that they are native to every race, nation and people.<sup>5</sup>

Over the years therefore, the idea of human rights has expanded and developed at the global level. This growth is however not without some subversions. Here, we focus on the growth, development and subversions of the human right protection in Nigeria. The philosophical background of human right is here identified in the natural law theory and the idea of human rights in Nigeria is seen from a philo-historical perspective, which leads to the enunciation of some areas of deep concern and contemporary hindrances to the actualisation of the dreams of United Nations and the constitution of the Federal Republic of Nigeria in terms of human rights. This will certainly help to improve the human rights situation in Nigeria.

## Natural Law: The Philosophical Foundation of Human Rights

For some legal theorists, the idea of natural law is obsolete and should not be used in contemporary legal and philosophical debates. For this group of thinkers, the concept of natural law points to

natural right, which unwittingly to the idea of universal morality. The global society is unfortunately replacing the idea of universal morality with the idea of subjective morality. Hence, instead of a discussion on objective morality, the global game changers feel more relaxed to discuss fundamental human rights. But be that as it may, the root of human rights is intrinsically conferred on the idea of natural law.

## The Concept of Natural Law

The natural law theory is quite distinct. Of all the theories/schools of thought in jurisprudence, the natural law school is quite differentiated. This is because the natural law theory is the only domain in the entire domains that is purely idealistic. Other theories of thought are pragmatical, experimental and scientific while the natural law theory is purely sustained by idealism. In other words, natural law exists in the platonic neumenal world and not in Hume's or Popper's empirical world. Thus, the greatest criticism of natural law is its inability to be demonstrated.

Like in most philosophical theories, there is no universal consensus in the definition of natural law. But classical theories give a similar definition of natural law, which views natural law as right reason in agreement with nature. This agreement with nature is of a universal application that is unchanging and everlasting.<sup>6</sup> Natural law therefore points to those dictates of nature which are eternal, universal, objective and divine. Elegido on this avers

Most natural law theorists, concide in defending the thesis that some actions are objectively right and others are objectively wrong. Many of them hold for instance that it is objectively right to keep promises or to be kind to neighbours and that it is objectively wrong to indulge in cruelty towards other human beings.<sup>7</sup>



He used the expression “objectively right” and “objectively wrong” to stress that it is not merely a question of what a person likes or dislikes, neither is it about a societal attitude. Natural law thus refers to acts that are good or bad for the entire human persons. It is a law that binds every individual in the category of human persons whether dark or fair, white or black. Natural law is therefore seen as the universal, eternal, and immutable law that holds the entire universe in being. Hence, that there is a universal negative law that evil should be avoided and a universal positive law that good should be embraced is the thesis of the natural law theorists.

Acceptance of natural law opens the gates for the acceptance of natural rights and natural right brings in the issue of morality and duty which emanates from the reasonable nature of man as man. On this, Njoku states:

With reason, man exercises control over his animal and rational nature, hence he is aware of an inner urge, the command of duty to act with responsibility. He recognises that the other human beings are endowed with the same rational nature as he is and that certain modes of conduct are due to them.<sup>9</sup>

Njoku further avers that given man's rational nature, the natural law theory seeks to explain natural law as a phenomenon of social necessity based on the moral perceptions of rational persons. In other words, natural laws are moral principles that derive from man's rational nature with the fundamental experience of the universal awareness of good and evil by human beings.<sup>10</sup>

#### Human Right and Natural Law

An analysis of natural law leads to the issue of natural rights, which again points to the idea of universal morality as we have discussed above. But the issue of morality is today a very controversial and debatable concept. The contemporary players in the natural law domain therefore bring in the

idea of human right as a contemporary terminology, which refers to those rights that human beings have as a result of their being human. So, human rights are natural rights, which are conferred on every human being. Consequently human rights are not the prerogative of any particular group of people, neither are they a special set of privileges for designated citizens of a given nation or region; human rights are characters to which individuals in the category of human persons everywhere are entitled to by virtue of the simple fact of their being human. They are special gifts given to human beings equally by God or nature. The characters of human rights therefore include: equality, immutability and universality.

Today human rights are pursued and promoted no more in reference to universal morality but in reference to universal right of man as human. Human rights thus are seen as emanating from a person's dignity and sense of worth. Every right pre-supposes a duty. If one has the right to his life, he also has the duty of preserving and protecting another's life. The expression “human right” is, however, relatively new in the field of political philosophy.

The establishment of the United Nations in 1945 and the subsequent announcement of the UDHR in 1948 brought the usage of the phrase “human right”. Human right replaces the phrase natural right, which is no more popular apparently because of its intrinsic connection to the idea of morality and or divinity.

#### Human Right in Nigeria

Nigeria is a member of various regional and international instruments for the protection and preservation of human rights. The highest instrument in Nigeria currently for the protection and preservation of human right is the 1999 Constitution of the Federal Republic of Nigeria. From the colonial era till date, Nigeria has shown sometimes negative and sometimes positive indices to the preservation and protection of human rights.

## Human Rights in Nigeria during the Pre-Colonial Era

The amalgamation of 1914 created the nation state of Nigeria. Events have shown that the amalgamation was a conglomeration of incongruous entities. The northern and southern kingdoms, tribes and tongues that emerged as Nigeria after the amalgamation were blanketed as pagans and barbaric and consequently had no law because they were erroneously looked upon as savages.

Some western authors have, basing their argument on the notion of state character in the protection and preservation of human rights, averred that a barbaric and savage group people could have no instrument for the preservation of human rights.<sup>12</sup> Hence, to them, the notion of human rights was foreign to the black continent.

The aforementioned historical antecedents' undoubtedly dragged the growth and establishment of human rights in the colonial Nigeria. But this does not in any way deny the fact that there were some measures of preservation and promotion of human rights in pre-colonial Nigeria. Dankwa affirms that long before the advent of colonialism, Africans had the notion of human rights.<sup>13</sup> Bello repeated this opinion when he stated that human rights were not alien to traditional African society.<sup>14</sup> Thus, the pre-colonial Africans knew of a system of human rights and adopted it to the political and legal situations existing in that era.<sup>15</sup> The volume of human rights protection as practised then may not be as elaborate as it is now yet there were glaring indications of the practice of such human rights like the right to life, right to freedom of movement etc. There were however serious institutionalised derogations from human right as practised then, like slave trade (some Africans corroborated with the western slave dealers to effect slave trade), the *osu* caste, human sacrifice, killing of twins et cetera.

## Human Rights in Colonial Nigeria

It has always been said that imperialism is a form of

colonialism. It is a continuation of the European penetration of Africa. Some thinkers have maintained that the basic motivation propelling colonialism is economic gain and political lordship. A colonial rule is therefore by definition a system of economic exploitation. In itself, colonialism is antithetical to the fundamental idea of human right. This is because the unwarranted domination and subjugation, which form the strongest instruments of colonialism are inconsistent with the idea of freedom which is the fulcrum and essence of human right. Hence, colonialism as an ideology negated the idea of fundamental human rights. This is because colonialism imposed several western values and the way of life of the west to a people who before colonialism have got their own systems of life in every domain.<sup>15</sup> Hence, colonial rule is by definition a the negation of human right.<sup>16</sup> What this implies is that the act of foreigners forcefully ruling and looting natives contravenes the fundamental right of self determination. So, subjugation and exploitation are contra indicative of the very essence of human rights. Nigeria like most African countries in the savannah had a good chunk of this negativity.

However, during the colonial era, the effort to protect and improve the fundamental human rights of the Nigerian people was not completely colossal. The Nigerian history also recorded various impressive and commendable strides exhibited during the colonial period by the colonial masters and their collaborators, like the abolition of certain customary practices like trial by ordeal<sup>17</sup> etc. Hence, the advent of colonialism in Nigeria was not a total curse in terms of contemporary notions of human rights. Colonialism produced some positive effects.<sup>18</sup>

## Human Rights Protection after Independence

1960 is popularly known as "Africa's year of independence", this is because (16) sixteen African countries got their independence that year, like Cameroon, Benin, Burkina Faso, Senegal, Togo, Cote d'voire, Niger, Nigeria et cetera. Although the dreams of the nationalists (pan Africanists) like Dr. Nnamdi Azikiwe and Julius Nyerere had not been

fully achieved. Yet, we must indicate that the campaign for the promotion of the fundamental human rights received greater imprints during the post independence period especially in Nigeria.

Even though it has not been achieved, but since after the independence, there has been some manifest support in terms of the desire and willingness towards the realisation of the full protection of human rights. These desires were vividly shown in the incorporation of human rights in all the post independence constitutions especially in the 1963, 1979 and 1999 Constitutions. This comes as an improvement on the Richard Constitution of 1946, MacPherson Constitution of 1951, and Littleton Constitution of 1954. The 1999 Constitution of The Federal Republic of Nigeria recognised these basic human rights:

Right to life, section 33, Right to dignity of the human person, section 34, Right to personal liberty, section 35, Right to fair hearing, section 36, Right to private and family life section 37, Right to freedom of thought, conscience and religion, section 38, Right to freedom of expression and press freedom, section 39, Right to peaceful assembly and association, section 41, Right to freedom from discrimination, section 42.<sup>18</sup>

Despite grafting human rights in her constitution, the post independence Nigeria went a step further to exhibit her readiness to protect and promote human right by the adoption and ratification of major international human rights instruments.<sup>19</sup> But mere grafting the human right indices in a country's constitution and being a signatory to regional and international human rights instruments are not good enough to objectively uphold a country to high esteem as it concerns the protection and promotion of human rights. A further break down of the epochs and periods in Nigeria will clarify the above reason.

#### Military Rule in Nigeria and Human Right

Since independence, Nigeria has witnessed eight military coups with six being successful and leading to successive military governments. Two coups

were foiled and aborted (there may be other foiled and aborted coups unknown).

The military governments in Nigeria were notorious for the suspension of the constitution. Rule of law meant nothing to the military governments; hence, the military ruled by decree and edicts which were very inimical to the protection and promotion of human rights. Since the constitution is the highest instrument of human rights in Nigeria, it therefore goes to say that any abrogation or suspension of the constitution is tantamount to a violation of the human rights. This is because the suspension of the constitution and enthronement of military decrees implied the avoidance of all the instruments of the promotion of human rights. On this, Dada avers:

Military intervention in Nigerian politics like in most African countries has undoubtedly had a destabilising effect on human rights protection. This is because of the autocratic nature of military rule. All the military governments unleashed varying degrees of terror on the populace and made negative impact on human rights.<sup>20</sup>

None of the military regimes in Nigeria favoured the idea of protection and promotion of human right. Each of the regimes had one form of obnoxious decree or another, which did not fair any better with the idea of human right. Thus, virtually all the military regimes in Nigeria from Aguiyi Ironsi to Abdulsalami Abubakar were guilty of monumental abuse on human rights.<sup>21</sup>

For instance, when general Babangida took over power in 1985, he repealed General Buhari's decree 4 of 1984, a decree that made it criminal to publish any material that was considered embarrassing or against the interest of the military government. There was renewed hope for freedom of expression both by the people and the media. Within the Babangida regime, political tolerance

occurred for some time. But this brief foray into human rights broke down when the regime began jailing its critics and firing employees who did not promote their views and ideas. This regime closed down more newspapers and banned more popular organisations than any other in Nigeria's post independence history.

#### Human Rights and Democracy in Nigeria

It has always been said that the worst form of democracy is better than the best form of military junta. Since independence in 1960, Nigeria has been under six different democratic government led by; Tafawa Belewa (1<sup>st</sup> Oct 1960- 1<sup>st</sup> Jan 1966), Shehu Shagari (1<sup>st</sup> Oct 1979 - Dec 31 1983), Olusegun Obasanjo (May 27 1999 - May 29 2007), Shehu Musa Yar' Adua (May 29 2007 - 2010), Goodluck Jonathan (2010 - May 29, 2015) and Muhammed Buhari (May 29 2015 - date).

While the military junta is the rule by decrees, the democratically elected government is a government by the constitution and rule of law. Hence, constitutional democracy is the natural domain for the protection and promotion of human right.<sup>22</sup> But this does not necessarily mean that Nigerian democracy has maximally promoted and protected human rights. There are several indices of the violation of human rights at various epochs of the comparably nascent Nigerian democracy. For instance, the first republic was known for political intolerance and the inability to manage dissenting voices and ideas. Innocent Nigerians were accused of and detained for weeks for infantile seditious allegations.<sup>23</sup> This, as it were, violated the constitutional right of freedom of speech for all citizens of Nigeria. More of such unconstitutional arrest and wanton violation of human right was also recorded during the civilian government of Shehu Shagari. There were incessant unlawful deprivation of rights and personal liberty of freedom of speech, movement et cetera. General Obasanjo's second coming into power as a civilian was just slightly better than his first coming as military. This is just because of the aforementioned that the worst civilian

government is better than the best military government.

The military hand over of power to the civilian which General Abdulsalami promised and fulfilled gave Nigerians good rays of hope and aspirations. Hence, there were high expectations for the incoming government. When Obasanjo was said to have won the 1999 presidential election, Nigerians were calm and hopeful despite the abnormalities of the election. Although Obasanjo's democratic government registered some good indices of development and governance but protection and promotion of human rights was nearly neglected.

There were worrisome cases of human rights abuse ranging from extra judicial killing, objectionable arrest, intimidation and detention. The daylight murder of Chief Bola Ige, the then Attorney General of the Federation still remains a knot Nigerians would need to untie, just like the letter bomb murder of Dele Giwa during the Babangida's military regime. The deplorable state of affairs in relation to human right abuse and corruption made the next government of Shehu Musa Yar' Adua to affirm upon inception that his government would hinge upon the corner stone of rule of law, due process and promotion and protection of human right. These promises and their fulfillment unfortunately did not live long to see the light of the day as the president died in office before the expiration of his first tenure as president.

The initial inability of the administration of President Goodluck Jonathan who succeeded Yar'Adua in fighting the menace of the dreaded Islamic terrorist group Boko Haram was indicative of a near complete neglect of the human right of the citizens of Nigeria. The northern parts of the country suffered untold manners of man's inhumanity to man, culminating in displacements, loss of property, destruction of property, severe injuries and death of several thousands of Nigerians. By the end of 2015, it was alleged that the persistent attacks of the Boko Haram had claimed the lives of over 6,500 civilians and the displacement of more than 700,000.<sup>23</sup>

Other indices of human rights abuse like kidnapping and unnecessary assault and unjustified killing were still being experienced here and there, now and again within the period of Goodluck's administration.

The present civilian government of Muhammed Buhari who came into power again on May 29<sup>th</sup> 2015, after winning the 11<sup>th</sup> March presidential election, has a penchant for disobeying court orders and this portends danger for our democracy.

#### Road Map for Better Human Right Protection in Nigeria

By the standard of international law, it is directly the onus of the state to ensure that adequate protection of human rights is established within her jurisdiction<sup>24</sup>. The implication of this statement is that it is the primary duty of the government to protect the citizens' human rights. Article 56 of the United Nations charter even upholds it that the primary mandate for the implementation of human rights lies with states.<sup>25</sup> Let us therefore list a number of areas that are calling for the attention of the government in promoting and protecting human rights in Nigeria.

##### 1. Freedom of Expression

There is improvement today in freedom of the press in Nigeria. But there are many rooms left for greater improvement. Press men and women in Nigeria still go through severe intimidations by/from the state security apparatus,<sup>26</sup> the present government should guard against this anomaly.

##### 2. Nigerian Police Force

Many a time, people rate the Nigerian police force as inefficient and corrupt because of the way they handle matters of human rights. The Nigerian Police Force violates human rights in several ways. For instance, in what is termed "heavy handed approach" to issues, this entails among others; killing of suspects without fair trial, excessive intimidation and use of discriminatory techniques in the investigation of crimes.<sup>27</sup>

Besides, the incessant and irregular roadblocks, which is the stock in trade of the Nigerian Police Force should be controlled by the government through the Inspector General of Police. Besides, bribery, extortion and embezzlement have some direct negative effects to the idea of the protection of human rights.

##### 3. Corruption

Corruption is the most endemic problem of Nigeria. The Nigerian public and private sector are smeared with shameful indices of corruption. At present, it seems that our politicians are among the most corrupt set of people in Nigeria. Most states are heavily indebted and cannot even pay salaries of workers. Most public institutions in Nigeria too have been run down due to unbridled corruption.

##### 4. Boko Haram

The evil of Boko Haram if not eradicated, will continue to diminish the idea of the promotion and protection of human right in Nigeria. This Islamic terrorist group has caused Nigeria and Nigerians untold hardship. Besides, on April 14, 2014, Boko Haram kidnapped approximately 230 female students from a secondary school in the northern town of Chibok. The whereabouts of some of the students have up til now not been located.<sup>28</sup> Until Boko Haram is clinically defeated, human rights protection will continue to suffer.

##### 5. Women and Human Rights in Nigeria

Women in Nigeria, Africa and the world face various degrees of human rights violations. Our government should be more favourable towards the eradication of all abuse on women and ensure that their fundamental human rights are always protected. It is always erroneously said that a woman's education ends in the kitchen, besides some people see training of a woman as a waste of time. But these opinions about women are wrong. They should in essence be given equal opportunity with men to engage in any field of life of their interest including governance. This is because

both men and women share equally in the inalienable human rights. Some women in Nigeria suffer various degrees of injustice and abuse of human rights like: sexual assault, inimical widowhood practice and lack of proper placement in offices et cetera.<sup>29</sup> The present government should look into the affairs of women in Nigeria more favourably.

#### 6. Child Labour and Child Marriage

Some Nigerian children within the age of 5-14 are sometimes forcefully engaged in child labour such as farming and street hawking. Within this age bracket, are many millions of children in Nigeria. According to the USA department of labour, 31 % of Nigerian children are working children, who are exposed to forced labour on various sectors.<sup>30</sup> Forced labour significantly affects a child's education negatively.

Again, early marriage which is prevalent in Northern Nigeria also negatively affects a child's education. Many girls are married before the age of twelve while some girls are married before their ninth birthday. This practice exposes the children to various ills and makes them susceptible to diseases, domestic violence and restricted access to education.<sup>31</sup> The federal government should address the situation.

#### 7. Ethnic Minority

Since independence, the minor ethnic groups have been agitating for equal rights in Nigeria. The aftermaths of the first military coup in Nigeria, which deteriorated to the awful experience of the Biafran war, (the highest monumental abuse of human rights in the history of Nigeria) has also put some agitation on Ndi Igbo who also feel marginalised in Nigeria. Many of the tensions between the ethnic groups arise from Nigeria's federal system and many of the minority groups viewed the governmental structure as skewed to favour some and disfavor some<sup>32</sup>

#### 8. Religious Minorities

By constitution, Nigeria is a secular state and there

should be no established state religion. Citizens thus should be free to practise their religion and faith, having been guaranteed their right of freedom of worship. The Nigerian population is predominantly divided between Christians and Muslims; yet, there are other minor religions practised by some individuals in Nigeria. Those should be free to practice their religion. What is happening today in southern Kaduna where the Christian population is being decimated is agonising.

#### Conclusion

We have traced the historical development of human rights in Nigeria. We have equally traced the challenges facing human rights in the course of this development and the ways to ameliorate them.

We maintain in this article that it is the onus of the government to protect and promote human rights in a given country like Nigeria. Now several international and local organisations collaborate with the governments of given nations with a view to establishing a free and peaceful environment, where every citizen would be allowed to exercise his/her basic human rights.

The Universal Declaration of Human Rights is agreed to be the foundation of international human rights. Since the establishment of the UDHR in 1948, it has inspired a rich body of legally binding treaties including the human right sections of 1999 Constitution of the Federal Republic of Nigeria.

Today Nigeria aims to respect, protect and fulfill human rights. This effort should be improved to enable the emergence of a free country, where individuals and groups are protected against human right abuses and the enjoyment of basic human rights becomes an imperative.

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# Mmet?ta Mmek?r?ta ? m? akw?kw? Site N'izik?r?ta Ozi Keotu N'am?mam? As?s?

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?m?

Ebumnuche nch?cha a b? ileba anya na nsonye ?m? akw?kw? sayensi as?s? n'?wa nzik?rita ozi keotu (?NOK). Nch?cha a hiwere isi n'at?t? mmek?r?ta Vygotsky, ?kachas?n'ogo nnukwu mwulite. E ji usoro nch?cha nnwe ?g? n'inweta ?s?sa n'aka nd??zaa b? nke nyeere any?aka inweta njiatule nnyocha a. Nch?p?ta nke nch?cha gosiri na ogo ?m? akw?kw? na-eji ?NOK am? ihe d? ala. Ha gosikwara na e nwere ezigbo mmet?ta na mmek?r?ta na mmas? ?m? akw?kw? n'am?mam? as?s? Bekee na sayens as?s? nakwa n'isonye n'ag?makw?kw? nke am?mam? as?s?. ? ma okwu nke mb? gosiri na e nweghi ezigbo ihe nd?che n'etiti akara nt?le na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?n'ogo iji ?NOK n'am?mam? as?s?. N'aka nke ??, ?ma okwu nke ab?? gosiri na e nweghi ezigbo nd?che d?n'akara nt?le na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?na mmet?ta mmek?r?ta nwere na mmas? ?m? akw?kw? n'am?mam? sayens as?s?. A s?na o kwes?na nd?nk?zi as?s? na sayens as?s? ga-etinye ?m? akw?kw? ha n'ihe gbasaara ?NOK makamwulite ogo ha n'iji ?NOK ar? ?r? n'am?mam? ha.

?kp?r?kp? okwu: nzik?r?ta ozi keotu, mmek?r?ta, omenala, ogo mwulite, enyemaka ibe, ngwak? usoro

Abstract

This paper studies the linguistics and English students' involvement in social networking sites/services (SNS). The study applied the Vygotsky's sociocultural theory with particular reference to the Zone of Proximal Development. It used quantitative method in retrieving information from the respondents. The results of the study showed that the extent of utilisation of SNS by the students in language learning is low. They also revealed that there is a positive influence of collaboration on student's interest in linguistic studies and on the student's academic engagement in language learning. Hypothesis one reveals that there was no significant difference between the mean rating score of male and female students on the influence of collaboration on student's interest in language learning. On the other hand, hypothesis two indicates that there was no significant difference between the mean rating score of male and female students on the influence of collaboration on student's interest in language learning. It is recommended that language and linguistics teachers engage their students in SNS activities to increase the extent they use SNS in learning.

Key words: social network, sociocultural theory, Zone of Proximal Development, language learning, collaboration.



### 1. Mkp?lite

? wa Nzik?r?ta Ozi Keotu (? NOK) so n'otu n'ime ak?r?ngwa a ma ama maka nzik?r?ta ozi. ? b? ?wa ikuku nke na-enyere nd?ji ya ar? ?r? aka imebe ihe e jiri mara naani ndi no n'otu ahu ma mee ka ha na-akpa nkata site n' ?r?rita ihe e tinyere gbasara ha/(Boyd&Ellison, 2007). Ahmed (2011) k?wara na ? NOK d?wagara iche n'?d?r? mkpar?ta ?ka/nzik?r?ta ozi nke k?mputa na-eweta n'?d?na ?ha na-ah? emereme ya n'? NOK. Nk?zi as?s? na-eji nway?? ap? na gburu gburu nke klaas?mkpuchi (ebe onye nk?zi b? naan?onye ike d?h'aka) na-aga n'?gbak? site n'ebumnuche mmad? na nd?z?r? par?ta nkata. O kwuru na ?z? kacha mma mmad? ji am?ta ihe b? site n'itinye onwe ya n'emereme keotu. Kamgbe Web 2.0 p?tara, nk?zi na ?m?m? as?s? na-ad?takwu mmas?nd?mmad? ma d?kwa mfe. O'Reilly (2005) k?wara na Web 2.0 b? ?n?d? mmek?r?ta ebe nd?ji ya ar? ?r? na-enwe ohere itinye oke ha n'?m?ba mm?ta ha, ma sitekwa na ya na-ezik?r?ta ozi n'ikuku. Leppisaari, Herrington, Vainio, na Im (2013) kwukwara ?z? na ngwa keotu d? ka Web 2.0 na-eme ka nd? mmad? mek?r?ta site na nzik?r?ta ozi nke k?mp?ta na-eweta na imebe ?gbak? ?m?m? n'ebe ha na-emebe ma na-ekesa mm?ta. ? bara nn?? uru maka ebumnuche ag?makw?kw? (Stevenson & Liu, 2010). ? gbanweela nn?? ?m?? ka o si n'onye nnara b?r?zie onye so na-akwalite ?gbak? ag?makw?kw? (Sykes, Oskoz, & Thorne 2008). Site na nsonye na mkpar?ta ?ka nke nd? ?m??, nzik?r?ta ozi keotu na-enye aka igbo mkpa mmad? na-ah? n'usoro nk?zi ?kp? (Zaidieh, 2012). Web 2.0 ewerela ?n?d? na klaas?as?s? ofesi, ebe a na-ewep?ta mma ? NOK n'am?mam? as?s? (Lomicka & Lord, 2009). Ya b?, ngalaba d? iche iche nke am?mam? as?s? d?ka ag?mag?, ederede, ekwumekwu, egemnt?b?nd?e wulitere site na Web 2.0. ?f?d? nka nd?a na-aka mma ma e jiri Web 2.0 mebe ha ebe ? b? na d?ka Stevenson na Liu (2010) siri kwuo, ?d?d?mkpar?ta ?ka na nwulite nd?ha nke onye ji ya ar? ?r? ga-ewetanwu 'ezigbo ?wa' nka egemnt?na ekwurekwu nke na-

ad?h?na ngwa ?m?m? Web 1.0. Godwin-Jones (2005) zip?tara na nd?nkuzi na-eji Web 2.0 na nkuzi ha, ya b?, ak?r? ngwa nzimozi ?s? ?s?, okwu nchekwara (p?dkast) a ga-enwetenwu na ?n?d? egwuregwu gbadoro ?kw? n'?wa ikuku, na-enyere nd??m?? as?s? aka ha na nd?nwe as?s? ?par?ta nkata ka ha wee mekwuo nke ?ma na nka as?s? ha. Na nzik?r?ta ozi keotu, nd?otu na-enwe ike ikek?r?ta fa??, foto, onyonyo, mepee bl??g?, zip? ozi, ma mee ezigbo mkpar?ta ?ka ma na-agbanwer?ta echiche na mkpar?ta ?ka nd?enyi (Zaidieh 2012). N'agbanyeghi na ?t?t? nzik?r?ta ozi keotu maka am?mam? as?s? erubeghi af? at? ha p?tara, ?f?d? n'ime ha nwere nd?otu buturu ibu (Stevenson & Liu, 2010). *Facebook, Twittema Myspace* b? ebe nzik?r?ta ozi keotu ?t?t? mmad? matarala ma jirikwa ha ar? ?r? (Ractham & Firpo, 2011). Obere nch?cha ka e merela n'iji ? NOK ar? ?r?, e leghi anya, ? b?r? maka ad?m?h?r? ya n'ag?makw?kw? ?kchas? n'am?mam? as?s?.

N'itule ?t?t? uru mmek?r?ta na echiche at?mat? Vygotsky n'ogo nnukwu mwulite, nch?cha a na-ach? ilebanye anya n'ogo ?wa nzik?r?ta ozi keotu si emet?ta ndap?ta n'etiti ?m? akw?kw? nd?na-eme ihe ?m?m? sayens as?s? naan? Nch?cha a ch?r? ilebanye anya n'ihe nd?a:

1. Ogo ?m? akw?kw? na-eji ? NOK n'am?mam? as?s?.
2. Mmet?ta mmek?r?ta na mmas? ?m? akw?kw? n' ?m? sayens as?s?.
3. Mmet?ta mmek?r?ta na nsonye ag?makw?kw? ?m? akw?kw? n? na sayens as?s?.

? ma okwu nch?cha

? ma okwu nke mb? gosiri na e nwegh?ezigbo ihe d? iche n'etiti akara nt?le na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?n'ogo iji ? NOK n'am?mam? as?s?.

? ma okwu nke ab?? gosiri na e nwegh? ezigbo nd?che d?n'akara nt?le na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany? na

mmet?ta mmek?r?ta nwere na mmas? ?m? akw?kw? n'am?mam? sayens as?s?.

## 2. Nt?leghar?ag?mag?

D?ka ?wa na-eto na nj?ta site n'ozi na nka na ?z? mgbasa ozi, a g?p?gh?nd?nk?zi as?s? (Taranto, Dalbon, na Gaetano 2011). Nd?nk?zi as?s? nwere ike were ebe nzik?r?ta ozi keotu kesaara ?m? akw?kw? ha ?f?d? ozi gbasara nd?na nk?zi ha. E nwere ike ?g?ta uru ha n'?r? nke Wanock, 2009, Melor, 2007, Abidin, 2010, Munoz na Tower 2009 na Yunus, Salehi na Chenzi, 2012 na nd???z?. Ya b?, ha na-eme ?m? akw?kw? ka ha b?r? nd?nwe as?s? n'?d? dijital n'?d? na a na-enye ha ak?r?ngwa ?m?m? ihe n'?z? na-enwegh? mgbakas?ah?. ?m? akw?kw? na-enweta ezigbo ihe site n'? NOK nke na-enyere ha aka inweta nka as?s? d?iche iche, ?z? d?iche iche e si akpar?ta nkata, n'ikuziri onwe. Nd?nne na nna nwere ike ilele etu ?m?m? ?m? ha si aga.

N'aka nke ?z?, o nwere ?gh?m. ?f?d? n'ime ha b? na ha nwere ike imet? mmek?r?ta onye nk?zi-nwata akw?kw?. ? na-ewe oke oge ?kp?, ideghar? na ?gbanwe ak?r?ngwa ?m?m? onye nk?zi n'?wa ikuku. Nd? ?m?? nwere ike izute ad?gh?ma ? b? at?kwasagh?obi n'inweta ?ntanet? ?f?d? ?m?? nd? nke usoro am?m akw?kw? ?kp? maarala ah? nwere ike ?h? ya ka ihe siri ike ?g? ak?r?ngwa n'?wa ikuku. O nwere ike iwep? uche ?m? akw?kw?mee ha ka ha soro n'emere nd???z? kar? emereme ?wa ikuku ha kwes?isonye. E nwere ike, ha agagh?etinyenwu ikikere ak? na uche ha n'?r? ebe ? b? na ?f?d? n'ime ha na-amap?a ka ha si h? (h? Simon, 2008; Munoz na Toner 2009; Richard na nd???z?, 2008; Grandzol, 2010, Kabilan, Ahmed, na Abidin (2010); Rosenblum 2007 na nd???z? maka ?gh?m d?n'iji ?wa ikuku am? akw?kw?). Any?ga-agafezi n'at?mat? mmekor?ta na omenala n'am?mam? as?s?.

At?mat? mmekor?ta na omenala n'am?mam? as?s? ?t?t? n'ime at?mat? nakwa nch?cha banyere

mmata na am?mam? as?s? gbakwas?kar?kw? na nchemi echiche n'elebagh?anya nke ?ma n'uru mmek?r?ta bara (Barnard & Campbell, 2005). ?n?d? mmek?r?ta na mkpar?ta ?ka b? at?mat? mmek?r?ta na omenala nke L. S. Vygotsky mere ka ? p?ta ihe. Vygotsky (1978) r?r? ar?mar? na mmek?r?ta na omenala d?mkpa n'?m?m?. Ya mere, a na-agh?ta mmatadebe ihe mmad? mgbe e lebanwere anya n'ike mmek?r?ta ya na nd???z?. Echiche Vygotsky b? na nd? mmad? na-eji ak?r?ngwa as?s?, ak?r?ngwa a na-ah? anya, ak?r?ngwa nke mbunuche, na ak?r?ngwa omenala were na-am? ma na-ahazikwa amumamu ha. ? ch?p?tara as?s? d?ka ihe kacha mkpa n'ak?r?ngwa nd?a. O kwuru na ?m?m? isi okwu na omenala na-ewere ?n?d? mpaghara mwulite d? nso. A k?wara ?n?d? mpaghara mwulite d? nso d?ka nd?che d?n'etiti mwulite mm?ta nke onwe na ogo mwulite a na-at? anya, nke a na-enweta site n'enyemaka olek?ta, - okenye ma ? b? site na mmek?r?ta nke nd???gb? ya ka ya mara ihe ah? (h? Vygotsky, 1978:86). Vygotsky wep?tara ogo ab?? na mwulite nwata: ogo mwulite nkeonwe na ogo mwulite a t?r? anya. Nke mb? na-ar?t? aka n'ogo mwulite ?r? ?b?r? mmad?, nke a na-amata site na nsogbu ? ga-egbonwu n'onwe ya. Nke ab?? b? ogo mwulite nke mmad? ga-erunwu site n'enyemaka nd???z?. ? b? ihe nd?che d?n'etiti ogo mwulite ab?? nd?a ka Vygotsky (,1978:86) kp?r? 'Zone of Proximal Development (ZPD)'. D?ka at?mat? mwulite omenala Vygotsky kwuru na mwulite nka ?m?aka nwetere/matara nke sitere n'enyemaka na mgbazi - onye nk?zi, okenye, ma ? b? nd???gb? ya makar?amamihe nwata ah? n'onwe ya. Ya b?, Vygotsky ch?r? ka e nye ?m? akw?kw? ohere ?kpar?ta nkata, ka ha wee nweta ?r? ?b?r? d?elu.

N'ihe d?ka af? iri ab?? gara aga, ?t?t? nd? nch?cha tinyere at?mat? mmek?rita na omenala Vygotsky n'?r? na nk?zi na am?mam? as?s? ?b? na nke ofesi (h? Frawley & Lantolf, 1985; Donato, 1994, 2000; Lantolf & Appel, 1994; Lantolf, 2004, 2006; Lantolf & Thorne, 2006; Swain, Kinnear &

Steinman, 2010). Nch?cha nd? a kwenyere na ?t? ?mata as?s? onye ma kwenyekwa na ngh?ta nke sitere na mkpak?r?ta nakwa ntinye nkeonwe (h? Krashen, 1985, 1995; Gass 1997, 2003; McDough & Mackay, 2006) na-enye aka n'am?mam? as?s?. Ogo mwulite na omenaala bara uru n'ichemi echiche ime nakwa mmata as?s? ? (MA?). f?d? nd?odee kwuru na ? d?mkpa ?m? ihe nd? ah? na-aga n'ime uche na n'?b?r? mmad? site na mmek?r?ta nd? otu (h? Thorne 2005; Lantolf 2006; Zuengler & Miller, 2006). Ya mere na a na-ah?ta am?mam? as?s? n'at?mat? mmek?rita na omenala ka usoro mwulite (h? Newman & Holzman, 1993; Lantolf, 2006).

Etinyela ZPD na nch?cha am?mam? as?s? ofesi na ?b?. Otha (1995) k?wara ZPD nke MAI d?ka nd?iche d?n'etiti ogo mwulite as?s? ?b? (A<sub>2</sub>) ?m?? di ka etu o si eji as?s? ar? ?r? n'onwe ya na ogo mwulite ka elu nke a na-at? anya b? nke sitere na mmek?r?ta nd??s?? ka ya maara as?. Nk?wa a p?tara na site n'enyemaka nd? nk?zi, nd??gb?/na nd?as?mb??, nd??m?? A<sub>2</sub> ga-enweta kar?ta etu ha kaara inweta n'onwe ha (h? Otha, 2000; Lightbown & Spada, 2006; Thorne & Lantolf, 2007; Barnard & Campbell, 2005). Ntinye at?mat? ogo mwulite na omenala n'?r?, ?kchas?ZPD, n'am?mam? as?s? ewep?tala ?z? d?mma e ji am? as?s?. Nke a na-ap?ta ihe n'iji usoro ?wa ikuku na ebe nzik?r?ta ozi keotu n'am?mam? as?s?. Usoro nd?a na-enyere ?m?? as?s? aka ha na nd??gb? ha, nd?nk?zi, na nd??z? na-as? as?s? ah? nke ?ma ?kpar?k?ta nkata iji mee ka ?m?m? d?mfe.

E nwere ebe nzik?r?ta ozi keotu kar?otou nar? (Baralt, 2011). A na-eji ?NOK am? as?s? n'ih? na ha na-eweta ?t?t? ohere n'ime ag?makw?kw? e nwere ?t?t? omenala. Site n'ijik?ta ?wa ikuku nd? a, nd? nsoeme nwere ohere ?m?ta omenala nd??z?, ha na nd?nsoeme nd??z? si n'omenala ?z? ma ? b? nke ha akpar?ta nkata, ma soro nd?nsoeme si na mba ?wa d?iche iche mek?r?ta (h? Ferdig na nd??z? 2007).

Godwin-Jones (2006) kwuru na ngalaba nke mkpar?ta ?ka site n'?wa ikuku ad?tala mmas?

nd??kachamara n'am?mam? as?s?. Ya mere na a na-ah?tazi ?NOK d?ka ak?r?ngwa am?mam? na nk?zi as?s?. Basalt (2011) kwuru na Godwin-Jones b? onye mb? ji ?NOK k?zie as?s?; ?NOK na-enye nd??m?? ohere iji as?s? r?? ezigbo ?r?. ?f?d? nch?cha (d? ka Abrams, 2003; Böhlke, 2003, Kern, 1995; Lai & Zhao, 2006; Salaberry, 2000; Sykes, 2005) kwetara na e nwere nd?iche d? n'etiti usoro am?mam? as?s? ihu na ihu na nzik?r?ta ozi k?mputa na-eweta wee na-ekwu na ike ikpeaz? kacha aba uru n'am?ma? as?s?.

E nwere ?t?t? ag?mag? yitere ezigbo mmet?tara mmek?r?ta ?m?m? ?kchas?nke e ji k?mputa eme. Lin, Hsiao, Tseng & Chan (2014) edep?tala ?t?t? nch?cha emerela na nso nso a maka mmek?r?ta na klaas?as?s?. Ak?wap?tala mmek?r?ta d? ka ihe na-ewulite njali mm??, nchemi echiche, nke g?nyere ime nke ?ma n'ag?mag?, na icheta ihe ogologo oge (Brown, 2008; Dillenbourg, Baker, Blaye, & O'Malley, 1996). E nwere uru nd? ?z? am?mam? mmek?r?ta na-abara obodo igosi na ? na-abawanye mmek?r?ta na ?n?d? egbe bere ugo bere n'obodo (Salomon & Globerson, 1989). ? na-enyekwa aka n'iwulite nke mmad? na mmad?, ezi uche nye ?r? otu na mmek?r?ta otu (Lin, Hsiao, Tseng, & Chen, 2014). N'ih? ?gb? k?mputa a, a na-eji k?mputa eme ?t?t? emereme nke mmek?r?ta so na ha. Ilebanye anya n'?f?d? nch?cha e merela banyere iji k?mputa enwe mmek?r?ta ga-aba uru.

E tinyere nkwardo k?mputa n'?m?m? mmek?r?ta n'?r? (h? Koschmann, 1996; Stahl, Koschmann, & Suthers, 2006) Ha kwuru na ? na-akwado ojiji k?mputa n'obere otu n'kwalite mmek?r?ta. Nd?nch?cha d?ka Koschmann, 1996; Stahl, Koschmann, & Suthers, 2006 na Stepp-Greany (2002) etinyela mmek?r?ta k?mputa n'?r? n'ag?makw?kw? as?s?. Ha kwup?tara maka ad?mire ya n'?m?ba ma jalie mm?? ?m?m? na mmas?, inwe ezigbo akparamagwa nye ?m?m?, ibute echiche d?elu na ncheta ka mma, na mgbakwunyere imekwu nke ?ma na nka as?s?. Site n'iji k?mputa, ?m?? nwere ike isonye

n'wa ikuku keotu nke nwere ike inyere ya na nd? ?gb? ya aka maara nweta ?m?m? d?mma. ?f?d? ebe nzik?r?ta ozi keotu ?z? ma ? b? ngwa Web 2.0 nd? ?z? nwere ike ?kwalite mmek?r?ta site na mkpar?ta ?ka keotu si n'wa ikuku b? bl?g na wiki. Ngwa nd?a na-akwalite mkpar?ta ?ka, nkesa ozi na mb?k?ta ?n? nke dijital; Web 2.0 na-enyere nd? otu na enyi aka ?na-an?k?r?ta/ezik?r?ta ozi n'etiti onwe ha. ? b? ?gbak? ebe nd?otu na-aj? aj?j?, nata?s?s?a, mek?r?ta iji mejup?ta mbunuche ha

E meela ?t?t? nch?cha banyere iji ak?r? ngwa Web 2.0 were m?? as?s?. N'izugbe, edep?tala nsirih?ta ?m? akw?kw? maka uru Web 2.0 bara n'm?m? n'Asoodar na nd??z?, 2014; Terumi na nd??z?, 2010; Woo na nd??z?., 2011; na Liu na nd??z? 2016). Nch?cha nd??z? met?tara af? ojuju, obi isi ike, na njali d?ka nsonye na-ak?wa na ?m? akw?kw? m?tara ezigbo ihe site n'iji Web 2.0 m?? as?s? (Ertmer na nd??z?, 2011; Ducate na Lomica, 2008; Hsuna nd??z?, 2008; Murray, 2007; Rivens Mompean, 2010; Shih, 2011; Woo na nd? ?z?, 2011;). Web 2.0 na-akwalitekwa af? ojuju nke nd?na-am? as?s? (Ertmer na nd??z?, 2011), mmas? na njali mm?? (Shih, 2011), mm?ba na nka

?m?m?, ?gba onwe ume, mkpar?ta ?ka, mmek?r?ta (Ducate & Lomica, 2008; Murrayna nd??z?, 2007; Rivens Mompean, 2010).

### 3. Usoro

Nd?nsonye g?nyere ?m? akw?kw? sayens as?s? na ?m? akw?kw? as?s? Bekee na-eme LIN 141 nke Mahadum Na?jir?a, Ns?ka d?ihe d?ka nar?at?, iri isii na at?. Nd?njime nch?cha b? ?m? akw?kw? nar? ab?? na iri asaa na ise site n'af? nke mb? ruo n'af? at? b? nd?kwetara isonye na nch?cha. A g?p?r? ?m? akw?kw? n? n'af? nke ikpeaz? maka na ha b? nd? na-ede projekt.?t?t? n'ime ha s?? na ha e nweghi ohere ?a aj?j? ndi ahu.? n? ?g? nj?maza e kere d?nar?ab?? na ise.? n? ?g? a d?obere n'ihi na ?f?d? ?m? akw?kw? an?gh? nso mgbe a na-anak?ta nj?maaza nd?a; nd??z? s?na ha t?furu nj?maza ha ebe nd??z? kwuru na ha chefuru nke ha n'?l?. ?m? nwoke d?iri itoolu na at? n'?g? ebe ?m? nwaany?d?otu nar?na iri na ab??.

### 4. Nt?cha njat?le na nk?wami

Na nkeji a, a ga-egosi, tap?a ma k?waa ?s?s?a ?m? akw?kw? nye nj?maza e nyere ha.

N/N	Mmebere	Nwoke N=93			Nwaany? N=112		
		Nkezi	SD	Mkpebi	Nkezi	SD	Mkpebi
1	Ana m eji ? NOK am? mkp?p?ta mgbochiume	2.04	0.76	00	2.01	0.71	00
2	Ana m eji ? NOK ach? akw? kw? d?m mkpa	2.01	0.69	00	2.03	0.64	00
3	Ana m eji ? NOK am? mkp?p?ta mkp?s ?nike	2.08	0.59	00	2.05	0.69	00
4	Ana m eji ? NOK am? mkp?p?ta ?daolu	2.09	0.91	00	2.07	0.70	00
5	Ana m eji ? NOK am? mkp?p?ta ?daume	1.06	0.71	00	1.09	0.68	00

Tebulu- 1: Nt?le na nkezi ?m? akw?kw? n'ogo ha ji ? NOK ar? ?r? n'am?mam? as?s?

N/N	Mmebere	Nwoke N=93			Nwaany? N=112		
		Nkezi	SD	Mkpebi	Nkezi	SD	Mkpebi
6	Ana m eji ? NOK n'?m?m? mmebe okwu	1.09	0.69	00	1.03	0.82	00
7	Ana m eji ngwa ekwe-nt?na nk?wami echiche m	2.01	0.72	00	2.09	0.76	00
8	Ana m eji ngwa ekwe-nt?am? ndep?ta	2.00	0.65	00	2.11	0.73	00
9	Ana m eji ngwa ekwe-nt?am? mkp?p?ta	2.10	0.69	00	2.03	0.68	00
10	Ana m eji ngwa ekwe-nt?am? nd'ha am?mam? ?da	2.07	0.81	00	2.12	.069	00
11	Ana m eji ? NOK am? am?mam? ?da	2.06	0.71	00	2.17	0.68	00
12	Mgbe ? b?la m ch?r? ?m? ihe, ana m eji ? NOK	2.09	0.69	00	2.01	0.82	00
	<b>NKEZI ? Y? KO</b>	1.89		00	1.90		00

OO - p?tara obere ogo, SD - p?tara standad divieshon ebe, N - p?tara n?mba

Site na njat?le e dep?tara na tebulu 1 d? n'elu, ?m? akw?kw??m? nwoke-?m? na nwaany? nyere ?s?sa gbasara mmebere nj?maza gosip?tara na ogo ha ji eji ? NOK am? mmek?r?ta d? obere. Nke a p?tara ihe n'akara nkezi nke mmebere ?h?r?; ya mere nkezi ke?y?k? 1.89 na 1.90 b? maka ?m? akw?kw? ?m? nwoke na ?m? nwaany? n'otu n'otu. Nke a na-egosi na ma ?m? akw?kw? ?m? nwoke ma ?m? nwaany?kwenyere na ogo e ji ? NOK am? as?s? - d?ala.

n'elu, ?m? akw?kw??m? nwoke-?m? akw?kw? nd? nwoke na nwaany? nyere ?s?sa gbasara mmebere nj?maza gosip?tara na ogo ha ji eji ? NOK am? mmek?r?ta d? obere. ?m? akw?kw??m? nwoke?m? nwaany?Nke a p?tara ihe n'akara nkezi nke mmebere ?h?r?; ya mere nkezi ke?y?k? 1.89 na 1.90 b? maka ?m? akw?kw? ?m? nwoke na ?m? nwaany? n'otu n'otu. Nke a na-egosi na ma ?m? akw?kw? ?m? nwoke ma ?m? nwaany?-kwenyere na ogo e ji ? NOK am? as?s? - d?ala.

Site na njat?le e dep?tara na tebulu- tebulu d?

Tebulu 2: Nt?le na nkezi ?m? akw?kw? ?m? akw?kw? nye - mmek?r?ta na mmas?dha n'am?mam? as?s?.

SN	Mmebere	Nwoke N=93			Nwaany? N=112		Mkpebi
		Nkezi	SD	Mkpebi	Miin	SD	
1	Ana m enwe oke mmekpa ah? mgbe m? na nd??z? na-am?k?ta isi okwu d?na sayens as?s? ?n?	1.22	0.72	Ekweghi	1.34	0.66	Ekweghi
2	? m?m? mmek?r?ta na-akpali mmas?m ?m? sayens as?s?	2.91	0.69	Kwere	2.59	0.98	Kwere
3	Obi na-ad?m ?t? mgbe ? b?la m m?r? mkp?p?ta ?daolu site n?m?m? mmek?r?ta	2.69	0.73	Kwere	2.97	0.89	Kwere
4	Ana m enwe mkpali mm?? mgbe m na-am? mkp?p?ta site na ?NOK	2.58	0.91	Kwere	3.07	0.69	Kwere
5	Obi na-ad?m ?t? ?m? mmebe okwu site na ? NOK	2.90	0.77	Kwere	2.98	0.89	Kwere
6	Obi na-ad?m ?t? mgbe ? b?la m na-am? nd?ha am?mam? ?da site na ?NOK	2.66	0.78	Kwere	2.77	0.99	Kwere
7	Ana m etinye uche m nke?ma nye isi okwu d?na sayens as?s? mgbe m m?k?tara ya ?n?	2.62	0.61	Kwere	2.93	0.73	Kwere
8	Obi na-ad?m ?t? mgbe ? b?la m m?r? as?s? nd?h?r? site n? NOK	2.58	0.59	Kwere	2.87	0.91	Kwere
9	Anagh?m agbaj? ?m?m? met?tara mmek?r?ta	2.74	0.64	Kwere	2.59	0.63	Kwere
10	Ana m enwe mmas?mgbe ? b?la m? na nd? ?z? m?k?tara mkp?p?ta usoro okwu?n?.	2.95	0.72	Kwere	3.06	0.59	Kwere
11	?m?k?ta ihe ?n? anagh?ha egbu mm?? m	3.09	0.66	Kwere	3.07	0.77	Kwere
12	Aka m ch?? ?m?m? mmek?r?ta kar?ha usoro ?m?m? nd??z?	3.99	0.72	Kwere	2.97	0.69	Kwere
13	Anagh?m ach? ?gha klaas?a ga-am?k?ta ?n?	2.93	0.81	Kwere	2.89	0.94	Kwere
14	Ana m enwe a??r?n?ihe omume? b?la e nyere site n?m?m? mmek?r?ta.	2.92	0.68	Kwere	3.03	0.88	Kwere
15	Ana m ah? nd?nk?zi na-akwalite ?m?m? mmekor?ta n'anya.	2.58	0.91	Kwere	3.07	0.69	Kwere
16	Aga m ach? ?kwalite ?m?m? mmek?r?ta ma	2.90	0.77	Kwere	2.98	0.89	Kwere

Site na njatule n? na tebulu 2 n? n'elu, ?m? akw?kw? ?m? nwoke na ?m? nwaany?niile zaghach?mmebere nj?maza nd?ah? kwenyere na ?m?m? mmekor?ta nwere ezigbo mmet?ta na mmas??m? akw?kw? n'am?mam? as?s?. Nkwenye nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?a b? nke e gosip?tara n'akara nkezi nke

mmebere ? b?la ebe nkezi ke?y?k? ?m? akw?kw? ?m? nwoke na ?m? nwaany?b? 2.76 na 2.82 nke kar?akara nturuugo 2.5. Nke a gosiri na ma ?m? akw?kw? ?m? nwoke ma ?m? nwaany? nwere echiche na ?m?m? mmek?r?ta nwere ezigbo mmek?r?ta na mmas??m? akw?kw? n'am?mam? as?s?.

Tebulu 3: Nt?le na nkezi nke nd??zaa na mmet?ta mmek?r?ta nwere na nsonye ag?makw?kw? nke ?m? akw?kw?.

S/N	Mmebere	Nwoke N=93			Nwaany? N=112		
		Nkezi	SD	Mkpebi	Nkezi	SD	Mkpebi
1	Ana m ejikari akw?kw? m kp?r? ihe mgbe m g?k? tara akw?kw? ?n?	2.62	0.61	Kwere	2.93	0.73	Kwere
2	Ana m etinye nnukwu oge mgbe m na-am?k?ta akw?kw? ?n?	2.58	0.59	Kwere	2.87	0.91	Kwere
3	Ana m etinyekwu uche m nyere isi okwu na sayens as?s? mgbe m na nd? ?z? na-am? akw?kw? na ? NOK	2.74	0.64	Kwere	2.59	0.63	Kwere
4	Ana m am?kar?akw?kw? n'?l? mgbe m mere ?m?m? mmek?r?ta	2.99	0.71	Kwere	2.61	0.61	Kwere
5	Ana m agbal?gh?takwu isi okwu mgbe m na mmad? m?k?r? akw?kw? site na ? NOK	2.78	0.78	Kwere	2.91	0.75	Kwere
6	?m?m? mmek?r?ta na-eme ka m d? uchu n?r?	3.03	0.66	Kwere	2.69	0.81	Kwere
7	? nagh?ad?m izu ike mgbe m na-am?k?ta akw?kw? ?n?	3.09	0.77	Kwere	3.09	0.96	Kwere
8	Ad?m nkwardobe isonye ?m?m? mmek?r?ta site n'? NOK	2.96	0.91	Kwere	2.88	0.81	Kwere
9	Aga m ahap? ihe nd??z? m na-eme ma ? b?r? na a kp?? m maka ?m?m? mmek?r?ta	2.68	0.55	Kwere	2.74	0.87	Kwere
10	Ana m ag? akw?kw? ?b?ch?? b?la kemgbe m bidoro m?k?tawa akw?kw? ?n?	3.00	0.65	Kwere	3.09	0.73	Kwere
	Nkezi ? y?k?	2.84		Kwere	28.4		Kwere

Site na njat?le e dep?tara n'elu, ?m? akw?kw? ?m? nwoke na ?m? nwaany?zaghach?mmebere njat?le nd?ah? kwenyere na ?m?m? mmek?r?ta nwere ezigbo mmet?ta na nsonye ?m? akw?kw? n'am?mam? as?s?. E gosip?tara nkwenye nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?n'akara nkezi nke mmebere ? b?la, ebe nkezi ke?y?k? b? 2.84 na 2.84 maka ?m? akw?kw? ?m? nwoke na ?m? nwaany?, nke kar?akara nturuugo 2.5. Nke a gosiri na ma ?m? akw?kw? ?m? nwoke ma ?m? nwaany?nwere echiche na ?m?m? mmek?r?ta nwere ezigbo mmet?ta na nsonye ?m? akw?kw? n'am?mam? as?s?.

? ma okwu mb?

? o<sub>1</sub> Enweghi ezigbo ihe nd?che n'etiti akara nt?le na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?n'ogo iji ? NOK n'am?mam? as?s?. E gosiri nch?ta nt?cha nnwale-t (t-test) maka ?ma okwu na tebulu 4

Tebulu 4: Nch?ta nnwale-t maka ?ma okwu mb?

Otu	? n?-?g?	Nkezi	SD	Df	t-cal	Sig. (2 tailed)
Nwoke	93	1.89	.60	4.4	1.594	.212
Nwaany?	112	1.90	.61			

Njat?le na tebulu 4 gosiri na ihe gbasara nke p?r? omume met?tara akara a gbak?tara na t (1.594) b? 0.121. Ebe ? b? na akara nnwale-t p 0.212 kar? ogo 0.05 mmet?tara, a nabatra ?ma okwu efu, na-egosi na enweghi ezigbo nd?che d?n'etiti akara niile na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?na mmet?ta mmek?r?ta nwere na mmas??m? akw?kw? n'am?mam? as?s?.

? ma okwu nke ab??

? o<sub>2</sub> E nweghi ezigbo nd?che d?n'akara nt?le na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?na mmet?ta mmek?r?ta nwere na mmas? ?m? akw?kw? n'am?mam? sayens as?s?.

Nch?ta nnwale-t maka ?ma okwu mb? d? na tebulu 5 d?n'ala

Tebulu 5: Nch?ta nt?cha nnwale-t, ?ma okwu nke ab??

Otu	? n?-?g?	Nkezi	SD	Df	t-cal	Sig. (2 tailed)
Nwoke	93	2.11	.69	4.4	1.594	.121
Nwaany?	112	2.06	.78			

SD (Standard Deviation)- Nsid?che Df (Differential)-Nd?che, t-cal (test calculated)- mgbak?tara nnwale, Significance Sig. (2 tailed) - Ad?m?mkpa (keab?)

Njat?le na tebulu 5 gosiri nnweike gbasara ?n???g? t(1.594) a gbak?r?tara d?0.121. Ebe ? b? na akara nnwale T (*T-test*) di 0.121, nke kar? ogo mmet?tara b? 0.05, a nabatara ?ma okwu efu, nke na-egosi na e nweghi ezigbo nd?che d?n'etiti akara nt?le miin na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany? gbasara mmek?r?ta na mmas? ?m? akw?kw? n'am?mam? as?s?.

#### 4.2 Nk?wami

Nch?p?ta nke nch?cha, gbasara ebumnuche nke mb?, nke lebara anya n'ogo ?m? akw?kw? n'iji ? NOK n'am?mam? as?s? gosiri na ?m? akw?kw? na-eji ? NOK n'ebe ? d?mma mana ogo ha n'iji ya ka n? n'ogo ntolite. ?f?d? ha a gbara aj?j? ?n? n'?n?d? izugbe kwuru na ha ab?gh? ?kacha n'iji ? NOK ar? ?r?; ha na nd?nk?zi ha na-eji ya mgbe ?f?d?; ha na-ejikwa ya ezik?r?ta n'etiti onwe ha ?t?t? oge. Ha kwukwara na ha na-eji *Facebook, Whatsapp, na 2go*. Mmad? iri na an? kwuru na ha na-eji *Twitter*. Nke a gosip?tara eziokwu d?n'ihe Ractham na Firpo (2011) kwuru na *Facebook-na Twitter* so n'?wa nzik?r?ta ozi keotu na-ewu ewu ma nwekwaa ?t?t? nd?otu.

Ka okwe si gbaa n'ebumnuche nch?cha gbasara mmas??m? akw?kw? n'inwe mmek?r?ta n'am?mam? as?s?. ?t?t? ?m? akw?kw? kwuru



na nwata akw?kw? ? b?la nwere òtù mm?k?r?ta ihe o so n'ime ya. Nd?otu nke ab??, nd?si n'otu mmek?r?ta d?iche iche, gosiri na ha nwere otu na Facebook ebe ha na-akpar?ta nkata mgbe ha na-an?k?tagh??n?. Ótú ?zaa gosiri na ihe kpatara o jiri h? imek?r?ta site n'? NOK n'anya b? na mgbe ? na-ah? ka nd? ?gb? ya na-akowa isi okwu tara akp? n'enweghi nsogbu, ? na-eme ka ya nwekwuo mmas?n'isi okwu ah?. Nke a dabara na nch?p?ta Otha (2000), Lightbown na Spada-(2006), Thorne and Lantolf (2007), na Barnard na Campbell (2005) ndi ch?p?tara na n'am?mam? as?s? ?b?, mmek?r?ta nke ?gb? na-enyere nd? ?gb? aka ?m?ta ihe nke ?ma kar? etu ha ike na naan?onwe ha. Ya b?, mmas?a na-enwe n'isi okwu a na-ak?wa ga-emet?tar??m?m? ha n'?z? d?mma. Mgbe a j?r? ha etu ha si ahazi mkpar?ta ?ka, ?t?t? n'ime ha kwuputara na ? b? onye kachas?mara ihe n'otu na-edu otu ah? ma na-ahazikwa ihe na-agan?. N'kpa ?ch?otu onye ?zaa kwuru na onye isi anagh?edu onye na-ah? ??; n'ih? ya, ? gagh? edunwu n'ih? gbasatara ag?makw?kw?. ? gbakw?nyere na ?b?r?godu na e were ?ch?h?nye onye na-amachagh?akw?kw?, ihe e mere b? ?gwa ya ka o si n'otu ah? p?? maka na ? ga na-ah?ta ihe kpatara na ? gagh?edunwu nd?otu ya n'?gbak? mkpar?ta ?ka. Echiche ?p?lite ma ? b? ?h? onye nduzi otu ah? met?tara echiche d?n'ime ZPD.

Na mmejup?ta ebumnuche 3, ?m? akw?kw? na-am? as?s? gosiri na mmek?r?ta nwere ezigbo mmet?ta na nsonye ag?makw?kw? ha n'ih? ?m?m? sayens as?s?. Nke a dabara na nch?p?ta Otha (2000),- Lightbown & Spada (2006)-, Thorne na Lantolf-(2007), na Barnard na Campbell(2005). ?f?d? ?m? akw?kw? a gbara aj?j? ?n? kwukwara na site na mmek?r?ta, ha esonyekwuola n'?m?m? na ngalaba sayens as?s? d?iche iche nke kaara isi ike ma ? b?r? na ha- mere ya na nke onwe naan?.

## 5. Nch?k?ta

Nch?p?ta nch?cha a gosiri na ?m? akw?kw? na-eji ? NOK am? as?s? pere mpe. O gosip?takwara na e nwere ezigbo mmet?ta nye mmas? na nsonye?m? akw?kw?-?m? akw?kw? n'?m?m? sayens as?s? ?m? akw?kw?- . ? ma okwu nke mb? gosiri na enweghi ezigbo - nd?che n'etiti akara nt?le na nkezi nke ?m? akw?kw? ?m? nwoke na ?m? nwaany?n'ogo iji ? NOK am? as?s?. N'aka nke ??, ?ma okwu nke ab?? gosiri na e nweghi ezigbo nd?che d?n'akara nt?le na nkezi nke ?m? akw?kw? nd? nwoke na nd? nwaany? n'inwe mmas??m? akw?kw? n'am?mam? sayens as?s?. Etu okwe si gbaa kwadoro na at?mat? obodo na omenala na-emet?ta nd? mmad?. Ya b?, ?m? akw?kw? sayens ? NOK na-emet?ta mmas?na nsonye ?m? akw?kw?.

## Alo

N'gbado ?kw? na ndap?ta nke nch?p?ta a n'ebe o met?tara ihe ?m? akw?kw? kwuru banyere ogo ha na iji ? NOK maka mmek?r?ta d? ala, a t?p?tara alo a:

1. Nd?nk?zi n'izugbe na nd?nk?zi sayens as?s? kp?mkwem kwes? itinye ?m? akw?kw? ha n'? NOK. Nke a ga-enye aka ime ?m? akw?kw? ka ha jiri ? NOK na-eme emereme mmek?r?ta n'ih? gbasara ag?makw?kw?.

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# Nnyocha Ndahie Usoro ? s?s? Na Nka Odide Igbo

E.E. Mbah, J. . Mba na B.M. Mbah  
*Ngalaba Am?mam? As?s?, Igbo na As?s? Na?jir? Nd?? z?,  
Mahadum Najir?a, Ns?ka*

? m?

Nch?cha a bu n'obi ?le ?d?as?s? t?mad?ka o si met?ta Igbo. ? t?lere njirimara izugbe as?s? n'?d? ?h?p?ta agwara Igbo d?iche na nke as?s? nd??z?. O nyochara ka e si edep?ta agwara as?s?, nke Igbo ketara oke n'ime ya ma k?wata ka o si yie ma ? b? d?iche n'ihe a na-as?. N'ga n'ihu, ? gbal?k?wata ihe kpatara ?d? ?n?d? a. O bukwara am?ma gbasara ihe a p?r? ?? anya ya n'?d?ihu. E jiri at?t? akara na nke ekworo az?mihe t?chaa ngwa nch?cha ya. A ch?p?tara na Igbo, d?ka as?s? mba ?wa niile, nwere mkp?r? edide e ji as? na-edep?ta ya. Etu o sila d?, n'ihu na nd??cha buru ?z? t?? at?mat? ide Igbo ede ma b?r? nd? agh?tachagh??da Igbo, ha degheriri ?t?t? mkp?r? edide Igbo. Nke a mere na ?t?t? ederede anagh? egosip?ta ekwurekwu. Tinyere nke a, ?f?d? ?m? af? Igbo t?mad?nd?nd??cha buru ?z? zute ma were olu ha malite ide Igbo ch?r? ka olu ha b?r? olu Igbo izugbe. Nd??z? gbaghara nke a; nke a bulitere nd?r? nd?r? mkp?r? edide Igbo. ?nw? gbara mb? igbochi nd?r? nd?r? a site n'iwep?ta usoro e ji ede Igbo ta a. Mkp?r?

edide mkpebi a ezughi oke; ?t?t? mkp?r? edide na-eweta echiche n'?t?t? olu-nd? ap?tagh? na ya b? mkp?r? edide Igbo izugbe; ya b? na ?t?t? mkp?r? ?da na-eweta nd?miche n'okwu ap?tagh? na mkp?r? ab?h?Igbo izugbe. ?z? kwa, ?t?t? nd?na-eme oyibo na-edede aha ha etu mas?ha; n'ihu na onye ? b?la nwere ikike ide aha ya etu mas?ya, o nweghi ihe a p?r? ime nke a. Nke kacha mee ka a na-edede ihe a nagh?as? b? na ?t?t? nd?Igbo na-esite n'echere na usoro Bekee ede Igbo. Nke a p?tara na tupu ha edebe Igbo, ha na-eburu ?z? ch?p?ta ihe ? p?tara nakwa etu e si ede ya na Bekee. N'oge ugbu a, e nwere ?t?ndek? na ndesa; nke a met?tara okwu nd?a ga-edek? na nd?a ga-edesa edesa na nsirih? nd?Igbo. Usoro nke a na-ewep?takwa ederede na-enupu isi n'ekwurekwu. Alo a na-at? b? ka onye ? b?la na-agbal? na-edede Igbo n'usoro nwere nt?nala n'iwu e ji ak?wata as?s?. Mana nke ka nke, ka a h? na e nwere akw?kw? ?g?g? n'Igbo. Ka nd?nyocha na nt?cha nwee ihe ha na-agbado ?kw? na-ar? ?r? ha; o nweghi as?s? usoro edide ya na-enweghi nt?p?.

Mkp?lite

As?s? b? ihe kpatara na mmek?r?ta mmad? na ibe ya d?. E wep? as?s?, echiche onye ? b?la ga-akw? ya n'isi; mkpat?ta ya ga-ad? ya n'obi. Mmek?r?ta mmad? na ibe ya ga-ad?n'd?ogbi. Ebube mmad? gaara na-as? isi. Nke a kpatara e ji as?na as?s? b? ?bara mba.

As?s? d?n'd?ab??; ha g?nyere as?ras? na ederede. As?ras? b? ?d?d? as?s? nke biri n'ekwurekwu. Ka Williamson (1984) si k?wata, n'ime ?d?d?as?s? ab?? nd?a, ekwurekwu b? nke nt?nala; ya kakwa d?mkpa. ? k?wara na nwata ? b?la na-amata ma s?? as?s? obodo ya n'enweghi nk?zi ? b?la. N'aka nke ?z?, o nweghi nwata nwere ike ide as?s? agb?r? ya n'enweghi onye k?ziiri ya ya. ?z? kwa, e nwere ?t?t? as?s? d? n'wa nke a na-as? naan?as?; a nagh?ede ha ede. Nke a p?tara na ? b?gh?as?s? niile ka a na-edede mana o nweghi as?s? nke a nagh?as? as?. N'aka nke ?z?, e nwere ?t?t? as?s? d?n'd?naan? ederede nke a nagh?as?z?as? ugbu a. As?s? nd?a b? as?s? nw?lara anw? nwere mgbe e dere ha ede; mgbe nd?na-as?bu ha nwachara, akw?kw? e dere gbasara ha b? ihe f?z?d?ka enyo ncheta ha. Mbah (2011) k?watara na as?s? ederede dabere na nke as?ras? n'ihina na ? b? site na ya ka e si enweta nke ederede. Mp?tara nke a b? na mgbe ? b?la a na-ama am?ma imebeta mkp?r? edide maka as?s?, a ga-agbal?h? na ihe a na-edede gayite ihe a na-as? as?.

N'ihina ak?k? ala d?iche iche; ?d?d?mkp?r? edide e ji ede as?s? anagh?e?omi usoro ?s?s? ya. ?t?t? ihe na-akpata ?d? ?n?d? a; ?na at?, awamanya ebidoghi na mba niile otu oge. N'ihina nke a, ?f?d? obodo na-amalite ?? aj?j? gbasara onwe ha tupu nd??z?. Nd?malitere usoro edide na nk?wa e ji ede ma na-ak?wa imirikiti as?s? na mba ?wa ta a b? nd?Griik. Nd?Sanskrit nwere usoro edide ha; nd?Cha?na, Igbo na A?rii Koost nwekwara at?t? edide d?iche iche. Usoro ?d?hala Igbo b? Nsibidi (h? Mbah, 2004, Okebalama, 2004 & Nwadike 2010). ?t?t? usoro edide nd?a b? eserese. Usoro a na-ese enyo ihe jii n?chite anya ya. ?gh?m ?d?edide a b? na ? nagh?eseta ihe nh?r? n'uche d?a?aa, d.k. akp?mas?, ikuku, ???,

?n?nanya. ?d?edide a na-ese?ta onye ma ? b? nd?n? n'?d??n?d? a jii gosip?ta nke a; etu o sila d? nke a anagh?egosip?ta naan?mbunuche kp?m kwem. Ya b?, ihe a na-ese anagh?eyi ihe a na-as? n'as?s?. ?d?usoro edide ?z? b? nke nsinuche. Na nke a, a na-eji akara d?iche iche na-egosip?ta mkp?r? ?da d?n'as?s?. Oge ?f?d?, mkp?r? akara nd?nwere ike ?n?chi anya mkp?r? echiche ma ? b? mkp?r? ?da. ?d?nke na-an?chi mkp?r? ?da ka a nabatara d?ka nke ka mma kar?a ?d?nd??z?. ?d? a ka a na-akp? mkp?r? edide ab??ch? O nweghi ka mkp?r? ab??ch? si yie ihe a na-as? as?; ? b? ?m?m? ka e ji amata nke na-an?chi anya ihe ? b?la.

Ihe ?z? b? na ?t?t? oge, otu mba na-awakpo mba ?z?, n?gide ma ch?ba ha. Mgbe nke na-eme, nd?mb?ara-ch? na-akata ihe nd?ha ji aka ike ach?ga na-eme. ?t?t? oge, ha na-eme gide as?s? ha ma manye ha n'gbaso usoro as?s? nke ha. Otu ?z? kacha mfe jii gbuo mba ? b?la b? ?nara ha omenala ha t?mad?as?s? ha. Mgbe nke a mere, nd?mb?ara-ch? na-eji usoro obibi nd? na omenala ha dochie nke nd?ha na-ach?. Ebe ? b? na o nweghi as?s? ab?? b? otu, mgbe nd?mb?ara-ch? jiri usoro as?s? nke onwe ha t?? nt?nala nke nd??z?, o nweghi ka ederede na as?ras? ha ga-esi b? otu.

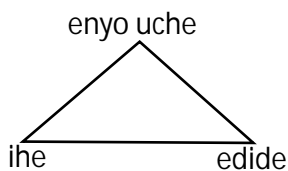
?z? kwa, ka chi na-efo ka a na-am?tawanye ihe. ?t?t? oge, mgbe e dep?tachaa usoro edide as?s?, a na-enwe ihe ndap?ta nke ga-eme ka e nweta mkp?r? ?da ma ? b? okwu ?h?r?. ?na at?, mgbe agb?r? ab?? ma ? b? kar?a b?ak?tara ?n?, ha na-emek?r?ta. Mmek?r?ta a na-eme ka ha gbanwer?ta okwu ?h?? nke na-ad?bughi n'as?s? ha. Mgbe okwu ?h?r? nd? a nwere agwara as?s? na-ad?bughi n'as?s? ah?, nke a na-eme ka ihe a na-edede ede gharai?omi ihe a na-as? as?.

A ch?k?tala nsogbu ederede ?t?t? as?s? nwere, ihe kpatara ha na ?z? d?iche iche a ga-esi ahazi ha. E dep?takwala ?f?d? nsogbu ederede Igbo nwere. Etu o sila d?, o nwebeghi nch?k?ta nk?wa miri emi gbasara nsogbu nd?a. Nsogbu nch?cha a b? ileba anya n'ihe d?iche iche kpatara na etu e si ede Igbo anagh?agbaso usoro ?s?s? ya.

N'agbanyeghi na e nweghi usoro edide ?t? as?s?, nke onye ? b?la kwek?tara na ya, Williamson (1982) dep?tara ?f?d? ihe usoro edide as?s? ? b?la ga-ag?nye. Ha g?nyere ?k?wali mkp?r? ?da, nd?n?d?, ?d?mfe, ndak?r?ta na iyi ?da amabu. Na nke nke, usoro edide as?s? ? b?la ga-enwe ike ?k?wata ?da as?s? ah? kp?m kwem; ?t? ?d??da ka a ga-eji na-ede otu mkp?r? ?da mgbe niile; nka mkp?r? edide ? b?la ga-ad?mfe ide ede; ? ga-eyi usoro edide as?s? ?z? t?mad? nd? d?d?bere ya nso (Wolff, 1954); n'ikpeaz?, ? ga-aka usoro edide nke ma ? b? nd?a mabu mfe. Ng?s?s? nd?a d?mkpa n'it?le usoro edide nye mkp?p?ta. Etu o sila d?nt? nd?a nyere nsogbu inweta n't?t? as?s?. Ya ka o ji d?mkpa na a ga-enyocha etu usoro ?s?s? na odide Igbo si dabadebe.

Nt?leghar?at?t?

At?t? akara b? at?mat? e ji ewep?ta akara d?iche iche e ji an?chi anya ?da okwu iji mee ya ka ? p?ta ihe ma n?chite anya ekwumekwu n'n?d? ederede. Onye a ma ama t?p?tara at?t? gbasara nk?wata ?da nye akara odide ya b? Ferdinand de Saussure. Etu o sila d?, ? b?gh?ya malitere at?t? a. Asad? (2013) k?wara na ? b? Pierce wep?tara at?t? a n'af? 1839. ? k?wara na e nwere ike iji ng?t? see ?d? jik?r? ekwurekwu na ederede. Anagb?g?, Mbah na Eme (2010) sep?tara ?d? njik? a na Bekee; Asad? (2013) gosip?tara njik? a n'Igbo:



Ka Pierce si k?waa, 'ihé' b? mkp?-aha ? b?la nke e nwere ike iji anya nk?h?ta ma ? b? were uche mata. 'Ihe' ? b?la na-enwe aha. Aha a na-ak?wa ya; ya b? 'edide'. Mgbe ? b?la ihe ah? na-ad?gh? nso, mgbe ? b?la a kp?r? ihe ah? aha, enyo ya ga-abata mmad? n'uche; ?ma at?, 'ite ?la' b? 'ihe' a na-ah? anya. Mgbe ? b?la e wep?r? 'ite ?la' ma kp?? ya aha, ?d?ite a na-abata mmad? n'isi. ?z?

kwa, e wep?kwuo ?da na-ewep?ta enyo ya, e nwere ike iji akara edide n?chie anya ya. ? b? akara nn?chi a ka a na-akp? akara edemede. Ya b? na d?ka Asad? si nap?ta Morris (1901-1979) okwu n'n?, 'akara edide' jik?r? usoro okwu, ihe na enyo uche. O nweghi ihe jik?r? 'akara edide' na aha a na-akp? ihe; ? b? ihe mba bara nk?ta ya ka ? na-aza. Nke a p?tara na ?da b? nh?r?nuche; a nagh?ah? ya anya. Nke a kpatara na a ch?? inye ya ?d?d?nke d?iche na ?d?d??da ?z?, a na-eji akara eme nke a. ? d?gh?ihe jik?r? akara na ihe ? na-an?chi anya ya; ?ma at?, na Bekee, 'f' nwere ?t?t? mkp?r? edide d?iche iche e ji ede ya. T?lee 'gh' na 'rough', 'f' na 'fish' nakwa 'ph' na 'philosophy'. Ya b? na mp?tara akara ? b?la b? ihe agb?r? ? b?la nyere ya. N'ih? na mkp?r? edide na ihe ? na-an?chi anya ya eyiteghi, ekwurekwu na-ad?iche n'ih? a na-ede ede. N'it?t? as?s? na mba ?wa gbaa gburu gburu, t?mad?n'ebe nd?mb?ara-ch? wubere edemede, ihe a na-ede d?iche n'ih? a na-as?. Nke a b? n'ih? na ha na-eji ?da as?s? nke ha ewube as?s? nd?ha b?ara-ch?. O nweghi as?s? ab?? ma ? b? kar? nwere otu ?d?mkp?r? ?da. Nke a mere na ndehie ?f?d? na-esite n'aka nd? ?b? wubere as?s? na-ab?gh?as?s? epum ha.

Mkpatara na as?mas? na edemede Igbo d?iche ? b?z?gh?ihe ak?k? na ? b? nd??cha malitere usoro ab?ch?Igbo (Nwadike, 2012 & Nwaozuzu, 2013). N'agbanyeghi na ha gbal?? ?d?d?mkp?r? ?da as?s? Bekee na nke Igbo ab?gh?otu. Nke a kpatara na ha gbasoro ?d?d?mkp?r? ?da Bekee wee wube usoro odide Igbo. E lee anya n't?t? aha Igbo ta a, ndegheri d?na ha d??t?t?, ?ma at? 'Enugu' (Enuugwu), 'Nsukka' (Ns?ka), 'Awka' (? ka), 'Owerri' (Owere), 'Awk?nanaw' (? k?naan?), 'Onitsha' (? n?cha), Asaba (Ashaba/Ahaba), Ngwo (Ngwoo), Izzi (Izhii) wee d?r?gawa. Nke a ab?gh?naan?n'Igbo ka ? d? Na Bekee, e nwere ?d?ndehie nd?a met?tara ?da 'f', d.k. 'rough', 'fish' na 'philosophy'. Na Yoruba, e nwekwara nsogbu nye ?da 'sh' d?ka n"Oshogbo", 'Osiele', na 'O?ogbo'. N'agbanyeghi na ihe at? nd? a b? ndehie, o nweghi ihe a kaara ime n'oge ah?;



aha nd? a na nd? d? ka ha atagidele. Ihe e kwesiri ime b? ihe nd? Idoma mere na steti Benue, ya b?, nd?? ch? ch? ma iwu ma gbanwuo ? d? ndehie aha nd? a niile; na mb?, a na-edebu Oturkpo na Oturkpa. Ma n'oge ugbo a, e wep? la 'r' d? n'okwu nd? a n'ihina ? d? gh? na mkp? p? ta ha. Nd?? ch? ch? ala Igbo kwesiri manye obodo ? b? la ka ha gbanwuo aha nd? a e dehiere edehie.

Ka nd? ? cha batachara d? ka e si kwuo n'elu, e nwere nsogbu gbasara Igbo izugbe. ? f? d? ch? r? ka e jiri olu obodo ha mee Igbo izugbe (Mbah, 2004, Okebalama, 2004). Mgbe nke a na-adabagh? ha, ha kp? r? ekwo nk? j? na ha agagh? eji olu Igbo izugbe dee ya. Na nke yiri ya, Igbo izugbe ezuchagh? oke n'ihina na mkp? r? ? da ya anagh? an? chi ihe a na-as? n'olu Igbo d? iche iche. E nwere ? t? t? mkp? r? ? da nd? a na-anabatagh? n'Igbo izugbe; ha g? nyere hw (ahwa -af?), lw (alwa -nn??), ( e - gba ?k?), ? (?p? - nri ala), zh (zhi- gosi), shw (ashwanwa – nwa nne ? nya ah?) wdg. N'ihina ezughi oke ab? ch? Igbo izugbe, ihe a na-edede na ihe a na-as? ab? gh? otu. Emenanj? (1996) k? wara Igbo izugbe d? ka Igbo mfe, nke onye ? b? la na-agh? ta mana ? d? gh? onye na-as? ya d? ka olu ya.

Ebe ? z? ihe a na-edede na ihe a na-as? anagh? adak? b? n' ? da olu. Olu nd? Igbo ? f? d? na nke Igbo izugbe ab? gh? otu:

- 1 (a) Oriri nri (nd? haz?)
- (b) Oriri nri (nd? haz?)

Nd? Mbaise ga-as? '1a' ebe nd? Igbo nd?? z? ga-as? '1b'. ? z? kwa, mp? tara okwu Igbo ? f? d? d? iche iche na mpaghara Igbo ? f? d?; ma at?, 'echi'. Nd? Owere na Mbaise na-ewe nke a d? ka ? b? ch? na-ab? ab? ma ? b? nke gara aga. Mana mba nd?? z? na-ewere ya naan? d? ka ? b? ch? na-ab? ab?.

Ihe ? z? na-akpata na ihe a na-as? na ihe a na-edede ab? gh? otu b? na ? t? t? na-ekworo na a na-akp? okwu ? s? s? chee na ? s? as? s? na ide okwu ede b? otu. Ka any? t? lee ihe at? nd? a: Okoye, Okeke, Nwoye, Okereke. Aha nd? a ad? ighi ad? i. Ndezi ha b? Okooye, Okoeko, Nwaoye na Okoroeko. Ihe gosiri na e dezighi ha edezi b? ogbo

ha d? ka Nwankw?, Okonkw?; n'ebe a, 'o' nke a na-akp? p? tagh? p? tara ihe. Etu o sila d? e nwere aha nd?? z? d? ka Mbah, Nkp? r, Ezech wdg. ? b? ezie na e dezighi aha nd? a edezi; etu o sila d? mgbe ? f? d? ? b? r? na aha ghere oghe nke na e nwere ike itinye ha ihe ka ? gh? r? ihe ? z?, nd? nwe aha nd? a na-ekuchi ya. ma at?, ? b? r? na e tinyeghi 'Mba' 'h', e nwere ike ? gbakw? nye ya '-neefo', '-ji?g?', na '-d? we'. 'Nkpor' nwere nsogbu ab?? . Ihe a na-akp? b? ? kp?? mana n'ihina olilo ? da, ' ? ' gh? r? 'M'. Ihe o kwesiri ? b? ? kp??.

Ihe ? z? na-akpata na ihe a na-edede na ihe a na-as? anagh? ab? otu b? ngh? tahie na ntap? ? t? t? okwu Igbo (t? nyere Ohiri-An? che, 2010). ? t? t? nd? kp? r? onwe ha ? ka mm? ta na-esi n'oyibo na-ak? wa ma na-edede Igbo; ha na-edek? okwu kwesiri ? w? r? onwe ha n'echere nd? Igbo ? n?, d.k.

1. (a) ? I? ? gw?
- (b) ? I? akw? kw?
- (ch) ? I? ? ka

Ewumewu nd? a b? nkeji ah? ? okwu; ha ab? gh? otu mkp? r? okwu. Ha niile na-ekwu maka otu isi okwu, ya b?, '?I?'. Okwu nd?? z? na-ak? wa ? d? '?I?' a na-ekwu maka ya. N'ihina nke a, a na-akp? ha 'aha nk? wa', ya b?, mkp? -aha na-ak? wa mkp? -aha ibe ya. N'iji gosip? takwa nke a, ka any? t? lee ah? ? okwu nd? a:

2. (a) Okoeko na-aga akw? kw?
- (b) Ada jere ? I? akw? kw?
- (ch) Okoeko na-aga ? ka
- (d) Ada jere ? I? ? ka

At? 2 gosiri na '?I?' na mkp? -aha na-eso ya enweghi ike ? otu okwu. '?I? akw? kw?' ap? tagh? 'school' d? ka ? t? t? nd? si eche; ihe ? p? tara b? 'school building'; ihe b? 'school' n'Igbo b? 'akw? kw?', d.k.

3. (a) Nna m gara akw? kw? mgbede
- (b) Odibo ya na-aga akw? kw? ehie

3 gosiri na '?I?' na 'akw? kw?' ekwesighi ? ? iji gosip? ta 'school'; '?I?' b? 'building' ebe



ma nd?na-ad?bughi na ya.

N'Igbo, a ga-ekele nd?Otu Nkwalite As?s? na Omenala Igbo. Ka nd?r? nd?r? mkp?r? edide Igbo biri n'af? 1960, ha gbal? na-emebeta mkp?r? okwu e ji ak?wa Igbo ma na-akwalite ya. Ta a, site na mb? ha na nke nd?n? ebe a, a na-ak?zizi Igbo bido n'?ta-akara ruo na mahadam. Onye izizi dere nch?cha Ph.D n'Igbo b? Ork. Chinenye Ezema. Nd? ?z? dere nch?cha ?ka mm?ta Ph.D ha n'Igbo g?nyere nd? a: Mz. Z. Iwuala, J. ?naa, na Ork. Gloria ?gb?, J. Ike, L. Ovute, Ife?ma Eze, Gloria ?nw?ka, Ifeyinwa Nwankw? (Mahadam Na?ir?a, Ns?ka) na Nny?gide N. (Mahadam Nnamd?Az?kiwe, ?ka). Nd??z? any? na-elek?ta ?r? ha g?nyere Angela Asad?, Cordelia Odo, Mercy ?sa?, Maudlyn Eze na nd??z? kar?iri; ta a, o nweghi onye kwesiri iji oyibo mee nch?cha n'Igbo n'oge ugbu a; akw?kw? nch?cha ad?a; nd? niile g?r? ya nwere ebe ha na-ar?gas??r?.

N'agbanyeghi mb? nd?a, nt?zi aka a na- enye oge ?f?d? na-akpata nd?miche d?n'ihe a na- ede na ihe a na-ekwu n'?n?. Ka any?t?lee nt?zi aka nd?a si n'?ka as?s? Igbo: my?, mb?, mv?. Okwu nd? a anagh? egosi ihe a na-akp?p?ta. Mkp?p?ta ha b? ?y?, ?b? na ?v? n'otu n'otu. Etu o sila d? n'ihina a na-akp?p?ta '?' na ?da na-eso ya n'otu ebe, ya b?, n'egbugbere ?n? a na-edek? ha ?n? d?ka mkp?negbugbere.

Mmechi

? d?gh?as?s? na-enweghi nsogbu ederede; ? d?gh?as?s? usoro edide ya na-erighi mperi. Nke Igbo ad?gh?iche. Na Igbo anagh?ede ihe a na-ekwu ekwesighi ime ka onye ? b?la daa mba. O nweghi as?s? na-ede ihe niile ka e si ekwu ya n'?n?. Onye Igbo ? b?la ga na-agba mb? na- edep?ta ma na-ag? akw?kw? Igbo. Mana nke ka mkpa b? na onye ? b?la ga na-agbaso nt?zi aka d? ad?belu s? mgbe e nwere nch?p?ta ?h?r? ga-eme ka nnupu isi d?mkpa. Nnupu isi a ga-enweriri at?t? na at?mat? as?s? na-akwado ya. Igbo ga- ad?

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# Nsukka Choral School (NCS): A delineation of the performance technique

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## Abstract

The Nsukka Choral School, an emerging choral style developed at Nsukka and conceptually defined as a stylistic variant and sub-genre of African vocalism, is an effort at the development of a distinctive composed choral music style rooted in the indigenous creative and performance norms and idioms of Africa from the Nigerian standpoint. Being a new creative cum performance style, the growing need for a definitive discourse on the performance style is considered critical. The gradual but persistent application of the style by student-composers and established composers further necessitates an urgent presentation on the performance technique to illuminate the required distinctive approach to its performance. Thus, this discourse is, specifically, an introduction on the performance technique based on samples from

Nsukka. With over 50 performances of works in this style within Nsukka and the gradual spread of graduates from the study programme to different cultural locations, an informed position is established for this presentation arising from first-hand experience of Nsukka samples, to guide presentations outside the Nsukka location. The presentation delineates the performance style for performers, educators, composers and researchers. Historical and analytical methods are employed in the study. My experience, creative and performance knowledge of the style and secondary sources form the sources of data for the discourse.

Keywords: choral, school, performance, technique, delineation

## Introduction and framework

Music, as an art, finds its expression through performance. Thus, different musical styles with their cultural leanings, over the ages, have relied on specific performance styles and techniques for their expression. Being an integral part of musical creativity, the unique features of a given music are considered in determining the nature of the performance expression suited to it. Also, a given musical material determines the nature of vocal, instrumental, and other considerations suitable for its presentation. In general therefore, because a musical work prescribes its performance norm, codes, paraphernalia, dynamics and other socio-musical aspects, a piece of music requires adequate study and understanding before its performance execution. Indeed, a unique musical style mandates clear understanding of the specific performance style for its meaningful performance presentation. By extension therefore, music making according to LeRoi Jones (1977) (as cited in Nixon et al, 2003) (including its performance) "results from certain attitudes and ways of thinking about the world. In other words, a musician's consciousness is a constellation of sensory information, feelings and emotions, reasoning, memory, intuition and imagination" (p.52). "Everything starts from the feeling of people in co-operation, resulting in musical sounds within the bounds of the style being played" (Tracey & Uzoigwe, 2003, p. 76). The performance of a piece of music necessarily must take into cognisance the style of the work and the projected result for its successful execution. The relationship of the parts is also given much attention. Thus, "the rationale for making music is entering into a contract of mutual relationship with other people where you are going to depend on them and them on you. If I cannot rely on your accuracy and you on mine, there is no music [performance]" (Ibid, p. 78).

Musical performance is not just an art on its own, it is also a technical process involving skills,

emotional and cognitive dimensions that give overall form in a presentation. Talking about ukom performance for instance, Tracey and Uzoigwe (2003) observed that "the most visible aspect that calls attention is the technical prowess of the player" (p. 85). While the technical part is quite visible in some instances, the emotional and cognitive aspects are very crucial in the achievement of the technical, presenting a relationship that cannot be divorced from a given performance presentation. Musical performance is thus, holistic, leveraging the ramifications of the stylistic distinctions of a given musical genre. Explorations of different performance interpretations and distinctions beyond the boundaries of music are constantly done as creative and compositional techniques and ideas develop. This supports the continuous broadening of skills and capacity in music to meet evolving musical forms. In response to the changing musical styles noticeable in the music eras (Antiquity through Romantic to the Modern music styles), performers have grappled with the new phases to ensure proper performance presentations of musical compositions. While existing literature copiously provide information on performers and the musical genres as well the compositional styles, similar attention has not been paid to the discourse of the performance techniques for the presentation of works in different styles. It has, generally, been assumed that once music is written, an informed performer should know the technique to apply in realising the music. This, indeed, has been the practice most of the time, at least, with the established musical genres. With this as the practice, many musical scores or works circulate without relevant information on the required performance technique. In fact, new genres are often not developed with adequate information on their performance techniques. Imitation of recorded works has been relied upon for subsequent performances, in some instances. To my mind, a composer developing a new genre is responsible

for providing details of the required performance technique. Be that as it may, I argue for the study and presentation of performance techniques of works for the guidance of performers in the presentation of given works, especially, those with unique features.

Compositions belonging to the Nsukka Choral School, a stylistic variant and sub-genre of African Vocallism (Onyeji and Onyeji, 2015), present new and unique style of choral music composition, with its own performance process. Proper performance presentation of this type of choral work, therefore, requires clear understanding of the techniques and performance process. Following below is my attempt to encapsulate the choral style and aspects of its performance style and requirements.

#### Nsukka Choral school

A brief on Nsukka Choral School (NCS) is added here to guide readers. A detailed presentation on the choral style and its ramification can be located in the Book of Readings published by the Faculty of Arts in 2015. The brief introduction on NCS below draws from this earlier publication on the choral genre (Onyeji and Onyeji, 2015, pp. 247-266).

#### Origin of Nsukka Choral school

Performance and creative requirements of Performance Workshop Groups introduced by Meki Nzewi at the Department of Music, University of Nigeria Nsukka in 1989 constrained the formation of various groups of which a unique choral group known as "Ten Mouths" was one, in addition to other conventional choral groups. Named after the number of singers, the group's creative direction was the composition and performance of *avant garde* choral music exploring and incorporating drum singing through transferring the roles of Nigerian musical instruments for the human voice as well as synthesizing the choral and performance

dynamics of indigenous African choral styles in movement and visual dimensions. Exciting, experimental and adventurous as it was, the new members, armed with high musicality and general musicianship, employed their creative ability in the composition, performance and production of whatever was deemed "unconventional" choral music modelled after some samples provided by Nzewi for the group. Quite unsettling in the mental and energy demand for the composition and performance, this fairly tasking beginning was the cradle for what blossomed as a creative style under discussion. In this and other groups that came after, attempts were made to avoid conventional choral style modelled along Western style of composition in the creative output for performance as a continuum of indigenous music. The success of this pioneering attempt is now consolidated by the application of the new style by the younger generation of choral music composers within and outside the Department.

It could be summed up that the experimental origin of the choral style based on sketches and samples produced by Nzewi formed the creative nursery on which a formal and expansive approach to the choral composition that could be called the Nsukka Choral School akin to Uli School of Fine and Applied Arts also developed at Nsukka (Iriwieri, 2010; Smith, 2010) developed.

#### Conceptual definition of Nsukka Choral school

The concept of Nsukka Choral School loosely laces together emerging choral compositional styles within and outside the Department of Music, University of Nigeria, Nsukka, as well as those of composers that seek to explore idiomatic and inherent features and elements of African traditional music for an art music composition for the human voice in unique ways that relate to the examples developed at Nsukka. The basis of this choral style is the adaptation of performance techniques from indigenous vocal and

instrumental ensembles and the synthesis of the idioms and performance behaviours and dynamics of such ensembles in the composition of a choral piece of music or a section of it. Such works are rooted in the performance idioms and creative norms of African vocal and musical instruments which evoke and support the need for a continuum in contemporary global context.

The attempt to simulate Africanism for the voice lays emphasis on the element of rhythm, percussive sound, dance, fragmented melodic style, cyclic motives, thematic repetitions, linear textural organization and tonal organization that characterize most African ensemble music. These manifest in the deployment of tones, melody, rhythm, melo-rhythm and harmonic structures; conscious efforts to transfer the roles of ensemble instruments to the voice in art music form, simulation of drum passages as well as dance and multilinear polyphony normative in traditional ensemble music.

Some of the creative features of the choral style are the dominant use of perpetual-ostinato variation as a canvas on which music of considerable length is constructed in a variety of moods and textures. The ostinato which could be in the form of repetition of the main theme, often serves as a unifying force in the composition. Scale structures and tonality found in African traditional ensembles are sometimes used. Harmonic structures of some of the works do not rely entirely on or vigorously pursue European classical functional harmony but explores harmonic (polyphonic/contrapuntal) structures of traditional ensembles. Simulations of roles of ensemble instruments are generally a prominent feature. Quite often, motivic ideas are derived from rhythms that are closely associated with identifiable traditional ensembles. Composers also strive to organize notes or tone rows in a manner that enables them derive the speech-tone flavour and percussive sounds that characterize some African musical ensembles in order to realize traditional African melodic and rhythmic concepts. In addition, most of the works

in the choral style favour the organic style of part writing akin to canonic works. Element of dance is dominant in the basic metric pulse of such works. This is enhanced by deliberate utilization of additive rhythms and staggering movements in rhythm. Known melodic themes from traditional repertoire are sometimes evoked in the works. In some instances too the element of communal-performance is evoked to enhance the contrapuntal and polyphonic textures. This element gives the impression of many layers of sound in operation at a given time.

In general however, the Nsukka Choral School is all about a creative language and identity for unique Nigerian choral compositions which, though understood at the international level of creative discourse, is firmly rooted in the creative idioms of African traditional music - a creative language that is independent of Western classical tradition but firmly interconnects with it. It is a creative musicology that strives to harness the creative potentials of African music for the development of a Nigerian creative "voice" in choral music based on certain perceived affinities and performance relationships of the human voice and African musical instruments. Such creative dualities are perceived as extension of the potential of the human voice as an adaptable instrument. This notion of the human voice as versatile instrument is the basis for constant creative exploration of the instrument from broad and interconnecting creative concepts such as *African Vocalism* (See Onyeji, 2006, *Composing Art Songs Based on Igbo Traditional Music: Concept and Process in Contemporary Times*, *Nigerian Music Review* Vol. 6, 27-46).

Practical guide to the performance of music in Nsukka Choral School style

Learning the score

A typical vocal score of a work in NCS style shows a deviation from the normal choral score. Such a score evidences attempt to capture sonic patterns and idioms from across and outside the vocal



domain, reaching out to the instrumental genres. Thus, such music scores place before the performers the critical challenge of identifying the musical style the works attempt to capture before proper study of the works can take place. Such works significantly interface vocal and instrumental genres, creating relationships that require higher levels of interpretation of the sonic materials. In other words, the score study/reading is not approached merely as lines for the voices but as creative simulations that must be understood before they are musically articulated. This does not exclude the norm in such works to have purely vocal sections. But taking off from the informed position of the knowledge of the creative intention puts the performer(s) on a strong pedestal to appreciate the creative and performance result required by the composer(s).

Quite often, such simulations and creative "discourses" expressed in the works leverage on the contrapuntal and polyphonic textures significant to the indigenous musical materials and styles the works draw from. The combined result becomes relative to the extent of understanding and interpretation brought to bear on each line from the perspective of the creative style by the performers. In the example 1 below for instance, the lines are not conceived as mere vocal melodies but as vocal drumming from membrane and slit drum types structured in a manner that creates unique effect in the combined result. The perception of the human voice as a versatile instrument informed its use for different creative results even in indigenous musical compositions and performances. Often,

the voice has been employed as a singing instrument as well as a means for simulating musical instruments sounds and other environmental sounds in different performance dynamics.

The frequent and integral employment of sound resource from non-vocal sources in this style of composition make it perforce for a performer not to rely solely on previous vocal music experience in the study and performance of these works. Strong attempt must be made to grasp the creative "language" of the work reflected on the sonic, textual and performance dynamics components for effective realization of the creative intention. Similarly, the performer's knowledge of the unique sounds of the various instruments simulated in the music is critical to the creative study of the musical scores. Bearing this in mind, one notes the existence of surface and deep levels of the musical scores. The surface level presents notes of various durations that could be mathematically realized, if not erroneously interpreted. This calls to mind another discourse elsewhere on qualitative and quantitative rhythmic composition (Onyeji, 2015) that critically studies rhythmic composition from the qualitative and quantitative perspectives. Studying such scores from the surface level of quantitative rhythmic and sonic interpretations only ultimately denies a performer the deep and rich resource lying beneath that significantly expresses the quality of sound required. Thus beyond the surface level, a performer must also learn and understand the deep level significant for the creative interpretation.

Soprano *mf* Da bi da da da bi do ba da bi da du ba e a - se

Alto *mf* Da bi da bi da bi da bi da bi da bi da du ba e a - se

Tenor *mf* Ko kon kon ko kon kon kon bu n'o fun - ne a - se o

Bass *mf* Da bi da do bi do da bu da da bi da du ba de o a - se

<sup>3</sup> S Da bi da da da bi do ba Da bi da da da bi do ba

A Da bi da bi da bi da bi Da bi da bi da bi da bi

T Ko kon kon ko kon kon kon Ko kon kon ko kon kon

B Da bi da do bi do da bu da Da bi da do bi do da bu da

<sup>5</sup> *mf* A-nyin - cha bu n'o - fun - ne, a-nyin - cha bu n'o - fua - fo e a - se.

<sup>5</sup> S *p* Da bi da da da bi do ba Da bi da da da bi do ba da bi da du ba e a - se

A *p* Da bi da bi da bi da bi Da bi da bi da bi da bi da bi da du ba e a - se

T *p* Ko kon kon ko kon kon kon Ko kon kon ko kon kon bu n'o fun - ne a - se o

B *p* Da bi da do bi do da bu da Da bi da do bi do da bu da da bi da du ba de o a - se

Ex.1. Vocal drumming simulating various musical instruments

### Vocal technique required

Elsewhere, we (Onyeji and Onyeji, 2014) noted that the voice, as an instrument for sound production by human beings through the mouth, can either produce speech or song by means of the vocal cords. Being a delicate instrument, it cannot be replaced or repaired if seriously damaged. It produces sound by means of the vocal cords in conjunction with other organs in the human body. Onyeji and Onyeji (2014) went on to argue as follows:

there is the possibility of training or developing the human voice to produce different sound qualities. Through the process of intensive and skillful training, the human voice can be prepared to produce a wide range of sounds in different tessitura. The voice is indeed a versatile instrument given to humans naturally. The human voice can expressively and reflectively produce music in various human languages and cultures if adequately trained.

The human voice functions in significant ways to reproduce unique sounds from different sources. It has been emphasized that NCS features sonic derivations from instrumental sources for the human voice. Interpretations and reproduction of such sounds mandates application of the human voice in unique ways to realise the required sounds. While it may be argued that vocal sounds do not require any special voice, it is generally accepted that certain musical genres require special vocal techniques for their proper delivery. Examples are found in Jazz music, Blues, soul music, Du wop, Rock music, etc. It is therefore not particularly a new development for a given

musical genre or musical style to require a particular vocal technique for its rendition. Significant to the proper realization of the NCS works therefore is the vocal technique employed.

With some parts of the works simulating instrumental sounds, reaching out to the essence of the performance norms and dynamics of the indigenous music from where they were derived, proper articulation of such sounds becomes critical to the performance and sonic result. Approach to the sounds would then start from the imagery the sounds attempt to capture to the enunciation of the specific sounds. The vocal technique then relies on proper understanding of the sonic orientation and nuances derived from the indigenous music.

The NCS requires dual vocal application of the human voice. On the one hand, the human voice is applied as a vocal instrument for the realization of vocal melodies. On the other hand, it is applied as a drumming instrument articulating and simulation ensemble lines featuring different indigenous musical instruments. The duality of the human voice as applied in NCS is hinged on the versatility of the instrument as argued earlier. Thus, NCS draws the human voice to a creative limit seen as an extension of its capacity and musical role. In the creative and performance situation therefore, a singer must accomplish these fairly contrasting vocal techniques in the musical delivery of the works. In some instances, nasal and chest voice application of the voice are required, while in some other instances clear singing voice is required. "Drumming" of vocal lines requires a singer to adopt a technique of placing the voice between speech and singing akin to recitative or what Nzewi (1997) calls melo-rhythm.

Musical score for Soprano, Alto, Tenor, and Bass. The score is in 12/8 time with a key signature of one sharp (F#). The Soprano part has lyrics "Da bi da da da bi do ba". The Alto part has lyrics "Da bi da bi da bi da bi". The Tenor part has lyrics "Ko kon kon ko kon kon kon". The Bass part has lyrics "Da bi da do bi do da bu da\_\_\_". All parts are marked with a dynamic of *mf* (mezzo-forte).

Singing the above passage that simulates drumming would be effective if the singers apply the technique just described above. Giving the lines pitch orientation essentially, would eliminate the instrumental character that identifies the lines. Thus, deliberate attempt is made to reach out to the concept and feel of drumming in the singing.

#### The soloist concept

While the concept of soloist, as a performer, does not require much discussion in the music parlance, its application in this genre may need some description or justification. Very often used in the situation requiring one major performer accompanied or unaccompanied, the word soloist, unequivocally, defines and identifies a performer whose creative and artistic knowledge of a work and his/her confidence enables him/her stand out for an independent rendition or presentation. Such confidence often draws from the strength of the expertise and knowledge of the music that he/she can leverage on for such presentation. Solo presentations require no conducting, mandating the singer to be well versed in the vocal, musical and performance techniques required for the specific work(s). The freedom to interpret a given work also enables a soloist put a stamp of creative signature on his/her performances. In all these, expertise, independence, freedom, creativity, confidence and control converge in the delivery of the works in such performances.

In NCS, each singer operates in the soloist fashion, as described above. This is crucial to the achievement of the overall goal of the musical style. Each singer/"drummer" must operate as a master musician, fully in control of the lines and delivers them with very strong confidence. The original concept of the works in this genre allows for such choral works to be performed without a conductor in the Western fashion. Thus, each singer internalises the lines and operates as a soloist of his/her lines. This is particularly so because each performer needs the freedom to concentrate on his/her lines for the musical and visual content to be fully achieved and expressed. The independence of the lines also constrains each performer to operate as a soloist. Although the result of the performance manifests group activity and team work, individual contributions as unique soloists determine the quality of the outcome. Thus, proper individual psycho-social balance and strength as well as optimal aural acuity are crucial to the achievement of the performance goal in NCS. Without group dependence on a choral conductor and with the performers focusing on the sonic and visual aspects at the same time, aural strength becomes very crucial to the processing of sound motions, balance, dynamics, tempo and the performance projections.

Transferring roles of instruments to the voices Drawing motivic and thematic materials from instrumental forms is a norm in NCS. Contrapuntal

and rhythmic patterns from instrumental genres greatly enrich the NCS works to the point they have become identifying if not the distinctive features of the works. Quite often therefore, instrumental cum ensemble patterns are evoked in the works in a manner that the voice articulates and generates intense structures similar to such ensemble textures the music draws from. The behaviour of the human voice at such instances would be to attempt to take up the instrumental roles and re-imagine such lines, evoking the instruments in the NCS performance context. The performer engages in the presentation of the imageries of the sonic structures from the various "instruments" employed in the work. Transferring the roles of instruments to the voice in this instance would then be to conceptualize the sonic patterns of individual lines as would be played by the indigenous musical instruments and using the voice to capture such sounds in the time, tempo, tonality and dynamics of the work. In this context, each singer or musical part becomes a "musical instrument" or a music part from an ensemble at relevant points where such passages exist in the works. The combination of melorhythmic (Nzewi, 1997) and definite pitch lines in such works creates a kind of contrapuntal and dense ensemble structures and textures that characterize NCS, giving it unique creative result. The roles of "instruments" in the instance of NCS take into account the ensemble roles of the particular instruments as well as the unique sonic features of the specific instruments. The voice is strategically employed to capture the roles and distinctive sonic features of the identified musical instruments for the expected creative result.

#### Aspects of performance dynamics

NCS performance presentations draw from a combination of Western and indigenous African performance norms and dynamics. While deliberate modulations in texture, intensity, tempo and all that go with a normal Western choral music may be brought to bear on a given

piece of music, NCS draws heavily from relevant and enriching sonic and environmental creative features available to the composers from their creative locations. Thus, such works have featured identifying sonic materials from various localities of the composers. The expression of such social/performance dynamics have also been spontaneous, drawing from the cultural experience of the performers for the enrichment of the performances. To this end, the performance of NCS does and is well accommodated to reach out to the creative and performance dynamics of the given cultural entity informing the music, for interpretation and meaning. Leveraging such sonic aspects rather enriches the output when well managed. Thus, NCS seeks to recreate open ended nature of indigenous music performances but in a controlled form. It is, indeed, a norm to have cyclical sections in the works that lend themselves to internal variations, dynamic articulations and creative interjections that uniquely identify and enrich the works. NCS thus permits internal extensions relevant and sensitive to the performance exegesis, akin to the experience in an indigenous performance situation. The performance dynamics in NCS is, thus, determined by musical and extra-musical factors, inter-roped and inseparable.

Nsukka Choral School quite often presents a visual dimension in the performance. These could be choreographed movements, dance simulations, light handclapping, group formations in sync with the musical themes, as well any other creative simulations that enhance the overall presentation in a given performance. The performance dynamics brought to bear on the NCS performance is a deliberate feature aimed at allowing individual and group visual interpretations that recall a typical indigenous music performance expression. In such instances, the group simply controls the momentum and latitude of the visual aspect as a non-functional musical presentation. Overall, NCS draws from the indigenous music of any place to articulate its

performance dynamics. A combination of the sonic and visual aspects gives NCS musical performance its overall form.

#### Conclusion

This paper argued for the proper presentation of performance styles appropriate to musical works which has not been very common. The NCS is considered a unique choral style requiring proper discourse on the performance norms and style to enable interested performers understand the nature and performance requirements of the choral style. Thus, the various aspects of the performance of the works are discussed to illuminate this style. It is expected that performers may leverage this discourse to give their presentations of this choral style appropriate interpretation.

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# Nt?le At?t? Emereme Nsinokwu Na Nke Ns?p?r? n'Agharata

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?m?

Ag?mag? jup?tara n'emereme nsinokwu na mmebere ag?mag? e ji ach? ya mma. Mana a nagh? etinye am?mam? ?b?b? n'usoro ag?mag? nd?a. ? t?t? oge ka a na-enwe ngh?tahie, mkpar?na okwu ?j?? nke na-esi n'?n? okwu ap?ta oge a na-akpa ?b?b?. Nke a na-eme ka ?b?b? ghara ?ga z?? site n'esemokwu na ?gba aghara nke a na-eweta mgbe ?f?d?. N'ih? nke a ka ederede a jiri gbado ?kw? na nt?le at?t? emereme nsinokwu na nke ns?p?r? nye ag?mag? Igbo iji leba anya n'agwa nd?mmad? na-akpa oge a na-akpa ?b?b? ?kchas?ebe okwu n?. E ji at?t? agwa ns?p?r? nke Leech na at?t? mmechu/mgbar? ihu na mmesa ihu nke Goffman mee nt?le n'ih? at?t? nd?a bu okwu n'obi maka na ?b? ya siwere ite ya na-agb?. Leech kwup?tara am?mam? kar??isii nke b? iwu d?na mkpar?ta ?b?b?. E nyochara iduuaz?Agharata nke si n'aka Ezikeojiak? ma si n'ime ya t?lee emereme nsinokwu na nke ns?p?r? d?

ka o siri met?ta at?t? na ?b?b?. A ch?p?takwara na a gbasogh?

usoro iwu mkpar?ta ?ka n'iduuaz?a t?chara d?ka at?t? nd?e ji mee nch?cha si k?waa. Nch?cha a ga-eme ka ezi mmek?r?ta bido d?wa n'etiti okwu na ?n?? n'ih? okwu amarala iwu d?na mkpar?ta ?ka, etu ? ga-esi debe ?n? were na-akpa ?b?b?, na-eledagh??n?? anya ma ? b? bugowe onwe ya elu. Nch?cha a ga-emekwa ka ?m? akw?kw? nwee mmas?n'?? na ?g? ag?mag? e dere n'as?s? Igbo. ? ga-enyekwa aka na mm?ta itinye at?mat? okwu site n'?gbasoro iwu mkpar?ta ?b?b?, nke na-edochabeghi ?f?d? nd?mmad? anya nke ?ma, b? nke ga-akpalite mm?? ezi mmek?r?ta, udo na ih?naanya tosiri ?d?n'etiti ?m? mmad? gbaa ?wa gburu gburu. . Any?nyekwara nt?zi aka ka e mere nch?cha a gawa n'ihu n'ih? ndaba ya n'ag?mag?.  
?kp?r?kp? okwu: At?t? Am?mam? ?b?b?, Iwu Emereme Nsinokwu, Iwu Agwa Ns?p?r? na Iduuaz?

Mkp?lite

A b?la n'ag?mag? ederede? b?la, isi sekp? nt? b? odee, ederede na ?g???. Odee b? onye dep?tara edemede, ederede b? echiche edep?tara n'?d?ag?mag? (?d?ghaa, ejije na ab?), ebe ?g?? b? onye na-ag?ma na-etinyekwa ngh?ta na ya b? edemede. Ag?mag? b? emereme nsinokwu n'ihina o jup?tara n'ah?dkwu d?che iche nke na-ak?waemereme ome. Site n'edemede, ode ?b?la na-ezi ?g?? ? b?la ozi, b? nke ? ga-ag? n'as?s? nzimozi ya ma tinyekwa ezi ngh?ta n'ime ya, iji t?lee uche nke aka ya ma ? b? nke odee. ? b?r? na ?g?? agh?tagh?as?s? odee ji zie ozi ya, mata na ozi e ziri anw?r??k? agagh?eru eluigwe aka mana ? b?r? n'ezi as?s??g?? agh?tachaa ozi niile odee ziri site n'?b?b? ha na-akpar?ta n'ederede ya, amata na ozi e ziri anw?r??k?eruola eluigwe nt?. Igbo s?na nwata agagh?ozi nke ?ma, ? gaa ya ugboro ugboro; n'ihia ya, mgbe ?f?d?, agh?tachagh?bzi na-ebute agatachagh?ozi. N'ihina nke a, odee ga-asa anya ya mmiri n'ih? as?s?? ga-eji zie ozi ya ma ? b? kpar?ta ?b?b? ya nke ? ga-ab? onye ? b?la nke ya na ya na-akpa ?b?b? mgbe a na-ag? edemede ya n'?d?? b?la ga-enwe ike gh?ta ma tinyekwa uche n'isi ?b?b? a na-akpa ka o nwee ike zie ozi nke ?ma.

N'as?s?, e nwebeghi ?t?t? ihe e derela n'Igbo maka isiokwu a b? ntule at?t? emereme nsinokwu na nkens?p?r? nye ag?mag?, mana e deela ?t?t? ihe banyere uru na ?n?d? ag?mag? na nd? nd?mmad?. Ag?mag? b?mgbaama e ji ak?wa ?wa na ihe nd?a na-ah? n'ime ya, nke g?nyere omenala hiwere isi n'ekete, al?mal?, nri, ejiji, aka?r? usoro ?ch?h?, usoro akwamozu, akparamak? na ?ba, ewumewu nakwa mmek?r?ta mmad? na ibe ya d?ka o siri met?ta ezina ?l?, ogbe, obodo ma ? b? mba. Nke a b? igosi ihe di iche iche mmad? nwere ike isi n'ag?mag? gh?ta banyere agb?r? ya na nke ndi ?z?. ? b??n?d? a ka Nwadike (1992:12), jiri kwuo na nch?k?ta nk?wa "ag?mag? b??r? nka sitere n'echiche p?ta ma b?r? nke e si na ya egosip?ta ma na-ah? nd?."

Nnabuihe (2009:83), na-ak?wa na ?r? nka ? b?la a kp?r? ag?mag? nwere uru ? na-abara nd? nwe ya ma ? b? omenala o si toputa. ? g?p?tas??

uru ag?mag? na-abara mmad? n'ala Igbo d?ka inye mmad? a??r? ma ? b? obi ?t?, ?mata nd? na nh?r??wa ma ? b? omenala nd?nwe ag?mag? ah?, inwe ak? na uche nakwa ngh?ta p?r? iche ga-enyere any?aka ibi ezi nd?, ?gbaso ?wa etu e siri h? ya na ?gbanar?hsogbu ? b?la kp?r? any? ihu, ?g??m?ta nkwenye na omenala nd? nwe ag?mag?? g?r?, n'ihina omenala nd?ah? na-ap?ta ihe n'ag?mag? nd?ah?, ?mata ide na ?s? as?s? n'?z? t?r? at?, d??g?, d?kwa omimi n'ihina as?s? ag?mag? anagh?ab? as?s? na-ad?oke elu ma ? b? jup?takwa n'ilu, ?kp?r?kp? okwu nakwa at?mat? okwu nd??z? na-enye ?g?? obi a??r?, mkpalite mm?? na echiche miri emi ; any?si n'g? ag?mag? nke mba nd??z? dere, gh?takwa nd? ome nka ag?mag? ga-enye aka n'idep?takwa ag?mag? nke nd??z? ga-esoro g?? ma ritekwa uru a na-erite n'ag?mag?. Ag?mag? na-enye aka ?mata ihe b? ezi ihe, ihe b? aj? ihe, na ihe d?iche n'etiti ezi ihe na aj? ihe. ? na-emekwa ka any?b?r? nd?na-akp? aj? ihe as? ma na-ah? ezi ihe n'anya, na-agbasokwa ezi omume.

Odeseye, Idowu-Osho na Bakare (2011:204) k?wara ?n?d? ag?mag? n'ime ka nd?r? ? nd?r? ?ch?h?nakwa ?ch?h?onye kwuo uche ya kw?r? ch?m n'ala any?. Ha sitere n'akw?kw? ejije at? ha t?lere gbaa agwa ?j?? nd na-ach ach?na nke nd?a na-ach?ach?n'anw?. Ha dep?tas?agwa ?j?? e jiri mara nd?nd?r? nd?r??ch?h?site n'akw?kw? ag?mag? at? nd?ha nyochara. Agwa ?j?? nd?ah? g?nyere; tigbuo z?gbuo, ?ma mmad?, igbu nd?aka ha d??cha, anyaukwu, mp?, ikwe nkwa emegh? eme,ibufusi ego ?ha, wuru wuru nta votu, ?gw??gw? na aja ?j?? d?iche iche. Agwa d?etu a ka e jiri mara ogo na ngh?ta amamihe nd? nd?r? nd?r??ch?h?any?

As?s? d?mkpa na mkpar?ta ?ka, ma ?d?e si eji as?s? ar??r? na mkpar?ta ?ka kacha d?mkpa. Oge a na-akpa ?b?b?, a na-ah? okwu ah? tupu at?p? ya ka udo na ns?p?r? ch?a, ya na ka ezi nkwek?r?ta d?n'etiti okwu na ?n???. N'ihina ya ka e ji nwee ?t?t? iwu nke na-ejide okwu na ?n?? oge ha na-ekwu okwu, nke ga-eme na ? b?r? na e sochaa ya nke ?ma, ?b?b? ga na-aga were were. ?



b??m?m? ka e si eji okwu eme ihe ka a na-akp? am?mam? ?b?b?.

Ederedeagbadosiri ukw? ike na ntule at?t? emereme nsinokwu na nke nsqp?r? nye ag?mag?. E ji akw?kw? ag?mag? Igbo ?l?r??h??mee nch?cha a. Etu o sila d?, e lebara anya n'iwu mkpar?ta?b?b? nke na-egosi etu ?m? mmad? si ekwu okwu n'?z? d? mma, ma zip?ta obi umeala.

Nt?leghar?Ag?mag?

N'ebe a, e lebara anya na nt?leghari at?t?, at?t? ejiri mee nch?cha, nakwa nt?leghar?isiokwu. Oge ?f?d?, mmad? ab?? ma ? b? kar?a nwere ike ?d?na-akpa ?b?b?, ihe kachaa mkpa n'ebe a b? ka ha na-edebe iwu usoro mkpar?ta ?b?b?. Finnegan (2008:8) k?wara na e wepu ihe nd?any?na-eme kwa ?b?ch?d? ka isi nri, iri nri, ????r?, ?nya ?gb? ala, na ihe nd??z? d? iche iche e ji aka eme, any?na-eme ihe nd?kar?i ihe nd?ah? kwa ?b?ch?site n'okwu ?n?, n'?z? d?iche iche d?ka na mkpar?ta ?ka ihu na ihu, ekwenti na ?d? ederede d?iche iche. O kwukwara na as?s? b? ?z? kas? elu any? ji ekele ekele, eme mkpesa, enye mmad? ibe any?mkpar?, ar?? ar?? nakwa izi ozi d? iche iche. Ka ?r? as?s? nwee ike ?p?ta ihe nke ?ma, na-enweghi?gbata-uhie ? b?la ka e ji nwee at?t? mkpar?ta ?ka nd?a.

At?t? emereme nsinokwu nke J.L. Austin (1962)

At?t? emereme nsinokwu b? J.L. Austin b? onye ?ka as?s? na fil?s?f?, b? onye mb? t?p?tara at?t? nsinokwu. ? b? n'af? 1962 ka ? k?wara etu e si 'eji okwu eme ihe' b? nke ? na-eb?tagh? tupu ? nw?? .At?t? a na-ak?kwa ?r? okwu na-ar? n'ime ?n?d?, omenala, as?s? ma gbakwas?kwa ?kw? n'emereme nd?so kwa ya. ? na-ak?wakwa agwa okwuu na ?n?? n'ekwumekwu ha, mbunuche ha, isiokwu, omenala nakwa ihe nd??z? ha bu n'obi akpar?ta ?b?b? d?ka o siri met?ta ?b?b? ha. Austin mekwara ka o doo anya na ya enwegh?ezigbo af? ojuju n'usoro nkewas? o mere banyere agwa njirimee. Nke a mere Searle (1969) ji kat?? nkewap?ta Austin (1962) n'?z? ab?? nd? a na-esotan?.

Emesia, Searle tinyekwuru echiche na ya

nke a kp?r? at?t? emereme nsinokwu (1979). Di ka Austin siri k?waa, Searle kwenyekwara na as?s? nd?r?r?, lingwistik, na as?s? fil?s?f?bu okwu nwere emereme n'ime as?s? mkpar?ta ?ka. Okwu nd?r?r? ? b?la ma a na-akpar?ta ?b?b? na-ab? emereme nke nk?wa mbunuche okwuu maka ?b?b? ah?. Nke a gbadoro?kw? n'okwu emereme nke Austin wep?tara maka nk?wa mbunuche okwuu, agwa njirimee na ngh?ta ?n??. Okwu nsin?r? na-ab?kar? mkp?r?okwu nd? na-egosi okwu agbamume, ntimiwu, ?ma ?kwa, ?kp? oku, ozi ekele na inye iwu. Searle b?ara ka o mezie ihe nd?o chere na-ad?chagh? mma n'at?t? Austin bu nke e biputere n'af? 1962 mgbe ? nw?chara. Nd??kachamara na f??s?f?ah?la ihe d?iche n'echiche Austin na nke Searle gbasara okwu nd?r?r?. Ebe Austin na-ak?wa okwu nd?r?r? n'?n?d? ihe niile, Searle k?waranke ya n'?n?d? nke ?g?g? isi na akparamagwa nke hiwere isi na nkwenye na mbunuche.

At?t? nkwekorita nke Grice (1975) maka ?b?b?

Grice (1975:45), kwuru na oge a na-akpa ?b?b?, okwuu ga-ekwu naan?ihe kesiri ka o kwuo, oge a ch?kwara ka o kwuo ya na n'oge o ruru ya ime nke a oge a na-akpa ?b?b?, nd?na-akpa ?b?b? kwes?r? inwe nkwek?r?ta n'?d?agwa na okwu a ga-ekwu, ka e nwee ngh?ta zuru oke, ka a ghara inwe onye ga-agh?tahie ibe ya. Nd?na-akpa ?b?b? ga-agh?ta onwe ha nke ?ma ka a ghara inwe onye ga-ekwu kar?a ihe kwesiri, b? naan?ihe nd?d?oke mkpa, hazie okwu ahazie ka o doo anya (Gardener, 1985). Usoro mkpar?ta ?b?b? nd?a, a t?r? anya ka a na-akp? iwu mkpar?taxka ma ? b? iwu nkwek?r?ta. Ha g?nyere:

- i. Iwu ekwufela oke
- ii. Iwu kwuo eziokwu
- iii. Iwu mmet?tara ma ? b? ndabara n'isi okwu
- iv. Iwu omume/agwa

N'ime ya, iwu ekwufela okwu okech?r? ka okwuu kwuo naan?ihe a ch?r? ka o kwuo, ghara ikwuru gawa ebe ?z? na-emet?tagh?isiokwu ?b?b?. N'aka nke ?z?, iwu kwuo eziokwu b? nke na-ach? ka okwuu kwuo naan?ihe ?mab? eziokwu, nke o nwere ihe o ji n'aka b? ihe nh?ba ama ma ? b?akaebe isiokwu. Ebe iwu mmet?tara isiokwu b? nke na-ach?



?n??n'ekwumekwu ha, ebumnobi ha, isiokwu na ihe nd??z? d?ka o siri met?ta?b?b?.

At?t? ns?p?r? d?ka Leech siri k?waa b? at?t? na-egosi mmek?r?ta d? n'etiti 'm/ any?na 'onye/nd? ??z?, na mkpar?ta ?b?b?. 'M' na 'any?b? onye na-ekwu okwu ebe nd??z? b? nd?na-ege nti. Okwuu na-emechakwa nye onye nke at? ns?p?r? ma ? n? ya ma ? b? na ? n?gh?? b? Geoffery Leech mep?tara iwu ma ? b? at?t?ns?p?r? nke ga- ewetu ?n?d? mkpar?n'enyegh?ns?p?r? ma b?akwa n'aka nke ??z?, bugo ?n?d? nkwanye ugwu na ns?p?r? nye ?n??oge a na-akpa ?b?b?. Leech na-akwadokwa etu a ga-esi mep?ta ma gh?ta as?s?na-adagh?iwu ns?p?r? na agwa ?ma. Ihe e ji hiwe iwu agwa ns?p?r? b? ka e nwee ezi mmek?r?ta n'etiti mmad? na ibe ya, ogbe/obodo na mmek?r?ta nke ?ha. N'ih i nke a ka iwu ji ekpelara ?n??kar?a okwuu maka na ? b? okwuu na-ekwu ihe ?n?? na-ege ma nke ?ma ma nke ?j??. Ya ka e ji debe iwu a ka o gbochit? okwuu n'?d?agwa d?a?aa ?na-akpa n' ?b?b? ma kwado ezi agwa na okwu ?ma.

?f?d? iwu d?n'at?t? ns?p?r? Geoffery Leech

- i. Nke ak? na uche: Nke a b?iwu na-eme ka okwuu jiri amamihe ya h?r? okwu nd?ga-ebelata mkpar?na nleda anya oge a na-akpa ?b?b?. Iwu a ch?r?ka e ji okwu nd?ga- enye ugwu na ns?p?r? were na-ezi ozi oge a na-akpa ?b?b?, nke ga-eme ka ?n??mee ihe a t?r? anya n'aka ya nke ga-abara ya uru. A t?r? anya ka okwuu ji ak? na uche ya h?r? okwu nd?d?mma, ga eme ka ?n?? mee ihe a t?r? anya n'aka ya.
- ii. Nke ?g?: Nke a na-ach? ka ebelata uru nye onye na-ekwu okwu ma mee ka ar??b?r?nkeokwuu; iwu nke ?g? na-ah? maka onwe (okwuu) ebe ke ak? na uche na-ah? maka nd??z? (?n??) Iwu ke ?g? na-ekwu maka ?d?mma ?n?? kar?a nke onye na-ekwu ekwu.
- iii. Nke njamike: Iwu nke a na-ach? ka ebelata nk?cha nke nd??z? ma bugoo otuto ha iwu

a na-akwado ka ana-aja mmad? ike oge o mere ihe ?ma kar?a ?d?na-ak?j?kar?ya oge ? b?la.?m?ma at? b??n?nwata `?gbal?ala, ezigbo nwa' oge nwata ah? kpara ezi agwa.

- iv. Nke ezi omume: N'ebe a,?kpa ?b?b? ga-ebelata ito onwe ya ma bulie ?t? onwe ya.? ga-ewedata onwe ya ala, ka nd??z? wee too ya. Ya b? okwu ya ga-ad? nro. ?m?ma at?, 'Nabata m ka m ha', 'Were m etu i siri h? m', 'Biko nabata onyinye ntak? a m jiri b?a', Ma ?la ?cha ma ?la edo, ? d?gh? nke m nwere ma were m ka m ha biko.
- v. Nke nkwek?r?ta: Iwu nke a na-ach? ka nkwek?r?ta d? n'etiti onwe (okwuu) na nd??z?. Ihe na-egosp?ta nke a nke ?ma b??ta, oge a onye ah?b?a gh?ta onwe ya, l?ghachi az?n'eziu che.
- vi. Nke ?ma iko:Nkeah? izizi na-ekwu ka e belata obi ?j?/?obi, ?kp? nk? n'ebe onwe (okwuu) na nd??z? n? ma mee ka e nwee omi-iko ebe ? d?elu n'ebe onwe na nd??z? n?.N'ebe a, a ga-eto ihe ?ma meere onye ?z?, b?akwa nwee ?ma iko n'?dach?nke dakwasara onye ?z?.
- vii. Iwu nke obisike: Nke a na-ebelata ? uche oge ? b?la na ? gagh?ad?mma ma ? b? na o nwegh?ihe d?mma ga-esi n'?b?b? a, ap?ta. Ka echiche g? b?r? na ? ga-ad? mma n'agbanyeghi ihe ? b?la, nwee nchekwube na ? ga-ad?mma.

At?t?mmechu/mgbar?ihu na mmesaihu Goffman (1969)

At?t? mmmechu/mgbar? ihu b? iwu mkpar?ta?ka nke Goffman (1969) t?p?tara maka mkpar?ta?ka. Iwu a na-egosi etu ihu mmad? kwes?d?oge a na-akpa ?b?b? site n'ile mmad? anya n'ihu wee k?waa ma o ji iwe na-ak?wa mbunuche ya na mba; ka ? na-egosi ihu ?ch? At?t? mmechu/mgbar? ihu na- ap?takar?ihe oge a na-aba mba, ya b? oge onye na- ege nti (?n??) kpara agwa nke okwuu anabatagh?

Nt?cha Iduuaz?Agharata

A t?chara iduuaz?Agharata site n'iwebata iwu nd? d?n'ime at?t? eji meen ch?cha.

Iwu nke ns?p?r?

Na nch?cha a, e ji am?mam??b?b??kachas?, iwu agwa ns?p?r? nke Leech ch?p?ta ?n?d? ime mm?? nke ?ha mmad?oge a na-akpar?ta ?b?b?. Ya ka o jiri gbado ?kw? etu ?b?b? siri met?ta ?n?? kar?a okwu. Ka okwu ghara ?gabiga oke n'imeso?n??omume n'?z? na-adabagh? adaba. T?lee ?b?b? a d?n'etiti agwa ab?? nd?a:

Okonkw?: E legh?anya, a n??lam ogologo mgbe ihe nd?a ?na-agwa m ekwegh?m agh?ta, ? b? g?n?mere nd?be any?? ? b? g?n? mere haji t?fuo ike ???g??

Obierika: Kedu ka i si chee na any?ga-al??g? ebe ?m?nne any?t?ghar??imegide any?(viii).

N'?b?b? a, Okonkw? agbasogh?iwu ak? nauche wee kwuo okwu nd? na-eweta mkpar? n'enyegh?nd?obodo ya ugwu na ns?p?r? ka ha wee mee ihe a t?r? anya n'aka ha. Okonkw? t?r? anya na obodo ya ga-al?so nd??ka ?g?, iwe were ya n'ih i o nwegh?ihe ha mere jji l?so ndi ?ka qg?, ha gbachiri nd??ka nk??, ha at?ghatas?a nd?obodo, o ji were okwu nleda anya wee j?? aj?j? ka a ga-as?na nd?be ha amagh?ihe ha ga-eme ma ? n?gh?ya. ? dara iwu ak? na uche.

Okonkw?: Any?agagh?eme ka ?m?aka ?j?. ? b?ara n'?l? m ny?? ns? aghagh? ?n? kpoo n'isiya.

Okonkw? gwara nd?be ha okwu a jji kwalite m?? nd? obodo maka agwa nd??ka na-akpafezi oke, ka ha nwee ike mee ihe a t?r? anya n'aka ha (ibuso ha agha) mana Okeke s??ha hap? (131).

? mara ya ?s?, kwuo na nke a b? nn?? obodo nwaany?maka ala ?m??f?da agagh?esi etu a loo mmiri, loo eze. N'aka nke ??, Obierika dakwara

iwu ak? na uche n'ih i na Obierika buturu ?m?nne ya kar?a ?ha ike ma ? b?too ha.

Obierika: Kedu ka i si chee na any?ga-al??g? ebe ?m?nne any? t?ghar??imegide any?? Nwa bekee nwere ak?nauche hie nne. O ji udo na amara webata ?ka ya. Any?chee na ? na-ezuzu ezuzu nabata ya. Ugbu a, ? kp?r?chaala ?m?nne any? Ogbe any? enwegh? ike mek?ta n'otu ???. O werela mma gbubie ihe jik?tara any??n?. Any?agbakesiala ka ?kpaka (131).

Otu aka ah? kwa na (vii) Okonkw? dakwara iwu mkpar?ta ?ka ebe ? na-ak?cha nd?obodo ya s?

Okonkw?: ? ka ar?r? ala adaala n'etiti unu. Nwoke nwere ike hap? nna ya na?m?nne ya. O nwere ike kp? ar?s?, mm?? nnanna ya as?, nk?ta dinta y?ara tagbuo di nwe ya. Ana m at?unu?j?, ?j? obodo a na-at? m (vii).

N'ihu akw?kw?(x)? dakwara iwu ak? na uche mgbe Obierika na-ele ebe Okonkw? kwugburu onwe ya, okwu nk?j? nd?a p?r? ya n'?n? nke mabidoro iwu mkpar?ta ?b?b? nke ns?p?r?

Obierika: Nwoke a b? otu onye na nd?kpakar???ike n'?m??f?da, ? b?? daa ? gbalie d?na nd? Okonkw? na a ga-eli ya d?ka nk?ta. ? b?kwazi ihe mwute dagidere ogbe a na ?t?t? ihe merela n? (x).

? n?ka dara iwu nke af? ?ma n'ebe a. Iwu a na-ach? ka mmad? belata uru nye onwe ma mekwaa ka ?gh?m b?r?kwa nke onwe mana ?n?ka b?ara jidechaa nd? mmad??gw?, b?akwa n'elu ya, na-agwa ha okwu ?j??.

? n?ka: Lee anya n'elu aja ?l?, otu n'ime akara nzu ah? b??gw? m jimmad? d?otu nar?ego ay?r?. O nwere onye m ji ?gw? ego ay?r?puku mana onye ah?ekwubegh? okwu nakwa ?da be m maka ya. M ga-

akw? g?gw? g?ma ? b?gh?taa. Nd? okenye na-ekwu s?na, anyanw?na-ebu isi mesa nd?kw??t? tupu nd?n? ala n'okpuru ha. Aga m ebu isi kwuchaa nnukwu?gw?m tutu nd?obere (7).

Nd? Igbo s?ha, ire ?ma ka ejula ji aga n'ogwu. N'agbanyegh? na ?n?ka ji mmad??gw?, nke b??gh?m nye onye o ji ?gw?. ?n?ka b?ara tinyere ya ?n??j?? n'elu ?gw? o ji ha. N'ih? nke a, ?n?ka dara iwu mkpar?ta?ka nke af??ma.

Iwu mmechu/mgbar?ihu

Nke a b?kwa otu n'ime iwu ns?p?r? nke mkpar?ta ?b?b?. Iwu a d?ka aha ya s?d?na-ele okwu any? n'ihu ?mata ka o si debe ihu oge ? na-ekwu okwu. Nke a b? iji mata ma ? gbar?r? ihu ma o mesap?r? ihu. ?m?maat?: Oge Ogbuefi na-agwa ?m??f?a okwu, o weekwu.

?m??f?a kweenu, ya r?nye otu aka ya na Mba?ho, tachie eze ya kwuo s'?m? an? bi n'h?a b? Mba?h? gburu nwada ?m??f?a ugbu a. O hulata isi ya n'ar??, taa ikikere eze' (10). Onye lere Ogbuefi any? n'ihu oge ? na-ekwu okwu a ga-amata na obi ad?gh?ya mma. O gosiri nke a site n'ihu ? gbar?r? na ikikere eze ? tara. ?z?kwa, oge Okonkw? gburu nwaany?ya ilu ebe ? b? ihe ar? iti mamdu ihe n'izu udo. N'?b?ch?ah?onye isi ala, Ezeani b?ara n'?! Okonkw?,mgbe Okonkw? wetara ?j? Lee ihe Onye-isi-ala kwuru:

Onye-isi-ala: Were ?j?g? agagh?m ata ?j?be onye na-enwegh? ns?p?r? ebe ar?s? na nnanna any?ha n? (30).

?z?kwa, Okonkw?dara iwu nke mgbar?ihu ebe a. ?b?r? na any?lee any?emereme okwu a, any?ga-ah? ka ihu Obierika d?oge o kwuru okwu a, any?ga-amata na ihu na obi ad?gh?ya mma, ? gbar?r? ihu oge ? na-ekwu ya

Okonkw?: Agagh?m anabata nwa na-enwegh?ike ?gwa ?ha okwu, m ga-eji aka d?bie nwa d? etu a ab??, ?kw?r? ebe ah? lee m ka echi

??r? mmiri akp? ugbu a, Amad??ha amajieg?olu (33).

Any? ga-ah? na o nwegh?ns?p?r?? b?la okwu nyere ?g?? . Iwu nke mgbar? ihu ?z? b? oge Ezimma buteere nna ya Okonkw? nri, ? n?r? ala ebe ? b?ageri n?, Okonkw? gbara ya ka egbeelu. Okonkw?: N?d? ka nwaany?(45).

Eleg?anya, Ezimma an?d?gh?ala p?achie ma ? b? ch?k?ta ?kw? ya ?n? ka nwaany? kama Okonkw? ga-eji olu nwaay? gwa ya ka ? ch?k?ta ?kw? ya ?n? ka nwaany?, ? gbara ya d?ka egbe elu. Nke a nwere ike iyinyeya egwu na nleda any?. N'ih? ya, Okonkw? dara iwu mkpar?ta?kan'ebe a.

Okonkw?: Onye gburu ukwu unere a? Okonkw?j?r? n'ike. Ebe niile dara jii ka ozu? nw?r?. Onye gburu ya? Nt?o chiri unu ka ? b? ogbu dara unu. (38).

Olu aj?j? nd?a egosighi ns?p?r? nye nd?a na-aj? ya. N'ih? ya, Okonkw? dara iwu mkpar?ta?ka.

Iwu nkwek?r?ta

Iwu am?mam??b??z? p?tara ihe ebe a b?nke nkwek?r?ta. ?m?maat?: N'ikpez?, mmad? dum kwekqr?tara ihe a ga-eme, na Mba?h? ga-akw??gw??ch? site n'inye ha otu ojokoto okorob?a na otu ojokoto agb?gh?b?na-as?gh?ezi n'ih? na agbata obi m?ta izu ?k?k? ha ewere nduru gbaa okpesi (11).

N'ebe a, ?ha mmad? niile kwek?r?tara n'?b?b? a na-akpa banyere ihe nd?Mba?h? ga-eji kw??gw??ch? ha gburu. ?z?kwa, oge Okonkw? kp?batara Ikemefuna, ? kp??r? ya hanye nwaany? izizi ya n'aka ka o lek?ta ya any?.

Okonkw?: Nwata a b??m??f?a nwe ya, lekwata ya any?.

Nwaany? Okonkw?: ? ga-an?nyere any? ogologo oge?

Okonkw?: Mee ihe m gwara g? kedu oge ?b?zi otu onye na nd?ichie ?m??f?a?. Nwaany?a kp?r? Ikemefuna banye na be ya n'aj?gh? aj?j??z?. Nwaany?kp??r?

Ikemefuna ?z? n'aj?gh?aj?j??z? n'ih i e nweela nkwek?r?ta n'etiti ya na di ya, o kwetala ihe di ya kwuru site n'omume ya.

Nwakibie: Any?ga-ad?nd? ogologo, ?m?m?, ezi ihe ubi na obi a??r?ka any?na-ay?. ? ga-enwe ihe ?ma. Aga m enwe ihu ?ma. Egbe bere ugo bere nke s?ibe ya ebela nku kwaaya (19).

Nke a b??f? nke mmad? niile kwek?r?tara, nke dabara n'iwu nkwek?r?ta nke ns?p?r?.

Iwu ezi omume

A ga-ah? nke a n'ibe akw?kw? iri na itoolu (19) oge Okonkw? buuru ite mmanya d?ba n'?gb? bido gwawa Nwakibes?.

Okonkw?: Nna any?, m? weteere g?nwa obere ?j? a. Nd?be any?na-ekwu s?, onye s?p?r? nnukwu mmad?, nnukwu mmad? erute ya aka. Ab?ara m ka m nye g? ns?p?r? ruuru g?, ma ka any?buru isi ??chaa mmanya (19).

Okonkw? weturu onwe ya ala site n'ikwu na ya weteere ya obere ?j? a. N'ebe a o debere iwu ns?p?r? nkeeziomumemana n'aka nke ?z?, iwu a dachap?r? adachap? n'ih i na Okonkw?gakwara nanke Nwakibie bido towe onwe ya, na ya bido na nwata gbawa mb?, ka e bunye ya ?r?, na ya ga-ar?p?ta ya.

Okonkw?: As?chaala m ugbo m, ma enwegh?m ji m ga-ak? n'ime ya. Ama m etu ? d?ugbu a b?kwas??m?okorob? obi site n'ibunye ha ji ?r? n'ih i na egwu ?r? a na-at?ka ha. Aw? kwuru na e togh?ya, ya etoo onwe ya. Ebidoro m n'?m?aka gbawa mb?onwe m. A ch?r? m ka ibunye m ji ?r?. Ekwere m nkwa na m ga-ar?p?ta ya ihe (22).

Ebe ?z? a ga-ah? iwu ns?p?r?nke ezi omume dachap?r? b? na (17).

?n?ka: Af?? b?la tupu m bido ?r?ugbo, ana m awara ala na lfejioku ?k?k?. Ana m as?cha

ugbo m kp?? ya ?k?, k?? ji m na mmiri izizi, r?? ya, kwoo ya, b? foo ah?h? n'ime ugbo m (17)

?n?ka mebiri iwu ns?p?r? n'ih i na ? na-eto onwe ya ebe a.

Iwu obisike

Iwu a na-ach? ka obi sie okwu ike oge a na- akpa ? b ? b ? n a i h e g a - a d ? m m a , n'agbanyegh??n?d??j?? h?r? onwe ya na mb?. ?m?maat?, Okonkw? nwere olile anya na echi ga-ad?mma oge ? b?la o chetara ihe mere ugbo ya n'otu af?.(25)

Okonkw? na-ekwu na ebe ya dichara ihe niile mere ya n'af??j?? ah? na ya ga-edili ihe ? b?la b?arala ya. Okonkw? nwere olile anya na obisike na ihe ga-emecha d? mma. Any? h?r? nke a site n'?b?b??na-akpa. Iwu obisike p?tara ihe na mkpar?ta?ka ya.

Iwu?ma iko

Iwu a na-ach? ka a na-enwe qma iko oge a na-akpa ?b?b? ma belata ?p? as? A ga-eto ihe ?ma meerele mmad? ma s?kwa ndo oge nke ?j?? mere. ?m?maat?, oge Okonkw? gaara eji egbe gbagbu nwunye ya.

Ekwefi: Amagh?m na ? b? g?

Chiolo: Ah?begh?m igwe mmad? ha etu a mb?. ? b?eziokwu na Okonkw? gaara agbagbu g??

Ekwefi: ? b? ihe mere eme, enyi m. Ak?k? a enyebegh?m ?n? okwu.

Chiolo: Chi g?m? anya enyi m, olee maka nwa m Ezinma.

Ekwefi: Ah Chiolo! Die ya nn??, ikekwe? b?ara ?h?r?.

Chiolo: Echerem ya, af? ole ka ? gbarala.

Ekwefi: ? gbaala ihe d?ka af? iri.

Chielo: Echere m na ? ga-an?, ?gbanje nke anw?gh?tupu af? isii anagh?kwa anw?.

Ekwefi: Ar? mChi ka? n?r?.

Site n'?b?b? a Ekwefi na Chielo na-akpa, onye ? b?la ga-ah?ta na nwa Ekwefi anw??la mb?. ?z? ach?wakwa ?nw?. E jiri iwu nke ?ma ikojide ?d??b?b?. Ya b?, Chielo debere iwu nke ?ma iko n'?b?b? ya na Ekwefi.

Nch?ta na mmechi

Na nch?ta, a t?leelaiwu mkpar?ta ?ka/ emereme nsina ?r? nke g?nyere iwu ns?p?r?, iwu ?ma iko, iwu obisike, iwu nkwek?r?ta nand??z? d?ka ha si met?ta ag?mag? t?mad?Agharata b? akw?kw? nt?cha a. Am?mam??b?b? dabara adaba n'ag?mag? Igbo n'ih? ?z??ma na iwu nd?a ach?p?tara okwu na ?n?? nwere ike iji kpar? ?b?b? ha n'ez? ngh?ta na mmek?r?ta.

Any?ch?p?tara na oge a na-akpa ?b?b?, na ana-emegide ma na-eleda iwu ?b?b? anya d?ka ? d? n'iduuz?any?ji mee nch?cha. A ch?p?takwara na, iwu nleda anya a b? agwa nd?nwoke na-adakar?ya kar? agwa ?m? nwaany?. Nch?cha a ga-ab?r? nd? ?ch?cha n'?ganihu ihe mgbado ?kw?, ?h?r? gawa n'ihu ?z? nd??z?, a ga-esi mee ka am?mam??b?b? p?ta ihe n'ag?mag? Igbo d? ka ? d? n'as?s?na omenala nd?mba ?z?. Any?na-akwadosi ike ka nd? nk?zi na ?m? akw?kw? mere ?d? ?nch?cha a gawa n'ihu n'ih? na ? d?begh??d?ya ?t?t? e merela n'as?s? Igbo. Any? na-at?zikwa aka ka a na-edebe iwu mkpar?ta ?b?b? nd?a niile oge a na-ekwu okwu ka mkpar?ta ?ka na-aga were were, udo na ezi mmek?r?ta na-ad?kwa.

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Mgbakw?nyere

Nch?ta iduuaz?Agharata

Agharata b? iduuaz?nch?cha nke any?ji eme nt?le mkpar?ta ?b?b?. Odee kere ak?k? d?n'akw?kw? a ?z? at? – nkeji nke mb? bidoro n'isi mb? ruo iri na at?, isi nke ab?? ebido n'iri na an? ruo n'iri na iteghete, ebe isi nke at? bidoro iri ab?? ruo n'iri ab?? na ise. Agharata naka? banyere otu obodo n'ala Igbo nke nwere otu omenala, otu nkwenye ma na-emek?takwa ihe ?n?. ? b?b? nd??cha wee tinye mma n'etiti ha, kebichaa eriri jik?r? obodo a. Nd??ka b?ara gbanwee ?t?t? ihe, b?akwa t?ghar?obi nd?obodo.

A k?wara ike na ugwu isi agwa Okonkw? nwere d?ka mgbe ha meriri Amalinze, az? eru ala na mgba, nke a mere mgbe Okonkw? d?af? iri na asat?, ma site n'oge ah? gawa, Okonkw? n?zi na-akpa ike d?egwu site n'ime ihe tara akp?. ? l?r? nwany?at?, chiekwa echichi ab?? ma b?r? kwa ?garanya n'?r? ubi. Ihe b? iwe ya b? na nna ya b? ?n?ka b? onye ?t??gw?, umengw? na onye

ofoogiri. Agharata gosiri Okonkw? d?ka onye iwe ?k? na onye ?j?. Ogbugbu nwa Ezendu gbara af? iri na isii b? ihe kpatara nch?p? na imebisi ihe niile Okonkw? nwere.

N'agba nke ab??, Okonkw? gbap?r? laa ikwunne ya biri. Obi ad?gh?ya mma n'hi na ? b? ?b?. Obierika n'ebe r??r?r? agwa nn?netiti ?m??f?, obodo ike na Mbanta tinyere Okonkw? na obodo ya ?m??f?. N'aka Obierika ka Okonkw? nweghach?ara ?t?t? ak?na?ba ya, ma m?takwa ihe mgbanwe niile naga n'obodo ya. Nd??ka bekee ebutele ?ka n'?m??f?, t?ghara ?f?d? nd?, nke nwoke so na ha. Nd??ka a gara na Mbanta r?? ?l? ?ka. Mbanta kwesiri ike n'g? mm?? Obi ad?gh?Okonkw? mma n'hi obodo gbachiri nk?ka mm?? ch??r? onwe ya ihe b?arala ya. Okonkw? na-eche na ihe a b? obodo nwany?, ebe ha n? ekposa ha ns?n'isi. Ogbe ya b?akwa chizuo ?m? ya echichi ?z?, iji gosi ike na ak? na ?ba ya. ?t?t? ihe ah?begh?mb? mechara, nd?nze na ?z? d?ka Ogbuehi Ugonna ab?achaala ?ka ?h?r?. Nwa Bekee wetakwara ihe nd??z? d?ka ?l? ikpe, ebe nd??ka iwu na nd?oje ozi ?l? ikpe na an? ekpe ikpe. Ihe nd?a niile gbakara Okonkw? isi. Ihe b? ihe mwute d?n'Agharata b? n'elu ya ka Okonkw? n?, na-ad?kas? onwe ya, ? gbalikwara ?palite mm?? ?m??f? ka ha luso aj? ihe na agh?gh? ?g?, mana o nwegh? onye kwadoro ya. Ya adachap? wee gbuo onwe ya.



# Patterns of Communication in Families and Students' Performances in the Written English Language

## Nzeagwu

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### Abstract

*The paper investigated the way patterns of communication in families affect the performances of students in the written English language. The study specifically investigated the patterns of communication in the families of first year degree students of Michael Okpara University of Agriculture, Umudike. The sample size comprised 600 students of the first year degree students of the university. Stratified random sampling technique was used in selecting the students from all the eleven colleges in the university. A null hypothesis was formulated and tested for statistical significance. Two*

*researcher-structured instruments—"Interference variables questionnaire" (IVO) and "English Language Performance Test" (ELPT) – were used for data collection. The basic design of the study was survey. The t-test analysis was used to analyse the data. Results indicated that patterns of communication within the students' families did not significantly affect the students' performances in the written English language. Recommendations were made based on the findings of the study.*

*Keywords: Patterns, communication, families, students, performance, English language.*

## Introduction

Standardized written English started to develop in London more than five centuries ago. This was when scribes working in the royal scriptoria drew up proclamations and letters for dissemination throughout a realm in which highly diverse forms of English were spoken and written. The English language started as the first language (L1) or mother tongue for a large number of users in Britain, USA, Japan, France and Germany. It has now become the second, foreign or alternate language in many other parts of the globe (Ferguson and Heath, 1981). In Nigeria, access to western education which is thought to be the key to economic, scientific and technological advancement is through a foreign tongue – the English language. Danladi (2013) noted that the English language is the means of instruction in schools, and is a compulsory subject that must be passed at all levels of education in Nigeria. Nzeagwu (2005) opined that the English language acts mainly as a vehicle for that aspect of contemporary Nigerian culture which is reflected in our history, educational system, administrative set up, industrial and technological efforts, political experiments, international alignment preferences and to a large extent in the attitude of the Nigerian elite.

The role of the English language in Nigeria as the language of government, business and commerce, education, the mass media, literature and much internal communication has led to increased attention being paid to the way the language is taught at all levels of education (Bamgbose, 1978). Indeed, the English language is essential to the everyday life of the average Nigerian. Currently, the language has risen to prominence and has already overtaken the indigenous ones.

There is an increasing concern about the need to equip students with the desired English language skills. This calls for performance criteria in the written English. Performance criteria are words that connote judgment, a means for evaluation, a basis for assigning grades, and a vehicle for rank

ordering of students. Performance criteria are important in any context where measuring what students can do is just as important as/or even more important than measuring what they know (Pierce and O'Malley, 1992; Douglas, 2001).

Finding out whether students can write calls for performance assessment: assessment that asks students to demonstrate what they can do by actually doing it – in this case, by writing. It is, therefore, necessary to identify a critical linguistic interference variable that affects performance of students in the written English language.

This study, therefore, investigated an interference variable which likely affects the performance of first year degree students in the written English language. Meaningful suggestions and recommendations, based on the findings of this study, were offered to stimulate greater performance in the written English language.

### Statement of the Problem

Nigerian students perform very poorly in the written English language (Akintoye and Shoyiyi, 2002). The teaching of the English language has been given much emphasis at all levels of education in Nigeria, but the desired result is yet to be achieved (Oluwole, 2008). Universities, employers of labour, federal and state governments have expressed great concern over the ever-worsening performances of students in the Senior Secondary Certificate Examinations (SSCEs).

A survey carried out by Akintoye and Shoyiyi (2002) showed that Nigerian students generally scored lower than students from the other countries in the core subjects: the English language, Mathematics, Physics and Chemistry. It is on record that significant encouragement through material rewards and opportunities are offered to make the teaching and learning of the English language effective in the country (Ademolokun, 1986). In spite of this, universities have continued in their angry protest over the low standard of the use of English of many freshmen. These freshmen have crossed the hurdles of the Joint Admissions and Matriculation Board, but are terribly handicapped

in their studies by their inability to understand, express and write good English. In a newspaper (Daily Trust of Thursday August 21, 2014), Eguiridu (2014) reported that in 2009 only, 25.99% made five credits and above in Mathematics and the English language, but in 2010 there was a decline to 23.36%. In 2011, the percentage pass of students in WAEC rose to 30.9% and fortunately continued to rise to 38.81% in 2012. However, in 2013 the performance declined to 36.57% and unfortunately continued to decline to 31.28% in 2014 (Eguiridu, 2014). At virtually all levels of education, performance in the English language is inadequate and this continues to affect acquisition of knowledge in all other subjects (Bamgbose, 2006). The English language is not only a sort of clearing house for ideas and interests which branch out into all the other subjects that students study in the university, but its place in communication network is tremendous and it is the medium of external and inter-national communications (Obuasi, 2006). Many variables have been identified as the factors that contribute to this problem of poor performance. Such factors include the problem of multilingualism, the adverse effect of the learner's mother tongue, lack of qualified teachers, absence of textbooks and teaching materials that are relevant to national objects, individual background, comprehension problem, social factor, individual differences and gender-mix of school (Eze, 2004; Nzeagwu, 2010; Sa'ad & Usman, 2014; Nzeagwu, 2015). This implies that no study, to the best of my knowledge, has been carried out to investigate the role which family communication play in the poor performance of students in the English language examinations.

Family communication focuses on communication patterns within nuclear, extended and blended families. Arsad, *et al.* (2014), in their study, reported that any environment in which every member of the family, including parents, speaks English in their daily life affected the student's performance. Krashen (2005) earlier noted that students whose parents were educated

score higher on standardized tests than those whose parents were not educated. This could be because educated parents can communicate better with their children regarding their school work, activities and the information taught at school (Fantuzzo & Tighe, 2000).

Based on the foregoing facts, the task of this study is therefore to examine the influence of a linguistic interference variable (patterns of communication within the family) on the performance of first year degree students in writing the English language.

#### Review of Related Literature

The purpose of this study is to investigate the influence of an interference variable (patterns of communication within the family) on the first year degree students' written English language in the University of Agriculture, Umudike. The review of related literature presented here focuses on the theoretical and empirical works that preceded the study. Therefore, in order to put the subject of this study in the right perspective, we opt to examine available related literature. The review is organized under two major headings: theoretical and empirical.

The theories, reviewed here will help to highlight and understand the processes of learning, including the conditions that stimulate or inhibit learning. They can also assist the teachers in making reasonable predictions about the outcomes of learning activity.

Theories of language acquisition are studies that explain the fantastic journey from the first anguished cry (of a baby) at birth to adult competence in a language from the first word to tens of thousands (Brown, 1980:18). Various theories have been put forward, but only two, which are relevant to this study, will be considered here: the behaviorist and cognitivist theories.

According to the behaviourist theory, the child comes into the world with a tabular-rasa – clean state bearing no preconceived notions of the world or about language, and that the child is afterwards shaped by the environment by being conditioned through reinforcement (Brown, 1980).

This suggests that the child learns to produce correct sentences because he is positively reinforced when he says something right and negatively reinforced when he says something wrong (Fromkin & Rodman, 1997; Fromkin, *et al.*, 2010). The behaviorist theory believes that “infants learn oral language from other human role models through a process involving imitation, rewards, and practice. Human role models in an infant's environment provide the stimuli and rewards” (Cooter & Reutzel, 2004). When a child attempts oral language or imitates the sounds or speech patterns, he is usually praised and given affection for his efforts. Thus, praise and affection become the rewards. However, the behaviorist theory is criticized for a variety of reasons. If rewards play such a vital component in language development, what about the parents who are inattentive or not present when the child attempts a speech? Cooter & Reutzel (2004) ask rather rhetorically, “If a baby's language learning is motivated strictly by rewards, would the speech attempts stop merely for lack of rewards?” Other cases against this theory include “learning the use and meaning of abstract words, evidence of novel forms of language not modeled by others, and uniformity of language acquisition in humans (Cooter & Reutzel, 2004). All these weaken the authenticity and claims of the behaviourist theory despite its strengths.

Imitation is another major tenet of behaviourism. The child is viewed as attempting to copy what he hears, and by regular practice he establishes a set of acceptable habits in the new language.

The behaviourists' views have also attracted criticisms from other writers such as McLaughlin (1978), Brown (1980) and Ndahi (1982). According to Ndahi:

1. It is hard for the behaviourists' view to account for the uniformity of language acquisition throughout the human species.
2. The behaviourists' view cannot explain how the child can learn a system so complex in such relatively short period of time, since it regards the child as beginning

at level zero (a tabula rasa).

3. Adult speech is not fault-free and so it is a wonder that the child does not acquire the imperfect language of the adult. Thus, it is not fully right to depend wholly on the behaviorist theory to determine students' performance in the written English language.

The cognitive theory, on the other hand, believes that language acquisition is not the product of habit formation, but that of rule formation. By this approach the child is seen as contributing to his learning. It is also noted that humans possess a certain innate predisposition to infuse the rules of given language from the input to which they are exposed. Once acquired, these rules would allow learners to create and comprehend novel utterances they would neither have understood nor have produced were they limited to imitation input from the environment (Larsen-Freeman & Long, 1991). According to this theory, the child is not only learning what to say, but also how to say it; that is, to construct his own sentences.

The cognitive psychologists are primarily interested in the development of mental abilities. Cognition simply means any mental activity which helps the learner to participate in the process that makes the establishment of knowledge possible. Cognitive activities include thinking, remembering, perceiving and using language. The cognitive approach takes into account the way the learner should be made to learn the procedures or methods of inquiry. The learner should bring to the task of learning innate mental capability.

The above is a type of thinking in which the learner goes beyond the information given to gain insights and generalizations through the processes of induction. The induction processes are mastered by learners as they participate in the discovery learning situations which include observational learning; that is, when an individual uses observation of another person's actions and the consequences to guide the future actions. The Swiss psychologist – Jean Piaget – placed

acquisition of language within the context of a child's mental or cognitive development (Piaget, 1936). She argued that a child has to understand a concept before s/he can acquire the particular language form which expresses that concept. A good example of this serration is that there will be a point in a child's intellectual development when s/he can compare objects with respect to size. This means that if you gave the child a number of sticks, s/he could arrange them in order of size. Piaget suggested that a child who had not yet reached this stage would not be able to learn and use comparative adjectives like "bigger" or "smaller".

Object permanence is another phenomenon often cited in relation to the cognitive theory. During the first year of life, children seem unaware of the existence of objects they cannot see. An object which moves out of sight ceases to exist. By the time they reach the age of 18 months, children have realized that objects have an existence independently of their perception. The cognitive theory draws attention to the large increase in children's vocabulary at around this age, suggesting a link between object permanence and the learning of labels for objects.

During the first year to 18 months, connections of the type explained above are possible to trace, but as a child continues to develop, so it becomes harder to find clear links between language and intellect. Some studies have focused on children who have learned to speak fluently despite abnormal mental development. Cognition is visible in one's linguistic performance. In this study, it is relevant since language learning involves mental activity and linguistic performance involves thinking, remembering, perceiving and using language. However, Syntax in particular does not appear to rely on general intellectual growth (Rowland & Noble, 2010).

English Language Acquisition and Learning: In the literature on language development a distinction is often made between language acquisition and language learning. In characterizing acquisition and learning for example, Krashen (1988) maintains that while language learning is

conscious. According to him, acquisition as a subconscious process is identical to the process children utilize in acquiring their first language. In other words, acquisition comes about through meaningful interaction or material communication. On the other hand, learning as a conscious process results in knowing about language as in the classroom situation where error detection and correction, and formal roles and feedback are typical. Krashen particularly notes that "acquirers need not have a conscious awareness of the roles they possess, and may self-correct only on the basis of a 'feel' for grammaticality". He adds that conscious language learning, on the other hand, is thought to be helped a great deal by error correction and the presentation of explicit rules.

Krashen's view above implies that 'conscious learning' does not become "unconscious acquisition" neither does "unconscious acquisition" become "conscious learning". In his reaction to Krashen's acquisition-learning distinction, Mclaughlin (1987) notes that for Krashen it is not the setting per se, but conscious attention to rules that distinguishes language acquisition from language learning". He, therefore, states that in the natural setting an adult could obtain instruction from friends, and similarly language could be acquired in the classroom when the focus is on communication; that is, through dialogues, role playing, and other forms of meaningful interaction (Mclaughlin, 2010). The insight Krashen's theory has in this work is that according to him, acquisition as a subconscious process is identical to the process children utilize in acquiring their first language. It can also impact on their performance in the second language. In other words, acquisition comes about through meaningful interactions or material communications.

The empirical aspect of this study is based on experience, derived from or testable by observations. Motivation here plays a vital role in language learning. It is commonly regarded as an inner drive, impulse, emotion or desire that moves

one to a particular action (Nevil, 2013). Ausubel (1968) identifies six desires or needs which undergird the construct of motivation and which are specially relevant to second language acquisition:

- The need for exploration, for probing the unknown, for seeing the other side of the mountain.
- The need for manipulation, operating the environment and causing change.
- The need for stimulation – to be stimulated by the environment, by other people or by ideas, thought and feelings.
- The need for activity – movement and exercise – both mental and physical.
- The need for knowledge which is the need to process and resolve contradictions to search for solutions to problems and for self-consistent systems of knowledge.
- The need for ego enhancement for the self to be accepted and approved by others.

The success or failure of any complex task such as language learning is due simply to motivation. A student who is strongly motivated to learn a language will acquire it faster than one who is not. Home pattern of communication is related to academic performance as has been reported in Nigeria (Soyibo, 1982; Onocha & Okpala, 1987). However, Onocha & Okpala found that the education and motivation of the father, not mother and academic material possession tend to make students achieve linguistic competence.

#### Purpose of the Study

The study investigated the influence of an interference variable (patterns of communication within the family) on the first year degree students' written English Language in the University of Agriculture, Umudike. Specifically, the objective of the study is to determine the influence of patterns of communication within the first year degree students' families on their performances in written English language.

#### Research Question

The following research question was proposed to direct, guide and to sharpen the focus of the study. How do the patterns of communication within the first year degree students' families influence their performance in written English language?

#### Research Hypothesis

There is no significant difference between the written English language performance mean scores of subjects who communicate in the English language within the family and those who do not.

#### Significance of the Study

It is hoped that the study will help teachers and lecturers of the English language to anticipate the characteristic difficulties of their students and to understand how these difficulties arise.

This study will also constitute a pointer to most parents who may not know that their level of education and family background affect the performance of their children in written English language.

The study will offer a guide to future researchers and add to the literature in the field of study as a contribution to knowledge.

**Scope of the Study:** The scope of this study covered only certain aspects of the written English language. These aspects of written English language are syntax, diction and mechanical accuracy.

**Area of the Study:** The research was conducted at Michael Okpara University of Agriculture, Umudike, Umuahia, Abia State of Nigeria.

**Design of the Study:** The basic design of the study is survey. In survey research, data are collected from the respondents to test pre-formulated hypotheses. This study aimed at exploring the influence of patterns of communication in families on students' performances in written English language. The independent variable is patterns of communications within the family while the dependent variable is the written English language achievement test.

**Population sample and sampling technique**

The population consisted of all first year degree students of Michael Okpara University of Agriculture, Umudike numbering 4,350 from the eleven colleges in the university.

The sample size of the study was 600 students. Stratified random sampling technique was used in

selecting this number of students from all the eleven colleges in the university. In making the selection, the same percentage was not used for all the colleges, because some colleges are by far more than the others. Students from colleges were selected as follows:

**Table 1: Sample Size Selection from the Colleges**

<b>College</b>	<b>No. of Students</b>	<b>No. of Students Selected</b>	<b>% of Total Per College</b>
College of Agric. Economics and Rural Sociology	400	54	13.5
College of Agric. And Science Education	300	43	14.3
College of Animal Science and Animal Production	350	48	13.7
College of Crop and Soil Science	300	43	14.3
College of Natural Sciences	450	59	13.1
College of Physical and Applied Sciences	350	47	13.4
College of Management Science	800	98	12.3
College of Natural Resources and Environmental Management	350	47	13.4
College of Engineering and Engineering Technology	650	81	12.5
College of Applied Food Sciences and Tourism	350	48	13.7
College of Veterinary Medicine	200	32	16
<b>Total</b>	<b>4,350</b>	<b>600</b>	<b>14</b>

### Instrumentation

Two researcher-structured instruments – “interference variables questionnaire (IVQ) and “English Language Performance Test (ELPT) – were used for the data collection. Interference variables questionnaire (IVQ) is a set of questionnaire developed by researchers to elicit information on the pattern of communication within the family. The English language performance test (ELPT) was used to elicit data on the aspect of written English where the learner's errors are developmental and inter-lingual. There were two types of tests: structure and essay. The structure test comprised items that test various usages of English verbs, structures, tenses, pluralization, concord and collocation. To ensure a reasonably wide coverage, the objective (multiple choice) test format was used.

### Reliability of the Instruments

In order to establish the reliability coefficient of the instruments, a trial-testing was conducted using one hundred students drawn from a nearby university who did not participate in the main study. After the approximate scoring of the responses, Kuder Richardson formula 21 was employed to determine the reliability of the instruments. The reliability coefficient obtained were 0.52 for interference variable questionnaire (IVQ) and 0.70 for the English language performance test (ELPT) respectively.

### Administration of the Instruments

With the aid of the lecturers in the Use of English Unit, the two instruments were administered under examination conditions. Rubrics for marking the test were provided. The researcher and his professional colleagues marked the test bearing in mind the need to ensure inter-marker and intra-maker reliability.

### Statistical Treatment of Data

A t-test analysis was employed to analyze the collected data.

A t-test analysis was employed to test the hypothesis of no significant difference between the written English language performance mean scores of subjects who communicate in English language within the family and those who do not.

### Result

The result of the analysis is reported in the Table 2.

Table 2: T-test comparison of written English language performance mean scores by patterns of communication within the family.

As indicated in Table 2, the mean score for subjects

Patterns of communication within the family	N	Mean	Standard deviation	t-value
English	516	74.45	12.24	0.15
Others	84	74.66	10.94	

P<0.05

df = 598

critical t =1.96

who communicate in English within the family was 74.45 (SD =12.24), and the mean score for subjects who do not was 74.66 (SD = 10.94). Since the computed value of t(0.15) is less than the critical value (1.96) at 0.05 significant level and at df of 598, the null hypothesis is accepted. Thus, there is no significant difference between the written English language and achievement mean score of subjects who communicate in English within the family and those who do not.

### Discussion

The study aimed at investigating the influence of patterns of communication within the family on the written English language. The null hypothesis which stated that there is no significant difference between the written English language performance mean scores of subjects who communicate within the family and those who do not was accepted by the data analysis. Thus, there was no significant difference between the written English language performance means scores of subjects who communicate in the English language within the family and those who do not.



This confirms the findings of Krashen (1988) that language acquisition is a subconscious process while language learning is conscious. Language learning at the first degree level is conscious. The students have to make effort. Thus, the effort of a student determines the performance of that student. It does not depend on what he has acquired at home. This is why there was no significant difference in the performance of the students from families where pattern of communication within the family is English and those who do not communicate in English. When students practise speaking English in their daily lives, it could influence their proficiency in the language. Farooq, *et al.* (2011) reported in their study that the environment and personal characteristics of learners play an important role in their academic success.

#### Conclusion

Based on the finding of this study, the following conclusions were made:

Patterns of communication within the family of the first year degree students did not significantly influence their performance in written English language. Students who communicate in the English language within the family and students who communicate in other languages performed equally in the written English language.

#### Recommendation

The findings of the study revealed that students who communicate in the English language within their families and those who communicate in other languages performed equally in written English language. It is therefore recommended that bilingualism should be encouraged within the family.

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# Perspectives on Leadership in Langbodo and A Parliament of Vultures

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## Abstract

The issue of leadership is one of the most intractable problems in postcolonial African society. Dramatists, historians, sociologists and political scientists have continued to use their works to highlight this seemingly malignant issue. The issue of leadership in contemporary Nigerian over the years has taken different dimensions and shades. A lot of blames have been apportioned while myriads of solutions have been proffered. Nigerian playwrights have written plays that highlighted the problems of leadership in Nigeria and its manifestations in contemporary Nigerian milieu and history reminds us that dictators, tyrants and the likes are monsters that need to be confronted on all angles by the masses. This

research draws attention to these anomalies, explains what has led to the emergence of bad leaders in the Nigerian polity, explores the treatment of these problems and how the playwrights under study have tried in various ways to arouse the people's consciousness to the unhealthy nature of bad leadership with a view to suggesting better ways of governance. Emeka Nwabueze's *A Parliament of Vultures* and Wale Ogunyemi's *Langbodo* will be examined for the study because we consider them representative of the theme to be tackled here. The study will do a synopsis of the two plays under study and also try to identify the faces of leadership and the issues inherent in these plays.

## Introduction

The malignant sceptre of political corruption and bad leadership has bedevilled the Nigerian nation since it acquired its political independence from the British. This issue has occasioned several military coups and flawed democratic elections and as a result, the nation's social and economic growth has remained stunted and plagued with crisis and recession despite our economic strength. Several commentators have advanced views on this sad state of affairs in an attempt to find a way out of the quagmire. In the light of this, a number of notable writers in Nigeria like Chinua Achebe, Wole Soyinka, Femi Osofisan, Emeka Nwabueze, Wale Ogunyemi and a host of others, have taken up the gauntlet to address this social malaise. These writers have variously tried to locate the cause of the nation's leadership problem. As Socrates observes; "evil and wrong actions arise from ignorance and the failure to investigate why people act as they do"(449). Taking our cue from here, we can infer that this study is significant to the extent that it attempts to highlight the faces of leadership and the leadership problems in Nigeria, using plays written by different playwrights of Nigerian descent.

A closer look at Nigeria indicates that there are two schools of thought on the genesis of this problem. The first school of thought puts the blame on the colonial masters and to buttress this point, Oyibo Eze posits; "... to give examples, Nkrumah, Fanon and Rodney, among others, blame our problems on colonialism"(2). The same view is also shared by Ngugi Wa Thiong'O, Emeka Nwabueze and Chinua Achebe. These scholars recognise the fact that the unchecked balkanization of the African continent by the colonial powers without considering old boundaries, tribal enmities, differences in language, diverse ethnic groups and values would make eventual compatibility impossible. To support this view, Emeka Nwabueze opines that the political office holders hardly consider the sociology of a village or its leadership idiosyncrasies before imposing a warrant Chief on

it" (58). Daniel Offiong contends that:

European powers did not establish colonial states to carry out programmes of political development or change but to erect efficient and effective administrative states for the purpose of economic exploitation. These states in the third world countries have not transcended the structure of colonial state since our political leaders inherited it at independence (119).

The above opinion suggests that to perpetuate the colonial system of indirect rule, a gap was created between the leaders and the led, thus, ensuring the leaders absolute detachment from the plight of the led. Ngugi Wa Thiong'O argues that this gap led to:

The confusion in values that has resulted from a drastic historical change in the political, economic and cultural ethos; the effect of such conflict on both society and individual psyche, and the need to retain what is ours and recreate from it a new set of living values (x).

Nwabueze is of the opinion that the problem is not colonisation, but the people and the society itself, he posits that "the current problems in Nigeria have little to do with colonial legacy, instead they are primarily caused by corruption and mismanagement on the parts of the leaders"(2). He further avers that these "leaders, having been wrestled from colonialism, should have used the opportunity to develop their countries better, rather they assume the position vacated by the colonial power and victimize their own people for their own selfish interest (23). Toeing the same line, Bala Takaya contends that:

At independence, no attempt

was made to reorient the new leader so as to help them fulfil the democratic needs and yearnings of the people instead new elites in power adopted the colonial structure almost in its original form and sharpened the viciousness of its oppressive attributes as a weapon for frustrating and suppressing the masses (73).

The opinion of this writer is that both the colonialists and the African elite are to blame for this state of affairs because if the colonialists did not destroy the old structure that served as a guide and to keep the people in check, thus creating an imbalance in the society where formerly it did not exist, the imbalance being witnessed today in Africa may not have existed. To further satisfy their selfish interests, African collaborators thus, become tools of the colonial masters. Ossie Enekwe avers that:

Nigerian elite class is not creative. It is not patriotic. It has its soul in London while its anus creates havoc in Lagos. By serving foreign interests, our elite class has ensured that Nigerians will remain unable to manage their affairs in the future (155).

Wa Thiong'O, suggests that the only way to change the status quo is to turn back to the old way of doing things like we were taught by our forefathers, for in the pre-colonial period, such devilry were not found in our midst. He further goes on to state that "no people can be free by adopting the political and economic system that enslaved them" (vii).

#### Perception of Leadership

Bernard M Bass opines that Leadership is a universal phenomenon (iv). This implies that leadership permeates every corner of the society. It is obviously a major characteristic of human relationship, which cannot be done without because for a nation to move forward, some people

must be chosen to pilot its affairs. Michael Hughes and others are of the opinion that:

Without overall direction, people typically have difficulty coordinating their activities. Consequently, in group settings some members exert more influence than others. We call these individuals leaders (109).

Machiavelli observes that there is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success than to take the lead in the introduction of a new order of things (83). Contrary to the opinions of some dictators and tyrants, nobody is born a leader because leaders are made and not born. A good leader according to Ola Rotimi in his interview with Ossie Enekwe "...above all else, must act for the benefit of others not himself alone, this expectation unfortunately seems to be the reverse in the experience of leadership in contemporary Africa (38). The above characteristic of bad leadership is the hallmark of most leaders of the third world countries. Good leaders on the other hand, Pennock and Smith assert that:

at all levels, but especially at higher levels, good leaders analyse problems into their basic elements, so that they can be understood by the people who cannot perform the analysis for themselves...by definition, leaders influence more than they are influenced (947).

This ability to influence leads us to the division of leadership in this research work into two groups. The first is leadership by consent and the second is leadership by force. The terms are self-explanatory in that some rule with people's mandate and permission while others take leadership forcefully without consulting the people and this can either be through rigging, imposition or selection. Arthur Nwankwo has this to say about these self-appointed leaders;

African leaders want to perpetuate themselves in power because they believe there is no alternative to rule, or that they can stage a coup d' etat to redeem the people whereas they did not hold any consultation with such people (viii).

We have several examples of such leaders who have led by force like Adolf Hitler of Germany, Saddam Hussein of Iraq, Fidel Castro of Cuba, Idi Amin of Uganda, Samuel Doe of Liberia, Sani Abacha of Nigeria and a host of many others. These individuals subjected their people to so much terror and dehumanisation.

According to Cindy Ezeugwu, "leaders who lead with the consent and mandate of their people have a better chance of doing a good job in most cases. Nelson Mandela fought for the liberation of his people from the apartheid policies of their white oppressors" (32). Other leaders like Kwame Nkrumah of Ghana, Mahatma Ghandi of India are examples of leaders who made positive impacts on the lives of their people.

#### Synopsis of *A Parliament of Vultures*

*A Parliament of Vultures* is a satire about wolves that disguise themselves as our so called leaders. This play exposes the legislators' dirty dealings in the name of law making. Although almost all the incidence in the play takes place in the house of parliament, some scenes take place at Madam Omeaku and Habamero's houses. The play opens just after the parliamentary election, which Madam Omeaku, a mere bar owner emerges as one of the victors. We are immediately assaulted by corrupt practices among the just elected parliamentarians. We see a situation where madam Omeaku uses her daughter as a tool to achieve the devious plots of her corrupt legislators against the two patriots, Mr. Otobo and Dr. Parkers.

We observe how the national treasury is emptied to fund frivolous fancies of crooked parliamentarians,

and the constant fights and quarrels amongst the law makers. Eventually in a bid to stop the patriots from exposing the rape of the future of the citizenry, Otobo and Parkers are framed up and arrested on dubious charges of breaching a parliamentary law which they claim amounts to felony. Towards the end of the play, the President holds a press conference refuting all the allegations of corruption in the house of parliament.

The play ends with the arrival of a bunch of militant youths protesting the corrupt activities of the parliamentarians and the arrest of Otubor and Parkers. *The Parliament of Vultures* consequently exposes the corrupt and selfish dealings of the legislators of Nigerians nascent democracy. In this regard, Oyibo Eze posits that:

In this play, Nwabueze through his exposition of the activities of the legislators, weigh the democrats in the balance of power and finds them much more vulnerable than the military in their misrule and inability to improve the quality of life of the People (4).

#### The Faces of Leadership in *A Parliament of Vultures*

*A Parliament of Vulture* is a political commentary and a satire on the level of leadership and political decay bedevilling Nigeria as a result of bad governance, which is exemplified in different faces all in the bid to perpetually suppress the impoverished masses. The background of the parliamentarians in the text plays a big role in influencing and propelling them to their financial rascality. Madam Omeaku is a low born illiterate, a "roadside food seller" who was aided through foul play to become a member of parliament. She makes this clear when she says:

...my undoing was to allow myself to be married by a mere village teacher. My coming to

town has opened my eyes. And this political party has shown me the road to real life (9).

Moreover, the realisation by the party leaders that education and status in the society would ensure a sweeping victory for their party constrained them to recruit and create individuals with fictitious and prestigious titles. This can be picked from the conversation between Brown and Madam:

Brown: Reverend Jossy?

Madam: Yes Reverend Jossy.

Brown: (waves his right hand) Forget him. We called him Reverend during the campaigns because we thought that the title would purchase us Some credibility from the voters And it worked (laughs heartily). Politics is no child's play my sister.

Madam: Imagine the likeness

Brown: Oh do you think the professor is really one?

Madam: You mean prof?

Brown: Yeah prof He was a factory worker in London. We asked him to take the title in order to make our party look more intellectual. You see our people are obsessed with titles. He does not even have a certificate. After all we haven't told a lie at all. We haven't called him professor of anything .We just call him professor (4-5).

They make a show of appointing various people to help them in the smooth running of government but in actual sense, they run the affairs of the government by themselves to enable them to perfect their corrupt practices in secrecy, thus those they appointed merely act as rubber stamp.

One cannot fail to shake one's head at the calibre of individuals running our legislature for us. To ensure the security of their actions, these individuals introduced the fetish way of oath taking instead of the normal bible-swearing method of vowing to uphold the integrity of the nation. They prefer to swear just to protect their selfish interest by swearing thus;

Anyone here who reports any other member to the journalists or who accuses other member of any offence without going through the chairman. Anyone who talks evil about anyone here, especially with regard to financial gratification, may ogbunabani rub that fellow with ash (38).

The play presents the face of leaders who have no regard for education. The corrupt parliamentarians indulge in gross display of profligacy and avarice such that the grant for education which is meant for payment of salaries of workers is diverted to fund the extravagant and corrupt live style of the party and their members. Habamero says; "You can start with a hundred million. If you need supplementary fund we can always divert some from the education allowance" (44). Many African politicians have been proven to have come to power with fictitious certificates, forged school results, false academic titles and some of them do not even see the four walls of the University. Mr Brown attests to this in the text where he explains the falsehood behind the professorial title of one of their members:

Brown: Yeah. Prof. Prof. He was a factory worker in London. We we asked him to take that title in order to make our party look intellectual (5).

This scenario is common in many of Nigerian various political groups and when such people take over the leadership of the country, they hardly contribute meaningfully towards national development.

Nwabueze exposes the face of greediness and corruption in the lives of many of our political leaders. This is apparent from the way funds which are meant for developmental purposes are appropriated and diverted and cleverly defended during parliamentary deliberations:

HABAMERO: You have seen, Honourable Otobo, that ten million Naira will not be adequate to take care of this business. The bulk of the money will be disbursed through the payment of inconvenience allowances to members for attending the thanks-giving service. Extra expenses will be accrued through the making of appropriate dresses for members, and hiring the music group. I therefore approve the sum of two billion naira for this purpose.

Approved?

ALL: [Except Parkers and Otobo] Approved! (14).

From the foregoing, it is apparent that many of our parliamentarians are only concerned about their personal well-being and that of their families and friends.

The legislators epitomise selfishness, oppression and greediness. Habamero tries to justify their actions thus; "We should not forget our culture. Our people have a saying that he who blows the pipe also wipes his mouth" (42). Nwabueze seizes this point and harps on it through his exposition of the parliamentarians' fastidiousness in sharing monetary allocations meant for parastatals. *A Parliament of Vultures* is an urgent call for immediate and positive change in the status and quality of leadership in Nigeria.

Synopsis of *Langbodo*:

*Langbodo* by Wale Ogunyemi, is a play that is reminiscent of the past, a reality of the present and a reflection of the future. It is replete with Yoruba folk-tale and derives its material from diverse Nigerian indigenous tribal myth and culture. The play is relevant to the socio political, cultural and economic lives of the people of Nigeria. In this play, Akara Oogun is chosen by the king for an urgent expedition of national interest which entails going on a trip to a strange land in search of a metaphoric mount Langbodo. Akara Oogun embarks on this perilous trip with six other hunters of repute to the land of animals and the land of the dead in search of cultural unity and identity, with the mandate that he is expected to meet with the king of that land and receive from him a singular object that "if it comes into the hand of any king, that king's domain will be spared from the horrors of war, disease and famine..." (6). The object is expected to restore peace to their land and revive their community with the good things they will acquire from their sojourn. Since no good thing comes easy, during the course of the journey, the hunters learn a lot about human foibles and excesses and the urgent need for them to come together under the umbrella of love, tolerance and peace in order to form a strong bond. They encounter stiff adversity on their way, including terrible incidences that snatched away some of their members and decimated their number. They grapple with all kinds of odds almost to the point of being dispirited, but they are not deterred. After much trial, they finally get to mount Langbodo where they are met by the Oba. He informs them that there is "nothing to give, nothing to take, nothing to discuss good hunters" (65). The Oba adds that what they seek for has already been given to them in bits during their journey. When Akara Oogun inquires about the 'object' in Oba's possession, the Oba has this to say;

OBA: ...those beautiful words of advice, those touching and penetrating words of



admonition are enough... (65).

Finally, the Oba presents an elephant tusk to them to enable them convince their people that they reached their destination.

Face of Leadership in *Langbodo*;

Leadership in the play *Langbodo* is different from what we have in *A Parliament of Vultures*. In the play, we see a manifestation of collective yet divided leadership whose aim is centered on the need for the nation to be in unity. In the play, we find people from most of the geo political areas in Nigeria, each zone having the opinion that they can achieve what they want without being united and without a clear leader. Although they are patriotic by embarking on a hazardous journey for their nation, they are not united. As the hunters set out for mount Langbodo, the first medium gives us an insight into the depth of the hunters' type of leadership;

Fools! Fools all! for accepting such a risky assignment. I can understand a duck falling down beside his dead mate and dying in sympathy that is loyalty to the point of death. I can also understand a viper laying down her life for her children ...But if it comes to suffering for a country full of rogues and dishonest people, count me out....That fellow sitting near you is not your friend in case you think he or she is. He is your enemy, trust him not. If tomorrow he has the whip in his hand, he will make life unbearable for you (17-19).

Here, the Medium admonishes them not to trust their leaders whom he describes as rogues and dishonest people who should not be trusted in any way.

In another instance, the fate that befalls the young Akara Oogun at the end is quite instructive. Failing

to realise the true significance of Mount Langbodo, which actually is a metaphor on the ideals of unity in diversity, he carries on like a lone conqueror that vanquished all the other tribes. He laments at his recognition of his failings:

Help me my people help me my king ...it is our soul in his hand' take it I am powerless, I am numb, my brain is devoid of what incantation that can break this spell. Help me, you sent me my people do not desert me. I am Akara Oogun your son (68).

This kind of scenario is symptomatic of the Nigerian situation. In Nigeria; there is mutual distrust and rivalry among all the federating regions. This has equally fostered a leadership that is defined essentially on ethnic, geographic and religious cleavages. Thus, as we see in *Langbodo*, the main characters set off on a platform of distrust and unhealthy rivalry, and as they get to their rendezvous, they realise that the entire quest was a symbolic ordeal to reveal to themselves their weakness, the need for mutual cooperation and trust. Thus, Mount Langbodo is not real but a mere metaphor, a parable for a nation like Nigeria lacking in good leadership as a result of the divisions foisted on her by ethnicity, cultural irredentism and bad leadership.

Conclusion:

The study indicates that the task of engendering good leadership in Nigeria, nay Africa, is in the hands of its citizenry. There is a constant need to demand for accountability from our political leaders even if it takes the form of civil unrest as we see in *A Parliament of Vultures*. The playwrights as active players and commentators in their society always rise up to the challenge of highlighting those ills that erode social order and cohesion. Wa Thiong'o points out that:

Literature cannot escape from the power structure that

sharpens our everyday life. A writer has no choice whether or not he is aware of it, his work reflects in one or more aspects of intense economic, political cultural and ideological struggles in the society. What he chooses is, or the other side of the battlefield. The side of his people is the side of those social forces and classes that try to keep his people down (64).

Similarly, Ziky O. kofoworola in his view about drama is of the opinion that drama provides an exciting forum for dissecting societal ills and problems with the ultimate aim of finding solutions (27). Toeing the same line, Emeka Aniago is of the opinion that it is plausible to say that playwrights use drama as an effective medium of re-enacting some prevailing social realities in a bid to instigate public debate (125).

Aristotle advocates the centering of political power in the middle class consisting of merchants, artisans, and farmers, for they are the ones that understand the plight of the masses better. Having experienced the leadership of people like Dr. Nnamdi Azikiwe, Abubakar Tafawa Balewa and Obafemi Awolowo, one cannot fail to see sense in Aristotle's assertion. It is in this regard that Arthur Nwanwo advises that:

In addition to lessons from history, resilient and intending state terrorists of this decade, especially in the developing world, need a warning that the new man of the next century is already in his embryonic stage of development. The aspiration of this new man is to live the plenitude of the praxis i.e to be part of history (Vii).

On this note also, Femi Osofisan pleads that black men all over the world should shed their colonial heritage and stop aping foreigners and develop

authentic African values, arts and culture (92).

In conclusion, this study re-echoes the theme of the two plays examined here by suggesting that everyone must join hands together to put an end to the crisis of leadership in Africa. The citizens should learn from their past mistakes, endeavour to elect good and patriotic leaders and try at all times to resist election malpractices. The plays of Emeka Nwabueze and Wale Ogunbiyi examined here, serve as fitting examples of the telling damage which bad leaders can bring to a nation which includes recession, unemployment, poor standard of living, insecurity, increase in crime rate, corruption and a host of others. These plays proffer a solution which, charges us to strive and rise up in defence of our nation any time we are confronted with bad leadership, rise above our primordial ethnic, cultural, social and religious inclinations in our bid to establish the kind of leadership that would be based on unity, democracy and good governance.

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