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ENVIROMENTA FACTORS AND CHRISTIANIZATION OF AFRICA/NIGERIA: APPRAISING THE CHURCHES IMPACT IN ADDRESSING CLIMATIC CONDITIONS IN NIGERIA

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Abstract

Environmental factors in Nigeria significantly impacted the missionary enterprise through diseases, climate, and the land itself, which created both immense challenges and unique opportunities for missionaries. The harsh tropical climate and diseases like malaria and yellow fever were major obstacles, causing high mortality rates and making evangelism difficult. Conversely, the physical environment including its natural resources and the cultural beliefs surrounding the land influenced settlement patterns and missionary strategies. The study discovered how missionaries adapted by introducing new farming techniques and building methods, and in some areas, the perception of land as undesirable due to cultural

beliefs led to land being allocated to missions, which then attracted local settlement. The study, however, recommends the adoption of the missionaries' strategy in navigating the present day challenges that borders on environment. This will arouse further consciousness for environmental protection and ecological preservation. As a qualitative research, the researchers adopted the primary and secondary sources of data collection and culture area approach for data analysis. The researchers has sought to arouse the interest of the church to develop and implement viable policies as instruments of addressing the challenges of environmental degradation which has always resulted to resentment, desolation and an atmosphere of deploration.

Introduction

From the 18th century, the activities of Christian missionaries were entangled with European imperialism, and engaged with and reflected upon colonial environments. Missionaries left an ambivalent heritage. Whereas they participated in the colonial enterprise and embraced a theology that regarded natural environments as subservient to human needs, some of them also recognized the need for nature conservation. It is precisely in these colonial settings that some scholars have situated the origin of modern environmentalism (Grove 1990) in studying missionaries' engagement with the natural environment thus illuminates the historical roots of Western environmentalism more broadly.

Tropical diseases were the major challenges that bedeviled the Christianization of Africa/Nigeria. Missionaries were particularly vulnerable to diseases such as malaria, yellow fever, and sleeping sickness,

which led to high mortality rates which hampered their activities. Climate and landscape like the "wildness" and "indifference" of the Nigerian landscape were perceived as a significant obstacle, demanding persistent effort from missionaries. Initial hostility and suspicions from indigenous people also made them hostile to the missionaries and their efforts (Okeke, 2006).

In navigating these challenges, there were introduction of new agricultural practices. Missionaries introduced new farming techniques, such as planting fruit trees around compounds and keeping livestock, which were then copied by locals, improving their lives. There were improved building methods. Missionaries' practices of building with more durable materials like cement and corrugated iron sheets, along with the introduction of windows, influenced the building styles of local communities.

Land use influenced by beliefs was acquired by the church for agriculture, church planting and other good purposes. In some areas, communities allocated plots of land that were considered undesirable due to local myths or fears to missions. Mission churches and manses on these plots made nearby land more attractive for housing, influencing settlement patterns. There were medical contributions to address the various challenges of the indigenous people. Mission hospitals and dispensaries provided medical assistance and hygiene education, particularly to women, which helped control birth and improve health in communities.

In buttressing this fact, the goal of this study is to analyze how the missionaries dealt with these numerous environmental factors that would have limited their ministry in Africa/Nigeria. A relationship between Christian missions and the natural environment cannot be ignored. Lynn (2008) argued that Western Christian dominion theology has proved historically detrimental to the environment. White (1967) thesis has been extensively debated for the relation between Christianity and the natural environment. That is why this study focuses on investigating on understanding the relationship between Christian mission vis-à-vis the natural environment.

Environmental Factors and Climate Change in Nigeria

The environment is such an important part of any society and Nigeria as a nation is not an exception. There are so much talks and debates on climate change in our contemporary time and many are curious to know how the issue of the environment can be discussed which could likely lead to development (Ebegbulem, Ekpe and Adejumo, 2018). The pollutions that emanate from the emissions from the exhaust pipes of cars and heavy duty vehicles, smokes and carbon monoxide from generating plants for electricity in every part of Nigeria due to the epileptic power supply, and the gases that are released via gas flaring in the oil producing parts of Nigeria have continued to contribute to the environmental hazards in some parts of Nigeria (Grove, 1990).

Natural events and human activities are believed to be contributing to an increase in average global temperatures. Most of the observed temperature increase since the middle of the 20th century was caused by increasing concentrations of Greenhouse Gases, which results from human activity such as deforestation and the burning of fossil fuel, for example, gas flaring. Greenhouse gases are gases in an atmosphere that absorb and emit radiation within the thermal infrared range. This process is the fundamental cause of the greenhouse effect which translates to the rise in temperature on Earth as certain gases in the atmosphere trap energy (Lynn, 2008).

In Nigeria, everyone wants to have a car as the ownership of a car is considered as a sign of affluence in a society where the manufacturing of cars is still in elementary stage in comparison with other countries in the world. Most of the cars imported into Nigeria are used cars from Europe and America which are often not in the best of conditions. As for generating plants for electricity which could be found in every Nigerian home and office including government's parastatals, one could assert that such engines and high powered machines are the causes of most of the pollutions experienced in Nigeria. And not forgetting the incessant bush burning experienced in many parts of Nigeria which also adds to environmental pollution and deforestation. Heavy industrial equipments and other goods are still transported through Nigerian roads with trucks and other heavy duty vehicles thereby generating pollution in the environment which have continued to contribute to the climate change experienced in Nigeria.

It is of utmost importance that the people should be aware not only of the problems involved but also of the role to be played in protecting the environment. The components of the natural environment are used as resources by man, not withstanding that such has also been exploited by man in order to fulfill some of his basic physical needs and purpose of life. The problem of degradation continues largely as a result of anthropogenic (human) factors with impacts seen in the decline in land and marine environmental quality (Nnatuanya and Nwokocha, 2024). If the world does not cut pollution of heat-trapping gases, the already noticeable harms of global warming could spiral out of control. Its effects on global warming and climate change are devastating, and it is becoming increasingly urgent to reduce these emissions and curb the pressure that humans exert on the planet (White, 1967).

Literature Review on Environmentalism

The issue of the environment has become one of great concern to environmentalists and persons who are humanity friendly. More recently, some scholars have identified a 'greening of mission' (Effa 2008; Robert 2011; Kapya-Kaoma 2015), illustrated by Emilio Castro's reference to the natural environment as the 'third missionary frontier' (Castro 2000). Others remain skeptical and believe Western Christianity at large is not fundamentally changing its lukewarm or even hostile position towards environmentalism (Konisky 2018; Zaleha and Szasz 2015).

Our understanding of the role of missionary and diaconal organizations in environmentalism is fragmentary. There is very little scholarly literature on

the engagement of historical missionary societies or modern Christian NGOs with the environment. At the same time, there is a growing awareness of the necessity of global Christian missionary and diaconal organizations and communities to participate in the fight against climate change (Kidwell 2020, Duru, 1999). There is also a need to connect theological and ecological views from the global church with Western perspectives. A better understanding of eco-theology in relation to mission is needed. For Barrett (2008), many environmental problems have increased as the result of human activities and unplanned management of the technological development which imposes interference with the ecosystems. Therefore, a consciousness on the importance of conservation and preservation of ecosystems is essential to protect environment. (Anah, 2019).

In response to the foregoing, concern for the environment had been part of the main thrust of the church and civil society. The fact that God entrusted man with the care of his habitat calls for responsibility towards it. In the words of Pope John Paul (1991), "Care for the environment represents a challenge for all of humanity. It is a matter of a common and universal duty, that of respecting a common good" (p.18). John Paul II (1988) further insists that "the present rhythm of exploitation is seriously compromising the availability of some natural resources for both the present and the future (p.16).

The church in her wisdom understood the urgent challenge to protect the human family and to partner with the civil society in seeking a sustainable and integral development of the human environment. This

is achieved through dialogue on how to shape the future of the world. For Nwogu (2022), "We need a conversation which includes everyone, since the environmental challenge as we are undergoing, and its human roots, concern and affects us all" (p.6).

Effects of Climate Change and Global Warming

Global warming and climate change is a global problem, and need to be addressed globally but individual Nations can address this issue separately and responsibly. Nigeria may not have been listed as one of the nations with high emission rates just yet, but it is estimated that if urgent steps are not taken to curb the environmental pollutions experienced in Nigeria, it would get listed pretty soon. The issue of the environment is not only scientific, but religious, sociological, psychological and others. In fact, it is a human challenge that must be curbed to a reasonable extent (Azaiki, 2003).

For scientists, (Onweh, 1996; Shaw, 1998; and Onyige,1996) the entire atmosphere is engulfed in a nebulous mass of pollution formed by tons of poisonous substances and gasses emitted from garbage and abattoir dumps, vehicles, industries, and from agricultural as well as household use of pesticides, insecticides and herbicides. There exists heavy stock of atomic radiation in the atomic and nuclear power plants all over the world, which will survive all the future generations, and which would need only human mistake or viciousness to be turned into a ready weapon for mass –destruction. As if this is not threatening enough, there have been periodic and accidental release of toxic wastes from nuclear plants into the atmosphere;

these in turn combine with other dangerous emissions mentioned previously to attack the ozone layer – that part of the atmosphere that filters the ultraviolet rays from the sun so as to protect humans from dangerous radiations (Konsky, 2018, Zaleha, and Szasz, 2015).

According to Kidwell (2020), the danger of "greenhouse" effect is today all too evident. As humans breathe in much polluted air and get unsuspectingly exposed to deadly ultraviolet rays, they consequently contract respiratory diseases, eye irritation, skin cancer, and other air borne diseases (Nnamani 2019).There is as well an increase in water pollution nowadays. Tons of contaminants from industries, pesticides, herbicides and nitrates from modern farming gain access into groundwater, streams and rivers on daily and hourly basis. Massive use of septic tanks also contributes to contamination of ground waters and boreholes in the residential areas. Drinking water reserve is continually being polluted, not just through senseless pouring away of petroleum products in the mechanic workshops, but also through reckless oil spillage in the oil producing areas (Barrett, 2008; Anah, 2019 and Nwogu 2022).

As water pollution increases in our time, cases of water borne diseases like cholera, diarrhea, dysentery, typhoid, etc. multiply. Worse still, water pollution seriously affects aquatic life .Lands are increasingly being polluted, not only with the irresponsible dumping of toxic waste, but also with the use of pesticides, herbicides and fertilizers. They reduce the fertility of the soil. Through deforestation, bush burning, overgrazing, road construction and poor drainage system, human beings initiate erosion which sweeps away farmlands and devastates roads and landscapes as

much as they lead to desertification. In many developing nations including Nigeria, people litter the land with plastic and polythene stuffs that can hardly decompose (Effa, 2008; Robert 2011 and Kapya-Kaoma, 2015).

With such accumulation of commonly indestructible materials, the texture of arable lands is destroyed. Consequently, with the increase of air, water and land pollution, our environment becomes progressively hostile to living organisms; as such, they accelerate the pace of the extinction of species. It is estimated that over a hundred species go extinct each day and this rate may triple in the next few decades. Every careful adult observer would be able to testify that increasing number of fish, birds, insects, plants and animals have disappeared within the short span of our lives. These are forced extinctions, which certainly place enormous strain on the ecosystem. Such extinctions perhaps warm us against the looming danger of human self-annihilation and eventual extinction of the human species (Anah, 2019 and Nwogu, 2022).

With regard to discourse on environmental sustainability, Mugambi (2020) has written extensively on the place of humanity in creation. His contributions in this area, focus both on the global (namely an atmospheric change) and the local (namely on sustainable local community projects). He argues that the emissions from green house gases by wealthy countries serve not only as another example of economic inequality; tropical Africa is also likely to suffer disproportionately under the impact of predicted atmospheric change. For him, environmental

degradation is a function of poverty and imbalances in international trade. Even more important here is Mugambi's distinctly African emphasis on wholeness in understanding the place of humanity in creation (Conradie 2009).

Church's Impact Towards Ecological and Environmental Preservation

The church's impact to the preservation of her environment is prominent through her noble campaign which is made by her social teachings in urging individuals and groups especially the Federal government to step up efforts at safe guarding her environment. This is basically the hallmark of this article as an attempt to examine the various human activities, induced by the church in preserving the ecosystems (Alli, 2005). This, the researchers deemed necessary to create awareness of the church's role on the issues bordering on nature. This is believed to spur further actions from the church, stakeholders, government and policy makers which constitute the civil society in addressing the menace of environmental degradation.

(a). Achieving Environmental Protection

The Role of the Church in Addressing Environmental degradation have greatly impacted on environment protection as they have exposed the people on the sustainable and equitable use of resources without degrading the environment or risking health or safety. They prevented and controlled the degradation of land, water, vegetation and air, conserve and enhanced natural and man-made heritage, including biological diversity of unique ecosystems, improved the condition

and productivity of degraded areas, raised awareness and understanding of the link between environment and development, as well as promoting individual and community participation. (Nwogu, 2022). The various workshops on the role of churches in addressing climate change have highlighted challenges that communities are facing such as low community awareness about the risks of climate change which constitutes an obstacle to ownership of protective measures, the lack of knowledge and skills among community and church members in relation to climate protection, difficult cooperation between environment actors (churches, civil society, foreign agencies and government services),the lack of resources to implement projects to address climate change, the absence of measures of law enforcement in some countries, illegal exploitation of natural resources, including minerals and timber, land grabbing and the replacement of food crops by eucalyptus and a high development rate/economic improvements without taking account its consequences on the environment. (Manas, 2021).

In addressing environmental degradation, churches should develop a policy to make climate change a crosscutting issue and mainstream it in all church programs, cooperate with other churches and Eco-Theology, Climate Justice and Food Security institutions (NGOs, government etc.) in addressing climate change issues wherever possible, create a network of churches in the Great Lakes Region to promote climate justice and environmental protection, mainstream climate justice in our churches, facilitate the exchange and dissemination of relevant materials and networks on the youth action plan and

environmental projects, implement similar projects like RDIS in other member churches as development projects, including training and support, and facilitate exchange of experiences with churches having such projects, promote conservation agriculture for land restoration through agro forestry, reforestation, and other modern land friendly farming techniques, integrate eco-theology/theology of creation and environment in theological and other training programmes including development programs (Nnatuanya and Nwokocha, 2024).

(b). Standardizing Education in Rural Communities

The church's response to the plight of the communities concerning environmental degradation is mostly through provision of education to the people. According to Okeke (2014), the concern of the church for education arises from the life and mission of Christ's mandate given to the church on the nations. When the people are educated, they are liberated by being conscious over the protection and preservation of their environment. The faith based education is thus not just a way to hand on Christian teaching about God, it explicitly involves the formation of the whole person, so that all may attain their eternal destiny and at the same time promote the common good of the society.

(c). Environmental Conservation

The Role of the Church in addressing environmental degradation has engaged in different activities related to environment conservation. Therefore, Churches should put an emphasis on the promotion of sustainable environment for holistic development through promoting livelihood support and sustainable

environment programs such as community forestation programs, sustainable agriculture at household levels, as well as the promotion of energy saving technologies, i.e. stoves and solar lighting for a clean environment. The projects aim at mobilizing both pastors and lay Christians in parishes and educate them through seminars, short courses and workshops on the issue of environmental degradation due to climate change.

Following the Christian Association of Nigeria's (CAN) example in 2011, through their church leader seminar on the role of churches in sustainable environment. This seminar came up with a statement called "CAN's Theology of the environment". The statement contains church leaders' commitment to protect the environment. This programme is necessary to be sustained because combating the scourge of environmental degradation at any level necessitates the combined and coordinated efforts of all stakeholders, ranging from those of international organizations, national governments and NGOs to those of the local and affected people.

Conclusion

Environmental degradation leads to the reduction of economic resources and worsening of poverty conditions. Healthy environment maintains the nature's balance as well as in growing, nourishing and maintaining equilibrium of nature. The principal findings in this study identified that combating environmental degradation has always become an issue among different churches and civil organizations in Nigeria. Indeed, the joint efforts of the church, politicians and the civil society have contributed immensely in preserving the environment from pollution and degradation within the Nigerian society.

This article examines the immense contributions of the church combating environmental degradation and how it has sufficed in controlling environmental pollution and degradation in Nigeria. This will arouse further consciousness for environmental protection and ecological preservation. The researchers has sought to identify the fact that the failure of government and stakeholders to develop and implement viable policies as instruments of addressing the challenges of environmental degradation has always resulted to resentment, desolation and an atmosphere of deploration.

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EVALUATION OF THE IMPLEMENTATION OF CIVIC EDUCATION CURRICULUM IN SENIOR SECONDARY SCHOOLS IN BAUCHI STATE, NIGERIA

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Abstract

This study evaluated the implementation of civic education curriculum in senior secondary schools in Bauchi State, Nigeria. The study adopted descriptive survey design. Four (4) research objectives and corresponding questions guided the study. The population of the study consisted of all civic education teachers in senior secondary schools of Bauchi Metropolitan. The population of civic education teachers is 46 in public schools and 32 in private schools; giving the total population to seventy eight (78) civic education teachers from 39 public and private senior secondary schools. Purposive sampling technique was used. The instrument for data collection for this study is Evaluation of Teachers on Implementation of Civic Education Curriculum Questionnaires (ETICECQ). Face and content validity of the instrument was established whereas the reliability coefficient of the instrument is 0.84. The instrument was administered to civic Education teachers by the researcher and research assistant. Data

collected were analysed through the use of descriptive statistics. The research questions were answered using mean and standard deviation. The result revealed that the teachers' instructional practices for the implementation of civic education curriculum were not adequate. The result also revealed that methods used by teachers for civic education curriculum implementation were inappropriate. It was therefore recommended that Civic education programme should be included into the curriculum of all teacher training institutions and universities in the country in order to professionalize the subject.

Keyword: Civic education, curriculum, curriculum implementation, Evaluation

Introduction

Civic Education focuses on cultivation of the right type of values and attitude in the citizens for the growth of the society. The acquisition of these right types of values and attitudes enable individuals to operate as a functional member of the society. This definition revealed that education can be taught, learned through formal and informal methods. It is formal when it is taught and learned in the four walls of school curriculum, while it is informal when it is through socialization process. Yusuf (2011) defined civic education as a school subject which prepares people of a country especially the young to carry out their roles as citizens. Hence it is important not to underestimates what school can accomplish in the realization of goals and objective of civic education. The best available evidence also suggests that teaching students about

current events, the political process and how to get involved can make them more willing and able to practice good citizenship.

According to the Federal Republic of Nigeria, 2013, civic education was introduced into the Nigeria education system at the basic and senior secondary school levels to inculcate national consciousness, civic literacy and civic competence and the right kind of values and attitude. Civic education curriculum that was developed for use at senior secondary school level of educational system in Nigeria was launched in 2009 by the Nigerian Educational Research and Development Council (NERDC). Thus, this new civic education was introduced to the Nigerian senior secondary system to achieve these objectives. According to Chidera (2019), developing (teaching) and transforming (changing) the youths of Nigeria into effective and responsible citizens by making them law abiding; making young people learn and respect the values, the usual and expected (norms), knowledge, actions and activities that will help Nigeria achieve her Millennium (New Era) Develop Goals (MDGs); Helping students to learn about systems and institutions of government and democratic principles and processes; inculcating knowledge which leads to improvement in the quality of leadership and followership; promoting social and political awareness in students enabling them contribute positively in the society.

But before delving into the implementation of civic education curriculum which is the main focus of this study, it is pertinent to first understand briefly the concept of civic education. Various definitions have

been given by different scholars but the most explicit definitions are those of Ajibade (2011) who sees civic education as a school subject which prepares people of a country, especially the young members to carry out their roles as citizens. He further stated that civic education is concerned with the knowledge, skills and values citizens need to function effectively as political participants in various settings. It is aimed at building an informed, effective and responsible citizenry as well as cultivating in the citizens a sense of commitment to the fundamental values and principles essential for the improvement and preservation of the society. According to Balogun and Yusuf (2019), civic education is a body of knowledge imparted through selfless efforts of efficient and effective teachers and received by conscious learners to showcase the right type of values and attitudes for the growth and building of the society. From these definitions of civic education, it suffices to submit that teachers and students are better informed about the aims and purposes for the introduction of civic education curriculum into the senior secondary schools. It is also worthy of reference that the senior secondary school civic education curriculum is seriously oriented towards the development of social skills and attitudes which is also balanced as human rights, citizenship, democracy, national development and emerging issues; all leading to the achievement of better citizen. Civic education equips learners with necessary knowledge that will give them opportunity to understand the fundamentals of politics and their fundamental human rights and responsibilities which include freedom of expression, right to vote and be voted for and the need to respect the rule of law and all other regulations that

relate to peaceful coexistence. It also refers to acquisition of ideas and experience gained from exposure to activities in civic education concept, which will assist the students individually and collectively in solving civic issues and problems associate with their environments. The right knowledge about national issues and the right content are the constituents of civic education.

The curriculum is the instrument through which schools seek to translate the hopes of the society in which they function into concrete reality. One way to translate this hope is through the inculcation of the right types of values as contained in civic education curriculum.

Curriculum is the life blood of any educational enterprise; the needs for curriculum in all fields of studies can never be over emphasized especially in a subject that uses integrated curriculum like social studies. Curriculum is the content and activities which the school employs for the purpose of training the pupils; it is a means of child's adjustment to his environment. Curriculum is the content and activities, which the school employs for training the pupils. It encompasses all the meaningful and desirable activities and experiences in and outside the school.

Different people have defined curriculum in different ways. The etymology of the word curriculum originated from a Latin word currere, meaning “to run” as it was earlier associated with race courses and the running of races. Ogunyemi (2010) refers to curriculum as planned and unplanned experiences which learners receive in the process of their formal or semi – formal

education for the purpose of becoming rounded persons who can make meaningful contributions to the betterment of their society. The salient point of this definition is that curriculum involves a dynamic process, as it moves with the c hanging trends in the society.

Igwe (2011) conceptualised curriculum in the following; Curriculum is what examiners require the teacher to emphasis in their teaching. Curriculum is what should be in a particular subject. Curriculum is the totality of the syllabuses of a school. Curriculum is a combination of classroom and out of classroom activities. Curriculum is the totality of activities carried out under the auspices of a school, in response to societal demands. Curriculum consists of the continuous chain of activities necessary for translating educational goals into concrete activities, materials and observable behavioural change.

Curriculum implementation is putting the curriculum into work for the achievement of the goals for which the curriculum is designed. Okebukola (2014) defined it as the transition of the objectives of the curriculum from paper to practice. That is, only effective curriculum implementation ensures achievement of the objectives for which the curriculum was designed to attain. Curriculum implementation has a task of translating the curriculum documents into the working curriculum by the collective efforts of the students, teachers, and other stakeholders like librarians, laboratory attendants among others. Ogar and Awhen (2015) maintained that curriculum implementation is the process of putting the curriculum into work for the achievement of the goals for which the curriculum is

designed. At this juncture, it could be said that putting the curriculum into operation requires an implementation agent. The teacher is identified as the agent in the curriculum implementation process. Curriculum implementation therefore refers to how the planned or officially designed course of study is translated by the teacher into syllabus, scheme of work and lessons to be delivered to students. The above definitions show that effective curriculum implementation involves interaction within the teachers, learners and other stakeholders in education geared towards achieving the objectives of education.

The implementation of school curriculum rest exclusively on the shoulder of the classroom teacher, who, in this circumstance is someone who facilitates others to gain comprehension, skills, capabilities or standards set to be achieved by the school. Thus, the trendy truism that no society can ascend above the quality or competence of its teacher has come into play. Implementation of the Civic Education Curriculum in secondary school by the teachers in an efficient way centers on certain factors such as the teacher's training, teacher's supervision, teacher's motivation, knowledge of the subject matter and so on. Other variables include his area of specialization and his attitude to work. A combination of these involves the ability of the teacher to display dexterity to execute that which is essential. This implies that it is now left for the classroom teacher to get himself together and the learners toward implementing the subject matter.

Effectiveness in curriculum implementation denotes the ability of the classroom teacher to evade wastefulness of materials, effort, zeal, finances, and

time in doing incredibleness aimed at producing a desired school outcome. These make the researcher evaluate the implementation of civic education in senior secondary schools.

Problem Statement

Civic education is taught in Nigerian secondary schools to develop appropriate civic knowledge, values and skills in school children, the lack of which is responsible for social vices among senior secondary school students. These social vices which have bedeviled the Nigerian society occur in the form of thuggery, corruption, political instability, nepotism, electoral fraud, terrorism and suicide bombing, lack of patriotism, inordinate attitude towards national issues, and a host of other social malice. These social problems have slowed down the rate of growth and development in Nigeria. The youths are mostly involved in these acts as they are readily available tools in the hands of the politicians for unleashing terror on their perceived political enemies. In order to arrest these problems, civic education was re-introduced into the 2007 Nigerian school curriculum as a way of developing appropriate civic knowledge, values and skills in school children

However, this expectation has not been felt, probably due to poor handling by teachers who adopt teacher-centered strategies in teaching civic education. Besides, literature indicates that studies have focused more on methods of teaching civic education with little consideration for the influence of teacher-related factors such as classroom practices, content knowledge, and perception of values of civic education.

It is based on these that the researcher investigated the evaluation of the implementation of civic education in senior secondary schools in Bauchi State.

Objectives of the Study

1. To identify the objectives of civic education curriculum that needed implementation in study area
2. To identify the impacts of civic education curriculum when well implemented in the study area.
3. To find out methods/techniques teacher uses for implementation of civic education curriculum in the study area.

Research Questions

These are guided by the following research questions:

1. What are the objectives of civic education curriculum that needed implementation in study area?
2. What are the impacts of civic education curriculum when well implemented in the study area?
3. What methods/techniques does the teacher use for the implementation of civic education curriculum in the study area?

Methodology

The study adopted descriptive survey research method, particularly Cross-Sectional Survey research design to evaluate the implementation of civic education curriculum amongst teachers of Civic Education in

senior secondary schools in Bauchi state. The population of the study is all civic education teachers in senior secondary schools of Bauchi Metropolitan. According to Bauchi State Ministry of Education (2024), there were twenty three 23 public secondary schools and sixteen 16 private secondary schools in Bauchi metropolis with a total number of 2,119 teachers. The population consists of both male and female teachers'. Based on the above data, the population of civic education teachers' in Bauchi metropolis stands at 46 civic education teachers in public schools, and 32 civic education teachers in private schools; in total, seventy-eight 78 civic education teachers'.

The sample size for this research comprised of thirty nine (39) senior secondary schools from both public and private secondary schools. The total of seventy eight (78) teachers was the respondent from the thirty nine (39) secondary schools in Bauchi metropolis.

The purposeful sampling technique was used because all the civic education teachers were involved in the study. The instrument for data collection for this study is Evaluation of Teachers on Implementation of Civic Education Curriculum Questionnaire (ETICECQ). This instrument was constructed by the researcher with assistance of civic education teacher in Bauchi. The instrument uses likert scale with the following items, Strongly Agreed, Agreed, Undecided, Disagreed and Strongly Disagreed. It consists of 52 items. This instrument was face and content validated by four experts in department of Curriculum and Test and Measurement department from Bayero University Kano. The Cronbach's Alpha method was use to

determine the reliability coefficient. The instrument yielded reliability coefficient of 0.84. The instrument was administered to the civic Education teachers' in staff room by the researcher and research assistant.

Data collected were analysed through the use of descriptive statistics. The research questions were answered using mean and standard deviation with the aids of Statistical Package for Social Sciences. Critical mean of 3.0 was used to accept issue on the questionnaire to answer the research questions.

Results

Answering Research Questions.

Research Question 1: What are the objectives of civic education curriculum that needed implementation in study area?

Table 1: Mean and standard deviation of objectives of civic education

SN	Statements	No	SUM	Mean (X)	SD	Decision
1	Acquiring and learning to use the skill, dispositions, knowledge and values which prepare learners to be competent and responsible citizens throughout their lives;	78	316	4.05	.754	Accepted

2	To build understanding of the nature and manner of establishing social, ethical and legal norms and regulations and their importance for life in a society;	78	337	4.32	.693	
3	Highlighting the structure of government, its functions and the responsibilities of government to the people and vice-versa	78	337	4.32	.614	Accepted
4	To strengthen students' self-esteem, feelings of personal and group identity	78	337	4.32	.655	Accepted
5	Inculcating in the child the spirit of self-discipline, hard work, cooperation and respect for authority	78	339	4.35	.621	Accepted
6	Sensitizing Nigerians on the functions and obligations of government	78	337	4.32	.674	Accepted
7	To develop the capacity for critical thinking and responsible decision making and acting	78	328	4.21	.691	Accepted
8	Creating awareness on the provisions of the Nigerian constitution and the need for democracy	78	342	4.38	.688	Accepted

9	To develop the understanding of differences between people; and acknowledgement of, and respect for these differences	78	331	4.24	.742	Accepted
10	To build understanding of the nature and manner of establishing social, ethical and legal norms and regulations and their importance for life in a society;	78	335	4.29	.723	Accepted

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From 1 above, it shows that all the items have been accepted by teachers to be the objectives of civic education that need to be implemented in the study area and the nation at large, because the mean scores is above the critical mean scores of 3.0. It indicates that civic education objectives include: Acquiring and learning to use the skill, dispositions, knowledge and values which prepare learners to be competent and

responsible citizens throughout their lives; To build understanding of the nature and manner of establishing social, ethical and legal norms and regulations and their importance for life in a society; To develop the capacity for critical thinking and responsible decision making and acting and to mention but a few. Others are shown in table 1 above.

Research Question 2: What are the impacts of civic education curriculum when well implemented in the study area?

Table 2: Mean and standard deviation of impact of civic education

SN	Statements	No	SUM	Mean (X)	SD	Decision
1	Civic education curriculum objectives expose to learners the beauty in our cultural diversity.	78	332	4.26	.633	Accepted
2	Civic education curriculum objectives have done enough in de-ethicizing senior school students in Nigeria.	78	351	4.50	.640	Accepted
3	Civic education curriculum objectives encourages cooperation among students with cultural diverse background	78	346	4.44	.549	

4	Civic education curriculum objectives help in cultural integration among senior school students.	78	348	4.46	.551	Accepted
5	Civic education curriculum objectives encourages cooperation among students with diverse cultural background	78	348	4.46	.527	Accepted
6	Civic education curriculum objectives help learners to inculcate positive attitudes and appropriate value for national integration.	78	351	4.50	.619	Accepted
7	Civic education curriculum objectives teaches appreciating cultural diversities	78	340	4.36	.581	Accepted
8	Proper implementation of civic education contents is capable of attaining a free and democratic society.	78	349	4.47	.597	Accepted
9	Civic education curriculum contents help develop national consciousness and unity among students.	78	345	4.42	.655	Accepted
10	Civic education curriculum content promotes co-operation, and team spirit among students of different background.	78	335	4.29	.605	Accepted
11	Through effective implementation, civic education curriculum content raises a generation of citizens who have good human relation with others, respect the views and feelings of others.	78	339	4.35	.505	Accepted

12	Civic education curriculum content helps to attain citizenship education and taught against discrimination.	78	344	4.41	.568	Accepted
13	Civic education curriculum content promotes co-operation, and team spirit among students of different background.	78	345	4.42	.523	Accepted

From 2 above, it shows that all the items are accepted by teachers to be the impacts of civic education, because the mean scores are above the critical mean scores of 3.0. The result indicates that, impact of civic education includes: Civic education curriculum objectives expose to learners the beauty in our cultural diversity; Civic education curriculum objectives encourages cooperation among students with diverse cultural background; Civic education curriculum content promotes co-operation, and team spirit among students of different background; Civic education curriculum content helps to attain citizenship education and taught against discrimination; Civic education curriculum objectives help learners to inculcate positive attitudes and appropriate value for national integration.

Research Question 3: What are the methods/techniques does the teacher use for implementation of civic education curriculum in the study area?

Table 3: Mean and standard deviation of methods/techniques teachers used.

SN	Statements	No	SUM	Mean (X)	SD	Decision
1	Teacher's method for civic education instruction is mostly lecture method of teaching	78	389	4.99	.113	Accepted
2	Dramatization or role play method is commonly used by Civic Education teachers	78	120	1.54	.551	Rejected
3	Inquiry method of teaching is effectively utilized by the Civic Education instructors	78	137	1.76	.514	Rejected
4	Teachers use observation, and interview techniques to carryout civic instruction	78	155	1.99	.254	Rejected
5	Field trip method is properly used in Civic Education Instruction	78	145	1.86	.476	Rejected
6	Teachers make use of debate in carrying out Civic Education instruction	78	151	1.94	.762	Rejected
7	Discussion method is effectively utilized by civic education Teachers.	78	152	1.95	.274	Rejected

8	Teachers listen to educative and informative programmes and documentaries on radio stations to acquire information on civic studies	78	343	4.40	.518	Accepted
9	Teachers watch home videos and films to acquire needed materials for instructional delivery.	78	380	4.87	.336	Accepted
10	Teachers used questioning technique.	78	129	1.65	.621	Rejecte
11	Expository method is effectively utilized by civic education Teachers.	78	131	1.68	.522	Rejected
12	Teachers dictate notes to students are effectively utilized by civic education Teachers.	78	353	4.53	.528	Accepted
13	Problem solving method is effectively utilized by civic education Teachers.	78	145	1.86	.476	Rejected
14	Discovery method	78	151	1.94	.762	Reject
15	Text book reading by students	78	365	4.68	.470	Accepted
16	Role playing is effectively utilized by civic education Teachers.	78	129	1.65	.621	Rejected

From 4 above, shows the method used for the implementation of civic education curriculum. Items 2, 3, 4, 5, 6, 7, 10, 11, 13, 14 and 16 rejected because there are below critical mean scores of 3.00 while items 1, 8,

9, 12 and 15 are accepted because there are above critical mean score of 3.00. Most of the methods that are accepted are inadequate for civic education curriculum implementation. It means that methods used by teachers for curriculum implementation is inappropriate.

Discussion of the Findings

The result showed that civic education objectives include: Acquiring and learning to use the skill, dispositions, knowledge and values which prepare learners to be competent and responsible citizens throughout their lives; To build understanding of the nature and manner of establishing social, ethical and legal norms and regulations and their importance for life in a society; To develop the capacity for critical thinking and responsible decision making and acting; Creating awareness on the provisions of the Nigerian constitution and the need for democracy; Highlighting the structure of government, its functions and the responsibilities of government to the people and vice-versa and to strengthen students' self-esteem, feelings of personal and group identity. The findings are in agreement with the findings of Ogunyemi, (2011); National Policy on Education (2013), Adebayo and Adeniyi, (2015) they study revealed the objectives of civic education as follows: Acquiring and learning to use the skill, dispositions, knowledge and values which prepare learners to be competent and responsible citizens throughout their lives; Attaining the Millennium Development Goals and the need to implement the critical element of National Economic Empowerment and Development Strategies; Creating awareness on the provisions of the Nigerian constitution and the need for democracy; Creating

adequate and functional political literates among Nigerians.

The results showed that the impact of civic education includes the following: Civic education curriculum objectives expose to the learner the beauty in our cultural diversity; Civic education curriculum objectives encourages cooperation among students with diverse cultural background; Civic education curriculum content promotes co-operation, and team spirit among students of different background; Civic education curriculum content helps to attain citizenship education and taught against discrimination; Civic education curriculum objectives help learners to inculcate positive attitudes and appropriate value for national integration. The findings of this study agreed with Ezegbe, Oyeoku, Mezieobi and Okeke (2012) who said that civic education curriculum promotes cooperation and team spirit among the students of different background and culture and also inculcate in students duties and obligations of the society. In the same vain Saka and Oyetade, (2011) revealed that the impact of civic education to solved societal problems such as prostitution, unemployment, examination malpractice, corruption, stealing, robbery, loss of cultural heritage such as respect, humility, hard work can be minimized if not totally eradicated through the teaching and learning of civic education.

The result revealed that methods used by teachers for civic education curriculum implementation are inappropriate. This agreed with Chukwuemeka 2014 who stated that most teachers didn't employ discussion, discovery, problem-solving, inquiry and expository method for affective implementation of curriculum. In the same vain, Syahrruddin and Ernwati 2013 study

shows that one of the important strategies in improving the implementation of curriculum is the use of appropriate methods, the methods include demonstration method, inquiry method, discussion method, discovery method. And also methods that are not teacher centred but students centred. Also in agreement, is Ezegbe, Oyeoku, Mezieobi and Okeke (2012). The study revealed that teachers' poor usage of participatory approach to instruction such as "field trip", "discussion", "dramatization", "debate and inquiry" as indicated in the study constitute a big challenge to the implementation of civic education at senior basic education level.

Conclusion

In sum, civic education aims at building understanding of the nature and manner of establishment of social, ethical, and legal norms and regulations and their importance for life in a society; it also aims at developing the capacity for critical thinking and responsible decision making and acting, inculcating in the child the spirit of self-discipline, hard work, cooperation, and respect for authority. It was also observed that one of the Civic Education curriculum objectives exposes learners to the beauty in our cultural diversity and encourages cooperation among students with diverse cultural backgrounds.

Recommendations

Based on the findings, the following recommendations were made:

1. Civic education programme should be included into the curriculum of all teacher training

institutions and universities in the country to professionalize the subject.

2. Government should organize workshops and seminars for the civic education teachers in order to improve their mastery of the subject matter for effective implementation.
3. Civic education teachers are to adopt participatory approach for effective implementation of civic education.

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INTÉGRATION DE WHATSAPP DANS L'ENSEIGNEMENT DE LA TRADUCTION : OPPORTUNITÉS PÉDAGOGIQUES, DÉFIS TECHNOLOGIQUE ET PERSPECTIVES PROFESSIONNELLES

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Résumé

Cet article examine l'intégration de WhatsApp comme outil pédagogique dans l'enseignement de la traduction, explorant ses implications pour la formation des futurs traducteurs professionnels. Alors que les technologies numériques transforment profondément les pratiques traductives professionnelles, la formation à la traduction doit s'adapter pour préparer les étudiants aux réalités du marché contemporain. WhatsApp, plateforme de messagerie instantanée omniprésente,

offre des affordances spécifiques qui correspondent aux besoins pédagogiques de l'enseignement de la traduction : communication synchrone et asynchrone, collaboration en temps réel, partage multimodal de contenus, et simulation d'environnements professionnels. À travers une analyse théorique ancrée dans la didactique de la traduction, les théories de l'apprentissage collaboratif, et les études sur les technologies éducatives, cet article explore comment WhatsApp peut faciliter l'apprentissage de compétences traductives essentielles telles que la révision collaborative, la recherche terminologique, la gestion de projets de traduction, et le développement de réseaux professionnels. L'article examine également les défis spécifiques liés à l'utilisation de WhatsApp dans ce contexte, notamment les questions de confidentialité professionnelle, de gestion de la qualité, et de préparation à l'utilisation d'outils professionnels plus sophistiqués. Des recommandations pédagogiques sont proposées pour une intégration réfléchie de WhatsApp dans les programmes de formation à la traduction.

Mots-clés : WhatsApp, enseignement de la traduction, technologies éducatives, apprentissage collaboratif, compétence traductive, formation professionnelle

Abstract

This article examines the integration of WhatsApp as a pedagogical tool in teaching of translation, exploring its implications for the training of future professional translators. As digital technologies profoundly transform professional translation practices, translator education must adapt to prepare students for the realities of the contemporary market. WhatsApp, a

ubiquitous instant messaging platform, offers specific affordances that align with the pedagogical needs of translation instruction: synchronous and asynchronous communication, real-time collaboration, multimodal content sharing, and simulation of professional environments. Through a theoretical analysis grounded in translation pedagogy, collaborative learning theories, and educational technology studies, this article explores how WhatsApp can facilitate the learning of essential translational competences such as collaborative revision, terminology research, translation project management, and the development of professional networks. The article also examines the specific challenges associated with the use of WhatsApp in this context, including issues of professional confidentiality, quality management and preparation for the use of more sophisticated professional tools. Pedagogical recommendations are proposed for the thoughtful integration of WhatsApp into translation training programs.

Keywords: WhatsApp, teaching of translation, educational technologies, collaborative learning, translational competence, professional training

Introduction

Les technologies numériques ont profondément transformé les pratiques éducatives contemporaines, notamment dans l'enseignement des langues et de la traduction. Le nom même « WhatsApp » d'après Deloffre est un jeu de mots sur l'expression anglaise *What's up?*, signifiant « quoi de neuf ? » (Deloffre, 2025 :1). WhatsApp est une application de

messagerie instantanée multiplateforme qui permet aux utilisateurs d'envoyer des messages textuels, vocaux, des images, des vidéos, des documents et de passer des appels audio et vidéo via Internet. Selon Khan, « WhatsApp est l'une des applications de messagerie les plus utilisées au monde, servant à des fins sociales, professionnelles et éducatives, grâce à sa simplicité d'utilisation et à sa compatibilité avec la plupart des appareils mobiles) (Khan, 2021 *:* 2). Dans un contexte éducatif, WhatsApp n'est pas seulement un outil de communication, mais aussi un espace d'apprentissage numérique favorisant la collaboration, la flexibilité et l'interaction entre enseignants et apprenants. Pour Karen Ferreira-Meyers, *«* WhatsApp a évolué d'une simple application de discussion vers un outil pédagogique qui soutient l'interaction, la collaboration et la construction de communautés d'apprentissage en enseignement des langues » (2020 :6). Quant à Candrika Citra Sari, *«* WhatsApp fonctionne comme une plateforme d'apprentissage mobile où enseignants et apprenants interagissent en temps réel, échangent des rétroactions et réalisent des activités collaboratives en dehors de la classe » (2024 :24). On peut définir alors WhatsApp comme une application mobile de messagerie instantanée devenue un outil pédagogique multimodal, favorisant la communication, la collaboration et l'apprentissage autonome en contexte éducatif, notamment dans l'enseignement des langues et de la traduction.

L'avènement des réseaux sociaux et des applications de messagerie instantanée, telles que WhatsApp, a créé de nouveaux espaces d'apprentissage où la communication, la collaboration et l'échange de

savoirs deviennent plus dynamiques et interactifs. La traduction, activité millénaire de médiation linguistique et culturelle, connaît aujourd'hui une transformation profonde sous l'effet des technologies numériques. Les traducteurs professionnels contemporains travaillent dans des environnements hautement technologisés, utilisant des mémoires de traduction, des logiciels de traduction assistée par ordinateur (TAO), des bases de données terminologiques, des plateformes de gestion de projets, et collaborant avec des collègues dispersés géographiquement à travers divers outils de communication numérique. Cette réalité professionnelle appelle à une reconfiguration de la formation à la traduction pour préparer adéquatement les futurs traducteurs aux exigences du marché contemporain. Dans ce contexte de transformation numérique, WhatsApp, application de messagerie instantanée comptant plus de deux milliards d'utilisateurs actifs dans le monde, émerge comme un outil potentiellement pertinent pour l'enseignement de la traduction. Bien que WhatsApp ne soit pas un outil professionnel de traduction au sens strict, ses caractéristiques de communication instantanée, de collaboration facilitée, et de partage multimodal de contenus offrent des affordances pédagogiques qui peuvent enrichir la formation des traducteurs. Comme le note Pym dans son analyse de la formation en traduction à l'ère numérique, « les technologies de communication utilisées quotidiennement par les étudiants peuvent servir de ponts vers l'adoption ultérieure de technologies professionnelles plus spécialisées, à condition que leur utilisation pédagogique soit intentionnelle et réfléchie » (45).

Dans le cadre de l'enseignement de la traduction, l'utilisation de WhatsApp offre un potentiel considérable pour renforcer l'interactivité entre enseignants et apprenants, faciliter la pratique traductive, et encourager la réflexion collaborative. Comme le souligne Henri Holec, « apprendre, c'est avant tout participer activement à la construction de son propre savoir » (Holec 45). Ainsi, l'intégration de WhatsApp peut transformer la classe traditionnelle de traduction en un espace d'apprentissage flexible et participatif, où la technologie devient un outil d'autonomisation et de construction du sens. L'intégration de WhatsApp dans l'enseignement de la traduction soulève plusieurs questions fondamentales et cet article propose une exploration théorique et critique de ces questions, en examinant l'intégration de WhatsApp dans l'enseignement de la traduction à travers plusieurs dimensions. Nous commencerons par situer cette problématique dans le contexte de l'évolution de la didactique de la traduction et de la transformation numérique de la profession. Nous analyserons ensuite les caractéristiques de WhatsApp qui le rendent potentiellement pertinent pour l'enseignement de la traduction. Nous explorerons les applications pédagogiques spécifiques de WhatsApp pour le développement de diverses compétences traductives. Nous examinerons les défis et les limites de cette intégration, avant de proposer des principes directives pour une utilisation pédagogiquement efficace et professionnellement responsable de WhatsApp dans la formation à la traduction.

Didactique de la traduction et transformation numérique

La didactique de la traduction a connu une évolution significative au cours des dernières décennies, passant d'une conception de la traduction comme talent inné ou art mystérieux à une compréhension de la traduction comme ensemble de compétences professionnelles pouvant être systématiquement enseignées et développées. Gouadec souligne dans son ouvrage sur la formation des traducteurs que, « la professionnalisation de la traduction a nécessité une didactisation, c'est-à-dire une décomposition analytique de l'activité traductive en compétences identifiables et enseignables » (23). Cette évolution s'est accompagnée d'un passage de méthodes pédagogiques traditionnelles centrées sur la correction d'erreurs vers des approches plus constructivistes et orientées vers le développement de compétences. Le modèle de compétence traductive développé par le groupe PACTE identifie cinq sous-compétences essentielles : la compétence bilingue, la compétence extra-linguistique (connaissances culturelles et spécialisées), la compétence instrumentale (utilisation d'outils), la compétence stratégique (résolution de problèmes), et les composantes psycho-physiologiques (Hurtado Albir 28). Cette décomposition de la compétence traductive en dimensions multiples a des implications importantes pour la pédagogie, suggérant qu'un enseignement efficace de la traduction doit adresser systématiquement chacune de ces dimensions.

De plus, la reconnaissance croissante de la dimension sociale et collaborative de la traduction professionnelle

a influencé les approches pédagogiques. Contrairement à l'image romantique du traducteur solitaire travaillant dans son bureau, les traducteurs professionnels contemporains travaillent souvent en équipes, collaborent avec des réviseurs, des terminologues, des chefs de projet, et des clients, nécessitant des compétences interpersonnelles et communicatives en plus des compétences linguistiques (Kiraly 67). Cette dimension collaborative de la profession appelle à des pédagogies qui intègrent le travail d'équipe, la négociation, et la communication professionnelle. La traduction professionnelle a été profondément transformée par les technologies numériques au cours des trois dernières décennies. L'introduction des mémoires de traduction dans les années 1990, suivie par le développement de logiciels TAO sophistiqués, de bases de données terminologiques, d'outils de gestion de projets, et plus récemment de systèmes de traduction automatique neuronale, a radicalement modifié les pratiques de travail des traducteurs (Bowker et Fisher 15). Ces technologies ont plusieurs implications pour la profession. Premièrement, elles ont augmenté la productivité, permettant aux traducteurs de traiter des volumes plus importants en moins de temps. Deuxièmement, elles ont facilité la cohérence terminologique et stylistique, particulièrement dans les projets de grande envergure ou les traductions récurrentes. Troisièmement, elles ont rendu possible de nouvelles formes de collaboration et de division du travail, avec des projets distribués entre plusieurs traducteurs travaillant simultanément sur différentes sections.

Toutefois, ces technologies ont également créé de nouveaux défis et exigences. Les traducteurs doivent désormais posséder une littérarité numérique sophistiquée, être capables de naviguer dans des interfaces logicielles complexes, de gérer des fichiers dans divers formats, et de résoudre des problèmes techniques. De plus, la dépendance croissante à la technologie soulève des questions sur le rôle humain dans la traduction : que reste-t-il de spécifiquement humain dans la traduction à l'ère de l'intelligence artificielle ? Comment les traducteurs peuvent-ils ajouter de la valeur au-delà de ce que les machines peuvent faire ? Ces transformations ont des implications directes pour la formation à la traduction. Selon Kelly, « les programmes de formation à la traduction doivent non seulement enseigner l'utilisation d'outils technologiques spécifiques, mais aussi développer une compétence technologique plus large qui permettra aux futurs traducteurs de s'adapter continuellement aux évolutions technologiques rapides » (89). Cette compétence technologique ne se limite pas à la maîtrise technique d'outils mais inclut une compréhension critique de comment et quand utiliser différentes technologies, de leurs limites, et de leurs implications éthiques et professionnelles.

Utilisation de technologies grand public comme WhatsApp dans la formation professionnelle

L'utilisation de technologies grand public comme WhatsApp dans la formation professionnelle à la traduction soulève des questions sur la relation entre outils quotidiens et outils professionnels. D'une part, il existe une tension : WhatsApp n'est pas conçu pour la

traduction professionnelle et manque de fonctionnalités essentielles comme les mémoires de traduction, le contrôle qualité systématique, ou la gestion de la confidentialité conforme aux standards professionnels. Former les étudiants avec WhatsApp pourrait créer de mauvaises habitudes ou des attentes irréalistes sur les pratiques professionnelles.

D'autre part, WhatsApp peut servir d'introduction accessible aux principes de collaboration numérique, de révision par les pairs, et de communication professionnelle à distance avant que les étudiants ne passent à des outils plus sophistiqués. Prensky suggère dans son analyse de l'apprentissage numérique que, « les technologies familières peuvent réduire la charge cognitive liée à l'apprentissage de nouveaux concepts en permettant aux apprenants de se concentrer sur le contenu plutôt que sur l'outil » (5). Dans cette perspective, WhatsApp pourrait servir de « technologie de transition » qui prépare progressivement les étudiants aux environnements professionnels plus complexes. De plus, l'utilisation de WhatsApp reflète une réalité professionnelle souvent négligée dans la formation formelle : beaucoup de traducteurs freelance et de petites agences de traduction utilisent effectivement des outils de communication grand public comme WhatsApp pour communiquer avec les clients, coordonner des projets, et échanger des fichiers, particulièrement dans des contextes où les clients ne disposent pas d'infrastructures technologiques sophistiquées. Former les étudiants à naviguer professionnellement dans ces environnements technologiques hybrides peut donc avoir une pertinence pragmatique.

WhatsApp comme environnement d'apprentissage pour la traduction

1. Caractéristiques de WhatsApp, pertinentes pour la formation en traduction

La multimodalité : WhatsApp présente plusieurs caractéristiques qui, bien que conçues pour la communication sociale générale, peuvent être mobilisées pédagogiquement pour l'enseignement de la traduction. WhatsApp permet le partage de messages textuels, d'images, de documents, d'enregistrements vocaux, et de vidéos. Cette variété de formats correspond à la nature multimodale de beaucoup de projets de traduction contemporains qui peuvent inclure la traduction de textes, la transcription et traduction d'enregistrements audio, la traduction de sous-titres vidéo, ou la localisation d'interfaces graphiques.

La communication synchrone et asynchrone : WhatsApp permet à la fois des échanges en temps réel et des communications différées, offrant la flexibilité nécessaire pour différents types de collaboration traductive. Certaines décisions de traduction nécessitent une discussion rapide et interactive, tandis que d'autres bénéficient d'une réflexion plus prolongée et d'échanges asynchrones. Cette flexibilité temporelle reflète les rythmes variés du travail de traduction professionnel.

La facilité de création de groupes : WhatsApp permet de créer rapidement des groupes de travail, facilitant la collaboration entre plusieurs étudiants-traducteurs sur

un même projet, simulant ainsi les environnements de traduction collaborative caractéristiques de beaucoup d'agences de traduction. Les fonctionnalités de gestion de groupe (ajout/retrait de membres, attribution de rôles d'administrateur) permettent également de simuler la hiérarchie et la structure organisationnelle des projets de traduction professionnels.

La facilité de création des questions sur WhatsApp : WhatsApp offre désormais une fonctionnalité appelée « poll » (sondage) qui permet aux utilisateurs de créer facilement des questions à choix multiples directement dans les discussions individuelles ou de groupe. Cette option facilite la collecte rapide d'opinions**,** de réponses ou de notes sur un sujet donné, sans recourir à des outils externes. Dans un contexte éducatif, cette fonction favorise l'interactivité : les enseignants peuvent poser des questions de traduction, et les étudiants y répondent instantanément. Cela renforce la participation, l'évaluation formative et le retour immédiat sur les apprentissages. En traduction, par exemple, un enseignant peut créer un sondage pour demander : *« Quelle est la meilleure traduction de cette expression idiomatique ? »* — ce qui permet de comparer les choix et d'encourager la réflexion collective sur la langue. Khan soutien que WhatsApp permet aux enseignants d'utiliser des *micro-activités interactives*, telles que des questions rapides ou des quiz, pour maintenir l'attention des apprenants et évaluer leur compréhension en temps réel (2021 :11).

L'accessibilité et la familiarité : La plupart des étudiants utilisent déjà WhatsApp quotidiennement, réduisant ainsi la courbe d'apprentissage technologique

et permettant une intégration rapide dans les activités pédagogiques. Cette familiarité peut réduire l'anxiété technologique et permettre aux étudiants de se concentrer sur l'apprentissage de la traduction plutôt que sur la maîtrise d'un nouvel outil.

La traçabilité des échanges : Toutes les conversations sur WhatsApp sont automatiquement archivées, créant un historique consultable des décisions de traduction, des discussions terminologiques, et des processus de révision. Cette traçabilité peut avoir une valeur pédagogique importante, permettant aux étudiants et aux enseignants de revisiter les processus de réflexion, d'identifier les patterns d'erreurs, et de documenter l'évolution des compétences.

2. Théories d'apprentissage soutenant l'utilisation de WhatsApp dans l'enseignement

La théorie de socioconstructivisme : l'utilisation pédagogique de WhatsApp dans l'enseignement de la traduction peut être ancrée dans plusieurs cadres théoriques de l'apprentissage. Le socioconstructivisme, particulièrement tel que développé par Vygotsky, offre un cadre particulièrement pertinent. Selon cette approche, « l'apprentissage est fondamentalement un processus social où les interactions avec les pairs et les figures plus expérimentées, dans ce que Vygotsky appelle la zone proximale de développement, jouent un rôle crucial dans la construction des connaissances » (86). WhatsApp, en facilitant les interactions continues et diversifiées entre étudiants-traducteurs, crée précisément les conditions d'un apprentissage social riche. Comme le suggère la théorie de la zone

proximale de développement de Vygotsky, « l'apprentissage est optimisé lorsqu'il commence dans la zone de confort de l'apprenant et progresse progressivement vers de nouveaux territoires avec un support approprié » (cité dans Kramsch 89).

La théorie de l'apprentissage situé : la théorie de l'apprentissage situé de Lave et Wenger suggère que « l'apprentissage est plus efficace lorsqu'il se produit dans des contextes authentiques qui ressemblent aux situations où les connaissances et compétences seront ultérieurement appliquées » (29). WhatsApp peut servir à créer des simulations d'environnements professionnels de traduction, où les étudiants jouent des rôles différents (traducteur, réviseur, chef de projet, client) et négocient des décisions de traduction dans des contextes quasi-authentiques.

La théorie de la charge cognitive : la théorie de la charge cognitive de Sweller offre également des insights pertinents. Cette théorie suggère que « l'apprentissage est optimisé lorsque la charge cognitive est gérée de manière à maximiser la capacité de traitement de l'information pertinente » (53). La familiarité de WhatsApp peut réduire la charge cognitive extrinsèque (liée à l'outil lui-même), permettant aux étudiants de concentrer leurs ressources cognitives sur la charge intrinsèque (liée à la complexité de la tâche de traduction) et la charge pertinente (liée à la construction de schémas de connaissances).

La théorie de connectivisme : le connectivisme**,** théorie d'apprentissage développée pour l'ère numérique, postule que « la connaissance est distribuée à travers des réseaux et que l'apprentissage consiste à créer et à naviguer dans ces réseaux » (Siemens 5). WhatsApp facilite la création de réseaux d'apprentissage où les étudiants peuvent partager des ressources, des stratégies de traduction, des solutions terminologiques, et des feedback, créant une intelligence collective qui dépasse les connaissances individuelles.

3. WhatsApp et le développement de la compétence collaborative

La traduction, particulièrement dans les contextes professionnels contemporains, est de plus en plus une activité collaborative plutôt qu'individuelle. Les projets de traduction de grande envergure sont souvent divisés entre plusieurs traducteurs travaillant simultanément, nécessitant une coordination étroite, une cohérence terminologique et stylistique, et une révision mutuelle. De plus, les traducteurs collaborent régulièrement avec des réviseurs, des terminologues, des experts du domaine, et des chefs de projet. Cette dimension collaborative de la traduction professionnelle est souvent sous-représentée dans la formation traditionnelle à la traduction qui privilégie des exercices individuels où chaque étudiant traduit un texte seul, reçoit une correction individuelle de l'enseignant, et peu d'interaction avec les pairs. Comme le critique Kiraly, « cette pédagogie individualiste prépare mal les étudiants aux réalités du travail collaboratif qui caractérise la profession » (78).

WhatsApp offre une plateforme pour développer des compétences collaboratives essentielles. À travers des projets de traduction de groupe sur WhatsApp, les étudiants peuvent apprendre à : négocier des décisions de traduction, maintenir la cohérence, se donner du feedback mutuellement et à gérer des conflits.

4. Simulation d'environnements et des interactions professionnelle

Au-delà de la facilitation de la collaboration entre étudiants, WhatsApp peut être utilisé pour simuler des environnements et des interactions professionnelles. L'enseignant peut jouer le rôle d'un client (fictif) qui envoie des demandes de traduction via WhatsApp, spécifiant des délais, des contraintes de format, des publics cibles, simulant ainsi les communications client-traducteur caractéristiques de la pratique freelance. Ces simulations peuvent être conçues pour exposer les étudiants à des scénarios professionnels variés : gestion de demandes ambiguës, communication interculturelle, gestion de crises, éthique professionnelle, recherche terminologique et construction de glossaires.

5. Révision collaborative

La révision est une étape cruciale du processus de traduction professionnelle. Dans les agences de traduction, les traductions passent typiquement par plusieurs étapes de révision : auto-révision par le traducteur, révision par un pair, et révision finale par un réviseur senior. WhatsApp peut faciliter l'apprentissage

de ces pratiques de révision à travers plusieurs modalités.

Révision par les pairs structurée : Les étudiants peuvent être organisés en binômes où chacun traduit un segment de texte puis partage sa traduction avec son partenaire via WhatsApp pour révision. Le réviseur peut utiliser diverses fonctionnalités de WhatsApp pour fournir son feedback : messages textuels pour des commentaires généraux, messages vocaux pour des explications plus nuancées, ou photos de la traduction annotée manuellement. Cette pratique développe à la fois les compétences de révision (identifier les erreurs, suggérer des améliorations) et la capacité à recevoir et intégrer des critiques constructives.

Révision en temps réel : Pour certains types de traduction, particulièrement la traduction de contenus urgents ou la traduction lors d'événements en direct, une révision rapide est nécessaire. WhatsApp peut simuler ces conditions à travers des exercices où les étudiants doivent traduire et réviser dans des délais serrés, développant la capacité à travailler sous pression tout en maintenant la qualité.

Discussions de qualité : Les groupes WhatsApp peuvent servir d'espaces pour des discussions sur les critères de qualité en traduction. Quand constitue une "bonne" traduction ? Comment équilibrer la fidélité au texte source et l'idiomaticité dans la langue cible ? Ces discussions métacognitives sur la qualité développent une conscience critique essentielle pour l'auto-évaluation et l'amélioration continue.

6. Gestion de projets de traduction

La gestion de projets est une compétence souvent négligée dans la formation à la traduction mais essentielle en pratique professionnelle, particulièrement pour les traducteurs freelance qui doivent gérer simultanément plusieurs projets avec différents clients et délais. WhatsApp peut servir d'outil d'introduction à la gestion de projets de traduction à travers plusieurs applications. Un projet de traduction peut être simulé du début à la fin via WhatsApp : réception de la demande du client, analyse du texte source, négociation de délais et tarifs, division du travail (si collaboratif), réalisation de la traduction, révision, livraison, et feedback du client. Chaque étape peut être documentée et discutée, donnant aux étudiants une vision holistique du processus de traduction professionnel au-delà de l'acte de traduire lui-même. Pour les projets collaboratifs, un étudiant peut jouer le rôle de chef de projet, responsable de coordonner l'équipe de traducteurs via WhatsApp : assigner des segments de texte, établir des échéanciers, suivre les progrès, résoudre des problèmes, et assurer la cohérence du produit final. Cette expérience développe des compétences de leadership et de gestion essentielles pour ceux qui aspirent à des rôles de gestion dans l'industrie de la traduction. La fonction de rappel et les notifications de WhatsApp peuvent être utilisées pour enseigner la gestion du temps. Les étudiants peuvent établir des jalons pour différentes étapes de leurs projets, recevoir des rappels, et apprendre à prioriser et à gérer leur charge de travail. WhatsApp peut servir à enseigner l'importance de documenter les décisions de projet, de maintenir des

archives organisées, et de créer des traces consultables pour référence future ou en cas de litiges.

7. Feedback immédiate et l'apprentissage juste-à-temps

Une des limitations de l'enseignement traditionnel de la traduction est le délai souvent significatif entre la soumission d'une traduction et la réception de feedback. Ce délai peut réduire l'efficacité pédagogique du feedback, les étudiants ayant déjà « oublié" » leur processus de réflexion au moment où ils reçoivent les commentaires. WhatsApp peut faciliter un feedback plus immédiat et contextualisé. Lorsqu'un étudiant est bloqué sur un problème de traduction spécifique, il peut poser une question rapide sur WhatsApp et recevoir des suggestions de pairs ou de l'enseignant en temps quasi-réel. Cette réponse immédiate, où l'aide arrive au moment du besoin peut être plus efficace que l'apprentissage différé. Par ailleurs, plutôt que de soumettre une traduction complète et d'attendre une correction globale, les étudiants peuvent partager des segments de leur travail en cours pour un feedback partiel. Cette approche itérative permet des ajustements progressifs et prévient l'accumulation d'erreurs systématiques qui se propagent à travers toute une traduction. WhatsApp permet différents formats de feedback adaptés à différents types de problèmes. Un message texte peut suffire pour une correction factuelle, tandis qu'un message vocal peut être plus approprié pour expliquer une nuance subtile de sens ou pour discuter des choix stylistiques. Cette multimodalité enrichit la communication pédagogique. L'immédiateté de WhatsApp encourage les étudiants à

se donner du feedback mutuellement sans attendre l'intervention de l'enseignant. Cette pratique développe non seulement les compétences de révision mais aussi une autonomie d'apprentissage où les étudiants deviennent des ressources les uns pour les autres.

Défis et limites de l'utilisation de WhatsApp

Malgré ses atouts, l'usage de WhatsApp dans la formation traductive comporte des défis. L'utilisation de WhatsApp pour l'enseignement de la traduction soulève des préoccupations sur la préparation des étudiants à respecter ces standards de confidentialité. La confidentialité est un pilier fondamental de l'éthique professionnelle en traduction. Les traducteurs sont souvent exposés à des informations sensibles, propriétaires, ou confidentielles, et ont une obligation déontologique de protéger ces informations. Ferreira-Meyers souligne le risque de dérive informelle : les interactions peuvent devenir « moins académiques » si elles ne sont pas structurées (2020 :6). WhatsApp, bien que proposant un chiffrement de bout en bout, n'est pas conçu pour la gestion sécurisée d'informations sensibles selon les standards professionnels. Les métadonnées (qui communique avec qui, quand, à quelle fréquence) ne sont pas chiffrées. De plus, WhatsApp est propriété de Meta (Facebook), une entreprise dont le modèle économique repose sur la collecte et la monétisation de données utilisateurs, soulevant des questions sur la confidentialité à long terme. Former les étudiants à utiliser WhatsApp pour partager des textes à traduire sans discussion explicite sur les limites de confidentialité de la plateforme pourrait créer de mauvaises habitudes qui se

transféreraient à la pratique professionnelle. Comme le souligne Drugan dans son analyse de l'éthique en traduction, « les habitudes de gestion de l'information développées pendant la formation ont tendance à persister dans la pratique professionnelle, rendant crucial d'inculquer dès la formation une conscience rigoureuse de la confidentialité » (134). Pour adresser ce défi, plusieurs stratégies peuvent être adoptées. Premièrement, utiliser uniquement des textes non-confidentiels, du domaine public, ou créés spécifiquement pour la pédagogie dans les exercices WhatsApp. Deuxièmement, accompagner l'utilisation de WhatsApp de discussions explicites sur ses limites en matière de confidentialité et sur les différences entre outils grand public et outils professionnels sécurisés. Troisièmement, introduire progressivement les étudiants à des plateformes de collaboration plus sécurisées utilisées en pratique professionnelle, positionnant WhatsApp comme un outil pédagogique transitoire plutôt que comme un modèle de pratique professionnelle.

Néanmoins, l'instantanéité et l'informalité de WhatsApp peuvent encourager une approche « rapide et approximative » de la traduction qui est antithétique à l'exigence de qualité caractéristique de la profession. La traduction professionnelle nécessite du temps pour la recherche, la réflexion, la révision, et le polissage. L'environnement de WhatsApp, caractérisé par des échanges rapides et informels, peut créer des pressions implicites pour des réponses rapides au détriment de la qualité. De plus, la traduction sur WhatsApp se fait souvent sur de petits écrans de smartphones, rendant difficile la visualisation du contexte plus large, la

consultation simultanée de ressources, et l'attention aux détails de formatage et de présentation qui sont importants en traduction professionnelle. Comme le note Ehrensberger-Dow dans son étude de l'ergonomie de la traduction, « l'environnement physique et technologique du travail de traduction influence significativement la qualité du produit final » (2014 :45). Pour mitiger ces risques, il est important de cadrer clairement les attentes sur les types de tâches appropriées pour WhatsApp versus celles qui nécessitent des environnements de travail plus structurés. WhatsApp peut être excellent pour des micro-tâches (recherche terminologique ponctuelle, clarification d'ambiguïtés, feedback sur des segments courts), mais ne devrait pas remplacer le travail de traduction approfondi effectué dans des conditions optimales. Les enseignants doivent explicitement enseigner et modéliser l'importance de la qualité, en établissant des standards clairs, en fournissant des rubriques d'évaluation détaillées, et en insistant sur la révision et le polissage même pour les exercices effectués via WhatsApp. Le message doit être que la rapidité de la plateforme ne justifie jamais la compromission de la qualité.

De plus, l'accessibilité constante de WhatsApp (24/7) crée des défis de gestion des frontières entre vie professionnelle et vie personnelle, un problème déjà bien documenté chez les traducteurs freelance. Pour les étudiants et les enseignants, l'utilisation de WhatsApp pour l'apprentissage peut brouiller les frontières entre temps d'étude et temps personnel, créant des attentes implicites de disponibilité constante. Les étudiants peuvent se sentir obligés de répondre immédiatement

aux messages de groupe, de contribuer en dehors des heures de cours normales, ou de maintenir une présence constante pour ne pas "manquer" des discussions importantes. Pour les enseignants, la frontière entre heures de bureau et temps personnel peut s'éroder, avec des étudiants envoyant des questions à toute heure et s'attendant à des réponses rapides. Ces dynamiques peuvent conduire à un stress, une fatigue, et un épuisement qui sont particulièrement problématiques dans le contexte de l'apprentissage de la traduction, une activité déjà cognitivement exigeante. Comme le note Katan dans son analyse du stress chez les traducteurs, « la gestion de l'équilibre travail-vie est cruciale pour la durabilité à long terme dans la profession de traduction » (89). Pour adresser ce défi, il est essentiel d'établir des règles claires dès le départ sur les attentes de disponibilité et de temps de réponse. Par exemple, spécifier que les messages peuvent être envoyés à tout moment mais que les réponses ne sont attendues que pendant certaines heures, ou désigner certains jours comme « sans WhatsApp » pour préserver du temps de récupération. De plus, enseigner explicitement les compétences de gestion des frontières comme partie de la préparation professionnelle peut aider les étudiants à développer des habitudes saines qu'ils maintiendront dans leur pratique future. Le cadre de conception pédagogique TPACK (Technological Pedagogical Content Knowledge) de Mishra et Koehler suggère que « l'intégration technologique efficace nécessite une compréhension des interactions complexes entre la technologie, la pédagogie, et le contenu disciplinaire » (1017).

Un risque majeur de l'utilisation de WhatsApp dans la formation à la traduction est qu'il crée un écart potentiellement problématique entre les outils utilisés dans la formation et ceux utilisés en pratique professionnelle. Les traducteurs professionnels travaillent avec des logiciels TAO sophistiqués (SDL Trados, MemoQ, Wordfast), des bases de données terminologiques (MultiTerm, TermStar), des systèmes de gestion de projets (XTRF, Plunet), et des plateformes de traduction cloud (Memsource, XTM Cloud) qui offrent des fonctionnalités bien au-delà de ce que WhatsApp peut fournir. Si les étudiants sont formés principalement ou exclusivement avec WhatsApp, ils peuvent être mal préparés à la transition vers ces outils professionnels, créant un « shock technologique » au moment de l'entrée sur le marché du travail. De plus, certaines compétences spécifiques à l'utilisation des outils TAO (gestion de mémoires de traduction, utilisation de glossaires intégrés, contrôle qualité automatisé, gestion de formats de fichiers complexes) ne peuvent tout simplement pas être développées à travers WhatsApp. Bowker affirme dans son analyse de la formation technologique des traducteurs, « qu'il existe un risque que l'utilisation d'outils simplifiés en formation crée une fausse confiance technologique qui ne se traduit pas par une compétence avec les outils professionnels réels » (2010 :78). Cette discontinuité entre formation et pratique peut désavantager les diplômés dans un marché du travail où la maîtrise d'outils TAO est souvent une exigence de base. Pour mitiger ce risque, WhatsApp devrait être conceptualisé comme un complément pédagogique plutôt qu'un substitut aux outils professionnels. Les programmes de formation

robustes doivent inclure une formation substantielle sur les logiciels TAO standard de l'industrie. WhatsApp peut servir d'introduction accessible à certains principes (collaboration, gestion terminologique, révision) avant que les étudiants ne progressent vers des outils plus sophistiqués. Cette approche par échafaudage utilise la familiarité de WhatsApp pour réduire la charge cognitive initiale, tout en assurant une transition progressive vers les outils professionnels.

Bien que WhatsApp soit largement accessible, des inégalités persistent qui peuvent créer des désavantages pour certains étudiants. Certains étudiants peuvent ne pas posséder de smartphones capables de faire fonctionner WhatsApp efficacement, ou peuvent avoir un accès limité à Internet, ou être préoccupés par les coûts de données associés à l'utilisation intensive de WhatsApp pour l'éducation, notamment dans les contextes Nigérians, où tous les étudiants ne disposent pas d'un accès Internet stable (Shittu, 2023: 2). Ces inégalités d'accès peuvent créer des disparités dans la participation et l'apprentissage. Les étudiants avec un accès limité peuvent manquer des discussions importantes, être incapables de contribuer en temps opportun, ou se sentir marginalisés dans les activités de groupe. Selwyn note dans son analyse critique des technologies éducatives que, « l'introduction de technologies dans l'éducation, sans attention aux inégalités d'accès préexistantes, peut exacerber plutôt qu'atténuer les désavantages » (2014 :134). Pour adresser ces inégalités, plusieurs stratégies sont possibles. Premièrement, évaluer au début du cours les capacités d'accès des étudiants et fournir des alternatives ou un support pour ceux qui ont des

limitations. Deuxièmement, concevoir les activités WhatsApp de manière à ce qu'elles complètent plutôt qu'elles ne remplacent les activités en classe, assurant que les étudiants sans accès optimal ne soient pas pénalisés. Troisièmement, privilégier les messages textuels sur les médias riches (vidéos, audios longs) qui consomment plus de données. Quatrièmement, créer des moments en classe où les étudiants peuvent utiliser le WiFi de l'institution pour rattraper les activités WhatsApp.

Conclusion

L'intégration de WhatsApp dans l'enseignement de la traduction représente à la fois une opportunité pédagogique significative et un défi complexe qui nécessite une réflexion approfondie et une mise en œuvre réfléchie. Cette application de messagerie instantanée, omniprésente dans la vie quotidienne de millions d'utilisateurs, offre des affordances qui correspondent à plusieurs besoins de la formation en traduction : facilitation de la collaboration, communication synchrone et asynchrone, partage multimodal de contenus, et accessibilité. WhatsApp, bien qu'initialement conçu pour la communication sociale, peut devenir un outil d'enseignement professionnel lorsqu'il est intégré de manière planifiée. Sujarwo et al. recommandent de « scénariser les activités traductives » en fixant des objectifs précis et en évaluant les productions collectivement » (2024).

L'analyse théorique révèle que WhatsApp peut enrichir l'enseignement de la traduction de plusieurs manières. Il peut faciliter la révision collaborative et l'assurance

qualité, permettant aux étudiants de développer des compétences de révision par les pairs essentielles en pratique professionnelle. Il peut soutenir la recherche terminologique collaborative et la construction de glossaires, transformant une activité traditionnellement individuelle en une entreprise collective plus efficace. Il peut servir à enseigner la gestion de projets de traduction, simulant les flux de travail et les défis de coordination caractéristiques de la profession. Il peut faciliter le développement de réseaux professionnels et de communautés de pratique qui soutiennent l'apprentissage continu. Et il peut permettre un feedback plus immédiat et contextualisé que les méthodes traditionnelles.

Toutefois, l'intégration de WhatsApp dans la formation à la traduction n'est pas sans défis significatifs. Les questions de confidentialité et d'éthique professionnelle sont centrales, WhatsApp n'offrant pas les garanties de sécurité requises pour la gestion d'informations sensibles en pratique professionnelle. La gestion des frontières entre vie professionnelle et personnelle pose des défis, l'accessibilité constante de WhatsApp pouvant conduire à un épuisement. L'écart entre WhatsApp et les outils professionnels sophistiqués utilisés dans l'industrie nécessite une attention pédagogique pour assurer une transition efficace. Et les inégalités d'accès doivent être adressées pour éviter de désavantager certains étudiants. Les enseignants et les chercheurs en didactique de la traduction doivent rester attentifs à ces évolutions et explorer de manière critique comment elles peuvent être mobilisées pédagogiquement. Cette veille technologique devrait être accompagnée d'une évaluation critique plutôt que

d'une adoption enthousiaste non-réfléchie de toute nouvelle technologie. Comme le met en garde Selwyn, « l'histoire des technologies éducatives est jonchée de promesses non-tenues et d'adoptions prématurées de technologies qui se sont révélées inadaptées ou inefficaces » (67).

La traduction, au cœur, demeure une activité profondément humaine de médiation linguistique et culturelle qui nécessite créativité, sensibilité, jugement, et expertise. Aucune technologie, aussi sophistiquée soit-elle, ne peut remplacer ces qualités humaines. Le rôle des technologies, qu'il s'agisse de WhatsApp ou de logiciels TAO avancés, est de soutenir et d'amplifier les capacités humaines plutôt que de les remplacer. La formation à la traduction doit donc naviguer une voie qui intègre judicieusement les technologies tout en cultivant les compétences humaines irremplaçables qui définissent l'excellence en traduction. WhatsApp, outil modeste de communication quotidienne, peut jouer un rôle dans cette formation holistique s'il est utilisé de manière intentionnelle, critique, et contextualisée. Il ne résoudra pas tous les défis de la formation en traduction, mais il peut contribuer à créer des environnements d'apprentissage plus collaboratifs, interactifs, et connectés qui préparent les étudiants non seulement aux compétences techniques de la traduction mais aussi aux dimensions sociales et professionnelles de la pratique traductive contemporaine.

Recommandations

1. L'intégration de WhatsApp dans l'enseignement de la traduction doit être guidée par des

objectifs d'apprentissage clairs et spécifiques plutôt que par un enthousiasme non-critique pour la technologie. Cette clarté d'objectifs prévient l'utilisation de WhatsApp pour des tâches pour lesquelles il est mal adapté.

2. WhatsApp devrait être positionné comme un pont entre les pratiques de communication familières des étudiants et les outils professionnels plus spécialisés qu'ils devront maîtriser. Cette approche reconnaît la valeur pédagogique de la familiarité tout en maintenant une trajectoire claire vers la maîtrise d'outils professionnels.
3. Toute utilisation de WhatsApp dans la formation à la traduction doit être accompagnée d'une pédagogie explicite sur les questions de confidentialité, de sécurité des données, et d'éthique professionnelle. L'objectif est de développer un jugement éthique sophistiqué plutôt qu'une simple conformité aux règles.
4. Pour prévenir les problèmes de gestion des frontières et d'épuisement, il est essentiel d'établir dès le départ des normes claires sur l'utilisation de WhatsApp. Ces normes devraient idéalement être co-construites avec les étudiants plutôt qu'imposées unilatéralement, favorisant ainsi leur appropriation et leur respect. De plus, ces normes devraient être périodiquement révisées et ajustées en fonction de l'expérience collective.
5. L'utilisation de WhatsApp dans l'enseignement de la traduction devrait être accompagnée d'une évaluation continue de son efficacité et de son

impact. Cette évaluation devrait informer des ajustements progressifs des pratiques.

6. L'utilisation efficace de WhatsApp dans l'enseignement de la traduction nécessite que les enseignants eux-mêmes développent des compétences spécifiques. Les programmes de formation des enseignants de traduction devraient donc inclure des modules sur l'intégration pédagogique des technologies de communication, et les institutions devraient offrir un développement professionnel continu dans ce domaine.

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VERS UNE REFORME DE L'ENSEIGNEMENT DU FRANÇAIS AU NIGERIA : ANALYSE DES METHODES D'HIER, D'AUJOURD'HUI ET DE DEMAIN

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Abstract

This study examines the evolution of French language education in Nigeria through a comparative and historical analysis of teaching methods from past to present, while proposing innovative perspectives for the future. Anchored in the Constructivist Learning Theory and the Communicative Language Teaching (CLT) approach, the research emphasizes learner-centered and interactional pedagogies as the foundation for sustainable reform. Using a qualitative documentary and comparative method, the study analyzes existing literature, policy documents, and classroom practices to identify trends, challenges, and opportunities for transformation. The findings reveal a gradual shift from teacher-centered and memorization-

based models to communicative, technology-enhanced, and experiential learning strategies. However, systemic challenges such as socio-economic disparities, limited technological infrastructure, and institutional resistance persist. The study concludes by proposing a framework for reform that integrates teacher professional development, government support, and community engagement. It advocates for a coherent and policy-driven model to enhance the teaching and learning of French in Nigeria and prepare learners for global citizenship.

Keywords: French language education, Nigeria, communicative approach, constructivist learning, language policy, educational reform, teacher training, qualitative research.

Résumé

Cette étude examine l'évolution de l'enseignement du français au Nigeria à travers une analyse historique et comparative des méthodes pédagogiques du passé à nos jours, tout en proposant des perspectives novatrices pour l'avenir. Ancrée dans la théorie de l'apprentissage constructiviste et l'approche communicative de l'enseignement des langues (CLT), la recherche met l'accent sur des pédagogies centrées sur l'apprenant et basées sur l'interaction comme fondement d'une réforme durable. En adoptant une méthode qualitative, documentaire et comparative, l'étude analyse la littérature existante, les documents politiques et les pratiques de classe afin d'identifier les tendances, les défis et les opportunités de transformation. Les résultats révèlent une transition progressive des modèles centrés sur l'enseignant et la mémorisation

vers des stratégies d'apprentissage communicatives, technologiques et expérientielles. Cependant, des défis systémiques tels que les disparités socio-économiques, le manque d'infrastructures technologiques et la résistance institutionnelle persistent. L'étude conclut en proposant un cadre de réforme intégrant la formation continue des enseignants, le soutien gouvernemental et l'engagement communautaire, afin d'améliorer l'enseignement et l'apprentissage du français au Nigeria et de préparer les apprenants à la citoyenneté mondiale.

Mots-clés : enseignement du français, Nigeria, approche communicative, constructivisme, politique linguistique, réforme éducative, formation des enseignants, recherche qualitative.

Introduction

L'enseignement du français au Nigeria a connu une évolution significative, passant de l'approche traditionnelle fondée sur la mémorisation à des méthodes plus interactives et communicatives. Cette transformation s'inscrit dans un contexte mondial où la compétence linguistique et interculturelle est devenue un impératif pour la participation à l'économie et à la culture mondiales. Toutefois, malgré les progrès réalisés, des défis persistants freinent la mise en œuvre efficace d'une éducation en français adaptée au XXIe siècle. Cette étude vise à analyser les méthodes d'enseignement du français au Nigeria, de leurs origines à leurs formes contemporaines, tout en explorant les perspectives d'avenir et les réformes nécessaires à leur amélioration.

Méthodologie

Cette recherche adopte une approche qualitative, documentaire et comparative afin d'analyser l'évolution des méthodes d'enseignement du français au Nigeria. Elle s'appuie sur la Théorie de l'Apprentissage Constructiviste et sur l'Approche Communicative de l'Enseignement des Langues (CLT) comme cadres théoriques directeurs.

Le choix d'une approche qualitative repose sur la nature interprétative du sujet, qui vise à comprendre les dynamiques pédagogiques, institutionnelles et socioculturelles ayant façonné l'enseignement du français au Nigeria. La méthode documentaire permet d'examiner des sources secondaires et de situer les tendances historiques, tandis que la méthode comparative facilite la mise en parallèle des pratiques d'hier, d'aujourd'hui et de demain.

Le corpus d'analyse comprend des documents officiels (politiques linguistiques, programmes scolaires, plans d'études), des ouvrages et articles scientifiques (Adegboku, 2011 ; Arnaud, 2021 ; Khelef & Khelef, 2024) ainsi que des observations et descriptions de pratiques en classe. Les données recueillies ont été analysées à l'aide d'une analyse thématique et comparative, visant à identifier les continuités, ruptures et innovations dans les pratiques d'enseignement. Pour assurer la fiabilité, les sources ont été croisées entre elles (triangulation documentaire) et les interprétations ont été confrontées à la littérature scientifique récente pour garantir la validité académique et l'actualité des conclusions.

Résultats et Analyse

Méthodes d'Enseignement dans l'Éducation Française au Nigeria : Hier

En explorant les approches traditionnelles de l'enseignement du français au Nigeria, il devient évident que les méthodes historiques étaient profondément ancrées dans la mémorisation mécanique et l'enseignement centré sur l'enseignant. Ces méthodes, bien que prédominantes pendant une longue période, ont eu à la fois des succès et des limites. Les laboratoires de langues et la Méthode de Traduction Grammaticale ont également joué un rôle important dans la formation linguistique des étudiants (Adegboku, 2011).

La mémorisation mécanique exigeait des étudiants qu'ils apprennent des listes de vocabulaire et des règles grammaticales sans véritable compréhension contextuelle. Si elle favorisait la réussite aux examens, elle n'encourageait pas le développement de compétences communicatives (Arnaud, 2021). L'enseignement centré sur l'enseignant plaçait l'enseignant au cœur du processus, réduisant la participation active des étudiants (Danaila, 2020). Les laboratoires de langues, bien qu'innovants à l'époque, étaient limités par la disponibilité des ressources (Atmaca, 2017). Enfin, la Méthode de Traduction Grammaticale privilégiait l'exactitude grammaticale au détriment de la compétence communicative (Guidère, 2016).

Ces approches traditionnelles ont permis une maîtrise structurelle de la langue, mais elles n'ont pas su

développer des compétences pratiques en communication (Bey, 2016; Khelef & Khelef, 2024).

Évolution des Méthodes d'Enseignement du Français : Aujourd'hui

L'évolution récente de l'enseignement du français au Nigeria témoigne d'un passage vers des approches centrées sur l'apprenant et fondées sur la communication. L'Enseignement Communicatif des Langues (CLT) met l'accent sur l'utilisation fonctionnelle de la langue dans des contextes réels (Huong, 2010; Gravey, 2022). Des activités comme les jeux de rôle, les discussions de groupe et les simulations sont désormais utilisées pour encourager la prise de parole et la collaboration.

L'intégration des technologies éducatives — plateformes numériques (Moodle, Google Class room), applications (Duolingo, Babbel, Rosetta Stone) et outils immersifs (VR et AR) — a profondément transformé les pratiques d'enseignement (Chekour et al., 2014; Desrochers et al., 2016; Cima & Alga, 2020). Parallèlement, les programmes d'échanges et d'études à l'étranger offrent des expériences authentiques d'immersion linguistique (Dokou et al. 2020). L'enseignement moderne du français au Nigeria se caractérise par un équilibre entre interaction, authenticité et technologie, tout en cherchant à renforcer la motivation et la compétence communicative des apprenants.

Défis et Critiques des Méthodes Actuelles

Malgré les progrès réalisés, plusieurs défis subsistent : disparités socio-économiques, manque

d'infrastructures technologiques, résistance au changement et rigidité des programmes. Les inégalités d'accès à la technologie creusent un fossé entre zones urbaines et rurales (Moulakdi, 2020; Kambire et al., 2023). De plus, la résistance au changement parmi certains enseignants freine l'adoption des méthodes centrées sur l'élève (Danaila, 2020; Khelef & Khelef, 2024).

Analyse critique et perspective de réforme :

Ces défis, largement documentés, sont ici analysés comme des points d'appui pour une réforme durable. L'étude met en évidence la nécessité d'une restructuration systémique articulant technologie, formation continue et autonomie pédagogique. Elle propose une vision stratégique de transformation qualitative fondée sur la collaboration entre acteurs éducatifs, gouvernements et communautés.

Discussion et Perspectives

L'Avenir de l'Éducation en Français au Nigeria : Les Méthodes de Demain

L'avenir de l'éducation en français au Nigeria repose sur des approches personnalisées, multimodales et durables. Les logiciels d'apprentissage adaptatif, les plans d'étude individualisés et les plateformes interactives stimuleront la motivation et la performance (Cima & Alga, 2020; Gamache, 2019; Gravey, 2022). Les partenariats internationaux et les programmes conjoints renforceront la compétence linguistique et l'ouverture culturelle (Roura, 2014; Kambire et al. 2023).

L'intégration des Objectifs de Développement Durable (ODD) permettra de relier l'éducation linguistique à la durabilité, l'égalité des genres et la citoyenneté mondiale (Abernot & Bedin, 2015; Arnaud, 2021).

Clarification et perspective temporelle :
Bien que plusieurs de ces approches existent déjà, leur application demeure fragmentée. Les méthodes de demain renvoient à leur institutionnalisation à grande échelle d'ici la prochaine décennie, soutenue par des politiques éducatives, des infrastructures solides et une formation continue. Le futur envisagé ici est celui d'un système où ces pratiques deviennent la norme, garantissant un apprentissage inclusif et durable.

Stratégies de Mise en Œuvre
La réussite des réformes proposées exige une planification rigoureuse, un financement adéquat et une collaboration entre acteurs.

A. Formation des enseignants :
Le développement professionnel continu (Duchaine & Gaudreau, 2023) renforcera les compétences pédagogiques et linguistiques.

B. Soutien gouvernemental et financement :
Des investissements accrus en infrastructures et en incitations encourageront l'innovation (Nekiche, 2023; Olayiwola, 2017).
C. Engagement communautaire : La participation des familles et des communautés francophones locales favorisera l'apprentissage authentique (Benakli & Berkani, 2017; Maroşan, 2020).

Analyse et contribution du chercheur :
Ces stratégies représentent le modèle intégré proposé par cette recherche, fondé sur la synergie entre professionnalisation des enseignants, financement durable et participation communautaire. Cette approche systémique constitue une contribution originale, car elle dépasse les solutions isolées pour proposer un cadre cohérent et adaptable au contexte nigérian.

Recommandations Politiques

Les recommandations politiques présentées dans cette section sont issues de l'analyse menée dans le cadre de cette recherche et visent à combler les lacunes identifiées dans la politique linguistique actuelle du Nigeria. Elles proposent une feuille de route stratégique pour institutionnaliser l'enseignement du français à tous les niveaux, en articulant politique éducative, formation des enseignants et innovation technopédagogique, dans une vision intégrée et durable.

Le Nigeria devrait élaborer des politiques nationales complètes en matière d'éducation linguistique, définir des normes de compétence et intégrer le français du primaire au supérieur. Le gouvernement pourrait créer des centres de ressources linguistiques et offrir des incitations aux enseignants de français afin d'encourager l'excellence et la continuité pédagogique.

Conclusion

L'exploration de l'éducation en français au Nigeria révèle une trajectoire marquée par des mutations pédagogiques, des défis persistants et des perspectives

prometteuses. Les méthodes d'hier ont établi les fondations de l'enseignement, celles d'aujourd'hui reflètent une modernisation progressive, et celles de demain ouvrent la voie à une réforme profonde. Les stratégies et recommandations formulées — fondées sur la formation, le financement et la participation communautaire — proposent des moyens concrets de rendre cette transformation durable.

En définitive, cette recherche apporte une contribution originale en proposant un cadre intégré de réforme de l'éducation en français au Nigeria, fondé sur la synergie entre politiques éducatives, innovation pédagogique et développement professionnel des enseignants. Elle ouvre également la voie à des recherches futures portant sur l'évaluation empirique de ces stratégies dans les contextes scolaires nigérians, afin d'en mesurer l'impact sur la compétence linguistique et l'inclusion éducative.

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TEACHERS PERCEPTIONS ON FACTORS INFLUENCING INTEGRATION OF ARTIFICIAL INTELLIGENCE (AI) IN EDUCATIONAL CURRICULUM IN SECONDARY SCHOOLS IN KANO STATE, NIGERIA.

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Abstract

This study aimed at investigating teachers' perceptions regarding the factors that influence the integration of AI into educational curricula in secondary schools in Kano State, Nigeria. This study design is a descriptive survey study. The study is guided by three objectives and corresponding research questions. The instrument was a researcher-made questionnaire titled "Teachers Perceptions on Factors Influencing Integration of AI in Education (TPFIAIE)". The instrument was subjected to content and face validation from relevant experts. A total of 300 teachers from various secondary schools across Kano State were sampled for this study using a survey questionnaire. Descriptive statistics using mean and standard deviation have been employed to analyze

the data collected. The results show that teachers have a positive perception towards the integration of AI in educational curricula, the most influential of which is teacher readiness, availability of resources and infrastructure, level of awareness and understanding of AI technology amongst teachers, attitudes and beliefs of teachers about AI, and teachers' level of experience. On the other hand, challenges and barriers may impede the successful integration of AI in educational curricula, and these are lack of funding and inadequate technical support. From this study, policy-makers and curriculum developers in Kano State and other regions intending to integrate AI into their educational curricula will find the findings of importance. Based on the findings, recommendations were made that schools and education authorities should give adequate training and support to teachers in using AI in their teaching, the need to redesign the curriculum to accommodate the use of AI and to allow flexibility to the teachers for integration of AI in their lessons, and schools can also consider partnering with organizations and companies in AI to provide teachers with the necessary resources and training.

Key word: Artificial Intelligence (AI), Perceptions of teachers, factors influencing AI, educational curriculum and secondary schools

Introduction

Artificial Intelligence is a branch of computer science that deals with developing intelligent machines capable of performing tasks that would otherwise require human intelligence. This includes learning, reasoning,

problem-solving, perception, and language understanding. AI systems are intentionally created to make them perform as much as possible like human cognitive functions: learning from experience, adapting to new situations, and making decisions based on data. According to Olaseni (2024) Artificial Intelligence (AI) is the theory and development of computer systems capable of performing tasks normally requiring human intelligence, such as visual perception, speech recognition, decision-making, and translation between languages.

One of the main parts of AI is machine learning, where algorithms need to be trained to identify patterns from data to predict or make decisions using that data. Machine learning algorithms can be trained with lots of data so that they start to improve their performance. This is called "training" an algorithm, and it is a very important step in developing AI systems that can perform complex tasks.

Another key domain in AI is natural language processing, which enables computers to understand and generate human language. Algorithms for NLP are capable of making sense out of text, speech, and other forms of communication by understanding the meaning and replying accordingly. Applications including virtual assistants, chat bots, and language translation services all harness this technology.

AI has applications in practically every field, from education, health, finance, and transportation to entertainment. Artificial Intelligence is one of the major technological innovations that can spur significant changes in many areas, such as education.

In the last decade, there has been a real interest in applying AI in the educational curriculum to improve teaching and learning processes. However, the successful integration of AI into educational settings depends on a number of factors, among them perceptions and attitudes by teachers towards this technology. The focus of this paper is based on an analysis of teachers' perceptions on factors influencing the integration of AI into the educational curriculum in secondary schools in Kano State, Nigeria.

Research Objectives

This study investigated the perceptions of teachers on the factors that influence the integration of AI into the educational curriculum in secondary schools in Kano State, Nigeria. The objectives are:

1. To identify the factors that influences the integration of AI in educational curriculum in secondary schools.
2. To investigate teachers' perceptions of the impact of AI on teaching and learning in secondary schools.
3. To find out the challenges faced by teachers in integrating AI in the curriculum in secondary schools.

Research Questions

1. What are the factors that influence the integration of AI in educational curriculum in secondary schools?
2. What are perceptions of teachers on the impact of AI on teaching and learning in secondary schools?

3. What challenges are faced by teachers in integrating AI in the curriculum within secondary schools?

Methodology

This was a descriptive survey study involving the collection of quantitative data. This survey design was very helpful in sampling the perceptions of the secondary school teachers toward the adoption of AI in teaching and learning. In this study, a purposive sampling technique was used to sample some selected schools and teachers in Kano State. Twenty-five schools were selected from five Educational Zones in Kano State. Three hundred teachers were randomly selected for the selected schools for the study.

The instrument for the study was a structured questionnaire which was developed by the researcher. The instrument is title: Teachers Perceptions on Factors Influencing Integration of AI in Education (TPFIAIE). The questionnaire contained three sections: Section A: factors that influence the integration of AI; Section B: Impact of AI on teaching and learning and Section C: Challenges faced by Teachers in integrating AI. The instrument is made up of five-point rating system of Strongly Disagreed (SD), Strongly Agreed (SA), Undecided (U) Disagreed (D), and Agreed (A), which allowed respondents to express how much they agreed or disagreed on the raised items. The instrument (questionnaire) is content and face validated by the relevant experts in the Faculty of Education, Bayero University Kano. The reliability of the research instrument was determined using the Cronbach alpha

method of computation and reliability coefficient is 0.80 which indicates that the Questionnaire is reliable.

The instrument (questionnaire) was administered to the subjects or respondents by the researcher and five research assistants from five selected educational zones in Kano State. Permission was sought from school authorities and the consent of the teachers before the distribution of the instrument was done. This lasted for a period of four weeks. Data collected were analyzed according to how they related to the research questions. Research questions were answered using mean score and standard deviation. Any response score with a mean from 3.00 and above was considered agreed and any response score with mean below 3.00 was considered disagreed.

Results

The results of the study was analysed based on the research questions

Table 1: Factors Influencing the Integration of AI (**N = 300**)

SN	Factors Influencing the Integration of AI	Mean	SD	Decision
1	Teacher readiness in the use of AI technology	4.31	.63	Agreed
2	Availability of resources and infrastructure	4.31	.61	Agreed

3	Curriculum design and content	4.21	.73	Agreed
4	Student readiness	4.36	.68	Agreed
5	Level of awareness and understanding of AI technology among teachers	4.29	.68	Agreed
6	The attitudes and beliefs of teachers towards AI	4.36	.63	Agreed
7	Teachers level of experience with AI	4.25	.68	Agreed
8	Cultural and societal factors	4.36	.68	Agreed
9	Teacher Training and Professional Development	4.29	.68	Agreed
10	Lack of clear policies and guidelines on the use of AI in education	4.36	.63	Agreed

Table 1 above shows teachers perceived factors that influence the integration of AI in secondary schools,

from the analyses all the items are agreed to be factors influencing the integration of AI in the study area because all the items have above 3.00 mean scores. It means that the integration of AI in educational curriculum in secondary schools in Kano State is influenced by various factors, including: teacher readiness, availability of resources and infrastructure, level of awareness and understanding of AI technology among teachers, the attitudes and beliefs of teachers towards AI, teachers level of experience, cultural and societal factors, teacher training and professional development and lack of clear policies and guidelines on the use of AI in education.

Table 2: Impact of AI on Teaching and Learning (**N = 300**)

SN	**Impact of AI on Teaching and Learning**	**Mean**	**SD**	**Decision**
1	AI can provide students with personalized learning experiences, making learning more engaging and effective.	4.25	.68	Agreed
2	AI can enhance classroom instruction by providing teachers	4.36	.67	Agreed

	with valuable insights and resources			
3	AI can assist teachers in developing lesson plans and identifying areas where students may need more support, making lesson planning easier.	4.29	.68	Agreed
4	AI Increased efficiency in grading and assessment	4.36	.62	Agreed
5	AI has Potential to improve teachers input and student outcomes in teaching and learning.	4.31	.63	Agreed
6	AI can improve access to quality education in remote areas of Kano State	4.31	.63	Agreed

7	AI can facilitate collaboration and communication among students and teachers	4.31	.61	Agreed
7	AI can promote critical thinking and problem-solving skills among teachers and students	4.21	.72	Agreed
8	AI can facilitate professional development opportunities for teachers	4.34	.53	Agreed
9	AI can bridge the gap between theory and practice in secondary schools	4.40	.54	Agreed
10	AI can promote cultural diversity and inclusivity in educational curriculum	4.25	.68	Agreed

Table 2 above shows teachers perceived impacts of AI in secondary schools, from the analyses all the items are agreed to be impact of AI in the study area because all the items have above 3.00 mean scores. It means that the impact of AI in teaching and learning in secondary schools in Kano State, include: provide students with personalized learning experiences, enhance classroom instruction by providing teachers with valuable insights and resources, assist teachers in developing lesson plans and identifying areas where students may need more support, increased efficiency in grading and assessment, improve access to quality education in remote areas, facilitate collaboration and communication among students and teachers, bridge the gap between theory and practice in secondary schools and promote cultural diversity and inclusivity in educational curriculum.

Table 3: Challenges faced by teachers in integrating AI in the curriculum (**N= 300**)

SN	Challenges faced by teachers in integrating AI in the curriculum	Mean	SD	Decision
1	Limited resources or inadequate infrastructure	4.36	.62	Agreed
2	Lack of training and support	4.36	.63	Agreed

3	Curriculum constraints	4.25	.68	Agreed
4	Access to technology and internet connectivity	4.36	.68	Agreed
5	Insufficient funding,	4.29	.68	Agreed
6	Inadequate educational administrative support	4.31	.63	Agreed
7	Lack of teachers' involvement in curriculum planning.	4.31	.61	Agreed
8	Availability of trained experts in AI technology	4.21	.73	Agreed

Table 3 above shows challenges faced by teachers in integrating AI in teaching and learning process, from the analyses all the items are agreed to be challenges faced by teachers in integrating AI in teaching and learning process in the study area because all the items have above 3.00 mean scores. It means that challenges faced by teachers include: Limited resources or

inadequate infrastructure; Lack of training and support; Curriculum constraints; Access to technology and internet connectivity, Insufficient funding, Inadequate educational administrative support; Lack of teachers' involvement in curriculum planning and availability of trained experts in AI technology.

Discussion of Findings

The paper investigates teachers' perceptions on the factors that influence integration AI in the educational curriculum of secondary schools in Kano, Nigeria. It was found that the integration of AI in the school's educational curriculum in Kano State is influenced by many factors, among them: teacher readiness, availability of resources and infrastructure, level of awareness and understanding of AI technology among teachers, attitudes and beliefs of teachers towards AI, teachers level of experience, cultural and societal factors, teacher training and professional development and lack of clear policies and guidelines on the use of AI in education. This study agrees with Olaseni (2024), who stated that factors responsible for high level of integration of AI towards tutoring-based systems in secondary school education include age, low level of education, fear of replacement, and professional specialties of the teachers. In the same vain Akorede, Taiwo, and Odupe (2024) revealed the senior secondary school teachers' attitudes influence the incorporation of AI into their instructional strategies. Also, Philip (2020) reveals that voluntariness and computer experience were the two main variables that determined teachers' perception of factors affecting the integration of AI for instructional purposes.

It was also discovered that the impact of AI in teaching and learning process in secondary schools in Kano State, include: provide students with personalized learning experiences, enhance classroom instruction by providing teachers with valuable insights and resources, assist teachers in developing lesson plans and identifying areas where students may need more support, increase efficiency in grading and assessment, improve access to quality education in remote areas, facilitate collaboration and communication among students and teachers, bridge the gap between theory and practice in secondary schools and promote cultural diversity and inclusivity in educational curriculum. This study is in line with Jones and Lots (2021) who emphasized that AI tutoring helps identify students' areas of strength and weaknesses that would assist the teacher in the preparation of a customized lesson plan as a targeted intervention. It is also in line with Dubey, Mohamm, and Alam (2022) who reviewed that AI tutoring is capable of instantly evaluating students' responses, identifying their errors and providing the correct ideas needed to facilitate learning, unlike the traditional tutoring methods where delays are often experienced due to the process. They further stated that AI tutoring system gives immediate feedback to learning, promotes students' motivation and enhances a developing mind-set by emphasizing the process of learning rather than the result.

It was also established that the challenges faced by teachers in integrating AI in teaching and learning processes include: Limited resources, inadequate infrastructure; lack of training and support; curriculum constraints; access to technology and internet connectivity; insufficient funding, inadequate

educational administrative support; lack of involvement by teachers in curriculum planning and availability of trained experts in AI technology. The study is in agreement with Olaseni (2024) that there are significant challenges in the education sector that include but are not limited to inadequate infrastructure and insufficiency of funds alongside a shortage of qualified teachers. Establishing these challenges has contributed to low educational outcomes and hinders the country's quest to attain goals on sustainable development.

Conclusion

In conclusion, the results indicate that AI integration in educational curriculum in secondary school in Kano State is affected by the following factors: teacher readiness, resources and infrastructure, and support and training. Teachers have positive perceptions about the effect of AI on teaching and learning. In spite of the positive teachers' perceptions towards integrating artificial intelligence into teaching and learning at secondary schools, some limitations were observed and raised such as technology and internet access, insufficient funding, and lack of teachers' participation in planning the curriculum.

Recommendation

Based on the findings, the following recommendations were made:

1. Schools and local education authorities should ensure that teachers are suitably trained in how to integrate AI into their teaching practice.

2. In this respect, infrastructures related to integrating AI into the curriculum should be improved, and schools provided with the necessary resources.
3. The curriculum needs to be revisited and revised to allow for AI use, with the flexibility given to teachers to integrate it into lessons.
4. Schools can partner with organizations and companies that have specialized in AI in order to provide teachers with the required resources and training.

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IMPACT DE LA TRADUCTION DES ROMANS AFRICAINS SUR L'ENSEIGNEMENT DU FRANÇAIS LANGUE ETRANGÈRE (FLE) : ENJEUX LINGUISTIQUES, CULTURELS ET PÉDAGOGIQUES

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Résumé

Cet article examine l'impact de la traduction de romans africains sur l'enseignement du français langue étrangère (FLE), en explorant les dimensions linguistiques, culturelles et pédagogiques. La littérature africaine anglophone connaît une reconnaissance internationale croissante, sa traduction vers la langue française, puis, sa réintroduction dans les contextes d'enseignement du FLE, soulève des questions complexes concernant l'authenticité linguistique, la représentation culturelle, et l'efficacité pédagogique. À travers une analyse théorique et critique ancrée dans les

études de traduction et la didactique des langues étrangères, cet article explore comment les romans africains traduits peuvent enrichir l'enseignement du FLE en offrant des perspectives plurielles sur la francophonie, en exposant les apprenants à des variétés linguistiques diversifiées, et en favorisant le développement de compétences interculturelles critiques. L'article examine également les défis inhérents à l'utilisation de textes traduits, notamment les questions de fidélité culturelle, de perte linguistique et de représentation authentique. En conclusion, des recommandations pédagogiques sont proposées pour maximiser les bénéfices de l'intégration de romans africains traduits dans les curricula de FLE.

Mots-clés: traduction, traduction littéraire, littérature africaine, FLE, francophonie, pédagogie des langues

Abstract

This article examines the impact of the translation of African novels on the teaching of French as a Foreign Language (FFL), exploring its linguistic, cultural, and pedagogical dimensions. As Anglophone African literature gains increase in international recognition, its translation into French and subsequent reintroduction into FFL teaching contexts raises complex questions concerning linguistic authenticity, cultural representation, and pedagogical effectiveness. Through theoretical and critical analysis rooted in translation studies and foreign language didactics, this article explores how translated African novels can enrich FFL teaching by offering plural perspectives on

Francophone, exposing learners to diverse linguistic varieties and fostering the development of critical intercultural competency. The article also examines the inherent challenges of using translated texts, particularly issues of cultural fidelity, linguistic loss, and authentic representation. In conclusion, pedagogical recommendations are proposed to maximize the benefits of integrating translated African novels into FFL curricula.

Keywords: translation, literary translation, African literature, FFL, Francophonie, language pedagogy

Introduction

La traduction littéraire joue un rôle essentiel dans la circulation des idées, des valeurs et des cultures à travers le monde. Dans le contexte africain, la traduction des romans d'auteurs africains contribue à la diffusion des voix souvent marginalisées par le canon littéraire occidental. Lorsqu'un roman africain est traduit en français, il ne s'agit pas seulement d'un passage linguistique ; c'est aussi un pont culturel, un moyen de reconnaissance et un outil éducatif puissant. Ainsi, la traduction des romans africains peut profondément influencer l'enseignement du Français Langue Étrangère (FLE), en favorisant une approche interculturelle, inclusive et authentique. La littérature africaine connaît depuis plusieurs décennies une reconnaissance et une diffusion internationales sans précédent. Des auteurs comme Chinua Achebe, Wole Soyinka, Chimamanda Ngozi Adichie, ou Ngũgĩ wa Thiong'o ont acquis une stature mondiale, leurs œuvres étant traduites dans des dizaines de langues et

enseignées dans des universités à travers le monde. Cette internationalisation de la littérature africaine s'accompagne d'un phénomène particulièrement intéressant pour la didactique du français langue étrangère : la traduction d'œuvres africaines écrites initialement en anglais ou en langues africaines, vers le français, enrichit les corpus d'enseignement du FLE. Ce mouvement de traduction et de circulation littéraire soulève des questions fondamentales pour l'enseignement du français. Traditionnellement, l'enseignement du FLE s'est largement appuyé sur un canon littéraire centré sur la France métropolitaine, privilégiant des auteurs français « classiques » de Molière à Camus, avec une attention relativement limitée portée aux littératures francophones périphériques. Comme le note Calvet dans son analyse du « marché aux langues », cette hiérarchisation reflète des dynamiques de pouvoir linguistique où « le français de France s'est historiquement positionné comme la norme légitime, marginalisant les variétés francophones des anciennes colonies » (2002 :78). Cependant, les évolutions contemporaines de la francophonie, marquées par une affirmation croissante des identités linguistiques et culturelles plurielles, remettent en question cette centralité française. Aujourd'hui, la majorité des locuteurs francophones vivent en dehors de France, principalement en Afrique subsaharienne où le français évolue en contact avec des centaines de langues africaines, créant des variétés linguistiques riches et dynamiques (Benzakour 48). Cette réalité démographique et linguistique appelle à une reconfiguration de l'enseignement du FLE qui reflète mieux la diversité de la francophonie mondiale.

Dans ce contexte, la traduction de romans africains vers le français et leur intégration dans les curricula de FLE représentent à la fois une opportunité et un défi. D'une part, ces textes peuvent offrir aux apprenants des perspectives culturelles diversifiées, les exposer à des variétés linguistiques du français, favoriser le développement de compétences interculturelles essentielles dans un monde globalisé et les exposer à l'importance de la traduction. D'autre part, la traduction elle-même pose des questions complexes : « Que perd-on ou gagne-t-on dans la traduction ? Comment les spécificités linguistiques et culturelles des textes africains sont-elles préservées ou transformées ? Dans quelle mesure un texte traduit peut-il servir d'outil pédagogique authentique pour l'enseignement d'une langue ? ».

Cet article propose une exploration théorique et critique de ces questions, en examinant l'impact de la traduction de romans africains sur l'enseignement du FLE à travers plusieurs dimensions. Nous commencerons par situer cette problématique dans le contexte plus large de l'évolution de la francophonie et ses implications pour la didactique du FLE ainsi que l'émergence et reconnaissance de la littérature africaine. Nous explorerons les potentialités pédagogiques de l'utilisation de romans africains traduits dans l'enseignement du FLE, avant d'examiner les défis et les limites de cette pratique. Enfin, nous proposerons des orientations pédagogiques pour une intégration réfléchie et critique de ces textes dans les contextes d'enseignement du FLE.

Évolution de la Francophonie et ses implications pour le FLE

La francophonie contemporaine se caractérise par une pluralité et une complexité qui remettent en question les conceptions mono-centrées du français héritées de l'ère coloniale. Selon les données de l'Organisation Internationale de la Francophonie, on compte aujourd'hui environ 300 millions de locuteurs de français dans le monde, et ce nombre pourrait atteindre 700 millions d'ici 2050, principalement grâce à la croissance démographique en Afrique subsaharienne (UNESCO 15). Cette projection fait de l'Afrique le centre de gravité démographique de la francophonie du 21ème siècle. Cette évolution démographique s'accompagne d'une transformation qualitative de la nature même du français parlé et écrit. Loin d'être une langue monolithique définie exclusivement par les normes parisiennes, le français existe aujourd'hui sous de multiples variantes régionales, chacune portant les marques de ses contextes sociolinguistiques spécifiques. Comme l'observe Benzakour dans son étude sur le français au Maroc, "le français en contexte africain se caractérise par des phénomènes d'appropriation, d'hybridation et de créativité linguistique qui en font une langue véritablement africaine plutôt qu'une simple importation coloniale" (52).

Ces transformations ont des implications profondes pour l'enseignement du FLE. La question se pose : quel français enseigner ? Le français "standard" de France, souvent perçu comme la norme légitime ? Ou faut-il reconnaître et valoriser la diversité des français dans le

monde, en exposant les apprenants à des variétés plurielles ? Cette question n'est pas simplement technique ou linguistique ; elle est profondément politique et idéologique, touchant à des enjeux de pouvoir, de légitimité culturelle, et de justice épistémique. Maurais et Morris, dans leur analyse des « langues dans un monde globalisant », suggèrent que « l'enseignement des langues au 21ème siècle doit nécessairement embrasser la diversité linguistique plutôt que de l'éradiquer, reconnaissant que les langues sont des entités vivantes, évolutives et plurielles » (156). Cette perspective pluri-centrique du français appelle à une révision des matériaux pédagogiques, des objectifs d'apprentissage, et des représentations culturelles mobilisées dans l'enseignement du FLE.

L'enseignement du FLE s'est historiquement appuyé sur un canon littéraire fortement centré sur la production littéraire française métropolitaine. Les manuels de FLE, particulièrement aux niveaux intermédiaire et avancé, font abondamment référence à des auteurs français « classiques » : Molière, Voltaire, Hugo, Baudelaire, Proust, Camus, Sartre. Cette centralité de la littérature française s'explique en partie par des raisons historiques et institutionnelles. Comme le note Porcher, « l'enseignement du français langue étrangère s'est construit en France et a longtemps été dominé par une vision ethnocentrique où le français et la culture française étaient conceptualisés comme synonymes » (89). Cette prédominance du canon français pose plusieurs problèmes à l'enseignement du FLE. Premièrement, elle offre une représentation tronquée et déformée de la francophonie contemporaine, suggérant implicitement que la « vraie

» littérature en français est celle produite en France. Cette hiérarchisation culturelle reproduit des dynamiques coloniales où les productions culturelles des périphéries sont systématiquement dévaluées par rapport à celles du centre métropolitain. Deuxièmement, cette centralité française limite l'exposition des apprenants à la diversité linguistique et culturelle de l'Afrique. Les apprenants de FLE qui ne rencontrent que la littérature française développent une compréhension réductrice du monde en ignorant les riches traditions littéraires de l'Afrique anglophone, de l'Afrique francophone, du Maghreb, des Caraïbes, du Québec, et d'autres espaces francophones. Cette limitation est particulièrement problématique à une époque où la mobilité globale et l'interconnexion transculturelle exigent des compétences interculturelles sophistiquées. Troisièmement, le canon littéraire français traditionnel peut être culturellement distant et difficilement accessible pour beaucoup d'apprenants de FLE, particulièrement ceux l'Afrique anglophone. Les références culturelles, les contextes historiques, et les préoccupations thématiques de la littérature française classique peuvent sembler étrangères ou peu pertinentes pour des apprenants africains. Comme l'observe Kramsch, « l'apprentissage des langues est plus efficace lorsque les apprenants peuvent établir des connexions entre les contenus linguistiques et culturels étudiés et leurs propres expériences et identités » (145).

Émergence et reconnaissance de la littérature africaine

La littérature africaine, tant francophone qu'anglophone, a connu une évolution remarquable

depuis les indépendances des années 1960. D'une position marginale et souvent exotisme dans le champ littéraire global, elle est progressivement devenue une force culturelle et intellectuelle majeure, reconnue par des prix littéraires prestigieux et étudiée dans des universités à travers le monde. Des auteurs africains ont reçu le Prix Nobel de Littérature (Wole Soyinka en 1986, Nadine Gordimer en 1991, J.M. Coetzee en 2003, Abdulrazak Gurnah en 2021, etc.), démontrant la reconnaissance internationale de la littérature africaine. Cette reconnaissance s'accompagne d'une production littéraire africaine de plus en plus diverse et sophistiquée, abordant des thématiques variées qui vont bien au-delà des représentations stéréotypées de l'Afrique comme continent de la pauvreté, des guerres et des épidémies. Les auteurs africains contemporains écrivent sur l'amour, l'identité, la migration, la technologie, le féminisme, l'urbanité, la mondialisation, offrant des perspectives nuancées et complexes sur l'expérience africaine contemporaine.

Dans le domaine francophone spécifiquement, des auteurs comme Mariama Bâ, Ahmadou Kourouma, Alain Mabanckou, Fatou Diome, Léonora Miano, Scholastique Mukasonga ont produit des œuvres qui renouvellent profondément la littérature d'expression française. Ces auteurs ne se contentent pas d'écrire « en français » ; ils écrivent le français, le transformant, l'enrichissant, l'africanisant. Comme l'exprime Ahmadou Kourouma à propos de son écriture : « Je suis obligé de traduire le malinké en français en cassant le français pour trouver et restituer le rythme africain » (cité dans Cuq 198). Cette littérature africaine francophone représente une ressource pédagogique

précieuse pour l'enseignement du FLE, offrant des textes qui sont à la fois ancrés dans des réalités culturelles africaines et articulés dans la langue française. Toutefois, la question se complexifie lorsqu'on considère les œuvres africaines écrites dans d'autres langues (principalement l'anglais) qui sont ensuite traduites en français. Comment ces traductions peuvent-elles servir l'enseignement du FLE ? Quels sont les gains et les pertes inhérents à la médiation traductive ?

La traduction littéraire n'est pas un simple transfert mécanique de mots d'une langue à une autre. C'est un processus complexe de négociation culturelle, de réinterprétation créative, et de transformation inévitable. Les études de traduction contemporaines ont dépassé les conceptions naïves de la traduction comme « équivalence » parfaite pour reconnaître que toute traduction implique nécessairement des choix, des pertes, et des gains. Walter Benjamin, dans son essai influent « La Tâche du Traducteur », conceptualise la traduction non pas comme une reproduction servile de l'original mais comme une « survie » (*Überleben*) qui permet à l'œuvre originale de continuer à vivre dans une nouvelle langue et un nouveau contexte culturel (74). Cette perspective voit la traduction comme une forme de créativité en soi, où le traducteur devient un co-créateur qui réécrit l'œuvre dans une nouvelle langue. Dans le contexte de l'enseignement du FLE, le traducteur de littérature africaine joue un rôle particulièrement important de médiateur culturel et, indirectement, pédagogique. Ses choix de traduction influencent directement la manière dont les apprenants de FLE rencontreront et comprendront les réalités

africaines à travers le texte. Un traducteur conscient de la dimension pédagogique potentielle de son travail pourrait adopter des stratégies qui facilitent la compréhension tout en préservant l'intégrité culturelle du texte. Cela pourrait inclure l'usage judicieux de notes explicatives qui contextualisent des références culturelles sans être intrusives, le maintien de certains mots africains dans le texte (avec explications) pour préserver l'authenticité linguistique, ou l'attention portée à rendre le français de la traduction accessible à des apprenants de FLE tout en évitant une simplification excessive. Selon Kramsch, « il existe une tension entre l'accessibilité pédagogique et l'authenticité culturelle et cette tension ne peut être pleinement résolue mais seulement négociée avec réflexivité » (167). Le défi pour les traducteurs, et subséquemment pour les enseignants utilisant ces traductions, est de naviguer cette tension de manière productive.

Cette vision créative de la traduction est particulièrement pertinente pour la littérature africaine. Lorsqu'un roman nigérian écrit en anglais, comme « Things Fall Apart » de Chinua Achebe, est traduit en français sous le titre « Le monde s'effondre », le traducteur ne se contente pas de substituer des mots anglais par des mots français. Il navigue des différences syntaxiques, des connotations culturelles divergentes, des références spécifiques au contexte igbo qui n'ont pas d'équivalents directs en français. Le résultat est nécessairement une transformation, une réinterprétation de l'œuvre originale à travers le prisme de la langue et de la culture française.

Pontentalités pédagogiques des romans Africains traduits

Exposition à la diversité linguistique du Français

L'un des bénéfices majeurs de l'utilisation de romans africains (qu'ils soient originalement écrits en français ou traduits vers le français) dans l'enseignement du FLE est l'exposition qu'ils offrent à la diversité linguistique du français contemporain. Contrairement au français « standard » souvent enseigné dans les manuels de FLE, le français des textes africains porte les marques de ses contextes sociolinguistiques spécifiques. Les auteurs africains francophones, même lorsqu'ils écrivent dans un français grammaticalement « correct », infusent souvent leur écriture d'expressions, de tournures syntaxiques, et de rythmes influencés par leurs langues maternelles africaines. Ahmadou Kourouma, par exemple, utilise dans « Les Soleils des Indépendances » des structures syntaxiques qui reflètent la grammaire malinké, créant un français distinctivement africain. Ken Bugul, dans « Le Baobab Fou », incorpore des mots wolof et des expressions sénégalaises qui enrichissent et africanisent son français.

Cette diversité linguistique a une valeur pédagogique importante. Comme le souligne le Cadre Européen Commun de Référence pour les Langues (CECRL), l'objectif de l'enseignement des langues au 21ème siècle n'est pas de produire des locuteurs qui imitent parfaitement des « natifs » idéalisés, mais de développer une « compétence plurilingue et pluriculturelle » qui reconnaît et valorise la diversité

linguistique (Conseil de l'Europe, 129). Exposer les apprenants de FLE à des variétés africaines du français contribue à développer cette compétence plurielle, les préparant à interagir avec la francophonie dans sa diversité réelle plutôt qu'avec une fiction monolingue.

De plus, pour les apprenants africains de FLE en particulier, rencontrer un français qui porte les marques de leurs propres réalités linguistiques et culturelles peut être émancipateur. Cela leur transmet le message que le français ne leur est pas étranger, qu'il peut être « leur » langue autant qu'il est la langue des Français, et qu'ils peuvent légitimement l'utiliser et le transformer selon leurs besoins expressifs. Comme l'observe Ngũgĩ wa Thiong'o dans « Decolonising the Mind », « la langue porte la culture, et la culture porte les valeurs par lesquelles les gens se perçoivent et perçoivent leur place dans le monde » (16). Voir le français comme une langue plurielle et appropriable est une étape importante vers sa décolonisation.

Développement de la compétence interculturelle

La compétence interculturelle, définie par Byram comme « la capacité à interagir efficacement avec des personnes de cultures différentes, en mobilisant des savoirs, savoir-faire, savoir-être, et une conscience critique des perspectives culturelles propres et celles des autres » (34), est aujourd'hui reconnue comme un objectif central de l'enseignement des langues étrangères. Les romans africains, par leur ancrage dans des contextes culturels spécifiques, offrent des opportunités riches pour le développement de cette compétence interculturelle. Ils exposent les apprenants

à des systèmes de valeurs, des structures familiales, des pratiques sociales, des croyances spirituelles qui peuvent différer significativement de leurs propres référents culturels. Cette exposition à l'altérité culturelle, médiée par le texte littéraire, permet aux apprenants de développer ce que Bennett appelle une « sensibilité interculturelle », progressant d'une position ethnocentrique (où sa propre culture est considérée comme centrale et supérieure) vers une position ethno-relative (où la différence culturelle est reconnue et valorisée) (cité dans Byram : 71). Prenons l'exemple du roman « Une Si Longue Lettre » de Mariama Bâ. Ce texte, qui aborde les thèmes de la polygamie, de l'éducation féminine, et des tensions entre tradition et modernité au Sénégal, offre aux apprenants de FLE une fenêtre sur des réalités culturelles sénégalaises complexes. La lecture de ce roman peut déclencher des discussions en classe sur les différences culturelles, les perceptions de genre, les dynamiques de changement social, permettant aux apprenants de questionner leurs propres présupposés culturels tout en développant une compréhension nuancée d'une autre culture.

Toutefois, comme le met en garde Kramsch, « l'exposition à la différence culturelle ne développe pas automatiquement la compétence interculturelle ; elle peut également renforcer des stéréotypes si elle n'est pas accompagnée d'une pédagogie critique qui encourage la réflexivité et la déconstruction des préjugés » (189). Les enseignants de FLE en utilisant des romans africains doivent donc être vigilants à ne pas présenter ces textes comme des « fenêtres transparentes » sur « la culture africaine » (comme si

l'Afrique avait une culture monolithique), mais plutôt comme des représentations particulières, situées, et souvent contestées de réalités culturelles spécifiques.

Déconstruction des stéréotypes et représentations nuancées

Les représentations médiatiques et populaires de l'Afrique dans les sociétés occidentales (et même dans certains contextes africains) sont souvent marquées par des stéréotypes réducteurs : l'Afrique comme continent homogène de pauvreté, de guerres, de maladies, de corruption. Ces « single stories », pour reprendre l'expression de Chimamanda Adichie, créent des perceptions déformées qui empêchent une compréhension nuancée et respectueuse de la diversité et de la complexité africaines (Adichie, « The Danger of a Single Story »). La littérature africaine, dans sa richesse et sa diversité, offre un antidote puissant à ces stéréotypes. Les romans africains présentent des personnages africains complexes et multidimensionnels : des intellectuels, des artistes, des entrepreneurs, des amoureux, des révolutionnaires, des personnes ordinaires naviguant les joies et les défis de la vie quotidienne. Ils montrent des Afriques urbaines et modernes, technologiquement connectées et créativement vibrantes, qui contrastent avec les images de villages ruraux « traditionnels » souvent surreprésentés dans les médias.

Le roman « Americanah » de Chimamanda Ngozi Adichie, par exemple, offre une perspective sophistiquée sur l'identité, la race, la migration, et la globalisation, suivant l'histoire d'une jeune femme

nigériane qui navigue entre Lagos et l'Amérique. La traduction française de ce roman permet aux apprenants francophones de FLE d'accéder à ces perspectives nuancées, élargissant leurs compréhensions des expériences africaines contemporaines au-delà des stéréotypes simplistes.

De plus, beaucoup de romans africains offrent des critiques internes des sociétés africaines, abordant des thèmes comme la corruption, le patriarcat, les conflits ethniques, les échecs postindépendances. Ces critiques, articulées par des voix africaines depuis des positions internes, sont qualitativement différentes des critiques externes souvent teintées de condescendance néocoloniale. Elles montrent que les sociétés africaines, comme toutes les sociétés, sont des espaces de débat, de contestation, et de transformation, où des voix multiples s'affrontent sur la direction à prendre.

Motivation et pertinence pour les apprenants Africains

Pour les apprenants africains de FLE, qui constituent un segment important (et souvent majoritaire) des apprenants de français dans le monde, l'inclusion de littérature africaine dans les curricula peut avoir un impact motivationnel significatif. Voir des personnages, des lieux, et des expériences qui ressemblent aux leurs représentés dans les textes étudiés peut renforcer leur sentiment de légitimité et d'appartenance à la communauté francophone. Comme le souligne la théorie de l'identification de Gardner en didactique des langues, « la motivation à apprendre une langue est renforcée lorsque les apprenants peuvent

s'identifier positivement avec les communautés qui parlent cette langue » (82). Si le français est toujours associé exclusivement à la France et à la culture française, les apprenants africains peuvent développer un sentiment d'aliénation, percevant le français comme une langue étrangère imposée plutôt que comme une langue qui peut exprimer leurs propres réalités et identités. En revanche, rencontrer des auteurs africains qui écrivent en français sur des expériences africaines peut transformer cette perception, faisant du français une langue d'expression et d'affirmation identitaire plutôt que d'assimilation culturelle.

Cette dimension est particulièrement importante dans les contextes postcoloniaux où les langues coloniales comme le français portent un héritage complexe et ambivalent. Comme l'exprime Ngũgĩ wa Thiong'o, beaucoup d'intellectuels africains ont lutté avec la question : peut-on utiliser la langue du colonisateur pour exprimer des réalités et des perspectives décolonisées ? La littérature africaine francophone démontre que oui, le français peut être réapproprié, subverti, et transformé en un outil d'expression africaine authentique. Exposer les apprenants à cette littérature peut les aider à résoudre leurs propres ambivalences vis-à-vis du français et à développer une relation plus positive et agentielle avec cette langue.

Enrichissement thématique et diversification des contenus

Au-delà des bénéfices linguistiques et culturels, les romans africains traduits offrent un enrichissement thématique qui diversifie les contenus

traditionnellement abordés dans les cours de FLE. La littérature française classique, bien que riche et importante, se concentre souvent sur des thématiques et des préoccupations spécifiques à l'expérience européenne : les salons parisiens du 18ème siècle, l'existentialisme d'après-guerre, la condition ouvrière pendant l'industrialisation. Les romans africains, en revanche, introduisent des thématiques différentes qui peuvent résonner avec les préoccupations contemporaines globales : la migration et la diaspora, l'identité postcoloniale, le multiculturalisme, le développement économique, les conflits ethniques, les enjeux de genre dans des contextes non-occidentaux, les tensions entre tradition et modernité, l'impact de la mondialisation sur les cultures locales. Ces thématiques sont non seulement pertinentes pour les apprenants africains mais aussi pour tous les apprenants de FLE vivant dans un monde globalisé et interconnecté.

De plus, les romans africains offrent souvent des perspectives critiques sur les relations entre l'Afrique et l'Occident, explorant l'héritage du colonialisme, les dynamiques néocoloniales contemporaines, et les asymétries de pouvoir dans l'ordre mondial actuel. Cette dimension critique peut enrichir les discussions en classe de FLE, encourageant les apprenants à développer une conscience politique et historique qui complète leurs compétences linguistiques. Prenons l'exemple du roman « Le Ventre de l'Atlantique » de Fatou Diome, qui explore les thématiques de la migration, de l'exil, et des perceptions mutuelles entre l'Afrique et l'Europe. Ce texte peut servir de base pour des discussions en classe sur l'immigration, les politiques d'asile, les représentations médiatiques des

migrants, des sujets hautement pertinents dans le contexte européen contemporain. En utilisant une perspective africaine sur ces questions, le roman permet aux apprenants d'accéder à des points de vue souvent marginalisés dans les discours dominants.

Défis inhérents à l'utilisation de textes traduits dans l'enseignement du FLE

1 Question de l'authenticité linguistique

L'utilisation de romans africains traduits vers le français pour l'enseignement du FLE soulève une question fondamentale d'authenticité linguistique. Lorsqu'un roman initialement écrit en anglais (comme « Things Fall Apart » de Chinua Achebe) ou en langue africaine est traduit en français, le français que les apprenants rencontrent n'est pas un français « organique » produit par un auteur pensant en français, mais un français médiatisé par le processus de traduction. Cette médiation traductive a plusieurs implications. Premièrement, les spécificités stylistiques de l'auteur original peuvent être atténuées ou transformées dans la traduction. Le rythme de la prose, les jeux de mots, les ambiguïtés délibérées, les innovations linguistiques qui caractérisent l'écriture originale peuvent être difficiles, voire impossibles, à reproduire dans la langue cible. Comme le note Berman dans son analyse de « L'Épreuve de l'Étranger » « la traduction implique nécessairement une certaine rationalisation et standardisation qui peut appauvrir la richesse stylistique de l'original » (56).

Deuxièmement, le français de la traduction peut ne pas refléter fidèlement les variations linguistiques et les hybridations qui caractérisent souvent la littérature africaine. Lorsqu'un auteur nigérian écrit en anglais infusé d'igbo ou de yoruba, créant un anglais distinctivement nigérian, cette spécificité linguistique peut se perdre dans la traduction française si le traducteur opte pour un français « standard » plutôt que de tenter de recréer une forme d'hybridation similaire en français.

Troisièmement, l'utilisation de textes traduits peut transmettre aux apprenants un français quelque peu artificiel, manquant de l'idiomatique et de la fluidité naturelle du français produit par des locuteurs natifs ou des écrivains pensant directement en français. Cette limitation est particulièrement problématique si l'objectif de l'enseignement du FLE est de développer une compétence communicative naturelle plutôt qu'une simple compréhension littérale.

Toutefois, ces limites doivent être nuancées par les traductions de haute qualité, réalisées par des traducteurs professionnels, compétents et sensibles, qui peuvent produire un français riche et idiomatique, qui, bien que différent de l'original, possède sa propre valeur littéraire et linguistique.

2 Pertes culturelles et explication excessive

Un défi majeur de la traduction littéraire, particulièrement pertinent pour la traduction de littérature africaine, est la perte inévitable de références culturelles spécifiques. Les romans africains sont

souvent saturés de références à des pratiques culturelles, des croyances, des structures sociales, des contextes historiques qui peuvent être opaques pour des lecteurs non-africains. Le traducteur fait face à un dilemme : comment rendre ces références compréhensibles sans pour autant « sur-expliciter » et alourdir le texte ?

Les stratégies courantes incluent l'ajout de notes de bas de page explicatives, l'insertion d'explications contextuelles dans le texte lui-même, ou le remplacement de références culturelles spécifiques par des équivalents plus universels. Chacune de ces stratégies a des coûts. Les notes de bas de page, bien que préservant le texte original, peuvent interrompre le flux de lecture et créer une distance pédagogique qui transforme le roman en document ethnographique. Les explications insérées dans le texte peuvent alourdir la prose et rendre explicite ce qui était intentionnellement implicite. Le remplacement par des équivalents efface la spécificité culturelle et peut dénaturer le texte.

De plus, l'explicitation excessive peut avoir un effet de « domestication culturelle » où les éléments culturels africains sont constamment expliqués et contextualisés pour un public présumé ignorant, renforçant ainsi une hiérarchie épistémique où la culture africaine doit toujours se justifier et s'expliquer tandis que la culture française/occidentale est traitée comme transparente et non-marquée. Comme le critique Spivak dans son essai sur la traduction, « l'acte d'explication constante peut infantiliser la culture source et reconduire des dynamiques coloniales où les cultures non-occidentales

sont rendues en objets d'étude ethnographique plutôt qu'en expressions littéraires légitimes » (179).

Pour l'enseignement du FLE, ce défi de l'explicitation culturelle doit être navigué avec soin. C'est vrai que les apprenants ont besoin de contexte pour comprendre les textes, mais trop d'explicitation peut transformer l'expérience de lecture littéraire en leçon d'anthropologie, en perdant la dimension esthétique et affective qui fait la puissance de la littérature.

3 Risques de renforcement des stéréotypes

Paradoxalement, l'utilisation de littérature africaine dans l'enseignement du FLE, si elle n'est pas accompagnée d'une pédagogie critique, peut parfois renforcer plutôt que déconstruire les stéréotypes sur l'Afrique. Ce risque est particulièrement présent lorsque les textes sélectionnés se concentrent disproportionnellement sur certaines thématiques (pauvreté, guerre, tradition) ou certaines représentations de l'Afrique. Si, par exemple, les seuls romans africains utilisés dans un cours de FLE sont ceux qui traitent de la pauvreté rurale ou des conflits ethniques, les apprenants peuvent développer une vision unidimensionnelle de l'Afrique comme continent de souffrance et de dysfonctionnement, même si ces textes sont littérairement excellents et culturellement authentiques. Cette projection de la pauvreté peut reconduire des imaginaires néocoloniaux où l'Afrique est toujours l'objet de pitié ou d'intervention occidentale. De même, une focalisation excessive sur les aspects « traditionnels » de la culture africaine (rituels, villages, modes de vie prémodernes)

peut figer l'Afrique dans un passé ethnographique, occultant les réalités africaines contemporaines urbaines, technologiques, et cosmopolites. Cette temporalisation différentielle, où l'Afrique est représentée comme vivant dans le passé tandis que l'Occident habite la modernité, est une stratégie classique de l'idéologie coloniale que Fabian analyse dans « Time and the Other » (143).

Pour contrer ces risques, il est essentiel de diversifier les textes africains utilisés, en incluant des romans qui représentent l'Afrique urbaine et moderne, qui traitent de thématiques universelles (amour, ambition, créativité), et qui montrent des personnages africains complexes et agentiels.

4 Accessibilité et niveau de langue

Un défi pratique de l'utilisation de romans africains (traduits ou originaux) dans l'enseignement du FLE concerne leur accessibilité linguistique pour des apprenants à différents niveaux de compétence. La littérature africaine contemporaine est souvent linguistiquement sophistiquée, utilisant un vocabulaire riche, des structures syntaxiques complexes, et des techniques narratives innovantes qui peuvent être difficiles d'accès pour des apprenants de FLE de niveaux débutant ou intermédiaire. Cette difficulté est exacerbée lorsque les textes incorporent des éléments d'oralité, des dialectes, ou des innovations linguistiques qui, bien que créativement riches, peuvent dérouter des apprenants encore en train de maîtriser le français standard. Un roman comme « Allah n'est pas Obligé » d'Ahmadou Kourouma, avec son français délibérément

« cassé » et son narrateur enfant-soldat utilisant un langage cru et non-standard, peut être littérairement puissant mais pédagogiquement challengeant pour des apprenants de FLE.

Ce défi de l'accessibilité linguistique nécessite une sélection soigneuse des textes en fonction du niveau des apprenants, une préparation pédagogique appropriée avant la lecture (activation de connaissances préalables, pré-enseignement du vocabulaire clé), et un accompagnement pendant la lecture (discussions guidées, activités de compréhension, clarifications linguistiques). Il peut également justifier l'utilisation d'extraits plutôt que de romans complets, ou l'adaptation pédagogique de textes pour les rendre accessibles à des niveaux inférieurs. Neanmoins, il est important de ne pas sous-estimer la capacité des apprenants ou de systématiquement simplifier les textes. Comme le note Krashen dans son hypothèse de l'input compréhensible, « les apprenants progressent en étant exposés à un input linguistique légèrement au-dessus de leur niveau actuel de compétence » (cité dans Richards et Rodgers : 182). Des textes challengeants, avec un support pédagogique approprié, peuvent stimuler la croissance linguistique plutôt que de frustrer les apprenants.

Disponibilité limitée des romans africains traduits

Un obstacle pratique à l'intégration de romans africains traduits dans l'enseignement du FLE est leur disponibilité limitée. Comparé au vaste corpus de littérature française disponible en éditions pédagogiques annotées, adaptées pour différents

niveaux, et accompagnées de guides d'enseignement, la littérature africaine traduite vers le français est beaucoup moins accessible dans des formats pédagogiquement adaptés.

De plus, les choix éditoriaux concernant quels romans africains sont traduits et diffusés internationalement sont eux-mêmes marqués par des dynamiques de pouvoir. Les maisons d'édition occidentales, qui dominent le marché global du livre, tendent à sélectionner pour traduction les œuvres qui correspondent à certaines attentes ou stéréotypes sur ce que la « littérature africaine » devrait être. Comme le critique Huggan dans « The Postcolonial Exotic », « l'industrie éditoriale globale exotise souvent la littérature postcoloniale, privilégiant les œuvres qui offrent un certain type d'authenticité ethnographique ou de différence culturelle » (28). Cette dynamique crée un canon de littérature africaine traduite qui peut ne pas représenter fidèlement la diversité et la complexité de la production littéraire africaine. Les enseignants de FLE utilisant ces textes doivent donc être conscients qu'ils accèdent à une sélection déjà filtrée et médiée, et que d'autres voix africaines importantes peuvent être absentes non par manque de mérite littéraire mais par les logiques du marché global du livre.

En résumé, la sélection de romans africains (traduits ou originaux) pour l'enseignement du FLE devrait être guidée par la diversité. Il doit inclure des textes d'Afrique de l'Ouest, de l'Est, du Nord, australe ; des auteurs hommes et femmes ; des textes contemporains et historiques ; des romans qui traitent de thématiques variées. L'accessibilité linguistique doit être adaptée au

niveau des apprenants : niveaux débutants, intermédiaires et niveaux avancés. On doit choisir des textes dont les thématiques résonnent avec les préoccupations et les expériences des apprenants. Sélectionner des œuvres reconnues pour leur excellence littéraire plutôt que des textes choisis uniquement pour leur « contenu culturel ». La littérature mérite d'être appréciée d'abord comme art plutôt que comme simple document ethnographique. On doit également s'assurer que les textes sélectionnés sont disponibles à un coût raisonnable et, idéalement, accompagnés de ressources pédagogiques (notes, glossaires, guides de discussion).

Conclusion

La traduction n'est pas seulement un acte linguistique ; c'est un acte pédagogique et culturel qui relie les peuples, valorise les identités et transforme la salle de classe en un véritable espace de dialogue interculturel. La traduction des romans africains constitue un levier majeur pour l'enseignement du FLE. Elle favorise la découverte de la diversité culturelle, l'ouverture à d'autres visions du monde et le développement de compétences linguistiques approfondies. L'intégration de romans africains traduits dans l'enseignement du français langue étrangère représente à la fois une opportunité significative et un défi complexe qui nécessite une réflexion théorique approfondie et une pratique pédagogique réfléchie. Cette pratique s'inscrit dans un contexte plus large de transformation de la francophonie mondiale, où l'Afrique émerge comme le centre démographique et créatif du monde francophone du 21ème siècle, remettant en question les conceptions

mono-centrées du français héritées de l'ère coloniale. L'intégration de romans africains traduits dans l'enseignement du FLE s'inscrit dans un mouvement plus large de décolonisation des curricula et des pratiques pédagogiques. La décolonisation, dans ce contexte, ne signifie pas l'abandon du français ou le rejet de la littérature française, mais plutôt une reconfiguration des hiérarchies épistémiques et culturelles qui ont historiquement marginalisé les savoirs et les expressions culturelles non-occidentales. Comme l'argumente Santos dans "Epistemologies of the South", "la décolonisation épistémique nécessite de reconnaître la validité et la valeur de formes de connaissance et d'expression culturelle qui ont été systématiquement dévaluées par l'épistémologie coloniale européenne" (45). Dans le contexte de l'enseignement du FLE, cela implique de décentraliser la littérature française métropolitaine et de créer un espace curriculaire significatif pour les littératures francophones et africaines. Cette décolonisation a des implications pédagogiques concrètes : revoir les listes de lectures obligatoires, diversifier les auteurs étudiés, questionner les canons littéraires établis, former les enseignants à une pédagogie critique postcoloniale, et créer des espaces où les voix et les perspectives africaines sont valorisées au même titre que les voix européennes.

Au-delà de l'utilisation de textes traduits comme matériaux d'enseignement, la traduction elle-même peut devenir une pratique pédagogique productive dans les classes de FLE. Demander aux apprenants de traduire des extraits de textes africains (depuis leurs langues sources vers le français, ou vice versa) peut

développer une conscience métalinguistique profonde, une compréhension des structures comparatives des langues, et une appréciation des défis et des choix inhérents à la traduction. Cette approche s'inscrit dans ce que Cook appelle "la pédagogie de la traduction", où "la traduction n'est pas simplement un exercice de transfert linguistique mais une pratique herméneutique qui développe la compréhension profonde et la pensée critique" (67). Les apprenants confrontés aux défis de traduire des expressions idiomatiques, des références culturelles spécifiques, ou des jeux de mots développent une sensibilité aux nuances linguistiques et culturelles qui enrichit leur compétence globale en FLE. De plus, la traduction collaborative, où les apprenants travaillent en groupes pour produire des traductions consensuelles, développe des compétences de négociation, d'argumentation, et de travail d'équipe tout en créant un espace d'apprentissage social et dialogique. L'analyse théorique des enjeux de traduction révèle que la traduction littéraire est loin d'être un simple transfert linguistique neutre. C'est un processus complexe de négociation culturelle, de transformation créative, et de médiation entre des univers linguistiques et culturels différents. Les traductions de littérature africaine vers le français portent les marques de ces négociations, avec des implications importantes pour leur utilisation pédagogique.

Recommandations

1. L'utilisation de romans africains traduits dans l'enseignement du FLE devrait être accompagnée d'approches pédagogiques qui

maximisent leurs bénéfices tout en minimisant leurs limites.

2. Plusieurs types d'activités pédagogiques spécifiques peuvent être développés autour de romans africains traduits : les ateliers de traduction comparative, les projets de recherche culturelle, les débats et discussions thématiques, les exercices d'écriture créative et les analyses comparatives entre littérature africaine et littérature française sur des thématiques similaires.
3. L'intégration réussie de romans africains traduits dans l'enseignement du FLE nécessite que les enseignants eux-mêmes soient formés et équipés pour travailler avec ces textes. Les programmes de formation des enseignants de FLE devraient inclure des modules sur la littérature francophone mondiale, les théories postcoloniales, et la pédagogie interculturelle.
4. Les associations professionnelles d'enseignants de FLE pourraient jouer un rôle important en facilitant le partage de bonnes pratiques, en organisant des ateliers sur l'enseignement de littérature africaine, et en créant des communautés de pratique où les enseignants échangent des ressources et des stratégies pédagogiques.
5. Une dimension souvent négligée mais potentiellement très enrichissante est la collaboration directe avec des auteurs africains et des communautés africaines. Grâce aux technologies de communication contemporaines, il est désormais possible d'organiser des rencontres virtuelles entre

classes de FLE et auteurs africains, permettant aux apprenants de poser des questions directement, d'entendre les auteurs discuter de leurs processus créatifs, et de développer une compréhension plus vivante de la littérature qu'ils étudient.

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RELIGION, POLITICS AND FREEDOM OF RELIGION IN CONTEMPORARY CONFLICT SITUATION

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Abstract

Religion and politics are intrinsic and inherent part of man and accordingly, man is a politico-religious being. Also, it is significant to know that religion could be employed as an integrative phenomenon and as divisive machinery in any given society. Indeed, if the divisive

aspect of religion is not carefully managed, it creates conflicts. Although, religious and political institutions in every social setting appear to be inseparable, however, they differ in their methods and approaches. In other words, as societies become indeed heterogeneous, due to culture contact, as well as when sharper lines of stratification appear a different pattern of relationship between religion and politics sets in. The "marching season" in Northern Ireland led to violent upheavals between Roman Catholics and Protestants which in fact threatened the peace process. The Jews and Palestinians had fallout over the holy places in Jerusalem; thereby laying the foundation stone for the reconstruction of the mosque in Banja Luka (Bosnia and Herzegovina) led to violent conflagration of Orthodox Serbs against Muslims. Russia and the Central Asia nations feel very unsafe by the progress of the radical Islamic Taliban from Afghanistan. In another genre, the destruction of places of worship of Christians and Muslim is repeatedly reported from Sri Lanka, the Philippines, Indonesia, India and even Nigeria. In yet another development, two Roman Catholic nuns were convicted by a Belgian court for their role in the Rwandan genocide. This chapter therefore, argues that attempts to expel religion from society as well as politics will create violent and cataclysmic dissensions and not reduce it at all. The issue summarized here is not whether or not religion should play a role in the society and politics rather the issue for determination is on strengthening the positive function of religion. The overall enforcement of the rights to freedom of religion or belief actually, is a condition precedent to conflict prevention, pacific

settlement of disputes and post-conflict standardization.

Introduction

Religion plays a key factor in contemporary conflict. In the 1998 Oslo Declarations on the Freedom of Religion or Belief, the founding document of the Oslo Coalition for freedom of Religion or Belief, contended that: "Religions and beliefs teach peace and goodwill (Hans, and Karl-Josef, 1993). Moreover, peace and reconciliation and the care for one's neighbor are an integral aspect of all religions' doctrine as well as value orientation. Furthermore, issues such as aggressive mission activities and proselytism are deliberated on, in international, ecumenical, and interreligious in a bid to avoid violence. More recently and significantly too, deliberations centered on the issue of whether or not the special fund of the World Council of Churches Programme to Combat Racism could also support liberation movements in Southern Africa, which also used violence, if no other means, brought about change of the apartheid system or saga. In Milosovic's Yugoslavia or like the situation in Sudan engendered a debate on the legitimacy of military intervention for humanitarian purposes. The member churches of the World Council of Churches, in January 2001, launched a Decade to Overcome Violence as well as adopted a statement on "The Protection of Endangered Populations in Situations of Armed Violence, (World Council of Churches Minutes). Epoch making events where religious beliefs were the main cause of armed conflict are, indeed, rather few compared to those situations in which religion was misused for other

purposes. In fact, it is the misuse of religion that is on the ascendancy.

In this article, two significant trends will be considered here. The first trend is that the nature of armed conflicts in general has changed since the end of the cold war. In another genre, the number of armed conflicts remains fairly constant. Invariably, the 1990's witnessed a remarkable proliferation of armed conflicts in Eastern Europe, more especially in the former Soviet Union as well as in Asia, and there was a major decline in conflicts in Latin American. Meanwhile, a second trend reflects that most of the prevalent wars were intrastate conflicts and which involves issues of autonomy and self-government.

In fact, religion as well as ethnicity has, more often the framework for expressing one's own identify, analysts, are of the view that an increase of religious as well as ethnic conflicts. In other words, religion and ethnicity are in fact the main basis of cause of the conflicts.

Background to Stake, Politics and Freedom of Religion or Belief

When we take a cursory look at the life of men around us, we will not fail to be struck by two things or fact: as a rule, every man desires to have his own way, to think as well as act as he likes; and at the time, everyone cannot have his own way, because he lives in the state. One man's aspirations conflict with those of another and the state as well. The relations of the individual members of the state conflict with one another and so need regulation by government. When a body of people is clearly organized as a unit for purposes of

government then, it is said to be politically organized. It can also be referred to as a body politic or state.

The basis of such a society is that a group of people referred to as the government are mandated with constitutional power to make laws and implement them and to that extent; they claim obedience from the members of the society whom they govern.

Political theory is associated with the formulation of the ends as well as limits of state authority. Government is the instrument by means of which the purposes of the state are sought to be realized (Appadora, 2004). What is more, a study of Politics should, in fact, naturally, involve an analysis of government and how the state operates in relation to freedom of religion or beliefs, and this is the subject-matter of this segment of our study.

Freedom of religion is one of the oldest and most controversial of all human rights and has been the object of international concern from the very beginnings of the modern international state system (Arthur 1954). Christianity on the other hand, posed, somewhat, a source of perplexity. Christianity like Judaism was monotheistic as well as claimed universal validity and was intolerant of other religious practices. Monotheism, this belief in only one God, was and still is the backbone, soul and Stamina of Christianity just like Judaism; were impregnated with uncompromising relentless and monolithic monotheism (Nwachukwu; n.d.). Christianity unlike Judaism was not exclusive but became a proselytizing religion that challenged the religious pluralistic status quo. It was this, rather than the substance of Christian belief per se, that best

explains the official Roman policy that veered between toleration and persecution (Nwachukwun.d.). The significant turning point came with the Edict of Toleration issued by Galerius on his death bed in 311, which granted Christians the indulgence of "the rights to exist again and to set up their places of worship; provided always that they do not offend against public order (Nwachukwun.d.). However, this development was followed by the accession of Constantine to the throne of the Western empire. Constantine, in 313, promulgated the Edict of Milan, which provided as follows:

> All who choose (the Christian) religion are to be allowed to continue therein, without let or hindrance and are not in any way to be molested….At the same time all others are to be accorded the free and unrestricted practices of their religions; for it accords with the good order of the realm and the peacefulness of our times that each should have the freedom to worship God after his own choice; and we do not intend to detract from the honour due to any religion or its followers (Henry and Chris, 1999).

In Europe, both the Canon law and Roman law had considerable influence on the development of Christianity and international law during the feudal period. St. Augustine (354-430) insisted that states must observe treaties and the customs of war. St. Augustine drew a distinction between just and unjust war, the former having a legal foundation (Umozurike, 2010). He considered that the enslavement of the vanquished was a natural consequence of war and

called for the organization of all nations under the leadership of the church. Cicero had considered that "… no war is just unless it was waged after a formal demand for restoration or unless it has been formally announced and declared beforehand." However, it came to be understood that such formalities could only apply between peoples organized into civilized societies. Thomas Aquinas (1224-1274) who systematized previous writings on international law was influenced by the church and in turn supported its authority. Aquinas reworked this in the thirteenth century, concluding that a just war required "right authority" a "just cause", and a "right intent" (Aquinas, Summa Theologica). Edward Gibbon contended that:

> The policy of the emperors and the senate, as far as it concerned religion, was happily seconded by the reflections of the enlightened, and by the habits of the superstitious, part of their subjects. The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosophers as equally false, and by the magistrate as equally useful. And thus toleration produced not only mutual indulgence, but even religious concord (Gibbon, 1976).

Thus, rejecting the claim that the emperor or the pope enjoyed a pre-existing jurisdiction, temporal or spiritual, over the New World, Francisco de Vitoria considered a number of other arguments, including whether the conquest was justified on the grounds that the Indians had refused to accept the Christian faith

when it had been preached to them (Vitoria, De Indisn.d.). He accepted that the Indians were bound to listen to the preaching of the faith, and that they would commit a mortal sin if they refused to accept it, if it were presented "not once only and perfunctorily, but diligently and zealously"; but he did not believe that such a refusal justified making a war. Furthermore he opined that "Christian Princes cannot even by the authorization of the Pope, restrain the Indians from sins against the law of nature or punish them because of their sins" for "it would be a strange thing that the Pope, who cannot make law for unbelievers; can yet sit in judgment and visit punishment upon them. The foreseeable and proximate implication here is that difference in religion as earlier stated above is not a cause of just war.

This position as time went on became the accepted usage and norm. An Italian Protestant who fled Italy to escape the inquisition, Alberico Gentili (1552-1608), was also clear on the subject that wars embarked upon on the grounds of religion as their sole motive were unjust. In other words, a man cannot complain of being wronged because others differ from him in religion (Gentili, De Indisn.d.). Again, freedom in religious matters has been added to the heritage of humanity as one of the fruits of its struggle for liberty. The era of religious wars, of religious persecutions and disabilities has happily passed, except in a few obscurantistic and underdeveloped enclaves of the world. The victory of religious liberty marks the triumph of reason over emotions and authoritarianism. It is the victory of common sense over nonsense. Alberico Gentili contended that:

> Religion is a matter of the mind and of the will, which is always accompanied by freedom….Our minds and whatever belongs to our mind are not affected by any external power or potentate, and the soul has no master save God only, who alone can destroy the soul. Do you understand? Yet hear still one more thing. Religion ought to be free (Gentili. n.d.).

The Role of Religion and Freedom of Religion in Contemporary Conflict Situation

Irrespective of the fact that religion is indeed associated or characterized with violent upheavals, it "can and should play a significant role in conflict prevention and post-conflict resolution" (Civil and Political Rights 1999). The role of religious communities in peace and reconciliation cannot be overemphasized; and it is constantly recognized although much less stressed and besides, less used in real conflict circumstances.

Religion serves as an agent for peace as well as reconciliation. A number of grounds abound why religions are in a position to champion peace and reconciliation. This is because all religions are devoted to values of freedom, peace reconciliation and justice. Over the last decade shrewd and astuteness of religious communities to play the role of mediation or act as mediators in conflict resolution has assumed a wider dimension in recent times. The initiatives of the parliament of the World's Religions were demonstrated in the indispensible passage of the 1993 Declaration of the Parliament which stated inter alia: "We commit ourselves to a culture of nonviolence, respect, justice,

and peace. We shall not oppress, injure, torture or kill other human beings, forsaking violence as a means of settling differences (Kung and Kuschel, 1993).

Kumar Rupesinghe of International Alert: discussed another significant role religion plays. "Religious organizations can be effective on all levels of security. While the work of the local church and religious leaders can complement the peace process at the grassroots level, international religious establishments such as the Quakers or the Catholic Church can bring pressure and influence on a wider spectrum (Kumar, 1996). Nowadays, there are numerous international structures in place, mono-religious, ecumenical and inter-religious, which are known for their third party interventions and their mediating function in many conflict affairs.

Thus, in most situations establishing peace is a long process. Against this backdrop, one of the strategic merits of religions is that they have a long standing presence in conflict affairs, which enables them to accompany projects as well as initiatives for a long time. Religious communities as well as their leaders unlike politicians do not depend on short-term success and solutions, which are usually not sustainable. Therefore, religions have not only the tendency to promote peace and reconciliation; there are many instances where religions have made significant contributions towards the resolution of contemporary conflict affairs.

The U.N. Special Rapporteur on Freedom of Religion or Belief have rightly contended, that, even the international human rights system tends to have rather

retroactive effects: “The special Rapporteur considers it essential that special attention should continue to be paid to “traditional mandate fulfillment” activities, namely in most cases a posteriori action on human rights violations. At the same time however, a strategy to prevent intolerance and discrimination must be devised (Civil and Political Rights, 1999).

Also in a bid to react to emergency conflicts before they result into violent upheavals “early warning” devices are very essential. Early indicators of emerging violence are intolerance, discrimination, as well as human right violations and in particular infringements on minority rights as well as the right to freedom of religion or belief. Given the far reaching extensive networks that religious communities assess their representatives to ensure that they bring early warning signals to the notice of international political organizations and institutions as well.

Usually when conflicts attract public interest, the international communities often require a dialogue of the conflicting parties in cases that a religious aspect is involved, with a view for a dialogue between the religious components. Yet, in most instances, but it will be too late for an honest dialogue and the international organizations will need to exercise military, economic as well as political pressure to ensure that the conflicting parties to a round table as well as to be in fact, an element of conflict prevention than of conflict mediation. In a bid for potential parties in a conflict to gain trust as well as confidence in each other as well as to promote mutual tolerance. In this respect, Wesley Ariarajah contended that:

> Dialogue is not an ambulance service; it is a public health programme…Dialogue is not so much about attempting to resolve immediate conflicts, but about building a 'community of conversation', a 'community of heart and mind' across racial, ethnic, and religious barriers where people learn to see differences among them not as threatening but as 'natural' and 'normal'. Thus dialogue is an attempt to help people to understand and accept the others in their 'otherness' (Wesley, 1999).

For instance, it was the World Council of Churches (WCC) in consonance with the Africa Council of Churches (ACC), which had the credibility to mediate between the conflicting parties in Sudan in 1972. The same paradigm was replicated by the interreligious council in Bosnia and Herzegovina, which was established with the support of World Council of Religion and Peace (W.C.R.P) in fact, it is cumbersome to turn an instrument like this into an effective mediating tool as soon as conflict has begun.

More evidential was the timely joint declaration of the religious communities in the former Yugoslavian Republic of Macedonia from 13th June 2001, which stated inter-alia:

> Led by the principles of our faith and bound to live and work together as brothers and sisters…we condemn the violent and conflict which, instead of bringing a solution, will only leave chaos. The recent violence and conflicts are not based on religion or religious

> differences, and we reject attempts to label them as acts of religious intolerance…We strongly reject any tendency to allow ourselves to be involved and manipulated, as well as any misuse of religious symbols and language for purposes of violence (Lederach, 1999).

Significantly as the role of the WCC and the Conference of European Churches may have been initiating a platform for the religious representatives to assemble, the consensus pact could not have been arrived at if not for the long mediating role of a local NGO, the Macedonian Centre for International Co-operation.

Although, more often even in conflicts without a religious undertone, it is often the religious organizations as well as religious personalities that have the credibility and integrity from the people to mediate. An outstanding example is the mediation of the Communio St. Egidio in Mozambique. In South Africa, the breakthrough of the Truth and Reconciliation Commission could not have been achieved without the involvement of a personality like Desmond Tutu, the Anglican Bishop.

Also, third party interventions in conflict situations do not, as a matter of fact need to come from neither outside nor from the top echelon. For example, in Northern Ireland, local communities like the Corrymeela community brought grass-root people together beyond their religious as well as national loyalties in a bid to develop a common peace front. Thus, the Irish School of Ecumenic engages people

from conflicting parties in processes on the healing of memories. In Bosnia and Herzegoviina during the wars, it was the "women black" who demonstrated publicly against the employment of violence. Besides, in Croatia the Osijeh Centre of Peace, Non-Violence and Human Rights trained people in nonviolent conflict mediation as well as sent them in bicommunal villages once international mediators had laid off. Thus, the more these local initiatives are organized and the more they involve the local community the more hopeful and puissant they are. In fact, virtually all of the recent transitions towards peace…were driven largely from the grass roots (Lederach, 1999).

Civil society in after-war situations have usually ceased to survive. More often than not, it is the religious communities which are the only survivors of such societal structures. Thus, they are useful in expressing the voice of the people as well as in supporting the redevelop of civil society. Numerous religion-based aid agencies have pooled their resources in a Southeast Europe Partnership Programme under the aegis of the World Council of Churches (WCC) especially in the case of former Yugoslavia. The agencies are now embarking on long term development after a period of relief and emergency aid involving the local communities as well as civil society institutions. The programme emphasizes three crucial issues: peace and reconciliation, capacity building for local NGOs, and the repatriation and integration of refugees and internally displaced people (L.P.I in Somalia, 1999).

The activities of the life and Peace Institute Somalia constitute an extra-ordinary instance of postwar community building. Somalia for so many years had no

central government. Empowering local communities and strengthening their institutions and structures became the aim of the Life and Peace Institute in a bid to resist the unduly heavy emphasis given faction leaders by the international community. However, this objective is based on the realization that peace cannot be achieved in Somalia through external intervention rather by the efforts of the people themselves. Note however, that the programme of the Life and Peace Institute in Somalia, involves a Women's Peace and Development Programme, support for locally initiated and advocacy programme to spread accurate and long-term positive involvement in the area.

The aforementioned are indeed just a few instances of how religion in its diverse organizational structures contributes to conflict prevention, mediation, and post-conflict community building.

Evidently, from the foregoing, banning religion from politics as well as public cannot be a sufficient response to the involvement of religion in conflict situations. "The best way to counter religious extremism or manipulation of religion…is with strengthened, more authentic religion, not weakened religion". In effect, the full enforcement of the right to freedom of religion or belief as stipulated in article 18 of the international Covenant on Civil and Political Rights (hereinafter referred to as the ICCRP) as well as elaborated in the 1981 UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (hereinafter referred to as the 1981 Declaration), constitutes a prerequisite for religions to fulfill their role in conflict prevention, mediation, as well as post-conflict community building.

Invariably, in a bid to be able to achieve their role in peace building and reconciliation, it is indeed of great significance that religious communities have safeguarded status vis-à-vis their governments and a protected space to explicate themselves. Whereupon, and as a result, the UN Human Rights Committee, the principle of equality of all religions vis-à-vis the state does not necessarily mean that all religious communities in a given state must have the same status, but "[t] he fact that a religion is recognized as a state religion or that it is established as official or traditional or that its followers comprise the majority of the population shall not result in any impairment of the enjoyment of any of the rights under the [international] Covenant [on civil and Political Rights], including articles 18 and 27, nor in any discrimination against adherents of other religions or non-believers (1981 Declaration). In human rights standards have defined discrimination based on religion or belief as "any distinction, exclusion, restriction or preference based on religion or belief and having as its purpose or as its effect the nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedom on an equal basis (1981 Declaration).

Conclusion

This paper has discussed religion as an element of contemporary conflicts. The 1998 Oslo Declaration on the Freedom of Religion or Belief, the founding document of the Oslo Coalition for Freedom of Religion or Beliefs, stated that: "religions and beliefs teach peace and goodwill". That peace and reconciliation and the care for one's neighbor are an

integral part of all religions' doctrine as well as value, orientation.

The study has also treated religion as an agent for peace and reconciliation. Irrespective of the fact that religion is increasingly described as an element in violent conflicts, it can and has actually been playing an important role in conflict prevention as well as post conflict resolution. Thus the potential of religious communities to contribute to peace as well as reconciliation has been incessantly recognized as well as emphasized.

In this work, it has been reiterated that in order to react to emergency conflicts before they turn into violent confrontations, "early warning" mechanisms are important. Discrimination, intolerance, and human rights violations, as well as particular, the infringements on minority rights and the right to freedom of religion or belief are usually indicators or conflict triggers. Given the extensive networks that religious communities have, their representatives, often bring early warning signals to the notice of international political organizations. Other issues that were discussed include religion and conflict mediation; religion and postwar community building as well as the implementation of freedom of religion or belief as a pre-condition for religions' contribution to peace and reconciliation.

In conclusion, the chapter has tried to argue, that it is in most cases the discrimination by governments and the inability of various governments to protect the minority communities from discrimination by the majority, that often give rise to cataclysmic upheavals, tension,

conflicts and religious extremism. On the contrary, in states where all religious segments are recognized as well as enjoy the right to freedom of religion or belief, the misuse or abuse of religion for national or ethnic interest is most unlikely is the case.

Therefore, human rights are those rights which the international community recognizes as belonging to all individuals by the very fact of their humanity. However, it is now clear, that human rights can more be regarded as exclusively the domestic affairs of a state. It was against this backdrop, that the atrocities committed against the Jews by Nazi Germany caused a revulsion against the gross abuse of human rights and a determination to ensure their protection and promotion as fundamental aspects of post-war governance for all peoples without discrimination. Even an alien, once admitted was entitled to international minimum standard treatment. To the extent that individuals had rights and duties, they had a measure of international personality pro tan to. The right of humanitarian intervention in a foreign state to protect citizens was an exception to the general rule in conflict situation. Britain, France as well as Russia intervened in 1827 in the Greaco-Turkish war in reaction to widespread atrocities. Between 1840 and 1861, the Concert of Europe intervened in Turkey to protect Christian minorities and right to freedom of religion or belief. These were isolated cases for the rights of individuals in a state and freedom of religion or belief.

Key Terms

Politics- The art or science of governance.
Religion – One's Faith

Freedom of Religion- Right to religion of choice

Conflict- One man's aspirations conflict with those of another Government –Ruling or system of governing

Conflict Prevention Remedy to conflict

Peace – A state of concourse and harmony

Reconciliation – Settlement of conflict between conflicting parties

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MBUGHARỊ ISI N'ỤTỌASỤSỤ MGBANWE: NRỤTỤAKA N'OLU OLOKORO

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Ụmịedemede

Nchọcha a lebara anya na mbugharị isi na ụtọasụsụ mgbanwe, nrụtụaka n'olu Olokoro Amụmamụ usorookwu Igbo bụ otu n'ime ngalaba amụmamụ sayensị asụsụ ebe a na-elenye anya n'atụtụ ụtọasụsụ dị iche iche. A gbara ụmụ nwaanyị atọ na ụmụ nwoke atọ maara nke ekwe na-akụ n'olu Olokoro ajụjụ ọnụ. Onye nchọcha nke abụọ tinyekwara echiche nke ya dịka onye bụ onye Olokoro ma mara asụsụ a kpụ n'ọnụ nke ọma. Nchọcha a gbasoro atụtụ ụtọasụsụ mgbanwe nke na-akọwa maka mgbanwe na nnwogharị dị iche iche a na-enweta na mwube ahịrị, e nwere atụtụ ma ọ bụ iwu mbugharị nke echiche dị n'ime ya na-ekwu na a na-esi n'otu akụkụ ahịrịokwu ebufe mkpụrụokwu ma ọ bụ

nkejiahịrị n'ebe ọzọ n'ime ahịrịokwu ahụ. Otu n'ime udị mbugharị e nwere bụ mbugharị isi. Ọ bụ mbugharị isi a ka nchọcha a nyochara nakwa otu o si apụta ihe n'olu Olokoro. Mbunuche nchọcha a, bụ ịkọwa ihe bụ mbugharị ma gosipụtakwa echiche ụfọdụ ndị ọkachamara gbasara mbugharị. Agba nke abụọ bụ ebe a nọrọ kọwaa mbugharị isi. N'agba nke atọ, a kọwara ọdịdị olu Olokoro ma bịa n'agba nke anọ gosipụta ka mbugharị isi si apụta ihe n'olu Olokoro. N'agba nke ise ka a chịkọtara nchọcha a. Nchọcha a gosipụtara na mbugharị isi dịka otu n'ime atụtụ iwu mgbanwe n'atụtụ ụtọasụsụ mgbanwe, na-apụta ihe nke ọma n'olu Olokoro mgbe a tụgharịrị ahịrị nkwusa ka ọ bụrụ ahịrị ajụjụ. Aro maka onye nchọcha ọdịnihu bụ ka onye nchọcha ọzọ nyocha mbugharị n'olu ndị ọzọ ịchọpụta ma ọ pụtara ihe nke ọma dịka ọ dị n'olu Olokoro.

Ọkpụrụkpụ okwu: Mbugharị isi, Ụtọasụsụ, Olu Olokoro

Abstract

This research focuses on head movement and grammatical changes, references in Olokoro's voice. Igbo grammar is one of the branches of linguistics where various grammatical changes are examined. Three women and three men who know the pronunciation of Olokoro's voice were interviewed. The second researcher also added his own opinion as an Olokoro native and knows the spoken language well. This research followed the grammar of the grammar of the language that explains the changes and transformations that occur in the construction of sentences; there are rules or rules of movement in which the idea is that a word or phrase is moved from

one part of a sentence to another in the sentence. One of the types of movement is head movement. It is this head movement that this research examined and how it manifests itself in Olokoro's voice. The purpose of this research is to explain what a shift is and also to present some expert opinions on shift. The second part is where the head shift is explained. In the third part, the nature of Olokoro's voice is explained and in the fourth part, how head shift is expressed in Olokoro's voice is shown. In the fifth part, the research is summarized. This research has shown that head shift, as one of the few rules of change in the grammar of change, is clearly expressed in Olokoro's voice when the declarative sentence is turned into a question sentence. A suggestion for future researchers is for another researcher to examine head shift in other voices to determine whether it is expressed as clearly as in Olokoro's voice.

Keywords: Head shift, Language, Olokoro's voice

Mkpọlite

Asụsụ bụ ndụ mmadụ, n'ihi na ọ bụ asụsụ bụ ụdọ ji ndụ obodo ọ bụla. Ọ bụ usoro nhazi mmekọrịta ọhanaeze nke ihe mejupụtara ya bụ ụda, mkpụrụokwu na asụmasụ site n'otu obodo rue n'ọzọ. Okeke (1993:1) kwuru na asụsụ, dịka anyị maara, dị oke mkpa na ndụ mmadụ. Ọ kọwara na ọ bụ asụsụ ka mmadụ ji dị iche n'ebe anụmanụ dị. Mmadụ na-eji asụsụ, akparịta ụka n'ụzọ pụrụ iche karịa anụmanụ. Mmadụ nwere amamihe na uche ma na-echekwa echiche. Ikekeọnwụ, Ezeikeojiakụ, Ụbanị na ndị ọzọ (1999) kọwara n'etu mba dị iche iche dị n'ala Igbo si asụ Igbo bụ olu ndị ha. Nke a pụtara na etu onye Ọnịcha si asụ Igbo dị iche na

etu onye Nsụka, Udi ma ọ bụ Abankaliki si asụ Igbo ya. Ugwuona (2015), kọwara na obodo ma ọ bụ agbụrụ ọ bụla anaghị asụ asụsụ ọ natarachi ya, enweghị ntọala na ndụ obodo dị etu a bụ ndị mbịarabịa n'obodo ha. Ude (2019) n'ime Eze (2014) kọwara asụsụ dị ka otu n'ime njirimara agbụrụ ọ bụla nke mmadụ na ibe ya ji enwe mmekọrịta n'ụdị mkpariịta ụka iji mee ka mbunuche ha pụta ihe. Ọ bụ site n'asụsụ ka mmadụ si aghọta ma na-amatakwa ihe onye ọzọ bu n'uche. Asụsụ bụ ihe nrịbaama nke mmadụ ji ezipụta ihe o bu n'obi mgbe ya na ndị mmadụ bịakọtara ọnụ. Ọ kọwara na ọ bụ asụsụ ka mmadụ na ibe ya ji ekwukọrịta okwu nke na e wepu asụsụ, ọ ga-ahịa ahụ ịmata ihe mmadụ bu n'uche. Ọ bụrụ na asụsụ adighị, amamihe na echiche niile mmadụ chere ga-atọ ya n'obi n'ihi na o nweghị ụzọ ọ ga-esi mee ka ndị mmadụ mata ihe dị ya n'ime mmụọ. Ọ bụ asụsụ ka anyị ji ede ihe mmadụ nwere ike ịgụ ma ọ bụ gụọ nke onye ọzọ dere. Ọ bụ site n'asụsụ ka ụfọdụ omenaala anyị ka ji dịrị ọkpụtọrọọkpụ. N'ihi nke a, ọ dị mkpa ka onye ọ bụla na-echekwa asụsụ ya.

> Asụsụ Igbo dị ka asụsụ ndị ọzọ nwere etu e si ewube ụtọasụsụ ya n' Igbo izugbe nakwa n'olu dị iche iche. Ha nwekwara ụtọasụsụ dị iche iche ha nwere ike iwebata ka mmekọrị a n'etiti ha wee dị mfe.

Mbugharị isi bụ otu n'ime ụdị mbugharị dị iche iche e nwere n'atụtụ iwu mgbanwe nke ụtọasụsụ. Mbugharị isi bụ nke a hụtara na-apụta ihe n'asụsụ Bekee, ka a na-elenye anya ebe a ịhụ ka o si apụta ihe n'olu ndị Olokoro Ụmụahịa. Olokoro bụ otu n'ime ọchịchị obodo eze ise ndị mejuputara Ụmụahịa dị n'okpuru ọchịchị obodo ndịda Ụmụahịa na steeti Abịa. Olu ndị Olokoro bụkwa Olokoro ka a a-akpọ ya. Olu Olokoro

dịka otu n'ime olu ndị dị n'asụsụ Igbo, sokwa n'asụsụ Niger-Congo nke naanị ndị na-asụ ya bụ ndị Olokoro. N'edemede a ka a ga-ewepụta ma gosi ka mbugharị isi si apụta ihe n'olu Olokoro ka a kọwachara ihe bụ mbugharị isi.

Mbunuche Nchọcha

Mbunuche nchọcha a gụnyere;

a. ịkọwapụta ihe bụ mbugharị isi.
b. igosipụta etu mbugharị isi si apụta ihe n'olu Olokoro

Ntụleharị ederede

Mbugharị n'amụmamụ usorookwu Igbo bụ otu n'ime atụtụ iwu mgbanwe nke bụ isi n'otu ebe n'ahịrịokwu wee bufee mkpụrụokwu ma ọ bụ nkejiahịrị n'ebe ọzọ n'ime ahịrịokwu. Nsiripuru mbugharị gbadoro ụkwụ n'amụmamụ atụtụ mgbanwe nke Chomsky (1955) hiwere n'ọrụ ya. Ọ bụ site ụfọdụ ọrụ atụtụ mgbanwe nke Chomsky, ka e si nweta mbugharị ndị nke anyị nwere taa dịka mmafe mgbakwunye (Okafọ -ra ga ụlọakwụkwọ ----- Okafọ gara ụlọakwụkwọ), mbugharị ọnọdụ nnara na orite (Ugomma gburu ọkụkọ maka Ada ya ----- Ugomma gburu Ada ya ọkụkọ) na ime okwu isi ụbụbọ (Emeka gara ahịa ---- Ahịa ka Emeka gara). Site na nhiwe a ka atụtụ mbugharị si gbasawa, ụfọdụ ndị ọkachamara wee tulewa ya.

Mbah (2011) kọwara mbugharị dịka "mgbanwe na-esi n'otu ebe wefee okwu ma ọ bụ nkejiokwu n'ebe ọzọ n'ahịrịokwu. N'ịgbado ụkwụ na nkọwa Mbah nyere, ya bụ na mbugharị ga-abụrịrị n'ime ahịrịokwu, ọzọ bụ na ihe a ga-ebugharị ga-abụ mkpụrụokwu ma ọ bụ

nkejiokwu, ọzọ kwa bụ na a ga-esi n'otu ebe buru ya bufee n'ebe ọzọ n'ime ahịrịokwu a na-ekwu maka ya. N'ịga n'ihu ịkọwa nke a, ka anyị lee anya n'ọmụmaatụ ndị a:

1. (a) Chịọma siri *ofe*
   (b) *Ofe* ka Chịọma siri

2. (a) Jọn zụtara akwa maka *nne ya*

   (b) Jọn zụtara *nne ya* akwa

Site n'ọmụmaatụ ndị e depụtara n'elu, anyị hụrụ na mkpụrụokwu *ofe* nọ na ọnọdụ mmeju ngwaa na 1(a), ka e bufere n'ọnọdụ isiahịrị na 1(b) ma buru Chịọma bụ isiahịrị na 1(a) bufee n'ọnọdụ mmeju ngwaa na 1(b). Ụdị mbugharị a ka a na-akpọ 'ime okwu isi ụbụbọ'. Ọzọ kwa n'ọmụmaatụ 2 (a) na (b), anyị hụkwara ka e si buru nkebiokwu *nne ya* site n'akụkụ orite n'ahịrịokwu ahụ bufee ya n'ọnọdụ nnara ma burukwa *akwa* nọ n'ọnọdụ nnara bufee ya n'ọnọdụ orite. Ụdị mbugharị a ka a na-akpọ 'mbugharị site na mgbanwe ọnọdụ nnara na orite'.

Ọmụmaatụ ndị e depụtara bụ iji kọwaa nke ọma ma mee ka o doo anya nkọwa Mbah (2011) nyere maka mbugharị. Carnie (2007) kwputakwara echicheya gbasara mbugharị. Ọ sịrị na mbugharị bụ "ụdị mgbanwe a na-enwe nke na-eburu okwu site n'otu ebe n'ahịrịokwu bugaa n'ebe ọzọ n'ime ahịrịokwu ahụ a na-ekwu maka ya". Nkọwa nke a wee na-akwadokwa ihe anyị na-ekwu maka mbugharị.

E nwere ọtụtụ mbugharị dị iche iche mana udị mbugharị a na-enyocha ebe a bụ mbugharị isi. N'ịga n'ihu, anyị ga-akọwa ihe bụ isi.

Atụtụ Nchọcha a Gbasoro

Atụtụ nchọcha a gbasoro bụ atụtụ ụtọasụsụ mgbanwe. Onye tụpụtara atụtụ asụsụ mgbanwe a bụ Chomsky (1957). Eze (2014) kọwara na atụtụ ụtọasụsụ mgbanwe na-akọwa na ọ bụghị mgbe niile ka okwu niile na-enye ahịrịokwu echiche na-apụta ihe n'ihe a na-akpọpụta mgbe a na-ekwu okwu. Ndị nkwado atụtụ a na-arụ ụka na tupu a kọwaa ahịrịokwu nke ọma, na a ga-agụpụta mkpụrụ na mgbakwụnye okwu niile na-enye ya bụ ahịrịokwu echiche. Mgbe e mesịrị nke a, a tụlee mgbanwe e nwere na ndịna ndị a kpatara e ji kpọpụta ihe a kpọpụtara. Nke a dị mkpa iji ghọta ka ya bụ ahịrịokwu si bido na ka o si gbanwee ghọrọ ihe ọ bụ n'ikpe azụ. Ya bụ na tupu a kọwaa ahịrịokwu ọ bụla na a ga-akpọliterịrị agba atọ mejupụtara ma ọ bụ ya bụ ahịrịokwu gabigara. Agba atọ ndị a bụ àgbá ala, àgbá mgbanwe na àgbá elu.

Mbah (2012) kọwara na agba mgbanwe bụ ebe a na-ahazigharị ndịna echiche ahịrịokwu ka ha were ezi ọnọdụ ha n'ụdịdị ụtọasụsụ Igbo. Mgbanwe a nwere ike ịbụ okwu ma ọ bụ nkeji ahịrị site n'otu akụkụ gaa n'akụkụ nke ọzọ. Mgbanwe na-akọwa na ọ bụghị mgbe dum ka ahịrịokwu na-enwe echiche n'agba ala ya. Ya kpatara o ji dị mkpa na a ga-agbanwe ọdịdị ya, iji mee ka otu ọgbara okwu ahụ nwee ezi echiche ma kwe mkpọpụta. O nwekwara ike ịbụ ịgbakwụnye okwu n'adighị n'agba ala ahịrịokwu ma mee ka ọ pụta ihe mgbe a na-akpọpụta ya bụ ahịrịokwu. Mgbanwe nwekwara ike ịbụ iwepu okwu dị n'agba ala ahịrịokwu nke ga-eme ka ọ ghara ịpụta ihe n'agba elu ekwumekwu ya. Mgbanwe nwekwara ike ịbụ iji okwu n'adịbughị n'agba ala gbanweta ma ọ bụ dochie anya okwu dịbu n'agba ala. Mgbanwe nwekwara ike ịbụ

itinye okwu na adịghị n'agba ala ma mee ka o soro n'ihe ndị a ga-akpọpụta. Mgbanwe dị ụzọ anọ: mbugharị, mwepụ, mgbakwụnyere na mgbanweta. Mbah na Mbah (2014) kọwara na agba ala bụ ebe a na-egosipụta mkpụrụokwu na mgbakwụnye ụtọasụsụ mejupụtara ahịrịokwu na mbido ya. Ndị nkwado atụtụ a na-akọwa na mgbe mmadụ chọrọ ịkpọpụta ahịrịokwu ọ bụla, na ọ na-esite n'odo okwu asụsụ ahụ ahọpụta mkpụrụ okwu ọ chọrọ iji mebe ya bụ ahịrịokwu. Ọnụọha (2016) kwuru na atụtụ ụtọasụsụ mgbanwe na-akọwa mmekọrịta dị n'etiti agba elu na agba ala ndokọ okwu ma ọ bụ ahịrịokwu. Ya bụ na atụtụ ụtọasụsụ mgbanwe na-emetụta mgbanwe dị n'agba elu gaa na mgbanwe dị n'agba ala ma wetuo ya n'iwu pere mpe.

Mbugharị

Mbah (2012) na nkụzi ya kọwara mbugharị dị ka mgbe a chọrọ itudo ma ọ bụ irudo okwu aka, a na-esi n'ọnọdụ ya bufe ya ma ọ bụ nọdebe ha n'ọnọdụ isiahịrị. E mee nke a, ọ na-apụta ihe ma ghọrọ isi ụbụbọ.

Ọmụma atụ 1: Mbugharị

(a) Chiamaka hụrụ onye?

(b) Onye ka Chiamaka hụrụ?

(ch) Na usoro okwu na-ato uto dị anyị mma n'obi.

(d) Ọ dị anyị mma n'obi na usoro okwu na-ato uto.

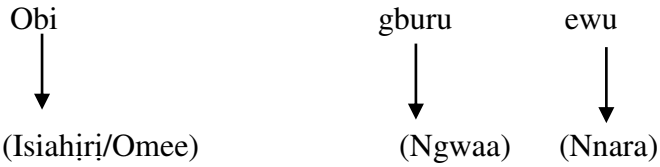
N'ọmụma atụ 1a, 'Chiamaka hụrụ onye'? N'ebe a, 'onye' nọ n'ọnọdụ nnara ebe 'Chiamaka' nọ n'ọnọdụ isiahịrị. Na 1b, 'Onye ka Chiamaka hụrụ?' N'ebe a, 'onye' bịazịrị n'ọnọdụ isiahịrị maka mbugharị e bugharịrị 'onye'. Na 1ch, 'Na usoro okwu na-ato ụtọ'

dị n'isiahịrị mana na 1d, 'Na usoro okwu na-atọ' bịazịrị n'ọnọdụ nnara maka na e bugharịzịrị 'n'usoro okwu na-atọ ụtọ' ebugharị.

Mbugharị Isi

Mbugharị isi bụ ụdị mbugharị a na-enwe mgbe e nwere nnwogharị ọnọdụ isi dị n'ahịrị. Isi bụ akụkụ ahịrịokwu ebe echiche okwu e kwuru ma ọ bụ ihe a na-arụtu aka tapadoro. Johnson (2017) hụtara isi dịka "ebe ezomiri ozi a na-atụ anya ya n'ahịrịokwu". Ya bụ na isi bụ isi sekpu ntị na mwube ahịrịokwu. N'aka nke ọzọ, Nwala (2008) kọwara isi dịka "…nke na-akọwa ma na-egosipụta nhazi okwu ndị ọzọ dị n'ahịrịokwu". Ndimele (1994) chịkọtara wee kwuo na "nkejiokwu ọ bụla ga-enweriri isi nke ga-ewepụta uche dị na ya bụ nkejiokwu".

N'ụfọdụ asụsụ, isi na-abia na mbido ahịrị ebe mmeju na-eso n'azụ, ma ụfọdụ asụsụ bụ isi na-adị n'azụ ebe mmeju na-abịa na mbido. Asụsụ Igbo so n'asụsụ ndị nwere isi na mbido ahịrị, mmeju a na-eso ya n'azụ. Usoro nke a ka a kpọrọ SVO n'asụsụ bekee. N'asụsụ Igbo, a hụtara ya dịka: Isiahịrị/Omee, Ngwaa na Nnara. Ịma atụ:



Site na nkọwa ndị ọkachamara a nyere, ọ dị mkpa ịrụtu aka na isi dị oke mkpa na mwube ahịrịokwu nke na e wezuga ya, ahịrịokwu agaghị enwe nghọta zuru oke.

Mbugharị Isi n'Olu Olokoro

Dịka a kọwachara ihe bụ mbugharị isi, ihe a ga-emezi ugbu a bụ igosipụta ka o si apụta ihe n'olu Olokoro. Mbugharị isi n'olu Olokoro na-apụta ihe mgbe a tụgharịrị ahịrị nkwusa ka ọ bụrụ ahịrị ajụjụ n'ahịrịokwu tensị ndịugbua na ndịnaazụ. Ọ bụkwa naanị mgbe e ji nnọchionye onye nke atọ n'ụbara mebe ahịrịokwu ka ọ na-adị ire.

Nnọchionye n'olu Olokoro dịtu iche na nke Igbo izugbe. A ga-eji tebulu gosipụta nke a n'okpuru.

Tebulu Nnọchionye n'Igbo Izugbe

Pesịn	Mkpọolu	Ụbara
Onye nke mbụ	m , mụ	anyị
Onye nke abụọ	i , ị , gị	Unu
Onye nke atọ	o , ọ , ya	Ha

Tebulu Nnọchionye n'Olu Olokoro

Pesịn	Mkpọolu	Ụbara
Onye nke mbụ	mụ	anyị
Onye nke abụọ	i , ị , gụ	Unu
Onye nke atọ	o , ọ , ya	We

Anyị lee anya na tebulu ndị dị n'elu, anyị ga-ahụ ndịiche dị n'etiti ụfọdụ nnọchionye n'Igbo izugbe na olu Olokoro. N'ebe Igbo izugbe nwere "gị", Olokoro nwere "gụ". Ebe o nwere "ha" ka Olokoro nwere "we". Olu Olokoro enweghi onye nke mbụ na mkpọolu "m". Isi a hụrụ kwaba okpu ma bụrụ nnọchionye a ga-eji wee

mee ngosipụta mbugharị isi n'olu Olokoro bụ onye nke atọ n'ụbara –"we".

Ngosipụta Mbugharị Isi n'Olu Olokoro

Dịka a kọwara n'elu, ọ bụ naanị n'ahịrịokwu tensị ndịugbua na tensị ndịnaazụ ka mbugharị isi na-apụta ihe n'olu Olokoro site n'ịtụgharị ahịrị nkwusa ka ọ bụrụ ahịrị ajụjụ. Mgbe a na-eme nke a, a na-ebugharị ọnọdụ isiahịrị ma ọ bụ omee na ngwaa dị n'ime ahịrịokwu ahụ. Maka edemede a, a ga-eji mgbubi okwu ndị a (Ol, Bk, Iz) wee gosipụta olu Olokoro, asụsụ bekee na Igbo izugbe.

Ọmụmaatụ:

	O	Bk	Iz
1	a) We eriele nri	They v-eat (perf) food They have eaten	Ha eriela nri
	(b) Eriele we nri?	V-eat (perf) they food Have they eaten?	Ha eriela nri?
2	(a) We agaala ahịa	They v-go (perf) market They have gone to the market	1. Ha agaala ahịa
	(b) Agaala we ahịa?	V-eat (perf) they market Have they gone to the market?	Ha agaala ahịa?

3	(a) We ehiele ụra	They v-sleep (perf) sleep They have slept	Ha arahụọla ụra
	b) Ehiele we ụra?	V-sleep (perf) they sleep Have they slept?	Ha arahụọla ụra?
4	(a) We afọọla mwei	They v-wash (perf) clothes They have washed clothes	Ha asaala akwa
	(b) Afọọla wemwei?	V-wash (perf) they clothes Have they washed clothes?	Ha asaala akwa?
5	(a) We agbaala nkwa	They v-dance (perf) dance They have danced	Ha agbaala egwu
	(b) Agbaala we nkwa?	V-wash (perf) they dance Have they danced?	Ha agbaala egwu?
6	(a) We arụọla ọrụ	They v-work (perf) work They have worked	Ha arụọla ọrụ
	(b) Arụọla we ọrụ?	V-work (perf) they work Have they worked?	Ha arụọla ọrụ?
7	(a) We eleele ule	They v-take (perf) exam Have they worked?	Ha eleela ule

	(b) Eleele we ule?	V-take (perf) they exam Have they taken exam?	Ha eleela ule?
8	(a) We agụọla akwụkwọ	They v-read (perf) book They have read	Ha agụọla akwụkwọ
	(b) Agụọla we akwụkwọ?	V-read (perf) they book Have they read?	Ha agụọla akwụkwọ?
9	(a) We azụọla moto	They v-buy (perf) car They have bought car	Ha azụọla ụgbọala
	(b) Azụọla we moto?	V-buy (perf) they car Have they bought car?	Ha azụọla ụgbọala?
10	(a) We eshiele nri	They v-cook (perf) food They have cooked	Ha esiela nri
	(b) Eshiele we nri?	V-cook (perf) they food Have they cooked?	Ha esiela nri?

Anyị lee anya n'ọmụmaatụ ndị a e depụtara n'elu, anyị ga-ahụ na ahịrịokwu ndị nọ n'ọgbara (a) bụcha ahịrị nkwusa, ebe ahịrịokwu ndị nọ n'ọgbara (b) bụcha ahịrị ajụjụ. Asụsụ olundị Olokoro dịka anyị hụrụ na-esite n'ibugharị ọnọdụ isiahịrị na ngwaa, mepụta ahịrị ajụjụ site n'ahịrị nkwusa. Ngwaa ga-aga were ọnọdụ isi ebe isi ga-agazi n'ọnọdụ ngwaa. Naanị n'ụdị ọnọdụ a ka mbugharị isi na-apụta ihe n'olu Olokoro.

Nchịkọta na Mmechi

Edemede a kọwara nke ọma atụtụ mgbanwe na ka o si enye aka egosipụta n'asụsụ ụtọasụsụ akwụghị chịm ka osisi e gwunyere n'ala, na e nwere ike ibugharị ụfọdụ okwu n'ime ahịrịokwu, ahịrị ọhụụ apụta ma nwekwaa nghọta na uche pụrụ iche. Nke a pụtara ihe dịka anyị hụrụ n'olu Olokoro, na site n'ibugharị ọnọdụ isi dị n'ahịrịokwu na ngwaa na-eso ya, e sitere n'ahịrị nkwusa mebee ahịrị ajụjụ. Ya bụ n'edemede nchọcha a amunyekwuola ọkụ iji hụ na mbugharị isi dị ire n'asụsụ Igbo garuo n'olundị ndị dị n'asụsụ Igbo.

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AFRICAN CONNECTION TO THE ECOSYSTEM: ITS RELEVANCE TO AFRICAN CHRISTIAN THEOLOGY

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Abstract

African worldviews emphasize the interconnectedness of all living and nonliving entities, forming a holistic vision of the universe where humans, spirits, ancestors, animals, and the environment exist in relational harmony. This ecological consciousness is not merely cultural but deeply theological. Its integration into African Christian theology has become increasingly important as the continent faces growing ecological crises. This paper examines the African relational worldview, its ecological implications, and the ways in which African Christian theology incorporates and

reinterprets these insights for contemporary challenges. Using the secondary sources of data collection with historical and thematic approach and analytic method for data analysis, the study argues that African ecological wisdom is indispensable for developing a robust African eco-theology capable of addressing environmental degradation, climate injustice, and spiritual–ecological disintegration.

Introduction

African societies have historically maintained an intrinsic relationship with the natural environment, viewing the ecosystem not only as a source of livelihood but also as a spiritual and moral community. This relational disposition contrasts significantly with dualistic Western worldviews that often separate humanity from nature (Mbiti, 1969). Within African thought, the environment is a spiritually charged reality, sacred and integrated into daily life, ritual practice, and communal identity. Given the contemporary ecological crisis, African Christian theologians have increasingly turned to traditional ecological knowledge to deepen Christian understandings of creation, stewardship, and justice. This understanding of theology in Africa sees it as steeped in the social, cultural, political, and economic life of Black people in sub-Saharan Africa. It sought to retrieve marginalized knowledge and spiritualities in developing Christian thought that was suitable for Black Africans and challenged oppressive social, economic, and political forces that threaten their lives (Appiah-Kubi and Torres 1979; Dickson 1984; Muzorewa 1985; Gibellini 1994; Parratt 1995;

Katongole 2002; Maluleke 2005; 2022; Bujo 1992; Stinton 2015).

However, when the eminent African theologian Mbiti (1979) noted that there are three types of African theology, his focus was mainly on thetheology of sub-Saharan Africa. His three types of African theology consisted of written, oral, and symbolic theology. Written theology was the theology of literate Christians and theologians, oral theology was the theology of non-literate people, and symbolic theology emanated from artistic creations. This tripolar division of African theology has characterized much of African ecological and theological activities thus far, and it can be applied to the wholecontinent across time and space as well. African Theology has not only been written but has also been sung and prayed and has artistically portrayed African cosmology. It has been manifested in material culture that is symbolic in nature, such as the cross \in Ethiopian Christianity (Abbink 2016). Mbiti's tripolar division of African Christian theology is therefore intended to account for the different forms of theology in the continent so as not to give the impression that theology is only written theology, as seems to be the assumption in much of Western theology. Thus, contemporary African theologians have been careful to engage the theology of African cosmos as experienced by ordinary Christians, especially those in rural areas who do not have access to formal, written theology but who, nevertheless, conceptualize the Christian life in their vibrant cultural ways embedded in their immediate environment (Kanyoro 2002; West 2007). Based on the above submissions, this paper

explores the African connection to the ecosystem and examines its relevance to African Christian theology today.

African Worldview and the Ecosystem: Holistic Ontology

At this point it is important to raise the question of the audience of theology in Africa. In other words, who does theology in Africa attempt to address and what response does it expect from its audience? This question of audience is connected to the kind of community envisioned within African theology. Like theology all over the world, theology in Africa seeks to construct vibrant ecclesial and Christian identities and communities. Much of it deals with how African Christians should understand themselves and live in their different contexts. However, much theology in Africa is not justabout the lives of Christians. This is why the very idea of Africa is so central to theology that emanates from that continent. From ancient North African to contemporary expressions of Christianity in the continent, being an African Christian has often carried specific implications (Wilhite 2017). Contemporary African Christian theology focuses on the plight of Africans in the modern world. Central to this theology is not only the creation of Christian communities that worship in peace and harmony, but also societies that enable human flourishing. Thus, theology in Africa addresses a range of audiences, from Christian and non Christian Africans, to Christians and non-Christians around the world, to the ecclesial hierarchy, and national and international organizations. The vision of community is not only eschatological but also focuses on present planetary

existence. Like Christian theology in general, theology in Africa does not only envision community in local contexts but also imagines peaceful, global human and ecological flourishing.

Overall understanding of African ontology is characterized by holistic interconnectedness. Tempels (1945) notes that in many Bantu cultures being is conceived dynamically, with all entities sharing "vital force" that binds the universe together. Humans, therefore, do not stand above creation but within it, forming a moral community with animals, plants land, and spiritual beings. This holistic worldview challenges anthropocentric tendencies and fosters an ecological ethic rooted in relationality.

Sacredness of Nature

The study of African Christian theology must take its starting point from the sacredness of African natural environment. Within the context of the European missionary enterprise in Africa, it must first be acknowledged that missionary theology failed to actualize the sacredness of African nature while embarking upon their missionary enterprise. Their theology was rather rooted in the doctrine of providence in which different empires saw themselves as having been divinely empowered through the pope and the king and various mission agencies to missionize the 'heathens' in the continent. This doctrine of providence developed a specific doctrine of creation in which Africans and other non-Western people were regarded as not fully human which was the work of missionaries and the empire to humanize them. It is within this framework that African

indigenous systems would at best be seen as problematic and at worst as worthless. Thus, to missionize Africans was to convert them not only to Christianity but also to the white, Western ways of life. The mission station came to stand as an epitome of this understanding of mission as it became the site that depicted the removal of Africans from their benighted environment to an enlightened one. While theologies of mission talked about saving the souls of Africans for heaven through converting them to Christianity or of planting churches in Africa (Mushete 1979), this discourse was rooted in the larger doctrine of providence that undergirded empire and missionary work. It is this theological framework that led to missionary rejection of various dimensions of African indigenous cultures and spirituality. This theological framework continues to be challenged within some dynamics of contemporary theology in Africa. However, African theologies that continue to harp on missionary praxis appear to have passed their prime. Theologically engaging African cultural contexts as they manifest in our time of global hyper-connectivity should be encouraged. Indeed, thinking about how new technologies are affecting the cultural dynamics of the continent is becoming increasingly important. In many African societies, environmental features including rivers, mountains, and forests are regarded as sacred (Magesa, 2014). These spaces host ancestral spirits, divinities, or symbolic representations of life forces. Rituals performed in these places reflect a profound respect for ecological balance and spiritual continuity. Mbiti (1969) emphasizes that the spiritual and physical universes are interconnected, rendering the environment a locus

of divine-human interaction. African ethics stress communal well-being and the maintenance of harmony in the community of life. Taboos protecting water sources, forests, and sacred animals function as ecological safeguards (Bujo, 1992). Agricultural practices are embedded in rituals of thanksgiving and reverence for the land, reinforcing the understanding that environmental care is both a moral and spiritual duty.

However, Western interpretations of the imago Dei often emphasize dominion over nature, but African theologians propose a relational reading. Bediako (1999) contends that humans reflect God's image by fostering right relationships—with God, others, and creation. This relational anthropology aligns with African notions of personhood, which define existence through interconnectedness.

Theology and African cultures

A central question that arises in discussing the relation between Christian theology and African culture is the question of Christian identity. In his magnum opus Theology and identity, the Ghanaian theologian Bediako (1992) discusses this issue by comparing ancient Christian contexts with contemporary African Christian contexts, arguing that the theologies developed in these contexts were wrestling with the question of identity. For him, ancient African theologians such as Tertullian and Clement of Alexandria were struggling with how to be Christian in the Graeco-Roman context, whereas contemporary African theologians such as John Mbiti, Bolaji Idowu, and Byang Kato were wrestling with how to be Christian in the context of the encounter between

African indigenous cultures and spiritualities and the Christian and Western traditions. While some of these theologians (Mbiti, Idowu, Mulago) sought to accommodate their cultures to the Christian faith, others (Kato) saw the Christian faith as antithetical to their cultural contexts. Bediako's contribution was that the Christian faith is often performed in the context of extraneous cultures and these cultures must be taken seriously. Thus, together with Lamin (2009), he championed what has come to be called the theology of translation. For them, African indigenous cultures have in a way domesticated the Christian tradition through the process of translation.

This process of translation does not only emerge through the translation of the Bible using indigenous languages, but through the understanding of Christianity as an incarnational religion. This is so because for Christians God is incarnated in specific contexts in the form of Jesus Christ. This theology of incarnation has come to be known as the theology of inculturation (Magesa 2004). It focuses on the idea that Christianity must be expressed in Africa using indigenous idioms and practices. Even though Bediako's magnum opus focuses on what we may describe here as academic theology, he is aware that this theology is not only found in academic circles. It is especially incarnated in the life of ordinary Christians in what we have described as popular theology. That is why the Ghanaian oral theologian, Afua Kuma, came to be a central figure in his theology (Bediako 2004). The theology of translation has however been critiqued for, among other things, failing to see the missionary corruption of indigenous

religious ideas and missionary complicity in the exploitation of Africans (Setiloane 1979; Ntloedibe-Kuswani 2001; Maluleke 1996).

The theology that engages African cultures is often linked to the work of the Belgian missionary, Father Placide Tempels, whose Bantu Philosophy (1945, French translation; 1952, English translation) disputed previously held beliefs that Africans did not have coherent philosophical ideas. He asserted that Africans had a coherent worldview rooted in the notion of vital force or the interconnection of forces in the universes that enhance or diminish life. For him, the enhancement of life is central to an African view of life. This notion was picked up by others, among whom weresome priests from Africa and its diaspora who met in France and wereinfluenced by the negritude movement. Their work Des Prêtres noirss'interrogents (1956) sounded a warning shot that Black African Christian leaders who wanted to theologize for themselves and that they intended to construct theologies that took seriously the African cultural contexts. Theologians such as Meinrad Hebga, Alexis Kagame, and Vincent Mulago, belonged to this group.

However, the story of theology's engagement with African cultures is sometimes pushed back to the work of the Kongolese young woman Kimpa Vita Donna Beatrice who challenged Capuchin missionaries' presentation of the gospel in the Kongo. She did this by claiming that Jesus was born in the Kongo and Mary was a Kongolese. She even became the medium of the Italian St. Antony of Padua, claiming that he had

possessed her and was speaking through her. In this way, she indigenized Western Christianity in the Kongo (Parratt 1995). She was seen as a threat by the church and the state and was burnt at the stake in 1706.In pushing back against missionary theology, one of the critiques of African theologians brought against it was that it undermined the African spiritual worldview in favour of a Western Enlightenment rationality that denuded the world of the spiritual (Acolatse 2018). Thus, for many African theologians the rise of what might be described as African Initiated (Indigenous or Instituted) Churches (AICs) has been partly an attempt to rescue this spiritualized imagination that sees the spiritual and the material as intimately linked. While missionaries/colonizers derided this worldview as animistic, heathenistic, or superstitious, it has arguably come to be seen as central to an African conception of the cosmos. Because this conception of the world sees the spiritual and the material as interlocked, the presence of the spiritual in the material is not an anomaly.

Thus, belief in the importance of the ancestors, witches, dreams, miracles, and other spiritual dynamics are part of the daily experience of many ordinary Christians. It is this view of reality that forms the basis of not only the theology of African indigenous churches but also of the theology Pentecostal and Charismatic churches that are presently leading the blossoming of Christianity in the continent (Clarke 2014; Kalu 2008; Asamoah-Gyadu 2005). Pentecostal theology believes in the immediate presence of the Holy Spirit in not only transforming the person but also in empowering them to perform acts that may appear to be outside the

ordinary. Here there is belief in miracles and the ability of holy people to mediate divine or spiritual power and presence. While some dynamics of Pentecostal theology have been criticized for exacerbating materialism and capitalist exploitation, it has also been seen as means of accessing a transformative and dynamic imagination that leads to creative living (Wariboko 2012) This spiritualized imagination is, however, not limited to sub-Saharan African Christianity. It is expressed in different ways in Roman North African, Egyptian, and contemporary Coptic and Ethiopian Christianity. In ancient North Africa we see this imagination in the practice of communing with the dead, especially at the shrines of martyrs (Confessions VI, 2). It was also a common view of the Christian life among the ordinary Christians in ancient Egyptian Christianity who brought dynamics of ancient Egyptian religion into their practice of Christianity. These dynamics included belief in holy people, holy places, and holy things that mediated divine or spiritual presence (Frankfurter 2018). Expectation of the miraculous, especially in terms of healing, was rife. This is still the case in contemporary Coptic Christianity in which many ordinary people continue to expect divine intervention in the material world and where holy objects are still used for protection (Matthew the Poor 2012; Loubser 2001). We also see this expectation of the miraculous in the life of Ethiopian Orthodox Christians from ancient to modern time (Galawdewos 2015; Abbink 2016; Tibebe and Giorgis 2020). This spiritually dynamic atmosphere can also be seen in sixteenth- and seventeenth- century Kongolese Christianity in which communion with the dead at gravesites was practiced (Thornton 1998). Such

spiritual imagination has therefore animated much of African Christianity over the centuries and has come to be emphasized in contemporary African theology, especially in Pentecostal theology (Asamoah-Gyadu 2005; Kalu 2008). It also shapes African connection to the ecosystem and is thus important in African ecological theology (Dickson 1984; Ilo 2022). From the above, we can see that African indigenous spirituality has informed how Christian theology has developed in the continent, leading some to describe African indigenous spirituality as a preparation for the gospel (preparatio evangelica). This description has been challenged by those who claim that African indigenous spirituality should be seen as an independent and complete way of life rather than as preparation for the gospel (Maluleke 1996). While there are those, such as Byang (1975), who argued that African indigenous spirituality does not have any salvific value , most African theologians have made positive connections between African indigenous spirituality and Christianity. This is especially reflected in some Christologies that see Jesus Christ as a medicine man or ancestor (Schreiter 1991; Stinton 2004; Ezigbo 2010). Perhaps, the best way of relating African indigenous spirituality to Christianity seems to be to seen both as enriching, but at the same time challenging, each other. The missionary attitude that assumes Christian supremacy and which treats African indigenous spirituality as a preparatio evangelica needs to be eschewed. It is now increasingly acknowledged that African indigenous spirituality should be accorded the same integrity as that of the so-called world religions. This insistence on the integrity of indigenous spirituality has led to the persistent question of whether

it is appropriate for Africans to be Christians (Setiloane 1979). Should Africans continue to become Christians? Are they not betraying their ancestors when becoming Christians? Scholars such as Okot p'Bitek and Wole Soyinka (1995)seem to suggest that becoming Christian would constitute a betrayal of the ancestors given that Christianity is not an African indigenous spirituality. This has led a theologian like Bediako to argue that Christianity is a non-Western religion and that it has become indigenous to Africa. There appears to be much confusion regarding the claim that Christianity is an African religion. Some correctly take it to mean that Christianity was in Africa before it arrived in many other regions in the West. Christianity was in North Africa, Egypt, and Ethiopia before many regions in Europe. However, this is not the case with much of Africa. Thus, many African intellectuals and ordinary people still consider Christianity to be a foreign religion and an instrument of colonialism (Kalu 2007; Bediako 1995). There is some justification for this reasoning, especially when one considers that Christianity is one of the media of Western influence in Africa and that influence, in many ways, continue to bedevil many Africans. Thus, the question of the status of Christian theology and its relation to African indigenous cultures will persist.

Ecological Foundations in African Christian Theology: Recovering Biblical Eco-Theology through African Lenses

African Christian theologians argue that traditional ecological values align closely with biblical views of creation. The Genesis accounts describe creation as "very good" and position humans as stewards rather

than exploiters (Genesis 2:15). Dube (2000) maintains that African cosmology allows Christians to read the Bible as a text deeply concerned with ecological justice, particularly in light of global environmental challenges. As John Mbiti (1994) pointed out long ago, the Bible has a long history in Africa. It was in Alexandria that the Hebrew Bible was translated into the Septuagint, the Greek version of the Hebrew Bible used by the first Christians. The Bible, at least the Hebrew Bible, was in Africa before the beginning of Christianity. Africa produced some of the greatest interpreters of the

Bible such as Origen of Alexandria and St. Augustine of Hippo. While some African Christians do not use the Bible (Engelke 2007; Mukonyora 2007), the Bible continues to be the most read book in the continent and most African Christians would agree that it is central to their faith and theology. Apart from indigenous cultures and socio-political experiences, the Bible is perhaps the most important source of African Christian theology (Kaunda 2020). However, when it comes to using the Bible in theology, central problems arise regarding its authority and how to interpret it. In other words, what authority should the Bible have and how should it be interpreted? The ways in which African Christians have conceptualized the authority of the Bible has informed how they have interpreted it. At the heart of the question of authority is how one should understand the Bible as the Word of God. In the history of theology in Africa, most Christians have held the Bible to be the Word of God. This is the case with the early church in Roman North Africa and Egypt, and contemporary Coptic, Ethiopian, Evangelical,Pentecostal, and Roman Catholic

theology. In this case, the question of interpretation simply relates to how we should understand and apply the Bible as the Word of God. However, some theologians have underscored the problematic nature of the presence of the Bible in Africa, especially in the modern period, and urged that the idea of the Bible as the Word of God be interrogated for the deleterious effects it may have on Africans. The problem is captured in a story that is now popular in African theology and biblical studies, especially in southern Africa (West 2016; Maluleke 2020). Most African theologians believe that the Bible was used to dispossess Africans. According to West (2016) and Maluleke (2020), the contemporary struggle of Christianity in Africa has been about how to take back the land once stolen by colonial Christianity. While Some other theologians hold that Africans can take back the land without losing the Bible, others suggest that to be able to take back the land, Africans should be prepared to give up the idea of the Bible as the Word of God (West 2016; Dube 2012). There is, therefore, a diverse understanding of the place of the Bible in African theology. Even though most African Christians and theologians tend to see the Bible as the Word of God, others see this notion as problematic. For this reason, the Bible has been described as a site of struggle, a site in which people struggle to find out God's word for the people of Africa in our time (West 2016; Dube 2012). This understanding of the Bible as a site of struggle may lead to the conclusion that the Bible cannot be seen as the Word of God a priori. That is, the claim that the Bible is the Word of God cannot be determined beforehand, that is, before the effects of the Bible as the Word of God is known. It is through

the struggle for understanding and application of what the Bible is believed to be saying that we come to see what God's word for African Christians and for the continent might be.

Ecological Crisis and African Christian Responsibility: Environmental Challenges in Africa

African eco-theology also broadens Christological reflection. Christ is viewed not only as redeemer of humanity but also as reconciler of the entire cosmos (Colossians 1:15–20). Dube (2000) argues that Jesus' ministry challenges systems that oppress both people and the environment, thereby positioning Christ as a healer of ecological and social wounds. This perspective deepens Christian engagement with ecological justice.

Africa faces severe ecological threats, including deforestation, desertification, pollution, biodiversity loss, and climate change. Many communities depend directly on land for survival, making environmental degradation both a spiritual and socioeconomic crisis (Maathai, 2009). These challenges call for the integration of indigenous ecological wisdom into theological and ethical discourse.

However, Magesa (2014) emphasizes that ecological destruction represents a rupture in relationships among God, humans, and creation. Environmental harm thus constitutes a moral and spiritual failure. African Christian theology must therefore address ecological degradation as an issue of justice, particularly where corporate exploitation and political negligence exacerbate environmental decline.

Integrating African Ecological Wisdom into Christian Theology: Inculturation and Eco-Theology

The inculturation movement seeks to root Christian theology in African cultural realities. Nyamiti (1984) and Bujo (1992) argue that African ecological values provide critical resources for theological reflection. The reverence for ancestors, communal ethics, and ritual practices all support a worldview that respects ecological balance and recognizes creation as sacred.

African Christian theology must maintain an open dialogue with African Traditional Religion, which offers deep ecological insight. By appreciating indigenous knowledge systems, Christian theology becomes more contextual, relevant, and holistic. This mutual enrichment fosters a robust African eco-theology capable of addressing ecological and spiritual crises.

An African eco-theology emphasizes: creation as a living, relational community, humans as caretakers rather than exploiters, environmental justice as integral to social justice, and spiritual interconnectedness of all life. This theology emerges not by importing Western ecological frameworks but by drawing from Africa's own ancestral wisdom, now reinterpreted in the light of the gospel.

Conclusion

The African connection to the ecosystem is foundational to African identity, ethics, and spirituality. This relational worldview offers vital insights for African Christian theology, particularly in a context of

escalating ecological crises. By integrating African ecological wisdom with biblical principles, African Christian theology can develop a transformative eco-theology rooted in relationality, justice, and reverence for creation. Such a theology is essential not only for the renewal of African Christianity but also for the healing of African ecosystems and communities. Moreover, being that the African church holds a strategic position in promoting ecological responsibility. Churches can: incorporate creation care into liturgy, preaching, and catechesis, mobilize communities for ecological restoration, advocate for sustainable development policies, and integrate indigenous ecological practices with Christian teachings. Such initiatives reflect the church's mission to restore harmony and protect vulnerable communities affected by ecological injustice.

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PRODUCTION OF INTERIOR DECORATIVE ITEMS FROM RECYCLED TEXTILE MATERIALS FOR SUBSTAINABLE WASTE MANAGEMENT IN NIGERIA

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Abstract

Waste generation in Nigeria is on the increase due to the rise in population and consumption of materials. Households store their waste primarily in plastic bags, sacks, and buckets. Contracted waste collectors collect mixed waste and transport it directly to dump site/landfills. Waste scavengers recover valuable materials while the remaining waste is burnt at these sites. Waste is seen as valuable resource to increase the economic benefits from recycling and diversion. Materials and products are kept in use as long as possible by extending the life span, recycled back into

the economy through recycling, refurbishing or re-purposing and by moving away from ownership of product to services. Waste management includes the processes and actions required to manage waste from its inception to its final disposal. This paper would look into different types of waste, waste management and how waste is turned into useful decorative materials in the household. It will also discuss skills used on the available textile waste for producing different decorative items. The paper was summarized, concluded and recommendations were made. One of the recommendations is that, Nigerian government should have political will to implement strategies on waste management; households should be committed to minimize the use of materials that generate much waste and be able to reuse some of their waste materials like plastic containers and textile materials.

Keywords: Waste management, recycling, decorative items, Textile materials and Landfills

Introduction

The upsurge in global population and increased urbanization has resulted in the increased production of municipal solid waste, thus becoming a critical issue as a result of its poor management and inappropriate disposal. In the past 30 years, Nigerian's major cities have been rapidly urbanizing, attracting hordes of people in search of a better life. Due to population growth in the major cities, there has been a significant increase in the volume of waste generated, which has put the city authorities under immense pressure to develop more efficient solid waste management systems especially in the low-income neighborhoods. The frequently practiced waste disposal methods in

these neighborhoods are open dumping, open air burning and waste burial which are not only satisfactory but also unfavourable to public health. These methods of waste management are found to be ineffective and detrimental to public health and the environment, Waste could be any material which has been used and is no longer wanted as the variable or useful part of it has been taken out. Solid waste can be defined as non-liquid and non-gaseous products of human activities, regarded as useless. It could take the form of garbage and sludge. Waste generated by human activities since time immemorial has continued to be a threatening problem and a growing one that is of major concern to every nation around the world. The rapid increase in the volume and types of solid and hazardous waste was due to the continuous economic development, urbanization and industrialization becoming a burgeoning problem for most governments in ensuring an effective and sustainable management of wastes. Waste management is the measures utilized to manage waste in its entire life cycle from waste generation to disposal or recovery. There are multiple waste management strategies that can be combined or rearranged to form a waste management system that fits the community, modern waste management strategies are geared towards sustainability. There is a streamlined process that organizations use to dispose of reduce, reuse and prevent waste. Possible waste disposal methods are recycling, composting, incineration, landfills, and bio remediation. Waste to energy and waste minimization. Recycling as defined by Wikipedia (2022) is the process of converting waste materials into new materials and objects. It is an alternative to conventional waste disposal that save

material and help lower greenhouse gas emission. Individuals should sort out items that can be reused before disposing them as waste thereby reducing the volume of solid waste in the environment; these items that cannot be used should be sorted and taken to industries for recycling. Some of the used items in the households like plastics, bottles, unfinished wools, old clothes, old ropes, old curtains and bed sheets can be recycled to make decorative items in our homes. Decorative items are items that make place or household look more beautiful, happy, lovely and aesthetic (quora.com, 2023). Items that can be made from waste are curtains, wall hangings, throw pillows, vases, and homemade flowers, decorative boxes, baskets, trays, platters. The purpose of recycling waste is to make a house look pleasant and visually appealing, while on the other hand the community is protected from health hazards; prevent underground water pollution in order to have a good and aesthetic qualities. To reduce waste in our community, the people should be enlightened on the danger of poor waste disposal and the need for effective waste management. Households should try to minimize purchase of household items that will give heavy waste, and should sort out their wastes in order to keep those that can be reused or recycled, thus minimizing the waste to be disposed of.

Waste Management

Waste is any substance or material which requires to be disposed-off because of being broken, worn out, contaminated or otherwise spoilt, and as such lost its usefulness. It could be in liquid or solid form and could be hazardous. It is also defined by state of Vermont Agency of National Resources Department of

Environmental Conservation (2012) as "any tangible and non-free flowing unwanted materials or substances that result from human activities". It is also referred to municipal solid waste where its sources are generated from commercial agricultural and industrial operations.

According to the World Bank (2023), "Nigeria currently generates at least 32 million tonnes of solid waste annually, and this number is projected to rise to 107 million tonnes by 2050. Babade (2020) added that "Nigeria with a population exceeding 180 million (National Bureau of Statistics, 2018) is one of the largest producers of solid waste in Africa"; despite a host of policies and regulations, solid waste management in the country remains a huge challenge to the authorities, stakeholders and the entire public. Solid wastes are abandoned materials and could be garbage or sludge from a waste-treatment plant, empty aerosol cans, discarded materials resulting from community activities such as waste types, scrap metal, latex paint tins, furniture, toys, appliances and vehicles, compressed gas cylinders, construction and demolition debris. However, most of the waste commonly known as garbage, which consists of everyday items discarded by the public, is generally regarded as municipal solid waste. It covers all thrown-away materials including products of packaging, grass chippings, furniture, clothing, batteries, bottles, food scraps, newspapers and electrical appliances.

Waste management has been a major challenge in Nigeria especially since post-independence. Waste generation has consistently expanded both in volume and complexity. This is due to the rapid increase in population over the years, increase in socioeconomic

development, industrialization, technology advancements, changing lifestyles and consumption patterns. Consequently, it has led to a poor state of our environment as all manner of wastes clog drainages, litter streets, high ways, market places, public places and most open places. The increase in community waste generation leads to health hazards, underground water pollution, and affected air and aesthetic qualities. According to Babade (2020) "it has been recorded that Nigeria generates over 32 million tonnes of solid waste yearly, and only a fraction is collected". Most of these wastes are generated by households, and in some cases, by local industries, artisans and traders who litter the immediate surroundings. Improper collection and disposal of municipal wastes have led to different levels of environmental challenge.

The challenges as stated are blockades of sewers, drain networks and the choking of water bodies. Given the rate of population growth, industrialization and urbanization, forward-looking and effective waste management plans need to be set in motion for the protection of public health by the stakeholders including the waste generators, the private sector, the informal sector and regulatory agencies because Nigerian government cannot single handily manage solid waste. The collection of solid waste is characterized by inefficient coverage of the collection system and improper disposal. Disposal in most Nigerian cities include co-disposal of hazardous and municipal waste in open, unlined dumps, open burning of municipal solid wastes dumping on water bodies and in other unauthorized places. The situation is that bad that presently Nigeria cannot boast of even a single

properly engineered sanitary landfill for its municipal solid wastes.

These practices have led to adverse health and environmental consequences including destruction of aesthetics and negative impact on tourism in Nigeria. Waste management is an important element of environmental protection. Its purpose is to provide hygienic, efficient and economic solid waste storage, collection, transportation and treatment or disposal of waste without polluting the atmosphere, soil or water system. It is the measure utilized to manage waste in its entire life cycle from waste generation to disposal or recovery. There are multiple waste management strategies that can be combined or rearranged to form a waste management system that fits the community or organization. Other alternatives for waste disposal are to reduce, reuse, refuse, repurpose and recycle. They serve as waste management in our households, community and organization (roadrunner.com, 2023). As a nation, people are generating more garbage and don't know what to do with it. Ineffective or irresponsible disposal of this waste can pollute the environment and pose a public health risk. People are running out of space in existing landfills and dumping sites. There is no easy way to get rid of the garbage they once assumed could be buried or burnt. Current disposal methods threaten our health, safety and environment, and pose additional indirect costs to society.

Most industrial, commercial and household waste is now being placed in landfills or surface impediments. Waste treated in this manner may contaminate groundwater, rivers, and streams. When waste is burnt,

it releases hazardous gases into the air and leaves toxic residues in the form of ash. These hazardous waste by-products find their way into humans and animals in one form or another. The New Mexico legislature passed the Solid Waste Act of 1990, which set a goal of diverting 5% of New Mexico's municipal solid waste from landfills by 1995 and 50% by July 2000. In order to manage waste, the Environmental Protection Agency (EPA) and the Solid Waste Act favour an integrated solid waste management strategy that includes:

1. Reducing the amount of solid waste generated.
2. Recycling as much refuse as possible.
3. Transforming waste in environmentally safe manner
4. Continuously safe landfilling.

Reduce – Reducing the number of items to buy is the most significant of all the options to manage waste. The key is to only purchase goods that is needed and in the right amount. Reduce the use of harmful, wasteful, and non-recyclable products. Reducing dependency on these kinds of products, results in less waste materials ending up in landfill and the associated negative environmental impacts. Always use the minimum amount required to avoid unnecessary waste. Look through the different equipment, tools and materials the household uses on a constant basis, and opt for using as many compostable or reusable options that are available.

Refuse - Refuse to buy wasteful or non-recyclable products. Do not take unnecessary product packaging and request for reusable or returnable containers. People should minimize the waste production by refusing to use materials that produce waste. There are

better and far less wasteful materials that can be switched over. The key word is avoiding the use of items which are not needed

Repurpose - For every item that cannot be refused, reduced or reused, try re-purposing it. This method is referred to as up-cycling which means a product serving more than one purpose. The idea of re-purposing involves taking items that were not meant for one purpose but can be used for other ones. Check items in the household before making new supplies.

Reuse - It means to utilize same product item for same or different purpose. Single use plastics have created a throw-away culture by normalizing consumer behaviour of using materials once and then throwing them away. The rate at which people consume plastics is unimaginable and the plastic crisis has become one of the world's greatest environmental challenges. In an effort to reduce waste, try and reuse items instead of buying new ones. Some examples of reuse are: containers can be reused for school projects, give outgrown clothing to friends and charity. buy beverages in returnable containers; offer furniture and household items that are no longer needed to people in need, friends and charity; old towels and sheets can be cut in small pieces and used for dust cloth; books, magazines and newspapers can be donated to schools, public library or pet stores; old tires can be used in the garden and in the play yard.

Recycling - It is also known as physical processing. It is ideal for the disposal of inorganic waste such as plastic, glass and metals through organic waste such as paper and food can be recycled. Recycling means to

transform waste into resources or energy. The main benefits of recycling are that, it generates industry which will produce and supply materials at less affordable price. Recycling creates jobs for the unemployed and the disabled in the community; it is a cost - effective disposal option, it saves natural resources and helps protect the environment- lower taxes, energy savings, and a cleaner environment.

Challenges Facing Waste Management in Nigeria

Poor legislation and implementation of policy: The constitutional strength of solid waste management policy is weak and ineffective. The implementation of this policy is not monitored adequately. The efforts by state and local environmental protection agencies in Nigeria to completely rid streets of and neighborhoods of indiscriminate wastes have not yet achieved the much-desired success.

Cultural belief: Wastes are viewed as an invaluable and unwanted materials rather than wealth. Wastes are not seen as valuable materials that can be recycled for actual use, material recovery and energy recovery. The value of waste to people enhances the actualization of the process involved in the management of waste.

Poor management strategies: Waste management is hindered by exhausted waste collection services and by inadequately managed and uncontrolled dumpster and the problems are worsening day by day. The effectiveness of waste collection initiated by both the public and private sectors is largely controlled by location, the ability and willingness of the owner of the waste to pay the amount charged. Most of the time people are not willing to pay. Most wastes in Africa are

not collected by municipal collection systems because of poor management, fiscal irresponsibility, equipment failure, or inadequate waste management budgets.

Population growth: The ever-increasing challenges of rapid population growth rate and poor planning, has not only affected solidwaste management strategies incapable of keeping pace with the rate of generation. Education, income and socioeconomic status are other important factors influencing per capital solid waste generation and urbanization.

Generation and urbanization: As a result of urbanization and the rapid population growth in the country, wastes are generated faster than they are collected, transported and disposed. This problem has also complicated the problem of waste management as land becomes scarce, human settlements encroach new development directly on top of operating on recently closed landfills.

Home Decorative Materials

Decoration is important as it just give attractive look to the ordinary room. It is not only limited to wall accents and show pieces you can experiment with attractive cushion cover and some table ware or like with scented candles. Furniture and other items can be recovered, painted, distressed, stenciled, decoy paged or completely re purposed (quora.com, 2023). The most common decor items can vary based on personal taste and cultural trends, but there are several items that are widely popular and frequently found in many homes. Some common home decor items are:

Wall art: Paintings, prints, posters and photographs, they add visual interest to walls. They can reflect personal style, hobbies, or favorite themes.

Vases and flowers: Decorative vases with fresh or artificial flowers can add colour and vibrancy to a room. They are often placed on tables, mantels or shelves.

Throw pillows and cushions: Throw pillows come in a variety of colours, patterns and textures, adding comfort and style to sofas, chairs and beds.

Rugs and carpets: Rugs define space, add warmth and can anchor the overall design of a room. They come in different sizes, patterns and materials.

Lamps and lighting: Table lamps, floor lamps and pendant lights contribute both formality and ambiance to a room's lighting.

Clocks: They are functional and decorative. Wall clocks or tabletop clocks can become focal points in a room.

Decorative bowls and trays: These items can be used to display decorative objects, keys, or serve as catch-all for small items.

Curtains and window treatment: Curtains, blinds, and drapes not only provide privacyand control over natural light but also contribute to a room's aesthetics.

Sculptures and figurines: Small sculptures and figurines can be placed on shelves, tables, or mantels for added visual interest.

Picture frames: They display cherished memories and can be arranged on walls, shelves or tables.

Decorative cushions and throws: These textiles add comfort and warmth to furniture and their colours and patterns cancomplement the overall decor.

Decorative wall hangings: Macramè, tapestries, and other wall hangings can add texture and character to a room.

Decorative plates and platters: Plates with intricate designs or patterns can be hung on walls or displayed on stands as decorative pieces.

Decorative boxes and baskets: They provide storage solutions while also contributing to the decor, especially in organizing clutter.

Skills in Making Home Decoration and Recycling

Fabric colouration:

Tie dye: This is a term describing number of resists dyeing techniques and the result to dyed products. The process of tie-dye consists of folding, twisting, pleating or crumbling fabric or a garment before binding with string or rubber bands followed by the application of dye or dyes.

Batik dyeing: This is a technique of wax resist dyeing applied to whole cloth, or cloth made using this technique. It is made either by drawing dots and lines of the resist with a spouted tool called a casting, or by printing the resist with a copper stamp called a cap. It is defined as a type of resist printing process in which wax is applied to the fabric in specific areas. When the

wax hardens, the fabric is submerged in dye. The wax prevents the dye from reaching the fibers.

Quilting it's an art piece and a process of joining a minimum of layers of fabric together either through stitching manually using a needle and thread, or mechanically with a sewing machine or specialized long arm quilting system. It is described as the sewing of small regular stitches that hold together 2 or 3 layers of fabric. The stitching keeps the layers from stretching or shifting out of shape. There are four basic types of quilting, they are pieced, applique, paper pieced and English paper pieced. Quilting was primarily a practical technique to provide physical protection and insulation. Quilted work can be done on old sheets to make decorative bed cover, table mats, covers for bread basket and cover for couch, boxes for keeping throw-all, door mat, wall hangings, sofa throw, throw pillows, bolsters. Left over fabric and scrap fabrics can be used for scrap tape quilt.

Patch work: Also known as piecing, is the process of joining strips, squares, triangles, hexagons and other shaped pieces of fabric (patches) by either hand or machine stitching into square blocks or other units. In constructing the quilt top, the pieced blocks may be stitched together, alternated with blocks out from a single fabric or separated by long strips of fabric known as saching. The blocks may be arranged in a wide variety of settings, including rotated 90 degrees 'on point'. Pieced or plain boarder strips are often added to complete the quilt top. The patches can be irregular in sizes and shapes to create crazy quilt (this is where fabric scraps of different colours and designs can be used) for sustainable

Crochet: It is a craft that is developed in the 19th Century out of a form of chain stitch embroidery, done with a hook. The hook is used without a foundation material to make a texture of loop and into linked chains of thread (Tikken, 2020).

Embroidery Work: It is the art of decorating material, primarily textile fabric, by means of a needle and thread, or fine wire. The basic techniques include crewelwork, needlepoint, cross stitch embroidery and quilting, as well as quill-work and feather work. Historically, embroidery work was seen on clothes worn by Ancient Egyptian, couch covers, hangings and tents were so decorated, even the armor worn by Greeks were embroidered (Kuiper, 2020). Decorative items that can be made from old jute or linen fabric are wall hangings, kitchen curtains, table runners and place-mats.

Bead-work: It is the art or craft of attaching beads to one another by stringing them onto a thread or thin wire with a sewing or beading needle, or sewing them to cloth (Merriam Webster, 2014). Beads are produced in a diverse range of materials, shapes and sizes, and vary by the kind of art produced. Types of bead-work are loom, off-loom weaving, stringing, bead embroidery, bead crochet, bead knitting and bead tatting. According to heritage Craft association “beads are used to create jewelry or other articles of personal adornment. They are also used in wall hangings and many other artworks. Old clothing can be recycled to make tent hanging, wall hanging, jewelry box, table runners and place-mats.

Macramé: It is a form of textile produced using knotting techniques. The primary knots of macramé are

the square, and forms of hitching. Macramé is used to create plant hangers, clothing, wall hangings, dream catchers, curtains, tablecloth, coasters and curtains, tablecloth, tassels, key chains, and bookmarks. With an infinite way of combining various types of knots, one can create both aesthetic and functional pieces. Macramé is done without any tool, just using hand. It's either tied on a wooden frame (macramé board) or hung from the ceiling. Beads or shells can be used to beautify the work. From old fabric, old jute thread/sack, Chester cover, hammock, frames, old jar / bottle hanger and curtains can be made or produced.

Rug Making:

• **Rug hooking:** It is both art and craft where rugs are made by pulling loops of yarn or fabric, through a stiff woven base such as burlap, linen or rug warp. The loops are pulled through the backing material by using a crochet-type hook mounted in a handle (usually wool) for leverage (Spiro, 2008). In contrast, latch hooking uses a hinged hook to form a knotted pile from short, pre-cut pieces of yarn. It is used to create wall hangings, tablecloth, covers and rugs. Designs made range from flowers to animals and geometric.

• **Rug Tufting:** It is a method of making soft fluffy rugs with hand or tufting gun. A sheet of canvas or similar fabric like jute makes the foundation, while wool strands are used through the canvas using tufting gun or hand. The canvas backing has the design of the rug drawn up on its back, and as he weaves the rug will fill in the design with yarn working from the back. The yarn strands are brought in and out of the canvas base so the rug pile is built up overtime (sonyawinner.com

2023). Wool remnants and fabric scraps can be used to make the tufting.

Others: Old paint buckets/containers with old sheets, linen or towel can be used with cement to make flower/plant pots. Plastic bottles can be shredded and made into table decor. Fabric scraps can be shredded and use as pillow fillings. Empty tape rolls, old jute rope, ice cream straws are recycled to make wall hangings and wall mate paper flower. Old boxes into picture frames, left over fabrics into throws, tool holder and Tatami pillows. Old paint buckets can be recycled to upholstered side stool.

Summary

Nigerian cities and towns are currently facing serious environmental challenge due to poor solid waste management. It is generated at a rate beyond the capacity of authorities to handle for the sake of maintaining a sustainable urban environment. This has resulted in a poor solid waste management that portends serious environmental crisis in most Nigerian towns and cities. Waste generation encompasses those activities in which materials are identified as being no longer of value and are either thrown away or gathered together for disposal. When standard of living rises, people consume more, so waste increases. A healthy environment in most part of Nigeria has been compromised by indiscriminate disposal of solid waste such as; it requires efficient management since solid waste generation occurs as a result of human activities. The need for adequate waste management strategy in any community cannot be overemphasized, because

inadequate waste management creates a negative impact on the environment and human health.

Conclusion

In Nigeria mountains of waste have become permanent features of landscape in major cities, it is estimated that 32 to 42 million tons of solid waste is generated on annual basis and out of this volume only 20 to 30 percent is collected and properly disposed of, mainly because 2/3rd of urban households in low-income neighborhoods lack formal waste management services unlike middle class and affluent neighborhoods where waste is regularly collected. This reality portends a very dire future for city residents in low-income areas who are unable to manage the volume of waste presently produced which are in form of liquid and solid state, resulting in a plethora of health in environmental challenges for these residents. Waste management is an important element of environmental protection. Its purpose is to provide hygienic, efficient and economic solid waste strategy, collection, transportation and treatment or disposal of waste without polluting the atmosphere, soil or water system. The global population and increased urbanization have resulted in the increased population of municipal solid waste, thus becoming a critical issue as a result of its poor management and inappropriate disposal. In the past 30 years, Nigeria's major cities have been rapidly urbanizing, attracting, hordes of people in search of a better life. There has been a significant increase in the volume of waste generated which has put city authorities under immense pressure to develop more efficient solid waste system especially in low-income neighborhoods. Nwosu and Emeka study results

showed that waste management in Nigeria is poor, interwoven with several challenges as increase in population, area covered, increase in urbanization and industrialization, tenure of government, over dependence on government authorities for waste management, finance and other factors of the environment. However solid waste management can be achieved through public enlightenment, composting, management improvement and strengthening, and supporting waste management agencies. It can also be affected by poor funding, poor management strategies, population growth, poor legislation and implementation of policies. Thus, the goal of the sustenance of a healthy environment requires paying careful attention to the environment which entails the proper management of solid waste.

Recommendations

1. Public awareness campaign via electronic and print media by the chiefs and community leaders to enlighten the general public on the danger of poor waste disposal and the need for effective waste management.
2. There should be public and private partnership for effective waste management in order to sustain a healthy environment,
3. There should be proper town planning for effective waste management.
4. There should be proper landfill facilities for a proper deposition of waste.
5. Nigerian government should have political will to implement strategies on waste management.
6. Households, individuals and business organizations should be committed to minimize the use of materials that generate much waste and be able to reuse some of

the waste materials like plastic containers materials and textile

7. Households should sort out their waste materials to be able to recycle or donate to the needy.

8. Community should leave the culture of throw-away by being creative in making some wastes like boxes, papers, plastics, jars and cans into something more useful for function and beautification in the household. The recycling plant/industries put in place by the government is not fully functional and are not adequate to take the volume of wastes in the country.

9. Government and private agencies should partner for sustainablewaste management.

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EXAMINING CULTURAL SYNCRETISM AND MARITAL DYNAMICS IN SELECTED NOLLYWOOD FILMS

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Abstract

This study investigates the impact of Western cultural influence on traditional Nigerian marriage institutions, focusing on the dynamics of cultural syncretism and its effects on marital relationships. Utilizing cultural imperialism theory as a framework, this research explores how Western cultural values and practices have been imposed upon and assimilated into Nigerian marriage institutions, resulting in shifts in cultural

norms, values, and practices. The cases of *Wrong Marriage* and *Mr & Mrs* serve as focal points for this analysis. Through a critical evaluation of existing literature and empirical data, the study uncovers the intricate power dynamics at the intersection of Western and traditional Nigerian cultures, illuminating the tensions and contradictions that emerge from cultural syncretism. The findings contribute to a more profound understanding of the role of cultural imperialism in shaping marital dynamics in Nigeria, with significant implications for cultural preservation, exchange, and development.

Introduction

The history of Western culture in Nigeria has its roots in the colonial period when the British government intruded into the country and whole of West Africa as Dare, Arowolo observed

> "Western civilisation and culture began to creep into African socio-cultural milieu, first, with the contact of Europeans with Africa, a consequence of Berlin conference in the quest for imperial pilfering of African resources and, later, consolidated by the unstoppable wave of globalisation" (2)

It was the intrusion of the British people that marked the beginning of Western civilization in Nigeria. The presence of British colonization of Nigeria lasted from the 19th century to 1960. In 1914, following the amalgamation of the southern and Northern protectorates into one political administration by the British people under the leadership of Fredrick lord Lugard, the Europeans intruded into the country with

their selfish interest which according to Ojiakor, Crowder et al as paraphrased by Samuel C. Okeke and Nwachukwu J. Obiakor say "….that the Europeans (British) came into Nigeria in three forms: explorers, missionaries and traders" (24).

The missionaries would focus on the ways to convert the people into Western religion. Thus, the foreign language, educational system, culture and marital procedure began to envelop the Nigerian society. Western culture has a huge influence on the Nigerian marriage system through Islamic and Christian religious practices. Nigeria's Cultural Practices started deteriorating when foreign religions crept into the country and officialised their ways of life.

First of all, the concept of Western culture refers to all the totality ways of life in the Western part of the world, it encompasses the political, social, religious and cultural practices like arts, language, literature, norms, customs, dressing style and marriage system of the Europeans. The process of Western cultural encroachment can be termed Westernism. According to Christopher, Sibani,:

> Westernism is a coinage from the word westernize which refers to the act of bringing ideas or ways of life that are typical of Western Europe and North America to other countries. Therefore, western culture connotes the knowledge, belief, morals and way of life of the Western world. (59).

The introduction of the Christian religion by the British missionaries catapulted many Nigerians to the faith. This was what brought about changes in religious

practices and beliefs, as well as social norms, marital practices and language decline. The Nigerian traditional marriage system was not left untouched by the Western culture. All over West African countries, the Western government was impacted negatively.

Stella and Tobias say that:

> The agents of Western education and civilization in Igboland were the missionaries. Through evangelism they introduced western cultures and values, and the Igbo were made to accept them as a better way of life. (84)

And gullible or freely we embraced the unpredictable western culture. However, some believe that the western education and religion may have been forcefully installed into Igboland and Africa nations at large as notes:

> They gradually imposed western culture on Igbo traditional culture. The viable approach adopted by the missionaries was the introduction of schools and this certainly radicalized the ground work of Igbo society. In fact, education in modern historiography has been acclaimed as being responsible for the massive conversion to Christianity (84)

The introduction of western marriage system (White wedding as it be called) which researchers has not emphatically traced its first history, has outrageously over grown and dominated almost all the indigenous system of African society just as Blessing, Onyima noted that:

> All over the world the introduction of Christianity through missionary activities has brought lots of changes in most indigenous/traditional societies and this is the root cause of the conflicts of values and the entrenchment of pluralistic values. (179).

This is because when two opposing forces come in contact with each other, the result is chaotic eruptions and in controversy. Some Nigerian Nollywood films has always portrayed the influence of western culture on the traditional marriage system of the Igbo society. Such film like Mr & Mrs is a perfect paradigm of the above assertion.

However, some Igbo people still stick to the traditional marriage system of the Igbo people. Our people say that Bitter cola lasts long in the mouth of those who know its value. That is to say that the traditional Igbo marriage practices still exist in the minds of those who know its importance. The people, who refuse to render themselves into perpetual western cultural slavery, embrace the Igbo version of marriage since it is one of the ways of cultural preservation.

The influence of western culture is drastically reshaping indigenous film industries and helps to increase the threats which the western marriage system poses against the indigenous marriage lifestyles. Nigerian film such as "Mr & Mrs produced by Chinwe Egwuagu, directed by Ikechukwu Onyema and "Wrong Marriage"(2020) Produced by….highlight how today's marriages imitates western marital styles and how it affected the lifelong of the legal Union. The main consequence of the above is mostly divorce or break

up. This is because everyone abandons their roles as partners while trying to be more Europeanize than the Europeans.

Theoretical Framework

Cultural imperialism theory suggests that when Western cultures come into contact with non-Western cultures, they tend to dominate and overpower the native culture, leading to a loss of cultural identity and a homogenization of the world. The concept of cultural imperialism was developed by Edward Said in his book "Orientalism," published in 1978. Relating it to the Nigerian traditional marriage system, this theory would suggest that the dominance of Western gender roles has led to a loss of the traditional roles and values that were once present in Nigeria.

Considering how Western gender roles and family structures have been imported into Nigerian society. For example, traditional gender roles in Nigeria emphasized the importance of the extended family and collectivism, while Western culture has tended to emphasize the individual and nuclear families. This has led to changes in the way that families are structured and the way that men and women interact within them. This also has implications for other aspects of the traditional marriage system, such as inheritance and property rights.
Okey Ndibe states:

> Traditionally, the extended family served as a primary source of support and guidance for the individual in Nigeria. However, the introduction of Western culture has led to the erosion of the extended family and the

> rise of the nuclear family. This has had a profound impact on the traditional marriage system, leading to conflicts between generations and a breakdown in the transmission of cultural values (253) .

Understanding the effect of the influence of western culture on Nigerian traditional marriage system and for one to comprehend the possible ways of eradicating such influence on our culture, one needs to know that the traditional marriage system in Nigeria has long been rooted in indigenous customs, Values, and practices. However, globalization and the increasing connectivity with the western world have brought significant changes to the traditional marriage landscape. The Western culture have had negative effect on traditional marriage in Nigeria as it has led to divorce, single Parenthood, and women autonomy. The Advent and adoption of Western culture due to the coming of the colonial masters in Nigeria brought with it the introduction of a foreign culture which was accepted with open arms due to the fact that the administration of the country was in the hands of the colonial masters.

According to Berry and Sam, "Acculturation is the process by which migrants to a new culture, develop relationships with the new culture and maintain their original culture (97).

Therefore, Western culture brought Western Civilization and the issue of white weddings and made our traditional marriage loose it's potent, even after they have left, we still practice their marriage and that's why you will hear the Igbo's comparing traditional marriage and white wedding, some will even proudly tell you

that they can forfeit their traditional marriage as long as he or she will be having their Church wedding, many will not even invite you to their traditional marriage as you will hear them say 'The traditional marriage is not a must, it's just few family and friends, I will be needing your presence in the wedding more' how pathetic.

J.Spiel Vogel, Jackson opined that: "The development of the Western culture was the introduction of Christian influence in Nigeria over the Nigerian traditional cultural system"(24).

The influence affected various aspect of life including the marriage institution. Traditional culture is defined as the customs and practices in a particular culture. The Nigerian traditional marriage culture constitutes the traditional marriage customs of the Nigerian traditional society.

The Influence of Western culture on Nigeria society

Culture is a continuous process of change. It changes exactly the same way as the human being change. It is dynamic, learned, acquired, transmitted or diffused through contact or means of communication flow from generation to generation.

The Nigeria culture is observed to be fading out as a result of the acceptance and adaptation of the mode mist's solution onto underdevelopment. Cultural imperialism is a term used to describe the imposition of Western culture on the culture of people in developing countries. Cultural imperialism often refers to America's cultural influence on the countries, for better for worst.

Nigeria which is made up of rich and diverse cultural values is beginning to lose most its cultural ideals especially through the adoption of foreign culture showcased through the mass media. Nowadays, it is observed that our youth have abandoned our local attires such as the 'Adire' and 'Ankara' for alien attires. It is common to see young people (youth) walking across the streets half nude putting on micro-mini skirts, handless top, trousers and other outfits that are not part of our cultural identity.

Africans and indeed Nigerians have their traditional attires especially the three major tribes in Nigeria, but how many youth proudly abide by the culture and wear such traditional attires today? A visit to banks in The Igbo speaking part of the country will give you a perfect example. In fact, it is mandatory in the banks that you wear a suit except on Fridays that you are allowed to wear native attire. The question we must answer is whether wearing of suit part of Nigeria culture or western culture? Must we copy everything western? Can't we promote our rich cultural and traditional outfit so our local industries can boom?

One of the negative roles the western culture plays in our today's society is the dominance and propagation of violence particularly on television and video film industry. A lot of the foreign film content on television is mainly scenes of violence. The actors who engage in murder and other violent actors are portrayed as heroes. Home video, which is very popular now with Nigerian films, also carries the same theme. Research has shown that children who watch violence on screen are most prone to violent behavior in adulthood.

According to Nnonyelu:"Nigeria culture following its contact with lifestyle constantly portrayed by the media appears to have caved in" and continues to do so as years go by". (99).

The tendency for people to imitate, emulate and copy what they see (in the media) is a major cause of this situation especially as seen in the emerging culture of the country's youth. The youths try to sheepishly copy the lifestyle of the western world as presented by the media. To dress, walk and do anything resembling western way of life is seen as a significant index of one's social standing. Ojiha observed that, this can be attributed to the fact that "the closer a person's attitude is to western norms and values, the greater the opportunity open to the person and the higher the person's position on the social ladder''(48). The youths are deluded to think that they have vast individual choices and opportunities to believe, think, behave and dress as presented by the media. Unfortunately, the addiction to this borrowed lifestyle leaves the individual without an identified culture and this eliminates him/her from the society.

The sad side of the exposure to foreign media on the culture of a society is that the glorification of western lifestyle goes side by side with condemnation of the local culture. This creates a situation where Nigerians are becoming more British or America than the Americans or British themselves and this invariable, creates marginal individuals to the extent that they are neither here nor there.

Nigerian marriage traditions require that an older sibling marry before the younger one. For some tribes,

this is for men only while others ladies are also part of it. The younger siblings will postpone their weddings until their older siblings have married. But this days the reverse is the case, one hears the younger ones saying that overtake is allowed.

However, in the recent time, a new wave of marriage practice has begun to emerge among many educated Africans. This is marriage without family consent, contradicted as a result of direct influence of the 'Christian-Western' culture brought about by well travelled and educated Africans who see traditional practices as inhibiting and narrow-minded. Their new adopted way of life being responsible, stood between two traditional and cultural values.

This effect was as a result of western influence which made most Nigerians believe that having much children usually contribute to poverty as it concerns having many mouth to feed. The Western culture also made Nigerian youths believe that marriage is not necessary and this mostly affects most Nigerian women as they believe that single parenthood is better than being married.

Okafor Benjamin says

> "Nigerian families have changed significantly in the last few decades, and these changes have been largely driven by the influence of Western culture. Families are becoming smaller, with many couples choosing to have fewer children, and marriage is becoming less common as more people choose to remain single. There is also a growing trend of women entering the

> workforce, which has led to a shift in the balance of power within the family unit". (54)

In the core Nigerian society, a man is usually the bread winner of the family who provides and protects the home while the woman is the homemaker and caretaker of the family as well as well as ensuring there is peace in the family but the influence of western culture has made women abandon this culture and focus more on career pursuit and competing with the man leaving the home and kids without adequate care.

According to Amadiume

> "Westernization has led to a shift in the way that women are viewed in Nigerian society. In traditional Nigerian culture, women were seen as caretakers and homemakers, while men were seen as the primary breadwinners. However, with the influence of Western culture, women are now starting to challenge these traditional gender roles, and many are choosing to pursue careers outside of the home." (116)

Before the era of colonialism, traditional marriage in Nigeria was a very serious custom that the couple must perform all the marriage rites before they can be together as husband and wife but after being influenced by the Western culture most Nigerians now see traditional marriage as outdated ceremony and holds the western white wedding as the most important one

Adejoro, Babatunde, and Taiwo (2019) wrote:

> "The introduction of Western influences has led to a decline in the importance of

> traditional marriage customs, such as the payment of bride price and the ritual of a bride leaving her parents' home to live with her husband. Many young Nigerians now see these customs as outdated and irrelevant, and prefer to marry in a more modern, Western-style ceremony." (29)

The Western cultures made most of Nigerians believe that love is the first thing to be considered before getting married but in the Nigerians traditional marriage system before the Colonial era was based on arranged marriage. Arranged marriage was usually done to maintain friendship between family and family or community and another community. And it was the duty of the parents to find a suitable spouse for their child.

Olukoju maintains:

> "Westernization has also had an impact on the concept of love and marriage in Nigeria. In traditional Nigerian culture, love was not seen as a necessary component of marriage, and marriages were often arranged by the parents of the bride and groom. However, Western culture has introduced the idea of romantic love as a key factor in choosing a spouse, and many young Nigerians now place more importance on finding a partner who they love and are compatible with." (73)

Another way that the Western culture has caused harm to our way of marriage is the decrease in the importance of traditional marriage customs and rituals such as bride price as well as the practice of a bride moving in with

her husband's family. Nowadays most families do not allow their daughters to move in with her husband's family after the traditional marriage and they believe that it is not right until the white wedding is completed.

Augustine Onyeka says that:

> "It is evident that Westernization has had a significant impact on the traditional marriage system in Nigeria. The shift towards a more modern, Western-style marriage system has led to a decrease in the importance of traditional customs and rituals, such as bride price and the practice of a bride moving in with her husband's family. While some have argued that this is a positive change, others have raised concerns about the loss of important cultural traditions." (531)

One other major change that has been brought about by the influence of Western culture is the idea of "love marriage" or "choice marriage." In traditional Nigerian society, marriages were typically arranged by the parents of the bride and groom, and there was little or no input from the individuals themselves. However, Western culture has introduced the idea that people should be able to choose their own partners based on love and compatibility. This has led to a shift in attitudes, with more and more Nigerians choosing to marry for love rather than for social or economic reasons.

One specific example of how this shift in attitudes has played out is in the area of bride price. Bride price is a traditional custom in which the groom's family pays a sum of money or goods to the bride's family in

exchange for her hand in marriage. In the past, this custom was seen as an important part of the marriage process, as it was seen as a way to compensate the bride's family for the loss of her labor and her value to the family. However, as the idea of choice marriage has become more prevalent, many young Nigerians have begun to reject the custom of bride price. They see it as a relic of the past that is no longer relevant in today's society. Instead, they believe that marriage should be based on love and mutual respect, rather than on the exchange of goods or money. This has led to conflict between traditionalists and those who advocate for a more modern approach to marriage.

Ebere Onwudiwe, stated that:

> "The influence of Western culture has led to a shift in the way marriage is viewed and practiced in Nigeria. The traditional practices of arranged marriage and bride price are being challenged by the notion of 'choice marriage,' which emphasizes love and compatibility over social and economic factors" (223)

Synopsis of *Mr. and Mrs.* and *Wrong Marriage*

A marriage that started on love and trust suddenly nosedived into the ditch of wealth and opulence and the marriage went sour. An African woman's struggle to retain and sustain her marriage knows no bound. Susan Abbah, a humble woman who maintains her duty as a wife receives maltreatment and suppression from the husband Kenneth Abbah who feels that his wife's family background is way below and he started suppressing her and using her like a housemaid. Another side of the story has the family of Mr. and Mrs.

Brown, Mrs. Brown who pays less attention to her family affairs but dedicates most of her time to her career as she leaves her husband and the kids under the care of the housemaid whom her husband uses as a substitute to his wife.

In *Wrong Marriage,* acouple struggle to fix and keep their marriage after the death of their son which was as a result of their carelessness mostly on the side of the woman who focuses more on her job more than her marital life living her husband lonely and depriving him of his marital rights and this led to the death of their son David. The man struggles to fix their love back while the wife finds it difficult to heal from the pain of being childless. As the man kept having hope that reconciling with his wife is still possible the wife, Olivia Bassey finds it hard to forgive and accept her husband back but only wants a divorce and to move on with her life. On the side of the husband he finds it hard to move on.

Influence of Western culture in *Wrong marriage*

The Western culture has eaten deep in the life of Nigerian marriage system today mostly on the side of the women one way that Western values have influenced some Nigerian women to prioritize their careers over their families is through the idea of individualism. In Western cultures, individualism is often valued over collectivism, and people are often encouraged to pursue their own goals and ambitions rather than putting the needs of the group first. This has influenced some Nigerian women to focus on their careers and personal success, even if it means sacrificing time with their families.

This individualistic mindset has led some Nigerian women to feel like they have to choose between their career and their family. In some cases, they may feel like they have to put their career first in order to be successful, and this can lead to tension within traditional families. In the traditional Nigerian family structure, women are often expected to be homemakers and caregivers, and when they prioritize their careers instead, it can be seen as going against cultural norms and expectations.

In the movie, "wrong marriage" produced by Uchenna Mbunabo. The movie mirrors the lifestyle of a woman who is more concerned about her career and pays less attention to the feeling of her husband and the affairs of the family. This could be seen in her conversation with her husband When her husband came to her in the night and found out that she was still working on her system trying to finish an office work but when she husband asked her to give him attention and leave the work she told him that she was made the managing director in a Male dominated entity which shows that she is in race with men leaving her primary duty, several nights she denied her husband the attention and gives him excuses which the man (Peter Bassey) got tired and decided to hang out with his friend Henry which was where he met the side chick which he was supposed to sleep with that night to satisfy his sexual urge which his wife was denying him but along the line he realized that he can't cheat on his wife and decided to leave the lady and go home on getting home he still found the wife working on her system in the middle of the night.

They kept on having issue because Susan Bassey the wife doesn't care about the affairs of her home or her

husband emotions and needs but is more concerned about her work and how to beat all the men in her company this is because she believes that a woman should be successful also and shouldn't depend on her husband or trying to prove that she can be the best, even when she got promoted the issue got worst as she was always giving the excuse of having more work to do.

Furthermore, another way in which Western values have influenced some Nigerian women to focus on their careers is through the idea of material success. In Western cultures, success is often measured in terms of material wealth and possessions. This idea has influenced some Nigerian women to pursue careers that will bring them financial success, and this makes them to pay less attention to the family affair. This can also create tension within families, as traditional values often prioritize family relationships over material success.

So, when a woman prioritizes her career over her family, it can have a big impact on her husband and the kids. In many traditional Nigerian families, the husband is seen as the head of the household, and his wife is expected to support him and take care of the home and children. When a woman prioritizes her career, it can be seen as a rejection of this traditional role, and it can put a strain on the marriage. It can also lead to resentment from the husband, who may feel like he is not being supported or respected.

It's also important to consider how a woman's career choices can affect her children. In a traditional Nigerian family, the mother is often seen as the primary caregiver, and children are expected to be close to their

mothers. When a woman prioritizes her career, it can lead to a lack of bonding and emotional support for her children. This can have a lasting impact on their development and can lead to feelings of abandonment and resentment. Additionally, children may feel like they are not a priority in their mother's life, which can lead to insecurity and low self-esteem.

Plate 1: Mr Peter Bassey Bassey complaining to his wife that she gives him excuses anytime he needs her attention.

The picture above shows Mr. Peter Bassey the husband to Olivia Bassey in the movie wrong marriage complaining that his wife doesn't give him any attention as all her attentions are channelled towards her career.

Plate 2: Mrs Olivia Bassey trying to make her husband understand that she has been made the managing director in a male dominated entity so she needs to keep up her game.

This particular picture above in plate 2 shows Olivia the wife trying give the husband reasons for her lack of attention. In as much as this is affecting her home she still wants to maintain her career status and doesn't care the damage it could course to her home that is why in her conversation with her husband where the husband told her that if she continues like that then their sexual life will be dead she said that it should die, this shows that most of her wifely duties do not matter to her anymore as long as her career is concerned.

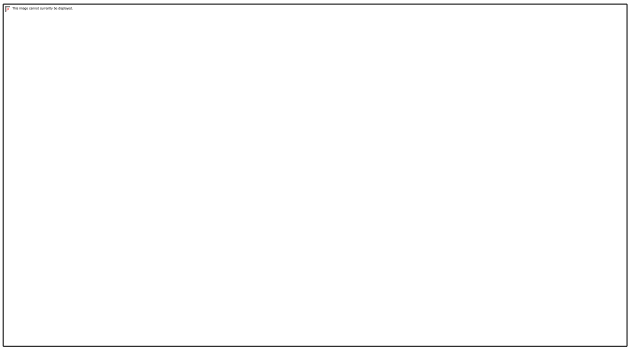

Plate 3: Mrs Bassey firing for divorce after the death of their son who died as a result of their carelessness.

This picture shows Mr and Mrs Peter Bassey in the lawyer's office where Mrs Bassey is asking for divorce after the death of their only son David who died as a result of their carelessness. Their son David was left alone at the pool side while the couple were busy arguing about who cheated and who didnt cheat. And it was practically the fauslt of the wife because if she was performing her wifely duty as a core African woman who is supposed to be supportive and paying more attention to home affairs the husband wouldn't have gone out to find peace of mind and attention which later resulted to the argument that made them leave their son at the pool side and he jumped inside the pool to get his toy that fell inside the pool.

The influence of western culture in *Mr. and Mrs*

The movie “Mr. and Mrs.” has a man who at initial stage was in love with his wife during their courtship stage but after their marriage everything changed the man’s behaviour changed towards his wife, he started reminding his wife of how wealthy his family is and how poor the woman’s family was before he married her. Mr. Abbah the husband reduced his wife to a housemaid and limited her movement and eventually filed for divorce.

In the days of our forefathers, husband and wife live together in harmony and respect each other, there was no comparison of any family background or social status whatsoever, a man loves his wife and shows her much care and attention and protects her at all time and a man who married a woman with a good character was

seen as a lucky man. Also back in those days there was nothing like divorce when a man and woman unites together as husband and wife their live together forever because they know their duties and respect each other, But nowadays in many marriages any little misunderstanding the next thing you see is divorce not minding the effect the separation would have on the Children.

But westernization has also made some men believe that one can only boast of his wife when she has a wealthy family background as was seen in Kenneth Abbah's conversation with the lawyer when he said that he can't go out with his wife because she is the daughter of a washerman

The second side of the movie has the family of Mr and Mrs Brown, Mrs Brown is a working class woman who has little or no concerns about the affairs of her family and the feelings or well being her husband and kids but pushes her responsibility as a woman to the hands of her house ma, she goes to work very early in the morning and returns at a late hour with the excuse of having a lot of work in the office and when she returns she will claim to be very tired and can't do anything with her husband, Mr Brown followed her like a fool and this made her believe that she has her husband under her control without knowing that the husband sleeps with the housemaid to keep himself busy since the wife is more concerned and interested in her career

rather than her marriage.

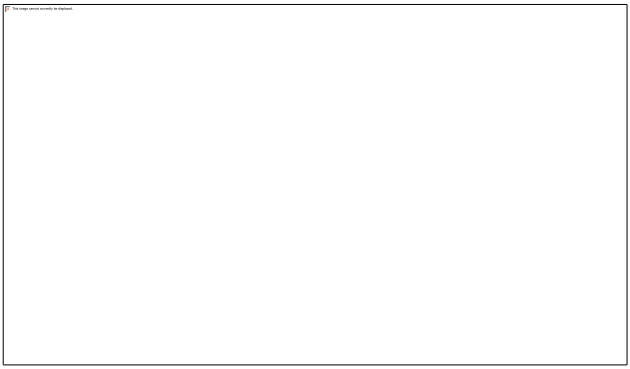

Plate 4: Mr Kenneth Abbah Abbah complaining that he doesnt eat stale food.

The picture above shows Mr and Mrs Kenneth Abbah where Mr Kenneth Abbah was complaining that he doesn't eat stale food while the wife explains to him that she woke up by 4am to prepare the food. As much as Susan Abbah tries, the husband doesn't cherish or value her effort and maltreats her like a nobody all because he feels that they are not of the same standard.

Plate 5: Mrs Brown asking the husband to see the Children's teacher who requested for her presence.

The plate two shows the family of Mr and Mrs Brown, Mrs Brown who leaves to work very early before the kids wake and comes back when they have slept asked the husband to see the teacher of their children in school after dropping them offto school. She pushes her wifely duties to the husband and the house maid. This made the husband in the end to find comfort in the housemaid since the wife is more concerned about her career life.

Plate 6: Mr Kenneth Abbah telling the lawyer that he can't imagine himself going out with the daughter of a wash-man.

This picture above shows how Mr Kenneth Abbah suppresses his wife and limited her movement all because of her family status. He feels that it's improper for him to go out with his wife whenever he has a meeting with his friends who are married to high class ladies only because his wife is the daughter of a washman.

Conclusion

Based on the findings of this study, the researcher concludes that;

1. Western culture have had negative effect on traditional marriage in Nigeria as it has led to divorce, single parenthood and women autonomy

2. The Western culture has highly influenced the traditional marriages in Nigeria

3. The entrenching of traditional marital values through adequate marriage counselling can revive our African culture as it concerns our ways of marriage.

Recommendations

The study recommends therefore that further studies should be conducted by researchers to identify the factors which have been preventing traditional marriage institutions from being negatively affected by Western culture.

Finally, Nigeria movie producers should endeavor to expose more Western influence on the Nigerian traditional marriage system by producing movies that talk about culture and also suggest a solution and how to prevent the influence of Western culture and embrace our culture

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MKPỤRỤOKWU MBITE NA MGBANWE MPỤTARA N'ASỤSỤ IGBO

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Ụmịedemede
Asụsụ ọ bụla dị n'ụwa a nwere mkpụrụokwu dị iche iche o siri n'asụsụ ọzọ bite iji mee ka o nwee ike kọwapụtacha echichi ọhụrụ dị iche iche nke sitere na nkanụzụ, mmepe, okpukperechi, na azụmahịa. Ọtụtụ oge a na-enwe mgbanwe mpụtara nke mkpụrụokwu ndị ahụ e bitere ebite. Ọ bụ ọnọdụ a kpalitere nchọcha a.

Nchọcha a bụ nchọcha enweọgụ nke e jiri ịgba ajụjụ ọnụ a haziri ahazi na ihe ndị a gụtara n'akwụkwọ dị iche iche nweta njiatule ya. Mbunuche nchọcha a bụ ịchọpụta ma e nwere mgbanwe mpụtara n'ụfọdụ mkpụrụokwu mbite dị n'asụsụ Igbo. A chọpụtara na mgbanwe mpụtara na mkpụrụokwu mbite na-apụtakarị ihe n'ụdị mgbatị ma ọ bụ mmakọ echiche.

Ọkpụrụokwu: Mkpuruokwu, Okwu mbite, Mgbanwe mpụtara, Asụsụ Igbo

Abstract

Every language in the world has different words it borrowed from other languages to enable it explain clearly various new thoughts that emanate from technology, development, religion and trading. Most times we have changes in the meaning of the borrowed words. It is this situation that prompted this research work. This is a qualitative research in which structural oral interview and information from different books were used as means of data collection. The objective of this research is to find out if there are changes in the meaning of some words borrowed into Igbo language. It was found out that changes in the meaning of borrowed words are mostly observable in semantic narrowing and widening.

Keywords: Words, Loan Words, Semantic Changes, Igbo Language

Mkpọlite

Okwu mbịte bụ mkpụrụokwu ndị ahụ e si n'asụsụ ọzọ webata n' asụsụ Igbo ma were ha na-eme ihe. Ọ dighị asụsụ ọ bụla zuru oke n' onwe ya nke na o nweghi mkpụrụokwu si n'asụsụ ọzọ bata na ya. Nwala (2004)

kọwara okwu mbite dịka" usoro amụmụamụ nsirimebe nke na-enyere asụsụ aka ịbawanye na mkpụrụokwu" mana Ajah (2006) kọwara ya dịka "usoro a na-esi anabata okwu n'asụsụ ọzọ ma ha nwere nghọtarịta ma ha enweghi iji mechie oghere nke echichi ọhụrụ webatara." Site na nkọwa Nwala (2004) na nke Ajah (2006) nyere, ọ dị nnukwu mkpa ka a amata na asụsụ niile dị n'ụwa gbaa gburugburu na-ebite okwu ọhụrụ site n' asụsụ dị iche iche nke ya na ya nwere mmekọrịta iji mechie oghere nke atụtụ na echichi ọhụrụ dị iche iche webatara (butere) ya na isi n'ụzọ dị otu a mụbaa okwu asụsụ ahụ nabatara mkpụrụokwu ọhụrụ. Ihe na-ebutekarị mgbazite okwu bụ mgbe out asụsụ enweghi mkpụrụokwu ndị ọ ga-eji kọwapụta echichi ọhụrụ dị iche iche na-abata n'ụwa a site n'oge rue n'oge n'ihi ihe ọhụrụ dị iche iche a na-emepụtagasị nke adịbughi na mbụ. Ọbaokwu nke asụsụ ọ bụla bụ nchịkọta nke okwu niile dị n'asụsụ ahụ.

Ọ dịghị asụsụ ọ bụla dị n'ụwa a na-enweghi ọbaokwu nke ya mana nke a apụtaghị na ọ dị asụsụ dị n'ụwa a nwezuru mkpụrụokwu e nwere ike iji kọwapụta echichi niile dị n'ụwa tụmadị echichi ọhụrụ dị iche iche nke mmepe, agụmakwụkwọ, sanyesị, okpukperechi tinyere nkanaụzụ wetara kama asụsụ ọ bụla na-agbazite okwu ọhụrụ site n'asụsụ ọzọ tụmadị asụsụ ndị dị ya nso nke ya na ya nwere mmekọrịta n'ihi na ọ bụ mmetụta asụsụ bụ ihe na-ebutekarị mgbazịte okwu. Dịka asụsụ dị iche iche na-abịakọta ọnụ n'ihi azụmahịa, mmụta, ọchịchị, okpukperechi dgz. a ga-enwe mmetụta nke omenaala nakwa nke asụsụ. Ọ bụ nke a mere Agbode (2007) jiri hụta mmetụta asụsụ dịka ọnọdụ nke amụmụamụ mmekọrịta asụsụ n'obodo nke a na-ahụta ebe ndị mmadụ nwere asụsụ ome ndị dị iche iche bịakọtara otu ebe maka ebumnuche ọ bụla inwe mkpakọrịta. Ọnọdụ

dị otu a na-enye aka ijikọ mba ụwa ọnụ. Mgbazite asụsụ metụtara asụsụ niile dị n'ụwa a, n'ihi na e nweghi asụsụ ọ bụla nwezuru mkpụrụokwu ọ ga-eji kọwapụta ihe niile tụmadị ihe nchọpụta nke dịgasị iche iche nke sitere na sayesị na nkanaụzụ ma ọ bụkwanụ ndị sitere n'azụmahịa, ndọrọndọrọ ọchịchị na ime njem.

Oge ụfọdụ a na-enwe mgbanwe mpụtara na mkpụrụokwu e bitere ebite. Mana ọ dịbeghi nchọcha lebara ọnọdụ a anya. Ọ bụ nke mere nchọcha a jiri chọọ ileba anya n'ụfọdụ okwu mbite dị n'asụsụ igbo na mgbanwe mpụtara ha n'asụsụ igbo.

Mbunuche Nchọcha

Nchọcha a bụ n'uche ịchọpụta ụfọdụ okwu igbo ndị e sitere n' asụsụ ọzọ gbazite na mpụtara ha. Mana mbunuche kpọm kwem ya bụ ịchọpụta:

a. mkpụrụokwu dị iche iche asụsụ Igbo sitere n'asụsụ ọzọ bite; na
b. ma okwu ndị a ha nwere mgbanwe mpụtara n'asụsụ igbo

Usoro Nchọcha

Nchọcha a gbasoro nchọcha kendekọ nke gụnyere ịgba ndị mmadụ ajụjụ ọnụ na nleta osonye. Ndị a gbara ajụjụ ọnụ dị iri abụọ. Ọchọcha gakwuru mmadụ iri na-asụ asụsụ Igbo, mmadụ ise na-asu asụsụ Yoruba nakwa mmadụ ise ndị ọzọ dị iche iche gụnyere Ịgala, Tiv na Ibibio. Ndị a e jiri mee nchọcha bụ ndị nwoke asatọ na ndị nwaanyị iri na abụọ. Ndị a niile e jiri mee nchọcha agafechaala afọ iri anọ na ise. E jiri usoro ọrụ n'uto asụsụ na nkọwasị chịkọta data e nwetara. E sitekwara n' akwụkwọ ọgụgụ dị iche iche nweta ụfọdụ ihe e dere.

Ntụlegharị Agụmagụ

N' ebe a, anyị ga-atụlegharị ihe ndị e derela banyere isiokwu a. Iji mee ka o doo anya ma dịkwa mfe nghọta, anyị ga-ekewa ya ụzọ atọ ndị a: keechemeche, kaatụtụ nakwa ihe e derela gbasara isiokwu a.

Kecheemeche

N'ebe a ka anyị ga-enye nkọwa miri emi banyere isiokwu ụfọdụ dị nnukwu mkpa maka nchọcha a.

Asụsụ

Asụsụ bụ ụda sitere n'olu mmadụ nwere nghọta nke na-apụta mgbe ọgan okwu dị iche iche megharịrị ahụ n'ụzọdị iche iche. Ọ bụ ụzọ ndị mmadụ chepụtara e nwere ike iji kọwaa mbụnuche, mmetụta na mkpalite mmụọ (Anagbogu, 2010). Ọ bụ ụdaolu mmadụ a haziri ahazi. Anozie (1999) mere ka anyị mata na asụsụ abụghị ebumpụtaụwa mmadụ. Ihe nke a pụtara bụ na mmadụ bidoro sụwa asụsụ maka mkpa dapụtara ya ka chukwu kechera ya. Ọtụtụ ndị ọkachamara n'ihe banyere ọmụmụ asụsụ kwenyere na ọ bụ soọsọ mmadụ nwere akọnauche nke isụpụta asụsụ na-enyere ya aka ime ka mmadụ ibe ya ndị ọzọ mata ihe bụ ebumnuche ya. Mana nke a apụtaghị na ụmụ anụ ndị ọzọ enweghi ike ibe ụrịa ma ọ bụ megharịa ahụ n'ụzọ anụmanụ ibe ha ndị ọzọ ga-esi mata ihe na-eme n'akụkụ ha kama ihe anyị na-ekwu bụ na ụzọ niile ha si ezirita ozi abụghị asụsụ.

Asụsụ na-arụ nnukwu ọrụ na ndụ mmadụ. Ike kwa, ọ bụrụ maka asụsụ dị n'akụkụ mmadụ mgbe ọ bụla kpatara na a na-eleghara ya anya nke mere na a naghị achọpụta nnukwu mkpa ọ dị na ndụ mmadụ. Ịmụta asụsụ dịmkpa ka onye ahụ nwe ike ịghọta akwụkwọ

gbasara iwu, njakịrị, azụmaahịa na akwụkwọ ndị out ọchịchị dịgasịicheiche e ji achịobodonkeọma.

Asụsụ dị mkpa n'agamnihu ọrụ ọ bụla mmadụ na-arụ taa n'ụwa gbaa gburugburu ọ bụrụgodi ndị na-arụ ụdị ọrụ a ga-esi na ha achọkebeghi asụsụ dịka ndị na-arụ ọrụ n' ụlọọrụ mmepụta ihe dịgasị iche iche. Onye lee anya nke ọma, ọ ga-ahụ na ha chọrọ enyemaka asụsụ o pekata mpe dịka ụzọ ha ga-esi mata etu ha ga-esi zere ndụ site n'ihe mberede nwere ike ịdapụta n'ụlọọrụ ha site n'aka ngwaọrụ dị iche iche. Ha chọkwara asụsụ iji mara ka e si eji ngwaọrụ ndị ahụ arụ ọrụ na ka ha ga-esi eji ya echekwaba onwe ha nke ọma.

Mgbe ụfọdụ, tupu e wee mmadụ n'ọrụ a na-eleba anya n'ụdị asụsụ ọ mara asụ nke ọma nke ga-enyere ya aka inwe ezigbo mmekọrịta na-etiti ndị ọ ga-ahụ n'ụlọọrụ ahụ. Nke bụ Eziokwu bụ na asụsụ na-abanye n'ihe ọ bụla mmadụ na-eme n'ụwa a. Ọnọdụ dị otu a na-egosi na ọmụmụ asụsụ dị mkpa na ndụ niile mmadụ na-ebi. Ọ bụ otu asụsụ siri dị mkpa ka Noam Chomsky dịka Crystal (1971) siri dee ya jiri kwuo na ọ hịara ahụ mmadụ ọ bụla echiche ya zuru oke iche echiche gbasara ọgbọrọgbodo anyị nọ n'ime ya ma hapụ isi n'otu ụzọ ma ọ bụ nke ọzọ gosipụta na e nwere asụsụ. Asụsụ na echiche bụ ihe a bụ ọkacha mkpa na ndụ mmadụ**.** Ọ dịghị ihe ọ bụla mmadụ na-eme n'ụwa nwere isi ma e wepụ echichi na asụsụ.

Okwu Mbite

Dịka mbite okwu site n'out asụsụ gaa na nke ọzọ na-agbanye mgbọrọọgwụ, ọ kpalitela mmụọ ọtụtụ ndị ode na ndị nchọcha ilebara ọnọdụ a anya. Ọ bụ nke a mere Yule (2010) jiri kwuo na ihe banyere okwu mbite bidoro kemgbe senchuriiri gara aga. Ihe ọ bụla dị n'elu

ụwa nwere ike ibite ihe site n'obodo ọzọ. Thomason na kaufman (1988) kọwara mgbazite okwu dịka "usoro out asụsụ si ewebata okwu sitere n' asụsụ ọzọ jiri ya eme ihe". Ọ bụkwa ọnọdụ iwebata usoro na iwu asụsụ ọzọ n'asụsụ ọzọ. Nke a na-enye aka ịkwalite asụsụ ahụ bitere okwu ahụ n' asụsụ ọzọ. Sapir (1949) kwuru na okwu mbite bụ "ihe na-esite na mmetụta okwu apụta. Mbite okwu na-adịkarị ire mgbe okwu abụọ bịakọrọ ọnụ mana out n'ime ha karịrị nke ọzọ nwee nnabata nakwa ọtụtụ ndị na-asụ ya, ọ ga-akpagbu asụsụ nke dị ala n' ụdị na ọtụtụ mmadụ ga na-agba mbọ iwebata mkpụrụokwu sitere n'asụsụ nke ọnọdụ ya dị elu karịa n'asụsụ nke ọnọdụ ya dị ala mgbe ha na-ekwu okwu. Ugwoke (1997) kọwara mbite okwu dịka "mgbe asụsụ nabatara mkpụrụokwu na usoro ụtọasụsụ asụsụ ọzọ ma jiri ya mee ihe". Ọ gara n'ihu kwuo na nkọwa a gụnyere iwerecha okwu dị n'asụsụ ahụ otu o siri dị ma ọ bụkwanụ ịtụgharị mkpụrụokwu ahụ ma were mkpụrụokwu asụsụ nabatara ya dee ya.

Ofomata (1995) n' aka nke ya kọwara okwu mbite dịka okwu ndị na-abụghị okwu ndị Igbo mana ndị Igbo ji ya asụ asụsụ. Okwu mbite bụkwazi okwu ndị e si n'asụsụ ọzọ nweta wee mezie ka ha soro bụrụ akpaokwu nke ndị ahụ bitere ya (Oguejiofor et al 2010). Mgbe ọ bụla e bitere okwu site n'asụsụ ndị nwe ha, ha enweghizi ike ịlaghachị azụ n'aka ndị ahụ nwe ha, kama ndị ahụ bitere ha ga na-ejizi ha na-arụ ọrụ ka ha bụzi okwu ndị be ha. Ọtụtụ mgbe ndị ahụ na-ebite okwu ndị a site n'asụsụ ọzọ na-eme nke a n'ihi na okwu ndị a ahụ e bitere ebite na-egosipụta ebumnobi ndị ahụ na-ebite ya nwere gbasara ihe ha chọrọ izipụta.

Asụsụ Ito Eto

Asụsụ Igbo dịka asụsụ ndị ọzọ e nwere n'ụwa a na-eto eto n'ihi nke a, ọ naghị akwụ out ebe. Ọ bụ chi na-efo, ihe ọhụrụ ana pụta, a na-enwete aha ọhụrụ maka ihe ndị a. Aha e sitere na ihe ndị a pụtagasịrị ọhụrụ na-enweta na-eme ka asụsụ ndị na-enwebeghi aha ọhụrụ ndị a n'asụsụ ha sizie n'asụsụ ndị nwere ya wee bite okwu ndị ahụ.

Mmekọrịta

Mgbe otu asụsụ na ibe ya na-emekọrịta onwe mkpụrụokwu ụfọdụ ọ kachasị okwu ndị nke asụsụ nke ọ bụla n'ime ha chere na ya enweghi ihe ọzọ ya ga-ejikọwaa ya were ike bite okwu site n'agbata obi ya n'ihi na mgbe obodo abụọ na-asụ asụsụ dị iche iche gbara agbataobi, ọ ga-eme ka ha na-ebikọrita onwe ha mkpụrụokwu ụfọdụ dị n'asụsụ ha dị iche iche.

Mgnanwe Mpụtara

Mgbanwe bụ e jewe, a ghaghị na ndụ mmadụ nakwa ihe niile dị n'elu ụwa a. Dịka Crowley(2010) siri kwuo ọ bụ naanị mgbanwe bụ ihe na-adigide. Mgbanwe pụtara mgbe ihe tụgharịrị hapụ ibụ ihe ọ na-abụbu na mbụ ghọzie ihe ọzọ. Mkpụrụokwu ọ bụla nwere ihe ọ pụtara. Ihe mkpụrụokwu pụtara bụ echiche ọ na-egosi. Lyon(1981) kọwara mpụtara dịka " ọmụmụ echichi mkpụrụokwu ma ọ bụ usoro okwu nwere". Mpụtara dịka e si ahụ ya kemgbe ụwa bụ echichi nwere ike isi n'ọnụ okwuu banye na ntị ọnụụ n'ụdị otu asụsụ ma ọ bụ nke ọzọ. E nwere ụdị mgbanwe mpụtara abụọ. Ha bụ mgbatị na mmakọ.

Mgbatị mpụtara bụ ụzọ e sị enweta okwu ọhụrụ ma ọ bụ nkọwa ọhụrụ site n'igbatịkwu nghọta okwu dịbu adị nwere (Hamo, 2011). Nke a bụ ụzọ e si eme ka mpụtara

okwu nwere gbasakwuo metụta ihe ndị ọzọ nke ga-eme ka okwu ma ọ bụ usoro okwu ahụ nwe nghọta dịtụ iche karịa ka e si ahụ ya na mbụ. Nke a metụtara usoro itinyekwu nghọta n'okwu ka o nwe ike gosipụta echiche dị iche iche. Iji maatụ okwu a bụ 'ụka' na-egosi mkpaṛịta ụka nke pụtara mmadụ na ibe ya ikwurịta okwu. Mana dị ka Anieto (2018) siri kọwaa" site n' ọbịbịa ndị ọcha ndị webatara okpukperechi kraịsti n'ala Igbo; a na-enwe ụbọchi sọnde dịka ụbọchị mkpaṛịta ụka. Ihe kpatara nke a bụ maka na mgbasa ozioma ndị ụka kraịst bidoro dịka mkpaṛịta ụka dị n'etiti ndị ọcha na ndị nwe obodo. Usoro a mịtara ezigbo mkpụrụ; ọ bụ nke a mere e ji akpọ ndị e siri n'ụzọ dị otu a tọghata "ndị ụka". Ya bụ ndị e sitere na mkpaṛịta ụka nweta. E wee kpọzie ebe ha na-efe ofufe ụlọụka. Nke pụtara ụlọ mkparita ụka. Ụbọchi ha ji efe ofufe ka ha kpọrọ 'ụbọchị ụka' nke pụtara ụbọchi mkpaṛịta ụka. N'ebe a, anyị hụtara na e nwere mgbanwe na nghọta ma ọ bụ mpụtara okwu usoro of a n'ihi ofufe nakwa ihe ndị ọzọ anyị deturu n'elu ebe a. Mmakọ mpụtara bụ ụdị mgbanwe mpụtara ebe mpụtara ma ọ bụ nghọta okwu anaghị agbasa metụta ọtụtụ ihe dịka ọ kwesiri ịdị. Nke a na-apụtakarị ihe mgbe e mere ka nghọta okwu nwere metụta naanị otu akụkụ na mpụtara ndị ọzọ o nwere. Mkpụrụokwu dịka ihe ndị ọzọ dị n'elu ụwa na-enwe mgbanwe; ihe na-ebute mgbanwe ndị a bụ mgbe mkpụrụokwu na-achọsi ike inọgidesi ike ma gbanye mgbọrọgwụ sie ike. Mmakọ mpụtara na-adịkarị ire mgbe nkọwa okwu nwere gbanwere site n'oge ruo n'oge ya bụ site n'imetụta ọtụtụ ihe rute n'ịkọwa sọsọ otu ihe. E nwere ụfọdụ ihe ndị na-ebute mmakọ mpụtara ihe ndị ahụ gụnyere:

Usoro obibi ndụ nke obodo (omenaala obodo) nke a na-adị ire mgbe e nwere nchịputa n'omenaala obodo nke

ihe nwere ike bute ya bụ agha, ndọndọrọ ọchịchị, na nnapụ ugwu ruru mmadụ dg. otu ihe atụ bụ okwu a bụ agboro, nke anyị ga-akọwa nke ọma ma e mesịa.

Keatụtụ

E nwere atụtụdị iche iche e nwere ike ịgbado ụkwụ wee mee nchọcha n'ihe banyere asụsụ mana atụtụ kacha daba adaba maka nchọcha a bụ atụtụ ke nnabata mgbasa ozi. Atụtụ a na- akọwa na ndị mmadụ na-agbanwe asụsụ ha iji mee ka ha na ndị na-ege ha ntị new ezi nghọta ma ọ bụkwanụ new mkpakọrịta dabara adaba (Gallois & Giles, 2015). Onye chọpụtara atụtụ a bụ Howard Giles n'afọ puku iri na itolu na iri assa na otu (1971). Na nchọpụta ya o mere ka a mata na atụtụ a na-emetụta mkpaịta ụka nke onye na ibe ya nakwa nke otu na otu. N'ihi na ọ na-elebakarị na ka onye na-ekwu si ekwu ya na ka onye ma ọ bụ ndị ọ na-agwa okwu si anụ ma na-aghọtakwa ihe ọ na-ekwu. Atụtụ a na-enye aka iweta ezigbo nghọta n'etiti ndị mmadụ, ma ndị na-ekwu okwu ma ndị a na-agwa okwu na-agbanyeghi asụsụ e ji ekwu okwu ahụ. Ọ na-elekwasịkarị anya na nkwukọrịta okwu n'etiti mmadụ na ibe ya (Bell 1991).

Atụtụ a dabara adaba maka nchọcha a n'ihi na okwu mbite na-emetụta asụsụ abụọ. Nke otu n'ime ha na-agbazite nke ọzọ okwu iji mee ka e new ezigbo nghọta na-etiti onye na-ekwu okwu na ndị ọ na-agwa okwu. Iji maa atụ ọ bụrụ na onye Awụsa na onye Igbo na-ekwukọrịta okwu iji mee ka ha ghọta ma nabata onwe ha, onye Awụsa ga-agba mbọ webata ụfọdụ okwu Igbo ndị ọ mara na nkata ha na-akpa, otu aka ahụ kwa n'ebe onye Igbo nọ.

Kentụle

E nwekebeghi ọtụtụ agụmagụ e derela gbasara okwu mbite na mgbanwe mpụtara. N'agbayeghi nke a, anyị tụlegharịrị ụfọdụ agụmagụ na akwụkwọ ndị e derela nke metụtara isiokwu a. Akwụkwọ ndị anyị tulegharịrị gụnyere Nneji na Ụzọigwe (2013), Bello (2015), Ụwazuruonye (2018), Nnebedumetal (2018) nakwa Ajah (2018).

Nneji na Ụzọigwe (2013) nyochara ka okwu mbite siri metụta njikọ Ụwaọnụ. Nchọcha a jiri ajụjụ ọnụ nke a haziri ahazi na nke a hazighi ahazi nweta njiantule. Nchọcha ahụ chọpụtara na ijikọ uwa ọnụ mere ka okwu mbite dị ire n'ihi na ihe nchọcha nke a n'ihi na ha abụọ metụtara mkpụrụokwu mbite aka.

Bello (2015) mere nchọcha na mmụmị okwu mbite sitere n'asụsụ Bekee bata na asụsụ Awụsa. Mbunuche nchọcha ahụ bụ ịchọpụta okwu dị iche iche e sitere n'asụsụ Bekeedị n' asụsụ Awụsa. E jiri ajụjụ nchọpụta nke e deputara maka ya kesaara mmadụ iri abụọ bụ ndị mara asụsụ Awụsa na asụsụ Bekee nke ọma wee nweta njaintụle e ji mee nchọcha a. Ebe e jiri pesenteji wee hazie ihe a chọpụtara. A chọpụtara na asụsụ Awụsa gbazitere ọtụtụ mkpụrụokwu Bekee iji mejupụta mkpụrụokwu ya kama e ji usoro nsupe asụsụ Awụsa wee na- asụpe mkpụrụokwu ndị a iji mee ka o kwen dị Awụsa mkpọpụta. Nchọcha abụọ a metụtachara mkpụrụokwu mbite.

Uwa (2018) mere nchọcha banyere mgbanwe mpụtara n'asụsụ igbo. Mbunuche nchọcha a bụ ịchọpụta ụzọ dị iche iche asụsụ igbo si new mgbanwe mpụtara. Ngwaa e ji nweta njiantụle nchọcha a bụ ịgba ajụjụ ọnụ. Nchọcha a chọpụtara na a na-enwekarị mgbanwe

mpụtara n'asụsụ igbo nke ihe na-ebutekarị ya bụ okwu mbite, nchụpụ asụsụ, na ngwakọ asụsụ. Nchọcha ahụ metụtara nchọcha a n'ihi na ha abụọ lebara anya na mgbanwe mpụtara n'asụsụ igbo.

Nnebedum et al (2018) mere nchọcha banyere mkpụrụokwu mbite n'asụsụ igbo, uru na oghom dị na ya, mbunuche nchọcha ahụ bụị chọpụta ka asụsụ si ebite mkpụrụokwu na ịchọpụta uru na ọghọm ọnọdụ a wetara n'asụsụ gbazitere okwu ma asụsụ e si na ya gbazite mkpụrụokwu ahụ. E ji mkparịta ụka nke otu wee nweta njiantụle e ji mee nchọcha ahụ. A chọpụtara na asụsụ bitere mkpụrụokwu na-aka erite uru karịa asụsụ e si na ya bite okwu n'ihi na ọ na-eme ka asụsụ ahụ bawanye n'okwu ya. Nchọcha ahụ na nke a yiri onwe ha n'ihi na ha abụọ lebara ihe banyere mkpụrụ okwu mbite anya.

Ajah (2018) mere nchọcha banyere iji mkpụrụokwu mbite amụba okwu asụsụ nwere, ihe mmụta site n'asụsụ igbo. E ji ihe a gụtara n'akwụkwọ ọgụgụ dị iche iche nweta njiantụle e ji mee nchọcha ahụ ebe mbunuche nchọcha ahụ bụ ịchọpụta asụsụ dị iche iche ebe asụsụ igbo si bitegasia okwu. A chọpụtara na asụsụ igbo sitere n'asụsụ dịka Efiki, Igala, Yoruba, Awụsa na asụsụ Bekee bitegasịa mkpụrụokwu o jiri mụbaa okwu ya iji nwetazuo mkpụrụokwu ọ ga-ejikọwaa ọnọdụ dị iche iche. Nchọcha ahụ na nchọcha nke ugbu a nwere ihe jikọrọ ha ọnụ n'ihi na ha abụọ na-ekwucha maka mkpụrụokwu mbite mana ebenchọcha Ajah (2018) lebara anya na ka e si ebite mkpụrụokwu dị iche iche n'asụsụ dị iche iche, nchọcha a lebara anya na mgbanwe mpụtara mkpụrụokwu mbite n'asụsụ igbo.

Site na nchọcha ndị a tụlegharịrị, a chọpụtara na e nwere ọtụtụ mkpụrụokwu dị n'asụsụ igbo e bitere site n'asụsụ dị iche iche. Ụfọdụ n'ime mkpụrụokwu a gụnyere agboro, osikapa, akamu, ashawo, nama, waka, suya, jara dg. Anyị chọpụtara na e dela ụfọdụ edemede banyere mkpụrụokwu mbite mana ọ dịbeghi nchọcha ma ọ bụ akwụkwọ e dere banyere mkpụrụokwu mbite na mgbanwe mpụtara n'asụsụ igbo.

Nhazi Ihe A Chọpụtara na Nkọwapụta Nchọcha
Nhazi ihe a chọpụtara na nkọwapụta nchọcha a gbadoro ụkwụ n'ihe ndị a nụtara n'ọnụ ndị zara ajụmaza na ihe ndị a gụtara n'akwụkwọ dị iche iche.

A chọpụtara na asụsụ Igbo sitere n'asụsụ dị iche iche nke gụnyere Awụsa, Yoruba, Efik, Ịgala na asụsụ Bekee bite ụfọdụ okwu mejupụtara ya. Ụfọdụ n'ime mkpụrụokwu ndị a e bitere nwere mgbanwe na mpụtara ha ka ha batara n'asụsụ Igbo. A gbatịrị echichi dị n'ụfọdụ okwu ndị a iji ka mpụtara ha metụta ihe ọ metụtaghị n'asụsụ e siri bite ya. A makọkwara echichi okwu mbite ụfọdụ iji mee ka mpụtara ya metụta naanị out akụkụ n'ihe ọ pụtrara n'asụsụ e siri bite ya. Ụfọdụ mkpụrụ okwu nke a metụtara gụnyere:

Ashebi: Ihe okwu a pụtara na Yoruba bụ ndị yi akwa ma ọ bụ efe yiri otu. Mana Asụsụ Igbo bitere ya ma gbatịa mpụtara ya ka ọ bụrụzie ụmụ agbọghọ yi out ụdị efe na-edugharị ma ọ bụkwanụ anọnyere nwa agbọghọ ibe ha n'emume alụmalụ ya nakwa mmemme ndị ọzọ.

Danchiki: Nke a bụ asụsụ Awụsa nke pụtara uwe ime ukwu ndị nwoke mana asụsụ Igbo bitere ya wee gbatịa mpụtaraya ka ọ bụrụzie uwe elu ndị ọgaranya. Nke a gosipụtara mgbanwe mpụtara n'ụdị mgbatị.

Kasa: N'asụsụ nke a bụkwa asụsụ Awụsa e webatara n'asụsụ Igbo mana e nwere mgbatị mpụtara na nkọwa ya. N'asụsụ Awụsa, ọ pụtara ala ma ọ bụ aja mana n'asụsụ Igbo, a gbatịrị mpụtara ya ka ọ bụrụzie ihe juru ebe niile. Ya bụ ihe a naghị achọ achọ.

Echiche okwu nwere.

Nama: Nke a bụ okwu Awụsa nke pụtara anụ ehi mana e wabatara ya n'asụsụ Igbo gbatịa mpụtaraya ka ọ bụrụzie ehi n'onwe ya. Ọzọ kwa, a kpọ mmadụ nama, ihe ọ pụtara bụ na onye ahụ amaghị ihe.

Ashoke: Nke a bụ okwu Yoruba nke pụtara akwa a na-eyi n'elu mana e webatara ya n'asụsụ Igbo gbatịa mpụtaraya ka ọ bụrụ ụdịrị ịchafụ ụmụ nwaanyị n'afụ n'isi.

Foo foo: Nke a bụ okwu Ghana nke pụtara otu ụdị nri olulo mana e webatara ya n'asụsu Igbo jiri ya akọwa nri olulo niile. Nke a gosiri mgbatị mpụtara.

Eko: Nke a bụ asụsụ nke a na-akpọ otu n'ime obodo dị na steeti Legọsụ mana e webatara okwu n'asụsụ Igbo gbatịa mpụtaraya ka ọ bụrụzie mpaghara steeti Legọsụ niile na obodo ndị gbara ya gburugburu.

Akamu: Nke a bụ okwu Yoruba nke pụtara ọka a bara mmiri, kwọọ ya akwọ nke a na-aṅụ aṅụ. N'asụsụ Igbo, a na-akpọkwa ụdịrị nri a akamu mana a gbatịala mpụtara okwu a n'asụsụ Igbo ka ọ pụtazie ihe dị ezigbo mfe omume. N'asụsụ Igbo, ọ bụrụ na mmadụ asị na ihe a na-ekwu maka ya bụ okwu akamu, ihe onye ahụ na-ekwu bụ na ihe ahụ a na-ekwu maka dị ezigbo mfe n'omume.

Elele: Nke a bụkwa okwu sitere n'asụsụ Yoruba nke pụtara nri a kwọrọ akwọ nke e ji agwa mee. Ọ bụ eziokwu na okwu pụtara otu ihe ahụ n'asụsụ Igbo mana a gbatịrị nghọta ya ka ọ bụrụzie ihe mara nnukwu mma. Ọ bụrụ na mmadụ a sị na ihe bụ elele ihe ọ na-ekwu bụ na ihe ahụ mara ezigbo mma.

N'aka nke ọzọ, mgbe ọ bụla okwu nweburu mpụtara metụtara ọtụtụ ihe bịaziri chịkọọ ọnụ bụrụ ihe e ji akọwa otu ihe n'ihi ọnọdụ na ụzọ e si eji okwu ahụ eme ihe a na-asị na okwu ahụ nwere mmakọ mpụtara. Ihe na-ebutekarị nke a bụ mkpụrụokwu ịpụtakarị ihe ijikọwaa out ọnọdụ karịa ibe ya ma ọ bụkwanụ mkpụrụokwu ịdaba na nkọwa out ihe karịa ibe ya. Ọnọdụ mmakọ mpụtara adịchaghị ụbara n'okwu mbite e nwegasịrị n'asụsụ Igbo. Ka anyị tụlee okwu ole na ole iji gosi ka mmakọ mpụtara si arụ ọrụ n'asụsụ Igbo:

Agboro: Nke a mkpụrụokwu sitere Ịgala nke ha ji akọwa onye iberibe. E webatara ya n'asụsụ Igbo iji kọwaa onye na-eme isiike. Mana okwu a enwela mgbanwe mpụtara n'ihi na mpụtara ya makọziri nke mere na e jizi ya akọwa karị onye na-arụ ọrụ n'ọdụ ụgbọala.

Mmaoge: Oge ka ndị Tivi na-akpọ mma niile nke obere ma nke nnukwu mana e webatara mkpụrụokwu a n'asụsụ Igbo makọọ mpụtara ya iji kọwaa naanị nnukwu mma e ji asụ ọrụ ma ọ bụ egbu ihe.

Iyo: Nke a okwu Tivi nke pụtara "ji". E webatara okwu a n'asụsụ Igbo kọwaa naanị otu ụdịrị ji. N'ebe a, a makọrọ okwu a ka ọ gosi naanị otu ụdị ihe.

Ọya: Nke a bụ okwu sitere Yoruba nke ka anyị ga. E webatala okwu a n'asụsụ Igbo mana o nwere otu mpụtara ahụ.

Nchịkọta na Mmechi

Nchịkọta a gosiri na e nwere mgbanwe mpụtara na mkpụrụokwu mbite tụmadị okwu ndị e si n'asụsụ Awụsa bite. Ihe ọzọ pụtakwara ihe na nchọcha a bụ na a na-enwe mgbanwe ụda n'ụfọdụ mkpụrụokwu mbite. Mkpụrụokwu mbite e meela ka mkpụrụokwu dị n'asụsụ igbo bawanye ma sikwa otu ahụ mee ka mmekọrịta ndị igbo na agbụrụ ndị ọzọ na-asụ asụsụ ndị ọzọ dị iche iche gbawanye mgbọrọgwụ. Nchọcha a nyere aka mee ka a mata na e nwere mgbanwe mpụtara na mkpụrụokwu mbite n'ụdị mgbatị na mmakọ.

Ndị ome nchọcha ndị ọzọ nwekwara ike mee nchọcha banyere mgbanwe ụda na mkpụrụokwu mbite n'asụsụ Igbo, myiri ụda na mkpụrụokwu mbite na asụsụ Igbo ma ọ bụkwanụ mkpụrụokwu mbite na myiri mpụtara. Isiokwu ndị a niile dị nnukwu mkpa maka ịkwalite ọmụmụ asụsụ Igbo.

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THE RELEVANCE OF DIGITAL TECHNOLOGIES IN THE STUDY OF AFRICAN TRADITIONAL RELIGION IN THE 21ST CENTURY

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Abstract

Digital technologies, usually, are electronic systems that use binary code to create, store, process and transmit information, powering everything from smartphones to artificial intelligence. They can positively impact the systematic study of African Traditional Religion today, because of their unique nature as regards strategic information gathering and transmission. Digital technologies can facilitate full actualization of the noble objectives of African Traditional Religion which include inter alia to make known the worldview of Africans so that non-Africans may understand the social and moral behaviour of the African. The current trend where certain Africans view the said technologies only as instruments of spreading hate speech, internet fraud, etc., constitute some of the challenges of digital technologies in contemporary Africa. The study utilized data generated through primary and secondary sources. The employment of the phenomenological and the historical methods is for analysis and application of the data collected. The adoption of theory of digital participatory culture, and the cognitive theory of religion is to encourage authenticity in

this research. The general objective of this paper is to promote proper use of digital technologies in the study of African Traditional Religion in the 21st Century. The paper also intends to discourage the abuse of digital technologies by some contemporary students of African Traditional Religion, in Africa. The study found that digital technologies have the capacity to contribute meaningfully in the ongoing attempt by African scholars to resuscitate the genuine spirit of eroded African values. It is our recommendation, that, contemporary African educators, students, etc., should leverage off the benefits of digital technologies to create a society saturated with peace; a conditio sine qua non for sustainable development.

Keywords: Digital Technologies, African Traditional Religion, Values, Abuse, Resuscitation.

Introduction

In the words of Quarcoopome (1987, p. 10), the Contemporary African is in search of self-determination and self-assertion. He finds himself in a situation where his culture is at crossroads with alien cultures. He has been brain-washed into disowning his own culture and to embrace alien cultures and values, some of which he does not claim to understand. These assertions make clearer the nature of the quagmire which the contemporary Africans are experiencing, due to the clash between the African and the Western cultures.

Usually, self-determination is the ability of a person or group to make their own decisions and control their own

destiny without external influence, while self-assertion, ordinarily, is the ability to express one's thoughts, feelings, and needs confidently and appropriately. Contemporary Africans can actualize the objective as regards self-determination, self-assertion, etc., if they strategically brace up with the genuine spirit of the African Traditional Religion, which among other things, promote wisdom, truth, purity, peace, resilience, collaboration, genuine incorporation, and colours the authentic African world view. The presence of cutting edge digital technologies like, computers, smartphones, tablets, the internet, etc., will indeed make it easier.

According to Upgrad (2025), digital technologies facilitate inter alia, communication, and provide access to vast information and educational resources. In other words, digital technologies create an enabling environment for easy and instant communication with friends, family, and colleagues across geographical distances through text, video calls, and social media. They allow people to connect and engage with communities and interest groups worldwide. With particular reference to the internet, it (the internet) acts as a hub for information, allowing for easy learning, research, and access to online courses and educational materials. Again, it creates more engaging learning experiences through interactive apps, digital classrooms, and personalized learning platforms.

From the foregoing, it is obvious that digital technologies can positively impact the study of African Traditional Religion inthe 21st Century, if properly used. Today, the world is global village; a single community of interdependent inhabitants who are interconnected by

contemporary technologies like the World Wide Web. African Traditional Religion permeates every department of life of the indigenous African man, showcasing his cosmology, morals, needs, strength, fears, etc., and therefore, must be taken seriously, to help the African to, among other things, reconstruct his past in order to understand the present and effectively plan for the future.

Contemporary scholars, researchers, educators, etc., on African Traditional Religion should endeavour to always, publish their findings on the principal elements of African Traditional Religion and the traditional values embedded in them, and the nature of the changes that have taken place in African Traditional Religion in recent times, online, for extensive consumption, learning, appropriation, and sustainable development in Africa. They should also encourage contemporary students of the said course in this part of the world, to use their digital technologies like smartphones, tablet, computers, etc., to search for, and improve their knowledge on the relevance of African Traditional Religion in human resource development, and nation building, in Africa.

Digital Technologies

The term "digital" is derived from the latin word "digitus", meaning "finger" or "toe" referring to how people originally counted on their fingers. The meaning shifted over time, first to "using numerical digits" by 1938, and later to refer to computers and related technologies around 1964. "Technology" is a combination of the Greek words "techne" which means "art", "skill", or "craft", and "logia" which means "study

of" (Wikipedia Dictionary, 2025). From the foregoing one can rightly deduce that technology literally has to do with the study of the application of skills.

Digital technologies, normally, deal with electronic systems that generate, store, and process data using discrete signals, typically represented by binary numbers, (ones and zeroes). They operate in conjunction with encoded machine-readable data formats, in contrast to analog technologies which use continuously variable signals. Important aspects and examples of digital technologies highlighted in Wikipedia Dictionary (2025), are:

i. Information and Communications Technology (ICT): This is an umbrella term encompassing devices and applications for communication, information storage, retrieval, manipulation, processing, and transmission in a digital form.

ii. Hardware and Infrastructure: This includes physical devices such as computers, laptops, smartphones, tablets, digital televisions, satellite systems, networking hardware, data storage media (like hard drives), and integrated circuits.

iii. Software and Applications: This covers operating systems, various software applications, social media platforms, e-commerce platforms, and communication services.

iv. Digital Media: This refers to any communication media involving digitized information, including text, audio, video, and graphics, which can be

created, viewed, distributed, modified, and preserved on digital electronic devices.

v. Specific Applications: Examples include the internet of things (IoT), Artificial Intelligence (AI), Blockchain, geographic information systems (GIS), automated machinery, and e-commerce.

The core feature of digital technology is its ability to process information in a flexible, efficient, and reproducible way. Therefore, knowledge of African Traditional Religion can be enhanced in the 21st Century with the aid of digital technologies.

Researchers, and educators on the said course should publish their papers in online scientific journals for wider accessibility by African and non-African students, and people, and perhaps reduction in armed conflicts in "strife-torn" African countries like, Mali, Somalia, etc., since the genuine spirit of African Traditional Religion encourages peace, unity, brotherhood, etc.

Theoretical Framework

Ordinarily, theoretical framework is based on an existing theory or theories in a field of research that is related and/or reflects the hypothesis of a current study. Grant and Osanloo (2014), write that it (theoretical framework) is a "blue print" or a guide for a research. In the words of Obilor (2021, p. 44), Fulton and Krainovich-Miller compare the role of the theoretical framework to that of a map or travel plan. Theoretical framework thus guides the researcher so that he would not deviate from the confines

of the accepted theories to make his final contribution scholarly and academic (Ibe, 2021, p. 25.)

This research has adopted two theories, which relate and connect digital technologies and the scientific study of African Traditional Religion, in the 21st Century. They are the theory of digital participatory culture of Henry Jenkins, and the cognitive theory of religion of Stewart Guthrie. Henry Jenkins in his 2006 book, "Confronting the Challenges of Participatory Culture: Media Education for the 21st Century", argues that digital media has empowered individuals to participate in culture through the creation and sharing of content. Therefore, participatory culture for Jenkins is a culture in which members of a society are encouraged to share, remix, and build upon existing media and ideas, fostering creativity and collaboration. As regards the cognitive theory of religion, Stewart Guthrie in his 1980 article, "A Cognitive Theory of Religion", argues that the origins of religion lie in the human brain's evolved tendency to attribute agency and intentionality to ambiguous natural phenomena. Guthrie's theory suggests that humans have a natural predisposition to detect intentional agents, even in random events, and this evolved "hyperactive agency detection device" is a key factor in the development of religious beliefs (Guthrie, 1980, pp. 181-203, in Inyama, 2025, p. 7).

The best application of the above theories is in the areas of strategic teaching, learning, and origin of African Traditional Religion. Today, there is an increase in access to the internet globally. This means that the contemporary teachers of African Traditional Religion can stimulate,

and reach wider students and people, from their different locations, easily. Concerning the origin of African Traditional Religion, it is a product of the intellectual activities of the African ancestors. It is the whole complexus of indigenous beliefs, structures, practices, systems, institutions, etc., through which the traditional African man expresses his deep relationship with the divine, not excluding the created order.

The Principal Elements of African Traditional Religion

One of the major problems one witnesses in the bid to study African Traditional Religion is the vastness of the continent, with different tribes, many countries, languages, belief systems, etc. The question "If African Traditional Religion has its roots in tribes and clans should it then be called African Traditional Religion or African Traditional Religions" has attracted the attention of the academia. Kanu (2015, p.5), writes that scholars have argued and continue to debate on this issue. He holds that both perspectives are correct, that it all depends on the emphasis one is making either on its unity or plurality. This research takes an eclectic view, because of the commonality of belief in Supreme Being (God), belief in the Divinities, belief in Spirit Beings, belief in Ancestors, and belief in the practice of magic and Medicine, in all indigenous African Communities. For the success of this section of our academic inquiry, the name "African Traditional Religion" has been chosen.

The concept "African Traditional Religion" was introduced by G. Parrinder in 1954, but later developed by

BolajiIdowu and John Mbiti (Kanu, 2015, p. 5). Ekwunife (1990, p. 29), defines African Traditional Religion as those institutionalized beliefs and practices of indigenous religion of Africa which are the result of traditional Africans' response to their believed revealing Superhuman Ultimate and which are rooted from time immemorial in the past African religious culture, beliefs and practices that were transmitted to the present votaries by successive African forebears. He further states that African Traditional Religion is transmitted through oral traditions (myths, and folktales, songs and dances, liturgies, rituals, proverbs, pithy sayings, names and oaths), sacred specialists and persons, sacred space, objects and symbols, a religion which is slowly but constantly updated by each generation in the light of new experiences through the dialectical process of continuities and discontinuities. Awolalu (1979, p. 26), corroborates Ekwunife when he writes that African Traditional Religion is a religion whose historical founder is neither known nor worshipped. A religion that has no zeal for membership drive, yet it offers persistent fascination for Africans, young or old. The principal elements of African Traditional Religion, once more, are; belief in Supreme Being, belief in the Divinities, beliefin Spirit Beings, belief in Ancestors, and belief in the practice of magic and medicine.Let us examine them one after another.

Belief in Supreme Being (God): God is Supreme and above all. He is wholly other and not of the status of the divinities. He is the creator and controller of the universe. He is the sovereign ruler of the universe, the king, and omnipotent, omniscient, transcendent, compassionate,

judge, holy and immortal. Originally God was near to man but because of man's fault he removed himself high up. That does not mean he is not active in creation or in the affairs of men. He still maintains contact with the universe either directly through his personal intervention or indirectly through his personal intermediaries, the divinities and the ancestors (Quarcoopome, 1987, p. 40). There used to be organized worship of God in sections of African societies such as among the Akans, Igbo and Yoruba. Today, God is virtually worshipped indirectly through the divinities and the ancestors. But hecan be approached at any time. He is close enough to hear, and man's life at all stages depends on him.

Belief in the Divinities: The divinities stand next in relation to God in the hierarchy of powers. They are God's children. They were not created but brought into being "with regard to the divine ordering of the universe". They are ministers of God with derived powers. Each of them is assigned to a portfolio. Their major function is to act as intermediaries between God and man. They are largely nature spirits though some are manifestations of divine attributes. They have as their temporary dwelling, objects in nature like rivers, lakes, lagoons, streams, trees, mountains, hills, groves, forests, etc. some like Shango are deified ancestors. God is worshipped indirectly through them. They are served by traditional priests and priestesses in temples, shrines and groves (Quarcoopome, 1987, p. 41).

Belief in Spirit Beings: After God and the divinities come the Spirit beings. These Spirits may be good or bad. One particular type is believed to be "an abstract power, shape

or vapour". It is an immaterial being and its make-up is such that it is able to assume various dimensions whenever it wishes to be seen. It is believed that when they appear beside the natural object which is their residence they may appear in the form or shape of that object. They are generally good spirits. Ghost spirits of those who die accursed death or bad deaths, that is by hanging, drowning, of bad disease or infectious and incurable disease like leprosy, or during pregnancy are generally regarded as bad spirits, the same as the "born-to-die spirits (spirits that specialize in the mischief of finding their way into unborn children in women's wombs to be born in order to die. The Yoruba name for this spirit is "Abiku" and the Igbo "Ogbanje"), and the witch spirits, which attack, extract, and devour the ethereal bodies of the victims. The witch spirit is said to possess people mostly, old women. A few of them use the witch spirit for benevolent purposes but the majority of them engage in anti-social activities.(Quarcoopome, 1987, pp. 41-43).

Belief in Ancestors: The ancestors are the heroes and heroines of the various tribes in Africa. They are believed to have acquired extra-human powers in the afterlife and with these powers they are able to intervene in the lives of the living members of the society. They act as intermediaries between God/divinities and men. They may punish those who disobey the norms of the society with diseases, crop failure, etc,. At the same time they reward those who conform to the moral and social orders, with good health, good harvest, etc. The ancestors are venerated.

Belief in the practice of Magic and Medicine

Magic, ordinarily is the attempt to influence people and events by supernatural means. In African traditional setting, magical objects like charms, talismans and amulets are used as protection against evil forces like witchcraft and sorcery and to achieve success in life. As regards medicine, normally, it is the art of restoring and preserving health. In African belief medicine is closely associated with religion, because it is the possession of the Divine Healer (God) who dispenses it through the agency of the divinities and other spirit beings who in turn make the knowledge available to priests, medicine men, etc. (Quarcoopome, 1987, pp. 43-44).

A careful look at the said views, shows that religion occupies a very significant position in the life of the traditional African man, contributing to a great extent, in social cohesion and integration a situation which has continued to protect the genuine spirit of the African culture, which promotes, among other things, brotherhood, from total annihilation. Again, it indicates that all the other elements are contingent on the first (God), while the first exists in its own absolute right. It is pertinent to observe at this point that the above elements jointly form the fabric of African Traditional Religion. In the words of Quarcoopome (1987, p.44), they are a relation of parts to one another within a coherent system, each part making sense only in relation to the whole. They are interrelated because the world is under a unitary control. The entire structure connects man with God.

Challenges of African Traditional Religion Today

For the purpose of this research here we shall focus on the following; secrecy, lack of enough written records, influences of foreign religions, western education and globalization.

i. **Secrecy**: There is no gainsaying the fact that one of the major challenges facing the study of African Traditional Religion today is secrecy. A good number of African indigenous priests, priestesses, rainmakers, diviners, etc., are not often willing to expose some aspects of African Traditional Religion. For instance, traditional medical practitioners in Africa barely disclose certain elements necessary for any effective medicine to an investigator or researcher. The consequence, according to Kanu (2015, p. 17), is that they die with the knowledge, without transmitting it to the world.

ii. **Lack of enough written records:** The original or past custodians of African Traditional Religion were mainly illiterates, as such, incapable of proper documentation for the use and benefit of generations to come. However, today, through in-depth and systematic research some scholars like, Idowu (1973), Mbiti (1969), Parrinder (1949), Okafor(2013), etc., have produced books, articles in scholarly journals, etc., in order to among other things, preserve facts about African Traditional Religion, and values, even though these academic works are not enough considering the enormousness of the African continent, some variations in dialects, global inquisitiveness concerning what Africans

actually know, believe and think about deity and the world, etc.

iii. **Foreign religions**: Alien religions like Islam and Christianity are affecting the growth of African Traditional Religion negatively, by always presenting it in a bad light. A situation where the adherents of Christianity and Islam in Africa designate African Traditional Religion with derogatory words or terms like "idolatry", "paganism", etc., is indeed unacceptable.

iv. **Western education,** to an extent, is impacting the study of African Traditional Religion negatively. Some contemporary educated African men and women consider African Traditional Religion as obsolete and anachronistic, and therefore, of no significance today.

v. **Globalization**: Ordinarily, globalizationis the process of increasing interdependence and integration among the economies, markets, societies, and cultures of different countries worldwide. This is made possible by the reduction of barriers to international trade, the liberalization of capital movements, the development of transportation, and the advancement of information and communication technologies.Globalization is promoting syncretism in contemporary Africa. It has also paved the way for meddling with the principles of African Traditional Religion, by unprofessionals. All these are making it very difficult for some people to identify, and understand the cultural, moral, religious, etc., values which the African Traditional Religion is trying to project.

Prospect

The future of African Traditional Religion is promising despite the above challenges. African Traditional Religion incorporates values like brotherhood, truth, unity, mutual understanding and respect, tolerance, etc., which the world is earnestly searching for, due to the failure of missiles, nuclear weapons, etc., to provide lasting peace in the contemporary world.The scientific study of African Traditional Religion will be worthwhile today if done with the assistance of digital technologies, under the guidance of experts in the field. The world wants to know more about the African worldview. There are some contemporary Africans who are seriously searching for self-determination and self-assertion. The study of African Traditional Religion in Africa, Europe, America etc., will persist.

However, for adequate exposition, and grasp of the structure, rudiments, etc., of the above indigenous religion, in Africa and the values it portrays, professionals in this field must be strategically involved. The proper use of the services of digital technologies must be encouraged considering their high-level efficiency in dissemination of ideas, beliefs, etc.Scholars must, among other things, publish their findings, papers, etc., online. Notwithstanding, efforts must be made to avoid overgeneralization, and academic works must not beclouded with prejudice.

Evaluation

African Traditional Religion can contribute meaningfully in the ongoing attempt by some world leaders to provide a lasting peace in all the crisis ridden regions of the world. This is because its genuine spirit always aligns with peace, unity, brotherhood, truth, justice, mutual understanding and respect, tolerance, human capital development, etc., these values are necessary for sustainable development.

Unfortunately, some contemporary people in Africa, and the West have little or no knowledge about the suigeneris of African Traditional Religion, in spite of the huge presence of digital technologies in the world today; a situation which inter alia; has led to the abandonment of African Traditional Religion by certain African students who wrongly consider the course as anachronistic, and primitive and therefore, of no relevance in the 21st Century.

The said wrong perception about African Traditional Religion can be changed if scholars of African Traditional Religion, with the aid of digital technologies make available to the global village, the findings of their researches on the above indigenous religion of Africa.

Recommendations

The relevance of digital technologies in teaching and learning in the 21st Century cannot be overemphasized. Regrettably, certain contemporary African tutors of African Traditional Religion are yet to employ the great influence of the above technologies for leverage in bringing the genuine spirit of African Traditional Religion

which promotes peace, togetherness, etc., to the fore. It is also disheartening that some students of the said course in Africa, today, engage in "internet fraud" rather than in-depth researches and studies with the assistance of digital technologies. These situations have retarded the interests of some contemporary people in African Traditional Religion. To remedy the said ugly situation we recommend the following;

i. All institutions of learning in Africa must have a functional Information and Communications Technology (ICT) Unit.
ii. Contemporary African teachers of African Traditional Religion must be encouraged to be proficient in the use of digital technologies for maximum result.
iii. African governments must prioritize cybersecurity in their various countries.

Conclusion

Religion permeates the whole departments of life of the Traditional African man, protecting the genuine spirit of his culture, philosophy, and norms from trivialization. Little wonder the indigenous African people enjoyed peace and tranquility. This is no longer the case, today, due to the abandonment of African Traditional Religion, and the values it projects by certain Africans, partly, due to lack of knowledge of its significance in peace building, and sustainable development, and partly, as a result of Western influence.

The presence of digital technologies can remedy the above situation as it has the capacity to spread the core

beliefs and values of African Traditional Religion across the globe. Therefore, contemporary tutors of African Traditional Religion are expected to exploit the influence of digital technologies for leverage in the promotion of the course of African Traditional Religion, for sustainable development of Africa, and global peace.

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SEMANTIC SHIFT ON ANGLICISED IGBO PERSONAL NAMES

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Abstract

This study looks into the phenomenon of semantic shift in anglicized Igbo personal names, investigating how the original meanings of the traditional Igbo names are altered, reduced, substituted or completely lost when transformed into English-sounding variants. Drawing data from admission registers in three public primary schools in Ukwulu community and social media platforms, the research categorizes Igbo personal names based on the messages they convey—such as birth order, especially first daughters like ‘Adaobi’, names based on strong belief In God, like: ‘Netochukwu’, ‘Udochukwu’. Other

names were categorized based on importance placed on parents,on babies, the value and worth of life, impact of human activities on earth, progress, growth and development, human value, physical strength and power, ownership or possession, Igbo market day, love affection, happiness and endearment, experience, emotion and opinion of parents.Anchored on the conceptual theory of semantics, the analysis reveals that traditional Igbo names are rich linguistic and cultural repositories, carrying deep meanings rooted in spirituality, identity, philosophy, and lived experiences. However, the study finds that anglicism strips these names of their semantic depth by removing tonal patterns, morphological structure, and cultural symbolism. Consequently, anglicized versions function merely as superficial labels rather than meaningful cultural markers. The research concludes that while anglicized names may appear modern or fashionable, they contribute to cultural erosion by weakening the connection between Igbo personal names, identity, and indigenous worldview.

Keywords: Semantic shift, Igbo personal names, Anglicism, Anglicized Igbo names, Cultural identity.

Introduction

Name points to the bearer which could be humans, trees, places, concepts. It makes the thing named distinct from others of their kind. It is a remarkable fact that every person has a name. Surely, no one in the entire world is nameless, poor or noble, hence; parents give a name to every child at birth. A personal name is a name that belongs to an individual and which serves as a label for

him or her. It is the distinct identity which every individual bears. Personal names express a person's identity and are invested with a deep significance. They often carry specific meanings based on their linguistic and cultural origins.

Onadipe (2012) asserts that personal names in African context are not arbitrary. They are like sign posts that convey a wide range of invaluable information about the bearers. Also, they are like a 'social DNA' that discloses the identity, family background, family history, family vocation and family deity of the bearer. In consonance with Onadipe's assertion, Faleye and Adegoju (2021) posit that a name is a valuable source of information which can indicate gender, birthplace, nationality, ethnicity, religion and position within a family and society at large. Today, the influence of English on the languages spoken in the world is an undeniable fact, and Igbo language, of course, is no exception. Anglicism refers to the process of making something more English in terms of language, culture or customs. Filani and Melefa (2014) observe that people anglicize their names to present themselves as being modern and civilized as Igbo names appear to them as being too local for the modern world. It is also claimed that anglicized nicknames are brief and sophisticated (Soneye, 2008).

Ajileye (2011) reports that anglicized names are believed to be modern, brief, compact, snappy, prestigious, elegant, lofty and fashionable. Anglicized nicknames could as well serve as a façade to hide one's true identity.

Literature review

The Igbo naming system

In Igbo society, names are not given at random. Certain events, circumstances, conditions, situations or factors contribute to the names an individual bears or is given by the family. According to Ubahaekwe (1981), "names are far from being meaningful marks used from mere identification purpose as baggage tags are". The Igbo have a great attachment to their names. The relationship between the bearer of a name and the name he bears is believed to be an intimate one. The Igbo culture proclaims that a name has much to do with its bearer as well as the society. Nkamigbo (2019) asserts that the Igbo naming system depicts the Igbo culture and philosophy because an indigenous Igbo name identifies the bearer as a member of Igbo society and carves a space for him or her in the society. In the traditional Igbo society, name givers choose personal names that reflect their culture. Notably, she acknowledges that the changing modern and religion influences on the land and the people have left impact on naming patterns. Similarly, Anyachonkeya (2014) asserts that the Igbo do not give names to their children anyhow, that the names they give their children have social, linguistic, historical, religious and philosophical coloring.

Semantics

Semantics is a field of linguistics that studies meaning. It is the study of the meaning of words and sentences. It simply implies how meaning in language is produced or created. It encompasses how words, phrases and

sentences come together to make meaning in a language. According to Lobner (2002), semantics is the part of linguistics that is concerned with meaning. Similarly, Geeraerts (2000) defines semantics as the study of language. Ernest (2009) in his words avers that semantics is also called semiotics, semiology, or semasiology. Semantics can address meaning at the levels of words, phrases, sentences or larger units of discourse. One of the crucial questions which unites different approaches to linguistic semantics is that of the relationship between form and meaning (Kroger, 2019:4; Bettina, Igaab& and AL Ghizzi, 2018:264).

Semantic process

Semantic process means expressing the meaning (literal meaning) of some of the data structurally without taking into consideration the circumstances or contexts of the choice of the names. Semantic process in Igbo personal names refers to the study of how meaning is conveyed through the structure and components of Igbo personal names, including the use of instances, historical references, cultural associations, and symbolism within the name itself and how these meanings can evolve overtime through usage and social perception.

Key aspects of semantic processes in Igbo personal names

i. Etymology: This is the process of examining the origin of a name and its historical meaning, like "*Nneoma*" meaning "*good mother*" from the old Igbo roots.

ii. Religious connotations: Names derived from religious figures or biblical stories and carry strong semantic weight, like "*Abraham*" or "*Jacob*".

iii. Symbolic meaning: Certain names can be chosen for their symbolic association with specific qualities like "*Hope*" or "*Faith*".

iv. Social class marker: Historically, some names have been associated with specific social classes, which can be perceived today.

v. Cultural references: Names inspired by popular culture or mythology can carry specific cultural connotations, like "*Athena*" and "*Arthur*".

vi. Meaning shift overtime: A name's meaning can change or evolve depending on its usage and association with historical figures or current trends. Iwundu (1994) attempts a classification of semantic categories of Igbo names and finds the following:

Theophoric, Ideational, Monumental,Testimonial, Relational, Solicitor, Admonitory, Temporal.

In a semantic study of settlement names in Igbo language by Okorie (2017), she examines the meaning of various settlement names and how they are derived. Her findings show that settlement names have meaning; some have descriptive information identifying the bearers in terms of their deeds, physical strength and to their personalities. More so, people's professions, commercial activities and geographical features have immensely influenced the

meaning of naming patterns of settlement names in Amasiri.

Theoretical framework

This study hinges on the conceptual theory of semantics.Conceptual semantics is a framework for semantic analysis developed mainly by Ray Jackendoff in 1976. It aims at providing a characterization of the conceptual elements by which a person understands words and sentences. It is concerned with the relationship between language and thought, particularly how linguistic expressions reflect and structure our conceptual understanding of the world. It examines how meaning is derived from cognitive processes such as categorization, metaphor and mental representation. Conceptual semantics explores the underlying concepts and ideas associated with words and phrases, emphasizing the cognitive aspects of meaning. It is the study of words at their core.

Methodology

The study adopts a **descriptive qualitative research design** to examine how the meanings of traditional Igbo personal names change when anglicized. Data were collected from **admission registers** of three public primary schools in **Ukwulu community** and from **Facebook profiles**, providing both formal and social sources of Igbo names. The names were compiled in pairs—original Igbo forms and their anglicized versions.

Using **semantic analysis**, the names were examined for their literal meanings, morphological structure, tonal patterns, cultural significance, and the messages they convey. The Igbo names were categorized into semantic groups such as birth order, belief in God, parental significance, value of life, human characteristics, cultural worldview, and parental experiences. The anglicized versions were then analyzed to determine how anglicism alters or removes the original meanings. The study is guided by the **Conceptual Theory of Semantics**, which explains how meaning is structured and understood in the mind.

Data Presentation and Analysis

The results and discussion of this study were based on the Igbo personal names copied from the admission registers of the three public primary schools in the Ukwulu community and the social media platform (Facebook).

4.1 Some of the Igbo personal names and their anglicized versions

The Igbo personal names that sound more English than Igbo.

1. Original Igbo personal names
Anglicized version

1.	Àdaǹnàya	Naya
2.	Àdaōbi	Dobby
3.	Àdaọ̀rà	Dora
4.	Àdaùkè	Duke
5.	Afọma	Fomy

6. Àmàechi	Meche
7. Àmāobì	Mobis
8. Àzikìwe	Zik
9. Àzụbụ̀ike	zuby
10. Bèsarachī	Besa
11. Bèlụòlìsà	Bosah
12. Chèkwube	Chekwus
13. Chiàmaka	Makas
14. Chiàsọka	Soka
15. Chiàgọzie	Gozy
16. Chibụ̀ike	Chibyke
17. Chibū̀zọ̀	Chizo
18. Chichèkwa	Chekwas
19. Chidèbe	Debby
20. Chiderà	Dera
21. Chidī̀èbùbè	Buby
22. Chièdozie	Dozzy
23. Chiekèzie	Kezzy
24. Chielòzọ̀nàm	Zona
25. Chiezùgo	Zugo
26. Chigàemezù	Gamez
27. Chijīòkè	CJ
28. Chikàịmà	Kaima
29. Chikàdibị̀à	Chikas
30. Chikàmdàbèrè	Dabby
31. Chilòta	Lota
32. Chimamāndà	Mandy
33. Chimàobì	Moby
34. Chimèzie	Chime
35. Chinàechèrem̄	Chez
36. Chināsà	Nasa
37. Chinàza	Nazzy

38. Chinēlò	Nelly
39. Chinènye	Chinny
40. Chinòǹso	Nony
41. Chinọ̀nyerem̄	Nomzy
42. Chinyèrèùgò	Rugo
43. Chiọma	Chomy
44. Chisị̀mdị̀	Simdy
45. Chisòm	Sommy
46. Chizàràm	Zara
47. Chizìtèrèm	Chizzy
48. Chizīmuzò	Zim
49. Chizọ̀ba	Zobby
50. Chizọ̀ma	Zommy
51. Chukwudì	Chuks/Chuddy
52. Chukwuebùka	Bukason
53. Chukwuèmeka	Mekus
54. Dàberechī	Dabby
55. Dị̀arachukwummā	Diara
56. Echèzọ̀nàchi	Zona
57. Ejīke	Ejyke
58. Ejìmetòchukwu	Jim
59. Èjìmǹkèonye	Ejims
60. Èkentà	Kenta
61. Èmèlife	Emelyfe
62. Emēnike	Nike
63. Èsòm̀chi	Esom
64. Ezikè	Zike
65. Fesọ̀chukwu	Feso
66. Fụm̄nanya	Fummy
67. Gàniru	Gani
68. Gịnī̀kànwa	Nika
69. Ifeanàchọ	Nacho

70. Ijèọma	IJ
71. Ikechūkwu	Iyke / IK
72. Ikennà	Kenny
73. Ikedị̀mma	Kedy
74. Jàachīmmā	Jach
75. Jàayāmmā	Jay
76. Kàịmarachī	Kim
77. Kàchim̄ghàrịdà	Harida
78. kàịralụ̀chukwu	Kaira
79. Kànayọchī	Kanny
80. Kasìem̄obì	Kasie
81. Kènèchukwu	Kenny/KC
82. Kèlechī	KC
83. Kezèbènjọ̄	Kez
84. Kọsìsọchukwu	Cossy
85. Lòtannà	Lota
86. Ǹmadụ̀bukò	Buko
87. Mụọ̄fụ̀nanya	Moffy
88. Ǹmadụ̀kọ	Duko
89. Nàetòchukwu	Neto
90. Ǹdìdìàmaka	ND
91. Ndụ̀bụ̀isi	ND
92. Nèbolìsà	Nebo
93. Ngọzị	NG
94. Ǹkèchi	NK
95. Ǹkèmdị̀rịm	Kemdy
96. Ǹkirūka	NK
97. Nnekà	Nekky
98. Obìnnà	Obaino
99. Òkèchukwu	Kechy
100. Òlìsàèmeka	Lisa

101. Ọlụchūkwu	Luchy
102. Ọ̀màsị̀rị̀chukwu	Oma
103. Osìnàchi	Sinach
104. Sọ̀chikàmara	Kamara
105. Sọ̀chukwukàị̀màrà	Kaima
106. Sọ̀madị̀nà	Soma
107. Som̄kèlechukwu	Soky
108. Som̄tòchukwu	Somty
109. Tòbechukwu	Tobis
110. Tòchukwu	Toks
111. Uchèchukwu	UC
112. Ù̀dochūkwu	UD
113. Ù̀junwā	UJ
114. Ụkàmaka	UK
115. Ụ̀wàezùòkè	Uwas
116. Ụzọ̀nnà	Zonny
117. Zànụm̄ekpere	Zanny
118. Zèlụwà	Zel
119. Zìkọ̀ranàị̀bụ̀chi	Ziko
120. Zinàchidị̀mmā	Zina

The semantic analysis of the Igbo personal names

Here are the Igbo personal names and their semantic analysis:

Igbo personal names based on birth order, specifically first daughters.

Àdáǹnàyá 'her father's first daughter', Àdaōbi 'first daughter of a king', Àdaọ̀rà 'first daughter of the crowd', Àdaùkè 'first daughter of Uke town in Anambra state'.

Discussion

These names in Igbo culture reflect birth order. Igbo parents acknowledge that names are given based on the position of the child. The first daughter in Igbo culture is solely valued. She is typically given a special name to signify her importance.

Igbo personal names based on belief in God

Bèsarachi 'cry unto God', Bèlụ̀olìsà 'apart from God', Chèkwube 'hope', Chiàmaka 'beauty', Chiàsọ̀ka 'God is so sweet', Chíàgọzíe 'God has blessed', Chíbụ̀iké 'God is strength', Chibū̀zọ̀ 'God is first', Chichèkwa 'God protect', Chidèbe 'God keep', Chiderà 'If God writes…', Chidị̄èbùbè 'God is glorious', Chièdozie 'God has repaired', Chiekezie 'God has created well', Chièlòzọ̀nam 'God should not forget me', Chiezùgo 'God is enough', Chigàemezù 'God will do all', Chijīòkè 'God holds creation', Chikàịmà 'God we know', Chikàdibị̀à 'God is greater than a native doctor'Chikàmdàbèrè 'Its God I rely

on' , Chilòtá 'God remember', Chim̄amandà 'My God will never fail', Chimaobi 'God knows the heart', Chimèzie 'God shall arrange', Chinàechèrem̄ 'God thinks for me', Chināsà 'God replies', Chinàza 'God answers', Chinēlò 'God gives ideas', Chinènye 'God gives', Chinònso 'God is close', Chinọnyerem̄ 'God thinks for me', Chinyèrèùgò 'God gave crown', Chiọma 'good God', Chisi̩mdi̩ 'God said I should exist',

Chisòm 'God is with me', Chizàràm 'God answered me', Chizìtèrèm 'God sent me', Chizīmuzò 'God show me the way',Chizọ̀ba 'God save',Chizọ̀ma 'God save',

Chukwudì'God exists',Chukwuebùka 'God is very big', Chukwuèmeka 'God has done mightily', Dàberechī 'rely on God', Di̩arachukwummā 'be good for God', Echèzọ̀nàchi 'do not forget God', Ejìm̀etòchukwu 'I glorify God', Èsòm̀chi follow God', Fesọ̀chukwu 'serve only God', Ikechūkwu 'God's strength', Ikennà 'God's strength', Jàachīmma 'praise God', Jaayamma 'praise him', Kài̩marachī 'let's know God', Kàchim̄ghàri̩dà 'let God not fall', Kai̩ralụchukwu 'let's leave for God',

Kànayọchī 'let's be begging God', Kènèchukwu 'thank God', Kèlechī 'thank God', Kọsìsọ̀chukwu 'as it pleases God', Nàetòchukwu 'be praising God', Nèbolìsà 'look unto God', Ngọzi̩ 'blessing', Ǹkèchi 'God's own', Òkèchukwu 'God's share', Òlìsàèmeka 'God did great' Ọlụchūkwu 'God's work' Ọ̀màsi̩ri̩chukwu 'as it pleases', Osìnàchi 'it is from God', Sọ̀chikāmàrà 'only God knows better', Sọ̀chukwukài̩màrà 'it's only God that I know', Som̄kèlèchukwu 'thank God with me', Som̄tòchukwu 'praise God with me', Tòbèchukwu'be praising God',

Tòchukwu ‘praise God’, Uchèchukwu ‘God’s will’, Ùdochūkwu ‘God’s peace’, Ụkàmaka ‘church is fine’, Zànụ̄mekpere ‘answer my prayer’, Zìkọ̀ránàịbụ̀chi ‘show the world that you are God’ Zinàchidị̀mmā ‘show that God is good’.

Discussion

These names above are clear indication that Igbo people are predominantly Christians. They are staunch believers. Even the non-Christians who are traditionalists still fall back to Igbo names signifying their staunch belief in God.

Names based on importance placed on parents.

Nneka ‘mother is greater’, Obìnnà ‘father’s heart’, Ụzọ̀nnà ‘father’s way’.

Discussion

Igbo names reflect family values and relationships. It shows parental joy, pride, love and affection parents have for their children. These names not only reflect the valuers and beliefs of Igbo people but also serve as a means of preserving cultural heritage and identity.

Names portraying the importance of babies.
Gịnī̀kànwa ‘what is greater than a child?’, Ùjunwā ‘child of abundance’

Discussion

The Igbo names above emphasize that babies are gifts from God, reflecting their scared value. They offer a

unique window into the cultural values and beliefs surrounding babies. These names not only reflect the joy and celebration surrounding the arrival of a new baby but also emphasize the significance of babies in continuing family legacies and achieving greatness.

Names emphasizing the value and worth of life

Ndụbụisi 'life is the utmost', Sọ̀madịnà 'only I should not exist'

Discussion

These Igbo personal names reflect the importance of life emphasizing its sacredness, value and worth. They also highlight the significance of life's purpose and creation.

Names symbolizing the impact of human activities on earth

Ụ̀wàezùòkè 'earth is incomplete', Zèlụwà 'avoid the world'

Discussion

These Igbo personal names reflect the inconsistent nature of the earth and the impact of human activities on the earth. There are categories of human on earth, the wealthy and poor, humane and evil.

Names portraying progress, growth and development

Gàniru 'excel', Ǹkirūka 'the future is bigger'

Discussion

These Igbo personal names reflect the importance of progress, growth and development in Igbo culture. They

also highlight the value placed on achievement, success and forward movement.

Names signifying human value

Mmadụ̀bukò 'human is pride', Ṁmadụ̄kò 'beauty is scarce'

Discussion

These Igbo personal names highlight the importance of human value, dignity, strength, relationship and potentials in Igbo culture. They emphasize the significance of human life and the importance of recognizing and respecting human worth.

Names symbolizing physical strength and power

Àzikìwe 'full of vigor', Àzụbụ̀ike 'back is strength' Ejīke 'they hold power', Emenike 'do not do forcefully', Ezikè 'good strength', Ikedịmmā 'strength is good'

Discussion

These Igbo names above exhibit strength and power in diverse forms. These include physical strength, spiritual authority, leadership and inner resilience. They reflect the importance of these values in Igbo culture.

Names emphasizing ownership or possession

Èjìmṅkeonye 'who am I with his own?' Ǹkèmdị̀rịm̄ 'my own should be for me'

Discussion
These Igbo personal names highlight the importance of ownership in Igbo culture.

Names reflecting Igbo market day
Èkèntà 'small Eke market',

Discussion
Igbo personal names that reflect Igbo market days have cultural significance because they reflect Igbo values. Igbo culture places a strong emphasis on commerce and community.

Names that depict love, affection and endearment Afọma 'good heart' Fụm̄nanya 'love me', Ijèọma 'safe journey', Mụọ̄fụ̀nànya 'spirit should love'

Discussion
These Igbo names depict love and affection greatly. They are expressions of endearment, reflection of family bonds and relationships. They also show devotion and loyalty, highlighting the importance of relationships and family in Igbo culture.

Names exhibiting the experiences, emotions and opinions of parents Èmèlife 'did they do something?', Ifeanàchọ 'what is searched for,' Kasìem̄obì 'console my heart' Ǹdìdìàmaka 'patience is a virtue', Kezèbènjọ̄ let's avoid sin'

Discussion
Igbo people garner experiences from their daily lives that shape their opinions and emotions towards life. Igbo names are often given at birth referencing an event

surrounding the birth. These experiences range from difficulty in conception and probably, eventual difficulty surrounding the pregnancy progression and child birthing.

It has been established that anglicised Igbo personal names do not convey meaning within the Igbo language and culture. This is because the process of anglicism removes the original linguistic structure, tonal patterns and cultural symbolism embedded in traditional Igbo names. As a result, the names lose their semantic depth, their connection to identity, and the cultural values they were meant to express.Therefore, anglicised versions function merely as adapted labels rather than meaningful cultural markers in Igbo society.

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PROPHECIES AND PROPHETIC INTERPRETATIONS: ISSUES OF BALANCE

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Abstract

The paper examines one of the most significant and sensitive aspects of religious practices—prophecies and prophetic interpretations of divine revelations. Prophets have historically played crucial roles in guiding communities, shaping spiritual doctrines, and addressing moral and societal challenges. However, the modern era has seen a proliferation of prophetic ministries, raising concerns about authenticity, ethical practices, and the potential misuse of prophecies. This work explores the theological foundation of prophecy, examining its biblical origins, roles, and characteristics. It further investigates the contemporary prophetic interpretation, highlighting

the challenges of distinguishing true prophets from impostors. Key issues such as the ethical dilemmas surrounding false prophecies, the misinterpretation of divine messages, and the exploitation of gullible believers are addressed with analytical rigor. The study emphasizes the importance of discernment, offering practical guidelines for testing prophecies and maintaining a balance between faith and critical evaluation. It underscores the responsibility of church leadership in safeguarding believers from deception while nurturing a prophetic culture rooted in truth and accountability. By examining historical and modern case studies, the paper provides valuable insights into the delicate balance necessary for upholding the integrity of prophetic ministries. In conclusion, this paper serves as a call for vigilance, education, and the reinforcement of biblical principles to ensure that prophets and prophecies fulfill their divine purpose without compromising spiritual or societal well-being.

Key Words: Issues of balance, Interpretations, Prophecies, Prophetic ministry.

Introduction

This study addresses the tension between faith and critical reasoning as well as interpretation of prophecies. Believers are often caught between trusting prophetic utterances and evaluating their alignment with biblical principles. This work aims to provide clarity, discernment, and practical guidelines for navigating this complex terrain.The concept of prophecy dates back to ancient times, with records found in various cultures and religious traditions. In the Old Testament, prophets like

Moses, Isaiah, and Jeremiah were pivotal figures who guided Israel through periods of turmoil, exile, and restoration (Hays 73). They not only foretold future events but also served as advocates for justice and righteousness. Similarly, in the New Testament, figures like John the Baptist and the apostles carried forward the prophetic tradition, emphasizing the coming of Christ and the establishment of God's kingdom (Keener 92).

Outside of Christianity, prophecy also played a role in Greek, Roman, and African traditions, where seers and oracles offered insights into divine will (Inegbe, 400; Inegbe, *et al, 35*). However, the rise of modern prophetic movements, especially in Pentecostal and Charismatic churches, has introduced new dynamics to the prophetic ministry. These movements, characterized by personal revelations and predictions, have sparked both spiritual revival and skepticism, necessitating a closer examination of their validity and impact (Anderson 110).

Prophets are individuals believed to be divinely chosen to serve as intermediaries between the divine and humanity. They deliver messages, often called prophecies, which may include guidance, warnings, or revelations about future events. According to the Bible, prophets are described as people "moved by the Holy Spirit" to speak on behalf of God (2 Peter 1:21). Similarly, prophecies are defined as messages inspired by a divine source, typically intended to reveal God's will or plans. These revelations often address spiritual, moral, and societal concerns, emphasizing repentance, hope, and faith (Tucker 45).

In religious traditions, particularly Christianity, Judaism, and Islam, prophets hold a significant role in shaping

theological and moral foundations. Their declarations, though often controversial, serve as a medium through which divine intent is communicated, making them central to understanding divine-human relationships.

While prophecy serves as a cornerstone of spiritual guidance, in contemporary religious practicesits misuse has led to ethical dilemmas, spiritual manipulation, and doctrinal confusion. False prophecies have caused disillusionment among believers, while the commercialization of prophetic gifts has raised questions about the integrity of such ministries (Oduyoye 67). This study therefore, seeks to achieve the following objectives:to understand prophecies and prophetic interpretations, including their biblical and historical foundations; to explore the challenges and ethical dilemmas associated with prophetic ministries in contemporary settings; and to offer practical recommendations for fostering a prophetic culture rooted in truth, accountability, and integrity.By achieving these objectives, this work aims to contribute to the ongoing discourse on prophetic interpretations, encouraging believers to approach prophecies with both faith and wisdom.

Theological Foundation of Prophecy

Prophecy, according to biblical teachings, is a divinely inspired communication of God's will, often directed toward individuals, nations, or humanity as a whole. This type of communication is always in imageries, parables, and according to Inegbe a "coded language with distinctive resources" (130). The Apostle Peter emphasized that "prophecy never had its origin in human

will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:21). This definition underscores the divine nature of prophecy, distinguishing it from human intuition or speculation.

The origin of prophecy can be traced to God's covenantal relationship with His people, where He appointed individuals to act as His spokespersons. According to Hays, prophecy began as a means of establishing divine order, with prophets serving as mediators between God and humanity (73). He noted that the prophetic office emerged prominently during Israel's history as a response to moral and spiritual decline, emphasizing that prophets were not self-appointed but divinely chosen.

The book of Exodus introduces Moses as one of the earliest prophets, a figure who communicated God's commandments and guided Israel through its formative years as a nation. Keener emphasized that the prophetic tradition continued with figures like Samuel, who anointed Israel's first kings, and Elijah, who confronted idolatry with boldness and zeal (92). These individuals laid the foundation for the prophetic office as an instrument of divine governance and revelation.

Characteristics of True Prophets

True prophets, according to biblical standards, possess specific characteristics that set them apart from false prophets. First, they are chosen by God, as seen in the call narratives of Isaiah, Jeremiah, and Ezekiel. According to Anderson, true prophets often resist their calling initially due to the immense responsibility it entails, but their divine commission compels them to obey (110).

Secondly, true prophets deliver messages consistent with God's revealed word. Oduyoye noted that their prophecies align with biblical teachings, emphasizing repentance, justice, and righteousness (67). They do not speak from personal ambition but convey messages inspired by the Holy Spirit. Jeremiah 23:16 warns against prophets who prophesy "visions from their own minds, not from the mouth of the Lord," highlighting the importance of divine inspiration.

Another defining characteristic is the fulfillment of their prophecies. Deuteronomy 18:22 states that if a prophet's prediction does not come to pass, the message was not from God. Tucker emphasized that while true prophets may occasionally deliver conditional prophecies based on human response, their words are ultimately trustworthy and aligned with God's purpose (45).

Finally, true prophets exhibit a life of integrity and humility. They often face persecution and rejection, as their messages challenge societal norms and expose sin. According to Hays, the personal sacrifices of prophets like Amos, Hosea, and John the Baptist demonstrate their unwavering commitment to God's mission (74).

Prophetic Roles in Biblical History

Prophets played multifaceted roles in biblical history, serving as spiritual leaders, reformers, and intercessors. Their primary role was to communicate God's word to His people. According to Keener, prophets like Isaiah and Jeremiah provided guidance during times of national crisis, offering both warnings of judgment and promises of restoration (93). They emphasized that prophecy was

not limited to foretelling the future but also involved interpreting God's will in the present.

Another significant role of prophets was to confront sin and call for repentance. Elijah, for instance, boldly opposed King Ahab and Queen Jezebel, denouncing their idolatry and leading a revival of Yahweh worship in Israel. Anderson noted that such confrontations often placed prophets in direct conflict with political and religious authorities, emphasizing their courage and faith (111).

Prophets also served as intercessors, pleading with God on behalf of the people. Moses, as a mediator between God and Israel, interceded for the nation during moments of rebellion, securing God's mercy (Exodus 32:11-14). According to Oduyoye, this role highlights the compassion and advocacy inherent in prophetic ministry (68).

Lastly, prophets foretold the coming of the Messiah and the establishment of God's eternal kingdom. Isaiah's prophecies about the suffering servant (Isaiah 53) and Daniel's visions of the Son of Man (Daniel 7:13-14) provided a foundation for Messianic expectations. Tucker emphasized that these prophecies were fulfilled in Jesus Christ, affirming the continuity of God's redemptive plan (46).

In conclusion, the theological foundation of prophecy reveals its divine origin, purpose, and transformative impact. True prophets, characterized by divine calling, integrity, and faithfulness, have played pivotal roles in shaping biblical history and guiding God's people. Their ministry serves as a model for contemporary prophetic

practices, reminding believers of the importance of aligning prophecy with God's revealed word and purpose.

Contemporary Challenges in Prophetic Interpretations

The Rise of False Prophets

One of the most pressing issues in contemporary prophetic ministry is the emergence of false prophets. According to Hays, false prophets exploit the sacred office of prophecy for personal gain, offering messages that appeal to human desires rather than divine truth (78). This phenomenon is not new; Jeremiah lamented the presence of prophets who prophesied lies in God's name, leading people astray (Jeremiah 23:25-32).

Modern false prophets often capitalize on the desperation of individuals seeking quick solutions to life's challenges. Keener emphasized that such individuals frequently distort biblical texts to validate their predictions and manipulate their followers (95). For instance, they may promise financial breakthroughs, healings, or political victories in exchange for monetary contributions. This transactional approach not only undermines the spiritual integrity of prophecy but also breeds disillusionment among believers when such predictions fail.

The Challenge of Discernment

Discerning between true and false prophets is a significant challenge for contemporary Christians. According to Anderson, many believers lack the theological foundation to evaluate prophetic messages critically, making them vulnerable to deception (120). He emphasized that proper discernment involves testing prophecies against Scripture,

examining the character of the prophet, and seeking confirmation through prayer and spiritual counsel.

The Apostle Paul instructed believers to "test all things and hold fast to what is good" (1 Thessalonians 5:21). However, Oduyoye noted that in many modern contexts, such discernment is often neglected, with emotionalism and sensationalism taking precedence over sound judgment (70). She stressed the importance of educating believers on biblical principles of prophecy to ensure they are equipped to navigate the complexities of prophetic ministries.

Ethical and Theological Dilemmas

The commercialization of prophetic gifts is another major concern in contemporary Christianity. According to Tucker, some prophetic ministries operate like businesses, prioritizing profit over spiritual edification (52). This trend has led to the commodification of prophecies, where individuals pay for prophetic consultations, prayer sessions, or "anointed" materials.

Moreover, the prevalence of failed prophecies has raised questions about accountability within prophetic ministries. Anderson noted that many self-proclaimed prophets evade responsibility for their false predictions, often blaming external factors or spiritual opposition (123). This lack of accountability undermines the credibility of the prophetic office and damages the faith of those who rely on such ministries for guidance.

The challenges facing contemporary prophetic ministry highlight the need for a return to biblical principles and practices. Believers must exercise discernment, guided by Scripture and the Holy Spirit, to distinguish true prophets

from impostors. Church leadership also plays a crucial role in fostering a culture of accountability and integrity within prophetic ministries. By addressing these challenges with wisdom and vigilance, the church can preserve the sanctity of prophecy as a divine gift for edification, exhortation, and comfort.

Distinguishing True Prophecies from False Ones

The prevalence of false prophecies in modern times has raised concerns about discerning authentic prophetic messages. According to Oduyoye, distinguishing true prophecies requires careful examination of the prophet's character, the content of the prophecy, and its alignment with Scripture (67). True prophecies glorify God, promote righteousness, and edify the church, while false prophecies often focus on personal gain, fear-mongering, or manipulation.

Biblical guidelines for testing prophecies remain relevant today. John advised believers to "test the spirits to see whether they are from God" (1 John 4:1). According to Tucker, this involves evaluating whether the prophecy aligns with God's revealed will, promotes love and unity, and comes to fruition as predicted (102). The fulfillment of a prophecy serves as a critical marker of its authenticity, though conditional prophecies may depend on human responses or divine timing.

McDonald noted that modern believers must also be wary of prophets who commercialize their gifts, charging fees for personal prophecies or offering "anointed" items for profit (138). Such practices contradict the selflessness and humility exemplified by biblical prophets. Spiritual discernment, guided by prayer and the counsel of mature

Christians, is essential in identifying and rejecting false prophecies.

Role of Prophets in the Church Today

Prophets play various roles in the contemporary church, contributing to its spiritual growth, guidance, and mission. One of their primary roles is to provide spiritual insight and direction. According to Grudem, prophetic messages often reveal God's plans and purposes, enabling the church to align its activities with divine will (89). For instance, prophets may deliver warnings about impending challenges or encourage the church to pursue specific ministries or initiatives.

Prophets also play a critical role in fostering spiritual revival. Boyd emphasized that prophetic messages often spark renewal by confronting sin, inspiring repentance, and igniting a passion for God's presence (178). Such revivals strengthen the church's witness and impact in society, emphasizing its role as a transformative agent.

Another vital role of prophets in the church is their contribution to intercessory prayer and spiritual warfare. According to McDonald, prophets often discern spiritual attacks or strongholds and lead the church in targeted prayers to overcome them (140). They also serve as watchmen, alerting the church to spiritual dangers and guiding it in maintaining vigilance.

Finally, prophets mentor and equip believers for ministry. They identify and nurture spiritual gifts within the church, ensuring the effective functioning of the body of Christ. Grudem noted that prophets often work alongside pastors, evangelists, and teachers to build up the church, emphasizing the unity and diversity of spiritual gifts (91).

Contemporary prophetic ministry remains a vital aspect of the church's life, addressing spiritual, moral, and societal challenges. By emphasizing humility, integrity, and alignment with God's Word, modern-day prophets uphold the biblical tradition of prophecy. However, the prevalence of false prophecies underscores the importance of discernment, guided by Scripture and the Holy Spirit. Through their roles as intercessors, spiritual guides, and mentors, prophets contribute significantly to the church's growth and mission in today's world.

Contemporary Perspectives of Prophecies

False Prophecies and Their Implications

False prophecies have become a significant challenge in contemporary prophetic practices, undermining the credibility of genuine prophets and causing spiritual and emotional harm to believers. According to Anderson, false prophecies often stem from human ambition, manipulation, or a desire for personal gain, rather than divine inspiration (112). These false messages can mislead individuals, disrupt church unity, and damage the trust between congregants and spiritual leaders.

One major implication of false prophecies is the spiritual disillusionment of believers. When prophecies fail to materialize, individuals may question their faith, doubt the authenticity of divine guidance, or abandon the church altogether. Tucker emphasized that such disillusionment weakens the spiritual fabric of the church and hinders its mission (47). Additionally, false prophecies often create fear and anxiety, especially when they predict catastrophic events without offering hope or solutions.

False prophecies also damage the public perception of the prophetic ministry. Oduyoye noted that sensationalist prophecies, especially those widely publicized through media, contribute to skepticism and ridicule of Christian faith and practices (71). This not only discredits the prophetic office but also hampers evangelistic efforts.

Misinterpretation of Prophecies

The misinterpretation of prophecies poses another critical challenge, often resulting in confusion, division, or misguided actions. Prophecies, particularly those containing symbolic language or conditional elements, require careful discernment and alignment with Scripture for accurate understanding. According to Hays, improper interpretation often arises when individuals rely solely on personal reasoning or cultural biases, ignoring the guidance of the Holy Spirit and biblical principles (76).

One common issue is the tendency to apply prophecies universally without considering their specific context. For instance, prophecies given to ancient Israel are sometimes misapplied to contemporary settings, leading to unrealistic expectations or erroneous doctrines. Anderson emphasized that such misapplications can distort theological truths and disrupt the faith journey of believers (114).

Additionally, the selective interpretation of prophecies for personal or institutional advantage can lead to manipulation. Leaders may distort prophetic messages to justify unethical decisions, control congregants, or secure financial support. According to Grudem, this misuse undermines the integrity of the prophetic ministry and contributes to spiritual abuse within the church (97).

Ethical Issues in Prophetic Ministry

Ethical issues in prophetic ministry often revolve around the conduct of prophets and their adherence to biblical standards of integrity and humility. One of the most pressing concerns is the commercialization of prophetic gifts. According to Boyd, some prophets charge fees for personal prophecies, sell "anointed" items, or demand offerings in exchange for divine favor (181). These practices exploit vulnerable believers, contradict the selflessness exemplified by biblical prophets, and tarnish the reputation of the ministry.

Another ethical challenge is the lack of accountability among prophets. Oduyoye noted that without proper oversight, prophets may operate independently, avoiding correction or discipline when their actions or messages deviate from biblical teachings (73). This lack of accountability often results in unbalanced or harmful practices that damage the church's unity and witness.

Prophets also face ethical dilemmas in delivering difficult or unpopular messages. According to Tucker, the pressure to conform to societal expectations or avoid offending influential individuals may lead some prophets to dilute or alter God's message (49). This compromises their role as truth-tellers and diminishes the prophetic ministry's transformative impact.

The challenges in prophetic practices highlight the need for discernment, accountability, and adherence to biblical principles. False prophecies, misinterpretations, and ethical issues not only undermine the prophetic ministry but also harm the church and its members. Addressing these challenges requires a commitment to integrity,

humility, and a reliance on the Holy Spirit for guidance. By maintaining these standards, the prophetic ministry can fulfill its divine purpose and contribute meaningfully to the spiritual growth of the church.

Balancing Prophets and Prophecies

The relationship between prophets and prophecies requires balance to avoid spiritual abuse, misinterpretation, or undue reliance on prophetic utterances. Achieving this balance involves discernment, adherence to biblical standards for testing prophecies, and the oversight of church leadership. These elements ensure that prophecy fulfills its intended purpose of edifying, exhorting, and comforting the church while preserving doctrinal integrity.

The Need for Discernment

Discernment is indispensable for distinguishing between genuine and false prophecies. According to Carson, discernment enables believers to evaluate the authenticity of prophetic utterances, ensuring they align with Scripture and God's will (52). Paul's exhortation in 1 John 4:1 to "test the spirits to see whether they are from God" emphasizes this critical need.

Wilkinson noted that discernment is both a spiritual gift and a skill that believers can cultivate through prayer, study of the Word, and dependence on the Holy Spirit (89). He emphasized that discernment equips individuals to identify inconsistencies in prophecies and the lifestyles of prophets, helping to safeguard against deception. For instance, false prophets often exploit emotions or societal crises, a tactic that discerning believers can resist through reliance on biblical truth.

Additionally, discernment goes beyond evaluating the prophecy itself to assessing its potential impact. According to Oswalt, true prophecy always points believers to God and encourages growth in righteousness, whereas false prophecy fosters confusion, fear, or dependency on the prophet (66). Thus, discernment is essential for ensuring that prophecy serves its intended purpose.

Guidelines for Testing Prophecies

Testing prophecies is a biblical mandate designed to uphold the integrity of prophetic practices. Paul instructs believers in 1 Thessalonians 5:21 to "test everything; hold fast what is good," establishing a principle of scrutiny in the reception of prophetic messages. According to Brown, this testing involves multiple criteria, including alignment with Scripture, fulfillment of predictions, and the ethical character of the prophet (120).

Fulfillment is a key indicator of genuine prophecy. Deuteronomy 18:22 states, "If a prophet speaks in the name of the Lord but the thing does not happen or come to pass, that is the thing which the Lord has not spoken." As highlighted by Enns, while some prophecies are conditional, genuine messages from God always prove consistent with His sovereign plan (34).

Another guideline is the consistency of prophecies with biblical truth. According to Robinson, prophecies that contradict established doctrine—such as teachings on salvation, grace, and morality—must be rejected outright (92). He also noted that prophecies should align with the overall narrative of Scripture, reflecting God's redemptive plan and glorifying Him.

Ethical delivery is also essential. Birch emphasized that prophets must communicate their messages with humility, clarity, and a focus on edification rather than personal gain (77). Prophecies delivered in a spirit of fear or coercion undermine their credibility and cause harm to the body of Christ.

The Role of Church Leadership in Maintaining Balance

Church leadership plays a pivotal role in ensuring balance between prophetic ministry and the overall spiritual health of the congregation. Leaders act as stewards who provide guidance, accountability, and structure for prophetic practices. According to Fee, effective church leadership involves creating an environment where prophets operate within clear boundaries and under mutual accountability (101).

One critical role of leadership is to establish protocols for evaluating and integrating prophetic messages. Leaders must ensure that prophecies are tested against biblical standards and evaluated by mature believers. According to Graham, this collective evaluation minimizes the risk of error and fosters trust within the congregation (67).

Leadership must also address instances of false prophecy decisively. Failure to confront errors can erode the church's spiritual integrity. Carson emphasized that confronting false prophecy involves not only correcting the individual but also educating the congregation on the biblical principles of prophecy (53). This proactive approach protects the church from deception and reinforces its commitment to truth.

Additionally, church leaders must train and mentor emerging prophets, equipping them with theological knowledge and ethical principles. Wilkinson noted that mentorship provides young prophets with the tools they need to serve responsibly, ensuring their messages align with God's Word and the church's mission (91).

Balancing prophets and prophecies is essential for the church to fully benefit from the prophetic ministry without succumbing to its potential pitfalls. Discernment, grounded in the Holy Spirit and biblical truth, helps believers evaluate prophetic messages critically. Guidelines for testing prophecies ensure their authenticity and relevance, while church leadership provides oversight and accountability. By fostering a balanced approach, the church can embrace the transformative power of prophecy while maintaining its spiritual integrity.

Case Studies and Practical Examples

Prophetic ministry, both in biblical and contemporary contexts, has profoundly impacted individuals, communities, and even nations. While the manifestation of prophecy continues to shape spiritual life, the interpretation and response to prophetic messages often offer critical lessons. This section will analyze real-life prophetic incidents, drawing from biblical and modern-day cases, and explore the lessons learned from these examples.

Analysis of Real-Life Prophetic Incidents

One notable biblical example of prophetic impact is found in the ministry of the prophet Jonah. His mission to the city of Nineveh serves as a striking case study in the power of repentance following prophecy. Jonah's

reluctant prophecy, which warned of imminent destruction due to Nineveh's wickedness, was received with astonishing humility by the Ninevites (Jonah 3:5-10). Their collective repentance prompted God to relent from His planned judgment, showing that prophecy, when heeded, can lead to life-changing transformations. According to Longman, Jonah's narrative highlights how a single prophetic word can change the trajectory of an entire community (23). The Ninevites' response underscores the importance of both the prophetic word and the humility to accept it.

In a more contemporary context, the 1980s revival meetings of the Pentecostal movement provide an example of modern prophetic ministry. One case in particular involves a well-known Pentecostal preacher who prophesied the fall of a particular political regime. This prophecy was publicly declared in front of thousands of attendees and received with great anticipation. However, the prophecy did not materialize as predicted. The aftermath of this failed prophecy led to a wave of disillusionment within the church community. Many of the prophet's supporters struggled with the tension between their faith and the unfulfilled prophecy. According to McNamara, such incidents demonstrate how false prophecies can severely impact the credibility of prophetic ministry and the faith of believers (62). In this case, the failure of the prophecy served as a reminder of the necessity for rigorous testing of prophetic messages.

Another significant contemporary case is the rise of prophetic ministries during times of national crisis, such as the South African church leaders' prophecies during apartheid. Many prophetic voices in South Africa during

the 1980s spoke out against the systemic injustice and oppression of apartheid. These prophets, including figures like Desmond Tutu, used prophecy as a form of resistance, calling for societal transformation and justice. In this case, the prophetic messages were not focused on foretelling the future but on speaking God's truth to power. According to Muller, this form of prophecy, aimed at social change, highlights the role of prophetic voices in addressing systemic injustice and fostering societal transformation (134).

Lessons Learned from Biblical and Contemporary Cases

From these case studies, several important lessons emerge that are valuable for understanding the dynamics of prophetic ministry.

1. **Repentance and Restoration**: Jonah's prophetic mission to Nineveh teaches that prophecy, even when it predicts destruction, carries the potential for redemption. The Ninevites' immediate response to repentance demonstrates that prophecies about judgment do not have to result in irreversible consequences. As Longman points out, a key lesson here is the transformative power of prophecy when it leads to genuine repentance and reformation (25). Prophecy, thus, should be viewed as an opportunity for change, not just a prediction of doom.
2. **The Need for Discernment**: The failed political prophecy of the Pentecostal preacher provides a vital lesson in the importance of discernment. A

prophecy that fails to materialize causes confusion and erodes trust in prophetic ministry. According to McNamara, such situations highlight the need for discernment when delivering and receiving prophetic messages, ensuring that prophecies align with biblical teachings and are tested for accuracy (64). This case underscores the necessity of evaluating prophetic utterances against Scripture and the fulfillment of predictions.

3. **Prophecy as Social Transformation**: The example of South African prophets during apartheid illustrates the role of prophecy in fostering social change. Prophets in this context spoke against systemic injustice, advocating for equality and freedom. This teaches that prophecy should not solely focus on individual or isolated events but can be a tool for addressing societal issues and advocating for justice. Muller emphasized that prophetic messages often challenge the status quo, calling for societal repentance and action (138). Prophets have a responsibility to speak out against injustice, using their influence to promote positive change within their communities and nations.
4. **Humility and Accountability in Prophetic Ministry**: Both biblical and contemporary prophetic failures reveal the importance of humility and accountability in prophetic ministry. Prophets must be willing to acknowledge their mistakes and ensure they remain accountable to the body of believers. According to Anderson, false prophecy often arises from personal ambition

or lack of accountability (109). To avoid this, prophets should operate under the guidance of church leadership, which can offer correction and ensure that prophetic messages are tested against biblical truth.

5. **The Impact of Unfulfilled Prophecies**: Unfulfilled prophecies can have significant emotional and spiritual consequences for the individuals or communities who receive them. In the case of the failed political prophecy, many believers experienced disillusionment, which led to spiritual crises. This teaches the church the importance of handling prophecies with care and ensuring that any prophetic utterance is delivered with the utmost responsibility. Prophecies should encourage faith and hope, not despair or confusion, as noted by Carson (73). This ensures that prophetic ministry edifies the body of Christ, even when challenges arise.

In conclusion, real-life prophetic incidents, whether from biblical history or contemporary examples, provide a rich source of insight into the dynamics of prophetic ministry. The lessons drawn from these cases highlight the need for discernment, the potential for repentance and restoration, the role of prophecy in social change, and the importance of humility and accountability in prophetic practice. The church must carefully navigate these challenges to ensure that prophetic ministry fulfills its role in edifying and guiding God's people.

Conclusion and Recommendations

Prophetic ministry holds a significant place within the Christian faith, with both biblical and contemporary examples demonstrating its profound impact on individuals, communities, and nations. Through the analysis of various aspects of prophecy, we have explored the theological foundation of prophecy, its role in biblical history, the characteristics of true prophets, and the challenges faced in prophetic practices today. Additionally, we examined practical case studies that further emphasized the complexities surrounding prophecy, offering important lessons for contemporary believers.

Summary of Key Points

The theological foundation of prophecy is rooted in the understanding that prophecy is a divine communication through which God reveals His will, often for the guidance, correction, or encouragement of His people. True prophets, as exemplified in biblical texts, are divinely chosen and serve as spokespeople for God, delivering messages that align with God's word and purposes. The key characteristics of true prophets include a life of integrity, the fulfillment of prophecies, and the centrality of their messages in calling people to repentance, justice, and righteousness.

In the contemporary context, prophetic ministry continues to play a crucial role within the church. Modern-day prophets, while carrying similar functions as their biblical counterparts, must exercise discernment to ensure their messages align with scripture and the overall purpose of God. The church's leadership plays an essential role in

maintaining balance in prophetic ministry by ensuring that prophecies are tested and aligned with God's will. Additionally, the need for discernment in testing prophecies cannot be overstated. False prophecies have the potential to lead people astray, causing confusion, disappointment, and spiritual harm.

The challenges in prophetic practices, particularly false prophecies and misinterpretations, highlight the importance of ethical responsibility. False prophecies often arise from personal ambition, misinterpretation, or a lack of accountability, resulting in negative consequences for the prophetic ministry. Ethical issues in prophetic ministry must be addressed by maintaining humility, accountability, and fidelity to the Scriptures.

Real-life prophetic incidents, both from the Bible and contemporary settings, reveal critical lessons for the church today. From Jonah's call to repentance in Nineveh to the failed prophecies in modern Pentecostal movements, these examples demonstrate the transformative power of prophecy when accurately delivered and the potential dangers when prophecies fail to materialize or lead people astray. Additionally, the role of prophets in advocating for social justice, as seen in the South African church during apartheid, underscores the potential of prophetic voices to address systemic issues and bring about societal change.

Recommendations for Prophets, Churches, and Believers

Based on the insights and lessons gleaned from biblical and contemporary prophetic practices, the following

recommendations are offered for prophets, churches, and believers:

1. **For Prophets:**
   - **Maintain Humility and Integrity:** Prophets must strive to remain humble, recognizing that their role is to serve as vessels of God's will, not as self-appointed authorities. Prophets should remain accountable to church leadership and the broader Christian community to avoid manipulation or pride. As noted by Carson, integrity and a strong sense of responsibility must guide prophetic utterances (73).
   - **Emphasize Scriptural Alignment:** All prophetic messages must be carefully tested against the Scriptures. Prophets should ensure that their words align with biblical teachings and the character of God. According to McNamara, the failure to align prophecies with biblical truths can lead to confusion and spiritual harm (64).
   - **Practice Discernment:** Prophets should exercise discernment in the delivery and interpretation of prophetic messages, ensuring that they are truly inspired by the Holy Spirit. Discernment is necessary to distinguish between personal desires, cultural influences, and divine revelation.
2. **For Churches:**
   - **Test Prophecies According to Biblical Guidelines:** Church leadership must be diligent in testing prophecies to determine their authenticity. This involves comparing the message with Scripture, observing its alignment with God's revealed will, and

assessing its impact on the community. Leaders should create a healthy environment in which prophetic ministry can thrive but also be subject to accountability and correction.

- **Provide Proper Training and Support for Prophets:** Churches should invest in training prophets, ensuring they understand the biblical foundations of prophecy and the ethical responsibilities involved in delivering prophetic messages. This training should emphasize the need for discernment, accountability, and alignment with God's word.
- **Create a Culture of Accountability and Responsibility:** Church leadership should establish structures that hold prophets accountable for their messages. This includes pastoral oversight and open communication within the church community to ensure that prophetic ministry does not lead to division or confusion. According to Muller, accountability is key in preventing the rise of false prophecies (138).

3. **For Believers:**

- **Exercise Discernment in Receiving Prophecy:** Believers should be encouraged to test prophetic messages, ensuring that they align with the teachings of Scripture and the character of God. As Anderson advises, believers should never blindly accept prophecies without carefully considering their source and the message's alignment with biblical truth (109).

- **Cultivate a Spirit of Repentance and Obedience:** When prophecies call for repentance or change, believers should respond with humility, seeking to align their lives with God's will. The Ninevites' response to Jonah's prophecy serves as an example of how repentance can avert judgment and bring about restoration (Longman 25).

Support Prophetic Ministry with Prayer and Encouragement: Believers should not only test prophecies but also actively support and encourage prophetic voices within the church. By maintaining a prayerful and open-hearted stance, the church can create an environment where prophetic ministry flourishes and serves to edify the body of Christ.

In conclusion, prophetic ministry is an essential part of the Christian faith, providing guidance, correction, and encouragement to God's people. While prophecy can have a powerful impact, it must be interpreted with integrity, humility, and a deep commitment to biblical truth. Churches and believers must actively engage in the process of discerning true prophecies, testing them according to Scripture, and creating an environment of accountability and mutual support. By doing so, the church can ensure that prophetic ministry fulfills its God-ordained purpose and edifies the body of Christ.

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AFRICAN TRADITIONAL RELIGION: A PANACEA TO ETHNO-RELIGIOUS CRISIS IN NIGERIA

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Abstract

Ethno-religious crises in Nigeria are deeply rooted and are fast threatening the fabric that holds Nigeria as one nation. It has negatively impacted on the socio-economic and bureaucratic landscape of Nigeria. Over the last decade, ethno-religious crises have permeated the Nigerian nation, threatening the corporate existence and unity of Nigeria as a nation. Ethno religious divide in the country crises-crosses more than 250 ethnic groups and had left in place a deep political divisions that cut across ethno religious lines. This paper therefore, proposes recourse to African Traditional Religion as a possible solution. The need to reposition African Tradition Religion as a proposed panacea to the recurrent ethno-religious crises and their overall consequences on national integration of Nigeria also constituted parts of the major concerns of this paper. This paper concludes by highlighting ethno-religious crises as having negative effects on Nigerian

national integration; and finally makes some useful recommendations as a way forward.

Keywords: African Traditional Religion, Ethno Religious Crises, Nigeria, National Integration, National Peace

Introduction

Nigeria is a multi-ethnic and culturally diverse society that has witnessed conflicts arising from ethnic and religious crises since independence. Religious and ethnic rhetoric has leverage claims to political representation and opportunities. This often degenerates into fierce zero-sum conflicts leading to ethnic violence and political disintegration.

One of the troubles that have plagued most African statesparticularly Nigeria, since independence, according to Achebe(1983), is purely and squarely leadership problem.Corruption and incompetent leadership have added another wrinkle preventing the equitable distribution of resources and opportunities and making the politics of religion and ethnicity exclusively more of coalitions of successive rulers have impoverished and denied opportunities to majority of Nigerians. As a result, religious rhetoric blaming members of other ethnic/religious communities and proposals for religious reforms as a solution to society's ills have found favor among the masses. This genuine but often misplaced intention as well as quest for religious utopia has given some opportunistic political gladiators an excuse to seek

legitimacy through politicked appeals to piety and religious fervor.

Modern Nigeria emerged through the merging of two British colonial protectorates or territories in 1914. The amalgamation was an act of colonial convenience that failed to put into consideration the cultural diversityof the Nigerian people but was a policy adopted to turn the Nigerian project into reality. Such amalgamation was however self-defeating as it engendered centrifugal tendencies where the colonialists relied heavily on the use of hostile force to subjugate the indigenous people which drove them to traditional solidarity groups such as ethnic or national groups.

The amalgamation has often been invoked by Nigerians as the foundation of the rancorous relationship between the two religions of Nigeria. The Northern region, now broken into several states and three geographical blocs, is largely Muslim. It was the centre of a pre-colonial Islamic empire called the Sokoto caliphate which comprised Muslim populations, especially, those whose ancestors were part of the caliphate. Generally they look to the Middle East and the wider Muslim world for solidarity and socio political alliance and support.

The Southern region which contains many states and three geopolitical units, is largely Christians. The major sociopolitical influences are western and traditional Africa culture. The regionalization got firmer when the British colonial government decided to devolve more power to the regions. This was in order to consolidate the

Richard constitution of 1946, which was often described as the "regionalist constitution, (Idohos, 2011).

This event set in place the process of regionalization and the rise of political ethnicity which created favorable opportunities for the political elite have good access to control of state power. Those differences have been a source of political disagreements and suspicions between the two regions since colonial times. To add to this cauldron, each of the two regions contains ethnic and religious minorities who harbor grievances against ethnic and religious majorities they see as hegemonic oppressors. These grievances are sometimes expressed through bitter political complaints/conflict; intense and lawless competitions, sectarian crises and violent insurgencies stocked by political elites who use the opportunity to maintain the status quo and defend its power through its own ethnicity (Atani, 2021).

This was the context of the rising tide of ethno nationalism which marked Nigeria's march to independence and beyond. For instance between 1947 and 1959 Nigerian nationalist leaders from different regional ethnic and religious communities came together in a series of conference and parliaments to negotiate the transition to self rule and to map out a common future. During these interactions in the first few years after independence in 1960, the jarring effects of arbitrary colonial unification manifested as seemingly irreconcilable differences of aspirations, priorities, and visions. So deep were these religious and ethnic antagonisms that one Northern Nigerian Muslim nationalist leader described Nigeria as, "the mistake of 1914" while a prominent southern

Nigerian Christian nationalist figure Chief Obafemi Awolowo called Nigeria "a mere geographic expression" (Egwu 2014). This politics degenerated into a rather lawless struggle which exposed the structural weakness of the Nigerian state which lack capacity to rise above the conflicts and struggles among particularistic interest.

In the light of soaring ethno-religious crises in Nigeria, especially as it affects the dominant religions-Islam and Christianity, this paper proposes recourse to African Traditional Religion as a possible solution. The need to reposition African Tradition Religion as a proposed panacea to the recurrent ethno-religious crises and their overall consequences on national integration of Nigeria also constituted parts of the major concerns of this paper.

Conceptual Clarifications

It is important to understand and have the conception of key terms: ethnicity, religion, crises and integration.

Ethnicity:

To begin with, ethnicity is conceptualized as the employment or mobilization of ethnic identity and difference to gain advantage in situations of competition, conflict or cooperation (Osagbe 1995). This definition is preferred because it identifies two issues that are central to discussions on ethnicity. The first is that ethnicity is neither natural nor accidental: but is the product of a conscious effort by social actors. The second is that ethnicity does not only manifest in conflict or contexts of cooperation. A corollary to the second point are that

ethnic conflict manifests itself in various forms including voting, community services and so on.

Ethnicity also encompasses the behavior of ethnic groups. Ethnic groups are group's history, ancestry, language, race, religions culture and territory. While all these variables need not be present before a group is so defined, the important thing is that such a group is classified or categorized as having a common identity that distinguished it from others. It is this classification by powerful agencies such as state, religious institutions and the intelligentsia such as local or ethnic historians, which the ethnic group, often setting in motion processes of self identification or affirmation and recognition by others (Ukiwe 1995).

Religious

A religious person is one who has a belief system. A religious person attaches divinity to every issue of life. A popular slogan-man is a religious being, is statement of fact, by implication every normal person has a belief system (Imaeklai 2020). The system of those beliefs constitutes their religion.

Religion can be described as an attempt of man to explain and comprehended issues related to the workings of the supernatural (Stone 2021). Another scholar says that, religion has to do with group response to supernatural, and concluded that, religion is a system of beliefs and practices by respond to what they feel is supernatural and sacred (Horton and Hynt 1980). Religion is an organized collection of beliefs, cultural systems and world views

that relate humanity to order. Therefore since man's religion dictates his world views his understanding of reality, it is used as a set of basic rules to help formulate his decisions. For instance, a Hindu may not want to eat beef since he believes cows are sacred and eating it would generate bad "Karma" in his next life period. While a Muslim may take trip to Mecca, since he believes that God of Islam has commanded every Muslim, who is able to do this at least once in his lifetime, and so on.

Nigeria is a multi-religious nation, with Islam and Christianity dominating the religious climate. In fact, these two dominant religious beliefs have served as unifying factors in national integration. However, the rise in the level of religious misunderstanding had resulted into numerous cases of intra and inter religious crisis.

Crisis

Crisis represented anti-peace, it symbolize problem in human society. The world Book Encyclopedia (2004) sees crisis as. "a turning point in the course of anything, uncertain state of affairs, moment of great danger or difficulty.

Crisis is a foreign body in a human society. Harks (2000) throws more light on this word as he gives synonyms of crisis as, catastrophe, calamity, emergency and disaster.A crisis is said to exist when a conflict persists for too long or over a period of time and seems to defy every solution.

African Traditional Religion

Amaechi (2022), conceptualises African traditional religion as the religious beliefs and practices of the Africans. According to him, it is traditional and indigenous to Africa. It could also be called the native religion of Africa. The religion is called African because it originated from Africa and is primarily practice by Africans. Olademo, Owolabi and Adewale (2018), describe African Traditional Religion as the indigenous religion of the Africans which was handed over from one generation to another by word of mouth until recent attempts at documentation. The title "African Tradition Religion" presents an assumed unitary portrait of the religions of the African. Though it is true that many features of religion and its practice are similar across Africa, it would be erroneous to assume that all African religions are the same. Arinze (2021), describes traditional religion as belief in Supreme Being (God) and other divinities. It is a religion that stands as part of the cultural heritage of the people of Africa. It is found in all areas of their personal lives and dominated their thinking to such extent that it is bound up with the traditional way of life which in turn shaped the religion as well. According to him, African traditional religion has no written scripture or sacred book, but is written on people hearts and religious experience is one of the world recognized religions such as Christianity, Islam, Taoism, Hinduism, and Buddhism and so on. Therefore, traditional religion is passed on from generation to generation through myths, proverbs, riddles, stories and legends.

Gehman (2021), sees traditional religion as a religion that is indigenous to a particular people which form their religious background. When things begin to fall apart and the centre could no longer hold, people quickly resort to their traditional religion as a way out. It is a religion that is planted within the cultural and social realities of a people. African traditional religion as an indigenous religion of African people does not have a historical founder, scripture and codified doctrines. It evolved from the culture of the people and its scripture is the people mind and environment and is therefore found everywhere among the people of Africa.

Idowu (1973, p139), describes African traditional religion by a five-fold classifications. These are:

i. Belief in God the core and cohesive factor of religion. All are from Him, by Him for Him and responsible to Him.
ii. Beliefs in divinities. Divinities are divine beings in the sense that they derive life from the Supreme Being. They do God's will and help Him in the theocratic governance and sustenance of the universe. They also serve as intermediaries between God and man.
iii. Belief in spirits: Spirits are said to inhabit in natural phenomena though they are not part of a restricted to such natural or material objects.
iv. Belief in the ancestors. These are the living people's kins and relations who are now dead and have migrated into the supersensible world as spirits but still have influence and interests over the affairs of their living relations.

v. The practice of magic and medicine: The practice of magic and medicine are used by man to subdue and control forces within his environment. They are used to achieve what could not be achieved in the ordinary way. Magic and medicine can be used to achieve good as well as bad ends.

Mbiti (1977) describes African traditional religion as having five elements. These elements are (i) beliefs, practices, ceremonies, and festivals (iii) religious objects and places (iv) values and morals and (v) religious officials or leaders.

African Traditional Religion (ATR): Religious Identity of Nigerians prior to the Advent of Islam and Christianity

Nigerians, like their counterparts in other African societies were deeply involved in traditional religion and indigenous cultural practices before the advent of Islam and Christianity in Africa. African Traditional Religion can be found among all ethnic groups in Nigeria. The Igbo express their firm belief in the existence of Supreme Being, the creator and the foundation source of all creation called Chukwu or Chineke, the Yoruba call Him Olodumare, the Hausa Obangidi, It is the indigenous religion of Africans founded by their fore-bears. It evolved from the life and culture of the Africans and has been in transmission from generation to generation (Aniekan, 2018). African Traditional Religion constitutes the main fabric of African societies, and is intertwined with their general existence, including their sociopolitical and economic development (Agbiji& Smart, 2015). As pointed out by Mbiti (1999), Africans are notoriously

religious as religion permeates all departments of life to such an extent that it is not easy or possible to isolate it. African religious consciousness was initially derived from the practice of traditional religion before the advent of Christianity and Islam which gave further impetus to this consciousness (Agbiji& Smart, 2015).

African Traditional Religion (ATR) is the mark of our Africanness, African brotherhood and common identity as a people united in one pattern of traditional worship, liturgy, praxis, belief system, practices, norms and values (Gyekye, 1996). Our forefathers were borne into it, grew in it, and lived it out by ways and manner they carried out their personal and group activities, by their various myths, songs, dances, provabial sayings, works of Arts, crafts, artifacts, various symbols and theophoric names they gave their children (Awolalu&Dopamu, 1979). Every traditional society in Africa has its own version of traditional religion and culture which exhibit similar characteristics, components or structures throughout the continent, though with some delicate nuances within different cultural groups.

Nigeria, as the most populous country in Africa, has its traditional religion, which can be best described as Nigerian traditional religion. This religion formed the main fulcrum of its religious and cultural identities passed from elders to younger generation.

Every aspect of the people's life was tied to their traditional religion and culture. Economic, political, educational, social, technological and traditional medical activities that held sway in traditional Nigerian societies

were all embedded in the people's traditional religion and culture. To put it in a succinct form, it was our people's way olife which determined, to a greater extent, their intra and inter community life and activities. African traditional religion as an integral part of Nigerian people's life, influences cultural norms, ethical principles, economic system, and political structures. As significant part of their societies and human experience, it shapes how individuals react to the society in which they live (Aniekan, 2018). This religion existed before the advent of Christianity and Islam, a religion that is not borrowed from any where, but evolved from the motley array of the people's experiences in life. It is religion founded in native Nigerian societies by native Nigerian's experiences for native Nigerian people and their offspring.

Nigeria hailed by our forefathers was our native land which through native religions and cultures held together variegated tribes and multiplicity of differing tongues in unbreakable bond of unity and sustainable brotherhood. Thus, Nigerian traditional religions and cultures stood out prominently as potent cords of unity, identity and nationalistic feelings that gave our forefathers scintillating ego and pride of place among other African nations. There was no involvement in religious wars of any kind, no raging ethnic war among different ethnic groups, different tongues and cultural groups as found today which suggests that they accepted themselves as one (Obi, 2006).

Traditional religion as practiced by our forefathers did not give room for discrimination against somebody on grounds of place of origin, religion, economic status or

educational background. Traditional religion, which is the product of thinking and experiences of our forefathers, really helped them to live together in love, unity and common understanding. It is a religion endowed with great potentialities to promote peace, attract tourists, and promote good eco-system, security of lives and properties of individuals (Mbiti, 1975).

A Survey of Ethno Religious Crises in Nigeria

Since the return to civil rule in May 29, 1999, the nation has embroiled in ethno/religious, crises.Below is diary of religious, ethnic and communal crises that have bedeviled Nigeria Since May 1999.

1.	Delta (Warri)	May 30-June (A traditional ruler was beheaded and over 200 other people killed
2.	Ogun (Shagamu)	July 18, (1999) Mayhem between members of OduaPeoples Congress and Hausa traders).
3.	Ogun (Imosa)	November 9, 1999 (Housa/ Fulani Muslims Vs Oro Cult Oyo Cult Members).
4.	Delta	Oyo Cult Members).

5.	Lagos	November 11, 1999 (Hausa/Fulani Muslims Vs Christians).
6.	Lagos	November 27, 1999 (Hausa/Fulani Muslims traders Vs OPC in Mile 2)
7.	Kwara	December 19,1999 (Hausa/Fulani Muslims Vs Christians).
8.	Oyo	January 5, 2000 (Hausa/Fulani Vs Yoruba)
9.	Edo	January 30, 2000 (About 16 people killed, four of them beheaded in a bloody clash between Ifeku and Anaegbette communities in Estsako Central Local Governemnt).
10.	Kaduna	February 21, 2000 (Hausa/Fulani Vs Others as a result of Sharia law, hundreds were killed and maimed).
11.	Kaduna	February 21, 2000 (Religious riots in Kacin and Walingo).

12.	Abia	February 28, 2000 (Religious riots, respiral killings from Kaduna Mayhem).
13.	Rivers	March 28, 2000 (ElemeVs Okirika-19 people killed).
14.	Borno	March 28, 2000 (Religious riots in Dambo town-hundreds killed).
15.	Kaduna	April 22, 2000 (IkuluVsBajju).
16.	Oyo(Saki)	April 24, 2000 (Hausa/ Fulani Muslims Vs Christians)
17.	Oyo(Saki)	May 28, 2000-(12 Killed in Saki, in a clash between Yoruba and Fulani Cattle rearers).
18.	Abia (Aba)	May 19, 2000 (Hausa/Fulani Vs Igbo).
19.	Kaduna	May 20, 2000 (Hausa/Fulani Vs Others).
20.	Kaduna	May 23, 2000 (Renewed religious war in Kaduna,

		death toll 300 after 254 hours).
21.	Ogun (Shagamu)	July 18, 2000 (Hausa/Fulani MusliemesVs Yoruba).
22.	Kano	July 12, 2000 (Nupe, Hausa/Fulani MusliemesVs Yoruba).
23.	Lagos	October 15, 2000 (Hausa/Fulani MusliemeVs Yoruba).
24.	Oyo (Ibadan)	October 15, 2000 (Hausa/Fulani MusliemeVs Igbo).
25.	Lagos (AlabaRago)	October 16, 2000 (Fulani MuslimeVsOodunPeoples Congress).
26.	Lagos	October 17, 2000 (Hausa/Fulani MusliemeVsOodua Peoples).
27.	Kvvara	June 18, 2001 (Hausa/Fulani MuslimesVs Yoruba)

28.	Niger (Minna)	June 18, 2001 (Hausa/Fulani MusliemsVs Yoruba)
29.	Kaduna (Zango)	April 11, 2001 (KaluVsBajju)
30.	Bauchi (TafawaBalewa)	June 22, 2001 (KaluVsBajju)
31.	Gombe	June 18, 2001 (Hausa/Fulani Vs others)
32.	Nassaravva	June 25, 2001 (Hausa/Fulani Vs others)
33.	Delta	July 2, 2001 (OdimoduVsOgulagha-Nine People killed).
34.	Nassaravva	July 12, 2001 killed, Musa Ibrahim: traditional ruler of AzaraChieddom, beheaded.
35.	Jigawa	June 18, 2001 (Hausa/Fulani Muslims Vs others).
36.	BirninGwari	August 2001 (Hausa/Fulani VsBerom and others).
37.	Plateau (Jos)	September 7, 2001 (Fulani VsBerom and others).

38.	Taraba	September 5, 2001 (Fulani JukunVsTiv) as least over 500 people were killed).
39.	Zamfara (Gusau)	October 10, 2001 (IteskiriVsUrhobo).
40.	Delta	October 12, 2001 (Hausa/Fulani Muslims VsChristians
41.	Benue	October 12, 2001 (JukunVsTiv) over 1,000 people killed including 16 Nigerian soldiers.
42.	Osun (Oshogbo)	December 29, 2001 (Hausa/Fulani Muslims VsAnaguta/Iviwe)
43.	Jos	December 29, 2001 (Hausa/Fulani Muslims Vs
44.	Delta	January 15, 2002 (ItsekiriVsUrhobo)
45.	Lagos (Idiaragba)	January 2002 (Hausa/Fulani VsOoduaPeoples Congress.

46.	Lagos	January 2, 2002 (Hausa/Fulani Muslims Vs Yoruba).
47.	Enugu	September 15, 2017 Fulani herdsmen clashes with farmers about 50 people were killed.
48.	Imo State	16 2016 herdsmen clashes with farmers about 5 peoples were killed.

Source: Alanamu, S.A. (2004)

Causes of Ethnic/Religious Crises

There has been serious rivalry among the ethnic groups in Nigeria, over issues such as power and resource sharing formula. The status quo is being resisted by the minor ethnic groups, especially those in the Nigeria Delta region.

The rise in the level of religious misunderstanding between the two dominant faiths Islam and Christianity metamorphosed into intra and inter religious crises.The corruption and incompetent leadership have added another wrinkle, preventing the equitable distribution of resources and opportunities and making the politics of religious and ethnic exclusively more appealing (Bellah, 2022).

Mismanagement of national resources and misrule by multi-ethnic and multi-religious coalitions of successive rulers have impoverished and denied majority of Nigerians the opportunities they needed for greater development of the country. As a result, religious rhetoric, blaming members of other ethnic religious communities and proposals for religious reform as a reduction to society's ills have found favour among the masses (Egwu, 2014)

The amalgamation of 1914 has often been invoked by Nigerians as the foundation of the rancorous relationship between the two regions of Nigeria. Each of the two regions has ethnic and religious minorities who harbor grievances against ethnic and religious majorities they see as hegemonic oppressors. These grievances are sometimes expressed through bitter political complaints/conflict, intense and lawless competitions, sectarian crises and violent insurgencies and many more.

This violent ethno-religious crisis was described by Madumere, Awusaku and Uzoagba (2020) as largely development that started in the 1980s. Accordingly to them, it was triggered by the move of the Northern political elites to accord Sharia law a place of prominence in Nigerian legal code and to give national elevation to Islam over and above Christianity. Almost all ethno-religious crises are historically connected with Sharia crises and protection and its projection in Nigeria by Muslim groups is a religio-political consciousness fanned and sustained by ethnic sentiments. There has been several religious crises such the Maitatsine crisis which occurred in parts of Kano and Maidugiri in the early 1980s

and claimed many lives and properties worth millions of naira. Similar religious crises occurred in Sokoto, Zanfara and in Jimea. Yola in 1984; ZangoKutaf in Kaduna in 1992; Muslim-Christian clash during Christian processing in Eastern IllorinKwara state in 1996, there was also Gombe Sharia violence of 2000 which reportedly claimed 609 lives and 1944 houses destroyed, a total of 746 vehicles and about 123 churches and 55 mosques razed (Madumere, Awusaku&Onu, 2020).

Ethno-Religious Crisis: A Phenomenon Alien to African Traditional Religion

African Traditional Religion does not subscribe to ethnic or religious wars. It is a religion that does not believe in the use of violence or holy war to achieve its objectives (Ekeopara&Ekpenyong, 2016). Ethno-religious crisis is the concomitant of the invasion of Islam and Christianity into the religio-cultural space of Nigeria in 14th and 16th centuries respectively. These religions employed the use of force and denigration of other religions as means of advancing their religious frontiers and increasing converts in all parts of Nigeria. There, emerged in the course of time, a struggle and competition for religious supremacy between the two dominant religions, Islam and Christianity and this usually culminate in religious crisis which draw support and sympathy from ethnic differences (Northern, Hausa/Fulani and Yoruba Muslim against Southern Igbo-Yoruba Christians).

Traditional religion is a religion with natural inbuilt mechanism to avoid war, violence, competition for national relevance and recognition, struggle for

supremacy, ethnic chauvinism and discrimination and inter-sect clashes, (Mokwenye, 2018).

African Traditional Religion is a religion of peace, promoter of social justice, tolerance, accommodation of all persons irrespective of class or ethnic background, a religion with no inclination towards membership drive, a religion that advocates for brotherhood of all persons and the need to be our brother's keeper, and a religion that places high value on human life, wellbeing and national integration. The fact that African Traditional Religion does not engage in religious struggle and active drive for membership douses the tension arising from religious competition and struggle for supremacy of one faith over others, which causes religious conflicts, wars, and profiling among members of different religious bodies in Nigeria, especially between Christians and Muslims.

Effects of Ethno-religious Crises on Nigerian National Integration

The Ethno/Religious crises brought about loss of lives and properties worth millions and billions of Naira. They consequently heightened bitterness and disunity among Nigerian. This, in no small way is affecting national integration. When love, peace and unity is not in place in a nation, such a country cannot possess national integration. In Nigeria the recurring trend of crises has also endangered the economic well-being of the ordinary citizens and brought in harsh disincentive climate and general loss of the spirit of nationalism.

One major effect of ethno-religious crises is the resultant state of insecurity in Nigeria which is the fundamental reason for the adoption of a federal system of government. What a common Nigerian is suffering today is transfer of aggression from one grievance section of the country to other innocent Nigerians, therefore creating hatred among Nigerians as well as demeaning the sense of national integration.

More so, the crisis has weakened patriotism, commitment to national ideals and true nationhood, giving rise to parochialism. As long as there is mutual suspicion among the different ethnic and religious groups achieving national unity for Nigeria would be difficult. This position is further made complex by the deep seated-rivalry between the minority and majority ethnic groups in Nigeria.

African Traditional Religion And Promotion Of Values Of National Integration

Peace and Social Justice

African Traditional Religion is reputed to be a religion of peace. Peace is defined by the World Book Encyclopedia (1992) cited in Awusaku (2013) as freedom from such violent disturbances as wars and riots. It does not necessarily mean total harmony among people in the society as there can be one form of conflict or the other among them in peace time such as debates, law suits, sports contests and political wrangling. As observed by Mokwenye (2018), one of the main aims of African Traditional Religion is the promotion of peace, human

development and integration anchored on justice and equity. Since justice is one of the main pillars of peace, the elements of peace and religion are same and function efficiently is an atmosphere of law and order, harmony and mental calmness. African Traditional Religion has existed right from the time immemorial to help individuals, groups and communities to achieve justice and peace (Mokwenye, 2018). Issue that relates to peace law and order in traditional Nigerian societies is regarded sacred by the people's traditional religion. Nigerians have higher fear for what is traditionally sacred when compared with what is held sacred in other religions (Mokwenye, 2018). Example, peace and justice advocated and enforced by African traditional religion command more binding force and influence than that of Christianity, Islam and other religions. Similarly, community oath taken in the shrine or with object taken from one powerful deity to maintain peace and justice in the community is held more sacrosanct and reverential than that taken with the bible or Qur'an. One of the reasons for oath taking in our traditional societies is the need to maintain peace and good human relations (Onwunwa, 2005).

Social Solidarity and Communal Life System

Traditional religion promotes social solidarity and a sense of mutual interdependence among people. It is a religion that is so much engrossed in communalism and brotherhood of all Nigerians irrespective of ethnic, linguistic, cultural and socio-economic backgrounds. African Traditional Religion is ensconced within the votex of family, kinship and community solidarities. It is aversed to individualism that characterized western life.

African traditional religion highly believed in strength and victory inherent in synergy of efforts and collectivity (Aneni, 2014). As pointed out by Nnoli (1994), individuals do not have any claims which may override those of the collectivity. Harmony and cooperation rather than divergence of interest, competition and conflict, characterized social life. Selflessness or self interest was not in the people's traditional way of life. They were more inclined to think of their obligation to other members of the society than their rights.

Social solidarity and communal life system fostered by traditional religion and culture made peaceful coexistence and social integration possible and sustainable among traditional Nigerians. There is a direct corelationship between peaceful coexistence and national integration in contemporary Nigerian society.

Value of Oneness and Unity

Traditional religion before its adulteration by Islamic and Christian messages enriched the cultural heritage, historical and social life of Nigerians, promoted feelings of oneness, unity, brotherhood, patriotic ideals and altruistic feelings among all. Our forefathers who practiced traditional religion and left it for us, did not compromised the issues of oneness and unity for anything that beared semblance of them. Their traditional religious ideals and values made them to work, promote and consolidate efforts towards national integration. The high influence of traditional religion cut across all aspects of the traditional Nigerian society and influenced many individuals found in various institutions and policy

making bodies (Mokwenye, 2018). Today, traditional religion is adjudged the only religion that has the capacity to harness Nigerian's diversities and pluralism and transform them into unity and national integration. This is regardless of the fact that traditional religion has been vitiated by unrefined Christian and Islamic messages, which unremittingly denigrate its values and debunk its objectivity. These foreign religions succeeded in convincing Nigerians to loathe their own indigenous religion and cultures and imbibe an alien identity (Nweke, 2020).

Love for Foreigners (Visitors), Hospitality and Tourism

The Indigenous religion of African people, no matter where it is found or practiced, has great regard for foreigners, encourages hospitality and promotes tourism (Mokwenye, 2018). Traditional Africans believed that hospitality is built on the platform of mutualism (give and take). They expressed the view that the host and the visitor are in a symbiotic relationship, as one hosting a visitor today could be a visitor tomorrow to be hosted by another person. Therefore, hospitality accorded to a visitor is hospitality accorded to oneself, because sooner or later, one will invariably see oneself in a foreign land, and the measure with which he measured to his visitors will be given back to him by God, ancestors, gods of the land, nature and law of retributive justice. Thus traditional Nigerians were indeed very meticulous in the way they treated foreigners, strangers and people from different ethnic and linguistic backgrounds. Foreigners were treated as brothers and sisters and made to feel at home

when they visited for business trips, for sightseeing, dancing or sports competitions and so on. This enhanced, to a greater extent, the idea and quest for national integration, sense of positive nationhood and brotherhood in the midst of differing tribes and tongues.

Emphasis on Good Moral Life

African culture places high premium on good moral life. For Africans, a good name is better than gold and silver. Their culture of good moral life makes them to shun corrupt practices, cheating, manipulations, looting of public funds, etc as abominable acts punishable by God and their ancestors. The present corrupt practices and reckless looting of government properties by our politicians is an alien character atypical of original African character of honesty, integrity in conduct, cleanliness of hands in handling public funds. Africans were corrupted by Western cultural influence and globalisation.

By Rich Linguistic Heritage

Africans are blessed with rich and intimidating array of linguistic heritage which makes social interaction and communication easy efficient and interesting. Language is a cultural institution that determines the flow of all human activities in the society. Economic and business transactions will be difficult to carry out without a tool of communication like language. African myriad languages are their beauty, pride and identity and make them unique among other counterparts of the world. The present rural socio-economic development, industrial enterprise

promotion in the urban areas of Africa is all dependent on language of the people.

Value for Life and Aversion Towards Violence

African culture has high regard for human life and is opposed to whatever that is inimical to the well being and survival of human life. It condemns violence, murder, war, ethno-religious crises, terrorism, suicide bombing, suicidal acts, and all forms of anti-social actions that impinge on the health and meaningful existence of the human persons.

Ethics and Morality

Cultural heritage of African people is rooted in ethics and high sense of morality both at the individual and group levels. Unethical practices such as incest, homosexuality, lesbianism (sodomy), gay marriage, nudity, pornography are condemned in its entirety by African culture. They are perceived and adjudged by Africans as exotic, alien, antisocial anti-African, inhuman, bestial, crude and culturally perversed practices that inhibit societal welfare and development.

Conclusion

African Traditional religion is chuck-full of highly cherished African values, ethical principles, folklores, mores and myths that animate our cultural heritage that were didactically constructed and structured towards the need for the promotion of brotherhood of all African persons, the inestimable value of social solidarity and

integration of all persons into one united and progressive society.

Traditional religion is the original identity of the people and the embodiment of their cultural heritage, the encapsulation of their world view and philosophy and a representation of the whole tapestry of their unique spirituality.

African traditional religion is unique because it is centred on togetherness, mutual cooperation, and communalistic dispositions which foster peaceful coexistence, conflict resolution and national integration. No other religion has the capacity to make Nigerians in their unique heterogeneity, to see themselves as one, exude and protect the interests of one another like the traditional religion.

Reviving, reinvigorating and repositioning our traditional religion and cultures means reviving, reinvigorating and repositioning our Nigeria national integrative power, national unity, identity and positive nationhood as a people.

Recommendations

In view of the need to reposition African Tradition Religion as a proposed panacea to the recurrent ethno-religious crises and their overall consequences on national integration of Nigeria, this paper hereby makes the following recommendations.

- It is necessary that government should identify with and also fund African Tradition Religion and its numerous functionaries so as to reposition it a

potent instrument for the promotion of peace-building programmes which will build patriotic spirit in the citizens, most especially the disparate, often, antagonist religious groups. The government at all levels should encourage and strengthen traditional religious functionaries by ay of granting them scholarship to study religious studies, religious education, religious and cultural studies, religion, peace and conflict studies and so on in our tertiary institutions because of inherent potentials of the above academic studies to boost and build their capacities to function as officials of African Traditional religion and consequently their capacity to inculcate values of national integration in their adherents.

- The ethnic groups or nationalities in Nigeria should revive as well as identify with African Tradition Religion and its various norms and ethical values as that will help them to begin to think, act, share, relate and cooperate as one people with unfeigned readiness to be integrated into one nation regardless of their sharp dissimilarities and differences.
- There should be urgent need for enlightenment campaigns among religious bodies and ethnic groups in Nigeria on the need for peace at all times and why the rule of law must be observed in dealing with issues of personal interest.
- All Nigerian citizens through their representatives should sit together and fashion out a country where there can be common citizenship and shared traditional values in the content. Concerted

efforts towards this objective should be evolved and encouraged through the emergence of new nationalism, radical civic education and reorientation of the entire system anchored on African Tradition Religion.

- African traditional religious practitioners should brace up and enter boldly into the society to canvass for members and showcase the beauty of the religion for people to see as it is the case with Christianity and Islam, but with the usual peaceful manner that characterized traditional religious practices.
- If Nigerians still desire the cooperate existence of this entity called Nigeria, sensitive issues should be handled with care tinged with indigenous spirituality and traditional sense of judgment in order not to create room for conflicts. For instance, the proposed bill on ranching should be handled carefully because of the sensitive nature of the nation's unity having in mind that the life of a human being, is more important than the business interests of any section of the country or business interest of any group of people within this country. Government should show sense of responsibility via transparent and purposeful leadership.
- The Katsina state government has just launched a digital tracking system for cattle in the state. It involves inserting microchips in the animals' skin and tracking them with mobile phones. While the paper does not discourage the use of such technologies, at least it could help to address the problem of cattle rustling and violence that

havebecome so rampant in our nation, it also suggests that higher and greater value be placed on Nigerian citizens, their lives and properties.

- All Nigerians should join forces together to ensure that African traditional religion is revived, reinvigorated, repositioned and fortified to grow side by side with Christianity and Islam in Nigeria because of its inherent spiritually and morally enriching values with the capacity to direct people to the path of national integration.
- Traditional religious functionaries (traditional religious priests, diviners, nature traditional religion and so on) should ensure that traditional religion is rid of all obnoxious practices such as human sacrifice, casting of spells on innocent people, evil medicine, the use of diabolical powers to kill people, block and subvert people's progress and so on. This will help African traditional religion to attract many votaries.

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THE IMPACT OF CULTURAL APPROPRIATION OF NIGERIAN INDIGENOUS TEXTILES IN CONTEMPORARY GLOBAL FASHION DESIGNS: STRATEGIC DIRECTIONS

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Abstract

In the global textile and fashion scene, cultural appropriation has become belligerent. In this study, it refers to when native designs and patterns are used frequently in textile and fashion designs without permission, proper acknowledgment, or understanding of the cultural significance behind these elements. This study explores the phenomenon of cultural appropriation through the lens of Nigerian indigenous motifs as they appear in global contemporary textile and fashion designs. This is qualitative research. It employed the use of observations, desk methodology and interviews to collect some data. It examines how traditional Nigerian patterns, symbols, and textiles are integrated into international fashion, often detached from their cultural origins and meanings. The study highlights the tension between cultural appreciation and appropriation, considering issues of intellectual property, identity, and power dynamics. It found out the impact on Nigerian artisans and communities, and revealed the broader implications for cultural appreciation, preservation and respect in the

global fashion industry. In conclusion, the study calls for a more ethical and informed approach to incorporating indigenous motifs in fashion, promoting collaboration and recognition of source cultures.

Keywords: cultural appropriation, Nigeria, indigenous textile designs, contemporary global fashion.

Introduction

Cultural appropriation has become a significant and often contentious issue in the global fashion industry, particularly regarding the use of indigenous designs and motifs. This phenomenon involves adopting elements of one culture by another, frequently without permission, proper acknowledgment, or understanding of the cultural significance behind these elements (Young &Brunk, 2012). Nigerian indigenous textile designs, renowned for their rich history, symbolism, and craftsmanship, have increasingly gained visibility in contemporary global fashion. These textiles, including iconic forms such as Adire, Aso -Oke, and Ankara, carry cultural narratives and traditional knowledge passed down through generations (Onyemelukwe, 2020). Also including Akwete of the Igbo (chudi-Duru,2025). However, their incorporation into global fashion raises critical questions about cultural respect, intellectual property rights, and economic justice for Nigerian communities.

While the global fashion industry often celebrates the aesthetic appeal of Nigerian textile designs, it risks commodifying and decontextualizing these cultural expressions, potentially reducing them to mere decorative

motifs (Eicher, 2013). This disconnection can contribute to cultural erasure and exploitation, where original creators and cultures do not receive recognition or benefit from their heritage's commercial success (Scafidi, 2005). Moreover, the imbalance of power between predominantly Western fashion houses and indigenous Nigerian artisans exacerbates this issue, as the latter often lack access to global markets and legal protections (Akinlabi, 2019). Consequently, the appropriation of Nigerian textiles in fashion epitomizes broader global dynamics of cultural exchange, dominance, and resistance.This paper explores the complexities surrounding the use of Nigerian indigenous textile designs in global contemporary fashion. It will analyze how these designs are appropriated, the impact on Nigerian cultural identity and economy, and the ethical considerations necessary for equitable cultural collaboration. By examining these issues through multidisciplinary perspectives, this study seeks to contribute to ongoing debates about cultural appropriation and advocate for practices that honour and sustain the cultural heritage of Nigerian textile art.

Problem of the study

Cultural appropriation of Nigerian indigenous textile designs in global contemporary fashion has become a significant issue in recent years. While Nigerian textile traditions such as Adire, AsoOke, and Ankara hold deep cultural, historical, and symbolic meanings, their adoption by global fashion designers often occurs without appropriate recognition, understanding, or benefit to the originating communities. This practice raises concerns

about cultural misrepresentation, loss of cultural identity, and economic exploitation. Moreover, the widespread and uncredited use of these designs can undermine the intellectual property rights of Nigerian textile producers and diminish the value of the original cultural expressions. The problem this study seeks to address is the impact of cultural appropriation of Nigerian indigenous textile designs in the global fashion industry, and the implications for cultural heritage preservation, economic empowerment, and ethical fashion practices.

Literature review

Nigeria indigenous textiles

Nigeria's indigenous textiles represent a rich cultural heritage, showcasing diverse techniques, patterns, and symbolic meanings that reflect the country's ethnic plurality and history. Among the most prominent textile traditions are Adire, AsoOke, Akweteand Ankara, each distinguished by unique methods of production and cultural significance (Onyemelukwe, 2020).

Adire, primarily practiced by the Yoruba people, involves resist-dyeing techniques using indigo to create intricate patterns on cotton fabric. This method has been handed down through generations, serving not only as a form of artistic expression but also as a medium for storytelling, cultural significance and social communication (Akinlabi, 2019). A traditional Yoruba textile art where patterns are created by tying, stitching, or folding fabric and then dyeing it with indigo. It involves the intricate resist-dyeing process. Historically used to signify status,

identity, and convey personal or family histories. It has gained a resurgence in the global fashion scene, with designers and brands incorporating it into their collections, sometimes leading to appropriation concerns.

Plate 1: Adire hand dyed fabrics. Source : Pinterest(2025)

AsoOke, another significant textile from the Yoruba culture, is a handwoven fabric traditionally worn during important ceremonies such as weddings and festivals (Eicher, 2013). The weaving process is labour-intensive and requires specialized skills, making AsoOke a symbol of prestige and cultural identity. On the other hand, Ankara fabric, widely popular across Nigeria and beyond, is characterized by vibrant, colourful prints and wax-resist dyeing techniques. Though its roots trace back to Indonesian batik, Ankara has been indigenized in Nigeria, becoming a staple in fashion and cultural expression (Okonkwo,2018). They are often used for special occasions like weddings and ceremonies. It is woven by skilled artisans from materials like cotton. It is deeply tied to Yoruba cultural identity and used in various traditional garments.

Plate 2: Aso-oke hand woven fabrics. Source: Pinterest (2025)

Akwete hand woven fabrics are well-known indigenous woven fabric of the Igbo people, historically created with fine synthetic fibers. Represents a part of Igbo cultural heritage and is sometimes used in national and traditional attires

Plate 3: Akwete hand woven fabrics. Source: Chudi-Duru(2025)

A white, indigenous woven fabric particularly valued by the Anioma (Western Igbo) people known as Akwa-ocha(white-cloth). It is a source of pride and identity for the Anioma people, who use it in traditional attire. It faces challenges from the use of non-indigenous fabrics by other Igbo communities in the East.

Plate 4: Akwa-ocha hand woven Fabric. Source: Pinterest (2025)

Plate 5: Ukara cloth. Source: Pinterest (2025)

Ukara is an indigo-dyed cloth decorated with *Nsibidi* symbols, a coded language used exclusively by members of the Ekpe secret society in southeastern Nigeria and parts of Cameroon. It is a ritual object worn as a wrapper during ceremonies, used as a backdrop in Ekpe lodges, and worn to signify wealth, status, and power within the society. Ukara is made from plain white cotton, which is then transformed through a stitch-resist dyeing process using indigo. The cloth is adorned with *Nsibidi* symbols, which are a system of graphic signs that communicate a secret vocabulary of abstract concepts, objects, and narratives. It is a ceremonial cloth used in various functions of the Ekpe society, including initiations and social events. The symbols on the cloth can represent a range of things, including abstract concepts, powerful animals like the leopard and crocodile, and symbols of wealth such as manillas. Ukara is reserved for high-ranking members of the Ekpe secret society, with the highest grades of membership having exclusive use of the cloth. The production is specialized, often involving different artisans for the stitching and indigo dyeing processes.

These textiles are deeply embedded in social and cultural contexts, often conveying messages related to status, spirituality, and community values (Onyemelukwe, 2020). Despite their cultural importance, Nigerian indigenous textiles face challenges such as industrialization, globalization, and the threat of cultural appropriation, which can dilute their authenticity and economic value for local practioners (Akinlabi, 2019). Therefore, preserving these textile traditions requires not only safeguarding the techniques but also supporting the producers and communities that sustain them.Nigerian indigenous textiles encapsulate a vibrant cultural legacy, blending artistry with social meaning. Their continued relevance depends on conscious efforts to protect and promote this heritage within both local and global contexts.

Cultural appropriation of Nigerian fabrics in global fashion occurs when brands use indigenous designs without crediting the origin or supporting local producers, turning them into trends that benefit the mainstream while diminishing their cultural significance. Adire, a Yoruba resist-dyed cloth, and Aso-oke, a hand-woven fabric from the Yoruba people, and Akwete-Igbo are examples of indigenous fabrics that have been subject to this issue.

Nigeria fashion industry

Contemporary Nigerian fashion represents a dynamic fusion of traditional aesthetics and modern influences, reflecting the country's rich cultural diversity and its evolving identity in a globalized world. Over recent decades, Nigerian fashion designers have gained

international recognition by creatively integrating indigenous textiles, motifs, and craftsmanship with contemporary styles and global trends (Adeyemi, 2021). This blend has positioned Nigeria as a significant player in the global fashion industry, showcasing innovation while honoring cultural heritage.

A defining feature of contemporary Nigerian fashion is its adaptability and versatility. Designers frequently incorporate traditional fabrics such as Ankara, AsoOke, Akweteand Adire into modern silhouettes, making these materials accessible and appealing to younger generations both within Nigeria and in the diaspora (Onuoha, 2020). This approach not only revitalizes indigenous textiles but also challenges stereotypes about African fashion by presenting it as forward-thinking and cosmopolitan. Prominent Nigerian designers like Lisa Folawiyo, DeolaSagoe, and Maki Oh have been instrumental in elevating local fashion to international platforms, blending craftsmanship with sustainable and ethical practices (Adewunmi, 2019).Contemporary Nigerian fashion also plays a critical role in cultural expression and identity politics. It offers a medium for celebrating African heritage, addressing social issues, and asserting national pride (Olaniyan, 2022). Fashion events such as Lagos Fashion Week provide a critical space for designers to showcase their work and engage with global audiences, further enhancing the visibility of Nigerian creativity and cultural narratives (Adeyemi, 2021).

However, the industry faces challenges including limited infrastructure, counterfeit products, and issues related to intellectual property rights, which can hinder growth and

fair economic benefits for designers and artisans (Onuoha, 2020). Despite these barriers, the resilience and innovation of Nigerian fashion continue to drive its expansion and influence worldwide.Contemporary Nigerian fashion is a vibrant and evolving domain that successfully merges tradition with modernity. It serves as a catalyst for cultural pride, economic development, and creative exchange on both local and global stages.

Cultural appropriation

Cultural appropriation refers to the unacknowledged or inappropriate adoption of elements from one culture by members of another, particularly when a dominant culture borrows from historically marginalized groups (Rogers, 2006). Cultural appropriation is the adoption or use of elements from one culture by members of another culture, often without permission, acknowledgment, or understanding of the original cultural context (Young &Brunk, 2012). This practice has become a widely debated topic, especially in fields such as fashion, music, art, and popular culture. While cultural exchange can be a positive force for creativity and mutual appreciation, appropriation is frequently criticized for perpetuating power imbalances, commodifying cultural symbols, and disrespecting the source communities (Rogers, 2006).

In recent years, Nigerian indigenous fabrics such as Adire, AsoOke, and Ankara have gained global visibility and acclaim within the international textile and fashion industries. While this exposure can celebrate Nigeria's rich textile heritage, it also brings to the fore significant concerns regarding cultural appropriation.

Nigerian textile designs are steeped in history, symbolism, and traditional craftsmanship. Adire, for example, is a resist-dyed cloth produced by Yoruba women, while AsoOke is a hand-woven fabric with ceremonial significance among the Yoruba people (Oluwole, 2019). The global fashion industry's increasing use of these fabrics often occurs without proper attribution, compensation, or understanding of their cultural meanings. This raises ethical concerns about the misrepresentation, commodification, and exploitation of Nigerian cultural heritage (Eicher, 2020).

One central concern regarding cultural appropriation is the issue of power dynamics. Typically, dominant or majority cultures appropriate from marginalized or minority cultures, which can reinforce historical inequalities and exploitation (Scafidi, 2005). For example, in the fashion industry, indigenous designs or traditional motifs are often adopted by global brands without fair compensation or recognition to the original creators, resulting in economic and cultural harm to the source communities (Akinlabi, 2019). This lack of consent and benefit-sharing raises ethical questions about ownership, authenticity, and respect.

Moreover, cultural appropriation can lead to the misrepresentation or trivialization of significant cultural symbols. When sacred or meaningful cultural elements are used out of context or as mere aesthetic commodities, their original significance may be diluted or distorted (Young &Brunk, 2012). This phenomenon not only disrespects the culture but also risks eroding the cultural identity of the appropriated group.

Scholars emphasize the importance of distinguishing cultural appropriation from cultural appreciation. Appreciation involves respectful engagement, acknowledgment, and collaboration with the source culture, often including equitable benefits and cultural understanding (Rogers, 2006). Efforts to address cultural appropriation include calls for legal protections, ethical fashion practices, and increased awareness among consumers and creators.Cultural appropriation is a complex issue rooted in historical and social contexts of power and inequality. Addressing it requires sensitivity, respect for cultural heritage, and equitable treatment of cultural creators to foster genuine intercultural exchange.

Cultural appropriation of Nigerian indigenous fabrics within the global textile industry and fashion sector is a complex and pressing issue that raises questions about ethics, intellectual property, and cultural respect. Nigerian textiles such as Adire, AsoOke, and Ankara are celebrated for their vibrant patterns, deep cultural meanings, and intricate craftsmanship, representing centuries of indigenous knowledge and artistic expression (Onyemelukwe, 2020). However, these fabrics have increasingly been adopted by international fashion brands and textile manufacturers, often without proper acknowledgment, permission, or compensation to the Nigerian communities that created them (Akinlabi, 2019).

This form of appropriation often involves the extraction and commercialization of indigenous designs detached from their cultural contexts, reducing them to mere aesthetic commodities for global consumption (Eicher, 2013). Such practices not only undermine the cultural

significance of these textiles but also perpetuate economic inequities, as multinational companies profit from the cultural heritage of marginalized groups while local artisans see minimal financial return (Scafidi, 2005). The lack of strong intellectual property laws and enforcement in Nigeria further complicates efforts to protect these traditional designs from unauthorized use (Akinlabi, 2019).

Moreover, the power imbalance between Western-dominated global fashion markets and Nigerian artisans exacerbates the risk of exploitation and cultural dilution. While Nigerian designers and craftspeople strive to preserve and innovate within their traditions, the global industry's appropriation practices can overshadow authentic voices and contribute to cultural misrepresentation (Young &Brunk, 2012). To address these challenges, there is a growing call for ethical collaboration, legal protection of indigenous knowledge, and greater consumer awareness about the origins and significance of Nigerian textiles in fashion (Rogers, 2006).

Cultural appropriation of Nigerian indigenous fabrics in the global textile and fashion industries highlights significant issues surrounding cultural respect, economic justice, and intellectual property. Promoting equitable partnerships and protective frameworks is essential to honoring and sustaining Nigeria’s rich textile heritage in a globalized world.

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The appropriation of Nigerian indigenous fabrics is further complicated by issues of intellectual property rights. Many global fashion houses replicate distinctive Nigerian patterns and techniques without recognizing the original creators or contributing to their economic empowerment (Okeke-Agulu, 2017). This not only undermines the value of indigenous artistry but also perpetuates a system where cultural capital is extracted from marginalized communities for commercial gain.

Addressing cultural appropriation in the global textile and fashion industries requires an emphasis on ethical practices, fair compensation, and respectful engagement with source communities. Collaborative partnerships, legal protections for indigenous designs, and increased awareness of the origins and meanings of Nigerian fabrics are essential steps towards cultural sustainability and equity in fashion.

Theoretical framework

These theories provide a foundation for analyzing the dynamics, ethics, and impacts of cultural appropriation in the context of Nigerian indigenous textile designs within global fashion.

Cultural Appropriation theory, propounded by Rogers, R. A. (2006). Rogers (2006) analyzes cultural appropriation as a process involving power imbalances between cultures, moving beyond simple cultural exchange to include issues of exploitation, representation, and commodification.

Cultural Imperialism theory, propounded by Herbert I. Schiller(1976). Schiller's theory of cultural imperialism examines how powerful nations dominate the cultures of less powerful ones, often through media, arts, and commodification, resulting in the marginalization or misrepresentation of indigenous cultures.

Intellectual Property and Traditional Knowledge theory, propounded by WIPO (World Intellectual Property Organization); Greene, S. (2005); ongoing work by WIPO. This framework addresses how traditional cultural expressions, such as indigenous textile designs, are vulnerable to misappropriation in the absence of legal protections, and the importance of safeguarding intellectual property rights for communities (Greene, 2005).

Cultural appropriation of Nigerian fabrics in global fashion scene and problems.

Cultural appropriation of Nigerian fabrics in global fashion often involves taking traditional textiles like Ankara and Ashoke, profiting from them without credit, and divorcing them from their cultural significance and symbolism. This issue is compounded by a history of Western brands overlooking local Nigerian designers and perpetuating stereotypes, even as African fashion gains more visibility. To practice responsible engagement, a shift is needed towards collaboration, ethical sourcing, and respecting the deep-rooted meanings of these fabrics. Here are some of the problems encountered:

- Lack of credit and compensation, that is,international brands often use Nigerian fabrics and designs without acknowledging the source or compensating local artisans, leading to economic disenfranchisement for the originators.
- Economic exploitation:Indigenous artisans may not receive fair compensation or remuneration, as profits often go to large companies instead of the original creators.
- Devaluation of cultural value:Sensitive cultural practices and symbolism can be reduced to superficial trends, stripping them of their deeper meaning.
- Commodification and trivialization:The cultural context of fabrics is often stripped away, turning them into mere aesthetic objects for sale rather than items with deep symbolic or historical meaning.

- Stereotyping and misrepresentation:External narratives often fail to capture the rich diversity and history of African fashion, reducing it to a single, monolithic style and perpetuating harmful stereotypes.
- Lack of collaboration:Foreign designers may take inspiration without engaging with local designers, artisans, or cultural experts, which undermines the integrity of the traditions they are borrowing from.

These problems underscore the urgent need for ethical practices, legal frameworks, and collaborative efforts to safeguard Nigerian textile heritage within the global fashion context.

Examples of cultural appropriationof some Nigerian indigenous Fabrics

- Adire symbolic dye motis/designs:some international textile companies have been accused of taking patterns like those found in Adire hand dyed fabricsof the Yoruba tribe from the Western Nigeria without proper credit, particularly when using them as designs on printed fabrics.
- Nsibidi symbolic motifs:Using motifs that have specific meanings without understanding or respecting that symbolism can be disrespectful and contribute to the commodification of a culture's heritage. For instance Ralph Lauren and Ukara motifs. Instead of him to acknowledge that the inspiration for these- is ukara cloth from South-Eastern Nigeria, he wrote “inspired by batik”. He lacks knowledge of the motifs from

nsibidi- the ancient proto-writing system used by Ekpe societies.

Plate 6: Examples of Ukara motifs utilized by Ralph Laurenin 2023
Source:https://x.com/ikeanya/status/1504818219013619722#:~:text=RalphLauren…..

The cultural appropriation of Nigerian Adire prints by Chinese manufacturers is a prime example of how a dominant culture can exploit the designs of a minority culture, leading to economic harm and the potential erasure of cultural heritage. Chinese companies mass-produce cheaper, inferior versions of Adire, which they sell in Nigeria, undercutting local artisans and threatening the traditional industry. This practice erodes the livelihoods of Nigerian craftspeople and disregards the

cultural significance, history, and stories embedded in the original, handmade fabric.

Plate 7: Imitations of Adire fabrics. Source: Pinterest(2025).

How cultural appropriation happens.

Mass production: Chinese manufacturers can mass produce textiles at a much lower cost due to cheaper labour and economies of scale.

Reproduction of designs: They copy traditional Adire patterns, which are originally a product of skilled, artisanal processes in Nigeria.

Market infiltration:The cheaper, imitated Adire is sold in Nigeria, often being marketed to traders and competing with or even replacing local versions.

Economic impact:This influx of cheap imports weakens the local Nigerian Adire industry, which is already struggling with inflation and other economic challenges.

Cultural and ethical implications

Loss of authenticity: The replicated designs lack the historical, symbolic, and spiritual meaning that traditional Adire carries, as they are removed from their original cultural context.

Erosion of cultural identity: When outsiders profit from a culture's designs without giving credit or proper compensation, it can be seen as a form of cultural erasure and a loss of creative sovereignty for the originating community.

Disempowerment of local artists: The practice not only threatens the economic viability of Adire makers but also risks diminishing the value and recognition of their unique craft and cultural heritage on a global scale.

What is the way forward?

There should be public awareness.Nigerian artisans and government bodies are raising awareness to persuade the public to buy locally-made, traditional Adire fabrics not the imitated ones.

Policy advocacy-there are calls for government intervention, such as legislation to ban or regulate the importation of imitation fabrics.

Government support-the Nigerian government is exploring ways to support the local textile industry, but more comprehensive policies are needed to protect local crafts from such competition.

Analysis and discussion

Analyzing the appropriation of Nigerian indigenous textile designs in global fashion through the lenses of Cultural Appropriation Theory (Rogers, 2006), Postcolonial Theory (Said, 1978), and Cultural Imperialism Theory (Schiller, 1976) reveals a complex interplay of power, representation, and cultural exchange.

Cultural Appropriation Theory highlights how elements of Nigerian textile traditions such as Adire, AsoOke, and Ankara are often adopted by global designers without adequate recognition, understanding, or benefit to the originating communities. Rogers (2006) categorizes appropriation as a process that can range from respectful cultural exchange to exploitative commodification. In the context of global fashion, appropriation frequently falls into the latter, as indigenous designs are commodified, stripped of their cultural context, and used primarily for aesthetic value, undermining their original meanings and significance.

Postcolonial Theory, as articulated by Said (1978), provides a critical framework for examining how historical structures of colonial dominance persist in contemporary cultural interactions. The widespread, uncredited use of Nigerian textile motifs by Western fashion houses reflects ongoing postcolonial dynamics, where the cultural products of formerly colonized societies are mined for inspiration without reciprocal benefit. This perpetuates patterns of cultural dominance and marginalization, as Nigerian artisans remain excluded from the economic and symbolic rewards generated by the global fashion industry.

Cultural Imperialism Theory further deepens this analysis by illustrating how global media and fashion industries, dominated by Western interests, set standards for what is considered "fashionable" or valuable (Schiller, 1976). The appropriation of Nigerian designs in this context is not merely a matter of individual creativity, but a reflection of broader patterns of cultural domination. The global dissemination of these designs, divorced from their origins, reinforces Western control over cultural narratives and market access, limiting opportunities for authentic representation and economic empowerment for Nigerian communities.Given these theoretical insights, strategic directions for addressing the adverse impact of cultural appropriation in global fashion include:

1. Strengthening intellectual property protections for indigenous designs to ensure legal recognition and compensation for artisans.
2. Fostering equitable collaborations between global fashion brands and Nigerian communities, emphasizing benefit-sharing and capacity-building.
3. Promoting education and awareness about the cultural significance of Nigerian textiles among consumers and designers.
4. Supporting platforms that elevate authentic Nigerian voices and narratives within the global fashion discourse.

In conclusion, an interdisciplinary approach informed by cultural appropriation, postcolonial, and cultural imperialism theories underscores the need for strategic

reforms. These measures are vital not only for preserving Nigerian cultural heritage but also for advancing justice, equity, and ethical practice in contemporary global fashion.

Findings

The paper reveals that the appropriation of Nigerian indigenous textile designs in global fashion frequently occurs without proper recognition, compensation, or understanding of their cultural context. This practice commodifies and decontextualizes the designs, often leading to the marginalization of Nigerian indigenous textile producers and communities. The power imbalance between Western fashion houses and Nigerian creators perpetuates postcolonial dynamics and cultural imperialism, limiting economic and symbolic rewards for the originators of these designs. Furthermore, the lack of strong intellectual property protections and equitable partnerships exacerbates the risk of cultural erasure and hinders sustainable development for Nigerian textile traditions.

Conclusion

Addressing the impact of cultural appropriation of Nigerian indigenous fabrics requires a strategic, theory-informed approach that prioritizes justice, equity, and respect for cultural heritage. Strengthening intellectual property rights, fostering genuine collaborations, and promoting education about the cultural significance of Nigerian textile designs are essential steps to be taken. By implementing these strategic directions, the global fashion industry can move towards more ethical,

inclusive, and sustainable practices that honour and empower Nigerian indigenous textile producers and preserve the rich cultural legacy.In conclusion, an interdisciplinary approach informed by cultural appropriation, postcolonial, and cultural imperialism theories underscores the need for strategic reforms. These measures are vital not only for preserving Nigerian cultural heritage but also for advancing justice, equity, and ethical practice in contemporary global fashion.

Recommendations

This study recommends that there should be collaborations with local creators, that is partnering with Nigerian designers, and textile makers is a key way to ensure authenticity, provide fair compensation, and give proper credit. To avoid cultural appropriation, it is essential to educate oneself about the cultural significance, history, symbolism, and context behind its patterns and motifs to ensure they are used respectfully. There should also be a support for African designers and acknowledge the contributions and history of African communities. By doing so, one can wear African print clothing authentically and responsibly.

Prioritize fair trade and intellectual property is another crucial step to take, that is, supporting of brands that work ethically within the Nigerian fashion ecosystem and acknowledge the intellectual property rights of Nigerian creators.

Also the Support of Nigerian-led fashion by actively seeking and supporting Nigerian designers who are

authentically using and reinterpreting their cultural heritage in both local and global markets.

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ARTIFICIAL INTELLIGENCE AND IGBO CULTURAL STUDIES

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Abstract

The goal of this study is to examine the adequacy or otherwise of information on Igbo cultural phenomena on AI search engines with the aim to awaken the interest of the Igbo, government, scholars and researchers towards investing in, investigating and documenting the Igbo story. The question is why certain Igbo themes and phenomena are inadequately represented on AI. Why is there also bias by researchers, and what are the panacea as it concerns engaging in original researches. The Igbo nation in South Eastern Nigeria was the case that was investigated. The study employed systematic, purposive and random sampling methods validated by unstructured interview to discover the inadequacy of data on Igbo cultural themes. This paper employed a multidisciplinary approach in its analysis. Findings are that there is inadequacy of researchers to explore the African narratives. There is apathy by researchers, stereotype and persistent negative perception about the Igbo and craze for foreign values. Consequently, the inability of the Igbo to tell her story sufficiently makes AI naturally skewed against her. It is therefore recommended that traditional

rulers be good custodians of the Igbo traditional culture. The government should also invest in research and development, and provide adequate infrastructure for a seamless academic exploration in order to sufficiently present the Igbo story for global audience. This paper further recommends provision of incentives and concerted effort in the academia to generate researchers and scholars with the aptitude for the true Igbo story.

Keywords: AI, Igbo, Research, Culture, Data.

Introduction

Classified under digital technologies, Artificial Intelligence (AI), a term coined by John McCarthy in 1956, refers to the development of computer systems that can perform tasks that typically require human intelligence. Such unique human intelligence tasks include learning, problem – solving, reasoning, perception, etc. Besides robotics, AI applications also include virtual assistants, image recognition, natural language processing, predictive analysis, etc. It is safer to describe than define Artificial Intelligence (AI) due to its nebulous and complex nature. Madu and Musa (2024) describe AI as the simulation or imitation of human beings by machines, such as computer systems. One intriguing thing about AI is that unlike humans, AI is capable of doing the work of a thousand men within an unpredictable short time and with greater efficiency and accuracy.Relying on a vast amount of data to learn, train, and improve its algorithms and decision-making processes, AI is capable of cleaning, processing and preprocessing data as well as developing models and

frameworks of data analysis using algorithms and statistical methods.

This article discusses the challenges of Artificial Intelligence as it concerns Igbo cultural studies. Culture being the way of the life of a people, has been articulated by Kluckhohn (cited in Adibe, 2009) to,

> Consist of patterns, explicit or implicit, of or for behaviour acquired and transmitted by symbols, constituting distinctive achievement of human groups, including their embodiment in artifacts, the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; (sic) culture systems may, on the one hand, be considered as products of actions, on the other as conditioning elements of further action. (p. 5).

The primary elements of culture lie in the people's language, norms (rules), rituals and ceremonies, symbols, norms, values and beliefs, artefacts and cognitive elements/mappings. One can therefore observe this uniqueness in food, clothing, arts, family, architecture, marriage, music, religion, games, politics and governance, of a people, in their everyday life.According to Adibe (2009), culture provides a centralized worldview toa people for communication and interaction with reality. Some of these elements of culture, exemplified in material and non – material sources, oral and non – oral sources, would help a researcher to come to terms with the original cosmology and worldview of the progenitors of the

culture, hence the need for a concerted study on the subjects.

Unfortunately, while other civilisations have been able to document the elements of their culture and their experiencesand interactions with nature,the Igbo narrative remain largely, undocumented, thriving mainly in orality with only minimal efforts by some scholars and researchers to document these traditions for posterity.This constitutes great barrier to the global appreciation of the Igbo culture and civilisation. More worrisome is the fact that sometimes these cultures are condemned, rejected and eliminated without proper understanding, appreciation, evaluation of their intents and goals. Cultural studies is therefore an interdisciplinary fieldthat examines the ways in which culture shapes and is shaped by the society, power dynamics, and individual experiences. This involves how different groups and societies are represented in the literature and media and how cultural identities are constructed, negotiated and sustained. Politics and power dynamics also play significant role in determining the production, interpretation and sustainability of cultures. In this era of globalization, cultural exchange enthrones hybridity and homogenization making the world a global village. This is one of the goals of globalization and modern civilization.Unfortunately the Igbo story is inadequately represented.

Human civilization has grown through leaps and bounds and human experiences and explorations have formed the bedrock of human development. Knowledge sharing has greatly impacted the dynamics of development and the

AI-internet culture with its regenerative education has helped humanity to cross-pollinate information and create new models for better living. AI which generates its data from the web through sources like academic papers, google sources and other internet platforms, raises the question of credibility and equity

Statement of the Problem

The problem is that the Igbo apparently is disadvantaged due to the inadequacy of original researches, inadequate internet infrastructure and lethargy by researchers and scholars.Therefore the data available to AI seem not to answer to the full question of the Igbo world. This is a great challenge as the computer algorithm relies solely on data volume to find inter-dependencies and patterns amongst data sets and apply those learnings to making statements on investigations.This study is designed:

1. To investigate the state of neglect of Igbo cultural studies
2. To challenge the bias and apathy towards Igbo culture and civilization.
3. To challenge scholars and researchers to develop a passion for original researches in Igbo cultural studies
4. To challenge the Igbo to be intentional about the global cultural politics and contribute to world civilization and sustain global relevance.

Research Questions

This research was guided by the following questions:

1. Why have the Igbo paid little attention to her cultural phenomena and traditional civilization warranting insufficient data on the internet ?
2. What is the cause of the bias against Igbo cultural values and worldview?
3. Why do researchers and scholars find it difficult to investigate the Igbo culture and civilization?

Research Design

This is an exploratory and analytical research using the Igbo nation of Nigeria as a case study.

Purpose of the Study

The purpose of this study is:

1. To state that the data already available online representing the traditional Igbo worldview, values and civilization are grossly inadequate.
2. To encourage scholars and researchers to develop and enhance their interest in investigating the Igbo world and civilization and to document the same for sustainable development and posterity.

Methodology

This study employed systematic, purposive and random sampling method validated by unstructured interview and discussions with scholars and students to discover the inadequacy of data on Igbo culture and civilization on AI. Using systematic and purposeful method, the study found out that out of the 49 lecturers in the Department of Religion and Human Relations, in Nnamdi Azikiwe

University, Awka, only 8 lecturers were specialists in (Igbo) African Traditional Religion, representing 16.32% of the entire staff. The apathy of students towards Igbo cultural themes was confirmedin their graduation year researches as seen in the table showcasing the project research topics of graduating students of the three sessions between 2023 and 2024. It was discovered that, only from 12% to 22.8% of students showed interest in Igbo cultural studies, while from 49% and 57.89% dwelt on Western religious themes. Random sampling was employed in searches on the AI engines on some Igbo traditional phenomena and the answer yielded insufficient and inadequate data on the subject matter. The analysis is that the data on the AI engines are grossly insufficient.. This is a very bad and deplorable situation, and it must be stated that the lack of patronage in Igbo cultural studies portends danger to the sustainability of Igbo culture and civilization.

n	Graduation Class	Total Number of students in class	Researches on Igbo cultural themes	Researches on Western Religious themes	Researches on Socio political themes	Other themes
1	May 2023 Graduating Students	63	12 (19%)	31 (49.2%)	6 (9.52%)	14 (22.22%)
2	January 2024 Graduating Students	57	13 (22.8%)	33 (57.89%)	5 (8.77%)	6 (10.52%)

3	October 2024 Graduating Students	71	9 (12.67%)	41 (57.74%)	2 (2.81%)	19 (26.76%)

Students research themes in Department of Religion and Human Relations in Nnamdi Azikiwe University, Awka, from 2023 to 2024

Significance of the Study

This study is significant as,

1. It would reengineer interest in Igbo cultural matters amongst scholars and researchers.
2. The resultant researches would make data available for the public on issues atterning to Igbo world and civilization.
3. The researcheswould create both direct and indirect jobsand employment opportunities for scholars, students and the general public.

Human Civilizationand Evolution

From the origin of the world, all cultures have continued to query and explore their environment and make statements about the world before them. This gives rise to descriptions and definitions that are relative to their unique cultures and civilisations underscoring the fact of culturaldiversity. This is so, because as languages and environments differ so do the appreciation of the various cultures and all cultures are valid to the extent that they describe their world. According to Assimeng (2010), “the

immediate universe of mankind is full of occurrences which human beings feel able to explain and adjust to" (p. 1). Thus, continuously humans continue to explore and update their experiences with this environment. The theory of evolution proposed by Charles Darwin posits that organisms change over time driven by mechanisms like natural selections, resulting in the diversity of life we experience today. This indeed is the origin and evolution of culture and civilisation. In this process, humanity continues to explore, write and rewrite their history through formal and informal education. Colonialism which brought formal education to Africa brought with it a formal crafting of educational model and curriculum. This intentional knowledge acquisition model, incidentally has a lot of political implications.

Apple (1996) noted that there is a dint of politics in the effort towards education and the weaving of its curriculum, which education is today accessed through the internet. It could be observed that the current tendencies towards cultural politics and education, according to Apple, "contain various elements: economic goals and values; visions of both the family and race, gender, and class relations; the politics of culture, difference, and identity; and the role of the state in all this" (p. 18). No stone should be left unturned in this project. Apple was emphatic that:

> Education is deeply implicated in the politics of culture. The curriculum is never simply a neutral assemblage of knowledge, somehow appearing in the texts and classrooms of a nation. It is always part of a selective tradition, someone's selection,

> some group's vision of legitimate knowledge. It is produced out of the cultural, political, and economic conflicts, tensions, and compromises that organize and disorganise a people". (p. 22).

Unfortunately, the Igbo doesn't seem to be informed of the greater implication of this situation of lack of interest and the larger subtle but intentional politics. Yet it is evident that human beings play significant role in the cultural and structural evolution of their environment as they navigate towards building a functional society.

Igbo Cultural Valuesand Civilisation

Igbo culture and values have a long history of derogatory tags and stereotypes both from the colonial masters, Christianity and even the present fanatical Christians. Scholars are of the opinion that the long centuries of slave trade, colonialism and Western religions enterprise negatively impacted the Igbo, in human, material and non-material cultures. Though Onwubiko (1991)'s point is instructive that, "cultural values have resilient qualities the totality of which cannot be comprehended by one generation, nor exhausted by the history of its interaction with and reaction to other cultures" (p. x), it still goes that the Igbo culture has passed through enormous crucibles that has perpetually defaced it. This is why today proponents of 'return to *omenala* (culture of) Igbo' point to crisis of identity as the greatest harm foreign cultures have visited on the Igbo.

Discussing the close relationship between culture and tradition, Congar (2004) noted that tradition could

spontaneously be translated to mean ancient customs. Before one can explore the current realities, he or she must be acquainted with the ancient customs as the saying goes that "*onyeamaghiebemmiribidoromabayaanaghi ama ebeokwusiri*" (he who does not know at what location the rain started beating him would not also know where it stopped). Another African adage says that a river that forgets its source will definitely dry out. This is to say that there is an aspect of conservatism in culture that indirectly confirmsthe principle of evolution. Congar further stated that, when one considers the reality of the tradition of a school or organisation, family or religious order, one realises that the word tradition connotes something more than mere conservatism, namely, "the continual presence of a spirit and of a moral attitude, the continuity of an ethos" (p. 1).

Consequently, when cultural values are being discussed, the ancient and modern of Igbo civilization is brought to bear. Ths subsists with an overriding ancient spirit of the people, symptomatic of the dynamism in culture that cascades to unique innovations, creativity and changes that suit the realities of the time. This is the reason Congar (2004) observes that "tradition is not just a conservative force, but rather a principle that ensures the continuity and identity of the same attitude through successive generations" (p. 2). Congar further defined tradition from a strict sociological view, to mean: "a spontaneous assimilation of the past in understanding the present, without a break in the continuity of a society's life, and without considering the past as outmoded" (p. 2). Claudel (cited in Congar) compared tradition to a man walking

with two legs. While one leg must be down to maintain stability and *ipso facto*, conservatism, the other leg must be lifted up to signify continuity and movement to the future. This movement involves building and adjusting institutions and structures of human relations. In the course of this movement, Ogbalu (1979) noted that Igbos have developed a lot of institutions ranging from family, political, economic, social, religious, recreational, sporting and other miscellaneous institutions. These institutions are structures of communion and human relations. This, though, obtaisn in all cultures and civilizations.

It is pertinent to mention that to understand a people's culture, one must consider worldview as the basis. Madu (2024) noted that a worldview simply means the totality of a people's perception and conception of the universe, the lens through which a people look at the world, the totality of a people's assumption. Going further Metuh (cited in Madu) looked at worldview as the complex of a people's beliefs and attitudes concerning the origin, the nature, structure, organization and interaction of beings in the universe, with particular reference to man. These go to confirm that the story of a people can only be told by the people who own the culture and reality being discussed in their original perspective. This is why Oladipo (1998) noted that "a crucial issue in contemporary African intellectual practice ... is that of how Africans can break away from an order of knowledge which does not take sufficient account of their history and experience" (p. 17). Oladipo (1998) noted that no philosophy exists in a vacuum. He likened all knowledge,

ranging from literature, science and other aspects of human intellectual culture to,

> a social phenomenon which derives its being from the experience generated through the continuous interaction between human beings and their environment and between themselves. It also shapes it by providing the conceptual tools for comprehending human existential realities as they manifest themselves within a given socio – historical space. (p. 22 – 23).

Achebe (1986) noted that:

> Different cultures have different ways of ordering their world. Each mode is a lens through which man, in a given culture views his world. Each culture's lens enables it to see only a certain part of the world, but albeit, one which gives meaning to its existence. If one wore a different lens, he would see a different world. (p. 10).

It is evident from the above that as Madu (2024) noted, worldview provides the raw materials on which a people base their attitudinal orientations like their life – styles or culture, dogmatic formulations, arts and even their community solidarity and cohesion. It would then be palpable how the experience of the four centuries of slave trade which was succeeded by colonialism, foreign religious enterprise and neo-colonialism has disconnected the Africa from his root and left enormous scars on his persona. This was compounded by many false and erroneous concepts about the Igbo written by many

uninformed and prejudiced early writers of Igbo cosmology.

Writing on the bitter effects of American and Western politics on the African narrative, Igboamalu (2003) noted that "one of the major problems of the African countries and other developing countries in regard to the issue of global governance is the tendency of the West and America to impose their socio-cultural, political and economic standards and values on the rest of the world" (p. 49).One would understand this better when the words of Emil Ludwig 'how can the untutored African conceive God' be evaluated for what it is. This question assumes that the measure of civility and intelligence must mimic the Western model, and assuming that the Africa is unintelligent and savage, it must not be possible that the Africa has the concept of the Supreme Being, called God. Indeed, according to Echekwube (cited in Dukor (2005), "some have regarded the African as not having the intellectual capability to reason logically and therefore incapable of reasoning scientifically… At best, they are regarded as superstitious and non - scientific" (p. 1). Infact the African story has been relegated to the background for too long by both African and European scholars, and western ideologies imposed on Africa.

Later researchers and philosophers however have begun to accede to the reality of autochthonous intelligence. Scholars and researchers of culture related disciplines like history, anthropology, archaeology, tourism, philosophy, religion and sociology ought to decentralise, and reposition, to give Igbo culture the capacity for original thought. There is a great task before Igbo scholars of these

disciplines to engage in the onerous task of researching and presenting the Igbo narrative and autochtonousvaues with a view to contributing to sustainable development and world civilisation. The AI – internet culture has made this research increasingly important.

Ai – Internet Culture and Information Technology

As stated by Stryker &Kavlakoglu (2024), Artificial intelligence (AI) is technology that equips computers and machines with capacity for simulating human learning, comprehension, problem solving, decision making, creativity and autonomy. It is a set of technologies that enable computers to perform a variety of advanced functions, ranging from the ability to see, read and understand and to translate spoken and written words, analyze received data, identifying patterns and make recommendations. It can see and identify objects just like humans. Coursera.org (2025) added that it is the theory and development of computer systems capable of performing tasks that historically required human intelligence.So, essentially, AI's operations include data analytics, predictions and forecasting, translations and predictive modeling, object categorisation, natural language processing, speech and image recognition, recommendations, intelligent data retrieval, cybersecurity, and many more. AI is a set of technologies that are based primarily on machine learning and deep learning. Being very dexterous with data, AI is able to extract text and data from images and documents. It turns unstructured content into business-ready structured data, and unlocks valuable insights while building models and patterns that are consistent with the received data. In a

simple term, the operations of AI are akin to someone walking into a big library and reading all the books contained in it, with the speed of light, and instantly creating patterns and models of thought the same way knowledge shapes human perception of reality. It is a machine learning that mimic and simulate human brain function. Due to its capacity to digest and form a pattern with big volumes of data, identifying patterns and relationshipsthat even humans may miss, there is the temptation to rate AI higher than humans.

AI works through a combination of algorithms, data, and computational power. This involves data collection, data pre- processing, algorithm selection, model training, model evaluation, model deployment, continuous learning and improvement, interference and decision making. According to Glover (2025,a massive amount of data is collected and applied to mathematical models, or algorithms, which use the information to recognize patterns and make predictions in a process known as training. Once algorithms have been trained, they are deployed within various applications, where they continuously learn from and adapt to new data. Machine learning and deep learning are the technologies on which generative AI tools are built.

Since AI is a non – human intelligence, the question before the scholar is, from where does AI get its original data?Kantify (2020) noted that the different methods to gather data fall into two categories: primary and secondary data sources. He continued that the term primary data refers to the data originated by a researcher himself, while secondary data is the already existing data

collected by agencies and organizations for the purpose of conducting an analysis. Such primary data sources can include surveys, observations, questionnaires, experiments, personal interviews, and more. On the contrary, secondary data sources can be government publications, staging websites, publications from independent research labs, journal articles from researchers and scholars, etc. That is to say that AI primarily uses public datasets from government databases, educational and tertiary institutions, scientific research, Research institutions, user feedback, collaboration with experts, and global organizations. It is also instructive to realize that AI scrapes websites for unstructured data and analyzes user-generated content from social media, and so on. When public datasets don't meet its needs, web scraping becomes a powerful tool for collecting data from various online sources. Computer algorithm relies on data collected from various sources, including sensors, digital devices, databases, the internet, and user interactions.

Social media platforms serve as goldmine for AI, offering vast amounts of user-generated content that can be analysed to understand the trends and consumer sentiments, for various purposes. When one posts on Facebook, tweets on X (formerly Twitter), or shares, likes or comments on a photo on Instagram, or any other social media platform, the AI algorithms can process this data, though unstructured, to understand trends, sentiments, and user behaviours. Unfortunately,the quality and credibility of what is posted on social media cannot be vouched for. Also the dearth of original research in our

institutions and schools of learning greatly impacts negatively on the ability of the AI to generate quality and credible information for secondary researchers. In the absence of this original information, charlatans are quick to feed the internet with half – baked information. It must be noted that machine learning algorithms learn to find inter-dependencies and patterns amongst data sets and apply those learnings to any new data it is presented with. It follows that the higher the volume and quality of the data, the more accurate the algorithms. There could also be an absence or error in content on a particular phenomena as could be seen below:

s/n	Query	Meta AI information	Better information
1	*Agwunsi*	"In Igbo language and culture, *ágwunsi'* is a term that refers to the male genitalia or penis" (12/2/25)	*Agwunsi* is the deity of divination and medicine and the Igbo celebrate an annual feast called *Ime – Agwunsi*, in memory of the deity (Adibe, 2009)
2	*Akaraka/ Akalala*	"In Igbo culture,… the term '*akalaka'* is often used to describe someone with sharp insight, cleverness, or wisdom" (19/6/25)	The destined lot of a person, indicating that ever person is unique in the world of man. It could also mean the mysterious lines found on both palms of every person (Adibe, 2009)
3	*Iguafa*	"In Igbo culture, iguafa refers to divination, fortune-telling…involves various methods, such as interpreting signs and symbols" (19/6/25)	A ceremony for the giving of names to a new born child by the parents (Ogbalu, 2006).

4	*Akaloghel i*	"This term seems unique. Could you provide more context or information about where you encountered *akalogheli*? Is it related to Igbo culture or language?" (19/6/25)	'Good for nothing' person (Ifesieh, 1989)

A random sampling of terms on Meta AI.

As exemplified above, *agwunsi,* for instance,has nothing to do with genitalia. It is a deity of divination and medicine, having its root in *agwu* which Obielosi (2016) and Umeh (1997) hold is an equivalent of the Christian "Holy Spirit". As a scholar in Igbo studies, it was evident that the AI had not the correct information on the phenomena in question. By 19th June, 2025, the former Meta AI definition of *agwunsi* was no longer available. A search on the same AI stated that "*'agwunsi'* seems to be a word from a pecific cultural or linguistic context. Without more information, its challenging to provide a precise definition". It is therefore evident that the AI/internet only works on the information it is fed with. A lot of these misconceptions or erroneous ideologies have been going on for a long time now, demanding the urgency of actions by scholars and researchers.

The Challenges of Igbo Cultural Studies

It is lamentable to note with Okedairo (2006) that,

> Africans have been sold a dummy and we have bought it at a very high price. We were made to believe that our foundation, our roots, our past, our

> heritage and indeed our culture and civilisation were not only primitive but they also suffered a kind of congenital malfunction. (p. 21).

Realize also that as Ezenwa *et al.* (2023) noted that, in Nigeria, culture centers and the history of the people have been given very little attention and as a result, it is still in an incipient stage despite the rich knowledge, history and values at its disposal which ought to be exploited to far greater potential and benefits. They noted however that more and more people are becoming interested in other cultures in addition to wanting to share their own. Though the global world through the AI – internet culture is today anxious for the Igbo story, incidentally, dearth of research and lazy scholarship has impeded the capacity of the Igbo to explore his world. This is why Abanuka (1999) noted that:

> One of the more urgent problems which faced the African intellectual was that of authentic sources: Are there truly African scientific texts? Are there African texts of physics and mathematics? Apart from the records of the contributions of Ancient Egypt to human civilization and the scanty records in the fledging '*nsibidi'* script in south – eastern Nigeria, the problem of authentic African texts was real. (p. x).

Abanuka strongly noted the urgency of a search for original African ideas that would help the African attain a certain level of self – understanding, regenerate the continent and promote the African image, hence his discourse on the phenomena of myth and the African

universe. This challenge is becoming more urgent now that the AI – internet revolution has made knowledge acquisition easily accessible with just a click on the internet. Indeed, the AI is fast transforming how humans interact with online content, services and even the very fabric of digital experience. The artificial intelligence, according to Madu (2024) belongs to the new wave of digital technological innovation that has, in no small way, helped to alleviate human suffering and hard labour, especially in areas like in the manufacturing sector as in road constructions, auto industries and in road traffic controls, where thinking machines (AI) are used to do the tasks of humans with speed and efficiency. So indeed, AI has improved humanity greatly. But the Igbo has faced enormous challenges in her inability to take her rightful position in the AI – internet revolution.

The problem is that there is the balkanisation of the Igbo culture by colonial and Christian influences. Igbo cultural values are collapsing and being replaced by new and emerging global trends. The Igbo – Africa is still under the stranglehold of stereotypes and negative blood generated by colonial and Christian enterprises in Africa. This has given rise to self – doubt by the Igbo. With the western religions derogatorily proscribing the traditional religion and culture, it becomes highly difficult for scholars to develop interest in researches that may be perceived to be contrary to the doctrinesof western religion. Due to this damage to the confidence of the Igbo, there is the inordinate craze for foreign values, products and services to the denigration of local ones. Most of the original Igbo cultural centres have been destroyed and

Igbo values replaced by western cultures and ideologies. Due to globalization and the influence of education on the younger generation of Igbos, it is difficult today to get many Igbo sons and daughters with interest in or with sufficient knowledge of the Igbo culture and tradition. Writing on the Igbo subject therefore becomes a difficult task for many. Unfortunately, AI would always generate data from available information. And when the available data is deficient, it will ultimately affect the credibility and quality of information. This is not to rule out the aspect of the laziness of some arm – chair researchers who thrive in publishing incorrect information for the libraries and the reading public. There is the problem of dearth of infrastructure in Igbo land wherein scholars and researchers alike are limited due to the inability of government to provide adequate infrastructure for seamless researches. Oftentimes the internet is grossly underperforming or even inaccessible, making reading and documentation an impossible task.

Bridging the Gap: Sustainable Development Goals and the Emergency of Igbo Cultural Studies

At the dawn of the new millenium, world leaders converged at the United Nations to discuss some of the key issues facing humanity. According to Amelia (2024), this historic gathering in September 2000 resulted in the declaration and powerful commitment to uphold the principles of human dignity, equality and equity, tagged Millenium Development Goals (MDGs). It was an unprecedented and ambitious blueprint to meet the needs of the world's poorest people by 2015. By 2015, a lot of deficit in performance were recorded. Consequently,

Amelia (2024) noted that the United Nations reviewed the MDGs and embraced 17 Sustainable Development Goals (SDGs) which ambition adopted by 193 countries, targeted 2030. This SDGs represent a universal policy agenda to end poverty, protect the planet, and ensure all people can enjoy peace and prosperity. The goals have itscore focus on inclusiveness to ensure no one is left behind in the global agenda to make the world a better place for all, irrespective of colour, religion or language.

The 2015 sustainable development goals (SDGs) presented to the world the mission towards peace and prosperity for people and the planet. In their effort to enhance humanity, tackle climate change, preserve animals, oceans and forests, the SDGs highlight the connections between the environmental, social and economic aspects of man. As policy objectives by the various governments, goal four(4) of the policies aims at the availability of quality education and promotion of lifelong learning opportunities for all, while goal nine (9) aims at promoting research and exploring autochthonous empirical sciences and technology for tech, innovation and industry. Goal ten (10) is aimed at ensuring reduction of inequality within and among countries. Indeed, the United Nation is focused towards bridging the infrastructural gap and helping member nations to realize themselves. In this, it becomes pertinent to evaluate the current disparity on the availability of data for AI and observe that the Igbo – Africa has a long way to go in the information space.

There is therefore the need for a cultural target of the SDGs, and the government, religious and traditional

leaders of Igbo states must as a matter of urgency be intentional about revamping the dilapidated state of Igbo cultural studies. Native tools and traditional skills must be enhanced and promoted. Sacred sites and archeological findings must be subjected to investigation and necessary documentations made. This has to be done by incentivizing research and development, cultural studies and preservation of cultural sites and monuments, sacred trees, landscapes, and sacred waters.

Effort must also be made towards decolonization and the emancipation from mental slavery of the Igbo and Africa in general in order to enhance interest in indigenous culture research. According to Obiagbaosogu and Nwosu (2023),

> decolonisation is a process of deconstruction and reconstruction of the mind of the Africa which already has been stuffed with strange and unfamiliar ideas and categories and eroded by white supremacy syndrome occasioned by the impact of the centuries of slave trade, colonialism and missionary enterprise. (p. 152).

Our educational system must evolve a traditional and culturally oriented education that is serviceable to the Igbo nation. While enjoining for a journey through the Igbo precolonial history, Obiagbaosogu and Nwosu (2023) noted that:

> A review of our precolonial history presents us with rural communities where moonlight stories and plays, that aided knowledge and culture

> transmission and learning about our ancestors and heroes past were told. This oral traditional education of telling generational legends in the humid moonlight helped to preserve a sense of community, connectivity and continuity. During this period proverbs, music and poems were also learnt. Experts are consistent in calling for the application of the same local methodology and framework to build a culture of sustainable development that will truly be African and at the same time contribute to world civilisation" (p. 154).

It must be further noted that Igbo has her original science, healing and medicine, astrology, physics, music, engineering, etc, that has evolved since the creation of the world. These has to be unearthed and documented for global visibility. There is no gainsaying the fact that, as Obiagbaosogu and Nwosu (2023) noted, one of the fastest lanes towards the journey to this discovery lies within the traditional Igbo tools of knowledge acquisition. These traditional tools of knowledge and local content therefore remains the prelude to a strong African sustainable development. This is against importing strange and foreign models that never align with the natural born abilities and consciousness of the African person. They insisted that any appreciation of the African world must necessarily be midwifed through the traditional African thought pattern and cosmology. The quest is toward authenticity and originality of information to the internet for AI.

To save Igbo culture from the doomsday that has already started; the government, the academia, traditional and religious leaders have the responsibility to incentivize and fund relevant researches in the critical sectors of Igbo cultural studies and ensure that Igbo values and cultural centres are not only preserved but also explored and developed for tourism and sustainable development.

The world is richer with various and diverse cultures. Being that worldview simply means the totality of a people's perception and conception of the universe, every culture and civilization from creation has its unique model and frames of existence that applies to her citizens. This is tangent upon theircosmology and unique cognitive mappings. With advancement in technology and globalization, human civilization continues to evolve and the dynamics of existence continues to improve. But this does not deny the intrinsic value of many cultures and their centrality to the meaningful existence of its people. The Igbo hold that *nku di nambana-egherembanri* (every society is served by the resources that are original to them).

Conclusion

This study found that there is the inadequacy of researchers to explore the unique African themes. Statistics have shown that there are only a few scholars specializing in the African cultural studies. This imbalance is also seem among students in the university who prefer to write their final year projects on contemporary and Western themes than researching on the traditional African values and cultures. There is also

the general apathy and bias against African themes engendered by missionary activities and schools which results to a persistent negative perception of the African cosmology and worldview. The inability of the Igbo to tell her story sufficiently makes AI naturally skewed against her.

As AI generates its information from the data and activities of man, it is evident that man is the source of information for AI. Madu (2024) would say: 'no humanity, no artificial intelligence'. The onus lies therefore on researchers and scholars and indeed all to explore their talents in research and documentation to ensure the availability of data to present the true Igbo story to the world. It would be a win – win situation for the global community and the civilisation and sustainable development of the Igbo who would then have a voice in the global affairs.

This study hereby recommends that traditional rulers who are the custodians of the Igbo traditional culture be at the vanguard of preserving and documenting these Igbo autochthonous values. The government should also invest in research and development, and provide adequate infrastructure for a seamless academic exploration in order to sufficiently present the Igbo story for global audience. This paper further recommends provision of incentive and concerted effort in the academia to generate researchers and scholars with the aptitude for the true Igbo story.

This Igbo story is not static. As new discoveries are made, new insights evolve. These new insights may be built on

already existing information or on new ones. This, according to Onwubiko (1991),"is why individuals or even a whole generation can discover some aspect(s) of their culture, though native to them, but had eluded the notice of previous generations" (p. x). As Oladipo (cited in Ogunmodede, 1999) stated:

> It should be clear from the foregoing that knowledge is both a product and a process. It is product of inquiry and, at the same time, a process of seeking driven by the desire to improve the conditions of our existence. Central to this process is the capacity to examine and scrutinize. (p.7).

Every civilisation therefore improves by constant research and development, documentation, investigation and usage of their human, material and non – material resources and general values. Igbo – Africans must patronise their culture in order for the same culture to evolve and impact humanity.

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IMPACT OF CHRISTIAN EDUCATION AND MORAL UPBRINGING ON STUDENTS ACADEMIC PERFORMANCE IN SECONDARY SCHOOLS IN AWKA LOCAL GOVERNMENT AREA OF ANAMBRA STATE

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ABSTRACT

This study examines the impact of Christian Education and moral upbringing on students' academic performance in secondary schools in Awka South local Government Area of Anambra State. Descriptive research design was employed. Three research questions guided the study. The population of teachers consists of (495) and a sample size of 120 teachers was randomly selected. The instrument for data collection is a researcher developed questionnaire titled 'Impact of Christian Education and moral upbringing on students' academic performance (ICEMUSAP) in secondary schools in Awka South LGA. The findings revealed that moral depravity and lack of basic values among the students have become terror to both the institution and state at large. Again, Examination malpractices and other corresponding social vices are as a result of insufficient teaching capability from the teachers,

in the same vein, some parents and teachers assist immoral class behaviours by subscribing to special Centre syndrome during external examination.This work recommend that Christian Education and moral upbringing should be encouraged and embraced in all the secondary schools for better academic performance in the study area.Principals as a matter of urgency should encourage more activities on moral instructions in schools.

Background to the Study

The importance of Christian Education in the moral upbringing of secondary school students' cannot be over emphasized. Christian Religious Studies (CRS) is one of the subjects taught in schools to improve the spiritual and moral education of the students. The aim of teaching CRS was to train people who will be of immense help to the colonial trinity goals (God/Christianity, government/colonization and Gold/commerce). Students' moral education in recent times is on the low side and affects the academic performance of students in the whole nation on a daily basis. On the other hand, the level of education as it concerns moral upbringing and good academic performance in secondary schools is nothing to write home about. This is as result of poor moral upbringing and poor foundation laid by parents of students in secondary schools. * CRK teaching is capable of instilling in the Nigerian youth the required and desired knowledge, values, behaviours, attitudes and skills that would ensure their effective adaptation in an ever-changing multi-faith and multi-ethnic society, in Nigeria (Eluu, 2011). Obilom in Eluu (2011) equally holds that

CRK curriculum is designed to teach not only the content of the holy book but also the moral lessons that are desirable.

Today there is increase in the number of special centers for external Examinations and people are rushing there to register their wards in order to make excellent result. But one of the fundamental problem in Nigeria educational system is the total collapse of our Educational system especiay in Secular/Tertiary institutions. The end product of such exercise will be half baked graduates, half bake Medical Doctors, Lawyers Engineers, teachers and so on. Today in Nigeria, admitting one in his profession became a serious problem that may undermine the progress of Educational system in Nigeria, most especially in Awka South Local Government Area of Anambra State. It is therefore necessary to impart good moral behavior on students to improve their academic performance.

Academic performance is the term that indicates a student achievement after completing a course or subject from an institution. It measures the student learning across various academic subjects which is assessed by formative and summative assessments.The concept of Christian Education and moral upbringing is emphasizing on cultivating integrity honesty, hard work, humility, having fear of God, and obedient to the ethical values of the Christian community. These qualities are essential for effective leadership and responsible citizenship. It also ensures one to develop a strong moral character alongside academic performance by incorporating those values. This therefore helps in character moulding and nurturing per-excellence in the life of students.

Christian Education and moral upbringing are designed to provide a holistic approach to learning by prioritizing a high-quality education along with one's spiritual, moral and personal development. On this note, Christian Education emphasizes on the importance of offering oneself a top tier education while holding faithful to a Biblical worldview in a every course. So students against this backdrop are responsible, ethical and honesty professionals prepared to make a positive difference in the world and in nation building.

Against this background some students are no more putting much effort and time in doing serious academic work in order to make it, rather some are lazy going around looking for special centres where they would be allowed to manipulate through expo or other examination malpractices and make excellence result in all their subjects offered. In some cases, Teachers and invigilators are involved. Some of them who want to make wealth at all cost were given money either by parents or the students just to allow them do certain examination malpractices not minding its shortfall in building a healthy nation.

Today things have fallen apart, and people are no longer interested in efficiency, honesty, and having serious study as it concerns their profession or their callings. Some teachers don't have in mind getting a unique and transformed educational experience by teaching every class with Biblical worldviews. This faith-based approach significantly prepares students to lead a life grounded in one's beliefs and values. Again, a solid moral and ethical foundation helps one to navigate the complexities of life with integrity and grace. Christian Education helps to

provide academic excellence. It is committed to provide high quality academic progress (devoid of cheating or expo/examination malpractices) to meet or exceed the standard set by secular institutions with rigorous curricula and dedicated faculty. Example, one Miss. Anowia from Urum was academically trained at Bishop Okoye University at Enugu, at the end of her program, she came out in a flying colour with good developed character, spiritual growth and a well balance leadership ability in her area of discipline.

On the negative side effect, there is one girl in Awka South named – X- who got distinction in all the subjects she offered during WAEC Examination, she was interviewed at SS Peter & Paul's International School Nise by the manager of the school. She couldn't answer simple question or mathematics which she got Alpha during her SSCE Examination. What a shameful act.

Academic achievement is the degree or level of success attained at the end of an academic endeavour (Omebe, 2023). Kesmen and Mellemut, (2022) asserted that: The yardstick for measuring one's level of Academic achievement is by assessing the academic performance of the individual through test and observation (p.2). He maintained that academic achievements have two dimensions such as high average and low academic achievement. Academic achievement helps in proper evaluation of students and identification of their strength and weakness. Howbeit in the context of this study, academic performance is the relative change in behaviour of students as a result of effective teaching/learning and moral upbringing on student in secondary schools.

The impact of Christian education and moral upbringing in the present social, political and religious crisis in Nigeria and Awka South Local Government of Anambra State cannot be over emphasized. However, the trend of poor academic performance among students over some decades now seems to be on the increase. This may be as a result of inability of teachers to impart the knowledge of Christian Religious Studies on the students, and this may lead to students ending up having low interest which could lead to poor academic performance of secondary school student in the study area. Therefore,' this research seeks to examine among other things, the impact of Christian Education and moral upbringing on students in Awka South Local Government of Anambra State.

Statement of the Problem

Prior to the Government takeover of the mission primary and secondary school in 1970, Mission primary and secondary schools were known for their high moral standard all round, discipline and dedication of teaching staff. Christian education and moral upbringing were taken seriously in all schools both primary and secondary schools. In contemporary times, these qualities have, especially in some of private schools eroded.

Some church owned schools, private owned schools and government funded institutions employed teachers who are morally corrupts thereby raising morally poor pupils/students. Those pupils/students lack basic values and have become terror both to the institution and the state at large. There are scattered cases of students' low moral values. The pointer is that some parents and teachers are

not positive value oriented thereby creating value(s) gap in the process of teaching and learning. Examination malpractices and other corresponding social vices are as a result of insufficient teaching capabilities from the teachers. In the same vein, some parents and assist immoral class behaviours by subscribing to "special center" syndrome during external examinations.

Another disturbing incident is the problem of love of money. Love of money they say is the root of all evil. (1 Tim 6:10). People want to get rich and by so doing, they fall into temptation and they are caught up in the trap of many foolish and harmful desires. In this regard, owners of home of these Educational institutions.Tutors, are pursuing wealth by all means without control thereby abandoning their work. Some even create special centers for students because of acquiring wealth thereby, giving room for Exam malpractices.

All these issues prompted the researcher to examine the impact of CRS and moral education on students' academic performance in Awka South LGA.

Objectives of the Study

The objective of this study is to examine the impact of Christian Religious study and moral upbringing on students' academic performance in secondary schools in Awka South LGA. Specifically, this study sought to find out:

(1) The impact of Christian Education and moral upbringing on students' academic performance in

secondary schools in Awka South Local Government Area.

(2) How Christian Education and moral upbringing could be employed to restore qualitative education and improve students' performance in secondary schools in Awka South Local Government Area.

(3) the factors affecting students in acquiring CRS Education to improve moral upbringing of secondary school students in Awka South.

Significance of the Study

The findings of this study will be of immense benefits to the following: students, CRS teachers, principals, Parents and Researcher.

Students will benefit from the findings of this study because moral education is considered very vital in character formation/ nation building. Students, teachers and parents will greatly benefit from this study, because a lot knowledge will be gained as it concerns the impact of Christian Education and moral upbringing on students' academic performance.

Teachers will benefit from the findings of this study through CRS and moral education. By this, moral knowing, moral acting and moral deposition will be fully inculcated in the lives of students and this will reduce the rate of growth on moral decadence and examination malpractices among students in the Local government Area.

Principals should join the moral parade to groom these students so that they can differentiate between good and

bad. Moral instruction should be conducted consistently for students.

To parents, the findings of this study will be of great help to the parents who want their wards to make excellent academic performance in their learning process. It will also be an avenue for morally corrupt parents to redress their action and stop encouraging their children in their fast lane syndrome. Families should benefit from this study. It should be noted that "family upbringing appears to play a key role in student's (children's) moral upbringing. Moral upbringing is a key element of the child's (student's) personality development. Education in the family or family education therefore can lead to Christian or religious Education

The church will consolidate on using Christian Education as tool for greater evangelism and building a healthier society. Christian Education and moral upbringing is important for viable a Christian living. Through this, the church will consolidate more and aim more at providing opportunities for students' moral development through participation by students in building healthy life style. In adopting Christian Education and moral upbringing in all the schools there is tendency of to strengthen a family's protective function as it concerns providing appropriate process of shaping a student personality, particularly as regards social and moral aspect of life. This is because families provide individuals with fundamental norms and values aimed at enabling them to live together in society.

To the society, the findings of this study, generally should benefit from this research as a tool for character formation

and consolidation of academic performance when they adopt Christian Education/moral upbringing

For researchers working on similar topic, the findings of this study will serve as a reservoir for knowledge.

Research Questions

1. What is the impact of Christian Education and moral upbringing on students' academic performance in secondary schools in Awka South Local Government Area.
2. How Christian Education and moral upbringing could be employed to restore qualitative education and improve students' performance in secondary schools in Awka South Local Government Area?
3. What are the factors affecting students in acquiring CRS Education to improve moral upbringing of secondary school students in Awka South LGA?

Scope of the Study

This research work is limited to investigating the impact of Christian Education and moral upbringing on student academic performance in secondary school in Awka South Local Government Area. The areas to be investigated include the secondary schools in Awka South Local Government both in mission and Government owned institutions.

Definition of Terms

- **Education**

Education is the process of transmitting societal loves, values and desirable attitudes from one generation to another. It is an art of imparting knowledge, enlightenment or wisdom on the learner by an educator. To Chanhan (1976), education is a process of chaping individual's behaviour for adequate adjustment in the society" Again Fafunwa (1974) see education as "aggregate of all the processes through which a child develops abilities, attitudes and other forms of behaviour which are of positive value to society. It is an art of imparting knowledge, enlightenment or wisdom on the learner by an educator.

- **Christian Education**

This is the type of Education that is Christian oriented. Maduewesi (2006) described Christian Education as Christian religious or moral education as the applied aspect of religious studies… it is far more than ministry to the pupils, it can be extended to the Adolescents or Adults. Christian Education passes Christian faith (way of life) from one generation to another. The mandate of Christian Education is emphasized in the great commission (Matthew 28:19-20) where Jesus Christ commands the disciple to go and make disciples of all nations emphasizing teaching as an essential part of discipleship. It involves nurturing a student believer through sound Biblical instruction which leads to spiritual maturity and godly living.

Moral: Moral is concerned with the principle of right and wrong behaviour. It has to do withholding or manifesting high principles for proper conduct. It anchors on standard of behaviour; principles of right and wrong. It has connection with ethical conduct of individuals. By ethics, it is referring moral principle that governs a person's behaviour or conduct of activity.

Moral Upbringing

Moral upbringing is a process of training or shaping individual behaviour or attitude of individual. Moral upbringing is a key element of the child personality development. Moral upbringing is focusing to the moral principles or ethical conduct of individuals. It is a process of introducing the child to world of values and moral norms. Moral is concern with principles of right and wrong behaviour. It has to do with ethical behaviours of a person. It has to do with treatment and instruction or training received by child from its parent throughout its childhood.

Academic Performance

Academic performance is equivalent to academic achievement. Academic performance is the extent to which a student, teacher or institution has attained their short or long-term educational goals. In this study, it is the completion of education benchmarks such as secondary school certificate, which represent academic achievement. Academic performance is commonly measured through Examinations or continuous

assessments. Academic performance or Academic achievement is sometimes called education excellence.

Uniqueness of the Study

The study is unique in that:

(a) It explores all the nuances on moral upbringing and contributions of parents and teachers on students.
(b) The study exposes the weakness(es) prevalent in the area of Christian education and morality as an agency of teaching moral education.
(c) The study underscores the reason(s) why acquiring good moral-like is vital to general upbringing of students.
(d) The study brings in the good and acceptable reason(s) why acquiring good and sound moral education is vital in training.

History of Christian Education (Missionary Education)

Missionary enterprise in Nigeria is often treated as if the sole intention of the European missionaries, particularly the British in Nigeria was the introduction of the imported religion to a population that was yet to feel the power of the gospel.

Howbert, much as the British missionaries came to introduce the Christian Religion, it was necessary for them to introduce the western form of education for the

purpose of effective evangelism. The contributions or the impact of Christian education and moral upbringing on students' academic performance are the focus of this thesis. For the researcher, the history of missionary enterprise in Nigeria has ever been synonymous with educational development in this part of the country. Against this background.Uruakpa (1996) notes that:

Right from the 1840s, various missionaries bodies have done a lot not only to evangelise different parts of Nigeria, but also to bring about educational development here and there; by doing this, Christianity has therefore played an important role in Nigerian nationalism and nation building, even without intentionally, doing so as a matter of policy (p.123).

From the above explanation, one can now deduce the genesis of Christian Education and moral upbringing that was Christian oriented. From the above points, it is now quite clear that those had common aims and especially shared the philosopher of education as the sharpest investment for effective and result oriented evangelism.

> Introduction of Western education in modern Nigeria was initiated and carried on by the Christian mission for over four decades before the proclamation of the British settlement of Lagos; after the establishment of the colony, the missions maintained their minority of educational activities for another twenty years.

For Okeke (2006): The origin of Education in Nigeria are the classes of religious instructions in which ordinary people were taught to read the scriptures gradually schools became available in which, at least, some of the children, could learn reading and develop their education generally. But the old Bible reading classes have continued from the beginning and with the use of adult education, practically all the adults, who, learned to read, did so through these classes (p.90).

It should be noted that from the beginning, education was virtually monopoly of the Christian missionary societies. On that note Coleman (1986) opined that for all intent and purpose the school was the church. Right away in the bush or in the forest the two were one and the village teacher was also the village evangelist. An appreciation of this fact is cardinal in all consideration of Nigerian education development. Therefore, while the primary goal of the Christian missions was the establishment of their religion, the introduction of western education was accomplished with greater effect on larger section of the Nigeria community. Mission education which was Christian Education created enlightment among Nigerians who passed through the mission schools which in turn exposed them to European civilization, Christianity and the enhancement of their personality.

Looking as the introduction of Western education in Nigeria, it was fully established that the Europeans came to West Africa to establish trade links and also to convert the indigenes to Christianity. They however found out that these could not be possible without some rudiment of Western education and study of their indigenous culture.

They were therefore forced to introduce western education in order to achieve their purpose. Initially the Portuguese were probably the first Europeans to set font in Nigeria soil and that was in the fifteenth century. The Roman Catholics who where the first missionaries to set foot in Nigeria soil used the opportunity to convert the indigenes to Christianity; they established seminary on the Island of Sao Tome which is off the coast of Nigeria in 1571. Nwadialor (2015) stated that this was to train Africans to work as Priests and Teachers for the church. However, the activities of the Portuguese merchants who decided to indulge in slave trade joined forces with certain other factors to make the influence of the catholic Missionaries almost insignificant. (p129).

The second missionary activity took effect in 1842. This was mostly made possible by the abolition of the slave trade by the act of the British parliament. The proclamation for the abolition was made possible by Justice Mansfield in 1807. Nwadialor (2015) echoed that: The abolition, African ex-slaves were taken to Sierra Leone for resettlement .meanwhile the pronouncement by the British government did not put a final stop to the slave trade since some European countries and even the Arabs were still coming to west Africa to buy slaves. It should also be remarked that many African coast chieftains who had become accustomed to the ready profit of slave trade were reluctant to abandon the sale of their people without promise of adequate compensation consequently, a British humanitarian, Thomas Fowell Buxton, proposed that the most effective way to deal with the issue of the persistent slave trade in Africa was to involve three

principal bodies in England: the British Government, the British traders and the British missionaries into a cooperative endeavour (p.130).

Okeke (2006) in his book titled: people of the book: the Anglican mission in Igboland notes that

> Thomas Fowell Buxton believed that the most effective approach to the anti-slavery campaign was to involve the British government, humanitarians, interested businessmen and the British missionaries in a cooperative endeavour. The success of the venture they anticipated would mean a death blow to the traffic in person (pp.4-5).

Nwadialor (2015)stated that :the arrangement was that the British Government was to enter into treaties with African local Chiefs to Stop the slave trade with the promise that the government would provide military protection to such local chiefs and their territories against any nation or ethnic group that may persuade them to continue with the trade. Legitimate trade they argued would be as profitable, if not more profitable than the slave trade. The missionaries they said were to preach the gospel and to civilize the people. The argument was that it was Christianity that laid the foundation for European civilization, therefore if any meaningful civilization was to be fostered in Africa; it has to be based upon the foundation of Christianity (p.131).

Meanwhile in Sierra Leone, the missionaries made education one of their chief means for the spread of Christianity in West Africa. Schools and Colleges were therefore established in the colony where the converts were taught how to read and write. Apart from primary schools, secondary schools were built. In 1827, Fourah Bay teachers Training College was built and was upgraded to the status of a university in 1876 and provided University Education to students from various West African Countries. At a stage the yearnings of some Nigeria ex-slaves who returned from Sierra Leone to settle at Badagry, Abeokuta, Lagos and Onitsha further heightened the quest for Western Education. They were exposed to Western Education while in Sierra Leone and were desirous of having their children the same type of education.

It should be noted that the first missionary body to arrive Nigeria was the Church Missionary Society (CMS) who visited Aboh and Onitsha in 1841 and 1857 but could not establish a permanent mission station on the Niger until 1857. The first permanent mission station in Nigeria was establish by the Westey Methodist mission with the arrival of Rev. Thomas Bireh Freeman and Mr & Mrs William de Graft at Badagry on September 24, 1842.

According to Enueme (2000) “The First known school was established in Badagry by Mr&Mrs William de Graft of the Wesley Mission in 1843. It was named “Nursery of the infant church” (p.28). The CMS established their own mission in 1845, also in Badary, after which they moved to Abeokuta in 1846 to establish more mission houses and schools.

In 1857, The British Government entered into another contract with Macgregor Laid for 5years to explore the tributaries. In the same year, the ship "Dayspring" set said under the command od Dr. Bakie, the Rev. S.A. Crowther with Rev. J.C. Taylor, ex-slave of the Igbo percentage and on 27th July of 1857, landed at Onitsha. The people at the river Bank saw the ship with people coming out of it. They ran to Obi Akazua and inform him of the arrival of some foreigners within there shores. Akazue and Odili his son in company of other chides and villages ran to the sea shores to see for themselves and there the first contact started.

Following the encounter and conversation that ensued, a land was given to the CMS to build their mission station, school, hospital, and so on. The first Sunday worship was held on 2nd August 1857 with about 400 worshippers in attendant.

On July 28th, 1857, Taylor entered in his journal "we went to the brook to wash our clothes. No one could do it for us, as the people are afraid of us, calling us spirit%. During Taylor's Sojourns at Onitsha, the news of his work spread far and wide. Deputations came to see him from many Igbo towns including Obosi, Ogidi, Nri and Bende, to name but a few.

It will be recalled that the colony of Lagos was ceded by the treaty in 1861 and became a protectorate. But later, her majesty then changed her relations with Lagos from a protectorate to the actual occupation of the territory".

With special reference to colonial involvement in Education, S. Philipson opined:

Colonial education policy reflected the hesitant approach of the state (United Kingdom) to a field recognized in those days as the reserve of religious bodies and for many years the missionary societies had the field of Education themselves. By the year 1865, it was reported that church missionary society had established. Four schools in Lagos including. The Grammar School which was opened in 1859 by Rev. T.B Macaulay, by 1973 there was a remarkable increase in the number of schools under the care of the church missionary society. In 1977 the first Education Board was set up by the colonial government for the colony of Lagos.

The Board arranges the subjects to be taught for which it undertakes to make payment for results and fixes its standard. The Board also appointed school inspectors and Teachers who were responsible to it. Much emphasis was placed on secular subjects on which examination result were based. As mission schools were poorly equipped, they could not qualify for the available grants in-aid. Besides, the government frowned at the importance attached to the teaching of religion in mission schools. This is work some to the researcher. In those days the colonial administration gradually relaxed its attitude to the teaching of religion in the vernacular language. As sir lord Lugard himself admitted, this development was not only to the insistence of the missionary agents on religious education but also the ridicule school pupils themselves. In Africa, the school boy came to the conclusion that government looked on religion with contempt.

Originating Progress of Primary/Post Primary Education in Niger Mission

The missionaries saw the need to establish church and school building wherever they carried the Gospel to. So in most cases such building served as both school and the church, hence they were sometimes called "school chapel. In the school system then it was the responsibility of the church agent to take charge of teaching and inculcating in the life of the pupils the good moral that will help them in life. They later started mission secondary school or grammar school in different parts of Eastern Nigeria. As the researcher observed, Christian Education agents has contributed to the laying of sound foundation on which one of the education system of the nation (6-3-3-4) system was based.

Effort so far made by mission on academic performance & moral upbringing

Perlan to the government takeover of the mission schools were known for their high moral standard, all round discipline and dedication of Teaching Staff. All these qualities have become things of the past, lost and forgotten. Hence, the suggestion from Christian circles that schools should be handed of over to their original founders-voluntary agencies.

The church did not stop in making clarion call on the Government to return the schools to their original founders, they also forge ahead in establishing new ones just to restore back the lost glory of Christian Education and moral upbringing in our schools.

Churches made tremendous progress in establishing Dennis Memorial Grammar School Onitsha 1925 Christ the King College Onitsha 1933 and many others.

Today many denominations in the study area have established their own secondary school just maintain their high moral standard, all round discipline and dedication and this is affecting us positively and are motivating parents and their children as it concerns the impact of Christian Education and Moral upbringing on student academic performance. No matter the rising number of critics, the foundering father of the mission institution who super head Christian Education and moral upbringing deserve to be poured encomiums rather than the unrestrained criticisms from Novices.

At the time of reckoning, the era of mission education shall remain a point of reference. Though today we have mission schools in the study Area, the impact of Christian Education and moral upbringing is much felt in mission school than in public or Government owned institutions. This is as result of interest developed by the church to see that Christian Education and moral upbringing are inculcated in the life of individuals. It pricked the conscience of the church authorities to watch the educational system they had put in all and everything they had build and sustain crumble. Today, more than any single factor, it was the zeal to stem the tide and restore the fast flagging image of education that made the church re-enter educational industry. The authorities regarded it as negligence of their divine duty to stand aloof, disinterestedly and watch the system they know how best to salvage to drift aimlessly.

Today many churches and private institutions have establish primary, secondary, schools, covert seminaries, and Juniorates in different part of study area. The aims and objectives for allowing these to be in existence include

(1) To produce men and women who will help in spreading Gospel in Nigeria and other land.
(2) To inculcate the fear of God in all its members.
(3) To ensure that academic standard of the school compares favourably with those of Federal Government Colleges.

To promote citizens who will promote the cause of justice and fair-play among men and women to create the avenue where Christian Education and moral upbringing should be promoted. It is an record that most of the parishes in the established churches in the state were encouraged to establish functional Nursery/Primary Schools and Secondary Schools. There is no doubt that teaching in mission school has long influenced the approach to European Education and to a large extent today Christian Education has transformed the social life of the people for better.

The restoration of the academic excellence for which the mission schools were noted – a standard comparable with that of Federal Government Colleges, was one of the major achievements of Education in the study area.

With available records, there was a time a student Bishop Crowther Junior seminary came first in WAEC in the whole West Africa. Most often than not the scores in

external examination was excellence. The seminary that has graduated thousands of people can now boast of having major professionals in all field of endeavour both within and outside Nigeria. Likewise, the seminary has won laurels in academics, social and sporting events to show standard set by the school. This is the result of Christian education and moral upbringing in the studying area.

Data Presentation, Analysis, Interpretation and Discussion of Findings

This entails the presentation of data analysis and interpretation of data collected. The data was through the use of questionnaire while the analysis was based on research questions stated earlier in chapter one of this study.

Presentation and Interpretation of Data

Research Question 1: What is the impact of Christian Education and moral upbringing on students' academic performance in secondary schools in Awka South Local Government Area.

Table 1: Responses of Teachers impact of Christian Education and moral upbringing on students' academic performance in secondary schools in Awka South Local Government Area.

S/N	As a teacher,	SA	A	D	S. D	N	X	SD	R/K

5	4	3	2	1
Christian Education	Organizing effective teaching on Christian	Key role of Christian Education is provision	Christian religious studies as one of the religion taught in	Christian education plays
72	60	55	49	56
41	50	48	50	47
5	7	9	11	10
2	3	8	10	7
120	120	120	120	120
3.53	3.39	3.25	3.13	3.26
1.17	1.26	1.35	1.42	1.35
A	Agree	Agree	Agree	Agree

	Grand Mean						**3.27**	**1.36**	**A**

The result in table 1 on the impact of Christian Education and moral upbringing on students' academic performance in secondary schools in Awka South Local Government Area shows the responses on items that teachers agreed on items1, 2,3,4, and 5 with the mean ranging from 3.13 to 3.53 which indicate that impact of Christian Education and moral upbringing on students' academic performance. Looking at item 1' Christian education plays a vital role in shaping and equipping the morality of students in secondary schools in Awka South LGA ', also in all the items, the mean responses is more than the criterion mean of 2.5. the average mean is 3.27 which indicates that on the average, teaching and learning of Christian Religious Knowledge and moral upbringing improves the academic performance of students in. in secondary schools in Awka South Local government area.

Research Question 2: How Christian Education and moral upbringing could be employed to restore qualitative education and improve students' performance in secondary schools in Awka South Local Government Area.

Table 2: mean scores on how Christian Education and moral upbringing could be employed to restore qualitative education and improve students'

performance in secondary schools in Awka South Local Government Area.

S/N	As a teacher,	SA	A	D	S.D	N	X	SD	R/K
6	to restore good moral standard, all round ethical behavior and discipline must start from home through parents, school teachers and Religious teachers.	60	50	7	3	120	3.39	1.35	A
7	Teachers who studied CRS must be recruited by Govt to serve in secondary School in order to restore good performance in both CRS and other subjects being taught in school.	62	51	5	2	120	3.44	1.39	A
8	Parents have a bigger role to play as role model as good moral and Christian educators.	49	50	11	10	120	3.15	1.31	A

	Since the study area compose of Christian parents.								
9	Moral Education starts from parents and teacher at school and finally the church leaders.	64	46	7	3	120	3.42	1.23	A
10	A good teacher can best curb vices in his or her students by showing good example of being free from vices.	72	41	5	2	120	3.54	1.20	A
11	Activities involving moral instruction and religious drama should be encouraged for school improvement.	60	50	7	3	120	3.39	1.26	Aggregate
							3.38	**1.33**	**A**

The result in table 2 indicates on how Christian Education and moral upbringing could be employed to restore qualitative education and improve students' performance in secondary schools in Awka South Local

Government Area as the responses on items shows that teachers agreed on items 6,7, 8, 9, and 10 with the mean ranging from 3.15 to 3.53 which indicate that Christian Education and moral upbringing can restore and improve students' academic performance. Looking at item 6' to restore good moral standard, all round ethical behavior and discipline must start from home through parents, school teachers and Religious teachers ', This shows that all hands should be on deck to make sure student becomes positive to actualize the academic objectives. Also, in all the items, the mean responses are more than the criterion mean of 2.5. The average mean is 3.38 which indicates that on the average, teaching and learning of Christian Religious Knowledge and moral restores the moral values of students and improves their academic performance of students in. in secondary schools in Awka South Local government area.

Research Question 3: What are the factors affecting students in acquiring CRS Education to improve moral upbringing of secondary school students in Awka South LGA..

Table 3: factors affecting students in acquiring CRS Education to improve moral upbringing of secondary school students in Awka South.

S/N	As a teacher,	SA	A	D	SD	N	Mean	SD	R/K

12	Parents (some parents) influence their children positively to acquire good morals and Christian upbringing	58	49	9	4	120	3.34	1.39	A
13	Peer group Influence can distract students negatively.	59	47	9	5	120	3.33	1.42	A
14	Strong Christian education and moral upbringing are the sole responsibilities of the teachers.	50	49	11	10	120	3.16	1.35	A
15	The reason(s) why Christian education and moral upbringing is not achievable is because of lazy tutors' obligation to instill strong moral values on pupils.	65	45	7	5	120	3.45	1.29	A
16	All-round moral behaviour is a factor of strong family relationship.	61	52	4	3	120	3.43	1.14	A

	Grand Mean						**3.34**	**1.34**	**A**

The result in table 3 on factors affecting students in acquiring CRS Education to improve moral upbringing of secondary school students in Awka South Local Government Area shows that teachers agreed on items11,12, 13, 14, 15 and 16 with the mean ranging from 3.16 to 3.45 which indicates the factors that hinder the acquisition of Christian Education and moral upbringing to improve the students' academic performance. Looking at item 11' Parents (some parents) influence their children positively to acquire good morals and Christian upbringing ', and item 12' Peer group Influence can distract students negatively' in secondary schools in Awka South LGA ', also in all the items, the mean responses is more than the criterion mean of 2.5. the average mean is 3.34 which indicates the factors affecting Christian Religious Knowledge and moral upbringing on the academic performance of students in. in secondary schools in Awka South Local government area.

Summary of Findings:

Based on the analysis done, the findings of this study show the following:

1. that teaching of Christian Religious Knowledge and moral upbringing improves the academic

performance of students in. in secondary schools in Awka South Local government area.

2. That teaching of Christian Religious Knowledge and moral restores the moral values of students and improves their academic performance of students in. in secondary schools in Awka South Local government area.
3. The factors affecting Christian Religious Knowledge and moral upbringing on the academic performance of students in. in secondary schools in Awka South Local government area to include parents that are lousy, peer group influence, and others.

Discussion of findings

1. The finding in research question one shows that teaching of Christian Religious Knowledge and moral upbringing improves the academic performance of students in. in secondary schools in Awka South Local government area. This finding is in line with Chimezie (2024) who conducted a study on "Cultural influences on early childhood Development". According to the autor, early years in life are the most important to the formation of intelligence, personality and social and cultural behaviour of a child , the year before a child reaches kindergarten are among the most critical in his or her life to influence learning.
2. That teaching of Christian Religious Knowledge and moral restores the moral values of students and improves their academic performance of students' in. in

secondary schools in Awka South Local government area.

3. The factors affecting Christian Religious Knowledge and moral upbringing on the academic performance of students in. in secondary schools in Awka South Local government area to include parents that are lousy, peer group influence, and others.

Summary, Conclusion and Recommendation

This chapter presents the summary, conclusion and recommendations for further studies.

Summary

The study was carried out to examined the impact of Christian Education and moral upbringing on students' academic performance in secondary schools in Awka South Local Government Area. It was a descriptive survey design. From a Population of 495 teachers, 120 teachers were sampled through simple random sampling. Three research questions guided the study a researcher developed instrument was used and on three clusters which were duly validated by experts on relevant areas and the reliability tested with Cronbach Alpha.

The findings of this study showed that Christian Education and moral upbringing improves students' academic performance in secondary schools in Awka South Local Government Area., that Christian Education and moral upbringing can restore the students' academic performance in secondary schools in Awka South Local Government Area., and that there are factors that can

hinder students' performance if not addressed in secondary schools in Awka South Local Government Area.

Conclusion

Based on the findings, it is concluded that there are factors affecting the performance teaching and learning of CRS is lack of effective implementation of the subject. The challenges ranging from poor understanding of pedagogical and theological aims of the subject, societal moral decadence, lack of passion and love for students and the job, poor communication technique to vast and abstract nature of subject. Solutions to these inadequacies have also been sought; hence they need to adhere strictly to the demands of stakeholders in education of children, because factors affecting teachers' preparation and execution of their duties effectively jeopardize the aim of establishing the subject. This otherwise mars the general aim of education, which is geared towards developing in man the knowledge and right attitude towards his neighbor.

Recommendations

Based on the findings of the study, the following recommendations were made:

1. There is need for the school managers to not only organize, but encourage CRS teachers to attend workshops and seminars because the job of moulding human behavior is dynamic; hence regular attendance to seminars will equip them, with new approaches and methods for effective

implementation of CRS curriculum among students.

2. There is need for administrators to support the teaching of CRS in terms of provision of instructional materials and allocation of adequate time to the teaching of the subject.
3. Both governments, society and school management should emphasize the teaching of the CRS. In other words, greater emphasis on the importance of the subject is required. The subject could be made compulsory at all levels of our education like the use of English bearing in mind the role the subject is designed to achieve in the learner.
4. Teachers of CRS as a matter of importance should be equipped through training and retraining so that they will be properly grounded in the pedagogical and theological aims of the subject. Effective teaching is dependent upon teachers' skills and knowledge; and this variable must be sorted out to enable the teaching of the subject achieve its set goals in the learners' lives.

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FOOD INSECURITY/ACUTE HUNGER, WITH SOUTH EAST IN FOCUS: THE SALIENT POINTS

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Abstract
African continent especially the ones that are blessed with arable lands unlike others that are grappling with desert encroachment and drought are presently among the league of nations that suffer food shortage and its attendant effect of acute hunger. Although the ominous signs have been there decades ago after the collapse of the oil boom that comes with the reduction of oil export of various nations by OPEC which Nigeria is part of. The effect of this mono-economy is still taking its toll on Nigerians most especially the South Eastern part of this country that depends much on the insecurity ridden Northern part of Nigeria for their agricultural products. Year after year, prices of food items continue to soar from the third quarter

of the year 2023, this reaches its crescendo at the first quarter of the year 2024: prices of food items are up by over 400% and still going up. Staple foods like yam, beans, rice, vegetables and cassava with its by-products: garri and fufu are all beyond the reach of everyone not just the common man as it is generally believed before. Now, no one is talking about sumptuousness but to have food on their tables devoid of meat. This work takes a retrospect of Igbo agricultural prowess, looks into the unheeded primary source of hunger in Igbo South East Nigeria with a focus on Anambra state, itinerant nature of the Igbo, the sharp drift in Igbo norms that turns out unproductive workforce and dwarfing the think home spirit. This paper brings the fact that whatever any Igbo man or woman is at the moment, they are first farmers and with this mindset, together, collectively will mitigate the issue of food insecurity and acute hunger by complementing their trade with the basic which is farming. The researcher will use the food security theory of 1996 by scholars like Amartya Sen.

Keywords: Food, Agriculture, Igbo, Farming, Hunger,

Introduction

Anambra state is one out of the 5 core South Eastern States of Nigeria also known as Igbo land. The state shares boundaries with Kogi state in the north, Imo state in the south, Delta state in the west, Enugu state in the East (Ejike, Ojiako, Onwuzuligbo, Eze 2017, pg. 28). They are

Igbo people, domicile in Igbo land and speak Igbo language. Some of the Anambra people are living in the coastal areas while most of them are in the upland. Before now, Anambra people with 177 communities are farmers with yam as their main crop while those at the coastal communities double their own yam cultivation with fishing although most of themalso engage in other trades such as blacksmithing, animal husbandry, palm oil production, buying and selling, palm wine tapping, pottery, carving, oratory, dancing andothers to complement their farming.

Before now, the Igbo man's richness is measured by the size of his barn and being a patrilineal society, yam known as the king of crops is only own and cultivated by their men folk which earns them such name and title of (DIji).In the word of Stephens, Stone (2023) "Yam symbolize the sustainabilityof life, masculinity, and a man's ability to provide for his family. Whether a man's yam harvest is success or failure is used to some extent to judge his success as a provider for his family". The place of yam among the Igbo prompts the renowned 'new yam festival" a seasonal celebration that heralds the harvest and consume of the new yam.Although Igbo women do not own yam but vegetables and other crops like cocoyam, cassava, corn, okro, plantain and poultry. NESG report of 2024 says "women account for 60% of the farming population working as labour suppliers and farm

managers, mainly on rural farmlands". They also "…controlled such occupations as food processing, math weaving, and pottery making and cooking" (Falola, 2024).

Farming in Igbo land requires a lot of energy due to the fact that it is not mechanized but manual. Among the Igbo, there exists division of labour in their farming system. Falola (2021) recalls that "in the pre-colonial period, women played a major role in social and economic activities. Division of labour was along gender lines". While the men are charged with the task of making ridges and molds the women are to weed the farms while both jointly engage in clearing of the bushes in preparation for the proper farming. A woman without a husband (widow) and grown up sons usually engage the services of other men to form her ridges and molds.

Early farming in Igbo land especially Anambra state starts within the months of December and January; it is ushered by the first rain whilethe cultivation is done within the home front, it is the first yams for the early harvest. Aside the use of weather, the state's natural endowments of several rivers and streams takes its advantage to involve in all year round farming irrigation popularly known as (mgba mmiri) among the Igbo. Ejike, Ojiako, Onwuzurigbo, Eze (2017, pg. 29) list the sources as "River Niger, Anambra River, Idemmili River and River

Ulasi including other streams". Farming in Igbo land is a family affair where everyone plays active part. It is between the father, mother and the children each according to his or her capacity. This necessitates Igbo urge for a larger family because the more children you have the more bountiful the harvest will be.It is also one of the primary reasons Igbo men marry many wives and produce many children to contribute to the food production of the family.the female children of the family during farming period automatically assume the position of their mothers while their male counterpart doing same with their fathers especially the grown up ones being in their productive age, take over the construction of molds and ridges as their father assumes supervisory role.

Younger male folks during the farming period after working in their own or family farms also engage in work extension: take into service as labourers in order to make money and another way of assisting in the community's food production chain. The services of these extension labourers popularly known as "ndi olu ego" in Anambra state are sort by people with large farms and those without grown up children so as to meet up with their responsibility of feeding their families. Those with extraordinary strength are highly sort for in the labour market and in most cases receive higher pay than others. In every community, such groups of men including women extension labourers (ndi olu ego) have their

common converging places where people that need their services can conveniently come and pick as many as they want. This is an early morning affair to enable the labourer meet up with the employer's expectation of having value for his or her money.

This type of services (olu ego) is not limited to adults alone; teenagers both male and female also present themselves to work in others farm in exchange of money. While the boys take up the making of ridges and molds, the girls among themspecialize in sowing crops such as corn, okro, spinach (ugu) melon, cassava stems, vegetables and weeding of farms among others. The person that hires them for the day's farm works takes the responsibility of their feeding while in the farm. The food is preferably heavy food like fufu (akpu) that will give them enough energy to work, they abhor light food. On no account should anyone be idle during the farming period. Those without enough land for cultivation can reach out to others for temporary use of theirs so not having land is not an excuse.

Children between the age brackets of 8-12 also play significant role in the food chain of the Igbo people. They help in carrying yams, cassava stem, keg of drinking water and delivery of food to the workers in the farm. Another prominent role children under 8-12 year play in farms is preventing birds from eating crops by forming a combine

team of bird scare using various implements including clapping of hands, shouts and singing songs (ichu nnunnu). They come to the farm periodically for this purpose while their parents create caricature in human to scare birds and other farm devourers away whenever they are not present in the farm.

STATEMENT OF THE PROBLEM

In the 70s and 80s the three regions that make up Nigeria Eastern, Western and Northern regions each at least has great strength in one agricultural product that not only serves the entire nation but become source of foreign earning to the nation. The Nigerian colonial economy depended on three major export crops. They were cocoa, palm produce and groundnuts which accounted for about70% of Nigeria's total export (Olalekan, 2019). Then the eastern part of Nigeria produces palm oil in large quantity, the west is known for quantum cultivation and production of cocoa while the north boasts of groundnut pyramids.Babatunde, (2017, pg. 4) recall that then "the Eastern Nigerian Marketing Board was in Port Harcourt. It tradedin soya bean, bean, benniseed, cocoa, groundnuts. But its major commodities were palm kernel and palm oil". Every family according to their strength contributes to the economic growth of the nation. They all have their private farms where they cultivation.

Yam, cassava, beans, rice, cocoyam, wheat, millet, okra, melon, egusi, varieties of vegetables and other uncountable native products are for their immediatefamily's consumption while some cultivatein commercial quantities for monetary earnings.While market perform integrative roles by providing the links between production and consumption center of the economies within their location (Mba,, Obienusi, Obikwelu 2019, pg.19). Those that have fish brings them to the market, sells and use the outcome to buy what they do not produce while those with rice, vegetable, poultry, cassava, yam and other food items do same. The various village markets serve as the point of contact for this exchange while some go as far as visiting other communities'markets to sell their agricultural products.

Beyond this,Igbo Families Anambra precisely have gardens within their home front that are easily accessible whenever the need arises where they cultivate, vegetables of different types like, pumpkins "ugu", waterleave, "gbonodi" bitter leave "onugbu", scent leave "nchuanwu", pepper and its likes including cocoa yam. Hardly Igbo (Anambra) families buy these things from the market because they are things that are daily needed in their various dishes. Families that run short of any can easily approach their neighbors and get same from their compound free of charge. It only requires sending one of the children to get their consent to pluck the vegetable

they need. Vegetables of this type is not a luxury in Anambra families especially those ones they cultivate within their immediate compound (garden) because they are perishables.

The people of Anambra state then pride its self in agriculture to the extent that Schools in thestate have school farms and gardens, this cut across the primary and secondary schools. Some portions of the school landserve as the school farm each class has its portion assigned to them with a sign post for proper identification. The schools dedicate a particular day of the week for the school farming under the supervision of the teachers. It brings about a healthy competition as every class strives to record bountiful harvest each farming year. During this period, the pupils joyfully try to exhibit the farming knowledge they have in their homes by clearing the grasses, making molds and ridges. They are also the ones that willingly contribute the seeds that will be sowed. No external labourer is needed for this but the students who from the beginning do the clearing, cultivation, weeding to the harvesting.

The pupil's agricultural involvement did not end in their schools; they equally assist their teachers in their various private farms. All these contribute to the immediate family food sustainability and the nation at large.Anambra state has several farm settlements dot in various zones of

the state such as Igbariam farm settlement, Omor farm settlement including agricultural land in Nkwelle Ezunaka among others. These farm settlements then make room for the concentration of farmers outside their immediate homes possible contributing to the food security of the people.

From the year 1960 to 1973 there exist a great turn around in Nigeria's oil exploration which in turn increase the country's oil export and revenue generation. Talroth (1987, pg. 20)observes that "the sharp increase in oil revenues in 1973-74 and again in 1970-80 had a pervasive effect on the Nigeria economy". This period is known as oil boom, a development that changed the agricultural narrative of the entire country Nigeria ndi Igbo inclusive. Babatunde (2017, pg. 13) recalls that "during the period of oil boom in the 1970s Nigeria realized huge revenues from oil export" but in disguise, Floyd, Ekpoh (2007 pg. 101) "the oil boom was probably the most important factor behind the debacle in agriculture, disrupting rural life in a variety of ways". The focus in agricultural products as means of the nation's main source of foreign earning shifts to oil the then black gold.

There exists a sharp dwindling in agricultural production that affects not only the Nigeria foreign earnings but also impinges the local consumption. This is not limited to these three mentioned strength of the three regions (palm

oil, cocoa and groundnut) but every agricultural product down to the least of them all.Surprisingly this passion for agriculture wither away due to young people's perception that nonagricultural pursuits are more appealing than farming activities (Emefiele, Nweke, Obi 2023, pg. 31).

This mindset of Nigeria focus on oil the export strength of the nation,give rise to mono-economy which boomerang when the Organization of the Petroleum Exporting Countries (OPEC) the world body that regulates oil distribution cut Nigerian quota in the early 80s. This OPEC singular policy brings nightmare and big challenge to the Nigerian government. The Nigerian economy begins to shake; life becomes unbearable to its citizens while government on its part introduce harsh policies for the economic recovery. Prior to this period, Emefiele, Nweke, Obi (2023 pg. 22) recall that "Nigeria produced enough food for its own needs and was a net exporter of food. But during the global economic crisis of the late 1970s along with the finding of oil and rising revenues things get worse"

Up till today, Nigeria is yet to come out of the effect of its renege in agricultural production and subsequentsuccumb to oil economy. Between the last quarters of the year 2023 to date, Nigeria is witnessing serious food shortage. The (NESG, 2024) statistics reports that "in January 2024, Nigeria food inflation surged to 35.41% from 33.9% in

December 2023". The number of food-insecure Nigeria increased significantly, from 66.2m in Q1 2023 to 100 million in Q1 2024 (WFP, 2024), with 18.6 million facing acute hunger and 43.7 million Nigerians showing crisis-level hunger coping strategies as of march 2024 (NESG, 2024). Subsequent to losing their agricultural stronghold to oil, several other factors such as herdsmen which are prevalent in the northern parts of Nigeria and have find its way in the southern and western part of the country give rise to food insecurity which translates to when people don't have enough to eat and don't know where their next meal will come from (USDA, 2024). On month-on-month basis, the headline inflation rate in June 2024 was 2.31%, which was 0.17% higher than the rate recorded in May 2024 (2.14%) (Nwachukwu, 2024).

Several states in the North most especially Borno state whose most communities are under the control of Boko Haram a terrorist group could no longer have access to their farms. This is also the case with Benue state one of the food basket of Nigeria: they always record intra ethnic crisis and attacks of herdsmen. Quoting IRC prediction Aghogho (2024) reportsthat "food insecurity would be more severe in the northern states of Sokoto and Zamfara where the where the IPC analysis described the situation as critical". Due to insecurity, there are some areas in the North where farmers cannot go and harvest their crop due

to fear (Ugwu, 2024). This is the region South Easterners are dependent on their bulky agricultural supplies.

The growth in the population of the people is another contributing factor as its people still upholds the mundane (manual) method of farming when other advanced countries have since embraced mechanized farming for optimal production of food. A development Ejikeme, Ojiako, Onwuzuligbo & Eze (2017, pg. 27) say that "created a wide gap between demand and supply". The advancement in agricultural production of all year round farming (irrigation) is yet to find its way in the psyche of Igbo nay Anambra farmers as they still await the rainy season for their farming. According to Emefiele, Nweke, Obi (2023, pg. 31) the South East "adoption of traditional agricultural practices contributed to food insecurity in the region" whereas their counterparts in the north that has drought harsh weather and desert encroachment to contain with has since advanced into the use of tractors and irrigation for their faming. The few hands in the south east that still engage in farming could not produce foods that will be enough for their immediate families how much more going public.

The latest is the activities of unknown gun men that have taken over the entire Igbo land, kidnapping people for ransom, killing and maiming their victims. Anambra Diasporas that usually come home during farming season

to put one or two crops in the ground for the fear of the unknown no longer take part. Their parents who earn their living through farming for the fear of these gun wielding men have been moved from their villages to live with their children. The worst is even the able bodied men that usually stand in the gap for those outside Anambra communities by receiving money and farming on their behalf are nowhere to be found.Those that are still in the villages nurse the fear of herdsmen that wander in the bushes in Anambra state who take cows out to pasture not on grasses but on their crops. Beyond the pasturing, if the farm owner happens to be a woman, she stands the risk of being raped or even get killed peradventure she exhibits sign of resistance. Male farm owners in Anambra state stands the risk of being maimed for life or having their life taken away by the blood thirsty herdsmen.

The Igbo of South Eastern part of Nigeria is known for their itinerant nature which gets them exposed to different types of occupation and at the same time adapt easily in an environment and situation they find themselves. Igbo are number one tribe in Nigeria that prides itself of knowing and speaking other ethnic tribes' languages fluently within the shortest period of time. The Igbo ability to adapt to their immediate environment most time cost them their identity especially the present generation of the Igbo family whose children are not able to speak Igbo language despite residing in Igbo speaking areas.

This amounts to lost generation and tribe because one's language is his or identity. The Igbo are subject to imbibe, change and discard what makes them tick such as their dressing mode, native foods prominently their traditional means of livelihood (farming). This sharp swift in the name of modernity is virtually seen in most Igbo sphere.

The use of motorcycle in Anambra state popularly called (okada) for transportation which dates back to the late 80s turn out to be Igbo man's albatross. Although motorcycle has been in use before then but as personal means of movement just like one's private car Adeniyi (2022, pg. 115) agrees that "the use of motorcycle is not completely new, it is prevalence in most urban centers in Nigeria. Such as Lagos, OnitshaThe gradual motor, PH, Akure, Kano, Kaduna, Lokoja and Kabba in Kogi states". its debut for commercial purpose which is first seen around Iweka road Onitsha operating by few men latter garner momentum as its operators continue to grow on a daily basis thereby taken over from the operations of taxis. This can be linked to the rise in the rate of unemployed in the country and the economy (Obilor, 2023).Similarly, Tefe, Jones, Appiah-Opoku (2014pg. 625) see okada as a "means of survival for most poor unemployed people whose livelihood depends on the proceeds from the business".

The rate at which motorcycle operators sent the use of taxi into oblivion in Anambra state especially the commercial city of Onitsha where their presence is no longer in existence is unimaginable. At every junction both in the villages, urban and semi-urban areas of Anambra state dots beehives of okada operators waiting for passengers. An increase Anigwe, Mbanuzuru, Obiokoro, Edeh, Awugosi, Akwuobi, Emmanuel, Ugwuanozie& Anisiobi(2024, pg. 1409) "attributed to lower acquisition and maintenance costs when compared to automobiles". Motorcycle (okada) is not just for the people of Anambra state alone as other states of the federation record its emergence. Just as Anambra people nickname it (okada) other Igbo communities like Orlu axis of Imo state calls it (ndi inaga) meaning, are you going? While among the northerners, it is called (achaba).

From the look of things, it's obvious that every man that has business setback sees his motorcycle as the immediate hope to lean on, this account to the increase in the number of motorcycle (okada) operators. Most youths who found employment in the "motorcycle industry" were displaced economically especially as no alternative employment was provided Obilor (2023, pg. 108). The reason of the above decision is not farfetched, these young men that are able to buy motorcycle for their personal and private use never waste time to convert it for commercial purpose just as a car owner would equally do by converting the car to

taxi popularly known as (kabu kabu) in this clime. The use of what they have to solve their immediate problem no doubt has its place in Igbo wise saying (ihe onye gboo ya mkpa ma ya ezuna ohi) meaning instead of stealing, use what you have to solve your problem.

With this truism at the back of their mind, men who fall into this category take up this alternative means of livelihood (commercial cyclist) at least to ensure the families daily bread.

Commercial motorcycle operation is therefore widely accepted as a job alternative for the teeming youth (Anigwe, Mbanuzuru, Obi-Okoro, Edeh, Awugosi Akwuobi, Ugwuanozie, Anisiobi 2024 pg.14). Aside the conditional/inadvertent commercial cyclists, other younger able bodied men see the commercial cyclist as another easy way of making ends meet: after all its cost effective unlike motor car, it only takes one to buy motorcycle and join their league most importantly it's easy to learn. As a result of this motorcycle according to Obilor (2023, pg. 98) '…seems to have replaced the use of buses especially in places that cannot be reached by cars or buses".

Those in the villages see the commercial motorcycle business as a status symbol and they did not waste time in embracing it. It's worthy to note that even before the

advent of commercial use of motorcycle, an average Igbo man first transcends from buying motorcycle as means of transport to motor car. This is more pronounced among the Nnewi community and its environs where almost every family has at least one motorcycle for family errands. In-as-much as motorcycle is generally called (okada) it also known as (nwanyi Nnewi) but that's for a particular brand also known as lady's machine. It is part of the Nnewi culture whereby motorcycle must be one of the key dowries they give to their newly married daughters (idu uno).

The notoriety of the commercial motorcycle operatorscompels the Anambra state government to first give them time frameto operate and later place a ban on their operations by limiting the routes they should ply to reduce the rate of crime, accident and curb disorderliness in the state (Obilor, 2023).The government harsh policies of banning motorcycles (okada) from plying most commercial cities of the state: Onitsha, Awka, awada, major roads and environs of Onitsha gives birth to tricycle popularly known as Keke for urban transportation. The same classes of motorcycle (okada) riders in Anambra state are the same people that transmute totricycle operators. The switch over connote only change in working implement (from Okada to Keke) with unchanged class, attitude and age bracket.

THE SALIENT POINT

Statistics shows that the operators of these commercial motorcycles are majorly men within the working-age group of 20-59 years. These are menin their economically productive and biologically reproductive years who are supposed to drive the economy of the Igbo land but end upwasting their productive age,earning their living from hand to mouth through ignoble trade of okada ridding.For this reason,Floyd, Ekpoh (2007, pg. 101) declare that "many farmers today are elderly and physically ailing". The dangers associated with motorcycle riders proves that a good number of them have one disability or the other as a result of their line of work. Oladipo (2012,) attributes this to their having "little or no regard for road traffic regulations and often exhibit poor ridding skills in driving". The rate at which these young men engage in okada ridding makes nonsense of the general saying that time is money by channeling their energy wrongly.

As early as seven in the morning the okada ridersstation at their various loading pointswaiting for passengers which he is not sure of getting soon. In the course of waiting for a passenger they form groups discussing either football matches, promoting unfounded stories, gossiping andidling away precious time they supposed to make judicious use of. Due to their exposure to harsh weather most of them resort to taking illicit drugs and alcoholic drinks popularly known as (kai kai or ogogoro) as early as

6 – 7 in the morning believing that it charges their system to be active and to see clearly.

Aside the channeling of energy of Igbo able bodied men who should be the driving force of the state's food chain, the Igbo nay Anambra people in their quest and thirst for comfort have converted almost the arable lands into palatial homes. The little remaining spaces receive the modern touch of German floor or interlock a beauty that rob the family of having gardens around the home a hallmark of typical Igbo family. An Igbo man building of a regal home calls for the cutting every economic tress planted by the forefathers and fathers without recourse of its replacement. In place of having a green environment, the highest the Igbo man does is to plant flowers that are not edible just for beautification alone including flower pots that can conveniently habour vegetables such as pumpin (ugu), scent leave (nchianwu) peppe (ose) green (inine) amongst others.

Fruits such as guava, oranges (oroma), avocado pears (ube oyibo), pears (ube) cocoa nut (akuoyibo) palm trees (ukwu nkwu), raffia trees (ukwu ngwo) breadfruits (ukwa) sour-sup (showamshop) pawpaw (okwuru oru) that form part of edibles and Igbo dishes have gradually going into extinction. Different types of flowers such as masquerade flower tree, Christmas tree, ixora, have taken the places of economic trees in Igboland. The Igbo man of the present generation is more western than the

westerners by losing grip of what makes them whom they are. The areas where water leaves, garden eggs (anara) pepper (ose) that are to flourish within the family compound has closure with interlocks and German floors. The sides of the fencing also have demarcations of flower kerbs that will conveniently contain as many vegetables as possible such as bitter leave (onugbu) pumpkin leave (ugu), green vegetable (inine) (utazi) (uziza) in place of those flowers. The Igbo man misconstrue modernity to be discarding what they already have or known in place of improving/advancing on that which they already have.

Findings/Suggestions

Anambra Stateis with a population of 5,527.809 representing 2,819,182 for the male and the females 2,708,626 (NPC, 2006) Akariwe (2022) "with a workforce of 3.1 million 75%". According to European Commission 2024, "this labor force includes both employed (employee and self-employed) and unemployed people but not the economically inactive such as pre-school children, students and pensioners". In Anambra state, good numbers of the state male economically active populations are into commercial motorcycle business popularly known as (okada) and its sister tricycle (keke) that end up burying economic need of its people which is mans fundamental need that boils down to agriculture. Quoting Walter Rodney on man's efforts to deal with his natural endowmentMbalisi (2019

pg. 133) lists "increased skill and capacity, greater freedom, creativity, self-reliance responsibility, and material well-being"with agriculture as sure bet. But the ventures into commercial motorcycle/tricycle business produce bunch of incapacitated male in Igbo land who are living from hand to mouth.

Unlike before when the Igbo living outside their communities get involve in farming by engaging the services of middlemen during farming season such passion has died away. Then the tricycle/motorcycle commercial operators including other artisans temporarily shut down their business to be part of the years farming activities knowing that farming in the zone has a season. Presently, every Igbo (Anambra) person is either a full time business man or civil servant unlike their counterparts in the North and south west that believe that they are first farmers and combine their trade with farming.

Anambra Transport Management Code (ATMC) for processing IGR for the state captures over 19,015 tricycle operators in the state motorcycles (okada) not inclusive. Peter Ezea motorcycle chairman Akuzor Nkpor unit with less than 10mins drive from the main road due to bad road says the unit has about 120 members between ages 25-60. This sudden surge into the commercial motorcycle/tricycle (keke) businessjust like Dick

Whittington Syndrome that led to unprecedented urban growth and drained the rural areas of their young work force (Floyd, Ekpoh 2007 pg. 101) those that are still staying back in the Igbo villages become local champion looking down on agriculture.The above gives credence to the saying of Akuvuo(2019) that "the rising of danger of tricycle on the survival of craftsmanship cannot be left unchecked". The elderly men and women in the various villages that are desirous of farmingin absence of young bloods in their midstcould not do much at their age.

One of the Igbo concept of "Aku Ruo Ulo" meaning think home is another factor that causes food insecurity in Anambra state whereby every grown up male strives to build a house in their various villages: a good concept but poorly executed. It is a thing of pride for every grown Anambra man to exit the family house and have a house of his own even before getting married. The building of these houses see to the cutting of every economic tree planted by the Igbo forbears without a recourse and without any plan to reproduce them. Rather in place of economic trees, are flowers of various types which they use for beautification of their compounds. Economic trees like palm tree, breadfruit, cocoanut, mangoes, pears, avocado pears, guava, apple (udala), oranges, and others are gradually going into extinction.

The onetime family compound and the backyard that provides green, okro, peppe, bitter leave, green, vegetables such as pumpkin, cocoyam, paw-paw, African beans "akidi", sour-sup, garden egg, for the Igbo family immediate nutrition is taken over by interlocks, German floor and kerbs. Flower pots that would have contain scent leaves, curry leaves, water leaves and pepper are in preference of plants that have no economic value. Tomatoes in a verse will serve two purposes: edible and beautification due to the presence of flower and its curly nature. Few Igbo families that still keep to the ethos of garden could not produce enough to go round. In absence of balanced diet children begin to suffer malnutrition and untold hardship. This scenario attests to NESG (2024) Multidimensional Poverty Index (MPI) report that says "as of 2022, 83.5% of children (22.9m) under age 5 were multi dimensionally poor across all states in Nigeria. The censored headcount of dimensional poverty shows that 54.3% of children are nutrition-poor, and 45.2% children are food insecure". Beyond the south east palm produce strength during the Nigerian regional government, every Igbo person should once again recognize their traditional occupation which is farming and give it its pride of place. Planting of vegetables and economic trees should take the place of flowers that have no economic value. There should be minimal construction of German floor, interlock and kerbs so as to give way for family gardens. Random cutting of trees during construction of new

houses should be discouraged while a replacement should be made when it becomes obvious that such an economic tree will be a hindrance.

Government should as a matter of urgency instruct the state ministry of education to once again include in its education policy establishment of school farms in all the primary, secondary and higher institutions in the state as this will awaken the consciousness of the importance of agriculture in the life of the children as they continue to grow. Government also should ensure that agriculture as a subject in the basic and secondary education in the state and as a course in the tertiary institutions should be more of practical than theory. Revival of the state's farm settlements that are redundant will give hope to those with passion for farming but have no land to actualize it. Through the farm settlement the government of the day will be able to come up with the correct data of real farmers in the state for their various agricultural interventions especially in areas of improved seedlings, trainings and advancement in farming technology.

With the submission of (Abdulaziz, Asghar, Sidiqat, Hafiz, Andrew 2023) that "hunger has risen in Sub-Saharan Africa in recent years mainly due to rapid population growth, low agricultural production and economic downturns" government should refocus the youths to agriculture through the provision of interest free

loan, upgrade farming from its current manual to mechanized farming to accelerate bountiful harvest and reduce energy dissipation. Further modifications to traditional farming systems as Floyd, Ekpoh (2007) suggests should be pursued. Abasilim (2018) recalls that before now, "main source of water is through major rivers" for farming: once again all year round farming throughout Anambra state is possible by reticulating various rivers and streams that cut across the state for irrigation of farms

To minimize losing the state to the commercial motorcycle/tricycle operations, the state government should float rural and city buses, construct inner roads for easy movement of the buses this will to a larger extent reduce and dissuade people'schoice for motorcycle (okada) and tricycle "Keke" by so doing it will also go into oblivion and its patrons would have no option than to go back to agriculture.

Conclusion

With the prevailing food insecurity in Nigeria which Anambra state happens to be part of, it's obvious that though bad governance has its fair share of it the people's loss of grip of whom they are to a greater extent fueled the acute hunger in their midst. Although the northern part of Nigeria is witnessing one of the serious insecurity of the nation's time due to insurgenceand terrorist activities,

they still remain the food basket of the nation including the Igbo. According to Nwanna (2024) "eighty-five percent of farmers in Northern Nigeria last year could not have access to their farms" even as most of the northern farm produce like tomatoes, onion, rice, pepper, beans, yam, millet, corn, cassava including livestock get its way to the south East. The Igbo (Anambra) is like a consuming ethnic group in Nigeria. granted that the north has massive land but the Igbo culture of not building on what they have makes jest of the little they would have achieved thereby leaving them with none. Going by the Anambra Transport Management Code (ATMC) data of over 19,015 tricycle operators in the state it is a clear testimony of the state's workforce misplacement of source of living. Despite both federal and state government daily singing of economy diversification, the result shows that it's a mere rhetoric full of anecdote with no harmony. Government at all levels should take holistic approach that will launch its citizens back into agriculture so as to be free fromwarning of Gbonegan and Essen (2024) that "Nigeria might face serious food crisis if new strategies are not deployed amid heightened climate change" insecurity and other factors. Most importantly the Igbo (Anambra) government and its people should resonate the axiom "aka aja aja butere onu mmanu mmanu" meaning working/stained hand lubricates the mouth and its sister "aka emere na-aja anaghi agba aka aputa" meaning a hand that touched the ground never comes out empty as a morale booster to its

youth. Hence Ukonu, Wallace, Lowe (2023) aver that "women generally are the most affected by poverty food and food insecurity" there should be in place serious intervention approach to save them from the attendant effects of poverty which may include maternal mortality rate, malnutrition, diseases and loss of self-esteem bearing in mind that women are the key players in economy activities of their various communities.

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