

Philosophy of Language and Language of Philosophy: An Analysis of Igbo People's Language Apathy

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Abstract

This paper concerns itself on the Igbo people's abandonment of their language to virtually no one to take care of it, to the extent that in recent time no person or group of persons made efforts to change the narrative. The study has special interest on the abuse of Igbo thought/belief, personal names, names of communities and towns. It is worrisome that Igbo people have not advanced their language beyond the level of colonial master's era. Hence, Igbo people are yet to take appropriate action toward amending and rewriting all the signature of abuse and corruption of Igbo Language by their colonial master. The philosophy of language anchors on its nature of sacred and pure in its act of communicating truth and meaning. On the other hands, the language of philosophy implies the act of subjecting both exactness in truth and meaning to critical analysis for the sake of clarity. One wonders what language could Igbo Philosophers philosophize with amidst this high level of language apathy towards their language? The objective of the study is to expose the Igbo's weakness in promoting and propagating her language with focus on changing the status quo. The area of study is on the Igbo world view on language and means of restoring it. The data for the research are sourced through observation and library. The literary theory adopted for analysis of the study is "Psychological Theory." The finds revealed that no much effort has been made by Igbo intellectuals and general public to

correct the colonial master's abuse of Igbo Language. Presently good numbers of Igbo people show no interest in their language. However, there is still hope of restoring the glory of Igbo Language if the suggestions offered in this study are adhered to. The study would be of great value to the general public, mostly to students and researches who are interested in the study of philosophy, language and the place of Igbo Language to the Igbo peoples.

Introduction

It is observed that Igbo people are good at whatever they look forward to learn and acquire mostly other peoples' language and culture. The position of language in the socio-cultural, political, economical and religious life of people in the society cannot be overlooked. Language is a human creation to ease the problem the need for communication. Therefore, as a human creation for the purpose of communicating ideas, feelings and emotions to one another, language is universal in its outlook and functions. Hence it is the duty of every society to create their language in order to communicate their norms and values to one another as well to the global society. This paper concerns itself on the Igbo peoples' abandonment of their language to virtually no one to take care of it, with special interest on the abuse of Igbo thought/belief, personal names, names of communities and towns. The level of Igbo people's apathy toward their language is such that no person or groups of persons have summoned

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courage to change the narrative in the recent time. It is worrisome that over decades of the departure of the colonial master from Igbo land, our people are yet to take appropriate action toward amending and rewriting all the signature of abuse and corruption of Igbo Language by white men. If one looks critically at the reason behind the Igbo people' cleverness in learning and acquiring other peoples' language and culture, one would find out that such cleverness is just to cover up their lack of interest in their language. This is because they are feeling inferior if they are identified with Igbo Language, so by acquiring other peoples' language to them is a way of feeling superior. For this class of Igbo people the use of Igbo Language is all about going back to ancients and obsolete, while the use of other languages is to identify and catch up with the centre of attraction.

The philosophy of language anchors on its nature as something that is pure and sacred, because of the roles it plays in communicating truth and meaning for easy human interaction. Truth and meaning are the universal attributes of every language and or speech community, therefore no language cannot take preminent over another in this regard. The principle of language from the philosophers' point of view, concerns itself on the basic parts and attributes of meaning in a language in line with the values referred to in that language. On the other hands, the language of philosophy implies the act of subjecting both exactness in truth and meaning to critical analysis in order to make the truth and meaning in a language clearer. In this regard philosophers take up the task of subjecting language into critical analysis through investigating its nature, as well the relationship between the language, the people using it and the world. Such act of making enquiry into the inherent nature of language which includes its structure, meaning, and thought, among others is the role of philosophers.

The study goes a long way to expose the

depth of Igbo peoples' apathy towards their language. This could be seen in the nonchalant attitude of both Igbo intellectuals and general public towards making efforts to correct the colonial master's abuse of Igbo Language. Presently a good number of Igbo people show no interest in their language. It is at this juncture that Igbo scholars, intellectuals and philosophers have to answer the following questions: Is there anything like language inferiority? Which language has the higher capacity to communicate truth and meaning over others? Are there no universal attributes of language in Igbo Language? Whose onus it is to build and propagate the Igbo Language? What name should be called the Igbo Philosophers philosophizing in other peoples' languages in the present situation as the Igbo Language is going extinction?

The above questions would clear the doubt concerning the importance of this study whose main objective is to expose the Igbo people's weakness in promoting and propagating their language with focus on changing the status quo. It is as a result of the above influence forced the researcher to embark on this study in order to initiate processes to cultivate Igbo peoples' interest in their language. It is important and timely for Igbo people to embark on language revolution in order to restore their glory. It is believed that there is still time to restore the glory of Igbo Language, if the suggestions offered in this study are adhered to. The study would be of great value to the general public, mostly to students and researchers who are interested in the study of philosophy, language and the place of the Igbo Language to Igbo peoples.

Review of Related Literature

The literary theory adopted for analysis of this study is "Psychoanalytic Theory." The theory was propounded by Sigmund Freud, with the aim to explore much on the inner thought of the people that helps them to act and live the way they do. Dobie (2012:55) in line with the above

says that psychoanalytic theory was propounded by Sigmund Freud in 19th century, with its central message on the role of unconscious in what we do, feel, and say even when we are not aware of its presence or operation. The theory has it that some events in one's life which are repressed in the unconscious mind find their expression in the form of dream. In the dream world the events appear in some specific symbols for identification. Sigmund Freud began to use the psychoanalytical theory in the dawn of 19th century to interpret works such as religion, mythology, art and literature with more emphasis in unconscious. The above exposition shows that human actions are as a result of forces we do not recognize and could not control. The fact about unconscious mind is that conscious mind is not aware of it, hence the mistake of the real cause of human behaviour.

In the same light with the above Kennedy and Gioia (2007: 1517) say that Freud's greatest contribution to literary study is his elaborate demonstration of how much human mental process is unconscious. Hall and Lindzey (1967:30) in their view of this theory say that in the vast domain of unconscious are to be found the urges, the passion, the repressed ideas and feeling, which they call 'the great underworld of vital unseen forces.' The unconscious mind has overwhelmed control of the conscious thoughts and deed of man. Following the above background information of Sigmund Freud psychoanalytic theory, alongside the topic understudy which revolves round human behavior, the researcher finds the theory quite at home for analysis of the study on "Philosophy of Language and Language of Philosophy: An Analysis of Igbo People's Language Apathy."

The terms to be reviewed in this study are: philosophy, language, Igbo people and apathy, in order to be in a better position to do justice to this paper.

Philosophy

Philosophy is referred to as mother of

science and arts. It is traced to two Greek words "Philia and Sophia" which stand for "love of wisdom." It is the study of general and fundamental questions about existence, knowledge, values, reason, mind, matter and language. Philosophy has gained attentions of so many scholars, one of them that contributed to its definition is Nwabuiro (2007:5) says:

The term philosophy had a long history, which preceded the civilization of the Western Europe. This of course, the European historians would like the world to accept as having first started in Greece about 600 B.C. But, there is nothing in the annals of human achievements, which shows man's endowment of capacity for a critical thinking more than philosophy. That being the case, the first human civilization of which all histories agree that took place in Africa was mid-wifed by nothing else other than philosophy.

For civilizations are not products of accidents or chance events but rational, critical, logical, methodic, consistent and purposive studies born out of sweats, hard work and perseverance of long years. But, why is this preamble? It is in order to disabuse the minds of those unwary readers who have been made to accept that philosophy is the handmaid of European civilization. Philosophy is a rational, critical thinking, which is a gift of nature and for that a universal phenomenon.

Oduah and Ogugua (2007:240) on the other hands say that any attempt to define philosophy is to do philosophy. It is to philosophize, for in philosophy, there is no definition of philosophy, but definitions of philosophy. One thing experience has taught us is that there is no definition of philosophy which every philosopher has accepted. Little wonder, Wiredu remarks that 'the definition of philosophy is apt to be personal' it is not in doubt that one's outlook in life determines how one conceives philosophy. In line with the above, Ndianefoo (2014:473) opines:

There is no cut- and- dry answer to this question. This is because the term "philosophy" is notorious for its polysemicity. It has no one universal meaning and philosophy does not suffer this "vice" alone. Indeed all the humane discipline - Law, Sociology, Political Science, Economics, History etc. equally do not have unanimity of definition. This lack of unanimity in the ascription of meaning to philosophy and these other disciplines is due to the profundities and complexities of man in society. What is more, the obvious peculiarities of a writer's spiritual, psychological, ideological and material backgrounds determine his construal and definition of Philosophy or these other humane disciplines.

Asiegbu, (1988. 307) says that Nigerian philosopher,' Professor Sodipo, sees Philosophy as reflective and critical thinking about the concepts and principles we use to organize our experience in morals, in religions, in social and political life, in Law, in Psychology, in History and in the natural sciences, concerning the study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline.

From the above expressions, if philosophy is love of wisdom and universal phenomenon, as well as problematic to define, because one's outlook in life is the determining factor of how one articulate one's meaning of philosophy, is that faculty of love of wisdom and personal perception closed up and out of reach of Igbo philosophers, intellectuals and scholars? And if it is not exclusive of the western world the fundamental question here is, is philosophy language exclusive? So if that faculty of love of wisdom and personal perception is not closed up and out of reach of Igbo philosophers, intellectuals and scholars, what is the reason Igbo philosophers are apathy of philosophizing in their language?

Language

One of the difficult tasks is to define a term. Language is a human invention through sounds and symbols to ease the problem of human communication. Many authors and authorities have gone a long way to giving meaning to what language is all about in relation with their state of minds and the circumstances they find themselves. One of them is Nwadike (2008:13) says:

Etymologically, language is a system of communication by written or spoken words used by the people of a given area. It makes it possible for men to transmit knowledge across space and time. It

is a means of socialization. Through it, people's culture and world view are expressed.

Nduka (2001:1) says that language and communication are at the centre of all human concerns as interdisciplinary subject, scholars in various fields have often concerned themselves in the study of language. In view of this Agbanusi (2009:275) says, “*Language is the means of communication, used by man to describe state of affairs.*” We are meant to understand from the above statement that language comes to serve the need of human communication. In this regards, Okediadi (2009: 143) states that language is a means of expression or communication of thoughts and feelings by means of vocal sounds and the combination of such sounds to which meanings are assigned. The statement above tells us that communication can only take the form of verbal expression, mostly those sounds that are attached meanings.

Ijeoma (1998:47) quoted by Ndianefoo (2011:170) gives a clearer understanding of language when the author says that language is a system of a barratry vocal symbols by which members of a social group co-operate and interact. It is a medium of communication of ideas or feelings via conventional signs, sounds or marks with distinguishable denotations and connotations. It is a purely human in its method of communicating ideas, emotions and desire by means of speech and hearing. The sounds spoken and heard being systematized and confirmed by usage among a given people over a period of time. The wholesomeness of this definition is captured in the inclusion of such central idea of language like 'communication of ideas or feelings through a conventional signs acceptable among the people.' Uzoho (2007:59) argues in line with the above

that language is an acceptable means or system of expression and communication common to a given social group-linguistic community. It is a structural system of vocal symbols used for communication among individuals that make up a social group. The second sentence in the above definition appears to contradict the first, which makes it clear that language is an acceptable and common means of expression within a group or speech community. Eyisi and Akaegbobi (2014: 461) say:

It is, therefore, pertinent to assert that language is a fundamental medium for the expression of ideas, thoughts, feelings, beliefs and attitudes. Language is a prerequisite for human existence because it is an instrument of thought or concept. According to Owoeye, it is through language that one is able to give vivid and clear expression to human thought (4). Language undoubtedly makes it possible for individual to live and interact in a society. It is, therefore, at the centre of all the activities that go on in the society. Without language, human existence in the environment would be shrouded in obscurity.

Ubahakwe (2002:270) brings the notion of indigenous language closer to us and says, “Understanding a people begins with understanding of their language, since language is the greatest single carrier of a people's culture.” In line with this, Afisi (2008: 100) opines:

It is an obvious fact that language has a

great potential in influencing thought and action. It regulates the interaction of individuals in the society. Language is a great denominator in identifying one's cultural identity. In fact, it could be regarded as an expression of a particular culture. It is also sometime a distinguishing factor in one's race or ethnic affinity.

Nwokoye and Eze (2013:222) opine that indigenous language is a set of symbols which have been assigned acceptable meaning by the members of the society which uses it to communicate meaning, idea or thought. The two writers above are able to paint the picture of how people from one speech community interact using their language to communicate meaning and idea with set of symbols which the society assigned meaning. Hence, they have established the importance of meaning and acceptability which helps in the understanding of language.

Igbo Peoples

The Igbo people are one of the ethnic group and native of the present-day south-central and southeastern Nigeria. The main language spoken by the Igbo people is the Igbo Language that is called *Asụsụ Igbo* in their native language. Ekwealor, (2010:1) says that Igbo people are the people living in a geographical setting known as Igbo Land, who speak Igbo Language as their mother and father's language. The group is indigenous to the Southeastern part of the country, mostly on the eastern side of the Niger River, a region considered to be one of the most densely populated regions in the whole of Africa. Igbo Land also known as Southeastern

Nigeria and some parts of South South Nigeria, is the homeland of the Igbo people. The tribe comes after the second-placed Yoruba ethnic group from the western part of Nigeria and the leading Fulani-Hausa ethnic group from the northern part of the country. The Igbo may be grouped into the following main cultural divisions: northern, southern, western, eastern or Cross River, and northeastern.

The language has approximately 24 million speakers, who are primarily of Igbo descent and live mostly in Nigeria but can also be found in other countries such as Equatorial Guinea where it is recognized as a minority language. There have been discussions in recent time with regards to the possible extinction of the Igbo language in about 50 years. This is thanks to the preference for the use of English, which is perceived as the language of status and opportunity by native Igbo speakers. That has, in turn, led to a declining population of monolingual Igbo speakers, the deterioration of idioms, proverbs, and other rhetorical elements of the Igbo language.

Before the advent of colonial administration, the largest political unit was the village group, a federation of villages averaging about 5,000 persons. Members of the group shared a common market and meeting place, a tutelary deity, and ancestral cults that supported a tradition of descent from a common ancestor or group of ancestors. Authority in the village group was vested in a council of lineage heads and influential and wealthy men. In the eastern regions these groups tended to form larger political units, including centralized kingdoms and states.

Igbo people are native to five main states in Nigeria. They are Abia, Anambra, Ebonyi, Enugu (it's unofficial capital), and Imo State. The Igbo however, claim that their territory extends to present day Delta State to the west and Cross-River,

Akwa-Ibom and Rivers State to the south. This is backed up by the presence of native Igbo speakers in these states. Prominent cities and towns where the Igbo people reside include Owerri, Aba, Abakaliki, Onitsha, Afikpo, Asaba, Orlu, Agbor, Umuahia, Okigwe, Nsukka, and Port Harcourt. The Igbo people will also be found in cities outside Igbo Land such as Lagos, and Abuja. For many centuries, the Igbo people have always lived in peace with their neighbouring communities that consist of the Ibibio, Nupe, Ijo, Idoma, Igala, and Ekoi people.

Igbo traditional religion includes belief in a creator God (Chukwu or Chineke), an earth goddess (Ala), and numerous other deities and spirits as well as a belief in ancestors who protect their living descendants. Revelation of the will of the deities is sought by divination and oracles. Many Igbo are now Christians, some practicing a syncretic version of Christianity intermingled with indigenous beliefs.

Dukor (2008:171) states:

The Igbo-speaking people of Southern Nigeria have in recent times, excited the interest of many inquiring minds. These people are acclaimed worldwide for their enterprises in all fields of human endeavours. Not surprisingly, foreign and indigenous researchers have discovered monumental relics of ancient Igbo civilization in various areas like Igbo-Ukwu and Nri-Igbo civilization is comparable to the great Samarian, Egyptian and Greek civilizations.

However, irrespective of the Igbo people's characteristics of being industrious people, it is still posing a

serious problem to trace her origin along the two contending theories of the lost tribe of Israel and that of divine order of Igbo existence according to the oral tradition and history of Nri-Igbo.

Apathy

Apathy is a state of being indifference, or the act of suppression of emotions of concern, excitement, motivation or passion. An apathetic individual has an absence of interest in or concern about emotional, social, spiritual, philosophical, or physical life and world. Apathy manifests itself in a situation when people lacked interest, enthusiasm, or concern in person or thing, it simply means that they have developed apathy in such person or thing. It also manifest in such a behaviour that shows no interest or unwillingness to take action.

The authors and their definitions reviewed above are all good in their respective contexts. However, none of the authors and their studies could replace this research work, because the study advocates for change of narrative by urging the Igbo intellectuals, scholars and philosophers to correct the abuse and corruption of the Igbo Language by the white men and that of the Igbo people. The study enables the Igbo people to know that the essence of language is for communication and that no language is inferior to the other. That no language has the capacity to communicate truth and meaning over others. The study is therefore seeking for a space in the corpus of studies of this nature that are asking the Igbo intellectuals, scholars and philosophers to join hands to build and propagate the Igbo Language, in order to save it from going extinction.

Analysis of Igbo Peoples' Language Apathy

There are so many way by which Igbo Language has been abused at various places both in official and unofficial documents. The study will not be

exhaustive if the oral aspects of the abuse Igbo Language is not discussed, however time and space may not permit much of that. Igbo intellectuals, scholars and philosophers have failed in their task of leading and directing the uneducated populace, who in turn go on with the business of abusing Igbo Language. The abuse on Igbo Language by the Colonial Masters of long ago has not received a matching resistance. This is one of the reasons Igbo Language is vulnerable to abuse at different levels in the society. The study's special interest is on the abuse of Igbo thought/belief, personal names, communities and towns. At this point in the study, it is important to take a look on some of the abuse of Igbo Language by many people at different stages and occasions. First in the list is the abuse of Igbo Language by the Igbo political class. It is worrisome that in present day, that one and only Igbo Party- All Progressives Grand Alliance (APGA) that should have helped in propagating the genuine language and culture of the Igbo people by making it to permeate into the consciousness of average Igbo, sees no need to consult the Igbo intellectuals and scholars on how best to sell the Igbo philosophy of possessiveness and belongingness which is written in Igbo Language as, “*Nke a bu nkeanyi.*” Instead the party leaders mostly the people in charge of publicity see no reason to write the above philosophy of Igbo people with standard Igbo Language on their bill boards and posters rather they wrote “*Nke’ a bu nkeanyi.*” They don't even value the punctuation marks which make the Igbo Language original, thereby over tasking the reading public to make whatever meaning of the Igbo Language on the bill boards and posters. It is in this regard that Uzoezie (2001:143) stresses:

When we communicate in writing, we are more careful and conscious so that our reader

understands us clearly. One of the ways of achieving this clarity is to use what we call "punctuation marks" which include full stop (period), the comma, question mark, semi-colon, etc. The sepunctuation marks perform for w r i t t e n communication what road signs do for road users. Without them, or if used improperly, our writing becomes m u d d l e d , a n d meaningless. These punctuation marks guide and assist the reader to quickly follow our argument or line of thought. Nothing can be more difficult to read than a poorly punctuated passage, or a passage t h a t h a s n o punctuation at all.

The above expression is an outright shows of uninteresting in the Igbo Language by the Igbo people. If All Progressives Grand Alliance (APGA) the only Igbo people's party cannot help to cultivate and propagate Igbo Language, let her not help to abuse it. They did not make necessary consultation on how best to write the only Igbo Language that finds itself in their billboards and posters, and went on to mount them because it is Igbo Language and no one cares.

Abused Igbo Language Versus Standard Igbo Language

The Igbo people are waiting for their colonial master to come and rewrite the abuse and corruption of Igbo Language. This appears to be the reason the abused version of Igbo Language are in use till date in both official and unofficial

documents. It is in the light of the above that Afigbo (2000:69) states:

The colonial master, being unable to pursue and harness Igbo knowledge the way and by the means the Igbo used to do it, decided to create alternatives. To gain some knowledge of the Igbo language as a subordinate medium of communication in the colonial situation, he used the missionary societies of which there were many in Igbo land at the time.

The nonchalant attitude of the Igbo people towards their language is the main reason the status quo of Igbo language has not changed. Nwadike (2008:39_40) brings the message of this paper closer when he says:

The status of Igbo Language and Culture today is begging for salvation. Things are not normal. The following frowning issues should be noted, for the identification of disease leads to its cure as the Igbo says. Many Igbo take pride in speaking other peoples' languages other than their own. Many also foolishly take pride in not being able to read Igbo. What a tragedy! There is this malady of code-switching and code-mixing (Engligbo). Even stark illiterate people do this. One often

hears statements like "Agaram ebeahụ this morning chọputana he could not complete the work, "Mgbe m na-abịaka m zutereya na his mother n'uzo." Many Igbo parents do not want their children to speak Igbo. Once, a mother at the University of Nigeria, Nsukka, asked her children to desist from speaking that useless language (Igbo). This class of parents gets offended with teachers who teach Igbo as a subject to their children.

The author goes further to say in (pg 40) that the Igbo have no regard for their language and despised it, all newspapers and magazines published in Igbo have gone into oblivion no sooner than they made their debut. Think of *Anyanwu*, *Onuora*, *Udoka* and *Ogene*; they could not continue in circulation because they did not find enough readers and buyers. Because the Igbo do not take pride in their language they do not know that apart from *Omenuko* and *Ala Bingo* which they read in the 1930s, 1940s and 1950s in the primary school, there exist very many novels, plays and poems in Igbo and which are yawning to be read by the people for whom they are published. In the same light, Nwaozuzu (2015:13). Stresses that the Igbo people have derailed from their status quo. Not only that they have abandoned their language, they also throw away all the culture they are identified with, because in the first place they are performed with Igbo Language, the second factor is the teachings of the Church that everything about Igbo Culture is evil and sinful. These two thoughts are forces that help to join hands that as soon they have gained the soul of the Igbo people they begin to breed the ugly situations that force them to believe that their language

has no value, hence they stop making efforts to promote their language and culture.

It is as result of the Igbo people's reaction of the above that makes them not to look back in abandoning their language. The following are few examples of abuse of Igbo Language by the colonial master currently in use as well as the standard version Igbo Language.

Names of Towns and Communities in Igbo Land under the Influence of the Colonial Masters' Abuse and Corruption

Agbor Agbo
Awka Oka
Awmabia Amobia
Awkuzu Okuzu
Dikenafie Dikenafiaru
Enugu Enugwu
Nkwelle Nkwelle
Nkpor Mkpoo
Nsukka Nsukka
Nawfia Nnafia
Onitsha Onitsha
Orlu Olu
Owerri Owere

Names of Persons and Product of Igbo People under the Influence of the Colonial Master's Abuse and Corruption

Agnes Nwanma Agnes Nwamma
An[zor Anizoo
Chibuogu Chibuogwu
Ejiofor Ejiofo
Madiyekwe Mmadiyekwe
Oduah Oduah
Offor Ofor
Offozor Ofozoo
Okafor Okafor
Okonkwo Okonkwo
Onuorah Onuorah
Udealor Udealor

A close look at the above shows the depth of Igbo people's apathy in their language. It is worrisome that after over six decades of the white men's departure from Igbo Land, Igbo people are yet to see the need to correct the abuse and

corruption on Igbo Language. Afigbo (2000:71-72) says, "It thus became clear that if anything was going to be done, it had to be by the Igbo themselves for the white man had lost interest in the Igbo Language and Cultural studies." The author goes further to in (pg.76-77) to lament his disappointment over the failure of University of Nigeria to see the need to restore Igbo Language. He says:

Meanwhile about 1961/62, the University of Nigeria was born and also equipped with an Institute of African Studies. This appeared to be a great advantage, for this was an institution run by the Eastern Nigerian Government in which the Igbo had a dominant voice. Also it was located in Igbo Land. But the hopes generated by such thinking proved illusory.

The situation has degenerated today to the level that if one writes important information to Igbo people in Igbo Language, may be for sake of confidence ninety percent of them cannot read it. There was a story going about recently about a man who published his father's funeral brochure in Igbo Language. After the church service a lot of people let their brochure in the church, the same thing happened at the man's compound where many people left theirs too. People are wondering what is wrong until they take a close look at the brochure to see that it is published in Igbo Language. It is in this regard that Nwaozuzu (2015:16) stresses that the Igbo people don't make any effort to learn how to speak and write Igbo because they believe that English, French, Hausa, Yoruba Languages among others are there to serve all their

need in life. It is better for them to make efforts to learn those languages than to learn how to speak, read and write Igbo, which is a shameful act. This is a good example of how the Igbo people have lost interest in their language, because from the above illustration it is certain that no matter how important the information in that brochure is, good number of Igbo people cannot access it because it is published in Igbo Language.

It is common in Igbo Land to see family discussions, office members, associations/organizations discussing and making their deliberations in English Language not necessarily as a result of being in the midst of other ethnic groups. They are all Igbo people rather they don't find Igbo Language interesting enough to serve as their medium of communication. Ejiofor (2006:10) quoted by Nwaozuzu (2015:15) says that both educated and uneducated Igbo man and woman cannot speak Igbo Language today without code mixing and code switching. Have you seen Igbo elite who read Igbo Language with ease? Have you seen an Igbo man writing a letter in Igbo? Have you seen address of welcome written and presented by Igbo people to the guest of honour in Igbo? Among the Igbo children, how many know what table, window, step, banana, kitchen, spoon, bed, plantain among others are called in Igbo Language? Are these words not already dead? It is in this regard that Ekegbo (2004: 68) advocates:

... to refining their central language, Igbo language, and using it in at least some of their official transactions. This may also include giving awards (and scholarships), to those who excel in matters that have to

do with Igbo language. I still remember a fellow student who called me an encyclopedia just because after three books in English language, I wrote a wonderful book in Igbo language.. Language registers culture and culture elaborates language. Language dialectically encodes and decodes; it constructs and deconstructs.

Many people may think that Igbo people are good at learning and adapting to other peoples' culture mostly languages, but the truth is that it goes a long way to show that they are not proud of their language and their identity as Igbo people. Ekegbo (2004:69) observes:

...the Igbo people who come in contact with these cultures have been influenced by these cultures and languages as they cannot boast of making good sentences in Igbo Language. Dialects apart, the commonest defence by some Igbo people in defence of their ignorance of Igbo grammar is that Igbo esi ka ike (Igbo language is too difficult).

It is ridiculous how Igbo people will forget their language because they have mastery on language that is not their own. At any point in time the above attitude is observed, two things are at work. The first thing could be that the people are seeing their language from the point of view of inferior. The second factor could be that the people have lost interest in their language. Hence they see

no reason to use or speak the language and whichever way one looks at the two factors above, they are all pointing at the position of Igbo Language today. This is because Igbo Language is receiving the same treatment from the Igbo people. When the people are becoming difficult to be identified by other peoples, their chance of development has been seriously encroached, because people hardly identify with people who are not proud of who they are. Such relationship is always beneficial to the superior whose closeness to such people is all about what they could make out of them for their advantage.

The ways Igbo name of towns, communities, persons and product are written defies the sense of reason and logic. How could one believe that Igbo names would sound and look better if written in English Language than the Igbo Language where they derive both cultural materials and philosophies? Igbo people's apathy in their language has some level of exhibition of inferiority complex attached to it. The inferiority stance of the Igbo people towards their language becomes a barrier to their identity. It is the above situation that necessitated the adoption of 'Psychological Theory' for analysis of this study, because of the way Igbo people are treating their language from the point of view of inferior. On the second thought, following the above theory, the writer observes that Igbo peoples are suffering from some complexes for not been able to know what they ought to do with their language. In this regard Ekegbo (2004:69) argues, *"One would have thought that Igbo language should have been adopted as the national language since the greatest migrants not only in Nigeria, but beyond are the Igbo people."* But instead of growing from strength to strength, it keeps degenerating. It is either that Igbo people are under the fear of cultivating and propagating their language or that they have sold everything about them to the

learning of English Language and adopting its usage without considering its implications on the identity of Igbo people. Whichever way one looks at this situation, it revolves around the feelings of lack of fulfilment by the Igbo people to identify with their language, all on the altar of inferiority complex.

Conclusion

From this study we have seen the gross neglect by the Igbo people on their language even when they pay dearly to acquire other peoples' language. Igbo Language is abandoned by its owners to the extent that no appreciable effort is put in to correct some of the abuses and corruptions in Igbo Language by the Colonial Masters. Some fundamental questions concerning the Igbo peoples' apathy towards their language is asked, in order to help them to come out the complex of seeing their language from the point of view of inferior. Hence, if they know that the essence of language is for communication, that no language is inferior to the other. They will also know that no language has the capacity to communicate truth and meaning over others. Hence, they will know that Igbo Language like every other language has all it takes to make life meaningful to the people. Therefore, it is the onus of the Igbo intellectuals, scholars and philosophers to philosophize in Igbo Language as a joint task to build and propagate the Igbo Language, in order to save it from going into extinction.

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