

Linguistic Competence of Language Models: Its Role in the Acquisition and Use of the Igbo Language

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Abstract

All is not well with the Igbo language and ipso facto the Igbo values. Many Igbo parents nowadays alienate their children from their language and make them develop inferiority complex in the language. Many of such parents are not able to teach the Igbo language to their children. This paper believes that most of these parents-traced challenges of the Igbo language are as a result of their poor or doubtful knowledge of linguistic competence and the critical period theory and their implications in children's first language learning. It is against this backdrop that the topic of this paper is "Linguistic Competence of Language Models: Its Role in the Acquisition and Use of the Igbo Language". Objective-wise, this paper is poised to explain linguistic competence and first language acquisition, the role of linguistic competence in first language acquisition, problems of neglect of linguistic competence, and the gains of applying the knowledge of linguistic competence in children's Igbo language acquisition. The research method is descriptive and the theory to guide the study is the Critical Period Theory. The paper finds out that linguistic competence is the rule of the child's native language in the child's brain, which he speaks and hears from other natives. It also finds out that language acquisition refers to the processes by which children learn to speak the language of the community into which they are born. The study also discovers that knowing and applying linguistic competence prepares the child on how to effectively and fluently use the language. In terms of remedy, the study establishes the need for conscious parental efforts to understand what is linguistic competence, the critical period theory, and their significance in children's language acquisition. In all these, it has become clear that the quality of parent-caregiver interactions play a formative role in children's early language and learning.

Introduction

The significance of language cannot be overstressed. Being so, language, as part of culture, is the way by which people communicate with one another, build relationships and create sense of community. Language keeps a people's history thriving and dynamic. It is the fabric that ties together people's belief system, custom, traditional proverbs, symbolised messages and everything about them. A system as significant as this does not deserve to be degraded into negligence as is the case with the Igbo language currently. Igbo is a language spoken in the South Eastern Nigeria in such states as Anambra, Imo, Enugu, Abia and Ebonyi. Speakers of the language also abound in some parts of Delta, Rivers and Akwa Ibom states. Even as it is spoken in these states, there are strong reasons that the language is on a declining trend presently.

Following the UNESCO's 2003 Framework for the Assessment of Language Vitality, the trends in the Igbo language appear to no longer guarantee the inter-generational transmission of the language. Again, judging from the community members' attitude to the Igbo language, it is feared that the language is the most endangered of the three major Nigerian languages and has the propensity to go into extinction in the current rating (Ohiri-Aniche, 2008). Not only that, it is evident that many Igbo children find it difficult to speak Igbo as their first language. This is coupled to the fact that the English language is speedily usurping the roles the Igbo language, as things stand now.

Having observed these threats, this paper suspects that parents and the care-givers of children at their early stages, are the major causative factors. Aligned to this hypothetic stance remains the belief that the Igbo parents' attitude to the issue of linguistic competence in their children's language acquisition process is the most prominent cause of the problem. It is, therefore, against this conscious understanding

that this write up is entitled “Linguistic Competence of Language Models: its Role in the Acquisition and Use of the Igbo Language”.

The first objective of this study is to explain linguistic competence and first language acquisition. The second objective is the explanation of the role of linguistic competence in the acquisition of the first language (Igbo). The third major drive for this study is to identify the problems of the neglect of linguistic competence in the children’s first acquisition of the Igbo language. The fourth and last objective of the research is to establish the gains of the application of linguistic competence to the children’s acquisition of the Igbo language. The research method to be employed in this study is the descriptive type. The theories to guide the study are the Language Acquisition Device Theory by Chomsky in the 1960s and the Critical Period Theory by Lenneberg (1967). Primary and secondary data will be used for the study, especially as the researcher himself is a linguist and a native speaker of the Igbo language. His informed linguistic knowledge will be a good source of data for the study. The secondary data will be from the literature review after the analysis. The data analysis will be drawn from the use or otherwise made of the two theories as they pertain to linguistic competence.

In using these theories for this study, the research work is organized to have four sections—the introduction, literature review, data presentation and analysis and the summary of findings and conclusion. In the introduction, the reader will be made to be acquainted with the promptings for the topic of study. In the second section, the literature review, some documented pieces of writing related to the topic have to be examined and analysed as they pertain to the purposes of the study. When this is done, it will then be the turn of section three, data presentation and analysis. It is in this section that the outstanding, study-purpose-related points have to be subjected to analysis to generate the research findings. And once the analysis of findings is completed, it will be the turn of the fourth and last section. It is here that the summary of findings and conclusion will be done to signal the end of the research work.

As these are done, the research work will not be without some significance. For instance, through this study, Igbo parents are to avail themselves of the knowledge and application of the concepts of linguistic competence and the critical period in their children’s language acquisition. They will use them as tools for inculcating Igbo values, language, cultural spirit and traditions in their children. For the Igbo language, this study will constitute a means of escape from the range of endangered languages in Nigeria, because there will be a rise in the number of Igbo children who will learn to speak Igbo as their first language. As far as the Igbo children are concerned, the usual inferiority complex will give way for confidence in their language. Again, many scholars and teachers alike will appreciate the indispensability of the application the concept of linguistic competence in the early acquisition of the Igbo language. Then, as far as researchers are concerned, this paper is expected to constitute a rich source of materials for further studies.

Literature Review

This section holds the review of relevant literatures.

Condition of the Igbo Language

Ejiofor (2010) opines that it is very hard to find an Igbo person who can write and speak Igbo very well. He maintains that many people are ashamed of speaking the Igbo language. Continuing, he says that the Igbo language is declining speedily in the rate of its transition to children and usage in communication. He still goes on to say that the Igbo language will go into extinction, if something is not done about it as soon as possible. In his opinion, Igbo language is the identity of the Igbo and this identity is approaching its grave speedily. To him, it is the Igbo people that are killing the language. He, therefore, pleads with the Igbo to make efforts to rescue their language, by speaking it as supposed, reading it very well in school and by writing it. He goes on to opine that whatever happens to the Igbo language negatively will be seen to have been caused by the Igbo themselves.

Prior to this Ejiofor’s (2010) view, Okwudishu’s (2008) disappointment on the regrettable condition of the Igbo language is reflected in Okolo (2010:43(ed.)), thus:

We are no more our own interpreters
Who will tell our stories?
Now that we are busy narrating foreign tales
We are children who have lost a taste
For their mother's soup,
Dogs who do not recognize their owner's call.
We are reincarnated in other lands before we are dead.
We are warriors who have taken to orgies
With hostile women.
We have gone to play across the river
And forgotten to return home.

All these views make reference to how bad and how much endangered the Igbo language has become. Again, the UNESCO model for the Measurement of Linguistic Vitality 2003 shows that the Igbo language status indicates that the language is not safe, the intergenerational transmission of the language has serious evidence of interruption. It also shows that the Igbo language is stable but still threatened, because the English language has usurped certain important communication contexts of the Igbo language. The same vitality test shows that not all the families or children of the Igbo speak or try to speak the Igbo language as their first language.

What can be deduced from these presented data and opinions is that all is not well with the Igbo language, and that the Igbo language is in need of revitalization.

The following statements on the condition of the Igbo language are worthy of note: "The failure of the Igbo to handover their language to their children...is the surest way to the extinction of the Igbo language, and ultimately, the Igbo race" (Ohiri-Aniche, 2008). The statement refers to the present neglected condition of the Igbo language.

Again, referring to the future of the Igbo language, Kuju (1999) has this to say: "...of late, there has been an increasing outcry by concerned Igbo indigenes that the Igbo language is registering fewer and fewer speakers...it may get to a point when the Igbo people we shall see, but the Igbo language, we won't hear". These statements are strong pointers to the fact that all is not well with the Igbo language. Sam Uzochukwu, in his presentation at the 7th Chief Ogbalu Memorial Lecture, (2012:5) has this to say concerning the promotion and revitalization of the Igbo language:

...Ihe dịzi mkpa n'asụsụ Igbo n'oge ugbo a dị atọ: ịkwalite ya site n'ime ka ndị Igbo gbanwoo akparamagwa ha, were ya na-akpa nganga site n'ịsụ ya kama ịsụ asụsụ Bekee ma ọ bụ asụsụ ndị ọzọ. Ihe nke abụọ bụ ime ka o tolite bụrụ asụsụ so na ngwa ọrụ obibi ndụ n'oge ugbo a; ihe nke atọ bụzi ịhabe ya n'aka ndị na-esote anyị n'azụ.

Rendering this statement in Igbo, summarily, Sam Uzochukwu outlines three things that should vitally be done about the Igbo language in this present time. The first is for the Igbo to change their behaviour about the Igbo language by proudly and practically speaking it instead of English. The second recommendation is for the Igbo to be using the language in their daily activities. The third is to handover the language to their future generation.

Based on these points, the questions that need to be asked here, as a consequence of these points are as follows: When will the Igbo start to habitually speak their Igbo instead of English? When and how can the Igbo get to use their language in their day-to-day activities? Is time not ripe yet for the Igbo to begin the activities of handing over their language to the upcoming generation, so that the Igbo language will not go into extinction very soon?

As a reminder, Ejiofor (2010:33) reporting what President Musa Yar'Adua of Nigeria said about the state of the Igbo language at Alvan Ikoku College of Education, on July 17, 2009, has this to say: "I

wish to equally acknowledge that human knowledge must have provided the impetus for the projection, that is, by 2025, the Igbo language would have been subsumed by other stronger languages”.

Also, Ejiofor (2010:48) reports about the write up by Chinyere Ohiri-Aniche titled “Igbo Language: The Danger Ahead, 50% of Igbo Children Do Not Speak the Language” (Ndigbo Journal Vol.1, No.6, June, 2008; ib.13-17).

All these are references to how much the Igbo language has been neglected by the Igbo in the present time.

Linguistics

Linguistics is a discipline that uses a scientific approach to study language, adopting an objective or disinterested stance in the study. Its method of study is empirical, meaning that it starts from observation, description and gets up to explanation (Finch, 2000). What this means is that in these three-stage process of study, linguists start by observing the way in which language is used by people. Based on this way of usage, linguists will provide a description of language use. After the description in which all the data has been subjected to analysis, an explanation will then be made. This explanation is where the underlying rules which speakers are using are established.

Echebima (2015) agrees that linguistics is the study of the science of language, whose work is to explain how language works. He (2015:1) goes ahead to explain what the scientific study of language is all about, thus:

In linguistics, therefore, we examine the use of human language and study the nature and structure of it. The study enables us to analyse and understand the nature of the complex structural components of a language which include the study of the sound pattern (phonology); the study of the structure of words (morphology); the study of the organization and arrangement of the words in a phrase or sentence (the syntax); and the study of the interpretation and meaning of an utterance (the semantics) i.e. the meaning derived from the three other components.

To drive home these explanations, Prasad (2012) draws our attention to what is descriptive linguistics. According to him, it “deals with the description and analysis of the ways in which a language operates and is used by a given set of speakers at a given time (Prasad, 2012:5).

What we can take out of these views of Finch (2000), Echebima (2015) and Prasad (2012) is that it becomes known that it is to linguistics that we owe the duty of understanding how language works or how any particular language works and not how it should work. And it is through the linguistic descriptive branches of phonetics, phonology, morphology, syntax and semantics that this understanding is accomplished.

Linguistic Competence

Crystal (1991:66) gives us a good insight into what linguistic competence is all about, in the study of linguistics. In his words, linguistic competence is:

a term used in Linguistic theory, and especially in Generative Grammar, to refer to speaker’s knowledge of their language, the SYSTEM OF RULES which they have mastered so that they are able to produce and understand an indefinite number of sentences, and to recognise grammatical mistakes and ambiguities.

He further explains it as an idealized conception of language that is contrary to the notion of performance. That is, the qualities human beings are presumed to naturally have about language.

As far as Finch (2000) is concerned, linguistic competence has to do with a term Chomsky introduced in 1965 to give a description of the knowledge which native speakers or users of a language have which enable them to speak and understand their language fluently. He makes it clear that it is a knowledge internalized within speakers and never something they know they have.

In Ndimele’s (1992:11) view, another name for linguistic competence is “I-language”, which means internalized language. To him, “it is an approach to the study of linguistics which is concerned with the speakers’ knowledge of his language and where this language comes from”. In explaining linguistic

competence as the speaker's/hearer's knowledge of his language, Ndimele (1992) also distinguishes it from performance, which is the actual use of the knowledge of language in concrete physical situations. Linguistic competence is a kind of attempt to explore the dynamics of the human mind, because, language, to some extent, is said to be a mirror of the mind.

What Finch (2000), Crystal (1991) and Ndimele (1992) have related about linguistic competence is reduced to a better understandable level by Anagbogu, Mbah and Eme (2010) in their telling us that it is all about seeing a native speaker of a language as somebody born with a thorough knowledge of his language hidden inside his brain. It is a natural gift which offers him all that he needs to speak and understand new sentences constructions which he has never heard or spoken in the course of living.

Language Learning/ Language Acquisition

Macgregor (2009) gives a definition of language acquisition. It has to do with the process involved in human beings embarking on gaining the knowledge of their native language. It is about how humans attain the ability to understand and generate utterances in their native language at the initial stage of life. It is the undergoing of the processes by which children learn to speak the language of the community into which they are born.

Mode of Language Acquisition

Finegan (2008) stresses that even though imitation plays some roles in language acquisition, but this does not diminish the importance of exposure to linguistic input in acquiring a language. It requires interaction with the speakers of the language being acquired.

Supporting this view, Macgregor (2009:203) maintains that "the language(s) a child acquires depends on the languages habitually spoken around them by their parents and other community members, including other children they interact with". There is no society in which children are explicitly taught by their parents to speak their first language. In all these, acquisition of all languages is a stage-by-stage process.

The significance of exposing a child to some linguistic input to gain the linguistic competence of his first language is the problem our Igbo parents generally have. They hardly expose or speak the Igbo language to their children in the domestic environment. Instead of letting their children speak Igbo in the home environment, what they do is to let them speak English at home. Their domestic interaction is done in English; too bad.

Optimal Age for Language Acquisition

According to Akmajian, Demers, Farmer and Harnish (1995:477), "Language development takes place during a very specific maturation stage of human development". What this goes to show is that there is a period that is biologically determined, being a critical period to language acquisition. This occurs at about 13 years, the age of puberty.

Macgregor (2009), in support of this view, calls it "Critical Period Hypothesis". It is a period which is biologically determined for the wholesome acquisition of language. This period extends from about two months of age to about 13 years, according to Lenneberg (1967). Also known as optimal age for language acquisition, Macgregor (2009) is of the view that this period terminates at about puberty time. The critical period hypothesis has some implications on the learning of the Igbo language. The tendency exists now where Igbo parents neglect to expose their children to the Igbo language before they attain the critical period. Then, after the period, it becomes hard for such children to acquire their mother tongue with relative ease. Nowadays, some parents will send their children to the Igbo land for University education at a time when their children have exceeded this optimal age for language acquisition. And this period is synonymous with the age for the children to develop linguistic competence in Igbo. The children are deprived of this opportunity, thereby leading to non-acquisition of their direly needed linguistic competence in Igbo.

Review of the Theoretical Framework

The theory that guides this research is the Critical Period Theory attributed to Eric Lenneberg, a neurologist and cognitive psychologist, in 1967. The major objective of the theory is to stipulate the growth period within which full native competence is possible when acquiring a language. Its stand is that the first few years of life is the crucial time to acquire the first language, if sufficient stimuli are presented, and that first language acquisition is dependent on neuroplasticity. It also supports the theory of innatism in language acquisition. That is, belonging to, or determined by factors present in an individual from birth.

Critical period theory has its strength in offering an ideal time window for brain development to acquire language in a linguistically rich environment after which difficulty sets in, or it becomes more effortful. It is also known as a sensitive period hypothesis. This implies that it is a reminder of a period to treat with great care, awareness and concern.

On the down side, the theory seems weakened by the fact that it has both strong and weak versions. The strong version stipulates that after the critical period is reached, language acquisition will turn out impossible. But the weak version holds that after reaching the period that is critical, language acquisition will be hard going. The weakness here is the theory's lack of specificity. Why say impossible and turn out to say difficult again? Scholars also criticize the theory for its overgeneralization concerning language acquisition in all areas of language. It is also criticized insisting that retrogression of language learning ability which occurs once the critical period is exceeded is very sudden.

The reason we have to use this theory is because it directly relates to our topic of study, which is linguistic competence. It is a linguistic theory that directly connects age and language acquisition, thereby stipulating a period within which people can learn a language, Igbo language, in our context, fluently. It is a reminder of the sensitive period.

Empirical Review

A. U. Umeodinka & C. L. Okoye (2018) have a research on the topic, "Mmekpa Ahx Nd[Nne na Nna Na-Enye Asxsx Igbo N'Oge Ugbu a", published in *Odezuruigbo: An International Journal of Igbo, African and Asian Studies, Vol 2.No.1*. Written in English, the theory for the study is Ethnolinguistic Vitality Theory propounded by Giles, Bourhis and Taylor (1977). Some of the findings are that parents do not habitually pay attention to their children's learning of the Igbo language, neither do they create time to teach them some Igbo traditions, and that this parents' nonchalant attitude leads to their children refusing to be associated with the Igbo language.

Related as this topic is with ours, yet the topics are not the same thing, neither are the objectives and the theoretical frame work. Our own theoretical framework is the Critical Period Theory by Lenneberg (1967). Of course, the difference in the theory type will lead to different research findings.

P.C. Eze & L.M. Apakama (2018), in their topic, "Mkpa Q d[{zxlite Xmx aka Igbo Inwe Ezigbo Akparamagwa Site N'Asxsx Igbo" pursue the objective of tracing how lack of use of the Igbo language in training the children leads to bad behaviour by the Igbo children. No theory is used in this study, as the researchers have to resort to descriptive survey method of research. Some of the findings are that it is easier to insult somebody using a foreign language than the Igbo language. Most words in English are not easy to find their alternatives and replacements in Igbo, hence the inability to speak fluent and uncorrupted Igbo.

The variance in topic and objectives between this research and ours is enough to generate different findings in our study. And, as no theory is employed in the study, the effect of this study will impact positively on the Igbo language.

Data Analysis and Findings

The concern here is to analyse the different objectives of the study with the view to establishing how the application of the Critical Period Theory by parents will help to improve Igbo children's acquisition of the Igbo language.

Analysis of the Meaning of Linguistic Competence

From Crystal's (1991) point of view, it has become known that linguistic competence is about the knowledge a speaker has about his language, the mastery of the language's system of rules to use in producing and comprehending an uncountable number of sentences and to point out mistakes in grammar. Finch tells us that linguistic competence comes to describe what a native speaker knows about his language, which enables him to speak and understand the language well. Linguistic competence is the enablement a speaker-hearer has natively acquired as a thorough knowledge of his language in his brain. It means that a child cannot speak his/her native language fluently without having linguistic competence in that language.

Definitively, therefore, linguistic competence is a person's subconscious knowledge of the rules governing the formation of speech in their first language. It is the idealized understanding of the rules and the making of a given language. It is the knowledge of grammar that exists in one's brain unconsciously, which permits him/her to use and understand a language.

Analysis of the Role of Linguistic Competence in Language Acquisition

Linguistic competence is a characteristic of the mind of human beings, which, once acquired by a child through exposure to the native language data, will enable that child to construct or select a generative grammar out of an imperfect section of a language encountered, which that child can use as primary linguistic data for testing hypothesis concerning the form or structure of the language. It is through this exposure that children gain the infinite ability to create and comprehend sentences with ease, and in a short time period, for the fact that they have innate knowledge of universal grammar.

To explain it in another way, every child, according to Chomsky (1965) has an innate ability for language acquisition (called LAD, language acquisition device), as there exist a Universal Grammar, the grammar common to all children in all languages. Once a child is regularly exposed constantly to this his native language, such a child uses the data of the exposed language to hypothetically test and construct the language he is exposed to. This exposure helps in building, in the child, the capacity to construct and understand this language when spoken and to know which construction is wrong or right according to the rules of the language.

Through this exposure, the linguistic competence is acquired. And the acquired competence helps the child to produce and understand some uncountable correct versions of his native language, including the ones he has never heard before. Therefore, linguistic competence helps the child to, through the imperfect language he/her has encountered, construct or select a generative grammar. In other words, through it, the child can generate new, native, unseen, correct sentences of the language.

Through linguistic competence or exposure to the words of the language, the child or student can now be helped to ensure accuracy, correctness, fluency and variety of speech. The study of lexicography is, therefore, supposed to be the basis of linguistic competence.

In fact, linguistic competence is the ideal language system that enables speakers to produce and understand an infinite number of sentences in their language. It also enables the child to distinguish grammatical from ungrammatical sentences.

Analysis of the Problems of the Neglect of Linguistic Competence

Once the linguistic competence of a language is neglected, it means that the children do not have conscious access to the principles and rules that govern the combination of sounds, words, and sentences in the language.

Not having grammatical or linguistic competence will make a child unable to read a text effectively. This is often caused by the fact that the child will not be able to decrypt grammatical or lexical units of language in text.

It causes the inability to differentiate and recognize the words, sentences, expressions, used in the text. It also poses a hindrance to the process of reading.

Lack of linguistic competence gives rise to the impediment to building relationships with others. Also, such can give rise to misunderstandings that metamorphose to conflict, frustration, offence, violence, hurt feelings, and wasting time, effort, money and lives of the people.

Analysis of the Gains of the Application of Linguistic Competence to the Igbo Children's Language Acquisition

(a) Awareness of the growth period for language acquisition

As already put forward by the Critical Period Theory, Igbo parents will now come to the realization that there exists a growth period within which a child should acquire the Igbo language in order to still have full native competence.

This realization is very good for the Igbo language, because the now knowledgeable parents will start presenting sufficient Igbo stimuli as hypothetical data to their children within this stipulated important age period. Doing so will ensure a proper, foundational acquisition of the language.

(b) Parents' Emphasize the Congenital Qualities of Their Children

It provides a good room for the Igbo parents to help in emphasizing and expressing the congenital qualities in their children. When these hereditary, inborn characteristics are given chance to be practically applied in the children's critical period for language learning, they will learn the language, Igbo, almost effortlessly.

(c) Developing Love and Pride for the Igbo Language

And when Igbo language is learnt by children with this ease, they will not only develop love for the language, but also will be proud to speak it, even fluently, anywhere they are. The tendency to prefer the English language to Igbo will gradually, if not, speedily disappear.

(d) Put the Igbo Language on the Road to Recovery Other than Extinction:

Loving the Igbo language and being proud of it because of its ease of acquisition will put the Igbo language on the road of recovery instead of the surest way to extinction. This is because the Igbo can now hand over their language to their children.

(e) Children Outside Igbo Land Will Acquire the Language with Relative Ease

As long as parents now know about the provisions of the Critical Period Theory, they will start to apply it on their children, even when they are residing outside the Igbo land. They will learn to expose their children to the Igbo language by speaking it at home, using it to send them on errands, mentioning Igbo names of objects in the children's presence, singing Igbo songs, holding discussions in the house in Igbo. All these will help the children's improvement of their linguistic competence..

Summary of findings and Conclusion

This research has been in the quest to discover how to address the challenge of most Igbo children, nowadays, not having the all-important linguistic competence in the Igbo language. Our review of literature in this regard reveals that parents are at the centre of the causative factors. Parents are known to be so busy in business and work to have time to expose their children to the Igbo language early enough in the children's upbringing. Parents are also known to always pass over their young children to crèches, nursery where babies and young children are cared for during the working day. At close of work, they return to take these children home, where they will have less or zero interaction until the next day when the child returns to the crèche again. This cycle continues until the children attain some ages beyond thirteen years, the critical period within which the children's acquisition of language becomes near impossible or very effortful.

Seeing that after some period in children's growth, the acquisition of language becomes difficult, the study wisely resorted to using the Critical Period Theory by Lenneberg (1967) to guide the study. This theory provides a period of growth for complete/full native competence in language acquisition.

With this background, the study set out to explain linguistic competence and first language acquisition, the role of linguistic competence in first language acquisition, problems of the neglect of linguistic competence and the gains of applying the knowledge of linguistic competence in children's Igbo language acquisition.

In terms of findings, the study discovers that language acquisition has to do with the procedures involved in the children's learning to speak the language of the community into which they were born. The study also finds out that linguistic competence is about the system of unconscious knowledge that one knows when he knows a language. As per the role of linguistic competence, the child is assisted in

generating and comprehending some innumerable, correct versions of his native language, not excluding the ones the child has not heard before.

Most importantly, the following are the gains of the acquisition of linguistic competence for the Igbo language: awareness of the existence of the period of growth for language acquisition for an Igbo child, parents to lay emphasis on the inborn qualities of their children, Igbo children to develop love and show some pride on their language, Igbo, to position the Igbo language on the terrain of recovery rather than extinction and the children in non-Igbo communities to acquire the Igbo language with reduced difficulty.

What is more! The Igbo language will now take its rightful position in the committee of world languages on the road of strong improvement and development. Igbo parents will now take up their roles in planting deep roots for the proper acquisition of the Igbo language by their children. Every parent will now take advantage of the provisions of the critical period theory.

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