

INDIGENOUS LANGUAGES: THROUGH EDUCATION FOR NATIONAL DEVELOPMENT

NNEKE, CHARLES AZUBUIKE (PhD)
Igbo, African and Asian Studies Department
Nnamdi Azikiwe University, Awka
Anambra State, Nigeria
Phone: +2348030815650
E-mail: ezeazubuike004@gmail.com
ca.nneke@unizik.edu.ng

Abstract

Thoughts and beliefs are the principal ingredients of human culture that indentify the people, arise from their daily communal and individual practices through language, which is the vehicle that carries human communication and expression, hence the call for promotion of indigenous languages through education. Education is the lubricant of human capital development, which is at the centre of every other forms of development, and it takes developed individuals to develop a nation. The socio-political, economic, religious and education patterns are influenced by the instrument of language, to communicate meaning, understanding and truth. This paper emphasized the need to promote the indigenous languages in Nigerian education system as an alternative to foreign languages for impacting quality education towards achieving national development. The translation of the students' performance in their studies through indigenous languages into every day activities could be seen as development, which would manifest in various forms in the society and the nation at larger. Charity is said begins at home, the best way to expose our children to the realities of their society and the world at large is through the mother tongue. The data for this study is sourced from the writer's personal experience as well as library. Psychological theory is adopted for analyzing the roles indigenous languages will play towards attainment of national development through education. The study would be of great value to the public, amongst them are; students, teachers, researchers and any person interested in the study of indigenous language and its roles in the national development.

Introduction

Indigenous languages of various speech communities in Nigeria were in its peak, as their means of carrying out the peoples' day to day activities before the advent of the colonial masters along with introduction of English Language as official language. At any point in time Nigerian Independence is remembered, one would come across such statement like, 'Nigerian was given her Independence on a platter of gold.' In this case we are meant to understand that she was not given 'golden Independence,' but some sorts of unknown contents in a golden wrapper. Almost everything handed down to her as a new nation, came in from the altar of deception. Amongst the things handed down to her is the language of confusion which was forced into her education system as against her indigenous languages. English Language was introduced as a matter of necessity for easy colonial administration of Nigeria. It was on this ground that over 400 speech communities of Nigerian indigenous languages are relegated to the background in pursuit of English Language.

Today after over hundred years of Nigerian existence, no appreciable policy has been made and enforced to letters, into replacing the language of necessity with the peoples' indigenous languages to help them to live a basic balance lifestyle such as thinking, dreaming, talking, singing and above all, educating their children. If we come down to make the above calculation, Nigeria had endangered her indigenous languages for forty six years, from 1914 through 1960. This was a period when Nigeria indigenous languages could be seen from the point of view of trial moment, because of the necessity syndrome. But from Nigerian Independence in 1960 through 2018 and into this first half of 2019 as I am writing this paper, is the period of exposition of how confused Nigeria is, mostly as it concerns her education policies and language.

This paper sets out to emphasize the importance of indigenous languages' promotion in Nigerian for human capital development, as an alternative to foreign languages. Until sound education is acquired in Nigeria through the use of indigenous languages, she cannot make head way towards development because it takes developed individuals to develop a nation. Education is at the head of human development which in turn is at the centre of every other form of development. Therefore if indigenous languages are used in Nigerian education system from nursery through first degree everyone will witness the rapid development in the country. The education policy of indigenous languages if implemented will help to improve the quality of education needed in Nigeria to achieve national development. What are we stand to gain in this era of globalization if we allow our indigenous languages which are our identity to go into extinction while we are promoting and imposing foreign languages on our children? It is sacrosanct that the essence of language is to communicate, not only that we use language for communication but it goes a long way to include understanding and meaning. Why then do we allow our children to go through the rigours of acquiring their education in foreign languages?

This paper also argues that the only way to launch back into effective use of indigenous languages in Nigeria is through education system, which will give the students at any level the opportunity to learn the indigenous language of their immediate speech community. It is only when the students are not suffered much to understand the terms used in any course or subject they are exposed to, that they can perform creditably in their studies. Hence both the teachers and students would be at home with the language used which adds to their advantage in order to bring out the best in them. Therefore it is safer to educate the students with their mother tongue, than to expose them to so much mental stress by introducing them to foreign language. Thoughts and beliefs are the principal ingredient of human culture that identify the people, arise from their beliefs and practices. Thus, all social partners are influenced by the instrument of language, to communicate meaning, understanding and truth. The translation of the students' performance in their studies through indigenous languages into every day activity could be seen as development of various forms in the society. Charity is said begins at home, hence the promotion of indigenous language through education of our children is the best way to expose them to the realities of their society and the world at large. The study would be of great value to the public, amongst them are; students, teachers, researchers and any person interested in the study of indigenous languages and its role in the national development.

Review of Related Literature

The literary theory adopted for analysis of this study is "Psychoanalytic Theory", propounded by Sigmund Freud, which explores 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 9th century, with its central message on 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 our behaviours.

Kennedy and Gioia (2007: 1517) in line with the above say that Freud's greatest contribution to literary study is his elaborate demonstration of how much human mental process is unconscious. Also 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 and development the researcher finds the theory quite at home for analysis of the indigenous languages' role in education with the aim of national development.

Language

One of the difficult tasks is to define terms. Many authors and authorities have gone a long way to give meaning to what language is all about in relation with their state of minds and the circumstances they find themselves. Nduka (2001:1) validates the above statement and 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. 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. No light is thrown on the non verbal aspects of communication. Hence her definition excludes the dumb as people who are capable of communication in their own manners.

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 cooperate 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. 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, 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.

Education

At this juncture, it is important that education is reviewed in order to establish the ground for achieving effective education through the use of indigenous languages in Nigeria schools. Obiora (2009:73) for clarity sake takes us back to the root of the word education, when she says that to educate means to culture a child in order to adapt to his/her environment, even as his/her needs and aspirations are taken into consideration at every stage of the child’s development. This statement captures the key term which is central to the meaning of education, hence by culturing a child means to expose s/he to easily survived at every stage of his/her development in the society. In line with the above Okediadi (2009:218) says, “Education is a means of developing human abilities to enhance the quality of life. It is the major tool for the advancement of the individual and the society.” The writer brings the idea that the quality of life could be made better through education, as a result of its ability to take off the veil of ignorance from people and aids them to advance in the society.

Development

There is also the need to make some reviews on the term development in order to link it to language and education which will collectively results to our aspiration of national development. Ukaegbu (2018: 183) opines that development is an additive process which over time manifests in various spheres in the society such as access to high quality basic needs such as food security, conducive house, steady supply of water and electricity, gainful employment, standard education, adequate health care scheme, improved transportation and communication, human security and the enjoyment of the fruit of the home-driven technological advancement by the majority. The above statement appears to sum up all could be thought of development, because it is only where there is adequate provision and supply of the life-made-easy facilities and packages that the vision of development is made clearer.

Agbo (2011:210) toes the line of the above and stresses that development is a multidimensional term which covers such terms as economic, politics, religion, education, society, technology, information, environment, military and indeed all aspects of culture. With this statement we are meant to understand that development is measured from the security and comfort enjoyed by the people when every sector is productively growing. Onuigbo (2011: 79) brings us closer to the definition of development this study looks up to for easy understanding, when he says, “The recent development in information technology with strong hold on the design, realization, evaluation, use and maintenance of information processing system have given rise to health informatics and bio-informatics with similar impacts in the area of linguistics and education informatics.” Indeed this statement depicts what development is all about, because it is a manifestation of how knowledge is put into practical use to better the lot of mankind.

The authors and their definitions reviewed above are all good in their respective context, however none of the authors and their studies is in the position to replace this research work. Because none of them advocated for absolute change to indigenous languages for our children’s education or running both foreign language based and indigenous language based education in order to achieve national development. The best time to address this social unrest experienced in our society these days the world is fast becoming a global village is now. Therefore the study is seeking for space in the corpus of literature of this nature.

Indigenous Languages: Through Education for National Development

The education system that can effect national development in Nigeria has to be rooted in the use of indigenous languages at all levels of Nigerian schools. It is high time we continued to enslave ourselves by holding at high esteem the foreign languages. Our children are supposed to be exposed to their environment using their first language. The use of foreign languages to educate of our children as against the indigenous languages amounts to over tasking them. Hence, the rate of decline in the students’ performance in Nigerian Education System could be traced back to the ‘language confusion’ they are exposed to. Ndianefoo (2011:171) makes the above statement clearer by saying that a people develop a language appropriate to their needs and environment which serve them as medium of communication, transmission of knowledge, culture, value, as well as for articulation of their world view. The above statement shows that it is more reasonable to educate the people with their indigenous languages than confusing them in the course educating them with foreign languages. It is against this background that Onumajuru (2012: 97) stresses that language plays a great role in human society and education. Hence, it is the most effective medium of communication through which knowledge is acquired and handed down from one generation to the next. The author goes on in (p: 104) and argues:

A child who is grounded in his mother tongue has unconsciously acquired both the universal and particular language structures, which dispose him to learn with greater ease, and simultaneously, any second language (or language ‘s’) presented to them, (sic) since what he needs in the second language’s is extensive acquisition of its vocabulary.

The above statement is telling us that without language, no knowledge in the society will be past down to the next generation in form of communication and education. The emphasis here centres on how effective communication and education would be if the peoples' indigenous languages are used in Nigerian schools, which in turn helps the students to learn other languages. Obiora (2009:72-3) argues that language is of great importance for achievement of functional education for national development, because it covers virtually all the societal environmental factors. She stresses further that the reason a child should be taught with his/her immediate environment language is to attain the set goal of functional education.

The essence of language is for communication. Therefore the students need to be taught in their indigenous languages, to be at home with what their teachers are teaching them. The use of indigenous languages would be advantageous to the students, which helps in the processes of bring out the best in them. Is anything lacking in the indigenous languages? Even if anything is lacking in the indigenous languages, how can outright relegation helps to revive them? It is as a result of this relegation of indigenous languages to background mostly in the schools for education of our children that Ndianefoo (2011:181) argues, "The ideal language is the language that is perfect and adequate in communicating ideas, thoughts and objects in the clearest way devoid of ambiguity". No man lives in isolation and to live is to communicate, to inform and interact with one another and this is made possible through the instrumentality of language. It is only when the students are not suffered much to understand the terms used in any course or subject they are exposed to, that they can perform creditably in their studies. It is in this regard that Ezeani (2007:75) argues, "No foreign language can replace the mother language and no system of education can afford to disregard it without serious detriment to the mental development of the child." The indigenous languages of the people play vital roles in identifying them as well as acting as a catalyst for their education. Therefore it is safer to educate the students using their mother tongues, than to expose them to so much mental stress through teaching them with foreign language.

Seeing this ugly trend of foreign language imposition on the students, Okoye (2007:84) says that the situation becomes problematic, when the languages spoken in the society are many. That is the more reason the use of indigenous languages becomes the effective and easy means of human interaction in the society. It is on this note that the study is advocating that indigenous languages which are easy to understand by the students at all levels would be effective for education of our children. Nwokoye and Eze (2013:223) also make their case in favour of indigenous languages when they use Igbo Language as example and say that 'indigenous language is most powerful tool with which to think, create, aspire, desire, feel, express, and enlarge mental horizon, in order to fulfill that which man is capable of.' Through adoption of indigenous languages in Nigerian Schools, the above mentioned human activities would not be task some any longer. Hence, it will create a scenario whereby the people are the languages and the languages are the people, because at any point in time there will be no ambiguity in the use languages.

The Role of Indigenous Languages in Education for National Development

Indigenous languages should be given prominent position in Nigerian Education System for national development to be achieved. Indigenous languages will play significance role in the education of Nigerian students, because it plays the same role languages play in the communities or societies where they are used. This is because it has the ability to expose the people to their cultures, ethics and environment. Nigeria has series of sound education policies that could not withstand the test of time, because of the poor foundation those policies were and are built upon. A look at some of these policies will bring the message of this study home for us to be in a position to appreciate the use of indigenous languages in Nigerian schools.

Anagbogu, Anyamene and Anyachebelu (2009: 85) quoting the Education Objectives in the *Nigeria Constitution (1999)* section 18, iv. which states, 'The child is entitled to education that develops his/her abilities to the fullest potential.' They go on to emphasis the importance of the child's education by citing OAU Charter on education, which says, 'state parties shall take appropriate measures to ensure that children who become mothers before completing their education shall have opportunity to continue with their education on the basis of their individual ability.' In line with the above Ukeje (1986) stresses that the

rationale for introducing the Universal Primary Education Scheme as contained in the plan is a pre-requisite for equalizing education opportunities across the country. However, good and sound the above policies are, they go in the faulty foundation of the foreign languages. Obidike (2006:208) makes it clear to us that the problems facing education system in Nigeria is not on policy making, and cites the National Policy of Education which states, 'Education in Nigeria is no more a private enterprise, but a huge Government Venture that has witnessed a progressive evolution of Government's complete and dynamic intervention and active participation.' Like what we have seen in case of Ukeje (1986) above, the language used in Nigeria to educate our children could be seen from the angle of 'forcing a round peg into a square hole.' The students in Nigeria are facing this challenge on the processes to acquire the knowledge of the subjects they are exposed to in foreign languages. This language imposition has done more harm than good with regards to the quality of education in Nigeria. The time consuming aspects of using foreign languages to teach the local people is counterproductive, hence delaying the rate of development that would have come from the practical application of the knowledge acquired in the course of education.

The importance of education in human capital development cannot be over emphasis. Zuofa (2008:16) gives the above statement a nice anchor and says that education makes man and man makes the world. Apart from the creator who is the greatest determinant of what the world was, is and will become, it is education that determines the ability of man to use the things of this world to improve his lot in life. It is important to make it clear here that so far as education is concerned, knowledge is superior to the medium for imparting it, and until we make the Nigerian Education System knowledge based we are kissing goodbye to the development it could offer. Nwankwor (2003:109) makes the above statement closer to us when the author says that educational development is holistic development aimed at elevation of man in the animal kingdom to the rational sphere. It is fore-sighted and progressive development that can better the lot of the human being mostly in Africa. But the question one needs to ask is, how could holistic development be achieved in Nigeria when she fails to put into consideration of what she stands to gain in the use of indigenous languages in her education?

The use of foreign languages which is common place in Nigerian Education System is disservice and could be seen as washing of the outer part of a cup while the inside which the important part is left dirty. Indigenous languages in Nigeria are relegated to the background in pursuit of foreign languages which the knowledge they claim to offer is mere romanticism. By the first October 2019 Nigerian Education System will be fifty nine years, if we begin to count from her independence. Who are we waiting to tell us that we are not making head way in the present day system of education in Nigerian using foreign languages? At this juncture, we need to make the policy that will bring life back into our education system through indigenous languages? The first step towards educating the people should be through their language. Ubahakwe (2002:270) says, "understanding a people begins with understanding their language." It is only when the students understand the language used in teaching them that education can be imparted to them is said to be effective.

In line with this Onumajuru (2012: 97) says, "All peoples have an inherent right to their languages. It is the means of giving expression to their own personality however primitive they may be." This is because 'no greater injustice can be committed against a people than to deprive them of their own language.' To deprive the people from using their language is to make them less human, because as a human creation every language is created to serve the peoples' entire need of becoming human being in society. Also in this line of thought, Ndianefoo (2011:183) makes it clear that, 'language and truth are inseparable natural union towards man's yearning for crisis-free society since the dawn of the history.' There is no other language that could make communication of meaning, understanding and truth easy in Nigerian education system than indigenous languages.

Indigenous Languages in Nigerian Education System for Peace Building

One of the roles of indigenous languages would play in Nigerian education system is to foster social stability. Language helps to bring people of one language community together, thereby building confidence amongst the user, irrespective of where they come from. Indigenous languages if adopted in Nigerian schools would help to build peaceful co-existence of the people, because of its ability to communicate meaning, understanding and truth. Okediadi, (2008:141) states, “Languages are means towards attaining human co-operation and co-existence.” The author further says that a common language is a powerful unifying factor in the modern nation states that would help to promote a feeling of single community across tribal and ethnic lines. The human relationship she is talking about in the above statement can be effectively actualized in the use of indigenous languages in the schools which in turn manifest in the society.

Onwudiwe (2006:152) brings the above statement home and says, “In everyday interaction, human beings use language greatly for their existence and survival.” The essence of language is that it makes the people not to be confused in the course of communication and or interaction. It is on ground that Igbo people say that ‘any language one does not understand is a foreign language’ *Asxssx mmadx aghqtaghf bx asxssx ndf mba qzq*. The indigenous languages’ ability to communicate meaning amongst the educated class along with the students of all levels will go a long way to become vital force in maintaining order and peace in the society. This is because left for indigenous languages of the people, every other language is partly or wholly a language of manipulation, exploitation and marginalization. In support of this, Okoye (2007:84) argues, ‘the situation becomes more complex when languages spoken in the society are many, people tend to extort and manipulate the situation into ethnic consciousness.’ In a situation like this, it is difficult for the people to come into term with any person or persons they are seeing from the above point of view. In the same light, Ezeani (2007:75) states:

No foreign language can replace the mother language. And no system of education can afford to disregard it without serious detriment to the mental development of the child. Thought and language work together like soul and body, one is dependent on the other for its existence, they grow and decay together. The child thinks and dreams in the language through which he acquires the first-hand experience of life, which naturally should be the mother tongue.

The attainment of social stability through appreciating the indigenous languages in Nigerian schools lies on understanding of the languages in the education and communication channels. It is on this background, Okoye (2007:88) argues, “The language one speaks influences the choice of roommates, friend, boyfriends, girl friends, as the case may be. In the hostel complexes one observes that students from same language group do not have much misunderstanding between them when they stay together.” Therefore, for effective social stability to be achieved in the society, indigenous languages of the people should be given its rightful place, mostly when it begins in the schools.

In support of this, Ubahakwe (2002:270) argues, “understanding of a people begins with understanding their language, since language is the greatest single carrier of a people’s culture.” It is only when the teachers or lecturers as the case may be effectively used the indigenous languages of the people in the course of teaching the students is s/he said to have communicated and informed the people. This is because, if the speaker fails to inform the people, he /she has succeeded in deforming them which goes back to create social instability in the society. It is on this note that Eruchalu (2007:16) says, “Meaning enable language users to determine the specific meaning of the word the speaker or writer wants to convey.” The action and reaction in the use of language for communication of meaning, understanding and truth is easily observed in a common setting where indigenous languages are used to address the people. Hence it would enhance the peaceful co-existence of the students whose indigenous languages are used in the processes of their education.

Recommendation

Nigeria as a nation should know what she wants, because if one does not know what one wants, everything becomes the target. At this point when one is at state of confusion cross road, no appreciable concentration would be given to the main thing because that said main thing is not known. Therefore, Nigeria should know what she is looking for in education, because it is one of the factors that determines if she would run 'Foreign Languages Based Education System' at all levels, as well as she should also institute the 'Indigenous Languages Based' at all levels so that the students are given the opportunity to make their choice. What is obtainable in most of the foreign countries is that they have 'Institutes/Centres for African Studies', where some of the languages and cultures of some foreign countries are studied, but the reverse is the case in Nigeria. The writer therefore linked the reason for Nigerian's unable to develop beyond the colonial era in all sectors to the foundation of development which is education is laid on the altar of deception. It is in this 'language of confusion', which is the main problem facing Nigerian Education System makes her education 'certificate based as against knowledge based.'

It is the above situation necessitated the adoption of 'Psychological Theory' for analysis of this study, because of the way Nigeria is treating her indigenous languages from the point of view of inferior. On the second thought, following the above theory, the writer observes that Nigeria is suffering from some Psychological unbalance for being unable to know what she wants, which could be seen from the angle of complex. Hence, she is either under the fear of standing on her own foot or she is trying to catch up with others without considering its implications on her, all on the altar of inferiority complex.

Conclusion

The system of education in Nigeria will have a new face towards national development, if this study is given adequate attention which demands a change in the language policy from the use of foreign languages to indigenous languages, or running the indigenous languages based education along with the foreign languages. The return to the use of indigenous languages of the people through education will boast their ego, because it will make them to put their cultural creativity at work. The sum total of indigenous languages' impart in the human development through education brings about the national development we are aspired. This is because it is only a developed person can develop a nation, of which the simplest way to develop s/he is through the use of indigenous languages in the school system. The peoples' indigenous languages are their heritages and pride which they should not allow to die because people who allowed such to happen have sold their identity as well as social stability.

However, the adoption of indigenous languages at all levels of education, will be a remedy to the danger of death facing the indigenous languages in Nigeria. This is because the younger generation through the long and permanent education planning, will take care of the fear of indigenous languages' extinction. The study therefore, holds without reservation that indigenous languages if adopted in Nigerian Education System, holds the key to national development. Hence, the writer is calling on everyone to go back to the drawing board in order to promote the use of indigenous languages in our education system for national development to be achieved.

Reference

- Agbanusi, A. (2009). "Language as Instrument of Motivatoin and Mobilization." In Eyisi, J., Odimegwu, I. and Ezenwa-Ohaeto, N. (eds.) *African Literature and Development in the Twenty First Century*. Owerri: Living Flames Resources. pp:277-285.
- Agbo, J. N. (2011). "The Crisis of Identity and Quest for Development in Africa: The Place of Leadership in Creating a New Culture." In Agu, D. C. (ed.). *UJAH: Unizik Journal of Arts and Humanities*.pp:204-239.
- Anagbogu, M . A., Anyamene, A. & Anyachebelu,F. E. (2009). "Impediments to Child Right to Education: Implication for Child Development." In Utulu, R. E. (ed.). *Benue Journal of Gender Studies*. Makurdi: Selfers Academic Press. pp:84-90.
- Eruchalu, G. I. N. (2007). "The Context of Utterance and Its Roles in Fixing the Meaning of Words." In Umeh, O. (ed.) *UJAH: Unizik Journal of Arts and Humanities*. Enugu: John Jacob's Classic Publishers. pp: 15-24.
- Ezeani, E. O. (2007). "National Language as the Medium of Learning: Issues and Solution." In Umeh, O. (ed.) *UJAH: Unizik Journal of Arts and Humanities*. Enugu: John Jacob's Classic Publishers. pp: 66-78.
- Hall, C. S. & Lindzey, G. (1967). *Theory of Personality*. New York: John Willey & Sons.
- Ndianefoo, I. (2011). "The World and the Limits of Language: the Philosopher's Concern with Language and Communication of Meaning." In Agu, D.C. (ed.) *UJAH: Unizik Journal of Arts and Humanities*. Awka : Fab Anieh. pp.168-188
- Nduka, D . M. (2001). "Language Teaching for Technological Development." In Agbodike, C. C. (ed.). *UJAH: Unizik Journal of Arts and Humanities*. Globe Communications. pp:1-8.
- Nwankwor, I. J. (2003:109). "The Philosopher and the Challenges of Educational Development in Africa." In Nze, C. B. (ed.). *Ogirisi: A New Journal of African Studies*. Amawbia: Lumos. pp: 108-118.
- Nwokoye, A. N. and Eze, P. C. (2013). "Indigenous Languages, Identity and Social Stability: The Igbo Language Stand." In Uchechukwu, P. A., Ibekwe, E. U., Obi, N. M. & Okoye, C. (eds.). *The Humanities & National Identity*. Awka: Fab Anieh. pp: 222-233.
- Obidike, N. D. (2006). "Nigerian Primary Education Programme Plans and Implementation Policies: An Appraisal." In Okeke, B. C. & Anadi, C. C. (eds.). *Unizik Orient Journal of Education*. Onitsha: Base 5 Publishers. pp: 207-214.
- Obiora, T. (2009). "Functional Education and National Development." In Okediadi, N., Uche, O. & Okeke, S. (eds.). *Themes in Nigerian Peoples and Culture*. Enugu: John Jacob's Classic Publishers. pp:71-91.
- Okediadi, N. (2009). "Counselling in Gender Dimension of Education." In Utulu, R. E. (ed.). *Benue Journal of Gender Studies*. Makurdi: Selfers Academic Press. pp:218-226.
- Okediadi, N. A. (2009). "Status and Use of an Indigenous Language: The Igbo Language Dimension." In Oguejiofor, J.O (ed.) *UJAH: Unizik Journal of Arts and Humanities*. Awka: valid publishing. pp: 140-159.
- Okoye, C. L. (2007). "Multilingualism: Sociolinguistic Effect in Nigeria." In Umeh, O. (ed.) *UJAH: Unizik Journal of Arts and Humanities*. Enugu: John Jacob's Classic Publishers. pp: 79-91.
- Onumajuru, E. M. (2012). "The Role of Mother Tongue in Education: The Nigeria Experience." In Anyanwx, C. P. K. *Mxxakq: Journal of Igbo Language and Culture*. London: Veritas Lumen Publishers. pp: 97-108.
- Onwudiwe, G. E. (2006) "Proverbs: A Veritable Linguistic Ingredient in Communication in Igbo." In Agbodike, C. C. (ed.) *UJAH: Unizik Journal of Arts and Humanities*. Enugu: Hunicon Productions. pp: 164-172.
- Onuigbo, S. (2011). "Language, Literature and Development of Our Common Humanity." In Ezenwa-Ohaeto, N. (ed.). *Perspectives of Language and Literature: Essay in Honour of R. U. Uzoezie*. Nimo: Rex Charles & Patrick Publications. pp:72-82.

- Ubahakwe, E. E. (2002). "The Language and Dialects of Igbo." In Ofomata, G.EK (ed.). *A Survey of the Igbo Nation*. Onitsha: Africana First Publishers. pp: 254-271.
- Ukaegbu, C. C. (2018). "Njikqta Qganihu Nd[Igbo: Integrated Development of Igbo Land." In Korieh. C. (ed.). *Igbo Studies Review*. Glassboro: Goldline and Jacobs Publishing. pp:182-192.
- Ukeje, B. O. (1986). "Problems and Issues in the Implementation of Universal Primary Education in Nigeria." Unpublished Workshop Paper.
- Uzoho, C. F. (2007). "National Language as the Medium of Learning: Issues and Solutions." In Umeh, O. (ed.). *UJAH: Unizik Journal of Arts and Humanities*. Enugu: John Jacob's Classic Publishers. pp: 66-78.
- Zuofa, C. (2008). "Education and Sustainable Development in Nigeria: Tertiary Institution in Perspective." In Okonkwo, J. I. (ed.). *Many Voices One Nigeria: Journal of Nigerian Language and Culture*. Enugu: San Press. pp:15-24.